



Kanara Saraswat



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A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Chitrapur Yuvadhara Sammelen

April 26-27, 2008, Karla



PP Swamiji inaugurating the Sammelen by lighting the deepa



Madhura Haldipur, a participant, singing a bhajan along with other participants



Sharayu Haldipur, the Chief Co-ordinator, giving an overview of the Sammelen



Adil Darukhanawala translating his experiences in the automobile industry into lessons for living

Punyatma Prabhakar Sharma Seva Mandal

Reaching out to the mentally challenged



Children saying prayers before their meal



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Four Generations



From Left to Right:

Mrs. Shantala Kumble (Mother); Mrs. Sita Nadkarni
(Great-grandmother); Baby Nainika Kumble; Mr.
Raghuvir Nadkarni (Great-grandfather); Mrs. Rashmi
Savur (Grandmother)

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EXAMINATION RESULTS

Students who have passed in the various examinations held in Mumbai, Pune, Bangalore and other parts of the country, are requested to send their details in the following proforma to the Editor, *Kanara Saraswat*, before 31 July, 2008.

Name (in full):

Address and Telephone No.:

Examination passed and Board / University:

Marks obtained (Please enclose a photocopy of the
Marks Sheet duly endorsed):

Merit or Prize/s obtained:

Photographs will be accepted only of those students who obtained 80% and above in SSCE/HSCE/ICSE/CBSE, and above 75% for graduates.

- Letters or articles of a controversial nature will not be published.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

SHRI CHITRAPUR MATH TRICENTENARY EVENT

ALL SABHA BHAGVAD GITA RECITATION COMPETITION

With blessings from His Holiness Poojya Swamiji, and as part of the Tricentenary Commemoration, an All Sabha Bhagvad Gita Recitation Competition for all age groups will be held in 2008.

Contestants, divided into two main groups, will learn and recite the following: –

- a) those below 15 years (born after 1/12/1993): **Shloka 1 to 20 of the 15th Chapter**
- b) those above 15 years (born before 30/11/1993): **Shloka 1 to 23 of the 6th Chapter**

The groups will be further subdivided into < 8, 8-12, 12-15 years, and 15-45 and over 45 years.

Tune: Though the tune prescribed for the Sadhana Shrinkhala (CDs distributed to all Sabhas) is recommended, any tune is acceptable.

Screening will be held locally by the Sabhas as follows:

1. Sabhas outside Mumbai will conduct the recitation contest at a local Centre by the end of November, 2008.
2. Mumbai participants will be screened at Talmakiwadi as in the past by end November 2008 (Smt Ambabai Heble Gita Competition)
3. Members not attached to any Sabha / outside the area should contact the nearest Sabha and choose the Centre most convenient to them

All Centres will send entries for the Finals @ 2 entries / 10 participants, on or before **December 3, 2008**.

- **Finals** will be held at Shri Chitrapur Math, Shirali, on December 26, 2008
- **Prize Distribution** will be held at the august hands of HH Shrimat Sadyojat Shankarashram Swamiji on December 27, 2008.
- **Participation Certificate:** Every participant who has presented himself / herself for the competition and acquired the minimum allotted marks / points, will receive a Participation Certificate and a token gift, at the hands of Poojya Swamiji, at a convenient date and time decided by the respective Sabha.

Centres outside Mumbai are requested to send the dates of the competitions, and the lists of participants and finalists to Shri Mahesh Kalyanpur, Hon Secretary, Grant Road Sabha, at mkalyanpur@hotmail.com or mail them to the following address:

1/22 Talmakiwadi, J D Marg, Mumbai 400007

From the President's Desk...

India is the home of many religions. Hence, various festivals are celebrated throughout the year depending upon the religion of the concerned community. While all of us enjoy these festivals, there is always a cause for concern.

During the Ganpati festival, the immersion of the beloved idol has witnessed the death of two or three young men due to drowning every year. The Govinda pyramid has caused fractures and even the death of persons who volunteer to break the *handi*. Others too, face danger when the human pyramid collapses.

Firecrackers, during Diwali, have caused burns and the death of youngsters. Although the "atom bomb" has been banned, there are other dangerous firecrackers.

Holi is full of risks too. Water-filled balloons thrown aimlessly at passersby have caused blindness in one or two youngsters every year. The *gula* also has harmful chemicals mixed in it and can cause skin and eye problems, not to mention the adulterated *bharg* which has claimed several lives. Hence, while a festival is an occasion to enjoy, there are families who grieve the death of their loved ones.

Can we ensure the safety of all during our festivals?

The police have made several efforts in this direction such as banning Ganesh *visarjan* in deep waters. Parents and teachers could get together and start a 'safe festival project'. There could be documentaries depicting the hazards children face during Diwali etc and the various preventive measures that can be taken at home and in school.

A few years ago, the Xavier's Institute of Communications in Mumbai had made a film exposing the dangerous ingredients of *desi sharab* (country liquor). The incidence of drinking showed a definite downward trend after this film was shown to slum dwellers. Schools could ask students to make relevant posters and display these in strategic places. Debates, competitions and street plays may also help to influence young minds.

As for parents, they could influence their children to ensure their own safety as well as that of others. First Aid kits should be made easily accessible to children and they should be taught how to use them.

Citizens, on the whole, could also do their best to prevent damage to lives. For example, standards should be set for the height at which the *dahi handi* is tied. The amount of money in the *handi* has increased consistently, causing youngsters to take life-threatening risks. The Govinda festival is symbolic of Shri Krishna's pranks, but let us not forget to feed the hungry and malnourished children of cowherds.

Kite-flying during the Sankranti festival is hazardous when children climb on the roofs of buildings or run across roads oblivious of the heavy traffic, and die. Some also cut their hands and sometimes even their throats with the thin string covered with fine glass powder, attached to the kite. Housing societies and community-based organizations could formulate their own rules to protect children and youth from such hazards.

Lastly, I want to mention the stupendous money spent on festivals when India has not yet tackled the problems of poverty and ill health. Yes, festivals have to be celebrated but within rational financial limits. How can we spend lakhs of rupees on firecrackers and sweetmeats when millions are dying of hunger?

Swami Vivekananda has valuable guidance for each one of us to operationalize throughout our lives. He said, "As long as millions die of hunger, I hold every man a traitor, who, having been educated at their expense pays no heed to them."

Kalindi S. Muzumdar

Diamond Wedding Anniversary



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to bless them on this occasion.

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Letters to the Editor

Kudos to KSA Kala Vibhag!

Dear Editor: I would like to express my heartfelt appreciation and gratitude to P.G. Burde and his team at Kala Vibhag for the two days of beautiful and soul-stirring classical music on April 13 and 14, 2008, in memory of the great Guru and musician, Pandit S.C.R. Bhat. The programme was indeed a delight for all music lovers!

I have admired P.G. Burde as an endearing mix of bubbly enthusiasm, profound knowledge and steadfast devotion to the propagation of music; but one more facet that was revealed on Sunday was his poise and calm composure when an electricity failure plunged the hall in darkness and interrupted the programme. He reassured the performers and the audience that the programme would go on, and while waiting for the repairs, shared his deep knowledge of music with some of us. The programme did continue and music lovers were glad for waiting.

Thank you, KSA Kala Vibhag, for bringing to us the disciples and close associates of a great Guru so we could enjoy his teachings and art, and three cheers for P.G. Burde for a job beautifully done!

Dr. Leena V. Gangolli, Mumbai

Adoption

Dear Editor: Shikha Mundkur's article (KS, April 2008) was well-written, in particular, her feelings of love and respect towards her parents, which, by any point of view, are not less than those of a biological child for its parents.

I know of several cases of adoption which I will send soon to KSA for our Family Tree Project which is nearing completion.

Our community has become international with more and more NRI youngsters, and with love-at-first-sight and inter-caste marriages without any Vedic ceremonies, horoscope-matching, or sometimes, even without the knowledge of parents and relatives. Customarily though, we do not encourage same-*gotra* marriages because of the greater probability of bearing children with abnormalities, although fortunately, there are medical means of preventing many such births.

This apart, according to the Chitrapur Saraswat Census of 2001, even our small community of about

30,000 souls, has shown a rise in the age at marriage. Moreover, the Census has indicated a disturbing downward trend in fertility, reflected by low birth rate. In comparison, the last Indian Census Report recorded a high birth rate as a result of which the government is currently encouraging single-child family planning.

In this rather paradoxical situation, is it not a better solution to encourage couples in our community to resort to single child adoption instead of suffering the anguish of childlessness and taking the potential risk of trying to have a biological child?

Kundaje Rajaram Rao

Dear Editor: My husband Sudhir and I are parents of two wonderful sons and we would not have it any other way. But, as a woman, I have sometimes missed having a daughter. Motherhood was so fulfilling that adopting a little girl was not even thought of then. Years later, in 2000, after 35 years of happy married life and long after our sons had left home and started families of their own, a daughter "adopted" us and we, her! She brought so much brightness into our lives that we call her Sunshine.

She has loving parents who are generous enough to share their daughter with us. Eight years down the road, she is married, with two adorable little boys of her own. This is the touching little poem that she wrote to and for us after she came into our family.

*Your arms have never held me as a baby
But I somehow know how they would have felt.
Your eyes have never twinkled at my childhood pranks
But I somehow know how they would have shone.
Your lips have never smiled as I boasted of petty victories
But I somehow know how they would have looked.
Your wrinkles have never talked of my growing years
But I somehow know what they would have said.*

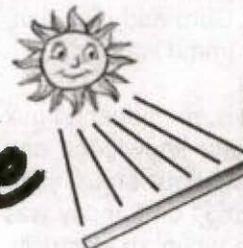
*I am not the dream that together you have nurtured
I am not the symbol of your love for each other
I am not the reflection of both of you together
But yet, for me, you will always be family.*

Adoption? We agree with Shikha Mundkur (KS, April 2008). We know what it feels like to adopt and be adopted, and we like it!

Asha S. Vombatkere, Mysore

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CHITRAPUR YUVADHARA SAMMELANAM – BEYOND 300!

Jnanesh Kodical, Mumbai

Youth is the best time. The way in which you utilize this period will decide the nature of coming years that lie ahead of you. Your happiness, your success, your honour and your good name all depend upon the way in which you live now, in this present period. Remember this. This wonderful period of the first state of your life is related to you as the soft wet clay in the hands of the potter. Skilfully the potter gives it the right and correct shapes and forms, which he intends to give. Even so, you can wisely mould your life, your character, your physical health and strength, in short your entire nature in any way in which you make up your mind to do. And you must do this now.

O fortunate youth, recognize this great duty. Feel this wonderful privilege. Take up this adventure. God watches you graciously, ever ready to help and guide. I wish you to be great. The world has put its faith in you. Your elders keep their hopes in you. Now youth means to place your firm confidence in yourself and exercise your hopeful determination and resolution and willing good intentions in this beautiful task of self-culture. This will truly bring supreme satisfaction and fulfillment not only to you, but also to all concerned. The shaping of your life is indeed in your own hands.

– Swami Vivekananda

The Chitrapur Yuvadhara S sammelanam was another momentous step towards nurturing the Chitrapur Saraswat *yuva peedhi* to realize its full potential and to inculcate in them the willingness and capability to carry forward the torch of our rich spiritual and cultural heritage into the next century of our revered Guru Parampara.

The S sammelan was held on the 26th and 27th of April in Karla, in the divine *sannidhi* of Param Poojya Parijnanashram Swamiji and the benevolent presence of Shri Durgaparameshwari Devi. With the blessings of Param Poojya Sadyojat Shankarashram Swamiji, it was a gratifying and fulfilling experience for all the participants, including first-timers like me. The S sammelan was organized with painstaking attention to detail and accorded us the most conducive atmosphere to imbibe everything that was imparted. It challenged each one of us and made us grow spiritually, intellectually and physically.

On the morning of the first day, we recited the *prarthana* and Swamiji lit the *deepa* to inaugurate the S sammelan. Haldipur Sharayupachi, the Chief Coordinator of the S sammelan, welcomed us and gave a brief overview of what was in store for us. Swamiji, in his *Ashirvachan*, urged us to approach the S sammelan with the willingness to learn and to open our minds to the extensive education that would come our way through the various sessions and activities.

Yatin Mavinkurve led us in making a solemn *pratijna*, and we experienced a deep sense of pride and belonging when we sang the Tercentenary Signature Tune with its lilting melody and inspiring lyrics.

The stage was appropriately set for Yennemadi Vinodmaam's talk on the progressive and path-breaking initiatives that our revered Swamijis have taken through the centuries for the upliftment of not only our Chitrapur Saraswat community, but the populace in the precincts of our Math. While keeping us abreast of the changes in the various structures in our Math complex, he exhorted those of us who had not had the opportunity to go to Shirali in the recent past to visit the Math. He walked us through the socio-economic and health initiatives that the Math has tirelessly undertaken and shared with us the vision that Swamiji has for the future with various projects. The passion with which he spoke was palpable. Not for a moment did one get the feeling that these plans were merely the idealistic thoughts of a dreamer – each project was firmly entrenched in realistic planning, execution and a clear assessment of all the hurdles that might be encountered, as also a spirit that would not take 'no' for an answer. Each of us felt that we should contribute to these noble causes and, more importantly, that none of us was too young or inconsequential to make a difference – in the larger scheme of things.

Savnal Archanapachi then spoke to us about the benefits, on the conscious and sub-conscious levels, of our being in the presence of Swamiji. While a lot of us had experienced the feeling and the indefinable aura and electricity that one feels in the presence of our Swamiji, I don't think anyone had been able to put a finger on it and describe why it happened. To be able to understand it a little better, but still have that feeling of magic when Swamiji is in our presence, is something that we will remain thankful to her for.

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Gulvady Chaitanyamaam presented the principles and challenges facing Hinduism. The immense research he has done on the subject is but one facet to which he has married a sharp analytical ability, the disinclination to take anything at face value and the objectivity to appreciate what is good and criticize what is not. What, probably, made the strongest impact on us was that we, as educated Hindus, have remained ignorant of so many fundamental tenets that form the bedrock of our spirituality and culture. His talk was an eye-opener for us: that if we choose to assimilate only what is doctored and served to us, we will go through life being reticent and almost apologetic, rather than rightfully proud of the religion, spirituality and culture that is our heritage. After the *teerth vitaran*, the lunch satiated the stomach and the mind like only a Math lunch can!

For those of us who needed something to dispel the post-lunch lethargy, one couldn't have asked for a better session than the group games that followed with the enthusiastic duo of Heblekar Krishnanandmaam and Panemanglor Pritipachi. The large group game of the blind-folded mine-field crossing had forty of us blown to smithereens while our faithful partners screamed their lungs out as though our lives really depended on them. We then introspected on what went wrong. I'm sure we'll do much better next time, but knowing Kuttymaam and Pritipachi, there will be some other game the next time around so that they can have the pleasure of quizzing us on what we did wrong! What followed in the smaller group game was an extremely elaborate version of 'dumb charades' that some engineering nerd must have devised! Groups of ten were made and each group was to enact the working of a particular machine. Let's just say that my outlook of our esteemed fire-force and those old Bawa lady stenos in the law firms at Fort has been irreversibly altered – for the better!

There was a buzz-going by then and we were joined by Shetty Sanjaymaam, Shetty Balakrishnamaam and Nikhilmaam. Sanjaymaam trains with the Israeli army and trains India's NSG and SPG commandos. From what he told us about his work, we count ourselves extremely fortunate for not having become casualties of the Indian Official Secrets' Act! Balamaam is an Asian Games medalist in the traditional form of *muay thai*, and made *tai-bo* seem like a walk in the park. I have actually begun to believe that National Geographic does not



Trainers Sanjay Shetty and Balakrishna Shetty (on stage) and Nikhil Gonsalves conducting a session on physical exercises and introduction to kick-boxing.

use camera tricks in its martial arts programmes. Nikhilmaam 'doubled up' as the punching bag and was nice enough to smile through most of it. So that we wouldn't get hurt punching and kicking them, they decided to make us hurt by stretching muscles that are apparently present in our bodies. Balamaam and Nikhilmaam then demonstrated hand-eye coordination and the reaction time that martial arts exponents possess. With the enthusiasm that is the hallmark of youth, we volunteered in large numbers for the demonstration that the martial arts actually require tremendous dedication, stamina, training and the willingness to endure pain. After that, Sanjaymaam demonstrated various aspects of unarmed combat and continued our education on parts of our body that we didn't know existed! Chitrapur Saraswat girls now have the combat prowess of Sherman tanks and woe betide the roadside Romeo!

All our three trainers showed us that we should not neglect our bodies, and that exercise is not an option, but an imperative. We now know that it is only a fit and able body that appropriately supports the mind and allows it to reach its full potential. It is only when we are confident of our physical abilities that the mind is at peace to pursue its goal in all spheres - be it professional, personal or spiritual.

We were honoured to witness Guru Poojan by Swamiji and to chant the *shlokas* along with Him. The sense of peace that pervades one's self when the *mantras* are chanted *en masse* is unmatched; we felt in unison with the sound from within and the sound without.

Dinner, with *kulfis* thoughtfully sponsored by Chandavarkar Ashokmaam and Mangalapachi, was followed by a cultural programme. If one needed any further affirmation that this was a Yuvadhara Sammelaan, it was more than obvious during the



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cultural programme. Fatigue was quelled and the disciplined but interactive audience was treated to a bouquet of skits, *kathak*, instrumental recitals, peppy-catchy Indi-pop, film songs, some *sufi* mysticism, a '70s pop number, a story recitation, mimicry and raucous choruses! When global warming 'heats up' and our cities start getting flooded, I know 200 people who will have a silly grin on their faces when they swim!

We were then sternly directed to get some sleep because we had another fun-filled and exciting day ahead of us and needed to be back in just under five hours. Adrenalin levels and peppy feelings were so high that we had to force ourselves to sleep, but when sleep did come, it was deep and blissful!

The second and, unfortunately, last day of the *Sammelan* started early. Balamaam and Nikhilaam took a session on *tai-bo* with Kallianpur Kishanmaam DJ-ing with his characteristic verve! The workout was strenuous but one did not feel it because of the energy brought to the session by Balamaam. We pushed ourselves through the routine and learnt not just the exercises but which part of our body was being strengthened and toned with each step we took. We revelled in the quietude one feels when the mind is empty of all thought, and all one feels is the vibration and sound of deep, measured breathing. We learnt the importance of a warm-down after exercising which, like so many things in life, showed us that if we do not go through whatever we undertake correctly and properly right to the very end, it can harm us more than help us. We also had the privilege of attempting stomach crunches which have the unique ability to make one laugh and cry at the same time, and both because one just can't do them right!

Next, we went straight in for a session on time-management by Upponi Savitapachi, a management consultant who had made the time for us. She elucidated the need to expressly prioritize tasks that one needs to accomplish within defined time-periods and to tackle them methodically. The analogies and illustrations that she gave us, supplemented by a video, helped us assimilate these concepts. Her lessons in organization and optimum utilization of time will enable us to balance our personal and professional lives while always finding time for *japa* and *upasana*.

The session that followed was an update and an overview of the various projects undertaken in com-

memoration of our Tercentenary Year. Gokarn Prakashmaam, with his team consisting of Mavinkurve Prakashmaam, Archanapachi, Nagarkatti Smitapachi, and Kalavar Sheelapachi, presented and explained all the projects to us. The scale of these projects is mind-boggling – in terms of time, manpower, resources, ideas and implementation logistics. The methodical manner in which Prakashmaam presented the projects that were *fait accompli* and detailed the on-going ones was commendable. The dedication and fervour of the team was apparent and we were briefed on what we could do to make each of these projects a resounding success. Seeing so many seniors of our community putting in the efforts that they have, and constantly do, was indeed inspiring and acted as a tonic for each one of us to put our hand up and be counted.

After *teerth vitaran* and lunch, we were addressed by Darukhanawala Adilmaam on what was penned on the agenda as a talk on the automobile industry. What we got instead were lessons in living and the manner in which we should chase our dreams and work towards them – peppered with amusing and educative anecdotes from the world of automobiles. His down-to-earth perspective on what success means and the courage and ground-work required to reach for the stars was refreshing. He brought with him an encyclopaedic knowledge of his field and the philosophy that one can attempt what others think is impossible so long as one has unshakeable faith in one's own abilities and the courage to realize one's full potential.

If we had thought things could not get better, we were sorely mistaken! The best had been saved for last – an outing with Swamiji on a tranquil and idyl-



lic hillside (see photo below). After we walked up the short distance and settled down, Swamiji took impromptu feed-back from us on the *Sammelan*;

we opened our hearts to him and shared not only our experiences regarding the Sammelan itself, but all that worries and troubles us. Swamiji patiently took us through the ways in which we can resolve the niggling doubts and angst that plague our everyday lives and rise above them to become stronger and more aware as human beings. He discussed various actions and means by which we can contribute to our community and foster an even stronger sense of togetherness and well-being. Swamiji explained in lucid terms the meaning of social service and the pleasure we could derive from it. He shared with us anecdotes to show us how we need to be firm and single-minded when all else fails and negativity pervades. We performed for Swamiji the best and funniest items from the group games and cultural programme, had *sharbat* that was prepared there, and left for Karla in time for the *deepnamaskaar*.

Swamiji, in his *Ashirvachan*, urged us to exercise and do our *japa* regularly, and blessed each one of us and gave us *phal-mantrakshat*.

Thus ended the Chitrapur Yuvadhara Sammelanam, and each of us left with a heart filled with joy and the conviction that we would do our very best for the Math, in every way we can.

[Photos by Kishan Kallianpur]

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PPSSM: STRIVING TO HELP RURAL HANDICAPPED CHILDREN

The Punyatma Prabhakar Sharma Seva Mandal (PPSSM) is a charitable trust founded in 1986 by Smt Rukmabai Tallur, a staunch Gandhian, in the name of her brother, a patriot, social worker and follower of Gandhiji and Vinoba Bhave. Rukmabai continued his noble work after his self-immolation in protest against the Emergency in 1976.

Since 1986, Saraswats and non-Saraswats have contributed generously making PPSSM a strong Trust capable of uplifting the poor. Over the years, by supporting numerous recognized, rural and tribal-based welfare institutions working for the handicapped, PPSSM has made a difference in the lives of more than a million people living in areas bypassed by conventional education, counseling, health care, and self-help programmes.

Under an Adoption Scheme started by Rukmakka, nearly 500 students are being educated and, in accordance with the ambition of Prabhakar Sharma, centres in various places enable students to learn a trade along with studies by tapping latent talents to help them obtain future employment. Significantly, not only has PPSSM helped these institutions, which do not receive any government aid, to survive and continue much-needed services, but has assisted them to attain self-sufficiency. For example, supported by PPSSM, Viklang Swavalamban Kendra in Chandrapur, which opened typewriting and computer centres for its beneficiaries, now sustains itself through the fees charged from persons who are not handicapped. Here, PPSSM now helps needy physically handicapped children and adults with cycles to make them mobile.

Another recent example is a PPSSM-supported library, Jnanaganga Vachanalaya in Ambhora village, Chandrapur. The library, which benefits 12,000 literate farmers, has not only gained Government recognition and funding, but has been nominated for an award.

PPSSM assistance also takes the form of distribution of teaching aids, furniture, mid-day meals, school uniforms and note-books, and prizes to encourage sports, etc.

PPSSM selects the institutions it supports for their sincerity and dedication, and ensures the judicious use of the cash and in-kind assistance that it pro-

vides from the valuable donations received by it, besides taking corrective action when needed and steering them toward self-reliance. As soon as an institution becomes self-sufficient, PPSSM moves on to support another needy organization. Currently, it supports seven institutions working for special children.

New project: As per Rukmakka's last wish expressed on her 100th birthday, 8th January 2005, a boarding school for mentally challenged Adivasi students was opened in Igatpuri, in October 2006. Run by a Trust, Ghatandevi Shikshan Prasarak Mandal (GSPM), the school is located in two floors offered gratis by a Corporator.

Honouring Rukmakka's wish, PPSSM has decided to build a Boarding School to be named "Anusuyatmaja Matimand Nivasi Vidyalaya" (AMNV) on a plot procured by GSPM, in Igatpuri, near Vipasana Kendra. The proposed Boarding School will be the permanent premises of the GSPM-run boarding school for the mentally challenged and another PPSSM-supported boarding school for the hearing-impaired which has been awarded an "A" grade and declared the best special school in Nashik District.

The construction of the Boarding School was started in January 2008 from the cash gifts received by Rukmakka on her 100th birthday, from her well-wishers.

The best tribute to Rukmakka would be to continue her work and make her dream come true.



Smt. Rukmabai
Tallur



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This is not the task of an individual; but the combined efforts of those who care and appreciate such work will certainly help establish the School.

The amount of Rs. 25 lakhs collected so far falls short of the estimated Rs. 68 lakhs. We depend on the generosity of the public to help in the success of this project.

Donations may be sent in favour of 'Punyatma Prabhakar Sharma Seva Mandal' to: 9/11-12 Saraswat Colony, Santacruz (W) Mumbai 400 054. The donations are eligible for exemption (rebate) under Section 80G of the Income Tax Act 1961 as well as under the Foreign Contribution Regulation Act. Readers can also visit PPSSM's website at: <http://www.punyaseva.org>

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S.C.R. BHAT MEMORIAL MEHFILS

A splendid tribute by KSA Kala Vibhag

P. G. Burde, Mumbai

Date & Venue: Sunday, April 13, 2008 (morning session) and Monday, April 14, 2008 (morning and evening sessions) at Shrimat Anandashram Hall, Talmakiwadi, Mumbai.

Artistes featured

Sunil Kant Gupta (Flute)

Ramdas Bhatkal, Sudheendra Bhowmik, Pooja Gaitonde, Meera Bhagwat, Narendra Nath Padukone, Swami Chaitanya Swaroop (all Vocal)

Nityanand Haldipur (Flute) and Zarine Sharma (Sarod)

Accompanying artistes

Pandit Sadanand Naimpalli Jayesh Rege, Shantanu Shukla, Milind Joshi (Tabla)

Pandit Tulsidas Borkar, Pandit Gurudatt Heblekar, Niranjana Lele (Harmonium)

Vilas Pednekar, Prakash Nayak (Tanpura)

He was always the first to arrive and the last to make an exit. Be it a music conference, or a *mehfil* or a performance evaluation of his latest student. He was like a foundation note or *shadja* of Hindustani music. The famous tonal pillar of the whole music

— be it Hindustani, Carnatic or Western, from which each theme begins and after a circular route, it ends. Like a cyclic manifestation of life itself! Within the boundaries of this foundation note exists life and, of course, the beginning and end of each melody! Acharya S.C.R. Bhat was that foundation note of each and every Saraswat *mehfil*.



Shri Avinash Trasi paying a tribute to Acharya S.C.R. Bhat

Sadly, his chair was vacant.

While each and every artiste was very firm and strong in his/her foundation note, that the *shadja* among the connoisseurs whose very presence used to enlighten, motivate and goad each performer, though not physically present, was there, perhaps in his musical spirit, was the reason for the good attendance at all three sessions.

The opening of the festival was left to Yashwant Mahale, one of the senior-most musicologists and teachers of this *parampara*, who spoke feelingly about the contributions made by the Acharya. Unfortunately, Pandit Dinkar Kaikini and Shashikala Kaikini could not be present due to prior commitments (as the dates of the planned tributes had to be changed due to unavoidable circumstances).

Sunil Kant Gupta who had been receiving regular training from the Acharya for the last 15 years, presented a rarely heard morning melody - Lalit



with Shuddha Dhaiwat - popular among the followers of the Ratanjankar *parampara*. Just to think of it, Lalit itself has become an *aprachalit* (rare) raga within the last two decades as vocalists and instrumentalists prefer either Todis or Bhairavs. Jayesh Rege on the tabla lent graceful accompaniment.

Ramdas Bhatkal (photo on page 17), despite his busy schedule as a publisher and an activist of Antarbharati Anuvada Kendra, an institution devoted to helping translators in various Indian languages, presented two unique melodies, both creations of Annasaheb Ratanjankar, namely, Viyogavarali and Gopika Basant.

Annasaheb had composed Viyogavarali on the occasion of Pandit K.G. Ginde assuming greater re-

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sponsibilities on his transfer from Lucknow to Mumbai. It was a 'vijog', a separation of sorts. Adding Shuddha Madhyam to an already popular Salagvarali made all the difference! Ramdas brilliantly captured the very soul of the melody right in the beginning. Shāntanu Shukla and veteran Gurudutt Heblekar lent splendid support to the singer on the tabla and harmonium respectively.

Sudheendra Bhowmik provided a fitting finale for the opening session with an hour-long delineation of Shuddha Sarang with elaborate yet meticulous *nomtom alap*, *jod* rendered with immaculate preci-



sion. Tapas Sengupta, his senior disciple, provided able vocal support. It would be no exaggeration to say that both the *bandishes* had a master's touch and would be remembered for a long time. Veteran harmonium player, Pandit Tulsidas Borkar, matched the singer in every note.

Though it was dazzlingly hot on Monday morning, connoisseurs had gathered in large numbers to listen to the vocal debut performance of young, talented Pooja Gaitonde who gave her . Pooja, who has just appeared for her S.S.C. Examination, has already made a name for herself as a promising harmonium player under Pandit Tulsidas Borkar. Her

opening Jaunpuri truly lifted the sagging spirits of the listeners in the scorching heat! She was the youngest of the band of disciples trained by the great Acharya. Needless to add, Pooja has a bright future as she has a melodious voice with an exceptional range.

Meera Bhagwat and Narendra Nath Padukone are two of a kind. Both singers are publicity shy despite having attained high proficiency in rendering a selected melody. Meera sang yet another rarely heard Deogiri Bilawal and a



scintillating Bilaskhani. How many of us are aware that there are four different types of Deogiri Bilawals?

I had the unique privilege of listening to all these varieties from none other than the Acharya himself! It so happened that when the well-known Kannada novelist Dr.



S.L. Bhairappa decided to write a novel on the life and times of a Mumbai-based Hindustani vocalist, I had taken him to Pandit Dinkar Kaikini and the Acharya for their in-depth study. During these meetings, the Acharya reeled off four varieties of Deogiri which amazed Dr. Bhairappa to no extent. (Dr. Bhairappa later wrote 'Mandra' in Kannada which is still a best-selling novel. Uma Kulkarni has translated this novel in Marathi).

Be that as it may, Meera too rose to the occasion.

Managing a recalcitrant voice, Narendra Nath Padukone sang Salagvarali in *nomtom alap* and a Vilambit Khayal followed by Miya ki Sarang with a matching *tarana* in Brindavani and ended his recital with Gopika Basant. It was truly an emotional tribute of a nephew to his esteemed uncle.

The evening session began with a soothing Marwa from Nityanand Haldipur followed by a Mishra

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Pilu. The organizers had no other option but to request the veteran flautist to continue to play, as there was undue delay in the arrival of one of the accompanying artistes. Be that as it may, due to unforeseen circumstances, the electric supply to the auditorium failed for more than half an hour and it is to the credit of the Swamiji that despite such unexpected hindrances he presented a fine Shyam Kalyan. Initially trained by Swami Vallabha Dasji, Swamiji had grooming from Pandit K.G. Ginde and the late Acharya. The celebrated Swamiji sings in a sonorous voice. He beautifully blended some of his well thought out impromptu improvisations in his main theme. An astounding influence of Pandit Ginde's *gayaki* was evident in his presentation. Though not a regular performer, Swamiji certainly has all the qualities of carving a niche for himself as an able performer.



Vidushi Zarine Sharma paid eloquent and emotional tribute to her mentor, philosopher and guide Acharya S.C.R.Bhat. She presented a Khayal in Hamir with *alap*, *jod*, and a scintillating *jhala* and two *bandishes* in *vilambit* and *drut tritaal*. It was one of the finest expositions heard in recent years, which was rendered with zeal, at times spontaneous and sometimes rendered with calculated precision. All in all, it was a very tradition-bound yet innovative performance. Pandit Sadanand Naimpalli provided a very excellent *sangat*.



which was rendered with zeal, at times spontaneous and sometimes rendered with calculated precision. All in all, it was a very tradition-bound yet innovative performance. Pandit Sadanand Naimpalli provided a very excellent *sangat*.

As a mark of respect to the revered Acharya, all the artistes and accompanists performed without charging their professional fees.

It was truly an inspired, emotional tribute.

Music is always considered to be divine. For all connoisseurs, the three sessions were simply like sitting in a temple where musical notes took the form of Devi Saraswati!

"It is only by introducing the young to great literature, drama and music, and to the excitement of great science that we open to them the possibilities that lie within the human spirit — enable them to see visions and dream dreams."

— Eric Anderson

"After silence, that which comes nearest to expressing the inexpressible is music."

— Aldous Huxley

Music is God's gift to man, the only art of Heaven given to earth, the only art of earth we take to Heaven."

— Walter Landor

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**IN LOVING MEMORY OF MY FATHER
DR. SHANKAR PANDURANG KOPPIKAR, HOMOEOPATH
(April 12, 1915 to April 15, 2008)**

As the son who owes so much to this wonderful person, I pay this humble tribute to my dearest Anna, Dr. Shankar P. Koppikar

He was born in Vengurla as the sixth child to Pandurang N. Koppikar. He had his schooling in Udipi and was introduced to Homoeopathy by his uncle Devdas N. Koppikar, a forest officer who was a brilliant amateur Homoeopath in Dandeli. After witnessing miraculous cures, Anna decided to be a Homoeopath. He graduated from Bengal Allen Homoeopathic College with a Gold Medal in 1937. He then set up practice in Madras and, for over 70 years, he contributed to Homoeopathy with great success.

He was happily married to Malini who was a successful gynaecologist with her own maternity hospital at Tambaram, since 1953.

Anna was one of the founders of the Madras Presidency Homoeopathic Association (1938) and helped in setting up the Madras Homoeo Medical College. He was the Professor of Materia Medica and Organon, till the College merged with Gudivada College. He was an active member of the Scientific Advisory Committee of the Central Council of Homoeopathy and the Central Council of Research in Homoeopathy, both under the Central Government. In 1994, he was awarded the HERF Award of the Homoeopathic Research and Education Foundation in Delhi and in 1998, he received the Central Council Silver Jubilee Honoraria Award at the hands of the Vice President of India. He had been the Personal Physician to the President of India.



He contributed original and stimulating papers to various Homoeopathic seminars and internationally renowned journals. He was presented a Gold Medal and an International Award in Delhi in 1993 for his contribution to Homoeopathy.

As a member and three times President of the Tamil Nadu Homoeopathic Council since its inception, he worked for the establishment and improvement of the quality of all the Homoeo Medical Colleges (six in number) in Tamil Nadu. He was also a member of the Dr. M.G.R Medical University Senate. He was the Chief Editor of "Homoeopathic Heritage" for 14 years. In this magazine, internationally renowned for outstanding articles, he brought to light the great works of old masters.

His most endearing quality was making friends with his patients and creating Homoeopaths out of his friends. He was an outstanding speaker and lectured to packed audiences of Homoeopaths and laymen alike.

He wrote "Koppikar's Clinical Experiences of 70 years in Homoeopathy" and "**Serendipity, the Story of my Life**" in October 2007. He was awarded the Lifetime Achievement Award by the Karnataka Qualified Doctors Association.

Anna was a great lover of Geography and together with Amma, he travelled to most places in India and abroad. He was very good at programming these tours. His meticulous planning was remarkable considering the fact that there were no computers or Internet to help him. He never missed a family wedding anywhere in India.

Anna's home at Tambaram was a refuge to scores of strangers. He never turned anyone away, and we hardly ever heard him say "No."

His life was simple. He did not go for money. He was a *karma yogi* and a role model for one and all.

Throughout his life, Anna exemplified this verse from H.W. Longfellow's poem:

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sand of time.*

He leaves behind three children: Subhash, Shyamala and Nirmaala.

He will be greatly missed not merely by his family but by millions of people whose lives he has touched.

Subhash S. Koppikar

Can human nature be changed?

Vasant S. Kalbag, Mumbai

Human nature has really always been changing, and it will continue to change, both at the collective and individual levels. Unlike the creatures lower down the evolutionary ladder, we have the ability to store experience, interpret it more accurately, plan for the future, and communicate ideas to others of our kind,

All living organisms have a built-in tendency to act in promotion of the survival of the genes of the species. Kindness is a trait we have acquired through our genes. Such kindness or altruism is shown even by many animals and insects. In humans this is sometimes, but not always, seen as nepotism when people are eager to promote the interests of their relatives and others in the clan or immediate community at the cost of doing injustice to many others.

Just try to recall how many different people have actually contributed to getting you your morning cup of tea today. Begin with your wife or someone in the kitchen, go back to the maid who got it from your grocer, the grocer's staff, the tea salesman and wholesaler, the electricity or gas suppliers, the transport or railway employees, the people who maintain the vehicles, roads, railway tracks, the people who work in the tea gardens, the scientists and engineers who invented processes and machines for growing, harvesting, curing and blending tea to bring you your cuppa!

In the course of your normal day you find so many commodities and stuff indispensable for life. Just think how many lakhs or crores of people, living and dead, have played a part in making living possible for you today. We depend on so many other people and they depend on us. This is real cooperation. Ordinarily, we do pay for the products and services we get, this does not indicate the real value which is much more if we just cannot live without such products and services.

What is special about humans is that, very early in their history, they discovered the benefits of co-operation: working for the common interest, or for each other's benefit. This can be called reciprocal altruism or kindness. Human co-operation and kindness have enhanced our survival chances, enabled us to progress in all branches of knowledge and given us tremendous power over the rest of nature.

Kindness is therefore very profitable in the long run for anyone. We know that if we do someone a good turn, somewhere sometime that person or someone else will return the good turn in some form. This knowledge is in our guts. We tend to exclude "system cheats" who do not reciprocate kindness even when there is an opportunity to do so. Yet we often transcend such ordinary "humanness" and try to become *humane*. We are moved to be kind even to people who we know may not return the kindness in any form. Such kindness gives us happiness, equanimity and even many health benefits (better survival chances), as a lot of medical research has confirmed.

Unfortunately, in our society, "system cheats" are increasing in number. They are the persons who are responsible for all sorts of injustice, crime, terrorism and violence. The only way to preserve the balance, and continue to have an orderly, just and stable society is to curb selfishness and preserve, or even spread the habit of kindness.

It would be best to begin with ourselves and start chains of kindness by frequently doing some kind acts for people we know, and even for total strangers. We must do random and frequent acts of kindness. The habit of kindness will be established and spread to our friends and those who are beneficiaries of kindness. Dressing, eating, leisure activities, and even thinking are determined largely by habits which we have formed through imitation of our parents, teachers and friends. Kind behaviour is also likely to be imitated by others most times.

No one is always cruel or always kind. Those who are kind most of the time are described as such. So, instilling kindness in one who is known not to be very kind only means increasing the occasions when the person is kind. There are no blacks or whites in kindness; we have only shades of grey. Increasing kindness means changing these shades to lighter ones. This is not only possible but also very necessary for our own survival and happiness. It will also help human society to flourish in times to come. It will take us one step higher on the evolutionary ladder.

Vasant Kalbag, 82, is a retired businessman, and a Past President of KSA. He founded Kindness Unlimited, a registered charity, in 2002. This NGO is a member of the World Kindness Movement which has its headquarters in Singapore. He may be contacted by email at kindness.unlimited@gmail.com. Website: <http://kindnessunlimited.tripod.com>

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Being a chef is not only about cooking good food

Salil Gokarn, Mumbai

Management, of any kind, plays a vital part in our lives by giving us a sense of responsibility and direction towards our work. I am in a field which is better known as the Hospitality Industry and, like me, there are many boys and girls who enter this line without a sense of direction. In this field, one cannot tell what the future holds until one reaches the last part of the course and gets a placement. Some get into this field because of the influence of friends while others do so because they get to work in posh hotels and eat quality food. But that is only the glossier side of the industry and one can only benefit from it if one is willing to pay for it as a guest.

There are various departments in the Hospitality Industry which include cruise liners; hotels, restaurants and chains; catering establishments; sales and marketing; kitchen; hotel and room layout designing; highly professional laundry service sectors; financial management etc. My department is the Kitchen which means that I want to pursue a Chef's degree and attain Chef status by working in various cultural settings. When I was young, my father thought I was 'a jack of all trades and master of none' which meant that I could mend my ways of working and playing in various spheres including sports, oratory, music, geography etc. I used to think that one need not always be good-looking to succeed in life - why not try a trade in which I can be flexible and see where I stand professionally? I entered this line with only one intention: that one day when I graduate as a Management professional, I want to be a chef. But alas, there is a saying - 'Rome was not built in a day' - and that was the journey that I began when I undertook this course. The course is not only meant for those who score high marks in their SSCE or HSCE board; all are treated uniformly.

Initially, it was difficult. My relatives and close friends would taunt me, 'One day we want a party and eat great food cooked by you.' It always pepped me up - to know what people think when one enters a professional stream other than medicine, engineering, or a MBA PG. My first year was full of enthusiasm and passion to learn a new discipline; I was all fired up for a good show. Initially, this enthusiasm gave me a great deal of confidence to work but later,

as the days passed by and the workload increased, I realised that the road ahead was too long and I had yet to start walking along it with full vigour.

Towards the end of my first year, I gave a walk-in interview to train at the Taj Mahal Palace and Towers Hotel, Mumbai, which is considered a great landmark in India and has a brand name in the international hospitality world as well. I got through the group discussion and personal round of interviews. I was a little excited and anxious to know what would happen.

I started working in my preferred department - the Kitchen and Bakery. I was told to cut 40 kgs of onions and peel 25 kgs of potatoes. I was drooling all over the kitchen when the chefs realised that I was a fresher and needed a break. It was exciting seeing lovely food being cooked in bulk for various parties - *murg shami musallum*, *ajwaini jhinga*, *pancharatni dal*, white sauces, roast chicken aux gratin, and so on. I was amazed at the talent the chefs possessed. I spent a few weeks in each of the various sub-sections of the hot kitchen, including the Chinese section where I had to cut loads of spring onions and garlic with choppers which made me look like a killer on the run.

'Continental', 'tandoor' and 'Indian snacks' were the other departments in which I worked. When I trained in the Bakery, the lovely aroma of chocolate and freshly made chocolate truffle cakes and fresh cream cakes made my mouth water. Fruits of various colours were carved for decoration; various breads that I could only imagine were baked. The mousse and cheese cakes which I had only seen on TV shows were in front of me and, what's worse, I did not get to eat any nor get any credit for my work.

Life in this industry is tough but not impossible. Yes, you may well have to sacrifice personal life but professionally, it helps you a lot. One of the greatest Chefs India has ever produced is the Corporate Chef of the Taj - Chef Hemant Oberoi. I got this great chance to speak to him and he said to me, "Son, being a Chef is not only about cooking food all your life'. You can have chefs in hotels, in catering establishments and restaurants, and even in food stalls or as food peddlers. It is all about how you manage

your work with art and skill. This line covers all the three aspects and as for food and beverage production, you need to know the science of food. You must possess the art to deliver and serve food as also a financial understanding of the establishment, that is, the number of people you are going to make food for, the labour required, the estimated budget for your overall kitchen, the cost of food portions sold, the cost per plate, ambience costs, luxury and sales costs, liquor license, menu planning and so on....

It is often said that the Chef is always right and I won't beg to differ. Today; at the end of my final year, I am happy to have chosen this field though I am still trying to figure out where I have lost out in my personal life. As an ardent believer in my passions and interests, I would like to tell the dear readers of this article what I have learnt: 'Believe in yourself so that you can overcome any obstacle, and think from your head and not your heart when it comes to your life.' Previously I used to wonder where I would get a job and as what, but now, with so many jobs on hand and many more to come, the question I am faced with is where I should work, thanks to the Almighty for his blessings and the support from my family and close ones.



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Ji Bilkul - My attempt to tie a knot

Siddharth Tallur, Borivali, Mumbai

"Chalo beta aaj ladki dekhne jaana hai! Tayaar ho jaao!"

Wanting to spend most of my last semester at IIT in enjoying my last tryst with hostel life, going home has become quite rare. As a result, I find myself facing huge backlogs when it comes to being up-to-date with familial matters. No wonder then that I came to know only last week that one of my distant cousins, who happens to be almost the same age as me, was getting engaged to his childhood sweetheart. "What's the hurry *yaar*?" I asked him when I called him up as soon as I reached home that day, "Why do you want to spoil something that's going well for you!" The problem with all my cousins and elders is that they fail to appreciate my deep insight into the intriguing matters of human concern; my remarks are always taken jokingly and when I reiterate that I am serious, I inadvertently manage to raise some eyebrows. As expected thus, my cousin chided me for my ground-breaking suggestion and said, "*Bachhu, tujhe jab kisi se pyaar hoga tab tu samjhega! Teri shaadi ka time ab dur nahi hai! Tu bhi koi dhund le.*"

I was sure he was joking about that '*teri shaadi*' part, and more so, the '*dhund le*' remark. I am so confident that I will never be able to find my right life partner that I have never even tried to. But that brilliant sally my cousin used against me struck some hitherto hidden cord in my parents' minds and I found myself hearing these lines yesterday - "*Beta, ab tumhari shaadi ke baare mein bhi sochna chahiye. Ye bache bhi kitni jaldi badhe ho jaate hain! Tumhare liye ek aacha rishta aaya hai, kal ladki waalon ke ghar jaana hai. Chalo tayaari mein lag jao tum!*"

I don't normally swear and never would even dream of doing it in the presence of my parents but this sudden shock managed to squeeze out an expletive from my mouth, causing some more eyebrows to be raised, "I have not even graduated from college yet!" was what I managed to utter. What I really wanted to say was that I was in no mood to marry so early, that I haven't even met the right girl yet, that I won't marry before I settle down nicely into my new job, that I don't want an arranged marriage, etc. But the best that I could come

up with was that I haven't even graduated yet.

"*Koi jaldi nahi hai, wo ladki bhi abhi student hai. Agar ab baat ban jaaye to tum donon aaram se apne man se shaadi kar lo. Koi jaldi nahi hai. Agle saal bhi chalega. Tab tak baaki tayari kar lenge hum,*" they replied.

Still a student! I was sure the poor girl would have no idea of the kind of activities our families were involved in. I then told my parents some of the above-mentioned points that I had wanted to tell them in an attempt to make them see sense, but to no avail. It seemed as if my cousin had just opened the floodgates for female bio-datas and horoscopes to rush into my (barren?) life.

After further attempts at trying to avoid the inevitable, I found myself getting ready for the '*ladki dekhne jaana hai*' ceremony. I was told to wear the '*naya shirt liya tha na tumne abhi placements ke liye*' and was forced to get a neat haircut and a decent shave. To tell you frankly, I hadn't personally cared as much for my appearance for my campus placements. But then I thought perhaps this '*ladki dekhna*' is some highly sacred ritual in the eyes of my family (and hers too) so I went ahead with it just to make them happy. After an hour of enduring a painful and bumpy auto ride in a typical, sweltering Mumbai Sunday afternoon, and another half hour asking for directions, we finally reached the '*ladki waalon ka ghar*'.

A knock-knock later, I found myself facing this huge towering Aunty dressed in what looked like an expensive but sadly overdone saree and overloaded with (fake?) gold jewelery. "*Arey aaiye aaiye, hum aapki hi raah dekh rahe the. Ghar dhundne mein taklif to nahi hui na?*" she asked. Now, the kind of guy that I am, who can just manage a 'but I haven't graduated yet' in front of my own parents, to no one's surprise, managed a humble '*bilkul nahi*' in the all encompassing (lateral) presence of this Aunty. I could not even imagine how, in the future, I could call her 'Mummy' or 'Aa' or by whatever name she was addressed by her daughter.

After a couple of minutes of was-and-whens and how-do-you-dos, we were served overly sweet tea and super oily *samosas*. The sight of this sugar-

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and-fat-saturated-meal gave me that 'Aha!' moment - the sort I get when I discover the cause of a certain phenomenon in nature (I didn't know what one calls such moments until a friend told me yesterday; he says that there is a well-defined term which he doesn't remember and he chooses to call them 'Aha!' moments - and well, this term works just fine for me). Anyway, getting back to the point, I partook of the diabetic tea and was nibbling at the 'samosa' (notice the quotes; they are there for a purpose) and then, the 'girl' (no purpose here though) entered. I am not a good judge of girls but from what I've seen and known, I could tell that she is a very good girl, beautiful, smart and, perhaps, good-natured. Trust your parents on these issues. 'Hmm, not bad. Perhaps I should think of saying 'yes'. I can then fearlessly date this damsel for a couple of years, all the while knowing that she shall be mine finally,' I thought.

My dreams were turning out to be just right when in came, umm.... let me say (to be kind) an 'extended miniature version of the aforementioned Aunty'. This new entrant and the Aunty comfortably settled into a couch (that I feel could have easily seated four people my size). After the usual, "*Aur beta tum kya kar rahe ho aaj ka?*" and "*Bahut accha ladka hai humara*", the Aunty said, "*To aapko humaari Bindya pasand aayi?*" with a huge grin that to me felt like a threatening smirk that screamed out - 'You better say yes or else...'

Wait! Bindya? I thought you introduced that damsel as Sapna. I was about to raise this basic doubt when I saw the new entrant blushing and smiling and shifting around in her place (took mighty effort, that shifting, I tell you - I pity the poor couch). Oh! My God! This is Bindya? I looked towards my parents. They looked equally shocked. My Mom was almost telling me. "*Ye kaise hua? Hume bhi nahi pata!*" with her eyes. It so happened that Bindya was the elder daughter and the aunt was hoping to dump her on my shoulders - she literally looked like a burden! But, thankfully, my parents stood their ground and for once supported me in what looked like a lost cause. The Aunty was disappointed that it didn't work out. I noticed that Sapna never even chose to throw a passing glance towards me in the midst of all this debate. And, so too, Bindya. 'Must have overdone my dressing style', I thought.

In the end, it turned out that the only person genuinely interested in me was the Aunty. I wouldn't

have been surprised had she tried to elope with me in the same auto by which we had come there.

"*Chinta mat karo beta*," Mom said as we were leaving, "*Aur bhi ache rishte aayenge.*"

"*Haan beta, chinta mat karo, hum hai na*," added Dad.

"Oh please don't! Let me live my life (though I don't mind coming back here for Sapna). The next time, let me handle this business, and please, for heaven's sake, don't choose a family obsessed with cooking oil and sugar!' - my mind was screaming out. But sadly, the only thing that I could say aloud, was, "*Ji bilkul.*"

Lotus sublime

Lotus so beautiful, a lovely elegant flower
Growing in lush vegetation, in rain and shower
National flower of India, given pride of place
Painted, carved, by artists with inspired taste.

Lotus so beautiful, a delight to behold
In almost every pond and lake it unfolds
Delicate and dainty, colours so bright
Blooms during day and some at night.

Lotus so beautiful, at sunrise it glistens
As dew drops of the night moisten
Exquisitely radiant as dawn rises
And daylight brings floral surprises.

Lotus so beautiful, used in Yoga postures
As the seat of goddesses, shown in scriptures
In Yogic *asanas*, as a part of a pose
And, during meditation, a vital repose.

Lotus so beautiful, names of our goddesses
Kamalini, Padmini, among others; our deities
Thus naming our daughters to shine and glow
Just like the Lotus flower's blossoming show.

Lotus so beautiful, appealing and alluring
Such elegance and glory, is enchanting
Lotus so captivating, nation's pride and joy
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Kumud Lajmi, Bangalore

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What do pictures want?

Shravan Bhat (17 years), Bangalore

It is a simple family portrait that you will find in the home of every single descendant of our ancestral clan: the Khambadkones, who trace their origin to the tiny village by the same name in North Kanara District of Karnataka, on India's west coast. Probably taken by one of the few cameras around at that time, it is a black and white (now sepia-toned) photograph taken in the front yard of my great-grandmother's home, in 1935. There are 25 people of varying ages and trades, all members of the same extended family. I remember being surprised by its ubiquity because whenever we visited our relatives, I noticed this same photograph displayed; sometimes prominently and sometimes tucked away in a corner, but nonetheless ever-present. It is as if that moment in time needed to be frozen in black and white, for posterity.

The actual landscape, of course, is anything but black and white. It is an expanse of lush rice plantations and abundant coconut groves in every conceivable shade of green. The air is thick with humidity and the rich smell of red, fertile soil. Temple bells ring faintly in the background. The sea is never far, always in the hearts of the people who reap its fruits. The people here lead a simple life. The men are partially robed in a loose-fitting *lungi*, their bodies tanned and toned from the hard manual labour involved in farming or fishing. The women all wear sarees. Few outsiders have seen this part of India; foreign tourists pass it by, choosing other, more glamorous coastal resorts instead. I myself felt like a complete foreigner as we drove in, my father getting more excited with each new vista. Every nearby village shares a name with some relative or the other. Every few minutes my father would point out, "Look, we're passing *this* uncle's or *that* cousin's village!"

The initial feeling of being an outsider was not shared by our relatives though. They included us in their stories and memories even though we had not been there in person. They recounted the ups and downs of people's lives that I knew nothing of. My father didn't either, but he listened with concerned intent to each tale. Elderly aunts brought out small steel jars containing home-made savoury and sweet snacks, watching with indulgent delight

as we enjoyed them. I was drawn to that mysterious picture in each home that we visited and noticed new details with each viewing. I imagined what it must have been like on the day that photograph was taken.

My father tells me it was a wedding, when a young girl from the family married a doctor (a very respectable profession in the 1930s, since higher education was so limited). People would have travelled by bullock-cart, crossing several rivers by boat, to meet their relatives, tickle new babies and to tease the young boys and girls who had 'grown up so fast'. Grand meals would have been prepared and enjoyed, the women gossiping as they cooked over wood-fires, while the men sat in the back garden discussing events, big and small, in each other's lives. The children would have frolicked in the surrounding fields or splashed about in the blue waters of the Arabian Sea, with no care in the world. After the wedding ceremony, the steaming, fragrant meal would be served, mostly comprising rice, spicy lentil curries, seasonal vegetables, pickles and delicious desserts. Humorous stories and quirky events would be shared before everyone retired for a long afternoon nap. This was a time before telephones, television and email, when human contact prevailed, so people used such occasions to come together and celebrate the wonder of family.

Looking into the photograph, I can see myself in all of these different people. How different my life would be but, at the same time, would I be that different? Their Kodachrome eyes reach out to mine and I realise with a jolt that I am connected to every one of them across time and space.

You can tell a lot from the photograph. Even the way they sat, reveals the social hierarchy and 'the way things were' at the time. The children sit cross-legged on the floor. The elders, including the "prominent" men and "demure" ladies sit on a rough wooden bench. Tall, strapping young men stand behind them, cocky and confident, as if to say, "We will be the ones sitting down soon enough." The groom is easy to spot with his crumpled but proudly worn Western suit while the young bride's jewellery hangs heavy around her neck. Some men wear a rather quizzical look, unsure of what the camera

will capture. One woman sits meekly next to her burly, moustachioed husband. Here's my direct connection to this photograph: my grandmother, who was not even two years old then, is perched atop my great-grandmother's lap. With the care-free innocence of a child, she is the only one smiling broadly. She is now in her mid-70s, but seven decades later, the smile is still the same.

The photograph's true purpose is to establish a bridge: a connection between me, home and family. An indestructible connection that I can cling to in times most dire. This picture wants us to *remember*. It wants us to feel a sense of comfort, knowing there is a home for everyone, even if we haven't found it yet. Where you are never an outsider or an intruder; where the people and the situation will always embrace you, no matter what. This picture wants us to never lose sight of our past and it wants to be the anchor that holds our future steady. To me, this picture conveys beautifully, that our roots are just as important as our wings.

Having lived all over the world as a child and about to head off for university soon, this picture is my light-house. It is the beacon that guides me to an oasis of serenity: Home.

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RULE OUT STRESS

with 3 breathing techniques and 3 simple rules

Geeta Mohan Rao (Nalkur)

Beginning this month, we bring you another series of articles by expert yoga teacher and trainer Geeta Mohan Rao (Nalkur). In this series, Geeta translates her expertise and varied experiences of teaching yoga for over three decades at prestigious health institutions, into simple lessons aimed at reducing or combating common health disorders, many of which have been suggested by our readers in response to our request (KS, December 2007). We hope you will find these tested and easy-to-practice-at-home exercises beneficial.

We begin the series with one of the most common health problems – stress, which affects almost everyone to a lesser or greater extent in today's fast-moving, competitive world, and can lead to serious health disorders. So, here are three simple breathing techniques and three simple rules that can help you rule out stress from your life and stay fit and healthy.

- Editor

Is there anyone in today's world who does not have stress of any kind? Even kids are not spared for, if they find a better toy in their friend's hands, they are stressed till they get a similar or better one. Teenagers, housewives, the white- and blue-collared, senior citizens and almost every individual in modern society go through some sort of stress everyday. The level of stress differs from person to person but affects practically everyone. The major concern, however, arises only when one is not able to handle stress and it eventually manifests itself in some form of disease or disorder or reflects in negative social behaviour resulting in poor productivity, disrespect towards other human beings, road-rage, child or wife abuse, social violence or vandalism, and increasing rates of crime, alcoholism or drug addiction. Now, these are problems that need to be tackled.

When stress is part and parcel of our living, solutions to handle stress should also become an integral part of our lives.

It is interesting to note what exactly happens to our body and mind when we say we are stressed.

If we pause for a moment, we will notice that stress is nothing but the mind being totally blank or flooded with too many thoughts which could be unnecessary, unwanted, exaggerated, imaginary or negative but certainly causing our breathing to become rapid. When this happens frequently or for an extended period of time, it has a negative impact on our life-force (*prana*-energy) which is converted into nervous tension, weakening the body and causing the mind to be either restless or blank and to eventually, act abnormally.

There are **three** kinds of major stress syndromes that are **physical, mental and emotional**. And, here are three simple breathing techniques and three simple rules to rule out stress.

THREE SIMPLE BREATHING TECHNIQUES TO RULE OUT STRESS

One good example of **physical stress** could be when you are at the desk or in the front of your computer at the workplace in one constant position for hours together or when you are driving and suddenly get stuck in the middle of the traffic for hours. This is directly related to your physical aspect when your body feels cramped and tense, the neck and shoulders become stiff and the back begins to ache. You become aware that this situation is physically stressful. Instead of getting stressed out further, why not swing this situation to your advantage? **Just begin to breathe slowly and rhythmically, inhaling fully and exhaling completely** and watch what happens. The moment you focus on this kind of breathing, it arrests the conversion of *prana*-energy into nervous energy. Instead, each breath begins to soothe your spine and its connective nerves and gradually releases the accumulated tension making you feel physically better.

The classic example of **mental stress** could be right from preparing the daily lunch box for the children or husband before they leave home to having to submit the annual report before a deadline, to studying an enormous portion for a final examina-

Sad Demise



Smt. Sumitra Gopalrao Gokarn

age 89 years, passed away on 24th April, 2008, in Mumbai, after a brief illness.

Deeply mourned by:

Sons and Daughters-in-law:	Dr. Suresh & Malati Gokarn, Ganesh & Leena Gokarn
Daughters and Sons-in-law:	Vrinda & Mohan Shirali, Aruna & Suresh Burde
Grandchildren:	Archana, Smita, Anand, Amit, Anup, Ashwini & Anant
Great-grandchildren:	Tanay, Avantika, Akshath & Adarsh
	and
	Relatives & Friends

5th Anniversary Remembrance



Ganga M. Nadkarni
23-1-1947 - 7-6-2003

What a painful paradox, Dear!
We feel you with us all the time,
But bitterly miss you all the while!
Emvi (Mangesh)

Saraswati, Chinmay, Hansa and Pranav
Anirudh, Umeshwari and Nandan, Makarand,
Amita and Mhov

tion within a specified time-frame. In such situations, whenever you feel overburdened with the 'thought influx', try gentle and rhythmic yoga breathing by **equalizing your inhalation span with the exhalation span. Inhale on the count of four and exhale on the count of four.** This breathing technique not only drops the levels of nervous energy but triggers a positive thought and action response resulting in a surge of vibrant *prana*-energy which helps in better productivity, simultaneously convincing you that no situation lasts forever and has to change for the better.

You can practice this simple breathing technique in your spare time for longer durations to remain 'cool' and build up your resilience and patience.

Emotional stress is very common and all of us go through it in our lives, at some time or the other. Everyday, we come across several emotionally frazzled people whose children do not respect them or whose near and dear ones do not care for them thereby creating **emotional stress** wherein the emotions are on a perpetual rollercoaster. In such situations, one feels terribly let down and depressed. Being stressful or depressed cannot change the situation and therefore, it is sensible to engage yourself in **Meditative Breathing**. Meditation, as you know, is stilling or quieting your mind and ridding it of any thought, especially the emotionally-draining ones. First breathe normally and then **try to lengthen your inhalation by one count and lengthen your exhalation by two counts.** Eventually, this will improve your capacity to divert your attention to some pleasant thoughts or incidents where you are reminded of joy, laughter or your own accomplishments, and bring out your uncanny creativity which may help you bounce back with a renewed spirit.

THREE SIMPLE RULES TO RULE OUT STRESS

Rule One is to first **unlearn the old habit of thinking negative.** When stress occurs, instead of focusing your attention only on negative thoughts which cause unhealthy rapid breathing, consider the stressful moment as an excuse to slow down the rapid breathing by inhaling fully and exhaling completely. By doing so, you are not only regulating your breathing but arresting negative thought patterns. This simple response from your side brings out positive action and encourages deep relaxation at the cellu-

lar level which soothes the mind and creates a comfort zone like an instant 'cerebral sanctuary'.

Rule Two is to **learn** some new and effective techniques to **introspect** on a daily basis. This will result in making you aware of your mistakes and in helping you to avoid them in future. It will help you to become clear and creative thereby enabling you to solve a stressful situation by keeping various options open. It will allow you to be realistic and practical about the stressful situation you are in and become aware of your limitations by realizing that you can do only certain things within a certain time-frame. Eventually, you will become aware of your strengths which will uplift your confidence level.

Rule Three is to **relearn the natural process of letting go** what is totally beyond your control or perhaps, putting it on hold for a while. When the situation is not in your hands, leave it in the hands of the Almighty. When you apply this rule to a stressful or hopeless situation, you will become objective and analyze the cause of your stress and, instead of fighting with the stressful 'no-win' situation, you will begin to focus and channelize your energy in handling the 'win-win' situation effectively.

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SHREE TRUST Programme at Karla

12th to 15th June, 2008

With great joy we announce the visit of Param Poojya Sadyojat Shankarashram Swamiji to Karla from 12th June to 15th June, both days inclusive, during which **One lakh Gayatri Japa Anushtana** will be performed by devotees on 15th June (Janmotsava of Param Poojya Parijnanashram Swamiji) at the Durga Parameswari Temple and Sanjivani Samadhi Sannidhi of Param Poojya Parijnanashram Swamiji. After the memorable *pratishta* of Nagban at the above precincts on 27th April, 2008, the follow up religious ceremony of Dridha Samprokshan will now be performed at the Nagban by PP Swamiji on 15th June, 2008.

All are welcome. Limited accommodation will be made available at Karla for all four days i.e. 12th to 15th June (both days inclusive). Please contact Mr. Premanand Bellare at the Karla Math. Contact cell no.: 9922599545

Board of Trustees

Programme of Religious Ceremonies to be conducted at Karla from 12-06-2008 to 15-06-2008

1. 12-06-2008, Thursday, Sarvadhari Samvatsara, Jyeshtha Sh 9

Morning: Saamoohika Prarthana, Pradhana Sankalpa, Guru Ganapati Pooja, Swasti Vaachana, Matruka Poojana, Devanaandi Samaradhana, Navagraha Pooja

Ganapatyupanishat Parayana - 108 times
Mrutyunjaya Japa - 11000 times
Rudra Japa - 11 times
Panchadashi, Panchadurga Japa - 9000 times
Kalasha Sthapana for these Japas, Pooja, Abhimantrana

2. 13-06-2008, Friday, Sarvadhari Samvatsara, Jyeshtha Sh 10

Morning: Nityarchana, Nityavidhi, Dhyavanavahanadi Pooja to Sthaapita Kalashas, Agni Pratishta, Pradhana Navagraha Homa, Ganahoma (21 Cocoanuts) (Atharvasheersha Sahita), Mrutyunjaya Homa, Rudra Homa, Swishtakrudaadi Avashashta Homa, Bali, Poornahuti, Agnipooja Samapti. Sampata Abhisheka, Kalasha Snapana, Mahaapooja, Mangalarati etc.

3. 14-06-2008, Saturday, Sarvadhari Samvatsara, Jyeshtha Sh 11

Morning: *Sapta Prahara Pooja at Shree Devi Sannidhi commencing from Sunrise at 6.10 a.m. Archana, Namaskara and Tarpana (with Sri Lalita 108, 300, 1000 in that order). In each Prahara, Pooja, Naivedya, Mangalarati, Krishnarpana, should be performed

Evening: Kalasha Sthapana Pooja related to the Sri Durga and Nagadevata Pavamana, 9 times Parayana & Abhimantrana

4. 15-06-2008, Sunday, Sarvadhari Samvatsara, Jyeshtha Sh 12

Morning: Nityarchanadi Pooja to Sthapita Kalasha, Panchadurga Homa followed by Homa connected to Nagadevata with Sampata Krama, Swishtakrudaadi Homa Bali

At. 11.00 a.m. POORNAHUTITO BE LED BY HH SWAMIJI

Agnipooja, Homa Samapti. Sampatabhisheka, Kalasha Snapana Pooja, Mangala Neerajanaadi Nityakaarya

Evening: **(Durgakaala)** Ashlesha Bali, Kalasha Snapana Pooja to Nagadevata

Time (24 hr)	*Sapta Prahara Activities (14-06-2008)
06.10 - 09.10	Prathama Prahara - Ashtottara, bhajan, stotra, Navratra Nitya Niyam etc
09.10 - 12.10	Dwitiya Prahara - Trishati, bhajan, stotra, Navratra Nitya Niyam etc Pada Pooja, Teertha Vitarana
14.10 - 17.10	Tritiya Prahara - Sahasranama, bhajan, stotra, Navratra Nitya Niyam etc [Parallel Programme - All Sanchalak Meeting]
17.10 - 20.10	Chaturta Prahara - Ashtottara, bhajan, stotra, Navratra Nitya Niyam etc Deepanamaskar
21.10 - 00.10	Panchama Prahara - Trishati, bhajan, stotra, Navratra Nitya Niyam etc
00.10 - 03.10	Shashtha Prahara - Sahasranama, bhajan, stotra, Navratra Nitya Niyam etc
03.10 - 06.10	Saptama Prahara - Ashtottara, bhajan, stotra, Navratra Nitya Niyam etc

SHRI CHITRAPUR MATH

A Samudayika Gayatri Anushthana has been organized, with the divine inspiration of Shrimad Sadyojat Shankarashram Swamiji, on Sunday, 15th June 2008, at 9.30 am in the Holy Precincts of the Sanjeevana Samadhi of Shrimad Parijanashram Swamiji III and Durga Parameshwari Temple at Karla, Lonavla.

A total recitation of one lakh Gayatri *mantras* has been planned and it is expected that *sadhakas* will participate in large numbers.

Names can be registered with Local Sabha Presidents or with Dr. Chaitanya S. Gulvady by calling 022-24309581 or by e-mail to: chaitanya.gulvady@ril.com

Jyotirmay Navadarshanam

That person attains peace, who has given up desires - lives devoid of longing, moves free from attachment, desires, thirst for enjoyment and egoism – the feeling of "I" and "mine".

— Bh. G. Ch. II Shl. 71

Jyoti Ananthu nee Kulkarni was a woman who lived the *shloka* quoted above from the Bhagvad Gita.

True to her name, 'Jyoti' the Light of the Kulkarni family, was the daughter of Dr. Sitaram Kulkarni - a noble, famous physician with high ideals, considered a poor man's God - and Nirmala Kulkarni, a great, courageous, enthusiastic, all-energetic, dutiful housewife. Jyoti was lucky to inherit these noble qualities and high ideals, and the great capacity to love selflessly, understand others and always happily extend a helping hand to anyone she met! She was the second among four sisters only, each being an achiever in her own right! They were brought up to believe that girls were in no way inferior to boys and were given full freedom to explore life.



As a professor in her career at Wilson College, and as Head of the Sociology Department at St. Xavier's College, she was greatly loved, respected and always fondly remembered by her students. As a member of the St. Xavier's College Social Service League, she was deeply involved with blind school children, old age homes and any other social project taken up by the Wing.

She could never stand injustice and would readily get involved in sorting out things risking her own safety. An anecdote that would really bring out this facet of her nature was when she was traveling in a Mumbai bus and found two brawling men beside her! When they were about to come to blows, she simply opened up her umbrella and brought the fight to a close!

Jyoti was a born philosopher, an ardent devotee and, in practice, a real Yogi who found her match in Ananthu, her husband. Together, they started a public charitable Trust named "Navadarshanam" whose aim is to search for alternatives to the modern way of living and thinking, keeping in mind the ecological and spiritual perspectives. Through their effort, they undoubtedly have brought in 'Navadarshanam' to the world. An ideally-suited couple, they worked together all their life for the dream they shared.

Their dreams were realized when they acquired a land at Thalli, a place bordering Karnataka and aptly named it Navadarshanam. It began as a totally barren land which they have converted to a nascent forest through eco-restoration and natural farming. It has taken great courage and determination to do so. Back in 1991, a small house was the only structure in this place. Jyoti who knew no fear, anchored as she was in her indomitable spirit, stayed alone in the house. Often, in the middle of the night, she would be woken up by a herd of noisy elephants who had perhaps decided to pay her an impromptu visit!

Adventures like this led to an unimaginably successful experiment that has today been recognized for its sheer environmental value. Navadarshanam now has food outlets from where it markets a wide variety of foodstuff, all grown or prepared keeping its organic value intact. Visitors can spend time in its natural environs.

Jyoti's intense love, sincerity and loyalty to all - irrespective of their status - was the same. A friend in need she was indeed, and treasured by all for her patient listening, ever-helping hand, easy accessibility, and honest, unbiased guidance that made her special. She proved herself spiritually the toughest and the strongest.

How coincidental that this woman who reflected perfection in every act of hers, passed away on 8th March 2008, a day that is celebrated as Women's Day all over the world! Though she was suffering from a rare lung disease since some years, Jyoti truly demonstrated that the mind always rules over the body. Two days before her demise, she called up her physician who panicked thinking that she was in trouble!

He was amazed to hear her speaking in a soft voice, weakened by the travails her body was being subjected to – yet talking about one of the villagers who needed medical advice.

Though Jyoti was loved and admired by all the members of Ananthu's family, perhaps her 90+ year-old mother-in-law who lived with her, gave her the best compliment. "The whole world was her family," she said emotionally on hearing that her beloved daughter was no more!

We are all familiar with the Mrutyunjaya japa. Jyoti in her own way lived the ideal life – functioning, synchronizing one's '*aachar, vichaar and uchaar*' towards the supreme thus effectively making it '*sugandhim*' - fragrant to self and others around – and '*pushtivardhanam*' – strong and healthy, leading to spiritual strength and maturity. She was thereby rewarded with a peaceful death relieving her from life's bondage in a short time as stated in the Japa – '*urvarukam iva bandhanath mrityormukshiya*' like a fruit left off the creeper when matured. And, if one takes a bird's eyeview of her life, it would be surprising if she doesn't reach Amrut '*ma amrutat*' - *moksha*. She would often recite her grandmother's prayer, '*Anaayaasena maranam, vina dynena jeevanam, Anthah kaale Bhagwannaam smaranam devey mey bhaktavatsaletavatsale.*'

This is a small and humble offering to that great soul from a niece who loved her for who she was – a person worth emulating! She had visited Buoyancee as a trainer and guess what the subject was? 'Frustration to Fascination'! Both Jyotipachhi and Ananthumam took us through a workshop that taught us to look at every frustration that we encountered, to see the fascination it could bring into our lives.

As I wrote out my feelings on the day she left for her Divine destination in a short message to my two daughters and my son-in-law, I promised to sing for her on the Fellowship Day that had been scheduled for all of us, to remember the way she had touched our lives.

She was worth singing for!

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VIJAY S. NADKARNI

10-10-1940 - 25-04-2008



**Vijay Shankar Nadkarni, beloved husband of
Ms. Vidya Nadkarni (Nee Kalyanpur) and father of Ms. Vinita Sharma**

FOR OUR DEAREST VIJU

Smiling, radiant, shining like the sun
His warmth all around, touching everyone
The perfect husband, the perfect father,
The perfect brother, the perfect man.
A loyal friend, always ready with a helping hand.
His boundless energy, his zest for life
His unending courage in the face of strife.
There are no goodbyes, there's no end,
A lifetime of memories on store,
For in the hearts of all he's touched,
He lives now and will for evermore.
We thank God for every moment spent with you,
We do and will always love you.

**Inserted by: Vidya Nadkarni, Arvind & Vinita Sharma,
Niranjan Nadgar & Kalyanpurs.
Ph# 24095469.**

Minutes of the Adjourned Annual General Meeting of the Kanara Saraswat Association held on 24th November, 2007, in the Shrimat Anandashram Hall, Talmakiwadi, Tardeo, Mumbai 400007

The adjourned Annual General Meeting of the Kanara Saraswat Association was held at 10 a.m. on 24th November, 2007.

Prof. Smt. Kalindi Muzumdar, President of the Association, presided.

The meeting started after the Prayer.

At the outset, the Chairperson informed the members present that since in the last Annual General Meeting (AGM) held on 30th September, 2007, the Statement of Accounts together with the Balance Sheet were not ready, it had been declared that these documents would be presented at the Adjourned Annual Meeting proposed to be held on 24th November, 2007.

The Chairperson said, "Accordingly, the Report with the Audited Statement of Accounts for the year ended 31st March, 2007, have been circulated, and I propose they be taken as read. I invite comments on the same.

The Chairperson also said that since the minutes of the 94th AGM published in the September 2007 issue of *Kanara Saraswat*, had not been passed in the earlier meeting, they may be passed now as the necessary amendments and corrections had been carried out. The minutes were then passed unanimously.

Shri Gurudutt Mundkur stated that the Report that was received had been termed as for the year ended 31st March 2007. He said, "A Report is never for a financial year. The Audited Statements are for the financial year. The Report is from that Committee which has been functioning since the previous AGM. Therefore, a Report has got to be from AGM to AGM and not for the financial year. I have that much confidence in KSA that all the Managing Committee meetings would be having a quorum. But if one looks at the attendance, it does not tally. If you prepare a Report from AGM to AGM, you will find the Report automatically corrects itself."

"The second point... Shri Santosh Sirur has signed as the Hon. Secretary. For that financial year, he was not even a member of the Committee, then how can he sign it? He is not the Hon. Secretary, as of 31st March. He had not participated in any of the activities even as a Committee Member, let alone as the Hon. Secretary. Even the notice for the Adjourned Meeting has been signed by him. I question: who gave him the authority to sign it when he was not even a member of the Managing Committee? In fact, the new Managing Committee takes over after the conclusion of the AGM. The AGM has not been concluded, it is still going on. The

new Managing Committee does not come at all into all this. I want to point out the error. This needs to be corrected."

Shri Shivshankar D. Murdeshwar, Chairman of the Managing Committee, stated that the financial year is taken as per the rules 12 and 31.

Regarding Shri Mundkur's second point of Shri Santosh Sirur signing the Report, it may be noted that normally 1/3rd of the Committee members retire. So, some of them are continuing and Santosh Sirur who is elected on the Managing Committee has not signed as Santosh Sirur, but signed on behalf of the Managing Committee as a Secretary.

Shri Ratnakar Gokarn quoting the rule No. 12 said, "The affairs of the Association shall be vested in and managed by a Committee of 12 members who shall be elected at the AGM as provided in Rule 32."

Shri Gokarn continued, "The Agenda was circulated; first of all..... the President announced at the General Body Meeting that all the items of the Agenda will be completed except two items - the Annual Report and Accounts. The results of the elections were also announced and accordingly the elected members are in place. It has been mentioned clearly that the Managing Committee was elected at the AGM, at the conclusion of the AGM. The Agenda is complete except for this. According to the Rules, in the AGM if anybody had any reservations, the person could have come forward and requested the President not to announce the election results. Then, this could have been taken at the end of that particular Agenda of the Annual Report or Accounts. I am only quoting what is written in the Rules.

"Regarding the Report from AGM to AGM, I am just quoting the Rule - the AGM will be held every year within six months after the close of that official year, for the transaction of the following business.

"Rule 31 a) to receive the Report of the Managing Committee for the previous year b) to receive the audited Balance Sheet and Accounts of the year under report. This means that our reports and accounts are from 1st of April to 31st of March and accordingly, the report has to be made for that particular year only from 1st of April to 31st of March.

"The third point was about signing by any member of the Managing Committee. As per our rules, one-third of the Members retire. There is continuity in this, so that is the report of the Managing Committee. We

were a little hazy about whether it is to be submitted by the new members as the Chairman, Treasurer and Secretary. When this issue was brought to the notice of the Auditor, he categorically said that it should be signed by the Office Bearers on that particular day of finalizing the accounts and it was finalized on 6th November, 2007.

"Accordingly, on the final advice of the Auditor, the Chairman Shivshankar Murdeshwar, Shri Raja Pandit and Shri Santosh Sirur have signed. After the election results were announced, the Committee was constituted and the Office Bearers were elected by the Managing Committee; and Santosh Sirur, became the Secretary of the Managing Committee from 6th November," concluded Shri Gokarn

Shri Mundkur said that he challenges the Auditor on his authority to instruct that a member of KSA who is not a member of the Committee for the period of the Report can sign the Report.

Regarding the signing matter, Shri Mundkur said the people who had been responsible for the activity, are responsible for maintaining the accounts, and should sign it and not anybody else. "It has to be signed by the person who is responsible for doing the accounts. Obviously, even the Hon. Treasurer has not been doing his duty. Because Rule 21 says that the Hon Treasurer has got to submit the accounts on a monthly basis at each Managing Committee meeting. If he has been giving the monthly accounts at each Managing Committee meeting, then why wait till 6th November, to sign the report?"

Regarding the attendance and quorum, Shri Mundkur stated that the average attendance between the two AGMs should have been mentioned. From the figures given, it would appear that there was no quorum at any Managing Committee meeting. "If what Shri Gokarn says is correct, why is a vote of thanks given to Shri Atul Joshi, who was not connected in any way to the activity in 2006-07," Shri Mundkur asked.

Replying to Shri Mundkur's remark, the Chairperson said that she concurred with him that the Treasurer has not been doing his job. She added, "The Hon. Secretary did not attend three or four consecutive meetings. The minutes were not written properly and, when asked, showed his indifference. I don't think the committee can function in this manner. Secondly, we have formed "Youth KS". It will be a youth body named as "Youth KS" which will have its own constitution and will be able to function according to their aspirations and expectations, which probably we have not realized and probably, not understood also."

Shri Mundkur pointed out that there was no need to form a youth body as our constitution already provides

for a youth body. "It is only that the youth body has not been functioning all these years and therefore, we have tended to forget about it. I wonder how the Managing Committee members overlooked this fact and went ahead to form another youth body," he added.

About the accounts, he said the Managing Committee has reported a higher deficit of more than a lakh and a half. The Report makes no mention at all about this. He asked, "What are the reasons for the expenses to have increased so much? Why is there such a high deficit? We can think of what correctives can be applied. I also wonder how no depreciation has been provided for. Depreciation on land, buildings, furniture, etc has not been shown anywhere."

Shri Mundkur pointed that the Auditor's report should have been sent with the Statement of Accounts; it had not been sent. Since this had not been done, Shri Mundkur read the Auditors Report:

(1) The Register of Properties has not been maintained; **(2)** An Investment Register or list of investments made by way of FDs in the banks needs to be recorded in a bound form, not in a file. The current Managing Committee has made efforts to reconcile the said investments with specific funds. [*That means reconciliation is still to be done, commented Shri Mundkur*]; **(3)** The Association should invite tenders; **(4)** During the year the Managing Committee has not arranged a physical verification of the assets of the Association; **(5)** No depreciation has been provided for building, electrical fittings, furniture, fixtures, and Parijnanashraya at Shirali during the audit; **(6)** Subscriptions have been accounted for on a cash basis; **(7)** It is recommended that KSA should get the accounts audited by an internal auditor at regular intervals during the year; **(8.1.)** The Association should create a fund under the name "Sinking Fund/Building Repairs Fund" and Funds earmarked for the same be invested the same periodically.

Shri Mundkur concluded, "The activities of the KSA have been increasing over the years. An auditor is necessary. When the accounts are presented monthly at the next Managing Committee meeting, as required by Bye-Law 21 of the Rules, there will be no problem in compiling the Accounts in the first month [the month of April] of the next year.

Shri Raja Pandit, Hon Treasurer, replying to Shri Mundkur's comments said, "There is a higher deficit, mainly because, actually, once upon a time, the magazine was considered as a liability. A liability means there is always more expenditure than income. But, for last several years, that trend has been reversed. That is the main reason, coupled with a reduction in income from our other sources like Nasik Holiday Home, Health Cen-

tre, and increasing expenditure on other items. The income, interest and dividend have come down but as against this, the expenditure has gone up. So, this is the real cause of worry that we have to rectify by increasing our income. The second thing concerns depreciation. We normally put depreciation at a cost basis. Our asset cost remains the same and we transfer that amount for depreciation. On the building, we do depreciate but on land we don't depreciate. The third point is the Register of Properties. We used to maintain this register a long time back and have not maintained it for the last several years. That Register of Properties pertains to Nasik Holiday Home and Parijnanashraya at Shirali. We have already taken steps to rectify this mistake. From next year onwards, we will publish that ex stock in our report also. Our Auditor has been insisting that the Investment Register should be on book; we will do it. As regards an internal auditor, actually, Premanand Bhat, has done the audit but we have forgotten to show it to our auditor through oversight. So, we will rectify this. We have built a very good corpus fund and are doing a very good job by disbursing interest on the corpus fund to needy and deserving people.

Adoption of Annual Report: "Resolved that the Annual Report together with the Statement of Accounts for the year ended March 31, 2007 be and hereby are received and adopted".

Proposed by Shri Raja D. Pandit; Seconded by Shri Gurudutt Mundkur. Put to vote by and passed unanimously.

The Chairperson then went to the next item, viz. Amendment of Rules.

Rule 4E was proposed to be amended as: A person paying an entrance fee of Rs.5/- and an annual subscription of Rs. 125/- shall be styled as Local Member. This is the existing Rule. It is now proposed that a person paying an entrance fee of Rs.5/- and an annual subscription of Rs. 500/- shall be styled as an Ordinary Member. He/she will not be able to, is not entitled to concessions enjoyed by Life Members. The new Ordinary Members will automatically become Life Members after eight years, i.e. after paying Rs. 500/- for eight consecutive years without a break. With the proviso that when membership fees are increased, each of the subsequent installment shall be increased proportionately.

Put to vote, the Amendment was passed unanimously.

Rule 15 (existing): "Any member of the Managing Committee not attending the meetings during two consecutive meetings without the previous permission of

the Body shall be deemed to have vacated his appointment."

The Amendment reads: "If a Managing Committee member does not attend two consecutive meetings, he/she shall be deemed to have forfeited his/her Managing Committee membership. This shall not be applicable when prior leave of absence has been obtained. However, in the case of the Chairman or Hon. Secretary or Hon. Treasurer, he/she shall have to vacate the position held but can continue to be a member of the Managing Committee."

Proposed by Shri Gurunath Gokarn and seconded by Shri Gurudutt Mundkur

Put to vote by the Chairman, the Amendment was carried unanimously.

Next, Rule 32A: "In the first week after the close of each year the name/s of the retiring members of the Managing Committee shall be notified on the Notice Board of the Association, by the Hon. Secretary." The proposed Amendment is: "In the first week after the close of each year, the name/s of the retiring members of the Managing Committee shall be notified on the Notice Board of the Association, as well as in the *Kanara Saraswat* by the Hon. Secretary."

The next Rule 32B: "Where the number of valid nominations exceeds the number of vacancies, a voting paper containing a list of the members nominated shall be sent to members of the Association who have completed the age of 18 years. The member shall affix his signature at the foot of such voting paper and affix his/her initials or signature against the names of candidates whom they wish to vote for and return the voting papers so as to reach the Hon. Secretary before the specified date and time as mentioned in the election notice. Members who are in arrears of their subscription for one year at the close of the year, shall not be entitled to vote."

Shri Mundkur felt that the way it has been described, the way it exists in our current bye-laws, voting is not by secret ballot. He therefore proposed a change over to elections by a secret ballot. Signing on the ballot paper is wrong. He proposed that this amendment should read as: "Voting for Managing Committee membership shall be by secret ballot." He made several good suggestions which will be incorporated.

Shri Mundkur moved the resolution -

Proposed Resolution 32B:

Where the nominations exceed the number of vacancies the following procedure be adopted.

1. Voting for the membership of the Managing Committee shall be by secret ballot

2. The Managing Committee shall appoint a Returning Officer from amongst the members of KSA, immediately after setting the schedule for the elections. The Returning Officer shall not be a member of the current Managing Committee and shall not be eligible for contesting the election.

3. The election schedule shall include

A] the last date for receipt of nominations;

B] the date of publishing the names of the eligible candidates;

C] the last date for withdrawal of candidature;

D] the last date for receipt of ballot papers posted/delivered by the members

E] the time, date and place for the counting of votes.

4. The Returning Officer shall be responsible for appointing one or two scrutinizers of his/her choice to assist him/her in scrutinizing the nominations and the ballot papers.

5. The Returning Officer shall publish Ballot Paper in the *Kanara Saraswat*.

6. The ballot papers shall be sent to the Returning Officer in a sealed cover as per the schedule. The cover shall bear the name of the member and his/her membership number. The ballot paper shall not have any indication of the member's identity. The member shall put (X) or tick against the names of the candidates whom he/she wishes to vote for. In case there is such an identifiable mark, it shall be declared invalid.

Amended Rule 32C Rule: Members securing the highest number of votes to fill the vacancies shall be declared elected by the Chairman of the Annual General Meeting. In the event of a tie, the member to be declared shall be decided by a draw of lots at the AGM.

Resolved that the Amendments to the Rule 4E, Rule 15, Rule 32A, Rule 32B and Rule 32C suggested be and are hereby adopted.

The Chairman put the Amendments (proposed by Shri Gurudutt Mundkur and seconded by Lt. Col. Manohar Karpe) to vote. The Amendments were passed unanimously.

Shri Mundkur pointed out that the occupation at our Holiday Home in Nasik can increase if we have more AC rooms, and a TV set is provided in every room where people are inclined to go and spend a weekend away from it all. This will increase the maintenance costs. We have to increase the tariff for the Holiday Home. Our tariff has not been increased during the last two years or so. And during these two years, hotel rates have gone up by at least 50% in Nasik. So, we should increase our rates, after providing the facilities.

The Chairperson made some suggestions about the Home Alone project गेल्ले फांतां हांवें म्हळें की ज्येष्ठ नागरीकां

खातिर आस्स . ज्येष्ठ नागरीक घारा बहुतेक एकळीं आस्ताति बायलो दार्ले . चेड्डवं घारा आसनाति भायल गावां आस्ताति . एकयि घारा आशिल तरि तांतल्यागि उल्लयत बैसुक कोणयि आसना . त्याभित्तिं वाडींतल्याचि लोकांक कोणाक वेळ आस्स की तानि नांव दिव्चीं आनि एक दोन तास येजु ज्येष्ठ नागरीकांगल घारा वोचुनु तांतल्यागि उल्लोव्चें तांकां जायि जाल्ल तें . पेपर वाचुनु दाखव्चें टी वीरि कल्लें सांग्ताति तें .

The Chairperson announced that we have received some letters from some members. The relevant points are:

Shri S.N. Surkund 1) About Holiday Home Nashik: what efforts have been taken to popularize occupancy among our own community as also others?

2) KSA is charging Rs. 1000 per annum as postal airmail charges. This seems to be on the higher side. This should be incorporated in the Annual Report in future.

3) He made some suggestions to improve our revenue by getting more advertisements and also canvassing for membership.

Shri Sunil Mangalore in his letter wanted more clarification about the amended Rent Control Act and Clauses 2. Without legal amplifications and modalities, the General Body cannot decide about any tenancy transfer. There was a letter from Smt. Mankikar on the same subject.

Shri Ratnakar Gokarn replying said that the health of the Association is financially weak and requested every one to contribute. This could be done in a number of ways. He also explained in detail the Rent Control Act prevailing in 1947 and amended in 1999.

Shri Ratnakar Gokarn made some observations. He said, "In a larger context, I appeal to you to contribute immensely to the Association in a number of ways. 1) Even within the family, you can have more members. 2) Try to get as many advertisements as possible for the KS magazine through your good contacts. That will increase the revenue for our magazine. 3) You can institute prizes for sports or other activities.

Shri Sameer Karrekate wanted to know the difference between transfer and transmission in case of KSA rented tenements.

Smt. Mankikar, the present tenant desires to transfer, during her lifetime, the tenancy in the name of her grandson who is staying with her. She is concerned because of her advanced age. It is left to the landlord to take a decision regarding her request.

The Chairperson thanked the members for their observations and suggestions and requested them to give the benefit of their knowledge and experience. She then declared the meeting concluded.

(Transcribed by Shrikala Kodikal)

The Konkani Language – IV

Vocabulary

Shrikant G. Talageri, Mumbai

Vocabulary is always the first aspect, of any language, to be influenced by other languages, and it is the aspect that changes and evolves fastest. Hence, it is only natural that Konkani, which has passed over a thousand years in very close contact with Marathi, and has evolved in its company during this period, should have lost much of its original vocabulary and should have grown very close to Marathi in this respect. Nevertheless, Konkani has preserved quite a bit of its original vocabulary, including some key words which give a clue to its separate, northern and Vedic antecedents.

The study of the vocabulary of any language is a lengthy and laborious rather than a complicated process, and, in this article, we will only take a bird's eye view of the subject. (As phonetic exactitude will not be as important here as in the earlier parts on Phonology and Morphology, we will only use the Devanagiri alphabet and not the phonetic Roman alphabet in this part).

Marathi-Konkani words: There are many basic words found in common only in Marathi and Konkani: basic Konkani verbs like चों (come), घें (give), सांग म्हण (tell/say), etc., or basic personal pronouns like हों ही हें तों ती तें (third person), which are clearly connected to their Marathi equivalents ये घे सांग म्हण हा ही हे तो ती ते rather than to other North Indian forms (e.g. Hindi आ ले कह यह ये वह वे). These words make it appear as if the two languages fall in one branch of Indo-Aryan languages separate from the other Indo-Aryan languages of North India. However, these words are generally words of Marathi origin in Konkani, and today we do not know what the original Konkani words may have been. In fact, no-one suspects that there could have been Konkani words other than these, since none have remained in the record, and no one realizes that Konkani had a different origin. Of course, today all such words are de facto Konkani words, since we do not know of any alternate words in Konkani. (Note: some of the words in this category could also be words of Konkani origin, which were borrowed in early Marathi by nearby dialects, and which spread to the other dialects in the course of time. But this can be said with certainty about any word only when there are specific grounds to do so).

However, at least one key word has survived as a clue to the past. One of the examples given above, of the separate Marathi-Konkani vocabulary, is of the words for say/tell: सांग and म्हण, as opposed to North Indian forms like Hindi कह (from Sanskrit कथ-), etc. However, a clue to the fact that the original proto-Konkani language had words akin to कह rather than to सांग or म्हण is preserved in the Konkani word खें (equivalent to Marathi म्हणे and Kannada अंते), used at the end of statements to indicate hearsay knowledge (e.g. तों वचुल खें).

As in such basic words, so also in the general vocabulary, there has been strong Marathi influence on Konkani. That the process is a continuing one can be seen from the way in which countless Konkani words are being replaced by their Marathi equivalents in the speech of Chitrapur Saraswats even today, especially in Mumbai, where more Chitrapur Saraswats stay (and have been staying since decades) than in the villages. Thus, not only are Kannada words used in Konkani being replaced by Marathi words, but pure Konkani words have been, and are being, replaced by Marathi ones on a large scale: e.g. नीमि by बीचारि, होडीक by लग्न, or झळकें by मारिल, and now, in the speech of many people, even जाल्यारि by पण, **and** जावों by अथवा or किंवा, or विंगड by वेंळें.

Fortunately, many of the original words are still known, but will they continue to be known in times to come? We cannot delve back into the unknown past, and dig out unrecorded basic words (which would not even sound like Konkani words to us now) that may have been used by our very remote ancestors; but surely we can salvage what we still have. It is time to carry out a project to at least list out, and if possible also bring into common use, our pure Konkani vocabulary before it is too late.

2. Common Indo-Aryan words: There are large numbers of everyday words common to Konkani and Marathi, which are also common to most Indo-Aryan languages (Hindi is always a safe guide), such as verbs like खा खेंढ दी etc., nouns like भाउ भयिण घर गाउं हातु कानु etc., adjectives like गॉरों काळों कडु तीक etc., and so on. Such words are of course, by and large, original Konkani words as much as they are also original Marathi or Hindi words.

But it must be noted in passing that, due to the phonological richness of Konkani, no Konkani word is exactly like the equivalent form in Marathi: there will at least be the minimal difference of a final vowel (and both the high and low tones are different from the toneless Marathi sounds): e.g. घर (with a final अ and a low tone) rather than the Marathi घर (without the final अ and the tone). In fact, due to this phonological richness, there is a greater variety of word-forms in Konkani, on the basis of grammatical categories as well as in vocabulary:

a) gender: e.g. Marathi दाट is equivalent to Konkani दाटु दाटि and दाट, and Marathi एक is equivalent to Konkani एकु एकि and एक.

b) number: e.g. Marathi नाच is equivalent to Konkani नांचु singular, and नांच plural.

c) verbal versus nominal forms: e.g. Marathi नाच is equivalent to Konkani नांच, verb, and नांचु, noun, and Marathi मार is equivalent to Konkani मारि, verb, and मारु, noun.

d) vocabulary: e.g. Marathi वाट is equivalent to Konkani वाट (path), वाटि (grind), वांटे (distribute) and वांट (trouble, if equivalent to the Marathi वाट as in the phrase वाट लागली). A fifth meaning of the Marathi word, "feel", is missing in Konkani (मला वाटतं is आक्क दिस्ता or हांव लेंक्तां).

Further, Konkani has a more liquid structure as compared to the more syllabic structure of Marathi (e.g., नदी — न्हंइ, दही — धंइ, मध — म्होड, पोहे — फोड, भूमी — भूंइ, वाहते — व्हाउंता, पोहते — पॉउंता, etc.), which make Konkani words sound noticeably distinctive even when the words are basically the same.

What is interesting, in this context, is that Konkani has quite a few common North Indian Indo-Aryan words missing in Marathi which has different words. They provide a clue to the northern origin of Konkani. Thus Konkani बुस्तारू (Thursday), आप्तारू (Sunday), भित्तेरि (inside), फात्तोरू (stone), खंई (anywhere), ऑपस (again), सासम (mustard), पॉरनँ (old), उप्पर (high), शीदा (straight), वायंगण (brinjal), etc. are like the Hindi words (बृहस्पतिवार इतवार भीतर पत्थर कहीं वापस सरसों पुराना ऊपर सीधा बैंगन etc.) rather than the Marathi words (गुरूवार रविवार आत दगड कुठेही परत राई जुना उंच सरळ वांगी etc), some of which, of course, have also been borrowed in Konkani. Some Konkani words point to areas to the immediate north of Maharashtra, i.e. Gujarat: compare Konkani जाइ (want) and चोइ (see) to Gujarati जोइये (and Hindi चाहिये) and जुओ as opposed to Marathi पाहिजे and बघ, or हांव to Gujarati हूं as opposed to Marathi मी.

3. Kannada (or Tullu) words in Konkani: As is well known, there is also a large number of words of ultimate Kannada or Tullu origin in Konkani: for example, in nouns, in just the names for different parts of a house, we get बागील, कुण्डि, नॅल, मेदटु, चिक्काँ, etc.: the complete list of nouns of Kannada origin, in different categories, will be very long. Even in verbs, we get अडचि, करड्ड, कर्ग, गिच्चूइ, चाळइ, चेंचाइ, दाण्टि, नुम्गूव, बग्गूव, बरइ, बिस्सूइ, मडचूइ, मेच्चूव, येच्चूइ, वद्र, वर्गूव, etc. Likewise in other categories of words like adjectives: गुडडॉ, हगूर, etc. There is even a Tullu word: तग्गु (not found in most of the other Konkani dialects, which have सक्कल). Surprisingly, this word is the standard Chitrapur Saraswat word all over Karnataka, and not only in the Mangalore area, almost as if it were a Konkani word borrowed in Tullu (where the proper word for "down" is तिर्त).

Where there are no pure Konkani equivalents extant, I personally feel words of ultimate Kannada or Tullu origin are preferable to direct Marathi words, since they at least maintain the distinctiveness of Konkani from Marathi. Incidentally, Konkani contains many words constructed with a combination of a Kannada word and a non-Kannada word: पाच्यीलं (socks), बीगाहतु (key), etc.

4. Konkani words in Marathi: The influence in vocabulary has, of course, been mutual, and there are many words found in Marathi only in the Dnyaneshwari, or in Marathi dialects bordering Konkani, or in artificial Marathi literary usage and specific idiomatic phrases: these words are original Konkani

words, borrowed in Marathi. For example, the Dnyaneshwari uses (in Marathicized forms) the Konkani words इंगळो (coal), फाल्लो (dawn), वक्कद (medicine), हॉड (big), सककल (GSB down), उल्लइ (talk), गोंटो (handsome), etc. There may also be many Konkani words (difficult to pin down now), which, after their initial use in early texts like the Dnyaneshwari, percolated down into all the dialects of Marathi, and are full-fledged words in Marathi today.

Many Konkani words, not proper to Marathi, are used in Marathi in a curious way, in double phrases in combination with the actual Marathi words (or near equivalents): लहान-सान, गोरा-गोमटा, वेडा-पिसा, etc. All such words should be recognized, wherever possible, as pure Konkani words borrowed by Marathi.

In this context may be noted a large category of words where the standard Marathi word is completely missing in Konkani (although the speech of extremely Marathi-influenced Chitrapur Saraswats in Mumbai may sometimes make it appear otherwise); while the Konkani word is found as a secondary word in Marathi, perhaps through Konkani influence but more probably through the independent medium of Sanskrit: Konkani निहें (झोप), नीडळ (कपाळ), पुद (गाणे), मार्लें (डोके), etc.

5. Pure Konkani words: There are large numbers of Konkani words which are not exactly like their Marathi counterparts, since they contain distinctly different consonants, etc., but similarities in origin may be discerned: e.g. लुकइ (ढकल), हाडि (आण), कुडको (तुकडा), नीप (लप), निस्सर (घसर), दीकु (दिशा), खिक्कण (ढेकण), वाटि (दाब), etc.

On the other hand, there are many Konkani words which sound like certain Marathi words, but actually the Marathi words mean something different: झांक (झाक), थोरू (थोर), म्हस्त (मस्त), चक्क (चमक), पाव (पाव), नीठ (नीट), etc.

There are many Konkani words which are different from Marathi, but which could be inferred from other words in Marathi with similar or related meanings: जा (हो, but past root झा-), वाडें (ताट, but related वाटी), दीगु (उंच, but related दीर्घ), चड (जास्त, but similar verb चढ), हून (गरम, but similar ऊन), etc.

All these are also categories of pure Konkani words, but the purest are those where there is absolutely no discernible connection between the Konkani words and their Marathi counterparts: this includes basic words like हांव (मी), वच (जा), व्हरि (ने), आप्पै (बोलाव), etc.

Despite the massive Marathi influence, Konkani has retained a noteworthy part of its original vocabulary, and has also retained some key words, which give irrefutable evidence of its northern affiliations, and specifically of its origins in the extreme northern region around the Vedic river Sarasvati, which provides the name of our community. First, a look at a few key words:

Two of the most significant words, which provide a clue to the extreme northern, and Vedic, origins of Konkani, are the words for "dog" and "water": Konkani सुणें and उद्दाक. These are derived from the Sanskrit words श्वन् / शुन and उद/ उदक. Almost all the other Indo-Aryan languages use words (e.g. Marathi कुत्रा and पाणी) derived from Sanskrit कुक्कुर and पानीयं.

The words कुक्कुर and पानीयं are late words in Sanskrit, not found in the Vedic language or in any Aryan language outside India. The words श्वन् / शुन and उद/ उदक, on the other hand, are ancient words, found in the Rigveda, with related words in many of the branches of Aryan languages outside India: unlikely though some of the correspondences may seem to the lay man, Greek **hudor**, English **water**, Hittite **watar**, Lithuanian **vanduo**, Gothic **wato**, Umbrian **utur**, etc. are all related to the Vedic उद/ उदक (Sinhalese, another language which migrated to the South from the northwest long before Konkani, preserves the form वतुर), and English **hound**, Greek **kuon**, Latin **canis**, Hittite **suwana**, Tocharian **kon**, Armenian **shun**, Lithuanian **shuo**, Avestan **span**, etc. are all related to the Vedic श्वन् / शुन.

In modern Indo-Aryan languages, only minor tribal languages of the extreme north and northwest, i.e. of Kashmir and nearby areas, have preserved words derived from or related to उद/ उदक (Pashai वाक, Kalasha उक, Chitrali उग्, Kohistani उ, etc.) and श्वन् / शुन (Kashmiri हुनु, Pashai सुरिन, Kalasha शुरा, Gawarwati शुन, Shina शुन्, etc.).

Similarly, two words used in Konkani to convert statements into questions (though the second of these has acquired many more functions) also point to a direct Sanskrit connection: the word **वै** and the word **मं** (usually amplified to **मरें** and **मगों**).

While all modern Indo-Aryan languages use interrogative words like "what", "why" (Marathi काय, का), etc., or other words with the interrogative क्-, to convert a statement into a question (e.g. तो गेला काय/का?), Konkani alone has a special word for this purpose: the word **वै**, and the related **वया** with a touch of wonder (तों वचुल्ल वै/वया?). This word, **वै** or **वया**, is directly derived from the Sanskrit वा, which, among other things, is also used to convert a statement into a question.

The word **मं** (मरें/मगों) is also used to convert a statement into a question: तों वचुल्ल मरें/मगों? (It is also used in exclamatory statements, etc.: तों वचुल्ल मरें/मगों! with a startled air). The effect in the interrogative is equivalent to a negative **वै** (i.e. a नवें). The word **मं** originates in the Sanskrit prohibitive negative word मा. This is a word found only in five branches of Aryan languages (Indo-Aryan, Iranian, Greek, Armenian, and Albanian). Found in both Vedic and Classical Sanskrit, it has survived only in the northwestern parts of India, and is found in Punjabi and in western Hindi as the word मत (e.g. मत जा, don't go). However it is not found in the southern and eastern parts of North India: even the Hindi dialects of Bihar and most of U.P. and Madhya Pradesh do not have this word, and use न or ना (e.g. ना जा). Its survival in Konkani, albeit in this restricted form (since, as a prohibitive negative, Konkani now uses only the originally Marathi word नको as नाक्का), is therefore one more clue to the extreme northern origins of Konkani.

The most significant evidence of the connections of Konkani with the extreme North and with the Vedic Sarasvati region is the fact that Konkani is the only language which preserves the names of the three rice dishes used in Vedic rituals and named in the Rigveda: पुरोळा (a kind of rice pancake), अपूप (a kind of rice cake), and ओदन (rice boiled in water or milk). The three names are still used in Konkani in a sense closest to the original, as पॉळों, आप्पें and आहण, and the second of the three has even been imparted to the South Indian languages as अप्पम्.

The following are small representative lists of some Konkani words distinct from their Marathi counterparts:

Some verbs: वच (जा), हाडि (आण), व्हरि (ने), आप्पें (बोलाव), आप्पडि (शीव), मस्ति (तुडव), चक्क (चाल), उंबळि (धू, for clothes), खांपाइ (चोर), चोइ (बघ), इव्वरि (ठेव), देंव (उतर), नीमि (विचार), पाव (पोहोच), पीन्दि (फाड), भेति (फोड), भौव (भटक), रीग (घूस), शीर्क (अडक), लाशि (जाळ), लँव (चाट), etc.

Some case endings and post-positions: चल्लें-क (मुला-ला), चल्लें-गलें (मुला-चे), चल्लें-लेंगि (मुला-कडे), चल्लें-लेंग्यांनु (मुला-कडून), चल्लें-लेंग्याइ (मुला-पर्यन्त), चल्लें-गुणि (मुला-साठी), चल्लें-कै (मुला-पेक्षा), चल्लें-म्हण्के/गारि (मुला-सारखा), चल्लें-मिति (मुला-मुळे), etc.

Some nouns: उद्दाक (पाणी), उज्जों (आग), ऊब (वाफ), वत (ऊ न), चल्लों (मुलगा), चल्लि (मुलगी), चेडु (मूल), चेंडों (गडी), चेडु (मोलकरीण), चेडि (नायकीण), रान्पि (स्वयंपाकी), लेंक्तलें (नातेवाईक), म्हालाडें (वडीलधारी), धूव (लेक), धूडि (पुतणी), माळों (मामा), मावळणि (मामी), म्हान्तु/बाप्पोल्यों (काका), म्हाव (काकी), पाचि (मावशी), माउं (सासरा), माइं (सासू), होडीक (लग्न), होरेतु (वर), हॉक्कल (वधू), हॉर (जोडपं), हॉराण (वरात), कूळार (माहेर), कूड (खोली), वणति (भिन्त), नीसणि (शीडी), आय्यान (भाण्डं), etc., etc.

Some adjectives: हॉड (मोठं), सान (लहान), हून (गरम), शाळें (थण्ड), बुद्द (खरं), फुट्टि (खोटं), थोरु (जाडा), सपूरु (बारीक), फूट (स्वच्छ), हरयें (कच्चं), धुवें (पांढरं), वीगु (उंच), सौरग (स्वस्त), गॉन्टों (देखणा), etc.

Some adverbs: हांगा (इकडे), थंडं (तिकडे), लागि (जवळ), फाइ (उघा), फाल्फाल्यारि (पहाटे), अँक्काक (आधी), आरतान्तु (हल्ली), चडावत (बहुतेक), पुडें (पूर्वी), आनिमूखारि (या पुढे), आनिकै (अजून), तेंदम्हणसरि (तो पर्यन्त), etc.

The intention is not to present a dictionary here, so the very small (and very inadequate) representative lists above should suffice to give an idea of the distinctive vocabulary of Konkani. See also, from the point of view of vocabulary, the verbal forms in the parts on phonology, morphology and grammar.

Our elders, the **व्हालाडे** of our community, are repositories of deep knowledge in the matter of words which would not be known to the majority of Chitrapur Saraswats spread out in the diaspora (formerly mainly Mumbai, now increasingly the West) and prone to speaking to their children and to each other in English. There is a rich treasury of words, phrases, expressions, idioms, proverbs, and names for plants, animals, insects, household items, family relationships, customs, etc., which will soon die out when the people who use them, or remember hearing them used in their childhood, cease to be. It is already late; but hopefully not too late to start salvaging this rich heritage and preventing our language from becoming a relic of the forgotten past.

The purpose of this series of articles was to present a picture of the Konkani language as it is (how many Chitrapur Saraswats had even suspected that their language contained so many distinct phonological, morphological and grammatical features which give it such a unique place among the Indo-Aryan languages?), to show that Konkani is a rich, ancient language with a hoary identity of its own, and not a dialect or poor cousin of Marathi. The intention is not to appeal for a future for Konkani as an official language of a political territory or as a medium of education, but to appeal for its secure future, in as pure a form as possible, as the primary means of expression in domestic and community circles and its increasing use in dramas, etc.

From waist to vast

Anasuya Pandit

Recently, while leafing through the pages of an English daily, an article caught my attention. It highlighted the fact that many young girls at the "groom-seeking" and "pre-nuptial" stages deem it necessary to have a tailored look and are, therefore, going in for nose jobs, ear jobs (otoplasty), chin tucks, eye tucks et al; in short, going under the knife for a fee ranging from Rs 2,500 to Rs 2 lakhs. Gone are the days when the only cosmetic job was that of keeping the postpartum waistline in check and all that it required was a waistband, usually Mother's old cotton saree, probably faded but still in a good condition, which suited the job admirably, and the nimble pair of hands of the masseuse.

To my mind, the art of tying the waistband had seemed a relatively easy task - a few twirls finally culminating in it being securely fastened at the waist. But this opinion was revised when Krishnabai Maayin appeared on the scene (when my first-born entered this world), her thin and scrawny frame totally belying the punch that she packed into this exercise.

The ritual began with Krishnabai Maayin positioning herself armed with an old cotton saree folded the size of the waist, one knee bent forward and the other knee bent backward, hands outstretched

in a posture not unlike that of a martial art instructor raring to go. Out went the band towards the waist, a sharp tug half way down the waist and in it came with an even stronger pull to complete a circle, all the while her feet darting back and forth in quick successive movements. Tug after tug, pull after pull followed, and forward-backward went her feet and hands and twirl after twirl, tighter and tighter went the band round the waist until, at last, it was firmly tucked in place. A job so perfectly and securely executed that possibly even a 5.5 on the Richter Scale would be powerless to dislodge the waistband. And the end result? An absolutely trim waistline to boast about!

Perhaps the rigours of this oft-repeated exercise of her limbs in the course of her profession, must have taken their toll on her health, because just a couple of years later, when she was in the prime of her life, sad to say, her name made it unobtrusively to the obituary list.

Today, a little over two and a half decades later, when the waist has taken the law into its own hands and decided to become corpulent by expanding any which way it wills, I wistfully yearn for another session of a "tummy tuck" a la Krishnabai Maayin.

KARMAYOGINI

Smt. Sharada Dattatreya Gulvady



28-12-1919 — 26-04-2008

Her motto:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
सर्वे जनाः सुखीनो भवन्तु |

*In loving memory
from*

Husband - Dattatreya Bhat Gulvady (Shri Ram Mandir, Mangalore)
Sons, Daughters-in-law, Daughters, Sons-in-law,
Grandchildren, Great-grandchildren
All relatives and friends

Konkani Sourabh

The column promoting Konkani usage

compiled by Arun S. Ubhayakar

कोंकणि आमोलि भास - कोंकणि गोडि भास

No dearth for variety in Konkani savory. Enjoy the spice in our Konkani language too.

I. Word play (शब्द मंथन) :

- (10) अरति - (a) pomp (b) great celebration (c) intense desire.
- (11) हवण- (a) home (b) required proportion (c) flying
- (12) बोंडि- (a) wondering (b) qurrel loudly (c) flower of banana plant
- (13) कुत्तरि- (a) barn (b) small dog (c) scissors
- (14) जोट्टे - (a) pair of shoes (b) country mechanism to lift water (c) earnings

II. Riddles (हुम्मणि) :

- (8) झाडारि फळ - फळारि झाड - हात्ताक कांटे तोंडा गोड।
- (9) तांबडि पालकि, दांडि हलकि, तांतु बसल्याति लोक कितलेकि।
- (10) अडकळ पडकळ तांब्या भाण - वतीस पिंपळाक् एक् पान।
- (11) कात्तर्यारि वाडता- निकळ्यारि मर्ता।

III. Expression (म्हण्णि) :

- (4) तुरियेरि चण्णु मूळ खांडचे - dangerous attempt
- (5) कान्नावैलो प्रसादु - unimportant, negligible
- (6) जेविल्या घराक वाशे मोजचे - ungrateful behaviour
- (7) मात्तेवैले वज्जे खांद्यारि आयले - little relief

IV. Spoonerisms (उलटि भास) :

- (4) धंयि मागडि - मांयि दगडी
- (5) पुगुन हासता - हागुन पुसता
- (6) मग्गी व्हर - वग्गी मर

V. Limmericks (हास्य कबिता) :

“आजि मगेलि आम्मा येत्ता आयकलवे हांगाथानु”
तागले बायलेने सांगले ताक्का भित्तरि थाव्नु!
तो म्हणालो “कळळे माक्का आजि वाचिले पेपरांतु.
मगले ग्रहचार वांकडे आस्स क्रूर दृष्टी ग्रहग्रंतितु।”

(Poem by V. R. Shibad)

Answers :
I. Word play :
(10) c (11) b (12) c (13) a (14) b
II. Riddles :
(8) अरति (9) फिर्साण (10) तोंडागोडि (11) बोंडि (12) फळ

देव्याः ध्यानम् ।

- सौ. चन्द्रमा बिजूर

एषः निबन्धः अस्माकं पूजनीय - गुरुवर्याणां। 'ध्यान-प्रवेशिका' नाम ध्वनिमुद्रिकायाः कोंकणी व्याख्यानस्य स्वैरः संस्कृत-अनुवादः अस्ति। भवदभिः निश्चितेन कुत्रापि श्रुतम् भवेत्। अथ निबन्धः।

अहम् एकं वनं प्रविशामि। वनम् अतिसुन्दरम् अतिरम्यं च अस्ति। वातावरणम् अपि सुशान्तम् अस्ति। मनसा अत्यन्ता प्रसन्नता अनुभूयते। वनं परितः नानाविधानि पुष्पलताफलवृक्षाः च सन्ति। अतः तेन वातावरणं सुगन्धितं भूयते।

वनस्य मध्ये एकः लघुदेवालयः अस्ति। अहं देवालयं प्रविशामि। गर्भगृहे सौम्यः प्रकाशः प्रसरन् अस्ति। तस्मिन् प्रकाशे सा चितिशक्तिः सा गुरुशक्तिः 'भुवनेश्वरी' सिंहासने विराजमाना अस्ति। तस्मिन् सौम्य-प्रकाशे तस्याः मुखकमलं झगझगायति। सद्गुरवः तस्याः चरणतले उपविश्य देवीपूजनं कुर्वाणाः सन्ति। श्रीणां सङ्केतं सम्प्राप्य अहमपि देवीं पूजयामि। तस्याः चरणारविन्दे उपविश्य श्रीगुरुणां अनुमोदनं सम्प्राप्य गङ्गाजलेन पादयोः पाद्यं समर्पयामि। स्वच्छवस्त्रेण चरणयुगलं शोषयामि। गन्धलेपनं कुर्वती

हरिद्राकुङ्कुमाक्षतान् च समर्पयामि। नानाविधसुगंधानि-पुष्पाणि समर्प्य मङ्गलदीपं सन्द्रश्यं नानाऋतु-फलानि च समर्पयामि। नैवेद्यं नैवेद्यं अहं मङ्गल-आरतीं दर्शयामि। देवी प्रसन्ना दृश्यते। तस्याः प्रसन्नता मनसि धैर्यं स्थैर्यं च तनोति।

प्रसन्नां रमणीयां मातरम् अवलोकयन्ती अहं मात्रे आरतीं दर्शयामि। कर्पूनीराजनं दर्शयन्ती अहं प्रार्थयामि,

"हे विश्वमयि हे शक्तिमयि। त्वमेव मम जीवनस्य लक्ष्यम्। मम जीवनं तुभ्यम् एव समर्पितम्। तव चैतन्यस्वरूपस्य सन्धानं मम व्यवहारे निरन्तरं स्यात् इत्येव मम इच्छा। मम हृदयं तु तुभ्यम् अर्पितम्। एतस्मिन् नीराजनप्रकाशे तव चतुर्भुजरूपं यादृशं स्पष्टं तादृशम् एव तव ऐश्वर्यं तव सौंदर्यं मम जीवने तनोतु। मम अहङ्कारः तु तव चरणारविन्दे समर्पितम्।" इति प्रार्थयन्ती अहं नमस्कृत्य समाहिता भूत्वा शान्तचित्तया प्रसन्नमनसा सद्गुरुभिः दत्तं जपं करोमि।

"ॐ ऐं ह्रीं श्रीं गुरुभ्यो नमः ॥"

स्मरति किल।

Financial help required for accident victim's family

Arjun Ramchandra Puthli (57) and wife Nirmala (nee Heble) Puthli (54), along with their family, were on their way to Goa from Dombivali to perform pooja and get blessings from their Kuldevata for their 30th wedding anniversary on 30th April, 2008.

On Friday, 25th April, at 1.30 am, at Nagothane, a sand-loaded truck coming from the opposite direction, while overtaking another truck, collided head-on with their hired Tavera vehicle.

In the fatal accident, two members of the family died on the spot, and five others were seriously injured.

The injured persons were admitted to the ICU in Dombivali Hospital. They are in a critical condition - crippled, and advised three months' complete bed-rest.

All of them require post-operational medical treatment and care which they cannot afford. We request well-wishers to help the needy family to make a speedy recovery.

Philanthropists and well-wishers may send their contributions by crossed cheque in favour of 'Kanara Saraswat Association', and a formal receipt will be given. The amount should not be sent directly to the party.

Santosh Sirur, Hon. Secretary

“लेखन पुरस्कार आणि सहभोजन सोहळा”

नलिनी संझागिरी

सन १९१८ मध्ये कै. श्रीमती कल्याणीबाई संशी, कै. श्रीमती सीताबाई पडबिद्री, कै. श्रीमती सगुणाबाई शिरूर आणि त्यांच्या समविचारी इतर महिलांनी एकत्र येवून सारस्वत महिला समाजाची स्थापना केली. त्यावेळी लावलेल्या ह्या समाजरूपी वडाच्या इवल्याश्या रोपाचं आज विस्तीर्ण वटवृक्षामध्ये, रूपांतर झालेले आहे. प्रतिवर्षी नवीन पारंबी, ह्याप्रमाणे गेल्या नव्वदवर्षांच्या कालावधीत अनेक प्रकल्प, उपक्रम, कार्यक्रमारूपी पारंब्यांनी आपल्या समाजरूपी वटवृक्षाला दीपस्तंभाचे अढळ स्थान प्राप्त करून दिलेले आहे.

२००८ साली फुटलेल्या नवीन पारंबीने तर अनेक भरणे कार्यक्रमांची शृंखला, माळच दिलेली आहे. प्रतिवर्षांप्रमाणे यंदाही दिनांक २६ मार्च २००८ ला सारस्वत महिला समाज, गांवदेवीने लेखन पुरस्कार आणि सहभोजनाचा कार्यक्रम, तालमकीवाडी स्थित श्रीमत् आनंदाश्रम हॉलमध्ये आयोजित केला होता. श्रीमती सुमन तगशी ह्या लेखन पुरस्काराच्या तर श्रीमती विमला पाटील ह्या प्रमुख अतिथी होत्या. वक्तरीरपणा म्हणजे सारस्वत महिला समाजाची खासियत. त्यामुळे दुपारी १२ वाजता कार्यक्रम होता तरीही पावणेबारा वाजता हॉल भरला होता. मुंबईतील सर्व उपनगरातून महिला ह्या कार्यक्रमाला आवर्जून उपस्थित होत्या हेच आपल्या महिला समाजाच्या लोकप्रियतेचे द्योतक होय.

श्रीमती नीता येडरीने सूत्रसंचालनाची जबाबदारी चोख निभावली. सर्वांचे गोड पण मोजक्या शब्दात स्वागत केले आणि समाजाच्या अध्यक्षा, श्रीमती निर्मला नाडकणी यांना कार्यक्रम सुरू करण्याची विनंती केली. त्यांनी श्रीमती विमला पाटील आणि श्रीमती सुमन तगशी ह्यांना व्यासपीठावर आसनस्थ होण्यासाठी आमंत्रित केले.

श्रीमती गीता येन्नेमडीने, श्रीमती सुमन तगशींचा परिचय करून दिला. सुमनच्या पदव्या ऐकून सर्वच थक्क झाले आणि ही महिला किती विद्याव्यासंगी आणि विविध कला निपुण आहे याची सर्वांनी जाणीवपूर्वक टाळ्यांच्या

कडकडाटात पावती दिली. मुख्य अतिथी श्रीमती विमला पाटील यांनी श्रीमती सुमनला लेखन पुरस्कार देवून सन्मानित केले. श्रीमती निर्मला नाडकणी यांच्या विनंतीला मान देवून सुमनने आपल्या ‘सरस्वती वदन’, ‘बड्डी’ ‘वर्धापन शुभेच्छा आणि अमेरीकेत झालेल्या कोंकणी साहित्य संमेलनासाठी लिहिलेल्या ‘आमगेली कोंकणी संस्कृति’ ह्या कवितांचे वाचन केले. सर्व रसिकांनी ह्या कवितांचा रूचीपूर्ण आस्वाद घेतला.

श्रीमती सुमन कोडियाळने मुख्य अतिथी श्रीमती विमला पाटील यांचा परिचय करून दिला, अत्यंत चोखंदळपणे, “फेमिना मासिकाच्या” संपादिका श्रीमती विमला पाटील आपले मनोगत व्यक्त करताना गहिवरल्या. आपला संबंध संशी कुटुंबाशी किती दृढ आहे हे त्यांनी सांगितले. त्यानंतर कै. कल्याणीबाई संशी यांच्या कन्या शकु आणि शशीकला, यांनी आपल्या आईच्या महत्वपूर्ण जीवनकार्याविषयी सोदाहरण माहिती दिली.

तदनंतर, श्रीमती गीता येन्नेमडीने, सुडासिद्ध जादुगार डॉ. प्रकाश माविनकुर्वे यांच्या मदतीने “रसचंद्रिकेच्या” Slide show प्रस्तुत केला. ह्या Slide show ची माहिती श्रीमती साधना कामत यांच्या सिद्धहस्त लेखणीतून उतरली होती. याची सर्वांनाच जाणीव झाली. गीताचे सादरीकरण “अच्च कोंकणी” मध्ये अत्यंत नैसर्गिक झाले. टाळ्यांच्या गजरात Slide show समाप्त झाला.

श्रीमती कालिंदी कोडियाळने संबंधितांचे आभार मानले आणि सर्वांना सहभोजनाची विनंती केली. “Buffs” असले तरीही ज्येष्ठ महिलांसाठी व्यासपीठावर खास व्यवस्था केली होती. अगदी बसून जेवणाची. जेवण अत्यंत सुग्रास होते. हा संपूर्ण कार्यक्रम अडीच वाजता संपला. “ह्यांची देही ह्याची डोळां” हा सोहळा पाहून अत्यंत तृप्त मनाने आम्ही घरी आलो.

हे प्रभो, आमच्या ह्या सारस्वत महिला समाजाला वर्षानुवर्षे अशीच शक्ती देवून भरभराटीकडे ने हीच तुझ्याचरणी विनम्र प्रार्थना!

OUR NITYA TURNS 60!

Maihar Darbar, a city-based organization floated by the admirers of Baba Allauddin Khan, had co-sponsored Sandhya Apte's sitar recital with Kalabharati, the performing arts circle of Karnataka Sangha, on the morning of Sunday, May 10, 2008.



Little did they realize the significance! Pandit Nityanand Haldipur, who is fondly known as Nitya,

had turned 60 on May 7!

Bliss personified and the one who spreads it around was caught unawares when the organizers sprang a surprise on him to wish him "जीवेत् शरदः शतम्" in between the recital.

Elsewhere in the city, Amad Pratishthan, yet another city-based organization dedicated to the promotion of percussion instruments, observed his "Shashtabdhi" in the evening in the same manner without much fanfare, perhaps, much to the liking of the person thus feted!

Nityanand has been a great help in organizing many a Saraswat Sammelan.

Thus, Nityanand lives up to his name!

Prakash Burde

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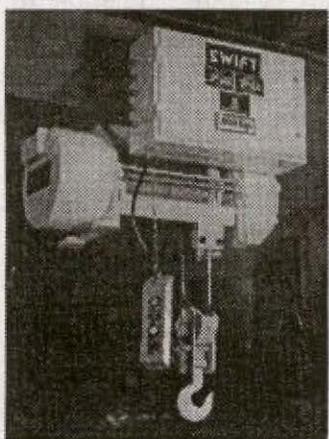
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Here and There

Bangalore: April 20, the day of the *Rathotsava* in Chitrapur, was observed with great fervour in Bangalore too. A large number of devotees gathered at Bangalore Math to mark the occasion with Ashtavadhan Pooja; *sangeet*, *gadhya-padhya* and *puran sevas* were also offered.

The Chitrapur Yuva Dhara Sammelan held in Karla on April 26-27 was attended by seven enthusiastic youngsters from Bangalore, an all-time high for the Sabha!

The Annual General Meeting of the Sabha was held on May 4; the planning and coordination for Chaturmas 2008 was the most significant item on the agenda. A core committee has been convened under the stewardship of Naimpally Jayavanth Rao.

The Punyatithi of HH Shrimat Adi Parijnanashram Swamiji was observed later the same evening with *bhajans*, Ashtavadhan Pooja and *prasad vitaran*.

Reported by Amit G. Kilpady

Goa: Yugadi was celebrated on April 6, in Dona Paula, with Panchang *vaachan* followed by a briefing of Math and Sabha activities by the Managing Committee members. The *satsang* concluded with chanting of *stotras*, *Trishati samuha geet* and *panak panvar*.

Sadhana Shrinkhala was performed on April 13-17, in Margao. Guru, Shiv and Devi Poojan were performed on the first three days along with Devi Anushthan and chantings on all five days as per the module. Fourteen members participated, collectively or individually.

Reported by Sabita Harite

Mumbai, Andheri: Yugadi was celebrated on April 6 with Satyanarayan Mahapooja followed by Panchang *vaachan* and *panak panvar*. A special event was the screening of the video cassette of the highlights of Poojya Swamiji's visit to Andheri in January 2008. It was heartening to note that about 150 devotees, young and old participated.

The five-day Sadhana Shrinkhala module was conducted by the Sabha from April 23-27. About 40 devotees participated in the programme, the first of the three slots allotted to the Sabha during the Tercentenary Year.

The Punyatithi of PP Parijnanashram Swamiji 1 was observed on May 4. There were *bhajans*

followed by mangalaarti, Shankarnarayan Geet, Mangalpad and *prasad vitaran*.

Reported by Satyanarayan Pandit

Mumbai, Borivali: Yugadi was celebrated on April 6 with about 100 members from Borivali, Kandivali and Dahisar. The opening prayer was followed by Panchang *vaachan*. A few members shared their experiences of the Guru Jyoti Yatra. Jagdish Vinekar and his group who had provided acupressure treatment to the Yatris and some others were felicitated by Sabha President Vasant Hattangadi. The Secretary detailed the Vantiga collection for 2007-08 which has crossed Rs.5 lakhs, and briefed the members about his experience of the Yatra from Gokarn to Shirali. The function concluded with Deepnamaskar, *panak panvar* distribution and prayers.

Reported by Anand Dhareshwar

At the Annual General Body meeting of the Borivali Sabha held on April 27, the following Office Bearers were elected for 2008-09: Sharayu N. Haldipur (President), Sham Shirali (Vice President), Gourang U. Katre (Jt. Vice President), Arunkumar R. Trikannad (Hon. Secretary), Umesh S. Trikannad (Hon. Treasurer), Satish Udiawar (Jt. Treasurer), and Sadanand P. Nadkarni and Ramesh R. Ullal (Jt. Secretaries).

Reported by Arunkumar Trikannad

Mumbai, Dadar: About 25 youngsters took part in the Yuvadhara Sammelan on April 26-27, at Karla Math; feedback indicated that they seemed to have enjoyed all the events and sessions. On May 4, devotees gathered to mark the Samaradhana of PP Parijnanashram Swamiji I while on Shankar Jayanti, 13 enthusiastic children including six under-12s, sang two Shankaracharya *bhajans* and chanted Sadhana Panchakam almost by rote. Dr. Chaitanya Gulvady narrated the Adi Shankaracharya's story in brief.

Reported by Sudha Bhat

Mumbai, Santacruz: On April 6, Yugadi was marked with Panchang *vaachan* followed by Deepnamaskar, mangalaarti and *prasad of panak pachadi*. Ramnavami on April 13 was celebrated with a *kirtan* by Ashwini Bhat who, through her melodious *bhajans* spoke about *satya sankalp* through the Ramayana; it was followed by *prasad* distribution.

Reported by Kavita M. Karnad

Mumbai, Vile Parle: On March 22 and April 5, 12 and 20, Guru Poojan was performed and Gurupaduka Stotram and Parijnanashrama Trayodashi were chanted. Earlier, on 21 March, Holi pournima, as also on April 11, these *stotras* were chanted in addition to Lalita Sahasranam and Navaratri Nityapath followed by Devi Anushtan.

A large gathering joined in the Yugadi celebrations on April 6 with Panchang *vaachan* and the traditional exchange of the jaggery-neem-leaves-mixture. There was *samudayik* chanting of Gurupaduka Stotram, Parijnan Trayodashi and Trishati Samoohgaan, concluding with aarti, closing prayers and *panak panvar*.

On Chaitra Shuddha Astami and Ramanavami which fell on April 13, Sabha members participated actively in a function organized by Lalita Pariwar at Khar Anandashram.

The Punyatithi of HH Parijnanashram Swamiji I on May 4, and Shankar Jayanti on May 9, were observed with Parijnana Trayodashi, *bhajans*, *namasmaran*, mangalaarti and Narayanapad followed by *prasad vitaran*.

Our Institutions

The Saraswat Mahila Samaj, Gamdevi: On April 12, Vasantik Sammelan was marked by a colourful performance of Marathi light music by Abhay Kulkarni and his group from 'Panchami'. The melodious and catchy songs were highly appreciated by the members.

On April 23, Devrai Shanbag of Lily Caterers demonstrated corn-based dishes and answered questions on tackling problems associated with the catering business. Everyone was treated to generous helpings of the items he had demonstrated.

The Samaj is grateful to the donation of Rs.50,000/- towards the Kalyanibai Samsi Medical Fund by the late Kamala Talcherkar in memory of Ramarao R. Talcherkar, Sundaribai R. Talcherkar, Rangarao R. Talcherkar and Kamala R. Talcherkar.

Forthcoming Programme: Saturday, June 14, 2008: at 5p.m. at the Samaj Hall: Symposium on "Health and Wellbeing: Body and Mind" - Talks by: Dr. Padmini Paidhungat on "Contribution of Allopathy"; Smt. Madhavi Nadkarni on "Contribution of Yoga", and Smt. Priya Deshpande on "Contribution of Counselling", followed by questions and answers.

Reported by Sharayu Kowshik

Sadhana Shrinkhala was conducted from 18-22 May. All the programmes were well attended.

Reported by Shrikar Talgeri

Pune: Yugadi was ushered in on April 6 with Guru Poojan, *bhajans* and reading of Panchang; *panak panvar* followed. On the occasion of Rathotsava on April 20, Guru Poojan and Devi Poojan were performed at the Pune Math. Sadhana Shrinkhala modules held from February 18-22 and again from 28 April to May 2, brought together many devotees.

On May 4, the Punyatithi of PP Parijnanashram Swamiji I, Guru Poojan was performed by the devotees.

Reported by Jyothi B. Divgi

Thane: Guru Poojan, Shiv Poojan and Devi Poojan were performed at Mulund and Dombivili. At Dombivili, devotees read out the Chitrapur Guruparampara Saramrit on three days. Twelve youth participated in the Yuvadhara Sammelan at Karla on April 26-27.

Reported by Nirmala Basrur

AISF and AISCO Celebrate Foundation Day

On the evening of May 4, 2008, Kamataka Sangha Hall was packed with Saraswats to celebrate the Foundation Day of the All India Saraswat Foundation (AISF) and of the All India Saraswat Cultural Organisation (AISCO), in the august presence of HH Shrimad Shivanand Saraswati Swamiji of Kawle Math.

Following the offering of floral *padaprakshalan* to Swamiji, the function commenced with a melodious Guru *vandana* by Aparna Nagarkatti-Ullal. Prominent Saraswats like Anil Kakodkar (Atomic Energy), Jayantrao Salgaonkar (Niraya Sagar), Eknath Thakur (Saraswat Bank), T. Y. Prabhu (Union Bank) and Padmaja Phenani-Joglekar were honoured. The Founder Members of AISF and AISCO (formed and founded in 1971), none other than Nalkur Shripad Rao and S. V. Pikle, were also honoured on the occasion.

Among the Chitrapur Saraswats who were honoured by Swamiji with a *shreephal*, shawl and garland were Gurudas Masurkar, Dilip Sashital, Vinay Rao (SVC Bank) and Aparna Nagarkatti-Ullal.

In his Ashirvachan, Swamiji, speaking in chaste Marathi, began with the first two stanzas of our Bhavanishankar Suprabhatam from Nityapath, and blessed all with peace and prosperity. The function concluded with a grand musical programme by Padmaja Phenani-Joglekar.

Guruprasad Society pays tribute to Panemanglore Rajaram Rao

On May Day, May 1, 2008, widely observed as Workers' Day, a portrait of late comrade Panemanglore Rajaram Rao, popularly known as Rajamaam, drawn by Vasanti Chittar, was installed by his illustrious son, Dr. Vinay Rao, in line with the late Founder Members of The Guruprasad Housing Society namely, Kalbag Sheshgiri, Bhatkal Ganapat, Manglur Umesh, and Manglur Arvind.

Rajamaam who had worked for more than three decades for M/s Greaves Cotton Ltd. and their subsidiaries as a front leader in trade union activities, had rendered yeoman service to the Society despite his preoccupation with various official activities. Hence, the members of the Society's Managing Committee thought it fit to perpetuate his memory by installing his portrait on this day. Rich tributes were paid to Rajamaam at the function which drew a large gathering of members and residents.

Reported by Shrikar Talgeri

Guru shakti ... its apara mahima

The Andheri Sabha had the honour of hosting Poojya Swamiji's visit from January 2-9, 2008. There was a flurry of activity since early September 2007 when news of His visit was received, and an action plan was drawn up quickly. The venue could be none other than the Andheri Sports Complex which was booked promptly.

By October, the committees formed for the purpose had prepared their respective action plans and swung into action. Work on a myriad aspects, including the sprucing up of accommodation facilities, daily menus etc was initiated.

Come December, the activities intensified. At a weekly meeting, the idea for a novel *palki utsav* germinated. It involved the *palki* with Lord Bhavanishankar, led by Poojya Swamiji, passing through a backdrop of each of the five Guru Samadhi Maths placed at different locations inside the Sports Complex; a detailed action plan was put in place. However, the fund situation seemed dismal and Vantiga collectors were requested to step up their efforts. But, by December 31, we had a surplus against our target!

January 2, 2008, heralded the arrival of Poojya Swamii, the day everyone, young and old, had been eagerly waiting for. By 8 am, a large congregation of devotees had gathered at the venue. On Swamiji's arrival, they lined up on either side of His route and offered rose petals at His feet.

During the next eight days, the Sports Complex was transformed into a veritable hermitage. Daily rituals commenced with Bhavanishankar Suprabhat and ended with night *poojan* by Swamiji. Devotees from across Mumbai came for His *darshan*, offer *sevas*, and receive *teerth* and blessings. While it was touching to see a number of devotees on wheelchairs, it was a joy to see their beaming faces after meeting Swamiji.

On January 3, Sadhana Shrinkhala was held while the evening of January 4 saw the unique two-hour *palki utsav*, the theme of which was brilliantly portrayed and ingeniously executed. It was thoroughly enjoyed and applauded by the large gathering of devotees from all over Mumbai;

January 5 and 6 were momentous days. Swamiji conducted Swadhyaya on both days; His masterly and soulful rendering of Guru Parijnanashram Swamiji's *bhajan*, '*Khela tuje jiva ghene*', brought tears to many an eye. On January 6, we were also privileged to host Poojya Narayan Giri Swamiji from Mt. Abu, for three days. A presentation on Saraswati River by the renowned Dr. D.K. Hari was also arranged. In addition, the Administration Committee and Standing Committee meetings of the Math were hosted. The day ended with Dharma Sabha, with Ashirvachans by both the Swamijis. That all these events took place without a hitch was entirely due to Guru *shakti*.

The Vanabhojan at Karjat on January 7, in the presence of Swamiji, was a memorable experience for 50 volunteers. Swamiji's post-lunch analysis of the day's Swadhyaya was spiritually fulfilling and turned out to be an Ashirvachan. The afternoon of the next day, saw Sadhana Shrinkhala Abhyasika.

Finally, January 9 arrived - the day on which Swamiji was scheduled to leave for Virar. After the *niropa geet*, Swamiji gave a brief Ashirvachan. The large gathering saw Him off with *jaijais* and moist eyes. When we sit back and ponder over the eight-day camp, it leaves no one in doubt that the huge success of Swamiji's visit was entirely due to Guru *shakti's anugraha*.

Satyanarayan Pandit

Chitrapur Sarita

300 Awesome Years

MY HERITAGE

Param Poojya Shankarashram Swamiji II: Our sacred Guru Parampara has always showered us with infinite grace and immeasurable blessings. After Param Poojya Parijnanashram Swamiji II attained Mahasamadhi in 1770, Param Poojya Shankarashram Swamiji II continued to guide the community with the love and care of a mother, characteristic of our Guru Parampara. Devotees turned to Poojya Swamiji not only for guidance in their spiritual *sadhana* but for solace and peace of mind from worldly tensions.

Endurance through Example: Ever so benevolent and full of Grace for his devotees, Param Poojya Shankarashram Swamiji, however, kept poor health. This was a major concern for them. So deeply absorbed was Poojya Swamiji in His spiritual pursuits that He let nothing come in His way, not even ill health. Once, when it was time for Anusthan (intense prayers and meditation), Poojya Swamiji had very high fever and rigors. Not wanting the Anusthan to be disturbed, He spread His *uparana* (cloth wrapped around the shoulders) on His *danda* (the stick carried by a *sanyasi*), and with His divine powers willed the fever to be transferred to it. The *danda* developed rigor and began to shiver violently. Completing His Anusthan in peace, Poojya Swamiji took back the fever into His body, and the *danda* stopped shivering.

A devotee who witnessed this awesome incident, asked Poojya Swamiji why the fever could not be willed away permanently. Imparting a very valuable teaching through this example and endurance, our Gurudev explained, "What the Lord ordains, everyone, even a *jnani* has to go through. Ups and downs are a part of life and we have to accept them with equanimity without letting happiness or sorrow affect us."

Shishya Sweekar: Anxious and concerned about Poojya Swamiji's frail health, the devotees pleaded with Him to accept a *shishya* so that the Parampara could continue. Poojya Swamiji consented and the search began. As always, with Lord Bhavanishankar's blessings, a radiant and bright youth from the Talgeri family (of Kandlur ancestry) was found suitable. In the month of Magh in 1781, Param Poojya Shankarashram Swamiji II performed the Shishya Sweekar. The Shishya Swami was named Swami Keshavashram.

Guru-Shishya Relationship – Sacred and Vibrant: Poojya Shankarashram Swamiji was so absorbed in spiritual pursuits that His health got less attention and His condition became even frailer. As per Poojya Swamiji's wish, therefore, He was offered a diet of *kshiranna* (a watery rice porridge, called *paej*) as *bhiksha*.

Once, on the auspicious day of the Punyatithi of Poojya Parijnanashram Swamiji I, Poojya Keshavashram Swamiji advised the cooks not to prepare *paej* and to prepare the afternoon meal earlier than usual. However, the Shishya Swamiji failed to inform His Guru of the change in the daily routine. When Poojya Swamiji came for His *bhiksha* as usual, and the cooks explained the situation rather apprehensively, He returned to His chamber for His afternoon rest.

Then, a strange and inexplicable thing happened. As they often did, the cooks heated oil in a large pan to fry *wadas* for the meal. However, though the oil was hot, the *wadas* just would not rise from the

bottom. They would not fry! Nobody could understand this phenomenon. When the Shishya Swamiji heard about this, He instantly knew what had gone wrong - His lapse in informing His Guru of the day's change of plan was the reason for this strange happening. Forgiveness was sought and granted too. *Paej* was hurriedly prepared and served to Poojya Swamiji and soon the *wadas* were frying crisp and hot. Such is the relationship between the Guru and *shishya* – ever so intense and subtle. This is what makes our Guru Parampara so sacred and vibrant.

Mahasamadhi: Despite His frail health, Poojya Swamiji continued to perform to the fullest, the role of the spiritual leader of our community. One day, in the month of Magh in 1785, on His return from the Adi Math at Gokarn where He had gone to pray at the Samadhi of Param Poojya Parijnanashram Swamiji, Poojya Swamiji decided to halt at Mallapur on the invitation of the devotees there. During His stay in Mallapur, Poojya Swamiji's health worsened and on the Shudha Tritiya, in the month of Magha in 1785, Param Poojya Shankarashram Swamiji II attained Mahasamadhi. His Samadhi was built in Mallapur and this *vaastu* of Shri Chitrapur Math is referred to as the "Guru Math"

Grace of the Guru: An *archak* from Narsobawadi was in great sorrow. His son was afflicted with a strange illness and no medication had helped. Intense prayers were offered to the Lord. One night, the *archak* had a strange dream. Swami Narasimha Saraswati appeared in his dream and told him to surrender himself at the sacred Samadhi in Mallapur. The *archak* accompanied by his wife and son left for Mallapur and offered their *seva* at the Guru Math. Soon, the son was cured of his illness. That prayers are answered at this sacred place is so evident.....

Avatar of Lord Dattatreya: A devotee, Sahasrabudhe, from Pune, was blessed with a divine vision in 1983. He was advised by his Guru - Akalkot Maharaj - to proceed to Mallapur. The vision described Poojya Shankarashram Swamiji of Mallapur as an *avatar* of Lord Dattatreya. The vision was too strong to be ignored. So, enquiring about the place he had hitherto NOT even heard about, Sahasrabudhe went to Mallapur, prostrated at the Samadhi and was overwhelmed by the vibrant environs of the place.

Peace and Tranquility: Thus, in the quiet serene town of Mallapur, amidst lush greenery, is the Shri Guru Math, which has been graced with the Samadhi of Param Poojya Shankarashram Swamiji. *Paej* is still prepared and offered to our Gurudev everyday, and then served as *prasad* to devotees who have lunch at the Math. Every devotee who visits the Math and spends a few minutes in prayer and meditation always returns with a deep feeling of peace and tranquility, which was the very nature of our Gurudev, Param Poojya Shankarashram Swamiji II.

Glory to Lord Bhavanishankar! Glory to our Guru Parampara!

KANARA RATNA: MALLAPUR

The temple village of Mallapur is a vibrant and energetic place. Driving through the town of Kumta on NH-17, one has to turn off the highway at the Gibbs School circle. The narrow winding road through gorgeously green paddy fields meanders through sleepy hamlets. You can always spy brilliant blue kingfishers sitting on the wires as you drive down. After a good 8 kilometers, we take a right turn that leads us to our destination – Mallapur. Our sacred **Shri Guru Math**, with the Sannidhi of Param Poojya Shankarashram Swamiji II - is vibrant and one can soak in the environs to come back rejuvenated.

At the beginning of the lane, stands the ancient **Maha Ganapati Temple**. Over 500 years old, the temple has the famous "**Shri Mallinath-Linga**". In fact, the village was earlier called '**Mallinathapura**'! This temple holds precious memories of the Shishya Sweekar of Poojya Keshavashram Swamiji at the hands of His Guru, Poojya Shankarashram Swamiji II who spent many hours doing His Anushtan here. Later, during the time of Poojya Pandurangashram Swamiji, the '*ashtabandha*' was performed.

The **Avadi Krishna Mandir**, built in 1635, was blessed by Sant Ramavallabhdas. The *bhakti* (devotion) of Lakshmibai Narayanapa so impressed the Saint that he gave her the name of 'Avadi' and

hence the temple is famous as "Avadi Krishna Mandir". The *vigraha* of Lord Krishna inspired him to compose many Marathi *bhajans* which are sung by devotees on Gokulashtami to this day, and are popularly known as 'Ashtami-Manthyo'.

The **Durga Datta Mandir** was built in 1910 by Santappa Nagarkatti, a great devotee of Shanta-Durga and Shri Dattatreya. Every year, the Navaratra Utsav and Datta Jayanti are celebrated with great fervour and splendor.

Six kilometers from Mallapur, lies the tiny village of **Hosad**, famous for the **Sanatana Gopal Mandir**. Built by the Chandawarkar family 150 years ago, the black marble *vigraha* of Lord Krishna is awe-inspiring. In 2003, this temple was renovated and now has a *gopuram* built in the traditional Dravidian style.

In the nearby village of **Chandawar**, two kilometers away, is the **Hanuman Mandir** established by the legendary Saint – Swami Samarth Ramdas.

Fifteen kilometres away from Mallapur, on the hill top, a good 1500 metres high, is the renowned temple of **Shri Karikanamma Devi**. The view from this spot is breathtaking! The glistening waters of Sharavati and the lofty Sahaydris can be seen from here.

Mallapur – vibrant and yet so serene at the same time, is a precious jewel in the land of our forefathers! Truly, a 'Kanara-Ratna'.

FUN TIME: Discover the jewels of Mallapur in the grid below.....

C	I	T	T	A	K	R	A	G	A	N	A	P	A	T	N	A	S	A
M	A	H	A	G	A	N	A	P	A	T	I	M	A	N	D	I	R	P
H	O	S	A	D	A	R	U	P	H	T	A	N	I	L	L	A	M	A
A	V	A	D	I	K	R	I	S	H	N	A	M	A	N	D	I	R	N
D	C	K	A	R	I	K	A	N	A	M	M	A	D	E	V	I	S	A
S	H	R	I	M	A	L	L	I	N	A	T	H	L	I	N	G	A	Y
S	S	A	N	A	T	A	N	A	G	O	P	A	L	T	H	N	M	A
H	N	S	E	E	F	M	R	R	B	N	J	N	D	A	R	E	A	R
T	D	H	R	A	D	N	E	I	E	T	N	U	U	R	F	B	R	A
A	A	T	W	N	H	B	D	W	E	G	B	M	R	N	D	R	T	N
M	W	A	E	T	J	V	F	E	R	B	V	A	G	T	B	T	H	I
U	A	M	R	A	K	C	D	R	T	N	W	N	A	F	V	W	R	A
R	R	I	R	R	I	S	D	T	Y	H	E	M	D	D	C	E	A	B
U	G	M	T	A	I	D	F	R	T	J	R	A	A	R	X	R	M	I
G	T	A	Y	R	L	E	G	Y	H	U	T	N	T	T	Z	T	D	M
I	Y	N	I	A	M	E	H	U	T	I	Y	D	T	Y	R	Y	A	H
R	U	T	K	N	U	R	J	J	G	L	H	I	A	I	F	H	S	S
H	I	I	M	A	L	L	A	P	U	R	N	R	H	I	R	G	N	K
S	H	A	N	K	A	R	A	S	H	R	A	M	S	W	A	M	I	A
S	A	D	H	B	A	L	L	A	V	A	M	A	R	T	N	A	S	L

WORDS: Kanara Ratna, Mallapur, Shankarashram Swami, Shri Guru Math, Maha Ganapati Mandir, Shri Mallinath-Linga, Mallinathapura, Karikanamma Devi, Chandawar, Hanuman Mandir, Avadi Krishna Mandir, Sant Ramavallabhdas, Lakshmi Bai Narayanapa, Ashtami, Samarth Ramdas, Durga Datta, Santappa Nagarkatti, Hosad, Sanatana Gopal

TERCENTENARY MESSAGE BOARD

Yuvadhara Sammelan: The Chitrapur Yuvadhara Sammelan, held on the 26th and 27th of April in Karla, was a momentous step towards nurturing the yuva peedhi of our Chitrapur Saraswat commu-

nity to realize their full potential, and to inculcate in them the willingness and the capability to carry forward the torch of our rich spiritual and cultural heritage into the next century of our revered Guru Parampara. The various events and activities of the Sammelan, including talks on interesting subjects and games, physical exercises, an introduction to kick-boxing, and a memorable outing with our Poojya Swamiji, made it an unforgettable learning experience for the participants. (Please see the first cover article of this issue of KS for a full account of the Sammelan).

Rathotsava: Rathotsav or Shirali 'Teru' as we commonly know it, was held on Chaitra Shuddha Pournima - 20th April - at Shirali with the usual enthusiasm and religious fervor. A heady blend of devotion and celebration is in the air for the ten days starting from Ram Navami till the Avabhrita Snan, which is held three days after the Rathotsav day. A number of vaidik rituals are performed at the Math during this period. This is one annual event when the way the local population reveres our Math becomes so evident - with the participation of hundreds of people from villages and hamlets all around Shirali. A village fair springs up around the Math, selling toys, bangles and sweetmeats!

Academic Excellence: Kudos to the children of Srivalli High School, Shirali, who have excelled in the SSLCE results declared recently! Rajani Naik and Sanjay Divgi have topped in Bhatkal Taluka with 95.25% and 94.24%, ranking 1st and 2nd respectively.

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

MUMBAI TO KARNATAKA Cycle yatra-cum-Padayatra

On February 1, with the blessings of our Gurus, three Chitrapur Saraswats aged 39, 50, 54 years (each representing a century), waited for the day to cycle all the way to Shirali to attend the Tercentenary celebrations of our Guru Parampara. The *bhatmaam* of the Datta Mandir in Talmakiwadi offered prayers for a safe journey and the three-some - Pradip Adur, Nikhil Karnad and Vinod Balvalli - were flagged off from the Datta Mandir, by Bharat Adur, a senior scientist of Astronomy at the Nehru Centre; in the presence of nearly 25 devotees.

The cyclists with kit bags, head gear, and wearing special T-shirts, went to Khar Math where they offered prayers before setting off on their scheduled route, passing through beautiful green coastal villages, visiting temples, and spreading the message of the completion of 300 years of our Guru Parampara.

Travelling by NH 17, the Mumbai-Goa highway, they reached Goa on February 8, 2008. After taking Swamiji's blessings at Mangeshi Temple, the team offered prayers at Shanta Durga Temple, and then moved onwards to Karwar, Ankola, and then to Bankikodla, and to Gokarn after crossing River Gangavali. On February 12, they travelled to Kumta



and further to Mallapur where they offered prayers at Guru Math, and crossing Kadle Hill, reached Honnavar.

On February 14, they finally joined the Padayatris at Honnavar, and along with Poojya Swamiji, reached Shirali at 5.30 pm. The Yatris and other members of our community were happy to see the team that had cycled all the way from Mumbai to Shirali.

On average, the team had cycled 10-12 hours a day, and covered a distance of 985 kms, a beautiful experience that they will always cherish.

Classifieds

MATRIMONIALS

Alliance invited from SB/GSB girls for SB boy, 32 years, 5'9", soft-spoken, polite, teetotaler with good family values, postgraduate working in MNC as Senior Executive at Bangalore. Reply with BHP (returnable) to Box CL-2633, Kanara Saraswat, Mumbai 400007. (R-8928)

Alliance invited for girl 26/5'3" divorcee, soft-spoken, working, IT Mumbai office. Please reply with BHP (returnable) to Box CL-2686, Kanara Saraswat, Mumbai 400007. (R-9105)

ENGAGEMENTS

Haldipur-Nagarmath: Prasad, son of Shanta and Anand Haldipur with Swati, daughter of Pratima and Rajaram Nagarmath on 20th April 2008, at Borivali.

Nagarkatti-Hirebet: Aditya, elder son of Sunethra and Uday Nagarkatti of Bangalore with Anupama, daughter of Poonima and Ananthkrishna Hirebet of Mumbai on Sunday 11th May, at Bangalore.

Murdeswar-Soraiyur: Neha, daughter of Dhananjay and Dhanashree Murdeswar (nee Shreekala Wagle) with Prashant, son of Raman and Radha Soraiyur on 27th April 2008, at Pune.

BIRTH

Big brother Aryan proudly announces the arrival of his cute little twin brothers Ahaan and Ansh on 14th April 2008 born to Reina and Nandan Kalyanpur at Toronto, Canada, cousins to Nisha, Nephews to Gaurang and Archana Kalyanpur of Dallas, Texas, USA, grandsons to Suresh and Vidya Kalyanpur of Goregaon East, Mumbai and Vijay and Aruna Ohol of Pune. (R-9020)

SILVER WEDDING ANNIVERSARY

Silver Wedding Anniversary on 17th April, 2008: Heartiest congratulations to Deepak Sadanand Chandavarkar and Deepa Deepak Chandavarkar (nee Suvarna Savkur) on completing 25 glorious years together. May Lord Shiva shower His benign blessings on you and your family.

From: Relatives and Friends.

ACKNOWLEDGEMENTS

We heartily thank our relatives/friends for their gracious presence and gifts on the occasion of our Diamond Wedding on 7th May, 2008, at Santacruz.

— *Tara and Ramdas Savkur*

PUROHIT

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

Domestic Tidings

BIRTHS

Feb 1 : A son, Aarush to Aditi (nee Aditi Pramod Basrur) and Nitin Nandan Gangoli at Andheri (W), Mumbai.

Feb 16 : A daughter (Prateeksha) to Shaswathi and Vinay R. Ullal, Bangalore.

Mar 27 : A daughter Nainika to Shantala (nee Savur) and Capt. Pradeep Kumble at Bangalore.

Apr 14 : Twin sons, Ahaan and Ansh to Reina and Nandan Kalyanpur at Toronto, Canada.

Apr 19 : Twin sons, Arnav and Pranav to Smruti (nee Kalyanpur) and Kaustubh Bailoor in Toronto, Canada.

May 1 : A daughter, to Nirupama (nee Shirur) and Salil Kallianpur at Kandivali, Mumbai.

May 2 : A daughter (Aashna) to Priyanka (nee Bhandarkar) and Mohan Babu Selvaraj at Singapore.

MARRIAGES

Mar 19 : Gaurang Sadanand Marballi with Vidya Manjunath Rao, at Vile Parle, Mumbai.

Apr 10 : Reshma Venkatesh Pai with Ranjeet Kashinath Masurkar in New York, USA.

Apr 23 : Aparna Gopalkrishna Upadhya with Tushar Kishore Koppikar at Belgaum.

OBITUARIES

Feb 1 : Marballi Durgadas Anant at Aundh, Pune.

Apr 24 : Sumitra Gopalrao Gokarn (89) at Mumbai.

Apr 25 : Saguna Gulwadi (nee Someshwar) (89) at Pune.

Apr 25 : Nadkarni Vijay Shankar (67) at Sion, Mumbai.

Apr 30 : Kamala Dattatreya Dhareshwar at Mumbai

May 2 : Mira Mukund Trikannad (85) at Mumbai.

May 7 : Nadkarni Girish Ganesh (58) at Saraswat Colony, Pune.

May 7 : Mudbidri Kishen Tukaram (61) at Ahmedabad.

May 15 : Amladi Ramdas Shankar at Mumbai.

May 15 : Radhabai (Shanti) Ganesh Basrur (93) at Talmakiwadi, Mumbai.

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