

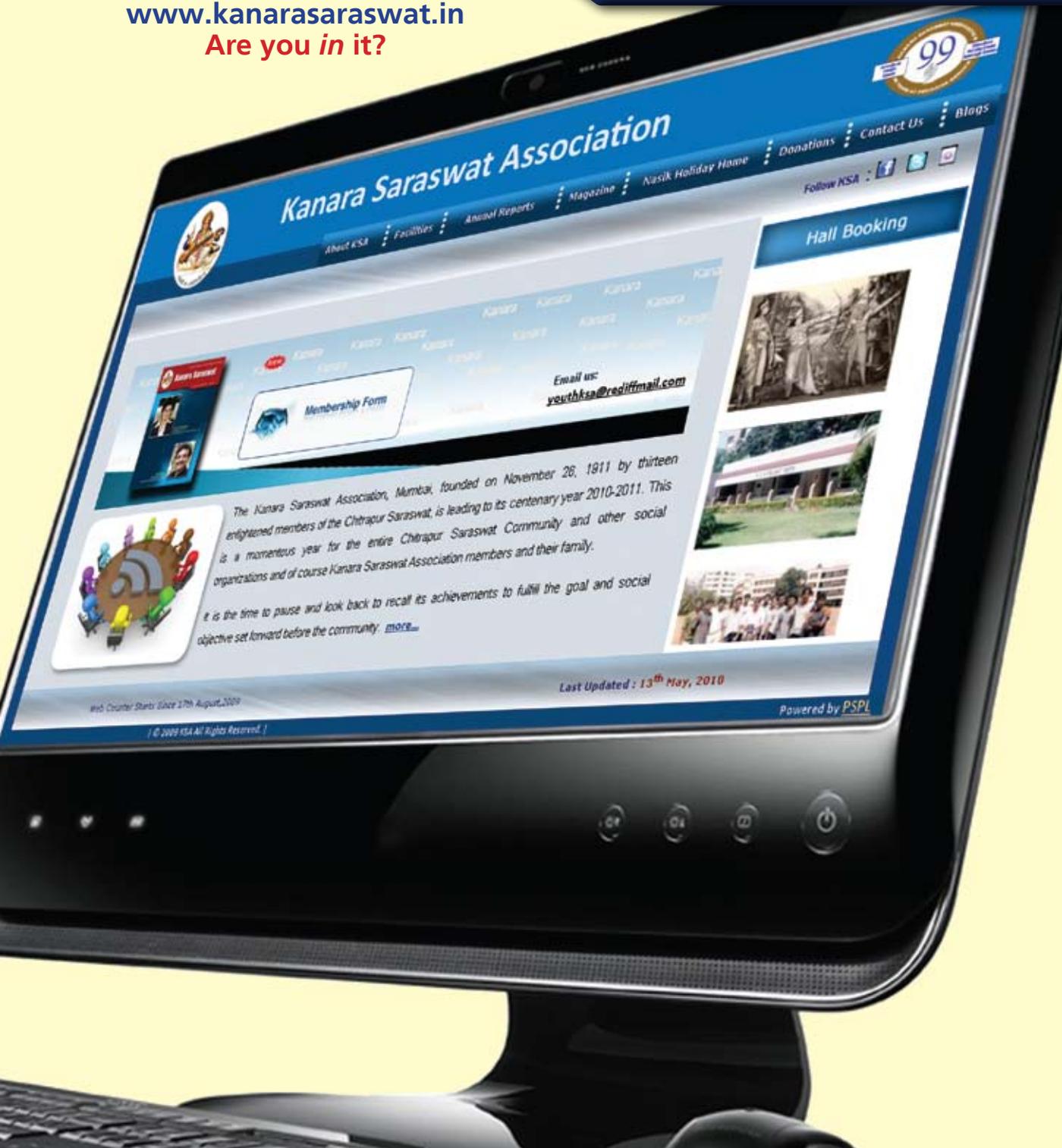


A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

Vol. 91, No. 6, JUNE 2010 | Rs. 20 /-

www.kanarasaraswat.in
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Kanara Saraswat Association

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The Kanara Saraswat Association, Mumbai, founded on November 26, 1911 by thirteen enlightened members of the Chitrapur Saraswat, is leading to its centenary year 2010-2011. This is a momentous year for the entire Chitrapur Saraswat Community and other social organizations and of course Kanara Saraswat Association members and their family. It is the time to pause and look back to recall its achievements to fulfill the goal and social objective set forward before the community. [more...](#)

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Kanara Saraswat Association
Office: 13/1-2, Association Building,
J.D. Marg, Talmakiwadi, Mumbai 400007

Website: <http://www.kanarasaraswat.in>

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e-mail: kanara_saraswat@hotmail.com
(For Publication in the Magazine)

e-mail: shobhanadrao@gmail.com
(For Administrative matters)

President: **Dr. Harish Kodial**
Vice President: **Uday A. Mankikar**
Chairman: **Rajaram D. Pandit**

MEMBERS OF THE EDITORIAL COMMITTEE

Managing Editor: **Gurunath Gokarn**

Editor: **Jyoti S. Moodbidri**

Associate Editor: **Uday A. Mankikar**

Member:

Smita (Aditi) P. Mavinkurve

Computer Composing :

Vision DTP – Sujata V. Masurkar

Cover Design: Print House India Pvt. Ltd.

KSA Telephone: (022) 2380 2263

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

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EXAMINATION RESULTS - 2010

Students who have been successful in various examinations in the year 2010, from Universities and recognised Boards and institutions, are requested to send the details in the following proforma:

1. Name (in full):
2. Address and Telephone No.:
3. Examination passed and Board
University/Institution:
4. Class & No. of Marks obtained:
5. Any Merit Scholarship/s / Prize/s:

This should be accompanied by a photocopy of the Marksheet duly attested by school / college / institute authorities.

The last date for receiving the details is **August 31, 2010**.

- Letters, articles and poems are welcome. Letters should be brief, and articles should be about 800-1000 words. They will be edited for clarity and space.
- The selection of material for publication will be at the discretion of the Editorial Committee.
- The opinions expressed in the letters/articles are those of the authors and not necessarily those of KSA or the Editorial Committee.
- 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, poems, material for "Here and There", "Personalia", and other original contributions is the 12th of every month; the deadline for advertisements, classifieds and other paid insertions, is the 16th of every month. Matter received after these dates will be considered for a future issue.

Four Generations

On the occasion of the thread ceremony of
Siddharth Shedde



(l to r): Suvarna (mother), Suman (great grandmother),
Saguna (grandmother), Sanjay (father),
Siddharth (vatu) and Shivani (sister)

*Our Dear Anna, Atmaram Ganpatrao Haldipur,
a true karmayogí,
completes 100 glorious years on June 23rd, 2010.
We are proud to be his children.*

*— Revati, Sharad-Rekha, Sharayu-Kishore, Ajit-Vidya
Grandchildren: Ambarish, Vrushali, Mythili, Chetana, Nina
Great-grandchildren: Rudra & Nimai*



*Anna and Ayee
Atmaram Ganpatrao Haldipur & Revati Atmaram Haldipur
also completed
74 years of wedded life together
on May 29th, 2010*

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*With Best Wishes from
Haldipurs, Nadkarnis and near & dear ones*



From the President's Desk

The Oxford Dictionary defines the word 'change' as "the act or an instance of making or becoming different". And this seemingly innocuous word inspires enthusiasm in some and fear in others.

There are some who would readily jump to the occasion and gear up to do whatever that change demands of them.

And there are some who look at any form of change with suspicion and wonder how that change will disrupt their rigidly conventional, smoothly functioning life!

Change can be considered as within and without. Change 'within' refers to that which occurs in our mental, physical and spiritual self. Change 'without' refers to events occurring in our environment. Both deeply influence each other; but not always unfavourably.

Much too often, we resist change, both within and without. True, avoiding change offers us the security of perpetually being on familiar ground, thinking and doing familiar things. But, it also negates any possibility of progress. For human civilization would not have achieved what it has without accepting change. It is only through the evolution, acceptance and implementation of new ideas, means and methods, and that too, on a continuous basis, that progress takes place.

Examples of necessary and favourable change are far too many. A child grows up with change interwoven into every phase of his or her life. Barbaric social atrocities like dowry and *sati* are now illegal because of change. Advances in the field of science, especially medicine, would have never taken place without the acceptance of change.

Agreed, not all change is beneficial. For, the lifestyle of the 'swinging sixties and seventies' with its drug and alcohol addiction, promiscuity etc were also, by definition, a change, and not a very productive one at that. But one can always examine the aspects of any change and decide for oneself whether to flow with the tide or not.

Also agreed is that change is often fraught with mistakes and regret. But isn't that what life and progress are all about; making mistakes, learning from them, and improving upon them?

Finally, change is inevitable. It is ingrained in man's nature, and by instinct, he cannot sit still. Even the stoically inert ones change in small doses in some way, in their thought and action. Or, they are forced by circumstances to do so. And, perhaps, God has made us that way for our own good. Otherwise, we would never seek to change for the better.

Shubham Bhavatu.

Dr. Harish R Kodial

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www.kanarasaraswat.in - Are you *in* it?

SANTOSH SIRUR, MUMBAI

Welcome to www.kanarasaraswat.in, a website that promises to be a one-stop shop for Chitrapur Saraswats. Inaugurated by Dr. Harish Kodial, President, KSA, soon after the flag-hoisting ceremony on August 15, 2009, the website provides all the important information about the Kanara Saraswat Association (KSA) and its work, using a more friendly approach so that you can access the information you seek with the minimum possible clicks. The website is powered into what you and I would like to know as a true “powerhouse of Chitrapur Saraswat information”.

We plan to make this website a nerve centre of information as in “all that you wanted to know but did not know whom to ask...” in three phases. The first phase is almost complete and the remaining two are being developed and should be ready soon.

Phase 1: This phase focuses on KSA. Currently LIVE, it contains information about KSA and its activities including the services it offers.

Information about KSA: The segment encapsulates -

- ❖ The history of the Association, its aims and objectives which include strengthening the bond among Chitrapur Saraswats and preserving their heritage, tradition and culture; a photo gallery, and KSA's current office bearers.

- ❖ Mission 2011 defines what KSA intends to do as it steps into its Centenary Year, 26 November, 2010 – 25 November, 2011.

KSA's Activities / Services: The focus here is on the various services offered by the Association - be it the Marriage Bureau, KSA Hall, Health Centre, and much more - as well as its social and cultural activities.

The relevant forms for accessing certain services are already available on the website. For example, you can now encourage your relatives to use the online registration facility to become a KSA Member; parents to enrol their eligible sons and daughters in KSA's Marriage Bureau; and

KSA Members/well-wishers to make a difference to our community by donating to one or more of the Association's welfare projects.

The KSA Membership Form is already online. Once you populate the details online and submit the form, it is received electronically at the KSA Office. And, as soon as the Membership fee is received at the KSA Office, you will be registered as a Member of the Association.

Moreover, now that the Shrimat Anandashram Hall has been renovated and opened for use, you can check out the hall availability on the dates for which you would like to book it.

Again, if you have not visited the KSA Holiday Home in Nashik yet, then do visit it online as it offers a good idea not only about the Holiday Home itself, but also places in and around Nashik and how to get there - information that will certainly persuade you to make Nashik your next holiday destination (The online booking facility will be available shortly).

Another important reason for you to visit the website is that, as a Member, you will be able to access *Kanara Saraswat*, the Association's monthly magazine, electronically. You can also read back issues of the magazine from August 2009 onward.

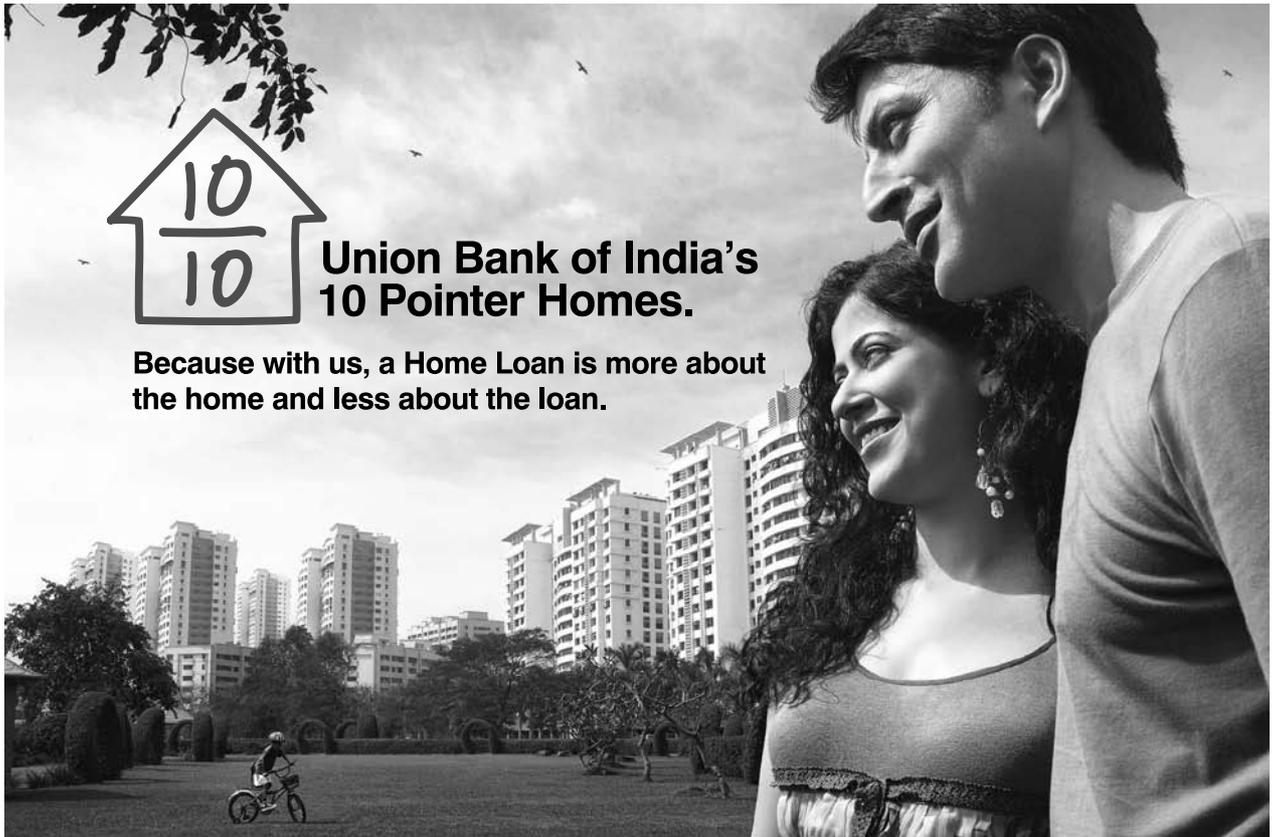
KSA's Annual Reports are also available on the website; starting with the current 2008-09 Annual Report that will help you to better understand the Association's progress of work and its financial position. Besides, the photographs of the Association's major activities such as the Saraswat Cricket Cup; Independence Day, Foundation Day and International Women's Day celebrations, and Diwali programmes are also uploaded on the website.

KSA has its own photo-story to tell... and you too may have one. We have a special link on this website where we upload old photographs of KSA events - may it be a baby show or a cooking competition, a lemon-n spoon race, or the ladies' throwball event.



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If you have photographs of such events, we urge you to share them on the website by sending them to <youthksa@rediffmail.com>. The more 'black-n-white' the pictures, the more colour they will add to the website!

Phase 2: This phase intends to take KSA to its next level in its quest for information. KSA plans to tie up with other Chitrapur Saraswat institutions, in India and abroad, for information-sharing by having links to their websites; the idea is to have a page where we get seamless information on these institutions and their activities, across the globe.

This phase will also see the activation of the Chitrapur Saraswat Network (CSN), a forum that aims at providing a platform for Chitrapur Saraswats to share their knowledge and expertise with other network members to help develop their

business/professional services.

Phase3: Online registration and payment of new Memberships, and online booking and payment for the KSA Hall will become operational in the website's third phase of growth.

The website thus, is the start of an endeavour to bring not only KSA, your very own community organization, to your doorstep, albeit electronically, but also open doors for sharing information, views and individual talent with Chitrapur Saraswats and Chitrapur Saraswat organizations worldwide.

We invite your comments and suggestions to make the website more user-friendly and enrich its content, and urge you to share information and talent. Your active participation will certainly help further KSA's aim of reinforcing our bonds and preserving our culture and heritage.

GenNext: youthksa

SAMIIR HALADY, MUMBAI

The KSA website (www.kanarasaraswat.in) has some interesting features that are in tune with the latest social networking concepts used in the domain of internet marketing. These have been incorporated keeping in mind the following twin objectives:

- Targeting GenNext to provide KSA with manpower to fuel its future
- Making KSA a truly global institution by providing a platform for all Chitrapur Saraswats to showcase their talents.

The blog <http://youthksa.blogspot.com/> is the backbone of this effort. It is the place where the work of talented individuals of our community will be displayed thus giving everyone a platform to exhibit as well as appreciate talent and potential.

Every Chitrapur Saraswat can avail of this opportunity to showcase his/her talent irrespective of where he/she is located. At the moment, this has been restricted to talent in the performing arts but very soon, we plan to extend it to other areas such as photography, painting and caricature, and so on.

HOW TO GET YOURSELF ON youthksa

1. Record your performance on a video.
2. Upload it on youtube / esnips (for audio).
3. Send the link (url) of the uploaded page to youthksa@aol.in along with a small write-up or description of the recording.
We will put it up for you as soon as possible.
4. You can then forward the **youthksa** page to all your relatives and friends and share your talent with them.

We have also created groups/communities on social networking websites like Facebook and Orkut for interaction with each other. The idea is to keep these groups alive, to get new ideas and take our activities to the next level with everyone's participation. What's more; you can also follow **youthksa** on Twitter. All these links are present on the KSA website. Anyone who is youthful may join these groups irrespective of age.

We have gone the full hog to make it an engaging and enjoyable experience. It is an attempt to bring to you what's happening and is aimed at fulfilling the purpose for which KSA was founded.

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Shri Swami Jagadguru Shankaracharya Karveer Pithadhipathi Shrimat Vidya Narsimha Bharati Swamiji releasing 'पनवेल येथील थोर साक्षात्कारी संत श्री ललितामाऊली', a Marathi biography of Poojya Shri Lalita Maauli (Lalitadevi Deorao Hattangadi) on Akshaya Tritiya, 16th May, 2010, at 'Shri Nityanand Nilaya Gurukul', Panvel. The author of the book, Smt. Leelatai Joshi, and Lalita Maauli's grand daughter-in-law, Smt. Rohini Hattangady, are also seen in the picture.

Dr. S. D. Deshmukh, an erudite scholar and well-known speaker on Dyaneshwari, Haripath, the Upanishads etc, comments as below:

शंभर वर्षापूर्वी पारतंत्र्यामध्ये दक्षिणी पारंपारिक संस्कारात जन्माला येऊन महाराष्ट्रात स्थिर होवून तेथेच देह ठेवणाऱ्या स्त्री संताचे हे अद्भुत चरित्र वाचून अंतःकरण श्रद्धेने भारावून गेले.

अन्य सामान्य स्त्रियांप्रमाणे विवाह, बाळतपण, आजार, कौटुंबिक व व्यक्तिगत संकटे इत्यादिकांना त्यांनाही सामोरे जावे लागले. त्या प्रसंगांतील त्यांचे धैर्य, तीतीक्षा व सद्गुरूंवरील अढळ श्रद्धा आणि शरणागती अनुकरणीय आहे. संत ललितादेवींनी केलेल्या विविध उपासना, त्यांनी घेतलेला श्रीगुरूंचा शोध, त्या काळातील कौटुंबिक बंधने सांभाळून केलेल्या सत्पुरुषांच्या सेवा व तसेच त्यांच्या पारमार्थिक प्रवासाचा मागोवा लेखिकेने अतिशय तन्मयतेने व परिपूर्ण श्रद्धेने घेतला आहे. हा सर्व प्रवास गूढ, अद्भूतरम्य व तरल आहे. त्याचे बहिरंग दिसले तरी अंतरंग तो प्रवास स्वतः करणाऱ्यालाच कळतो.

चरित्रातील अनेक घटना, प्रसंग, व्यक्ती, स्थळ, काळ इत्यादींची संगतवार जुळणी करून ते चरित्र मोठ्या उंचीवर नेण्यात लेखिकेला उत्तम यश आले आहे. घटना व प्रसंगांची मांडणी परिणामकारक झाली आहे. ह्या चरित्रातून अनेक साधकांना प्रेरणा मिळून ते साधनाभिमुख होतील असा आशीर्वाद संत श्रीललितादेवींनी द्यावा अशी प्रार्थना करतो.

The book comprises 394 pages with 30 photographs and is priced at a highly subsidized cost of Rs.150/- only. It is available at

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SSCE, HSCE: What next?

CAPT. SURESH MAVINKURVE, NAVI MUMBAI

The Board examinations for Stds. X and XII are just over, and I am sure, students and their parents in particular, are eagerly awaiting the results. Although many students may score high marks (90-95%), what about those who fall short of the requisite high percentage in spite of their efforts? This article seeks to address students who do not make it to high-percentage careers.

It is not the end of the world if you do not score very high marks because even for those who are not high scorers, there are many careers with high-income opportunities. One such avenue is a career in the Merchant Navy. Many parents and children are not aware that to gain entry to a career at sea, it is enough to score 50-60% marks in the SSCE (10th) or HSCE (12th). However, it is essential to have Physics, Chemistry, Mathematics and English. Moreover, those who have obtained just above 40% aggregate plus 40% in English, can opt for courses leading to a slightly lower category of employment which pays a reasonably good salary too.

What is the Merchant Navy? There are two types of navies. (1) The Indian Navy, which is the naval branch of the armed forces of India, is governed by the Ministry of Defence, and is a fighting or combatant force, and (2) the Merchant Navy which is a non-combatant, commercial fleet of ships, dealing with transportation of cargo across the globe and, occasionally, passengers by sea. It comprises passenger liners, dry cargo liners, petroleum oil tankers, chemical tankers, container ships, car carriers and certain other special vehicles.

The Merchant Navy is the backbone of international trade; without it, much of the import-export business would grind to a halt. It is governed by the Ministry of Surface Transport (MOST) which takes care of training needs and conducts competency examinations through the Directorate General of Shipping (DGS). There

are several institutes in most major ports of India which conduct courses in this field under the guidance of the DGS and MOST.

A career in the Merchant Navy is a lucrative and exciting career in spite of the hard work; occasional, long working hours, and long periods of absence from family and home, as it offers excellent pay and promotional opportunities, along with adventure and voyages to exotic places. On the negative side, life at sea can be and is dangerous; hence, the DGS has designed 'Survival at Sea' courses to prepare seafarers for such exigencies. An important requirement is that you **MUST** know swimming.

Shipping companies of the Merchant Navy usually employ staff on a contractual basis, generally for six to nine months' duration. Also, unlike in earlier times, the past few years have seen a positive change with some young girls taking up jobs on ships.

There are many career options in the Merchant Navy — Navigating Officer, Marine Engineer and Catering Officer, as well as subordinate positions such as General Purpose Ratings, oilers, fitters, carpenters, cooks, stewards etc. The major tasks thus, are in three basic areas — the deck, the engine and catering. Deck Officers include the Captain, Chief Officer, and the 2nd, 3rd and other junior officers. The Engine Department consists of the Chief Engineer; 2nd, 3rd and 4th Electrical Officer, and other junior (engineer) officers, while the Catering Department is under the Butler or Chief Steward and manages the kitchen, laundry and other services

The courses available for all these categories are as follows:

1) *Pre Sea General Purpose Rating (GP Rating) Course:* This is for those who have scored at least 40% aggregate in SSCE (10th) with Mathematics and Science, and not less than 40% in English. Age eligibility is 17½ to 25 years for this 25 week-long



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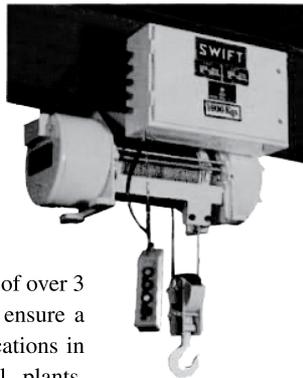
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residential course, and the fees are Rs.95,000/-.

2) *Certificate Course in Maritime Catering*: This residential course is also for 25 weeks. It requires a minimum aggregate of 40% at HSCE (12th) with at least 40% in English, and age between 17½ and 25 years. The fees are Rs.80, 000/-.

3) *Maritime Catering Technology & Hotel Management*: This residential course is of two years' duration. It requires a minimum aggregate of 40% at HSCE (12th) with minimum 40% in English, and age between 17½ and 25 years. The total fees are Rs. 2,45,000 /- (1st Year: Rs. 1,29,700/- and 2nd Year: Rs.1.15,300/-).

4) *B.Sc. Nautical Science Diploma*: This is conducted by the Indian Maritime University, leading to a B.Sc. degree. Both male and female candidates can apply — age should not be more than 25 years for males and not more than 27 years for females. It is a one-year residential course (2 semesters), requiring a minimum of 55% in PCM and a minimum of 50% in English at HSCE (10+2). The tuition fee is: 1st Semester: Rs.1,15,000/- and 2nd Semester: Rs.1,10,000/-. The total tuition fee of Rs. 2,25,000/- plus Rs.27,500/- is to be paid to the Indian Maritime University.

5) *B.Sc. Nautical Science Degree* awarded by the Mumbai University: This three-year (6 semesters) residential course is open to male candidates not more than 25 years of age, and female candidates not more than 27 years of age. The course requires a minimum of 60% in PCM and a minimum of 50% in English at HSCE (10+2). The admission fee is Rs.30,000/- plus a tuition fee of Rs.1,65,000/- per year for three years (total fees: Rs.5,25,000/-).

6) *B.Sc. Degree in Maritime Hospitality* awarded by the Mumbai University: This three-year (6 semesters) course is both residential and non-residential. It is open to candidates aged 17½ to 25 years, with a minimum of 50% in any stream at HSCE (10+2) with a minimum of 50% in English for general candidates, and 45% for backward class candidates. The admission fee is Rs.30,000/-. The total fees for the residential course are Rs.3, 87,000/, and for the non-residential course: Rs.2, 70,000/-.

The fees stated here are only indicative as each institute has its own fee structure. Many institutes also offer scholarships to deserving candidates.

Marine Engineering: Those interested in an engineering career in the Merchant Navy can pursue Marine Engineering courses which involve construction and maintenance of ships, ports and cargo facilities at waterfronts. This career also opens up opportunities for those who, after sailing on ships, want to come ashore.

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Admissions to Marine Engineering courses are generally through an entrance examination conducted between April and June. Several institutes conduct these courses under the guidance of the DGS and MOST. Eligibility criteria are as follows:

B.E. Marine Engineering: Duration: 4 years; eligibility: 10+2 pass with Physics, Chemistry, Mathematics and English.

M.E. Marine Engineering: Duration: 2 years; eligibility: B.E. Marine Engineering.

The following should be noted carefully: All the above courses are open only to Indian citizens. The following documents must be submitted while applying: (1) A copy of the candidate's Indian passport; (2) Medical Fitness Certificate issued by a DGS-approved Doctor, (3) Pass MMD (Marine Maritime Department) eyesight test; (4) Original marksheets and passing certificates with a copy of each.

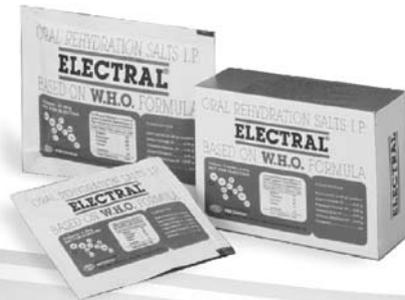
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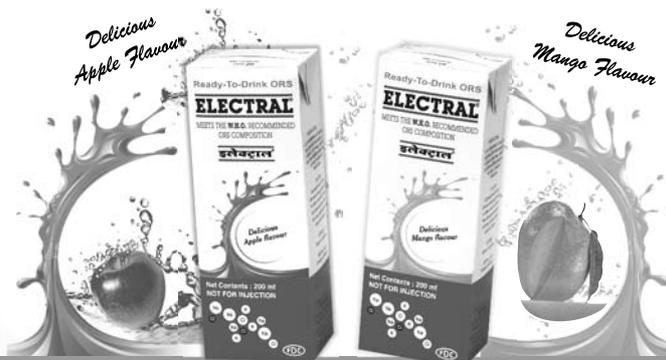


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Shree Satchidananda Dattatreya Temple, Kundapur, turns 125

VISHWANATH P. DHARESHWAR, DAHISAR (WEST), MUMBAI

June 22, 2010, marks the 125th anniversary of the sanctification of the Shree Satchidananda Dattatreya idol (see picture alongside) in the temple by the same name, at Kundapur in Udipi District, Karnataka. On this auspicious occasion, I would like to present a few facts and events leading to the construction of this temple (see picture below).

Around the middle of the nineteenth century, late Annantayya Ubhayakar and his younger brother, late Narayanappa, came to Kundapur from Village Dhareshwar, and settled there. They were the descendants of Laxmibai (Avadidevi) and Narayanappa Ubhayakar of Mallapur. They were pleaders by profession, and gradually prospered and became wealthy landlords of Kundapur. Since they had come from Dhareshwar, they were known as Ubhaya Dhareshwar Anantayya and Ubhaya Dhareshwar Narayanappa.

They also took a keen interest in developing the town and gave shelter to poor Saraswat students coming from nearby villages; but they never craved for publicity. Narayanappa was unmarried and passed away early. His death was a great loss to Anantayya and his family.

Kundapur was developing fast and because it had a Board High School, many Saraswat families came and settled there. Some of them ardently desired an independent place for a temple for religious and social functions. It would also accommodate HH Shrimat Pandurangashram Swamiji and His retinue during their visits to Kundapur.



The mode of travel or pilgrimage in those days, which included the crossing of many intervening rivers, was primitive. Therefore, Anantayya agreed to donate an adequate piece of land for this holy purpose. The proposal was placed before HH Shrimat



Pandurangashram Swamiji during His visit and Swamiji gave His consent.

A committee was formed under Anantayya and it was decided to build a temple of Lord Shree Satchidananda Dattatreya, with the view that:

1. Shrimat Pandurangashram Swamiji was regarded as the “reincarnation of Lord Shree Dattatreya”.

2. Sat-Chit-Ananda (blissful state) is the very essence of the nature of a devotee.

3. Shree Gurudev Dattatreya reveals Himself as the unique embodiment of three principal Gods — Brahma, Vishnu and Maheshwara — to highlight the universal principle of “oneness”, a basic reality for all mankind.

In the meantime, some dispute arose regarding the land, and the matter was taken to court. The proposed construction of the temple had to be postponed. Although Anantayya had all the records, the litigation went on for five to six years, from one court to another. Finally, the Madras High Court upheld the orders of the lower courts, and Anantayya won the case.

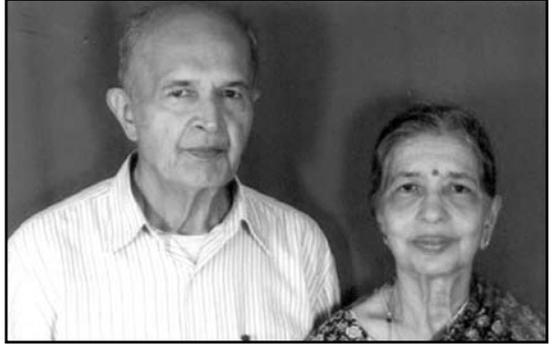
The day was *Janmashtami* and Anantayya was performing *pooja* when the news arrived. As soon as he heard the news, he was so overjoyed that he collapsed and left for his heavenly abode, leaving behind four young daughters and two sons namely Ubhaya Dhareshwar Venkatrao and

Ubhaya Dhareshwar Laxmanrao (Kogga). Though struck with grief, the bereaved family directed the committee members to restart the construction work of the temple to avoid further delay and assured them full support.

On completion of the temple building, a marble idol of Lord Shree Satchidananda Dattatreya was consecrated with great religious fervor at the holy hands of HH Shrimat Pandurangashram Swamiji on June 22, 1885.

Thereafter, the entire property was offered to HH Shrimat Pandurangashram Swamiji as 'padkanika' by Ubhaya Dhareshwar Venkatrao, Ubhaya Dhareshwar Laxmanrao and the rest of the family. Since then, under advice of HH Shrimat Pandurangashram Swamiji, the affairs of the Shree Satchidananda Dattatreya Temple were managed by a local committee of Kundapur. Since 1997-98, however, the temple is directly under Shri Chitrapur Math, Shirali, and is looked after by a *vahivatdar* appointed by the Math.

CONGRATULATIONS!
Golden Wedding Anniversary



**Balasubramanya S. Benegal married
Vinaya D. Hattangadi on 12th May, 1960.**

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Lord Bhavanishankar and our Holy Guru Parampara
to bless them with good health and happiness.*

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Two states - A different story

KANCHAN R. KUMBLE, BENGALURU

I was a bit scared to title this article the way it has been, thanks to the recent row Mr. Chetan Bhagat had with the makers of “3 Idiots”. “Two States” is the name of another wonderful book authored by Mr. Chetan Bhagat. For the benefit of those who have not read this book, it is a love story of a North Indian boy and a South Indian girl. The most special thing about this book, which otherwise is about the very common topic of a love story, is the beautiful and funny way in which the author has depicted the ignorance of a North Indian family about the simplest of simple daily routines and customs followed by a South Indian family and vice versa.

I was inspired to write this article after reading this book; hence the title. Though mine was a non inter-caste, typical, arranged Chitrapur Saraswat marriage, I was born and brought up in Mumbai and my husband’s family hailed from Bengaluru – thus involving two states namely Maharashtra and Karnataka.

It is usually said that the initial few months in an arranged marriage are spent in understanding each other; but very soon, the two of us realized that we had to start from understanding what each of us spoke! A few days into our marriage, my husband asked me, “*Tu gaadi sodata vhe?*” I remember answering him, “*Vhaee, mast packed aashele tavaalee sodaka padtaale.*” [Yes, when it used to be very packed (since I could not board it), I had to leave it]. My husband had looked puzzled and repeated his question in English, “Do you ride or drive a vehicle”? Oh..... so in Bengaluru, “*gaadi*” meant “vehicle” and *sodache* meant “to ride or drive”, but for a common Mumbaikar like me, *gaadi* would, any day, mean a local train and “*sodache*” would mean to leave/not board. In short, in Mumbai “*gaadi sodache*” would eventually mean getting late to office on account of not boarding the regular train!

A few months after our marriage, our parents decided to visit us. Swamiji was to visit Bengaluru for Mahashivratri, so they thought of attending

the function and also meeting their daughter for the first time after her marriage. I had to remind, in fact warn, my husband not to say, “*Tu masta tamashe karta*” in front of my parents, something that he was habituated to saying, by then. He actually meant to say, “You make a lot of fun” but I was sure had he said this in front of my Mumbaikar parents, they would have wondered what scenes their daughter had been creating at her in-laws’ house for her husband to say, “*Tu masta tamashe karta*”. With the days passing by, I felt it would have been easier if there was a dictionary giving the Mumbai equivalent of Bangalorean “*amchigele*” words to help both of us, though it was great fun learning them from each other. In fact, unknowingly, the two of us had started enjoying pointing out the usage of Kannada and Marathi words in our *amchigele* (Chitrapur Saraswat) Konkani language, and very soon we realized that neither of us spoke pure *amchigele* Konkani.

Apart from language, I experienced vast differences in almost every walk of life. A major field was food. Of late, in Mumbai, high tea-cum-dinner at functions like *baikikola*, *barso*, birthday parties, wedding receptions comprised a variety of chat items (*bhel puri*, *pani puri*, *ragada pattice* etc), fast food items (Chinese, *pav bhaji*, pizza etc) and South Indian snacks (*masala dosa*, *neer dosa* etc). In similar functions in Bengaluru, there was variety too but of a different kind — about four to five varieties of rice dishes like *puliogre*, *bissi belle bhath*, *chitranna*, *sambhar* rice, *rasam* rice and curd rice, and *palyas* (commonly known as *bhajis* in Mumbai). At home too, a meal is never complete without rice, *kalvane*, *randaye* and butter milk or curds. Also, in Bengaluru, the sweet dish which is considered as the last course of the meal in Mumbai is normally served at the beginning and end of a meal (different dishes, of course!).

Thus, began the journey of our married life with the “dissimilarities list” outgrowing the “similarities list” by a long way, making me wonder, sometimes,



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18-01-1946 to 09-05-2010

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MAY HIS SOUL REST IN PEACE

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**A small introduction to future
Energy Source**

G. G. Nadkarni has been working since two years on the techniques of harnessing energy from planet Earth's 24 hour spin. He has a somewhat technical article, a presentation which has been thoroughly reviewed by an American Consulting firm.

Bhanaps who are interested in reading the whole run down on this presentation should send the request to ggnadkarni@yahoo.com.

He would gladly send the details and discussions to them.

Some prelude to this request.

"Planet Earth keeps spinning along its axis every 24 hours and it is a huge mass of an astronomical order. The energy stored in this spin is also of an astronomical order. Different techniques have been developed to harness this energy.

"The end result of this work is the dream of a 'Hybrid Electric car' which derives its electrical power from the Earth's spin no matter where it is on the earth's surface."

how long it would take for me to adjust to my new life.

I received a sweet shock when I visited my *kulaar* for my first *vaina haldi-kumkum*. I found my cousins and relatives giggling at my new vocabulary; one of my aunts said that I had started talking like a typical Bangalorean. For a moment, I felt dejected for having lost my well-fought fight with my hubby over the language issue. But the next moment, a thought flashed across my mind and made me feel happy and relaxed. I remembered my parents teaching me that the primary duty of a newly-married girl is to blend into her husband's

family and adapt to their culture and lifestyle at the earliest. My aunt's comment made me realize that I had done exactly that and was off to a flying start on my marriage front.

Today, five years down, I can proudly say that the "similarities list" has well surpassed the list of dissimilarities. The topmost item of the "similarities list" when we were newly married, was the 'pride' both of us had in our individual birthplaces namely Bengaluru and Mumbai; today, the same top spot is shared with respect for the lifestyle, thinking, beliefs, culture and customs followed by two Chitrapur Saraswat families hailing from two different states.

A mother's blues.....

JYOTHI B. DIVGI, PUNE

Happily, I sat back to think
My kids have grown at last...
Soiled nappies and mashed veggies
Are memories of the past!

I am breezing through my forties
(Ah! Well,.... actually 'trundling' thru....)
I sigh to myself and wonder...
How quickly my babies grew!

There is silver in my hair now
Some more in my teeth
Spectacles sit on my nose
And cracks adorn my feet!

Content and slow-paced
I thought life will now be
But ah ha!no chance of that
My fate (read kids) said to me!

Absorbed in a PG Wodehouse,
One lovely sunny day,
'Amma, can I paint your nails?'
I heard my daughter say.

'Leave my nails alone, kid'
I growled back like a bear
But my kids are immune to my growling
(I bet it's like that everywhere!)

"Amma, you just continue to read
And I'll make you look hep
Everyone will say WOW
When out of the room you step!"

And thus, I continued to read
While my daughter - she got busy
When I looked down finally...
AAAAAAAAAAAAAH! I was in a tizzy!

I have seen maroon nail paints and red
But I swear I never had a clue
That actually my teenager had
Chosen a ghastly blue!

"Do I have to endure this, God?"
I looked at heaven above
My kid immediately squeaked,
"But Amma! I have painted them with love!"

"What a lovely thought!" said I
That nailed it – and she knew
That her Amma will proudly walk the world
With her toe-nails painted blue!!!!!!

(Ok folks, I'm not kidding! I am actually walking
everywhere with my toe nails painted a ghastly blue! --JBD)



Sheetal C Rao
12.07.1938 - 20.06.2009

In the end, it's not the years in your life that count. It's the life in your years.
- Abraham Lincoln

Amma,
We miss you so very much
every single day,
every minute, every second,
since you went away.

It's just so hard to believe
that you are really gone,
leaving us with only memories
to cherish, and live on.

We know you are blessing us
all the time from above,
even as we still look up to you,
our hearts so full of love.

Loved and Missed by:

Col. (Retd.) Mallapur Chandrakanth Rao (husband)

Ravindra and Jyoti Lajmi (daughter)

Sangita and Prakash Rao (son)

Uday and Deepa Andar (daughter)

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Great-grand children – Shan Rajiv Lajmi and Rania Rajiv Lajmi



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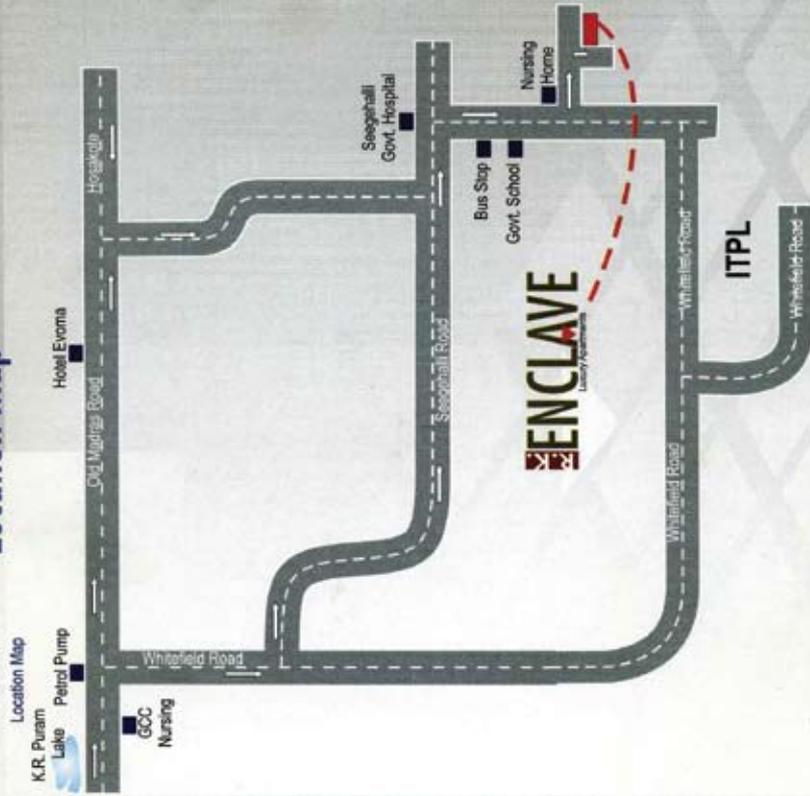
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- Concealed copper wiring with Anchor dyna switches and sockets.
- Ceramic tiled flooring and glazed tile dado up to 7 feet height
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- Provided for each flat
- (Generator for common area, lift and 0.5KVA power for each flat)

Note: This brochure is purely conceptual and does not constitute a legal document. The architects and promoters reserve the right to change, delete or add any specification or elevation mentioned in here.

Location Map



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Fax : 080- 41477022

Mob : 98451 65564

E-mail : tkragvendra_fin@yahoo.com



The White Rann

SMRITI GULWADY, THANE

When I got an email from the Rotary District Governor to attend the Kutch Festival in Bhuj along with the exchange students, I had no idea what was it all about. But my joy knew no bounds because it was extended by Rotary International President (Designate) on behalf of Chief Minister Narendra Modi. Being in charge of Rotary's International Youth Exchange Programme, 20 students from the US, Canada, Mexico, France, Belgium, Germany and Brazil, who were on an exchange programme, were my responsibility for one year.

I had read about the desert festivals held in Rajasthan but had not had a chance to attend one. I found out later that this "Rannutsav" (Kutch Carnival) as it is called in Gujarat, is held in December every year on a full-moon day. I could not hold my excitement as we were going to be state guests for four full days.

We were informed that we would also be meeting the CM and the very thought excited me. In the first week of December then, along with the 20 exchange students and the inbound coordinator, I started on the 16-hour journey to Bhuj. It was fun to travel by train after a long time (now that we have become jetsetters), bringing back childhood memories. Since our group was scattered in four different compartments, it was a tedious task for both of us to keep a track of all 20 students.

We reached Bhuj in the early hours of the morning. The local Rotarians were already there to receive us. As the carnival was to open the next day, they had arranged our stay in one of the *ashramshalas*. We were informed that the *ashramshala* was constructed by the Rotary Club to take care of the orphans hit by the Bhuj earthquake. About 20 boys, aged 6-15, were staying there and attending school. We got a chance to do a "lagaan" in real life - the exchange students (including the girls) on one side, pitted against the *ashramshala* boys; I am sure, you know who the winners were!

We left early the next morning for the Tent City which was in a village called "Dhordo". About 30-

40 buses carried tourists from all over the world in a cavalcade. On the way, we were handed kits specially designed for the festival. When the bus left the city limits, we could hardly see any habitation; all that met the eye was sparse vegetation and stretches of sand. We had no inkling as to what was lying in store for us in the desert. As the Tent City was close to the Indo-Pak border, security was very tight. The buses were stopped every 15-20 minutes for checking. After a 2½-hour journey, we suddenly saw tar roads with *gantries* and buntings welcoming us. A huge reception counter and a make-shift first-aid centre greeted us at the entrance. With police personnel milling around, we made our way to the Tent City. As soon as we stepped inside, colorful flags fluttered in the breeze from atop 50 or so tents, in a circle.

Tired after the journey, we entered the tents. To our utter surprise, we were greeted with five-star amenities. Nicely made-up beds (two in each tent) with a western toilet and shower were the least we expected in the desert. Each tent had utilities like bathroom slippers, mosquito repellent machines, toiletries, a torch, room heater, mineral water bottles, hangers, towels and napkins, a table lamp, and a pen and writing pad. It really impressed me to see that minute attention had been paid to make us comfortable. There were more than 500 tents in the city as about 1000-1200 people were attending the festival.

On seeing the wonderful arrangements, we were so excited that we literally threw our bags and started clicking pictures of the tents and the view around us. The air-conditioned dining area (in that freezing winter) was a huge *mandap* which could accommodate not less than 500 people at one go. A crafts village with 40-50 stalls and live demos by craftsmen was a worthwhile experience, while a photo gallery showcasing places of interest in and around Bhuj was a boon for the first timers. The first-aid centre was well-equipped, with doctors and even oxygen cylinders to handle any

emergency. All these arrangements in a “desert” along with well-trained staff were truly amazing. The lunches and dinners were a royal affair!

The next day, we were woken up around six in the morning by a “*chaiwalla*” at our door. Sipping piping hot tea on a wintry morning, sitting in armchairs with newspapers for each tent, was sheer fun (for Mumbaikars, at least). Running hot water in the shower and wash-basin was a great boon in the freezing cold. Breakfast was ready by 7.30 am as all of us had to board buses by 9 am for sightseeing.

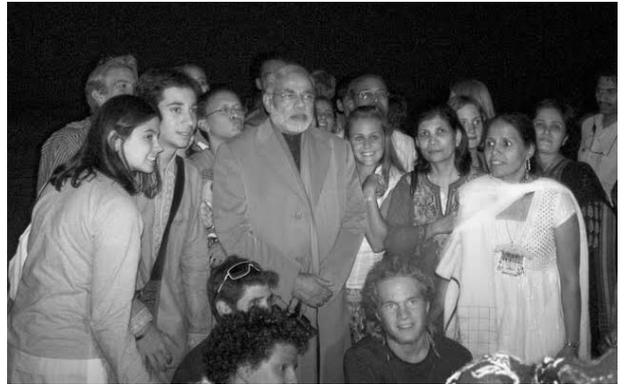
In the evening, seated in the VVIP enclosure, we enjoyed the opening of the festival amidst great fanfare. The next day, the Rotarians who had come to meet us, informed us that two exchange students, the inbound co-ordinator and I, had won prizes for being the best-dressed tourists and our names had been published in the local newspapers.

The evening of the second day was an affair to remember. We were taken by buses to a point in the desert from where we traveled by camel carts. The half kilometer ride seemed never-ending as the camel cart trudged with 10-12 of us in the moonlight with only the silence of the desert ringing in our ears.

We got off the carts to walk on the “White Rann”. The salt shimmered in the glittering moonlight. We dropped our jaws in awe of that breathtaking moment. As we walked on the white sheet of salt, we had to watch our step as many of us were caught unawares to find our feet slipping in the quicksand.

A makeshift stage, with wonderful arrangements, awaited us. The programme began with a dance recital by a famous danseuse of Gujarat and her troupe. Well-known people of Kutch were felicitated by the CM, and folk dances and music of Kutch followed. After the programme, we had a chance to meet the CM. and when I told him that the exchange students dressed in Indian costumes were eager to meet him, he gladly posed for a photo-op with us (see picture in Column 2). The students requested him to extend the festival as they did not want to return so soon.

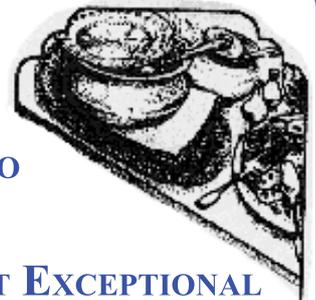
For the next two days, we were taken sightseeing - the Great Rann, Mandvi beach and fort; Dholavira (the ancient civilization of Mohenjo Daro on the Indian side) and the Indo-Pak border - were some



of the places we visited. When it was time to leave, it was indeed with a heavy heart. But all of us decided that we would visit the Rann festival again with our families.

All in all, it was a wonderful experience; I would say that one must attend “Rannutsav” at least once in a lifetime.

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Body Donation is easy!

RAJESH HALDIPUR, THANE

My mother passed away on a Saturday afternoon.

In deference to her oft-expressed wishes, my sister and I decided to donate her body for medical research, despite some personal misgivings, especially about whether there would be a dignified treatment of her remains. As such, there would necessarily be no "funeral" or cremation, if this were to happen.

We had never thought of how to implement her wishes, but these were our first thoughts when we were forced to come face-to-face with her not being with us any more. We knew that the eyes needed to be donated first, so we located an eye bank in Thane with the help of the nursing home. A doctor with his assistant arrived within the half-hour, during which we elevated my mother's head and placed wet cotton wool on her eyelids.

We then asked about body donation, but no one seemed to know. We talked to three doctors whom we knew. One of them phoned up the coroner in Rajawadi Hospital and we were told that JJ Hospital is the place to go. But then, we remembered the big ruckus that had happened when one of our former neighbours had passed away at his place of work in Mumbai, and his body was brought to neighbouring Thane for cremation. No one allowed the cremation to take place in Thane because he had died in Mumbai. We were averse to having jurisdictional issues to deal with.

A second doctor told us the same, but a third doctor spoke to his friend in Rajiv Gandhi Medical College attached to the Chhatrapati Shivaji Memorial Hospital in Kalwa (within the Thane Municipal Corporation limits) and we were told the usual procedure, and the 'exception' procedure because it was a Saturday afternoon and the medical college would be closed, which was to deposit the body in the morgue and actually complete the donation formalities on Monday morning. We decided that this seemed the most promising alternative which we would investigate first. We also decided between ourselves that we

would have a normal funeral if we encountered too much bureaucracy.

Since we decided to wait for three hours for my aunt to arrive from Pune to have a last look at her younger sister, during this time, there were discussions - and more misgivings. One person told us that the body would decompose over the weekend, as there were probably no proper storage facilities. Another told us that they will refuse the donation because the donation request was not pre-registered with the medical college. Then, another person asked if it was not possible to only donate a few organs so that the rest of the body could be cremated? A fourth said, why go to all this trouble? In any case, body donation is not part of Hindu culture, so why not just go ahead and call a priest? The funeral rites require ashes, and here there will be no ashes. And so on.... I am recording all these misgivings because these are issues that would be raised in the case of almost anyone proposing to do this.

The procedure, as it turned out, was simple: We were to go to the Casualty Department, meet the Casualty Medical Officer, and he would guide us about the rest of the procedure. We did that, and Dr. Gangwani, the CMO on duty, told us that we would have to pay Rs.100 for two days of renting a controlled temperature compartment in the mortuary to store the body. On making that payment, the morgue would accept and store the body. (That was more than one misgiving out of the way). We told him that we would be back in a couple of hours, and hurried back to the nursing home. Later that evening, we gave a copy of the death certificate, paid the fee, and on the strength of that receipt, got an entry made in the Bodies Received Register maintained by Security, and were allowed to deposit the body in the mortuary, which was surprisingly clean and odor-free except for a certain staleness due to its being closed. This whole process took no more than 20 minutes. It took longer than that for all those who accompanied

(Contd. on page 37)

*The blow was great, the shock severe,
We little thought his death so near,
Only those that have lost can tell
The sorrow of parting without farewell.*



**In memory of Shri Uday Shripad Nadkarni,
a selfless father, loving husband, benevolent friend and gifted individual.**

We miss you....

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Nisha Bellare (nee Nadkarni)
Ruta Trasi (nee Nadkarni)

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Son-in-law, Ashutosh Trasi
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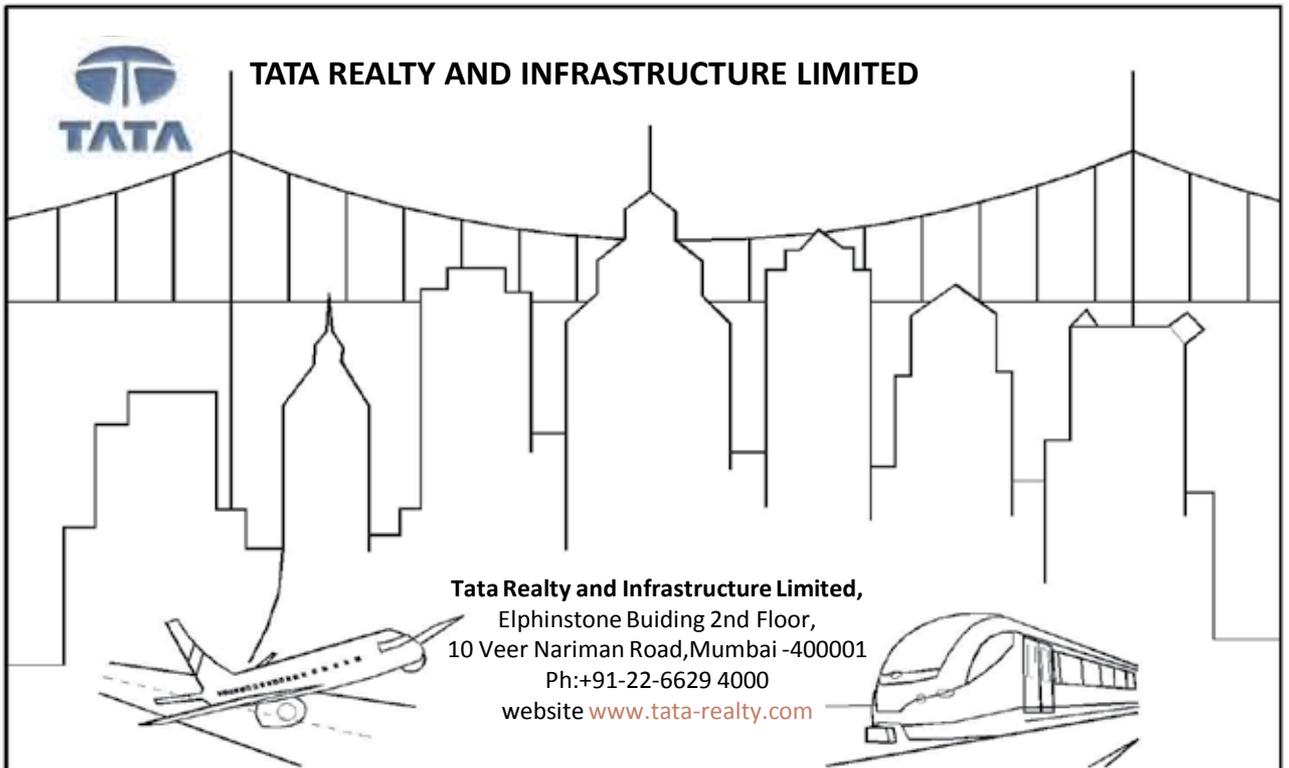
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the ambulance to pay their final respects.

On Monday morning, my sister and I came at 10 am to the Anatomy Department of the Medical College, where we were given the form of an affidavit in Marathi that we had to execute on a Rs.100 stamp paper, which took us around 35 minutes outside the nearby District Sessions Court. Another ten minutes to get it notarized before a Public Notary and we were back in the Anatomy Department before 11 am. It took us ten minutes for the polite Dr Anagha Apte at the Anatomy Department to fill out, get signed and give us a Certificate for Body Donation. That was done and finished by 11.15 am. That was all!

I found that they also have a facility of pre-registering for body donation -- they will issue the donor a Body Donation Card, which will make the procedure even simpler. That records the intent before death.

While I was waiting for the certificate, I saw some old newspaper clippings about body donation, which explained that any organs good enough to use for transplantation would be "harvested" first, including the skin for grafts for burns victims. The rest of the body would then be used to teach dissection to medical students, and later the skeleton and any other body parts not suitable for transplantation, would be preserved in formalin for the benefit of students.

One of the doctors I was talking to told me that technology existed to shave the cornea into three layers, and use each layer for grafting in three different patients, so a pair of eyes with good corneas could restore the sight of as many as six persons!

I have decided that I shall do the same, following the last lesson imparted by my mother through personal example.

Nilgiris – The Blue Hills

KUMUD LAJMI, MUMBAI

Ootacamund, Queen among Niligiri Hills
Stretching for miles these lovely hills
Covered in Eucalyptus trees and many others
Gave these beautiful hills scented air altogether.

Going up the Blue Hills to reach the top
Taking 19-odd hairpin bends and various stops
Burliyar Gardens at the bottom before the
incline

So tranquil and peaceful and utterly divine.

Coonoor, the next halt, after harpin curves
Gardens offered delightful walks among scented
flowers

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Grassy downs of the hillsides were charming
to find

Kept us totally amazed that Nature was so kind
Botannical Gardens with well-laid plants
and shrubs

Made us want to admire all the fragrant herbs.
Clouds hovered around the mountains ready
to rain

Afternoons and evenings it was usually the same
At 7000 feet above sea level the downpour
was heavy,

Leaving us city dwellers feeling cold and weary.
We hastened our return before nightfall to lower
grounds

After enjoying an exhilarating day in the higher
grounds

Coming down the hairpin bends the view was
spectacular

Ootacamund will live in our memory forever
and ever.

The poem has been written in the past tense as a recollection of the splendour of the gorgeous hills visited, which, even today, are just as magnificent.

ERRATA

In the article "In search of a song" by Manohar Chittar (KS, May 2010, page 25), in column 1: Para 1, line 4 should read as: ".. or which movie it was from...!"; para 3, line1, as: "..Raagas (not Raaga's) listed...". In column 2: para 1, line 12, as: "... and left a message ..."; para 2, line 1, as: "A few months (not month's) later..."; and para 3, line 4, as: "...the (not it) song only".

In the Letter to the Editor, on page 5, column 2, C.A. Kallianpur should be read as C.A. Kallianpur. We regret the inadvertent errors.
-- Editor



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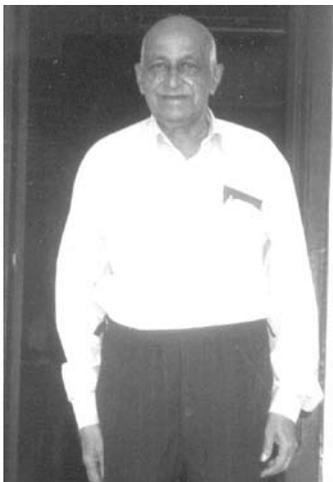
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Bijoor Dattmaam, may his tribe increase!

NALKUR SRIPAD RAO, MUMBAI

I saw him walking into a gathering of Chitrapur Saraswats when I was in Karachi on a brief assignment during the Second World War. He walked in suited and booted looking like a true Brit. He was representing Central Bank of India at that time, a bank he had joined in 1929 at the age of 19.



But, one look at the Anglicized Dattatraya Anant Bijoor that day took me down nostalgia lane to the good old days at Kundapur where he, being my older brother Bhavanishankar Nalkur's classmate, and I used to meet very frequently as young boys.

When I next met Bijoor Dattmaam in Mumbai in the late 1940s, he was already the acknowledged doyen of banking.

Bijoor Dattatraya was born on May 31, 1910, in Bijoor, a village in South Kanara, to Anant Bhat and Padmavati, who both hailed from a poor family of priests. The family led a humble, devout and simple village life. Young Dattatraya's primary education was in vernacular Kannada, initially in Uppunda and, thereafter, in Byndoor villages. He did his high school in Kundapur.

A year after his father's death in 1928, and after he had passed his high school examination, the lad refused the job of a school master and set out for Bombay on a steamer in October 1929. Amladi Vithal Rao, his guardian from his school days, and his son received the boy well in Mumbai.

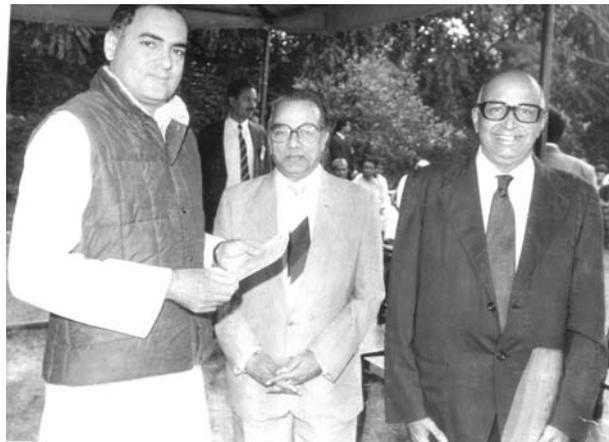
Dattatraya climbed the first rung of his career in banking when he got his first job in Central Bank of India. Bijoor's impressive academic record (always the topper in his class) and his supreme self-confidence impressed his superiors at the bank and young Bijoor soon outperformed his peers at the bank.

In 1934, Bijoor married Ramabai and was later blessed with two sons, who now stay in the US, and a daughter who is also happily married.

Although Dattmaam started his banking career with Central Bank of India in 1929, he also worked in Lloyds Bank, Bombay, and then Punjab National Bank, Bombay, up to 1941.

He developed bank after bank, nurturing it towards development and maturity, continuing his stint with Habib Bank from 1941 as Secretary until he got promoted as Deputy General Manager. He worked there for thirteen years, until 1954. He was responsible for streamlining the organization, setting up efficient, labour-saving procedures and for branch expansion and business development.

In 1954, he joined Union Bank, again as Secretary and later got promoted as Deputy General Manager. He worked in Union Bank for 17 years until he



D. A. Bijoor (right) with former Prime Minister Rajiv Gandhi (left) and Nalkur Sripad Rao (centre)

retired in 1971. When he entered Union Bank, he made each assignment an epitome of duty and development. The statistics speak for themselves. When he joined the bank, Union Bank was a very small bank with 10 branches and deposits of Rs 8 crores. When he retired, it was one of the leading commercial banks in the country with 400 branches and the deposits had skyrocketed to Rs. 200 crores within 17 years.

Here is an excerpt from the Tribute paid to Shri D.A. Bijoor, Deputy General Manager, Union Bank

of India on 17th October, 1971, at Mumbai, by the bank's Executives and Officers:

"To recapitulate and enumerate in a formal address your great contribution to the making of this institution is a difficult task. It is well nigh impossible to identify an area of activity in the Bank where your contribution was not conspicuous. When you joined the Bank, it was a small institution operating mainly in local areas with two or three upcountry branches. But within the scope of a few years, you were successful in changing its shape and character to a truly National bank.

"The persistent manner in which you moulded a vast number of young officers into able Bankers, further guided them and gave them freely the benefit of your vast and rich experience is worthy of emulation. It was you who gave to the Bank the key to success, the importance of 'personalized service' which you never failed to put to practical use."

At the end of 1971, at 61, the ever-beaming, always "at your service" Dattmaam joined Corporation Bank as an Advisor for 3½ years and, here again, he was put in charge of development and branch expansion of the bank in Maharashtra, Gujarat and North and East India. He helped obtain a General Foreign Exchange license for the bank.

Bijoor Dattmaam had, by now, completed 45 years in the banking services. Promoting agency business for his banks, Dattmaam toured the world while also travelling extensively all over India. He toured the UK, the Gulf countries, Saudi Arabia, Middle-East countries, Egypt, Sudan and Ethiopia. From October to December 1972, he went around the world in 80 days, visiting Singapore, Bangkok, Hong Kong, Japan, and several places in the US before proceeding to London, Scandinavia and several parts of Europe. He returned to India via Jeddah, Kuwait, Bahrain, and the UAE.

But it was not banking alone. Dattmaam made a name for himself amongst Chitrapur Saraswats, the business community, and organized charities. He undoubtedly holds the distinction of having provided the maximum number of jobs to Chitrapur Saraswats and if ever anybody was in need of a job and shelter in Mumbai, he did not have to look beyond Dattmaam.

Bijoor Dattmaam was the Director of Shamrao Vithal Co-op. Bank Ltd., Mumbai, for about 27 years during which period he was the Chairman for 4½ years during 1987-92.

It was always Dattmaam's earnest wish to provide suitable accommodation to HH Shrimat Swami Parijnanashram of Sri Chitrapur Math (and His retinue) during His visits to Mumbai. With this in mind, along with his nephew, (late) Trasy Sundar Rao, Dattmaam and some friends established a public charitable trust called Shri Anandashram Trust named after our ninth Guru (of Chitrapur Math, Shirali), in 1968. This Trust constructed an artistic building in Khar, which is more popularly called as the "Khar Math." The Trust has progressed since and helped several educational, medical, and charitable institutions and needy persons with substantial donations.

In 1996, the Trust opened a community centre in Wajapur Village, Panvel Taluka, with seven rooms and a prototype of the holy "Kailas Parbat" with a cave supporting a huge Lord Shiva at the top.

Dattmaam also renovated the Shri Sitaramachandra Temple in Bijoor (South Kanara district) in 1998, with help from relatives, friends and well-wishers. The punarpratishta of the Temple was performed at the gracious hands of HH Poojya Sadyojat Shankarashram Swamiji.

Bijoor Dattmaam was the Vice President of the Standing Committee of Shri Chitrapur Math for many years and also its Trustee for some years.

In December 1992, Dattmaam was felicitated at Blavatsky Lodge, Mumbai, in recognition of his great service to the banking sector by a group of friends and well-wishers, including Yours Truly and Sadanand Bhatkal. The All India Saraswat Cultural Organization also felicitated Bijoor Dattmaam in 2002.

When Bijoor Dattmaam passed away on April 25, 2010, at the ripe old age of 100, it was certainly a great blow to our community. Few of us can match his zest for life and his undaunted determination, or boast of having lived a life as enriching as Bijoor Dattmaam. Bijoor Dattatraya... May his tribe increase!

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काक चटकाया: कथा- कावुचिवुंगलि काणि

श्रीकला कौशिक, अन्धेरी

(अहं मम् अष्टम मासस्य दौहित्राय कथिता कथा)
एकस्मिन् वने एकः काकः एका चटकाच वसतः स्म । काकस्य
गृहं गोमयस्य (शेण) चटकायाः गृहं लाक्षामचस्य (मेण) । एकदा
धोः धोः धोः वर्षा पतति।
अहं मम दौहित्र अपृच्छम्- वर्षा कथं पतति?
दोहित्रः- धोः धोः धो इति हस्त संज्ञया दर्शितवान् ।
विपुल वर्षया काकस्य गोमयगृहं प्रक्षालितम् । काकः
आद्रीभूत्वा कुडुकुडु, कम्पमानः अभवत् ।
काकः- कथं अभवत्?
कुडुकुडु इति स्वशरीर कम्पयित्वा सः दर्शितवान् ।
कम्पमानः काकः चटकायाः गृहं आगत्य द्वारं करघातं करोति
ठो ठो ठो इति।
द्वारं कथं ताडयति? ठो ठो ठो इति तस्य समीपस्य वस्तुं
ताडयित्वा तेन दर्शितम् ।
काकः- भगिनी चटके, कृपया द्वारं उद्घाटयतु इति कथयित्वा
द्वारं हस्तेन ताडितवान् ।
चटका द्वारं उद्घाटितवती किम्?
दौहित्रः- ना ना।
चटका काकस्य ध्वनी श्रुत्वा 'तिष्ठतु काक अहं मम बालं
तैलमार्जनं कुर्वती अस्मि।
(ताटि पिटि तांबट, तोरी दाळी आंबट, आंबट जाल्ले तीक
गोन्दुल तोण्डाक पीट)

पुनः किञ्चित् समयानन्तरं ठो ठो ठो इति द्वारं काकः
ताडितवान् ।
चटका - प्रतीक्षा करोतु काक, अहं मम शावकं स्नापयामि ।
(हर हर महादेव शंभो शङ्कर गङ्गा नदी भागीरथी नर्मदे सिन्धु
कावेरि)
पुनः पुनः काकः द्वारं ठो ठो ठो इति द्वारस्य ताडनं कृतवान्।
चटका चटका कृपया द्वारं उद्घाटयतु ।
चटका - किञ्चित् विरमतु काक। अहं मम पुत्रं नूतन वस्त्रं
धारयामि ।
काकः- भगिनी चटका द्वारं उद्घाटयतु द्वारं उद्घाटयतु अहं
कम्पमानः अभवम् ।
निमिषार्धं तिष्ठतु काक अहं मम बालं निद्रापयामि ।
(जोई जोई, जाई जाई, जाई, जाई जोइरे ।
राम रामा, राम रामा राम राम श्रीराम ने राम रक्षिसो राम
करुणिसो
राम कायो परमात्मने । जोई जोई, जोई जोई, जोई जोई जोई रे
जोई करिन पुण्डे पोरक जोहि जोई जोई रे ।
राम निम्न ध्यानवन्तु प्रेमविन्द भजिसुवन्तु । राम कायो राम
करुणिसो राम रक्षिसो परमात्मने ।
इति अंगाई गीतं श्रुत्वा काक चटकायाः कथां श्रुत्वा निद्रा देवी
मम दौहित्रं अलंकृतवती ।

आम्मि भानप सारस्वत

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गोत्रांक धोनुं घराण्यांचें
विभाजनयि आसति
ताज्जेशिवायि गांवांनांवाचें
संबोधनयि आस्सति ।

पूजा हवन कम्मि जाल्लेमिति
गोत्रांचे नांव विस्सल्यांति
आडनांव लांब्वे आश्शिल्मिति
गांवां नांव उल्यार्ति ।

भानप्पांतु जास्ति आडनांव
गांवांचींचि आस्ताति
उद्योग व्यवसायाचि नांव
हांगा थंयि दिस्ताति ।

भट् कुलकर्णि नाडकर्णि नांव
व्यवसायाचे म्हणताति
उरलेलि बाकि सगळीं नांव
गांवांचिचि आस्ताति ।

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उत्तर दक्षिण कर्नाटक
आश्शिलि थंयि गांव सगळीं
भानप्पांतुचि मेळताति ।

बसप्पारायू भानप्पांचों
संबंधु विशेषुचि आस्स
कर्नाटकांतुलो नामावळीचो
कारण तेंचि आस्स ।

कोंकणि भाषेचि ब्राह्मण आम्मि
तांदुलु नार्ल खात्तिल्लि
मास्ळी अंड्या निषेध नात्तिल्लें
संद्यावंदन कर्तिल्लें ।

Death is nothing else, but going home to God. The bond of love will be unbroken for all eternity.

- Mother Teresa



SMT. SARASWATHI BAI GOPAL RAO

25th July, 1911 to 10th May, 2010

We are sincerely grateful to all the staff who took care of her so lovingly.

Sadanand, Dayanand, Premalatha (Bolangdy), Krishnanand.
Grandchildren, great grandchildren and great great grandchildren.

श्रद्धांजली

सौ. वसुधा बिजूर



आम्ही सर्व आप्तस्वकीय तसेच असंख्य चाहते बिजूर दत्तबाप्पांच्या शतकपूर्तीची आणि त्यांना वेध लागलेल्या अगदी नजीकच आलेल्या त्यांच्या दोन नार्तीच्या विवाहाच्या शुभकार्याची प्रतीक्षा करित असतांनाच अकल्पित पणे त्यांना देवाघरचे आमंत्रण आले. आणि कुटुंबावर दुःखाचा डोंगर कोसळला. त्यातल्या त्याच समाधान एवढेच की त्यांना जास्त यातना भोगाव्या लागल्या नाहीत. दुसरे महत्त्वाचे म्हणजे तृप्त मनाने शुभकार्यांच्या चाललेल्या तयारीवर लक्ष देत ते गेले. खरे पाहता गेल्या साठ वर्षांपासूनच्या मधुमेह आणि त्यानंतरही झालेले दोनतीन अपघात आणि अगणित शस्त्रक्रियांमुळे शेवटची दहा-पंधरा वर्षे इच्छाशक्तीचे बळ व सतत कार्यरत राहून त्यांनी मिळविलेली 'बोनस' वर्षेच नाही का?

निसर्गसान्निध्यात बालपण गेले त्यांचे. आपला मूळ गाव बिजूर ते कधीच विसरू शकले नाहीत. गावचा खूप ओढा होता त्यांना दोनतीन वर्षांतून एकदा तरी तेथे त्यांची फेरी असायची. हल्लीच प्रकृती अस्वास्थामुळे जाणे जमले नव्हते पण सारखी आठवण काढायचे. त्यांनी अनेक बँकात नोकऱ्या केल्या. पण महत्त्वाचा काळ म्हणजे युनियन बँकेतला. डी. ए. बिजूर म्हणजे युनियन बँक असे त्याकाळी समीकरणच झाले होते. त्याकाळी बँक म्हणजे पारसी कर्मचाऱ्यांचा भ्रणा. पण युनियन बँकेनेच बहुतेक हा क्रम बदलला असावा. अनेक सारस्वत तेथे दिसू लागले. दत्तबाप्पांच्या सहृदयतेने गावच्या अनेक लोकांनाही नोकऱ्या मिळाल्या.

त्यांच्या प्रेरणेने आणि त्रासी सुंदरमामांच्या औदार्याने खार येथे आनंदाश्रम मठ बांधला गेला. इमारतीचा पाया घालण्यापासून

निधी एकत्र करण्यापर्यंत सर्व कामांवर दत्तबाप्पांनी जाताने लक्ष देऊन कमीत कमी अवधीत मठ बांधून घेतला.

बिजूरच्या राममंदिराचीही त्यांनी पुनर्प्रतिष्ठा करून घेतली. त्याबरोबरच आपल्या लोकांनी तेथे जात रहावे म्हणून अतिथीगृहाचीही सोय केली.

ते नेहमी सढळ हस्ताने अनेकांना सहाय्य करित राहिले- कधी नोकरी देऊन, कधी आर्थिक दृष्ट्या तर कधी निराश झालेल्यांना उत्साह, उमेद देऊन स्वतः जगभर हिंडून आले होते ते. गंमत म्हणजे प्रत्येक स्थानाची त्यांना बरोबर आठवण असायची. रंगवून सांगायचे. नवीनच परदेशी निघालेल्याला कसेकसे फिरायचे ते उत्तमरीत्या मार्गदर्शनही करायचे.

दत्तबाप्पा म्हणजे घोगरा आवाज आणि लहान-मोठ्या सर्वांशी सारख्याच सहजतेने संवाद साधणारा हसरा, निरागस चेहरा. त्यांचे मोठेपण कधीही या संवादाच्या आड यायचे नाही.

अशा आमच्या प्रिय दत्तबाप्पांना शंभरीच्या शुभेच्छा व्यक्त करण्याऐवजी श्रद्धांजली वाहाण्याची वेळ आली हे आमचे दुर्दैव. पण ब्रह्मलिखित कोणाला चुकले आहे? फक्त नियतीने घातलेला घाला समर्थपणे झेलण्याची शक्ति त्यांच्या कुटुंबियांना लाभो एवढीच श्रीचरणी प्रार्थना!

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बचत

श्यामला भट

“अरे झाली की नाही तुझी अंधोळ? आधी तो शॉवर बंद कर आणि ये बाहेर” कधीपासूनची माझी हाकाटी चालू होती, दार ठोठावण चालू होतं.

नुकताच ‘टीन एजर’ झालेला माझा नातू कंटाळून एकदाचा बाहेर आला.

“काय आम्मा तू तरी, नीट अंधोळ सुद्धा करू देत नाहीस.”

“आंधोळ नव्हे, तुझा पाण्यात खेळ चालू होता. आणि सध्या पाण्याची किती टंचाई आहे. हे माहिती आहे ना तुला? रोजच्या रोज १५%, २०% टक्के पाणी कपात होत आहे. आणि काय रे बाथरूममधला दिवा बंद केला नाहीस का? मला इथून पॅसेंजरमध्ये दिव्याचा उजेड दिसतोय. आमच्या....”

“बचाओ, बचाओ, इस आम्मासे मुझे बचाओ” त्याने अचानक ओरडा सुरू केला. मी दचकले.

“काय रे, मी काय केलं तुला?” मी रागाने विचारले.

त्याचा ओरडा ऐकून धाकटा बाहेर आला. तितक्यात दाराच्या कुलूपात किळी फिरवल्याचा आवाज ऐकू आला तशी त्याला आणखी जोर आला.

“आज काय नवीन नाटक चाललय का तुझं? अगदी जिन्यावर सुद्धा आवाज ऐकू येत होता.”

“आई, बरं झालं तू आलीस नाहीतर मी या आम्माच्या तडाख्यात सापडलो असतो. काय सॉलीड लेक्चर देते ती. म्हणजे बघ हं, सुरुवात पास्ट टेन्सपासून ‘आमच्या लहानपणी आम्ही किती शहाणे होतो, मोठ्यांचे सगळे ऐकत होतो वगैरे. दुसरा स्टॉप तुझं लहानपण तू पण शहाणी, समजूतदारच बरं का.” (इथे माझ्या लेकीन माझ्याकडे चमकून पाहिले) माझ्या नातवाने पुढे चालू ठेवले. “नंतर आई, प्रेझेंट टेन्स म्हणजे आम्ही कशी इरिस्पॉन्सिबल आहोत. मोठ्यांचे काही ऐकत नाही वगैरे. शिवाय किती ठिकाणी पाणी फक्त अर्धा तास मिळतं, किती ठिकाणी ८-१० तास वीजच नसते याचा पाढा. मग बरं का, एकदम फ्यूचर टेन्स. उडी एकदम अँटार्टिकावर. पर्यावरण, पोल्युशन, ग्लोबल वॉर्मिंग, काही विचारू नकोस.”

मला हसावं की रागवारं कळत नव्हतं.

“मी कधी रे आम्ही शहाणे होतो आणि नाही आहात म्हटलं?”

“आम्मा तू अगदी असंच नाही म्हणत पण खरं तर तुला

असंच म्हणायचं असतं, हो की नाही?”

“पुरे तुझं शहाणपण. तुला नाही ना तिचं लेक्चर ऐकायला आवडत तर तूच जबाबदारीने वाग ना. आई म्हणते ते खोटं आहे का? पेपर वाच आणि पेपर म्हणजे फक्त स्पोर्ट्सची पाने नव्हे, बरं का.”

“मला माहीत आहे ग सगळं पण शॉवरखाली उभं राहिलं तर खरंच बाहेर यावस वाटतच नाही.”

“तेच ते. म्हणूनच आईला ओरडावं लागतं शिवाय तुम्ही खोली शिरता शिरता टकाटका बटणं लावता, दिवे, फॅन, ए.सी. चालू करता पण बाहेर येताना बंद करणार कोण?”

“आम्ही विसरतो. मुदाम नाही करत” आता धाकटा म ठेच्याच्या मदतीला धावून आला.

“याच विसराळूपणावर आपण आता इलाज करू या. जेव्हा जेव्हा तुम्ही पाण्याचा अपव्यय कराल किंवा दिवे-पंखा बंद करायला विसराल तेव्हा तुमच्या पॉकेटमनीमधून एक एक रूपाय कापला जाईल.”

“हे ग काय आई, आधीच आमचा पॉकेटमनी कमी.”

“पॉकेटमनी कमी वाटतो का? मग काळजी घ्या रे बाबांनो, आणखी कमी होऊ देऊ नका. आणि चला आत. पाणी वाचवायच्या युक्त्या कुणाला सुचतात बघू.”

दोघेही माझ्याकडे रागाने बघत आत गेले. चला चुटपुट लागली पण खात्री होती की आजी नातवंडामधला रागरूसवा म्हणजे अळवावरचं पाणी आणि तसच झालं.

पॉकेटमनी कपातीच्या युक्तीचा जादू-ई-असर लवकरच दिसू लागला. पहिल्या आठवड्यात दोघांचे मिळून दहाबारा रुपये कापले गेले. मात्र दुसऱ्या आठवड्यापासून दोघेही एकदम सावध झाले. खोलीबाहेर पडताना पुन्हा वाकून आत पाहू लागले. एकमेकांना आठवण करून देऊ लागले. भसाभसा पाणी वापरायचे थांबले. चला, येनकेन प्रकारेण माझा हेतू साध्य झाला याचे आणि मुलांना (निदान स्वतःच्या खिशातल्या) पैशांचे महत्त्व समजते याचेही समाधान वाटू लागले.

परवा माझी दुपारची गोड वामकुक्षी चालली होती. मोठा धावत आला. त्याच्या हातात वर्तमानपत्र होते.

“आम्मा सॉरी. एक वाईट बातमी आहे पेपरत.”

“काय रे, काय झालं?” मी चमकून विचारले.

“आम्मा, तुझे भंवरलाल गुरूजी गेले, म्हणजे एकदम वर.”

(contd. on page 51)

In Memoriam

A Pathivrata resident in Paris passes away while on holiday in Bangalore.

Mrs. Uma Rao Gollerkeri (25-5-1921 to 15-4-2010) departed as desired by her as Sumangali and in India.



Dearlly missed and fondly remembered by:

Her 2 children, Jayant and Jyotika; 7 grandchildren, her husband, G.V. Rao,
relatives and friends all over the world.

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“कोण भंवरलाल गुरूजी? मी तर या नावाच्या कुणाही मणसाला ओळखत नाही.”

“काय म्हणतेस तू आम्मा? एकलव्याप्रमाणे इतकी वर्षे तू त्यांच्याकडून शिकलीस त्यांनी तुझ्याकडे गुरुदक्षिणाही मागितली नाही, आणि तू ओळख देखील दाखवत नाहीस?”

“पुरे तुझा चहाटळपणा. दे तो पेपर इकडे.” मी पेपर ओढून घेतला. ते टाईम्सच्या मुंबई मिररचे ‘चाय टाईम’ चे पान होते.

“इथे कुठे काय बातमी आहे? नुसती वेगवेगळी पझल्स तर आहेत.”

“वर बघ उजवीकडे.”

“इथे तर ‘जोक ऑफ द डे’ आहे.”

“तिथेच बातमी आहे, वाच तर खरी.”

मी वाचू लागले. वयोवृद्ध भंवरलाल मृत्युशय्येवर शेवटची घटिका मोजत होते. मोठ्या कष्टाने इथेतिथे नजर फिरवीत ते विचारतात

“भगवान कर्हो हो तुम?”

“मैं यहीं आपके पास हूँ जी।” बायको डोळे पुसत म्हणते.

“परताप किधर है?”

“मैं भी यहीं हूँ पापाजी, आपकी बहु भी है। देखो तो चंदा और दामादजी भी आये हैं।”

“बच्चे?”

“वे भी यहीं है। रिंकी, बंटी, पप्पू, टिका यहाँ आना।” भेदरलेल्या पोराना जवळ घेत प्रताप म्हणाला.

तेव्हा सारी शक्ती एकवटून भंवरलाल विचारतात “सभी यही हैं तो बाजूके कमरेमे दिया क्यूं जल रहा है?” आणि त्यांची अवतारसमाप्ती झाली.

“अरे लबाडा, हे माझे गुरू काय? थांब तुला एक चांगला धपाटा घालते.” तो हंसत खोलीबाहेर धावला. मीही त्याच्यामागे धावले. तो अचानक थांबला, मागे वळून चमकत्या डोळ्यांनी म्हणाला, “आम्मा तुझ्या बेडरूममधला पंखा चालू आहे. आतां किती फाईन भरणार आहेस?”

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PERSONALIA

Eminent Kannada writer, B.P. Shivananda Rao, has been awarded the 'Arya Bhat', a prestigious international award, in recognition of his valuable and extensive contribution to Kannada literature. The award was presented at a grand function held at Ravindra Kalakshetra in Bengaluru recently.

He has written and broadcast more than 55 short stories and talks. on AIR stations both in Kannada and Konkani, and published more than 35 novels, short stories, articles etc. in Kannada. He worked as a teacher in Gibbs High School, Kumta, which celebrated its centenary function recently.



Shivananda Rao was also conferred the 'Kuvempu Award' for his reflective book *Chintaneya Belakalli*, by the Mumbai Mumbelaku Kannada Balaya, Dombivli, Mumbai, and the 1989-90 state and national awards for his essay on Dr. S. Radhakrishnan, former President of India, and a great teacher, on his birth centenary function conducted by NCERT, New Delhi.

Shweta Anand Karnad has been awarded a Trophy and Certificate for being the topper at 'Unleash your Talent', a creative event based on the film "3 Idiots" held on April 17-18, 2010, at the Institute of Management Studies and Research, Hubli. The award was presented by actor Sharman Joshi, the chief guest of the function. As many as 2000 contestants representing 138 colleges of North Karnataka participated in the event.



Subsequently, she won the first prize in a University level debate competition held at JSS College, Dharwad. Shweta has been selected by Infosys BPO Limited, Bengaluru, as Process Executive at a campus interview conducted by JG College, Hubli.

HERE AND THERE

Bengaluru: The Punyatithi of HH Shrimat Parijnanashram Swamiji I was duly observed on April 13. Drawing and essay competitions held in view of the forthcoming Shankara Jayanti celebrations received an enthusiastic response from devotees of all ages.

Fifteen youth from the Bengaluru, Chennai, Hubli and Hyderabad Sabhas attended a workshop on presentation skills for Yuvadhara members from April 30 – May 2; it was conducted by Arvind Nadkarni, a seasoned corporate trainer. The first day's session was on the three main ingredients of a good presentation – logic, passion and ethics. Later, the participants made three-minute presentations which were video recorded for providing invaluable tips and feedback. The second day covered the 'Thinking, Platform and Mechanics' of making a good corporate presentation – the participants learnt how to structure a presentation, the importance of good eye contact, voice modulation and active audience involvement. The workshop also covered other crucial aspects such as script writing, answering questions, analyzing presentations, taking and giving feedback, and dealing with perceived failure.

Reported by Uma Trasi and Amit Kilpady

New Delhi: At the AGM of the New Delhi Sabha held on April 18, 2010, the following were unanimously elected office bearers for the year 2010-11: Ravi Padukone (President), Jaishankar Bondal (Vice President), Shekhar Balvalli (Treasurer), Suchitra Balvalli (Jt. Treasurer), Chaitanya Shiroor (Secretary) and Shyamala Hemmad (Jt. Secretary).

Reported by Chaitanya Shiroor

Mumbai, Andheri: A *swadhyay* on "Rudradhya", conducted by Dharmapracharak V. Rajagopal Bhat on April 11, drew the usual good number of enthusiastic devotees.

On April 13, the Punyatithi of Shrimat Parijnanashram I was well attended. Shri Rajagopal Bhat explained the teachings of our Adi Guru enumerated in "Sadguru Bodhamruta" and other *stotras* etc; *prasad* vitaran followed.

The Sabha performed Sannikarsha at Karla on May 2.

Reported by Manohar Balse

(contd. on page 57)



Betrabet Sanjay Rao

Betrabet Dayanand Rao and family, wish to convey their gratitude to all Bhanaps and their families in Delhi, Gurgaon, Ghaziabad, Faridabad, Pune, Mumbai, Chennai, New Zealand, Australia and the US, for all the support extended during the unfortunate passing away of Betrabet Sanjay, on Friday, 23rd April 2010.

We regret our inability to acknowledge each one's kindness and assistance individually and would request you to treat this as personal acknowledgement of your thoughtfulness in our bereavement.

Kalpana, Chaitanya, Tanvi : : Jayant, Sheela, Siddharth, Aishwarya, Dayanand.

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D.N. Bhat Mirjan : : C.K. Gangolli : : Vikram Balwalli : : Vinayak Sadarjoshi and their families.



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**Left us on 4th May, 2010
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and will always remain
in our memory.

In grief,
Husband Nareesh,
Relatives and Friends.

DEATH ANNOUNCEMENT



BANGALOREKAR Vijay Krishnanand,
elder son of Geeta (nee Jyotsna Shivshankar Bolangady) and late Krishnanand Umashankar Bangalorekar, grandson of Umashankar and Meera Bangalore and Shalini and late Shivashankar Bolangady, suddenly left for his heavenly abode on May 3, 2010 at Andheri, Mumbai.



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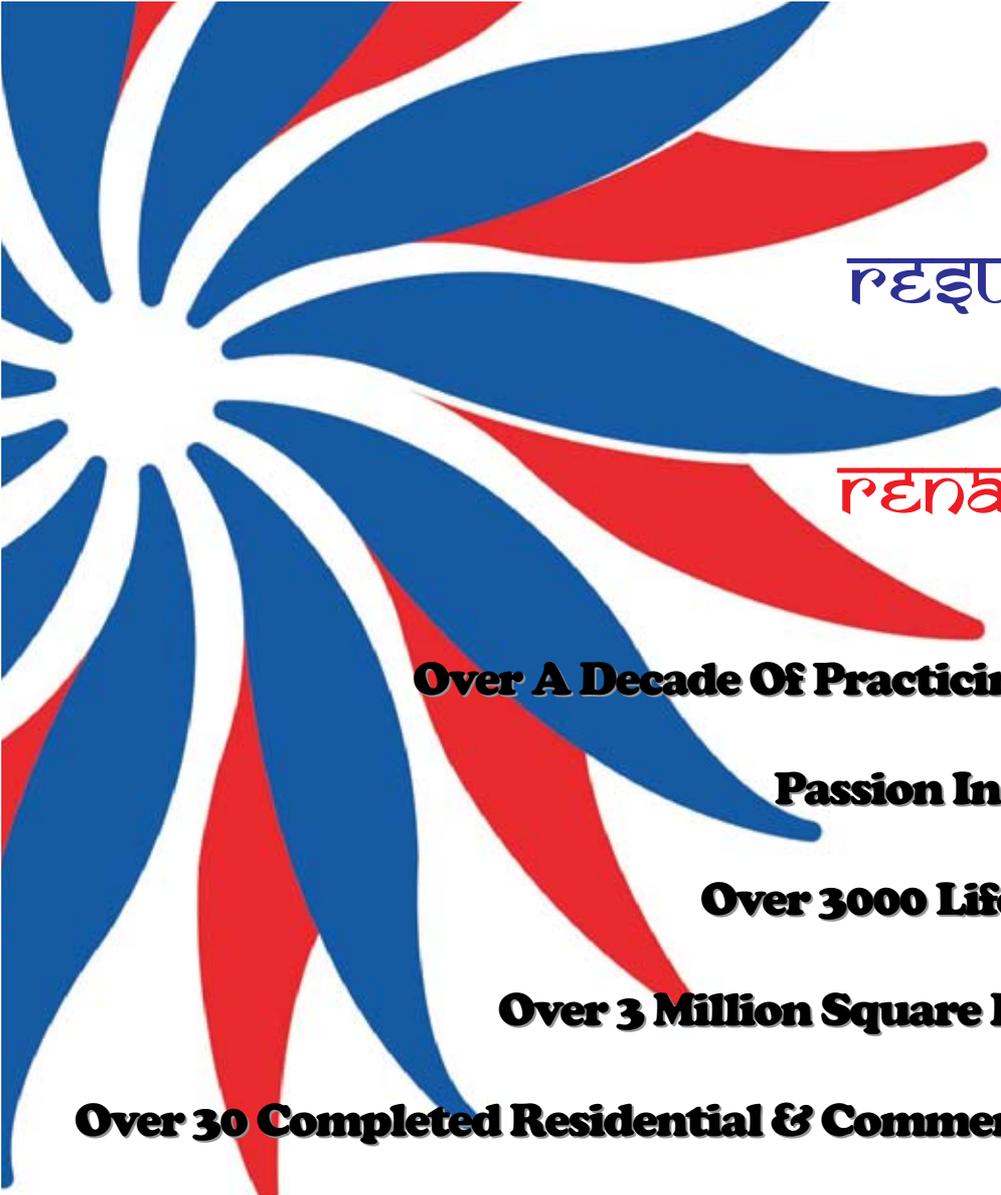
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Mumbai, Borivali: The AGM of the Sabha was held on May 9. The following members were elected as office bearers for the year 2010-2011: Gaurang Katre (President), Chaitanya Chandavarkar (Vice President), Shri. Anand Dhareshwar (Jt. Vice President), Shekhar Aldangady (Secretary), Ramesh Ullal (Jt. Secretary), Ashwin Bondal (Jt. Secretary), Umesh Trikannad (Treasurer) and Satish Udiaver (Jt Treasurer).

Reported by Anand Dhareshwar

Mumbai, Dadar: On April 14, the Punyatithi of HH Shrimat Parijnanashram I was observed with Guru Poojan performed by three Yuvadhara members. The teachings of our first Guru from “Sadguru Bodhamruta” were read out and an *aarti* by Usha Bijur (published in

Sunbeam) was sung. *Prasad vitaran* followed.

Four Sanskrit Upasana Shibirs, held at different locations, received a very enthusiastic response.

Reported by Shobha Puthli

Thane: On April 18, Sannikarsha at Karla, was attended by a group of 85 devotees who performed Devi Poojan, Anusthan etc.

At Mulund: Shiv Poojan and Devi Anusthan were performed on April 8. The Punyatithi of HH Shrimat Parijnanashram I was observed with Guru Poojan and the reading of a short sketch of Swamiji. The function concluded with Shankarnarayan Geet and *prasad* distribution.

Reported by Nirmala S. Basrur

Sanskrit Sambhashan Shibir, Shirali

The Sanskrit Sambhashan Shibir, held at Shri Chitrapur Math, Shirali, from January 23-26, 2010, drew an enthusiastic response from *shibhirarthis*, aged 7 to 70 years, divided into four groups – Dharma, Artha, Kaama and Moksha. Starting with the melodious ‘Girvaana Pratishthaa Geet - Jayati jayati Geervaani Saraswati tu rasavati...’, the *shibhirarthis* heard the inspiring song, ‘*Rachayem Sanskrit Bhavanam*’ followed by an explanation of its meaning as to how this “Sanskrit Mansion” (Sanskrit Bhavanam) is to be constructed.

The skillful use of simple teaching methods supplemented by course material containing the basic language, grammar and meanings of words/sentences used in day-to-day conversation, successfully met the aims of the Shibir. *Shibirarthis* learnt how to frame sentences with the help of pictures, objects and eight *vibhaktis*, how to use different *avyavaas* to frame interesting sentences, and the meanings of various *subhashitas*. There were fun-filled games too such as, when the music stopped, groups had to be formed of a number called out in Sanskrit. Another great entertainer involved a conversation in simple Sanskrit between two persons enacting well-known personalities, for example, Laloo Prasad and Mamata Banerjee, which evoked bursts of laughter.

On the concluding day, each group gave a short skit, song or story, each *shibhirarthis* performing to

the best of his/her ability. Gracing the function, Param Poojya Swamiji greatly appreciated the skits and hoped there was a larger audience to draw inspiration to learn the divine language. In His Aashirvachan in chaste Sanskrit, He initiated a *vimarsha* on how Sanskrit could be further spread and its conversation facilitated.

On January 22, “Guru Praapti Divas”, Swamiji attended the *poojas* at Bandikere Math in Gokarn. On 23rd morning, a large group of *sadhakas* performed Gayatri Anushthan of more than a lakh recitations at Guru Math, Mallapur. On 24th morning, the second Vardhanti day of the shrines of Devi Bhuvaneshwari, Adi Shankaracharya, Maha Ganapati and Shrimat Parijnanashram Swamiji III Paduka Sannidhi, Swamiji performed *abhisheka* and worshipped the shrines. *Ganahoma* and other rituals preceded the *poojas*. The evening brought back memories of the Padayatra undertaken two years ago through the screening of a film. Later, Vinod Yennemadi, Standing Committee President, gave a speech in Sanskrit.

On the whole, the Shibir was a very enriching experience. (Please see our Math website at <<http://www.chitrapurmath.net>> for a full report).

Excerpted from a report by Shilpa Kati, Mumbai

OUR INSTITUTIONS

Canada Sabha: Fifty-five members attended the first *satsang* of 2010 held on April 11 in Mississauga, Ontario. The new prayer booklet in English and Devanagari scripts was introduced by Ganesh Shenoy who specially thanked Lakhman Ragade for this effort. The *satsang* was notable in that seven children aged 4-7, led the *bhajans*.

During the AGM held after *prasad bhojan*, the following office bearers were elected for a two-year term: Vivek Kulkarni (President), Kishore Nadkarni (Vice President), Ganesh Shenoy (Secretary) and Vinayak Shanbhag (Treasurer). The meeting adjourned after thanking the 2007-2010 office bearers, especially, for their outstanding work during the Tercentenary Celebrations.

Reported by Vivek Kulkarni

Saraswat Mahila Samaj, Mumbai: On April 10, the artistes of the evening's Vasantik Sammelan were sisters Dr. Leena and Anjali Gangolli. Anjali, a gifted sitarist trained under Pandit Kartick Kumar and Niladri Kumar, gave a short rendering of Maru Bihaag and a composition in Hansadhvani. Leena, a vocalist trained in Hindustani classical music, presented a bouquet of love songs in tune with the season - a *sufi* song, *natya sangeet*, ghazals, Kalidasa's composition and a patriotic song.

On April 21, Winfred Lobo demonstrated Mangalorean 'Mai's Chicken' and 'Galumbo or Dry Fish Chutney' while Roopa Lobo teased our palettes with 'American Sev Puri' and a sweet 'Parwal ke Pakhawaj'. The audience appreciated both the well-planned demonstration and the dishes; recipe-printouts were distributed. Geeta Bijur introduced Winfred, an expert in Hospitality Management and Manager, 'Silent Resorts', and Roopa, Principal, Kangaroo Kids, Kandivli. Sunanda Gangolli proposed the vote of thanks.

The first Sugam Sangeet Puraskar awarded to Divya Bijur in March 2010 (reported in the May issue of KS), and which will be awarded annually to a deserving female, amateur light music singer, has been instituted by the family and friends of Geeta Yennemadi, the well-known Chitrapur Saraswat composer and singer.

Forthcoming programme: June 19, 2010: at 5.00 pm: 'Experiences in my life and career' by Shri Nalkur Shripad Rao, a talk in the 'Narendra Kamat Lecture Series'.

Reported by Smita Mavinkurve

Saraswat Senior Citizens Association, Mumbai: After a great beginning to the New Year with our annual get-together and a delightful music programme by Chaitra Balwally of Pune in January, our February meeting was differently nice: it was a talk by our member, Usha Kalyanpur, who had just retired as Head of the Nursing Department of KEM Hospital, after 30+ years of service. She spoke on geriatric problems: how to take care of such ailments and how to avoid them. The members found her talk very informative and useful and a lively question-answer session followed.

The March get-together was another "healthy" issue — Deepa Hoskote, a specialist in "Vibro Therapy", gave an interesting introduction about this system of medicine and encouraged questions at the end of which, she gave away the right medicines (free) to all those who consulted her. In April, boys and girls celebrated SSCA's birthday, by sponsoring delicious goodies; for a change, members generally enjoyed themselves just relaxing and chatting with each other.

Reported by Kunda Kagal

ELECTION NOTICE ERRATUM AND CLARIFICATION

Please refer to the Election Notification that has appeared on page 20 of the May 2010 issue of *Kanara Saraswat*.

The number of vacancies are 3 and not 5. Only 3 are to be elected.

Shivshankar Murdeshwar
Hon. Secretary

We request that all monthly contributions to "Here and There" and "Our Institutions" be limited to 150-160 words; in view of space constraints; contributions exceeding this limit will be edited to meet this requirement. Please also note that the deadline for receiving contributions is the 12th of every month; contributions received thereafter will be published in a later issue.

- Editorial Committee

Kārlā Chāturmāsa Committee - 2010

Shrī Devī Durgā Parameshwarī Mandiram

Dear Sādhaka,

Saprema-namaskāra.

We are indeed blessed that at Shrī Devī Durgā Parameshwarī Mandiram, in the Divine Sannidhi of Parama Guru Shrimat Parijñānāshram Swāmijī and the Divine Mother, Parama Pūjya Shrimat Sadyojāt Shaṅkarāshram Swāmijī has consented to observe the Chāturmāsa Vrata during Vikṛti Saṁvatsara from Āshādhā Shukla Pūrṇimā -Sunday 25th July 2010- to Bhādrapada Shukla Pūrṇimā -Thursday, 23rd September 2010.

During this auspicious period, pūjā-s, anushtāna-s, bhajana-s, ashtāvadhāna-sevā, cultural programmes and many such will be conducted.

We invite you to participate in all the programmes with whole-hearted enthusiasm and make this a spiritually intense, enriching and rejuvenating experience.

Devotees may please indicate the sevā-s and the dates on which they would wish to perform them to Smt. Leenatā Rāo on 09552534545, rao_leenata@yahoo.com

The list of sevā-s are given below.

Yours in the sevā of the Math and the Guruparamparā,
Dr Mohan Maṅkikar
Convenor
Kārlā Chāturmāsa Committee 2010

Sevā-s during Chāturmāsa Vrata - 2010		
	Sevā Particulars	Amount (In Rupees)
1	Mahāposhaka	Rs.50,000.00
2	Poshaka	Rs.25,000.00
3	Sevākartā	Rs.20,000.00
4	Yajamāna-sevā	Rs.15,000.00
5	Santarpaṇa-sevā	Rs.12,500.00
6	One day breakfast	Rs.2,500.00
7	One day prasāda-bhojana	Rs.5,000.00
8	One day rātri-bhojana	Rs.5,000.00
9	Sarva-sevā	Rs.2,500.00
10	Shrī-bhikṣhā	Rs.350.00
11	Shrī Guru Pādukā Pūjanam	Rs.50.00
12	Sevā-s at the Sannidhi of the Devī and the Sañjivani Samādhi can be performed	

CLASSIFIEDS

MATRIMONIALS

Suitable alliance invited for Chitrapur Saraswat girl, 27 years, 5'2, fair. A post-graduate, she is currently working in a multi-national company in Mumbai. Boy must be well-educated, well-settled and independent. Please respond on pkletstalk2gmail.com (preferably with photograph and bio-data) or contact 9820007032.

Looking for fair, beautiful, tall and slim girl for Chitrapur Saraswat boy, fair and handsome, 32 yrs., 6 ft., MCA, professionally well settled and with good family background. For further details and correspondence, please contact 09341215613 or email "ashirale50@gmail.com

ENGAGEMENT

Gangolli-Shet: Uttam, son of Smt. Indu and Shri Ramdas Gangolli, with Sweta, daughter of Smt. Vanita and Shri Sadashiv Shet, of Goa at Chennai on 11-04-2010.

PUROHIT

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

OBITUARY

On 16th April, 2010, Radhabai Gopalkrishna Gangolli (88) of Bangalore left for her heavenly abode.

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

2010

Mar 31: A son to Mitali (nee Kallianpur) and Kedar Satish Murdeshwar at Pune.

Apr 19: A daughter (Vandita) to Prajakta and Omkar Vasant Harite at Vasai.

May 6: A son (Soham) to Anisha (nee Mankikar) and Mahesh Naidu at Mumbai.

May 9: A son to Pallavi (nee Kutty) and Ashwin Balse at Pune.

THREAD CEREMONIES

We bless the following batus:

Apr 4: Siddharth Sanjay Shedde at Malleswaram, Bangalore.

May 18: Sameer Ashwin Masurkar at Mumbai.

May 18: Rahul Ashwin Masurkar at Mumbai.

May 19: Soham Shashank Honavar at Mumbai.

MARRIAGES

We congratulate the following and wish them a happy married life:

Feb 5: Aditi Rajiv Invally with Pankaj Gopalsingh Bisht at Pune.

May 16: Pooja Gurudas Nagarkatti with Chinmay Chaitanya Ubhayakar at Mumbai.

OBITUARIES

We convey our deepest sympathy to the relatives of the following:

Mar 25: Sushila Dattatraya Gokarn (100) at Pune.

Mar 30: Raghuvir Sudhakar Manelkar (72) at Vile Parle, Mumbai.

Apr 9: Balvalli Ramakant Gopalkrishna (93) at Mumbai.

Apr 15: Uma G. Rao (Gollerkeri) of Paris at Bangalore.

Apr 18: Sharada Mohan Marballi (82) at Hubli.

Apr 21: Karnad Ramanand Ganesh (87) at Mumbai

Apr 23: Rao (Betrabet) Sanjay Dayanand (50) at New Delhi.

Apr 25: Bijoor Dattatrey Anant (99) at Bandra, Mumbai.

Apr 26: Padmini Bhavanishankar Kulkarni (88) of Talmakiwadi at Santacruz, Mumbai.

Apr 27: Nirmala Shantaram Amladi (97) at Mumbai.

May 3: Bangalorekar Vijay Krishnanand (33) of Andheri, Mumbai.

May 9: Savoor Shripad (Devdutt) Ramesh (53) at Dahisar, Mumbai

May 10: Saraswathi Bai Gopal Rao Padbidri (100) at Honavar.

May 12: Taramati Dayanand Kandloor (81) of Talmakiwadi at Pune.

DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donors:

CENTENARY FUND

	Rs.
Durgesh Chandavar	2,50,000
Ashok Chandavarkar	1,25,000
Anand Chandavarkar Foundation	1,25,000
Praveen Kadle	2,00,000

MEDICAL RELIEF FUND

Purnima S. Balsekar	
(In memory of father Murli V. Nadkarni)	10,000
Ramcharan G. Hattiangdi	
(In memory of wife Smt. Vidya R. Hattiangdi)	5,000
Sulakshana M. Rao & Mohan Rao	
(In memory of daughter Priya Gokul Shirur)	5,000

SCHOLARSHIP FUND

Ramcharan G Hattiangdi	
(In memory of father Dr. Gopal Hattiangdi)	5,000
Sharada W. Rao	
(In memory of husband Udyavar Vaman Rao)	5,000

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