



A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

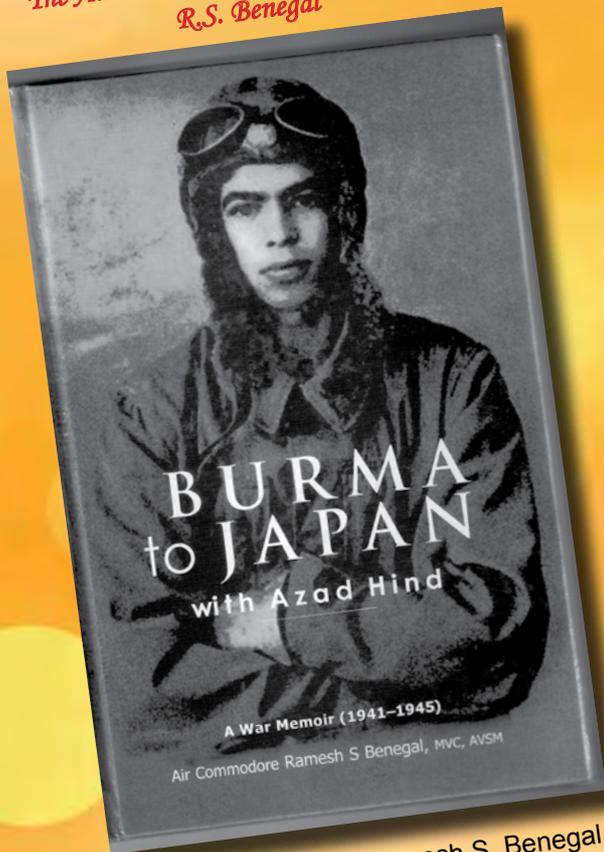
# Kanara Saraswat

Vol. 91, No. 8, AUGUST 2010 | Rs. 20 /-

## *Celebrating Independence Day*

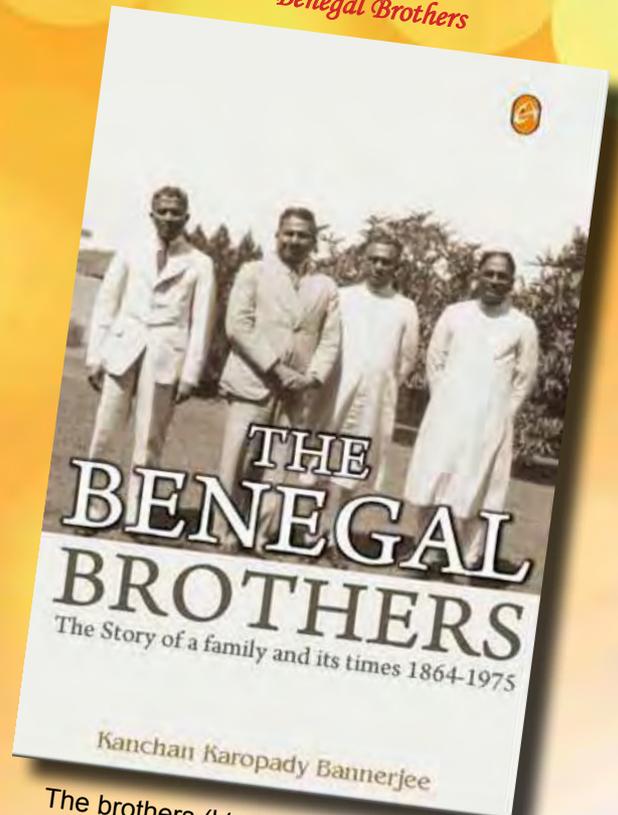


*The Autobiography of Air Commodore  
R.S. Benegal*



Air Commodore Ramesh S. Benegal,  
MVC, AVSM

*A book on the Distinguished  
Benegal Brothers*



The brothers (l to r): Narasing Rau,  
Rama Rau, Sanjiva Rao, Shiva Rao



# Kanara Saraswat

A Monthly Magazine of the  
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](mailto:kanara_saraswat@hotmail.com)  
(For Publication in the Magazine)

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

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

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Editorial Committee:

**Smita Mavinkurve**

Computer Composing :

Vision DTP – Sujata V. Masurkar

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KSA Telephone: (022) 2380 2263

KSA Holiday Home, Nashik:

Tel: 0253-2580575 / 0253-2315881

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## MAILING OF KANARA SARASWAT MAGAZINE - JUNE 2010

We have received innumerable complaints from members based in various places in Mumbai, Pune, Nasik and even from foreign countries about the non-delivery of our magazine for the month of June 2010.

The mailing of the Magazine is entrusted to a Delivery Mailing Agency for over a year now. This agency collects the magazines directly from the Press and arranges to dispatch through 'Patrika Channel Sorting Office' (GPO, Mumbai).

We took up this matter with the Agency and they produced documents as proof which show that all the bundles were accepted at the GPO. There was something wrong at the Postal end. We have also complained to the Postal Authorities, Mumbai. Members are also requested to complain to the Post Office of their respective areas.

We very much regret for the inconvenience caused to our members.

- Editorial Committee

## International Women's Day

The names of the women felicitated on the 17<sup>th</sup> April, 2010 by the K.S.A. were not indicated on the cover page of our July Issue. They are in the following order:

Prasanna Invally, Poornima Chikermane, Vimal Amladi, Sadhana Kaikini, Kavita Shanbhag, Shrijaya Mallapur and Smita Mavinkurve.

II Shri Gurubhyo Namah II II Shri Bhavanishankaray Namah II  
II Shri Matre Namah II

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**Contact for registration:**

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## BALLOT PAPER

Members are requested to fill in the 'Ballot Paper' and return same to the Returning Officer, Kanara Saraswat Association (Regd), 13/1-2, Association Building, Talmakiwadi, J.D. Marg, Mumbai -400 007, not later than 3<sup>rd</sup> September, 2010 at 6.00 p.m. in a closed envelope marked "Ballot Paper".

The following valid nominations have been received for 3 vacancies on the Managing Committee of the Kanara Saraswat Association for the year 2010-2011. Members may please signify their choice by marking (X) in the brackets against the names of the candidates whom they wish to elect to the Managing Committee.

1. Shri Sunil G. Mangalore ..... (        )
2. Shri Aditya U. Mankikar ..... (        )
3. Dr. Prakash S. Mavinkurve ..... (        )
4. Shri Santosh K. Sirur ..... (        )
5. Shri Avinash G. Trasi ..... (        )

Note:

- a) If more than one voting paper is received from the same member, it will be rejected.
- b) If a member votes for more than 3 candidates, the voting paper will be invalid.

Signature: .....

Name and Address: .....  
.....  
.....  
.....

Membership No.: .....



## From the President's Desk .....

Dear friends,

Our Vedas prescribe many ways of doing charity or 'daan' in the service of humanity, and for our spiritual advancement. This could be in the form of material possessions like money, food etc. But it does not stop there. Charity also entails the offerings of an abstract kind like 'kanya-daan', 'vidya-daan' etc.

However, there is one more type of charity, which involves the offering of a part of one's own self: Organ Donation.

In 'living donors', the donor remains alive and donates a renewable tissue, cell, or fluid (e.g. blood, sperm-ovum, skin, bone marrow); or donates an organ or part of an organ in which the remaining organ can regenerate or take on the workload of the rest of the organ (single kidney donation, partial donation of liver, lung, small intestine). The most common type of organ donation in a living person is 'Blood donation'. This alone has successfully saved the lives of billions of people till date.

In India, a person is declared deceased upon 'Brain Death', i.e. cessation of brain stem activity. As the heart often continues to beat well after brain death, many of the organs in a brain dead person are in an excellent condition and can be donated for transplantation. In addition to the organs that can be donated by a living person, many other organs like heart, pancreas and stomach can also be donated after death. The most commonly donated organ after death is the eye. However, the eyes must be removed and preserved within 4 hours after death.

Organ donation does not cause any disfigurement of the body of the donor. Often, the organs to be transplanted have to be matched with the recipient to prevent their rejection. And sometimes the organ cannot be donated or transplanted for medical reasons. But considering the large number of people on the waiting list for organ transplantation, any organ donation is most welcome.

Certain religions encourage organ donation as a means of salvation. In our Vedas, there are no references that prohibit organ donation. Sushruta's texts on surgery have references to organ transplantation. Indeed, the Bhagavad Gita describes the relationship of the mortal body to the immortal soul as simply clothes to the body (2.22). So there should be no spiritual qualms about donating such 'clothes' i.e. organs.

Our Vedas also record a story in which the sage Dadichi donated his body for the benefit of mankind. The seemingly invincible asura Vritrasura was ultimately killed by a weapon made from his bones.

In this age, the body can be donated to medical institutions for educational and research purposes. Now the procedure for doing the same is much simpler and hassle-free. The June 2010 issue of KSA magazine carries an excellent article by Rajesh Haldipur on the same. But remember that a person who has donated his organs, cannot donate his body.

It is important in all cases of intended organ/ body donation, to involve the family members in their decision to do so. Because after all, the legal right to give consent for organ/body donation rests with the family members of the donor after his death.

In conclusion, organ/ body donation prevails as an important, special and privileged means of charity. Worth considering, isn't it?

*Shubham Bhavatu*

*Dr. Harish Kodial*



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## Letters to the Editor

Dear Editor:

Sub: Body Donation is Easy

Rajesh Haldipur's article in the June issue on the above subject is most encouraging and should help people to make up their minds in advance to donate their bodies. The nobility of the act of giving one's body is, to my way of thinking, the ultimate donation. What Rajesh and his family did was truly admirable, even more so because they took the decision without any previous specific agreement, other than their mother's expressed desire. Recently I had an occasion to enquire about the procedure to be followed if one makes up one's mind in advance to donate. The process would resemble what is commonly called a Living Will and is as follows:

All medical college hospitals need donations of

bodies. If there is an advance decision to make such a donation it is necessary to write to the hospital and they will send a form in four copies to be filled and returned to them. Here the donor is to fill, or even just sign, the form with a photograph attached and with witness' signatures. The hospital will send two copies of the form back duly acknowledged. When the actual event takes place they are to be informed and they will collect the body and issue a certificate that they have received the body. This certificate is to be used to get the municipal corporation's official death certificate which is necessary for all succession and property matters. The hospital also pays a sum of money for the donation which most relatives donate back to the hospital.

I believe there can be no nobler donation so that even after death we continue to be useful to society.

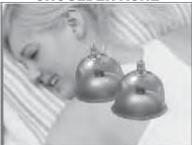
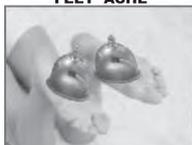
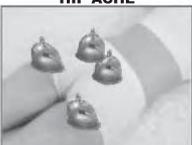
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## Completion of 82 years of Shree Krishna Janmashtami Utsav

Started by

Late Smt. Umabai S. Jothady (Ramakka) and Late Smt. Muktabai S. Mangalore



Dear Devotees,

We cordially invite you to participate in the Shree Krishna Janmashtami celebrations. It is because of your devotion and love that this celebration has completed 82 years and will continue for many more years.

**The Utsav will be celebrated from 25<sup>th</sup> August to 2<sup>nd</sup> September, 2010**

<b>25<sup>th</sup> August to 31<sup>st</sup> August</b>	: 'Nitya Mhanati' from 3.30 p.m. onwards
<b>1<sup>st</sup> September</b>	: Geeta Havan – 8.30 a.m. onwards
<b>2<sup>nd</sup> September</b>	: Cradling Ceremony from 4.00 p.m. onwards
	: Gopal Kala (Kallo) and Mangal 5.00 p.m. onwards

**at 13/3 KSA Building, Talmakiwadi, J. D. Marg, Tardeo, Mumbai – 400 007.**

**Tel : 23808070/65019362**

On this occasion we gratefully and affectionately remember the following devotees who helped us and encouraged us to celebrate this programme during their lifetime.

Smt. Bhavani Jothady (Amm), Smt. Umabai Jothady (Ramakka), Smt. Muktabai Mangalore, Smt. Sitabai Tonse (Umakka), Smt. Bhagvat Ramakka, Smt. Krishna Balsvar, Smt. Rukmabai Jothady, Smt. Sushila Gokarn, Smt. Vatsala Kaikini, Shri Ramesh Kaikini, Smt. Chandrapachi Bhat, Smt. Lalita Jothady, Smt. Tara Kodikal, Smt. Sulochana Jamalabad, Smt. Shashikala Samshi, Smt. Shashikala Nadkarni, Smt. Rukmabai Gokarn, Smt. Tara Shirali, Smt. Shyamala Invali, Smt. Sushila Padukone, Ms. Lata Andar, Shri Ratnakar Mangalore, Shri Shivshankar Kulkarni, Smt. Krishnabai Kalyanpur, Smt. Shyamala Kalyanpur, Smt. Indupachi Manjeshwar, Shri Shantaram (Dinumam) Mavinkurve, Smt. Sagunapachi Shirur, Smt. Sitabai Halady, Shri Gopal S. Mangalore, Smt. Sharada Dattatreya Gulvady, Smt. Kumud S. Kulkarni, Smt. Krishnabai Mundkur. Smt. Shamini S. Hattangadi, Shri Shekhar Puthli.

We thank all the devotees who have made this occasion a grand success till now and solicit the same co-operation from you for the forthcoming event and in the future.

Thanking you,

We remain in the service of Lord Shri Krishna

**Mangalore Kavalige Family**



## Book Reviews:

### Burma to Japan with Azad Hind, A War Memoir (1941-1945)

MANGALORE GOPALKRISHNA BHAT AND BONDAL JAISHANKAR

Author: Air Commodore Ramesh S. Benegal, MVC, AVSM

Publishers: Lancers, Pages: 165 (Hardback), Year:2009, Price: Rs 395

Wars, destructive as they are, generate as many memories as peace processes. It is, however, the way memories are recorded that leaves a mark on the mind. War memoirs in India have normally focussed on events and persona related to British Indian armed forces and later, armed forces of Independent India. Ramesh Benegal's (later Air Commodore Ramesh Benegal, MVC, AVSM, Indian Air Force) unique memories pertain to his experiences with the Indian National Army (floated by Netaji Subhas Chandra Bose to end British dominance in India), and as an Air Cadet with the Imperial Japanese Forces during the heat of the Second World War.

Air Commodore R.S. Benegal (1926-2003), a war hero and the central character of this book, has been described as one of the bravest Chitrapur Saraswats that ever lived. He is one of the few who had meetings with Netaji. The book, which has been published by his wife Smt. Meera Benegal, is an amazing first person account of his career with the Indian National Army during the years from 1941 to 1945 in Burma and Japan. The cover of the book carries a rare picture of young Ramesh in the uniform of an officer cadet of the Imperial Air Academy of Japan.

The book is a thrilling account of the author's determination and courage, grit and hope and his triumph over deprivation and disaster. It is an incredible story of the transformation of a young cadet, who finds himself in the cultures of many countries, into a brave and highly decorated officer of the IAF. The book is a must read not only for every Bhanap but also for every patriotic Indian.

Ramesh was born in Burma, youngest of the three sons of Benegal Sakharam Rao and Kalyani Bai. Growing up in an 'amchi' family in wartime Rangoon in Burma (today Myanmar) the teenaged Ramesh had hardly any inkling how fate would place a finger on his shoulder and propel him through experiences very few people could dream of, in the early 1940s. Schoolboy Ramesh, a boy scout, helped in civil air defence as Rangoon was bombed by the Japanese. The Japanese attack on Pearl Harbour in 1941 dramatically changed the course of World War Two, it also led to the collapse of British military might in the Far East. Indians living in Burma (including many from amchi community) returned to India, even as the young Benegal went in the other direction—he joined Subhas Chandra Bose's Indian National Army and joined a small elite group of young Indians who were sent for military aviation training in Japan.

The first part of his journey to Japan was through the hostile jungles of Burma and Japan on the Death Railway (the railway line made famous in the film "The Bridge on the River Kwai"). It took twenty-three days. During the voyage from Singapore in the ship "Ural Maru" in the South China Sea, the ship was torpedoed and as the ship sank and bombs exploded all around, Ramesh and the other cadets jumped into the sea. Surviving this ordeal, they arrived in Japan. Ramesh underwent rigorous training in the Imperial Japanese Air Academy. Netaji visited the Academy during this period and met with the cadets frequently, and his dedication and determination to free India and Asia from the British colonial grip made a clear mark on all the cadets, including Benegal. However, with the tragic and mysterious death of Netaji, and the collapse of Japan's war machine, the Indians in the INA, including Benegal, returned to India.

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On the way to repatriation to India, which none of the cadets had ever visited, they suffered twenty eight days incarceration in the notorious Stanley Prison in Hong Kong, which included eight days in solitary confinement. After an arduous journey on HMS Glenhearn, they finally arrived in Madras, only to be detained as prisoners by the British!

There are some poignant moments in the book---by a strange coincidence, Ramesh meets his brother Dinker on VT Station platform on arrival from Madras, reminiscent of a scene from a movie; his tearful reunion with his mother at Poona. With Indian independence in 1947, Ramesh Benegal applied to join the Indian Air Force, and was initially selected, but in a supreme twist of irony, was later denied entry on the grounds of his wartime association with the INA !!! However, with determination, he joined the fledgling Air India, where he honed his skills and built up a reputation for hard work. In 1950, when the Air Force was again recruiting, he succeeded in joining them. With his background in the INA and the Japanese Air Force Academy, he was a natural choice this time around.

In the IAF, Ramesh Benegal rose to the rank of Air Commodore, and had a distinguished career where he saw action in the 1971 India-Pakistan war. He also served as the Air Attache with our missions in Iraq and Jordan. In the 1971 war he carried out the largest number of unarmed reconnaissance missions over hostile enemy territory which earned him one of the highest military honours, the Maha Vir Chakra, and the Ati Vishist Seva Medal. He passed away in 2003.

All this is described in the Afterword of the book by his colleague Air Marshal G C S Rajwar AVSM, Vr C, VSM (Retd), as Ramesh Benegal, in his typical modest way, describes his Air Force career only in these words "and so it came about that in the month of October 1950, I joined the IAF, exactly three years after I had been rejected. What happened afterwards is an entirely different story ....."

What this reviewer found interesting about this

slim volume of 165 pages is how the author has described momentous global events in such a lucid and interesting fashion. His own life got very intimately threaded in with these events; and with rare grit and persistence, he pursued his professional path, and rendered distinguished service to his homeland. There are very few personal narratives of this period (there were other members of our community with the INA, but nobody else---in this reviewer's knowledge---has written any accounts) which bring out events and trends in our part of the world with this clarity, and views from an Indian perspective. For our youth of today, swayed by the instant sound and word bytes of the electronic age, and dosed with saccharine nationalism, this account, with its honest and determined sense of duty, an underplay on the role of the self, and old fashioned perseverance, should come across as a good and illuminating read. The war memoirs of Air Commodore Benegal elucidate many important, but little known, aspects of events that shaped the history of contemporary India, and eminently deserve a wide readership.

[Note from Editor - Mangalore Gopalkrishna Bhat and Bondal Jaishankar sent in their reviews separately. We have edited and combined the two to bring out the entire flavor while cutting out the repetitions.]

## DONATIONS

Kanara Saraswat Association is grateful to the following donors:

### SCHOLARSHIP FUND

	Rs.
Ranjan V. Mankikar	2,500/-
Vivek V. Mankikar	2,500/-

### EMERGENCY MEDICAL RELIEF FUND

Geetha V. Katre	25,000/-
-----------------	----------

(A donation of Rs. 25,000/- was received from Smt. Geetha V. Katre to the 'Emergency Medical Relief' which was published in our December, 2009 issue. This was 'In memory of late Surkund Anand Rao and Tara A. Surkund' which was inadvertently left out. We regret the error.)



Lift up your expectations

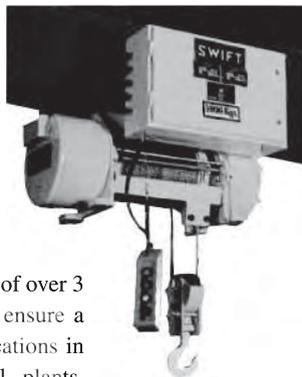
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## Book Reviews:

### The Benegal Brothers: The story of a family and its times 1864-1975\*

ANU GOKARN, BENGALURU

---

Author : Kanchan Karopady Bannerjee

Publishers: Ameya Prakashan, Pune

Pages : 150

Price : Rs. 192/-

The Chitrapur Saraswat community, blessed by Goddess Saraswati, has produced many luminaries in various fields. There have been great scholars, administrators, historians as well as film directors, dancers and musicians. Sadly, to this reviewer's knowledge, with a few notable exceptions, they have not received due attention from biographers. Ganesh Chandavarkar wrote a biography in Marathi, of D.N. Sirur, a well-known industrialist of the early 20th century. Recently, Sadashiv Bakre has published, once again in Marathi, a biography of Pandit Dinkar Kaikini, a leading vocalist.

This makes the recent publication of "The Benegal Brothers" all the more welcome, even though it may not fit strictly into the genre of biography, being subtitled "The story of a family and its times, 1864-1975".

It is a laudable attempt by the author to chronicle the history of the family of the four illustrious sons of India against the socio-economic and political background of the time with which it is inevitably intertwined. There is an interesting note by the author, who is a Chitrapur Saraswat by birth, on the genesis of the book. Quite by accident, she came to know that the man whose contribution to the writing of the Indian Constitution was substantial, was a Chitrapur Saraswat. The quest for more information led to her writing this book.

The Prologue traces the history of the Saraswat community which is a befitting preamble to the chronicle. The latter opens with the birth of the father, Raghavendra Benegal. The person that emerges in the next few pages is somewhat typical of a family man of the time. As the eldest son of his parents, he has his share of family responsibilities. Yet, his individual character is well delineated - that of a

person living by the highest ideals, aware of the social problems of the time. His notable contribution was the founding of a charitable dispensary in Madras on his retirement. He also supported various institutions started by the well-known social reformer, Kudmul Rangarao. His wife was the ideal wife and mother. Together, she and Raghavendra, were able to pass on their values to their sons even though they were sent to their maternal uncle's home at a young age for their studies.

Sanjiva Rao, his wife Padma and Annie Besant feature in the following chapter. The course of Sanjiva Rao's education, marriage and his long, fruitful career in the cause of education are traced and the man who was spiritually oriented is revealed in the midst of his other achievements. The account of his association with many eminent political and spiritual leaders of the time, J. Krishnamurthi in particular, make interesting reading. It also leaves the reader hungry for reading his "Story of My Inner Life". Padma Sanjiva Rao's contribution was equally notable in the field of education. The role Annie Besant played in the life of many eminent people of the time both as a theosophist and founder of the Home Rule League find a place in this chapter.

The second brother, Narsing Rau, made it to the Indian Civil Service to the satisfaction of his family. However, they may not have immediately known of his eventual massive contribution to the nation albeit as a civil servant under Imperial British rule. His remarkable knowledge of Constitutional Law was instrumental in his role in drafting the Indian Constitution as also in drafting the Hindu Civil Code. These are well documented by the author and do all Saraswats proud.

It is interesting to note that Narsing Rau had taken up the Prime Ministership of Jammu and Kashmir but resigned soon afterwards. One would have liked to know the issues which made him take this step. It also leaves one to wonder whether the present situ-

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ation of that state would have been different had he remained in that position longer.

Rama Rau, the third brother, also joined the Indian Civil Service. His contribution to the various responsibilities he was given and the many high positions he graced would have been well known to the Saraswats of his generation which included my parents. The best known, of course, was the Governorship of the Reserve Bank of India (A photograph of a ten rupee note signed by him appears among other family photographs in the book). He, along with his wife Dhanvanthi and their daughters, were occasional visitors to our home in Mumbai. What is vividly remembered from the memory of an eight or nine year-old that I was then, is the utter simplicity and warmth of all of them. They made themselves perfectly at home in a middle class surrounding. How different the couple was from many others of their rank is well depicted. Rama Rau had the nation's interest uppermost in his mind even though he served under the British. Dhanvanthi spent her spare time sitting in the visitors' gallery of the Legislative Assembly in Delhi. She was aware of the political and social issues of the time. Her commitment to improving the lot of her compatriots led to her founding the Family Planning Association of India. She won recognition for her social welfare services by way of various awards, the most notable being the Padma Bhushan in 1959.

The youngest brother, Shiva Rao, seems to have disappointed his father by refusing to take the well trodden path of his two older brothers - the ICS. The call to join the freedom movement was strong, though he did not seem to have plunged headlong like many of his contemporaries by joining the Indian National Congress or any other political party. On the other hand, as a journalist, he had the opportunity of reporting most of the political events of the time and he seems to have been in the thick of things. He was the intermediary between the Viceroy Linlithgow and Gandhi when the former wanted to know the latter's stand on the proposed 1935 Act. He was also asked by Brigadier Auchinleck to make a report on Waziristan.

The turning point in Shiva Rao's career around 1935 is of significance perhaps for the nation. Gandhi had invited him to assist in the setting up of the All India Village Industries Association. It unfortunately remains hypothetical as to what he would have achieved had he taken Gandhi's offer.

In 1952, he was elected as a Member of Parliament and nominated as a Member of the Rajya Sabha in 1960. He received the Padma Bhushan in 1967. His wife Kitty, like the wives of Sanjiva Rao and Rama Rau, was a distinguished person and was involved in various social and educational activities.

What stands out about the well-researched chronicle written in a simple and lucid style is the author's skillful ability to move seamlessly from the individuals that she writes about to the background of the time which is one of the most epoch making in the nation's history. The person-to-person talks with Rama Rau's daughter Santha and with Mr. Murli Rao, a close friend of the family, further help to bring the four brothers to life. The author's grasp of the political events of the time gives the narrative a solid foundation. The Epilogue which gives an account of the author's journey to the village of Benegal and Mangalore establishes a connection with the present notwithstanding the nostalgia it creates for a vanished environment not only physical but of the values of that time.

The bibliography makes the reader want access to the books mentioned in it. The photographs are a valuable collection.

The book is a notable achievement by an author who is giving most of her time to the cause of education of underprivileged children as the Managing Trustee of the Akshara Foundation in Bengaluru.

"The Benegal Brothers", I am sure, will adorn the bookshelf of every Chitrapur Saraswat home.

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\* The book is available at Strand Book Stall (off D.N. Road, Fort, Mumbai); Mahavir Book House (one in Maker Bhavan, Marine Lines, Churchgate, and another near GPO, D.N Road, Mumbai), and will be available shortly on [www.amazon.com](http://www.amazon.com)



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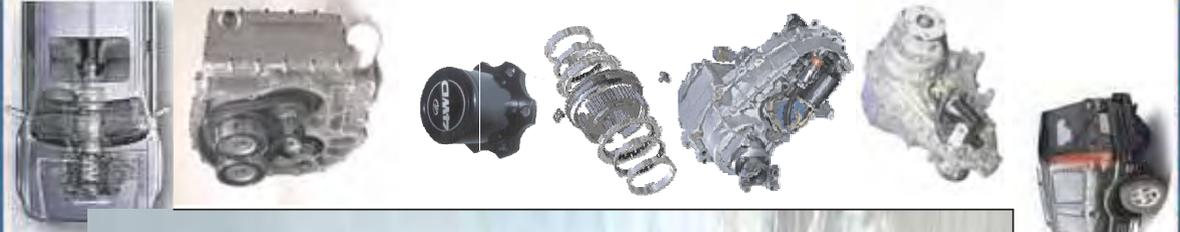
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# Miles to Go

SPEECH BY PROF. SMT. KALINDI MUZUMDAR ON 17<sup>TH</sup> APRIL, 2010 AT TALMAKIWADI ON THE OCCASION OF THE INTERNATIONAL WOMENS DAY CELEBRATION

## Brief outlines of Women's Status in Hindu religion and mythology.

In the accounts of Gods' and Goddesses' lives in the Hindu religion we find equality of sexes; women felt free to discuss family and social matters and take their own decisions, e.g. Lakshmi had a quarrel with Vishnu and in anger, left him and went into "patal". Rakumai had an argument with Vithoba over his love for devotees and left him. Sita, after being humiliated twice never returned to Ayodhya. Yet, and this is interesting, we still revere them as "Pativratas"! The intelligence of women in the era of Ramayan and Mahabharat was recognized.

Draupadhi's soul searching question to all learned acharyas and members of Dritharashtra's darbar has still not been answered. Anasuya cleverly transformed gods into three children to save her honour and thus was born Lord Dattatraya.

Historical evidence of women's empowerment has not been adequately explored. Yet we have examples of Jijamata, Jhansi Ki rani and Ahilyabai Holkar. There were others in the rest of India especially in the erstwhile Rajputana.

## Gradual Degradation of Women's Status

The degradation was so gradual that it failed to catch the attention of the world. It was Gandhiji who brought the women out of their kitchens and enrolled them in the freedom movement. In addition to Gandhiji, Ambedkar and Jyotiba Phule made efforts to empower women. But after Independence women seemed to have been home-bound again.

It was in the mid 20th century that women power received an impetus. Lady Ram Rau, Smt. Durgabai Deshmukh and Dr. Sushila Nayar, amongst other women, worked towards the awakening of women power.

However, the degradation of women's status continued and still goes on. Most women belonging

to the BPL, go through many chakravyuhas while Abhimanyu was caught only in one.

## The current situation

A few statistics will give the gruesome pictures of women in India.

Ratio of	Male	Female	In the last census
	1000	933	
In Punjab	1000	876	
Number of crime against women in 2000 A.D. In 2000 A.D.			

Rape	16,496	} Source Violence against women Ed. Dr. Aruna Goel Dr. Mandinder Kaur Dr. Amir Sultana
Dowry Deaths	6,995	
Sexual Harassment	11,024	
Trafficking	9,515	

Deep and Deep Publications, 2006

Rape in marriage has not yet been legally recognized as a crime.

## Types of Violence Against Women in Society

- 1) Rape
- 2) Molestation - eve-teasing
- 3) Trafficking of young girls
- 4) Honour killings, esp. in Punjab (Sagotri marriages)
- 5) Sati in Rajasthan
- 6) Date Rape
- 7) Unequal remuneration for women labourers.
- 8) Child marriages
- 9) Custodial rape (in institutions, police stations)
- 10) Child sexual abuse (1 in 4 girls, 1 in 6 boys) as mentioned in "Bitter Chocolates" by Pinki Virani.
- 11) Branding women as witches - killing them.
- 12) Female Circumcision in Africa.

## Domestic Violence

Definition: It is the abuse of power over women and children who are helpless.

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## Types of Domestic Violence

Physical, Mental, Psychological and Social

### A few illustrations

Beating, rape, insults, taunts, threats, preventing woman's access to public and social services such as health, banks, post office, T.V., radio, written media and throwing her out of the matrimonial home.

### Most common causes of Domestic Violence in India

- (1) Dowry
- (2) Suspicion
- (3) Infertility
- (4) Failure to produce a son
- (5) Adultery
- (6) Substance Abuse

### A small Puzzle

A young boy was hospitalized after a road accident. Doctors decided that he needed an operation. A surgeon was called for the same. The surgeon saw the boy and said I cannot operate on this boy as he is my son. But the surgeon was not the boy's father. Then who could it have been?

It is rather difficult to realize that it was the boy's mother!

This is an illustration of our mind set. Our thoughts and language also need to be changed. When we invite a couple for a meal etc. the usual statement made is "Bring your wife also".

To put it crudely, is the wife a dog or a cat? Instead we could say, "We invite both of you for ". Having half baked ideas about women's emancipation, some men say "My wife is liberated". I have given her my permission to do what she likes. But, one can ask as to who is he to give her the permission? Is she captive?

### Remedial Measures to Empower Women

- 1) Be vigilant regarding the covert and overt harassment of women.
- 2) Be sensitive to the 4th degree.
- 3) Locate the pain - study the situation.
- 4) Offer suggestions but not advice.
- 5) Give her (girl/women) the choice to select solutions to her problems, because in the ultimate analysis, it is her life.
- 6) If she opts for a wrong solution do not add insult

to injury by saying "I had told you so". But offer empathy. This will give her strength to try other measures.

- 7) Appreciate the right steps she takes in empowering herself.
- 8) Always assure her of your support.

### Preventive Measures

Non-formal education - which includes:

Informing her of the various services available and how to access them; e.g. a widow (BPL) in Maharashtra is entitled to Rs. 5,000/- for her daughter's marriage, provided the latter is at least 18 years old; offering knowledge of laws which affect women and children is most necessary; personal laws which differ according to the religion; laws of adoption; laws of inheritance and so on.

Facilitating women's access to services, e.g. police stations, post offices, schools, banks, primary health centres (in villages) Municipal or State Government hospitals in the cities and insurance facilities.

Involve the entire family in the process of empowerment of the women concerned. At times, it is necessary to involve the community, such as the slum community and the housing society. (Example of the woman from AP residing in Worli slums. A woman from AP ran away from her home due to the harassment not by her husband but by her in-laws. She came with her 1-1/2 year old son to stay with her brother and his family who accepted her gladly. But after a while the AP group in that slum criticised her brother for keeping a married woman at home. On my second visit, I explained to the woman the plight of Sita in Ramayan and how she kept her self respect. She was convinced. Later a meeting with the AP group in the slum was conducted. The woman stayed with her brother until her husband came to take her back with an assurance that they will stay separately.)

Empower women to be self-confident and assertive but not aggressive unless she has no other choice, e.g. threat to her life.

Impress upon women that there is strength in unity. Therefore, they can come together and fight

against harassment. (Example of the women in Santacruz slum who tied an alcoholic to a chair. He was hungry the whole night. His beating stopped and he was referred to AA for rehabilitation.

Women who have the capacity to empower others complain that they have no "time" for all this. Well, if one feels strongly about an issue, time has to be "manufactured". Moreover, one can begin with the domestic worker (maid), the "bhajiwali" and others who cross our lives often.

One can write poems and articles regarding women's empowerment. In the ultimate analysis, women have to help themselves. To quote Swami Vivekananda (addressing men) "Who are you to solve women's problems? Are you the Lord God, that you should rule over every widow and every woman? Hands off! They will solve their own problems"

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# A Struggle For Subsistence

PRAVEENA KUMAR BASRUR, RANGE FOREST OFFICER, KARNATAKA  
praveen.basrur@gmail.com

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5th June, 3 years ago...

It was my 28th birth day. Myself, Reddy (Vasantha Reddy), Paddy (Pradeep), and Umar were taking dinner. I was in a totally depressed mood. Worst thing about any birthday is that one becomes old by one more year on the day. The topic of discussion at the dining table was "what if I lose my case in Karnataka Administrative Tribunal, registered four years back against Karnataka Forest Department for not selecting me to the post of RFO"? That day, I even lost the eligibility to appear for fresh RFO exams. Obviously it was bothering me. Another burning issue of the day was my contract service in the college was ending in November and I dearly needed an alternate job for sustenance. My roommates were upset with me that night for two reasons:

- (i) I was not giving them a birth-day- party (against the rule of HOC!)
- (ii) I was spoiling the taste of food by adding my sorrows to it!

Our rented house on Banavasi road, was our 'House of Commons'! We were all fresh post graduates-with lots of ambition and goals, who had joined College of Forestry, our Alma-mater, as faculty and research staff. Being the most versatile group in the campus, we were getting a considerable amount of respect and love from all the Professors with of course, a good salary. We were an indispensable component of the College. We were all on contract service, working in such an insecure job environment that, any scholar credited with publishing one more research article than us could have become a threat to our job! But we were determined to join government service, that too in the forest department, at any cost! Preparing for all kinds of exams we were totally detached from the happenings of the world due to mental pressure. Every issue was just a note for 'Current events' paper for us. Though Sirsi is a place known for prettiest girls

in Karnataka this aspect had no effect on us!

One fine day, we got the exam results for the post of Development Officer in LIC. We were through. It was a matter of great surprise that three of us from the same college, sharing the same room, got selected at the same time! We were fated to join LIC thus.

At that juncture, I was only thinking about a job. Probably joining LIC was the greatest mistake I ever committed in my life. Marketing is such a typical job, I suppose, only those who have an aptitude for it can subsist in that environment but not a person like me. Unfortunately, I realized only after wasting one golden year that 'doing nothing was better than doing nonsense'

My job at LIC was to appoint agents, train them, and bring business through them. LIC knows only the language of money. My academics, experience, personality had no value there. In LIC, if you do business people smile at you- otherwise they laugh at you! Take it from me, a 10th pass village boy is more clever manipulator than so- called post graduates like me. He can teach you how to make money without working! They made me pay the exam fees (for most of my prospects) but never turned up. I invested 20-25 thousand rupees on my agents which I never recovered.

Pressure from the Manager, torture from new agents and the worries about RFO case was making me weak, both mentally and physically, day by day. Only hope I had about life was, "if I am good; I will get something good".

It was in January 2008 I got the judgment from Hon'ble KAT in my favour. It was a moment to rejoice. But God was not all that graceful to me this time too. I feel, He had some more lessons to teach me.

When I promptly submitted the certified copy of KAT order to the recruitment cell at Aranya Bhavan, without any mercy or consideration, they asked me

to get approval from the Govt. for issuing an appointment order. For the first time in my life I came to know that the Govt. and the Department are two separate entities!!

In every office, there will be some specimen sitting in the posture of 'Praying mantis' and observing every desperate soul approaching them. I found one such fellow there. To my surprise he knew more about my case than me. He said it will be difficult for an outsider to approach the Secretariat and get approval. He had a solution. Pay 20000/- to him and he will take care of everything. The very next day, without thinking, I gave him the sum. How I believed him is a miracle for me even today. I tell you, when one is desperate, one's mind stops working!!

Now my frequency of visits to Bangalore increased to twice a month which comprised meeting people at the Secretariat, Aranya Bhavan and of course, the middle men. Fed up with their I-will-do it-tomorrow type of answers, one fine day I landed in Aranya Bhavan and decided to go directly to the Secretariat. The section officer intervened in my way to Principal Secretary's chamber. He took me to his cabin and explained everything and openly asked me for money.

Once again, I was in front of my advocate. We registered a Contempt of Court at KAT against the Govt. and Forest department for unnecessarily delaying execution of the Court order. Hon'ble Tribunal admitted my contention and issued notices to all concerned.

The moment it was served to them, the whole system became alert. At last, on 8th August 2009, after seven months from the date of receiving the court order, I received the appointment letter. I won the four-year long battle!

The story wasn't over yet. I had to struggle similarly spending time, money and energy to secure a seat in the Central Academy for State Forest Service, Coimbatore and for releasing my salary from the treasury.

The whole exercise has made me emotion-proof,

failure-proof and sink-proof. And I have realized that when we pray, God listens more than what we say; answers more than what we ask; and gives more than what we desire; but at His own time- and in His own way!!

I was made editor of the First-ever bi-monthly news letter of the Central Academy. Pleased with my work in bringing up the issues, I was made the editor of Annual souvenir- SANTAROMA. In between, I worked for the Sagar local sabha. Besides all these extra-curricular activities, I secured 4th rank in the qualifying exams. I invited my parents to the convocation function. It was a very emotional moment for both me and my parents.

Now I am posted at Mysore division as Range Forest Officer. But still I have to fight for the seniority which I lost during the lien period!

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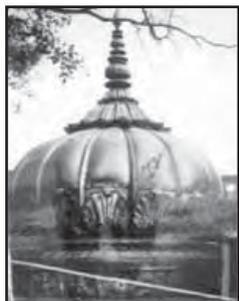
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The disturbing events of 06 December 1992 at Ayodhya shook the stability of India and also its very foundations. This politico-religious issue signifies a radical attempt by India to come to terms with its past, present and future.



The possibility of the Gyanvapi Mosque turning into the next 'flash point' was very credible on the night of 6 December 1992, as the Ayodhya incident had created awe from realization

that a political party has actually done what it had promised. This would have further emboldened it to accomplish what it had promised for rest of the temples converted to mosques by Muslim rulers through the centuries, chief among them being the Gyanvapi Mosque at Varanasi built on Vishvanath Temple and another at Mathura.

My interest on this subject materialized during this period when I was Commanding the 39 Gorkha Rifles Regimental Centre at Varanasi. From late evening onwards of 6 December 1992 till approximately over one month thereafter I was involved with providing protection to the area around the Vishvanath Temple and Gyanvapi Mosque. It was during this period that I researched the issue and recorded the material on the video. It was a unique opportunity to have unlimited access inside the mosque which is built on the site of the erstwhile revered grand temple of Vishvanath Temple.

All this material kept collecting dust among my old and forgotten documents till I learnt about the trip being organized for members of our community to visit Varanasi, among other places, in October 2009. This inspired me to re-edit the script by trimming the security angle from the script for publishing in the KSA.

It was around 8 pm, evening of 6 December 1992 that the District Magistrate came to my residence to convey the government's apprehension of an eminent danger to the Gyanvapi Mosque by the same organization which had demolished the Babri Masjid at Ayodhya. This highly motivated group was planning to arrive at Varanasi by early next morning to execute their plan. The DM and I, thereafter attended a meeting with the Advisors to the Governor. By then President's rule was imposed in Uttar Pradesh and the BJP Government was dismissed. The appointed advisors to the Governor of Uttar Pradesh had arrived at Varanasi to request Army to deploy troops to protect the area. Consequently, by mid night I deployed my Gorkha Soldiers to protect the Gyanvapi Mosque and Vishvanath Temple.

This quick response ensured that the intended damage to structures and subsequent likely disastrous reactions were prevented. However, agitation continued, away from vicinity of the Temple and the Mosque site but was dealt with effectively by the law and order machinery of the state.

The Muslims offered provocation by organizing Namaz on 25 December 1992 (Friday) with an overwhelming and record number of Namazees. The gathering was so large that the area outside the plinth of the Mosque was used. This was in contravention of the Court order of 1935. As a response, there was a call by the Hindu organizations to show an overpowering presence on 28 December 1992 to offer prayers at the Vishvanath Mandir. A handful of youths indulged in shouting provocative slogans extolling repetition of the incident at Ayodhya on 6 December 92. Blissfully, both situations passed off peacefully due to overpowering presence of our fiery Gorkha soldiers. The law and order machinery of the state was able to bring about peace and calm after 28 December 92 and the Army reverted to its barracks

**In memoriam**  
**Sudha Suresh Betrabet**



11 May, 1935 – 9 August, 2009

**Birthday Remembrance**



**Smt. Monisha S. Kulkarni**  
**(nee Usha M. Gokarn)**  
**24<sup>th</sup> August**

*You were the pillar of our strength  
Someone who stood firmly by our side through  
thick & thin  
You laughed with us when we were happy  
You wiped our tears when we were sad  
When we faced any problem we knew you would  
be there for us  
And we still feel your presence even now.....*

Remembering you on your birth anniversary....

Mother: Krishnabai G. Rao    Husband: Sharad D. Kulkarni

Children: Ashwini/Prashant

Amit/Surdeep

Grandchildren: Ansh Kulkarni & Sohah Kulkarni

Siblings: Nirmala Balsaver, Shaila Gokarn, Uday Gokarn

Nephew: Gautam/Sandhya Balsaver    Grand niece: Shivani Balsaver

a few days later.

It is during this period that we had full access to the disputed sites and could peep into the records of the intense conflicts, which spanned over six centuries and continue to fester to date. In order to be able to appreciate the parameters of the issue we need to examine the historical and religious perspective. The events of this period related to Varanasi are recounted to highlight the degree of religious sentiments and emotions attached to this particular site by Hindus. Moreover, how, for over 600 years from 12th to 18th Century AD, in spite of repeated destruction of this temple for construction of mosque by Muslim rulers, the Hindus have continued to attempt revival of the temple whenever they could.

### Antiquity and Historical Perspective

The roots of Indian civilization go back 5000 years and the wellspring of this civilization is to be found in Varanasi. There is no city in the world that has converted the energy of an entire civilization into culture. It is no wonder that Varanasi has become a place of pilgrimage for the culture it has produced. This is the Oldest Living City on our planet. Before Jerusalem was born, before Rome was conceived and much before Pyramids saw the indigo of Nile Varanasi was a city of exquisite activity. Aryans established their kingdom here sometime before the year 1800 BC. On the antiquity of Varanasi Mark Twain said : "**Varanasi is older than history, older than tradition, older than even legend, it looks twice as old as this entire put together**"<sup>2</sup>.

It is very significant that the religious traditions and culture of the period in 6th Century BC continue to be practiced even today. In the words of Rev MA Sherring "There are few cities in the world of greater antiquity and none that have so uninterruptedly maintained their ancient religious traditions and customs". The Hindus call it 'Kasi', the luminous<sup>3</sup>. It remains the most sacred city since the period of Vedic times for Hindus. Varanasi has always been a place of religious, educational and political importance.

Hinduism from the Aryans adopted Shiva Worship

in prehistoric time<sup>4</sup>. Lord Shiva is believed to have chosen this city as his home. Over the centuries the bonds of Shiva with Varanasi became so firm that this city was said to have been the original ground created by Shiva, upon which, since the beginning of time Shiva and Parvati stood when no other place existed, the place from which the whole creation came forth.

### Vishvanath Temple: Mokshya Laxmi Vilas

In Varanasi one can come across a Shivling at every footstep. However, the Jyotirlinga of the Vishvanath Temple was the most eminent in India. The original temple



is believed to have been built by Chandragupta Vikramaditya around the year 300 BC. The temple was believed to be incomparable in size and beauty to any other in India. It was then known as 'Mokshya Laxmi Vilas'<sup>5</sup>. This is the model of the Moskha Laxmi Niwas conceived on display at the museum of Benaras Hindu University.

As is revealed by the Chinese traveler Hiuan Tsang in 629 AD, the main shrine was an imposing temple where the Shivling was of very high dimension. With the Shivling in the Central Mandap, there were five Mandaps all around with idols of other deities in the corners. He was describing the temple that existed prior to the onset of Muslim domination.

### Gyanvapi

To the South of this temple is the Gyan-vapi (Well of knowledge) said to have been dug by Lord Shiva with his trident before the mighty Ganga descended on the earth.

This was a reservoir with steps descending to the water. It was in 1828 that one of the Princes of Indore constructed a pavilion with arcades on the well. It is believed that sipping this water and taking bath with it destroys all sins and one gains the ultimate Knowledge.

The pilgrims and even the senior residents of the city had no opportunity of seeing this mystifying site of the crystal blue water at the base of the well. Our team descended through a small trap door along a pitch dark staircase for video recording for the first



time ever. We did partake of the water, but do not know how many sins were pardoned and in how much measure the ultimate knowledge was imbibed.

The site of Gyanvapi as it existed earlier is in 1831 is in this painting by Princep in <sup>3</sup>.

The Gyanvapi Mosque built by Aurangzeb is on the right side of the painting.

*(to be Continued)*



### **Hattikudur Pramod**

Birth - 31-March-1944

Death - 7-April-2009

In your home that you blessed  
You are truly missed  
We certainly cherish all memories and  
treasure  
Cos being a part of you is the ultimate  
pleasure  
You are the source of our pride and power  
Your blessings eternally shower  
By living in our hearts forever...



### **Kudyadi Ramchandra Rao**

Born 23<sup>rd</sup> March, 1927, son of late Kudyadi Vimal and Narsing,  
Husband of Sylvaine, Father of Suresh,  
Brother of late Tara Harite and late Meera Kaushik, and Satish,  
Brother-in-law of Mohan Harite and Ramesh Kaushik and Sujata Kudyadi  
died peacefully on 07 June, 2010 in Zurich, Switzerland.

## Payilaw Vidaw (पैलॉ विडॉ)

M. R. SUJIR, GRANTROAD

Param Poojya Anandashram Swamiji and Parijnanashram Swamiji were at Bangalore Math during Navaraatra in 1964. Particularly that year it so happened that there were two Vijaya Dashamis to observe.

According to the Math calendar, we were to perform 'Ghata Visarjan' on the first day. On the following day, local newspapers announced that H. H. Shri Jagadguru of Sringeri Math was camping at Shankar Math, Basavannagudi, and that Shri Shatachandi Homa was being performed at the Shankar Math Shri Sharadamba temple.

From the Anandashram colony, some people desired to visit the Shankar Math to have Shri Sharadamba darshan. We conveyed this to Surya bhatji and Sujir Sundar mhaanth during our morning visit to our Math. It was in turn conveyed to P.P. Anandashram Swamiji regarding our proposed visit to Shankar Math.

Immediately, P.P. Swamiji arranged for giving two palera (plates) of fruits, flowers and kaanik, one to Shri Sharadamba and one to Shri Jagadguru.

Just before Mahaa Mangalaarati at Shri Sharadamba temple, the bhatjis at the temple asked us as to which community we belonged. We were surprised at this. In those days some local people used to term us Saraswats as fish-eaters (meenu tinnuva jaati). We told them that we all were Saraswat Brahmins belonging to Shri Chitrapur Math, Shirali.

The trustees of the temple were also present and they all said that once Shri Jagadguru had said that it has been the tradition to give "Modalaney villya" (Payilaw vidaw, that is, giving betel leaves with a betel nut as a mark of respect) to Saraswat Brahmins of Shri Chitrapur Math.

They asked our girls of their names while taking darshan of the Goddess. When they saw our Lalita wearing kirgano, tilo, bangles etc, they called Lalita inside the room adjacent to garbha gruhaa for Kumaarika puja. There were some other suvaashinis also. She was given the "modalaney villyaa".

Eagerly we conveyed all that happened to Revered Swamiji and, Swamiji expressed happiness to know that Sringeri Math still offers "Payilaw vidaw" to Chitrapur Saraswats.



तुम्ही 'उत्तरायण' पाहिले असेल  
तुम्ही 'एवढंस आभाळ' पाहून गहिवरला असाल  
तुम्ही त्यांच्या निर्माता, निर्देशकाला आणि कलाकाराला  
प्रत्यक्ष भेटू इच्छिता का ?

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'एवढंस आभाळ' चित्रपटातल्या बाल कलाकाराला ज्युरीचा 'सर्वोत्कृष्ट पुरस्कार' • 'एवढंस आभाळ' चित्रपटाला व चित्रपटाच्या निर्देशकाला 'महाराष्ट्र राज्य पुरस्कार'  
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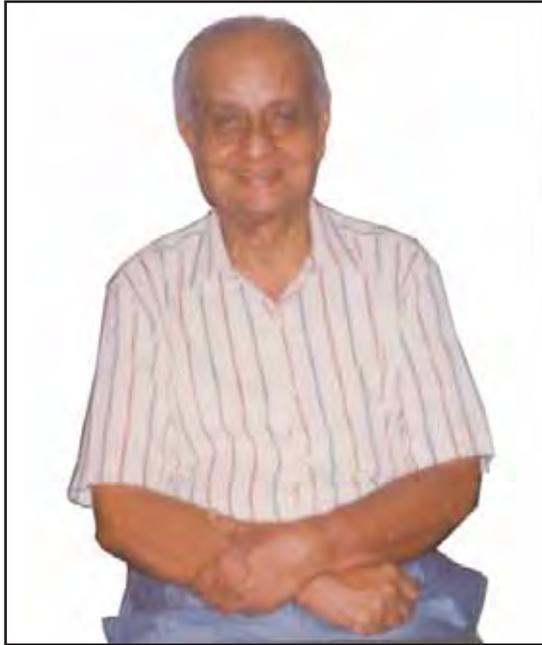
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# Bringing up Father

SUSHAMA ARUR, GOA

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'Thud' came the big sound. Summi shouted from outside, 'Annu! Why don't you tell me what you want? Everyday you drop the lid of the dabba.' This is an everyday affair of her father-in-law to search for the dabba for some snacks. Of course, an hour back, he had a mug full of soup and bread sandwich for his second breakfast at 10 am. The exasperated Summi's voice never reached Annu, he took few nankatais in his hand, bent down to pick up the lid, put it back and moved on as if nothing had happened. I remembered the advertisement of the Bajaj bulb 'jab main chota ladkaa tha, badi sharaarat kartaa tha....'. Doesn't it remind you of the chaos your children used to make when they were small? All the cousins in Summi's family would gather in their Ajjis house in the holidays and when everybody had retired to bed at night, they would have (Enid Blyton story style) snacks piled up for the night fun!

Summi's Annu is 97, he can't hear a word. Summi and her husband had noticed that the volume of their voices was increasing day by day. We, as their neighbors, warned them repeatedly to lower the television volume. When Summi's husband talks on the phone the entire neighborhood puts cotton in their ears. No jokes, please! It is true. Theirs was an open house, no secrets, everything was known, and nothing escaped our ears. Friends advised them to go to a throat specialist. After many months they realized, the problem was not with them but with Annu. This was 20 years back. He was taken to the ear specialist and was told he had lost 70% of hearing; hence a hearing aid is a must. Annu refused to wear a hearing aid. "Something is wrong with the machine' he told the doctor. Since then they tried convincing him, but to no avail. Over the years, Annu's hearing deteriorated and simultaneously Summi's and her husband's voices have increased in the same proportion to our

chagrin. Now, he uses the hearing aid and switches it off. 'I am happy with the silence' – he must be saying to himself.

Annu is a great believer in homeopathy and in natural remedies. He just hates the Allopath doc. Over the years he has gulped sugar coated pills as a precaution for the upcoming epidemic-cold, cough, aches etc... At nights, he pops the pills without looking at the names. I remember once his own grand-daughter as a kid had emptied his pouch full of medicines. No medicine works on Annu now. Homeo docs have failed to satisfy him, because they don't divulge the names of the medicines. So he is his only doc cribbing of itches, aches and pains, constipation ..... all the time.

When Annu had his cataract operation, it was difficult for Summi to control him. He was like a 'karanakari' baby! She kept a guard on him. We could hear her voice, 'Annu don't take head bath, don't bend'. He promptly bent ten times on that day! He read paper, watched television and rubbed his operated eye and alas! put Summi on tenterhooks!!!

Annu is like any curious kid you know, will touch, smell and even put anything he sees in his mouth. Summi has an open kitchen and all the eatables are kept outside. Summi keeps the fruit bowl always full, biscuit dabba is replenished at regular intervals so that Annu can have his 'time-pass' eats in between meals. The other day a big scream brought all of us on our floor to Summi's house. It was Summi's servant. Summi had gone out. Annu had put soap granules in his mouth and was trying to flush it out by vomiting. The servant was panic stricken as she had kept the bowl of cleaning soap granules on the kitchen platform and in a fraction of a second Annu had done this mischief.

Annu spends most of his time reading stotra, pothis, doing sandhya-vandan for hours as he dozes

off in between, watching news at 8 am, 3 pm, 7 pm and cricket matches without fail. He is so busy that it's difficult for him to fit his entire schedule in 16 to 17 hrs of a day. It is a funny sight when he does two jobs at a time; viewing cricket and reading his stotra book simultaneously. It looks like he keeps some target for a day of completing the stotra reading. If he cannot make it when some guests come or because he indulges himself in a cricket match then he has to do overtime foregoing his noon siesta or sleep at night. He is scolded by everyone in the family for this behavior as even though they know he reads stotras diligently for the good of the family members, they are concerned about his health. But, Annu doesn't like any member of the family coming in his way and his God....

You should see Annu's face when Summi shouts at him. His face falls, either he looks down like a cute puppy, or he feigns ignorance. For an onlooker Summi looks like a tyrant and all sympathies are for Annu!! Poor Summi gives up as she is tired of talking in a loud voice knowing that he can't hear a word because he has switched off his hearing instrument.

As Wordsworth wrote in one of his poem, 'Child is the Father of the man', but when Father becomes a child, imagine how it would be? Summi's Annu is a good example. The new born child is as vulnerable and needs the same attention as the bed ridden old parent. Some babies are cheerful, some cranky, and all craving for attention... Same characteristics, aren't they? I have come across many elders of different temperaments, having different approaches to life. A couple of ajjis and ajjas with whom I came into close contact spent their time in reading stotras and pothis or doing odd jobs at home. There was one who was spirited and entertained her grand and great grand children with her own concocted songs and stories. Another ajji went into a shell and kept to herself. An ajja, a voracious reader would be happy to tell stories to anyone who came to his house and made them read a poem or a book. Yes, it's ok with elders who are physically fit and can spend their time in reading, watching television, spending their time in spiritual pursuits, but those who are bedridden, and have lost all interest in life we have to find a way out to keep them happy.

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# In Search of P.P. Shri Ramavallabhadras

KUMUD B. NADKARNI- NEE CHANDAVARKAR, USA

---

I grew up in Honavar which is approximately 25KM from Mallapur. I have attended the Gokulashtami celebrations in Mallapur at our Avadi Gopalkrishna temple in my childhood and also a few times after coming to USA after my marriage in 1969. While coming to USA for the first time in 1969, late dear Mangeshbappa (Shri M.D. Chandavarkar) gave me Shri Krishna Jayanti Vratotsava Bhajan book, idol of baby Krishna and Shri Vishnu Sahasranama book. Meanwhile as I was searching for the books of my grandfather late Padmanabh Chandavarkar, I found 'Chamatkari Bhagavad Gita Teeka' written by our Kulguru P.P. Shri Ramavallabhadras (S.R.V.D.). I brought all these valuable assets with me to USA. When I look back, I feel that this must have laid the foundation to prompt me to go in search of S.R.V.D. in my later life. The sweet simple, heart touching, deep-meaning bhajans written by S.R.V.D. always captivated my mind and still it does. These bhajans are unique with a special kind of devotional flavor.

Shri Ramavallabhadras was born in 1610 A.D. at Devgiri (Daulatabad) near Aurangabad. His father Ambajipant Raleraskar named the baby boy as Tukopant. There is not much information about his childhood. Tukopant married at the age of 13. At the age of 17, he assumed the post held by his father as secretary to the head of the army. During a battle suddenly provoked by a large enemy army, a small but determined army of Ambarkhan-Chief of Daultabad army -won the battle in which Tukopant participated. Tukopant found the 'Eknath Bhagavat' among the articles abandoned by the retreating invaders! This was the turning point in the life of Tukopant. He devoted entire day and night in reading 'Eknath Bhagavat'. As his spiritual yearning reached a high level, He left home in search of Sadguru and met Shri Laxmidhardas at the banks of Godavari who bestowed upon Tukopant Shri Gopal Upasana and named him Shri Ramavallabhadras.

As Shri Ramavallabhadras continued His

'Tirthkshetra Yatra' two miracles (chamatkaras) took place. The first miracle occurred where his future associate Umavallabhadras was performing Shivapujan with his devotees. No sooner S.R.V.D. uttered the words 'Jai Gopal', the Shivalinga transformed into a Krishna idol! The second chatatkara took place at Gokarn by which this great saint S.R.V.D. was embraced by our Saraswat community. On Narli Purnima day, when S.R.V.D. was offering oblations to the sea at Kshetra Gokarna, He heard a lady crying as she had lost her earrings. S.R.V.D. requested the lady to pray to the sea to give back her earrings. As she prayed with complete faith, the earrings came along the next wave and fell at the foot of the lady. The lady was Laxmibai from Mallapur. Seeing her interest in spiritual matters (Avad in Marathi) He named her Avadi. Avadimata (and later her husband Narayanappa) received Dattamantra, Vasudevmantra Updesha along with Diksha of Krishnopsana Vrata. Idol of Kaliya-murdan Krishna given to Avadimata by S.R.V.D. at that time can still be seen at the Mallapur Avadi math.

Avadimata and Narayanappa are Moolpurush (ancestors) of Chandavarkar and Ubhayakar families.

Sant R.V.D. is a shining star in the galaxy of saints. The renaissance was a cultural movement that spanned roughly between the 14th to 17th century in Europe and in India. S.R.V.D. has contributed to this period in the literature. He has written Chamatkari Bhagavad Gita Teeka, Shri Krishna Jayanti Vratotsava Bhajans, Vaishnavagati, Dashaka Nirdhara (commentary on 10th chapter of Bhagavata) and Brahad Vakyavrutti. The most famous among all is Chamatkari Bhagavad Gita Teeka (CH.B.G.T.) and Shri Krishna Jayanti Vratotsava Bhajans. According to Raghavadas, Lord Dattatreya appeared before S.R.V.D. at Kolhapur after He completed writing commentary on Bhagavad Gita and advised him to give the name 'Chamatkari Bhagavad Gita Teeka'.

*(Contd. on page 39)*



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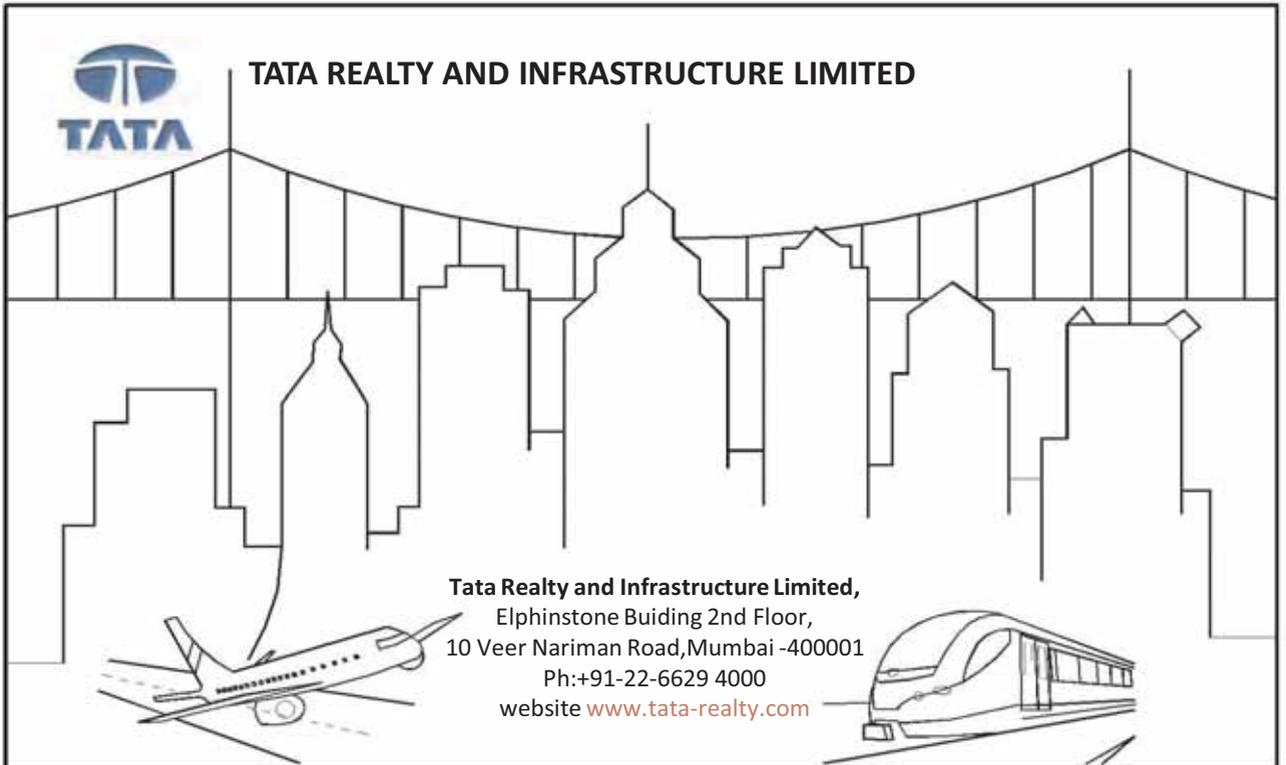
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Ph:+91-22-6629 4000  
website [www.tata-realty.com](http://www.tata-realty.com)

The illustration features a stylized city skyline with various building shapes. In the foreground, there is a line drawing of an airplane on the left and a high-speed train on the right. The Tata logo is positioned in the top left corner of the illustration.



Our great grandfather late Subrao Gopal Ubhayakar worked very hard to print the book in 1924. With the passing of years, students of Gita even forgot the name 'Chamatkari Teeka'. Very few people had this book. I was afraid of losing this treasure. I decided to reprint Cha.B.G.T.in 2002. Subsequently by 2003, Ch.B.G.T. was reprinted with the blessings of P.P. Sadyojat Shankarashram Swamiji and Our Guruparampara.

S.R.V.D.'s legacy lies in the above literature and spreading Krishna Bhajanamrata to Chitrapur Saraswat Samaj through his most loving daughter disciple 'Avadi' in Mallapur, Raghavadas and Naraharidas in Shirali and His associates Krishnadas, Jogavva in Hemmadi, Umavallabhadas, Gangadhardas and Gopaldas in Hattangadi. After entrusting the duties to his disciples and associates it seems like S.R.V.D. reunited with His family. From there, he has written 11 letters compiled as 'Prabhoda Chandrika' to Narayanappa (Smt. Avadimata's husband). It is curious to note that S.R.V.D., his disciples and associates came from Maharashtra and spread the Krishna Jayanti Vratotsava Sampradaya to saraswats of North and South Kanara in Karnataka. It is equally curious to note that we do not see Samadhi of S.R.V.D. in any place in India. Smt. Prabha Purandare of Pune in her article in 'Santkripa' long time ago has mentioned that S.R.V.D. took 'Jeevanta samadhi' at Rankala Lake near Kolhapur, but there is no evidence to that. It is possible to believe that may be S.R.V.D. took Jala Samadhi. In 2007 we have installed Padukas of S.R.V.D. in marble at Mallapur Avadi Temple.

It is Raghavadas, S.R.V.D.'s disciple, who shed the light on the life and works of S.R.V.D. He used to do the Kirtan on the life of S.R.V.D. every year at the end of Krishna jayanti Vratotsava. He has written lot of bhajans in praise of S.R.V.D. His adoration of S.R.V.D. and his gurubhakti is explicit in everything he wrote about his Guru like Ramavallabhashtaka, Ramavallabha Arati etc. Raghavadas also wrote 'Ramavallabhadas Birudavali' in Kannada in which he gives the biography of S.R.V.D. Unfortunately that valuable resource along with other literature and Krishna temple in Shirali was destroyed in the

fire. Only one chapter of the book 'Ramavallabha Birudavali' was intact. Whatever we know about S.R.V.D. is from that one chapter. At that time P.P. Pandurangashrama Swamiji gave the site near our Chitrapur Math to build Krishna temple which is now known as Haridas Math. But the samadhis of Raghavdas and Narharidas are in Shirali and these need a lot of repair work.. Families of this Krishna Temple in Chitrapur are known by the last name Haridas. In this Haridas family our beloved P.P. Anandashrama Swamiji was born to pious parents Shri Haridas Ramachandra and Janakidevi.

It is our privilege and pleasure that we are celebrating this year 400 years of Birth Anniversary of Shri Ramavallabhadas. Although I have taken some baby steps in search of Shri Ramavallabhadas, my search for Him continues. I dedicate this article to my mother Smt. Radhabai Krishnadas Chandavarkar who took her last breath on 26th of September 2009 at the age of 94. Her patience, forbearance, sense of independence, hospitality and spirituality is remarkable and set the example for our family.

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References:

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3. 'Shri Rama-Vallabha -Das Charitra' article for Satsang of New Jersey by Ashok Balwalli
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## Rainbow

*Aabha Hattangadi*  
(Age: 8 years)

I love the little rainbow,  
In the sunshine, it does glow.  
It looks like a colourful umbrella  
in the sky.  
Much higher than birds can fly.  
Oh! I felt so sad to see it go,  
But it will come back, I know.



**Vinod Aidur**

Left us for his heavenly abode on the 30<sup>th</sup> June, 2010.

Every day, in some way we will miss your presence more than words can say...

In our hearts you will always stay loved and remembered everyday...

*Fondly remembered by:*  
Family, Relatives & Friends.



**IN LOVING MEMORY OF  
Smt. ANURADHA (Shalan) DILIP DIVGI**

(nee Shibad), 62 years

Left for her heavenly abode on 22<sup>nd</sup> June, 2010.

A Gentle Soul, soft and kind,  
A Generous mind that nothing could bind.  
A rare gem, difficult to find, A flower gone,  
leaving fragrance behind.

Rest in peace

*Deeply mourned by:*  
Divgi's, Shirali's, Shibad's, Gokarn's, Nadkarni's,  
Mankikar's, Rajadhykh's, Kundaji's, Savkur's,  
Relatives and Friends.

**REMEMBRANCE**

**Birth Centenary of  
Shanti Venugopal Puthli**

(Wife of Late Venugopal Ballapayya Puthli)

16 July 1910 to 5 November 1987



Fondly remembered by son Shivram Puthli,  
and Puthlis, Kadams, Kalambis, Chhayas,  
Savkars and Karekattes

**IN EVER LOVING MEMORY OF**



**Smt. Nalini Ramdas Thaggarse**

Left for her celestial abode on June 22<sup>nd</sup>, 2010

*Fondly remembered by:*

Dr. Ramdas

Neeta-Ramdas; Yatin-Mrudula; Trupti-Naresh,  
Gautam-Tanushree; Pratima;  
Akshay; Kunal; Ankita; Nihal.  
Relatives and Friends

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# Swadharma....and the three idiots

SHEELA NAVIN NAGARKATTI, BANGALORE

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It must have all begun, one Saturday afternoon, when we mothers as usual had assembled outside Sri Chitrapur Math, Bangalore, to see off our children for their Prarthana class. We could not help but smile at their delight as they hurried towards the Math. Once again we wondered aloud about how lucky these children were to have such classes filled with fun and activities.

Suddenly someone announced "It is chapter 2 shloka No 11 to 22 for the children and 11-37 for adults". Shloka chanting competition for children was fine but a competition for adults where one could not make out any head or tail...was a little too much for us to digest.

But the matter did not rest there. Slowly we received calls from Udayapachi Mavinkurve who began to coax us to participate in the competition. From a Big "No" and "No way"...one by one the mothers began turning away except the three of us who were not so sure but wanted to give it a try too.

Thus began the story of us-THE THREE IDIOTS as we called ourselves, who decided to meet twice a week at the Math trying to learn the shlokas and understand the meaning too.

Preparing for the class brought back memories of my first day at school. My daughter happily lent me her pencil box, pencils, eraser and sharpener so that she could ask for a new one!! My son made a lovely bookmark and arranged a bag from his collection for me carry my books. With a notebook, the Bhagwad Gita and a pencil box I surely felt like a student once again.

The first day of the class- we entered the room with a lot of anxiety, wondering what it would all be like. Udayapachi did not seem disturbed at all at the scanty numbers attending her class. As the session began, she made it very informal so that we could understand the pronunciations and the meanings too. Needless to say our classes stretched beyond the stipulated time of one hour...to two or more.

We began discussing the Gita and understood what 'titiksha' and 'prarabdha' meant and also related them to tolerance in a marriage, compromises etc. When ladies meet up do you think they would refrain from discussing window shopping spots, recipes, chaats...etc. Why we even came out with mouth watering recipes for Gokulashthami rather than the usual kaalle phovu !! As the days rolled by the sessions became more and more intense and understanding became easier. The chanting of shlokas also became more methodical.

One day Udayapachi suddenly announced that we were also to participate in a 5-min talk competition on the topic -SWADHARMA. As usual "The Three" of us went into panic mode. Imagine speaking on "Swadharma" in front of an audience!!!

Nevertheless we decided to take it up as a challenge. For a start we browsed the net for information and were surprised to find that it was all about our sense of duty. Udayapachi helped us selflessly offering views and explanations. We- the three idiots- exchanged notes over lunch to discuss the topic, and made innumerable calls to each other even at odd hours. I carried 'Swadharma' home and my ever supporting better half who till this moment was observing everything quietly...began giving inputs too.

As the date for the talk neared, Swadharma became a topic of discussion over dinner too. So much so that my daughter Viha one day declared "You know I have a Swadharma too...to switch off lights in the classroom when nobody is in the class!" While one friend told me that her ma-in-law had joined her in collecting inputs and also contributing to the topic, the other friend was now convinced that attending to her guests at home was part of Swadharma too. Slowly and unknowingly Swadharma was becoming a part of us and everyday we would think of new ideas to add to our talk.

As the day dawned, we with our families in tow

entered the Math, still unsure whether we could talk at length about it. Udayapachi and Uma pachi (to me she is Surekha though) put us at ease immediately. Once we were inside our Chitrapur Math, the presence of the "Three Judges" to assess us "Three Idiots" made us wonder whether we had made the right decision. Since there was no going back... we spoke with butterflies in our tummies, moist palms and damp foreheads- each one expressing her views differently-one topic but expressed in different ways. It was as if some Divine Shakti was guiding us throughout our talk. There were few more

participants too. We cheered for each other and finally felt GOOD about making an attempt.

Today when I look back I realize that we have learnt so much in the process and our approach towards life has definitely changed for the better. We – Ms. Anupama Chandavarkar, Ms Swati Ullal and Yours Truly, are much more confident and are ready to take on the next topic for discussion in our Chitrapur Math. Of course all this would not have been possible without the blessings of Gurushakti and the selfless help rendered to us by our teacher and friend Udayapachi.

## Salute to Seniors by Suburban Music Circle

A unique, first of its kind programme, "Salute the Seniors" was organised by the Suburban Music Circle on 11<sup>th</sup> April, 2010 to honour Senior Artistes.

The Artistes who performed were vocalist, Pt. Ramdas Bhatkal, accompanied by Pt. Gurudatt Heblekar and Pt. Omkar Gulvady on Harmonium



and Tabla respectively, with support on Tanpura by Sarvashris Sadashiv Bakre and Prakash Naik.

Before the start of the programme, the Artistes were felicitated and honoured with a memento, shawl and Sripthal as a mark of respect. The Guest of Honour was Vidushi Dr. Sushila Rani Patel, the seniormost Artiste of the Jaipur-Atrauli Gharana, a nonagenarian artiste, she is still active with indomitable energy for promoting Hindustani Classical Music. She was honoured at the hands of Dr. Kishore Nayampalli, the Vice-President of the Circle.

The mood of the evening was set by Pt. Ramdas Bhatkal with the choice of his Raagas and Bandishes, composed mostly by Late Pt. Dinkar Kaikini. Pt Bhatkal dedicated his programme to the memory of Late Pt. Dinkar Kaikini. His presentation packed with a lot of feeling and involvement was very well appreciated by the fairly large and knowledgeable audience.

The Guest of Honour Dr. Sushila Rani Patel, congratulated the Suburban Music Circle for the excellent work being done



to promote the cause of music. She appreciated their well-chosen programmes and extolled the performance of the senior artistes. She expressed that the sustained efforts of these artistes in their chosen vocations kept alive the interest of the public in Hindustani Classical Music. The function concluded with a vote of thanks by the Chairman, Shri G. K. Nagarkatti.

# अभिज्ञानशाकुन्तलम् – एक श्रेष्ठ साहित्यलेणे

नारायण एस. शिराली, मुंबई

कविकुलगुरु कालिदासाच्या साहित्यकृतींनी जगाच्या 'अक्षर' वाङ्मयात मोलाची भर घातली आहे. शाकुंतल, विक्रमोर्वशीय आणि मालविकाग्निमित्र ही नाटके, कुमारसंभव व रघुवंश ही दीर्घकाव्ये, ऋतुसंहार व मेघदूत या ललितकृतींचा कर्ता म्हणून साहित्याच्या प्रांगणात त्याने अढळ स्थान प्राप्त केले आहे. सरस्वतीचा विलास असे बिरूद लाभलेल्या या कवीने भारतातील रसिकांच्या मनाला शतकानुशतके मोहिनी घातली आहे. 'उपमा' या काव्यालंकाराचा प्रसन्न आविष्कार त्याच्या काव्यात तर आढळतोच पण इतर अनेक अलंकाराची उधळण त्याच्या वाङ्मयांत दिसते. सकस आशय, कलाकृतीची उत्तम बांधणी आणि मानवी स्वभावाच्या अनेक पैलूंचे विविधांगी दर्शन त्याच्या विपुल रचनांत आढळते. प्रतिभासंपन्न काव्याचा परिसस्पर्श लाभलेल्या शाकुन्तल नाटकाने अण्णासाहेब किर्लोस्करांना त्याच नावाचे अप्रतिम नाटक लिहिण्यास उद्युक्त करून मराठी नाटकांना प्रचंड लोकाश्रय मिळवून दिला. कालिदासाच्या मूळ संस्कृत नाटकातील ७ अंकी, सुमारी २०० पानी नाटकातल्या नवरसमिश्रित मानवी स्वभावचित्रांचे आणि भारतीय संस्कृतीचे जे सम्यक् दर्शन घडविले आहे त्यामुळे केवळ भारतातील नव्हे तर जगभरातल्या रसिकांना ते अभ्यास व आनंद यांचा विषय झाले आहे. भारतीय संस्कृतीत व संस्कृतमध्ये जे महर्षी वाल्मिकींचे स्थान तेच जर्मन भाषेत महाकवी गटे याचे! असे सांगितले जाते की गटेने मुळातून वाचलेले शाकुंतल त्याला इतके आवडले की ते पुस्तक अक्षरशः डोक्यावर घेऊन त्याने गांव-प्रदक्षिणा केली. जर्मन माणसाच्या मनाच्या ठेवणीची थोडीशी कल्पना आहे त्या भारतीयांना ही घटना किती अपूर्वाईची आहे याची सहज कल्पना येऊ शकेल. वाचकांच्या सोईसाठी प्रस्तुत लेखकाने त्याचेच शब्द मराठीत भाषांतरित करून तसेच त्याचे मूळ संस्कृत भाषेतील शब्द पुढे दिले आहेत.

वसंतातले पुष्प तसेचि फळ ग्रीष्मामधले  
एकत्रित जे मनासारखे करुनि तया अर्पिले  
अलौकिक अशा काव्यरसाची जरी धरिसी कामना  
स्वर्ग-घरा-ऐश्वर्य मागसी, मित्रा, शाकुंतल वाचना  
वासन्तं कुसुमं फलं च युगपद् ग्रीष्मस्य सर्वच यद्।  
यजान्यत् मनसो रसायनभतः सन्तर्पणं मोहनम्।  
एकीभूतमभूतपूर्वमथवा स्वर्लोकभूलोकयोः।  
ऐश्वर्यं यदि वाच्छसि प्रियसखे शाकुन्तलं सेव्यताम्॥गटे

## कथाभागाचे वैशिष्ट्य :

दुष्यंत-शकुंतला यांचे मीलन हा कालिदासाच्या पूर्व कालातच पद्मपुराण, महाभारत इ. ग्रंथात आलेला आहे. दुर्वासाच्या शापामुळे झालेला त्यांचा वियोग व अखेरीस होणारे मीलन सामान्य राजाच्या दैनंदिन आयुष्यांत येणारा रसहीन म्हणूनच सुमार अनुभव म्हटला पाहिजे. पण कालिदासाच्या उत्तुंग प्रतिभेचा स्पर्श लाभल्यावर या साधारण अनुभवाचे असामान्य काव्यांत रूपांतर होते. सम्राट चक्रवर्ति दुष्यंत व कण्वमुनींच्या आश्रमांत वाढलेली स्वरूप-सुंदर निरागस नायिका शकुंतला रसिकांच्या हृदयाचा ठाव घेतात आणि शेकडो वर्षे रसिकांना भुरळ पाडीत आहे. या नाटकातील पात्रांच्या तोंडची अनेक वचने ही सुभाषितांसारखी वारंवार सांगितली जात आहेत.

या नाटकाच्या चवथ्या अंकामध्ये शकुंतला पतिगृही जाण्याच्या प्रसंगी कण्वमुनि, काश्यप, गौतमी, तिच्या सख्या अनुसूया आणि प्रियंवदा, पशुपक्षी, निसर्ग आणि आश्रमाचे एकूण वातावरण कसे शोकाकुल झाले आहे हे रंगविले आहे. पण या नाटकाच्या अत्युच्च काव्यबिंदू इतकेच उत्कट प्रसंग असून प्रत्येक अंकात अशा तऱ्हेची काव्यमय चित्रमयता आहे.

पहिला अंक : पहिल्या अंकातील कथाभागही सुंदर आहे व सहजसुंदर गद्यशैली व ३३ श्लोकांच्या आधाराने तो साकारला आहे. उदाहरणादायक मराठी व संस्कृत भाषारसिकांसाठी लेखकाने केलेले मराठी भाषांतर व मूळ संस्कृतश्लोकही उद्धृत केले आहेत.

- १) भृंग चुंबने घेती नाजूक परागशिखरे ज्यांची कोमल शिरीषसुमांची कर्ण भूषणें दयार्द्र युवती करिती निर्मल ईषदीषच्चुम्बितानि भ्रमरैः सुकुमारकेसरशिखानि।  
अवतंसयन्ति दयमानाः प्रमदाः शिरीषकुसुमानि ॥४॥
- २) हरिण मान वेळावे दृष्टि रथावर पडे।  
बाणभयानें उत्तरकाया आक्रसून झुके पुढे॥  
श्रांत मुखातून अर्धग्रासी फेनिल दर्भ मार्ग विखरी।  
पहा कसा स्वर्गांच उधळला धावे थोडा भूमीवरी॥  
ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः।  
पश्चार्धेन प्रविष्टो शरपतनभयाद् भूयसा पूर्वकायम्।  
दर्भैः अर्धावलीदैः श्रमविमुखभ्रंशिभिः कीर्णवर्त्मा।  
पश्योदग्रप्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥७॥

## नायिकेचे सौंदर्य

- ३) शैवलगुंठित कमल असुनिया मना अधिक भावते

चंद्रावरचा डागहि त्याची शोभा वाढविते  
वल्कलधारी रमणी ही तर अधिकचि आवडते  
सहजसुंदरी कवण्या वसनीं शोभिवंत ना दिसते?  
सरसिजमनुविद्धं शैवलेनापि रम्यम् ।  
मलिनमपि हिमांशोः लक्ष्म लक्ष्मीं तनोति ।  
इयमधिक मनोज्ञा वल्कलेनापि तन्वी ।

- किमिव हि मधुराणां मण्डनम् आकृतीनाम् ॥२०॥
- ४) नवकोंबासम अधर-रक्तिमा कोमल बाहु तुझे तरुसे  
पुष्पासम तव लोभस रुपडें लावण्य हि मुसमुसतें  
अधरः किसलयरागः कोमलविटपानुकारिणौ बाहुः ।  
कुसममिव लोभनीयं यौवनमङ्गेषु संनद्धम् ॥२१॥
- ५) चंचल लोचन तिचे स्पर्शसी शरीर रोमांचित  
कानार्शीं तू गुंजन करिसी हितगुजसे सांगत  
हातानें सारिले दुरी तरि पितोस अधरामृत

मूळ शोधण्यामध्ये गुंतलो मधुपा तू केलिस मात  
चला पाङ्गां दृष्टि स्पृशसि बहुशो वेपथुमतीम् ।  
रहस्याख्यायीव स्वनसि मृदु कर्णान्तिकचरः ।  
करौ व्याधुन्वत्याः पिबसि रतिसर्वस्वमधरम् ।  
वयं तत्त्वान्घेषात् मधुकर दृतास्त्वं खलु कृती ॥२३॥

- ६) ऐसे कैसे रूप संभवे मर्त्य मानवामधीं  
सौदामिनी का कधी उठे ती धरतीमातीतुनी  
मानुषीषु कथं वा स्यात् अस्य रूपस्य सम्भवः ।  
न प्रभातरलं ज्योतिरुदेति वसुधातलात् ॥२५॥

प्रसन्न शैलीतील गद्य आणि अनेक समर्पक श्लोकांनी ही कथा कालिदासाने सजविली आहे आणि मनोविश्लेषणात्मक अनुभवाचा भावबंध उभा करून एक अद्वितीय साहित्यलेणे उभे केले आहे. म्हणूनच कालिदासाची गणना जगातील सर्वश्रेष्ठ साहित्यिकात आजपावेतो केली जात आहे.

## कषायपेयप्रशस्तिः

(अर्थात् चहास्तोत्रम्)

नारायण एस शिराली, मुंबई

श्रमालस्यमहानिद्रां चायः संहरते क्षणे ।  
मुखं प्रभाते प्रक्षाल्य, पीत्वा प्रमुदिता जनाः ॥

प्रियमात्रा प्रदत्तोऽयं मुखचुम्बनसदृशः ।  
स्नानादनन्तरं पीतः चैतन्यं प्रददाति सः ॥

नीमयुक्तो विना दुग्धम् अरूचिः पित्तशामकः ।  
शर्करया विहीनो न बाधते मधुमेहिनम् ॥

शीतज्वरं शिरःशूलं नासिकां फुर्फुरायतीम् ।  
चायतृणाद्रकायुक्तो विकृतीर्हन्ति सत्वरम् ॥

प्राशने भोजनात् पूर्वं मन्दाग्निः पित्तशामकः ।  
पाचितोऽस्तु पुनः पुनः टॅनिनविषकारकः ॥

स्वागतम् आप्तमित्राणां विनाचायं कथं भवेत् ।  
समागतमपूर्वं द्यौः श्रेष्ठतमम् अमृतं भुवि ॥

महाजालप्रसारितं कषायपेयप्रशस्तिस्तोत्रं संस्कृतभाषायां  
भाषान्तरितं शिराली नारायणशर्मणा  
कषायपेयप्रेमिभ्यः समर्पितम् ।

(इदं स्तोत्रं महाराष्ट्र सेवा संघ, मुलुंड, मुम्बई एतेषां  
वाचकसंवाद कार्यक्रमे २८-६-२०१० तमे दिने पठितम्।)

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# Konkani Poems In Haiku Style

## (A Smallest Poetic Form)

ARUNA RAO, MUMBAI

“Haiku” is a unique form of poetry in the world evolved in Japan, the land of the rising sun. It has a very brief verse with only three lines containing 17 syllables (5,7,5 vowel sounds) It does not make a complete poem. A few well chosen words are assembled where the reader himself is able to fill it with his own imagination. It reminds one of the “Bonsai” flower arrangement. The poems are subtle, mild, and tender with no clear statements. They convey the message that all things in the world are short lived. Japanese have called it as the floating world.

Here I have penned some Haiku poems in our mother tongue about the nature around.

“Haiku” Poems (8 different poems)

ती वाट गुड्ड्यावेली कठीण  
एका पावलाची वांकडी तिकडी चढण  
धूर तुरीयेरी आरती आवाज

बाराय महिने झाडं  
दिसराती देंखत राबताती आकाश  
आम्मी पोळोंवच्यें इंद्रधनुष्य

फुल्लाक गोतु आसता  
येंवच्ये घडियेक बांवच्ये आस  
तरी तें फुलता पूर्ण

चंद्रु चांदणे वांटता रातभरी  
वांटुनुय आपणालागी वस्तु आसता  
हें सत्य तो दाकौनु दिता

हॉ विशाल सागरु  
तीराक वत्ताशरण, साष्टांग लॉळण  
आपणालेचि हॉडपणाचो जात्ता भारू?

उदास मनाने आकाश देंखलें  
बसला आसका एक तपस्वी ध्यानस्त  
माँडांच्या मठांतु

फुल्लाने संथ सुकच्यें  
पान्नाने सहज निवांत तोगु पोडच्यें  
मरणा भय्य ना करतात संतजन

तीं ज्ञानेश्वर भावंडं  
एका सुत्तारी गांतीलीं फुल्लें  
अभंगांच्यो माळाचि माळा

In loving memory of Smt. Usha Savkoo who passed away at Bangalore on 16th June 2010

### प्रिय अंबाक

उदार मनाचि तू अंबा सर्वांगलि मदत कर्तालि  
तुगल्या कार्यांतु उमेशाने तुक्का सदा साथ दिल्ली

करलेंयि जायि म्हणु तूवे कॅत्रायि हट्टु कर्ने  
म्हाल्गड्यांगेली सेवा कोर्चाक तू कॅत्रायि माक्षि सर्ने

कुळाचें आनि घरचें नांव तूवे उज्वल कॅल्लें  
आंब्या म्हणके अंबा तू सर्वाक प्रिय जाल्ली

कर्मयोगि तू अंबा अविरत काम कॅल्लें  
पूर्ण विश्रांति दिव्चाक तुक्का देंवाने आपय्लें

अनन्यभावे प्रार्थना कर्ता श्री गुरुचरणांतु  
मॅळो तुक्का चिर सुख-शांति देंवागेल्या राज्यांतु

आमोलोयि अेकु दिवसु आस्स हे आमि विसोर्नये  
सत्कर्म कोर्चाक कॅत्रायि माक्षि सर्नये

- ललिता गेरसप्पा, मुंबई

नित्य उषा पूर्व दिशा उजळी अंबर  
चिद्विलास फुलवितसे नित निजांतर ।  
तू अमूर्त मूर्तिमंत हृदयीं नांदशी  
नित निवास विलयांतही तूच दाविशी ।

- मधुकर चंदावरकर, मुंबई

# Wise Decision

NALINI S. NADKARNI, MUMBAI

It is said that marriages are arranged in heaven, but performed on earth. How true!

I had heard of an interesting incident which took place some sixty odd years ago. My Sulabha mami's sister Urmila and brother Sridhar were both unmarried. Sridhar's friend Mohan and his sister Sunanda also shared the same fate. Both friends were unsuccessful in getting their respective sisters married either because the horoscopes did not match or the girls were average looking and had below average educational qualifications or their brothers' finances were limited. So both Sridhar and Mohan hit upon a plan. Each one would marry the other's sister without matching horoscopes or expectations of bridal jewellery. They would have a registered marriage to save expenses.

At that time, matching of horoscopes was a must. At first, their elders put their foot down, but finally relented. However they insisted that the marriages must be sanctified by traditional vaidik rites.

Every girl dreams of a grand wedding. Realizing this, the two friends came to a decision. The two weddings would be held on the same day, at the same venue, but one hour apart so that the same 'bhatji' could perform both the marriages. To curtail the catering expenses, only the closest relatives on both sides would be invited as these were shared by both the couples.

I heard that the marriages took place. Sulabha mami expired due to a heart attack soon after the weddings; so I had no further news about the couples and forgot about them.

I live in a ground floor flat in a Housing Society which has many buildings. The other day, when I was standing near the window of my flat, a young lady accompanied by an elderly lady – asked me for somebody's address in our colony, which, unfortunately I did not know. I heard the old lady say 'Attan kaslen korchen baa?' I guessed they were bhanaps and invited them in. They said they were mother and daughter. The old lady's looks and

mannerisms seemed familiar; so I asked her name and learnt that it was Urmila Rao! What a coincidence! She turned out to be Sulabha mami's sister Urmila! I was very glad to see her. Though I had heard about her I had never met her. So I explained to her my relationship with Sulabha mami and asked her all her news. She replied that they were all doing well, and that she and her husband were living in the suburbs with their son and daughter-in-law. When I asked about her brother Sridhar, she said that he too was well and happy with his family.

After all these years, it was great news to hear that both the couples were very happy, though nobody knows whether their horoscopes matched! (Note : All the names used in this article are fictitious)

## The Guest

Sadhana Sharad Karnad, Ratnagiri

Had a flamboyant guest today  
Right into my kitchen he came  
wearing iridescent colours that  
would put any jewel to shame!

He had tantalised me in Goa,  
disappeared before I could know his  
name

Now here he was serenading me  
and playing his flirting game!

He was amazingly tiny,  
I've never seen him so tame,  
And thanks to Salim Ali, I think  
Loten's Sunbird is his name!

Shri Arun Ubhayakar wishes to correct the date of commencement of the **Ashtami programmes at the Avadi Math, Mallapur - Commencing on 25<sup>th</sup> August** and not 25<sup>th</sup> Sptember as had appeared in the last issue.

## PERSONALIA

**Anita Naimpally**, daughter of Anand and Seema Naimpally, has secured admission into the KIMS Dental College, Bangalore for the BDS [Bachelor of Dental Surgery] course through the Common Entrance Test conducted by the Karnataka Examinations Authority, Government of Karnataka. She studied in the National Public School, Rajajinagar, Bangalore.



She is the grand-daughter of Suresh and late Naina Balwalli and Muralidhar and Kamalini Naimpally.

**Prof. Chinmay Nityanand Belthangady** grandson of late Shri. D. S. Gulvadi, Gulvadi Studio, Shimoga and younger son of Late Shri Nityanand Bhaskar Belthangady and Smt. Chitra Belthangady of Borivili, Mumbai, has been awarded Doctorate of Philosophy, Applied Physics from the renowned Stanford University at California, USA on 13th June, 2010. The thesis submitted by him is titled "Amplitude and Phase Modulation of Single Photons"



under the guidance of Prof. Stephen E. Harris, Dept of Engineering and Applied Physics, Stanford University, USA. Dr. Chinmay N. Belthangady is now appointed as a Postdoctoral Visiting Scientist at Harvard University, Boston. USA."

**Devyani Katre Bijoor**, daughter of Vivek and Gayatri Katre of Bangalore, married to Dr. Rajesh Mohan Bijoor of Mumbai secured first rank in her Master's in Educational Technology [M.Ed. Tech] course offered by the S.N.D.T. Women's University, Mumbai in the year 2009. Devyani was awarded the Kamalabai Award for her meritorious record of topping the course in all the four semesters.

Devyani has had an excellent academic record, completing her B. Sc. (Electronics) from the Bangalore university and M.Sc. (Physics) with

specialization in Electronics and Telecommunication from Mumbai University. Completing a Higher Diploma in Software Engineering from Aptech she joined service with IL and FS Educational Technology Services, Mumbai. She studied a course in Masters in Educational Technology securing first rank in the Entrance Test! She got accolades from the University and was deputed to the University of Regina, Saskatchewan, Canada to complete her internship between March and June 2009.

After a brief stint with TATA Interactive Systems, Mumbai as Lead Content Developer, she is currently employed with the Mumbai Educational Trust, Mumbai as an Instructional Designer.

**Saahil Alok Bijur**, 7, Son of Alok and Prajnayane Kailaje of Goregaon, Mumbai won a bronze medal in karate in the 7-10 years age group in the South Asia Genseiryu Karate-Do Championship held in Mumbai. He is a purple belt now. He started learning karate in 2008.



Saahil is an avid reader since a very early age. He is good in drawing, painting and dancing.

His general knowledge and ability to express himself is far beyond his years.

**Ridhi Rahul Talgeri** aged 8 years, studying in 2nd Std. and student of Bukit View Primary School, Singapore represented her school at the Singapore Youth Festival in April 2010 in the 'Angklung Ensemble'. Her team won the Gold (with Honours) award. In conjunction with this achievement, she also had the opportunity to attend an 8 day 'Cultural Immersion Program' at Beijing, sponsored by the School in June 2010. There she performed with her Angklung Team at the "Beijing Grand Theatre".



Angklung is an Indonesian musical instrument made out of two bamboo tubes attached to a bamboo frame. Apart from Angklung as her Co-Curricular

activity in school, she has also been taking piano lessons for the past three years.

Ridhi is the daughter of Rahul and Deepa Talgeri

## HERE AND THERE

**Bangalore:** Punyatithi of P.P. Shrimat Pandurangashram Swamiji was observed on 13 June. The Guruparampara chapter pertaining to His Holiness was read, followed by bhajans, Ashtavadhan Puja, and prasad vitaran. Devotees also celebrated the Janma Divasa of P.P. Shrimat Parijnanashram Swamiji III on 15 June with Ashtavadhan Puja.

Parama Poojya Shrimat Sadyojat Shankarashram Swamiji was accorded a joyous welcome with poorna kumbha at Shri Chitrapur Math, Bangalore, on 20 June 2010. P.P. Swamiji observed retreat for several days during His sojourn. Regular Math programmes were held only between 25 and 27 June. Children from Prarthana Varga offered a special programme on 26 June, including a Sanskrit skit, bhajans, dance and a talk. Asha Awasthi and Udaya Mavinkurve briefed the audience on their wonderful Seva Saptah experiences at Karla. The latter also gave an informative talk on the use of diacritical marks. Samoohika Kumkumarchan was held on 25 June.

The concluding Dharmasabha was held on 27 June, with an address by Local Sabha President Nagesh Heble and kshama-yaachana by Vice President Uma Trasi. Samskrit vidyaarathi-s were given pramaanpatras by P.P. Swamiji. After Aashirvachan, a large number of devotees were granted phala-mantrakshat. P.P. Swamiji and retinue left Bangalore on the morning of 2 July.

- Reported by Uma Trasi and Amit Kilpady

**Chennai:** On 07/06 Shiv Pujan (Sadhana Panchakam) was performed. On 11/06 and 25/06 Devi Anushtan, Devi Pujan, Navratri Nitya Patha and chanting of 12th and 15th Chapters from Shri Bhagvad Gita and Lalita Sahasranaam was done. On 13/06 Punyatithi of H.H.Pandurangashram Swamiji was observed with Guru Pujan, Bhajans Aarti and Prasad. On 15/06 Birthday of H.H.Shrimad

of Singapore and granddaughter of Ranganathrao and Suhasini Talgeri of Mumbai and Maruthi and Shamala Naimpally of Bangalore.

Parijnanashram-III was celebrated with Guru Pujan, Parijnan Trayodashi, Bhajans Aarti and Prasad.

A grand evening of Fun and Frolic in the form of "Ananda Mela" was organised by Chennai Yuva Dhara on 27th June'10. The highlight of the Day was Display and Sales of Various items prepared at Home exclusively by Yuva Dhara members which included mouthwatering dishes.

- Reported by Arun Hoskote.

**Chitrapur:** On the auspicious occasion of the 63rd Birthday of Parama Poojya Shrimat Parijnanashram Swamiji III, our Sabha organized a unique programme. On 14th, Navaratra Nityapath Pathan, Devi Anushtan and Gurupoojan was performed. On 15th at 8.00 am Samoohik Prarthana was offered led by Ved. Bhaskar Bhat, followed by Phalasmarnan Bhet to all Shrines in the Math. Deep Prajwalan was performed by Ved. Bhaskar Bhat, Ved. Nagesh Bhat, Ved. Dinesh Bhat, Sri. Bhavanishankar Kailaje, and President Sri. Subhash Koppikar, accompanied by recitations of Vedokta Mantras by Vaidiks. On a decorated platform a Ceremonial Lamp was arranged in front of Shree Gurupaduka Sannidhi. On the sides and front of this 63 Ajya Panatis (Lamps) were arranged in seven triangles with nine panatis placed in each Triangle. After recitation of Sabharambha Prarthana and Shree Guru Paduka stotram, Shri Parijnan Trayodashi was recited 63 times, with one panti being lit at the end of each recitation. All Vaidiks and Vidyarthi participated in recitations. Then followed recitation of Lalita-sahasranama and Bhagavadgita chapters 12 and 15 and Mahamangalarati at Main Temple. Vishesh pooja was performed at Shree Guru Paduka Sannidhi. During arati, Prasad was granted several times from the Photo of Swamiji at the Shrine. With 63 lamps burning at a time in front of Paduka Sannidhi with a backdrop of the Photo of Parama Poojya Swamiji, it was a magnificent sight to see and

experience. Maha Anna Santarpan was arranged for the people from localities around. Despite the paddy planting season and rains, around 800 people partook of the Prasad Bhojan. Keshar bhath was also sent to AVM School and Srivali High School. In the evening, Prarthana group children and other devotees sang bhajans. Deepnamaskar was held at 7.30 pm followed by Vishesh Pooja at Shree Paduka Sannidhi. At 8.30 pm Mangalarati at Main Temple followed by Ashtavadhan Seva was held as usual. The day ended with Rangapooja (a permanent seva) at Shri Mahaganapati Sannidhi.

- Reported by *Subhash Koppikar*

**Hyderabad:** The Annual General Meeting of the Hyderabad local sabha was held on 30th May at the residence of Shri Kedarnath Udiyavar and the same managing committee was re-elected. On June 13th, sadhakas including few Yuvadhara members met at the residence of Shri Deepak Kumta for a saamuhik satsang. To coincide with Janmotsava celebrations of Parama Pujya Parijnanashram Swamiji at Karla, a few sadhakas got together at the residence of Shri Uday Gangolli on June 15th. Sadhakas performed Shri Devi Anushthan and chanted Shri Lalita Sahasranama. Sadhakas who could not attend this program performed this sadhana at their residences.

- Reported by *Gowri Arur*

**Mumbai, Andheri:** Punyatithi of Param poojya Pandurangashram Swamiji was observed on 13th June, 2010, with a talk by Dharmapracharak Shri Vittal Rajagopal Bhat. He explained the Shlokas pertaining to the revered Guru from Bhavanishankar Suprabhat, Shankaranarayan Geet and Deepanamaskar. The talk was followed by prasad vitaran.

- Reported by *Satish Nagarkatti*

**Mumbai, Bandra-Khar:** On June 20, the programme started at 4.45 p.m. with prayers followed by discourse by Dharmapracharak V. Rajagopal Bhat. After refreshments a CD on Pranayam was shown (organised by Madhu Bhat). This was followed by AGM of the Sabha. The following members were elected as office bearers for the year 2010-

11. Gurunath Gokarn (President), Rabindranath R.Hosangdi (Vice-President), Krishna Shirali (Secretary), Sandeep Trasi (Jt Secretary), Satish Hattangadi (Treasurer), Sulabha Kulkarni (Jt. Treasurer). The meeting concluded with prayers and Deep Namaskar.

- Reported by *Satish S.Hattangadi*

**Mumbai, Santacruz:** Subsequent to the Sabha's Annual General Meeting held on 23rd May 2010, the following office bearers were elected - Shri Niranjan Nagarkatte – President, Shri Ashok Chandavarkar - Vice President, Shri Rajiv Sanadi - Vice President, Shri Dattanand Gulvady - Hon.Secretary, Shri Kiran Bajekal - Jt.Hon.Secretary, Smt.Sujata Nadkarni - Jt.Hon.Secretary, Shri Ravindra Hattikudur - Treasurer.

The Sabha's 4th Sannikarsha was done at Karla Math on 30th May 2010. Punyatithi of H.H. Shrimat Pandurangshram Swamiji was observed on 13th June, 2010 at the Shrimat Anandashram Hall, Santacruz with large number of devotees participating in the chanting of Bhajans and Stotras.

On the auspicious occasion of H.H. Shrimat Parijnanashram Swamiji's Janmotsav "Saptaprahar" Satsang our Sabha participated from 2:15pm to 5:15pm by singing bhajans and stotras.

- Reported by *Kavita Karnad*

**Mumbai, Thane Sabha: At Mulund:** 2nd Jun '10 - Devipoojan followed by Navaratri Nityapath, Bhagwad Gita (12th and 15th chapters), Shivmanspooja, Parjijnan Trayodashi and Gurupaduka stotra. On the 13th Jun '10 - Punyatithi of P. P Pandurangashram Swamiji was observed by performing Gurupoojan, Devi Anushthan and reading a short sketch of Swamiji, Sanskrit classes are being conducted regularly.

**At Dombivili:** 13th Jun '10 - Gurupoojan on the Punyatithi of P. P. Pandurangashram Swamiji. Following activities were carried out in May '10 : 4th and 24th May – Shivpoojan, 7th May '10 to 13th May '10 - Guruparampara charitra parayan, 12th May '10 - Satyanarayan pooja , 18th May '10 - Shankar Jayanti and Gurupoojan, 28th May '10 - Devipoojan

- Reported by *Smt. Nirmala S. Basrur*

## The Making Of 'Ramanjaneya'

"Ramanjaneya" was a memorable experience — a journey undertaken by 155 Prarthana children from all the Sabhas and their teachers, numbering about 35, not to mention the children's parents, who shared the toil and joy of making "Ramanjaneya".

Sudhir Balwally, who directed "Ramanjaneya" and provided his invaluable guidance in all stages of its production, also scripted the play beautifully, by avoiding elaborate discussion on spiritual aspects and bringing out Hanuman's basic traits common to situations in which He plays a significant role, and leaving the audience to get explanations through hints flashed through the Sutradhar's questions.

The challenge of putting up a play with children from all the Sabhas was no easy task. The teachers were given an initial briefing by the chief coordinator and writer-director, the script was shared, and each Prarthana class was assigned a story based on the number, age group and skills of the children. Casting involved careful juggling of the children's sentiments as well as ensuring that character requirements were fulfilled. With exams going for many, they could come together only during weekends and were seen scurrying from school to classes to rehearsals. As children from different Sabhas coordinated with each other for rehearsals, they not only learnt a valuable lesson in teamwork but got firsthand experience of multi-tasking their various responsibilities.

Simultaneously, the teachers were busy visualizing the scenes and preparing the necessary props, literally eating, sleeping and breathing the play: "...in the market, while buying padval we were thinking of Shri Hanuman's tail! While carrying soiled clothes to the washing machine, we were thinking of 'Dronagiri' mountain, and while lighting the stove to heat milk, we were thinking of 'Lanka Dahan!'" These delight-

ful moments brought Shri Hanuman even closer, and with each rehearsal, a little more of His munificent persona seemed to reveal itself. Subconsciously, children seemed to be learning the true meaning of seva and bhakti. All along, the teachers played multiple roles - of mother, facilitator, taskmaster and counselor - to deal with the various moods of children as they learnt to accommodate each other as well as push their own abilities to the best possible limit. Many parents and teachers have shared that such experiences have helped develop the children's personality. The grand rehearsal, held a week earlier, gave an opportunity to



get a feel of the final day as also a critical feedback to help work on our weaknesses!

Finally, November 29, 2009, dawned. The vanaras stood in a queue to get their tails tied up and their 'hanu'

painted. Working patiently in synchronicity, the teachers dressed up the vanaras at one end and the asuras at the other. Parents and teachers, with hearts in their mouths, watched as children performed, each group going on stage in the order of sequence. Finally, they received Param Poojya Swamiji's appreciative response to their play - the much-awaited KitKat.

"Ramanjaneya" owes its success to many – besides its writer-director, coordinators and teachers who played diverse roles such as preparing props and costumes and training children – to its magnanimous sponsors, and volunteers who provided its beautiful music and choreography. A special mention is due to the Pimpri-Chinchwad (Pune) children who travelled down to Talmakiwadi for the rehearsals. (Please see our Math website at <<http://www.chitrapurmath.net>> for the full report)

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Excerpted from a report by Shantala Trasi, Mumbai, with inputs from Prarthana teachers in Mumbai and Pimpri-Chinchwad, Pune.

## OUR INSTITUTIONS

**Balak Vrinda Education Society :** On Saturday, 3rd July 2010 the Balak Vrinda Education Society celebrated its 72nd Foundation Day. Shlokas and Saraswati Vandana was sung by the students as the customary 'Deep Prajwalan' was done. Mr. Anand Nadkarni, Vice-Chairman welcomed the guests, Mrs. Smita Mavinkurve, Hon. Secretary spoke about the patronage and magnanimous donations that the Society has been receiving in cash and kind from well-wishers and Chitrapur Saraswats in particular. Mrs. Geeta Balse compered the programme.

Mrs. Vaishali Khire, a reputed educationist graced the occasion as the Chief Guest and delivered a scintillating lecture on "Development of Teachers to develop students" under the Kamlabai Dongerkery Memorial Lecture Series. Her lecture was interspersed with witty humour and little anecdotes from her long teaching career.

The Schools had taken up Mathematics as the topic for the academic year 2009-10. The students put up various projects, informative charts and presented two small but apt skits – 'Zero ban gaya Hero' by the English Primary and 'Jeevanatil Ganitache Mahatva' by the Marathi High School. The skits, enacted superbly, kept the audience in splits of laughter. A topic as abstract and dry as Mathematics was livened up and made interesting.

Under the leadership of Mrs. Vijayalakshmi Kagnadak, an essay competition of the teachers titled 'Relevance of School Mathematics in Everyday life' was organized. The essays and the children's projects were judged by Prof. Shri Vivek Koppikar. In his talk he appreciated the projects and essays and explained the mysteries and fun of mathematics.

The program ended with a vote of thanks by Dr. Suneela Mavinkurve, the National Anthem and refreshments. To top it all as icing on the cake, the SSC results this year were 90% with the highest scoring 86%.!

- Reported by Geeta Balse

**Saraswat Mahila Samaj, Gamdevi:** On Saturday 19th June Shri Nalkur Shripad Rao, a distinguished member of our community and the Founder of the Pest Control India(Pvt.) Ltd, delivered a lecture on "Experiences in my Life and Career" in the Narendra Kamat Memorial Lecture Series at the Samaj Hall. Smt. Sadhana Kamat welcomed him.

He spoke about his younger days when he visited Armenia on work, and fell in love with a pretty Armenian lady who later became Mrs. Lily Nalkur. As expected, there was a lot of opposition from relatives and friends. Though he realized that it was natural, he took it as a challenge and succeeded in winning the lady's hand in marriage. He described his courtship days in his inimitable humorous style.

After returning to India, he tried his hand at various ventures until he launched his Pest Control(India) along with his two brothers and then, never looked back. He regaled the audience with some of his interesting initial experiences.

At the end, he explained how he accepts both happiness and difficulties with equanimity and draws from the vast reservoir of his inner strength at the spiritual level.

Smt. Geeta Yennemadi proposed a vote of thanks. The hall was packed to capacity. The meeting concluded with the Prasad served in memory of Smt Indira Kamat.

*Forthcoming program:* Gokulashtami Mhantyo: A musical program on 27th Aug., 2010 at 3.00 p.m.

This was inadvertently left out in our June Issue - In the Vasantik Sammelan (April) Shantanu Shukla accompanied on the Tabla both Anjali Gangolli who played the Sitar and Dr. Leena Gangolli who presented light liliting music. He flawlessly matched the speed of the sitar with the tabla.

- Reported by Smita Mavinkurve

### ERRATUM

Please refer to the full page obituary announcement on page 44 of June 2010 issue of *Kanara Saraswat*. The name is Smt. Saraswathibai Gopalrao Padbidri (100) at Honavar. (25 July, 1911 - 10 Mau, 2010)

## CLASSIFIEDS

### MATRIMONIALS

**Alliance** invited for Chitrapur Saraswat girl, 27, 5'3", B. Tech. MNC Employed. Chitrapur Saraswat boy Engineer / M.B.A. Reply to Box No CL-3464, Kanara Saraswat Association, Mumbai – 400 007.

**Alliance** invited from boys 31-37 well qualified in USA for girl 30, B.E.M.S. settled in USA. Please reply manjiripushpa@yahoo.com

**Alliance** invited from CSB/GSB girls for Chitrapur Saraswat boy 30 years 5'8" B.E. working with reputed MNC in Mumbai. E-Mail:aditya0147@yahoo.com (CL-3476)

### BIRTH

**Baby Boy** Jeetesh to Anjani and Sanjay Amemba on 28<sup>th</sup> June, 2010 at Bangalore. Grandson to Geeta and Rammohan K. Amemba and Shyamala and Vinod B. Koppikar.

### ACKNOWLEDGEMENTS

**Shibani** (nee Ullal) and Dnyanesh Shrikant Nagarkatty thank all their relatives and friends for their presence and blessings on their wedding on 26<sup>th</sup> June, 2010 at Mumbai. Please treat this as personal acknowledgement. (R-2167)

**Smt. Shobha** and Ravishankar Ulpe and Smt. Archana Chakraborty thank all friends relatives and well-wishers, for their gracious presence and blessings on the occasion of the wedding and reception of Rajiv and Ellora on 21<sup>st</sup> May, 2010 at Bangalore. Kindly treat this as personal acknowledgement. (R-2200)

### PROPERTY

**Wanted** existing independent house with garden area or plot with surrounding greenery either in South or North Kanara, Hubli-Dharwad, Mysore. Please contact 09916832085 or vdanath@gmail.com. (CL-3473)

### PUROHIT

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

## DOMESTIC TIDINGS

### BIRTHS

We welcome the following new arrivals:

2009

Dec 31 : A son (atman) to Daya (Koppikar) and Ganesh Bale at New Jersey.

2010

Apr 02 : A daughter (Aashna) to Sushma (nee Gersappa) and Ajay Adur at Lyndhurst, New Jersey, USA.

Jan 21 : A daughter (Mira Sharda) to Anjali (nee Shiralkar) and Aditya Kalle of Mountain View

CA, USA. (Date was inadvertently printed as June 21, in the last issue)

May 29 : A daughter (Preeti) to Deepa and Vijay Dhareshwar at Muddidri.

June 10 : A daughter (Anantika) to Sampada (nee Basrur) and Amit Ramesh Pandit at Dorking UK.

June 14 : A daughter (Kaavyaa) to Juee (nee Kulkarni) and Ankush Ajit Gokarn at Nagpur.

June 28 : A son (Jeetesh) to Anjani and Sanjay Rammohan Amemba at Bangalore.

### THREAD CEREMONIES

We bless the following batu:

May 30 : Anvay Abhijit Kundapur at Karla.

### MARRIAGES

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

May 16 : Anita Jayant Kalyanpur with Amit Suresh Burde at Borivali, Mumbai.

May 21 : Ellora Chakraborty with Rajiv Ulpe at Bangalore.

June 1 : Anisha Gurunandan Nalkur with Nitin Chandraprakash Nyati at Mumbai.

June 3 : Aparna Sumit Roy with Kartik Nitin Trasi at Florida, Orlando.

June 26 : Shibani Gurunandan Ullal with Dnyanesh Shrikant Nagarkatty at Mumbai.

### OBITUARIES

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

May 15 : Geeta Pandurang Mayekar (nee Durga Hattangdi) at Goregaon (E), Mumbai.

May 25 : Ugrankar Shyamsunder Ratnakar (77) at Mumbai.

June 10 : Harite Prabhakar (Pabbi) V. (78) Mumbai.

June 17 : Aidoor Sanjay Shivanand of Mahim at Lagos (Africa).

June 20 : Kumta Ramesh Baburao (82) at Chinchwad, Pune.

June 22 : Anuradha (Shalan) Dilip Divgi (62) at Nashik.

June 22 : Nalini Ramdas Thaggarse (79) of Pune, at Madgaon, Goa.

June 29 : Col. (Retd.) Dr. Dhareshwar Ramesh Rao (92) at Porvorim, Goa.

July 2 : Chandavarkar Anant Bhavanishankar (67) Ex Prabhadevi at Nashik.

July 3 : Mangalore Manohar Rao at Andheri (E), Mumbai.

July 4 : Masur Padmanabh (Maruti) Vithal (90) at Pune.

July 6 : Balsekar Gopalrao Dattatraya (87) at Vile Parle, Mumbai.

July 8 : Tijoriwala Ashwin (68) at Mumbai.

July 9 : Mayah Suresh Balse at Bangalore.

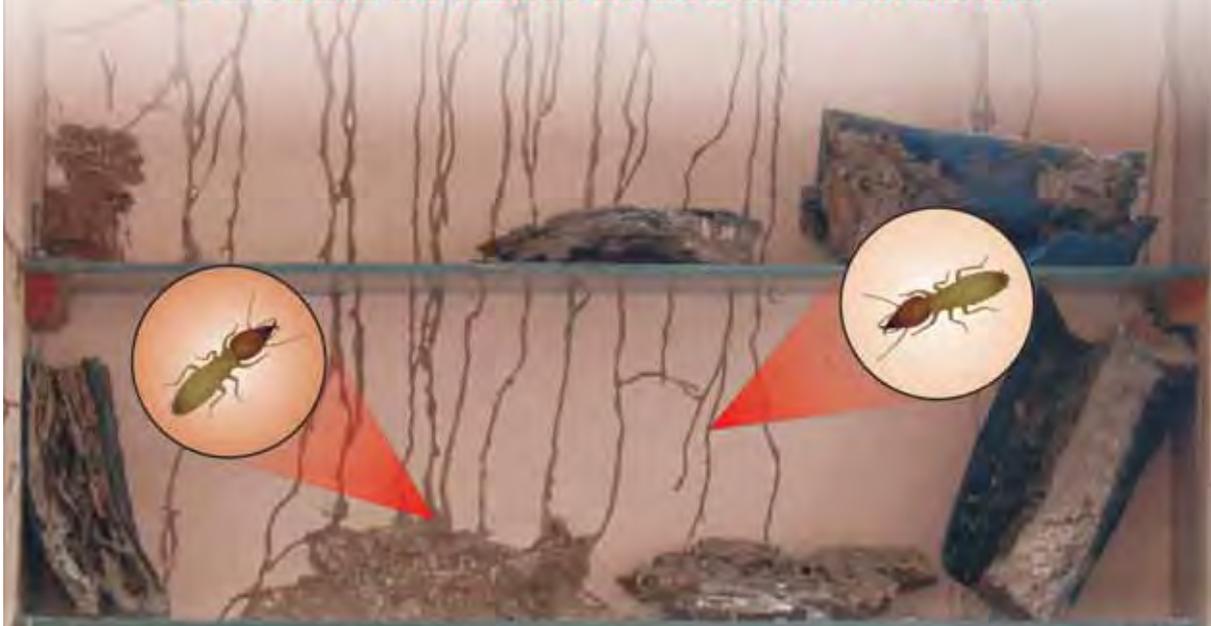
July 10 : Suvarna Kumta (nee Benegal) (83) at Hyderabad.

July 11 : Shukla Shankaranand Chandrashekhar (67) of Shirali at Shirali.

July 11 : Kamala Narayan Mankikar (94) at Chembur, Mumbai.

July 16 : Seema Anand Shibad at Mumbai.

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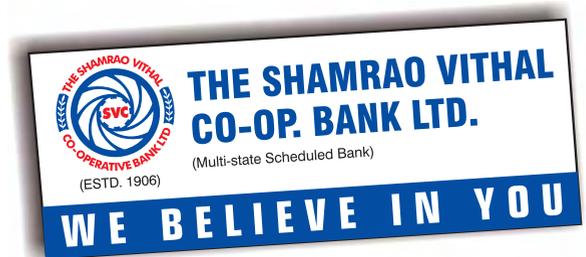
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