



A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

Vol. 91, No. 9, SEPTEMBER 2010 | Rs. 20 /-



**Pandit Nityanand Haldipur
at Bangladesh**



**With Mrs. Dipu Moni, Minister of
Foreign Affairs, Bangladesh**



**(l to r) Mr. Tawfir Nawaz,
Mr. Tawfique Nawaz, Mrs. Dipu Moni &
Pandit Nityanand Haldipur**



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Kanara Saraswat

A Monthly Magazine of the
Kanara Saraswat Association
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Vol. 91, No.9, September 2010

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Articles for Special Deepavali Issue

We invite articles for our special Deepavali Issue. The articles can range from biographies, anecdotes, incidents, environment, health care, education, humour, sports, poems etc. The last date for receiving the articles will be 10th October, 2010. The article should not be more than 700-750 words and may be sent by email.

Editorial Committee

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

DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donors:

CENTENARY FUND

Geeta Shekhar Naphade	Rs. 51,000/-
J.K. Rao	Rs.1,00,000/-
Dr. Harish Kodial	Rs. 55,000/-
Gurudas V. Masurkar	Rs.4,00,000/-

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Dr. Krishnanand Hattangady	Rs. 5,000/-
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Lalita U. Kumta	Rs. 40,000/-
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Prakash P. Upponi	Rs. 11,000/-
(In Memory of parents Prabhakar and Rajani (Shanti) P. Upponi)	

NOTICE OF THE 98TH ANNUAL GENERAL MEETING OF THE KANARA SARASWAT ASSOCIATION (REGD)

Notice is hereby given that the 98th Annual General Meeting of the Kanara Saraswat Association will be held on Sunday 26th September 2010 at 10.00 a.m. in Shrimat Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400 007 to transact the following business:

1. Reading of the notice convening the meeting
2. Confirmation of the minutes of the 97th Annual General Meeting
3. Adoption of the Committee's Report and Audited Statement of Accounts for the year ended 31st March 2010.
4. Election of President and Vice-President for the year 2010-2011.
5. Amendment of Clause 3(d), 4(b), 4(e), 4(f), 4(g).7.8(b) 9(b) 31(c) & 32(b).
6. KSA Building
7. Declaration of the results of the elected 3 members on the Managing Committee.
8. Election of Honorary Auditors for the year 2010-2011
9. Election of Statutory Auditors for the year 2010 – 2011.
10. Any other business that may be brought forward before the Managing Committee with the consent of at least 2/3 of the members as laid down in Rule No 36.

Note: Members desiring to bring forward any questions are requested to give notice of the same in writing to the Hon. Secretary at least 3 days before the Meeting. The Annual Report and the Statement of Accounts for the year ended 31st March 2010 will not be published in the "Kanara Saraswat" in view of the objection raised by the Postal Authorities. Copies of the Report with the Statement of the Accounts will be posted separately.

By order of the Managing Committee
Shivshankar D. Murdeshwar
Hon.Secretary

Mumbai 400 007
7th August, 2010

KSA HEALTH CENTRE

In our continuing quest to provide good quality / low cost medical care to our members, KSA Health Centre will arrange to supply oncology drugs (used for chemotherapy) at highly discounted rates. Affected members are requested to contact Manager, KSA for their requirement with a photocopy of a prescription. The Medicines will be collected by the Health Centre on behalf of the patients and given to them on cash payment.

A nominal one-time Registration Fee of Rs. 100/- will be charged towards administration costs.

Names of the patients will be kept confidential.

Though this facility is only for cancer drugs for a start, we may extend it for other medicines as well, if it becomes popular.

Dr. P S Mavinkurve
Hon Secretary, Health Centre, KSA



From the President's Desk

(Speech delivered by our President, Dr. Harish Kodial on the Independence Day in Talmakiwadi after flag hoisting)

Dear friends,

Every time we celebrate Independence Day, we are reminded of the valiant and selfless efforts of our freedom fighters. However, it is also important to consider Independence from a different perspective. While Independence means that we are no longer under some other country's rule, perhaps, we can only consider ourselves truly 'independent' when we have achieved the following:

When our country's borders are secure and we no longer fear the possibility of terrorist attacks on our soil. When Freedom of Speech is exercised judiciously, by an upright and courageous media, instead of the kind of media that is forced to kowtow to the powerful and wealthy. When the Law is respected and followed, ensuring safety for one and all. When Discrimination on the basis of caste, creed, religion or financial status no longer exists in Society. When Education, Housing , Food and Employment is within the reach of even the poorest of the poor. When every senior citizen is able to lead his life safely, and with dignity. When a woman is given her due respect and place in society, with the same privileges that are available to a man. When corruption is weeded out, in all forms, in every aspect of our lives. The list could go on...

On the bright side, the above wish list may not be entirely unachievable.

The Gramin Rojgar Hami Yojana will ensure employment to many people. Free education is already available to all those under the age of 14 years, and up to 12th standard for girls. Plans like the Green revolution and White Revolution will increase food and milk production respectively, in an attempt to meet the demands of the nation. Probably our greatest development has been in the field of Software and Information Technology, with Indians surging ahead of the other countries in this field. Our Defence Forces are quite literally, a force to reckon with, for we have the capability of deterring the strongest threats possible. Our economic growth is commendable with a concurrent increase in per capita income. The Media is now less restrained and almost every other day, we hear of some scam being exposed. The Right to Information Act has ensured some form of accountability in the working of the Government.

We have a long way to go before we achieve the goals our forefathers have set for us. In this venture, we could borrow a leaf out of a book from the Far East. The Japanese have a term called 'kaizen' which means 'continuous improvement upon the existing self.' Incorporating this concept into our development would certainly go a long way in realizing our goals.

With that, I wish to convey my heartfelt wishes to all of you on this Independence Day.

Jai Hind!

Dr. Harish Kodial

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Grandchildren : Kavita, Nikhil and Rohit

and

Shanta and Gowri Mallapur



***Manohar Arur and Saroj Arur
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52 years of wedded life together***

on 20th August 2010

on this happy occasion

we pray to Lord Bhavanishankara

for a beautiful life ahead filled with joy and peace.

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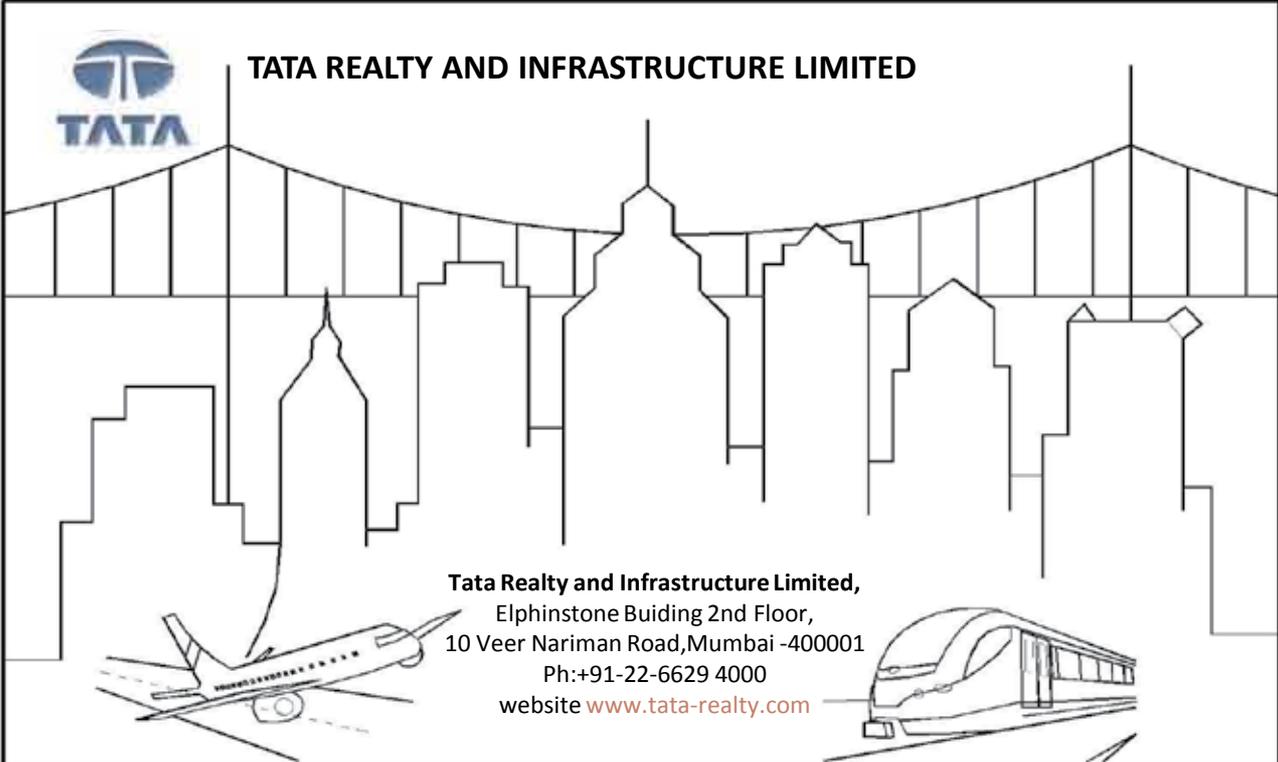
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The illustration features a stylized city skyline with various building shapes. In the bottom left, there is a line drawing of an airplane, and in the bottom right, there is a line drawing of a high-speed train. The Tata logo is positioned in the top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





Letters to the Editor

Dear Editor: This refers to the article ‘**Education System—Is It Really So ...Bad?**’ in the July 2010 issue written by Archana Hemmady. It was mentioned that in CBSE exams, the child has an option of “examination on demand” and can attempt the X Std. exam five times in one year and his/her “best marks” will be taken as final. I, being a student of X Std. CBSE, would like to tell that this is not at all the true scenario. They have the option of opting boards but just for one time. And even if they do not opt for boards, they have to give the school examinations which are usually more tough than the boards. CBSE is following CCE (continuous and comprehensive evaluation) pattern which covers all aspects of a student’s development. Earlier, it was just like bookworms - mug up everything and vomit it out on the answer paper. But now, along with doing well in the exams, one has to be interactive in class, answer the questions raised by teachers, complete the projects and assignments and plus participate in the extra-curricular activities. Out of all these, our teachers are to give us internal marks which has a weightage of 40%. In such a case partiality is likely to take place, some “oversmart” students can easily butter the teacher and gain marks. But what about the students who do not like to butter the teacher and are introverts? And Even after doing all this work, the one who gets 92% and the one who gets 98% get the same grade. With such a pattern .can we students actually enjoy? Obviously not! I personally feel that in the name of “de-stressing”, they are actually stressing us more.

By Sujal Kabad (sujal_kabad@yahoo.co.in)

Dear Editor: Though every issue of the KS magazine has been offering good articles for its readers, the July 2010 issue had a special appeal, in that it carried a thought provoking message from the President, Dr. Harish Kodial, about the undue importance that our society gives to academic brilliance. He has truly brought out the fact that topping exams does not

guarantee future.

The article “**Education System – is it really so bad?**” by Ms. Archana Hemmady was truly a well-written counter-view on the same subject, which spoke about what’s wrong with encouraging competitiveness? Our educational institutes teach children every subject in the prescribed syllabus, but stop short of teaching young minds how to stop competing with others and begin competing with oneself over time! Improving one’s own performance is a better strategy, rather than competing with others in your class or school. Even the first-ranked student in a school of moderate standing finds great deal of difficulty in getting admission into a top-class college! That is why we read about students committing suicides in spite of getting high percentages – they still don’t make it to their dream colleges or preferred courses and consider themselves as failures. Sadly, our institutions do not teach our young ones how to cope with failure – nor does it train them on how to set realistic achievable goals!

Turning to the question that Archana has posed us, about what’s wrong with education, I would like to point out a few of the concerns that come to my mind. Firstly, schools do not have any plan for sensitive handling of weaker students, except to expel failed students to achieve 100% success rate for the school’s performance. There is no Plan B here. Secondly, there is too much experimentation happening in the field of education in every aspect of education, be it the syllabus, the format of the examination, the method of admissions to courses, and so on. Students are made guinea pigs. Worse the results of their experiments are not made available to any of the lay public! Thirdly, the manner in which educational boards and universities are functioning is deteriorating rapidly. Exams get postponed because of question papers not printed, wrong papers distributed, rumours about paper leaks – just about any mishap that one can think of.

Matters are not going to change until authorities running the educational institutes become more sensitive to student’s anxieties and treat them like their customers. Surely these young students deserve a lot

better educational system. I would like to conclude with my admiration for the great job that teachers are doing in our country, without much recognition - and in spite of the raw deal they are handed out in the form of comparatively less and delayed salaries. But for them, the scales would have been tilted just one way - you know which!

Gopinath Mavinkurve, Mumbai

Dear Editor: In the past couple of months there has been a lot of discussion in the KS on **body donation, eye donation etc.** I would like to relate a recent experience.

Recently my father aged 93 passed away. Though he was so aged he had been in good health and had good eyesight and keen mental faculties. After his death I and my sister (his immediate family) inquired with the hospital authorities whether we could donate his eyes. However we were informed that as he himself had not pledged that he would donate his eyes after his death the desired donation was not possible.

I would like to know whether this is really so. If the immediate family wishes to make such a donation can they not do so?

Dipti Karnad, Chennai.

Dear Editor: In the review of the book **“The Benegal Brothers: The story of a family and its times 1864-1975”** by Anu Gokarn, the reviewer only mentions that Narasing Rau’s remarkable knowledge of Constitutional Law was instrumental in his role in drafting the Indian Constitution. Actually Narasing Rau in his capacity as Secretary-General of the Constituent Assembly prepared the draft Constitution. Dr. B.R. Ambedkar was in charge of finalising the draft Constitution but he was given the designation as “Chairman of the Constitution Drafting Committee of the Constituent Assembly” which gives the impression as if he has drafted the Constitution which is not correct. It is said when Union of Burma wanted a Constitution it was Narasing Rau who was invited not Dr. B. R. Ambedkar. If Dr. Ambedkar was the architect of the Indian Constitution it should have

been Dr. Ambedkar who should have been invited not Narasing Rau. Another unknown fact: When China attacked Tibet in 1950, Tibet complained to the United Nations. The way India behaved in the U.N. surprised many countries as this was an issue which concerned India the most but we behaved as if we were least concerned. Unfortunately that time India’s Permanent Representative to the U.N. was Narasing Rau but he is not to be blamed (though a Frenchman from Pondicherry, Claude Arpi in his book “The Fate of Tibet” puts onus on him without knowing facts). What stand a country takes is not decided by an individual but by HQ. At that time we had no Foreign Minister. Jawaharlal Nehru was the Prime Minister and External Affairs Minister also and he was taking all the major decisions.

C.A. Kallianpur, Bandra, Mumbai

Dear Editor: Thank you for the superb review of **“Burma to Japan with Azad Hind”** in the August 2010 issue of Kanara Saraswat. This is one of those rare autobiographies where the author’s humility and modesty shows up in the fact that there is very little of “I” and much more of the events that overtook him and others. “Benny”, as he was affectionately known in the Air Force, was a legend in his own life-time. His seniors had a lot of respect for his professionalism and his juniors worshipped him. And personally he was a lovable.

May I also add that the picture on the dust jacket of the book, which portrays the persona of a determined Ramesh Benegal, was designed by a well-known journalist Shiv Arur, a Bhanap.

Asha Vombatkere, Mysore

Dear Editor: Please convey my congratulations to Ms. Aruna Rao, for the beautiful Haiku in Konkani. I have always enjoyed Haiku in English, but had never imagined that one could write **Haiku in Konkani!** I liked all of her haiku, but the one which says that “a flower that knows that it has to wilt soon, still blooms” really takes the cake!

Vasant Kalbag, Vile Parle

PANDIT NITYANAND HALDIPUR : FLAUTIST PAR EXCELLENCE

Pandit Nityanand Haldipur is a distinguished member of the Chitrapur Saraswat community and is ranked among the country's leading flautists. He had been invited in the last week of July to Bangladesh for a flute recital. Shruti Gokarn member of our Editorial Committee interviewed him about his trip to Bangladesh as well as about this journey as a musician.

Congratulations on your trip to Bangladesh. How did your trip to Bangladesh come about?

31st July was the 99th birth anniversary of late Shri Pannalal Ghosh, the eminent flute maestro. On this occasion a gentleman called Mr. Tawfique Nawaz from Bangladesh had organized a programme in order to honour Shri Pannalal Ghosh's memory. Mr. Nawaz's father, Mr. Amin-ur Rehman was a disciple of Shri Pannalal Ghosh. I had the good fortune to be invited to perform along with Tawfique and his son Tawkir at this function held at Dhaka. Tawfique's wife Mrs. Dipu Moni is the Minister of Foreign affairs of Bangla Desh. He and his son are the only artistes, who specialise in performing on a Grand Flute which is 42 inches in length.

How was your experience at Bangladesh?

Very good. From the moment I landed at the airport I received a very warm welcome. On the 30th I played at the Indian High Commission and on the 31st at the Pararashtra Bhavan in Dhaka.

Who initiated you into the art of playing the flute?

My father was my first guru. He was a disciple of Shri Pannalal Ghosh. In fact as a child I had the privilege of interacting with the great man himself when I used to go along with my father to Shri Ghosh's place at Malad. I still cherish the flute that he had gifted me in my childhood. I was lucky enough to learn some palte and aalaps from him. So when I went to Bangladesh I specially played the raga Deepavali which is Shri Ghosh's composition.

Under whose guidance did you take further training?

For a while after the death of Shri Ghosh my training was discontinued. But then I was blessed to get a great artist like Shri Chidanand Nagarkar as my guru. From him I learnt to play the flute in the gayaki ang. I remember how people living in and around his residence would wait for me to go to his place to learn, because in order to teach me he would sing himself and that would be a treat to the listeners waiting outside the house.

In the year 1969 I met my guru Shri Devendra Murdeshwar who greatly influenced me as a flautist. Under his able guidance I perfected my technique. In fact at that time I was suffering from facial paralysis and in spite of that he agreed to teach me. Then fortune favoured me again with one of the stalwarts from the field of Indian classical music as my guru- Padma Bhushan Smt. Annapurna Devi, the daughter of Ustad Allaaddin Khansaheb (Baba). I really consider myself to be lucky to be counted among her disciples. Under her tutelage my music acquired depth, maturity and a new dimension. Over the years I have continued to train under her and am doing so even now. All my gurus, right from my father to Smt. Annapurna Devi have played a great role in shaping me as an individual and as an artist.

You told us that you suffered from facial paralysis. Did that hinder you in any way in your pursuit of music?

It was difficult initially. But I have managed to modify my way of playing the flute and so I can play the flute like any other artist.

Coming back to your experience at Bangladesh, how popular is Hindustani classical music there?



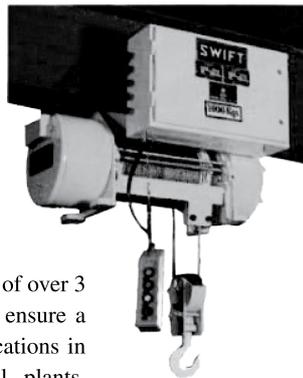
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They are very proud of their heritage of Hindustani classical music. Ravindra Sangeet is also popular there. I had gone to Shivpur which is Baba Allaudin's village. He was the guru of my gurus. There a college has been built in Baba Allaudin's memory. When we visited Shivpur all the students from the college had gathered to greet us. We were welcomed with loud cries of swagatam and with floral showers. The people of Bangladesh are very proud of Baba Allaudin Khan and his musical heritage.

I also noticed that the audience there is a discerning audience. I had been told by my guru Smt. Annapurna Devi that the traditional style of playing and singing is highly appreciated there. This piece of advice held me in good stead there.

Other than Bangladesh which other places have you visited for your performances? How well is Indian classical music received outside India?

I have been to places such as Iran, France, Tokyo, and Amsterdam. Our music is received very well outside India. Especially in France I noticed that there are very good listeners, probably because of the influence of the Drupad Dhamar movement there.

Within India itself what changes have you noticed in the rendering and reception of Hindustani classical music?

A tremendous change. Especially in instrumental music the tendency is to show off and to please the audience. Artists often fall for the attraction of gimmicks and tend to play to the gallery. What happens in this process is they end up compromising on the purity of the composition that they are rendering.

Whereas what I find is, in Carnatic music they have still managed to maintain the sanctity of traditional styles of playing and singing.

You spoke about playing to the gallery. In that context, what do you think about today's reality music shows?

People participating in these shows don't realize that what they are getting is fifteen minutes of fame. Specially today's youth and children tend to equate

music with the world of glamour. Parents also push their children to participate in these events because it has become fashionable to do so.

How can we ensure that the heritage of classical music is kept alive?

Only parents can make sure that this happens. If they themselves appreciate classical music, listen to it and encourage their children to learn it, children will also enjoy it and appreciate it.

You have played your part in making classical music popular through your programme on All India Radio. Tell us about that programme.

The programme was called swar maitreyya. Actually there was a directive from our Delhi office that each radio station was required to put up a programme to popularize classical music. Nobody was prepared to take up that responsibility. So when the deadline approached it was pushed onto me. I carried out this responsibility with help from my colleague, Chandrashekhar Vaze. The programme began with something as basic as how many swaras are there and went on to cover topics such as various styles of singing, ragas and gharanas. Initially I had conceptualized it for four episodes only but it got so popular that I had to distribute that content over 13 episodes.

Tell us something more about your career at All India Radio.

I joined AIR as a flautist but eventually I took over the responsibility of recording and then finally the bigger responsibility of planning and scheduling. Working at AIR has been a great learning experience. In the course of my career there, I have had the opportunity to meet and interact with many artists, to listen to varied ragas and to gain knowledge about different gharanas.

Have you yet donned the role of a guru?

Yes. I do teach music to students but I do so without charging them anything. I know that it is said that we don't value whatever we get free of charge but none of my gurus ever charged me and I want to carry that tradition forward.

Does classical music get the patronage that it used to get earlier?

It is very sad that it does not enjoy the patronage that it used to at one time. The reason is, today sponsors feel that they don't get sufficient monetary returns from investing in a classical music programme. Classical music is slowly losing the status it enjoyed. In fact if we look within our own community we see this. There was time when there so many well known bhanap singers but that number has dwindled over the years.

Finally, could you tell us what is the most important quality required to be a good musician?

Music is a Sadhana. In fact here I would like to give the example of my guru, Shri Pannalal Ghosh. When his daughter died he felt a sort of vairagya coming on. So he went to his spiritual guru, Swami Birajananand. He told him to immerse himself in music as, music itself is a sadhana. A true artist immerses himself/herself in the pursuit of this sadhana. My present Guru, Guru Maa Annapurna Devi is the

greatest example of this sadhana. She has remained a recluse and without any desire for name and fame she continues to do her sadhana intensely – without any desires or expectations. She is the most respected and adored musician of our era.

Thank you so much for sparing your time and for sharing your experiences with us.

BOOKS EXHIBITION

KSA has very valuable books on various subjects viz, Religion, Biographies, Philosophy, Economics, General Knowledge etc. We are arranging an exhibition of these books at Shrimat Anandashram Hall, (KSA Building) from 13th to 19th September 2010. All book lovers are invited.

The books will be offered to those who are genuinely interested.

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EDUCATION SYSTEM- Is there a Total Solution.

RAMANANDA BELLARE, BANGALORE

No two persons can agree totally on a solution to the problems faced in Education. Studying, Standards, Achievements mean different things to different people. Formal education is only to open up the mind and prepare a foundation for the future. Many of the subjects taught in the lower classes are meant to teach us about our Culture, History, Environment (Geography), Morals etc. This is in addition to Subjects like English, Regional language and National language Hindi., special languages like Sanskrit and French, German are also taught. Whether we use whatever we have learnt is up to the individual.

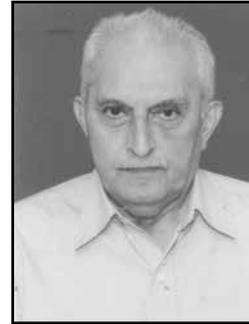
Learning is different from Exams, Tests or Assessments. In our younger days (over 60 years back), different schools taught differently. Some Schools concentrated only on Academics, some schools aimed for all round development; many well known Private Schools were in the second category.

Many Changes have been brought about in our Education system. It is very difficult to say whether old system was better or the present is better. Both have their limitations, advantages and disadvantages. Earlier system relied more on annual exams, which allowed for last minute mugging and sometimes brilliant students did not fare well due to illness or nervousness. The present system which is now being followed in CBSE Schools is based on continuous study and project work and continuous appraisals. The parents have to meet the teachers once in a quarter, when the teachers point out weaknesses if any. This makes both students and their parents alert. Motivation should come from the parents and nurturing from the teachers. Discipline has to be inculcated right from the beginning and parents themselves have to be disciplined and should be role models to their children..

It is very important to identify the special gifts in children and give encouragement. At the same time if there are any deficiencies they should be diagnosed

in time and corrective action taken in time. Children react to criticism in different ways; some may fall into depression and may even commit suicide; some take it as a challenge to shine to prove you wrong. Students have committed suicide even before they watched the Movie "3 Idiots". I have watched the movie, and the message there is clear. It says Study for the sake of Knowledge and not for passing the exams This is exactly what my father taught me.. It also conveys to teachers and professors "Recognize the special talents and do not go only by the Rule book". If only teachers had the say, where would Thomas Alva Edison and Henry Ford be today. The need of the day is Indian Basic Knowledge and Western Specialisation. This is where our Children are shining in USA and other Western countries.

Time moves on but memories never fade
You will always be there in our hearts
In ever loving memory of



Shri Ashvin Tijoriwala

Left for his celestial abode
On July 8, 2010

May his soul rest in peace

Missing you every second:

Wife: Vidya Tijoriwala (nee Kagal)

Mother in Law: Sumitra Kagal

Children: Jairaj, Nimish, Sheetal

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The Greenhouse

SAVITRI BABULKAR, SANTACRUZ, MUMBAI

The train was slowing down at Manjeshwar; grandpa's delightful village where I was raised. The sight of trees, brooks and waving fields reduced my age by half – mentally, I mean. Chronologically I was still forty, with a brand new pair of reading glasses that kept sliding off my nose.

As the train touched the platform, I sighted Nalini Adiga, my 'function' friend – we used to meet at most College functions or weddings in Mangalore. She was an excellent dancer and I was an eager spectator- and we soon became friends. It was a joy to see Nalini after twenty long years. She hadn't changed one bit. In fact, she didn't look a day over twenty-five. A bright smile lit up her eyes when I waved.

"Hey, it's been twenty long years, isn't it? I say, you haven't changed one bit. Why, you don't look a day over twenty-five!" she said, stealing my lines, word for word. I introduced my husband Ramesh and she invited us to lunch that Saturday.

I was a little apprehensive. She had married Narsimha Shenoy, reputed to be a recluse. Despite growing up in the same village, I had no clue what he looked like. My own husband was basically quiet, except when he met someone from the Army or the Masonic Lodge. Would the menfolk get on? Worse, would they frown on us, 'girls', if we talked of 'old times' and dissolved into giggles every five minutes?

.....

We arrived at their quaint sprawling tile-roofed bungalow, sitting in a lush green compound. Nalini said they lived on the first floor with direct access from the outside. Going up the thirteen odd steps, we walked right into what looked like a plush Mumbai flat. The door was wide open, and Nalini sprang up from the sofa with a beaming smile. Her husband quickly put away the newspaper and nodded as she introduced us.

"Narsimha refuses to believe that clothes have been stolen from your clothesline here. He still lives in the past when thefts were unknown in Manjeshwar.

The front door is always left open. And the keys are left dangling from keyholes on almirahs. Some day, when the house is burgled, he'll regret it," she said, throwing a mock-severe glance at Narsimha.

"There'll be no thefts here, believe me. I can't find my own shirt, most times. How will the poor thief find it?" We all collapsed into laughter. Phew, the ice was broken! Nalini and I walked towards the tempting aroma of the Manchurian Chicken she had made.

She confessed that Narsimha was crazy about horticulture to the exclusion of all else. As if on cue, Narsimha graciously invited Ramesh and me to view his cacti collection in their huge terrace-balcony. I pulled Nalini by the hand, but she declined, laughing, "Oh, I'm not allowed to trespass. Says his cacti are highly sensitive to my 'vibrations' and might wilt in my presence!" We walked into a virtual greenhouse, protected with tough cellophane walls-and-ceiling, a ruler fixed in each pot to record their growth-rate.

Nalini explained that he won prizes at the Cunoor Flower Show every year. "He even brings back new varieties for his collection. I recall a time when the boys and I had to return by train so he could accommodate his precious cacti in the car!"

After the delicious lunch, we relaxed awhile before getting up to leave. As we parted, Narsimha told us not to worry about burglars. "We forget to switch off the lights at night so the thieves think we're wide awake upstairs. They'll scramble in through the downstairs windows and try to open the heavy combination lock on my grandfather's 'safe'. When the lock finally yields at daybreak, they'll be totally exhausted. And what will they find? Ancient tins of Ovaltine with the hardened powder sticking to the bottom!"

We needn't have feared the 'recluse' after all. Nalini's humour had rubbed off on him!



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Saint RamaVallabhdās Chamatkāri Tikā

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Saint RamaVallabhdas' 400th anniversary is celebrated this year. His songs on ShriKrishna Jayanti are recited at Mallapur Avadi Math and many other places in India and abroad. His work Chamatkari Tika was reprinted in 2003. Since the book is too vast to comment upon in a few lines, we offer here a taste of the saint's style from his commentary on the short fifteenth Chapter of the Bhagavad Gita. RamaVallabhdas says this Chapter is "गुळाचा गूळ" or the sweetest of the sweet.

RamaVallabhdas says in the fifteenth Chapter that differences fall away by remembering ShriKrishna, the Supreme Self, equally everywhere. There is nothing else in the world except the Supreme Self. There is no duality of any kind. Thus welcoming everyone with great respect and a heart full of love is the worship of the Supreme Self. The spear of Ego breaks and worldliness is rooted out. The Supreme Self draws the seeker in. Any other knowledge is just to get recognition from people and only for show.

RamaVallabhdas gives several reasons for writing this commentary. One reason is that there are so many commentaries written by different people with their own agendas. For instance, some say the Gita describes Karma Yoga as the yoga that subdues all other yogas. Some say Jnana Yoga is the best. But RamaVallabhdas says by reading such commentaries people would get deluded about the original message of the Gita and the Gita would lose its greatness. Another reason is that he just wants to write a simple explanation at the inspiration of his Guru Lakshmidhar Das. For the reader, the Chamatkari Tika is the book which miraculously reveals the hidden meaning of the Gita. The word Chamatkar means a miracle.

The fifteenth Chapter starts with the Lord saying,

ऊर्ध्वं मूलमधःशाखमप्वत्थं प्राहुरव्ययम् ।
छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

RamaVallabhdas comments: O Arjuna! The obstacle in attaining Me is this vast tree with its roots above and foliage below. It is Ashvattha. Here 'A' means no, 'Shva' means dawn or moment and 'Ttha' means exists. It is born out of Maya from the Divine Desire to create this world. It is constantly changing so fast that it does not even last even a moment. Leaves are needed to sustain a tree. Its leaves are the truths described in the Veda mantras. Its roots are above in the Brahman, which is eternal, so even though the Ashvattha does not last even a moment, it looks eternal.

We have a friend named Nalini Nadkarni. She is called the Queen of Canopy Research and does research in the rain forests of Costa Rica and Washington State, USA. She says the canopies of the trees in a forest are so different that from the ground no one can get an idea of the animal kingdom residing there. Here in this world we are also doing a similar canopy research and are amazed or entangled in the animal kingdom existing here. We have no idea what is at the Root level. This vast tree is outside us as well inside us entangled with our sense perceptions, mind and intellect. The foliage is everywhere, above and below, rooted in the three Gunas and desires of sense pleasures. We cannot deny it since we feel responsibility toward our parents, children and other fellow beings. We have responsibilities with our work and chores. What is needed is practicing forgiveness and anger management – do not get angry at anything. RamaVallabhdas says there are three main desires: Worldly attainment, progeny, and wealth. But do not be afraid, this tree of desires can be uprooted by the sword of detachment. Make sure that the sword is sharpened on the stone of shravana, manana and nididhyasana – Listening to the Saints' words, reflecting over them and imbibing them – bringing them into practice. Saints teach

us how to remain detached while managing all our chores. They say let whatever you have to enjoy in terms of worldly pleasures come due to prarabdha; there is no need to struggle for it.

In Verses 1 through 11 RamaVallabhdas describes why the Supreme Self state is important and how one attains it. That state of the greatest bliss once attained is never lost. That Supreme Self is within all of us in the heart. How does one attain it? One attains it by practicing non-egotism, detachment, focusing on the Self with mind and intellect, following the Guru's directions and by making efforts to go beyond the duality of pain and pleasure. That state cannot be shown by the sun, moon, or wind, but once attained one cannot lose it. That state takes the group of seventeen, consisting of five senses of perception – hearing, seeing, smelling, tasting, and touching, five senses of action – speech, locomotion, grasping, excretion and procreation, five types of prāṇas or life force – prāṇa, apāna, vyān, udān and samān, mind and intellect, and travels from one body into another. If we sit quietly and pay attention to our breathing, we can experience that Supreme Self. That Supreme Self makes the sense organs of the body perform their functions and it so happens that we pay attention to the play of senses, get caught in them and forget the source. Only when one becomes aware of the source, can one become detached. Without detachment even scholars repeat words of philosophy like parrots – without knowing what they actually mean. But by steadfast spiritual practices of shravana, manana and nididhyasan one definitely gets detached and can uproot the tree of worldliness.

In the second part, verses 12 to 20, RamaVallabhdas first praises the wise poet saints who have first attained the Supreme Self and then described their experiences. They teach us how to proceed. In these verses, the Lord describes that from the Supreme Self, the sun, moon and fire get their light, the earth gets its power of supporting the entire animate and inanimate creation, the plants and medicines get their juices. The Supreme Self becomes the digestive fire, Vaiśvānar, in animals. The Lord says

that the digestive fire digests the four kinds of food. RamaVallabhdas explains them – first type is Peya – like milk, ghee, water that is to be sipped from a cup; the second is Lehya – lapped up like Kadhi, sambhar, eating with spoon, third is to be Choshya - sucked like a mango, berry, etc. where you have to discard some seed or peel, and the fourth is Kh;dya – chewed or eaten with teeth like roti, vada, bread, etc.

RamaVallabhdas goes on to say that food can become the cause of increasing the ego. For instance, somebody says I only eat fruits, I only drink Ganges water, somebody says I don't eat onions. Such claims can increase one's pride. Instead, just remain natural, understand who digests the food, focus on the Lord with devotion, run your life without any regard to praise or blame, or not finding faults of others. Then you will reach Him.

The Lord says, "By residing in their hearts, I create memory, intellect and their loss. Know that the knowledge of Vedas is Me, the knowable – Vedyā is Me, the knower or creator of the Vedas is also Me. The source of all knowledge is Me." RamaVallabhdas says the next three verses are the most important verses of the Chapter:

द्राविमौ पुरुषौ लोके, क्षरञ्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि, कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are two types of Purushas, or beings in the world, one perishable and the other imperishable. Perishable are all creatures and Imperishable (jeeva) is that which resides in them.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

There is a third called Supreme Purusha, Being, the Highest Self, the indestructible Lord,

Who pervades and sustains the three worlds. Even though everything happens due to the Highest Self, It does not take any doership. It swallows both the perishable and imperishable. Then who can remain different from the Highest Self? It does not know "It is the Self," since there is nothing besides It. Just like the sun does not know darkness, the Supreme Self knows nothing else.

यस्मात्क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

As I transcend the Perishable and am even above

the Imperishable, therefore I am known in the world and in the Veda as 'Purushottam,' the Highest Purusha.

Arjuna, I am that Supreme Self, even though you might doubt because of my body. But remember, ghee – clarified butter whether it is solid or melted it is still ghee, likewise there is no trace of the world in me.

The poet Saint says, the next verse is the phala-shruti or benefit of this knowledge.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद् भजति मां सर्वभावेन भारत ॥१९ ॥

Whoever thinks about me like this, whoever is not even slightly deluded, and knows the Highest Self, that person is all-knowing and never worships anything else. It is the Guru, (remember here Shrikrishna is the Guru to Arjuna) who removes the fear of the world, and pacifies the mind.

Anyone who ignores the Guru, Shrikrishna – the

Highest Self, and worships lesser gods, is like a person standing at the banks of the Ganges and to quench his thirst digs a well in the sand.

The Lord concludes the Chapter by saying, "I have narrated to you, Arjuna, the most secret science. An intelligent person understands it and becomes accomplished in everything."

RamaVallabhdas summarizes the entire chapter, like all other chapters, by an arati:

Above is the root, below are the branches, individual beings not knowing get entangled in the world. Purushottam Yoga frees one by imparting knowledge. The false world appears to be true, does neither break nor burn, and becomes overwhelmed with grief. Shri RamaVallabhdas became diligent in repeating the name and went across the insurmountable delusion.

Heartiest Congratulations

Diamond Wedding Anniversary

MITHRA AND BHASKER KILPADI

28th July, 2010



Best Wishes From:

Leela & Krishnamohan, Nanditha, Arun and Kshma, Ajit and Debjani, Smita, Maya, Rahul, Harishankar and Ahalya Udiyavar

We Wish Usha (Nee Hirebet) And Dinkar Katre A Very Happy Golden Wedding Anniversary

This year has been a very special year for us. 10th April was our Amma and Papas 50th wedding anniversary. We visited our Family deity Mangesh temple in Goa on the 10th of April to obtain the blessings of our Kuldeva. 8th of July was Amma's 70th birthday. We celebrated both the occasions amidst our close relatives, friends and well wishers on the 11th July.

We began the celebration on the 11th July with an invocation to Lord Ganesha praying for his blessings on Dear Amma and Papa and each of us present here. On this occasion on behalf of their daughters Sujata and myself, Srilekha, I wish to share a few thoughts a few words about our dear Amma and papa.

"50 years ago on the 10th of April a bright young geologist working with Atomic Energy of India, Calcutta traveled to Udupi in South Kanara to get married. The shy bride was the eldest daughter of a respectable school teacher, having completed her high school and a Visharad degree in Hindi. Thus began the married life of both Amma and Papa.

Papa had a touring job based in Calcutta and had to be away for at least six months in a year. As a young daughter in law Amma took charge of the family of Father in law, Sister in law and Grand mother. She familiarized herself quickly to new surroundings, new habits, cooking life styles, learnt to speak Bengali.

Papa was busy building his career and facing challenges of an exciting job, postings to remote places in eastern and north eastern India.. With 2 young children to take care of Amma was busy holding fort almost single handedly in the volatile city of Calcutta under all situations like the Naxal fear, Indo China war blackouts, and major robbery in Calcutta.

Papa installed the value of hard work discipline integrity while Amma showered us with values of family, togetherness, moral and spiritual values and love for music, good judgment, hard work, courage honesty. Amma was always an embodiment of patience forgiveness and unconditional love. She has been quick to adapt to change and to rise to any demands.

After our marriage Papa and Amma settled in Baroda for a while and Amma had to shuttle between Bangalore Baroda and Mumbai for the arrival of her grand children Sandeep, Neha, Sachin and Tanisha.

After retirement, Papa found many avenues to channelise his hidden skill. From culinary to literary he tried his hands on all. He went on with the Katre family genealogy, writing articles, books on a variety of subjects ranging from religion to science, Vedas, addressing seminars and attending conferences. Papa was busy doing honorary work with the Katre family trust and the Dattaprasad Society work.

They both encouraged each other, began to learn Sanskrit attend spiritual discourse. Amma used her flair of languages and translated spiritual books from Marathi to Kannada. Amma and papa have a unique see saw relation and the love and mutual care peep out amongst the sparks and flare ups. Amma's patience and silence would firmly say it all without saying.

As we look back in our life we find ourselves wondering did we remember to thank you for all that you have done for us.

You have taught us to respect tradition and same time you have taught us to be liberal open minded and given us the wings encouraging us always. For many of these things we are thanking you now and hoping that you have known all along how very much you have been loved and appreciated

We pray Lord Bhavanishankar and GuruParampara for many more years of togetherness, good health, love, peace and joy. We thank you both for everything."

With lots of love

Sujata Katre Sashidhar

Srilekha Katre Goveas



The Story of a Smile

KUMUD NAYEL

A man visited the U.S. In one of the towns he visited, he was walking down a boulevard. Seeing a decorated confectioner's shop window he felt hungry and so he entered a 5 Star Hotel which was very next to the confectioners.

As he entered the foyer, he met a stranger, a total stranger, who bestowed on him the sweetest and most benign smile. The man felt so happy that half his hunger disappeared instantly.

He sat at the table and ordered a meal. However, the smile on the stranger's face had already filled him up with so much joy that he could eat only half of what he ordered. With his stomach more than full, he called the waiter, thanked him profusely for his services and tipped him 5 dollars while praising the excellent meal. It was really the smile that had flavoured his meal so much!

The waiter was so thrilled with this unbelievable 5-dollar tip that he ran to the employer and begged for a half day leave to celebrate this good fortune. As the waiter came out of the 5 Star Hotel, his pocket still warm with the 5 dollar bills, he saw a beggar holding a torn hat for a dole. The waiter, so thrilled with his tip, thanked God that today he could give something to the beggar. Out of his happiness, he put two dollars in the beggar's hat.

The beggar in his turn had never seen two-dollar bills ever together in his dole hat. He was effusively happy. He marched out on the pavement to celebrate the two-dollar dole. He said to himself, "Today I'll buy my own meal." He entered a restaurant and ate his meal with his own money. He saw another beggar on the pavement outside the restaurant. "Hey, there, come here and join me," he called out, quite thrilled to bits that for the first time he was not only buying himself a meal but also treating another beggar too to a meal. There's more fun in sharing your meal with someone than eating it all by yourself.

As the beggar came out of the restaurant he felt so happy with the whole world, he wished he could see

the whole world as happy as he was today.

It was evening by now and he was walking towards his hut when he saw a small puppy shivering in the cold of the evening. He picked up the puppy and entered his worn out hut. He tucked the puppy under his torn blanket and went to sleep.

In the middle of the night the hutments broke into a fire. Everyone was fast asleep but the pup smelt the smoke and started barking. The tiny bark of the puppy in that crackling fire woke up the beggar who in turn woke the entire hutment. The entire hutment was burnt down but not a single soul lost his life.

Many, many years later a small boy who lived in one of the huts became the President of the United States.

On his very first day after he was elected, a pressman asked him "Sir, how is it you have become the President of U.S.A?"

The President of the greatest and most prosperous country admitted it was a simple smile from one stranger to another stranger which today had made him the President of his country.

He explained, it was that smile to the stranger, which gave 5 dollar tip to the waiter, the waiter doled out two dollars to the beggar who in turn was so exhilarated, he brought home a shivering puppy. This puppy with his single yelping bark saved an entire burning hutment from losing a single life. That night, said the President, a small boy ran out of one burning hutment. "Today that boy is the President of his country". And as he bowed to his nation, he vowed to smile forever and ever.

K S A Health Centre

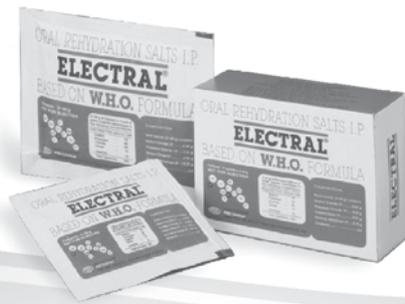
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Soldier, Freemason
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WE MISS YOU

Savitri
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Vinita Saikat Antara

Vital Statistics



Easing Up After Cease-Fire!
—Col R B Babulkar (Retd)

Savvy, October 1985

NAME RAMESH B BABULKAR
BIRTHDATE 8th August
HEIGHT 168 cm WEIGHT 63 Kgs.
PATRIOTISM IS A POEM I LEARNT AT
SCHOOL
WAR IS FOR FOOLS
I SALUTE THE BOSS
ATTENNNNTION! WHEN PRETTY LADIES
ARE AROUND
YES SIR,(IT'S) THREE BAGS FULL
THE SOUND OF BUGLES MAKES ME HOMESICK
A BULLET IN HAND IS WORTH A LIFE
MY TARGET IS UNATTAINABLE
THE ARMY MESS HAS ITS OWN CHARM
SOLDIERS ARE AS HUMAN AS ANYONE
ELSE
MEDALS ARE FOR DISPLAY
A CRACKSHOT IS RARE
I JOINED THE ARMY BECAUSE I WANTED TO
FRONTIERS ARE A SOURCE OF CONTROVERSY
MUSIC TRIGGERS OFF MY IMAGINATION!
WHEN I SHOUT 'FIRE I MEAN IT
THE BORE OF A RIFLE IS BETTER THAN A
BORE AT THE BAR
RETIRING IS INEVITABLE
SIGNATURE R Babulkar
col
(Retd)

A page from the interview by Shalan Savur (Savvy, October 1985)

CHANDRA RAMESH NADKARNI
(1922 – 2010)



Left for heavenly abode on 12th August, 2010

May her soul rest in eternal peace

Inserted by sorrowing husband

Ramesh Venkatrao Nadkarni

Selecting a career

KULDEEP KALAWAR, MUMBAI

Selecting a career means deciding the type of occupation you want to do for the rest of your life. Animals do not have a choice – only humans. Human beings consist of body and mind which help us achieve our goals. Both instruments need adequate nourishment. The body needs physical comfort, the mind needs emotional satisfaction and motivation to keep you excited and innovative. Only when there is a balance of both can you expect happiness and success. These have to come through the career you select.

The occupation selected should be capable of providing (1) adequate money (2) emotional satisfaction and (3) constant motivation. If any of these are absent it would lead to frustration and unhappiness in life. Excess of any one without a balance of the other two would also lead to the same result. Of the above nourishments for body and mind the foremost is emotional satisfaction and motivation. You may have a lot of money and still be unhappy but you will find people willing to settle for less money if they find a job exciting. How to go about selecting such a career? Each human being is blessed by the Lord with a unique inborn natural talent. If you can identify this talent and develop it you succeed marvellously (Look at Sachin Tendulkar!) Such talent is revealed in your passions.

Make a list of all the things about which you are passionate- (things which can make you get up very early morning without being woken up!). Example :-

My Passions	Activity type
Singing/ playing	Music
Painting / dance	Arts
Cricket	Outdoor Sports
Commenting	Sports
Modelling	Fashion
Making models	Engineering
Mathematics	Sciences

In this listing of passions your parents/ teachers / friends (those who have shared your life with you) will give you valuable inputs. Once you have completed

such a list give each passion a ranking. Select the first four ranks of passions and go on the internet. Type in the name of the activity (eg Sports careers) and you will find a plethora of career options available. Note down those careers which are interesting against each passion. Example if your passion is sports but you have interest in injury treatment you could type “Sports, injuries, careers” – and watch how many options pop up on the screen ! Explore each option and identify which one suits your personality.

Make a short list of the most desirable options (at least three options) and find any person who is involved in it. Talk, explore, note, discuss – use every possible means to get the maximum information about your passion and the options you have shortlisted. Reduce your options to just two. Now that you have focussed your attention – go to the next step.

An activity consists of thinking and doing. The thinkers are those who are more adept at using their minds, whereas the doers are more adept at using their body to get results Eg: Coach and Footballer. What category do you fall into? Talk to your parents/ friends/ teachers / guide. They will give you an insight into selecting your passion and making your life enjoyable ! Best of luck !!!

Save the Nation

By Atmaj Koppikar
(Std IV, Bombay Scottish School)

Save the tiger, it's our nation's pride,
Save water, it's our nation's life,
Save food, it's our nation's health,
Save energy, it's our nation's wealth.
Save trees, they are our nation's
beauty,
Planting them is our duty!
I will not stop; I will not rest,
Till my nation IS THE BEST!

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Kashi Vishvanath Mandir through the Ages - 2

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(CONTINUED FROM AUGUST 2010 ISSUE)

The Cycle of Destruction and Revival

The history of Varanasi of 684 years from 1024 to 1708 AD, essentially involves a common persistent theme. The vigorously coercive efforts of Muslim rulers to destroy the religious foundations of Hindus and the equally determined non-retaliatory struggle of resurgence of the Hindu religion.

Around 1708 AD, with the waning of the Moghul Empire and emergence of British power this struggle permanently ended. The tremendous degree of violence of those 684 years approximated grave natural calamities. Finally, both religious communities learnt to co-exist with only minor aberrations thereafter.

Instances of Muslim rulers having converted scores of Hindu Temples into Mosques are legion in the medieval period. It was chiefly because Muslim invaders were infused with and entrenched in the then prevailing socio-political culture that demanded of them to indulge in such acts. This was to project themselves in the Muslim world as the champions of Islam. Besides, the Ulema and Maulvis guided and wielded unbounded authority over Muslim rulers. The latter hardly went against their dictates.

Throughout this period, intermittently, the Hindu religious life of the city kept reaching high moments with ambitious temple construction and stimulating scholarly activity. But at least seven times during this period the majority of the temples were destroyed by successive Muslim rulers.

In 1024, the first Muslim raider to attack Varanasi was **Ahmad Nialtagin** who looted traders for a few hours but was driven off by the defenders⁶.

Mohammed Ghori conquered the area with **Qutb-ud-din Aibak** who advanced to Varanasi sacking and looting the city in 1194 AD. With this, Hindu rule over Varanasi came to an end. Historians have recorded that nearly 1000 temples

were destroyed in Varanasi alone. Among these was the Vishvanath Temple⁶. Somehow the subjects succeeded in shaking off the shackles.

Qutb-Ud-din Aibak had to re-conquer it in 1197 AD⁶. Yet again in 1458 AD **Husain Shah Surki** and in 1496 AD **Sikandar Lodi** ordered destruction of all temples at Varanasi⁷.

Emperor Akbar in 1559 AD and again in 1567 captured and sacked the city⁸.

Between 1194 and 1585 AD the Vishvanath temple was **pulled down several times**. These onslaughts had no effect on religious feelings of the Hindus. Pilgrims continued to offer obeisance to the site of the sanctum or worship image among the ruins⁸.

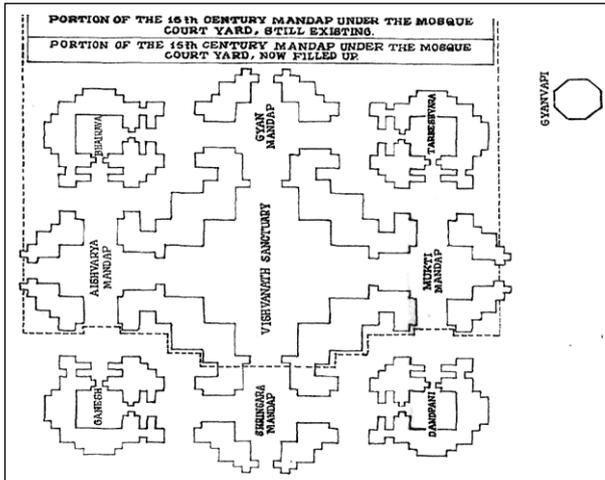
Contrasting with this, in later part of 1500s, Akbar, not only permitted, but in some cases sponsored the rebuilding of temples. Some of the Hindu Rajput Rajahs, who were his allies, participated actively in construction of Ghats and Temples. **The Vishvanath temple was rebuilt at the request of Narayan Bhatt, a famous scholar and advisor to Raja Todar Mall in 1585⁸**.

The ground plan of the Temple built by engineers of Todar Mall was almost similar as the old temple except for a few changes. The plinth of the temple was raised by seven feet. The magnificence, architectural splendour and antiquity of the temple can be discerned from the view of the rear wall of the old temple, which is almost intact even today.

In his book 'Views of Benaras', Princeps(1827), the author has given a ground plan of the old temple (PP.50) see Sketch.

Along the Pradakshina there were a number of temples of subsidiary deities. Some have now been relocated around Gyanvapi Mandap and along the plinth of the current mosque. Two of these deities continue to be worshiped as 'Gupta' in their old places

near the Mosque wall. At the back of the Western wall there was Shringar Mandap. Hindus still continue to worship the place in the dilapidated wall of the ruins as the abode of Shringar Gauri and her son Ganesh.



The walls of this temple were 30 ft high with 128 ft spire on top of the Garbh Griha. The heights of the spire on top of the mandaps were 64 feet. The Mandirs on the four corners had spires 48 ft high⁹. This temple survived for mere 90 years till it was pulled down again for the seventh time in 1669 AD.

Again Akbar's grandson Shah Jahan changed the imperial policy and ordered destruction of 70 temples. Shah Jahan's zeal for crushing Hindu idolatry was renewed with more vigor by his son, Aurangzeb, who razed to ground the important city temples, among them the Vishvanath Temple.

Between 1194 and 1669 AD the Moghul hold was so effective that no temple could survive. The pilgrims continued to offer obeisance to this particular site and the sanctum as well as worship the idols of the old temple where ever visible.

No mosque was built on this site after the destruction of the Temple till Aurangzeb decided to render inaccessible this Most Holy temple to Hindus by constructing a Mosque on the very spot.

Aurangzeb, in 1658, in early Farman to the Governor, enjoined upon him "not to harass the Hindus", although no new temples were permitted to be built¹⁰. See photo of the original Farman.

Translation

"Let Abdul Hasan..... know that... in accordance with the holy law we have decided that the ancient temple shall not be overthrown but that new one shall not be built. In these days of justice, information has



reached our noble and most holy court that certain persons activated by rancor and spite have harassed the Hindu residents in the town of Banaras and a few other places and also certain Brahmins, keepers of the temples, in whose charge those ancient temples are, and that they

further desire to remove these Brahmins from their ancient office and this intention causes distress to that community. Therefore our Royal command is that after the arrival of our lustrous order you should direct that in future no person shall in unlawful ways interfere or disturb Brahmins and other Hindu resident in those places. So that they may remain in their occupation and continue with peace of mind to offer up prayers for the continuance of our God given empire that is destined to last all time. Consider that as an urgent matter, (Dated 15th of Jumda-S-saniya AH 1069 AD)"

On 9 Apr 1669, as a reversal of his policy, after death of his imprisoned father, he issued orders to the Governor to demolish Hindu temples and schools of learning. On 02 Sep 1669 the report of the destruction of Vishvanath temple among others was conveyed to Aurangzeb. Saki-Mustaid-Khan writes in Masir-E-Alamgin -

"Director of faith consequently issued orders to all Governors of the provinces to destroy with a willing hand the schools and temples of infidels. On 15th of Rabihul Akbar (2 Sep 1669) it was

reported to his Religious Majesty, that in obedience to order, the Government officers had destroyed the temple of Bishvanath at Benaras”¹⁰.

Aurangzeb constructed three mosques on Shiva Temples at Varanasi; Alamgir Mosque on Bindduamadhav Temple; Dharhare Mosque on Krittivaseshvara Temple; Gyanvapi Mosque on Vishvanath Temple. Ironically, the latter Mosque is popularly known as Gyanvapi Mosque, taking on the very name of the Hindu sacred precinct on which it stands¹¹.

He ordered construction of Mosque with its centre as the Garbh Griha of Vishvanath Temple. This was achieved by keeping intact the Western wall of the Garbh Griha and blocking the entrance in that direction.



The remains of the old temple were left as they were in a dilapidated condition which can be

seen even today¹¹. A visit to the rear of the Mosque clearly indicates that it was constructed at the site of a large temple with great architectural beauty. The wall of the old temple is still intact, set like a Hindu ornament in the matrix of the Mosque. Viewed from the rear of the Mosque, the dramatic contrast of the two traditions is evident: the ornate stone wall of the old temple, magnificent even in its ruined condition, topped by the simple white domes of today’s Mosque. The inside of the arches have been decorated with engraved lotus.

The Garbh Griha of the older temple can be clearly made out, when one enters the Mosque. A number of interesting features are noticed, such as:-

The major portions of the old temple facing West and South are intact and have similar design of engravings, which are visible from outside the temple wall. This is also visible from outside the walls from North and South. There are niches for placing idols seen in all Hindu

temples.

The pillars that support the temple spires are without signs of defacing. They have the engraved flower motif.

The North and South facing erstwhile Mandaps are enclosed by filling up the spaces between the pillars.



Thus, there is lateral enclosed space in North South direction for a larger congregation.

The courtyard east of this enclosed area is open with the elevation conforming to the rest of the Mosque floor. Presently, there are traces of old temple edifice in the basements.

Scrutiny of these basements revealed that temple pillars support the roof, which is the floor of the courtyard, with a few of these showing floral motifs. It is claimed by historians that this area could have been part of the fifth and larger Mandap on the East of the Temple built by Chandragupta Vikramaditya in 300 BC. This was used during large gathering for religious discourses and other function.

In between these two basements there is a water tank for use of the Namazees.

The three visible domes of the mosque have been constructed on top of smaller domes beneath. The design on top is of inverted lotus.

The dome as seen from inside the Mosque has a 16 petaled lotus seemingly placed exactly on top of the centre of the main dome. Possibly the spot below this was the location of Vishvanath linga.

There are tombs of Muslim nobles at the old entrance of the Temple on the West and North. In spite of the presence of these graves, Hindu devotees worship a place, which was said to be the location of Shringar Mandap, even now.

When one observes the Vishvanath Temple from the roof of the Mosque and vice versa, absolute similarity of the design of the domes is striking.

Gold covered spire of the current Vishvanath Temple is exactly similar to the central dome of the Mosque. It could be because of the architectural design in vogue around 18th Century AD.

The Hindu faith continues to treat the area around the plinth of the Mosque as a sanctified area (Parikrama) of the original seat of Vishvanath and thus any attempt by Muslims to use it has met with resistance for more than a Century. The area around is a beehive of Hindu religious activity and have a number of idols placed under trees and around the Gyanvapi Mandap. Some of these are said to be the idols recovered from the ruins of the temple.

Significantly, within 10 years after 1669 AD yet again the Vishvanath Temple was revived on a new location just south of the old Temple. Maharaja Bhawasingh of Rewa (1672) and Maharaja Jagat Singh of Udaipur (1677) and Kunwar Sujan singh of Bikaner (1677) established smaller Shivlings and commenced Pujas (1). It continued at this inconspicuous site for next 100 years.

(to be Continued)



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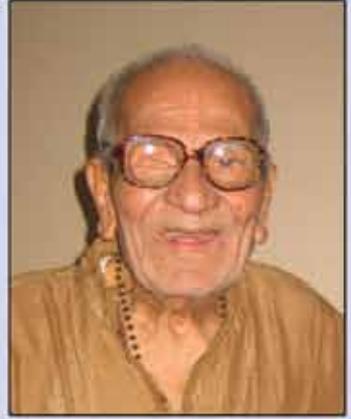
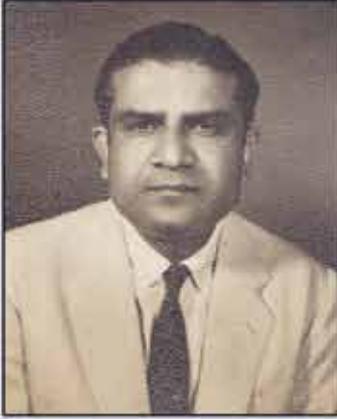
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To laugh often and much;
To win the respect of intelligent people and the affection of children;
To earn the appreciation of honest critics and endure the betrayal of false friends;
To appreciate beauty;
To find the best in others;
To leave the world a bit better, whether by a healthy child,
a garden patch or a redeemed social condition;
To know even one life has breathed easier because you have lived.
This is to have succeeded.

- Ralph Waldo Emerson



In Loving Memory of our “Pappa”
Venkatrao Ramrao Mavinkurve
October 18, 1918 - August 9, 2010

A loving husband, father, brother, mentor, friend, and hero to many.

From his wife, children, and family:

Kamala Mavinkurve

Malan Hattangadi

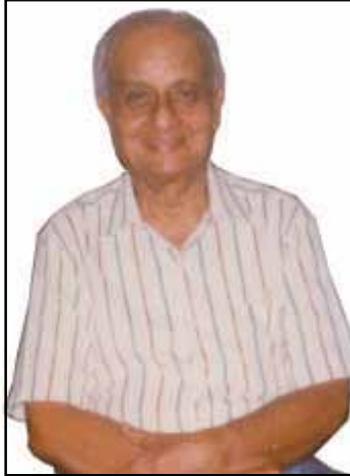
Mukta Gonsalves

Anuradha Kundapur

Prakash Mavinkurve

Priya Arke

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Padmanabh Vithal Masur

Born on 25-9-1910

We cherish your sweet memories

- Members of the family and friends

ACKNOWLEDGEMENT

Jayashree Padmanabh Masur and members of the family are grateful to those who have sent their condolences on our recent bereavement.

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Come back doctor

(In Lighter Vein)

HATTIKUDUR MANOHAR, BANGALORE

A recent article by a well-known columnist in a local newspaper about her tryst with the medical fraternity prompted me to recall my own experience on the subject.

My memory goes back to the fifties and sixties when our own Capt. Dr. Hoskote Panduranga Rao had his clinic on 8th Main road in Malleswaram. On presenting yourself and narrating your symptoms, the kindly doctor would examine your tongue, pulse, stomach and the chest with a stethoscope. 'Hakka Koryanre Vakkada' he would say. He then goes to his dispensing room, which had a number of labelled bottles and prepare a mixture with his own hands—no compounder! 'Take it 3 times a day for a week and everything should be fine'. And indeed it was! Sometimes when the patient was too sick, he would make house-visits on his way home and all he asked for was a cup of 'rimzim' coffee piping hot.

Fast forward to the 21st century. A couple of months back, I started experiencing giddiness during my daily walks and a general weakness. My doctor at the IISc Health Centre after an analysis of my blood, found me anaemic and my BP was slightly lower than normal. To be on the safe side, she advised me to see the cardiologist for a checkup. My cardiologist, eminent in the field, Professor and Head of Cardiology at a reputed hospital and also a very friendly person, after a thorough examination and an echo-scan found the condition of my heart stable. He only changed the dosage of one of the many pills which I was popping into my mouth every day. However, when I casually mentioned to him that that I had some discomfort in my stomach below the rib-cage he appeared a trifle anxious. 'Sir, there is a possibility of an ulcer there. It's better you see a gastro-enterologist in the hospital and have an endoscopy of the stomach.' he said.

The next day, with an appointment, I entered

the gastro-enterology section. I was surprised to find the room overflowing with patients, waiting for an endoscopy, colonoscopy and the works. Many Bangaloreans, apparently have gastro-enteric problems, perhaps, due to the polluted water supplied by BWSSB, I thought.. The specialist examined me and advised a scan, endoscopy and a detailed analysis of stools, urine and blood once again. I presented myself the next day, as usual, with the dutiful wife in tow. After a long wait, the endoscopic examination was completed. While the procedure took only a few minutes, it seemed like hours with a long tube thrust into my throat making it difficult even to breathe!

The third day began with an anxious wait, with all the reports under scrutiny. The verdict - there was nothing seriously wrong with my body except for a slight acidity problem, for which some tablets were prescribed. However, the gentleman pronounced that it is advisable to have another endoscopic examination after a month, just in case! While nodding my head I swore under my breath that this was the last time I was seeing his face! So finally it was back to my IISc physician, who prescribed some Vitamin B Complex injections, an iron tonic and the use of a walking stick. After a month I was back to my normal self. However, I have not started using a walking stick yet, lest I give the impression to my many Malleswaram friends that I have grown old.

The unfortunate outcome of my week-long visits to the hospital was that not only had I a big dent in my wallet but more importantly, I missed the 50th wedding anniversary of a dear relative – a function I was eagerly looking forward to!

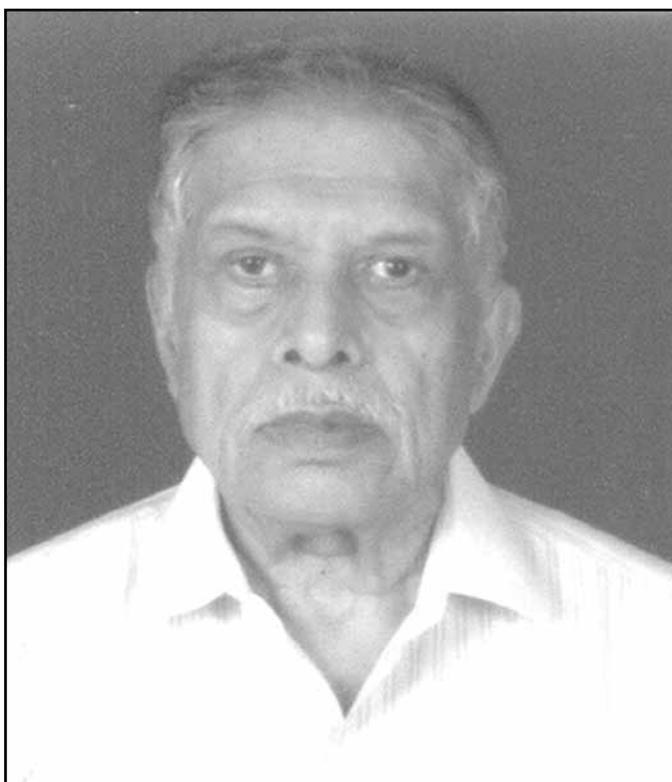
The moral of this story? That I leave to my readers who have patiently gone through this piece!

With profound grief and sorrow we inform the sad demise of

Madhukar Ramrao Gokarn

Chief Engineer, Military Engineering Service (Retd.)

30-8-1934 to 3-8-2010



Fondly remembered by:

Mrs. Kusum Gokarn, wife

Vivek - Ujjwala - Dhananjay - Tanmay

Deepak - Anjali - Ashutosh

Gokarns and Mangalore Families

Sudha Proposes and Subamma Disposes

SUDHA PHILAR, BANGALORE

This very unusual story started “*Bees sal pehle.*”

Subamma came into my life as a domestic ‘HELP’ and threatens to be with me forever. She is like ‘*hoonnu udka ghootu*’, you know what I mean. ‘*Suno suno duniyawalo sudha ki dukhbahri ajeeb kahani*’!!

Well, Subamma when she came, sounded sincere and trust worthy and seemed to be a perfectionist and intelligent. She is devoted, hard working, sings our Rev. Sadyojat Shankarashram Swamiji’s Bhajans, more philosophical than me (gives me free tuitions) and ends up being one up on me! During Chaturmaas, she would spend hours plucking the Kakada buds from our colony, then make a beautiful garland and hand it over to me when I was ready to go to the Math. On my way to the Math, I would face the wrath of the colony people! Once in a while she would accompany me to the Math and hand over an expensive bouquet of flowers to our Swamiji, whereas I would be offering only a ‘Mala of Mallige’!

I have no complaints except that the floor is wet when my husband comes home for lunch. Most of my colony people tell me that I am very lucky to have her for the whole day. I seem to spend more time with her than with my poor husband! I try to be meticulous, organized like my husband but Subamma never allows me to be like that, as I have to go along with her plan. For weeks I would sit and chalk out a list and plan to go shopping. Lo and behold! She would come around noon with folded hands and plead, “Sorry Amma, I am late”, but she would have a genuine reason for being late. If I tell her in advance then I am in for a surprise and if I want to surprise her by not telling her, then I am in for a bigger surprise. What am I supposed to do?

What Sudhama is to Lord Krishna, she is to me. She would send mouth watering tasty dishes from her home, through her family members on festival days, naturally taking off for one or two days. She would

fall genuinely ill when our guests landed up, ‘*mere dil bata main kyaa karoon?*’

So I really don’t know whether to cry or laugh but I do need sympathetic shoulders (my poor husband seems to have frozen shoulders because of me) and also few Turkish towels to wipe my tears as my stock of towels are yet to dry! “*Aansun bhari hain yeh jeevan ki rahein, koi unse kehedey humey bhool jaayen*”!!

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Mayah Balse

Wife of Air Vice Marshal (Retd.) Suresh Balse,

Mother of Supriya Vasishta and
Sunayna Maskeri,

Mother-in-law of Wg. Cdr (Dr.) V.G. Vasishta
and Mr. Siddharth Maskeri,

Grandmother of Leena Vasishta, Neil Vasishta
and Divyam Maskeri

Passed away in Bangalore on July 9, 2010.

Mr. Shripad Venkatrao Kadle (Shyam)



On March 22nd 2010, Shyam Kadle passed away peacefully. He was 85 years old.

He was a self made, independent, unassuming and good-natured person. His father Dr. Venkatrao Kadle, was a Government Medical Doctor, but he was not interested in following his footsteps. He always had dreams of flying on aeroplane and that is how he ended up being a flight engineer.

His schooling was in Poona. Then he came to Bombay and joined VJTI (Victoria Jubilee Technical Institute) and he became a Mechanical Engineer in 1946. Later he went to California Aero Technical Institute at Gelndale in U.S.A. and graduated in Master Aviation Mechanics. He worked at Grand Central Airport Converting Curtiss Commandos. He almost thought of settling in U.S.A. but he had an ardent desire too, to return to India and thus became one of the 'Pioneers' in Aviation when he joined Air India in 1948, he got married to Shalini Sorab on Dec 25th 1950. Later he was sent to Amsterdam to train with KLM and became a flight engineer. Between 1956 to 1958 he was chosen as Chief Technical Instructor. Then he did a short posting in Singapore and came back to Bombay. In early 1959 he was sent to Rolls Royce and Boeing Company for intensive training. Back in Bombay he organized the technical side of training pilots and complete training of flight engineers.

In 1977 he took a posting in London. Soon after he took up a post in Kuwait Airways and shifted to Kuwait till his retirement.

Shyam was a very good family man. He has three children- eldest Veena (Koppikar), Prasad and Vidya Ullal. He was an excellent husband and his marriage to Shalini would have been 60 years this December 2010.

He was a patriarch and he had given shelter to some of his siblings and relatives. He along with his wife helped them getting married and settling down.

Shyam was fond of Hindustani Classical Music. He also learned to play sitar after retirement and joined Sangeet Mahabharati, Juhu.

Egypt Land of Oasis and Wonders of the World

SHRIKAR TALGERI, MUMBAI

Emirates EK 505 for Dubai was waiting at Sahara airport Mumbai in the early cool silent morning of 3rd December 2009. I was to take this to catch the connecting flight for Cairo. The landing at Cairo was on time. The SOTC travel agents were ready to welcome us with their placards at the Cairo International airport and they took us to a Hotel 'Softel Le Spinhinx', quite close to the world famous great pyramids. The hotel, a twin sharing cottage type was spotlessly clean. We were very happy to see in the midst of Arabic food a nice Hotel 'Caravani' with both good vegetarian and non-vegetarian Punjabi food. The owner came personally to welcome us and took a keen interest in serving us.

Egypt has its own culture and is called the Mother of all civilization. It is surrounded by Mount Sinai and the Mediterranean Sea on one side while on the other side are Alexandria, Luxor, Aswan, Abu Simbel, Sudan and the Libyan desert along the River Nile (second largest in the world). Around 90% of Egypt consists of desert, a place where nothing grows or blooms and practically no one lives. Less than 1% of Egypt's population lives here in Cairo which is a part of the Western desert along river Nile. Yet in spite of their hardships (mostly poor farmers and labourers) Egyptians are warm and hospitable. The native word for Egypt is 'Misr' and the Arabic name for Cairo means "Triumphant".

The city of Cairo is the largest in Africa and has its own culture and civilization, where you get every Indian product from pin to piano and day to day essential items and local products such as Ayurvedic perfumes, toys, papyrus products like paintings for reasonable prices. It is really surprising how they have transformed the desert in spite of religious and political pressures. Islamic and Arab Egypt came into existence in 642 AD. After the departure of Napoleon Bonaparte, it was Mohammed Ali the architect of Modern Egypt and the father of the Nation, an army

officer, who with the support and help of local people modernized the City. It was during his regime that the Suez Canal was built.



The great pyramids of Khufu in Giza (part of Cairo) are one of the seven wonders of the world. They are built with gigantic blocks of stone. The Egyptians believed that the pyramids would be impregnable and the mummified cadavers of Royalty would be safe and be preserved forever. As they had faith that the Monarch was King and God, the Mythical Sphinx statue with the body of a lion and a human head stands guard.

The Egyptian Museum is a real treasure trove of ethnicity, of ancient antiquities and mummies and their accouterments numbering in excess of 100,000, dating from ancient Egyptian history. The gallery featuring the famous treasures of Tutankhamen the then ruler is also here. Most of the pyramids were vandalized by invaders except that of the juvenile Pharaoh because his tomb was concealed on the side of a hillock. His Mummy is kept inside a golden casket suitable for his body length and girth. The casket including the funerary golden mask weighs 120 kg. of solid pure gold. The pyramid structure was the greatest invention in the human annals. Its surface can slice off even the most violent desert storm. There is

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no retention of water, for there is no roof. The rays of their God Rh (sun) cannot heat the pyramid at any single point. Whatever may be the destructive power of the earthquake, it will be unable to cause even minor jolts to the structure. The pyramids seem to be the ultimate among the Samadhis reserved exclusively for the Nobles.

Most of the rulers had a fascination for animals and reptiles. One thing in common is the Cobra. Why they have such affinity towards this reptile I do not know. The Cobra is seen on the headgear of most of Pharaohs. The legendary beauty Cleopatra has a vibrating cobra as her ear-rings. Even the golden facial mask of young King Tutankhamen sports both cobra and vulture in front of the crown.

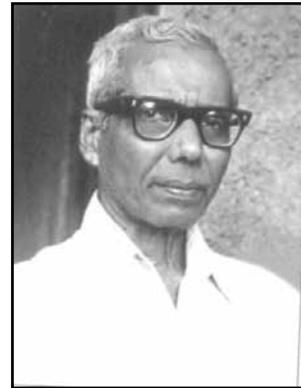
Alexandria (named after Alexander in the 332 BC) is the second largest city of Egypt popularly known as 'Pearl of Mediterranean'. The Library of Alexandria, vast, modern and high-tech, internationally very well known, funded by United Nations and Euro-Asian countries including India is worth seeing. Pompeii's pillar constructed in honour of the Emperor Diocletian at the end of 4th century AD and the Catacombs which are the largest Roman Cemetery consisting of three levels cut in rock in this city are worth visiting. The high dam of Aswan, the pride of Egypt is an ideal spot for a panoramic view. This is where Egypt ends and Nubia (city) begins.

Abu Simbel is three hours drive by bus from Aswan where we were to enjoy our Nile Cruise. This is very near the border of Sudan and requires a convoy for safety and security reasons. Ramses II and Nefertiti are the main monuments in the form of temples to be seen here. Due to construction of the high dam the monuments were threatened to be submerged in Lake Nasser. The temple monuments were built almost 3000 years ago. The facade of the temples is 108 feet high and 125 feet wide with four colossal seated statues about 65 feet wearing double crown and having cartouches of king Ramses II. The alignment of the structure is such that twice a year the sun's rays reach into the innermost sanctuary and illuminate the statues.

The temple of Edfu and Karnak are on the west bank of river Nile in Luxor city and can be seen when they are illuminated under a master creation of a Sound and Light show. This is the place where generations of Pharaohs and Nobles were buried in great splendor and were subsequently looted by ancient Egyptians. But even after 5000 years, the architecture and the paintings have retained their original colours and tell the story of the civilization of Egypt.

On the last day of our trip, SOTC accommodated us in a fine hotel at Luxor full of scenic beauty. It had a cottage "Maritim Jolie Ville Luxor Island Resort" serving us the best dinner and breakfast suiting our taste. The next day we were to reach Luxor International Airport to catch MS 354 Egypt Air Express back to our destination – home sweet home. The week had passed so fast it almost seemed like a dream. This Egypt sojourn is unforgettable and memorable with many happy wonderful memories!.

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SHYAMSUNDAR RATNAKAR UGRANAKAR, was born on 13th January, 1933 at Shirali. His father's death brought many hardships on young Shyam. Overcoming all the adversity, he completed B.E. at COE, Poona and D.I.E. from V.J.T.I., Bombay.

He joined B.E.S.T. and rose to Chief Engineer (Electrical). After retirement, he joined Tata Power's overseas projects as consultant till 1997.

A man of few words, character and integrity, he retained a razor-sharp memory throughout his life. Simple living, high thinking was his motto. Thoughtful, well-read and peace-loving, he sought neither fame nor publicity. An ardent follower of Babaji, he practiced Dharma (Bhakti, Jnana, Karma), Satya, Ahimsa, Namrata, Swadhyaya and shunned Ahamkara, greed, anger and vices.

He bore the vicissitudes of life with equanimity and grace. His humble beginnings made him compassionate, tolerant and ready with a helping hand for those in need.

He left for his heavenly abode on 25th May, 2010 leaving behind his wife Mangala, daughter Varsha, son-in-law Vivek Pandit, grandson Chinmay, and sisters Nirmala Kalambi and Sunita Karnad.

May the Almighty grant his soul eternal peace.



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Shri Marikamba Temple, Sirsi - Part I

SHRIKALA KOWSHIK (SIRSI IS MY BIRTH PLACE)

Goddess Marikamba of Sirsi is well known as the Highly Awakened and Vigilant Deity of Sirsi, an important township in the district of Uttar Karnataka. Shri Marikamba, as she is called, has become the epitome of worship, a Family Deity.

Marikamba is the mother of Universe, Jaganmaata, as eulogized in Vedas. She is worshipped in her various forms like Aadishakti, Kaali, Ambaa, Durgi, Chandi etc. The three metamorphoses namely Mahakaali, Mahalaxmi and Mahasaraswati are the symbol of Tamas, Rajas and Saatvik respectively. Many temples of the Devi, mainly representing Tamas are found in Karnataka. All these Goddesses are generally named as Ammaa e.g. Durgamma etc.

Shri Marikamba of Sirsi is an amalgamation of both Maari (Terror) in terrible rage as well as Maaremma (Savior) and Amma (mother) in love, thus taking the form of Marikamba. The idol of Marikamba is about seven feet high, made of wood, with eight arms and distinct weapons. The Devi is seated on a lion. The crown adorned by the Devi is inlaid with nine gems which were prepared by the well known gold artist of Sirsi, Late Shri Gururao Shet Raykar in 1925.

It is mentioned in the Mahabharata, that Dharmaraya, during his exile came to Hangal (then Viraatnagar) where there was a Shakti Peetha and he prayed to Durgi for protection. This is also mentioned in the inscriptions of Chalukya.

Once when the fair at Hangal was over, according to tradition, idol of the Devi was kept in a box with all ornaments. Some thieves, stealing the box from Hangal, brought it to Sirsi. After sharing the ornaments they threw the box containing the parts of the idol into the tank. This tank is called Kotekere or Devikere.

Basava, a supreme devotee of Durgi, used to go to Chandragutti fair every year. One such year he was obstructed and harassed by people. Saddened by this Basava did not attend the fair the next year and remained at Sirsi praying to the Goddess. One night in his dream he heard a voice saying "I am

Dyamavva. I am in the tank of your village. Lift me up".

Basava communicated this to the headman. All gathered on the banks of the tank.

Basava took three rounds of the tank, praying to the Goddess.

A box floating in the tank became visible. The box contained parts of the Deity. The parts of the idol were set right and a lovely idol of the Devi was formed.

The king of Sonda, Maharaja Sadashivrao II, was approached by the elders through the Swami of Nandikeshwar math, requesting for permission to install the Devi at Sirsi. In the year 1611 of Shalivahana Era, on Tuesday, Vaishakha Shuddha Ashtami of Shukla Samvatsara (1689 A.D.), Shri Devi was installed in the present Shri Marikamba Devi Temple.

Navaratri, Deepavali, Kartik poornima and Jayanti are celebrated every year with special poojas. The Navaratri festival is called Nada Habba. Durgi pooja is livened with cultural programs, keertans, competitions like rangoli, nrutya, natak, elocution, sports and exhibitions such as fruit and flowers. Renowned scholars are honoured. During the Kartik month, there is a festival of lights everyday in the temple. Vaishakha Shuddha Ashtami day is observed as Jayanti and Navachandika Homa is performed.

The fair is conducted every alternate year since the past 319 years. Millions of devotees throng for darshana of the Devi. The important ceremonies conducted during the fair are Horabeedu (outings), Chariot preparation, Anke (Tying the sacred thread), Meti-Deepa, Lagna (Marriage of the Devi), Bali (Sacrifice, only black pumpkins are cut as Saatvik Bali. Animal sacrifices are strictly prohibited) and the Car Festival.

[Excerpts taken from the books Shri Marikamba of Sirsi by Gopalkrishna Hegde and Shri Marikamba by Vineet (Late Shri Shridharrao Bailur)]



कर्म

सौ. श्यामला अशोक कुळकर्णी, गावदेवी

माणूस ह्या पृथ्वीतलावर जन्म घेतो, जी त्याची कर्मभूमी म्हणून ओळखली जाते. कारण जन्माला आलेला प्रत्येक जीव जीवनभर कर्म केल्याशिवाय जगूच शकत नाही. नुकतेच जन्माला आलेला तान्ह्या बाळापासून ते शंभर वर्षांच्या वयोवृद्धापर्यंत निदान श्वासोश्वासाची क्रिया व हातपाय हलविण्याची क्रिया तरी करणे त्यांना भाग असते. जे क्रियाकर्मच गणले जाते.

कर्म दोन प्रकारची असतात. एक सत्कर्म व दुसरे दुष्कर्म. अहंकाराने वागून स्वतःच्या सुखासाठी व स्वार्थासाठी दुसऱ्यांना फसवून, दुसऱ्यांची शारीरिक वा मानसिक हिंसा करून आपली इच्छापूर्ती करून घेणे, हे दुष्कर्म तर निर्मळ व निःस्वार्थ मनाने दुसऱ्यांच्या सुखासाठी केलेले कर्म हे सत्कर्म होय! सत्कार्माद्वारे पुण्य उदयाला येऊन पुण्याच्या प्रभावाने माणसाला सुख प्राप्त होते. तर दुष्कार्माद्वारे पाप उदयाला येऊन पुण्याच्या अभावाने दुःख भोगणे प्राप्त होते.

प्रपंच्या प्रीत्यर्थ कर्म केल्यास अहंकार बळावून ते कर्म भवबंधनास कारणीभूत ठरते. तर तेच कर्म जर परमेश्वराप्रीत्यर्थ केल्यास त्यायोगे कर्मयोग आचरला जाईल ते भवबंधनातून माणसाला मुक्त करते. म्हणजेच प्रपंचातील कोणतेही कर्म करतांना ते परमेश्वराच्या स्मरणांत करून त्या कर्माचे फळ परमेश्वराच्या चरणी अर्पण केल्यास त्यावेळी जे फळ प्राप्त ते आपल्या हिताचे समजून त्याचा आनंदाने स्वीकार केल्यास ते फळ जरी दुःखदाई असले तरी तें परमेश्वराने दिल्याची मनाची धारणा झाल्याने त्याचे दुःख आपल्या मनाला जाणवत नाही. उलट ह्यातही परमेश्वराची काहीतरी योजना असून त्यात पारमार्थिक दृष्ट्या आपले हीत व कल्याण असल्याचे आपल्या अनुभवास येते.

अंतर्मन हे नेहमीच बहिर्मनाच्या दबावाखाली असते. त्यामुळे सत्कर्म असो वा दुष्कर्म असो ते करण्याचा निर्णय नेहमी बहिर्मनच घेत असते. सत्कर्म करण्याच्या निर्णयाला अंतर्मन सदाच बहिर्मनाला साथ देऊन ते कर्म आचरल्याने त्या सत्कार्माद्वारे निसर्गानियमानुसार माणसाला त्या कर्माचे सत्फळ मिळून मानसिक शांती-समाधान प्राप्त होते. माणूस जेव्हा कोणतेही दुष्कर्म करतो त्यावेळी ते करण्याचा निर्णयही बहिर्मनच घेते. परंतु त्यावेळी त्याला अंतर्मनाची साथ नसते. उलट ते कर्म न करण्यासाठी अंतर्मन त्याला सतत जागृत करण्याचा प्रयत्न करते. परंतु बहिर्मन अंतर्मनाची कदर न करता त्याला जुगारून दुष्कर्म आचरण्यास प्रवृत्त होते. आपण दुष्कर्म करून चुकत असल्याची अंतर्मनात जाणीव होऊनही त्या दुष्कार्माद्वारे भावी आयुष्यांत घडणाऱ्या परिणामांची त्याला यत्किंचितही जाणीव नसल्याने तो तें कर्म करण्यास प्रवृत्त

होतो. व शेवटी त्याला पश्चात्तापाची पाळी आल्याशिवाय रहात नाही. आपण दुष्कर्म सर्वांच्या अपरोक्ष करीत असल्याने आपले दुष्कर्म कुणीही बघत नाही अशी त्याची समजूत असते. ते करताना कुणाला कळणार नाही याची तो पदोपदी दक्षता घेत असतो. परंतु हा त्याचा प्रयत्न किती फोल ठरतो हे त्याला परिणामा अंती जाणवते. एका हिंदी कविच्या कवितेत त्यांनी ह्या संदर्भात त्यांचे विचार व्यक्त करतांना म्हटले आहे-

“छूप छूप कर क्या करता बँदे।

तू है भोला भाला रे।

लाख आँखसे देख रहा है।

तुझे देखनेवाला रे॥

माणसाने दुष्कर्म आचरतांना कितीही गुपचूप व लपवाछपवीने त्याने दुष्कर्म करण्याचा प्रयत्न केला तरी त्याच्या भोळ्याभाबड्या मनाला इतकेही अवगत नसतें की आपण कितीही लपवाछपवीने कुठलेही दुष्कर्म केले तरी कणाकणात भरून असलेल्या परमेश्वराच्या राज्यात ते कर्म लपून रहात नसल्याने त्याचे प्रतिफळ दुःखाच्या रूपाने कधी ना कधी आपल्याला भोगणें अपरिहार्य असते. जर तें दुष्कर्म लपविण्यासाठी त्याने असत्याची साथ घेतली तर त्याच्या त्या पापांत अधिकच भर पडून भोगाची तीव्रता अधिक होते. यावरून सिद्ध होते की, परमेश्वराच्या न्यायालयात कुठल्याही लहान-सहान दुष्कर्माला व अपराधाला क्षम्य नसते, त्यामुळे माणसाने प्रत्येक कर्म करीत असतां जागृत असणे किती आवश्यक असते. कुठल्याही दुष्कर्माला अंतर्मन कधीच राजी नसल्याने अंतर्मन व बहिर्मनाचे सतत युद्ध चालू राहून तो माणूस बाह्य जगांत कितीही सुखी असल्याचे दिसलें तरी तो नेहमीच अशांत व अतृप्त जीवन जगतो हें खास!

जो दुसऱ्यांच्या सुखासाठी सतत झटत असतो, नेहमी सत्कर्म आचरण करीत असतो त्याला निसर्गानियमानुसार जीवनांत कष्ट व दुःख प्राप्त होणार नाही याची परमेश्वर दक्षता घेत असतो. जरी त्याला गतजन्मीच्या अथवा गतआयुष्यांतील दुष्कार्माद्वारे प्रारब्धभोग प्राप्त झालेले असतील तरी त्यावर मात करून जीवनात मानसिक शांती व समाधान प्राप्त करून घेण्याची कला परमेश्वर त्याला प्रदान करतो, त्यामुळे त्या दुःखातही आशेचे व सुखाचे किरण उदयाला येऊन त्याचे जीवन उज्वल बनविण्यास त्याला प्रेरीत करतात. खरें सत्कर्म सद्गुरुनामाद्वारे आचरले जाते. ज्यात कितीही मोठ्यांतले मोठे दुष्कार्माद्वारे घडलेल्या महत्पापालाही भस्मसात् करण्याची अगाध शक्ती त्यात सामावलेली असते. हे ज्ञान ज्याला प्राप्त झाले आहे त्याला गुरुनामाच्या व गुरुभक्तिच्या शक्तिचा जीवनात पदोपदी

अनुभव येऊ लागतो. त्यामुळे तो गुरुनामाच्या आधाराने जीवन व्यतीत करतो. पापाचा कितीही प्रभाव असला व पुण्याचा कितीही अभाव असला तरी ह्या गुरुनामाच्या प्रभावामुळे त्या पापांचा निभावच लागू शकत नाही हा आत्मविश्वास त्याच्या अंतर्मानात जागृत झाल्याने त्याला कितीही दुःख संकटे आली तरी तो डगमगत नाही.

ज्याला सत्कर्माद्वारे आपले जीवन कसे उज्वल बनवायचे याचे वर्म उमजले आहे तो आपल्या हातून दुष्कर्म घडणार नाही याची सतत दक्षता घेऊन नेहमी सत्कर्मे आचरण करण्याचाच प्रयत्न करील, सर्वांत मोठे सत्कर्म म्हणजे निरंतर गुरुस्मरण हेंच होय. ज्यायोगे दुष्कर्माकडे मनाचा कल न जाता माणूस सतत सत्कर्माच्या मार्गानेच वाटचाल करेल!

बहुगुणी 'तालमकी वाडी' - दिता जीवनाक अवीट गोडी!

म्हालगड्यांगेल्या सत्कार्याची ही ज्वलंत निशाणी
उच्च विचार उदात्त हेतू समाजसेवेची प्रचार वाणी
खडतर जीवनाक दिता एक अवीट गोडी...
ही सहकारी गृहमंडळ संस्था 'तालमकी वाडी'!

अफाट या विश्वांतु गजबजलेल्या मुंबापुरींतू-
ग्रांटरोडच्या मध्यभागी विशाल पटांगणांतू-
रुबाबांतु नामरूपा आयल्या बहुगुणी 'तालमकी वाडी'
चित्रापुर सारस्वत शान गुरुवर निधान सुकृता जोडी!

एककची परिसरांत पारंपारिक संस्कृती
प्रगल्भ विचारांची महती-
प्रेमळ सहकारी वृत्ती-सर्व सांभाळू
घडता हांगा जनजागृती
प्रापंचिक सांस्कृतिक धार्मिक कार्य चलता
हांगा अविरोध निष्काम-
श्री चित्रापुर भवानीशंकर कृपाप्रसादित
हे 'आनंद आश्रम धाम'!

व्यायामशाळा-बालकवृंद सुन्दता विद्यामंदिर-
'केनरा सारस्वत असोसिएशन'
जे विविध क्षेत्रांतु कार्यरत जावू करता
समाजसेवा अन् गर्जूक अनुदान
साक्षीक प्रस्थापित देवळांतुलो श्री गणपती
श्री दत्तमंदिरांतुलो जगद्गुरु
शिवाय पूर्वापार जतन धार्मिक कट्टो अन
विशाल रक्षक 'औदुंबर'!

प्रत्येक सण जाता साजरो-गुरु पूजन अनंता पूजा
दत्तजयंती- सर्व देव उपासना
विद्यादान-समाज सेवा-खेळ-शुभमंगल कार्य
अन् विविध कलेची आराधना
महिला उद्योग-ज्येष्ठ नागरिक मनोरंजन केंद्र-
सर्वांचे 'वाडी' हे केंद्रस्थान-
जनमानसी आदरणीय लोकप्रिय ह्या पुण्यभूमीचो
आम्हां सर्वांकय अभिमान!
ह्या सदाबहार उत्सवांतू प्रामुख्याने

सामील उत्साही युवक
त्याहुनही उत्साही हांगाचे माननीय
अनुभवी ज्येष्ठ नागरिक
तांतूयीं ज्येष्ठ नागरिक महिलागेल्यो
उत्साहाक पारावार ना-
तांगेली बिजलीसम उत्स्फूर्त ऊर्जा
उमेदी लाजयता नवयौवना!

सुप्रभाती प्रार्थना नित्यनियम अन्
दिनचर्येतुं कर्तव्य पालन.
भावपूर्ण भजन, देवी-अनुष्ठान, रामनाम
मंगल सप्ताहांचे संकल्पन
हो उत्साह, ही ताकद, निर्धारू, निष्ठा
नितांत भक्ति भावना
सुखदुःख सोण्णू देहशीण विसोर्णू
जन्मा उद्दिष्ट साधूक साधना

हे सर्व कोरुक सत्तरीवैल्यांकई बलउत्साह
येता खयंथावू हेंची कळना
ईश्वरी संकेत गुरुकृपा पूर्व पुण्याईनेही
सुबुद्धी कार्यसिद्धी-राजाच ना!
संसारंतू कष्ट येवचेची - जन्मा आईल्याने
परतुन वापस वच्चेची
जीवन सार्थकी लांवचे सत्संग मेळू स्वानंद
उपभोगचें मानवालो हक्कची

हेंची प्राप्त कोर्णूधेंव्याक उदात्त हेतूने
साध्य कोर्णू दिता 'वाडी'
ताजजो उपयोग कोर्णू घेंव्चें दुसऱ्यांकै
दिवचे हीची जनसेवा होडी.
सर्वांक उत्तेजक आदर्शक दैवीसंपत्तीवर्धक
ही वाडी भरभराटीस येवो
समाज उद्दाराया शुभकामना संवर्धक प्रिय
'तालमकी वाडी' अजरामर जावो!
॥ हरी ॐ तत् सत् ॥

- डॉ. सौ. मीरावरलक्ष्मी सु. सौकुर, मुंबई

The Saraswat Mahila Samaj, Gamdevi

सरस्वती वृंदगानतर्फे “संत एकनाथ” – सुनंदा नाडकर्णी

आमचा सारस्वत महिला समाज दरवर्षी आषाढी एकादशी साजरी करतो. आम्ही दरवर्षी एकेका संतांचे चरित्र, त्यांचे कार्य, त्यांचे काव्य आणि त्यामधून लोक जागृती, समाज सुधारणा हे सर्व प्रेक्षकांसमोर ठेवतो. एक भगिनी सर्व माहिती निवेदनाच्या रूपाने सांगते. सर्वाना असे कार्यक्रम फारच आवडतात. उपस्थिती इतकी असते की समाजाचा हॉल भरून जातो. ज्ञानेश्वर, तुकाराम, नाम देव, कबीर, तुलसीदास, मीराबाई, इत्यादी संतांवर कार्यक्रम झाले आहेत. ह्या वर्षी संत एकनाथांवर कार्यक्रम झाला. या कार्यक्रमास मुंबईत स्थायिक असलेल्या संत एकनाथांच्या तेराव्या पिढीतील स्नुषा पूजा जहागिरदार या उपस्थित होत्या. प्रा. साधना कामत यांनी ह्या कार्यक्रमाचे निरूपण केले. वारकरी संप्रदायाप्रमाणे वारीला निघताना प्रथम दिंडी निघते. त्या दिंडीच्या गाण्यासाठी अरुण हट्टंगडीने ढोलकीवर थाप मारली आणि सर्वाना जणू आपणच दिंडीला निघालो आहोत असे वाटून आनंद झाला. नंतर साधनाचे निरूपण सुरू झाले आणि सरस्वती वृंदगानाच्या भगिनी एकनाथ महाराजांची गीते सादर करू लागल्या. आलेले प्रेक्षक तन्मयतेने ऐकू लागले. एकनाथांच्या श्रोत्यांना ग्रामीण भाषाच समजत असे. त्यामुळे त्यांनी ग्रामीण भाषेतच अभंग, गौळणी व भारूडे लिहिली. त्यांना सर्व लोक सारखेच प्रिय होते. गरीब, श्रीमंत, स्पृश्य-अस्पृश्य असा भेदभाव ते मानीत नसत. एका महाराचे मूल उन्हाचे चटके बसून रडत होते, त्याला त्यांनी उचलून कडेवर घेतले व त्याला घरी पोचवले. तसेच प्राण्यांवरही त्यांचे प्रेम होते. एकदा ते काशीयात्रा करित होते. काशीहून गंगेचे पाणी दक्षिणेला रामेश्वरला नेऊन तिथल्या शिवलिंगाला त्याने अभिषेक करावा म्हणजे यात्रा पूर्ण होते असा समज आहे. एकनाथ महाराज यात्रा करित असताना त्यांना एक गाढव वाळवंटात तहानेने तडफडताना दिसले. तेव्हा त्यांनी काशीहून आणलेले पाणी त्या गाढवाला पाजले आणि त्याचा जीव वाचवला. तसेच एकदा त्यांच्याकडे श्राद्ध होते. ब्राह्मण जेवायला बोलावले होते. काही अस्पृश्य लोक दारावरून जाताना “काय छान वास येतो” असे म्हणाले ते एकनाथांनी ऐकले, आणि त्यांना बोलावून सर्वाना जेवण दिले. आपल्या अगोदर अस्पृश्यांना जेवण दिले म्हणून ब्राह्मण रागावले आणि भोजनास आले नाहीत. पण एकनाथांनी पर्वा केली नाही. कारण ब्राह्मण व अस्पृश्य यांच्यात त्यांना भेद दिसत नव्हता. एकनाथांच्या गौळणी व भारूडे लोकांना अतिशय भावली. वरून अशिष्ट दिसणाऱ्या भारूडात भावार्थ निराळाच आहे हे ते लोकांना समजावून देत त्यामुळे लोकांना ती आवडू लागली व लोकशिक्षणही होऊ लागले. जनसामान्यांत

जागृती निर्माण करण्याचा त्यांनी प्रयत्न केला. विजयनगरच्या एका राजाने पंढरपूरची विठोबाची मूर्ती कर्नाटकात नेली होती. तेव्हा पंढरपूरच्या लोकांना फार दुःख झाले. पण राजापुढे कोण बोलणार? मग एकनाथांच्या पणजोबांनी - भानुदास यांनी राजाची समजूत घालून परत ती मूर्ति पंढरपूरला आणली होती. अशा घराण्यात जन्म घेऊन एकनाथांनी पूर्वजांस धन्य केले. असे अनेक प्रसंग निरूपणात सांगितले गेले.

कार्यक्रम फारच सुंदर झाला. सरस्वती वृंदगानाच्या भगिनींनी सर्व गाणी सुरेख गायली. यात भाग घेणाऱ्या गायिकांची नावे, गीता येन्नेमडी, कालिंदी कोड्याळ, शरयू बिजूरकर, सुमन कोड्याळ, गीता बलसे, शोभा मरबळी, नीता येडेरी, नलिनी संझगिरी, श्यामल येन्नेमडी, स्नेहलता कुलकर्णी, शैला तलगेरी, दीपा मुडेश्वर, शैला हेमाडी, गीता बिजूर व निर्मला नाडकर्णी. वृंदगानाच्या संचालिका गीता येन्नेमडी यांनी संगीत नियोजन केले व संवादिनीची सुरेल साथ केली. शोभा मरबळी यांनी एक भारूड आकर्षक नृत्याच्या माध्यमातून सादर केले. अरुण हट्टंगडी ह्यांची ढोलकी आणि तबल्याची साथ असल्यामुळे गाणी फारच रंगली कार्यक्रम सर्वाना आवडला.

सुरुवातीस अध्यक्षा विद्या कोड्याळ यांनी सर्वांचे स्वागत केले. शेवटी सुनंदा गंगोळी यांनी आभार मानले. सांगता करताना कै. वरदाबाई मुल्की, ललिता येन्नेमडी तसेच सुमित्रा व कृष्णमूर्ती नाडकर्णी यांचे स्मरणार्थ प्रसाद व अल्पोपहार देण्यात आला.

Errata - Music Program at the Saraswat Mahila Samaj in April 2010

The following para was inadvertently omitted from our report -

"In the Vasantik Sammelan (April) Anjali Gangolli, presented a sitar recital. As her music developed from melodious meendkari to lightening speed jhala, Shantanu Shukla flawlessly matched the speed of the sitar with the tabla. Strumming and drumming fingers almost a blur, the spellbound audience just about caught its breath, for her sister Leena to present some liltng light music, also accompanied by Shantanu Shukla."

Guru Purnima - 2010

GAURSHARAN RAO & JYOTHI BHARAT DIVGI

In the Divine Precincts of Shri Durga Parameshwari Mandiram and at the Lotus Feet of our Parama Guru, Shrimat Parijnanashram Swamiji at Karla, Parama Pujya Sadyojat Shankarashram Swamiji, the Mathadhipati of Shri Chitrapur Math, commenced His Chaturmasa Vrata of Vikruti nama Samvatsara on Ashadha Shuddha Purnima (Sunday, 25th July 2010).

The torrential monsoon showers were no match for the unbounded Shower of Divine Blessings upon all those who were present. Even as the rising levels of water in the River Indrayani nearby raced to overflow the banks, the flood of more than 1,500 devotees from places as far as Shirali, New Delhi, Bangalore, Chennai and Hyderabad, and of course a few from overseas, flowed to Karla- blissfully oblivious of the heavy rains. Just one intense desire- to witness the Vyasa Pujan and to pay their respects to our resplendent Guru Parampara on this auspicious day, brought the devotees together.

The day began early- with Parama Pujya Swamiji performing Jalabhisheka at the Sannidhi of Shri Devi Durga Parameshwari, the Sanjivan Samadhi of our Parama Guru and the Nagalaya.

Samuhik Prarthana was conducted by Ved. Moorty Ulman Gurumam and led by the President of the Standing Committee, Convenor of Chaturmasa 2010, Trustees of KDPT and Shree Trust and all the devotees - at the Divine Feet of Shri Devi Durga Parameshwari, Sannidhi of Parama Guru Parijnanashram Swamiji and Parama Pujya Sadyojat Shankarashram Swamiji seeking blessings for the success of all the programmes during the following two months.

Parama Pujya Swamiji arrived at the Mandiram to the blowing of the conch, Veda ghosh and jubilant jayjaykars. On the stage, specially made for this day and decorated with flowers, Vyasa Pujan commenced with the Mandala Pujan, followed by Guru Pujan.

Bilwarchana with Guru Ashtottara was followed by Tulasi Dala archana with Veda Vyasa Ashtottara invoking the Guru Shakti as well as reminding us of the place that Maharshi Veda Vyasa holds in our Advaita Parampara.

The temple itself - brilliant with a new coat of paint and adorned with torans of bright orange marigold and emerald green mango-leaf - resounded with bhajana-s and stotra-s. It was a delight to listen to toddlers and young children render bhajans flawlessly.



Decorated Vyasamandal

If the mandiram was filled to capacity with devotees, many more were content watching the Pujan on a large screen outside the Mandir. Volunteers were spread out at different counters. Some devotees watched the pujan on the screen put up in the dining hall..... Did that really matter? No!!! Just being present there – in that Divine Parisara of Shree Sthal – is all that mattered!

A record of more than 225 Paduka Pujan Seva, performed by the devotees, was but a small representation of the ardent devotion and unwavering commitment that the Chitrapur Saraswat Samaj has to the entire Guru Parampara that is embodied in our Guru, Shrimat Sadyojat Shankarashram Swamiji.

The release of a new publication- 'Sadhana Panchakam' was the highlight of the proceedings later

in the afternoon session before teertha vitarana (see photo below). Dr. Prakash Mavinkurve, Chairman of Publications Committee, spoke about how the immense success of the Sadhana Shrinkhala during the Tercentenary Year triggered off the thought for



such a book . The book that captures in great detail, all the five aspects of the Sadhana which the Samaj is so enthusiastically performing since the Tercentenary year, is now presented with English Transcript of the Sanskrit text as well as lucid explanation that enables all Sadhaka-s to appreciate the deeper significance of the Sadhana and Anushthan that has now become the mainstay of our spiritual pursuits.

The Dharma Sabha later in the evening gave us an opportunity to hear a scintillating Ashirvachana. Parama Pujya Swamiji spoke about the importance of increasing Sadhana during this period and how essential it is for each of us to refrain from discussing our personal Sadhana with others. Swamiji expressed how at every Math that Swamiji visited before commencing Chaturmas– Gokarn, Mallapur and Mangalore, Swamiji could feel the powerful Presence

and the Grace of the Guru where each Acharya had done intense tapasya. Pujya Swamiji mentioned that in their feedback, the Sadhakas who came week after week to Karla for Seva Saptaha went back elated – and with the feeling that they ‘BELONGED’ to this sacred Shree Sthal. Parama Pujya Swamiji emphasised that we should surrender – ‘amhi tumgelichi’. The bhajana Narayani Namostute..... offering obeisance to Narayani, on this auspicious day, was a befitting finale to the Ashirvachana.

Earlier, Kanakabhisheka was performed by Shri Vinod Yennemadi, President of the Standing Committee as well as by Dr Mohan Mankekar, Convener of Karla Chaturmasa Committee, while the Trustees from KDPT and Shree Trust performed Shri Guru Paduka Pujan.

Dr. Mohan Mankekar, in his welcome address, reiterated that though he stood there as the Convenor of the Chaturmasa, he was foremost a ‘sadhaka’. On behalf of the Samaj, he offered the ‘Manapatra’ to Swamiji. Shri Nalkur Shripadmam, on behalf of the Trustees, presented the Binhapatra inviting Parama Pujya Swamiji for the forthcoming Navaratri Utsava.

In his address to the large gathering, Shri Vinod Yennemadi urged the devotees to attend all the programmes during the auspicious period of Chaturmas. He expressed his happiness at the large turnout of devotees. Parama Pujya Swamiji unveiled a portrait of our Parama Guru, Shrimat Parijnanashram Swamiji. The portrait painted with great devotion by Smt Asha Bhatkal, shows our Parama Guru showering His benign Grace upon all the viewers.

When the temple resounded with Deepa-Namaskara that evening and every devotee present offered their obeisance to our entire Guru Parampara..... it once again brought to the fore how fortunate we all are to be blessed with such a Divine Parampara and our beloved Guru, Parama Pujya Sadyojat Shankarashram Swamiji.

Filled to the brim with the Ardrata of Guru bhakti, the multitude returned to their homes with a promise made – to reinforce our commitment to Sadhana through the Chaturmasa Parva and to receive the Guru’s Grace in abundance.

PERSONALIA

Jutika Arun Nadkarni, a Class XII student, studying in Alpha to Omega Learning Center, Chennai, won a 2nd prize in Inter School Music Competition in the category of semi classical Bhajans. The competition was organized by Soroptimist International of Chennai on 24th July 2010, and students from 15 schools were invited to participate in the competition. Jutika is learning Hindustani Classical Vocal under the tutelage of Sri Kuldeep Sagar from Gwalior Gharana for the past three years. She is also pursuing BA Music (correspondence) from Prayag Sangeet Samiti, University of Allahabad. Jutika was also awarded International Young Achiever's Award - Bronze from Duke of Edinburgh in the December 2009, towards social services done by her.



Prajakta Murdeshwar, daughter of the talented and famous Artist of Pune, Gautam Murdeshwar, has at a very young age of 24 completed her CA in November 2009. With a brilliant academic record under her belt all through her school and college education, Prajakta did her Chartered Accountancy along with Masters in Commerce. A talented Bharatnatyam dancer, under the tutelage of Smt. Vasundhara Shreedharan, Prajakta is a great singer too and is passionate about music – undoubtedly takes after her father! Prajakta is currently working in Deloitte Haskins and Sells India Pvt Ltd., an MNC audit firm, as an Assistant Manager.



Ram B. Hatangadi graduated as a Mechanical Engineer from I.I.T. Madras in 1985, did his M.S. in Industrial engineering in 1987 and Ph.D. in Bio-engineering from the University of Washington, Seattle in 1994. After his Doctorate, he worked

with Optiva Inc at Seattle (later acquired by Philips), where he was the one of the key inventors of their lucrative sonic product “Sonicare.” His experience includes research oriented work in Siemen’s Medical Systems at Seattle, Washington and GE Healthcare at Phoenix, Arizona. After 21 years in U.S.A. he re-located back to GE India to their facility in White-field Bangalore in December 2006 where he headed the engineering and RandD division responsible for the design and manufacture of X-ray tubes for Radiography/Fluoroscopy. In May 2008, he joined Philips Innovation Campus in Bangalore, as General Manager in charge of their Magnetic Resonance Imaging [MRI] Software development Unit. He has now recently been appointed as Director of MR Applications Development by Philips. His global responsibilities include co-coordinating work-centres at Best in Holland; and at Bangalore, India.



Ram has three significant patents to his name and several publications. His path breaking Ph.D. thesis deals with the design, development, prototyping and in-vitro testing of a trans-esophageal ultrasonic probe for three dimensional cardiac imaging. He is a keen out-door sports person. He is also adept at the guitar and loves to play it. He is married to Sangeeta [nee Sajip], a post graduate in Mathematics and Computer Sciences from I.I.T. Mumbai. They have three children. Neha [12], Priya [8] and Meera [6]. They presently live in White-field, Bangalore. His parents Bansi and Gouri Hatangadi live in Bangalore.

Yamini Bellare, daughter of Narendra and Pragnya Bellare, stood first in the University of Mumbai, Bachelor of Arts (B.A) final examination, 2010, topping the University in all disciplines of Arts. She graduated in Psychology, from Sophia College, Mumbai, scoring 87%. A meritorious student, she was awarded the Dr. Livi Rodrigues Scholarship for securing the



highest marks in Terminal, Preliminary and University Examinations; Mrs. Shashikala C Patel Scholarship for securing the highest in Psychology in the University Examinations and Ms. Anupama Byravan Scholarship for securing the highest in third year B.A. in Psychology in the College examinations. Sophia College awarded a Special Prize to Yamini for standing first in the University of Mumbai, B.A. examinations.

HERE AND THERE

Bengaluru: Bangalore Yuvadhara organized a trek on 11 July at the scenic Tonnur Lake in Mandya district of Karnataka at a distance of 130 kms from Bangalore city. A busload of 26 youngsters participated, trekking over some scenic rocky terrain and enjoyed a coracle (a small round boat) ride across the blue expanse of the lake. The afternoon session saw delightful games, each followed by a discussion of the learnings from it. This was followed by a report of the various activities of the Bangalore Yuvadhara from the yuva representatives. Yuvas who participated in the presentation skills workshop held recently by Arvind Nadkarni spoke about how they had gained tremendously from the experience. They were also given a brief overview of the various socio-cultural projects undertaken by our Math. One of the participants, who had attended the recently concluded Kar Seva Shibir, spoke about the beautiful concept of rendering seva to the Math with our own hands.

Shayani Ekadashi was observed on 21 July with devotees rendering soulful bhajans from 4 to 8pm. Devotees also observed Guru Poornima at Bangalore Math with great fervor, the evening beginning with an inspiring talk by Malini Madiman on 'Guru Tattva'. This was followed by Deepanamaskar, Guru Poojan, and Ashtavadhan Seva.

Cultural and spiritual programmes are being held on most evenings throughout Chaturmas. The programmes held so far (till 10 August) are:

Bhajans: Chitrapur Bhajan Mandali (Sangeetika on Sant Ramavallabhdas),

Kirtan: Bhadrageeri Achyutdas (Bhakta Vijay)

Yamini is interested in music, art and cooking. She feels fortunate to be actively involved with 'Yuva Dhara' (Khar / Bandra) and enjoys spending time once a week with young children of 'Prarthana'. She has now enrolled for a Master Degree in Clinical Psychology at the University of Mumbai.

Talks: Suman Hirebet (Shringeri Mahatmya)

Reported by Uma Trasi and Amit Kilpady

Chennai: On 09/07 Devi Pujan, Navratri Nitya Patha, Chanting of Lalita Sahasranama and 12th and 15th Chapters from Bhagvada Gita (Sadhana Panchakam) was conducted. On 12/07 Shiv Pujan (Sadhana Panchakam) was conducted.

On 15/07 Guru Pujan (Sadhana Panchakam) was performed. On 21/07 Shayani Edakashi was observed with Bhajans, Aarti and Prasad. On 23/07 Devi Anushtan, Navratri Nitya Patha, Shiv Manas Puja was conducted followed by chanting

of Lalita Sahasranam, 12th and 15th Chapters from Bhagvad Gita. On 25/07 Guru Purnima was celebrated with Bhajans, Offering of Ashtavidhan Seva, Aarti and Prasad.

The 61st Annual General Body of the Saraswat Mahila Samaj was held on 10-07-10 and following Office Bearers were elected; President: Archana Kapnadak, Vice-President: Lata Rao Ullal, Hon. Secretary: Shilpa Acharya.

Reported by Arun Hoskote

Delhi: Members of Delhi Sabha met at the residence of Shri Nandkishore Kalambi at Gurgaon on the occasion of Parama Pujya Pandurangashram Swamiji's Punyatithi. Programme started with Bhajans followed by a vimarsh session conducted by Smt Ameeta Shiroor from one of the teachings of PP Pandurangashram Swamiji. This was attended by 7 families from our Sabha.

(Contd. on page 57)

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Gurupoornima was celebrated by Delhi Sabha at E-70, Shri Kavle Math on Sunday, 25th July, 2010. The programme started with Sabha opening prayers, Gurupujana performed by 8 sabha members and a short bhajan session was led by Smt Ameeta Shiroor. Shri Devyesh Nayel, who was visiting Delhi, gave a presentation and update on all current Shrivalli projects followed by a brief interaction session. This function was attended by about 40 members. Both evenings concluded with Deepanamaskara, Mangalarti and a sumptuous prasad bhajana.

Reported by Mamta Savkur

Dharwad: The Saraswat Mitra Mandal, Dharwad has started a series of talks by eminent speaker – members from April '10. Dr. Meena Chandavarkar spoke on HRD, Dr. Anil Mudbidri, showed a VCD and narrated the customs connected with 'Bhoot-cult in South Kanara' and Shri Alekal Ramchandra Rao shared his experiences in the 'Educational field'. Ten of our Amchi students were felicitated for their success in their School and College exams.

Dharma-Pracharak Shri Rajagopal Bhat gave an 'upanyasa' on 1st and 2nd chapters of the Shrimad Bhagvad Geeta on 25, 26 and 27 June '10.

On Sunday, April 28th the Mangalore Sabha invited us to perform a Konkani play 'Vissaru Amgelya Saunsaranthu' written and directed by Smt. Chitra Shirali. Dr. Sunanda Karnad and Shri Alekal acted in this play, well-received by the audience.

Reported by Dr. Sunanda Karnad

Goa: The Goa Local Sabha members met for their monthly Satsang at Mapsa on 20th June 2010. The members present were only 12 due to rains. Bhajans and Lalita Sahasranama were chanted along with usual concluding prayers.

In the month of July, the members met at Donapaula and 16 members attended the Gurupujan. Samuhik Gurupaduka Stotra and Bhajans were chanted. The Satsang ended with concluding prayers.

Reported by Sushama Arur

Hyderabad: Members of the Hyderabad sabha

gathered at the residence of Shri. Sanjay Kalle to perform Saamuhik Gurupujan on 18th July, to pay obeisance to our glorious Guruparmpara on the occasion of Guru Poornima. It was heartening to see yuvas Rohit Hattiangdi, Ankur Kalle, and Ankita Kalle along with other sadhakas performing Guru Poojan. The whole atmosphere became divine with all the sadhakas chanting Gurupoojan mantras in unison. The satsang ended with chanting of Shri Parijnanashram Trayodashi and Deepa-namaskar.

Reported by Gowri Arur

Mangaluru: HH Swamiji arrived at Mangalore on 02.07.2010 late in the evening. On 03.07.2010, cultural programmes were held in the evening. The children of Prarthana Varga and Yuvadhara presented musical dance drama on the topic "Mohini Bhasmasura". This was followed by other dances and a skit by the children. Later senior members of the sabha presented a skit in Sanskrit, 'Sadguru Prapti' based on the theme, how we got Swamiji Parijnanashram I at Kotiteerth, Gokarn.

On 04.07.2010 and 05.07.2010 HH Swamiji proceeded to Srimath Anantheshwar Temple, Vittal for "Dhruda Samprokshana" and 101 Kalashabhishek.

On 06.07.2010 there was yet another Skit "Punyakoti" by the children of Saanidhya School of Differently Abled Children. On 07.07.2010, Dharma Sabha was held. Dinesh Damble, President of the Sabha proposed Vote of Thanks and begged Kshamayachana from HH Swamiji. During the Ashirvachan, HH Swamiji expressed His joy on various cultural programmes held, stressed upon younger generation to come forward and participate in all Math activities. He also stressed upon performing Sadhana, through Japa. He distributed Phala Mantrakshat to the devotees gathered. HH Swamiji proceeded to Shringeri after Bhiksha on 08.07.2010.

Reported by Dinesh Damble

Mumbai, Dadar: Ram Navami was celebrated for 9 days and Lord Rama's cradling ceremony took

place on 24th March at Ms Shobha Puthli's residence accompanied by enthusiastic bhajans. On 14th April, 2010 Punyatithi of PP Parijnanashram Swamiji I was observed with Guru Pujan by 3 Yuvadhara Youths namely Mohit Karkal, Aditya Chandavar and Poornima Kamath. The teachings from Sadguru Bodhamrita on the teachings of PP Parijnanashram I were read out and their aarti written by Mrs. Usha Bijur published in the Sunbeam was sung by one and all. 4 Sanskrit Upasana Shibirs were held at different locations in the Sabha, by Sona Chandavar, Sudha Bhat, Sangeeta Pawar and Shobha Puthli which had a very enthusiastic response.

P.P. Pandurangashram Swamiji's punyatithi was observed on 13th June at Karla as it was also the Sabha's Sannikarsha on that day. Almost 70 sadhakas attended and performed Guru Pujan along with Devi Anushthan, recitation of Navratri Nityapath, Bhagavadgita, Shiv Manasa Puja and Lalita Sahasranama. Some sadhakas stayed in Karla till 15th and participated in the Janma Diwas celebrations of P.P. Parijnanashram Swamiji with bhajans, stotras, Lalita Sahasranama and Trishati Archana and the Palkhi Utsav.

Reported by Shobha Puthli

Mumbai Goregaon: Report of Activities for the months- March to June-2010

Ram Navami was celebrated in the traditional manner on 24th March with bhajans rendered by the Parijnanand Bhajan Mandal. The celebrations were well attended and concluded with Prasad Bhojan. Sankashti Chaturthi was observed on 2nd April, 1st and 31st May with the chanting of 21 Avartans of Ganpati Atharvashirsha. The chanting being well attended concluded with Aarti. The Samaradhana at the Sannidhi of H.H. Parijnanashram Swamiji I was observed on 13th April by performing Guru Poojan and Aarti and concluded with Prasad Vitaran. Gayatri Anushthan was performed by Sadhakas on 18th April and 9th May. The chanting had good attendance of male Sadhakas on both occasions. Devi

Anushthan was performed by the Sadhakas on 30th April. The chanting concluded with Aarti and Prasad Vitaran. The Samaradhana at the Sannidhi of H.H. Pandurangashram Swamiji was observed on 13th June with Guru Poojan and Bhajans and concluded with Prasad Vitaran.

*Reported by Gautam Amladi and
Pranav Nagarkatti*

Mumbai Thane : At Mulund the following activities were carried out

10th Jul '10- Devi poojan, Devi Anushthan and recitation of Bhagwad Gita (12th and 15th chapters)

18th Jul '10 - About 40 devotees attended Sannikarsha at Karla

25th Jul '10 (Guru Poornima) - Guru poojan was performed and followed by group singing of Sri Guru paduka Stotra, Sri Guru bhajan Stotra, Vedvyasashtak and Parijjan Trayodashi

31st Jul '10 - Shiv poojan, Shivmanaspooja, Lingashtak and recitation of Bhagwad Gita (12th and 15th chapters)

Reported by Smt. Nirmala S Basrur

Mumbai Vile Parle: The following functions were held on behalf of Local Sabha;

10.7.2010 Upanyas on Bhagawdgeeta chapter II by Dharmapracharak Shri V Rajgopal Bhat

16.7.2010 Devi Anushthan according to Sadhana Shrankhala Module

18.7.2010 "Sannikarsha" at Karla Durgaparameshwari Temple and Sanjivani Samadhi. A good number of devotees attended the functions.

14.8.2010 Upanyas on "Bhagwad Geeta" chapter II by Dharmapracharak V.Rajgopal Bhat was organised at 6.00 p.m.Regular Upanyasasa on the same subject will continue on alternate Saturdays at 6.00. The next "Upanyasa" will be on 18th September 2010 p.m.Venue; c/o Shri Shankar Bhat, C/5-6 :Guruprasad ,Hanuman Road, Vile Parle East Mumbai-400 057 Tel no.2614 4288.

20.8.2010 "Devi Anushthan" was performed on account of Vara Mahalakshmi Vrita.

23.8.2010 “Ragu Upakarma Homa” was performed with changing of threads. Ved.Bhavanishankar Hattiangdi Bhat officiated the function.

Guruprasad Co-op Housing Society, Vile Parle:

In the Managing Committee meeting of The Guruprasad Co.op Houing Society Ltd, held on 16th August 2010 the following members were elected as office bearers;

Shri Sanjiv Tendulkar - Chairman

Shri Nijanand Haridas - Hon Secretary

Smt. Sujat Mudur - Hon Treasurer and

Shri Suresh Kuber and Siddarth Talgeri as Hon. Ineternal Auditors

Reported by Shrikar Talgeri

Sagar: 112th Vardhanti utsav of Sri Shiva Gopalakrishna temple, Sagar, was celebrated on 16th July, 2010. Kalabhivruddhi homa, kalashabhisheka and other religious rituals were performed. In the evening palki utsav of the deity was taken on the main streets of Sagar. After the utsav, volunteers who took part in the seva saptaha at Karla shared their joy and experience with all the volunteers. Basrur Arun mam chaired the meeting in which the volunteers motivated the assembled bhanaps to take part in similar events. Bhanaps from Sagar, Sorab, Shimoga, Tavnandi and Siddapur took part in the programmes.

Reported by Praveen Basrur

United Kindom: The Saraswat Samaj UK held its AGM and annual Community Satsang at South Oxhey near Watford on 10th July, 2010. The Samaj President, Mr V. B. Sthalekar, welcomed the guest speakers Mr Jaishankar Bondal and Mr Vasant Tavanandi of Delhi Sabha and vocalists, Mrs Deepa Hattangady Karnad and Mrs Nirmala Jaishankar Bondal. After the traditional lighting of the Deepa by Mohanmam Adur and his wife Geetapachi, the two speakers addressed the gathering.

Mr Jaishankar Bondal gave a very interesting talk on Tristhali Yatra describing the logistics involved in arranging for the 250 pilgrims who accompanied His Holiness Shri Sadyojat Shankarashram Swamiji on

that Yatra. Mr Vasant Tavanandi gave a wonderful insight into the work undertaken by Shri Chitrapur Math describing the various projects which have resulted in the Math becoming a focal point of spiritual, social and cultural activities for the local community in Shirali as well as the laity in far-off places.

Mr. Chirag Rao, who had attended the NRI Sanskriti Prachar Shibir at Shirali in December 2009 as a shibirarathi from UK, spoke enthusiastically about the Shibir and Yuvadhara. He hoped that the youngsters in the community in UK would join Yuvadhara so that they would be aware of their glorious heritage and also be able to serve the society.

The younger members of the Samaj, Nimish Ubhayakar, Chirag Rao and Advait Rao sang Bhajans. Tina Adur gave a thought-provoking talk on the significance of Ganesh. It was heartening to see the youngsters taking part in the Satsang. Dr Smita Koppikar, gave a scintillating Sitar recital. Deepa Hattangady Karnad sang both Hindi and Marathi devotional compositions with plenty of scope for improvisation and endeared herself to the appreciative audience with her soft and mellow voice. Nirmala Jaishankar Bondal, a member of the sibling group ‘Gulvadi Quartet’ of international renown captivated the assembly with her beautiful rendition of Bhajans. Dr Ashwin Kalbag from the UK Samaj rounded off the evening with a Bhairavi. The singers were accompanied on the Tabla by Shashikant Bailur. Dr Ranjan Adur and Sunil Kodical took turns on the Harmonium.

The Sabha concluded after Mangalarati, Mangal Geet and Mahaprasad. Dr Ranjan Adur proposed a vote of thanks with special mention of the guest speakers and singers from India. The Samaj would also like to thank Dr G. D (Arun) Mankikar for making a video recording of the programme and uploading it to the Samaj website. To watch the video, please visit: http://x.saraswatsamajuk.org/wiki/index.php/2010_Satsang

Reported by Arun Nagarkatti

CLASSIFIEDS

MATRIMONIALS

Alliance invited for Chitrapur Saraswat Boy 6', January, 1974, graduate, working in Mumbai as Senior IT Manager Shriko_74@yahoo.com.

ENGAGEMENTS

Karkal - Gulvady : Prateek, son of Prakash and Veena Karkal (nee Pandit) of Houston, U.S.A. with Bhageshri, daughter of Pandit Omkarnath and Sangeeth Gulvady on 12th August, 2010.

Balse - Nadkarni: Akshata, daughter of Smt. Sunita and Anand Krishna Balse with Kaushik, son of Smt Padma and Shri Yatin Nadkarni of Pune on 2nd May, 2010 at Goregaon, Mumbai.

BIRTH

A daughter (Tanvi) to Vaishali and Pradeep Sashital on 28th June, 2010 at Pune. Grand-daughter to Usha and Devidas Sashital and Nandini Gurudas Andar, great grand-daughter to Bhavanishankar Andar. (R-2193)

A baby boy AARAV to Divya and Amith Kombrabail, grandson to Veena and Late Ambadas Kombrabail and Geetha & Ram Mohan Ullal at Bangalore on 6th June, 2010.

ACKNOWLEDGEMENTS

Shailendra Sharma (General Manager, BHEL) and Krishna Sharma joins Col. (Retd) Dilip Gulwadi to thank all relatives and well-wishers for their blessings on the wedding and reception of Lt. Cdr Vikram D. Gulwadi with Geetanjali Sharma on 15th May, at Hyderabad and Pune respectively. (R-2182)

Arundhathi and Jayanth Ragunath Savkooor of Bangalore thank all the relatives and well wishers for their blessings received on the occasion of wedding of their son Ajay with Pooja Umesh Kamath at Mumbai on 03rd June 2010, followed by Reception on 12th June 2010 at Bangalore.

CHANGE OF ADDRESS

The new address of Hattikudur Manohar and family is as follows: **Hattikudur Manohar** Flat No. 2111, Bristol Sudha Manohar Tel. 22023688, (Sudha) Mob.93412 14083. **Sanjay Manohar** Flat No. 2112, Bristol Preety Hattikudur Tel. 22023689. (Sanjay) Mob. 98867 82775. Prestige, Kensington Gardens, 17, H.M.T. Main Road, Jalahalli, Bangalore 560 031.

PUROHITS

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

Girish Bhat Chandavarkar, 554, Shalakachs, Sector-5, Room No 39, Charkop, Kandivli (West), Mumbai - 400 067. Tel No - 022-28680617. Mobile No - 9702289229, 9869079229 Email add: grsh.chandavarkar@gmail.com

Gaurav G. Chandavarkar, B/4, Motilal Varma Niwas, Shivaji Nagar, T. P. Road, Bhandup (W), Mumbai - 400 078. Tel No. 25958358, Mobile No. 9819351488.

Hattangadi Bhavanishankar Bhat, 101-a, Vaitarana, Jangid Complex, Mira Road (East), Dist: Thane 401 107 Tel No- 28117539, Mobile No 9892468288, 9821675887 (R- 2203)

Ved. Dinu Bhat - email: dinubhats@yahoo.com Coming in October 2010 to Mumbai! Pooja CDs-available @ c/o, Mr. Nagarkar #26492872.

OBITUARIES

We deeply regret to announce the sad demise of Dr. Shanta Shashidhar Haridas (74) of Bangalore on Monday August 2, 2010 at her daughter's residence in Ponda Goa. Deeply mourned by children, brothers and grand children and relatives. (R-2198)

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

- May 10 : A daughter (Aaddya) to Gaurita (nee Turme) and Sunil Radhakrishna Katre at Borivali, Mumbai.
Aug 04 : A daughter (Aashmi) to Sheneel and Amit Vinay Gangolli at Aurora, Chicago, IL.

MARRIAGE

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

- Jun 03 : Pooja Umesh Kamath with Ajay Jayanth Savkooor at Mumbai

OBITUARIES

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

- July 12 : Kulkarni Dinkar S. of Vakola, (92) Mumbai at Bangalore.
July 19 : Karnad Shamrao S. (93) at Chennai.
July 21 : Hemmady Shalini (Meera) Krishnanand (75) at Borivali, Mumbai.
July 21 : Nayan Suresh Chandavarkar (nee Kombrabail) (67) at Pune.
July 23 : Bhatkal Suresh G. at Mumbai.
July 25 : Krishnabai S. Kulkarni (78) at Mumbai.
July 28 : Shiroor Gurudas Bhavanishankar (83) at Prabhadevi, Mumbai.
July 28 : Vaknalli Vasant Umesh (79) at Andheri, Mumbai.
Aug 3 : Madhukar Ramrao Gokarn (76) at Pune.
Aug 4 : Bhatkal Sadanand Dattatraya (81) at Malleswaram, Bangalore.
Aug 5 : Col. Babulkar Ramesh at Santacruz, Mumbai.
Aug 6 : Sharada Atmaram Ulman (nee Bijur) (82) at Goregaon (West), Mumbai.
Aug 7 : Nishita Santosh Nadkarni (16) at Mumbai.
Aug 9 : Radha Mohan Masurkar at Pune.
Aug 12 : Chandrama R. Nadkarni (88) at Pune.
Aug 15 : Padbidri Sadanand Gopalrao (82) at Saraswat colony, Santacruz, Mumbai.
Aug 17 : Kumtakar Anand Pandurang (89) at New Delhi.

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