

CENTENARY YEAR



2010-2011

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

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अज्ञाननिर्मिरान्धस्य विषयाक्रान्तचेत्सः ।
ज्ञानप्रभाप्रदानेन प्रसादं कुरु मे प्रभो ॥

*To the one blinded by the darkness of ignorance,
Whose mind, over sense objects, travels extensively,
By bestowing the light of Wisdom, O Lord,
May Your Grace and Blessings be upon Me!*





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INVITES APPLICATIONS FOR ASSISTANCE

The Talmaki Health and Education Society was founded in the memory of Late Shri Shripad Subbarao Talmaki, with the objective of rendering financial assistance to needy persons in the area of higher/specialized education and medical needs.

Applications are invited for:-

- Pursuit of higher education (post graduation) in the field of science, mathematics, medicine, earth/life sciences or any other specialized field.
- Medical assistance for major surgery.

Applications should be addressed to The Chairman, Talmaki Health and Education Society, so as to reach us by December 31, 2010.

Applications should be supported by necessary documents relevant to the claim to enable easy and accurate assessment of requirement viz :-

- ✍ Proof of admission to college
- ✍ Relevant marksheets and certificates
- ✍ Doctor's certificate of diagnosis and recommendations for surgery
- ✍ Doctor's prescription and other relevant medical/hospital bills.

Suresh S. Hemmady
Chairman

Message from H. H. Shri Anandashram Swamiji



कॅनरा सारस्वत संघका रजतोत्सव इस दिपावली के शुभ समय पर ही आ जाना बहुत आनंदकी बात है। यह संघ अपने विविध कार्यकलापोंसे समाजकी व्यक्तियोंमें परस्पर भ्रातृभाव सौहार्द वगैरह भावोंको बढ़ाकर संघटनके द्वारा समाजकी उन्नति साधनेमें सदा तत्पर रहता है, और इसके प्रयत्नोंके फलस्वरूपमें समाजमें विविध विषयोंका ज्ञान फैलानेवाला इसका मुखपत्र 'कॅनरा सारस्वत' तथा अनेक उपयुक्त विषयोंसे भरी हुई 'डिरेक्टरी' हमारे सामने हैं। हम इस समाजोपयोगी संघका उत्कर्ष हृदयसे चाहते हैं।

अयं हि सर्वकल्पानां सघ्नीचीनो मतो मम ।

मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥

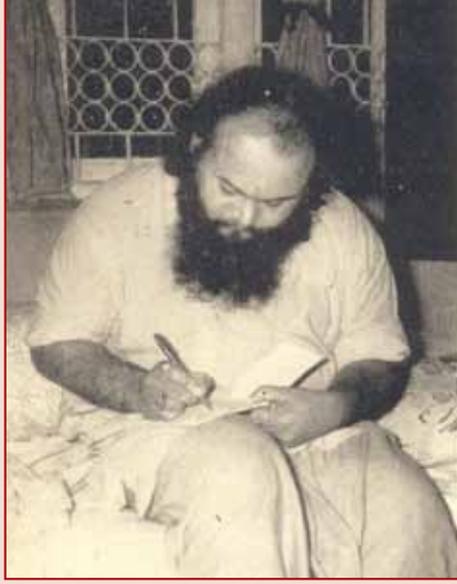
'श्रीकृष्णभगवान् उद्धवजीसे कहते हैं-मन वाक् और शरीर इनके व्यापारोंसे सर्व प्राणियोंमें ईश्वरबुद्धि रखना यही मेरे मतसे भक्तिके सब साधनों में उत्तम साधन

है इस वचनके अनुसार समाजसेवा भी जिस सर्वांतर्यामी परमात्माकी सेवा बनती है उसीकी कृपासे इस संघका उत्कर्ष और उससे समाजका अभ्युदय होनेमें हमें लेशमात्र भी संदेह नहीं है।

अन्ततः इस दिपावलीके समय पर समाजके लिये श्रीभगवानसे व्यासदेवकी उक्तिमें हमारी यही प्रार्थना है कि,

सर्वे च सुखिनः सन्तु सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग् भवेत् ॥



Deepavali Message from His Holiness Swami Parijnanashram

Diwali is a festival of lights which brings peace, harmony and joy to all of us. It is so, for it is only when the Light of Knowledge dispels the darkness of ignorance that peace, harmony and joy reign. We should make Diwali an everyday festival by doing good, thinking good and talking good of others, thus radiating our inward light in the encircling gloom.

The Kanara Saraswat Association, a foremost institution of the community, is a veritable lighthouse dedicated to doing good, thinking good and writing good of men and matters. On this auspicious occasion We offer prayer to Lord Bhavanishankar to make this institution grow from strength to strength in its noble and dedicated pursuit.

- Swami Parijnanashram

KS October, 1978

॥ श्री भगवतीशुद्धी विभवते ॥
श्री विश्रपुर मठ संस्थातम्
शिरालि (उत्तर कन्नडम्)



स्वस्ति । श्रीगुरुदेवस्य परिश्रमकार्यार्थं पदात्मप्राप्तये पश्चात्त पासीय यमादि अष्टांगयोगानुष्ठानमिष तथ्याकार्यं स्वामीपथस्य सर्वसर्वसुखसंयतस्य सद्गुणोपेतं सचिन्म नृपयुक्तं सचिद्विद्वन्म श्रीधरम् श्री नौडपादाचार्यवर्जित श्रीगुरुदेव आद्यशुद्धरमणवत्पाद सत्संगेदाय परेशं प्राप्य सकलजिनागतसारुदुग्ध वैदिक ज्ञानोपलब्धिं भक्तियोग वैभवसिंहासनाधीन्यत्र श्री गोकर्ण देवादि प्रतिष्ठापित श्रीमत् सच्चिदानन्द श्रीगुरु सारस्वतनन्दकार्य विश्रपुराधीन्यत्र शरवतीरीश्वरम् श्रीमत् प्रायश्चित्तशास्त्रम् गुरु सत्संगेदाय विनम्रित श्रीगुरुदेवशुद्धी श्रीगुरुदेवशुद्धी देवादेय दक्षिणाभूतिचन्द्रप्रसाधक श्री विश्रपुरिकलासनासक्तविरचित श्रीमत् सुतीर्थविद्याशास्त्रम्स्वामी गुरुकरुणामातुल्यदत्तसंघत अतिविश्रपुरपरम्परायण तुलिकाकार्योपेत अनुष्ठानमिष श्रीमतीय साकाशदण्डिक देवासाधनपरायण

श्रीगुरु सद्योभातशुद्धीशास्त्रम्स्वामिनिः
विदितं ज्ञानम् सत्यमर्थम् तुगासीर्यदिः

यथा यथा हि पुरुषः कल्याणे कुरुते मनः ।

तथा तथाऽस्य सर्वेऽर्थाः सिद्ध्यन्ते नाऽत्रसंशयः ॥

The more a man involves his mind in that which is auspicious, the more he experiences fulfilment bereft of anxiety and pain. In this there is no doubt.

Self actualisation or fulfilment, is the goal of every human being. It is swabhāva then that goads a man to aspire for sukha. Motivated by desire, man plunges into action to work towards reaching that goal. But so long as man limits the acquisition of sukha to the fulfilment of his own needs, he commits himself to a life of swārtha. Swārtha, a fabric woven with the threads of selfishness and greed, can eventually only bring pain since it excludes the richness received in sharing, loving and giving.

Should a man shift his orientation from swārtha to parārtha, should he want a life where those he is connected to are also benefited, should he want to expand his world to include the samāja, his goal no longer remains mere sukha but has now transformed into the auspicious, soul-stirring and divine kalyāna.

A veritable miracle unfolds for such a one. Now on the path of spiritual discovery and eventual true fulfilment, he begins to nurture titikshā, tyāga and non-possessive prema. These spiritual qualities bring into his life a deep sense of peace and joy which further inspire and guide him to explore his own inherent completeness.

KSA has through the years, through its magazine and activities, sought to cultivate a spirit of sharing. Ideas, thoughts and experiences shared in the magazine, have served as inspiration to many. Activities conducted by the KSA have encouraged people to work together for common ends. In this, all those associated with KSA - the contributors, the readers, the participants, have all been touched by kalyāna.

May kalyāna, for you, open doors to spiritual insights. May

Parama Pūjya Parijñānāshram Swāmiji's blessings be upon all of you and inspire you on your path to self-fulfilment.

My salutations to the Guru-paramparā.

With love and blessings,

सद्गुरुदेवशुद्धीशास्त्रम्

Camp - Karha . मन्त्रमी - शरत् नवरात्रम्
११th Oct 2010.



CENTENARY PROGRAMME HIGHLIGHTS

FRIDAY, 26TH NOVEMBER, 2010

7.30 p.m. to 9.15 p.m.

- * Prayers and Deepaprajwalan
- * Classical dance performance – Saraswati Vandana
- * Film Presentation of 100 years of KSA
- * Speech by Shri Suresh S. Hemmady, President, KSA
- * Release of KSA Centenary Diary by the Chief Guest Dr. Subir V. Gokarn
- * Introduction and honouring of Chief Guest Dr. Subir V. Gokarn, Deputy Governor, Reserve Bank of India
- * Dr. Subir V. Gokarn addresses the audiences
- * Felicitations of 3 eminent Saraswats
- * Centenary Cake to be cut by Ex-Presidents and Ex Vice-Presidents of KSA and the Chief Guest
- * Vote of thanks and Prayers to end the programme

Venue : Ravindra Natya Mandir, Prabhadevi, Mumbai

FOR PASSES CONTACT KSA OFFICE: 23802263 AND 23805655

ALL CENTENARY PROGRAMMES SPONSORED BY: THE SHAMRAO VITHAL CO-OP. BANK LTD.

The Monsoon Dance Ballet



A dance on Dashavatara



Koli Dance

**Buddha Avatara from
Dashavatara**



Review on page 27



Diwali Messages



 Greetings of the Season Diwali! It is the time of the year for things auspicious and new, a time for beginnings, a time to reaffirm our belief that good always triumphs over evil. There can be no better occasion for me than this to reach out to you all. As we revel in this festival of light, let us not forget to turn the light inwards too. To introspect into the Self, to discover new sides to the self and to root out the afflictions of the mind. To begin with it might be worthwhile to share our Diwali goodies with the less fortunate around us. Wish you all a Happy Diwali.

Suresh S. Hemmady,
President, Kanara Saraswat Association



 This Diwali is extra special as the K.S.A (Kanara Saraswat Association) is entering its 100th year. On this auspicious occasion I wish all the members of our community a very happy and prosperous Deepawali. Instead of bursting fire crackers let us help burst evils like communal disharmony, terrorism, and corruption so that our next generation gets a much better India to live in. I pray for peace and happiness.

Geeta.V. Yennemadi,
Vice-President, Kanara Saraswat Association



 On this auspicious occasion my message to all my friends and to myself is : Keep yourself happy and busy, so that you can make others happy. Enjoy the environment, see good things in it, develop hobbies, listen to good music and enjoy small things in life. Leave behind hatred and misunderstandings. Help the less fortunate. Be strong and courageous as God is always with you. Thank God for the Day, before going to bed, as you will feel satisfied and at peace. Your relationship with yourself is very important. Tune in, to know your worth. Respect yourself for your strength and try to overcome your weaknesses. Forgive others for their mistakes and learn your own lessons making way for others to learn. Remember that love brings joy and helps us to grow. The Saraswat Mahila Samaj wishes the Kanara Saraswat Association a great success in its Centenary celebrations.

Vidya Kodial,
President, Saraswat Mahila Samaj



 On this auspicious occasion, I would like to share this quote-
“Gratitude unfolds the goodness of life. It turns what we have into enough and more. It turns denial into acceptance, confusion to clarity. It turns a meal into a feast and a house into a home. It brings peace for today and creates a vision for tomorrow.” May this vision lead us all on the right path. On behalf of the Saraswat Mahila Samaj, I wish a bright and joyous Deepavali to all our friends and well wishers. We look forward to a glorious Centenary celebration of the Kanara Saraswat Association.

Suman Kodial,
Vice President, Saraswat Mahila Samaj



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(w.e.f. 1ST JANUARY, 2010)

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4	400 100	FOR 2 PERSONS FOR EXTRA PERSON	600 100	FOR 2 PERSONS FOR EXTRA PERSON
5	350 100	FOR 2 PERSONS FOR EXTRA PERSON	500 100	FOR 2 PERSONS FOR EXTRA PERSON
6	350 100	FOR 2 PERSONS FOR EXTRA PERSON	500 100	FOR 2 PERSONS FOR EXTRA PERSON
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From the President's Desk

At the end of the AGM of KSA, the one question uppermost in my mind was – Would I do justice to the position of the new President of the KSA? After all, along with the privilege comes the responsibility. Would I be able to handle this together with my other commitments? Considering this, there was a brief moment of hesitation, before I nodded acceptance in my own mind.

My mind then went back to 1998 when I had felt the same excitement; the same apprehension. What gave me sudden confidence, now, was that I had held the same position from 1998 to 2000, and had in my own way contributed to the progress of KSA. Today, ten years down the line, I have the added advantage of loads of experience. That was what urged me to accept the challenge this time. Besides, it is a rare honour that the position should rest on my shoulders during the Centenary year of KSA.

I am of the firm belief that “I must do something” always solves more problems than “Something must be done” does. Now, I am committed to give my very best. And, I have set goals.... that of making the Centenary Year of KSA, full of celebrations galore, fun-filled activities and meaningful social welfare of the entire community. I am sure that this team of ours – comprising of seasoned and competent members in the newly-elected Managing Committee - will ensure that we leave no stone unturned for achieving these set goals.

KSA plays a vital role in the preservation, promotion and dissemination of our culture. Its aim is to develop ways and means by which the basic culture and aesthetic values and perceptions remain active and dynamic among the community members, especially the youth. It undertakes programmes of preservation, encouragement and dissemination of various manifestations of contemporary creativity and also commemorates significant events.

On the 26th of this month, KSA is stepping into its Centenary Year. Over the past 99 years, KSA has been forging ahead, combining fun-filled cultural programs with significant welfare services, trying to involve all age-groups; catering to varied tastes. Each year there is an opportunity to learn from the performance of our predecessors; and we propose to use that opportunity. We, as a team, would like to create an atmosphere which is intellectually and aesthetically stimulating for the community as a whole.

In this endeavour of ours, we look forward to some bright and innovative suggestions from our enthusiastic youth. If you have an opinion, an idea, a suggestion, a tip, or any other contribution to send our way...Get in touch! KSA's Centenary Year Event is an open movement and a self-mobilizing network along with being a significant milestone for the entire community. We look to everyone, including the oldy goldies, to help shape the development of this initiative.

Let us, together, look forward to a whole year filled with light and luster!

Suresh Hemmady



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Letters to the Editor

Dear Editor: We have many Jewels in the KS, who have left a definite impact on our community! Dr. Harish Kodial and Mr. Uday Mankikar, are the ones amongst them who deserve kudos and appreciation for their applaudable service to the community and the progress brought about in the various fields with the help of the other, equally interested colleagues.

Congratulations to the elected President Mr. Suresh Hemmady and Vice President Mrs. Geeta Yennemadi. Having work experience in various fields to their credit, I am sure the KS will achieve a new milestone in the coming Centenary Year, under their guidance.

I had attended the last KS Annual meeting held on 26-09-10 and carried a good impression back home, about the meeting. However, I am a bit surprised to witness the poor presence of youngsters in the meeting. We are in the Centenary Year and the young generation should get involved in the KS activities not just in the leadership alone but also otherwise.

- *Chaitanya Nadkarni, Goregaon*

Dear Editor: I sincerely thank you for publishing the photograph as well as the news about my new and latest book titled "More adventures of a PR

Man" winning 2nd prize at the Hyderabad PR Meet. In this connection I wish to clarify that the above mentioned latest book has all new 60 chapters and is not a Reprint. As a matter of fact this book is 3rd in the series and the 2nd edition of "Ad-ventures of a PR Man" did contain 30 chapters of the 1st edition and 25 new chapters were added.

Further I have offered special concession to readers of the KS Magazine i.e. this 3rd edition will be made available to them for a price of Rs. 200/- as against the shelf price of Rs. 295/-. Therefore I request you to kindly clarify the matter in your next issue.

- *S. N. Surkund, Mumbai*

We sincerely regret the error and apologise to Shri S. N. Surkund. Our thanks to Shri Surkund for his generous offer and hope our readers take advantage of the same. - *Editor*

Dear Editor: Shri Suresh Gokarn has written in his letter to the Editor (K.S. October 2010) that Sir B.N. Rau was a Judge of the International Court at the Hague in Belgium. The International Court of Justice at the Hague is in Netherlands i.e. in Holland and not Belgium.

- *C.A. Kallianpur*

We sincerely regret the error and thank Shri C. A. Kallianpur for pointing it out. - *Editor*

This Magazine the 'Kanara Saraswat' was started in the year 1919 under the auspices of the Kanara Saraswat Association to record the activities of the Community in social, religious, intellectual and industrial spheres and to draw together all members of the Community spread over not only in India but also other parts of the world. But individual efforts are bound to lack vigour unless supported by all the people of the community. In spite of various difficulties the magazine has endeavoured to further the objects with which it was started.

If one goes through the previous magazines, it will be noticed that earlier we had a large number of Hon. Correspondents. But the situation has changed, we hardly have four or five correspondents.

The Editorial Committee is anxious to have correspondents and contributors from various places. News items viz. Births, Marriages, Thread Ceremonies, Deaths may be covered. Those who would like to be correspondents are requested to send their names with address, and the telephone number to the 'Editor. Kanara Saraswat'. The Hon. Correspondents will be kept on the mailing list.

All news, letters etc. for publication may be forwarded on KSA ID. kanara_saraswat@hotmail.com

Editorial Committee



The Kanara Saraswat Association

To meet and felicitate the students successful at the university and other examinations

Smt. Geeta Vivek Yennemadi

Vice-president of the Association will be

"At Home"

at 6.00 p.m. on Saturday 20th November, 2010

Venue: **Shrimat Anandashram Hall, Talmakiwadi**

J.D. Marg, Mumbai – 400 007

Dr. Urmila Rai

Former Principal of N.M. College of Commerce and Economics

will be the Chief Guest and has kindly consented to address the students

Shri Suresh S Hemmady,

President, KSA will preside

All students with their parents and friends are cordially invited.

(Students are requested to register their names and occupy seats by 5.30 p.m.)

Aditya U Mankikar

Hon. Secretary, KSA

THE KANARA SARASWAT ASSOCIATION

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SPECIAL CONCESSION OF Rs 1,000/- for Vaikunth Samaradhana for half day.

TIMINGS: FULL DAY - 7.00 A.M. to 10.00 P.M. HALF DAY – 7.00 A.M. to 2.00 P.M. and 4.00 P.M. to 10.00 P.M.

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ABOUT US

We welcome our New President and New Vice-President

It is with great pleasure we announce that Shri Suresh Shripad Hemmady and Smt. Geeta Vivek Yennemadi have been elected as President and Vice President of Kanara Saraswat Association respectively, for the years 2010-2011 during the Annual General Meeting held on 26th September 2010.

Prof Sadhana Kamat, while proposing Suresh Hemmady's name for Presidentship said:

The Association is very fortunate in having him during this precious Centenary Year.

Born in December 1937, Suresh is a Mechanical Engineer and obtained an MS degree in Industrial Engineering from Bucknell University, Pennsylvania, United States in 1963.

Presently the Vice Chairman of The Shamrao Vithal Co-op. Bank Ltd., he has served as the Chairman of the Bank for two full terms viz March 1997 to September 2008. A visionary himself, he has led the Bank to great heights of progress during his tenure as Chairman and continues to do so as an active Vice Chairman on the Board.

Apart from this major responsibility:-

- * He is Managing Director of Thana Electric Supply Company Ltd.,
- * He is Director of Underwater Services Pvt Ltd.,
- * He is Director of Associated Polymers Ltd.,
- * He is on the Committee of Bombay Gymkhana

He was also the Chairman of Institution of Engineers, Maharashtra State Centre 2002-2005 and during his tenure has successfully organized the 19th Indian Engineering Congress which had participation of delegates from India as well as abroad,

As Chairman of Fund Raising Committee of KSA Centenary Events, he has been an extremely enthusiastic go-getter in soliciting donations and increasing the Centenary Corpus of KSA.

An extremely active and dynamic personality, he enjoys challenging assignments and likes being busy with a variety of responsibilities.

Shri Uday Mankikar, while seconding said:

साधनापाच्येने हेमाडी सुरेशमाम्मागेल्या विषयांतु संपुर्ण माहीती दिल्ली . त्यामिती हांवे ऊल्लोंवचे सारखे कस्लेई वरने . साधनापाच्येने प्रकट केल्लेल्या विचारांवटु हांवे पूर्णताः सहमत आस्स तरीकई सुरेशमाम्मागेल्या विषयांतु दोनी शब्द उल्लोंकाज म्होणु दिस्ता .

१९९८-२००० आनी २०००-२००१ सालांतु सुरेशमामु केएसअे चॉ अध्यक्ष आस्तना हांव मानद सचिव म्होणु केएसअेच्या कार्यकारीणींतु कार्यरत आशिलो . त्यामिती सुरेशमाम्मागेल्या कार्यपध्दतीचो प्रत्ययु आयलो . अत्यंत कार्यक्षम स्पष्टविचार उत्कृष्ट कार्यान्वयन दूरदृष्टी आशिलो आनी सहकार्याक सांगाती घेवु कार्यकर्तलो कुशल प्रशासक हाज्जो अनुभवु आयलो . इल्लेची न्हई तरी मनुषु म्होणु तों किल्लों होडु आस्स हाज्जीई प्रचिति आयली . असली व्यक्ती केएसअेच्या शताव्दी वर्सांतु अध्यक्ष आसकाज हें अत्यंत योग्य म्होणु माक्का दिसता . हें लक्षांतु घेवु २०१०-२०११ सालांतु श्री . सुरेश श्रीपाद हेमाडी केएसअेचॉ अध्यक्षु आसकाज त्या साधनापाच्यीगेल्या प्रस्तावाक मगेलें अनुमोदन .

Smt. Kalindi H. Kodial while proposing Smt Geeta Yennemadi as Vice-President said:

Smt. Geeta Vivek Yennemadi is the music composer and the teacher of the well known Saraswati Vrindagaan of Gamdevi. Being the group's lead singer she has been the key person responsible for starting and setting up this group in 1976 which has over 1000 performances, three cassettes and one CD to its credit.

A softer side of hers drew her to work selflessly for the underprivileged in the society. Beginning with being a regular to serve at Mani Bhavan, Gandhi Smarak Nidhi, she went on to working for the young girls of Seva Sadan Society. From narration of stories to discussing real life incidents she would in her own way counsel them. Organising get-togethers for them, she encouraged their talents with small useful gifts. Geeta has also served the Saraswat Mahila Samaj as a Secretary for several years since 1975 going on to becoming President and ex-officio member till 2008.

Music, she says is not her profession but a gift which she says is best if shared in a way that each of her student

FOUR GENERATIONS



Baby Ahan with his great-grandmother Mirabai Mavinkurve, grandmother Kshama Uday Mavinkurve and mother Trupti Ashish Mavinkurve.

FOUR GENERATIONS



(l to r) Aarti Deepak Aldangadi (grandmother), Pooja Subodh Yellore nee Aldangadi (mother) with Baby Khushi in arm, Meera Dayanand Basrur (great grandmother).

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feels special, valued and encouraged. Most of her teaching has been absolutely free of cost.

It is her forte to keep in touch with almost everybody who has touched her life at some point or the other. Balancing traditions with modernism she forces people to rephrase the saying as “ A Jack of All Arts and A Master of One”. Kanara Saraswat Association will be very much benefitted on her being elected as Vice-President.

Shri Suresh P. Balse then seconded.

Acceptance Speech of Shri Suresh S. Hemmady - President of KSA

A very Good Morning to you all ladies and gentlemen. And Greetings to members of the Managing Committee on the dais.

I would like to thank all the Committee members of KSA first, and then the proposer Prof. (Smt) Sadhana Kamat and the seconder Shri Uday Mankikar for proposing my name for the President of our prestigious Kanara Saraswat Association for the year 2010-2011. I would consider it as my privilege to accept the proposition with all the humility and thank all concerned for the same.

First, I would like to take this opportunity to congratulate all the office bearers who have been elected in this election and would like to wish the new Managing Committee the very best to continue to do the excellent work as they have been doing in the past.

Though it is a great responsibility on my shoulder, I consider it as an added privilege to be the President of KSA in its Centenary Year and I would like to assure you that all efforts would be made by me and my colleagues to ensure that the year is full of celebrations galore, fun-filled activities and meaningful social welfare of the entire community. Needless to say, in this endeavour, I would need the support of all the members of the community and you all in particular. With your active support, I would strive hard to take KSA to greater heights and make it stronger as we go along in the next century.

I, for one, feel that I am really a blessed person because I also had the privilege of being the Chairman of our Shamaro Vithal Bank during its Centenary year - 2006.

As you know, I was the President of KSA for 2 years 1998-2000 and at that time, honestly, I was less experienced than today. Looking back to those years, I feel I could have done more for the Association which, with more experience and maturity, I would do it this time. As you all know they say that our Indian cricket team always plays their second innings better than their first... I hope the same will hold good in my case too.

Thanking you all once again and looking forward to your constant encouragement and support. Together, let's make this centenary year the most memorable in the history of KSA.

KSA's New Managing Committee

Rajaram Pandit is the new Chairman. He has a sound financial back ground and was KSA's Treasurer for nearly 2 decades. His maturity brings harmony in the working of the Committee. Young Aditya Mankikar is going to be the Hon. Secretary and has ample experience. He was holding the portfolio of Hon. Secretary previously before he took a job outside Mumbai. His enthusiasm will promote KSA's activities during this Centenary Year.

Senior members viz. Anand R. Nadkarni, Dilip Sashital, Santosh Sirur, Dr. Prakash Mavinkurve, Kishore Surkund carry with them rich experience and the youngsters Yatin Mavinkurve, Amol Pandit and Gauri Sirur are devoted to the Institution and offer selfless service.

We have expanded our team in the office this year with 2 additions, Mr. Vasant Bapat (CEO) and Mrs. Swati Nadkarni. Mrs. Shobhana Rao, a dedicated worker continues to serve the KSA. Her phenomenal memory and experience in organising will go a long way in helping us especially in this Centenary Year.

Our New Editorial Committee

The new Editorial Committee of the Kanara Saraswat appointed this year needs to be introduced to our

readers, to establish better rapport between them and the Committee in the light of changes that have occurred.

Shri Gurunath Gokarn, a veteran member of the Association with his rich experience in conducting this journal continues to be on the Committee as Managing Editor. Smt. Smita Mavinkurve, a scholar with first class first in her academic career has taken over as Editor. Shri Uday Mankikar having command over Marathi and Konkani is the Associate Editor. Shruti Gokarn who is in the Educational field is B.Ed. and has a Master's degree in English literature and has also passed the M.Sc. of Mumbai University. Sujata Masurkar, continues to manage the computer composing of the journal. She is an asset, conscientious, reliable, hardworking and thoughtful.

Managing Committee For The Year 2010-2011

Shri Suresh S. Hemmady – President
Smt. Geeta V. Yennemadi – Vice-President
Dr. Harish Kodial - Immediate Past President
Shri Uday Mankikar - Immediate Past Vice-President
Shri Rajaram D. Pandit – Chairman
Shri Shivshankar D. Murdeshwar – Hon. Secretary
Shri Aditya U Mankikar – Jt. Hon. Secretary
Shri Yatin S. Mavinkurve – Hon. Treasurer
Shri Dilip P. Sashital – Jt. Hon. Treasurer,
Jt. Hon. Secretary, Art & Culture
Shri Gurunath Gokarn – Hon. Secretary,
Kala Vibhag, Magazine Circulation
Shri Anand R. Nadkarni- Hon. Secretary, Bldgs

Shri Kishore A. Surkund – Hon. Secretary,
Holiday Home, Bhandardara
Dr. Prakash S. Mavinkurve – Hon. Secretary,
Health Services
Shri Santosh Sirur – Hon. Secretary, Knowledge
Centre, Website
Shri Amol Pandit – Hon. Secretary Knowledge
Centre, Website
Ms. Gauri P Sirur – Hon. Secretary, Sports
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Smt. Smita Mavinkurve - Editor
Shri Uday A. Mankikar - Associate Editor
Ms. Shruti S. Gokarn

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शतक महोत्सव प्रसंग हॉ कॅनरा सारस्वत संस्थेचा
शतक महोत्सव प्रसंग !

वीणा धारिणी देवी सरस्वती त्रिवार वंदन
चित्रापूर सारस्वत जगत धन्य धन्य ॥ अभिनंदन अभिनंदन...

शतकपूर्व जाहलो कार्यारंभ
सारस्वत सुत, सद्गृहस्थ, विचारवंत साथसमेत
कल्पतरुंच्ये वोयलें संस्कार-शुद्ध-बीज
सफल संयोजन संस्थेचे, संपूर्ण संघटन ॥ अभिनंदन
अभिनंदन...

आदर्श कार्य हें व्हेलें मुखारी-प्रगती मार्गारी
कर्तव्य-दक्ष देवदूत बांधवांनी
तनमनाने, निश्चयाने, सहकार्याने
निःष्काम सेवेच्यें दिल्लें वचन ॥ अभिनंदन अभिनंदन...

सर्व प्रथम देशांतु 'गृह-संकुल-सहयोजना' केल्ली साकार
श्रीमत् आनंदाश्रम सभागृहाक दिल्लो आकार
शुभमंगल कार्य, विशाल ग्रंथालय, सदस्य-पत्र समुदाय-
बुद्धिमानांक सन्मान, ज्येष्ठांक क्षेम-कल्याण,
विद्यार्थींक सुलभ शिक्षण, खेळ-क्रीडा उत्तेजन
सर्वांक हिताय-सुखाय व्यवस्थापन ॥ अभिनंदन अभिनंदन...

संस्कृत आनि मातृभाषेची जागृती
संगीत-नृत्य-नाट्य कलांची प्रत्यक्ष कृती
सारस्वत मासिकांची सदैव "ज्योतीर्गमय" ज्योती
निरंतर गुरुपरंपरेच्यें चिंतन ॥ अभिनंदन अभिनंदन...

हिमालय उगम स्थान, पवित्र-पावन
"सरिता-सरस्वती" जायनी लुप्त !
ती गुप्त रूपाने संथ व्हांवता सारस्वत जन-गण-मनांतु
स्वयंसेवकांच्या सेवेंतु आनि सूत्रधार संस्थेच्या कार्यांतु
"जुगन जुगन की प्यास" ही सुजला सुफला करता तूम जीवन
"सर्वे भवन्तु सुखिनः" हेंचि कॅनरा सारस्वत संस्थेच्यें भूषण ॥
अभिनंदन अभिनंदन...

- सौ. अरुणा राव (कुंडाजे)

दिवाळी

आय्लि दिवाळी
घेवु दिव्यांचि रांगोळी
आनंदाचि दिवाळी,
उत्साहु चेडुवालिं।

दिवाळीच्या उत्साहांतु
बाजारांतु गर्दि
चेडुं सांगता नविन कपड्यांक
माक्का पैशे दी।

घराक बण्ण काऽण्णु घर
सज्जोवु दवचें
साफसूफ कोर्नु घर
पुस्सुनु दवचें।

लक्ष्मीगलें स्वागताचि
ही तय्यारि
सुख समृद्धीचि
आगमनाचि तय्यारि।

शुभ संदेशु दिवाळी
घेवु येत्ता
जीवनांतु आनंदाचि
सूत्र दित्ता।

गाँड खावु गाँड दिवु
गाँड जांवचें
सूख घेवु सूख दीवु
सूखी जांवचें।

दिवाळी आय्लि दीवे घेवु
रंग रंगांचें
घरांतु जाळें वातावरण
खुशी खुशीचें-

दुकानांतु लांब रांग
लाग्लि ग्राहकांची
गडबड सर्वत्र सुरु जाळि
खरीददारांची-

कोणी घेत्ताति फटाकी
कोणी नवीन कपडे
कोणी घेत्ताति कंदील

कोणी पण्णित दीवे-
कोणी घेत्ताति स्वतःक
कोणी भेट कोरूक
जीवनांतु नाविन्याचे

सूख घेंवचाक
येणे जाणे देणे घेणे
हेंचि जीवन
हांतूचि आस्स सूख
सोदता कसल्याक हें मन-

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H.H. Sadyojat Shankarashram Swamiji has kindly consented to grace the occasion.

PROGRAMME

06.12.2010	Monday	Mritika Harana from Adisthala (Early Morning) Morning - Koshagara Pooja Mahapooja and Mangalarti
07.12.2010	Tuesday	Morning - 9:00 a.m. onwards Samuhika Prathana, Dhwajarahana, Mahapooja Mangalarati and Utsav 8:00 p.m.onwards
08.12.2010	Wednesday	Mahapooja, Mangalarati and Utsav
09.12.2010	Thursday	Mahapooja, Mangalarati and Utsav
10.12.2010	Friday	Mahapooja, Mangalarati Night – 9:00 p.m.onwards Mrigabete Utsav
11.12.2010	Saturday	Maha Rathotsav at 12.00 noon
12.12.2010	Sunday	Avabhrathotsava (8:00 a.m.) Dhwajarahana, Mahapooja Mangalarati, Samuhika Prarthana Ankur Prasad Vitarana Naga Tambila at Nagakatte at 5.30 p.m.

- Note:** 1) At noon – Mahabhisheka, Pooja, Nitya Bali and Santarpana on all days
2) In the evening – 5:30 p.m. to 7:30 p.m. – Bhajans, Deepanamaskar
8:00 p.m. onwards – Rangapooja and Utsav on all Days.
3) Meeting of the devotees will be held on 10.12.2010 at 4.00 p.m.

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Lila D. Nilawar

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Gia - Aanya - Veer

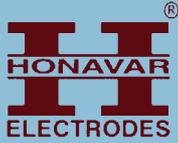
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An Enlightening Diwali

VIDYA GUNAVANTHE

Come Diwali, and I feel the begging instincts of many Indians surface. Beginning with the milkman, everybody says “Happy Diwali” but leaves the greeting hanging incompletely as if only you can complete the Diwali greeting by putting something in the outstretched palm before you.

The tradition has carried on for years but as with everything else, the new generation is always ready with its questions. “Mom, when you were out, the postman had come for bakshish,” said the son.

“How much did you give him?” I ask opening my purse to reimburse him with the amount. “Why should I give him anything? For that matter, why should anybody give him anything for doing his job?” the son asked defiantly.

“Well, he does bring so many letters every week,” was the lame excuse I put forth knowing that it would be difficult to break the age-old habit of menials so easily.

The next day it was the telephonewala’s turn to greet the son “Happy Diwali” while my husband and I were out. “Dad, can you believe the guy’s cheek? He demanded one hundred and fifty bucks; fifty for each of the three telephone mechanics!”

“Well son, just as we people get a bonus in offices, I suppose they expect something during this festival. Moreover, whenever our phone’s dead or the broad band’s not working, they sort it out immediately,” the father tried to explain to the son.

“That’s their job surely. Why do they beg from individual flat owners?” the ever-curious son enquired.

The third day was equally harassing for the son it seemed. The dhobi, the security personnel, and the car cleaner were all at the door at different times during the morning, interrupting the son’s postgraduate medical exam preparation.

“Mom, this is the limit. Why the dhobi for God’s sake? As it is, he fleeces Rs. 5 off us for each saree without charging less for a skimpy blouse. Why does

he need Diwali bakshish?”

“Who doesn’t want money if the opportunity arises?” his Dad told him dryly. “You cannot change their mentality that’s been nurtured in that direction since centuries.”

“What nonsense! You people are encouraging them by giving in to their demands. I will not part with a pie of mine nor yours for anybody who comes around begging. I hate people who stretch out their hands for free money. It’s high time we Indians realized that there are no free lunches. We should neither seek free lunches nor encourage such free lunches,” the son enlightened us.

“Well, I suppose you’re right. But I refuse to give the money today, and the servant or whoever will open her big mouth in every flat in the building that she works in, saying that flat no. 108 bhabhi is very ‘kanjoos; next day at the Society lunch downstairs, all the ladies will be talking about how I’m a kanjoos bhabhi,” I told my tight-fisted offspring.

“So, to save your face among those gossip-mongering females, you give in to emotional blackmail mom?” the son asked dispassionately.

“So, what did you tell them all?” Dad asked curiously.

“I said nothing. They told me. They told me that they would come when one of you was around. That I was just a baba and would not have money with me. I told them I had money but would not give it to them,” he answered with no trace of shame in his voice.

“So they’ll come tomorrow thinking I’m on leave. But I’m not; in fact both of us are not on leave,” I told him.

“Good. I’ll teach them a lesson they won’t forget in a hurry,” the son told us and we wondered what he would be up to. However, as with most Mumbaites, we forgot his ominous words once we got into the office-going routine.

That Diwali, not a soul approached us for bakshish, even on the Sundays we were at home. We could



contain ourselves no longer.

“What magic wand did you wave at them all?” we asked him in wonder.

“Magic? No magic at all. I just paid them back in their own coin. I told them even I take Diwali baksish. That I used to take Rs. 200 when I was an MBBS but now that I’ll be an M.S. shortly, my rate has gone up to Rs. 400. I told them I’m collecting this from all

my prospective patients and when can I expect the baksish? They disappeared before I could complete my query.”

We took a deep breath of relief. At least he had not said something that would make the society label us as the ‘kanjoos’ couple. Youngsters these days have their own solutions to day-to-day problems that we have not been able to resolve for years it seems!

The Kanara Saraswat Association Health Centre Doctors on the Panel of Health Centre

GENERAL PHYSICIAN

Dr. Vasanti Balvalli (MBBS)
Dr. Sunil Vinekar (MBBS)

Monday to Friday 4.30 pm to 6.00 pm
Tuesday and Thursday 6.00 pm to 8.00 pm

DERMATOLOGIST

Dr. Gaurang S. Muzumdar (MD, DVD, DNB)

Wednesday 5.30 pm to 6.30 pm

OPHTHALMOLOGIST

Dr. Harish Kodial (MS, FCPS, DOMS)

Thursday 3.30 pm to 4.30 pm

HOMOEOPATHIC CONSULTANT

Dr. Tejaswini Kulkarni-Bhat (BHMS)

Friday 5.30 pm to 7.00 pm

PAEDIATRICIAN & ADOLESCENT HEALTH CONSULTANT

Dr. Pranav R. Chickermans* (MD,DHM)

Monday 6.30 pm to 7.30 pm

AUDIOLOGIST

Ms. Akshata Manelkar

Saturday 11.00 am to 1.00 pm

PHYSIOTHERAPIST

Dr. Swati Puthli

Monday to Friday (by prior appointments)

ECG FACILITY

Monday to Friday: 8.00 am to 10.00 am

PATHOLOGICAL LABORATORY

and 12.00 noon to 3.00 pm

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PATHOLOGICAL LABORATORY - 23871859**

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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

***Good news**

Paediatrician & Adolescent Health Consultant on the panel of KSA Health Centre

Dr. Pranav Raman Chickermans

M.B.B.S. (MUHS), MD
(Paediatrics) (Usaim)

Diplomate of National Board of Examinations (Paediatrics) (Jaslok Hospital, Mumbai) DHM (MKU), PG Certificate course in Adolescent Health (IMA. AKN Sinha Institute)



Mondays – 6.00 p.m. to 7.30 p.m.
(with prior appointments)

Starting from 1st November, 2010

On being an Aamchi

GOPINATH MAVINKURVE

“Oh, so you are an ‘amchigelo’? A Chitrapur Saraswat Brahmin right?” my school friend’s elder brother asked me when I visited him, when I was still in school in the late ‘70s. “You guys are very enterprising and methodical. You have your own housing colonies, banks and community clubs!” “Yes, I am” was all I could say. His remark had really brought to my notice how privileged I was to belong to this distinguished community. “I understand you even have a complete database about eligible bachelors and matchmakers who work like true professionals, don’t you?” he went on... In those early years when computers were yet to see the light of day – at least in India, maintaining a database of prospective brides and grooms – was unimaginable! It was only much later that one realised that not many knew so much about our community!

There have been instances in the later years, when we have been asked about our community, when we shared our Bataty Song with our colleagues and they ask you “do you belong to the same community as Mr. Burde?” Or by visitors who spotted our Swamijis’ photos, proudly displayed in our living rooms, when even the dhobi would ask “Aap Nadkarni saab ko jaante hain kya. Unke hall mein bhi yehi photo lagi hai” and that is when you know a fellow aamchi resides in your vicinity. But there are times when they may say “Mahavir Kurve? Mahavir - Jain ho kya...ya Kurve...Maharashtrian?” Which may prompt me to ask him if he knew Nandan Nilekani - or better my chances - he would surely know Deepika Padukone?! Much better than telling him i am a CSB or a Bhanap or an Aamchi, to which he would continue to look clueless, right? I would be tempted to drop him a hint that if you can’t figure out how to pronounce anyone’s surname – chances are, they belong to my community!

Having spent the best part of my childhood in the Saraswat Colony, Santacruz, inspite of residing

just a couple of blocks away, had its own privileges. One had the opportunity to participate in the various programmes and activities conducted by The Saraswat Club in the Anandashram Hall – like the gymnasium under the tutelage of “Bhai”, the kind-hearted soul who taught us Malkhamb, Lezim, Yogic exercises each evening; or access to sporting facilities like Carrom, Table Tennis, Badminton, etc. on a daily basis; the annual competitive sports events and the dramatics and entertainment programmes as a befitting grand finale; the annual picnics of the members of the Saraswat Colony are just some of the various activities that shaped us in our childhood.

Thinking back upon those days, when one partook of these social networking and self-development facilities that presented themselves without having to really look around for them, it dawns on us that it was the enterprising members of the Chitrapur Saraswat community that had the vision and worked towards these goals in those good old days that made this possible! Blessed with great foresight the founder members conceived their plans of community living that helped build decent dwelling places in Gamdevi, Talmaki Wadi, Saraswat Colony at Santacruz, and the Karnataka Buildings among others. These were the building blocks on which our community blossomed and nurtured its young ones to produce outstanding achievers in our society, men and women who made their mark in every walk of life.

Having successfully built community living housing societies, institutions like the Kanara Saraswat, Saraswat Club and community banking institutions like the Shamrao Vithal Cooperative Bank were the next big ideas that took shape to become successful ventures that would serve members of our community for several decades. If only those visionaries had set themselves to build some schools and colleges too, one wishes! But our bhanap youngsters made it to reputed educational institutions and later made a mark



AJINKYATARA FOUNDATION

Registration No. 188/PRO/10A/872 Dated 02 January 2002

89/3, "SRI SAI KRUPA", 16 Cross, 6th Main, Malleshwaram, Bangalore-560 055. Ph: 080 41281208

It has always been the desire of our Foundation, especially that of our trustee Mrs. Ranjana Arun Savur, to do some good deed for the Elders of our community. Unfortunately Ranjana passed away prematurely last year and it is in her memory that the Foundation has decided to start this scheme called "**OLD IS GOLD**". This novel scheme has been launched to honour and respect all Elders of the Chitrapur Saraswat Community. This scheme will assist them, financially, by giving a token amount of Rs.700 (Rupees Seven Hundred) every month as "Pocket Money", which will be paid out quarterly as Rs.2100 (Rupees Two Thousand One Hundred).

This scheme will be available to all the Chitrapur Saraswat Bhanaps only, who have completed the age of 70 years or above as on 01st January 2010. The Enrolment form should be duly filled in and submitted to Ajinkyatara Foundation, #89/3, "Sri Sai Krupa", 16th cross, 6th main, Malleshwaram, Bangalore 560055, along with required age and address proof. Enrolment forms will be made available at the local sabhas, Canara Union-Bangalore and Kanara Saraswat-Mumbai. The membership to this scheme will be at the discretion of Ajinkyatara Foundation. The details of our registered members shall not be disclosed or published anywhere.

This scheme will commence effective 01st January 2011 and the amount of Rs.2100 will be disbursed in the first week of April 2011.

Thereafter the disbursement will happen every quarter in the first week of July, October, January and April. The amounts will be sent by means of Account Payee cheque, by registered post to the eligible beneficiary at the postal address provided by them in the enrolment form. Names registered with the Foundation until 31st December 2010 will receive their cheque by the first week of April 2011. Similarly names registered by 31st March 2011 will receive their cheque by first week of July 2011 and so on.

Thank you for providing the Foundation with an opportunity to serve the community.

Arun Bhaskar Savur
Trustee

in every walk of life, by holding prominent positions in the fields of – finance, banking, management, arts, cinema, literature, science and technology – both in our country and globally – as can be amply seen by the number of successful achievers in our society today.

So far, so good! What about the future of these aamchis sworn to his/her bataty song, one may ask? Are we going to just debate about our dwindling numbers, about marriages outside our community, about planning to put up a restaurant exclusively serving the hundreds of delicacies from the legendary culinary guide for generations - 'Raschandrika', that distinguish our community? Have community based societies become obsolete in a global marketplace, which will impact livelihoods to move to places where community living will be redefined? Will our scattered community stop speaking its language, Konkani? Albeit not as pure today, as one would have wished, owing to the mixing of Marathi words by Maharastra-residing aamchis or Kannada by Karnataka-residing aamchis, with a generous sprinkling of English words all over, our Konkani needs to be treasured, doesn't it? Forget dwindling numbers at each census - will we cling to our community identity or give it up for changing realities in the times to come? Will those married outside our community continue to come to our grand social and religious gatherings?

In the face of these questions posing our youngsters today, we can only count on our blessings, once again! Our Guru Parampara has been continuing to prove to be the much needed bonding agent, like good old Fevicol, to keep us together in these times. Our community's spiritual well-being and growth has been put back on track by the grace of H.H. Sadyojat Shankarashram Swamiji, who heads the Chitrapur Math, the August Force that has served our community for centuries and will propel us forward in our journey ahead. The Tercentenary celebrations of our Math have propelled the community's activities and hopes have soared again with efforts to revitalise institutions like the KSA, which has already taken steps to reach out to our community clusters in various parts of India. This is not only noteworthy but

also indeed the need of our times. We may not have established any new institutions in our recent history, but strengthening the existing institutions today will prove to be a step in the right direction and a boon for the future generations, who may otherwise lose their sense of belonging to our greatly blessed community. Proud to be an Amchi!

For my Amma 'n Annu....

- By Nivedita Bharat Divgi

It's my eighteenth birthday, as you see
I am so happy and glad as can be
So thought of writing a poem for you
Just to tell you how much I love you!

I am so glad I have parents like you,
So sweet, charming and lovable too
You both mean the entire world to me
My God, My Guru and a dear friend to me!

From one-year-old to 18 - I have come
Playing, crying, and dancing under the sun
With all your love and support I grow
I'll try to do my best for you, I'll really try
so!

From a caterpillar you made me
A truly pretty butterfly
You are both such wonderful parents
I am glad you are mine!

My childhood was awesome
All because of you....
With Strawbella n stories
And little Barbies too!

Whenever I fell
You were always there to hold,
That is why I have become
So confident and so bold!

For all the love
And support you shower
You are my idol
My God, My flower!

I am sure I must have done something great
To get parents like you
Amma n Annu, You are the best....
I REALLY LOVE YOU!!!!

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The Monsoon Dance Ballet - a Review

KUMUD NAYEL, BENGALURU

We came home that evening all drenched. Not drenched in the August rains, but completely wet and dripping with the Monsoon Mood set in by the exhilarating dances to the background of melodious music. All this by a cute Lilliput World of child artistes. All this on a revered stage which has celebrated more than a hundred birthdays.

On the evening of 29th August at the Canara Union Hall, Mrs. Bhavani Nayel with her troupe of artistes treated us to an enthralling performance “Monsoon Dance Ballet”, staged under the auspices of the Canara Union Arts and Cultural Section. The dances accentuated the Monsoon mood by celebrating those festivals which we observe when it rains outside but it’s a feast inside our house. Here, at the C. U. hall, it was a feast for our eyes, hearts and souls. The tiny artistes had us gaping at their huge talent, energy and enthusiasm to keep us entertained. Their ages? From a tiny five upwards up to 11!

As the curtain lifted to reveal a beautifully decorated stage, two very young anchors held the audience spellbound with their fluent narration, grace and ease. The evening opened with the child artistes performing a classic Bharatnatyam dance offering pranams to Sri Ganesh and our Param Gurus. Thereafter it was a stupendous depiction of the Dashavatara with Dr. M. S. Subbalaxmi singing “Jai Jagadeesh Haray”. The devotional composition in Carnatic style set the mood for the entire evening .

The spiritual theme continued with another song in Carnatic style but with a unique blend of Western drum beats. With “Mahaganapati Manasa Smaraami” the child artistes danced their way through entire Mumbai where Ganesh Idols are worshipped in pandals, processions of Lezim and “Ganapati Bappa Moraya” cheers. The uniqueness of this dance was the easy blending of Bharatnatyam to Western drum beats enhancing the fluid raag “Tilang” of that famous composition!

With the backdrop of Mumbai “Naarli Poornima” was celebrated by our child artistes , dressed up in colorful Koli attires. The Fishermen’s song “Mee Hai Koli” in Marathi had the audience tapping as the kids danced. The montage in the background was deep blue aquamarine with fishing nets, hooks, baskets and not to forget the silver fishes - Jhinga, bangda and Bombay duck. Miss Aarti, a guest artiste then performed a superb “Gananayakay”, a Ganesh Stuti, rendered by the famous maestro Shankar Mahadevan.

From then on, Sri Krishna took over the stage to perform colourful dance forms set to semi-classical and folk music. It seemed as if the stage was being blown with colours every time the artistes appeared on the stage. Sri Krishna first appeared while Radha stole his Bansuri and teased him until he stole it back from her. “Moray Shyam” a rendering in semi-classical lilting Raag Shyam Kalyan had the audience humming along all the way to the end. Sri Krishna then started playing his Bansuri and the Gopis danced to His tunes with a Rajasthani folk number rendered by Ila Arun. The jingle of their bangles and ghungroos kept the beat with chantings of Krishna, Krishna from their souls.

The surprise item was the bevy of beautiful ladies who came on stage to dance to Sri Krishna’s Bansuri. Their colourful ghagras, chunnis and ivory bangles enraptured the audience. The “chhota packet” of toffees was the appearance on stage of tiny artistes opening the “Rangalo” to the beats of Dhols from Saurashtra. It was a Sri Ganesh with his Sadhak playing the Dhol throughout the dance, Sri Krishna with his cute Radha bending her neck and dancing all through the Raas and capturing the hearts of each and every spectator.

The evening’s performance concluded with a Tribute to the soldiers on our borders. It was a colourful dance “Des Rangeela” depicting the expanse of festivals, dresses, dances, music and

languages in our country. The Indian Flag formation at the climax of the dance by the children paid proud respects to the entire nation. Bravo kids of the Lilliput World and Congratulations.

Hearty congratulations to Mrs. Bhavani Nayel on the excellent choreography, direction and expert organization of the Monsoon Dance Ballet. Special kudos to the ladies too who performed. A special thanks to the audience, who attended the program in preference to other more professional music concerts in town that evening.

An amazing sentence

"I do not know where family doctors acquired illegibly perplexing handwriting nevertheless, extraordinary pharmaceutical intellectuality counterbalancing indecipherability, transcendentalizes intercommunication's incomprehensibility".

This is a sentence where the first word is 1 letter long, second two letters, third 3 letters long..... 8th word is 8 letters long and the 20th word is 20 letters long !!

FOUR GENERATIONS



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Amamma Mrs. Jyoti Arun Kapndadak,

Amma Mrs. Pallavi Kapnadak Chainani

and Baby Elina A. Chainani

AN APPEAL

The ancestral Temple-cum-Family house of the Lajmi family in Byndoor, Udipi district, where the daily pooja of our **Deity Mangesh Mahalakshmi**, as well as the annual Navaratri utsav continue till today, had to be demolished due to its highly dilapidated condition. A new Trust has been formed under the guidance of our Poojya Swamiji, and the construction of a new temple-house complex has been started at an estimated cost of Rs. 18 Lakhs.

Many Lajmikars and well wishers have donated generously to the Trust. We request others also to help in this noble cause so that the project can be completed successfully.

Donations may kindly be sent by cheque or draft in favour of **Shri Mangesh Mahalakshmi Lajmi Family Trust**, to Dr. Prakash Lajmi, Plot 53, Sector 32, Navanagar, Bagalkot 587102, Karnataka.

For further information, please contact Dr. Prakash Lajmi mob. 09845422638, Ms Alka Lajmi mob. 09869391400, Mr. Ravi Lajmi mob. 09980235656, Mrs. Sujata Masurkar mob. 09619713643

For and on Behalf of Shri Mangesh Mahalakshmi Lajmi Family Trust, Byndoor,



Dr Prakash Lajmi
President & Trustee

An Unforgettable Diwali

NALINI NADKARNI, BANDRA

After my parents moved from Kanara to Bombay in the late nineteen thirties, we were living in a chawl in a suburb of Bombay. My aunt, Sharada Hejmadi also lived in the same building. Except for the fact that we had to use the common toilets, life in that chawl was great. As far as possible, every one tried to help others in time of need.

We celebrated all festivals on a grand scale; but Diwali was the most enjoyable of all because there were sweets, lights and fireworks. However, sometimes we have to face difficulties. In the year 1939, the Second World War broke out. People were worried; but life had to go on and it did. In early 1942, we heard the shocking news that Japan had invaded India's neighboring country – Burma, now called Myanmar. Tension rose high and we wondered whether India would be their next target.

One day, a surprising thing happened. A Bhanap family – which had been able to flee from Burma and had managed to land in India, came with bag and baggage, to stay at Shardakka's place. They were relatives of Dinkermam, Shardakka's husband. There were four members – Mrs. Sumati Rao, her two sons, Ramesh & Suresh and daughter Indu – all three children of school going age. We learnt that they had managed to escape, as women and children were given preference to board a steamer going to India, and that Mr. Rao would follow as soon as he got a chance. Luckily a tenement in our building was vacant and they occupied it.

We all welcomed the newcomers and included them in all our activities. During Gokulashtami, Ramesh and Suresh liked to watch the human pyramids. During the Ganpati festival, they all admired the Ganpati idols. We took them to the Dadar Chowpati for the Ganpati immersion. They looked with awe at the countless number of idols, some really huge ones too! Though Navratri at the Murty's was a ladies' function, the Burmese boys went to look at the dolls arranged on a series of wooden

steps and admired them.

The next festival was Diwali – a five day festival enjoyed by all Indians. My father suggested that we should put up a show on the Diwali theme, for the benefit of the guests. Everyone liked the idea. So he wrote the script and the dialogues, depicting each day's significance. The children from the building were enthusiastic to act, and the rehearsals began. One of the residents- Mohan Dada , who was an artists, was of great help with the scenery and the props.

Two days after Diwali we put up the show. The children acted superbly in all the scenes – Narkasura Vadh, Laxmi Pooja, King Bali's sacrifice and Bhau Beej. The show was a grand success. The Laxmi pooja scene, with Goddess Laxmi standing on a lotus, and three little girls wearing 'kirgano polko' offering aarati to the Goddess and singing the Kannada bhajan 'Bhaagyada Laxmi Baarammaa' won thunderous applause!

The next morning as I was about to visit the Rao's place, I heard Suresh's voice, from inside their house , saying " Mom, everybody is so nice here. Can't we stay here permanently and not go back to Rangoon after the war ends?" I heard Sumati pachhi replying in a choked voice, "Let your Papa come and join us; then we'll decide." I was moved to hear that they liked us. I said a silent prayer to God that Mr. Rao should come soon.

On the following evening when I was placing a lighted 'panati' outside our front door, a shabbily dressed and tired looking stranger came to me and asked in English whether a Hejmadi family was living in this building. When I asked him who he was, he replied that his name was Rao, and that he had come from Rangoon. I could not believe my ears. "Are you Ratnakar Mam?" I asked him expectantly, in Konkani. He was surprised, but said that he was. I requested him to follow me; but instead of taking him to Shardakka's place, I took him to Sumati pachhi's



house. The door was open, as it was time for lighting the 'nilaanjan' at the pooja place. I requested the gentleman to enter, but I stood outside. In a few seconds, there was a chorus of "Papa, Papa, Mum, Papa has come!" What a wonderful reunion! Silently I went back, satisfied.

It is now sixty odd years since that incident happened; but I still feel that that was an unforgettable Diwali!

(All names used here are fictitious)

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

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About a man who once died
Died so he could teach
The living about life.

This is a story
About a man who once lived
Lived until
His life became legend.

He was born into riches
Of a fabled kingdom
Whose heir he was
My destiny chosen to become.
As king he now ruled
He was fair and respected
His kingdom was huge
With every war it expanded.

He fought from the front
He fought with courage
But in war he saw darkness
His true calling now awakened.

The time had now come
For fate to deal her cards
The king saw the light
His true kingdom now beckoned.

Irony is such
He gave up all he owned
To now receive
That which few can ever get.
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His teachings his light
The king had now
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*** REMEMBRANCE ***



Pappa.....

If ever there was a way I would thank you once more....
For being my pappa this lifetime...

If ever there was a way I would hug you once more....
Just to show you how much I care...

And feel your loving warmth once more....
Like before..as if you are still there...

But then a wish is just a wish, knowing that fully we all fondly remember you
amidst our laughter and tears...
Which time can never steal from us, your love for us all through our growing
years...!!

Missing you and remembering you with love ALWAYS....

Smt. Shakuntala Ashok Manelkar (Wife)

Children : Smt. Sangita Prakash Rao, Shri. Shekhar Ashok Manelkar,
Smt. Kavita Milind Karnad and Shri. Kishore Ashok Manelkar

Sons-in-law : Shri. Prakash Chandrakant Rao and Shri. Milind Prabhakar
Karnad

Daughters-in-law : Smt. Jyoti Shekhar Manelkar and Smt. Kiran Kishore Manelkar

Grand-Children : Yashvardhan M. Karnad, Priya S. Manelkar, Vaishnavi P. Rao,
Malavika M. Karnad, Aditya K. Manelkar, Ajinkya S. Manelkar,
Vedant K. Manelkar, Vedika K. Manelkar and Devyani P. Rao

A RETROSPECT

S. R. DONGERKERY

(From the archives of *Kanara Saraswat*)*

The origin of the Kanara Saraswat Association was the "Friends' Social Club"; an institution of a purely social character as its name implied, which was quietly ushered into existence in a corner of Bombay in the month of July of the year 1911. The promoters of this tiny Institution must have little dreamt that in the course of 25 years the little seed they had sown would grow into a mighty tree with overhanging branches, giving its shelter to the various activities, social, religious, intellectual and economic, of the entire Kanara Saraswat community.

Within a period of three months, the membership of the "Friends' Social Club" rose from 13 to 69, and at a special general meeting held on **November 26, 1911, the birth of the Kanara Saraswat Association was announced.** The christening was followed by a slight extension of activities, and the Association moved into a more commodious building, centrally situated, with an open space in front for outdoor games like badminton. The majority of the members, at this stage belonged to the younger generation, and the principal feature of their activity was the holding of social gatherings, lectures and "at homes". They had to depend largely on the generosity of some elderly members of the community like Mr. V. L. Ugrankar who placed his spacious hall at their disposal for the holding of their larger gatherings and Mr. B. Dattaram who allowed them the free use of many papers and periodicals. As the majority of the members of Association were youngsters, an Advisory Board of elders was appointed to help the managing Committee with advice. The Advisory Board continued to function for nearly 6 years. It ceased to exist in the year 1917, but the idea underlying the Advisory Board has been revived in recent years, and the convention of calling frequent conferences of the President, the Vice-President and members of the Managing Committee for discussing questions of importance

to the Association may be described as an attempt to resuscitate the Advisory Board under a different name. **It may be mentioned that Mr. (now Rao Bahadur) S. S. Talmaki had the honour of being the first President.** Before the close of year, the Association organized a census on January 28, 1912, of all the Kanara Saraswat residents of Bombay, an event of far reaching importance as will appear in the sequel.

The second year (1912-13) of the Association's life was marked by a substantial increase in the membership the new members being drawn from the student population as well as from the older generation. During this year, the social gatherings held by the Association, which were thrown open to the whole Kanara Saraswat community in Bombay, began to attract larger numbers. Under the auspices of the Association, a function was arranged in March 1913 to bid farewell to the late Sir Narayan and Lady Chandavarkar on the eve of their departure to Indore. The occasion was unique and attracted an audience of nearly 700 persons, perhaps the largest Saraswat audience witnessed at a 'social gathering in Bombay until then. In the same year a "Relief Fund" was started to help poor youths coming to Bombay for employment, and a portion of this fund was made available for the purchase of sickroom requisites.

In its third year (1913-14) the Association had to shift temporarily to Andrade's Place, opposite "Javji Buildings" in Chikalwadi, where it had to share the use of its hall with the Kanara Saraswat Hostel. The new location of the Association was found inconvenient by many of its members, and was probably the cause of a considerable falling off in membership. The relief fund started in the previous year did not make much progress. The student members, however, displayed some enthusiasm by organizing a literary society under the auspices of the Association and held fortnightly meetings.



The facts revealed by the Census had opened the eyes of the members of the community, among other things, to the need of better housing accommodation, and, on January 24, 1914, a meeting was held at the Hira Baug Hall, at which Mr. (now Rao Bahadur) S. S. Talmaki read a paper on a "Housing Scheme". At this meeting a provisional Committee was appointed to start a Co-operative Housing Society.

The following year (1914-15) was a comparatively lean year. There was a decrease in membership and in receipts. Fewer gatherings were held. The only activity worth noticing during the year was that of the Literary Society, which organized a number of debates and lectures. The Association registered itself as a tenant member of the Saraswat Co-operative Housing Society, which, in the meantime, had come into being. A Building Fund was, started, and donations amounting to Rs.146 were received during the year. Thanks to the annual contributions generously made to this fund by the Shamrao Vithal Co-operative Bank, the figure mounted steadily from year to year, until the amount of the fund stood at Rs. 2,375 on December 31, 1935. The Association hopes to make substantial additions to this fund during the current year.

The fifth year (1915-16) saw a distinct improvement in the condition of the Institution, which had moved into its new home in the Saraswat Buildings, where it has continued until this day. The new place, because of its central situation, naturally became the hub of all the activities of the community. It was taken advantage of by sister Institutions like the Shamrao Vithal Co-operative Credit Society and by two Saraswat Cricket Clubs. The ladies began to organize their own activities, and soon hygiene, first aid and music classes were started. Having found a comfortable home for itself, the Association now began to look around, and was in a position to think of widening the scope of its work.

In the following year (1916-17) the workers in the Association realised that the Institution had great potentialities as a central unifying influence that could promote communal solidarity by bringing

the scattered members of the community into touch with one another. The first step taken in this direction was to enlist as members persons residing outside Bombay, open branches of the Association and appoint local Committees and correspondents in the mofussil. The need was also felt of preparing a list of the members with their addresses, the germ of the "Directory", which after a time ceased to be a mere appendage to the Annual Reports and began to acquire an independent existence of its own. The first Directory properly so called was published in 1920, but it was not until 1933 that a "Directory" of the community in the real sense of the term was able to see the light of day. The Students' Literary Society was renamed as "the Students' Literary and Debating Circle", and a ladies Section "the Saraswat Mahila Samaj" was formed at a meeting held on September 6, 1917, under the, presidency of the late Lady Laxmibai Chandavarkar. This Samaj, which, was entirely managed by ladies, opened a sewing class, which soon gained popularity. Of the activities of the Association, apart from those of a purely social nature, there was little during this year that calls for remark. The relief fund had not made much headway the only use to which it was put being the supply of sickroom requisites. The idea of having a commodious hall for the Association, which could be let out at a moderate rent for the performance of marriage and thread ceremonies and the holding of other important social functions was gaining ground.

The seventh (1917-18) year of the Association's life was one of increased, almost feverish, activity. As many as 532 new members were enrolled, new projects were proposed, a revised and enlarged list of the members of the Association, with names and addresses, was published. In order to widen the scope of its activities the rules of the Association were amended. In the December of 1917, an "at home" was held with the special idea of bringing together resident members and non-resident members who had come to Bombay for spending their Christmas holidays.

A Committee was appointed to consider a scheme

for starting an elementary school for Saraswat children, although its labours were doomed to failure. With the expansion of the Association's activities and the increase in its membership, the idea of starting a Magazine took shape. It was thought, and rightly, that a Magazine was necessary to promote the mutual knowledge of the members scattered all over the country by providing news and articles dealing with topics of social and economic interest to Saraswats. The tiny seed had already grown into a big tree from which branches were beginning to shoot out. A rule was passed for affiliating Institutions to the Association, and two branches of the Association were formed. One at Mangalore and the other at Karwar.

The Ladies' Section was not less active. A reading circle was formed, and lectures were arranged. A library of Marathi books was provided. The annual report of the 7th year of the Association's life has appended to it a fairly detailed directory of members, places where Saraswats reside and the names of objects of interest in are around Bombay.

The year 1919 was a period of comparative quiescence. The Students' Literary and Debating Circle was inactive owing to the Influenza epidemic which took a large toll of life in the city. The scheme for starting an elementary school was postponed as impracticable. The Mahila Samaj did a little useful Work. The Canara Union of Bangalore was affiliated to the Association. The Captain Harihar Bhat Medical Relief Fund was started on January 5, 1919. Although the fund has been utilized for the supply of sick-room requisites since it was started, the demand for these is almost non-existent today. Even the offers made by some benevolent gentlemen of the community, at the instance of the President of the Association for the year 1931-32, to provide free medical aid and treatment to poor and deserving patients in the community were not taken advantage of. There is at present a proposal to widen the scope of the fund so as to include among its objects the relief distress by means of pecuniary grants to helpless members of the community. The only event

of importance during this year was the appearance of the "Saraswat Quarterly" in April 1919. This magazine was intended to be the official organ of the Association, and, as stated in the first "Editorial", the object of the magazine was to keep the members of the Association in touch with one another and with the Association, to record the doings of the Association, deal with questions of special interest to the community, and to uphold the principles of brotherhood, co-operation and social service, for which the Association stood. The history of the progress of this magazine is so closely bound up with the history of the Association, of which it is one of the most important activities, that the vicissitudes through which the magazine had to pass in the following years have to be referred to frequently in recounting the story of the Association's career."

The first year is said to be the most critical period in a baby's life. All the available resources of the Association were required to feed the new-born "Saraswat Quarterly", with the result that a special general meeting had to be convened on July 11, 1920 to consider ways and means for keeping the journal alive. The situation did not, however, improve, and no issue of the magazine appeared between April 1921 and January 1922.

1921 was a lean year, Only 2 social gatherings were held during the year, owing to a considerable fall in the income and increased expenditure on account of the magazine. The Mahila Samaj and the Lady Laxmibai Chandavarkar Home classes which had been started under its auspices were however, doing useful work.

The following year (1922-23) did not show any marked improvement, except for the fact that, thanks to the generosity of Mr. S. S. Karanje, who has stood by the Association in its hour of need as a genuine friend and helper, the defunct "Saraswat Quarterly" rose phoenix-like from its ashes, and once more began to chirp the Saraswat ditty in its temporarily forgotten accents.

Its plumage was, however, changed, for they now called it *The Kanara Saraswat*. During all this time

the Mahila Samaj was doing solid though unobtrusive work. A census of the Kanara Saraswats in Bombay and the Suburbs was taken, a detailed report of which appears in the October 1922 issue of *The Kanara Saraswat*.

The regular appearance of the magazine was followed by an increase in the non-resident membership of the Association. Since the prosperity of the magazine and that of the Association are closely linked together, if anyone individual can lay claim to the title of benefactor of the Association, that is Mr. S S. Karanje, who continued to give financial assistance towards the publication of the magazine.

The next two years (1923-24 and 1924-25) which were the thirteenth and fourteenth respectively of the Association's existence, may be well described as uneventful. The membership decreased the issues of the magazine did not come out with regularity. The Mahila Samaj appears to have become quiescent. Even the social gatherings waned. That very little progress was made by the Association during these two years will be apparent to anyone who sees the exiguous annual reports that were presented to the general body.

In the life of Institutions as well as in that of individuals there are both ups and downs. The period of depression referred to above was soon followed by a period of hope and fresh activity. The year 1926 was an important one in the life of the Association and of the community. The First Saraswat Conference was held at Santa Cruz on December 25 and 26 in that year. The Conference was a great success both from the point of view of attendance, and of the enthusiasm and goodwill displayed by those who took part in it. No less a person than Rao Bhadur S. R. Koppikar had the unique honour of presiding over its deliberations. About 20 resolutions were passed, and, although a cynic might describe most of them as 'pious resolutions'. They, nevertheless, serve the very useful purpose of reflecting the mind of the community as a whole, and showing the progress that it had made in various directions, social, religious and

economic. Marriage reform including the question of widow-remarriage, the relief of unemployment, the removal of untouchability, the importance of social service, the need of co-operation with sister institutions, the encouragement of thrift and providence, female education, the encouragement of vocational and technical training, the care of the body, the importance of a well-balanced diet and the necessity of unifying the various Saraswat communities, were some of the important topics discussed at the Conference. The curious reader who desires to obtain fuller information is referred to the January 1927 issue of *The Kanara Saraswat*. Within less than a month after the Conference had completed its session another unique event in the history of the Kanara Saraswat community of Bombay took place. On January 16, 1927, His Holiness Shrimat Anandashram Swamiji of Shri Chitrapur Math visited Bombay. This was the first visit of its kind, and the enthusiasm and reverence it evoked can be said to be without a parallel in the history of the community. Within the short course of one revolving moon the pendulum had swung from the extreme of social reform to that of religious orthodoxy. The force and suddenness with which the change overcame the members of the community is to be mainly attributed to the magnetic personality of the young spiritual head, and perhaps to some extent to the idea that the least that the community could do to support the burden of the tottering Math, to which it had once owed allegiance was to reaffirm its loyalty, if not to the Institution, at least to its young spiritual head who had assumed great responsibilities.

The enthusiasm created by the Conference as well as by the visit of His Holiness the Swamiji did not die out, and two years thereafter two public meetings were held under the auspices of the Association, appealing to the Swamiji to convene a Maha Sabha, to remove the ban on foreign travel and to endorse the resolutions of the Santa Cruz Conference in favour of post-puberty marriages, re-marriage of widows and other questions of social reform. Meanwhile, the Association was going through its

annual round of normal activities, including the holding of religious celebrations, bhajans and kirtans. In August 1929, *The Kanara Saraswat* underwent a further transformation by becoming a monthly magazine. Since that date barring a period of five months, the issues of the magazine have been coming out with praiseworthy regularity.

The year 1929-30 was marked by a large increase in the reserve fund of the Association. This was mainly the result of the campaign carried out by the then President to enrol as many new life-members as possible. In 1931-32 also another successful attempt was made to swell the reserve fund by reviving this campaign.

In 1931 the Managing Committee of the Association began seriously to consider proposals for making structural alterations in the Hall to increase the seating accommodation, but nothing came of the proposals owing to lack of funds. In the same year the late Mr. R. V. Kowshik handed over a sum of Rs. 2,000 in trust for encouraging widow-marriage and the Shamrao Vithal Co-operative Bank set apart a sum of Rs. 1,000 for the relief of distress among members of the community.

The year 1932 witnessed increased activity. Frequent conferences were held between the President, Vice-President and members of the Managing Committee. A systematic census of the entire community was attempted for the first time and the intention to publish an exhaustive and comprehensive Directory was announced. Owing, however, to the poor response received from the members of the community in regard to the latter, the President of the year who was keen on both the census and the publication of the Directory, had to content himself with bringing out a smaller volume, which was published in the following year as the "Chitrapur Saraswat Directory." At the instance of the same President, a larger number of correspondents at different centres was appointed and the magazine was able to publish news of the doings of Saraswats in several places, which previously had no correspondents. The commencement of the official

year of the Association was changed from August to January. The year 1932 was also important in as much as a Maha Sabha of Chitrapur Saraswats was held at Shirali on December 27 and 28. (See the January 1933 issue of *The Kanara Saraswat*). The resolutions passed at the Maha Sabha are important in more ways than one. By removing the ban on foreign travel and Ekikaran Parishads, it has enabled a larger number of members of the community to renew their allegiance to the Math. The Maha Sabha decided to organize the Math Reconstruction Fund and to revive the system of contribution of a portion of their income by the members of the community towards the maintenance of the Math, known as Vantiga, which had long, fallen into disuse with the result that the Math was in a bad financial condition. In order that the good work it had done should continue, the Maha Sabha framed a workable constitution for future Maha Sabhas and Local Sabhas. The result of all this has been to bring the Math and the community once more into a closer relation for the mutual benefit of both.

There is nothing of unusual interest to report during the next three years except that the Association was registered under the Societies Registration Act XXI of 1860 in the year 1934. Mention must, however, be made of the Institution of the Chitrapur Saraswat Publications Fund which owes its existence to Mr. H. Shankar Rau. Two publications have so far been financed partly from this fund. viz.. (1) *The Chitrapur Saraswat Directory, 1933*," by Mr. H. Shankar Rau, and (2) "Saraswat Families, Part I" by Rao Bahadur S. S. Talmaki.

*Excerpts from the article published in the *Kanara Saraswat* 1936



The big problem with "fast" food is that it slows down when it hits your stomach. And it just parks there--and lets the fat have time to get off and apply for citizenship !



Golden Wedding Anniversary



Engagement: September 3, 1960

*Hearty Congratulations
Arun Rao and Sulbha Arun Rao
on your Golden Wedding Anniversary*



November 14, 2010

*With love:
Amma, Usha, Ira, Pratap, Suman, Taej, Samhita, Arnav, Aseem,
Vihang, Anjali, Arjun and Sameer*

Golden Wedding Anniversary Shri Vasant and Hemalata Kaikini on 23rd November, 2010

We are pleased to announce the
GOLDEN WEDDING ANNIVERSARY
on 23rd November, 2010

of **Shri Vasant Ananth Kaikini and Sow. Hemalata**
(2nd daughter of Shri Dinkar Balkrishna Kumble and
Shantabai. D Kumble)

We pray the Almighty and Guruparampara
to bless the couple with a long, healthy and peaceful life.

MAY GOLD TURN TO PLATINUM!

Sunanda, Suresh, Padmaja-Matthew,
Jaidev, Ujjwala, Pranav
Nayampalli, Kumble Family,
Relatives and Friends



Vipassana - A Meditation Technique

SADANAND B. KUMTA, PUNE

Igatpuri in Maharashtra, holds its place of pride for the Vipassana Research Institute at Dhammagiri. It was founded by S. N. Goenka, who learnt Vipassana from Sayagi U Ba Khin of Burma (now Myanmar), one in the long chain of teachers from the time of Buddha.

There are various types of meditation in the world today but the Vipassana method practiced and taught by S N Goenka who is an authorized teacher is unique. It is not associated with any organized religion, as claimed, though Buddhist monks have traditionally taught it. It teaches self responsibility and can be applied in life to bring happiness without tensions and prejudices. However everyone has to work out his own salvation.

It essentially consists of a 10 day course with discourses for each day to convey the essence of Buddha's teachings. One gets familiar with words in Pali which was the original language, viz., Dhamma for Dharma, Nibbana for Nirvana and Sankhara for Sanskara. The meditation is open to men and women alike.

In Igatpuri you are given a quiet, secluded place to live with arrangements for board as the Vipassana Centre is a residential practice centre. It feels like a withdrawal from the world outside. While we get in our daily lives, inputs, physical and mental, from outside, we hardly give ourselves a chance to see what happens inside us. We can know Reality only if we observe ourselves. Our inner World is explored through Vipassana. Vipassana means insight in Pali. Buddha, we all know, practiced meditation. In Vipassana one is expected to refrain from the practice of reading and writing, observe celibacy, avoid intoxication and maintain total silence. There can be discussions only with the teacher or the management there, on material problems.

Remember, meditation is hard work. Continuous application of this to direct mental processes, consciously, in a particular way, can be both frustrating

and even exhausting. It requires full effort without tension. The Vipassana technique makes you observe Reality – uncensored Truth – from every angle and can lead to Liberation. Concentration (Dhyana) is only a tool, but the aim is to develop a pure mind free from all negativities. Every moment is full of affirmation, beauty and peace. Life becomes more harmonious, fruitful and happy. In essence you learn the art of living.

This article can arouse enlightened interest in Vipassana and is certainly not a replacement of its 10 day course at Igatpuri or its designated centres. Buddha said, "Make Truth your island and experience it. Have direct experience of Reality". The only way to experience Truth is to look within, to observe oneself. Inner darkness has to be removed by following the path of introspection and purification. The aim is that a person should be a good human being. Remove all negativities; replace them with positivity, which is the basic nature of a pure mind. Many psychosomatic diseases disappear, when mental tensions are dissolved. Buddha said, "Path to Nirvana is shown, but you have to walk it yourselves."

Smt Ambabai Heble Geeta Recitation Competition-2010

Verses for Recitation: For all age groups (1,2,3,4 and 5), 7th adhyaya (whole - shlokas 1 to 30) of Bhagavadgeeta.

Venue and Date: Competition will be held on Sunday, December 5, 2010 at 3.00pm at Talmaki Wadi.

HH Sadyojat Shankarashram Swamiji has graciously consented to bless the participants on 17th Dec 2010.

For details and entries (with name, date of birth, contact no) contact:

Mahesh (9322515884), Bipin (98210259583), Sudhir (9820817732), Prakash (9820144145), or Suneela (9869925373) or email to suneelam42@yahoo.co.in by November 26, 2010.

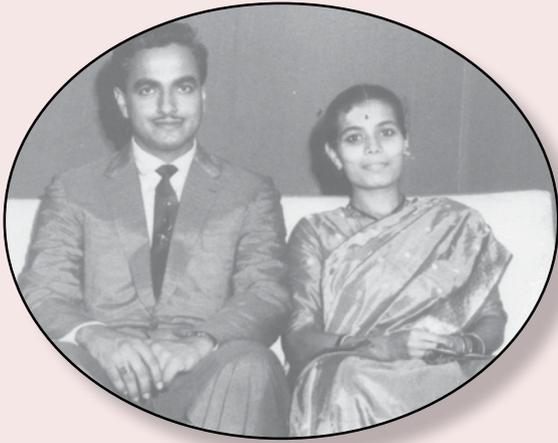




With the gracious blessings of our Sacred Guru Parampara and
H.H. Shri Sadguru Sati Godavari Mataji

Shri. MADHUSUDAN & Smt. UMA BHAT

Complete 50 years of marriage on 6th November, 2010



1960



2010

On this auspicious occasion (coinciding with Deepawali this year)
we offer our heart felt love, gratitude and best wishes to them.

We also sincerely thank our respected elders, friends, relatives, well wishers
and community as a whole for all their love and support showered through the
years.

VIJAY and NILIMA
Shravan and Shambhavi

SANGEETA and SHARAN

AJIT and TEJASWINI



Reverse Mortgage Scheme - a boon to Sr. Citizens.

SATISH R. MURDESHWAR, PUNE.

In India the percentage of elderly population to total population is 7.4% as per the Census of 2001. Further it is predicted that over the course of the next twenty years it will be 2.5 percent of the total population with respect to Senior Citizens above the Age of 60 years. Yet our Government has not thought of evolving any Social Security Schemes. The Reverse Mortgage Scheme which is in vogue in U.S.A. and other Western countries has started gaining momentum in India only recently. In fact National Housing Bank was entrusted with the job of devising such a Scheme meant exclusively for the benefit of Senior Citizens in collaboration with Public Sector Banks. There have been such schemes devised by various Banks. However the one which is formulated by the Central Bank of India, under the able guidance of its Chairman Mr. S. Sridhar, happens to be more beneficial to Senior Citizens. The following are a few salient features of the Scheme.

1] Under Reverse Mortgage Scheme [R.M.S.] a Sr. Citizen above 60 years, owning a house, which is free from any encumbrances, can get a Fixed Amount every month against his house while continuing to stay in the house, without paying any interest to the Bank during the loan term. The loan amount along with the interest charged is ultimately settled by the Bank by selling the house after the demise of the person who has taken the loan and His/Her spouse.

2] So hypothetically if a Senior Citizen owns a house in places like Bombay, Pune, Delhi or Bangalore, whose market price is valued at Rs. 1 Crore then he could get a loan upto 60 to 75% of the Value of the house, which is in this case say Rs. 75 Lacs, which the Bank in collaboration with the Insurance Co. will pay by way of Monthly installments to such Senior Citizen. In fact Central Bank has provided additional facility of giving a lump sum of 25% of the loan amount to the Senior Citizen to meet his/her urgent requirement of Medical, Educational

needs, Marriage of children etc. and balance amount by way of Monthly installment till he/she is alive.

3] For the benefit of readers I give below in brief the scheme devised by Central Bank of India in collaboration with Star Union Dai-ichi Insurance Co.

- a] Any Senior Citizen above the age of 60 years, individually or with spouse of 55 Years.
- b] Loan amount 60 to 75 % of value of the property, depending upon age of Borrowers.
- c] Central Bank has tie-up with S.U.D. Life Ins Co. which assures Life Time Annuity for Husband/Wife.
- d] Revision of Loan/Annuity after every three years based on Revaluation of property.
- e] Rate of Interest 9.5 %
- f] Low service charges.
- g] Annuity calculation will be approximately Rs. 660/- for every One Lac.

However I would request that those desirous of availing R.M.S. facility may please contact Branch Manager of Central Bank of India in prominent cities in India.

It will be interesting to note that this is the First such product devised by a Bank in the world. In fact in the U.S. where the Reverse Mortgage Scheme has been operating for a long time, there is no insurance product to cover it.

Hence the Central Bank of India has coined the Scheme as "CENT SWABHIMAN PLUS" Reverse Mortgage Scheme. It enables a Senior Citizen to lead a dignified and comfortable life, getting regular income even after retirement. This is indeed a unique Scheme and could be a great solace to the Senior Citizens in the Country.

**Mrs Suman Mukkadap (nee Suman Prabhakar Talgeri) &
Dr Suresh Bhavanishankar Mukkadap, of Mumbai**

Today as both of you look back
with happiness and pride
Upon the fifty cherished years
That you've spent side by side,
May every memory that you share
of dreams you've seen come true,
Help make this special GOLDEN DAY
A happy one for you .



On your Golden wedding anniversary.
HEARTY CONGRATULATIONS TO OUR LOVING PARENTS

from:

Sandeep- Moumita, Seema- Ashwin, Swati- Durgesh,
Sameer, Rahul, Anushka, Sneha, Isha

GOLDEN WEDDING ANNIVERSARY



It is with great pleasure that we announce the **Golden Wedding Anniversary** of our parents **Smt Suman Upponi** (nee Suman Sirur of Hubli) and **Shri Dinkar Nagesh Upponi**, who got bonded in marital bliss on **November 14, 1960**.

On this occasion, we seek the blessings of our Kuladevata Shri Shantadurga, Lord Bhavanishankar and our Holy Guru Parampara for their long, healthy and happy lives.

Uday & Medha Upponi Deepa & Sunil Gokarn
Varun, Ameya & Rishi Gokarn (grandchildren)
Upponis, Sirurs, Kalbags, Nadkarnis, Pais

Reminiscing Mangalore

PRASHANT R. RAO, RIYADH

Mangaluru, Mangalore, Kudla, Kodial –call it by any name it conjures fond memories of swaying palms, gushing seas, glowing sand, the narrow, winding cul-de-sacs and the numerous summer holidays spent in my childhood.

Visiting Mangalore in my summer holidays was a high point of my life in school. I would wait for the final exams to get over with bated breath as it would mean going back to my birthplace Mangalore. Going to Mangalore from Mumbai in those days meant sometimes an arduous 24 hour bus journey or by air on some lucky occasions.

Flying to Mangalore in those days was a luxury and would take close to 3 hours in the Avro or Caravelle aircrafts. Mangalore's Bajpe airport was considered one of the toughest airstrips to land on and only skilled pilots on specific aircrafts could land in Bajpe. The bus journey was an enjoyable albeit tiring experience. However the excitement of reaching Mangalore was enough of an elixir to keep the adrenalin flowing. The bus journey would begin from Sion Circle in Mumbai after a sumptuous breakfast at home. Through the winding ghats of Khandala, the bus would stop for lunch at a restaurant, Hotel Natraj near Swargate in Pune. We would usually eat our packed lunch comprising of some chappatis or sandwiches as the quality of food at the restaurant was nothing to write about. Post lunch, the journey would begin to Belgaum where the bus would invariably stop for dinner at Hotel Ramdev. This part of the journey was perhaps the worst due to the scorching summer heat and our thirst would be doused with sips from the glass bottle which we would carry from home, plastic mineral water bottles were yet to gain popularity and were not so commonly available. At Belgaum, we would feel good with the evening breeze, some nice tender coconut water and off course the dinner. We would try to not gorge on the food and try to keep the tummy light for the obvious reasons.

After dinner, the excitement would again get re-

kindled at the thought of reaching Mangalore at the crack of dawn the next morning, if there were no other delays en route. In those days, the excitement of travelling in a video coach for us kids was really something. The conductor would then play a Hindi film after dinner and it would keep us glued to the TV set empanelled in the slot behind the driver's cabin. A few winks of sleep thereafter and we would be soon crossing the temple town of Udupi, Padubidri, Mulky and the magnificent Regional College of Engineering, Surathkal before entering Mangalore with the chirping of birds and the first rays of the rising orb. As they say, enjoy the journey and you will enjoy the destination even more!

My holidays in Mangalore would begin with a stay at my grand-parents' house at Hampankatta; I would then go and stay with my uncle and aunt in Lady Hill. As a child, the one memory which I remember vividly is the tinkling of the ice-candy vendor's bell; I would wait post lunch for this angel to visit and quench the thirst or craving of a young soul. I would go to the Lighthouse Hill and sit in the park every other evening. The sugarcane juice and the 'chanboori' (a spicy snack made of puffed rice with onions, dash of lime, coconut oil and chilli powder) were a treat to look forward to.

Early mornings were meant for visiting the temples in Temple Square, the Sharavu Ganapathi Temple and breakfast at Mohini Vilas. Mohini Vilas used to be bang opposite my grandparents' house. Biscuit Rotis, Bakala Bhaath, Tuppa dosas, steaming idlis and grape juice at Mohini Vilas remain etched in my mind even now. It is indeed sad that the Mohini Vilas Building has been demolished and when I last visited Mangalore last year; the new building was still under construction. Another favourite which continues to be patronised by the denizens of Mangalore and visitors alike is the Taj Mahal restaurant. The one on Car Street has now re-located next to Hotel Ayodhya. Car Street known for its "Car festivals" is

another landmark which is now losing its old charm to give way to a broader road and increasing traffic. The Flower Market on this street, buying groceries at Panchmahal Store, the Ayurvedic medicine store remain as wonderful memories. This area is an embodiment of culture and history and I dread the thought of walking through a broader Car Street without the old shops and buildings during my next visit. The pristine beaches of Someshwar and Ullal, the Kadri temple, the Milagres Church continue to be the landmarks of this wonderful city. We would visit Nanking Chinese restaurant, which was started by an immigrant Chinese family perhaps, the Anupam Restaurant at Hotel Usha near Jyothi Circle known for its Ghee Roast and Chicken Ajadhina. This restaurant has now moved to Hotel Abhiman Residency and continues to be a favourite after all these years.

Ideal Ice-cream Parlour had just launched its now ubiquitous 'Gadbad' and memories of Mangalore would not be complete without a mention of this superb discovery of Mangalore. Even today I can say that Ideal serves the best varieties of ice-creams and sundaes at really affordable prices. This is one example of how a local brand has managed to keep away global giants like Baskin Robbins and Kwaliti.

In the last few years, Mangalore is witnessing the usual frenetic development of a burgeoning city. High rises coming up on every street, roads getting concretised, water and power shortages, shopping malls et al. While progress brings with it many benefits, it also takes away from us many things which can then only remain as memories that remain indelible ! I fervently do hope that this rustic city which is a melting pot of so many cultures retains its warmth, greenery and does not succumb to concrete and steel.

न अभिषेको न संस्करः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेंद्रता ॥

There is no official coronation (RaajyaBhishekh) ceremony held to declare that lion is the king of jungle.

He becomes king by his own attributes and heroism ('Parakram').

WIND CHIMES

By Kumud Lajmi

Wind so essential to existence
generally

Nurturing plants, animals, & birds
initially

Life would be unbearable without a
breath of fresh air

Wind circulates air to make life fair

Breeze is necessary to keep everything
afloat

Trees depend on it to shed leaves for
regrowth

Animals,birds,humans need it to keep
cool

Sun's heat could be damaging on the
whole

However, stormy winds over the
oceans galore

Bring devastation in their wake,
ashore,

Perhaps to rejuvenate land after the
force is spent

Rebuilding towns ,forests, quite a new
event

Zephyr,Cyclones,Hurricanes a
phenomena global

Gentle breeze a welcome relief so
total

Wind Chimes by windows; sound of
bells tingling

So soothing and calming to hear tones
so liltng

Tranquility and Peace as the bells
chime

Day's pressures and routines are
softened in time

Wind Chimes are delightful, a technique
so simple

To help us to relax and enjoy life so
ample

Commemoration of Sri Gajanan Maharaj
Centenary - Charity Programme of
Devotional Music by Ajit Kadkade on 21
November 2010, Sunday, at 10 am at
Yashwant Natya Mandir, Matunga.

For Passes contact:
Nitin Gokarn - 9821058131

Hear well, speak easy....

AKSHATA MANELKAR

Hearing impairment is a hidden handicap and the most obscure problem faced by several people. Correct diagnosis and treatment can change the life of the individual with a hearing problem. It often goes undiagnosed due to lack of awareness in a country like India. Although the age at which it is detected has reduced it is still not uncommon to find parents of a 5-year-old child asking why he cannot speak. People still are not aware of what to do and where to go for a solution, or if a solution exists at all.

Hearing impairment affects people of all ages. One major category is pediatric- which consists of children who are born with a hearing impairment and the other comprises of elderly people who have hearing loss due to advancing age. These people are among the most neglected. They tend to ignore their difficulties and need appropriate counseling and guidance. Similarly children will progress only with provision of correct hearing aids, training and follow up.

Speech and language problems have a similar fate in India. Due to lack of awareness concerned parents of young children are told that their child will speak eventually when he grows up, which is very incorrect. Speech and language problems should be diagnosed and treated at the earliest to prevent long-term consequences. Speech language pathology and Audiology is a budding profession and the need of today. It is very vital for the optimal growth of people having speech and hearing problems.

A speech therapist and audiologist diagnoses and treats speech and hearing problems. If you have a difficulty hearing, the first step is to get an audiogram, which is a measure of hearing sensitivity. There are various types and degrees of hearing loss. Once the type and degree of hearing loss are known the Audiologist counsels the person about options available. For example appropriate hearing aids can be tried on the patient and the patient has to select which he finds the best.

Similarly if a speech problem exists, the speech

therapist diagnoses it and starts appropriate therapy. Speech disorders are very common but help for them is sought less commonly. There are myriad of speech disorders which affect clarity of speech, flow of speech or voice quality. Stuttering aka "stammering", as it is popularly known, is a communication disorder which affects the fluency or flow of speech. The disorder is characterized by disruptions in the production of speech sounds, also called "disfluencies." This has several social and emotional repercussions.

A person has an articulation problem i.e. his/her speech is unclear, when he or she produces sounds or words incorrectly due to which another person has difficulty understanding his/her speech. This is very common in children and can be treated completely by speech therapy.

Voice problems consist of hoarseness of voice which is very common in people who have a lot of voice usage-teachers, singers, actors and other professionals. These problems too can be easily tackled with voice therapy.

(To be continued...)

Donations Received

Kanara Saraswat Association is grateful to the following donors:

CENTENARY FUND		₹
The Shamrao Vithal Co-op Bank Ltd.	5,00,000	
Anuradha Gokarn (Bangalore)	1,00,000	
Shivram Venugopal Puthli	7,007	
Shivanand V. Nadkarni	3,000	
(In memory of brother Gajanan V. Nadkarni)		
EMERGENCY MEDICAL FUND		
Usha and Satyanarayan Pandit	30,000	
(In memory of Smt. Mira and Shri Padmanabh S. Murdeshwar)		
Ramesh V Nadkarni (Pune)	8,888	
(In memory of wife Chandra Ramesh Nadkarni)		
DISTRESS RELIEF FUND		
Nachiket Nandan Trasikar	1,500	
(In memory of grandmother Krishnabai Soumitra Trasikar)		



**** BIRTH CENTENARY ****



SHRI. RATNAKAR BALKRISHNA MANELKAR

Born on- 10th November 1910

Shri Ratnakar B. Manelkar (Tajju - to all of us - which was derived from the word Ajju) was a man of few words and his work always spoke more about him. His calm perseverance and guts of steel escalated him from a simple school going boy of a Kannada medium school in Kundapur to an English Literature graduate from Fergusson and Wilson college of Mumbai!! Every elocution competition or any inter college - on the spot discussions were won easily by him in the fields of literature and poetry. He himself has written volumes of poems which are still cherished by his loving immediate family.

He was an extremely health conscious person who was a body builder in his younger days. An animal lover who had different types and breeds of dogs at his residence, Tajju was a great music lover too. In those days when his wife late Smt. Hemalata expressed her desire to learn Indian music, he had requested Pandit Tulsidas Sharma to tutor her at home! Though his immediate family was of just his wife and son, late Shri Ashok, many relatives and friends have frequented their house and were always made to feel at home.

He then joined Central Railways and retired from there as a Chief PRO at V.T (Mumbai). He was also a spokesperson for Central Railways and no advertisements or hoardings could be put without his much sought permission from all the big wigs of the society from all fields.

Even in his older days and till he lived, his grandchildren had to never open any dictionary for any meanings in English..he was a walking talking epitome of dictionary himself!!

His only surviving sibling Smt. Snehalata M. Bhatkal (Babyakka - to all of us) still fondly remembers her "Anna" who was more like a loving father figure to her than her elder brother. Words fall short to really describe this perfect gentleman who hardly raised his voice on anyone.

Fondly remembered with love on his 100th Birthday by : Smt. Snehalata Mangesh Bhatkal (Sister), Smt.Shakuntala Ashok Manelkar (Daughter-in-law), Grandchildren (Smt. Sangita P. Rao, Shri. Shekhar A. Manelkar, Smt. Kavita M. Karnad and Shri. Kishore A. Manelkar), Grand-sons-in-law (Shri. Prakash C.Rao and Shri.Milind P. Karnad), Grand-daughters-in-law (Smt. Jyoti S.Manelkar and Smt. Kiran K. Manelkar), Great-Grandchildren (Yashvardhan M.Karnad, Priya S.Manelkar, Vaishnavi P.Rao, Malavika M.Karnad, Aditya K. Manelkar, Ajinkya S. Manelkar, Vedant K. Manelkar, Vedika K. Manelkar and Devyani P.Rao) and all relatives.

Five Star Hospitality - Hints for self preservation

(PROF.) KALINDI MUZUMDAR, MUMBAI (RETD. VICE-PRINCIPLE, COLLEGE OF SOCIAL WORK, NIRMALA NIKETAN)

Have you ever attended a wedding or any such ceremony at a Five Star hotel? If you have and yet survived unscathed, then I have nothing to say to you. If you are planning to make a debut at such a glamorous event here are some pearls of wisdom.

It all begins with the decision about which sari to wear! Banarasi? Canjivaram? Patola? Or would you rather be a plain Jane and shock the hostess out of her wits? It is better to be over dressed than otherwise, some say. Then come the matching jewellery, accessories and even flowers (if you prefer) in your hair.

All set to go and you finally enter the wedding hall. There are multitudes of people there. It is a miniscule India. While you are trying to figure out who talked to you very familiarly, mind your toes, especially if you are wearing chappals or open toe sandals!. There is every chance that you will be stamped upon at least once but please, no expression of pain. You are amidst the elite!

If you have worn pearls in a diamond prone society, be prepared for questions like, "Don't you have any diamonds? Surely your mother or mother-in-law must have given you some diamond jewellery?"

There come the soft drinks for the ladies. A wide variety of rainbow coloured drinks! The waiter has no time nor patience to answer your queries regarding the ingredients. You take your pick. Enjoy it or lump it. Other waiters scurry with trays full of "starters". You pick one with a tooth pick, relish the spring roll or tandoori chicken and then worry about disposing off the tooth-pick. There are no ashtrays around!. One cannot throw tooth-picks on the beautiful carpets although others have already done so non-chalantly. Beware of stuffing too much with the spicy and "chat patti" snacks. There is superb food in the offing.

While relishing the starters you suddenly remember that you haven't wished the couple. Take a look at the stage. There is a serpentine queue leading to

it and photographers and video shooters are zig zagging their way through this queue and forming their own queue in front of the stage. You have no choice! Your aversion for queues, after having stood in them for buses, ration cards, railway season tickets and other such mundane matters, comes up strongly. Yet remember that in a mega city one has to queue for everything in life and death, even cremation or burial! So you jolly well stand in the line. When your turn comes, with great relief you extend your hand to congratulate the couple and give a present, only to be told to wait as the couple wants to be photographed with those who were immediately ahead of you on the stage. Photographs over now it's your turn. Oh! You over looked the ragged net work of video wires and tripped! Imagine the embarrassment! The host mumbles an apology. Your spouse is upset with you and to top it all, all this is being video taped!.

It is now your turn to be photographed! You are neatly tucked in the row of the people on the stage. The photographer tells you where to look and yes, don't forget to smile. To your horror you discover that you have forgotten to pin your sari and the "pallau" is slipping down. You are busy adjusting it and the photographer clicks! Never mind!. They will probably discard that photograph any way, you tell yourself.

Finally you have accomplished what you came for greeting the couple and their parents. No, you cannot excuse yourself and leave. There are about a dozen people requested by the host to ensure that you have dinner before you leave. So you hopefully look at the catering arrangements. No sign of food. The drinks are on so the cook has instructions to wait for half an hour more.

What do you talk about and to whom till dinner is served? There are small topic-specific groups. One group is busy talking of Saina Nehwal, other talks of the latest budget and its implications and yet another is discussing the Garden Varelli sale in

Mumbai. There are some who talk of wedding saris and jewellery. Others take pleasure in ventilating their woes about domestic helpers. You want to talk of child labour, the atrocities against women and Bhanwari Devi, the *Satin* of Rajasthan. Any takers? Probably not. This is not the place for serious thinking excepting stock exchange, business gains and losses. So you join any group and talk of things which interest that group. Keep a count of the number of soft drinks (if you don't take liquor) and snacks you have had.

Some one brings the good news. Dinner is served! Before you know what is happening there are long queues for vegetarian and non-vegetarian food. There is a separate salad bar and bhel-puri corner. You manage to fill your plate and look for a place to stand (all chairs having already been occupied) and eat in peace(!), Oh did you forget to pick up a fork? Too bad! You again stand in the endless line! Equipped with the adequate cutlery you finally begin to enjoy the food. Don't relax.

Beware of children with hands smeared with muttar paneer or gulab jamun syrup playing hide and seek. What better place to hide than the long thick non-transparent "Pallau" of your sari? There goes your sari again to the laundry to be dry cleaned!

You cannot enjoy the food any more. Your reflection on the rising prices of dry cleaning pays rich dividends. You are pushed from behind as you are lost in thought and the malai kofta, muttar paneer, dal, rice and everything on your plate make a clean dive for your gorgeous sari making a marble design! You make a bee line for the toilet after asking half a dozen people as to where it is located. You come out of it drenched in water with bits of soap sticking to your sari.

People give you 'meaningful' looks and your embarrassment is limitless. You want to leave but where is your dear hubby? Eating peacefully! You wait till he finishes but he wants the multiple desserts! You remind him of obesity and cholesterol but he is adamant.

Your appetite having magically disappeared, you

wait patiently. You hear some one say "Can't she manage to eat without spilling food? At this age?". You meekly offer an explanation but who has the time to listen?

Finally, thank God, it is time to leave. You rush to the door but your gracious spouse wants you to accompany him to the stage to thank the hosts. Dirty glances, rude remarks again! Having finished your duty of expressing your gratitude you rush to the exit. Did you again forget the numerous electric wires of the video? You trip and fall on a lady with a more gorgeous sari than yours. The glass drink in her hand tumbles down her sari. You wet her sari too and make a very hasty exist while she is tracing your pedigree!

There is an endless queue for the elevator so you decide to walk down. You ask the security guard to make an announcement to call your driver. By the time your car turns up your sari has dried up but who cares? You secretly make a resolution not to avail of Five Star hospitality. But then who keeps resolutions any way?

SAD DEMISE



MY DHATTAMA KRISHNABAI SOUMITRA TRASIKAR

26TH APRIL, 1929 TO 18TH AUGUST, 2010

PASSED AWAY PEACEFULLY AFTER
HER BREIF ILLNESS
AT SHREE ANANDASHRAM KHAR MATH

DEEPLY MOURNED BY :
NACHIKET NANDAN TRASIKAR

Wheel of Karmic Effects & Events

VILASINI BHAT

Karma can be defined as actions of a person in his or her life span which shape destiny or fate in life. Every action has an equal and opposite reaction. Life is a combination of positive and negative forces, love, hate, joy, sorrow, prosperity, depression, pain, comfort etc. There would not have been any movement if life had only positive or negative forces. If there was only sunshine or darkness there would not be any vegetation or climate changes. Karmic actions and reactions are the remote controls for the movement of life, resulting in boomerang effects in one's present or future lives.

Karmic actions can be day-to-day actions as well as long term actions that build up positive or negative effects. To quote a simple example we can talk soothing words to a bereaved person, give a patient ear to a depressed individual, express genuine appreciation etc, little things but having great cumulative effects. Long term actions can be helping needy persons even animals – orphanages, charity institutions, supporting needy kids, adopting deserted animals etc. These affect the lives of different people sometimes in the same life or extending over different lives. It is difficult to explain or prove the connections between different past lives –but we can get an insight into this field. I would cite quite a few instances of different physical events that could be the result of Karmic effects of previous as well as present lives of different people. For the sake of privacy I have used fictitious names and circumstantial case variations.

Sangeeta lost her father when she was a child and was brought up in a joint family with her widowed mother and grand parents. When she was hardly four years old she would scream and cry with fear. The reason was she was feeling a large emptiness and vastness of space and felt completely lost and floating in space. Her grandmother would say “She must be having worm problems”. They would give her

medicine for that thinking it would solve the problem. This continued until Sangeeta was five or six years old and never repeated after that. To cut the story short Sangeeta grew up, studied well and had a great career. Somehow she was casually introduced to Yoga by one of her acquaintances. She started reading books on Yoga and started practicing asanas [postures] without any Guru. She could do difficult asanas spontaneously without much trouble. She started meditating, even started teaching Meditation. While meditating she experienced the same emptiness and vastness of space. She suddenly realized “This is what I felt when I was a child!” The Karmic development which she had undergone in her previous life in Yoga and meditation still remained with her. That was the reason she was getting the strange visions before the age of four. Those effects brought her back and guided her into same situation in the present life.

To cite a case of how Karmic forces play sometimes in the same life period I would mention the following case. Sumeeta was orphaned at a very young age and was looked after by her uncle and family. Things were pretty smooth until her cousin got married. The cousin's wife Lalitha became the boss of the house. She was resentful of the idea that Sumeeta depended on her father-in-law and consequently was a financial burden to them. She started ill-treating the fifteen year old orphan girl. She felt so depressed for being dependent on her uncle and family for no fault of hers, but for her destiny. To cut the story short another uncle came to lift her like a delicate flower out of her misery and helped her in every way to get a shelter and an education. Sumeeta eventually succeeded in life with a good education and financial security. Her childhood negativity of insecurity changed into positive Karmic environment. On the other hand Karmic effect on Lalitha's family was also very great. It is sometimes



unimaginable that the cycle completes in the same life. Her husband started drinking and consequently squandering the money of his father. (who died with much heart-ache). Lalitha had no money to marry off her daughter. Sumeeta depended on them because she was an orphan. Lalitha's children could not afford a good life even with both parents living. Lalitha had to ask for money from all relatives including Sumeeta whom she had treated unkindly. However Sumeeta did help Lalitha. The Karmic cycle completed in the same life. Sometimes depending on the severity of the Karmic actions the positive or negative events can occur in the same life.

The actions of destiny are not watertight. We do have a choice to a certain extent. It is like a circumference of a circle and we are at the centre. We can reach and select any particular point on the circumference to plan our lives. This can be made clear from the following example. Radhika is an ordinary career girl, aspiring to stand on her own feet. Consequently she refused many offers of marriages. Her core destiny was decided that she would settle in a foreign country. She had two offers of jobs requiring her to settle abroad and she refused because of her elderly dependent mother. Next was a marriage proposal which she refused saying she did not want to leave the job. Next was a chance to go to USA which for obvious reasons she refused. The third one was to Australia which she tried to refuse saying again she did not want to leave her job. Just imagine how strong the Karmic Bond acts!!! The boy agreed that she could keep her job and they work it out flying up and down. So the marriage took place. They worked it out happily and finally Radhika on her own decided to leave the job and settle in Australia. So her Destiny was to settle in a foreign country and out of five circumstances one instance had to happen in spite of many physical odds.

Apart from physical damages even psychological pains and injuries we cause to others have boomerang Karmic effects. Nalini was a very smart and intelligent lovely girl in her early twenties when her college

mate Avinash started showing interest in her. They were both very good friends and would have made a beautiful couple. But Nalini, having an excellent academic track record became a highly qualified person and settled in a very high position in a reputed firm. Avinash being a very humble boy settled in a moderate job. With the result that Nalini refused him when he proposed marriage, because of qualifications. Avinash settled for a simple girl and became a happily married man with two daughters who became highly qualified!! Whereas Nalini ended up marrying an ordinary person. Destiny taught her a lesson for hurting a person psychologically, ignoring the value of true feelings.

In a nutshell we are not just this physical body. Our scriptures describe that we are like a shell, made of five bodies. They are physical, ethereal, emotional, mental and spiritual. Just as a magnet has an energy field we also have a combination of positive and negative fields. This is responsible for our movement in life. Net aggregate of mental energies which result in different emotions like anger, jealousy, love, compassion, good and bad thoughts, lead to different actions. Our every action in turn has a positive or negative impact/energy field on the different bodies---that result in Karmic effects. The net aggregate of all this is the energy field created and consequent physical happenings or events. Until this field of positive and negative vibrations is balanced we keep coming back to life and take re- births. The cycle of rebirth goes on and on and has consequent Karmic effects. The wheel of life turns round and round with Karma and events during present life as well as between lives and is a never ending cycle.

“They say that pain is inevitable but suffering is optional. If I learn to accept that pain is part of life, I will be better able to endure the difficult times and then move on, leaving the pain behind me.”

An Unforgettable Travel Experience

RAGHUNATH GOKARN (raghugokarn@yahoo.co.in)

With nervous excitement I boarded the PIA plane on 27 September 1986. I was travelling for the first time to Frankfurt to attend the International Book fair to represent my company, Popular Prakashan. The annual Frankfurt Book Fair brings publishers from around the world to showcase up to date global developments in publishing, making this Fair the most prestigious event in the publishing industry. In three to four days representatives of publishers come here for pre-fixed meetings, well prepared, mainly to discuss and sign agreements on subsidiary rights, such as translation rights, stage and film rights etc. Although the sale of books is not allowed, visitors go around the stalls to browse through the books of their interest. Each year the Fair authorities choose a theme. The Fair in 1986 was dedicated to India to give a boost to Indian publishers. Many leading Indian publishing houses had participated in this Fair and my company was one of them.

A glimpse of international publishing activity in this Fair made an everlasting impression of the organizational skills and efficiency of the Fair authorities. The staff present there was always prompt in helping the Indian representatives who were attending the Fair for the first time. The boxes of books sent by us and Fair Directory were already placed in our stall the day I reached there. I had the opportunity to meet a few British publishers. The Fair ended on 1 October and I flew to London to meet them again and stayed with my cousin.

As it was my first visit I took this occasion to visit places of tourist interest in some European countries through the Cosmos Touring Company. We started on 14 October from Dover Port and landed in Belgium. From there in the next ten days we visited Amsterdam, Black Forest and a few cities in West Germany, Austria, Rome and Switzerland. Our trip was to end in Paris and we were to return to Dover, crossing the English Channel. It was a well conducted tour and the tour guide made the sight seeing lively

by describing the special features of the places and entertained the tourists. I enjoyed the company of people of different nationalities including a few Indians, among whom S. Bhattacharya from Kolkata became more friendly with me. I had the pleasure of seeing a new world about which I had only read. This delightful and happy frame of my mind suddenly got an unexpected jolt as we were nearing the end of the tour when our bus moved from Lucerne towards Paris.

The tour guide announced that to enter Dover Port we would need a U.K. visa. Prior to October 15 1986 Commonwealth Citizens were allowed entry without visa. However there after a new rule made it compulsory for all to have a valid visa to enter the country. I checked my Passport and to my dismay found that I had only a single entry visa and had already visited London. Now it was necessary to obtain visa again to re-enter Dover. I came under tremendous mental strain and consulted the tour leader. She said I could apply for a visa at U.K. Consulate in Basel on the way and relieved my anxiety. But when we went to Basel we were shocked to know that there was no U.K. Consulate. When I approached the tour leader again she said there would be an opportunity to apply in Paris. I accepted her word least anticipating the trouble lurking in Paris. I did not have spare photos to affix on the visa application. Luckily as our bus was running on the roads of Basel I noticed an unmanned instant photo booth. S. Bhattacharya was in the same plight. Both of us alighted from the bus and ran to the booth and got passport size photos. We naively thought that our worry was over. But that was not the case. We had to face more painful difficulties when we entered Paris on 22 October.

We had to forego visits to places of interest in Paris. Now the exclusive stressful task before me was to get a visa from the U.K. Consulate. Hoping to

get the visa I went to the U.K. Consulate and stood amongst a large crowd where a rude security man was trying to control the queue. After waiting for a long time I submitted my application to the officer at the window and explained to him that I needed the visa on the same day as our tour was to depart for Dover the next morning. He assured me that I would get it and called me in the afternoon. Hoping again that I could rejoin the tour to go to Dover I went to collect the visa in the afternoon but was horrified to hear from the same officer that the visa would be available only after a week. My protest that he had promised to give the visa fell on deaf ears. But he would not budge. I was now back to square one. I was really in a jam. The touring party was departing for Dover the next day. My visa for France would also expire. I decided to abandon the tour and fly to Heathrow to return home. Bhattacharya decided to fly to New York, avoiding going with the tour. But I was short of money although my cousin had promised to remit funds immediately.

In such a dire situation an unknown Samaritan named David Lee came to my help. He was a Malaysian studying in London and was a co-tourist. He loaned me 100 pounds. I had not seen him nor had he seen me before. But he accepted my word though we were strangers. When I met him to offer my thanks I virtually broke down being relieved of intense tension. I have preserved my photograph with him taken by my friend Bhattacharya. Today his help seems like a dream come true. Of course my cousin returned the money to David with profuse thanks.

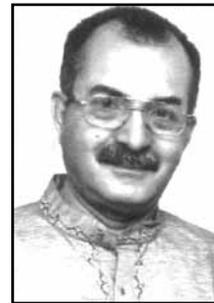
I went to the Pakistan International Airways office and fortunately there was a flight on 25 October from Heathrow to Bombay. I pre-poned my return journey to India by one week and flew by British Airways from Paris to Heathrow the same day the tour ended. My plan was to fly back home from the airport without entering U.K. But my woes did not end. I had left my baggage with my cousin. I asked him to bring the baggage to the airport. There was a sting in the tail of this tale. An English Babu refused to allow me to cross the immigration barrier to go to meet my cousin in the lounge. When I insisted, the officer rudely replied that he would pack me back

to India. In fact my cousin had in advance informed the immigration office that he would meet me only to hand over the luggage. After a long argument the Babu went in perhaps to consult his superior. He returned and funnily gave me a visa for four hours only to meet my cousin. After coming back to India I wrote a stiff letter to the British embassy against the unseemly behaviour of their staff both in Paris and at Heathrow airport. I did get a polite reply but diplomatically defending the staff.

This unhappy episode has taught me a lesson for life. Be particular to follow all the regulations while on travel.

Difficult situations often bring out qualities in us that otherwise might not have risen to the surface, such as courage, faith, and our need for one another. All of our experiences can help us to grow.

**Time moves on but memories never fade
You will always be there in our hearts**



SHRI. SURESH S. KAPNADAK
born on 22 August, 1941

**Left for his celestial abode
on 21 September 2010**

Deeply mourned by :

Wife: Vijayalaxmi (Chitra) S. Kapnadak
Children: Roopali - Arvind Sawant,
Deepai - Kishor Vaze and Vaishali - Amit Vora
Grandchildren: Kedar, Amruta and Malhar
Kapnadaks, Kodikals, Balwallys, Idgunjis,
Pandits, Gokarns and Bellares

MAY HIS SOUL REST IN PEACE

PARIDHĀ RAṆAM

Paridhāraṇam is an initiative to partly fund the expenses of low income group members of our Chitrāpur Sāraswata community incurred on

- a) **Kidney dialysis and related prescribed medicines, and**
- b) **Mediclaim insurance for hospitalization coverage**

As you are aware, we have initiated the process two years ago by instituting Tercentennial Scholarship Fund for the deserving and financially needy young Chitrāpur Sāraswata-s who have taken up post graduation studies in the field of medicine, management, engineering etc. We believe we now need to extend this community service initiative in the form of financial assistance towards medical reimbursements, hospitalization to start with. Parama Pūjya Swāmījī's compassion is infinite and the creation of Paridhāraṇam is one glowing example of this. Swāmījī has given the guidance to address the expense funding of the medical needs of low income group members of our widely dispersed community, and to create a corpus by earmarking funds, from the Pādakāṇikā Account.

Paridhāraṇam will work as follows:

1. **Part-reimbursement of medical expenses incurred on treatment for renal failure such as dialysis treatment:**
 - a. This part-reimbursement facility will be available for Chitrāpur Sāraswata-s having a total family income of less than Rs.3 lakhs per annum.
 - b. The amount that is eligible for quarterly reimbursement against original bills relating to kidney-dialysis treatment including related prescribed medicines, will be at the sole discretion of the Authorization Committee.
 - c. These claims with the original set of bills will be routed through and certified by the President or Secretary of the Local Sabhā of claimant's jurisdiction, who in turn will forward to the Authorization Committee in Mumbai.
2. **Part reimbursement of Mediclaim Insurance Policy premium for Hospitalisation:**
 - a. This part reimbursement (up to 70% of premium paid) facility will be available for Chitrāpur Sāraswata families residing in Metro and Mini-Metro cities with annual family income of less than Rs.2.40 lakhs. In other parts of the country, families having annual income of less than Rs.1.20 lakhs will be eligible.
 - b. The part premium will be reimbursed for Mediclaim policy of Rs.50,000 covering hospitalisation only, and will cover self, spouse and children up to 21 years of age.
 - c. The claimant should forward the premium receipt with the copy of the policy and income declaration and route the claim through the President or Secretary of the Local Sabhā of claimant's jurisdiction, who in turn will send the claim duly certified to the Authorization Committee in Mumbai.

Both the above schemes will be operational for expenses incurred on and after 1st October 2010.

As far as possible, the claimant is expected to furnish his/her bank account details to make the reimbursement easier and faster. The identity of claimants and beneficiaries under Paridhāraṇam will be kept confidential.

Shrī Chitrāpur Math, Shirālī
4th October, 2010

Vinod G. Yennemaḍi
President - Standing Committee



ALL CHITRAPUR SARASWAT YOUTHS TRUST (REGD.)

(Organiser Talmakiwadi Youths) Permanent Reg. No. E-13836 Mumbai

2/22, Talmakiwadi, J. D. Road, Mumbai - 400 007 Tel. 23801879 / 23808685 / 23801634

INVITATION & APPEAL

SHREE DATTA JAYANTI UTSAV 2010

Raupya Mahotsav

**ALL CHITRAPUR SARASWAT YOUTHS TRUST UNDER THE JOINT AUSPICES OF
THE MUMBAI (GRANTROAD) LOCAL SABHA OF CHITRAPUR SARASWATS,
THE KANARA SARASWAT ASSOCIATION AND THE TALMAKIWADI CO-OP.HSG SOC.**

It is our parambhagya that our beloved Guru His Holiness Shrimat Sadyojat Shankarashram Swamiji will be camping in Talmakiwadi, Javji Dadaji Marg, Mumbai from 14th December 2010 to 23rd December 2010 for the annual Shree Datta Jayanti celebrations.

The first Shree Datta Jayanti Utsav was started in December 1986 with the encouragement and blessings from our most revered Parama Guru His Holiness Shrimat Parijnanashram Swamiji III. Our Chitrapur Samaj was scattered far and wide and with a view to bringing them together Revered Swamiji initiated this Utsav. The basic idea of His Holiness Shrimat Parijnanashram Swamiji III in starting this Utsav was to encourage the youths to develop devotion towards God. Since then Shree Datta Jayanti Utsav has been celebrated every year due to the continuous efforts of All Chitrapur Saraswat Youths Trust. After ascending the Peetha of Shri Chitrapur Math, His Holiness Shrimat Sadyojat Shankarashram Swamiji has brought the community together through various forms of sadhana thus fulfilling the objective of His Sadguru His Holiness Shrimat Parijnanashram Swamiji III.

Like last year, this year also, certain specific Mahapoojas will be performed during Shree Datta Jayanti Utsav. Specific Samudaik Mahapoojas are Geeta Havan and Dattayag. These Mahapoojas will be performed in addition to the daily poojas. There will be religious programmes too. As always we are anxious to ensure that the stay of our Swamiji will be memorable.

This is the 25th year of the Shree Datta Jayanti Utsav and being the Raupya Mahotsav we appeal to the devotees that any programme of such a huge magnitude can be successfully carried out only with the co-operation of all and the necessary financial support. We would proudly like to mention that all of you have always supported us in our endeavour. We therefore, earnestly appeal to everyone to contribute liberally for this divine cause.

The funds so raised are utilized for the said Utsav and the surplus, if any, will be used for worthy causes like educating poor children, medical assistance to needy people, helping those who are below the poverty line and so on. Hence, your helping hand will be very welcome.

We conclude this appeal with Sashtang Pranams to Lord Bhavanishankar and our most revered Guru Parampara.

Praveen Kadle

Convenor
(A.C.S.Y.T)



DATTA JAYANTI UTSAV 2010

Raupya Mahotsav

14th December 2010 TO 23rd December 2010

14th December 2010 Tuesday arrival of H.H. Shrimat Sadyojat Shankarashram Swamiji at Talmakiwadi gate 6.30 p.m. Purnakumbh & 7.00 pm Arrival of Dattatraya Idol from Datta Mandir to Parijnanashram Mantap in presence of H.H.Swagatgeet Paduka Poojan by A.C.S.Y.T., Grant Road Local Sabha, K.S.A and T.C.H.Soc, Welcome speech by President, Offering Manpatra & Recitation by Secretary, Upadesh by H.H., Samudaik Dhool Bhet.

20th December 2010 Monday 7:00 pm Deepanamaskar followed by PALKI UTSAV.

DAILY PROGRAMMES

TIME	PROGRAMME DATES : 15th DEC 2010 TO 22nd Dec 2010
6.00 am	Suprabhatam
7.00 am	Japa
11.00 am	Morning Pooja, Mangal Aarti, Paduka Poojan, Tirtha Vitaran

MORNING POOJA'S: MUKHYA POOJA'S

	DATE	DAY	POOJA'S	TIME
a)	17thDec 2010	Friday	(Geeta Jayanti Day) Geeta Havan Prarambh	9.00 am
b)	18thDec 2010	Saturday	Satya Narayan Pooja - at Shrimat Anandashram Hall	9.00 am
c)	20thDec 2010	Monday	(Datta Jayanti Day) Dattayag Havan, Satya Datta Vrata, Avdumber Abhishek by ladies at Avdumber Katta.	9.00 am

DAILY PATHA'S:-

	DATE	DAYS	PROGRAMME	TIME
a)	15th	Wednesday	Lalita Sahastranam	10.00 am
b)	16th	Thursday	Guru Geeta Pathan	10.00 am
c)	17th	Friday	Sampurna Geeta Pathan	10.00 am
d)	18th	Saturday	Hanuman Chalisa	10.00 am
e)	19th	Sunday	Samuhik Devi Anushthan	10.00 am
f)	20th	Monday	Shiva Mahimna Stotra	10.00 am
g)	21st	Tuesday	Shri Ganapati Atharvashisha Pathan	10.00 am
h)	22th	Wednesday	Navratra Nitya Path	10.00 am

EVENING PROGRAMMES:-

	DATE	DAYS	PROGRAMME	TIME
a)	17th Dec2010	Friday	Geeta Competition Prize Distribution	5:00 pm to 7:00 pm



b)	18th Dec 2010	Saturday	Cultural Programme	5:00 pm to 7:00 pm
c)	19th Dec 2010	Sunday	ROUPYA MAHOTSAV Programme	6:00 pm to 7:00 pm
d)	20th Dec 2010	Monday	Palki Utsav	7:00 pm onwards
e)	21st Dec 2010	Tuesday	Cultural Programme	5:00 pm to 7:00 pm
f)	22nd Dec 2010	Wednesday	Dharma Sabha	5:00 pm to 7:00 pm

EVENING POOJAS: DEEP NAMASKAR FOLLOWED BY POOJA'S BY H.H

	DATE	DAYS	POOJA'S BY H.H
a)	15th Dec 2010	Wednesday	Devi Poojan
b)	16th Dec 2010	Thursday	Guru Poojan
c)	18th Dec 2010	Saturday	ShivPoojan
d)	19th Dec 2010	Sunday	Guru Poojan
e)	21st Dec 2010	Tuesday	Devi Poojan

	DATE	DAYS	UPADESHA /AASHIRVACHANS BY H.H
a)	17th Dec 2010	Saturday	Upadesh on Geeta Jayanti
b)	23rd Dec 2010	Saturday	Dharma Sabha



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Mobile Mania

YAMINI BELLARE, MUMBAI

The question of 'Roti, Kapda aur Makaan' for the majority is a dream. But everybody sports a mobile, in most parts of India. The mobile phone has become a necessary accessory. May be in the near future it may get embedded into the human body!

Recently I did a study on Mobile Phone Addiction among males and females in the age group of 18 to 25 years. The study was based on a questionnaire. 20 males and 20 females responded. The finding was that females are more addicted than males. This also led me to study the 'addiction' part in some detail.

Survey Findings:

- 90% males and 91% females reported that they do not go anywhere without their cell phones.
- 80% males and 95% females reported that they did not turn off their cell phones even when they sleep.
- 75% males and 68% females did not view cell phones as intrusive.
- 32% females as compared to 5% males said that their talk time per day on their cell phones was more than 2 hours.
- 9% females as compared to 5% males reported that their cell phone bill was more than Rs. 1500 per month.

The study indicates that Females are more addicted to their mobile than males. Earlier the female ownership of mobiles phones was less, as Males were more technology savvy. But this seems to have changed. It has been observed that girls value social functions of the mobile phone higher than boys.

Mobile Phone Addiction

A parallel can be drawn between drug addiction and the addiction to cell phones. Cell phone users present a permanent state of vigilance or alertness, which results in almost compulsive and uncontrolled necessity of checking the cell phone constantly. It almost seems as if they need to dedicate more and more time to it, and this instrument begins to occupy

a very special place in their lives. There is phenomenon called 'Phantom Ringing Syndrome', when one phone rings and everyone in the vicinity suddenly starts checking their pockets or handbags frantically. Individuals have reported hearing their phone ring at concerts, or while driving, when they were not!

Studies have also shown that those 'addicts' that stop using their cell phones show signs of withdrawal that is both physical and psychological. This causes anguish, anxiety, nervousness and irritability.

Dr David Sheffield, from the University of Staffordshire, has found behavioural problems related to the use of cell phones among the 106 individuals studied. About 16% of those interviewed had behavioural problems due to the use of cell phones. The results showed that reduction in the use of cell phones was directly proportionate to a lowering of blood pressure.

Psychological studies have suggested that if people think that mobiles will have a positive effect on their lives such as enhancing their social life, they may be more likely to develop an addiction to it. In contrast, people who may view the use of mobiles as a waste of time and money are not prone to developing an addiction. Research shows that for the young generation mobiles are becoming the new fashion after cigarette smoking.

Nomophobia is the fear of being out of mobile phone contact. The term, an abbreviation for "no-mobile-phone phobia", was coined during a study by the UK Post Office. The study found that nearly 53 percent of mobile phone users in Britain tend to be anxious when they "lose their mobile phone, run out of battery, or have no network coverage". The study compared stress levels induced by the average case of Nomophobia to be on-par with those of "wedding day jitters" and trips to the dentist. Ten percent of those questioned said they needed to be contactable at all times because of work. More than one in two Nomophobes never switch off their mobile phones.

Our ANNU- The Giving Tree to Us

In memory of Sri Prabhakar Ramrao Kaikini

from (15th Feb 1912– 22nd Sept 2010)



You were fondly called 'ANNU (Father)' by his immediate family, friends and neighbors, 'Prabhakar Bhayya' by some and 'Babu Mama' by a few others. Which reminds me a story of the giving tree..

The Giving Tree (published in 1964 by Harper & Row, is a children's book written by Shel Silverstein). It is a tale about a relationship between a young boy and a tree in a forest. The tree always provides the boy with what he wants a shade to sit, apples to eat, branches with which to build a home. The tree loves the boy very much and gives him anything he asks for until the boy became old. In the ultimate act of self-sacrifice, the tree lets the boy cut her down so the boy can build a boat in which he can sail. The boy leaves the tree, now a stump. Many years later, the boy, now an old man, returns and the tree says, "I have nothing left to give you." The boy replies, "I do not need much now, just a quiet place to sit and rest." The tree then says, "A tree stump is a great place to do just that! Come boy, sit down and be happy." The boy obliged and the tree was happy.

It was the same with You –you also gave and gave..... and was happy.

You were 'The Giving Tree' to all your near and dear ones and to Indeed to your son Kiron and your grandson Pranav, well... as they say "people value interest better than the principal amount". So a wonderful Grandpa to Pranav

I married your son Kiron in April 1993. Since then, I have seen your lifestyle. You were a simple man and an independent soul. You always wore White Khadi Shirt and Pajamas and washed your clothes, lunch plate and tea cup by yourself instead of relying on the maid.. You were a staunch follower of Gandhiji's principles.

About your professional life, you did your M.A. in English Literature in 1941 followed by Bachelor of Teaching (BT) in 1943. You started your career as a teacher, and later joined the Publicity Directorate of Govt. of Bombay. Thereafter, you were sent to Delhi on deputation to "The Collected Works of Mahatma Gandhi as an Editor of English language". During, these days you wrote several poems. Even after official retirement, you worked for National Book Trust and ended a long innings of work with Hind Pocket Books.

You had the zeal to lead a long life to make a century and would invite everyone for your 100th birthday in advance...

You were actively involved in the freedom struggle during your younger days. You were a tough fighter in personal life. You set an example for us to fight out bravely against all odds of life with a strong will power despite loss of one finger in a bus mishap, braved all the sufferings of life and ordeals with great tolerance and patience... (Khatraon ka Khiladi) and braved it upto 98 years of your ripe old age with illnesses of Alzheimer's and heart problems..

I see your bedroom empty and don't hear your voice calling me 'Aru, cheeke haanga yetave- ul-loncheassa...'. I feel very upset but I console myself that you are in better place with no suffering. You left for heavenly abode on Ananth Chaturdashi day, and they say that on this day the gates of heaven are open..

We miss you Annu... and Adieu.....

By Arundathi (Cherkal) Kaikini

In India, society, groups, and families are valued over individual members. Space, objects, and technology are very often shared. Social scientists have dubbed this tendency as “collectivism.” The U.S. is the world’s most individualistic culture, and it was American product designers, who came up with the mobile phone. The cell phone therefore in that respect would seem to represent a whole slew of contradictions for India. It’s a device from an individualist design context, transplanted into a fundamentally

collectivist culture, that individualizes society while facilitating communication. Those contradictions haven’t stopped Indians from signing up for the service, though. Today India has the world’s second largest mobile network.

For most of us today, the mobile phone has become a necessity, age or gender or economic status – no bar. So, the call today in India is ‘Roti, Kapda, Makaan Aur Mobile Phone’!

A Lesson in Philosophy

CONTRIBUTED BY M. V. BASRUR – FROM THE INTERNET

A professor stood before his philosophy class and had some items in front of him.

When the class began, wordlessly, he picked up a very large and empty jar and proceeded to fill it up with golf balls. He then asked the students if the jar was full. They agreed that it was.

So the professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls. He then asked the students if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with a unanimous “yes”.

The professor then produced two cans of Pepsi from under the table and poured the entire contents into the jar, effectively filling up the empty space between the sand. The students laughed.

“Now”, the professor said as the laughter subsided, “I want you to recognise that this jar represents your life. The golf balls are the important things, your family, your children, your health, friends, your passions, things that if everything else was lost and only that remained, your life would still be full. The pebbles are the other things that matter like your job, your house, your car. The sand is everything else, the small stuff. If you put the sand into the jar first,” he continued, “there is no room for the pebbles or the golf balls.

The same goes for life. If you spend all your energy on the small stuff you will never have room for the things that are important to you. Pay attention to the things that are critical to your happiness. Play with your children. Take time to get medical check-ups. Take your partner out to dinner. There will always be time to clean the house and dust the windows. Take care of the golf balls first, the things that really matter. Set your priorities, the rest is just sand.”

One of the students raised her hand and inquired what the Pepsi represented.

The professor smiled, “I’m glad you asked. It just goes to show that no matter how full your life may seem, there’s always room for chilling with friends!”

* Drawings/ Sketches/ Cartoon strips and of course stories/poems from children are welcome. The stories can be upto 300 words long.

* We wish to make a section giving articles/poems from our youths. Please send in your contributions - These can be 600 words long.

* For the Seniors we are starting a special section “Down Memory Lane”. Please pen the incidents/ anecdotes you’d like to share with our readers. Make it about 300 words long in English/ Marathi or Hindi.





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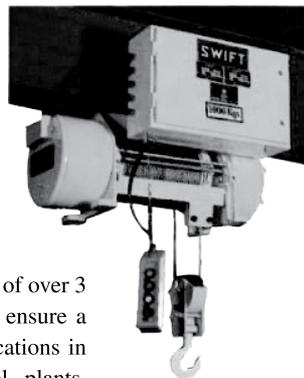
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*The President, Vice-President, Chairman
and Members of the Managing Committee and
the Editorial Committee wish our Readers a
Happy and Prosperous Deepavali!*



Thanks a lot for responding to our appeal for articles/
poems for the Diwali Issue. We have published as space
permitted. The other articles will be published in our
forthcoming issues. Thanks again!

- Editor

Good opportunity to remember your dear ones

Please sponsor a page in the Kanara Saraswat by
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cheque in favour of Kanara Saraswat Association with the
matter. Please restrict to one line only.

- Editorial Committee



अल्बम

श्यामला भट

‘हॅपी अॅनिवर्सरी’ सकाळपासून शुभेच्छा देणारे फोन खणखणू लागले. आप्तेष्टांनी आठवणीने आवर्जून फोन केल्याने अॅनिवर्सरी खरोखरच आनंदी होत होती.

अचानक काहीसं मनांत आलं. मी कपाटाच्या खणांत आमचा लग्नाचा अल्बम शोधू लागले. त्यांत ढिगाऱ्याने वेगवेगळ्या साईजचे अल्बम्स होते. साखरपुडे, लग्ने, बैकीकोळ, बारसे, वाढदिवस, प्रवास, गेट टु गेदर्स....., मुर्लीच्या लग्नांच्या जाडजूड वजनदार, नखरेल अल्बम्सच्या खालून आमचा हल्कासा, छोटा, साधासुधा अल्बम मी अलगद काढला. लग्नाला साडेचार दशके होत आल्याने तोही आमच्या प्रकृतीसारखाच काहीसा खिळखिळा झाला आहे. त्यात चाळीसच्या आसपास ‘ब्लॅक अॅण्ड व्हाईट’ फोटो, ज्यात फोटोग्राफरने काहीही करामती केलेल्या नाहीत.

वास्तविक सर्व भानप लग्नाचे अल्बम्स साधारण सारखेच चेहरे फक्त वेगवेगळे. पण काहीं फोटोग्राफर्स ‘जरा हट्टे’ अल्बम्स पेश करतात. जेव्हा टी. व्ही. नुकताच बाजारांत येऊ लागला होता, तेव्हा अनेक अॅल्बम्समध्ये शेवटाला वधूवर टी. व्ही. च्या पडद्यावर झळकतांना दिसायचे.

मध्यंतरी काही अल्बम्समध्ये वधुवरांना जळीस्थळी केवळ एकमेकांचेच दर्शन होत असल्यासारखे वधुच्या हेअरस्टाईल्समध्ये वराचे मुखकमल तर वराच्या आईस्क्रिमच्या स्लाईसवर वधुचे मुखकमल, फोटोग्राफरच्या सुचनेनुसार वधुने उजव्या खांद्याकडे पसरलेल्या पदरावर जरतारीच्या नाचच्या मोराच्या जागी वराचा हसरा चेहरा. इतक्याने काय होतंय, तिच्या हातावरच्या मेदींच्या नक्षीमधोमध पुन्हा नवरदेव हसतोच आहे. आपला मुलगा सुनेच्या मुठीत जाणार नाही ना अशी साहजिकच सासुला धास्ती.

एका अल्बममध्ये प्रत्येक फोटोखाली हिंदी/मराठी सिनेमांतील प्रेमगीतांच्या ‘प्रसंगोचित’ काव्यपंक्ती सुंदर, कोरीव अक्षरांत लिहिलेल्या. वधु वराच्या गळ्यांत माळ घालतेय तर खाली ‘मांगके साथ तुम्हारा...’ नवरानवरी एकमेकांकडे हसत बघत आहेत तर त्या खाली, ‘तेरी आंखोंके सिवा इस दुनियामें रखवा क्या है?’ असा प्रेमळ प्रश्न. पुढे डोळे संशयाने/अविश्वासाने/रागाने रोखून बघणार, धाक दाखवणार, नुसत्या इशाऱ्याने नाचवणार याची पुसटशीही शंका त्यांच्या मनाला शिवलेली दिसत नाही. जिथे योग्य काव्यपंक्ती मिळाल्या नाहीत तिथे गद्य. ‘या, आपलं स्वागत आहे.’ त्यामुळे अल्बम केवळ प्रेक्षणीयच नव्हे तर वाचनीयसुद्धा झाला होता.

अश्या काहीही गमतीजमती आमच्या अरसिक फोटोग्राफरला

न सुचल्यामुळे, केवळ सर्व विधी साग्रसंगीत पार पाडल्याचा पुरावा, एक ऐतिहासिक दस्तावेज असा तो साधासुधा अल्बम आहे.

मी काही पाने उलटून यांना काहीतरी दाखवत होते तर मागाहून खुदूखुदू हसण्याचा आवाज ऐकू आला. ‘काय रे, हसायला काय झालं?’ मी विचारलं तसं धाकट्याने ताबडतोब उत्तर दिलं. ‘आम्मा तो म्हणतोय की ना तुम्ही दोघं फनी कार्टुन्ससारखी दिसताय.’ मी हसून मान डोलावली. त्यांची चूक नाही, त्यांनी पाहिलेले वधुवर अगदी राजपुत्र-राजकन्यासारखी दिसत होती. आणि आमचे फोटोंतले अवतार दिसतातच मजेदार. धोतर, पांढरा शर्ट, डोक्यावर टोपी, कपाळावर टिळा, टोपीवर लटलट हलणाऱ्या मुंडावळ्या असा यांचा पेहेराव आणि मी-आयत्यावेळी कुणा पाच्यीनें नऊवारीचा आग्रह धरल्याने (नाही म्हणायची तेव्हा माझी काय बिशाद?) कुणीतरी एकीने हाताशी असलेली कुणाला द्यायला आणलेली, जरीच्या काठांची नवी कॉटन साडी मला गुंडाळलेली. त्यावेळी ब्यूटीशियन या शब्दाची आणि आमची ओळखही नव्हती. त्यामुळे त्या साडीचा बोंगा सावरण्याची धडपड आणि सतत ‘कासाची’ धास्ती. डोक्यावर मोठा आंबाडा, त्यावर फुलांची तिरंगी कलाबूत लावलेली जाड वेणी, डोक्यांत काजळ, भुवयांच्यावर लाल पांढरे ठिपके, काही दागिने यात सर्व साजश्रृंगार आटपलेला. आणि हो, मोत्यांच्या मुंडावळ्या होत्याच की. त्यामुळे पोरान्या मते ‘मेड फॉर इच अदर कार्टुन्स’ दिसतोय.

त्यावेळी लग्नविधीत कुठेही शॉर्टकट्स नव्हते. बऱ्याच वर्षांनी काशीला जाणं, दळण असे फोटो बघतांना आम्हा दोघांना गंमत वाटत होती. पुरोहितांच्या ठराविक विधींच्या वेळच्या त्याच त्या विनोदांवर हसणं, कन्यादानाच्या वेळचे आईवडिलांच्या चेहऱ्यावरचे बोलके भाव, एकएक पान उलटताना पुन्हा पुन्हा सांगितलेल्या पुन्हापुन्हा ऐकलेल्या आठवणींची पुन्हा उजळणी झाली.

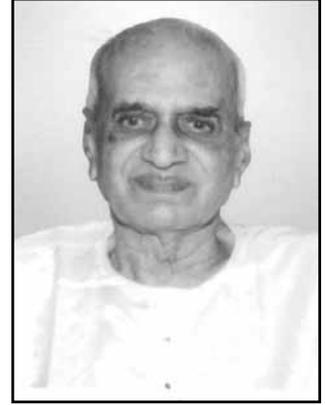
त्यावेळी जेवणाचे कॉटॅक्ट द्यायची पद्धत नुकतीच सुरू झाली होती. पानाचे चार रुपये ऐकल्यावर वडिलांना धक्काच बसला होता. बराच काथ्याकूट करून, इतर खर्चाना थोडी कात्री लावून एकदाचे कॉटॅक्ट दिले गेले होते. भानप लग्नातून हल्ली दुर्मिळ झालेले खास भानप जेवणाचे प्रकार

केळीच्या पानावर विराजमान झालेले एका फोटोंत दिसतात. त्यावेळच्या पद्धतीनुसार केवळ आईस्क्रिमच्या एका

(पृष्ठ ९ पाहा)

In Everlasting Memory of
Shri Gurudutt Udyaver

*Your memories linger on never to fade away
You will always be in our hearts*



29.12.1921 to 28.09.2010

Fondly remembered by one and all near and dear ones:

Smt. Nalini Udyaver (Wife)

Smt. Padmini Aroor (Sister)

Ajit and Nirmala Udiaver (Son and Daughter-in-law)

Gita and Gurudatt Kowshik (Daughter and Son-in-law)

Lata and Dilip Divgi (Daughter and Son-in-law)

Hemant and Indira Udyaver (Son and Daughter-in-law)

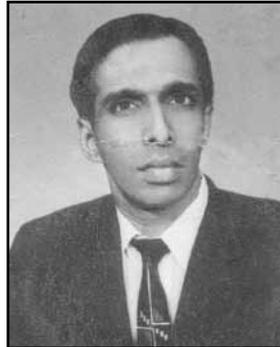
Anupama, Ketan and Pooja (Grandchildren)

Sunil Kumar (Grand son-in-law)

Aditi (Great Grand daughter)

Relatives and Friends

OBITUARY



Shri Raghuvir Cherkal,

son of Anantkrishna Ramrao Cherkal expired on 25 September, 2010 at 10.40 p.m.

Deeply mourned by:

wife Mira (Radhika)

Basrurs, Talgeris, relatives and friends.

We acknowledge the support given to us by all relatives, friends and well-wishers
and this may please be treated as our individual acknowledgement.

Mira (Radhika) Cherkal
Saraswat Colony, Santacruz, Mumbai

आधारस्तंभ

मीराबाई माविनकुर्वे, मुंबई



माझे बालपण कारवारला गेले. आमचे घर समुद्राजवळ. आजुबाजूला टेकड्या. कितीही पाऊस आला किंवा समुद्रात वादळ आले तरी समुद्राचे पाणी गावात आले असे आठवत नाही. कदाचित समुद्रकिनाऱ्यावर सुरुची झाडे ओळीने लावल्यामुळे असेल.

संध्याकाळ झाली की आमचे पाय समुद्राकडे वळत. तोपर्यंत सूर्यनारायणही लगबगीने सागराला भेटायला जाई. सूर्याचे लाल बिंब गुप्त झाले की सर्वांना आधार देणारा दीपस्तंभ नजरेस भरे. असे वाटे की तो दीपस्तंभ म्हणतो की काळजी करू नका. मी इथे तुमच्यासाठी उभा आहे. खरेच, तो दीपस्तंभ अजूनही लहान-मोठ्या होड्यांना आपल्या प्रकाशाने वाट दाखवत धीर देतो.

तशीच माझी आत्या शिराली राधाक्का! खरोखरच आमच्या व तिच्या सासरच्या कुटुंबाला आधारस्तंभच होती. देवाने तिला भरपूर आयुष्य, आरोग्य दिले. त्याचा उपयोग तिने तनमनाने सासर-माहेर भेद न करता केला. त्या अपत्यरहित दांपत्याने खरंच सर्वांनाच आपलं मानलं.

आम्हाला एक आत्या आहे. ती राजकोटला राहते. एवढेच आमच्या ऐकिवात होते. पण तिला भेटण्याची संधी आली नव्हती. त्यावेळी आम्ही चार भावंडे आजीसह कारवारला रहात होतो. वडिलांची फिरतीची नोकरी. आमची आई लवकर स्वर्गवासी झालेली. त्यामुळे आजीवरच आमची जबाबदारी पडली होती. सुदैवाने अचानक माझ्या मोठ्या बहिणीचे, आक्काचे लग्न ठरले. घरात आनंदीआनंद. पण लग्नाची तयारी करणार कोण? परमेश्वराची एवढी कृपा की राधाक्काला जेव्हा लग्न ठरल्याचे समजले, तिने लगेच तार करून स्वतः निघून येत असल्याचे कळविले. आजीची

मोठी काळजी मिटली. राधाक्का लवकरच आली आणि तिने हां हां म्हणता घरची जबाबदारी उचलली आणि लग्नाचा सोहळा पार पडला. तीच आमची पहिली भेट. लग्नानंतर ती राजकोटला परतली तरी कायम आमच्या संपर्कात राहून लक्ष ठेवीत होती. आम्हां भावंडांची ती जणू काही आईच झाली.

राधाक्काचं लग्न ९ व्या वर्षी झाले. त्यावेळी नागेशमामा १८-१९ वर्षांचे असतील. मॅट्रिक होताच त्यांना मुंबईमध्ये टेलिग्राफमध्ये टेलिग्राफिस्ट म्हणून नोकरी मिळाली. काही वर्षांनीच त्यांनी चिखलवाडीत बिन्हाड केले आणि पत्नीलाही बोलावून घेतले. संसार सुरू झाला. चिखलवाडीत तेव्हा बहुतेक आपलेच लोक-भानप-होते.

आपल्या मनमिळाऊ स्वभावामुळे राधाक्काने सर्वांची मने जिंकून घेतली. दुपारच्या वेळी शेजारच्या बायकांना पुराण वाचून दाखविणे, वेळप्रसंगी शेजारच्या मुलांना सांभाळणे, गरजूंना मदत करणे यात तिचा वेळ जाई. विशेष गोष्ट म्हणजे शेजारच्या दीड वर्षांच्या मुलीला यांचा लळा लागला व ती यांचीच मुलगी झाली.

नागेशमामांनी मुंबई, पुणे, सोलापूर, राजकोट येथे काम केले. कार्यकालात प्रामाणिकपणा, कर्तव्यदक्षता आणि त्याचबरोबर प्रेमळ स्वभाव यामुळे सहकाऱ्यांच्या प्रेमादराला पात्र झाले. राजकोट डिव्हिजनमध्ये सर्वाधिक कार्यक्षम अधिकारी म्हणून त्यांना 'व्हाईसरॉय ऑफ इंडिया' कडून सुवर्णपदक मिळाले.

मुंबईत असल्यापासून त्यांनी गरजू विद्यार्थ्यांना आश्रय दिला. त्यामुळे त्यांचा गोतावळा मोठा होत गेला. डॉ. भवानीशंकर दिवगी, श्री. गुरुनाथ गोकर्ण तसेच अनेक विद्यार्थी त्यांच्याकडे राहून शिकले. मोठमोठ्या हुद्यांवर पोचले. त्या काळी लहान गावांत शिक्षणाची सोय नसल्याने शहरात यावे लागे. अशा मुलांना, राहाण्याची, शिकण्याची सोय तसेच भावनिक आधार या दांपत्याने दिला. त्यांचा पुतण्या शांताराम नारायण शिराली मुलाप्रमाणेच ह्यातभर त्यांच्याकडे होते. तसेच श्री नागेश गोकर्ण, श्री श्रीपादराव नाडकर्णी, श्री नारायण कुलकर्णी (पॉप्युलर बुक डेपो)

श्री. भवानीशंकर पंडित ही सर्व मंडळीही नागेश मामांच्या प्रेमळ नजरेखालून गेलेली आहेत.

सामाजिक कार्यातही ते पुढे होते. टेनिस, क्रिकेट मध्ये खूप आवड होती. त्यांनी टेलिग्राफ ऑफिसमध्ये स्पोर्ट्स क्लब सुरू केला. निवृत्त झाल्यावर त्यांनी बेळगांवला मोठे घर घेतले, तेही मध्यस्थळ पाहून; कॉलेज हायस्कूल सर्व जवळ असलेले.

त्यामुळे त्यांच्याकडे शिक्षणासाठी राहाणाऱ्या अनेक विद्यार्थ्यांची चांगली सोय झाली. नागेशमामा चित्रापूर लोकल सभा, बेळगांव, सारस्वत रीषीपव चे प्रेसिडेंट होते. बेळगांव बँकेचे डायरेक्टर होते. थिऑसोफिकल सोसायटी बेळगांवचे व्हाईस-प्रेसिडेंट तसेच बहाई सेंटर कार्यकारी मंडळाचे सभासद म्हणूनही त्यांनी काम केले.

सुट्टीचे दिवस असो वा नसो, त्यांचे घर सदा गजबजलेले असायचे. राधाक्काही आलेल्या सर्वांचे हसतमुखाने स्वागत करून चांगला पाहुणचार करायची. खरंच राधाक्का पहाटे कधी उठायची, कोण जाणे! रात्री सुद्धा ती झोपते की नाही असेही वाटे. कधी देवघरात बसून पूजा जपतप करताना कधी पाहिले नाही तिला; सर्वांची सेवा हीच तिची पूजा!

नागेशमामांचा पुतण्या- सर्व त्याला 'बाबू' म्हणत- त्यांच्या मुलाप्रमाणेच होता. तोही शांत, मनमिळाऊ स्वभावाचा व दुसऱ्यांच्या सेवेत तत्पर. त्याची पत्नी दुर्गाबाईही त्यांच्या कुटुंबाला

साजेशी-प्रेमळ व हसतमुख होती. १९३९-४० साली दुसऱ्या महायुद्धाच्या वेळी बरेच लोक मुंबई सोडून कॅनराला जायचे. रेल्वे फक्त बेळगांवपर्यंतच होती. तेव्हा बेळगांवला उतरून पुढे बस घ्यावी लागायची. अशा सर्व लोकांचा पाहुणचार बाबूभाय्या हसतमुखाने करीत. त्यांना रेल्वे स्टेशनपासून घरी आणण्यापासून ते बस स्टॅण्डवर परत पोहोचोपर्यंत ते त्यांची काळजी घेत असत.

अचानक प्रकृती अस्वास्थ्यामुळे बाबूभाय्यांचा मुंबईत देहांत झाला व नागेशमामांचा आणि राधाक्काचा म्हातारपणीचा आधारच गेला.

पुढे नातवंडे मोठी झाल्यावर सर्व मुंबईला आली.

२३ सप्टेंबर १९६३ ला राधाक्का स्वर्गावासी झाली आणि दोन महिन्यांनीच २१ नोव्हेंबर १९६३ ला नागेशमामा गेले. त्या दोघांनी समाजाला जे योगदान दिले ते आठवून दीपस्तंभाची नव्हे, आधारस्तंभाची उपमा द्यावीशी वाटते. अशी माणसे विरळच!

श्रद्धांजली :

सौ. अनुराधा सुरेश शिराली (गुळू)

चित्रा शिराली

जन्म ११.९.१९४२ मृत्यू ३. १०.२०१०. बालपण सारस्वत कॉलनी सांताक्रुझ, शिक्षण शेट आनंदीलाल पोदार हायस्कूल. कॉलनीतील गंमती-जमती, बालपणात केलेली मौजमजा आठवली की रम्य ते बालपण नाही का गं असे म्हणायची, गोड हसणारी गुळू निघून गेली.

लग्नानंतर काही वर्षे परदेशात. नंतरच वास्तव्य मुंबईत होतं. तिचे प्रसन्न व्यक्तिमत्त्व, हसरा चेहरा, गोड, प्रेमळ, लाघवी. दया, शांततेची मूर्तीच जणू. गरिबांचा वाली म्हणावे तशी तिची कृती. गरीब, गरजू विद्यार्थ्यांना मदतीचा हात नेहमी पुढे असायचा.

स्नेहकुंज ह्या होनावरच्या संमिश्र असलेल्या कासरकोडच्या हॉस्पिटलकरिता अनेक परिश्रम घ्यायची. निधी जमा करून पाठविणे, कपडे-लत्ते गोळा करून पुरवायची. सासर, माहेर, आग्नेष्टांना प्रेमरूपी, साखळ्यांनी जखडून ठेवल्याने ती सर्वांचीच आवडती होती. सुखदुःखात तिच्या शिवाय पान हलत नव्हतं.

गुळू म्हणजे गुलाब नाव का तिचं असं कोणी विचारलं होतं. सुगंधी, सुवासिक गुलाबाचे फुलचं होतं. पण काटे नसलेला, कधी कोणाला दुखावणार नाही अशी. कर्करोगाने तिच्यावर झडप घातली. पण ती हादरली नाही. उपचार करून घेत होती. वेदनांनी जिवाची तगमग होत असली तरी भेटायला येणाऱ्यांचे हसत स्वागत करायची. आम्हालाच धीर द्यायची. मृत्यू हा अटळ आहे पण कधी आणि कसा येतो हे परमेश्वर जाणे.

साहित्य, वाचनाची आवड, काव्यप्रेमी गुळू छान गायची. गोड आवाज अजूनही कानात घुमत आहे. सूर्योदय अतिशय आवडे. निसर्गप्रेमी गुळू सूर्यास्त म्हटला की गलबलून जायची. 'गगन सदन तेजोमय तिमिर हरून करुणा कर दे प्रकाश देई अभय' हे गाणं सुंदर गायची. पण ! तांब्याची 'मधुघट' कविता वाचताना डोळ्यात पाणी येई.

'ढळला रे ढळला दिन संध्या छाया भिववित हृदया.' ह्या ओळींनी दुखावली जाणारी गुळू, सूर्यास्तास आम्हा सर्वांना सोडून गेली. तिच्या आत्म्यास चिरःशांती लाभू दे. सद्गती मिळू दे हिच देवाकडे प्रार्थना.

आम्हा सर्व कुटुंबियांची भावपूर्ण श्रद्धांजली. आमच्या दुःखात सहभागी झालेल्यांचे आम्ही आभारी आहोत.

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In Memoriam



You were God's gift to mankind;

*You were a dutiful daughter / sister / wife /
mother / daughter-in-law / sister-in-law / aunt /
friend and teacher;*

It is often said that the passage of time heals personal loss;

*Yet, why is it that although a year has gone by, your
presence is missed more and more with each passing day?*

VAIJAYANTI (JAYU) KARNAD (NEE BASRUR)

Left for her Heavenly Abode on 2nd November, 2009.

Deeply missed by loved ones.....

रोडगा वाहीन तुला भवानीआई

वसुधा मोहन बिजूर

“तुम्ही तुमच्या गुरुंवर पूर्ण श्रद्धा ठेवा, अध्यात्म विज्ञानावर फक्त विश्वास ठेवा, विश्वासघात होणार नाही. अध्यात्म विज्ञान हे समृद्ध मनाने जगण्याचे परिपूर्ण विज्ञान आहे आणि समृद्ध मन म्हणजे असे मन जे कायमस्वरूपी समाधानी, शांत व प्रसन्न असते. म्हणजेच नेहमी आनंदी अवस्थेत असते. हे मनाचे विज्ञान असल्याने हे धर्मनिरपेक्ष आहे. अध्यात्म विज्ञान ही क्लेशमुक्त आनंदी जीवनाची गुरुकिल्ली आहे.” असे ठामपणे प्रतिपादन करणारे भाऊ म्हणजेच श्री नामचैतन्य भानूदास ठाकूर.

सात पिढ्यांची शास्त्रीय संगीताची व नऊ पिढ्यांची अध्यात्मिक बैठकीची परंपरा असलेले त्यांचे घराने. अक्कलकोट स्वामींच्या पादुकांची स्थापना गिरगावांतील राममंदिराजवळ करून मठ बांधलेले कृष्णनाथ बुवा हे त्यांचे मावस-खापर पणजोबा.

गेल्या वर्षीच्या गुरुपौर्णिमेच्या कार्यक्रमात त्यांनी चार गीतांचा आधार घेऊन मनाच्या क्लेशकारक अवस्थेतून आनंदी अवस्थेत जाईपर्यंतच्या साधनेचा उहापोह केला. त्यात पहिलेच गीत होते “रोडगा वाहीन तुला” हे एकनाथ महाराजांचे भारूड. अध्यात्म विज्ञानाच्या नजरेतून त्या गाण्याचा अर्थ समजावला त्यांनी.

एकनाथ महाराजांच्या श्रोत्यांमध्ये कष्टाळू कामकरी लोकांचा भरणा असे. तशाच एका खेडूत स्त्रीच्या तोंडून हे मांडले आहे.

“सत्वर पाव गे मला, भवानी आई रोडगा वाहीन तुला.” नेहमी खणा नारळाची ओटी भरण्याची भाषा बोलणारी बाई रोडगा वाहण्याची भाषा का बोलते बरं? रोडगा म्हणजे काय? जाड रोटी. रोडगा तिच्या स्वाधीनच असतो. जास्तीचा नसेल तरी आपल्या वाटणीचा तरी भवानी आई सत्वर पावली की लगेच देता येईल.

आपल्या जन्मोजन्मीच्या संस्कारांचा थरावर थर बसून बनलेला अंतःकरणाचा रोडगा तिच्यापाशी तयार आहे. पण देवीला असा रोडगा अर्पण करायचा का? छे! म्हणून ती देवीची प्रार्थना करते आहे, मला या संस्कारांतून मुक्त कर म्हणजे संस्काररहित शुद्ध असा रोडगा मी वाहीन.

“सासरा माझा गावी गेला, तिकडच खपवी त्याला.” सासरा म्हणजे घरातला कर्ता पुरुष, सर्वांवर वचक ठेवणारा. स्वतःच्या मर्जीनुसार ये-जा करणारा, ज्याच्यावरून जग त्या घराचा वकूब ओळखतो तो.

तसाच षड्रिपूंतील क्रोध हा रिपू. अत्यंत छळवादी. बाकीच्या पांच रिपूंपैकी एखाद्याने आपली लक्ष्मणपेक्षा ओलांडली की

क्रोडाला आमंत्रण. रागीट माणूसही चोवीस तास संतापत नाही. अधूनमधून शांत असतो म्हणजेच क्रोध बाहेर गेलेला असतो. असा बाहेर गेलेला असतांनाच तिथेच त्याला संपव, मनात परत येऊ देऊ नकोस असे साधिका देवीला विनवीत आहे.

“सासू माझी जाच करती, लवकरी निर्दळी तिला.”

हा निर्दळी शब्द एका शेतावर काम करणाऱ्या, नको ते तण उपटून काढणाऱ्या स्त्रीच्या मुखांतच शाभतो. सासू सूनूचं नातं तसं जगजाहीर. सासू घरांतील कर्ती बाई. सगळ्या संसाराकडे बारीक नजरेने पाहणारी, कधी शांत तर कधी क्षुल्लक गोष्टींवरून ताळतंत्र सोडून तोंडसुख घेणारी. तसा काम हा रिपू. जगरहाटहीसाठी आवश्यक पण किती प्रमाणात? त्याचे फार वर्चस्व धोकादायक. तोही कधी शांत तर कधी उफाळून येणारा, आवर घालायला कठीण म्हणून त्याला निपटून काढायची प्रार्थना केली आहे.

“जाऊ माझी फडफड बोलती, बोडकी कर गे तिला.” एकत्र कुटुंबात होणारे वाद-भांडण. कधी जावाजावांचे बिनसले की घरांत चालू होते फडफड. ऐकून तर घ्यावीच लागते मोठ्या जावेची फडफड. तिला बोडकी कर म्हणजे विद्रूप कर. म्हणजे तीची फडफड कमी होईल.

असा सतत फडफड मनात करणारा रिपू म्हणजे मत्सर एखाद्याबद्दल मत्सर असला की त्याची आठवण काढून सतत नको त्या विचारांनी मन अक्षरशः जळत असते. म्हणून त्या मत्सराची धार कमी कर. मत्सराची धार कमी होणे म्हणजे हेवा करणे. हेवा वाटला तर त्या व्यक्तिके कौतुक करून ‘तुझा हेवा वाटतो बरं का?’ असं सांगून मोकळं होता येतं. म्हणून जावेला मार म्हणण्याऐवजी बोडकी कर असे म्हटले आहे.

“नणंदेचे कार्ट किरकिर करत, खरूज होऊ दे त्याला!” यात नणंद म्हणजे मोह आणि कार्ट म्हणजे मोहातून पुढे सुटलेला लोभ. जीवनात प्रत्येकाला कसले तरी आकर्षण, मोह असतोच. एरवी जीवन नीरस होईल. पण या आकर्षणाच्या असतात अनेक पायऱ्या. हवं असणं म्हणजे आकर्षण, हवं हवं म्हणजे मोह आणि हव्यास म्हणजे आसक्ति. जीवनासाठी द्रव्य जरूर हवे पण द्रव्यासक्ती वाईट. कसलाही लोभ एकदा सुटला की सारखी वखवख सुरू होते. आणि मग बेचैनी येते. म्हणून त्या काट्याला खरूज होऊ दे म्हणजे तो स्वतःलाचा खाजवत बसेल.

“दादला मारूनी आहुती देईन, मोकळी कर गे मला.”

‘नवरा’ याला अनेक पर्यायी शब्द आहेत. यजमान, पती, नवरा, धनी, दादला आणि गंमत म्हणजे प्रत्येकामागे भाव निराळा! यजमान म्हणजे सर्वांची काळजी घेणारा योगक्षेम बघणारा. पती-पत्नी यांत सामंजस्याची भावना असते. नवरा-बायको थोडा आपपरभाव दर्शवतात. धनी म्हणजे थोडा प्रेमळ, काळजी घेणारा आणि दादला- दादला म्हटला की बायकोकडून पैसे घेऊन दारू पिणारा आणि परतून तिलाच बडवणारा माणूस डोळ्यासमोर येतो. पण आपल्याकडील संस्कार असे जबरदस्त की त्याची बायको वटसावित्रीचे व्रत मोडणार नाही. त्याला दुसऱ्यांनी बोललेले खपवून घेणार नाही. अशी ही स्त्री दादल्याची आहुती देईन असे का म्हणते? या दादल्यामुळेच चिकटलेली सासू-सासरा, नणंद-जावा या नात्यांतून तिला मोकळं व्हायचं आहे.

असा हा दादला म्हणजे अहंभाव, ‘मी’. दंभ हा सर्वांत खतरनाक रिपू खाली मुंडी पातळधुंडी. स्तुती झाली की मिरवणारा आणि टपली खाल्ली की गळून जाणारा. एरवी दिसायला अगदी शांत. कधी न्यूनगंडामुळे तर कधी अहंभावामुळे मन नेहमी अस्थिर करणारा, सुखदुःखाच्या भावनांनी डोलवत रहाणारा.

म्हणूनच षड्रिपूंच्या तावडीतून सुटायचे असल्यास लहानपणापासून आपणच जोपासलेल्या ‘मी’ ची आहुती दिल्याखेरीज गत्यंतर नाही आणि ती ‘मी’च द्यावी लागणार. अशा नात्यांच्या उपाधीपासून आणि मनाच्या रिपूविरहीत शुद्ध मनापसून बनविलेला रोडगाच गुरूंना किंवा देवीला वाहण्याजोगा असतो.

एकनाथ महाराज पूर्णपणे जनार्दनमन गुरुमय झाले, त्यांच्यापासून अभिन्न झाले. तसे “एकटे” होण्यासाठी साधक हे देवीला सांगड घालीत आहे.

या वर्षी कॅनरा सारस्वतचे उपाध्यक्षाचे पद स्वीकारलेल्या सौ. गीता येन्नेमडी यांचे कौतुक ज्येष्ठा सौ. नलिनी संझगिरी करीत आहेत.

एका असामान्य यशाची वाटचाल

तात कृष्णमूर्ती माय सुमित्रा त्यांच्या तुम्ही दुहिता गीता वृंदगानाच्या सूत्रधार तुम्ही, प्रणाम तुम्हा गीता ।

तातांना छंद तबल्याचा, माय गायची भजनं नसांत तुमच्या त्यांचेही गुण आले पूर्णपणे ।।

तात तबला वाजविते, अरविंद श्रवण करते पित्याचाही घेई वारसा, भ्राताही शोभतो ।।

देव यशवंत गुरूजी तुमचे शब्दप्रणाली भक्त शिकला तुम्ही कसे गावे शब्दप्रणाली गीत ।।

आपुले ज्ञान इतरांना शिकवूया हीच तुमची रीत दुरून येता शिकवून जातां त्याची नाही खंत ।।

सुरेल चालीची गाणी शिकविता जीवास नाही उसंत सूरही तुमचे गोड अन् फिरती तिन्हीही सप्तकात ।।

साधना सखी ही तुमची तिने संतांना आळविले तिचे निवेदन, तुमचे भजन, श्रोते धन्य झाले संगीत सरिता लाभली उपाधि सुगंध तिचा दरवळे ।।

दोन तपाहून अधिक वर्षे झाली संगीत सरितेला वाहत होती साधनाच्या संतांच्या निवेदनाला ।।

संगीत सरिता उपाधि मिळून अर्ध तपही नच उलटले अर्ध्या तपात कॅनरा सारस्वत संस्थेच्या उपाध्यक्षा बनविले ।।

हे गणनायक तुझीच मी मूक प्रार्थना करते संगीतसरिता उपाध्यक्षांना आशिर्वाद मागते ।।

– नलिनी संझगिरी

(पृष्ठ ४ वरून)

स्लाईसवर रिसेप्शन झाले होते. त्याकाळी आईस्क्रीम म्हणजे काही विशेष दिल्याचे देणाऱ्याला समाधान आणि खास खाल्ल्याचे खाणाऱ्याला समाधान असायचे.

रिसेप्शनच्या फोटोंत ऐन मे महिन्यात सूटाबुटांत हे आणि जड शालू नेसलेली मी, जरा नॉर्मल अवतारात पण घामाघूम अवस्थेत. मित्रमंडळी, नातेवाईकांसमवेत अर्थातच अनेक फोटो आहेत. तेव्हाची कुटुंबे मोठी त्यामुळे ग्रुप फोटोत या टोकापासून त्या टोकापर्यंत भरपूर माणसे. बायका खुर्चीवर, मागे त्यांचे पाठीराखे आणि त्यांच्या पायाजवळ मांडीवर, कडेवर, मुलेंच मुले. आता त्यातील मुले पन्नाशीच्या आसपास आली आणि अर्थातच ज्येष्ठ

मंडळीतील अनेक जण पिकली पाने होवून तर काही अकालीच देवाघरी गेली आहेत. त्यांचे हसरे चेहरे पाहतांना पाने उलटणारा हात थबकला.

मग भारावल्या मनाने अल्बम मिटला. तो पुन्हा कपाटात जावून बसला.

एव्हाना टीपॉयवर, दिवाणावर, कपाटांतील सर्व अल्बमसचा ढिगारा जमा झाला होता. घरांतील सारीजण एकएक अल्बम उघडून बसली होती. त्यांच्याही आठवणींना उधाण आले होते.

अल्बम असतातच मुळी आठवणी जागवायला आणि भूतकाळात रमायला.

डिस्नेच्या जगात

रेखा राव (कावळ)

म्हातारपण म्हणजे एक बालपण असं म्हणतात. हे म्हातारपण कोण कशाप्रकारे घेत हा मुद्दा वेगळा. पण मला लहानपणाच “रम्य ते बालपण” पुन्हा एकदा अनुभवयाला मिळालं. ते ही माझ्या दोन छोट्या नातींबरोबर आणि मी लहानाहून लहान झाली. आजी झालेय हे ही विसरून गेले.

अमेरिकेच्या या वारीत आम्ही फ्लोरिडाच्या डिस्ने वर्ल्डची सफर केली. जणू जादूच्या स्वप्नमयी अद्भुत, रम्य, साहसी, रोमांचकारी गुहेत प्रवेश करून आल्यासारखं वाटलं. लहानपणी सिंड्रेला, झोपाळू राजकन्या, राजकुमार, सिंड्रेलाचा नदीकाठचा महाल, चेटकीण यांच्या परिकथा ऐकलेल्या. पुस्तकातल्या चित्रात पाहिलेल्या. पण प्रत्यक्षात कधी पाहायला मिळेल अशी कल्पनासुद्धा केली नव्हती. किंबहुना जगात अशी हुबेहुब वास्तू आहे हे माहित सुद्धा नव्हतं. हे सुंदर जग डिस्नेने निर्माण केले आहे. मुलांनाच काय मोठ्यांनासुद्धा ते पाहायला फार मजा येते. या डिस्ने वर्ल्डची सहा पार्कस् आहेत. ती इतकी प्रचंड व भव्य आहेत की पूर्णपणे पाहणे शक्य नाही. आम्ही चार पार्कस् पाहिली आणि डोळे जणू दिपून गेले. मॅजिक किंग्डम् हे पार्क जादूभरी स्वप्नाची गुहा आहे. सिंड्रेला, तिचा रंग बदलणारा नदीकाठचा महाल, तेथील राजकुमार-राजकन्या, आजुबाजूच रम्य वातावरण, पाण्याची कारंजी, पक्ष्यांच कुंजन, इंद्रधनुषी रंग, फुलांची बाग, नृत्य-संगीत पाहून स्वर्ग जणू धरतीवर उतरलाय असं वाटतं. त्यांचे वेगवेगळे लाईव्ह शो, मिक्की, मिनी, डोनल्ड डक, गुफी, डेझी, प्लुटो, विनी द फू अशी डिस्नेची विविध पात्र प्रत्यक्ष पाहायला व भेटायला मिळतात. छोटी मुलं त्याची स्वाक्षरी घ्यायला त्यांच्याबरोबर फोटो काढायला, त्यांना मिठी मारायला इतकी आतुर झालेली असतात की लांब लांब रांगेत उभं राहायला तयार असतात. मी ही माझ्या छोट्या नातींबरोबर काही पात्रांबरोबर उभं राहून फोटो काढले. जंगल क्रुझ मॅन्शन, मॅजिक कारपेट ऑफ अल्लादिन, मॅड टी पार्टी अशी आम्हांला झेपतील ती राउंड्स केली. बास्केटसारख्या टोपलीतून अंधाच्या गुहेचा फेरफटका मारताना तेथील भयावह वातावरण, अंगाला चाटून जाणारे पक्षी, त्यांचे विचित्र आवाज, नाचणारी लटकणारी भूते, स्मशानभूमी, तेथील सापळे, चेटकीणीचे संवाद, वादळवाऱ्याचा आवाज, ढगांचा कडकडाट पाहून अक्षरशः अंगावर भितीने काटा येतो. मोठ्या कपबशीत बसून गोल गोल फिरताना भोवळ तर येणार नाही अशी भिती वाटते. खरी मजा येते अंधार पडल्यावर. संपूर्ण पार्क रंगीबेरंगी दिव्यांनी, सजावटीने उजळून निघते. सिंड्रेलाचा महाल वेगवेगळ्या रंगाने चमकून उठतो. समोरच्या तळ्यांतून रंगीबेरंगी कारंजी नाचू लागतात. पाठीमागून (फायरवर्कस्)

दारूची आतिषबाजी सुरू होते. आकाशात वेगवेगळ्या रंगाची फुले, आकृत्या, बाण उधळले जातात. मग मुख्य रस्त्यावरचे सर्व दिवे बंद करून ‘इलेक्ट्रीक पेरड’ सुरू होते. डिस्नेच्या सर्व कॅरेक्टर्स, राजकुमार-राजकन्या अंगावर रंगीबेरंगी लुकलुकते दिवे लेवून संगीताच्या तालावर नृत्य करीत पुढे जातात. ती रोमांचकारी मिरवणूक पहायला खूप गर्दी होते.

हॉलिवूड स्टुडिओ या पार्कमधील निळ्या रंगाची टोपीची इमारत सर्वांचे लक्ष वेधून घेते. अंधार पडताच या टोपीवरील चंद्र, तारे लुकलुकायला लागतात. जणू आकाश खाली उतरलंय असं वाटतं. जवळच्या स्टुडिओत अमेरिकन आयडोलचे शूटिंग व ऑडिशनस पाहायला मिळतात. इंडियानाजोन्स कार स्टॅड शोमध्ये वेगाने धावणाऱ्या मोटारी, त्यांचे अपघात, जळणाऱ्या गाड्या, आगीचे लोट, त्यातून धावणारी, अर्धवट तुटलेली गाड्या चालवणारी साहसी माणसं पाहून जागीच गारठायला होतं. जुन्या क्लासिक फिल्म शो ची सफर करताना जुन्या आठवणी ताज्या होतात. वेगवेगळे मफेट शो, व्हायज ऑफ लिटल मरमेड, ब्यूटी अँड द बीस्ट असे लाइव्ह शो पाहताना मंत्रमुग्ध व्हायला होतं. मुलांबरोबर आपणही आपलं वय विसरून जोरजोराने टाळ्या वाजवतो. ओरडू लागतो. वातानुकूल थिएटरमध्ये थ्री डी शो पाहताना तर अशी मजा येते वाटत डोळ्यांसमोरील मिक्की, मिनीला पकडाव, डोक्यावरून बाण, पक्षी जातात तेव्हा दचकायला होतं. थिएटरमध्ये प्रत्यक्ष कडाडणाऱ्या वीजा, वादळ-वारे पाहून आणि अंगावर पाऊसाचे थेंब पडून भिजायला होतं. कधी बसलेली खुर्ची जागीच मागे-पुढे हादरू लागते. तेव्हा नकळत तोंडातून किंकाळ्या बाहेर पडतात. पडद्यावर केक बेक होत असला तर व्हर्निला किंवा दालचिनीच्या मस्त सुगंधाने तोंडाला पाणी सुटते. डिस्ने स्टुडिओत त्याच्या कॅरेक्टर्स व ॲनिमेशन विषयी माहिती मिळते. त्यांना भेटण्याची संधी मिळते. मुलांना ड्रॉइंग काढण्यासाठी प्रोत्साहन दिले जाते. या पार्कमध्येही रात्री एका विशिष्ट जागी लेझर, संगीत फायरवर्कस् याचा अनोखा शो पहायला मिळतो. त्याचे वेगवेगळे आकार, रंगसंगती आतिषबाजी आणि त्यातून दिसणारा मुलांचा आवडता मिक्की मारुस पाहून डोळे दिपून जातात.

यातील ॲपकॉट हे पार्क वैज्ञानिक पार्क म्हणता येईल. प्रवेशद्वारावरचा पांढराशुभ्र पृथ्वीचा मोठा गोल सर्वांचे लक्ष वेधून घेतो. स्पेसशिप अर्थ, युनिव्हर्स ऑफ एनर्जी, पृथ्वी, ग्रह, अंतराळ यातील विविध उड्डाण हे याचे वैशिष्ट्य म्हणता येईल. यातील ‘सेवेरिन’ ही राइड मला फार आवडली. वेगाने जाणाऱ्या विमानातून कॅलिफोर्नियाचा निसर्ग, बागा, दऱ्या-डोंगर, समद्र, धबधबा, माणसे-रस्ते यावरून उड्डाण करताना आपण खाली

तर पडणार नाही अशी भीती वाटली. वीस मिनिटात वेगाने कॅलिफोर्निया व तेथील सौंदर्य पाहताना मन आनंदान तृप्त झालं. बोटीतून संधपणे हिरव्यागार निर्सगाचा आणि फिश फॉर्म पाहताना शांत व समाधानी वाटलं. नेमो अँड फ्रेडन्स हा समुद्रातील माशांचा संवाद त्यातील वनस्पती, प्राणी, वेगवेगळे मासे पहायला मिळतात. अनेक प्रकारच्या राइड्खेरीज मेक्सिको नॉर्वे, चायना यू. के., जर्मनी, जपान, अमेरिका, इटली, मोरोको, कॅनडा इत्यादी देशाचे स्टॉल्स व त्यांची वैशिष्ट्ये पाहायला मिळतात. अंधार पडल्यावर तलावाच्याकाठी असलेला पृथ्वीचा गोल रंगीबेरंगी ज्वालानी उजळून निघतो. त्यावर जगाचा नकाशा व विविध देशातील प्रमुख वैशिष्ट्ये वेगवेगळ्या रंगात दिसतात. आपला भारत देश व त्यातील ताजमहाल पाहून फार आनंद झाला. पृथ्वीचा गोल फिरत असताना तलावातून पाण्याची कारंजी कमनीय तरुणीप्रमाणे संगीतावर नृत्य करू लागतात. दोन्ही बाजूने रंगाची, फुलांची, आकाराची आतिषबाजी सुरू होते. सारा आसमंत दिव्यांनी, रंगांनी, फटाक्यांनी उजळून निघतो. तेव्हा मानवी मनाचे कर्तृत्व आणि विज्ञानाचा चमत्कार पाहून नतमस्तक व्हायला होतं. तो अजब देखावा पाहून स्तंभित होतो.

डिस्नेचे अॅनिमल किंगडम पार्क हे हिंस्त्र-पशुपक्षीसाठी प्रसिद्ध आहे. जगांतील चारही खंडातील विविध प्राणी व वैशिष्ट्ये इथे पहायला मिळतात. 'किंगज लायन शो' हा लाइव्हा शो हे येथील प्रमुख आकर्षण आहे. जीपमधून जंगल सफारी करताना हत्तींचे कळप, गेंडे, वाघ, सिंह, जिंराफ झेब्रा, चित्ता, हरणे मुक्तपणे संचारताना झाडाखाली विश्रांती घेताना दिसतात. वाफेच्या इंजिन गाडीतून प्रवास करायला वेगळीच मजा येते. माऊंट किली मांजारो, माऊंट एव्हरेस्ट, रिव्हर काली अशा अनेक राइड्स आहेत. प्रत्येक खंडाची खास वैशिष्ट्ये, स्टॉल्स आहेत. त्यांचे वेगवेगळे शो आहेत. सर्व पाहणे शक्य नाही. डिस्नेची दोन वॉटर पार्कसही आहेत. ते पाहण्याऐवजी आम्ही मयामीला गेलो. तिथली विस्तीर्ण, स्वच्छ समुद्रकिनारे पाहिले. हॉलीवूड सिनेतारकाचे आलिशान बंगले पाहिले. आणि गोड स्मृती घेऊन परतलो.

आज-काल अनेक जण अमेरिकेला जातात. अनेकांनी डिस्नेची सफर केली असेल. पण जे गेले नाहीत व जाऊ शकत नाहीत त्यांना या डिस्ने वर्ल्डविषयी कल्पना यावी म्हणून हा छोटासा लेख. त्यानिमित्ताने माझीही पुन्हा एकदा मनाने सफर झाली व आनंद मिळाला.

दिवाळी आयली (कोंकणी)

दिवाळी आयली दिवाळी आयली गंमत गवजी कोरयां
बागलांत काड्या रांगोळी आनि बगलेक पणत्यां लावयां

आकाशधुडू लावनु तांतू चकमक दीवां लावयां
दिव्यांची माळ लांबोनु भायर झगमग झगमग कोरयां

आम्माने कॅल्ल्यां खाण पुराय नमनम्मुन्या गॉडशें
उडें, मांडें, साठ आनि तुकडें करें तिकशें

घर पुराय झाळ्ळें चकचकी कॅल्लें
आंब्यापात्रांत गॉड्याफुल्लांच तारण बागलार लायलें

भाऊ-भयण्यां आम्मा-पप्पाक आज्जा आज्जीक मेळ्यां
सगळ्यांक नवीन कपडें आनि नवें भांगार हाड्यां

नरकचतुर्दशी फाळें आजी तॅल लावनु न्हावयां
परमळी उटणें अत्तर लावनु साट्ट्या श्रींगार कोरयां

दॅवापूजा कोर्नु आम्मी हॉड्डुंक पांय पोड्यां
आंगणांत वच्चुनु कान धांपुनु फटाकें जार्रांत मारयां

विजयी जावु ह्याची दीसू राम-सीता पावलीं
अयोध्येंतु जानांन केल्ली मंगल दीपावली

दुसरे दीसू अमाशेक लक्ष्मीपूजा कोरयां
सुखसंपत्ती दिल्ली तिन्ने, धन्यवाडु दिवयां

पाडव्याउपरांत भाऊबीज, भावांक वग्गी आप्पोयां
आरती कोर्नु तीळां लावनु भयणीक उडगेरे दिवयां

वृंदावनांत तुळशीगेले लग्न कृष्णासांगाती
दिवाळीच्या कड्डेरच्या दीसाक तुळशीपरब म्हणताती

दिवाळी आयली दिवाळी आयली गंमत गवजी कोरयां
बागलांत काड्या रांगोळी आनि बगलेक पणत्यां लावयां

- Sou. Ranjana Ashok Kulkarni,
San Jose, California, USA

ही कविता प्रार्थना वर्गाच्या चेडुवांक आम्मी भारतांतु दिवाळिक
कसकस्ले करताती तें शिकोंच्याक वरयिल्ली .

नारळाची झाडे पाहूया, 'केरळ' गावाला जाऊया

कविता शानभाग

सर्वानीच केरळबद्दल ऐकले आहे. तुमच्या पैकी कित्येकजण केरळाला जाऊन सुद्धा आला असाल. हिरवीगार वनराई, चहूकडे नारळ-केळी, ताडाची-माडाची झाडे आणि कुरकुरीत केळ्याच्या वेफर्सने जिभेला लावलेली चटक कुणी विसरू शकत नाही.केरला बँकवार्टर्स तर विदेशी पर्यटकांमध्ये खूपच प्रसिद्ध आहे. त्यामुळे केरळमधले धबधबे आणि आजूबाजूच्या स्थळांना जाऊन राहण्याची संधी चालून आली तेव्हा मी नाही म्हणणं शक्यच नव्हतं. त्यातून ही सहल 'ओनम'च्या वेळेला आखली गेली होती. म्हणजे तर काय 'दुधशर्करा योगच'.

आपला जसा 'दिवाळी' सण तसा केरळवासियांचा 'ओनम'. केरळातला ओनम हा एक वेगळा अनुभव आहे. मुंबईकरांच्या दिवाळीतला झगमगाट केरळात बघायला मिळणार नाही. इथला ओनम शांततेने साजरा होतो. ठिकठिकाणी बाहूबलीची मूर्ती आणि पूर्ण कुटुंब मग्न होऊन फुलं-पाकळ्यांची रांगोळी दारापुढे घालत असलेली दृश्ये दिसतात. बायका कशा तर सोनेरी किनारीची रेशमी रंगाची साडी नेसलेल्या आणि काळेभोर कुरळे केस मोकळे सोडलेल्या. पुरुष पांढरे शुभ्र मुंडु नेसलेले.लाल पिवळे अशा भडक कपड्यामध्ये मुलं-मुली दिसतात. आपल्याकडे मुंबईत सगळी दुकाने दिवाळीत रात्री दहा-अकरा पर्यंत चालू ठेवतात. तर इकडे सगळी दुकाने ओनमला तीन चार दिवस बंद ठेवतात. ओनम बिग सेल डिस्काउन्ट वगैरे ओनमच्या आधी व नंतर चालतो.

ओनमच्या दिवशी सहसा घरातून कोणी बाहेर पडत नाही. रस्ते ओस पडलेले असतात. बाहेरगावी काम करणारी माणसं घरी परततांना दिसतात. ओनमचं सणाच्या दिवशीचं जेवण आम्हाला आधी एका मोठ्या हॉटेलात 'बुक' करावं लागलं. कारण एक तर सर्व हॉटेल्स बंद असतात. ओनमचं सणाच्या दिवशीचं जेवण केळीच्या पानावर. वीस-पंचवीस पदार्थांचं असते. ते आम्ही मिटक्या मारीत जेवलो. त्यांच्या फक्त 'पायसम'ने ही यातायात सार्थ ठरवली.

केरळमध्ये तुम्ही जर शाकाहारी असाल तर तुम्हाला फक्त अप्पम-ईडली, ईडीअप्पम (शेवई), कडलई (चण्याची उसळ) घी- डोसा खाऊन दिवस काढावे लागतील. मांसाहारी असाल तर मजाच मजा असते. डक, बीफ, पोर्क तुम्ही म्हणालं ते मिळतं. करीमीन माश्याचं केळीच्या पानात गुंडाळून 'फिश पोल्लिचु'

मिळतं. तेही इकडच खास वैशिष्ट्य आहे.

इथे मील्स म्हणजे आपली थाळी म्हणाना आणि टिफिन म्हणजे आपले स्नॅक्स इडली.

डोसा, अप्पम, मेदुवडा सोळा रूपयांपासून ते पंच्याहत्तरपर्यंत मिळतं. हया दोन्हीत अनलिमीटेड मनसोक्त जेवा. अर्थात फक्त भात बरं का. अरे हां तुम्हाला केरला पराठे मिळतील हवे तेवढे आणि हवे तेव्हा.

ओनम साजरा करून आम्ही जाणार होतो 'कुर्ततालूम' गावाला. हे गाव केरळा तामिळनाडू सीमारेषेवर १०० कि.मी.ला दक्षिण पूर्व दिशेला आहे. हे गाव थंड हवेचे ठिकाण आणि धबधब्यांसाठी प्रसिद्ध आहे. महाराष्ट्रात इतके अनेक धबधबे वाहत असतात त्यामुळे महाराष्ट्रवासीयांना यांचे इतके नाविन्य वाटत नाही परंतु केरळवासियांना ह्या धबधब्यांचे खूप अप्रूप आहे. कुर्ततालूम मध्ये आम्ही त्या गावाचा मुख्य धबधबा फाईव्ह फॉल्स, PWD, Kumbharvarutti, Manalar falls अशा सहा-सात धबधब्यांम धून केरळाची नदी अंगावरून यथेच्छ वाहू दिली. तरी आमचे सम 1धान होईना. मग केरळवासीयांची गोष्टच काय सांगू?

त्यानंतर आम्ही थेनमाला, इकोटूरिझम, कोट्टायम अशी वाटचाल करत कोचीला गेलो. आम्हाला अडचण आली ती भाषेची. मल्यालम-तामिळशिवाय हिंदी-इंग्लिश अगदी थोड्या लोकांना समजायचे. आम्ही वाटेवर अथिरापल्ली आणि नेलीयम्पथी हया दोन स्थळांना भेट दिली. तिथे कुठलीच भाषा उपयोगी नव्हती कारण त्या दोन्ही जागा इतक्या सुंदर होत्या की त्यांचे वर्णन करायला शब्दच अपुरे पडले. अथिरापल्लीला आम्ही कोट्टायम हून निघालो ते चालकुडी वाटेने पोहचलो. हे फारसं कोणाला माहित नसलेलं.जास्त कोणी न जाणारं, नेहमीच्या टुरवाल्यांच्या पठडीतलं नसणारे असे ठिकाण असल्यामुळे अथिरापल्लीची सुंदरता राखली गेली आहे. पर्यटकांची गर्दी नसल्यामुळे फारशी हॉटेल नाहीत. आम्ही एका अशा हॉटेलात राहिलो होतो की रामायणातल्या पर्णकुटीचीच आठवण यायची .आजूबाजूला हिरवेगार जंगल. दूरवरून दिसणारा कोसळत येणारा धबधबा. दहा पावलांवर वाहणारी नदी असं वाटायचं की आता बाजूने कांचनमृग धावत जाईल.

अथिरापल्लीची धुंदी अजून ओसरली नव्हती तोपर्यंत आम्ही

येऊन पोहचलो 'नेलियम्पथी' मध्ये. ह्या जागेला Poor Mans Ooty असे म्हणतात. अधूनमधून आम्हाला पावसांन गाठलं होतं पण इथे मात्र त्याने अजिबात सोडलं नाही. त्यामुळे फारसे कुठे गेलोच नाही. नाहीतरी म्हणा छोटंसच पाचगणी, माथेरान, महाबळेश्वराची आठवण करून देणारं हे गाव आहे. इथे टी गार्डनस् आणि कॉफी प्लान्टस् एकत्र नांदताना दिसतात.

ह्यानंतर आम्ही फोर्ट कोचिनला आलो. इथे मात्र लक्षात आलं की हे ठिकाण जरा गोवा सारखं आहे. इथे आम्ही चायनीज् नेटस, ज्यू स्ट्रीट, अर्नाकुलमचे Spice Market पाहिले आणि एक दिवस फेमस बँक वॉटर ट्रिप घेतली.

कोचीहून आम्ही 'अरनमुला' हया ठिकाणी आलो. इथे पार्थसारथी कृष्णाचे देऊळ आहे आणि इथली बोट रेस खूप प्रसिद्ध आहे. पन्नास-एक बोटी ह्या शर्यतीत भाग घेतात. सापाचे अंग आणि पक्ष्याचे तोंड असलेल्या एका बोटीमध्ये पन्नास ते साठ माणसं असतात. अशी ही शर्यत दुपारी एकला चालू झाली. त्या आधी प्रत्येक ग्रूप वाजत गाजत कोळीगीतांसारखी गाणी

म्हणतं पार्थसारथी देवळात आला आणि विजयाचं साकडं घालून गेला. काळोख होईपर्यंत ही 'जलघोषयात्रा' चालली. कितीतरी नावांमध्ये छोटी छोटी मुलं सुद्धा दिसत होती. २५०० ते ३००० लोक शर्यतीत भाग घेणारे आणि पंधरा ते वीस हजार लोक त्यांना प्रोत्साहन देणारे ह्या एवढयाला मोठया नावा. त्यांच्या शृंगारमाळा पाण्यात लोंबत आहेत. पांढरे स्वच्छ मुंडुं नेसलेले नाविक असा हा अवर्णनीय अनुभव मनात कायमचा पीशशू झालाय.

मुंबईला यायला अलेप्पीहून ट्रेन घेणार होतो त्यामुळे तिथे मुक्काम साहजिक होता. आता कुठे रहायचं? अशा गावी 'यात्री निवास' किंवा KTDCच बरं असं ठरवत होतो. तेवढयात एक माणूस एका heritage home चं कार्ड देऊन गेला. म्हटलं चला बघूया. हे होश म्हणजे एक पिढिजात घराचं हॉटेलमध्ये रूपांतर केलेलं होतं. पण ते इतक्या सुंदर रीतीने की मुंबईला निघताना पाय जड झाला. असं वाटलं की आपण आपल्या आजोळच्या घररूनच निघतोय.

एकूण सांगायचे काय तर 'केरळ तूझी पडली भुरळ!'

भारतांतुल्यो भायल्यां न्हई भित्तरल्यां

सुमन नागरकट्टी (U.K.)

आमगल्या India तु हॉड्ड गांवांतु खई वचुगलतरी काम करतली मेळुक मस्त वांट जात्ताती. जाल्यारी थोडेफांतां भायल्यां म्होणु आशिल्लतरी तांकां आम्मी खरी प्रीती केल्यारी चेडवांपेक्षा चड आमचेरी प्रीती करताती.

पुणेतुं आमगल्या कॉलर्नींतु राबतल्या पारेखाल्या घारा तांगली गांवचीची छोटीबेन दीपकभाईक पोळोनु घेंवच्याक म्होणु आपोनु हाळ्ळेली. ती गुणाने बरीची आनी कामई बरं प्रीतिनं करताली. तान्नं तिक्का तागली चल्लीची म्होणचेंशिल्लं तान्नेची उमेदी दिवु तिन्नं Night school तूं वचु सुरू केल्लं S.S.C. परीक्षेंतु ती पासई जाल्ली.

तिगल्या आक्सुक तिगल्या लग्नाची गडबडी आशिल्ली. जाल्यारी तिक्का गांवचो चल्लो पसंत नाशिल्लो. तिन्ने Night College join केल्लं. थईची शरद म्होणु एक चल्ल्यागल्लो गुर्तु जाल्लो. Graduate जायसरी ही खब्बरी तिन्ने कोणाकई सांगनी.

शरदाक सिंडीकेट बँकांतू काम जाल्लं. तिन्नेई बँक ऑफ इंडियांतु सांजेचे काम घेतलं. एक दिवस तिन्ने दीपकभाईक शरदाबद्दल हगुरु सांगलें. ताकाई ती खब्बरी आयकुनु खुशी जाल्ली. छोटीबेनागलं

आनी शरदागलं लग्नांतुं तान्नेची कन्यादान केल्लें. तिक्का घरांथातु वतना मस्त वायट दिस्लं, थई लाग्गीची भाड्याच्या घरांतु राबुनु ती तागली काळजी घेताली.

एक दिवसु दीपकभाईक 'heart attack' आयल्लो. त्यावेळारी छोटीबेनाने अमेरिकांतु आशिल्या तागल्या दोंगजण चळ्यांक कळेल्लं. कामाचे कारण सांगुनु तें दोग्गजणई घारा येनीती. माग्गीरी छोटीबेनानेची घारा येवु राबुनु एक चल्ये म्हणकं बापसुगली दिवस रात्र, तान्ने आस्ससरी सँवा केल्ली. दीपकभाईक खरी प्रीती करतली चल्ली मेळ्ळी.

दीपकभाईक चल्ली आस्का म्होणु आशिली इच्छा छोटीबेनाने निरपेक्षपणाने पूर्ण केली. तान्ने वचनाफुडे तिगल्या घारा परत वतना वकिलाने तिक्का दीपकभाईने तँ घर तिगल्या नांवारी केलेल्ली खब्बरी सांगली.

पैले आशिल्या वट्टापेक्षा माग्गीरी आयिल्लं दांत चड उपयोग पडताती.

(ही खरी खब्बरी नांव विंगड घालु बरेल्या)

LEARNING SANSKRIT THROUGH KONKANI

Indukanth Ragade

Sanskrit is the mother of most Indian languages and also the rich repository of numerous treatises and works in poetry, drama, science, philosophy and religion. Sadly, the language has been neglected over the decades since we got Independence. But, thanks to the initiative and interest of our revered Swamiji, there has been a tremendous upsurge amongst our community in recent times, in learning it. There is unfortunately a wide-spread belief that it is a difficult language to learn and even more difficult to speak. This is a baseless belief, particularly for Chitrapur Saraswats, because even as we speak in our mother-tongue, we are already speaking a fair amount of Sanskrit. For one thing, the grammar is similar. More importantly, we may not realize it but almost every third word that we speak is either a pure Sanskrit word or a slightly modified one or a corrupted form of the pure Sanskrit word.

Examples of identical words are : दृषिः, रज्जुः, धूलिः

Examples of slightly modified words are : हिन्दोलः = हिन्दुलो,

प्रत्येकम् = प्रति एक, कम्बलः = कम्बली

Examples of corrupted words are : औषधम् = वक्रद, कर्पटः = पर्कट

ग्रान्थिः = गाण्टी, शृङ्गः = शीङ्ग

Therefore, when we learn a new Sanskrit word, we can first see what the Konkani word is for that item or thing. If that falls in one of the above three categories, then we can remember that particular word by associating it with the Konkani word thereafter. Once we recognize the strong similarities, we can even try to guess what the Sanskrit word is for a particular item or thing by first looking at what the corresponding Konkani word is. Not that we will get the correct word every time, but often you will succeed and it is fun doing this. Thus, we will be able to build a good vocabulary in no time. Given below is a sample list of words relating to various parts of our body to illustrate this. Also given are a sample list of words in Konkani beginning with the letter A,

which are identical with the corresponding Sanskrit words, in both form and meaning. In the succeeding articles, other similarities and more such groups of words will be given.

It is hoped that more people will take to learning Sanskrit after realizing this closeness and those already learning it will build a good vocabulary faster. One also hopes that those who are teaching it will exploit this closeness to enable their students to become Sanskrit-speakers more easily.

Parts of the Body :

१.	शरीरम्	=	शरीर
२.	अङ्गम्	=	आङ्ग
३.	इन्द्रियम्	=	इन्द्रिय
४.	मुखम्	=	मुख
५.	रोमन्	=	रोम
६.	मस्तकम्	=	मात्ते
७.	कर्णः	=	कानु
८.	तुण्डः	=	तोण्ड (Remember वक्रतुण्ड महाकाय)
९.	निटलम्	=	निडल
१०.	नका	=	नाङ्क
११.	ओष्ठः	=	वटु
१२.	केशम्	=	केसु
१३.	जिह्वा	=	जीब
१४.	दन्तः	=	दान्तु
१५.	तालु	=	ताळी
१६.	गल्लः	=	गालु
१७.	मन्या	=	मात्रे (Nape)
१८.	गला	=	गळी
१९.	हृदयम्	=	हृदय
२०.	हृद्	=	हेर्दी
२१.	हस्तः	=	हातु
२२.	कूर्परः	=	कोप्पोरु
२३.	कक्षः	=	खक्की (arm-pit)
२४.	अङ्गुली	=	अङ्गुळी
२५.	अङ्गुष्ठः	=	अङ्गुष्ठे बोट्ट
२६.	तालः	=	तळहातु
२७.	पादः	=	पायु
२८.	जङ्घा	=	झाङ्गी
२९.	स्वन्धः	=	खान्ध

३०. अस्थिः = अस्ति
 ३१. गर्भकोशः = गर्भकोशु
 ३२. रक्तम् = रगत
 ३३. चर्मन् = चर्म
 ३४. देहम् = देह
 ३५. हनू = हण्वे Remember हनुमान्
 ३६. चर्मकील = चमकळु (mole)
 ३७. श्मश्रु = मीशो

Related Words:

- १) लाला = लाळ
 २) ग्रासः = घासु
 ३) रुचि = रुचि
 ४) खर्जू = खर्जू
 ५) मुष्टिः = मुष्टि (fist, fistful)
 ६) दृष्टिः = दृष्टि
 ७) हेक्का = हेक्कु (hiccup)
 ८) जृम्भः = जाम्बोयी (yawn)
 ९) निद्रा = नीद
 १०) श्वसः = श्वासु
 ११) हास्यः = हासो
 १२) भाषा = भास
 १३) पिञ्जटः = पिच्छड
 १४) पीनसः = पिणसो
 १५) जीर्ण (adj) = digested
 १६) कफः = कफ
 १७) भोजनम् = भोजन
 १८) अन्नम् = अन्न
 १९) जेमनम् = जेवण
 २०) मौत्रम् = मूत

WORDS IDENTICAL IN SANSKRIT AND KONKANI:

१. अकाल (adj) untimely
 २. अक्षरः
 ३. अङ्कः mark, sign
 ४. अङ्कशः goad, hook
 ५. अग्निः
 ६. अङ्गणम्
 ७. अङ्गारः hot charcoal
 ८. अजीर्ण indigestion
 ९. अट्टहासः loud laughter
 १०. अण्डम् शसस (remember ब्रह्माण्ड)
 ११. अति (prefix) very, high, very much
 १२. अतिथिः
 १३. अत्यन्त (adj) much, excessive
 १४. अथवा or

१५. अधिक (adj) much, high, very much.
 १६. अधिकारः authority
 १७. अध्यायः
 १८. अनर्थः calamity, nonsense, misfortune
 १९. अनाथः
 २०. अनुकूल (adj) favourable
 २१. अनुभवः
 २२. अनुमतिः
 २३. अन्तिम (adj)
 २४. अन्य (adj)
 २५. अन्याय (adj)
 २६. अनेक (adj)
 २७. अपचारः misdeed, offence
 २८. अपमानः
 २९. अपवादः blame, censure
 ३०. अपस्वरः
 ३१. अपहारः
 ३२. अपेक्षा
 ३३. अभिनन्दनम्
 ३४. अभिमानः
 ३५. अभिवृद्धिः
 ३६. अभ्यासः
 ३७. अमुक (adj) so and so
 ३८. अमूल्य (adj)
 ३९. अर्थः (अर्थु)
 ४०. अर्धः
 ४१. अवकाशः
 ४२. अवगुणः
 ४३. अवस्था
 ४४. अवश्यम्
 ४५. अशक्तिः
 ४६. अशुद्धः
 ४७. अंशः
 ४८. अपहरणम्
 ४९. अपूर्व (adj)

A FEW OTHER INTERESTING WORDS:

१. अरे = Interjection while calling an inferior
 २. अरेरे = calling an inferior angrily
 ३. अवटः = A hole in the ground. (वट्टो)
 ४. अहम् = हाव
 ५. अथ = अत्त
 ६. अनन्तरम् = नन्तर



‘शिक्षक माझी शाळा आणि शिक्षक दिन’

सुमतीबाई चंदावरकर, तालमकीवाडी

माझा शिक्षकीपेशा. मी बोर्डीला पूज्य ताराबाई मोडक व पूज्य अनुताई वाघ, ह्यांच्या जवळ बालवाडीचा कोर्स पूर्ण केला. आदिवासी परिसर असल्याने त्यांच्या मुलांना गोळा करून शाळेत आणणे, म्हणजे तारेवरची कसरत करावी लागे. गोळा केलेल्या १० मुलांत शाळेत आणताना ३ किंवा ४ मुलं असायची. पालक त्यांना शाळेत पाठवायला तयार नसत. माझ नशीब बलवत्तर होतं की काय कोण जाणे मी महाराष्ट्रांत पहिली आले. त्यामुळे मला बोर्डीलाच राहून-मुलांना शिकवावे लागले. अशी मी शिक्षिका झाले. काही काळाने मुंबईला आले. घरीच तालमकीवाडीत शाळा सुरू केली. जागेच्या अभावी ती बंद करून नोकरी करावी लागली.

आता जरा एका महान शिक्षिकेकडे वळूया. त्या म्हणजे तालमकीवाडीतल्या श्रीमती सोनीबाई शिबाड, ऊर्फ मोठ्याबाई. तालमकीवाडीच्या शाळेत मुख्याध्यापिका होत्या. खणखणीत आवाज, शिस्त बद्ध व्यक्ती. त्या काळी श्रीमत् आनंदाश्रम हॉलमध्ये पडदे लावून चार वर्ग चालायचे. बाई वर गॅलरीत उभ्या राहून त्यावर करडी नजर ठेवायच्या. वर्ग शिक्षिका वर्ग बघत असल्या तरी “त्यांची” नजर सर्व मुलांवर असायची. बाहेरच्या खोलीत शिशु+बालवर्ग चालायचे. हॉल लग्नमुंजीला देण्यात येत असे. अशावेळी हे चार वर्ग आधीच आयोजित करून ठेवलेल्या वाडीतील गृहस्थांकडे नेले जात असत. बालवर्ग तिथेच असे. २॥ ते ४॥ वर्षांच्या मुलांना शाळेचे लांबलचक नाव सांगणे कठीण जाई. एका मुलाने पटकन म्हटले, माझ्या शाळेचे नाव ‘लग्न मुंजीची शाळा’. बरीच मुलं असंच म्हणू लागली. के. एस. ए. नी आपली जागा विनामूल्य अनेक वर्षे शाळा चालवायला दिली. त्यांचे आभार मानावे तेवढे कमीच आहेत.

कालांतराने १९६९ मध्ये सध्याच्या जागी स्वतंत्र बिल्डिंग उभारली गेली. पूर्वीच्या शाळेत बहुतांशी वाडीतीलच मुलं असायची. सध्या शाळेच्या संचालकांमध्ये ह्यांचा भरणा आहे. त्यामुळे आपुलकीने शाळा चालवतात हे विशेष आहे. मात्र आता आजूबाजूची, ताडदेव, तुळशीवाडी, चिखलवाडी परिसरांतील मुलांचा भरणा जास्त आहे. नर्सरीसाठी तर भली मोठी रांग लागायची. भाजीवाले, चणेवाले, फळवाले, भय्या लोकांचा जास्त भरणा असायचा. नाव नोंदवून घ्यायचे काम माझ्याकडे होते. गंमत म्हणून काही सांगते हं पण अगदी घडलेली गोष्ट आहे. एक पालक आले. ‘बाई, बाई माझ्या मुलाचं नाव नोंदवा.’ मी जन्म प्रमाणपत्राबद्दल विचारल्यावर म्हणाले, “हे समद मला ठाव

नाही बघा. आखाड महिन्यात लई पावूस पडला ना? त्याच रात्रीचा ह्याचा जन्म, घरीच जन्मला, बघा.”

एक बाई आली मी म्हटलं ‘मुलाचं संपूर्ण नाव सांगा.’ अगंबाई, ती इतकी लाजली की तिला बोलावेना. मग म्हणाली, “आहो बाई कारभान्यांच नाव कसं सांगू?” मला विचारण भाग होतं. शेवटी म्हणाली, “बाई... बाई दिवाळीच्या फराळाला करतात ना? पाळी पाळी तेच नाव कारभान्याचं.” मी समजून चुकले, शंकरपाळीतला शंकर!

एक पालक आले “बाई माझा मोठा मुलगा काही कामाचा नाही. दुसऱ्याच नाव घाला. लई हुशार आहे.” मला कळून चुकलं, तो मुलगा मूकबधीर होता. दाखवलेलं काम करत होता.

इतक्यात एका बाईने प्रवेश केला, “बाई माझं आधी आटपाहो. मी लई घाईत आहे. पण ह्या मुलाचा बाप ह्याला न्यायला आला तर सोडू नका. म्याच येईन न्यायला. मी म्हटलं, ‘ते कसे दिसतात?’ वर्णन - ‘धोतर नेसतात. हातात सोगा धरतात डोक्यास मुंडास हाय. हो टक्कल पण हाय बघा. मला सोडचिठ्ठी घ्यायची हाय. अन् ह्याला बाप लई आवडतो. लक्ष ठेवा हं.’

इतक्यात गावाहून नुकताच आला असावा एक गृहस्थ, मुलगा खेळण्यात रमला म्हणून थोड्या वेळाने येतो म्हणून घरी गेले. मुलगा त्यांना बघायला देखील तयार नव्हता. थोड्या वेळाने तो चड्डीशी चुळबळ करू लागला. मी समजून चुकले, त्याला संडासला जायचे असेल. मी त्याला संडासात घेऊन गेले. पण तो काही बसायला तयार होईना. मोठ्या मोठ्याने ओरडून रडू लागला. शेवटी म्हणाला, ‘मला झाडाखाली झाड्याला जायच हाय.’ अरे बापरे आता मी कुठून झाड आणू? पण त्याच कळवळण बघवेना म्हणून एक छोट झाड होतं. तिथे कागद देवून आयाने बसवलं. त्याने कागद बाजूला करून झाडाला धरून आपलं काम करून मोकळा झाला! तुम्हीच समजा. पुढे काय झालं असाव.

दुसऱ्या दिवशी एक पालक आले, “बाई माझ्या मुलीला खीर आवडते. सण आहे म्हणून खीर केली. ती खाईना, वर म्हणते मी खीर खाल्ली तर मला बाळ होईल, मला नको.” मी त्यांना दशरथाने केलेल्या यज्ञाबद्दल सांगितल्यावर हसले व निघून गेले.

शाळेत हळूहळू इंग्रजी नर्सरी विभाग काढला. दुसरी शिक्षिका मिळेपर्यंत मी हा सांभाळला. मग मोठ्या बाईंनी माझी नेमणूक प्रायमरीत तिसरी इयत्ता वर केली. बाईंनी पेपर काढला होता. तपासायचे काम माझ्याकडे दिले होते.

प्रश्न १ ला - शिवाजीचा जन्म कोठे झाला? मुलाने लिहिले होते- भाटिया हॉस्पिटलमध्ये (कारण त्याचा भाऊ भाटिया हॉस्पिटलमध्ये जन्मला होता.)

प्रश्न २ रा - महात्मा गांधी व इंदिरा गांधींचे काही नात होत का? उत्तर - हो, वडील मुलगी. कारण दोघाचं आडनाव एकच होतं.

प्रश्न ३ रा - गाळलेला शब्द भरा. -टिळकांचा जन्म..... झाला. उत्तर-चिखलवाडीत झाला. (चिखली गावाऐवजी तो चिखलवाडीत राहात असल्याने ते डोक्यात असावे. म्हणून चिखलवाडी हा गाळलेला शब्द लिहिला होता. प्रश्न ४ था- फफुस कशाला म्हणतात? उत्तर-फुस् फुस् असा आवाज करणारा हृदयाजवळील भाग. ह्या चार प्रश्नाला मिळून २ मार्क होते. मी त्यांना प्रत्येकी १/४ मार्क दिले झालं, मोठ्याबाईंनी मला बोलावलं. “काय हे? असा पेपर तपासतात का? तू प्रायमरीला आहेस-बालवर्गाची ती मुलं नाहीत. तिसरीत आहेत माहीत नाही का? उद्यापासून तू परत नर्सरीत जा. आणि माझी नर्सरीत रवानगी झाली.

शाळेला ग्रँट मिळत नसल्याने पैशाची खूप तूट भासत होती. शिक्षकांना वेळेवर पगार मिळनासा झाला. लगेच मोठ्याबाईंनी आपल्या पाटल्या काढून चालकांना देत म्हणाल्या, “माझ्या शिक्षकांना ह्या पाटल्या विकून पगार द्या.” त्यांनी घेतले नाही. उलट चालकांचे डोळे भरून आले, त्यांचे बोलणे ऐकून. मोठ्याबाईंनी रिटायर झाल्यावर सर्व प्रोव्हिडंट फंड व सहा महिन्याचा पगार शाळेला दिला. त्याच वेळी ‘ब्रिकफंड’ कार्ड काढल्याने ते नेवून भरून आणत. रिटायर झाल्यावर देखील भजन, कीर्तन, लग्नाला जातांना कार्ड नेवून भरून आणत. त्यामुळे वाडीतील काही जण त्यांना टाळत असत. पण बाई कसल्या गप्प राहणाऱ्या? घरी जावून ‘५० तरी द्या’ म्हणून १०० रु.चे कार्ड आणत असत. ह्याच काळात हायस्कूलच्या शिक्षिका श्रीमती शांताबाई नाडकर्णींनी फिक्स डिपॉजिट स्कीम सुरू केली. थोडे पैसे जमले तरी तूट भरून निघत नव्हती. वाडीतील माजी विद्यार्थ्यांनी एकत्र येवून ‘माझा कुणा म्हणू मी’ हे नाटक संघमंदिरात केले. त्यात डॉ. च्या आईचं काम मला करायला सांगितलं गेलं. काय सांगू? माझाच प्रवेश प्रथम होता. पडदा वर गेला. टेलिफोन रिंग वाजते. व मी तो उचलते. मी उचलला अन् कानाला उलटा लावला. (कारण कधी फोन घेणं माहीत नव्हते.) हे श्रियुत माविनकुर्वे दादांच्या (डायरेक्टर) लक्षात आलं. व त्यांनी डोअर बेल वाजवली व मला विंगमध्ये बोलावलं. मी समजले काही तर चुकलं “आले आले” म्हणत रिसीवर ठेवून आत गेले. हे प्रेक्षकांच्या नजरेत आलं नाही. म्हणून बरं झालं. मी देवाचे आभार मानले.

काही दिवसांनी आमच्या जवळच्या शाळेत २९ शाळांकडून

कार्यक्रम करविण्यात आले. त्यात पहिले व दुसरे बक्षीस माझ्या कार्यक्रमाला मिळाले. ढाली देण्यात आल्या. शाळेसाठी कॅटीन सुरू करण्याचे काम माझ्याकडे आले. नळबाजाराहून प्यूनला सांगून सामान आणून खाणे सुरू केले. रास्त दरात विकूनही फायदा होवू लागला. “संसार हा असा आहे,” हे नाटक मी स्वतः लिहून संघ मंदिरात सर्व विभागातील शिक्षकांना घेवून दादांच्या नेतृत्वाखाली केले. त्याला वन्समोअर मिळाला. मोठ्या बाईंच्या सांगण्यावरून नळबाजाराहून पेपरमिट आणून मधल्या सुटीत विकू लागले. दर शनिवारी वर्तमानपत्रे मागवून (मुलांकडून) मी विकून थोडेफार पैसे मिळवत असे. (थेंबे थेंबे तळे साचे म्हणता तस) हे सर्व करायला मोठ्या बाईंचाचा आशीर्वाद माझ्या मागे होता. त्या आता रिटायर झाल्या होत्या.

आता मी जॉईंट सेक्रेटरी झाले होते. शिवाय मराठी नर्सरी+इंग्रजी नर्सरीची मुख्याध्यापिका पण झाले होते. शाळेत येताना मला संगीत शिक्षिका म्हणून काही वेळ प्रायमरीत घेतलं होतं. पण आता सर्व विभागात मीच ‘पेटीवाली बाई’ म्हणून मदत करित होते. सर्व विभागात मला पेटी वाजवायला बोलावित असत. कोणाचाही कार्यक्रम असो प्रथम मी हजर होवून शेवटी घरी येत असे. अशी मी पूर्णपणे ह्या माझ्या शाळेत रमले होते. शाळा हेच जणू माझं घर झालं होतं. आता थोड शिक्षक दिनाकडे वळते.

काही काळापूर्वी शिक्षक दिन साजरा होई तो एक नारळ व गुलाब शिक्षकांना देवून. त्या नंतर पुढल्या वर्षी चहापाणी झाले. शिक्षकवर्ग आपापली ओळख करून देत. मग मात्र मी चालकांना सांगून एका वर्षी सर्व विभागातील शिक्षकांनी मिळून लेझीमचा कार्यक्रम केला. सर्वांना फार आवडला. त्या नंतर दुसऱ्या वर्षी सर्व नर्सरी शिक्षिका व आयांनी मिळून गरबा केला. ५ सप्टेंबर शिक्षक दिना निमित्त सर्व निवृत्त शिक्षकांना बोलवत व जेवण देण्यात येवू लागले. त्यावेळी नर्सरी शिक्षकांना रिटायरमेंट नसे. जेवढी वर्षे काम करता येईल तेवढी वर्षे काम करता येत असे. त्यामुळे मी वयाच्या ७२ वर्षापर्यंत अर्थात ३४ वर्षे नोकरी केली. शेवटी वाडीत डोळ्याला बॉल लागल्याने मी स्वतःहून रिटायर झाले. त्यावेळी मला ५०००/- प्रॉव्हिडंट फंड देण्यात आला. हल्ली दोन वर्षांपासून शिक्षकांना प्रॉव्हिडंट फंडच नव्हे तर पेन्शन पण दरमहा मिळते. हे ऐकून बरं वाटलं. मोठ्या बाई इतका त्याग मी करू शकले नाही. तन, मन अर्पण केले शाळेला. पण धन अर्पण करू शकले नाही. हल्ली शाळा वातानुकूल केलेली आहे. हॉलमध्ये इंग्रजी नर्सरी चालते. सुंदर पडद्यांनी हॉल सजविला आहे. पार्टीशन करून वर्ग भरविले जातात. हे सर्व बघून मन भरून येते. अशीच उत्तरोत्तर शाळा आणखी मोठी होवू दे अशी मी देवा जवळ प्रार्थना करते. सध्या मीच काय ती जुनी शिक्षिका हयात आहे. तेव्हा शाळेबद्दल नव्या जमान्याला थोडीफार ओळख व्हावी म्हणून हा लेख लिहिला आहे. क्षमस्व.

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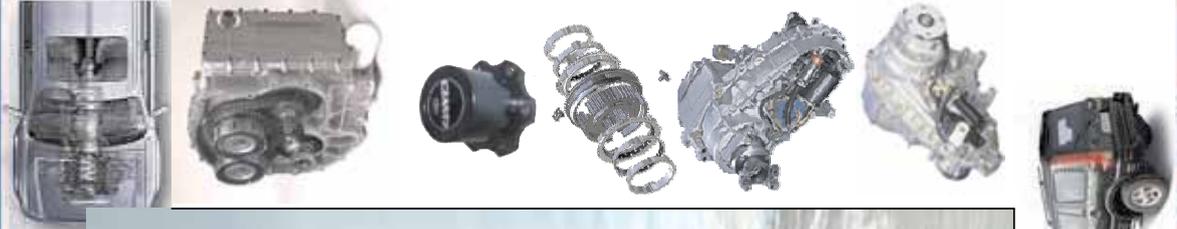
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शांति कलबाग

असा एक समज आहे की, गवयाच्या घरातल्या संगीत वातावरणात त्यांच्या घरचे मूल देखील सूरत रडते. असाच एक प्रकार आमच्या घरात आहे.

वातावरण फक्त मॅनेजमेंटचे! नवरा मॅनेजमेंट consultant, मुलगा एका विख्यात कंपनीचा मॅनेजिंग डायरेक्टर, दोन्ही लेकी मॅनेजमेंट मध्ये post graduation केलेल्या. त्यांची लग्ने पण वर्गमित्राबरोबर. तेव्हा बाहेरून आलेला वारा पण मॅनेजमेंटचाच. अशा भ्रगच मॅनेजमेंटच्या वातावरणात चोवीस तास वावरणारी मी एक गृहिणी.

सकाळी नाशत्याच्या वेळी व रात्री जेवणाच्या वेळी नेहमीच होणाऱ्या मॅनेजमेंट चर्चा व त्या संदर्भात ऐकू येणारे शब्द मला नेहमीच आठवत असतात. कालचा विषय होता. delegation of work. त्यावरून हे delegation प्रकरण मी सहज रीतीने व्यवहारात यशस्वीपणे आणीत असते-ते सुद्धा कोणतीही मॅनेजमेंट डिग्री न घेता!

आमच्या घरात सकाळचा चहा माझा नवरा हसतमुखाने करतो. रविवारचा सकाळचा breakfast माझा मुलगा अगदी उत्साहाने बनवित असतो. डीनर-टाईम सून छान रीतीने-अगदी आवडीने संभाळते. हल्ली तर मी माझ्या डायव्हिंगला पण सुट्टी दिली. कारण माझा नातू अगदी खुषीने माझी कामे करू लागला आहे. या यशस्वी delegation of work मुळे मी माझी स्वतःची identity ठेवून, माझे बरेच छंद-पर्यावरण, ज्येष्ठ नागरिक चळवळ, अंध मुलींच्या शाळेत सहभाग-जोपासू लागले. हे सर्व कसे शक्य झाले?

साधं समीकरण मांडलं. पुढील सुत्रांचा अवलंब केला. “१) planning. २) time management ३) कॉमन सेन्स ४) human psychology.” हे सर्व करीत असताना माझ घर कसं हसरे झाले! मला खात्री आहे. माझी पणजी, आजी, सासूबाई, आई या पण अशाच well-managed संसार करीत होत्या. सहज

अशा संसारांना ISO-9002 मिळून गेले असते.

गृहिणीच्या तत्परतेने, कुशलतेने, स्वयंपाक घरातले stores नेहमीच in order असते. घरातली जेवणे, पाट्या, डब्बे वगैरे सर्वांच्या आवडीप्रमाणे चालू असते. कारण visual control system of inventory व्यवस्थित डोळसपणे सांभाळते. ती एक गृहिणीच करीत असते. ना त्याला वेगळ डिपार्टमेंट किंवा computer ची मदत!

हल्लीच माझी मुलगी developing subordinates ह्यावर लेख लिहीत होती. मनात हसून म्हटले, ‘बाई गं! हे जात्याच आम्ही गृहिणी करीत असतो. मुलांची शिक्षणे उत्तम रीतीने व्हावीत याची आम्हाला जाणीव असते. शिवाय त्यांच्यावर सुरेख संस्कार व्हावेत व त्यांची वाटचाल उत्तम नागरिक होण्याच्या दिशेने होईल. यावर आम्हा गृहिणींचा कटाक्ष असतो.

मोठमोठ्या कंपनीत public Relations officer च्या पदावरील अधिकारी काय काम करीत असतात तेच कुटुंबसंस्थेत गृहिणी करीत असते.

नेहमी येणारे मित्र-मैत्रिणी, रहायला येणारी पाहुणे-मंडळी, नातेवाईकांची ये-जा, शेजाऱ्यांशी मित्रत्वाचे संबंध, नोकर मंडळींना संभाळून, संसाराची गाडी रुळावरून व्यवस्थित आवाज न करता जात असते. कारण पदोपदी human psychology वर लक्ष असते. साहजिकच सर्वांची अंमलबजावणी, कुरकूर, कटकटी, तक्रारी, negation वातावरणाशिवाय होत असते.

त्याचा परिणाम आनंदी, सुखी कुटुंबात होत आहे. त्यामुळे माझ्या सर्व मॅनेजमेंट मंडळींचे performance शेवटी excellence कडे जात आहे. कारण मी या कुटुंबसंस्थेची Boss आहे!

टीप - हा लेखनप्रपंच वाचून गृहिणी महात्म्य लक्षात येणार याची खात्री आहे.

Examination Results 2010

We congratulate the students on their success and wish them all the best for their future.

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Priya Jaibharat Nadkarni, Bangalore (CBSE) - 92.2%

Siddharth Kishore Baidur, Bangalore (CBSE) - 92.8%

Vinay Sandeep Padbidri, Honavar(Science) - 94.66%

B.Com

Archana Gajanan Balwalli, Karwar - **88%**
Divya Nagaraj Basrur, Hubli - 81.44%
Durga Gurudutt Shirali, Pune - 70.08%
Supriya Gopinath Mavinkurve, Mumbai - 86.33%
Sweta Madhukar Nagarkatti, Karwar - 84.72%

BMS

Shailesh A. Nadkarni, Mumbai - 78%

B.Sc.

Nivedita Gautam Mudbhatkal, Mumbai - 75.16%
Priyanka Chittar, Mumbai - 71%

B.A.

Archana Satish Udiaver, Mumbai - 63%

B.E.

Akshay Subhash Manjeshwar, Mumbai (IT) - 72.60%
Sachin Kishan Hattangadi, Mumbai (Electronics) - 78%
Sowmya Gurudutt Heble, Pune (B.E. 1st year) - 74.69%

Master's Degree

Abhay Subhash Manjeshwar (MS in Computer Science from New Jersey) - 3.8/5 GPA
Akshata Ajit Manelkar, Mumbai (MASLP from Maharashtra University of Health Sciences, Nashik) - 64%
Aparna Prakash Lajmi (M.Sc. Nero Biology) 70%

CA

Niyati Anil Mavinkurve, Mumbai - 12th Rank in the CA - IPCC - CA Inter)
Saumya Sharad Bailur, (IPCE, Inter CA - in the first attempt) -399/500

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Examination Results 2010

10th Standard



Advait Nadkarni
- 91.09% (SSCE)



Amruta Basrur -
89.64% (SSCE)



Divya Tonse -
94.91% (SSCE)



Ritika Pandit -
91% (SSCE)



Sachi Mavinkurve
- 94.73% (SSCE)



Tanvi Gangavali -
89.82% (SSCE)



Varun Chandavarkar -
91.09% (SSCE)



Yashasma Savkur -
76.36% (SSCE)



Anushree Basrur -
94.88% (SSLCE)



Nitin Kalbag -
79.04% (SSLCE)



Sourabh Sambranikar
- 65.12% (SSLCE)



Amod Amladi -
81.82% (ICSE)



Siddhesh Mudbhatkal
- 97.60% (ICSE)



Abhinav Hoskote -
97.20% (CBSE)



Anirudh Bhat
94.55% (SSCE)

12th Standard



Aditi Surkund -
82.83%



Anuradha Gangoli - 86%



Aparna Udiaver -
81.33%



Ruchita Balwalli -
86.5% (Science)



Shibani Wagle
- 67% (Home
Science)

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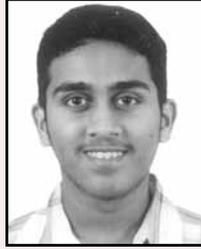
12th Standard, Graduation, Post-graduation



Shivaranjan Kabad
- 88.40% (Science)



Soumya Koppikar
- 81.50%



Varun Wagle -
92.83% (Science)



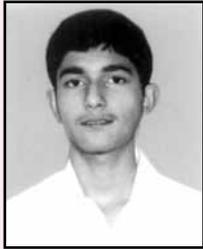
Kartik Nayak -
96.33% (PUC II)



Priya Nadkarni -
92.2% (CBSE)



Siddharth Baidur
(CBSE) - 92.8%



Vinay Padbidri -
94.66% (Science)



Archana Balwalli
- 88% (B.Com)



Divya Basrur -
81.44% (B.Com)



Durga Shirali -
70.08% (B.Com)



Sweta Nagarkatti -
84.72% (B.Com)



Shailesh Nadkarni
- 78% (BMS)



Nivedita Mudbhatkal -
75.16% (B.Sc.)



Archana Udiaver
- 63% (B.A.)



Akshay Manjeshwar
(B.E. - IT) - 72.60%



Sowmya Heble -
74.69% (B.E. 1st yr)



Abhay Manjeshwar
(MS in Computer
Science) - 3.8/5
GPA



Niyati Mavinkurve
(12th Rank in the CA -
IPCC - CA Inter)



Saumya Bailur (IPCE,
Inter CA - in the first
attempt) -399/500



Priyanka Chittar
(B.Sc. - IT) - 71%

PERSONALIA

Kavita Devaraya Shanbhag (Daughter of Smt. Muktabai and late Shri. Sanjiv Chandaver) is the Founder and Managing Trustee of ChildRaise Trust. She holds a first class degree in B.A. (Psychology), B.Ed in Special Education and has a vast experience of 15 years as a remedial educator, counsellor & facilitator of support groups.



Under the ChildRaise banner, Kavita hosts a cross-disability web-portal-www.childraise.com. The word RAISE stands for Rehabilitation, Awareness, Information, Support and Education. This website is committed to the empowerment of special needs children and disability Issues.

In July 2010, a revised 2nd edition of her Resource Guide - 'Journey to Empowerment: A Roadmap for Special Needs Children' was released by actor Vivek Oberoi at 'We love India' foundation's annual function. This function was organized by the Bandra politician, Asif Bhamla and was attended by prominent policy makers and people from the disability sector.

Kavita was felicitated for the Social Service she has rendered by the Kanara Saraswat Association on Women's Day 2010. She has been appointed as the Ambassador for 'Purple Day' in Mumbai, Maharashtra, India region to promote Epilepsy Awareness (Epilepsy is the tendency to have fits/seizures/ convulsions). Because of her dedication in this field, she will be receiving an 'Outstanding Person with Epilepsy' Award by the International Bureau for Epilepsy (IBE) at the 8th Asian Oceanian Epilepsy Conference held at Melbourne, Australia in October 2010.

Pranjal, son of Chandrima and Kiran Kalbag, began learning Karate at the tender age of four plus and today at nine years, has received many prizes.

Since the last four years, at the Annual All India Funakoshi Sokotan Karate Cup as well as other Karate Championships, he has been winning medals. At the 1st World Funakoshi Sokotan Karate Cup 2008, he was awarded the Gold Medal for KATA and Silver for Kumite (Fight). He also got the Gold for KATA demonstration at state



level championship, conducted by Maharashtra Karate, Sports Association of Thane. Both these two organisations are recognised by the Government of India as well as the Indian Olympic Association. Honed by his talented mother, Chandrima, young Pranjal is also learning Hindustani Classical Music and has passed in First Division, the Prarambhik Praveshika Prathama conducted by Akhil Bharatiya Gandharva Mahavidyalaya.



Stuti, daughter of Suyash and Vipula Nadkarni, stood 19th in the merit list of the Maharashtra State Scholarship Examination (IVth Std.) in June 2010. She won second prize in the group folk dance competition held by ISKON in August, 2009. She has

also won the second prize in the Smt. Ambabai Heble Geeta Recitation Competition held in Talmaki Wadi in December 2009. She is presently learning Kathak, classical music and is also training in western style of dancing.

Personalia - Results (Photographs on the adjacent page)

Anushree Anil Basrur has scored 94.88% in SSLCE from C.V.S.K. High School, Kalbag, Kumta.

She got first rank in Karnataka state in International Science Talent Examination conducted by Pratibha Vignana and I.C.E.T.C, Davangere in 2009-2010. She also received scholarship in 10th standard for scoring highest marks in Sanskrit in 9th Std.

She completed Hindustani music junior examination in the year 2008.

Her kho -kho team won first place at the Taluka level Sports competition in 2008-2009. She was also one of the team player of throw ball team at Zonal level sports competition in the year 2009-2010.



Nikita, daughter of Lata and Nikhil Burde, Goa, has scored 93% (PCB) in HSC Board examination 2010. She has secured admission to BDS stream through the GCET common entrance test merit ranking.

She has been Board Ranker in her 2008 SSC Board exams.

Niyati, daughter of Archana and Anil Mavinkurve secured an All India 12th rank in the CA-IPCC (CA Inter) examinations conducted in November 2009.

Niyati has an excellent academic record. She stood 7th in Mumbai in the HSC scaminations securing 90.22%

Niyati is currently studying in TY B.Com in NM College. She has a wide range of interests and actively participates in extra curricular activities and inter college at festivals like Umang, Malhar, Kaleidoscope, Mood Indigo.

Sachin, younger son of Sumangala and Kishan Shantharam Hattangadi has passed his B.E. (Electronics) with Distinction securing 78% in the semester VIII and ranked third in his college, K. J. Somaiya Institute of Engineering & IT, Sion, Mumbai. He has already been offered an assignment by Reliance Communications (RCOM) much before the results were declared.

Shailesh, son of Anand and Kamala Nadkarni has passed out Bachelor of Management Studies [BMS] course of University of Mumbai securing first class with distinction obtaining 80% in Sixth Semester and 78% Overall from Patkar College, Goregaon West during the year 2009-2010. He stood first in Patkar College in all the three years setting a record. He has received the prestigious 'Best Student of the Year' award from the college during 2009-2010.

During the third year, he completed a project on

"Defense Management of Chhatrapati Shivaji" for which he got "O" grade (O Grade means outstanding).

Shibani, daughter of Shirish and Sushma Wagle scored 67% in her H.Sc. examination held in February 2010 and stood 3rd in Nirmala Niketan college of Home Science. She intends to do Nutritionist and Dietetics in her final year B.Sc.

Siddharth Kishore Baindur scored 92.8% in 12th CBSE from National Public School. He obtained 9th rank in Karnataka CET for MBBS and got admission in Bangalore Medical college.

Varun Anand Chandavarkar scored 91.09% in SSC examination. He is School Topper in Sanskrit Language obtaining 96/100 marks.

Anybody can become angry--that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way--that is not within everybody's power and is not easy. - Aristotle

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Bengaluru: Cultural and spiritual programmes were held on most evenings throughout Chaturmas. In the last weeks of Chaturmas, the programmes held were:

Bhajans: Bangalore Yuvadhara, Asha Haldipur, Sachin Kalthod and group, Mallika Kilpady, Vijayanagar Bhajan Mandali, Rama Devi Bhajan Mandali

Talks: Malini Madiman (“Deeksha”)

On 14 September, Vardhanti of the Annamma, Chamunda, and Marikamba Sannidhis was held at Bangalore Math. On 4 October, Punyatithi of P.P. Shrimat Parijnanashram Swamiji II was observed with great devotion; devotees participated in bhajans and Ashtavadhan Puja.

Internationally renowned Vedantic scholar and speaker Jaya Row visited Shri Chitrapur Math Bangalore on the weekend of 25-26 September 2010. She presented two illuminating talks in English – “The Power of One” and “Happiness”. Over 400 sadhakas from diverse communities and walks of life attended the talks each evening. Jaya-ji was introduced to the sadhakas and honoured in the traditional way by offering a garland, shawl and fruits. This was the first time ever that she has presented her discourses under the aegis of Shri Chitrapur Math. The volunteers earned praise for the meticulous arrangements, including local transportation for the speaker, compering the event, felicitations, footwear booth, bookstall, brochure distribution, and prasad vitaran.

Navaratri Utsav was celebrated at Bangalore Math from 8 October with great fervor. The Utsav began every day with Navaratra Nityapaatha and Devi Anushtan.

- *Compiled by Uma Trasi and Amit Kilpady*

Bengaluru: Janmashtami celebrations at Shri Radhakrishna Temple : The birth of Lord Krishna was celebrated with much fanfare at the Sri

RadhaKrishna Temple in Malleswaram, Bengaluru by the extended Kallianpur family (Bharadwaja Gotra). The festival commenced on the 25th of August 2010 and culminated on the 4th of September 2010 over a period of eleven days. Ornate flower arrangements and lights adorned the temple. A beautifully decorated Mantapa was set up with the cradle of Lord Krishna. Janmashtami ‘Mhantiyo’, composed by Shri RamaVallabhadras, were sung on all days between 2.30 pm and 6.00 pm. The idols of Krishna and Radha were embellished with different Alankaaras based on the day of the week. Some of the main Alankaaras were SheshaShayee, Dattatreya-Anusuya, Lakshmi-Saraswati, Jhoola Krishna, Ram-Lakshman-Sita and Kaaliya Mardana. Matsya Avatar and Raas Leela Alankaaras were a real hit amongst the devotees. Krishna Janma was celebrated with great devotion on the Ashtami day (1st September). The temple, on this day, saw a steady stream of devotees till midnight. Lord Krishna’s idol was reverentially placed in the cradle on the Navami day (3rd September).

The festival culminated on the Dashami day (4th September). Santarpana was organised on this day and about 150 people partook of the Prasada Bhojanam. However, the highlight of the celebrations was the Gopala Kallo. More than 250 devotees attended this function. Little children, dressed as Radha and Krishna were ceremonially welcomed in the temple and treated to dollops of butter and sweets. Later that evening, children—both boys and girls—took part in the Dahi-Handi celebrations. This brought the curtains down on yet another successful celebration of Krishna-Janmashtami at the Sri RadhaKrishna Temple.

- *Reported by Chinmay Kallianpur,
Lieutenant Commander*

Goa: Members of Shri Chitrapur Goa Local Sabha met on Aug 15th 2010 at K.S Rao’s residence, Ponda and performed Gurupoojan. 6 Children out of 7 of Prarthana Varga of Goa participated in Kodanda Rama Project under Chitrapur Museum’s Artefact Outreach Programme. Nivedita Gokarn won the

prize under Special Category and rest of the children received memento from His Holiness at Karla on August 1.

Guru Pujan was organized on Sept 26 by the Local Sabha as part of Prarthana activity at Jitendra Gokarn's residence, Margaon. Nivedita Gokarn, Kartik Hattangadi, Saumya Karkal, Akhil Balvalli performed Guru Poojan with their pooja kits under the guidance of Sabita Harite.

- *Reported by Sushama Arur*

Karla: Yuvadhara: The weekend of 6th, 7th and 8th August, brought in the joie de vivre that comes with the youth as they came from different places for the Chaturmasa Visit. The yuva participated in Gayathri Anushthan, Shri Devi Anushthan and the Guru Pujan Abhyasika. They helped in the Math in different areas and also learnt to make japa-malas. Sanskrit Sambhashan – so dear to the heart of our Guru – was an important part of the Meet.

While the session on Stress Management was an eye opener, Communication skills were honed as the Yuva made presentations. Interactions with Parama Pujya Swamiji sparked off inspirations – that is so necessary in our youth today. Physical activity was not given a back seat- No way! The youth trekked on to the lush green mountains that Karla is blessed with!

Martial Art Display: One Sunday afternoon, little Soham Honnavar from Hyderabad displayed his martial art skills with aplomb. The nine year old, learning the Okinawa style of Karate, broke tiles with precision, made swift moves and wowed the devotees as he offered the display at the Divine Feet of our beloved Guru.

- *Reported by Jyoti Divgi*

Mumbai, Bandra-Khar: Samaradhana of P.P Parijnanashram Swamiji III was observed on 28th August. Ved Anand Ulman Bhatmam performed the Guru Pujan, which was followed by Aarti and Prasad vitaran.

Janmashtami was celebrated on 1st September at Shri Anandashram Math, Khar. Bhajans eulogising Lord Krishna were sung by the Parijnan Bhajan

Mandal of Santacruz, as well as the Prathana children of Bandra-Khar Sabha. This was followed by the cradling ceremony of Lord Krishna and Dahi handi celebrations by children. Adults and children had a merry time. The programme concluded with Prasad Vitaran.

Samaradhana of P.P Anandashram Swamiji was observed on 10th. September. Ved. Ulman Anand Bhat performed the Gurupujan, which was followed by Aarti and Prasad Vitaran

On the first Tuesday of every month, the Anand Bhajan Mandal of Khar recite the Sadhana Panchakam led by Sujata Haldipur. Every Thursday, bhajans are sung at D /1 Chitrapur Coop.Hsg Soc, Bandra by the sabha members.

22nd Sept, being Anant Chaturdashi, a programme of Anant Japa Malika (non-stop recitation of one's Japa) has been scheduled, as in previous years by Sujata Haldipur, between 10 am and 4 pm, at D /1 Chitrapur Coop.Hsg Soc, Bandra.

- *Reported by Shantala Trasikar*

Mumbai, Grant Road: Sannikarsha Seva was performed at Karla by Shri Chitrapur Math - Mumbai (Grant Road) Sabha devotees during Chaturmasa Parva on Sunday 19th September 2010. Around 50 Sadhakas attended. Shri Devi Anushthan and Guru Pujan were performed along with recitation of Navratri Nityapath, Shri Bhagvadgita, Shiv Manasa Puja and Lalita Sahasranama. The Sadhakas also performed Bhajan Seva during Paduka Pujan and Teertha Vitaran.

- *Reported by Navin A. Bijur, Hon. Secretary*

Mallapur: Krishna Jayanti Celebration : In continuation of the 400th Birth Anniversary of Shri Ramavallabhdas, this year's Gokulashtami Utsav had special significance. There was Keertan by Shri Chaitanya Ubhayakar on "Ramavallabhdas", Pravachan by Dharmpracharak V.Rajgopal Bhat on Ashtami Mhanati and Sangeetika written and compered by Arun Ubhayakar, sung by his brothers Chaitanya, Ravindra, and sisters Kanchan Honavar, Anuradha Nadkarni. The exhibition of

photos depicting various activities in Maths which follow Ramavallabhdas Sampraday attracted a large audience. Cradle ceremony was held by singing Janmakatha on Gokulashtami The Utsav ended with Mangal Kala and Palki Utsav on Triyodashi. A Book “Krishna Bhakticha Deepastumbh- Sant Ramavallabhdas” written by Prof. Vijay Dharurkar was released by Shri Subrao Ubhayakar and Smt.Saguna Chandavarkar jointly. A review of this book will appear shortly in our magazine.

Ramavallabhdas Commemorative Stamps which were released in U.S.A. were exhibited by Smt Kumuda B.Nadkarni who also spoke on how they celebrated 400th Anniversary at U.S.

- *Reported by Arun Ubhayakar*

Manjeshwar: The First Pratishtha Anniversary of Sri Mangesh Mahalaxmi Shanthadurga Temple, Hosabettu village, Manjeshwar was held on 16th and 17th June 2010 – Vikrithi Samvatsara, Jyestha Shukla Chaturthi and Panchami. The first day celebration commenced with Prayer, Navagraha Kalasha Sthapana, Kalabhivridhi Havana, Abhishek, Mahapooja and Mangalarathi followed by Tirtha Prasad and Santarpana. The Second day started with Shatharudrabhisheka, Chandika Havan, Abhishek, Mahapooja and Mangalarathi concluding with Tirtha Prasad and Santarpana.

Vaidiks officiating were Vedamoorthi Guruprasad Bhat Upponi, Vedamoorthi Hattiangady Pandurang Bhat and Vedamoorthi Bijoor Bhat.

The Annual Gowri Tritiya and Shri Ganesh Chaturthi were celebrated at the Sri Vidya Vithal Temple, Bangramanjeshwar on the 10th and 11th September 2010.. After Visarjan, the Ganpati idol was immersed in the pond of the Temple.

The Annual Anantha Chaturdashi Celebration was held in the Sri Vidya Vithal Temple, Gudde Math, Bangramanjeshwar on Bhadrapada Shuddha Chaturdashi day on 22.9.2010. The Celebration started with prayer in the morning and Yamuna pooja, followed by Kalpokthara Pooja and Ashtottara Shatanama. Mangalarathi was offered in the

afternoon followed by Prasad bhojan. In the evening Anantha Chaturdashi Vrata Katha was read followed by Kalpokthara pooja and Magalarathi. The celebration came to an end with Visarjana pooja and distribution of Teerth Prasad.

- *Reported by Ramcharan Bhat Manjeshwar*

New Delhi: Punyatithi of Shrimat Parijnanashram Swamiji was observed on 28th Aug, 2010 at the residence of Shri Prashant Balsavar, Kidwai Nagar-(East), New Delhi. The programme started with opening prayers followed by Gurupujana, performed by 7 members. Later, Smt Uma Kaikini read out excerpts from books “Swarna Smruti” and “Antarang” on preachings of Shrimat Parijnanashram Swamiji. 5 Sabha members had successfully completed the ‘Parayan’ of our Guruparampara, as per the 10 day schedule received from Karla. “Udyapan” was also done at the venue after a little briefing given by Smt Gauri Padukone on our Guruparampara. The evening concluded with Mangalarti, Deepanamaskar and Phalahar. The programme was attended by 39 sabha members (15 families).

Shrimat Anandashram Swamiji’s Punyatithi was observed by Delhi Sabha at the residence of Shri Vasant Tavanandi, Patparganj, Delhi on 10th Sept, 2010, with a session of melodious bhajans . Many local residents also joined our function. Sabha closed with Mangalarti and Prasad Vitaran. Around 30 people participated.

- *Reported by Mamta Savkur*

Pune: The essence of true devotion lies in performing one’s Sadhana with absolute commitment.- Dr. Prabha Gajanan Mankikar showed this kind of a resolute commitment when she performed the Nitya Pujan every single day at Shri Chitrapur Math, Pune, all through the auspicious period of Chaturmasa 2010. Shri Vyasa Pujan, Shri Krishna Pujan, Shri Gouri Pujan, Shri Ganesha Pujan were performed during the festivals and Shri Guru Pujan on the Samaradhana of Parama Pujya Anandashram Swamiji and of course on every Sunday. What an inspiring lesson for all of us to learn and emulate!

- *Reported by Jyoti Divgi*

Sagar: Navaratri is being celebrated at Sri Shivagopalakrishna Temple, Sagar. Devi Ghatasthapana was done on 8th Oct morning. Every evening Anushtan & Devi poojan was conducted by our volunteers.

It was a great day of joy for bhanaps on 9th Oct as it was the 60th birth day of their beloved manager , Basrur Arun mam. Special pooja was offered to the deity. After the cake cutting ceremony, pachis showed Aarti to the 'young' couple. Volunteers praised the service of Arun mam in the overall development of the temple committee. They prayed Almighty God to give good health & long life to the birthday boy so that he can serve the samaj still better. Bhanaps from Siddapur, Sirsi, Sorab, Sagar & Shimogga attended the function.

- *Reported by Praveen Basrur*

Singapore: Ganesh Chaturthi was celebrated by Chitrapur Saraswats in Singapore on 11th Sept. 2010. The function was very well attended by approx. 45 people (17 families). The auspicious day began with the traditional Ganesh Vandana followed by Modak Aarti, Panchaarti performed by all the couples present.

This was followed by the traditional Chavthi Prasad Bhojan consisting of Nevri, Modak, Boondi Laddoo, Chakli, Ambat, Kirla Ghashi, Patrado, Sukhe, Kakde Kochuli, Phodiyos, Upkari, Idli-Madgane, Coconut Rice, Tak & Appinmidi Lonche – all prepared by the Amchi ladies. The function culminated with a Chocolate Handi (instead of Dahi Handi) as a fun element to keep the kids entertained. The elders played Dumb Charades of Amchi surnames. All in all, everyone enjoyed the occasion.

- *Reported by Sarita Bhiwandkar*

Thane - At Mulund: 12th Sep '10 - About 30 devotees attended Sannikarsha at Karla

At Dombivili: Rudra recitation was conducted from from 11th Sep '10 to 13th Sep '10

- *Reported by Nirmala Basrur*

U.S.A.: Chicago, Illinois: Classical music

enthusiasts gathered in the afternoon of Sept 19 for a concert by Vrinda Mundkur, who is touring United States.

Vrinda began with a melodious, almost plaintive exposition of Komal Rishabh Asavari. This was followed by a few of her signature melodies, notably Gaud Malhar, which was quite appropriate; as she progressed, the skies outside opened up! Turning to light music, Vrinda sang variations of popular folk idioms in in kajri, hori, chaiti, jhoola and sawan, and ended with Bhairavi.

Vrinda brings exceptional control of tone and voice to her performances. Equally important, her music spans the best of several popular gharanas and shows her lineage of learning from exponents of these gharanas. This was evident in the manner in which she wove into her singing, intricate layakari from Kirana, the akaar, rhythmic bol patterns from Agra, and gamaks from Jaipur-Atrauli. The audience was truly enthralled throughout her three hour performance.

Vrinda was accompanied on the table by Pramod Hattangadi, a distinguished disciple of the great Taranath Hattangadi. Sucheta Savkur ably accompanied her on the tanpura and Vaishali Dhande on the harmonium. Event hosts were Reeta and Niranjana Hoskote. Program was sponsored by Niranjana, Sanjay Savkur and Shyam Amladi.

- *Reported by Shyam Amladi*

OUR INSTITUTIONS

The Saraswat Mahila Samaj, Gamdevi: The Annual General Meeting of the Samaj was held on the 29th September 2010. The present Managing Committee will continue till September 2011.

Forth coming Program - Wed. 17.11.2010. Cooking Competition- Items for 'UPVAS' using 'saboodana' /'varai' / potato as the main ingredients. Great opportunity for workng ladies to participate in the competition since 17th is a public holiday!

Reported by Suman Kodial

Karla Chaturmasa 2010: Glimpses of the Final Day

REPORTED FROM KARLA

Karla Chaturmasa 2010 at Shri Sthal, in the Divine Sannidhi of Shri Devi Durga Parameshwari and Parama Pujya Parijnanashram Swamiji was an utterly blissful experience.

Seemollanghan: Bhadrapada Purnima dawned sunny and bright, as hundreds of devotees wended their way to the Seemollanghan Sthan – on the banks of River Indrayani. Bright flowers and a marigold toran adorned the platform built here especially for the Ganga Pujan. Bhajans to the accompaniment of harmonium, tabla and taal kept the devotees engaged until the blowing of the conch announced the arrival of Pujya Swamiji. Shri Guru Pujan was performed by Parama Pujya Swamiji. This was followed by the chanting of Shri Dakshinamurty Stotram and the 15th and 11th Chapters of the Shrimad Bhagavad Gita and then the Shri Ganga Pujan. Pujya Swamiji, radiant like a million suns, then, descended into the anchored boat to the sound of rousing Jayjaykars. Accompanied by the President of the Standing Committee, Shri Yennemadi Vinodmam, Shri Kadle Praveenmam, Trustee, Shree Trust and Ved. Ulman Guruman, the boat gently glided upstream for the momentous Seemollanghan.

Ekveera Darshan: Immediately after Seemollanghan, Parama Pujya Swamiji offered prayers and Mahamangalarati at the Divine Sannidhi of Ekveera Mata. Parama Pujya Swamiji was received at the Mahadwar by the Trustees of the Temple and was later presented with a beautiful pratima of Shri Ekveeramata.

Digvijaya Yatra: To the rousing, stimulating, rhythmic and exciting sounds of the Dhol- Taasha, to the highly inspiring bhajans by devotees, from the base of Ekveera Devi sthan, the Digvijaya Yatra began, with our beloved Swamiji seated in a Ratha adorned with flowers. Traditional phugdi added to the exhilaration and yes, the sun shone extra brightly! Verily, Surya Deva too wanted to witness the Yatra!

Traditional Welcome: With Rangoli, flowers and happy smiles on their faces, little children, holding

lamps and flowers in their tiny hands, welcomed Pujya Swamiji at the Mahadwar, after the Digvijaya Yatra. Shri Paduka Pujan and Teerth Vitarana was followed by a sumptuous Prasad bhojana.

Dharma Sabha: Yuvadhara members – Shri Mohit Karkal, Shri Navin Bijur and Kum. Amladi Tanvi played the role of the 'sutradhars' for the much awaited Dharma Sabha. The President of the Standing Committee and the Trustees of KDPT and Shree Trust performed Shri Paduka Pujan. The Convenor of the Karla Chaturmasa Committee 2010, Dr. Mankekar Mohanmam performed the Kanakabhisheka on behalf of the Samaj. Shri Kadle Praveenmam addressed the devotees and shared valuable information about all the developments at Karla. He expressed his happiness at the tremendous show of **unity** and **swabhiman** in the Chitrapur Saraswats who offered unstinting Seva by participating in the **Seva Saptaha**.

Shri Yennemadi Vinodmam had important announcements to make – each announcement was received with thunderous Jayjaykars and ear-to-ear smiles. Parama Pujya Swamiji will be observing March FIRST as well as Mahashivaratri 2011 at Karla!

Varanasi – Seat of Learning since ages – and a very sacred place for every Hindu will now be having a permanent abode for the Chitrapur Saraswat Samaj– a beautiful building with foreground at Raja Ghat, belonging to Ganesh Mandir and Annapoorna Chhatra Endowment Trust, has now been acquired. The elegant Vaastu, right on the banks of the sacred river Ganga, holds a sacred significance for our Samaj, as both, Parama Pujya Anandashram Swamiji as well as Parama Pujya Parijnanashram Swamiji, had performed Anushtan in this very place. What a moment of pride this is for the entire samaj!

Vinodmam declared that the next Chaturmasa will be held in Gokarn, with General Prakash Gokarnmam heading the Committee, as the Convenor.

Vinodmam expressed his delight at the fact that this

(Contd on page 95)



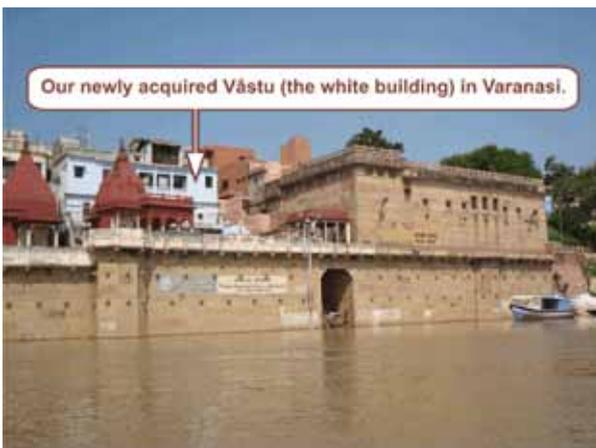
Seemollaghan Sthan – on the banks of River Indrayani after Chaturmasa at Karla



H. H. Swamiji offering homage to Shri Dakshinamurti and Adi Shankaracharya on 23-9-2010 at Karla



HH Swamiji crossing the river



Varanasi – Seat of Learning since ages – and a very sacred place for every Hindu will now be having a permanent abode for the Chitrapur Saraswat Samaj

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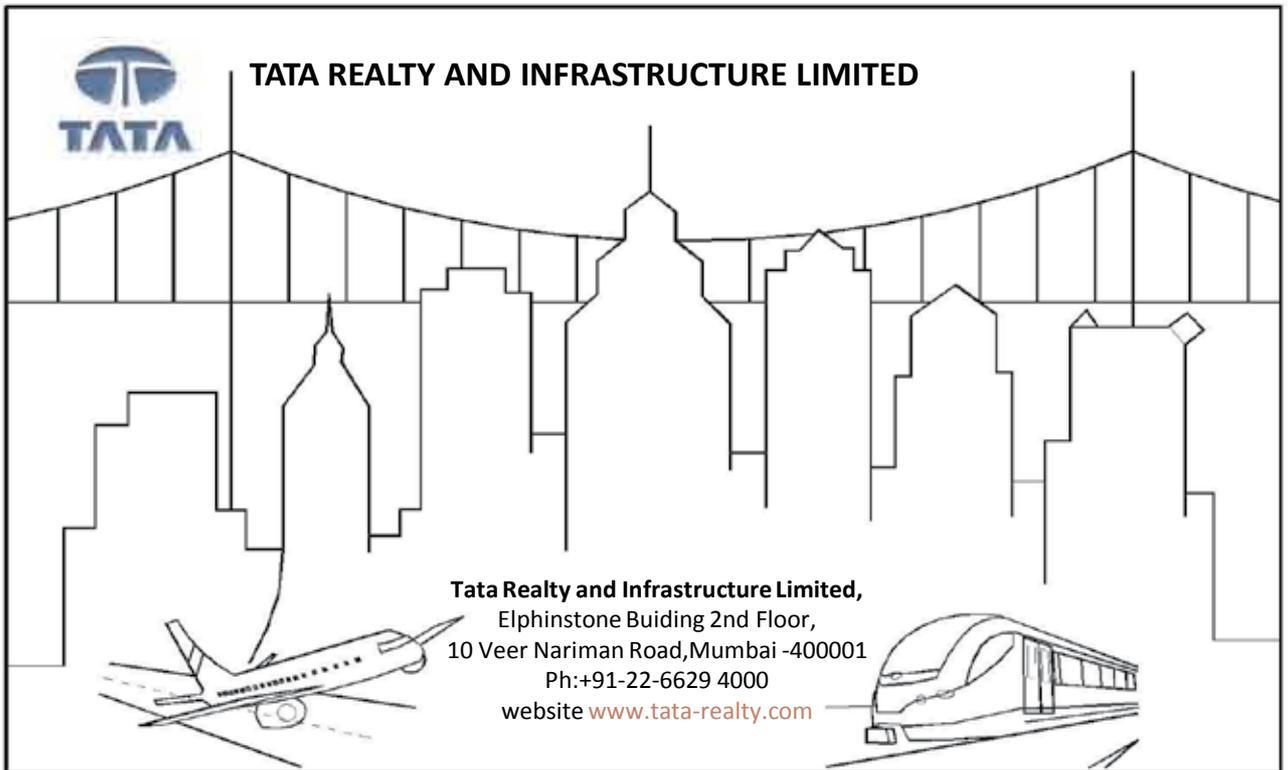
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Chaturmasa 2010 witnessed several unprecedented events. The number of participating devotees, the number of seva-s performed, the Seva collection received and the Padkanika offered at the Divine Feet of Pujya Swamiji by the Convenor – all were record breaking numbers! Three major HEALTH PROGRAMMES, under the auspices of the Shree Trust, for the people living in villages surrounding Karla, were other excellent initiatives.

Vaidik Sambhavana was next on the agenda. The devotees expressed their gratitude to Vaidiks, retinue members and staff of Karla with loud, cheerful claps! A beautiful memento was given by Pujya Swamiji to various donors – who helped with funds and professional skills in various projects undertaken to render the Chaturmasa a great success. Some of the volunteers, who offered their seva for an uninterrupted two months of the Chaturmasa Parva, were also felicitated.

Dr. Mankekar Mohanmam, the Convenor, on behalf of the Karla Chaturmasa Committee 2010, placed his Kshyamayachana at the Divine Feet of

Pujya Swamiji.

In the eagerly awaited Ashirvachan, Parama Pujya Swamiji expressed how the Guru Sankalpa was working wonders.... Swamiji urged the devotees to surrender totally at the Divine Sannidhi of Parama Pujya Parijnanashram Swamiji. We- as sadhakas – must offer GURU SEVA along with our personal Anushthans to make our SADHANA more meaningful, more effective. Swamiji expressed His Happiness at the unstinting and assiduous devotion with which devotees came to Karla for Seva Saptaha. Swamiji also reiterated the necessity of learning conversational Sanskrit – as happened in the Shibir at Karla.

The two months had passed by blissfully in these vibrant, highly charged, absolutely divine environs and Pujya Swamiji's rendition of the bhajan was a fitting tribute at the Lotus Feet of His beloved Guru, Parama Pujya Parijnanashram Swamiji
"laago tujhe paayi dhyamana dayaala, aani na maago mi kaahi krupaala.....".



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ENGAGEMENT

Puthli-Maskeri: Sumeet, son of Smt.Nirmala and Shri Arjun Puthli with Aloka, daughter of Smt.Sheela and Shri Vivek Maskeri on 10th October, 2010 at Dombivali.

BIRTHS

A daughter (Khushi) to Pooja (nee Aldangadi) and Subodh Yellore on 23rd August, 2010 at Mumbai. Grand-daughter to Tara and Sanjeev Yellore, Aarti and Deepak Aldangadi. Great grand-daughter to Meera Dayanand Basrur.

Birth of twin boys Shlok and Samved to Kanchan and Ravishankar Kumble on 11th July 2010. Grandsons to late Shri Raghurama Rao and Smt. Prema Kumble of Kumble and Shri Sunai and Smt Sunanda Karnad of Ghatkopar (East) Mumbai.

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OBITUARY

Suniti Dinkar Mavinkurve (85 years) passed away peacefully on 29-09-2010 at Bangalore. Deeply mourned by Sindhu-Shankar, Sujata-Shekar, Sameer-Amita, Subhir, Sonali-Murali, Dinesh-Nandini, Sudha Raman, Suresh-Amanda, their families, Mavinkurves and relations.

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DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

- Jul 11 : Twin boys Shlok and Samved to Kanchan and Ravishankar Kumble at Mumbai.
Aug 23 : A daughter (Khushi) to Pooja (nee Aldangadi) and Subodh Yellore at Mumbai.
Sept 1 : A daughter (Teertha) to Prajakta and Prasad Durgesh Tonse at Borivali, Mumbai.
Sept 3 : A daughter Aanya (Mishri) to Pooja and Paresh Ramchandra Haridas at Redmond, WA.
Oct 17 : A daughter to Pramila (Nee Kilpady) and Aditya Uday Mankikar at Bangalore.

MARRIAGES

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

- Jul 9 : Anuradha Rajesh Koppikar with Mihir Sadanand Dhond at Atlanta, USA.
Oct 9 : Shruti Ashok Balwalli with Shashank Subhash Udyawar at Mumbai.

OBITUARIES

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

- Aug 16 : Sunila Dinkar Hemmady at Hemapur Math, Karnataka.
Sept23 : Nadkarni Anant Ramrao (78) at Dombivali.
Sept28 : Udyaver Gurudatta Sunderrao (89) at Goregaon, Mumbai.
Sept30 : Krishnamurthy V Baindur (81) at Bangalore.
Oct 1 : Sulochana Pandurang Nagarkatte (88) at Yoganand, Borivli(W), Mumbai.
Oct 3 : Indumati Sudhir Koppikar (nee Indumati Umeshrao Kilpady) (72) at Juhu Scheme, Mumbai.
Oct 11 : Nirmala P. Kabse (91) at Bandra, Mumbai.
Oct 18 : Murdeshwar Umesh G. at Mumbai.

SAD DEMISE

We regret to announce the sad demise of Shri Umesh G Murdeshwar (Ex Leo Stores and Ex Hon. Secretary of Saraswat CHS , Gamdevi on 18th October, 2010. His obituary write up will appear in our next issue.

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