Inaugural Special Centenary Issue

Dr. Subir Gokarn,
Deputy Governor, RBI,
Chief Guest on the occasion

Uday Mankikar,
Master of Ceremonies,
welcoming 'Rao Bahdur S. S. Talmaki'
(Suresh Hemmady)

Past and Present Presidents and Vice Presidents with the Chief Guest

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What’s right for you is what’s right here.
From the President's Desk 3
Letters to the Editor 5
OUR COVER 9
Inauguration of KSA's Centenary Year 2010-2011
... Reported by Shruti Gokarn
Inaugural Speech
by Suresh Hemmady, President KSA
Voyage of KSA Commenced a Century ago,
to be Continued ahead ... Ramakrishna R. Gokarn
The Nehru Trophy Snake Boat Race ... Vivek Mudur
AMKA 25 ... AMKA Spokesperson
Bharadwaj (Poem) ... Mangalore Gopalkrishna Bhat
Are We Alone? ... Sharad V. Nadkarni
Aftermath of the 'Psycho' Movie ... Sudha Philar
Aao Bhaktro Dhokho Bhaktro Karla Ki Kya Shaan Hai!
... "Ek-SAath" Seva Dal 33
Governance through Institutions - Karnataka,
A Case Study ... Sadanand B Kamta
The Chippit or Chiptaa Kanthi ... Nalin S Nadkarni
An Artist's touch to Seashells! ... Gopinath Mavinkurve
Ma Tu Prem Sudha Barasa De
... Lt. Col. M.S. Karpe (Reid)
Kiddies Corner
Bonsai Exhibits at the museum garden
... From the Museum Desk 53
Ocean of Life (Poem) ... Sudha Naimpally 55
Taare zameen par
... Dr. (Smt.) Vinuta Radhakrishna Pandit 57
Figures of Speech for High School Students ... Savitri Babulkar
Black, White & Grey ... Pradeep S. Nagarjitu
A Debut Performance of the Chitrarrup Yuvarshana Orchestra
... Kamal Nayel 61
Back to School (Poem) ... Vanita Kamta 62
The Young View Point: Why Women Will Make
Better CEOs ... Arjun Hemmady 67
Thus spake a Crow ... Sushma Anur
Sanctuary (Poem) ... Anundathi J Sasekoo 69
Burmese Delicacies ... Chef Pruthamesh Kamta
Personalia 71
Here and There 72
Our Institutions 79
Classifieds 79
Domestic Tidings 80

L to R - Anita (Kamla) Arun Kalyanpur (Grandmother), Meera G Haridas (Great Grandmother) with Aarnav Amol Kalyanpur, Deepti (nee Nadkarni) Amol Kalyanpur (Mother)"
**KSA REFERENCE LIBRARY (CENTENARY PROJECT)**

The Kanara Saraswat Association has closed its Narayanrao Kulkarni Memorial Library for various reasons. It was suggested that we should undertake a project during the Centenary Year for Collecting, Maintaining and Preserving Books/Material related to our Community. Shri Vithal Nadkarni has agreed to help in building the library and a sub-committee for the Reference Library has been formed under his leadership with active assistance of the Managing Committee and staff of KSA. Mr Sadanand Bhatkal, renowned publisher and author and Mrs Madiman, librarian of the prestigious NCPA, have agreed to act as advisors. The sub-committee in its meeting held on 26th November 2010 framed the following ground rules as a guidance for functioning of the Reference Library:

**I) Purpose:**
To continue the Library activity in the form of a ‘Knowledge Bank’ and to collect, maintain and preserve Books/Material as described in clauses II and III for posterity, for use of historic / academic purpose by using the latest library Tools and technology.

**II) The type of books /material to be collected, maintained and preserved.**

a) The Author of the book published in any language must belong to the Chitrapur Saraswat Community.

b) Books published in any language on the Saraswat Community by any Author.

c) Family Tree Records prepared meticulously by Late Rao Bahadur S. S. Talmaki and updated/added by subsequent volunteers.

d) Scripts of Konkani dramas.

e) Books published by Kanara Saraswat Association including Souvenirs.

f) Digital Archiving of KS Magazines, Annual Reports of KSA since inception.

**III) Procedure for collecting Books.**

a) A Maximum of two copies of each Book/Material will be collected.

b) An Author wise, Language wise and Title wise Index will be prepared.

c) The books will be collected by contacting individuals, making an appeal in KS Magazine or purchasing books from bookshops or individuals.

d) All donors of books will be acknowledged individually.

**IV) Accessibility:**

Any person can access the Reference Library for Academic or any other purpose. Such a person or his/her authorized representative can access the material or take Xerox copies after getting permission and on paying nominal charges as decided by the Managing Committee from time to time.

We solicit readers’ participation in successful implementation of this project. Anyone willing to donate any books or have knowledge of such books as described in Schedule II above, may write to us. We shall arrange to collect these books from the donors or if couriered, we will reimburse such expenses.

This is one of our Centenary Projects with initial contribution of Rs 50,000/- from the Shamrao Vithal Co-op Bank Ltd, sponsors of the Centenary Year.

Mr Vithal Nadkarni
Chairman, Sub-Committee, Reference Library

Mr Rajaram Pandit
Chairman, KSA

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**KSA HEALTH CENTRE**

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

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

Names of the patients will be kept confidential.

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

Dr. P S Mavinkurve
Hon Secretary, Health Centre, KSA
One more year has slipped by… imperceptibly. Certain events come to mind, of the year gone by, like a quick flashback –

- The last native of India’s Andaman Islands fluent in the Aka-Bo language dies, rendering the language extinct.
- India hosts the XIX Commonwealth Games in Delhi. With the participation of 6,081 athletes from 71 Commonwealth nations and dependencies, it was the largest international multi-sport event to be staged in India, eclipsing the Asian Games of 1951 and 1982. With 38 golds, India held second place to Australia in gold medals. And together with 27 silvers and 36 bronzes medals, it held third place in the total tally, with Australia and England in the first and second.
- American President Barack Obama visits India with an entourage which was the biggest-ever in terms of logistics and manpower for any US President - a staggering 40 aircraft some of them carrying helicopters and six armoured cars. The President himself was ferried around in a black Cadillac - dubbed ‘Barack Mobile’ – with a built-in communications centre. It was designed to withstand chemical or germ warfare; even a bomb attack. The highlight was his speech in our Parliament which was most impressive and the best part of that was the announcement that the United States will back India’s quest for a permanent seat in United Nations.

January 2011 heralds a fresh New Year and it is time for a New beginning…

“We will open the book. Its pages are blank. We are going to put words on them ourselves. The book is called Opportunity”.

As we prepare to enter a new year, we will continue to face hurdles at all levels - personal, professional, national and global. But, where there is support, there is the strength of Unity – the assurance that we can overcome these challenges together. Wasn’t it Isaac Newton who said “If I have seen farther than others, it is because I was standing on the shoulder of giants?”

If we, at the KSA, have learnt any lesson over the years, it is that when people come together with the goal of working together, reaching out to one another in times of crisis, that unity helps us surface with an unexpected sense of achievement. The recently concluded Centenary Program on November 26, 2010 is an excellent example that tested our ability to cope with any marathon task. It is sheer team work that brought us sailing as winners and glowing with that sense of achievement.

Having witnessed a world changing in monumental ways, we have learnt to suitably accommodate those changes in our lives. Let each one of us ring in the New Year in KSA’s Centenary Year with a thought – nay, a solemn resolution – to dedicate a part of ourselves, for the betterment of our community through voluntary work and financial contribution. Let us pledge ourselves to uphold and foster the traditions of Chitrapur Saraswats and the KSA for generations to come.

I wish every one of you A Very Successful and a Happy New Year 2011.

Suresh Hemmady
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Phone: 2352 1639, 2352 1694, 4154 5570 • : 4154 5571
E-mail: anitamedicaldelhi@yahoo.in
Dear Editor: The inaugural ceremony of the Centenary Year of KSA was indeed a memorable event. The programme was meticulously planned and presented. The Saraswati Vandana dance recital, the speeches and the documentary film on KSA were both enjoyable and educational. The compering in English by Ms. Lajmi and in Konkani by Shri Uday Mankikar were flawless. Both Shri Suresh Hemmady (dressed as the late Shri Talmaki) and Shri Bipin Nadkarni combined their managerial and artistic skills respectively to present the extravaganza, together with their colleagues, especially the young ones. It taught us lessons in planning, organizing, co-operating, co-ordinating, budgeting and presenting shows. No doubt both of them have HH Swamiji’s and God’s blessings for their future endeavours.

Kalindi S. Muzumdar, Mumbai

Dear Editor: I had an opportunity to attend a delightful evening on 26/11/10, at Ravindra Natya Mandir, Prabhadevi, Mumbai. I feel uneasy to say, delightful, as the day has a gory and horrifying past associated with it, which was referred by Mr. Hemmady, the President of KSA in his speech. In fact I was wondering why this day was chosen for such a celebration. But after viewing the beautiful documentary and listening to the various aluminous Speakers, I concluded, that the day was very appropriate! With every success and progress, there is, struggling, challenging and a sacrificing past associated with it! WE need to take this Lesson from 26.11!

The “THREE KUDOS”, is not enough to congratulate, and appreciate the efforts taken by the organisers of this great event. The full packed auditorium with rapt attention and the cheers received by the stage presentation has indeed the sign of recognition of the success of the events!

Both the, Konkani and English comperes were at their best and superb in their articulate command over the presentation! The start of the program, with, Saraswati Vandana and the concluding part with Abhvandan Geet and the cake cutting was well perceived! It is true, that, we are not celebrating just the Centenary of KSA but also celebrating the birth of another century full of hopes and promises to coming generation of our community!

We are not less concerned in the national interest, this way, as we are also a part of this great nation, and our progress as a community will definitely and certainly, directly and indirectly, help the nation! Our community people were there in the building of our nation, and they are there today too!

We are a proud community! Our salutations to the great visionaries like Shri Shamrao Vithhal, Shri Talmaki and the entire team of the “THIRTEEN”. The light they carried brightened the community, and I am sure this will continue for ages to come!

Chaitanya Nadkarni, Mumbai

Dear Editor: Thank you very much for publishing “Shri Chitrapurmath: now on the banks of the River Ganga at Rajghat, Kashi”, compiled by Nitin R. Gokarn in your December issue. It was a rare treat – a very well researched and scholarly piece that will be of archival importance in the future. Looking forward to reading more such articles in the upcoming issues.

Amit Masurkar, Mumbai

Dear Editor: The KSA Centenary Celebration at the Ravindra Natya Mandir on 26 November was undoubtedly one of the highlights of 2010.

The decor was elegant; the ‘Saraswati Vandana’ exquisite. The speeches were enlightening; the movie, ‘Footprints,’ by young Amit Masurkar, was nostalgic and highly motivating. The Chief Guest, Dr. Subir Gokarn was awe-inspiring with his impressive track record. The President, Shri Suresh Hemmady was convincing in his impersonation of the late Rao Bahadur SS Talmaki.

Lt. Gen. Prakash Gokarn, retired from the Armed Forces, Shri Y. S Moolky, from the world of music composers, and Shri Nitin Ramesh Gokarn from the Administrative Service, richly deserved the recognition for their achievement in their respective
fields. Mrs Aruna Kundaje’s song, especially composed for the occasion, was a masterpiece. Needless to say the audience was, number-wise, overwhelming. So, one had no choice but to rub shoulders with celebrities. Cell phones, thankfully, helped each one to keep track of their companions in the jostling crowd.

The Centenary Diary, released by the Chief Guest, is a collector’s item, and the bag that accompanied it, a thoughtful accessory. The cake was matchless in size and taste. The dinner thereafter was a fitting finale. The entire program was strung together by the comperes Alka Lajmi, in English, and by Uday Mankikar in his impeccable Konkani. I secretly waited for Mankikar to slip up and stumble into English or Marathi. But his mastery over ‘Amchi’ remains intact. Bless him!

The organizers, including the low-profile Bipin Nadkarni, have done us proud. Thank you, KSA!

Savitri Babulkar, Santacruz

Dear Editor: Congrats on the latest KSA that covered Shri Talmaki’s contribution – it is an inspiration for one and all!

I am simply thrilled about the special section from Kiddies and the youth – I had been visualising this for years!!! Great work!

Jyothi Divgi, Pune

We welcome Pradeep Nagarkatti from Kolkata as an Hon. Correspondent. He is the only person who has responded to our appeal. Thank you, Pradeep. We look forward to articles and news from you.

– Editorial Committee

Dr. Subodh P. Sirur, Dermatologist, MBBS, DVD, DNB (Skin) will be attending the Health Centre on Saturdays at 4 p.m., preferably by prior appointment.

Dr. Gaurang Muzumdar, Dermatologist, will continue his consultations on Wednesdays.

Hearty Congratulations!

Dipti (nee Geeta Honavar) and Balchandra Manjeshwar
On your Silver Wedding Anniversary

On 6th Dec’1985

After 25 years… on 6th Dec’2010

Balchandra, Nandini & Dipti

We pray to Kuldevta, Mangesh Mahalakshmi, Lord Vidyavithal, Lord Ananteshwar and our Holy Guru Parampara to shower blessings upon Pappa and Aai/Mhantu and Mhavu for a life of togetherness with good health, peace and happiness.

MAY SILVER TURN TO GOLD!

With love

Daughter Nandini and niece Sharvari
The Manjeshwars, the Honavars, Relatives and Friends
Knowledge is our Strength it Keeps Increasing Steadily
By Sharing with Welding Industry

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26th November, 2010 was a momentous occasion in the annals of the KSA, an important milestone among the many that KSA has crossed in its long and fruitful journey. This day heralded the beginning of the centenary year of the Kanara Saraswat Association. To mark this significant juncture a function was organized on 26th November, 2010 at Ravindra Natya Mandir. Dr. Subir Gokarn, Deputy Governor of RBI, was the chief guest of the function.

Chitrapur Saraswats from all across the city were in full attendance on this august occasion to congratulate the KSA and to give it best wishes for the future. Guests were greeted at the entrance by the President of KSA, Suresh Hemmady, who was dressed in the garb of Rao Bahadur S.S Talmaki himself, and the Vice President, Geeta Yennemadi. In the lobby of the auditorium a white board was put up on which guests could pen down their best wishes for KSA. After enjoying the snacks so thoughtfully arranged by KSA, guests took their place in the auditorium.

Alka Lajmi and Uday Mankikar who were the emcees for the evening led the audience through the programmes in English and absolutely unadulterated Konkani respectively. They started the programme with salutations to our respected Guru Parampara, Sashtang Pranams to Param Pujya Swamiji and our Aradhya Daivat, Shri Bhavanishankar. The ceremonial lighting of the lamp was done by the chief guest, Dr. Subir Gokarn, the President of KSA, Suresh Hemmady, the Vice President of KSA Geeta Yennemadi, Raja Pandit, Chairperson of KSA and the Honorary Secretary of KSA Aditya Mankikar.

Most of the functions of the KSA are compered by Uday Mankikar in chaste Konkani and by now he has crossed the number of 300 of introductions of various distinguished persons.

This was followed by a Saraswati Vandana and the dancers who performed this were Apeksha Mundargi, Sumedha Rane and Gayatri Gulvady. The beautiful composition to which this dance was performed was penned by Shreedhar Varnekar, was set to music by Purushottam Samak and sung by the mother daughter duo of Geeta and Gayatri Gulvady. They were accompanied by Arun Hattangadi on the tabla, Gurudutt Heblekar on the harmonium and Anuj Shashital on the synthesizer. How apt that a programme of the ‘Saraswats’ should begin with a Saraswati Vandana!

This year, KSA has entered into its centenary year. The past ninety nine years have seen KSA going from strength to strength, welcoming under its ever expanding umbrella a wide range of activities and causes. This was the right occasion to review how this organization, which has become a part of the uniquely Bhanap identity, has grown over the years. With this in view, a film called ‘Footprints’ was screened for the audience. The film unfolded the story of the journey of the KSA from its inception to the present day. It took the audience to the Bombay of 1860’s when the first Bhanap migrant to the city Shri Shamrao Vithal Kaikini settled here. He and his wife Subhadrabai facilitated the migration of others from Kananra. He helped establish a dormitory for these youngsters and his wife would often cook for them. This arrangement was called the Kanara club and was the first modern organization of the Chitrapur Saraswats.

The seed had been sown with the Kanara Club and this seed bore fruit in 1911. A group of youngsters who called themselves the ‘Lucky Thirteen’ started the ‘Friends Social Club’, a meeting place to play cards over tea and biscuits. This Social Club eventually crystallized into the Kanara Saraswat Association with the impetus of the motivation it received from Rao Bahadur S.S. Talmaki. He took up the task of channelling these youngsters in the direction of worthy social causes and the betterment of the community. And on 26th November, 1911 the Kanara Saraswat Association came into being.
From its humble beginnings with a two room office in Mughbhat in Girgaum to having its own building in Talmaki Wadi the Association has come a long way indeed.

The film then went on to explore the objectives of KSA through interviews with several people associated with the Association in various capacities and in a number of causes. The film depicted how the Kanara Saraswat Association has involved itself with myriad aspects of our social life right from the community census, arranging of theatrical activities and music and dance programmes through the Kala Vibhag, organizing sports, playing match maker through the marriage bureau, being a part of the family tree project, starting the Health Care Centre, playing a pivotal role in the running of the Balak Vrinda school, starting the Holiday Home at Nashik, raising money for Chitrapur Saraswats in the armed forces and Bhanap war widows, to having its own monthly magazine and of course its website.

No wonder then that many people who have gained prominence today even in non-Bhanap circles in their respective fields, made a beginning with the KSA.

This film made by Amit Masurkar and his associates not only took people down memory lane but also made them realize the debt we owe to our forefathers, specially to Shri Shamrao Vithal Kaikini and his wife Subhadrabai, S.S.Talmaki and the band of Lucky Thirteen who gave us an institution like the Kanara Saraswat Association.

After the screening of the film Mr. Suresh Hemmady, the President of KSA was introduced by Mr. Uday Mankikar and was then invited to address the audience. He began by making a reference to the gruesome incident which Mumbai witnessed exactly two years ago on 26th November, 2008. He paid his reverent homage to the people who lost their lives on that painful day.

He then spoke about our forefathers, the pioneers who left their home towns in search of education and employment, such as Shri Shamrao Vithal Kaikini. He narrated an incident which took place in 1913, to demonstrate the bond that existed between the members of the Bhanap community in those days. Sir Narayan Chandavarkar had been appointed Diwan of Indore and seven hundred people had come to see him off when he left from Bombay, which shows what a close knit community the Chitrapur Saraswats have always been. He then touched upon the turning point of KSA which came in 1926, when a Saraswat Convention was organized. A lot of people met during this convention and many radical resolutions were passed, such as widow remarriage, stopping the ostracizing of people who were leaving Indian shores. He also mentioned other important events in the history of KSA such as acquiring a building for its functioning in 1940, a convention of people who are married outside the Bhanap community, the census which was carried out in 1911, 1932, 1945, 1956, 1971 and 2001.

After assessing the progress made by the Chitrapur Saraswats in the past, he chose to direct his discourse towards the future. He rued the fact that though we have been doing very well socially and culturally, the KSA is not financially as strong as it should be. The only solution to this problem is to take up fund raising activities. He elaborated on the fund raising campaign that he has been put in charge of and the committee which has been appointed for the disbursement of the money to people who are really in need of it for education and health related problems. He was glad to announce that out of the target of five crores, one crore has already been collected thanks to the generosity of large hearted donors and shared his hope of collecting two crores more by next year.

In the last part of his speech he spoke about a cause which is very close to his heart. He revealed a shocking truth to the audience viz 7% of the Bhanap community lives below the poverty line. These poor are not only found in small towns and villages but also in metros like Mumbai and Bengaluru. Since these members of our community are the collective responsibility of the rest of the 93%, the target of the fund raising committee was raised from an initial three crores to five crores, two crores out of which will be used to help people below the poverty line to overcome poverty. At the same time he stressed on one important thing, that they will be enabled
to become self-sufficient so that they will not have to depend forever on KSA. He also appealed to all Chitrapur Saraswats to loosen their purse strings to donate liberally for this cause. He also shed light on the income generating activities taken up by the KSA for which the hall at Talmaki Wadi has been renovated.

After Suresh Hemmady’s inspiring speech, the chief guest of the function, Dr. Subir Gokarn was introduced by Alka Lajmi and invited up to the dais where he was received by the President, Vice President, Chairperson and the Honorary Secretary of KSA. He was honoured with a floral bouquet, a citation and the symbol of auspiciousness for us Chitrapur Saraswats, a coconut. Since Dr. Gokarn stands tall not only in stature but also has a towering personality, literally so, a stool was brought to the dais so that Suresh Hemmady could place the ‘mundas’ on Dr. Gokarn’s head!

The focus of Dr Gokarn’s speech was how any organization in general and KSA in particular has managed to survive and endure for such a long period of time. According to Dr. Gokarn the key to this long spell lies in remaining relevant to the community by constantly understanding and addressing the needs of its members. Immediately post its inception KSA played the role of a facilitator and proved to be an extended family to the migrants who came from Kanara. As these migrants settled here, their needs slowly underwent a transformation and KSA responded accordingly. It helped them to deal with their housing needs, it addressed their need for adequate health care and educational facilities. Understanding that just as the body needs nourishment and care so does the mind, they involved themselves in cultural and sports activities.

So the key to the survival of a community lies in its ability to adapt, so as to address the needs of its members. He observed that both the needs and nature of the community are slowly changing. In recent times there has been a migration of the Chitrapur Saraswats from what have traditionally been considered pockets of Bhanap inhabitation, to various corners of the city of Mumbai, far flung places all over the country and even outside the country. As a result of this, places like Gamdevi or Talmaki Wadi are no more the nuclei of the Bhanap community and Bhanap activity. This scattering of the community is what is going to shape the future of our community. Our ethnicity, our language, our cuisine will be replaced by common interests and common priorities as the defining elements of our community. The relevance of the community as a support system in this changing scenario still remains steadfast. The focus will shift to utilizing the diaspora in constructive ways, for example to gather funds, to use the improved expertise of the members of the community for its betterment and to bring about an expansion in terms of knowledge. This will strengthen and reinforce the bond between the members of the community.

Before ending his speech, Dr. Gokarn also made a passing reference to the innovative nature of the Chitrapur Saraswats as demonstrated by the availability of several websites dedicated to our cuisine. He ended his speech by wishing the KSA success in all its future ventures.

Dr. Gokarn’s speech was followed by the release of the commemorative Centenary diary for the year 2011. The diary cites the history and the objectives of the KSA and most importantly brings alive some golden moments of the KSA captured in black and white, sepia and colours of joy. This diary was on sale after the function so that people could buy it as memento of this momentous occasion.

As is its custom, this year too KSA felicitated three illustrious members of the Bhanap community. This year the members who were honoured were, Yeshwant Sunderao Mulki, better known in professional music circles as ‘Bobbyda’, a name synonymous with excellent sound arrangement, Lt. General Prakash Gokarn, PVSM, AVSM, who has left his footprints in the history of the country by rendering invaluable service to India through his work in the Armed Forces and Nitin Ramesh Gokarn, who has carved a niche for himself with his work in the Indian Administrative Service. He is currently working in the capacity of the Joint Secretary, Ministry of Road...
1. The Sammelan will feature only Chitrapur Saraswat artists presenting Vocal and Instrumental Classical Music, Light or Sugam Sangeet including Marathi Natya Sangeet.
2. Names of the participating artists will be published in our next issue.
3. Venue: Shrimat Anandashram Hall, Talmakiwadi
4. Dates: 22nd April 2011 – Friday
   23rd April 2011 – Saturday
   24th April 2011 – Sunday

There will be 2 sessions each day from 10 a.m. to 1 p.m. and 5 p.m. to 9 p.m. i.e. there will be 6 sessions in 3 days.
Out of this one session will be for Light and Sugam Sangeet and others for Classical Vocal and Instrumental music.

**There will also be a lecture demonstration to understand basics of classical music.**

Gurunath Gokarn
Hon. Secretary, KSA, Kala Vibhag

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Our Puja Sadyojat Shankarashram Swamiji visited Shri Keshavnarayan temple on 26th September, 2010 while returning to Shri Chitrapur Math after completion of Chaturmas at Karla. HE was shown the plan and estimate of the proposed renovation which is expected to be Rs. 11.5 lakhs. We earnestly appeal for your kind support for this noble cause. The names of the devotees donating Rs. 10,000/- and above will be suitably displayed in the precincts of the Temple.

Remittance may be forwarded by crossed cheque in favour of **SHRI KESHAVNARAYAN TEMPLE, SEVA SAMITI**, for credit to SB.A/c no.1017 with The Shamrao Vithal Co-op. Bank Ltd. Shirali branch or the persons authorized above.

Yours in service of Lord Keshavnarayan.

V.A. Shirali
President

M. R. Haridas
Trustee
Transport and Highways, Government of India. All three of them were honoured with a citation. Nitin Gokarn’s citation was collected on his behalf by his father Ramesh S. Gokarn since he couldn’t make it as the Parliament was in session.

The vote of thanks was followed by the ceremonial cutting of the cake to mark the entry of KSA into its centenary year, for which all the past Presidents, Vice Presidents and Chairpersons of KSA were also invited to the dais. The curtain was brought down upon the wonderful evening with the singing of the KSA Gaurav Geet, the words of which are penned by Aruna Rao Kundaje and it is set to music by Anand and Abhay Naimpalli. This was followed by the sumptuous dinner which was so kindly sponsored by Nalkur Sripad Rao.

The entire programme of the Centenary celebration was a great success mainly due to the innovative ideas of Bipin Nadkarni, Chairman, Centenary Programme Committee. KSA profusely thanks him for his perfect planning, ensuring all round coordination. Young, enthusiastic and enterprising Amit V. Masurkar also deserves kudos for the excellent film show covering historical events of KSA.

People left the venue of the function with the prayer in their heart that may our KSA cross many such milestones in the future.

Inaugural Speech by Suresh Hemmady, President KSA

A very good evening Ladies and Gentlemen!

Looking at the audience it seems that the hall is totally full and I am really overwhelmed to see the attendance. It is my privilege to be here with you this evening on the occasion of entering the 100th year of KSA. But before I proceed, I would like to remind you of an unhappy incident which took place two years ago. Today is 26/11, a day when two years back a very tragic thing happened. It was so appalling that even today when we think about it, a shiver passes through our spines. I would like to request all of you to think for a minute about what happened two years ago and pray to God that such an incident never recurs and we all live in peace.

Well, the film shown was very interesting, as you’ll agree with me. It gives a complete history of the KSA. I did not know what was compiled therein. I wish I had seen the film earlier because if I had, honestly, I don’t think I would have worn this dress and come here today. I don’t think anybody else in the world can do what Mr. Talmaki has done. He was the first President of the KSA. The kind of things he did for the community, without expecting anything in return, is so much that it is unimaginable for anyone to spend that kind of time and energy today.

The feeling of brotherhood in those days was so much that the people who came to Bombay for greener pastures used to be accommodated by Shamrao Vithal Kaikini and later by Talmaki. He would not only accommodate them but also help them get jobs and place them in various positions. They would meet frequently and this helped to foster the feeling of togetherness, strengthen their bonds and build a support system.

I’ll tell you a small story that happened in the year 1913, just 2 years after the KSA was born. Under the auspices of the Association, a function was arranged in March to bid farewell to the late Sir Narayan and Lady Chandavarkar on the eve of their departure to Indore, as he was going to be the Diwan of Indore State. The occasion was unique and can you believe it, attracted an audience of nearly 700 persons, perhaps the largest Saraswat audience witnessed at a social gathering in Bombay. That was the kind of bond and togetherness they had. Today, at this function, we have around 800 people and I would like to share with you that we are very fortunate to have with us, Dr. Subir Gokarn, Deputy Governor of Reserve Bank of India, as Chief Guest, who is the great grandson of Sir Chandavarkar. What a coincidence!!

There are a couple of things missing in the film which I would like to mention. The first one is a very important turning point in the life of the KSA and the community. In the year 1926 the first Saraswat
Conference was held at Santacruz. About 20 radical resolutions were passed including those in respect of marriage reforms, the question of widow remarriage and lifting of the ban on foreign travel. The entire Saraswat community was looking forward to these social reforms. Mr. Sadanand Bhatkal, who is here with us today, knows all the resolutions that were passed as he has studied them in great detail. The next turning point came in 1940 when the KSA acquired its own building. Then again in 1970, there was a get-together when all the couples who had inter-community marriages were invited. Many couples came as they felt they were being welcomed by the community.

Second was the undertaking of the Census. It was in 1896 that the enumeration of our entire community was attempted for the first time under the patronage of the late Shri Shamrao Vithal Kaikini. Subsequently, Census of the community was taken in 1911 and completed in 1912, thanks to the sagacity and perseverance of the late Rao Bahadur Talmaki who had been elected as the first President of the Association. Though confined to Mumbai, this enumeration was much more detailed in scope. This was followed in February 1922 by another Census for Mumbai and suburbs, In June 1932 a more detailed and comprehensive census was undertaken covering the entire community. In 1945 another attempt was made but since the response was not forthcoming the project was abandoned. Later on there were censuses in 1956, 1971 and 2001. The first one which was done had a census population of around 9000. The last one which was done in 2001 had approximately 22,000. So, the rate at which the Bhanap population is growing is just about 1%. In 1971, Gurunath Gokarn really put his heart and soul into it and made sure the entire census was a success. In 2001 also, he did that. At the same time, Sadanand Bhatkal put the Family Tree together. These remain as an excellent documentation of the community and I think it is a great service that the KSA has done to the community. But, today, this is history.

Ladies and Gentlemen, what is in store for us for the future? What are we going to do? What are we planning to do? We have done very well in the sphere of social and other activities but have we taken care of all the problems of the community? The KSA is not financially very strong. The Managing Committee felt that there should be fund-raising for projects related to health and education - these being the two basic requirements. A target of Rs. 3 crores was set by them last year, sometime in June-July. They had to find somebody who would take the cudgels of collecting the funds. Fortunately or unfortunately for me, they appointed me as the Chairman (Fund Raising) and I selected Ratnakar Gokarn and Dilip Sashital on my team. We plunged into the work wholeheartedly. The first meeting we had was on the 15th of August last year when KSA’s website was uploaded. There were about 100 people present at that time. I was elected as the Chairman and that time I said “why not we start right now?” I invited people to contribute and Gurdas Masurkar was the first one who promised Rs.1 lakh and by the time our solicitations were complete on that day, we had promises of Rs.9 lakh! That really gave us tremendous encouragement. Later, when we found that the target of Fund Raising was a whopping amount of Rs. 3 cr., we knew we needed a lot more to be collected than our promises of Rs.9 lakh. The first person we thought we could approach again was Gurdasam. Gurdasam has a big heart, so we went to him first. We said “1 lakh you contributed on 15th is not acceptable Gurdasam, you have to increase that amount substantially”. He replied “कल्याण नाता रे गुरुमश्तांतूँ हांच कालिणा मन्त्र पादिकां आपण विचारात आपले तोकका मल्यांची गटी तून माझं कल्याण नाता” I said “what you say is true Gurdasam. I agree with you. But believe me, some of those who have lots of money, do not have a heart as big as you. So I think you can do something. मुग्धकी जानू, immediately पाऊं लाए महागालो. “Fantastic” I said and that really set the ball rolling. After that we have not looked back. Today we have promises of more than Rs. 2 cr. Rs.1 cr. is already in the kitty and by 26th of November 2011 we hope to collect the targeted Rs. 3 cr. We are appealing to our brethren in US, UK, Australia and other countries too. The main purpose of this Centenary Project is education and health. Parents do take care of the education of their children to a large extent, up to may be graduation. But beyond that it becomes a little tough. So we have
an idea to give loans for higher education which shall, of course, be repayable when the person gets a job with a moratorium relief i.e. only after working for 2 yrs, he/she starts paying back. Expenses for medical treatment are extremely high today e.g. a by-pass costs Rs.5 lakhs, angioplasty Rs.2 lakhs and so on. We thought of giving this money by gratis out of the interest collected from the corpus of Rs.3 crores that we are going to collect. We hope to start doing this next year after we have that kind of money in our Centenary Fund.

Since there is no income from any other source, the Managing Committee felt that renovating the present Shrimat Anandashram Hall with a view to increase the bookings will help in augmenting the funds. We spent Rs. 85 lakhs for this renovation. But this Rs. 85 lakhs was not spent from the Rs. 1 cr. collected for Centenary Fund, mind you.

We three, Fund Raising Committee Members, felt that since we are the ones working to raise the corpus, the work of overseeing disbursement of the same should be handled by someone else so that work is evenly distributed. We decided to approach people of absolutely impeccable integrity and strict disciplinarians who will disburse only when required. The three people we selected were Vinod Yennemadi as the Chairman of the Committee, Praveen Kadle as the Vice Chairman and Uday Gurkar as the third person on the Committee. This way the job gets distributed amongst two teams of three each, with our team only collecting the money and the disbursement authority resting with these three gentlemen.

When we approached this Committee during the renovation of Anandashram Hall, the Committee felt that the Rs. 85 lakhs spent on the renovation is to be treated as a loan from the existing KSA fund and not from the Centenary Fund, to be paid back in 3 ½ yrs, with interest. Utilization of the Centenary Fund for any other projects/purpose, which the Managing Committee has in mind, has to be authorized by the Committee of these three people.

Third and the last important thing which all of us should know - if you study the Census of 2001 carefully, you’ll find that 7% of our Bhanap community lives below the poverty line. Ladies and Gentlemen, please believe me, this is a fact. We all, in the community, should be really ashamed of this and we’ve got to do something about it. So, we raised the target of our fund collection from Rs. 3 crores to Rs.5 crores. The interest from this additional Rs. 2 crores, we thought, will be used for these 7% who are below the poverty line, to help them see better days. We have plans to start work on this by end of next year. Our target is that, within 5 years, the Bhanap community will not have poverty at all. “Zero poverty” that’s our aim. However, as they say, we don’t want to give them fish, we are going to teach them how to fish. If we teach them how to fish they’ll survive and they’ll cease to be below the poverty line. Ladies and Gentlemen, this, we consider, is our biggest challenge.

Some of you, who are present here, may think it is not really our problem but I personally feel that the 7% of our community brethren who are below the poverty line is the problem and responsibility of us, the remaining 93% of the Bhanap Community. Our target is to ensure that the 7% poverty is eradicated in the next 5 years. For that Ladies and Gentlemen I need your help, your support and whatever you can do to make sure that in 2015, the then President, whoever he or she may be, will stand in my place here and will be in a position to say proudly that we don’t have poverty in our community.

Thank you very much, Ladies and Gentlemen.
GOLDEN WEDDING ANNIVERSARY
HEARTY CONGRATULATIONS!

Vidyadhar Katre married Geeta Surkund

We pray Kuladevata Mangesh Mahakaxmi, lord
Bhavanishankar and
our Holy Guru Parampara to bless them with
good health, happy and long life of
togetherness.

MAY GOLD TURN TO PLATINUM!

With love and best wishes:
Katres, Surkunds, Murdeshwars, Kaushiks,
Gulvadys, Raos, Ugrankars, Naimpallys,
Relatives, friends and well wishers.

WE, VIDYADHAR AND GEETA KATRE, HEARTILY
THANK OUR RELATIVES, FRIENDS AND WELL
WISHERS FOR THEIR GIFTS, GREETINGS AND
GOODWISHES ON THE OCCASION.
The Kanara Saraswat Association has entered its centenary year on 26th November 2010 with a festive mood. The Foundation Day and the beginning of the Centenary year program at Ravindra Natya Mandir in Mumbai on 26th November 2010 is being acclaimed by all as a unique event in the history of this socio-cultural organization.

Our fore-fathers migrated from villages in the Kanara belt of coastal India, to Bombay (now Mumbai) in the second half of nineteen century. They came from most difficult and trying economic conditions with hopes and dreams of improving their lot for themselves and their families. They had the determination to weather the uncertainty and hardships in new places away from villages. Their will power was a guiding force and the inner voice spoke constantly of the bright future. The founders of this institution had a clear foresight : to uplift the people of the community. Over the period of last nine decades, a visible transformation has taken place in many aspects of life which was made possible by their relentless hard work, honesty and intellectual thinking.

The remarkable and gradual metamorphosis in the standard of living such as;
- The source of income shifted from purely agricultural to the gainful service oriented employment.
- From living in small thatched houses in villages to well decorated apartments in towns and metropolitan cities.
- From using bullock carts as mode of transport to four wheeler vehicles.
- Level of education rose from matriculation to University graduation and higher studies in foreign lands.
- Life-expectancy rose from 30-40 years to over 60 years.

The lifestyles and standard of living reached a high level when we entered 21st Century. This changeover gives a good feeling and comfort recalling yester-years and now.

The Kanara Saraswat Association has played a pivotal role in achieving the goals set by the founders towards quality education, healthcare, cultural enrichment, entertainment, personality development, intercommunication, community support and many facets of living. KSA understood the pulse of the community and interacted with the persons of all age groups through organizing various programs. Their in-house magazine “Kanara Saraswat”, the backbone of the institution which is published uninterruptedly since 1919, reaches the members of the community globally.

The Kanara Saraswat Association has been adorned by many Presidents, Vice Presidents who are persons of high stature professionally and socially. The elected members on the Committee got opportunity to manage the institution professionally. They have acted as Trustees, managing the funds of the Institution and of the donations for charity given by the well-wishers and philanthropists.

The next century is full of profound challenges, aspirations of our youth, hopes of senior citizens, competition in quality education and employment, managing professional careers, a stress-free life and dealing with demographic dispersal. The Kanara Saraswat Association, a premier socio-cultural organization of 99 years standing, has
- To set renewed “VISION” while entering an exciting new centenary.
- To empower women with higher education and self confidence
- To ignite the creativity for excellence in talent and skill.
- To take up reformatted activities for joyous and happy life.
- To extensively and yet optimally use community resources across the globe.

This will enable us to foster harmony and fellowship and betterment.

It is time for everyone to reach a pinnacle steadily in every sector of socio-economic sphere and collectively attain the glory of the Chitrapur Saraswats as an intellectual community with the blessings of Lord Bhavanishankar and Guruparampara.
Ninety-nine years ago on 12 January 1912
was born at Bailur, North Kanara, Bombay Presidency
(now Karnataka)

**Laxmibai Nagesh Gokarn**
née Sulochana Manjunath Koppikar
(12 January 1912 - 16 September 1980)

**Our Mother**

who lived a selfless life of rare endurance, patience and
compassion to all

who silently suffered all the hardships but never grumbled
never grudged, never complained

who slogged and sacrificed to make our life happy and
moulded us

who went out of her way to support relatives and
whoever came to live with us, extending her support to even
domestic help

establishing a tradition of kindness and charity to one and all
We pay our affectionate homage to her in this centenary year

Children: Raghunath-Kumudini, Ramesh, Ratnakar, Vasant, Suresh-Suvarna (Sulochana), Nalini (Monal)-Bhavanishankar Baindur, Prakash

Grand-children: Vinaya-Gaurang, Ravi-Meenal, Yatin-Jyotsna,

    Shruti, Samyukta,

    Meghana, Manasi-Ameet, Madhura.

Great-grandchildren: Ruhan, Anaya, Avni and Kabir

Relatives: Gokarns, Koppikars, Basrurs, Nadkarnis, Lajmis, Golikeris,

    Arurs, Kaisares, Kulkarnis, Kalambis, Irdes

Laxmibai Nagesh Gokarn

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The Nehru Trophy Snake Boat Race
Vivek Mudur

It was 14th August, 2nd Saturday of the 8th month of the calendar year 2010. That was the day of The Nehru Trophy Snake Boat Race, started way back in the year 1952, on the occasion of Pandit Jawaharlal’s visit to Kerala. Since then, this most prestigious Snake Boat festival is held every year in Punnamada Lake of Alappuzha district of Kerala.

That morning, I woke up to the sound of rain lashing at the window panes of my hotel room. The trees were swaying wildly in the thick sheet of rain and a cool wind was blowing. The time was 4.30 am. I tried to sleep but could not. For the next three hours I was ensconced in the hotel room sitting in the balcony, overlooking the languid backwaters lined with trees, the rain drenched road, the dark sky and lake. This was my first visit to Alappuzha. I was very keen to witness and photograph the Nehru Trophy Snake Boat Race. However my excitement was dampened by the gloomy atmosphere prevailing outside.

However my joy knew no bounds when the heavy downpour reduced to just a steady drizzle and finally stopped after 3 hours. The sky was now a clear brilliant blue. I ventured out of my hotel room. Everything under the rainwashed sky was glowing clean and fresh. Alappuzha was lush with every shade of green and the air was humid but cool, filled with the fragrance of wet and fresh earth.

It was still quite early when I arrived at the Finishing point of the Nehru Trophy Snake Boat Race in Punnamada lake at 9.30 am. The place was quite peaceful. The peace was occasionally broken by the mild chatter of the locals and passers by. Gradually, the presence of people increased. The decorators of the venue, Police Personnel and media people arrived and took their respective positions. The security was beefed up as the President of India, Smt Pratibha Patil was to inaugurate the 58th boat race and witness it from the well decorated VIP Stand already erected at the finishing point of the race.

The spectators started pouring in, all vying for vacant seats and best vantage points to view the race undisturbed. The crowd mammoth in size was in a jubilant mood, noisy, cheerful, singing, drumming, blowing horns and conchshells, wearing their most colourful attire waving colourful flags, caps, bandanas. The colourful sight was a visual feast. Although the crowd was reasonably disciplined, the organizers and the police were finding it extremely difficult to control the crowd. I instantly knew that the stage was set for a perfectly and fiercely competitive race. I took my position with my camera in hand and eagerly waited for the race to start.

The time was 3.30pm. Administrators announced the arrival of the President at the venue and had arranged for her to deliver a speech. However taking into consideration the spectators' mood and overpowering response The President had to cut short her speech and hasten the opening ceremony of the race. A helicopter appeared at the venue and hovered over the VIP Stand. After the National Anthem, a commando was lowered to the surface of the lake from the helicopter. Hanging in mid-air he saluted the President handing mid-air. Then petals of flowers and coloured powder were strewn all over the lake and VIP Stand. The helicopter, then retreated to its base. A huge house-boat carrying dancers performing Kathakali and dancers wearing dresses made of peacock feathers then came. The dancers danced on the rooftop of the house-boat to the tune of songs sung by singers, drummers and conch shell blowers. A pilot vehicle and speed boats carrying security personnel carrying out surveillance of the crowd speeded across the lake to the starting point for the ceremonial procession.

At 4.00 p.m. 36 Chandanvalloms i.e. competing colourful snake boats arrived one after the other, lined neatly along the bank of the lake, as per the tradition for the ceremonial procession, a kind of
Devi Shantadurga Temple's Prana Pratishtha is being held on 7th February, 2011, Monday, 8.16 am, (Magha Chaturthi, Shukla Paksha).

Paramapuja Shrimat Sadyojat Shankarashram Swamiji has kindly consented to grace this auspicious ceremony on the 7th February.

All devotees are cordially invited to attend the function and seek divine blessings of Devi Shantadurga and Paramapujya Swamiji.

PROGRAMME

Bhajan → 5-2-2011 To 7-2-2011 Morning / evening

Hari kirtan → 06/02/11 9 p.m.
Welcome to H.H. Parampujya Sadyojat Shankarashram Swamiji → 07/02/11 Morning
Poorna kumbha Kalash swagat → 07/02/11 Morning
Bhajans → 07/02/11 Morning
Satsang → 07/02/11 Morning
Bharatanatyam → 07/02/11 Evening
Cultural programme → 07/02/11 Evening
Poorna Ahuti → 08/02/11 Morning
Yakshagan → 08/02/11 Evening

RSVP: For more details and/or to confirm plans, please email ssgokarn@yahoo.co.in

or Contact: Shri Vinay / Smt. Sandhya Gokarn on +912226428509
Shri Sudhir / Smt Ranjana (Sneha) Gokarn on +912225760300 or +912225760301 or +919833507414
Smt surekha kilpady/shri pradeep kilpady

Location: Temple is behind bus depot near Ketagi Ganpati Temple on the way to Rudra Pada or Bankikolda.
Army March Past, and retreated back to the starting point of the race.

The next one and half hour was absolutely frenzied as a variety of beautifully bedecked boats participated in the 2 kms long boat race along with the water floats. The main attraction was the “Chandanvalloms”, the famous 100 feet long snakeboats named so because their prow resembled the raised hood of a snake and could seat over 90 oarsmen. These were from neighbouring villages, sweating, toiling, keeping rhythm to the hypnotic ‘Vanchipattu’, the songs of a boatmen. I felt excitement bubble in me whilst teams of hundreds of oarsmen splashed oars into the water, rowed boats fiercely, their muscular bodies swaying in unison to the fast rhythm of full throated singing. They were cheered by the feet thumping, clapping men, women and children, standing on the both sides of the lake. The oarsmen pulled their oars in perfect harmony and magnificent synchronization. They also sang prayers praising Lord Shrikrishna mixing some Malyalam love songs which are typically sung during the Boat Race and Onam festivals. Chandanvallom is truly one of the most exhilarating water sports in Kerala and the Nehru Trophy Snake Boat Race is the most prestigious amongst all of them, definitely worth seeing at least once in a lifetime.

The day came to an end with lots of celebrations, singing, merry making. The whole of Alappuzha came alive with festivity, prayers, fun, sports and joy. Truly Kerala is God’s Own Country!

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- **Watch the rains pour down onto the serene river and the surrounding green hills from the shelter of the unique cloverleaf sit-out. Or let the gurgle of the flowing water and the chirping of colorful birds soothe you. Enjoy the hospitality and delicious, wholesome food.**
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KS CENTENARY DIARY
(26th November, 2010 to 31st December, 2011)
Very Informative and a Collector’s item

KSA has printed Diaries covering 100 years of its existence. Available at Rs. 100/- at kSA office or send demand draft for Rs. 120/- (if couriered in Mumbai and Rs 200/- if couriered outside Mumbai)

Money can be deposited in our A/C No OD-69 in The Shamrao Vithal Cooperative Bank Ltd, Sleater Road Branch, Mumbai-400007.
Vidhumouli Doctor of Honnavar

Prakash Basrur

Honnavar is a Taluka in Uttar Kannada (formerly Karwar) district of the Indian state of Karnataka. It is a small town on the banks of river Sharavati, which meets the Arabian sea at a junction (an island-like area) called Mallikurve.

In this beautiful place in 1895 was born a son named Vidhumouli to Krishnayya Chandavarkar. He was the fourth child of Krishnayya’s five children and grew up to become an M.B.B.S. doctor, graduating from the prestigious Grant Medical College of Bombay University in 1924.

Popularly known as “Vidhumouli Doctor” he had the privilege of treating H.H.Anandashram Swamiji at Shirali. The famous Bombay medical practitioner Dr.Coelho was his classmate and so were many others of those yester-years who chose to remain in the metropolis of Mumbai to enjoy lucrative medical practice! Not so Dr.Vidhumouli, who chose to go back to rural Honnavar and treat the poor and the downtrodden in and around Honnavar! He practiced there for 50 years, from 1924 thru 1974.

Very jovial and humane by nature he cured several hundred patients using few medicine and more home remedies as the poor villagers could not afford the cost of modern medicines. In fact there was hardly a chemist/pharmacist in Honnavar in those days and so the good doctor used to compound his medicines himself. He walked miles of ‘Kutcha’ roads, travelled in two-seater narrow boats and went in bullock carts to reach his patients’ homes to treat them at their door-steps! He never asked for money in return for his noble service as he knew too well that his poor patients could hardly make both ends meet in their daily life! There was no electricity in Honnavar till 1965!

He not only used his knowledge of Bachelor of Medicine (M.B.) but also the Bachelor of Surgery (B.S.) to perform many a minor operations himself! He combined Allopathy and Homeopathy in his practice and was known for his firm belief in “medicines only when needed” principle. People of those times remember how the kind doctor would be available 24/7/365 in his dispensary! He rarely took an afternoon nap lest his patients were inconvenienced! There was this incident when he even got up from the “Satyanarayan Puja” during the inauguration of his renovated house in order to attend to his “God”, the patient, knocking at his door for help!

Dr. Vidhumouli’s devoted wife, Durgabai, supported him by looking after the household and raising their only child Vijaya. She is today 92 and lives with her daughter in Mumbai. The humble doctor died peacefully in 1984 at his daughter’s in Mumbai.

This brief life sketch of a Bhanap “Barefoot Village-MBBS-Doctor” of yester-years is a tribute to his yeomen service to humanity where it was most needed. I am sure there are many such unsung heroes in our Bhanap community who need mention lest they be forgotten!
On Saturday, November 27th, 2010, the American Midwest Konkani Association (AMKA) celebrated “Raupya Mahotsav”, the 25th anniversary of this entity. The event held in a grand banquet hall tastefully decorated by AMKA’s own members, set the ambience and mood for the events to follow. It was a glorious event showcasing the awe-inspiring talents of AMKA members. Kudos to the AMKA-25 organizers and the vast army of volunteers on a wonderful event! In this festive season of giving thanks and counting blessings, it was most heartening to note that the foundation laid down by the visionaries who founded AMKA is being carried onward and forward into the 21st century by able and willing younger generations.

The spectacular opening ceremony paid homage not only to AMKA’s 25 glorious years of promoting our precious heritage, but also to the fair city of Chicago that we call home. In welcoming the audience, the opening speakers recounted highlights of AMKA’s history in “Panch-vees varsaan khabbari”. The festivities began with a video montage of past 25 years of AMKA functions and performances – giving the audience a sense for how the organization (and its members) has grown. Dazzling dances, from graceful Bharata Natyam to energetic Bhangra to skillful Bollywood moves, kept the audience enthralled. Humorous plays, a colorful fashion show featuring multi generations, a karaoke competition and a game show challenging entire audience’s knowledge of Konkani language, history and culture called “Tumka gottas ve?” provided a full spectrum of entertainment for the evening. Enthusiastic participation of AMKA members from every stage of life showcased the continued involvement from generations to come for many more years. Featured artist Samarth Nagarkar, held the audience spell-bound with his masterful singing.

The community honored the founders of AMKA and tireless services of key members. As part of the celebration, each AMKA family also received a memorable souvenir and a 25-recipes booklet. After the closing ceremonies, a sumptuous dinner was served. The best part of this gala celebration was meeting friends, catching up on “panchaytika” and playing with the tiniest and cutest AMKA members. The celebration continued into the night with almost all of the 190 attendees dancing to the energetic and vibrant tunes of home-grown DJ. When AMKA “got the choice to sit it out or dance, AMKA danced”!

AMKA has plenty to celebrate. Together with its non-profit parent association AKA (American Konkani Association), AMKA is considered one of the oldest and most inclusive Konkani associations in North America and has been a pioneer in many ways. With the backing of these associations, the Chicagoland Konkanis were the first to: enact a full-length Konkani play, publish two community cookbooks and award scholarships.

May AMKA continue to prosper and nurture new generations of Konkanis for years to come!

[Note: No names have been mentioned in this article for there are too many to name and not wanting to inadvertently leave out any.]

By: AMKA spokesperson

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**BHARADWAJ**

Mangalore Gopalkrishna Bhat

To my garden you make a call
In quick strides you make it.
Now on ground and then on wall,
A friend or on a casual visit?

Such a bright plumage
And a graceful walk.
What a hoary lineage,
A great sage’s stock.

You walk with head held high,
Are you a bird of game?
And then I see you fly,
Bharadwaj is your name.
IN MEMORIAM

We deeply regret to announce the demise of our dear mother
Smt. Seeta Kagal
On 31.10.2010

She was an outstanding Hindustani Classical vocalist for the last seven decades of the Kirana Gharana style and a disciple of Smt. Hirabai Badodekar. She was a prominent artist of All India Radio, and had blossomed under the tutelage of late Dashratbuva Mule and Savai Gandharva. Gifted with a beautiful voice, she won several awards both at national and state levels.

Unassuming, full of life and cheerfulness, she has today left a void in our lives that none can fill. We shall treasure her cherished memories and imbibe all the values she lived by. She was a great source of strength and support to the whole family.

Deeply mourned by her three daughters, Neiloo, Aruna and Anita.
Are We Alone?
SHARAD V NADKARNI

Is life on Earth unique? Are we alone? Is there a more advanced civilization on some other planet? These questions have been haunting human beings since hundreds of years. In the beginning, the hunt for extra-terrestrial life started in our own solar system. The most likely candidate was Mars. However after sending space-craft to most of the planets and other studies, we are now more or less sure that there is no life on other planets of the Solar System. Then the next question was are there planets revolving around other stars in our neighbourhood? Is our Sun an exception or do all stars have their own planetary systems?

Modern astronomical instruments now help us to observe exoplanets or extra solar planets (planets outside our solar system) and find candidates likely to host extra-terrestrial life. These planets should be situated in a “Habitable Zone” (HZ) to harbor Life as we know it today on Earth. HZ is the location of the planet in relation to the parent star where conditions are favourable for Life. It is neither too hot nor too cold. The location is also called the Goldilocks Zone because in the story, Goldilocks preferred porridge which was neither too hot nor too cold. The planet should also have rocky surface and liquid water to support life.

The scientific hunt for exoplanets began in the 1980s. The first exoplanet was discovered in 1995. As on date around 500 exoplanets have been discovered. Most of the exoplanets discovered so far are much bigger than gas giants like Jupiter and Saturn. Now with advanced technology and use of space telescopes, it is possible to detect slightly larger than earth like planets. In April 2007, the first earth like planet called Gliese 581 c was found to orbit the Star Gliese 581. The letter c denotes that it is the 3rd planet from the star. By 2020, we should surely have discovered most of the earth like planets orbiting stars within a radius of 50 light years.

Direct observations to discover the exoplanets is not possible due to the distance and also glare of the stars. They are detected indirectly by measuring their gravitational influence on the motion of their parent stars and also by observing the variation in a star’s luminosity as a planet passes in front of them. Exoplanets are discovered using a Spectrograph. Gliese 581 c was discovered using HARPS (High Accuracy Radial Velocity Planet Searcher), the most accurate Spectrograph. It is located on ESO 3.6 meter telescope at La Sillam, Chile. This is one of the most successful instruments used in detecting exoplanets.

The next question is whether there is intelligent life up there. Firstly for intelligent life to evolve, there should be peaceful atmosphere in the absence of which technological advancement is not possible. In all probabilities, the so called Extra Terrestrials (ETs) should be of peaceful nature and should not pose a risk to any civilization in case of contact with them. Secondly the most basic assumption made by most of the scientists is that the extra-terrestrial life is possible only under earth like conditions. This is a very unscientific assumption. The extra-terrestrial life may thrive in places which are very hot or very cold and under hostile conditions because for them it is normal. They may find earth like conditions unlivable.

It is sheer human arrogance to state that we are alone and there is no intelligent life anywhere else in the Universe. With our scientists going ahead full speed in the search for extra terrestrial life, it is just a matter of time before we discover and establish contact with them or they discover and establish contact with us. Who knows, the Unidentified Flying Objects (UFOs) may be the ETs who have already discovered us and are gauging whether it is worth establishing contact with us. For all you know, one day, the ETs may help us to overcome our fears, hatred and unrest.

Source: Different newspaper articles and websites on exoplanets.
Dear Devotees,

The Trustees of Shrimath Anantheshwar Temple are glad to inform you that the Renovation / Repair works of the outer Parikrama (Phase I-part II) i.e. Ananta Sadana, Yagnashala, Kumara-Tirtha and Dhatri katte, will start immediately after Kiri Shashti (Monday, 10th January, 2011)

**FORTHCOMING PROGRAMME**

**Wednesday (Morning), 16th February, 2011** – Dhwajasthamba Tailadivaas puja in the presence of H.H. Shrimat Sadyojat Shankarashram Swamiji

**Thursday, 5th May, 2011 to Wednesday, 11th May 2011** – Brahmakalashaang Rathotsava

The detailed programme will be published in the next issue.

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For almost 40 years this peculiar fear has been bugging me. I never ever imagined that a movie like ‘PSYCHO’ could play such a havoc with my mind. I have seen quite a few murder mystery, horror and suspense Hindi movies. None have affected me like the character of Mrs. Bates especially her unforgettable horrifying face ‘Parde Ke Peeche’! Care to hear about how I got rid of Mrs. Bates, who was following me like a shadow and how I bade her, my last final farewell? But please promise that you won’t make fun of me or laugh at me. But once in a Blue Moon she does appear and says ‘Kabhi Alvida Naa Kehna.’

Well, I was a 19 year old country bumpkin just newly married and we had set up our love nest in Chennai. I was used to staying in a crowded but secure chawl in Hyderabad. Our house was in a deserted area, with hardly any neighbours in close vicinity. My M-I-L was visiting us for the first time. She was a movie fanatic and just loved horror movies. She had heard quite a lot about *Psycho* and she told me that she never missed any of Hitchcock’s movies. So the next day all three of us went to watch this film. The next day my M-I-L left for Bangalore and my husband left for his first official tour.

It was pitch dark (Amavasya Ki Raat), the insects were making creaky noises, the street dogs were howling. The bathroom and toilet, with no roof, were situated outside our house. As I went into the bathroom I just happened to look up. Since it was pitch dark I saw two shiny eyes (later on I realized that they belonged to a Tomcat.) The fear of Mrs. Bates from *Psycho* then began to haunt me. Though I wanted to shout no sound or for that matter a whisper came out of my mouth. Tears were just pouring out and I was praying to God to help me out. I don’t remember how I came out of the bathroom and ran inside and bolted the doors firmly. From then on my ordeal of having a bath started. I would finish off with my bath as fast as I could and run inside and lock the doors.

Well, I have visited USA at least five times. By now all my relatives know that I refuse to have my bath unless I have a bucket and a mug. I never ever venture to have a shower bath with the curtain drawn. My visit to the USA in 2001 was a memorable one. Before we started my husband promised that we will try and make it a unique pilgrimage by visiting as many Vedanta centres of Swami Vivekananda as possible. True to his word we visited quite a few. We tried to kill two birds with one stone. We combined visiting our friends and relatives as well as Vedanta Centers except in Chicago, where we had no choice but to stay in the Math. My husband was to stay in the men’s quarters and I was to stay in the ladies quarters. Kathy an American lady, who was in charge of the house, took me on a tour of the place. She handed over the duplicate keys to me and went out. It just sank in that the house was a replica of the *Psycho* house and I was the sole occupant. One can imagine my plight as there was not a soul anywhere near. I was sitting on my bed, twiddling my fingers, scared of having my bath without a bucket and mug. To my horror I found out there was not even a bolt but just a knob. Fear gripped me and I started praying desperately.

Suddenly I seemed to distinctly hear Swami Vivekananda’s roaring voice “Fear is a natural phenomenon and anyone who says he doesn’t experience fear is a liar. But Faith is one power against which F-E-A-R cannot stand. So when you have faith why fear? And why fear at all, when I am here?” This spiritual ‘Thought Bomb’ of Swamiji gave me enough strength and new found confidence. I just got up and walked to the bathroom with head held high. I enjoyed my first ever shower bath and even hummed to myself “Thande Thande Paani Se Nahana Chahiye”.

Thus I bade my final farewell to Mrs. Bates, with a gleeful wicked smile on my face. If she were to be there, she would have run away as fast as she could, vanish forever and would never ever dare to come anywhere near me.

If you have already seen ‘Psycho’ the movie, it is okay but if you have not I am sure you would rush to your nearest video store to get it. Maybe after watching it, you might just laugh it off saying “What was there for Sudha Philar to fear about Mrs. Bates that too for 40 years? How silly can she be?”
Mayah Balse - In Memoriam

By Supriya Vasishta

I write this on the birth anniversary of my mother. It is difficult to write about your own mother because she is a figure who has always been there, just a phone call away. But when you can no longer make that call you realize what you have lost. She had such a gentle and calm demeanor that we hardly knew what passion went into her writing.

When we were growing up we did not understand the dedication and talent she had - churning out articles, short stories and books, all while sending us to school, teaching us, cooking and doing all the household chores that one does. Yet when I was a little older and discovered the lure of the written word I became her biggest fan! After her death when I came to Mumbai to sort out her papers, I realized what a prolific writer she was. There were innumerable stories, manuscripts, files and scripts. There were scrap books filled with her earliest writings and interviews. Her whole life is contained in those volumes. I am still going through them.

Mayah, my mother, had a life in writing much before we were born. She finished college and started working for a magazine in Mumbai where she wrote on a wide and varied variety of subjects. After she got married she led the life of an air-force officer’s wife, moving from place to place every 3 years or so. Wherever she went so did her typewriter. It was her constant companion. When the age of computers arrived my mother learnt that too and mastered it. She could now write and delete with ease!

From books and articles she went on to TV and films. She stayed on in Mumbai and pursued her writing. Her love of writing led her to win several awards and she became a well known name in TV circles. Such was her dedication that while writing for an Indonesian serial she went to Jakarta and stayed there alone for a month to understand the culture and incorporate the local flavour into her writing.

What few know about her is that apart from her writing she was a very talented painter. Her writing took up most of her time but when we were young I do remember her painting a lot. She painted for family and gave her painting as gifts. When my husband and I started our healthcare center in Mumbai she gave us a lovely painting which she made in a matter of hours. It still adorns the walls of our centre.

When she was diagnosed with cancer in 2006 she had only one thought -, she did not want chemotherapy. She had seen enough of the devastation that the treatment left in its wake. Some of her close friends bore the brunt of its effects. She underwent a surgery and was on medication for some years. She was fine and back to normal - travelling, and doing everything she did before, but most of all writing. Nothing could deter her from that. Nothing could take that away from her. She made that trip to Indonesia during this period.

Then in November 2009, when she was diagnosed with cancer again she came to Bangalore where I live and underwent several cycles of noninvasive therapy at our centre in Bangalore. This was the only treatment she was sure she wanted. Even at this point when most people would just give up she did not. She would walk for almost one hour every day as she was used to doing. She wanted to cook and feed us too! She read a lot and kept herself busy. In all this her strength was astonishing. At one point when she had completed one treatment cycle, she took a break to go to Mumbai and complete some unfinished writing. She went there alone and stayed there for 2 weeks. She probably knew that it would be her last visit to the city of her home. She tied up all ends, put her writing in order, and sorted out papers to make it easier for my father, before returning to Bangalore.

By the time she was back she was much weaker in body but her spirit was indomitable. She continued to sit at the computer and write with whatever strength she had. But when she could no longer do even that she came to terms with reality in a way very few of us would be able to do. While all of us and she herself knew that the end was not too far away never did she in a word or gesture indicate any sort of fear. It must require a very rare sort of courage to be able to come to terms with such a situation. My mother was blessed with that kind of courage. There can be nothing more painful than watching someone you love fade away before your very eyes. But in the end our greatest consolation was that she suffered no pain.

She has left behind her legacy of writing. A book she was working on will be published next year, posthumously. As for us, I think there is a lesson to be learnt from the poise and composure she exhibited in her life and in the face of death. This will remain with us forever.
It was HH Parijnanashram Swamiji’s ‘ardent wish’ that the Chitrapur Saraswat Samaj should shed its differences and with unconditional love come together. HH Sadyojat Shankarashram Swamiji, by introducing the ‘Seva Satpah’ at Karla, has given our Samaj, a golden opportunity to people from various Sabhas to unite and offer seva at the ‘Holy Feet’ of our beloved Gurudev.

Our ‘Seva Satpah’ group from Bengaluru, Mumbai and Pune had the privilege of offering our humble Seva between October 31st and November 7th, 2010 at Karla. We were 17 Sadhakas and truly “EK-SAATH” [Param Guru’s favourite figure “One-Seven”] we participated in the ‘Gurukarya’. Our day commenced with the ‘Mangal-Suprabhatam’ at 6.00 am, followed by ‘Yogic-exercises’ and ‘Pranayam’, ‘Gayatri Anushthan’, ‘Sadhana Panchakam’.

Daily, we waited eagerly for the afternoon ‘Mahapuja’ and subsequently the ‘Paduka-Poojan’ which gave each one of us the thrill of being in the Sannidhi of the ‘Lotus Feet’ of Our ‘Parama Guru’.

The ‘Yama-Niyama’ infused in us a sense of discipline and responsibility. Every ‘Karya’ was soaked in love and devotion and connected us more and more to the “Guru Shakti’. The Mahima of ‘Guru Shakti’ was further endorsed by Dr Gajanan Mankikar, in his informative and inspiring talk on ‘Gurupoojan’ and ‘Manaspuja’, which was spread over 2 days. It was decided that men would offer maximum number of ‘Gayatri Anushthans’ during the Saptah. By the end of the Saptah we realized that we had offered 1370 Anushthans. What a coincidence! Once again Param Guru’s favourite figure ‘Thirteen-seven’ - TERA SAATH gave us the message that He was with us in every ‘Karya’ that we offered!! There was a ‘Japa-Malika-Seva’, wherein each Sadhaka offered ‘Ishta-Mantra-Japa’ in a relay. The ‘Samskrit-Sambhashana’, a class on ‘Diacritical marks’ and a ‘Vimarsha’ on ‘Communication’, conducted by Sujata Haldipur, were full of fun and enthusiasm. It was truly a blessing that every Sadhaka of the ‘Ek-Saath-Dal’ got a chance to offer breakfast, lunch, evening tea, and dinner to HH Parijnanashram Swamiji in the Ashram. This offering by the Sadhakas is a ‘Unique Seva’ only at Karla.

Each day was an ‘Utsav’ for us, but our Guruparampara’s grace gave us an opportunity to celebrate ‘Diwali-Utsav’ also at Karla, in the august company of the living presence of our revered ‘Durga Mauli’ and ‘Guru Mauli’. This year’s ‘Deepotsava’ will always be memorable, as each one of us lighted the ‘Deepa’ of Ananda and Bhakti inside the Mandir as well as outside. This illuminated us not only from within but also gave us the message to spread the light of our illuminated ‘Guruparampara’. The happiness, in lighting rows of diyas, making and decorating beautiful lanterns, artistic making of floral rangolis, preparing and distributing sweets, participating in ‘Durga Namskar’, performing ‘Laxmi Poojan’ followed by ‘Garba’ dance, was inexplicable and submerged us in the ‘Guru’s’ grace. The cultural evening, wherein the entire group enacted a hilarious skit, ‘Sadanda-gelo ahankaaru’ and rendered the group-song ‘Karla Ki Shaan……..’, beautifully written and composed by Anand Naimpally, along with other entertainment programmes, truly brought out the latent talents in each participant. The kulfi served thereafter was most welcome. The Saptah thus concluded in an enthusiastic, spiritual and cordial atmosphere!!

Swamiji’s ‘Vision’ thus became our ‘Mission’. Our spiritual qualities over-rid our basic instincts, intellect and ego. The ‘WE’ factor overtook the ‘I’ factor. The entire experience transformed us internally through constant ‘Seva’. It inspired us to be consistent in our efforts to progress on the path of enlightenment to reveal to us our true identity.

Thus in the lap of mother nature, the ‘Seva Saptaah’ established for us a direct, distinct and clear connection with ‘Mata Durga Parameshwari’ and our revered ‘Guruparampara’. ‘Guru-Shakti’ pervaded the
environs and ‘Matru-Chaya’ had spread her blissful wings to guide us in every aspect of our ‘Sadhana’. As we stood in front of Swamiji’s Sannidhi for ‘His’ blessings and ‘Nirop’, we felt ‘His Grace’, flowing like the gentle breeze as if telling us, ……….

“THE MOMENT YOU HAVE OFFERED YOUR ‘SARVASWA’ TO ME, I HAVE FOUND A PERMANENT PLACE TO RESIDE IN THE RECESSES OF YOUR HEART. YOU ARE A PART OF ME AND NO MORE APART FROM ME. HUM SAB EK SAATH (17) HAIN AUR HUM EK EK KE SAATH (11/7) HAIN.”

One has to experience to believe the TRUTH.
“JAI GURUDEV”

In Everlasting Memory of

Mrs. Ratnabai Shripad Mallapur

Your memories linger on never to fade away
You will always be in our hearts
You were a dutiful mother/sister/grandmother,
friend and teacher

Fondly remembered by one and all near and dear ones:
Gopal R. Mudbhatkal (Brother),
Suresh, Suryakant, Subhash, Sudhir (Sons)
Suman Keni, Suniti Vinekar, Sumitra Koppikar (Daughters)
Shobha and Vijaya (Daughters in Law)
Sangeeta, Jayant, Kavita, Vicky, Hemant, Madhura, Nivedita, Rohan, Nikhil (Grandchildren)
Rohit Talgeri, Dilip Joshi, Shalab Agarwal, Ajay Khot (Grand sons-in-law),
Soumya Koppikar (Grand daughter-in-law)
Rhea, Raviraj - Talgeri, Krutika, Dishha - Joshi, Vasudev, Nitya - Agarwal, Anirudh Khot
Mallapur, Mudbhatkals, Kenis, Vinekars, Koppikars, Nekarnis, Ingales, Jejris, Irdes, Chickermanes,
Bhats, Kulkarnis, Vaknallys, Yeders, Talgeris, Basrurs, Relatives and Friends

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

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KSA is grateful to the following donors:

EMERGENCY MEDICAL FUND 10,000
Vithal S. Tavanandi
(In memory of eldest brother Ganesh S Tavanandi)
(This was inadvertently missed out in the December issue of KS. The error is regretted. Other donations received will be published in the next issue.)
Good Governance is brought about through well-functioning healthy institutions whether provided under the constitution or established by acts of legislature. These may be the Supreme Court, the High Courts, the Lokayukta in the States, CBI, CVC, Consumer courts, Services Tribunal et al.

Once established there is a whole process of institution building. The quality of an institution depends on the competence and integrity of the men at the helm who run it and the traditions they set up or leave behind. Institutions become effective when there is societal support and also the backing of the government and legislatures in the crunch situations of governance.

The scenario that exists today is that even wellknown institutions with a good track record are not only being dented but undermined by incompetent heads, vested interests, power equations and money and muscle power. The functioning of investigative agencies like CBI and even CVC has affected their credibility. Whistle blowers and RTI activists are still being murdered since the days of Satyadev Dubey's killing. There is urgent need to underpin such affected institutions as is being done for weak structures.

A very glaring recent example is that of the office of Lokayukta in Karnataka. Justice Santosh Hegde, who had earned high regard for nearly four years for his hard work, resigned on the 25th of June 2010. He said he was fed up, finding himself helpless and useless. His report on recommendations of how to plug administrative loopholes in preventing illegal mining had been ignored by the Karnataka Government which harbours a powerful mining lobby. The last straw for Justice Hegde was the impending suspension of a duty conscious brave officer of the forest department who dared to investigate illegal transport of iron ore through Belikeri and Karwar ports for export. He also found that officers who were caught for corruption and suspended were being reinstated without consulting Lokayukta, despite assurances from the CM.

The Lokayukta was of the opinion that people in politics are not bothered about corruption. He found that some 800 cases were pending as a result of keeping the Lok Upayukta's post vacant. The latest news at the time of writing this, is that a Lok Upayukta has been appointed and he has taken over. It only proves that the Government can move fast when needed.

After the Lokayukta's resignation, there was a big commotion in both the print and electronic media, sympathy totally going in favour of Justice Hegde. The party which was most embarrassed was the BJP and even Delhi was shaken. Shri Advani did intervene and on his request and on getting assurances for his unfettered functioning, Justice Hegde, both on account of public pressure on him and also his father's close relations with Shri Advani, retracted and withdrew his resignation.

Even though the curtain has been drawn on Act I, the Karnataka drama has moved on to Act II. The theatrical scene has begun with opposition MLAs sleeping for 5 days in the Vidhan Soudha while being amply served with chicken and mutton biryani on the floor of the assembly. I am sure Shakespeare would have been immensely pleased to know about the Daramatis Personae of this theatre of the absurd and left one more play to posterity.

Even the Governor of the State in obedience to his constitutional obligations overshot his limits and jumped into the fray. He put himself, even in his advanced age, to the trouble of flying to Delhi and meeting all authorities concerned. The beleaguered CM, who must have been waiting to see the light at the end of the tunnel through a maze of fast developing events must have felt relieved with the press conference of the mining magnate and his minister, who declared that he is as pure as 24 carat
In concluding, the Karnataka case study sends a strong message that institutions concerned with governance should be primarily headed by persons with the highest level of competence and integrity, preferably with vision and a sense of mission. Such men should be ready to take hard knocks, not only from the political class but also from powerful vested interests with money and muscle power.

To improve governance, there is urgent need for systemic changes that are currently being opposed by the political class. Some of these changes include provisions in law for confiscation of property of those involved in corruption, police reforms as presented to the Supreme Court, electoral reforms to exclude persons with criminal record from contesting elections, taking concrete measures to implement administrative reforms and passing of the Lokpal Bill. There is need for a strong public opinion to be built up and also to have men and women in office who are ready to function boldly with resignations in their pockets!!

<<<<>

**IN EVER LOVING MEMORY OF**

Dr. Ramdas Thaggarse

Left for his celestial abode on

December 9th, 2010

Fondly remembered by:

Neeta-Ramdas; Yatin-Mrudula; Trupti-Naresh, Gautam-Tanushree; Pratima;

Akshay; Kunal; Ankita; Nihal.

Relatives & Friends
INAUGURATION OF KSA’S CENTENARY YEAR 2010-2011

Floral rangoli depicting the Centenary logo at the entrance.

The auditorium Ravindra Natya Mandir all set and ready for the function.

Some of the members of the Reception Committee – (l to r) Aditya Mankikar, Dr. Prakash Mavinkurve, Ratnakar Gokarn, Anand Nadkarni.

Our loyal staff busy at the counter.

Bhatkal Sadanand, former President, KSA entering the auditorium.

Ratnakar Gokarn, former President, KSA (left), escorting Ramesh V Nadkarni (center).
Geeta Yennemadi, Vice-President, KSA, lighting the ceremonial lamp. Looking on are (l to r) Dr. Subir Gokarn, Suresh Hemmady, Smita Mavinkurve, Uday Mankikar, Aditya Mankikar and Rajaram Pandit

Alka Lajmi, renowned Bharatnatyam danseuse compering the show

Suresh Hemmady, President KSA and Chairman Fund Raising Committee addressing the audience

A striking pose in the Bharatnatyam recital ‘Saraswati Vandana’ choreographed by Alka Lajmi
KSA’S CENTENARY FUNCTION (CONT‘D)

Displaying the Centenary Diary 2010-2011 released on the occasion

Suresh Hemmady receiving the Chief Guest Dr. Subir Gokarn

Suresh Hemmady honouring the Chief Guest with ‘mundaas’

Lt. Gen. Prakash Gokarn PVSM, AVSM (Retd) addressing the audience after receiving the citation

Well known musician Y. S. Moolky receiving the citation from Dr. Subir Gokarn
Ramesh S. Gokarn receiving the citation on behalf of Nitin Gokarn

The huge Centenary Birthday Cake!!

Some of our Past Presidents cutting the cake .. (l to r) Prof. Sadhana Kamat, Prof. Kalindi Muzumdar and Gurunath Gokarn

Bipin Nadkarni, Chairman, Centenary Celebration Committee putting forth his ideas and plans for the coming Centenary Year

The people behind the scenes .. (l to r) Amit Masurkar, Swati Puthli, Navin Bijur, Smita Mavinkurve, Alka Lajmi, Nivedita Nadkarni and Bipin Nadkarni. Not seen in the picture is Indira Vombatkere, an enthusiastic volunteer

Our youngest committee members Aditya Mankikar, Secretary and Yatin Mavinkurve, Treasurer

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The Chipput or Chiptaa Kanthi

NALINI S. NADKARNI, MUMBAI

The Mangal Sutra is called ‘Chipput’ by the North Kanara Bhanaps and ‘Chiptaa Kanthi’, by the South Kanara Bhanaps. A bhanap bride gets the chipput as a gift from her parents during her marriage. It is said that in the olden days, people picked a ‘Muhurt’ even for placing an order for the Chipput. On an auspicious day, the ready Chipput was taken to the temple, or placed at the household altar for blessings. Thereafter no one, not even the bride was allowed to try it on until the wedding day. I am not sure if the custom still prevails.

The Kaashitaali has corals and gold beads strung alternately on a gold chain or ‘gopu’ with a few black beads at each end. It is a gift to the bride from the bridegroom’s mother. The groom puts it round the bride’s neck during the wedding. It is also considered as a Chipput. It is said that the hollow kite-shaped taali in the centre used to be filled with sacred kumkum from Kaashi (Benares); hence the name Kaashitaali.

A few Amchi women prefer to wear the Shringar Kari Mani (Jod Poda) instead of the Chipput. This consists of tiny ornamental gold fruits or vegetables strung on a gold rope (gopu), with a black bead at each end.

A Maharashtrian gentleman once explained that the Mangal Sutra was so called because in the olden times, the black beads were strung on a ‘sutra’ or cord. He wondered why people continue to call it Mangal Sutra, when the beads are strung on a gold chain. Wearing black beads as a sign of marriage prevails in many communities – even among Muslims – in Maharashtra, Karnataka, and parts of Southern India. The Chipput worn by the Bhanaps has a small round bowl shaped pendant or taali. The Maharashtrian Mangal Sutra has two pendants (waatees) – one from the bride’s side and the other from the groom’s. Among the Maharashtrians, the Paathare Prabhu married women invariably wear a Mangal Sutra strung on a cord however rich they may be or even though they may wear other heavy jewellery along with it. They say the length of the cord used depends on the height of the groom! The strung cord is then looped around a few times to get a suitable length to be worn around the wearer’s neck. In the centre is a gold bead in place of a taali.

The Chipput equivalent worn by the Tamilians, Keralites, Andhrites and even Indian Jews are gold chains with slight variations in the pendants. The Tamilians have an ‘M’ shaped pendant. The Keralite’s pendant is shaped like a peepal leaf (Pimpla Paan). The Andhrite pendant has a more intricate pattern, hard to describe. The Indian Jews have a round bead (ashta pattya mani) in the centre.

Today married women in many states of India wear a Mangal Sutra of black beads, partly as tradition and partly for fashion. Formerly Bhanap married ladies wore both – the Chipput and the Kaashitaali together. Nowadays they wear only the Chipput. The Kaashitaali is worn by itself when its reddish orange beads match their outfit. Our lady ancestors in photographs wore a Chipput, the length of which was an inch below their neckline. Today a long Chipput hangs outside the draped palla. The taali, tends to be more ornamental than the traditional ‘waati’. In the olden times, ladies thought it inauspicious to say ‘Chipput thuntlyaan’. So they said ‘Chipput lonklyaan’. Formerly the Chipput was never removed by a Savashini. Today’s ladies are not so particular, because they feel that a bare neck is more suitable with Western outfits.

To explore another aspect, a well-known Maharashtrian public speaker once said that she continued to wear the Mangal Sutra, despite being a widow. She said she did not care for people’s opinion that a widow had no right to wear any ornaments. There are other widows too who wear it. They say that they had worn it for their husband during his lifetime. They feel sure that he would have liked them to continue wearing it to keep his name alive.

All said and done, everybody has a right to her own opinion, as long as her actions cause no harm to herself or to others.

-----------------------------

REMEmBRANCE

Rammohan Umesh Savkoor  
May 7, 1930 – November 7, 2009  
Fondly remembered by wife, Shrilala,  
Chetan and Swapna Savkoor,  
Namita, Stephen, Collin and Drake Hartland,  
Relatives and Friends  
(This was inadvertently left out in our previous issue. Our apologies - Editor)

Time moves on….. but memories never fade;  
You will always be there in our hearts....

First Year Remembrance: January 18, 2011

Smt. Monisha S. Kulkarni (nee Usha M. Gokarn)

Angels came to take you to your celestial abode a year back...  
.......And we see you everyday as the brightest star in the sky

God knew He could not be present everywhere.....
therefore He created Mothers

U are forever in our hearts – remembered for your  
Sweet, loving & caring nature  
Having a heart of gold, and  
Always ready to help all, both family & friends.

We think of you every second & deeply miss you....

Mother: Krishnabai G. Rao  
Children: Ashwini/Prashant  
Grandchildren: Ansh Kulkarni & Sohah Kulkarni  
Kulkarni, Gokarn & Balsaver families and friends

KANARA SARASWAT
"You've got to meet her!", my cousin's wife told us some time ago. So off we went (wife, daughter with me) to meet Smt. Leela Puthli at her residence at Mumbai, to see the wonders her dexterous fingers had painstakingly created with god's creation that manifested in nature's bounty – in the oceans across the world - Seashells! It was indeed a pleasure to meet a septuagenarian artist, who had spent over 5 decades laboriously and painstakingly lending her magic touch to transform seashells into lovely flower arrangements like beautiful dahlias, exquisite jewelry boxes, breathtaking jewelry pieces that could be worn as bridal décor or by models featuring on fashion magazine covers. Those who adore the beauty of seashells and consider the numerous forms that one finds in nature’s treasure trove in the deep, blue oceans or by the sandy beach side or rocky promenades, as pieces of art provided by nature, may wonder what one can do with such things as seashells, except display them in your show-case?

"Lots!" would be Ms. Leela Puthli’s reply to such questions. The 74-year old has been a student of Conchology (studies shells) since her early 20’s. With a hobby of collecting a wide variety of shells, she has royal company in Aristotle, Alexander the Great, Emperor Hirohito, King George III and Queen Victoria, who were also shell enthusiasts. But Leela Puthli went the extra mile, in that she painted them and transformed them into what appeared life-like flowers and plants! Soon enough, her family and friends began to appreciate her rare art form. There weren’t many who had made a mark in the field of shell-craft in those days. With her nimble fingers and hours of hard work, oodles of patience and a strong urge to be creative in her work, she would weave the shells into exquisite patterns, paint them and then paste them onto such mundane articles such as broken kitchen cabinet doors or throw-away cake bases!

In this love of nature's treasures, she had her husband, Ganesh Puthli, strongly by her side. He had been studying shells to its core – the myths behind shells, the scientific, historic, economic and ecological importance of what was otherwise a mere calcified exterior for the vulnerable mollusks - soft, unsure, and retracted, creatures of the sea, who actually protect themselves from predators (bigger fish) by hiding within these hard calcified beautiful forms.

Soon word went around and people would pour in to see these lovely creations – plaques, vases, necklaces made of seashells. Orders began to pour in from individuals and shops like the Khadi Bhandar! Her masterpieces, though, changed hands for ‘throwaway prices’, or shall we say one did not have to shell out too much? At times, she even gifted away some to her near and dear ones, because she valued relationships more than anything else in the world. And guess what they brought back in return? Various shells, even fish scales (which she would use for the green leaves), broken doors, discarded boxes – so that she could get on to her next piece of artwork!

But not all the shells the couple used was from well-wishers. Trips to beaches were often at odd times – in the mornings, to look for some fresh catch. Bivalves and univalves - Clams, cowries, scallop shells, tusk shells, chambered nautilus, gastropods – they would look for them high and low on several beaches along the coasts of India. The couple would
also give talks and presentations at society events, she recalls, where her husband Ganesh, who is no more, would, in a professor-like manner, explain all about this fascinating world to astounded audiences. Their work and passion have also been extensively covered by journalists in the Financial Express, Sunday Standard as well as many famous magazines.

Sadly, her hard work and ageing has taken its toll on her fingers - with painful swollen finger joints, she is unable to continue with her passionate hobby that brought her great satisfaction and a fair amount of money in her prime years. Concerned friends and family members now call up to advise her not to take up her passionate pastime and hurt herself any further! As she talks about her large family and friends one cannot miss noticing the humility she has carefully preserved over the years.

To see her creations log on to this link on my blog, where many pictures of her works have been put up: [http://whatnonsanz.blogspot.com/2010/05/artistes-touch-to-seashells.html](http://whatnonsanz.blogspot.com/2010/05/artistes-touch-to-seashells.html)
His Holiness Shrimat Sadyojat Shankarashram Swamiji’s official visit to Virar Local Sabha was scheduled from 9th November 2010 to 14th November 2010. The local Sabha committee had selected an open space in Damodar Nagar, Virar (West) to organize its programmes. With rains being unpredictable, it was ensured that the pandal was waterproof.

Various important residents of Virar who had provided assistance to the Local Sabha were to be honoured. One such person was Shri Hitendra Thakur, ex MLA and his son Shri Kshitij Thakur MLA. When we met and invited them on 1st November Shri Hitendra Thakur offered the Local Sabha two spacious halls of Viva College at no cost. The only expenditure we would have to bear was that of a public address system. As we had already given the contract for the pandal, we politely declined the offer.

On 9th November 2010, His Holiness arrived and was given a ceremonial welcome amidst the chants of Jaijaikars. He was then led to the dais which had the backdrop of Pandurangashram, Anandashram and Parijnanashram Swamijis. We were thrilled to have His Holiness in our midst.

As we were getting ready to commence our afternoon and evening programmes we realized that the sky was overcast with dark clouds. Before long there was thunder and lightning and the heavens literally opened up! The roof of the pandal collapsed, the rainwater poured in and the ground got soggy. There was only one alternative now and that was to contact Shri Hitendra Thakur, explain our helplessness and accept his offer.

That day Shri Ashok Chavan had been axed as the Chief Minister. Shri Hitendra Thakur, the leader of Bahujan Samaj Party, was involved in the formation of a new government. Contacting him was difficult. Dejected we were about to leave when his daughter called us back and requested us to be seated. When Mohanmam explained our plight she gave us his cell number. On contacting him, Shri Hitendra Thakur gave instructions to a trustee of Viva College to make the two halls available to us immediately. What a relief!!

We welcomed the dawn on 10th November with Suprabhatam in the new venue. We naturally had to reschedule our programmes and also inform all about the change in the venue. With God’s Grace and under the benign shadow of Jivdani Mata, we could now conduct our programmes with clockwise precision.

All the programmes organized were of a very high standard. It was with amazement and pride that we elders saw young children of Yuvdhara and Prarthana Classes perform Gurupoojan without a mistake. The one programme which needs special mention is that of Vanabhojan, The venue was Dr. Suhas and Dr. Anjali Gokarn’s farm house in Vasai. Maharashtrian friends of Dr. Anjali Gokarn put up a fantastic programme of ancient rituals and dances/games played in Maharashtra during Mangala-gaur, Bhondla and Kojagiri. The commentary was clear and the traditional songs sung set the pace for a memorable evening. The Diwali song by the children with every person holding a diya in his/her hand and swaying to the beat of the song with all electric lights switched off was an uplifting experience. The finale of the Vanabhojan programme was trying one’s hand at ‘Karaoke’ singing. Young Samvit Kaikini scored 93 points out of 100 points for his efforts. He was the find of the evening. Here’s wishing him the very best. Overall a memorable evening etched in the minds of all those present forever, kind courtesy Dr. Suhas and Dr. Anjali Gokarn.

The Palki Utsav was a grand success with not only...
Saraswats joining the Utsav, but Maharashtrians, Gujarathis, and other residents of Damodar Nagar joining in. It was a sea of humans who paid their obeisance to Swami Parijnanashram as His padukas and photograph was taken in a procession in an elegantly lit Palki.

On the last day of the camp i.e. 14th November as evening set in Shri Hitendra Thakur and his son Shri Kshitij Thakur MLA graced the occasion with their presence. Both of them were honoured by His Holiness accompanied by thunderous clapping by the gathering. We felt Shri Hitendra Thakur and Shri Kshitij Thakur would leave in 5-10 minutes as they had other pressing engagements, but to our surprise they continued sitting through the Dharma Sabha and were all attention as Swamiji began his Ashirvachan in Hindi which was an eye opener.

Throughout the Ashirvachan one could hear the thunder and see lightening in the sky. That a storm was once again building up was obvious. As His Holiness neared the conclusion of his Ashirvachan he told us that since he could see Jivdanis Mata’s temple He would sing the bhajan “Ma Tu Prem Sudha Barasa De”. As Swamiji started singing the bhajan, it started raining cats and dogs. We were fortunate to witness this miracle as when Swamiji concluded the bhajan it stopped raining and the sky opened up and one could see the golden moon smile. It seemed that Varundev reflected the heavy heart and tear-filled eyes with which we were getting ready to bid farewell to our Guru.

Shri Hitendra Thakur approached Swamiji and once again sought blessings with a request that His Holiness should visit his other educational institutions which His Holiness accepted.

The fact that we could shift the venue overnight and yet not feel the strain, the downpour we witnessed as His Holiness sang “Ma Tu Prem Sudha Prem Barasa De” are things of which we will talk and cherish forever. All this was possible as we had the blessings of Lord Bhavanishankar, our Guruparampara and HH Sadyojat Shankarashram Swamiji.

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KANARA SARASWAT
Vol. 92, No.1, January 2011

MY PUPPY
Viha Nagarkatti (7 years),
Bangalore

Puppy puppy puppy, come to me
I will give you a bone
But I will eat a cone.

Puppy puppy puppy, come to me
I will take you for a walk
But you have to listen to my talk.

Puppy puppy puppy, come to me
I will give you a kiss
Which you would hate to miss.

You are such a beautiful puppy
Please come to me.

Advita Karnad, 4 years

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The Shrimat Parijnanashram Vastu Sangrahalya now has bonsai plants exhibited in its garden. Approximately 60 plants from the age 3 years to 35 years of different species are exhibited by Shri Ramchandra Haridas of Bangalore in the loving memory of his parents Shri Krishna and Smt Sulochana Haridas. He says “Although bonsai is compared to producing a painting or a sculpture, this form of art is never complete. You have to continuously prune and nurse the plant and the art is ongoing and grows on you”. He also comes to Shirali to take care of the plants himself from time to time.

THE ART OF BONSAI

The Japanese word “bonsai” basically means a plant, tree, or group of trees or plants growing in a shallow container (from bon “basin” and sai “to plant”- a tree in a tray). Bonsai is all about growing miniature trees in the form of full-size mature trees in containers. It is a unique art form because it is a blend of art and horticulture. The bonsai grower uses the same creative skill and aesthetic sense that might be put into producing a painting or sculpture and combines this with nature in the variety of natural forms and the changing patterns of growth throughout the seasons using horticultural techniques.

TYPICAL BONSAI FEATURES

A typical bonsai that makes up a good specimen includes the spacing between branches and the basic branch structure. The art of growing a bonsai comes from the ability to choose a tree, shrub or plant that has the potential of developing into a bonsai and then growing it, employing mostly general horticultural techniques coupled with common sense and a touch of artistic expression. The actual tree is only one part of the complete picture that a bonsai expert sets out to create, the others being the pot, the appearance of the soil surface and most importantly of all – the shape and style of the tree. The tree, container and the soil surface must all complement each other in terms of size, shape, colour and texture.

• The height of the first branch up from the base of the trunk should be approximately one-third of the total height of the tree.
• The width of the trunk should be roughly the same as the depth of the chosen pot or container.
• The overall shape of the branch structure should generally be an irregular triangle, with all three sides of different lengths and the bottom side being slightly off the horizontal.
• Branches should alternate in their position going up the trunk, with the first being on the left or right, the second on the opposite side to the first and the third at the back of the tree. This layout should be followed right up to the top of the tree, so that when viewed from the top, the branches radiate out in a regular pattern. At no time should two branches be immediately above or covering each other.

BONSAI GALLERY

Bonsai are seen at their best only when displayed correctly, which is normally against a plain background, usually white, off-white, or any similar natural shade.

An outstanding bonsai is ninety percent art and ten percent horticulture. But artistic ability alone cannot be a hundred percent effective, because a degree of horticultural skill is necessary to keep...
the tree alive and growing and to enable the design to progress from good to excellent. Not all bonsai growers are experienced gardeners and so may have little knowledge of plant cultivation initially. On the other hand, it is possible to come to bonsai through an interest in horticulture, without much confidence in artistic skill, but this enables the grower to apply skills of cultivation very effectively while the more creative aspects of bonsai design can develop gradually.

**BONSAI TRADITIONS**

Although the art of bonsai is now commonly associated with Japan, it was in China that it originated, and the general principle of growing trees in containers may even have been brought there much earlier from India. The influence of Chinese culture was strong in Japan during the eighth century A.D. and it seems likely that it was at that time that the Japanese adopted bonsai as an art form and adapted it to their existing cultural and horticultural traditions. There is not much documentary evidence for the beginnings of bonsai cultivation or its development in the early stages. An apparent reference to bonsai appears in a sixth-century document, and painted scrolls of the thirteenth century feature trees growing in containers that certainly correspond to the art of bonsai as it is now known. Many references appear later in Chinese and Japanese visual art and literature.

**ELEMENTS OF DESIGN**

The design of a bonsai encompasses the style and condition of the tree, the size, shape and finish of the container, and the relationship of the tree and container that establishes the overall impression of the design. Whatever the species of tree chosen and the style in which it is shaped and trained, there are some basic elements of design that can be usefully applied to all bonsai. Three main factors, which are important considerations in selecting a tree or shrub for bonsai training, are inherent to the basic structure of the plant: the root spread; the form of the trunk; and the arrangement of the branches on the trunk.

**CREATING A BONSAI**

Every bonsai is a unique combination of the character of the original plant material and the creative skill and judgment of the bonsai grower. The practical techniques for shaping and training a tree or shrub as bonsai are fully explained in the following pages with clear step-by-step examples. These are related to design considerations—selecting a style, developing the character of the bonsai, establishing the natural impression of a forest or landscape planting. Using the basic methods described in this chapter, you can create a bonsai from a garden center plant in a matter of minutes. You can then apply your technical skills to improving and refining the design as the bonsai matures.

**BONSAI STYLES**

Five basic styles are recognized in bonsai design and these are classified according to the angle of the trunk. They are **Formal upright style**, **Informal upright style**, **Semicascade style**, **Slanting style**, **Cascade style**

**LITERATI STYLE**

Also called bunjin, this style of tree is often seen at the seashore or in areas where trees have grown up reaching for the light in competition with other trees that have since died or been felled. Characteristically, the trunk line flows or twists through several curves. Most conifers can be recommended for growing as literati, and rugged deciduous trees such as flowering apricot and hawthorn. The slender trees in their paintings had an abstract, calligraphic quality that was the inspiration behind cultivating bonsai in this style.

**BROOM STYLE**

Whereas a conifer grown in an ideal situation is likely to grow in formal upright style, many of the fine-
branched deciduous trees, such as elms or maples, in the same situation are likely to become broom-style trees. These species are recommended for growing as bonsai in broom style, but coarse-branched deciduous trees and evergreens are not suitable.

**STYLING ON ROCK**

Rock-planting of individual bonsai specimens divide into two types. In root-over-rock style, the roots of the tree grow over the rock and extend into the soil, whereas in clasped-to-rock style the tree is actually planted on the rock. The way the tree itself is styled depends on how the grower sees the overall relationship between tree and rock in the design. A single tree or a group or landscape planting may be grown on rock.

**ROOT-OVER-ROCK STYLE**

This style occurs in nature in areas where trees establish themselves on rocky ledges and crevices and as they grow send out roots that snake over the rocks to find more moisture and nourishment in deeper soil. Having found the soil, the roots fatten up as they become the major pipelines for water and nutrients that sustain the tree. Exposure causes the roots to harden and flatten themselves to the surface of the rock, and they effectively become an extension of the tree trunk.

**ROOT-CONNECTED AND MULTIPLE-TRUNK STYLES**

This classification combines styles where several trunks grow up from a single root system. The term “multiple-trunk” is used generally for root-connected styles where there are three or more trunks.

**CLASPED-TO-ROCK STYLE**

This differs from root-over-rock in that the roots are confined to the rock alone and do not extend into soil contained in a conventional bonsai pot. The style represents trees in nature growing on mountains and cliffs and can be designed as a “near” or “distant” view. Depending on the design and the size and scale of the trees use, the same piece of rock can be made to appear to be several feet or several miles away.

**TWIN-TRUNK STYLE**

This is a familiar sight in nature, occurring when a tree develops two trunks from the base. The smaller trunk grows in close proximity to the larger and more dominant trunk, and is protected and influenced by it. The trunks may divide at or just above soil level, and sometimes a low branch is trained and styled as a second trunk.

**SAIKEI**

Also described as “tray landscape”, saikei is a way of representing a landscape in detail. Trees, rocks, grasses, mosses and sands can be used to create the natural variations of landscape which appear in nature. Saikei can be enjoyed as an instant short-term composition, which can then be dismantled. The materials can then be re-used for another landscape view, or the trees can be “promoted” to become individual bonsai as they mature.

---

**OCEAN OF LIFE**

Sudha Naimpally, Canada

We are just passing waves,  
In the ocean of life  
Dashing and crushing in strife.

Sometimes rippling or rioting  
And sometimes gently rolling  
At times foaming with rage  
Now and then serene like a sage.

If only the waves knew  
That they are nothing but water,  
In essence one and the same.

Knowing not their very nature,  
Their true identity,  
They dash and crush each other  
In petty jealousy,  
Too blinded to see the oneness in all.

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TAARE ZAMEEN PAR

DR. (SMT.) VINITA RADHAKRISHNA PANDIT, ABIDJAN, IVORY COAST (COTE D’IVOIRE)

This very popular and realistic film which I had seen earlier was recently re-telecast, and watching it made me go down the memory lane. The days spent in my school Arya Vidya Mandir, trying to help these children whom we preferred to call ‘differently abled’, their frustrations, their joys on achieving small successes, all sailed across my mind’s eye.

Learning disability or dyslexia, as it is commonly known is present in 8 to 10% present of any normal group of people. These children have usually an above average or a very high IQ.

Our education system thanks to the British legacy, still follows Macaulay’s system, where emphasis is mainly on linguistic and logical mathematical intelligence. Anybody lacking in these two is labelled ‘a dunce’ and stamped as a misfit in a regular school.

Mr. Howard Gardner, the renowned psychologist’s work around multiple intelligences has had a profound effect on education. He has listed seven intelligences. The first two have been typically valued in schools, the next three are usually associated with arts and the last two Howard called ‘Personal Intelligences’. They are as follows

Linguistic Intelligence: is the ability to effectively use language. Writers, poets, lawyers and speakers are among these.

Logical Mathematical Intelligence: is the capacity to analyze problems logically, carry our mathematical operations and investigate issues scientifically.

Musical Intelligence: involves skill in the performance, composition and appreciation of musical patterns.

Bodily Kinesthetic Intelligence: entails the potential of using one’s whole body, or parts, to solve problems. It is the mental ability to co-ordinate bodily movements.

Spatial Intelligence: involves the potential to recognize and use the patterns of wide space and more confined areas.

Interpersonal Intelligence: is the capacity to understand the intentions, motivations and desires of other people. Educators, salespeople, religious and political leaders, counselors all need a well developed interpersonal intelligence.

Intrapersonal Intelligence: is the capacity to understand oneself to appreciate one’s feelings, fears and motivations. This helps to use such information and regulate one’s life.

Later on he added naturalist intelligence too. According to him all human beings possess all intelligences in varying amounts.

The most important point brought out by him was that these seven kinds of intelligences would allow seven ways to teach rather than one.

Multiple intelligences can be nurtured and strengthened or ignored and weakened. According to multiple intelligence theory, identifying each student’s intelligence has strong ramifications in the classrooms. Teachers in the traditional classroom primarily teach to the verbal/linguistic and mathematical/logical intelligences.

Visual Spatial: Children who learn best visually, organizing things spatially, like to see what you are talking about in order to understand. They enjoy charts, graphs, maps, art or anything eye-catching.

Verbal Linguistic: Children who demonstrate strength in the languages arts are successful in the traditional classrooms because their intelligence lends itself to traditional teaching.

Mathematical Logical: Children who display an aptitude for numbers, reasoning and problem solving. This is the other half of the class who typically do well in traditional classrooms, where teaching is logically sequenced.

Bodily Kinesthetic: Children who experience learning best through activity, games, movement, hands on tasks. They are often labelled as ‘over active’ in traditional classrooms.

Musical rhythmic: Children who learn well through songs, patterns, rhythms, instruments and
musical expression. It is easy to overlook children with this intelligence in traditional education.

Intrapersonal: Children who are especially in touch with their own feelings, values and ideas. They may tend to be reserved, but they are actually quite intuitive about what they learn and how it relates to them.

Interpersonal: Children who are noticeably people oriented and outgoing and do their learning co-operatively in groups or with a partner. They may have been typically identified as ‘talkative’ in a traditional setting.

Naturalist: Children who love outdoors, animals, field trips. More than this though, they love to pick up on subtle differences in meanings. The traditional classroom has not been accommodating to these children.

For us Saraswats, education has been and is a very important part of our lives. We, Saraswati’s children, are inherently intelligent. I remember my husband telling me that his father had told him that he may not be able to keep a large bank balance for him, but he should study as much as he wants. My father also gave us the same advice. Our parents said that ‘Vidya’ is the real asset for an individual because it cannot be robbed, nor can anyone cheat you and take it away nor does it get rusty. It is the most precious asset that one can ever possess. Of course, my husband lost his father when he was only fourteen, but he continued his studies, graduated, studied further to become a cost accountant by earning and learning which stood him in good stead in his professional life. Similar has been the case with many of our community members who studied through their own efforts.

Education is our forte. So if any child is not able to cope up with academic subjects at schools, parents get worked up and all their frustrations and helplessness is vent on the child. Life becomes miserable for both, parents and the child, nay the whole family. Actually, we as parents and teachers need to find out what the child is good at, that is, which are his strong points, and encourage him to pursue the same. Giving him a helping hand at the right time will save him from being a school dropout and going astray.

With the wide and varied avenues open now and with the level of intelligence these children are endowed with, they can reach great heights in their chosen fields.

Great names like Leonardo Da Vinci, Albert Einstein, Thomas Alva Edison, Agatha Christie, Tom Cruise and near home Abhishek Bacchan, have all had difficulty in reading, writing or mathematical ability. They must have been helped and encouraged by somebody during their difficult times, so they learnt to cope with their problems and go ahead in life. Yes, it is a hard way to reach the top, but the will to succeed in an individual with the confidence and understanding shown by the people around them make the road a little less difficult for them to tread. They start seeing the light at the end of the tunnel.

Here I am reminded of Swami Samartha Ramdas’s smaran which my husband often quoted and strongly believed in,

> | Samarthyaa aache chalavayache | Jo Jo karil tayache |
> | Paramtu tethe bhagawantache | Adhisthana pahiye |

The self esteem of such children which had a battering earlier, both at school and at home, if tended to and nurtured well in time by some understanding person, can be salvaged and then there is nothing that can hold them back in achieving their best. So, by God’s grace & Guru’s blessings, a helping hand will make these children succeed in life and shine like stars – “Taare Zameen Par” indeed!!

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**G. R. Bhatkal Memorial Lectures**
Dr. Ramesh Gangolli, Professor Emeritus, University of Washington, will be lecturing on “Mathematics, Music and the Brain” on February 17, 2011 at 6.30 p.m. at Zacharia Samsad, Near Ravindra Natya Mandir, Prabhadevi, Mumbai 400025

**All are cordially invited.**
Figures of Speech for High School Students

Savitri Babulkar, Mumbai

Figures of Speech are not as hard as you think. I have hastily put together a few examples in the hope they will be useful during your Language Paper.

SIMILE – a comparison between two objects of different kinds
Eg. She turned as pale as a lily. (a girl compared to a flower)

METAPHOR – an implied simile – comparison without using ‘like’ or ‘as’.
Eg. The camel is the ship of the desert. (the camel is ‘like’ a ship…….).

VERBAL METAPHOR – Eg. He was so irritated, that he barked at the boy.
(…barked ‘like’ a dog…)

PERSONIFICATION – inanimate objects or abstract notions are treated as ‘persons’. Eg. Laughter holding both her sides….Spring dancing in the fields.

APOSTROPHE – Directly addressing the dead, the absent or a personified object. Eg. Roll on thou deep and dark blue ocean – roll!

HYPERBOLE - an exaggeration or overstatement.
Eg. Thou hast cleft my heart in twain! (You have hurt me deeply)

EUPHEMISM – an agreeable way of expressing an unpleasant fact.
Eg. He breathed his last, yesterday. (The word ‘died’ is rarely used.)

ANTITHESIS – a striking contrast of words or sentiments.
Eg. Man proposes, God disposes.

OXYMORON – two highly contradictory words expressed simultaneously.
Eg. 1. cunningly simple. 2. bloodless revolution.

EPIGRAM or PARADOX – a seemingly contradictory statement.
Eg. The child is father of the man. (The behaviour of a child gives you an idea of what kind of a man he will grow into – ‘will emerge from’ the child..)

IRONY – where the real meaning is the opposite of what is conveyed. A sarcastic statement: Eg. Mine is the atrocious crime of being a young man.

PUN – using a word/phrase to convey more than one meaning.
Eg. Whether life is worth living depends on the liver (Liver – the organ, or ‘one who lives it’)

CLIMAX – arrangement of ideas in order of increasing importance.
Eg. I came, I saw, I conquered.

ANTICLIMAX – opposite of climax – used in satire.
Eg. They sometimes counsel take, and sometimes tea.

EXCLAMATION – an exclamatory statement, made to draw attention.
Eg. 1. What a piece of work is man! 2. What a spectacular sunset!

INTERROGATION – A rhetorical question which does NOT call for an answer. Eg. 1. Am I my brother’s keeper? (don’t expect me to keep track of my brother.) 2. How do I know? (I certainly don’t know)

LITOTES – An affirmative conveyed by negating the opposite.
Eg. The man is no fool. (he’s extremely smart)

ONOMATOPOEIA – indicates the actual sound made.
Eg. He fell down with a thud. 2. The cup fell to the floor with a crash.

TRANSFERRED EPITHET – The adjective qualifies not the noun next to it, but another word closely associated with it. Eg. He spent a sleepless night.
(He is the one who is sleepless, not the night)

REPETITION – repeating a word or phrase for greater effect:
Eg. 1 Break, break, break over the cold grey stones, oh sea!
2. Half a league, half a league, half a league on-
wards….

**INVERSION** – change in the order of words (unlike prose)

Eg. 1. ‘Up Jack got/ And home he trot’ (Jack got up and trotted home)

2’…as home his footsteps he has turned.’ (as he turned his footsteps towards home)

**METONYMY** – literally means ‘change of name’.

Eg. 1. He was playing to the gallery.

2. The pen is mightier than the sword.

3. I love to read Shakespeare.

4. The crown has lost its power.

5. He addressed the chair.

**SYNECDOCHE** – a part used to indicate the whole – Eg. All hands on deck.

Or the whole for the part – Eg. England won the test match.

The other day, while I was working at the computer, I heard some conversation in the next room. With my wife and me alone, who could it be? Turned out that she was talking to someone, whom I could not see, as she was bent over someone. The conversation being very animated but nonsensical proved beyond doubt that her age was catching up and my wife was batty. Curiosity got the better of me and I inched closer to find that she was talking to a photograph of our grandchild. Yes, talking to a photograph. She was expected to come after two days, you see.

How is it that grandchildren’s snaps always bring out that peculiar quality of sounds that do not correspond to the age of the sound maker? “Coochi-Coochi-Coo; Googuli-Googuli-Wooosh; Aaaa-na-maaa; and a longer Aaaaaajuuuuu”. This is only the beginning, after which comes an attack on the photograph with the tips of five fingers, in an attempt to pinch the cheeks, followed by the final burst of tears, when the attempt at cuddling fails.

In the afternoon, I was forced to accompany my wife to a Mall, and Oh God!, to the dreaded shop where the yellow dress was as good as the red one, but the indecision to settle for one, invariably ends in buying both. We move to the next counter, where “Surely the orange dress was better than the two selected earlier?” Question mark only used for a grammatical reason, and definitely not as an alternate buy. “And why not the mauve, the blue and the polka-dotted one?” “Come on’ I hollered, “When are you going to cap that urge to buy another one?” “Cap it? Yes, a cap is a must” she says, “as winter is coming”.

Why do grandparents indulge thus?!! Was it because we could not afford such things for our children when they were young? I remember how guilty I felt about not having bought that soft toy that my daughter cried for, or a wooden toy which my son had demanded. Could I not have bought it when they asked for it? And now, the same children buy whatever their children want, making us feel even guiltier. I console myself that in those days, money had value. I have only my wife to console me on that point. But in reality, we had a warped sense that “NO” meant Discipline. “Inculcate Discipline” I used to say, and the same person sheds a tear of regret when he looks over his shoulder at the past.

So cross 55 years and then go berserk with happiness to do all the things you had not done. Give away your treasures, slowly, to the children; spoil the grandchildren with gifts; flood the family with love and blessings, and feel happy to see others happy, feel satisfied that the ‘giving phase’ came a little late in life, it came, nevertheless, at a time that bound the family together, which was always our dream.
On the evening of 4th Dec 2010, The Saraswat Club, Santacruz celebrated the Platinum Jubilee Year by felicitating very inspiring persons who have overcome the most difficult times in their life to make their life a fruitful tree not only for their own self but for the community around them.

On this occasion they invited the Chitrapur Yuvadhara to perform their debut orchestra performance. The beautifully decorated stage, the performance by the artists, the accompanists and the anchoring skit was par excellence. The melodious rendering right from the opening with ‘Maha Ganapate Manasa Smarami’ in Carnatic Music style to the very last crescendo of A.R.Rehman’s tribute ‘Vande Mataram’ where each and every spectator on the huge grounds stood up, held the audience spellbound. The songs ranged from ‘70s Padosan, Abhimaan, to the ‘90s Laagan, to the 2000 ticking, lilting songs taking the audiences from melodious to even the hilarious Three Idiots. There was dance, rumble of drums as a medley with all the “Dhol” numbers and a very, very sedate last touch by ‘Yeh Des Hai Tera’ which brought a lump in young and old throats. We felt very proud of you guys out there on the stage. Kya Sa Re Ga ko Maar Dala Yaar. Jhakaas, Chabuk in local marathi style. Congrats to all of you of Yuv Dhara for that excellent performance and we hope you all come to Bangalore and perform not only there but everywhere in India and abroad.

And now for the icing on the cake. Could it be chocolate or plums. It was sheer full of fun for us. The skit takes the cake for that evening, with the writer’s glib and punches, the anchor’s dynamic performance, and the actors throwing funny lines to have us in splits. “Gojodhar Bhaiyya, tu kahanse woh paan bhi khait raha? aur uparse patient logan ko idhar se udhar karat raha. Humka bahut mazaa avaat raha. Tumko hum thank you kahta hoon. Wah Wah. Maza Aa Gaya.” The end of the script and opening of the champagne was the Kumbhakaran dancing ‘Pode,Apadi Pade’. It was fantastic fun and all the participants deserve a standing ovation all over again. Kindly accept our Hearty congratulations for this performance and wish you all many more performances in the future.

Finally and most importantly, we wish to congratulate and thank the Saraswat Club for staging this beautiful event on the Santacruz grounds for us. We congratulate you all for the organised arrangements for sitting, the acoustics and the hosting of high tea and snacks. It was an overflowing audience and an enthusiastic spectatorship you had to attend on. Congrats and we wish you all the best. I consider myself very lucky that I happened to be in Mumbai so I could witness this lovely spectacular show.

Three loud cheers to the Saraswat Club and Huge Thundering Applause to the Chitrapur Yuvadhara.

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**A Debut Performance of the Chitrapur Yuvadhara Orchestra**

**Kumud Nayel, Bangalore**

With the come hither looks of Sanskrit
It was really hard to resist
Going back to school
To learn this wonderful language of the Gods.

Age they say is only a figure
There is a world of truth in that
Cause if you make up your mind
There is nothing you can’t do
Cause the Dictionary has no can’t..

Come all ye brothers & sisters
Be you young or old
Let us all learn Sanskrit colloquial, verse and all
Let us recite the mantras
Learn the Shlokas of yore
Therein lies a world of knowledge.

We the children of Goddess Saraswati
Let us be true to her divine name
Let us master the revered language
Knowledge is Power, Wisdom then follows.
गावदेवी सारस्वत महिला समाजाची कोजागरी २०१०
सो. लिप्ता अमलाडी, अंबारी

दिनांक २० आ०क्टॉबर २०१० राज काजागरच चा कायधम सारद घाणार अस कायधम प्रतिक्रिया नमुना कल हात. वाण हात दुपार सारद नच. साचाच नमत शंका उद्धवल असाव की काजागर जागणन आणि दुपार? या शंकचं निसरण सो. ता बलस यांना कायधमा चावाचा लाच कलं. बहुतवक युक्त महिला दुपार झाप घातत, त न घाता दुपारचा या जागणणा हजर राहित्या हव्या.

कायधमाचा आर्यभेद सो. शांभा मराठवा यांनी “पिया तास नैचण लाग र. या सन्निधित्व नृत्य सारद कल. नृत्यातल पदवित्त व चहांचाचव हावभाव सारद कताना. वचाच काणतें बंधन उत्तर नकात.

सो. नरलस संज्ञित यांना त्यांची संस्कार असलेल्या एस.एस. एस.च काह बिनाव किस्सा वाचून दाखवल. तत्क श्र मत सुंदर नाडून यांना रामा गड व बिवाहात मालकरण यांना कामावर पसू तयारिवाच लिहित्याचा कठोराच च्या विनाव परर कविता वाचून सवर प्रवक्त चांगल च करणपक्त कल. या दाच चं. या वचाव निवासविवृद्धि व उत्सव राखून उत्काळतें बऱ्यू विविध तिरक तिक कम्च.

त्यांनी सी. ता बलस व सी. श्रमाला वसम्म यांनी दाप न आयावत कलर विविध खात खातून सव महिलांना कायधमाचा आंदोलन लूटला. प्रथम वगमग गट करून, विविध शाख च अंतर्गत महिलांने रंगवल तत्क ताक मार चालू महिलाच्या श्र व कुशाण बुझिला चालना दिल.

सो. गं ता बलस यांना श्व महिलांने सारद वाहत येण असा नविन्यूण चुरा चा खात आयावत कला. चार गट पाहून प्रत्यक्ष गटाच्या एक तो लाल दुपार दिला व आपातप्र कारकशीकीचा वापर करून त्या दुपारमध्ये वापर करून अभिनय कारवास सांगितल.

एका गटाने एका महिलाच्या डाक्याला शतक-नयासारखा फटा गुंडाळून व दान महिलांना बैलच जाड. बनबून “गाड वाण दादा ह गाण सारद कलं.

दुसरा गटाने एका महिलाच्या डाक्यावर दुपारमध्ये पडून करून बंधव व हातात तत्कालीन काॅड चा वापर करून त्यावदन्त चाल कल.

तिसरा गटाने एका महिलाच्या शाहिदालाॅन मर्यादामध्ये फटा बंधुवू व प्रॉस्टिटस हाल पंखाचा इक महून वापर करून “शूरू आहे सरदार ह समूहन त सारद कलं.

चौथा गटाने एका महिलाल “खूँठ महून दुपारमध्ये वापर करून “शूपणगल सारद कल.

“गाड वाण दादा गटान प्रथम क्रमांक त “न्यायदत्ता गटान दुसरा क्रमांक दक्षिण-पूर्व मत निमाला नाडकण व सो. शौला हाम्ड यांना भूषित.

शॉट वसम्म गं ताच्या जाणपूरण गताच्या तालाब काह महिलां गाव मुळवल.

या वा धमाल कायधमांतर काजागरच चा खास मनु पाभास गुलाबजापून व मसाला दुध यांचा सव महिलांना आवडाव पदार्थ व अशा रं न या मसू कायधमाच मुखसादर संगता झाला.

सो. शौला मुर्ग हाम्ड झांचा ५० वा वाहिक वाला कला गाव व त्यावळस अचानक एक-दोन विवाह सुचवलं काय.

कायधम भेट

शौला अनुभव, दोळी अगाडी सर्वत्र रोजारी आभारी भेट माल होते कर्तिती, कर्तिती. आही कर्ती भेटोच, तर समिहास्थ करावो, अनु एकमेकीच्या मलावाचांची चांगली करतो.

मण ती गर्दो होतो तिच्या स्वतंत्रत्वाचा कामात अनुभवी नियत माळाच्या कामावर वाजारात.

पण, गरजेला मतत करून ती पालते शोधवषम अनु हेच अर्थत्त्व जीवनचे खेरे मर्य.

अशा वा शौला दर्शनीली म्याक दिवशी सर्वांनी अभिनय करून तिच्या सर्वाचा वाहिक शक्ती.

तिला सौंदर्य, सौंभाव, आयुर्योग्य चांगले लाभे, ते अशा सब्बकुल झाड. पत्ता लिहिले, ती तिला लिहीले, ता तिला लिहीले.

जिथे हा अचानक आंदू-सोडूत वापर गोंद, निचकाची, नंदधी साडे संवर्द सबू जमलेल्या मंडळाची तिला देखाव ध्यावाद.

प्रेमाकुंड - निरमला कलंबी, भराई
प्रतापः मोबाईल्स्य
सी. अराध्या कर्णे, विरार


canthikananda shrutha ahae tvarya samu udshatwini gatvat
tasmine din manghay! "kaapati? maay pudo!
maavaaduyyuk (dasyu) dasaMa aahum gajavachh Mahaday!
raatu bahi: sthita:
s: avatara.
su utpadyaka ahae dasa gruBwatar.
dasyu
aapunasya (maa pitamahadayya) aasa tu.
KruHulaan ahae
dasaksharya aaprasa.
PAvashsamatamahayaapnu chata raualt, rupakarita!
avah!
Krita vah vah dasa.
avishashan nha
vaam srut kruh ahae purnakaraan dasa sanskarya aaprasa.
dasaksharya vyahamulama aasa tu.
Tadnaga yamin upatra vyahamulama puna:
puna: sanskarya aaprasa.
sa eva sanskarya.
Avashya bhauva aahum aapunasya uttariyasa aahato.
"shruhata bhavaan.
Pada bhavat:
maaavaaduyyukam!
s: vaamk potariwa shatiprukusam avah.
"kaam vaamshahaprakaraa rupakarita:
etu tu na aapakam!" दिन विन रूपकाणम्य अमृतस्य भवति न वा? किष्ट वर्षितः: अस्ति!
अहं समाति दानके शिरालंक वृत्त विनमसि
विनिषितवातः दुःखा धनरथ्य तु न जस्म,
अवां सत्तानिवृतृ.
jyotnaga rakho swa:
Avayapreati aavasraya maavahavatalaap
nihparyayaa aavasraya.
अति सवरजयतु न वा? अतुः काय
kroDHvitaat saadhana yu:
Karmapita ni janam.

Anantaam ekaapnuma din mar gurushya vaatayananau nisun karasya
kuh maaaya tashak:
Aavaatu:
s: aavambhulu:
kaaavayam hrotaa
Aapyaadynapaatkar kah vaakaka yroopaa aangatch.
vaatayananau
kaah tu aarogaya aasa tu.
Aahum aapunasaa tashak aavadyaamukt.

sa:
Tah ayamudand yataanuu vinma samsamamataanu
maya hruuc yatu:
s: samaavasapramanu maamya.
"tashak:
Aavaatu:
kaah bhavaaa?
Maha uchche:
Purudha:
s: avayataraw.
Abhavat,
"tuun thullu bhavaa.
Idaan maa bhaaratam.
Aay
shadaku:
kvitar:
Abhavat
madaavatuh swagatbhavanaa kruhata,
"shuddaaku:
Abhavat:
Ahum aapunasya maavaah
ghu laa tashak maavaahramaya aapnuma
pueritta aapunasya
hata swadhayitaat.
samaavasapramu
udhru thakshayaat:
Tah mudra
rash:
Sapta:
Idaan.
Tashak sam aay aapunasya sahamanaa shruhantu
sah.
"Aar!
Vivahyatta!
karmasati bhavan?
tashak:
"sah
Kruhapan maa.

Aapunat:
"na, na aahum tu kaham:
kah aangatch bhavau aasamak gahum.
tashak:
"kahaa itii idaan vaahu na shakam.

Aapunat:
"aangatch bhavau.
tashak:
"aahum n shakam.
Maha aapnaa gataw.

Aapunat:
"tahii shru?
tashak:
"shru karyarat karyasam
nimim aaparyayaa
gataw bhavat.
Aapunat:
Bhavaa vah karaa sh,
pash: Aangatch bhavan.
tashak:
"pash!
pashyati taw.
Aapunat:
"kariaa gatawapy
pash: aapnasam
Aangatch.
Prtaa kaathu aangatch.
Shubhavasa:
asiti kila,
viwattu nashita madyaah.

sambhayana saamah yu:
Aapnu.
Maha vruukshya:
maavaah
yamsha aapnu aajnah。
samah:
kaadnyaa karaa
kalah paying:
samah:
maavaah swadhyayaam.
Aavaatu.
sah bhavat aavadyaam aapnnakarita?
Aanu:
vaikunnaa pooh
aapunasya taavat
cha.
"jyotn
taakasamthhythm pashyayaat:
Sahat:
sati.
Aanmahrikshaya
kaakasam yamaya
nimamaaagya bhav,
kaakasam bhav.
Aapunat:
"vaathu.

Aapunat:
"eavo aahum aangatch?
Aapunat:
"kaatavat?
Aapunat:
"ka: kaham.
Aapunat:
"sah tah kaakam:
Aapunat:
"bham!
Gayaas:
Aapunat:
"kaad n shakam
Aapunat:
"BH
maha: Jaa mahaday.
Aapunat:
"bham!
Kablahvand:
Aapunat:
"shudd: shudd!
Hamaanaymubhavat?
Aapunat:
"Hamaanayah.
Aapunat:
"ultat.
Aapun:
"kaat janaa:
sati.
Aapunat:
"daa janaa:
Aapunat:
"ultat.
Sah Aangatch.
Aapunat:
"ulatthu.

Aapunat:
"aatmabhkasams vatchya
Aatma sati kila.
대표적인 본문.

<정리된 본문>
'Limerick' is a form of poetry originated from a catchy chorus of an Irish folk song. The soldiers in Irland used to sing Limericks in merriment while returning from the battle ground. These poems are always in the lighter vein, mostly witty, not serious like the three line Japanese Haiku poems. Any Jovial event is good enough to start a Limerick.

It is a complete verse with five line stanza. The first and the second lines rhyme with the last (5th) line. The third and the fourth line rhyme together in the middle.

An Irish poet it seems composed Limericks to amuse the grand children of his employer the earl of Derby. So I thought why not try to pen some poems for our beloved Saraswat grand children to cheer them in their mother tongue? Here I have composed Limericks on a few imaginary events as well as on the lovely nature around.

(लिमरिक कविता – काल्पनिक)

1) गांव नाम और लायक मुख्य महु ।
लायक शिखरांच्या बगळ्या आनि फाताराचा महु ।
बंधे पाते सामग्री हातात ।
मात्रांच्या रूपकर रंग हातात ।
सुमुख धरच्या जवन मात्र भित्ता मित्ररत खळू !

2) चिंत्रांतू आकाशांतू जबते यता पोऱ्यर ।
लंगं खाता, कुराूचिव बसता मोहदंच्या लादार ।
लंगं डडा मिसरता तामु ।
क्षणांतु जाता हाड जाहू, ।
लंगं जातात नक्षत्रां आनि जगण्यातात आकाशामु ।

3) एक द सु एक ज्ञान अपेक्ष वान्याक ।
वान्यांचा सो जय आमगाव घारा आज बेसूक ।
वार अजय ज्ञानक घातु ।
मूल बंधू अतांग भाट ।
झाडार धरच पार, फंड, फूंट लागल बुडांन, पाडूक !

4) मोंड फिरतात आकाशांतु करतात अभासानु ।
गवज़ यातात ताकात तांगल आवसु बापुंतु ।
ज सरकानु हालात समण्यासं बहु ।
गांवां एकांडरेव आवाव यहात यहात यहात ।
राडूक सुर करतात मोंड, यतां पावसुचि पावसु !

(लिमरिक कविता – निःसंगत)

5) एक स्कूळांतू आशिल एकी मास्तरण ।
तिन गणितात्त्व वगळ तांगल रायाच ताण ।
तिका सम यानाशिल्य गुणकार ।
तिगल चुकताला भागाकार ।
वगळ यास जातात फळक हड्डमास्तरण लं मवण !

6) जगदु आपात्ता घारक आस एक बांकड आणण ।
त आणण ताकात दिलं खंद मेसूर रावण आंदण ।
आपात्ता मारल्या बहावा ।
रायाखात विकंकला खां ताबल याय ।
मेसूर राण ताका दितात्त खंद खव्यांकाच्या गाूँड़ा सांदण !

7) बलतांग धरच बाबु हट महत्त्व हट ।
तान जवनतना वाँचूं उड़ीच्या शातां आनि राह ।
तान खव्यांचं भडा हुँठ ।
तांगल मांककं जाहूं पूठ ।
तान काहटुं पाणवणु राच्यं घडं घडं !

8) एकफंताएक उदरच्या आशिल लम ।
लमांतू ताका नाकैशिल कसल्य किवन ।
तान लङ्कपत्रिका हाल्प्या ।
माजर राण बांकी समव्यांक वांत्या ।
आनि बंड-वाजपांतू ता जाही पूण माण !

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- Editorial Committee
There is a refreshing trend emerging these days when women are heading large companies. Indra Nooyi, Meera Sanyal and Kiran Mazumdar Shaw being some examples. But in India and generally in many other places in the world, women were not encouraged to take up jobs. Today the whole world looks to the women of the United States as role models. But the status of women in USA in the early 20th century wasn’t very different from the status of women in India some 20 years ago.

Before the Second World War, it was generally accepted in the United States that the duty of women was to raise a family and take care of household work. It was rare for American women to take up jobs. But with the involvement of USA in the Second World War, 16 million Americans were drafted into the Armed Forces, the majority of whom must have been men. As a result, with the man of the house off at war, the burden of making ends meet fell solely on the shoulders of women. They then took up jobs in factories, many of which made weapons and by 1945, a sizable number of women were factory managers or held a similar high post which earlier would have been held by a man.

When the men came back from the War and rejoined duty, they had to report to a lady, something that was difficult for them to digest. Many men told their wives to stop working, but women by then had started enjoying their new found freedom and sense of self confidence. They realised that they were capable of much more and were not willing to give up their jobs. For their husbands, this was not an option they wanted to consider, especially the ones who were unemployed. They didn’t want their spouses to earn more money than them. They realised that the only way to stop women from working was to start a family again, because managing both a family and work was a difficult task, and they eventually would have to stop working and focus solely on the family. This approach was largely supported by the US Government and this was evident with respect to the support that the Anti Abortion Bill received. Some women who were not willing to conform to this, parted ways with their husbands increasing the Divorce Rate in the USA from 2.6% to 5.2% between 1950 and 1980. By the 1980's working women was a common phenomenon, much like it is in Indian metros these days.

I believe that women in general and Indian women specifically are extremely well equipped to handle the rigours of corporate life. Home makers are generally multi-taskers. It is common for us to see women cooking, attending to their children, answering the telephone and attending to other household chores simultaneously without getting perturbed. How many times have we heard our mothers saying “I can’t handle this work. It’s too stressful,” while we may have heard our fathers saying that at times. Taking care of the house on a daily basis is strenuous and requires a whole lot of energy and most importantly an ability to juggle between many tasks at the same time – something that we call multi-tasking. We must also not forget that a homemaker masters the art of negotiation which is needless to point out, indispensable in the corporate world because she has to negotiate the prices of vegetables, rice and other household items on a daily basis and has to also manage the daily and monthly budget knowing that overshooting it is just not an option.

The young women of today are not only talented, but also independent and ambitious. It will be fool-hardy on our part if we don’t tap into this amazing pool of talent. It is sad that women are sometimes not considered for high posts in companies sighting lack of ability on the part of their superiors. I myself have worked under women several times and have found them extremely capable, talented, decisive
Thus spake a Crow

Sushama Arur

“Crow, crow, crow” the sound was unbearable from outside. Some of us from the building went out, some peeped through their windows to see what was happening. “Amma, it looks like crows are having a big gathering on that old banyan tree. I will go and see what it is,” shouted my daughter Pammi and she flew out. After an hour Pammi came back excited and gave me the report.

Marriage of Sukantha, daughter of the head of the Kaak community with Dvija, the son of the head priest took place on the big banyan tree and the crows in large numbers had gathered and were making a big hangama. Kaak gaan, kaak nritya and kaak lunch was the big attraction of the event.

Sukantha’s parents were not too happy with the marriage because Dvija had lost his job due to recession. - food related you know…Paapi Paet kaa sawaal. They blame the new generation of mankind, who, enamored with technology and science have lost faith in God, rituals and ancestor worship. Their connection with the ‘world of the living’ and ‘the dead’ is on the verge of extinction. Offering of food to the dead is lessening and as a result the crow community is languishing en masse. What a sad situation, worse than the humans!

Everywhere one sees placards and banners written in crow calligraphy, ‘Unite fellow crows of Bharat Varsha, you have nothing to lose but your chains. You have two worlds to gain- Living and Dead’ or ‘Love and Help your samaj’ ‘Save your Culture and Rituals’ etc. Actually their problem is human related. So it’s the man who has to revert back to ancestor worship and solve the problem of the crow.

Sukantha and Dvija are married for a year now, but they do not have any issue, kids, I mean. But they are not bothered much. One day, when they returned from their food hunting, they found four eggs in their nest. Sukantha was so excited and happy to see them that her motherly love just overflowed. She hatched these eggs and out came Koel, Kokila, Cuckku and Kukkadu. Sukantha’s face brimmed with motherly love when she saw two male and two female cuckoos. She took good care of them like her own babies. But, alas after few months, once they got their wings, and learnt to fly, out they flew, never to come back. No bidding ‘good byes’, no ‘thank you’s and no sorry’s for looking them after all these months. Sukantha and Dvija too went about their routine of food hunting as if no calamity has come over them. So strange! I think in the crow dictionary they might not be having these words, which we use so often, ‘Namak haram’, Ma ke dudh kaa karzaa, Budhaape kaa sahaaraa, Ungrateful etc etc. They seem very practical, they must be living for today. Live life as it comes. What a great philosophy! We should take lessons from the crows.

Sukantha and Dvija attend all the meetings held by their community. Their sense of brotherhood is great. If even one crow is in a difficulty the entire samaj will lend a helping hand. This bhaaichaara is another point to be noted by mankind. We are just opposites; we pull their legs or remove the ladder when we see our own person going up. Fight tooth and nail on silly reasons. At this rate, after the great deluge crows would survive because of their unity and helping nature, while mankind, God forbid, may find themselves in a watery grave for reasons best known to them.

The crow community as a whole, pride themselves on being early risers. A cock can go wrong, but not the crow, he wakes up mankind as soon as the day breaks. They are also proud of being crows for they are born Dvijas –twice born like Brahmmins and Nagas.
I could ride across the rainbow – watch the play of raindrops teasing the rays of the Sun, smiling in colourful glee.

I could merge with the moonbeam – keep quiet vigil in the night and wait for the split second, to watch the blossom unfold its petals light.

I wish I could be the pebble, unruffled smoothed to perfection by the ruthless dance of waves, and absorb sweet melodies that make my soul whole again.

If I get lost in the maze and stuck in the mire of Life-carry me over, the raft of surrender that leads to your Sanctuary- where all shadows dissolve in light and furrowed minds are cured of their plight there I learn to lay down my arms and ammunition of false ego and emotion- and win my trophy of peace and joy aright.

(This poem has been inspired by Poojya Swamiji and dedicated to His Lotus feet on the occasion of His Vardhanthi day)

---

MBA Vs B COM
Contributed by Anita Burde Kalyanpur

An MBA and a BCom go on a camping trip, set up their tent, and fall asleep.

Some hours later, the B COM wakes his MBA friend. “Look up at the sky and tell me what you see.”

The MBA replies, “I see millions of stars.”

“What does that tell you?”

The MBA ponders for a minute.

“ Astronomically speaking, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, it tells me that Saturn is in Leo. Time wise, it appears to be approximately a quarter past three. Theologically, it’s evident the Lord is all-powerful and we are small and insignificant. Meteorologically, it seems we will have a beautiful day tomorrow. What does it tell you?”

The B COM is silent for a moment, then speaks - “Practically. ..Someone has stolen our tent”.

---

(snakes) who are privileged and have respect in society. But crows unlike Nagas are not worshipped and they do not have a particular day as Naga day. (Naga Panchami) They have a significant role to play when there is a death in the family and on the Mahalaya Amavasya day, yet, they are not satisfied. They have already sent an application to God firstly to promote them for worship, secondly to give subudhdhi to the mankind (of Asia) to revert back to ancestor worship and to continue to be the carrier of offering of food to the dead in the purgatory. But Chitragupta (secretary to God) is dillydallying. There is a saying in Kannada, ‘devru kotru pujari kodolla’, - even if God grants boon, the priest won’t!

But now God seems to have listened to the prayers of Naga and crow as both are sailing in the same boat and their request has been taken into account. God designed various means to trouble mankind- no promotions for the ambitious executive, health problems, no peace of mind at home and work place etc …., So naturally bogged down by these problems he goes to an astrologer, who promptly suggests he get back to the roots. “Go to your ancestral house and start worship of Naga and ancestor worship which you have forgotten to do. Both are angry, so pacify them. All will be well” is his mantra.

So, let’s watch and see the action of the new generation and the net reaction of the Naga -Crow duo. Does it have any repercussion on the happiness of the people in general and crows in particular in the near future?

<<<<>><<
To tickle your tongue - Burmese Delicacies

Recipes by Chef Prathamesh Kumta, Bangalore (Executive Chef, Fortunex Foods)

1. Khao Swte (Chicken) .... Serves 1 (Meal in itself)

Ingredients
250gms boneless chicken breast cut into slices (as for stir-fry)
Burmese khao swte paste - Make a paste of
1/2 cup chana daal (split yellow lentils)
1 cup warm water (to soak and grind chana daal)
2 tbsp canola oil
1 medium-sized onions
4 shallots
1 medium ginger
6 cloves garlic
2 tsp coriander powder
1 tsp cumin powder
2 tsp turmeric powder (fresh turmeric pod preferred)
1 1/2 tbsp red chilli powder
1 tbsp galangal paste
2 tbsp lemongrass paste
Sauté the paste and add
1/2 can coconut milk
1 cup chicken stock
2 tsp Fish sauce
1 tsp sugar
1 tsp (shrimp powder/shrimp paste optional)
Add sliced chicken and cook till tender
Serve with
1 bowl boiled egg noodles
1 bowl fried noodles
Condiments
Sliced shallots, Sliced fried garlic
Boiled egg chopped, Light soya sauce
Chopped chillies, Lime wedges

2. Shrimp Bean sprout Fritters ....... Serves 2

Ingredients
8 Shrimps (50-60 count/kg) minced
6 Prawns (20-30 count/kg) tail on cleaned and de-veined
1 cup Bean sprouts fresh
25 gms Chick pea flour
2 Medium onions, finely chopped
4 Fresh red chilies, finely chopped
6 Cloves Garlic finely chopped
1 tsp Ground turmeric
2 tsp fish sauce
1 tsp Sugar
Oil for deep frying
Method
1. Mix together minced shrimp and all ingredients except whole prawns.
2. Smear the bean sprout mixture on the whole prawn and deep fry in hot oil.
3. Fry till golden brown and crispy and serve hot.

3. Lamb with Bitter Gourd ........ Serves 2

Ingredients
250 gms Lamb sliced
100 gms Bitter gourd Thickly sliced
25 gms Fermented black bean
2 tsp Dark soya sauce
2 tsp Garlic sliced
2 tsp Ginger sliced
1 tsp Sugar
Method
1. Soak the bitter gourd slices in salt water for 15 mins, wash and squeeze them.
2. Heat wok, add fermented black beans in oil and mash them till they release their flavour.
3. Add garlic and ginger, then the lamb and stir fry, add some stock and cook the lamb.
4. When lamb is cooked, add the bitter gourd, season and serve hot with steamed rice.

Do let us know how you like these.
Akshata Karnad (daughter of Shri Anand Karnad and Smt. Kalpana Karnad) performed her Arangetram (Rangapravesh) at Nashik on 14th November, 2010. Akshata started learning Bharatnatyam at the age of 8. With 11 years of rigorous training under the guidance of her guru Smt. Mala Robins, she has been able to pursue this divine art to such an extent.

She was felicitated by all the members of Nashik Sabha and has also received a letter of appreciation from the Hon. Collector of Nashik. Akshata has passed Madhyama Pratham exam conducted by Akhil Bhartiya Gandharva Mahavidyalaya. She wants to pursue further perfection in this divine art.

Sharad Shantaram Bailur, CA: Effective April 2010, has been appointed Vice President – Corporate (Deputy C.E.O.) of M/s Eastern Asphalt and Mixed Concrete Co. (EAMCO), Manama, Kingdom of Bahrain, a company owned by Bahrainis in the Asphalt, Ready Mix concrete and Precast concrete producing and contracting business. Prior to the present assignment he was the General Manager (Finance and Administration) of the company. He joined EAMCO in 1986 as Manager (Accounts and EDP) and rose over the years to take the coveted top-most position amongst the expatriates in the company.

He is a first class B.Sc.(Chem./Phys.) graduate from Mumbai University and is a Member of The Institute of Chartered Accountants of India and The Institute of Financial Accountants, Kent, U.K.

Rajiv Taribagil, aged 29 years, son of Shri Ram Taribagil and Smt. Renuka Taribagil nee Sitaratna has been awarded a Ph.D. in Chemical Engineering from the Department of Chemical Engineering and
Rajiv has been offered the position of Senior Scientist at Infineum USA L.P. (New Jersey), an Exxon Mobil-Shell partnership company specializing in the field of additives for lubricants and fuels.

Rajiv is the grandson of Late Shri Dattatraya and Smt. Sunita Taribagil and Late Shri Bhaskar and Late Smt. Prabhavati Padbidri. Originally from Mumbai, Rajiv did his Masters in Chemical Engineering from IIT Bombay and received research assistantship to pursue his doctoral degree at the University of Minnesota.

Malvika Subhash Sirur, has bagged 2 gold medals in the Table tennis Corporate tournament, singles and women’s doubles. She also won a bronze medal in Table tennis mixed doubles, held on November 27th and, 2010 at Goregaon sports club. This event is held every year in five cities and is said to be registered in the Limca book of records. She made her company proud by winning these events where she is presently working as a research analyst.

Sadhana Kamat: On Sunday November 14 2010, Professor (Mrs) Sadhana Kamat was felicitated by the Gomantak Seva Sangh (Vile Parle) for her contribution towards education and literature. Other eminent Goan honoured were Dr Premanand Pai Dhungat (Medicine), Shri Sai Banker (percussion), Shri Arvind Pilgaonkar (Natyasangeet). The Chief Guest of the function was Dr Girish Ambe (Executive Health Officer, Brihanmumbai Municipal Corporation). Seen in the picture with Professor Sadhana Kamat are Dr Ambe (centre) and Dr Pai Dhungat (right).

Ahmedabad: On 18/09/2010, members performed Devi Anusthan along with Lalita Sahasranam while on 27/11/2010, Prarthana children performed Gurupujan under guidance of sanchalikas. On both days Gurupaduka stotra and Parijnana Trayodashi were recited, followed by deep namaskar, Aarti and Prasad.

Shubhangi Kabad

Bangalore: On 12 October, Punyatithi of H.H. Shrimat Shankarashram Swamiji-I was observed at Shri Chitrapur Math Bangalore with bhajans and Ashtavadin Seva. During Navaratri, Kumkumarchana was performed reciting the Lalita Trishati on Ashtami. At the Kumarika Poojan held on Navami, more than a dozen Kumarakas waited patiently as the pujan was being performed and appeared as little Goddesses all seated in a row! On Kojagiri, Lakshmi Pujan was performed and a large number of sadhakas gathered at the Math. To celebrate Dasara, Bangalore Yuvadhara organised Devi Anushthaan for yuvas under the guidance of Udaya Mavinkurve. This was followed by a talk on the significance of festivals.

As part of Samuhika Guru Pujan by Prarthana children at all centres across India on 29 October, Malleswaram Prarthana Varga children performed Guru Pujan at Shri Chitrapur Math Bangalore. The Junior Varga recited the Shri Parijnanashram Trayodashi and the Guru Pujan Dhyana Shloka in unison. The sadhakas watched with awe as the senior children performed Samuhika Guru Pujan with dedication and devotion. Prarthana Varga children of Indiranagar and Jayanagar performed the Guru
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Pujan at their respective centers the same evening. Over 40 children participated in this event from all centres of Bangalore.

On 5 November, Deepavali was celebrated by performing Lakshmi Pujan, which was attended by a large number of devotees. On 13 November, Bangalore Yuvadhara youngsters performed Samoohik Guru Poojan. This offering to the Guru was planned to coincide with Mumbai Yuvadhara’s Guru Poojan performed at Virar Sabha. On 21 November, Kartik Poornima was observed with Durganamaskar. Almost 150 sadhakas participated in the three and a half hour poojan. Punyatithi of P.P. Shrimat Vamanashram Swamiji was observed at Bangalore Math on 29 November.

Parama Poojya Shrimat Sadyojat Shankarashram Swamiji was accorded a joyous welcome with Poorna Kumbha at Shri Chitrapur Math, Bangalore, on 25 November. P.P. Swamiji observed retreat for several days during His sojourn. Regular Math programmes were held only on the weekends. Durga Homa and Durga Namaskar were held on 3 December. Bangalore Prarthana Varga offered a special programme, Kartikotsav, featuring dance, Konkani skits, an excellent Sanskrit skit on Adi Shankara, and ending with a cute Palki Utsav by the little kids! The programme received appreciation from one and all.

In the Dharmasabha, after the welcome speech and Kshamayachana in Sanskrit, the laity was blessed with P.P. Swamiji’s divine Aashirvachan. P.P. Swamiji and retinue left Bangalore on the morning of 6 December.

- Compiled by Uma Trasi and Amit Kilpady

Goa: Navaratri was celebrated with Devi Pujan, Devi Anushtan and chanting of Lalita Sahasranama on all 9 days. Students of Prarthana Varga performed Guru Pujan at 6.15 p.m. on Oct 29.

Members of Yuavadhara met on Nov 13 at Panaji, Goa, at 3.15 p.m on the occasion of Parama Poojya Swamiji’s Birthday. Guru Pujan was performed by 3 yuvas. Devi Anushtan was performed by the Prarthana children.

- Reported by Sushama Arur, Goa

Hubli: Following office bearers of Hubli Local Sabha were elected unanimously for the year 2010-2011 at its Annual General Meeting on 05-09-2010. Shri Vikram R. Sirur - President; Shri Sanjay V. Mallapur - Hon. Secretary; Shri Jayant S. Bondal - Hon. Treasurer.

Reported by G.R. Balwalli

Hyderabad: Hyderabad sadhakas always look forward to the auspicious period of Navaratri. This gives them an opportunity to meet at the residence of various members and perform a Saamuhik recitation of Navaratra Nityapath. This year too Navaratra was celebrated with great fervour and devotion. On all the nine days, there was saamuhik recitation of Shri Devi Anushtan and Navaratri Nityapath by the sadhakas.

Reported by Gowri Arur

Mangalore: Report On Samoohik Guru Poojan Held At Mangalore On 29th October 2010

Under the instructions of Shri Chitrapur Math, Shirali, Samoohik Guru Poojan was performed by the children of Prarthana Varga of Mangalore on 29th October 2010 at 6.15 PM at Shri Vamanashram Samadhi Math, Mangalore.

A total of 15 children participated in the Guru Poojan Programme. Earlier the children were taught Guru Poojan during the Prarthana Classes under the leadership of Smt. Arundathi Nagarkatti, the Chief Co-ordinator for the Guru Poojan Programme. All the children performed Guru Poojan with lot of fervor and dedication. They also chanted Sabha Opening Prayers and Sri Parijnanashram Trayodashi before the commencement of the Guru Poojan concluded the programme chanting Sabha Closing Prayers as prescribed by the Math.

As observed every year, this year also the laity of Mangalore participated in the Sri Devi Poojan held during Navarathri from 8th October 2010 to 17th October 2010. There was performing of Devi Anushtana every day and Lalitha Sahasranama on Fridays during Navarathri.

Reported by Dinesh Damble

Mumbai, Andheri: The Punyatithi of Shrimat Vamanashram Swamiji (Mangalore) was observed on November 29th, 2010 at the residence of Vinay Masurkar. The 7th Adhyaya of Shri Vamanashram Swamiji from Guruparampara Saramrut and
related lines from Bodhamrut were read out. This was followed by Bhajans, Arati, prasad and Shiyalya uddak. Panchakam is regularly held every Tuesday in one of the four divided groups. Sanskrit Aradhana, Sadhan, Dharana and Prarthana classes are conducted by efficient teachers.

Reported by Satish Nagarkatti

Mumbai, Dadar: 4th October 2010 – the Samaradhana of HH Shrimat Parijnanashram Swamiji II was observed with bhajan seva. The excerpts from “Anand Bodhamrut” by Dharmapracharak Rajgopal Bhat were read out by Dr. Chaitanya Gulvady and the programme concluded with aarti and Prasad. Navratri was celebrated from 8th to 16th October at A/5 Karnatak Bldgs from 11.00 am to 12.30 p.m. by the sadhikas by chanting the Navratri Nityapath, performing Devi Anushthan and chanting Lalita Sahasranama along with bhajans, aarti and a variety of Prasad contributed by each of them on different days.

12th October – the samaradhana of P.P. Shrimat Shankarashram Swamiji I was observed with Guru Bhajans and aarti.

7th November – Sannikarsha of Dadar Sabha at Karla was held. Around 20 sadhakas participated. 6 sadhakas performed Guru Pujan out of which 3 were Yuvdhara members. Some also performed pada puja. 18 participants participated in the Bhagavadgita competition held at Talmakiwadi, Grantroad on 5th December 2010 out of which 13 were Prarthana children. Ms. Anusha Karmarkar, Ms. Shambhavi Balwally in the age group below 8 yrs, Ms. Mitali Puthli and Mrs. Seema Balwally in the age group above 15 yrs and Mr. Srikar Gulvady the Sr. most won the prizes respectively.

Reported by Mrs. Shobha Puthli

Mumbai, Goregaon: Gayatri Anushthan was performed by male Sadhakas on the pre-decided days. Sankashti Chaturthi, along with the Angaraki Sankashti Chaturthi was observed on all the respective days with chanting of 21 Avartanas of Ganpati Atharvashirsha at the residence of various Sadhakas. Ashadhi (Shayani) Ekadashi was celebrated on the 21st of July at Masurashram, Goregaon (E). The celebrations began with Bhajans by the Parijnanand

Bhajan Mandal dedicated to and sung in the glory of Lord Vitthal. During the Bhajans, a small skit on Lord Vitthal was presented by the children of the Goregaon Prarthana Varga. Continuing with the Bhajans, the Sadhakas who had gathered took active part in the Palki Utsav. The Palki was adorned with an image of Lord Vitthal and Rakumai. The celebration concluded with distribution of Prasad. The first Sannikarsha of the year was conducted at Karla on the 1st of August.

At the Managing Committee meeting of the Sabha held on the 8th of August, the following office bearers were elected for the year 2010-11. Shri Sunil D Yennemadi- President; Smt. Kavita S Koppikar-Vice President; Shri Jnaneshwar.V. Someshwar-Hon. Treasurer; Shri Amit S Kallyanpur-Jt. Hon. Treasurer; Shri Harihar S Balwally- Hon. Secretary; Smt. Mangala R Nagarkatti-Jt. Hon. Secretary; Smt. Varada S Soukoor- Jt. Hon. Secretary.

On the 14th of August, the changing of Yadnyopavit on the occasion of Nag Panchami was held at the residence of Shri Gautam D Amladi. The changing of Yadnyopavit on the 23rd of August on the occasion of Rug Upakarma was held at the residence of Shri Shrinivas Ullal. Shri Krishna Janmashtami was celebrated on the 2nd of September with Bhajans sung by the Sadhakas at the residence of Smt. Rekha M Paranjape.

The Samaradhana at the Sannidhi of H.H. Shrimat Anandashram Swamiji was observed with Ekadasha Rudra Avartanas and Bhajans sung by the Sadhakas on the 10th of September at the residence of Shri Raiesha S Nagarkatti. The second Sannikarsha was conducted at Karla on the 26th of September.

The Samaradhanas at the Sannidhis of H.H. Shrimat Parijnanashram Swamiji 3 (28th August); H.H. Shrimat Parijnanashram Swamiji 2 (4th October); H.H. Shrimat Parijnanashram Swamiji 1(12th October) were observed with Bhajans being sung by the Sadhakas.

Navratri Nityapath Pathan was conducted at the residences of various Sadhakas during Ashwin Navratri from the 8th to 16th of October.

Reported by Gautam Amladi and Pranav Nagarkatti.
Mumbai, Santacruz: On 29th of November 2010, the Santacruz Sabha observed Punyatithi of H.H. Shrimat Vamanashram Swamiji in the Shrimat Anandashram Hall, Saraswat Colony, Santacruz (W) at 9:30pm. A large number of devotees participated, a large number offered bhajan seva. The evening ended with MangalAarati, concluding prayers and prasad.

Sannikarsha at Karla was observed on 5th December 2010. A bus having been arranged many devotees joined in, some in their own vehicles too. After the Sabha commencing prayers at 9am, the Sadhana Panchakam module was offered followed by Bhajans by the devotees. After Prasad bhojan the devotees returned back home to sum up a beautiful and yet another memorable day at Karla.

Reported by Kavita Karnad

Karla: Navaratri Utsava 2010 and Kojagari at Shri Devi Durga Parameshwari Mandir, Karla

Karla Durga Parameshwari and Religious Trust, Karla, hosted the Navaratri Utsava this year. Parama Pujya Shrimat Sadyojat Shankarashram Swamiji, consented to grace the Utsava with His Divine Presence.

Dawn, each day, was ushered in with the traditional Suprabhatam. Parama Pujya Swamiji performed the Jalabhisheka at the Sannidhi of the Devi, Shri Ganapati, Sannidhi of Parama Pujya Parijnanashram Swamiji III and the Nagalaya.

Ghatasthapana proclaimed the beginning of the Utsava. During the auspicious ten-day Utsava, the Navaratri Nityapath was chanted and followed by the Shri Devi Anushthan, daily. Bhajan Seva was offered during the noon Mahapuja and Teerth Vitarana. Devotees offered Shri Guru Paduka Pujan every day. Chandika and Durga Homa-s and Kumarika Pujan were performed during this period.

Every evening, after the Deepa- Namaskar, Parama Pujya Swamiji performed the Shri Devi Pujan and all the devotees participated by chanting the shlokas.

Yuva Workshop: On 10th October, an inspiring workshop “Managing the ME” was conducted by the eminent Smt. Sadhana Kaikini of ‘Buoyancee’, from Bangalore. Over 50 youth from various places – Goa to Hyderabad, and of course, Pune and Mumbai, participated in this lively and highly inspiring workshop.

Anugraha of Saraswati: Education, especially to the poor and needy children, was always a top priority for Param Pujya Parijnanashram Swamiji. On the Sharada Sthapana day, children from the nearby schools, received books from Trustee, Shri Chandawarkar Vivekmam. Little ones from Anganwadi received tiffin boxes and water bottles too. And of course, blessings from Parama Pujya Swamiji. “Pustaka Vitarana” was held on Wednesday, 13th October.

Bonding with the Villagers: Parama Pujya Parijnanashram Swamiji III, always showered His Grace on all the villagers living around Karla. In a fitting tribute to our revered Parama Guru, Karla Durga Parameshwari Trust, organised a Prasad Bhojana for the residents of Karla, Vehergaon, Dahiwali and Shilathane on the 14th of October. About 2300 people came and had a sumptuous Prasada Bhojana that afternoon. Volunteers from various Sabhas worked hard to ensure that everything went off perfectly.

Dassera: Golden marigold flowers and emerald green mango leaves adorned the temple giving it a festive ‘Dassera look’. Devotees from Vile Parle Sabha conducted the Sannikarsha. Parama Pujya Swamiji, after the Jalabhishek attended the Purnahuti of the Chandika Homa, performed on behalf of the Trust, by Shri Pravin Kadle. Eleven little girls, dressed in traditional finery, sat in a row for the Kumarika Pujan. The Kumarika-s were worshipped as sakshaat Devi’s - arati was performed and Naivedya offered. Pujya Swamiji offered chocolates not only to these girls but also the little boys who were present.

Palki Utsava, after the Mahapuja, created a vibrant atmosphere in the temple that noon. Robust bhajans, accompanied by rousing Jayjaykars charged the environs. Parama Pujya Swamiji’s soulful rendition of the bhajan – Narayani Namostute .... ended the morning’s celebrations.

That evening, Parama Pujya Swamiji performed Pujan to the Shami Vruksha. Later, during the Ashirvachana, Pujya Swamiji explained the significance of the Shami in our lives.

In the Dharma Sabha, with Prashant Upponi
as the Sutradhar, Kadle Praveenmam spoke about how in the last few months, the Seva Saptaha in Karla has knitted the community together. With the Medical Camps held recently and the Grama Prasad Bhojana, the bonding with the villagers around Karla has also strengthened. Vaidik Sambhavana followed – efficiently announced by Chaitanya Mallapur. Dr. Mankekar Mohanmam, Convenor of the Navaratri Utsava, offered the Kshyamayachana at the Divine Feet of Parama Pujya Swamiji.

In His Ashirvachana, Parama Pujya Swamiji explained in great detail the term ‘Samadhana’ and how vital it is for us to cultivate. Swamiji explained how though Parama Pujya Parijnanashram Swamiji had tremendous Divine Powers – Swamiji never exhibited them. This is an invaluable example of sanyyama, effortlessly practised.

Kojagari: The brilliant moon on Kojagari Purnima brought out a multitude of talents in the Cultural Programme presented by the Seva Saptaha dal. Skits and songs were capped with a garba. Not only the devotees and the seva saptaha dal but even the temple staff participated and what a rousing ovation they received! Parama Pujya Swamiji performed Shri Lakshmi Pujan which ended at midnight. The Dandiya and Garba that followed saw the very young and the very old too participating with equal enthusiasm and vigour!

Reported by Jyothi Divgi

New Delhi: On the occasion of Navaratri, members of Delhi Sabha participated in the Navachandika Homa, Purnahuti etc at Shri Kavle Math on 10th Oct, 2010. Many members from GSB Samaj and Kavle Math were also present. While the Homa was being performed, until the mangalarti, melodious Devi bhajans were sung by sadhakas. Ladies performed samuhik Kumkumarchan, stotra pathan. This was followed by Prasad bhojana. Around 35 members from our Sabha attended.

Reported by Mamta Savkur

Sagar: Durga pujan and Kumari puja was conducted at Sri Shiva Gopalakrishna Temple on Durgashtami Day. Office bearers of the temple offered puja to the 9 Kumaris. In the evening durga anushtan puja was conducted. Devi pujan was also performed.

Reported by Praveen Basrur

Thane Sabha: Swamiji’s visit to Vashi: Jnanadeepotsava was inaugurated by HH Sadyojat Shankarashram Swamiji, by deepapravjalman, at Vashi on 1-Nov-10. The entire utsava, in the august presence of our Swamiji, was enchanting and blissful beyond words. Rajagopalmam’s upanyas was enlightening. The hall was artistically decorated with marigold garlands (though made of crepe paper - looked very real!) and colourful lanterns, diyas and rangolis which brought out the festive mood of Deepavali to the fullest.

The various cultural programs by yuvas and children were very well appreciated by the audience. The rangoli exhibition, drawing / painting sessions by children, classical vocal recital by Smt. Padmini Rao and Smt. Geeta Gulvady and the dances by Kum. Alka Lajmi and her students was applauded by one and all. A sumptuous breakfast on Diwali was attended by dear Swamiji that made everyone feel homely and comfortable. HH. Swamiji’s achirvachan, on that evening, was very blissful and reminded the devotees to follow the rich cultural heritage.

A large number of devotees participated in the Navratri Nityapath, Devianushthan, Gayatri anushthan, Lalita sahasranaam pathan, yoga and meditation sessions that were held in the mornings. There was a rudra recitation by the Dombivili devotees. The bhajan sevas, Sansrit skits and Sambhashan sessions were very interesting and added sanctity to the venue.

The Palki utsava on 6-Nov-10 was the crowning glory of all the events. The beautifully decorated and illuminated palki with HH. Parijnanashram Swamiji’s photograph was led by nadaswaram, bhajans by ladies, shankhnad by youngsters and our dear Swamiji. It was followed by a large crowd of devotees. The GSB devotees participated wholeheartedly in large numbers in the Palki utsava which took about 1 1/2 hours.

The Vanabhojan on 8-Nov-10, at Karnala Bird Sanctuary, in HH. Swamiji’s presence, was enjoyed by all the volunteers. Shri Ramanand Karkalmam was honored for his 25 years of unparalleled and devoted service to the Math activities. Smt. Lalita Nirody and Smt. Shama Halady were also felicitated.
It was a sad and tearful parting on the morning of 9th of Nov ‘10 when HH. Swamiji left for Virar. The volunteers and all devotees had worked enthusiastically and tirelessly, as though belonging to one family, to make the complete utsava most enjoyable and memorable.

At Mulund: 18th Nov ‘10 - Shivapoojan, 29th Nov ‘10 - Gurupoajan and Punyatithi of P.P. Vamanashram Swamiji. Parijnan Trayodashi and Gurupaduka stotra were recited and a small sketch of Swamiji was read out later.

At Dombivili: 29th Nov ‘10 - Punyatithi of P.P. Vamanashram Swamiji was observed by recitation of Ramnaamjapa.

Reported by Smt. Nirmala S. Basrur

OUR INSTITUTIONS

Balak Vrinda Education Society: The AGM of the Balak Vrinda Education Society was held on Sunday, 19th September 2010. The Managing Committee for the year 2010-2011 is as follows; Avinash Trasi (Chairman), Anand Nadkarni (Vice-Chairman), Kishor Basrur (Hon. Secretary), Vijayalakshmi Kapnadak (Jt. Hon. Secretary), Nirmala Chikramane (Hon. Treasurer), Dilip Sashital (Jt. Hon. Treasurer), Geeta Balse (Hon. Secretary, Programs and Publicity). The other members are Smita Mavinkurve, Usha Kagal, Deepak Mistry, Suneela Mavinkurve and Suresh Mathure. Rajani Nadkarni was co-opted by consensus.

On 25th September, an annual medical camp was organized for all students of the English Medium High School. The Rotary Club of Bombay Central conducted this camp, as they have been doing every year. They examined all students for general health. Vision and dental health were also checked. Free spectacles were provided to students who were examined and found to be in need.

On 5th October, a “Health and Hygiene” workshop was organized by the Rotary Club where eminent doctors from KEM Hospital explained the importance of and essential principles for maintaining good health and hygiene through a power point presentation.

Drawing, painting contests, essay competition, carom, chess and table tennis tournaments were held during the month of September-October for the Marathi High School students.

Students from the Marathi Primary school were given special training to prepare attractive gifts items from waste materials. An interesting session on “Mother-Daughter” day was conducted by Proctor and Gamble Company to bring about an awareness especially focusing on the physical and psychological aspects of adolescence.

Reported by Geeta Balse

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ENGAGEMENT


HEBLE-GANGOLI: Gautam, son of Smt. Asha and Shri Vivekanand Heble with Deepa, daughter of Smt. Radhika and Late Shri Kisan Gangoli on 28th November, 2010 at Thane.

BIRTH

Baby girl Chinmayee on 23rd October, 2010 to Prachi and Bakul Kodikal grand daughter to Shital (Janaki) and Prashant Kodikal, Dhanashree (Alka) and Dinesh Hattangadi and great grand daughter to Vijaya Mankikar.

Akshata, with her parents Prashant and Aarti Benegal (nee Nayampalli) is happy to announce arrival of her brother, Akshay on November 10, 2010 at Mumbai. (R-2890)

A baby girl Diya to Dr. Vidya (nee Mallapur) and Dr. Deepak Shedde. Sister to Anand. Grand-daughter to Anasuya and Dr. Prabhakar Shedde and Vijaya and Dr. Ramdas Mallapur on 30th November, 2010.

A daughter (Aanya) to Soumya and Prakash Mavinkurve on 08/11/2010 at Bangalore. Grand daughter to Suman and Vasant Mavinkurve.
DAUGHTER Gauri to Tanushree and Gautam Divgi on 13th November, 2010 at Chicago. Grand daughter to Radhika and Mohan Baidur and Neeta and Ramdas Divgi.

ACKNOWLEDGEMENTS
Naina (daughter of Mrs. Rashmi and late Pramodkumar Maithani) and Nakul (son of Mrs. Neena and Satchidanand Kulkarni) thank all their relatives and friends for their gracious presence and blessings on the occassion of their marriage on 2nd December, 2010 at Bangalore. Kindly treat this a personal acknowledgement.

MAITHILI, daughter of Mr. Subhash and Mrs. Lakshmi Sirur, got married to Rohit, son of Mr. Narayan Kotnis and Mrs. Anju Kotnis on 9th October, 2010, at Isckon, Juhu. Thanks to all who showered their blessing on the newly weds.

SMT. VIDHYA and Manjeshwar Annapa Bhat thank all the relatives, friends and well wishers for their gracious presence and blessings on the occasion of marriage of our daughter Anshree Bhat with Avinash R on 28th November, 2010 at Bangalore. Kindly treat this as a personal acknowledgement.

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DOMESTIC TIDINGS

BIRTHS
We welcome the following new arrivals:
Oct 28 : A son (Aarnav) to Deepti (nee Nadkarni) and Amol Arun Kalyanpur at Mumbai.
Dec 12 : A daughter (Janani) to Ruchita and Vedant Ashok Kulkarni at Sandiego, USA.

MARRIAGES
We congratulate the following and wish them a happy married life:
Nov 28 : Shivani Subodh Nigam with Yatindra Ravishanker Nayampally (of Kolkata) at Delhi.
Dec 2 : Naina Pramodkumar Maithani and Nakul Satchidanand Kulkarni.

OBITUARIES
We convey our deepest sympathy to the relatives of the following:
Nov 4 : Nirmala Narayan Gangolli (92) at Andheri Mumbai.
Nov 9 : Shanti (Kamali) Raghveer Aroor (73) at Virar.
Nov 16 : Bantwal Vasant Ramkrishna (85) at Mumbai.
Dec 1 : Dr. Ravindra Bhavanishankar Balse (75) at Bearstead, England.
Dec 3 : Mallapur Ashok Vitthal (70) of Shivaji Park at Vashi, Navi Mumbai.
Dec 3 : Bantwal Pradeep Dinkar at Talmakiwadi, Mumbai.
Dec 7 : Pandit Gurudutt (80) at Bangalore.
Dec 7 : Gulvady Santoshkumar Ratnakar (72) at Bangalore.
Dec 9 : Thaggarse Ramdas (89) of Pune, at Mumbai.

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