

CENTENARY YEAR



2010-2011

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

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Convocation 2010



The Convocation program starts - L to R: Samiir Halady - compering the programme, Rajaram Pandit - Chairman, Geeta Yennemadi - Vice-President, Prof. Dr. Urmila Rai - Chief Guest, Suresh Hemmady - President



Prof. Dr. Urmila Rai being welcomed by Suresh Hemmady



Prof. Dr. Urmila Rai addressing the students and parents



Yamini Bellare proposing the vote of thanks on behalf of all the students



Yatin Mavinkurve- Treasurer, thanking everybody on behalf of KSA



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Kanara Saraswat

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Attention - Children and youngsters!!

We want articles, stories, poems, drawings, anecdotes from you to print in our "Kiddies' Corner" and "The Young Viewpoint". Articles/stories can be upto 600 words long.

You can also send in jokes, cartoons, riddles, amazing facts etc.

PLEASE NOTE NEW EMAIL ADDRESSES OF KSA W.E.F. 1ST JANUARY 2011

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editor@kanarasaraswat.in
(For publication in the magazine)

We have deleted email id: shobhanadrao@gmail.com
However email id: kanara_saraswat@hotmail.com will
continue till 31st March, 2011. All users are requested to
send mail to above mentioned addresses.

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We request all our contributors to scan the photographs at a minimum resolution of 300 dpi, and send them in .jpeg or .tif format.

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

FOUR GENERATIONS



(L to R) Saiprakash Mavinkurve (father) Satish Mavinkurve (grandfather) , Om Mavinkurve (on the lap) , Ganesh Mavinkurve (great grandfather), Leela Mavinkurve (nee Nadkarni, great grandmother)

FOUR GENERATIONS



Prachi Kodikal (mother), Vijaya Mankikar (great grandmother), Baby Chinmayee Kodikal (on the lap) and Alka Hattangadi (Grand mother)

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FOUR GENERATIONS



(L to R), sitting: Dr. Ruhi Tejas Kalyanpur, Mother of Mehr Tejas Kalyanpur (9 months), Shalini Gopal Kalyanpur (great grandmother), Sandhya Mohan Kalyanpur (grandmother)

Standing: Dr. Tejas Mohan Kalyanpur (father), Mohan Gopal Kalyanpur (grandfather)



From the President's Desk

The Kanara Saraswat Association is embarking on a mission of conducting a Census of the Chitrapur Saraswat community as a Centenary Year Project. I am pleased to let you know that we have sought and have received blessings from His Holiness Shrimat Sadyojat Shankarashram Swamiji, for this Project.

Rao Bahadur Shripad Subbarao Talmaki, gifted with a creative mind, rare organizational capacity and indomitable desire to render selfless service to the community, took the cue from the Census of Population undertaken by the Government of India in 1911 and lost no time to undertake, in 1912, a complete enumeration of Chitrapur Saraswat population in India. It was a pioneering effort of an NGO and lauded for being so. Since then, the Community has completed censuses in 1922, 1932, 1945, 1956, 1971, 1991 and 2001. These censuses, like most others, were restricted to gathering primarily demographic and social characteristics of the population. The forthcoming Centenary Census 2011, befitting the occasion, will blaze a new trail. It will not only retain the usual demographic focus but will also capture a mosaic of the socio-ethnic proclivity of the community.

Dr. Lalit Deshpande and Sudha Deshpande (nee Sudha Gangolli), eminent economists and demographers with vast experience and expertise in such a survey have kindly agreed to shoulder the responsibility of handling the Project - Census 2011 in its entirety right from inception to completion including publication of the findings. The entire emphasis is on professional execution of the Project in the minimum time possible.

The Project - Census 2011 will commence in Mumbai in February 2011 with selection and registration of volunteers. They will be given instructions and training on how to effectively conduct the survey so as to get optimum results with ease in the least possible time. Similar meetings for enlisting volunteers and imparting training would be held in Pune, Nashik, Mangalore, Bangalore, Delhi, Kolkata, Madras, Gujarat etc. The dates for the meetings will be announced in the issues of Kanara Saraswat in due course.

To help the community members residing abroad at various locations, KSA would upload a form on its website and I sincerely appeal to all the bhanaps staying abroad, or for that matter even those staying in India, who are tech-savvy, to visit the website and fill-in the details and send it to us.

Don't miss this opportunity at any cost because the next such census would be undertaken only after 10 years and believe me, you will be later disappointed if your name is not part of the current census.

It would be our collective endeavour to ensure that each and every bhanap is positively covered under this census and I solicit your whole-hearted co-operation and support to this Project - Census 2011.

As they say "No one can whistle a symphony. It takes a whole orchestra to play it". If each one of us participates enthusiastically, this Census 2011 would make a wonderful and informative legacy for our future generations.

Together, let's make this Project - Census 2011 a grand success.

Suresh Hemmady

KANARA SARASWAT ASSOCIATION
Centenary Year Project
Chitrapur Saraswat Census – 2011

The Kanara Saraswat Association will be conducting a census of Chitrapur Saraswat community as a Centenary Year Project. The last such census was conducted in 2001. We are pleased to let you know that we have sought and have received blessings from His Holiness Shrimat Sadyojat Shankarashram Swamiji, for this Project.

As you are aware, conducting a census is a stupendous task consisting of untiring fieldwork which has to be carried out with speed and accuracy.

As such, we invite volunteers to assist KSA in this Project "Census 2011". As they say, "Volunteers may not necessarily have the time; but they must have the heart". We would like all those who have the heart and their soul in aiding this socio-economic study to participate in the meeting scheduled on February 12, 2011 in KSA's Shrimat Anandashram Hall, Talmakiwadi, Tardeo at 5.00 p.m.

Dr. Lalit Deshpande and Sudha Deshpande (nee Sudha Gangolli), eminent economists and demographers with vast experience and expertise in such a survey have kindly agreed to shoulder the responsibility of addressing and training the volunteers. The entire emphasis is on professional execution of the Project in the minimum time possible.

Details such as actual number of investigators required per area, designing of schedules, span of control and reporting patterns etc., would be explained in detail at the said meeting. The training meeting will be followed by dinner.

We appeal to all the enthusiastic and willing amchis....young and old... who would like to be a part of this entire Project, to get associated with it right from Day One. All such volunteers ready to assist in Mumbai area and its extended periphery may kindly make it convenient to attend this meeting.

Such meetings would also be held at various other locations viz., Pune, Nashik, Mangalore, Bangalore, Delhi, Kolkata, Madras, Gujarat etc., to enlist volunteers for these areas.

We look forward to a large gathering of committed volunteers on February 12, 2011 and assure you of a sense of fulfillment and accomplishment of a job well done and of doing something for the community. We would like to add that your services would be invaluable to the community.

Raja Pandit

Chairman

Gurunath Gokarn

Chief Co-ordinator

KSA Census 2011 (form Available on Website)

The Kanara Saraswat Association will kick start Census enumeration in the month of February 2011.

The Census Form will be available on our website www.kanarasaraswat.in

Members of the community specifically who are abroad or residing in area where the community presence is very less should upload the Form and fill-up and Mail it to:

census@kanarasaraswat.in

Raja Pandit

Chairman

Gurunath Gokarn

Chief Co-ordinator

KANARA SARASWAT ASSOCIATION
Centenary Year Project
Chitrapur Saraswat Census – 2011

In continuation to the announcement appearing on adjoining page, the Team comprising of Dr. Lalit Deshpande and Sudha Deshpande (nee Sudha Gangolli), Suresh Hemmady, Ratnakar Gokarn, Dilip Sashital and Raja Pandit would be holding similar meetings at the following locations to enlist volunteers for making this Project Census 2011 a grand success :-

Region	Date	Venue	Time
Pune region and its extended periphery	March 13, 2011	SVC Bank's Pune D.G. Branch at Nandita, Deccan Gymkhana, Jungli Maharaj Road, Pune.	10.00 a.m.
Kolhapur region and its extended periphery	March 13, 2011	SVC Bank's AGM Office at Unit No.O-2, Mahavir Chambers, C.S.No.681/B, E Ward, Shahupuri, 2nd Lane, Kolhapur.	7.00 p.m.
Belgaum region and its extended periphery	March 14, 2011	SVC Bank's Belgaum Branch at Aashraya Empire, Junction of Khanapur Road & Deshmukh Road (RPD Corner), Tilakwadi, Belgaum.	10.00 a.m.
Hubli region and its extended periphery	March 14, 2011	ShivKrishna Temple, Hubli	7.00 p.m.

The training meetings will be preceded by light snacks.

We appeal to all the enthusiastic and willing amchis....young and old... ready to assist in aforesaid regions and their extended periphery to kindly make it convenient to attend these meetings at the scheduled date and time.

We look forward to a large gathering of committed volunteers on March 13, 2011 as well as on March 14, 2011 and are confident that with your participation we would be able to achieve the completion of this Census 2011 in record breaking time.

Raja Pandit
Chairman

Gurunath Gokarn
Chief Co-ordinator



Dear Editor: The hundredth year celebration function of the Kanara Saraswat Association, held on the 26th November, was really great. The film presentation on one hundred years of the KSA, brought before us, a vivid picture of how dedicated our forefathers were (in spite of limited resources) to come together and work for the benefit of co-bhanaps. How commendable of the KSA members to preserve those pictures for one hundred years !

The President's informative speech told us in short, all that the Association has done so far, and hopes to do, in future, for our bhanap brethren. The chief guest's speech also appealed to all.

Both the comperes were very good. Shri Uday Mankekar's compering in chaste Konkani was appreciated, especially by senior citizens who are not very conversant with the English language.

The dinner was a very good opportunity for all invitees to mix together and interact. In fact, it was like a social get-together.

Though we had heard a lot about the philanthropist Talmakimam, the December Special issue of the K.S.A. magazine has given us a vast amount of information about that great man and invaluable work of which we were not aware.

My sincere thanks and congratulations to both - the team of the honorary workers of K.S.A. and also those of the K.S.A. magazine.

Nalini S. Nadkarni, Bandra

Dear Editor: I was very happy to go through the Konkani limericks by Aruna Rao Kundaje in the latest issue of K S (Jan. 2011). After the demise of Vasant P Nadkarni, good witty writings in Konkani became rare. It was therefore heartening to read these limericks which came as bright sparks of creativity, wit and humour against a dismal setting. Please convey my hearty congratulations to their author. My best wishes to her in coming out with more and more

of such limericks in KONKANI. Dinakar Desai, a Konkani speaking man, was an eminent limericks poet, but he wrote in Kannada. I see a potential eminence in Konkani modern limericks in Aruna Rao.

M.V. Nadkarni

Dear Editor: It was a pleasing life sketch of Dr Vidmoulmam of Honnavar by Prakash Basur (KS Jan 2011). My father Late Raghuvveer Balwalli of Honnavar was his friend, a relative and also from same profession. I was a regular visitor to them with my father, but we could hardly meet Vidmoulmam as he used to be always confined to his clinic surrounded by patients. He was certainly a selfless human and a dedicated sympathizer of poor and downtrodden. I still remember July 3, 1960. He was the first person to come to our house when my father expired and consoled me and my mother. It was in 1998 that I had specially visited and met my father's cousin and Vidmoulmam's wife, Durgabai Akka and her daughter, Vijaya at Andheri.

Gurudutt R Balwalli (Mohan)

Dear Editor : Religion , Science And Vedanta - The articles "Who am I?", by Dr Sunanda Karnad about the message of Vedanta and "Can Hinduism stand the test of time?" by Shri Nikhil Masurkar in KSA Dec. 2010, have inspired me to write this letter.

Religion, derived from re-ligare, means "to again bind". Science is the systematic knowledge of natural or physical phenomena. "Science without religion is lame, religion without science is blind", said Einstein, on whose theories modern science is based. The deeper you go into physics, the more you approach Vedanta. Mani Bhaumik, a LASER Physicist, says that physicists now talk like Vedic philosophers. He has asserted that the "One Source" of physics - the order that underlies and enfolds all orders, that unifies all fields and forms, as well as consciousness, is none other than the "Brahman" of the Vedanta, which we call by the 'Code Name GOD'. Vedanta - summit/end of knowledge - trains you to think independently and exhorts one to free

oneself from the bonds of formal religion. It is very strongly stressed in the Upanishads that the Self-Realised persons should give up the performance of ritualistic works because they realise that there is no need for them. Vedanta removes the veil of illusion so that one realises the ephemeral, fleeting, hollow and transitory nature of the enjoyments gained through the performance of rituals, many of which are blind faith, sheer superstitions or routine ritual, done only to satisfy material, selfish, self-centred demands. You get what you deserve, not what you desire. You are rewarded by your work, not for your work. You are the architect of your own destiny. These are the core messages of Vedanta.

I see in the society today an ever-increasing level of attachment to religious practices with no scientific bearing, mechanical rituals, and superstitious beliefs. The article "Can Hinduism stand the test of time?" by Shri Nikhil Masurkar also echoes my sentiments expressed here. He has rightly stated that "we have ignored the rational and reasoning aspect of our religion that is central to Vedic philosophy and misconceptions and superstitions not only make a mockery of our faith but also create doubts in our own minds which can be an impediment to spiritual progress". He has suggested that we should get a modern day interpretation of Hinduism; but I advocate that we just re-visit our roots - the cream of the Vedas - namely Vedanta, which truly binds religion and science rationally in the 21st century.

What we all require is a "Spiritual Revival". Being myself an ardent student, admirer and practitioner of Vedanta, I exhort our entire Chitrapur Saraswat Bhanap Community to study, understand and practise Vedanta in daily life. Almost all ashirvachans of our PP. Swamiji are based on Vedantic precepts. Vedanta is the eternal and true spiritual way of life - "Sanatan Dharma" by strengthening the intellect, dispassionate action, exterminating desires, giving up attachments, annihilating the ego and foremost - Bhakti-marg (path of devotion).

Shri Chaitanya Mahaprabhu, has beautifully explained the essence of Vedanta and Bhakti in a

nutshell. He verily says that Shri Krishna Naam Sankirtan wipes clean the mirror of the mind, which becomes discerning and purely conscious. The ritual yagna is performed in the fire of the mind wherein all the host of emotions the mind tends to incessantly produce, are poured as oblation and thus effectively destroyed. Awakening your intellect, Vidya having destroyed Avidya, Prem-Bhakti is born. With this victory over the ego (ahamkara), you begin to see God / Shri Krishna everywhere and at all times, leading to complete satisfaction, joy and bliss (Satchidanand). Your Soul relishes this nectar of immortality and you experience the heaven which is truly deep within you and nowhere else.

Dr Hemang D Koppikar

Dear Editor: The article "The Chipput or Chiptaa Kanthi" by Smt. Nalini S.Nadkarni appeared in the January 2011 Special Centenary Issue of Kanara Saraswat is excellent and informative. As a writer if I can inspire even one person I feel elated and honoured. Thank you Nalini for your kind acknowledgment without fail. I am indeed indebted to you.

Meera S. Sashital.

Dear Editor: I have received the January 2011 issue of Kanara Saraswat magazine and have noted that an important aspect which needed to have been clarified and pointed out by me to the President has been missed.

The President's speech at the Foundation day function talks of the Conference of 1926 as an important turning point in the life of the community when the KSA was instrumental in passing the resolutions pertaining to encouraging widow remarriage and abolishing child marriage.

I had since pointed out to the President that long before KSA was born, the Mathadhipati of Shri Chitrapur Math had written a book in Kannada published by the Math in 1888 supporting widow marriage and opposing child marriage. This has been documented in the Karnataka State Gazetteer of 1994 page 504 which has complimented the Math

and Swamiji for taking the initiative for initiating the social reform. I had also attached a scanned copy of the page from the gazetteer for his reference. I had requested him to publish the same in the report of the Foundation day function as a post script so that the readers are aware of this and would be proud of having a lineage of Spiritual Heads who were forward looking and spearheaded social movements in the country. I had also mentioned in my email that it is possible that the members of the community in Mumbai were not aware of this book published by the Math hence may have again brought up the matter in 1926.

I was disappointed when I did not see the mention of this in the report. When even the State Government has recognised and complimented the Math for being instrumental in generating public opinion on social reforms, why should the community's own institution feel shy to acknowledge the efforts of the Math in this regards and correct the statements that have been made and give the credit where it is due.

Mahesh D. Kalyanpur

<<<>>



Vinay V Gangavali
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DIABETES SEMINAR

A Diabetes Mellitus Awareness-cum-Detection camp was held under the joint auspices of the Kanara Saraswat Association Health Centre and the Vivekananda Yoga Anusandhana Samsthana - Sankalp (VYASA-Sankalp) on the 9th January 2011 at the Shrimat Anandashram Sabhagriha, Talmakiwadi.

The camp started with a Fasting Blood check up programme at the Swami Parijnanashram Pathology Lab, KSA. 67 persons took advantage of this. This was followed by two informative lectures to a full house gathering.

In the first lecture, Dr. Sanjay Godbole, well-known Consultant Physician and Diabetologist explained the symptoms, signs, investigations, and medical management of Diabetes in a very simple and clear manner. An interesting Questions-Answer session followed where he patiently answered all queries. This was followed by a lecture on 'Yoga for Diabetes' by Yogacharya Shri Pankaj Pathak along with demonstration of various 'Asanas' specifically advised for Diabetes (See photos on the adjacent page).

Shri Pathak proposed to have a Yoga Class every morning at the KSA Premises. Those interested may kindly contact the KSA Office on 23802263.

Shri Rajaram Pandit, Chairman, KSA thanked the speakers and participants, and specially Shri Ashok Chandavarkar and FDC Ltd for their sponsorship.

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

KSA HEALTH CENTRE

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

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

Names of the patients will be kept confidential.

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

Dr. P S Mavinkurve

DIABETES SEMINAR



Dr. Prakash Mavinkurve introducing speakers Dr. Sanjay Godbole and Yogacharya Pankaj Pathak at the Diabetes Seminar. Raja Pandit looks on



(L to R) - Raja Pandit, Dr. Sanjay Godbole and Yogacharya Pankaj Pathak



Blood checkup at the camp



Demonstration of Yogasanas specifically advised for Diabetes



Children enacting the Aksharamala Sanskrit Baalgeet (Alphabet song). Detailed report on page 69

Hubli: Yuvadhara Hubli organized a get together at an orphanage 'Seva Sadan' having 30 children (6-15 years) on Sunday 9th January 2011 at Hubli. Programme started at 11 am with prayers. It was followed by a film show for children. The programme ended with lunch for all the participants.

Reported by: Sandeep Sirur



Golden Years of Togetherness...



On the Happy Occasion of the Golden Wedding Anniversary
of our parents (8th February 2011)

LALITA (nee Savkur) and GOPINATH KODIKAL

we thank Lord Bhavanishankar, our Sacred Guruparampara and P.P. Shri Thakur Maharaj
for Blessing them with 50 wonderful and memorable years of love and companionship and
pray at Their Lotus Feet to grant them a beautiful life ahead filled with good health, joy and peace.

**Kedar, Preeti
Kunal Kodikal**

**Padmini, Sai Prakash
Aarti & Alisha Aroor**

Kodikals, Savkurs, Sashitals, Kalyanpurs, Kallianpurs

‘AT HOME’ -CONVOCATION 2010

One of the popular events organized by the KSA over the years has been the Convocation for felicitating students successful in board and university exams. Popularly called the ‘At Home’, it is hosted traditionally, by the Vice President and was held this year on 20th November 2010, at the Shrimat Anandashram Hall.

The programme commenced with Raja Pandit, Chairman welcoming the chief guest Prof. Dr. Mrs. Urmila Rai (nee Shirali), the students and their parents. Geeta Yenemadi, Vice-President then introduced Prof. Dr Urmila Rai thus :

“Good Evening everybody, it is a great pleasure to introduce to you our Chief Guest for this evening, Prof. Dr. Urmila Rai nee Shirali. After completing her Post Graduation in English, she went on to complete her doctorate in the same subject from Mumbai University. In 1995 she attended a 6 week course in Advanced Critical Theory at the Dartmouth School of Criticism Theory, Hanover, US. 6 students have completed their Ph.D. under her guidance. Besides undergraduate and post graduate teaching she has conducted training courses for senior managers in communication skills in several companies including Merc India, Thermax and Reliance, India. She has been actively associated with the preparation of study material in Business Communication for Distance Education for the University of Mumbai and the Indian Institute of Bankers. She has also been associated with Training in Effective Communication for the Institute of Company Secretaries of India. She has been a visiting faculty in the Jamnalal Bajaj Institute of Management Studies. She was the Principal of Narsee Monjee College of Commerce and Economics, from 1984 to 1998 and the Director of Institute of Management, New Panvel from 1998 to 2000. With an area of specialization in Business Communication and English Literature, a teaching

experience of over 50yrs and an administrative experience of 17yrs, Dr. Rai is now a visiting faculty at the Narsee Monjee Institute of Management Studies. Dr. Rai, we are grateful to you for having accepted our invitation for this function in spite of your busy schedule.

I also welcome all the successful students as well as the parents and after the function I request you all to join us for refreshments. Thank you.”

Shri Suresh Hemmady, President, honored Dr. Rai with flowers. She then proceeded to give away the prizes to the successful students.

After this she addressed the gathering thus—“The President, Vice President and other office bearers of the KSA, proud parents and happy students, who have done so well and for whose felicitation and prize giving we have gathered here today. You will excuse me for talking in English. All my working life I have had to speak in English to audiences and although I can speak Konkani very well with no problem at all and without any accent I would not like to make a speech in Konkani, it would come in the way of whatever I wish to speak.

First of all let me begin by saying hearty congratulations to the students who have done so well and their proud parents as well. I was happy to see that two of the toppers were from my college, NM . It is always gratifying to find students of one’s own college wherever one goes. Well, I must thank the KSA for inviting me and honoring me to be the Chief Guest of this function today.

It took me a long time to decide as to what I should say to you today and I finally came up with a topic of ‘Choosing A Way of Life.’ It’s not exactly the same as choosing a career, though choosing a career is included in ‘Choosing A Way of Life.’ Right from childhood we have all been asked and I am sure all of you must have been asked by grownups what

Kalyanpur Four Generations



Standing (l to r) - Vinesh Kalyanpur (Grand-father), Amit and Pooja Kalyanpur (Bappa and Pachhi), Suman Kalyanpur (Grandmother); Sitting (l to r) - Atul Kalyanpur (Father), Isha (Sister) **Chi. Ayush** and Darshana (Mother) at the time of His Brahmopadeshm on 10th December, 2010 at Mumbai

ACKNOWLEDGEMENT

Darshana And Atul Vinesh Kalyanpur thank all the relatives, friends and well wishers for their gracious presence, presents and blessings on the occasion of Brahmopadeshm of their son **Chi. Ayush** on 10th December 2010 at Talmakiwadi, Mumbai. Please treat this as a personal acknowledgement.

Golden Wedding Anniversary



Hearty Congratulations!

*Sow Shreejay (nee Sudha Mulky) and
Shri Dattatreya (Dattu) Mallapur
on your
Golden Wedding Anniversary
February 2nd, 2011*

May Gold turn to Platinum

With Love:

*Nandini, Prakash, Pranali, Satyesh, Neeta, Sonali,
Nitin, Ashwini, Tanisha*

you want to be when you grow up. The answers you might have given, right from becoming a pilot to an astronaut to becoming a poet to the richest person in the world and may be becoming a taxi driver or becoming a circus clown all have their attractions. We have all given these childish answers and we have all heard them. But now when you pass your X, XII and graduation and professional examinations you come to a stage when you have to take a more serious attitude and have to decide on what you will do with your life. What are the choices that you will make? Some of you must have already made your choices; in fact most of you must have already made one big choice. You might have taken Arts, Commerce, Science, and Vocational something and that itself has given you some choosing. But there are still hundreds of choices to make and those choices will have to be made at every stage of your life. Now that you have passed some of the important hurdles or important steps I will talk on how we make these choices and what we should do.

The reason why I thought of talking on this, because I have seen in my very long career as teacher, more than 50yrs, students, children and their parents especially, those who get very good marks agonizing over the choices they have to make. I once had the experience of an excellent student who got over 90%, changing her admission 3 times from Mithibhai College Science to N M College Commerce back to Mithibhai and back to N M and again to Mithibhai College. Simply because she was not able to decide. I have also seen students, very good ones, who have got admission to prestigious professional courses, good colleges and after one or two years literally breaking down because they don't like the activities, they do not like the occupations and they do not like the life-style that is required of the course. Some of them are terrified after having made the choice as to what their parents will now say if they change.

A very well known Reporter of The Times of India once asked me to talk to her son who had selected Architecture and found himself absolutely in the

wrong place. A brilliant student, he wanted to change over to Commerce. His biggest fear was what will my parents say now that I have finished one year of Architecture and want to change over to Commerce. It took me a long time to make him understand that your parents will support you, they will not say anything. But at the same time I am afraid, I have also seen parents forcing their children to continue with what they have taken or forcing their children to take up a course which favors their own line. A father who is a Chartered Accountant wishes that the son must also be a CA. It sometimes happens that way. But the majority like their children to make their own choices. What I wish to speak to you today is how to make this choice. You must have heard many talks, seen many exhibitions, and even taken an aptitude test to see which course is most suitable to you. These things give you a lot of information; they are worthwhile because you get the information, but information has to be used and unless it is used well, doesn't really help you very much. Information is very important and you need it. But there are other questions to be asked. Most people wish to go in for lucrative jobs and of course you must try and get a career where there will be high pay, high income, high status and security. All these are things which are very important but then they are not the only things in life. Life has other things to offer and I am sure you deserve to have that joy of life, the sense of achievement, the sense that you have made a contribution in the line which you have chosen. You need to be happy, even later in life, that you made a certain choice, you lived your life in a particular way and are happy to have done it that way. I would like to show you therefore a slightly different angle on making a choice.

What is the activity that you enjoy the most? I generally ask students to ask themselves what is the activity that you enjoy the most. What's the occupation that makes you feel a sense of achievement. Unfortunately most people answer on the basis of what they love to see. Somebody looks glamorous, so I would also like to be an actress or a Miss India or a Miss Universe. Somebody is wonderful

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in sports, wonderful when he plays a game on the field.... I would also like to be that. But the question is does my capacity, my abilities match it? Is it possible for me and whatever I have, to follow that career? That's one of the important things that they have to find out. We have to be committed to the career that we choose. Commitment is very important or else you won't be happy with it. To be committed we have to like what we do. If we don't like it, we cannot be committed to what we are doing. Of course then there'll be a certain amount of drudgery or certain amount of boredom in every occupation that you choose. There is no occupation that is all fun and no work. There will be work in what you do. We must ask ourselves "will it allow me to live a healthy lifestyle?" If somebody says, "Oh, I love doing this job but for 15 days I have a lot of leisure and a lot of free time. For 15 days I get mad with the amount of work and stress that I have to go through because I have to work 25 hrs a day in order to meet the deadlines". If that's the kind of stress that you like, that your health can stand, very good. Otherwise at some stage of your life, you may not like it.

There is no need to decide now what you are going to do, but it is worthwhile beginning our quest and what I am mainly going to tell you quickly if possible what it is, that makes one self satisfied. Many of you must have already heard about the SWOT analysis. SWOT..... Strengths Weaknesses Opportunities and Threats. What you do is take a large sheet of paper, divide it into 4 squares so that you get 4 quadrants in your paper. On the top left corner you write down all your strengths and strengths should include all your skills, all that you have acquired and your education, the social setting in which you live, whatever God given gifts you have including good looks, good personality, good health or a cheerful temperament, the ability to solve problems, the ability to make peace between two warring factions, two warring persons, mediation or to make people laugh. Even that is an asset even that is one of your strengths. What are the words that you would use to describe yourself? Are you creative, are you meticulous, very careful with

what you do, and are you attentive? Any of these good words that you describe yourself with, are also your strengths. It feels very good to fill in this square. It feels great to write down all one's good points and all one's strong points. And you'll be happy doing this.

Next comes the square on the right after you have finished with your strengths. That is weaknesses. It may not make you feel good, but when we grow up we have got to know what our weaknesses are. You don't have to show it to anybody. So go ahead. Be as honest as you should be and write down whatever weaknesses you might have. Lack of discipline, habit of wasting time, talking long hours on the mobile, no work ethics, no motivation, lack of interest in anything, gossiping and standing around most of the time. Students that stand on the bus-stops or outside the class, instead of doing their work, we used to call them the outstanding students! Are you any of those or do you have any of these weaknesses? So filling in your weaknesses is also a very important exercise and one doesn't do it until he reaches the age of say maybe 15 or 16. We don't even suspect that we have got these weaknesses. If we suspect we don't want to admit it. A time has to come in our lives to write down quietly, secretly, for ourselves only, the weaknesses we have got. It may not make you feel good but everything in life does not make us feel good.

In the lower section on the left, i.e. the third quadrant you can write down the opportunities that you have, the 'O' of the SWOT. The opportunities that you have..... Opportunities are circumstances in the world over which we do not have control. But we can use them to our advantage. A specific profession or industry which is beginning to boom, which is beginning to do well and fortunately you have the qualifications in that line or you like that line. You have many qualities which could be useful in that line. There are many opportunities like, the entertainment industry is booming. The IT industry has been doing very well; Finance is beginning to pick up very well. There are so many industries like this that are beginning to pick up. Some other industries

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WE PRAY TO LORD ALMIGHTY, MAY HE SHIELD YOU WITH HIS GRACE
AS YOU MAKE OUR WORLD A SPECIAL, WARM, AND CHERISHED PLACE.
MAY HE BLESS YOU FOR YEARS TO COME, IN THIS SACRED, TIMELESS BOND
AS GOLD TURNS TO SPARKLING DIAMOND ON EARTH AND FAR BEYOND."**

With Best Wishes from:

Radha-Haladys-Mehtas-Raos-Udyavars-Relatives and Friends

are not doing so very well. So write down all your opportunities. Some people have the opportunity to travel; some do not have that opportunity. So these are the opportunities that you have. Is an institute that specializes in your favorite subject, easily accessible to you nearby and is not too expensive? Well, that's a big opportunity. So these are opportunities that you can write down. This may not be very easy because some of you, especially those of you just passed their X std., or even XII std., are too young to know too much about the world. But this is the time when you begin to read the newspapers, get yourself acquainted with what's going on in the world and you begin to find out where the opportunities lie, with relation to yourself. Something that is an opportunity for your best friend may not be an opportunity for yourself. Or your best friend's opportunity or your sister or your twin brother's opportunity is not necessarily your opportunity. Your opportunity is what you can benefit from. But you can't control it.

And finally you have the fourth square in which you write down your threats. Threats again are circumstances in the world and conditions which may come in the way of your success; may hinder you in what you want to do. These are circumstances outside your control. We don't try to control them. But if we are aware of them please avoid them. We take care that we do not get into those areas. We take care that we stay away from them and approach other areas instead. Everybody has an opportunity. Everybody has got talent. Everybody has got strengths and none of us are angels or saints. All of us have got weaknesses; all of us have got threats. We have to deal with them and dealing with them is the most important thing that we have to do.

So this will help you understand what you want. It might even take 3 or 4 months to complete your analysis. Many people start out in the class sometime or in the recess, thinking I can make a SWOT analysis right now. You can't. You can write a very large no. of strengths, all of us can. But we cannot write our weaknesses so easily. It takes time and a lot of self analysis and sometimes the help of friends, good

friends, real friends to tell you what your weaknesses are. You'll revise this after 2 or 3 months maybe. You'll take a close friend into confidence, you'll take your brothers or sisters into confidence and finally it will happen. Perhaps you will take your parents into confidence. The two generations do not mix so easily as we all know. You might hesitate to discuss openly your weaknesses. It takes time to admit your weaknesses. The time will come when you can openly discuss your own weaknesses, admit them, talk about them, see what you can do about them and this leads to the growth of a person. As you go along you'll see some of your weaknesses are not so bad, you can overcome them. If you are terribly frightened of something you can overcome the fear by doing it. By doing the activity that you are frightened of, by slowly stepping into it and if you just can't overcome it side step it. Don't meddle with that area at all. So it is definitely possible to overcome our weaknesses, it is possible to study carefully the strengths, the opportunities that we have and you'll find the SWOT analysis slowly begins to grow with you as you will find yourself knowing yourself much better than you did before. People do not realize at the beginning that this can lead you to self knowledge. Many people don't realize how useful it is to have this self knowledge. But it turns out very, very useful if you keep on doing it. Meanwhile if you do get attracted by a few careers or career options you might talk to the people who are in those careers and ask them how they like it, what are the activities required, what kind of a lifestyle you'll need and see whether you like that lifestyle. Somebody loves to shoot around from one place to another place from this hemisphere to that hemisphere, from the East to the West, from one country to the other country, hardly waiting maybe. But some can't stand it. Some don't like it at all. Some find it difficult. It's fun according to some people. They talk enthusiastically about having to do this. Good, you can be infected by their enthusiasm. But does it mean that it suits you? You don't want to feel some time down the line that this was wrong. By the way even if you find at some stage that this was

not quite right for me there is absolutely no harm in changing. There is absolutely no harm in branching off to a completely different career. People do it and they are quite happy when they have done it. This self assessment also prepares us for an interview. It prepares you to take an interview yourself. It builds up your confidence. If you have studied yourself and the career that you want, if you have made a good study of the advantages and disadvantages of the career that you have chosen, you'll find that you are able to talk in the interview and answer the questions in the interview with greater confidence, greater self knowledge. Self knowledge is something that most interviewers want to find out about you. In fact they ask you straight questions. "What are your strengths?" and they get you talking, because we all love to talk about our strengths. Then when you are floating on cloud 9 they'll ask you about your weaknesses. There are some people who say, "Well I have no weaknesses". Now that can't be, if you are human you have them. If you can clearly say "I am aware that I cannot do this or I cannot do that. I am aware that this is not something I would like and I know what to do to get around it" then you make an impression as a matured self knowing person. A more dependable person, a more reliable person and such a person is more useful in most of the companies.

If some of the girls decide that they do not want to take up a career immediately but would take time off for attending to a growing family. Fine, you can always think of managing a house as home management as a career. Your proficiency which has been developed by your self assessment will lend a great deal to what until recently considered to be no occupation at all. Today it is understood as very important. Home management is also a profession. You can go back to your profession any time you want and be a more proficient person in doing most of the things with confidence as I said.

Now I think I have said enough about this. I haven't gone into great depth, but take yourselves into great depths when you think of your weaknesses, your

strengths, your opportunities, your threats and so on. I have given you a sort of an idea here of what it is. It is worth doing this. So I can say Happy choosing!! I think even if 3 or 4 of you make a self analysis of yourselves that's enough. If 3 or 4 of you remember what was said at today's function by the Chief Guest that could be even better because most of us promptly forget everything that was ever said by a Chief Guest at any function. So, if you remember i.e. 3 or 4 people remember, good enough. That'll serve my purpose. So let me say thank you once again, to the KSA for inviting me, particularly Geeta Yennemadi who really took the initiative in inviting me. Thanks to all of you for listening to me and I wish all of you success and achievement which all of you deserve so well. Thank you".

Akshata Manelkar then spoke about her experiences followed by Yamini Bellare who proposed a vote of thanks on behalf of the students. Yatin Mavinkurve concluded the programme by proposing a vote of thanks on behalf of the KSA.



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Globe Trotting at 93

SHOBHA MASKERI

Last year my brother got a job at Singapore. After a few months he rang up my Pappa, Balkrishna Kalavar, aged 93 and invited him to Singapore. Pappa remembered his friends (senior citizens from N. L. Complex Park) saying "You must visit a foreign country at least once in your lifetime". He made up his mind to accept the invitation and the preparations began.

First, the passport. His daughter-in-law at Mumbai took all the pains to bring all the necessary forms to be filled up. Pappa said, "Why do they want my parents' name? They have already passed away". An affidavit had to be made as he had neither a birth certificate nor a school leaving certificate. His grand-daughter's husband helped us to get the visas. Finally the great day arrived and Pappa and I set out for our Singapore trip. He wore his new Velcro shoes as his grandson had warned him "Ajj, chappals are not allowed. Shoes are more comfortable". A day prior to leaving his great-grand children rang up to wish him bon voyage and said "Pijju, bring lots of chocolates for us".

Finally we were on a Singapore bound flight. After a day's rest we started our sightseeing. First, the Ganapati temple on Ceylon Road. After our pranams to the deity my Pappa was given a beautiful gold plated panchaloha Ganpati idol by the Chief Priest. He was really thrilled! On the second day we visited Bugi Junction, a famous shopping centre. Then we visited 'Henderson Waves' which is a walking bridge. This is a wooden bridge which looks like waves when seen from the other side of the road. It is well known as one of the finest structures in the world. Further down we saw 'Esplanade', a structure resembling the local fruit 'Duri' somewhat like our own jackfruit. We also saw the 'Mama and Baby Merlion' which is a half mermaid and half lion. From the famous Mustafa shopping centre Pappa bought lots of gifts and lovely souvenirs for his friends back home.

After resting for a couple of days we enjoyed a bus ride to Suntec City and at the Fountain of Wealth we all threw coins and made wishes! We then took a blue Mercedes Benz taxi for our further trip. The taxi driver was very friendly. He took us around Santosa Island. This is a theme Park with lots of entertainment like a VD game show, a 'Tiger ride' which revolved

and took us to a height of 130 meters. We could view the entire city from up there! But what we enjoyed the most was the laser show "Songs of the Sea".

As we had to walk around for almost three to four hours my niece had arranged a wheelchair for her dear Ajj. Finally we visited the lovely East Coast Park beach in the morning, enjoyed the cool breeze and saw many parents and children having a picnic and skating around freely. We took a few snaps on the beach. Of course we did not miss the Irish pub, an open restaurant, where Pappa enjoyed the Tiger beer and his favourite egg omelette!

We returned home with delightful memories. Pappa thoroughly enjoyed his visit to Singapore and we will cherish this memory forever.

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II Shri Gurubhyo Namaḥ II
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II Shri Mātre Namaḥ II

Shivamaya Saptāha 2011

Dear sādḥaka,
Saprema namaskāra!

We are blessed that in the Divine Sannidhi of Shri Devī Durgā Parameshwarī and Parama Pūjya Parijñānāshram Swāmīji III, our beloved Guru and Mathādhipati of Shri Chitrāpur Math, Parama Pūjya Sadyojāt Shaṅkarāshram Swāmīji has consented to observe the Shivamaya Saptāha 2011 from March 1st to March 8th.

March First - A sacrosanct day for our entire samāja. A day on which we must all be present in our sacred Shri Guru Sthāna, Kārlā, and offer our love and devotion at the Divine Sannidhi of Parama Pūjya Parijñānāshram Swāmīji III.

Mahāshivarātri - On March 2nd, Parama Pūjya Swāmīji will perform the Chāra-Yāma Pūjā at night. This sacred day will also usher in the Shivamaya Saptāha - as the very name suggests - immersing the devotees in the different awe-inspiring and magnificent aspects of Lord Bhavānīshaṅkar in all His glory. The Pūjā-s, Āshīrvachana, Swādhyāya, Bhajana-s, Anushthāna-s, Homa, Annatoṣha Sevā and Cultural Programmes promise a spiritually rich experience for all sādḥaka-s.

It is with great joy that we invite you to participate in this Saptāha.

On behalf of Shree Trust & Kārlā Durgā Parameshwari Temple Trust

Trustees

For Accommodation, please contact Shri Ajay Shirāi on 09545417400

Shivamaya Saptaha 2011

	MARCH FIRST Tuesday	March 2nd Wednesday	March 3rd Thursday	March 4th Friday	March 5th Saturday	March 6th Sunday	March 7th Monday
	MARCH FIRST Shri Bhavānīshankar Dīwasa	Mahāshivarātri	Shri Dakṣiṇāmūrti Dīwasa	Shri Naṭarāja Dīwasa	Shri Bh ishajeshwara Dīwasa	Shri Annapurṇā Dīwasa	Shri Mahāmṛtyuñjaya Dīwasa
6 am	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam
7 am	Jalābhisheka	Jalābhisheka	Jalābhisheka	Jalābhisheka	Jalābhisheka	Jalābhisheka	Jalābhisheka
7.30 to 10 am	Laghu Rudra Pavmāna Abhisheka Navarātra Nityapāṭha	Navarātra Nityapāṭha Shri Devi Anushthāna	Mahāmṛtyuñjaya Homa by Vaidika-s Navarātra Nityapāṭha Shri Devi Anushthāna				
10 am to 12 noon	Shri Guru Gitā Pathana			Dance Workshop by Nṛtyanidhi	Medical Camp	From 12 noon Annatoṣha Sevā (Grāma Bhojana)	Mahāmṛtyuñjaya Japa
From 12 noon	Mahāpūjā and Sevā PĀLKHI UTSAVA Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana	Mahāpūjā and Sevā Shri Pādukā Pūjana Tirthavitarāna, Shri Bhikṣhā Prasāda Vitarāna Prasādabhojana
4 pm	Cultural Prog by Chitrāpur Yuvadhārā Film: Guru saṅkalpa March First to March First (A bird's eye view of the progress in Kārlā) Dharma-sabhā			Nṛtyarpanam Dance Programme			
6.30 pm	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi	Rātri Pūjā by Vaidika-s Shri Sannidhi Shri Guru Samādhi
7.30 pm	Dīpanamaskāra Shri Gurupūjana by Parama Pūjya Swāmiji Aṣṭāvadhāna Sevā Prasādabhojana	10 pm onwards CHĀRA- YĀMA SHRI SHIVAPŪJANA BY PARAMA PŪJYA SWĀMĪJĪ	Dīpanamaskāra Aṣṭāvadhāna Sevā Prasādabhojana	Dīpanamaskāra Aṣṭāvadhāna Sevā Prasādabhojana	Dīpanamaskāra Aṣṭāvadhāna Sevā Prasādabhojana	Dīpanamaskāra Aṣṭāvadhāna Sevā Prasādabhojana	Dīpanamaskāra Aṣṭāvadhāna Sevā Prasādabhojana

March 10th Thursday : Vardhanti of Shri Devi Durgā Parameshwari

- Shri Devi Anushthāna
- Pālkhī Utsava

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Smt. Shanta M. Madiman and Lalita Mohan Madiman (In memory of Shri Mangesh V. Madiman and Shri Ganesh L. Chandavarkar)	25,000	CENTENARY FUND	
Kanchan And Udayanand M Sujir (In the name of Smt. Shantha M. Sujir and late Mangesh Ramrao Sujir (Cheddu)	25,000	Mohan Mangesh Madiman	10,001
Tarabai Kutty	15,000	Rahul Nagesh Kaikini (USA)	1,00,000
Shivram Venugopal Puthli (In memory of daughter late Anjali S. Kadam)	1,001	Sanjay Baljekar	50,000
		Tanuja Sanjay Baljekar	50,000
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OBITUARY



SHRI HALADY SUBBA RAO (ADVOCATE) 73 YEARS

Suddenly passed away peacefully on
30th December, 2010 at Shimoga

Deeply mourned by :

Jyotsna (Wife)
Asha - Nikhil Savur (Daughter- Son-in-law)
Ashwin - Ananya Halady
(Son - Daughter-in- law)
Niyati-Avanti Panchami
(Grand daughters) (Grand daughter)

Shri Dattaguru Sankirtana

SHANTALA TRASIKAR

“Digambara Digamabara Shripada Vallabha Digambara”

Talmaki Wadi resounded with these divine chants on 18th of December 2010. The Mumbai Prarthana Varga staged its Annual play on Lord Dattatreya on the eve of Shri Datta Jayanti Raupya Mahotsava.

“Guru’s grace is indispensable. One has to surrender oneself totally and unreservedly at the feet of the Guru. His Grace awakens ‘Jnana’ (illumination) by which we can recognize the Reality of Brahman, which is the Real Self of all.” One of the principle tenets of the Dattatreya tradition was revisited and reinforced through the depiction of Lord Dattatreya’s Avatara in a dramatized version enacted by 136 Prarthana children trained by 36 teachers from 17 Prarthana Centres in Mumbai.

Flashback Nov 29th 2009- our beloved H.H. Sadyojat Shankarashram Swamiji in a discussion regarding the theme for the next year’s Prarthana play, directed that since 2010 would be the silver jubilee year of the Datta Jayanti Mahotsava organised by the All Chitrapur Saraswat Youths Trust, the dramatisation should be on Lord Dattatreya.

The Prarthana play was scheduled for 18th December. Prarthana Core team members, teachers and children were, since May, involved in putting together yet another mega event. This was the Samuhika Gurupujan to be performed by Prarthana children all over India and USA on 29th of October 2010.

There was no time to lose now! Sudhir Balvally, Project Manager for the event, visualized and scripted the play. With less than three weeks in hand it was a challenge indeed to put the entire act together, choreograph the dances, set the music, and decide on the costumes, the sets and props. Keeping in mind the need for austerity in view of the theme, the sets and the props were kept to the minimum. Experience of the past years helped in planning and organizing

this drama production. Skits and dances were allotted based on the number and age group of children in each Prarthana Centre.

Teachers then began regular practices with Sudhir keeping a keen eye on each Centre, guiding and instructing the teachers when required. He visited Prarthana Centres along with Shrikala Nalkur, an enthusiastic Yuvati from Borivali, who choreographed the dances to the music given by the very talented Darshan Kulkarni, a Grant Road Yuva. Shrikala travelled as far as Virar and Dadar to teach the dances, and Darshan spent long hours composing the music tracks with Sudhir and then rehearsing with Vaishnavi Balwally and Kaivalya Nadkarni, our talented in-house vocalists. Yuvas Pranav Nagarkatte from Goregaon and Abhang Gulwadi from Pune provided accompaniment on the tabla. Vaidehi Savnal, a Dadar Yuvati, researched and provided the scenewise background photos & pictures. Riddhima Savkur, yet another Yuvati from Talmakiwadi choreographed the ‘Kolto’ scene of the play. Geeta Koppikar best known for her special effect tricks on stage, ingeniously and magically created a miniature ‘Dattatreya’ with the help of three little children from Goregaon and Khar. This trio was amused by the amount of attention they received and thoroughly enjoyed their moment on stage. Smita Nagarkatte who was the costume consultant for the production studied the entire script and decided to keep the costumes simple yet elegant to match the era. She guided the teachers about the kind of head gear, ‘malas’ and attire suitable for each of the characters. We are sincerely grateful to our sponsors who have specifically requested anonymity, parents who got outfits stitched for their children specially for the event, all our well-wishers and people from Talmakiwadi for their wholehearted, unstinting support.

A grand rehearsal was scheduled on a day prior to

the final performance wherein children got the actual feel of the stage and the placement of spot lights and mikes. Feedback was given as and when necessary to teachers and children by Sudhir. On the day of the final performance 18th Dec, children and teachers came in early to rehearse as much as they could. Soon it was time for dressing up and getting ready for the show. Jaipal Mallapur ensured that there were plenty of batata-wadas and lots of mango juice to go around. Every child, teacher and volunteer-parent needed plenty of energy to last through the entire evening!

The drama opened with an understanding of the Datta Avatara. Dattatreya – a Universal Guru manifested in the time of ‘Kaliyuga’. Shri Dattatreya had twenty four teachers from nature “many are my preceptors”, he told King Yadu, “selected by my keen sense, from whom acquiring wisdom freely, I wander in the world....The earth, air/breeze, sky, fire, the sun, pigeon, python, sea, moth, elephant, ant, fish, Pingala the courtesan, arrow-maker, infant/playful boy, the moon, honeybee, deer, bird of prey, maiden, serpent, spider, caterpillar and water are my twenty four preceptors.” Some of these preceptors with their underlying lessons were presented by the children to the engrossed audience.

The play then went on to enumerate the incarnations of Lord Dattatreya- Shripada Shrivallabha, Shriguru Shri Narasimha Saraswati, Shri Gajanan Maharaj and Sai Baba of Shirdi. Special focus was given to our own Shri Chitrapur Guruparampara, it is believed that H.H Shankarashram Swamiji II is none other than Lord Dattatreya Himself. Our Samaj has been blessed twice over since. H.H. Pandurangashram Swamiji is also believed to be an incarnation of Lord Dattatreya. The Datta Jayanti Mahotsava at Talmaki Wadi was started with the blessings of H.H. Parijnanashram Swamiji III twenty five years ago. The Mahotsava is now one of the main annual events celebrated under the aegis of Shri Chitrapur Math. This is nothing but the grace of Lord Dattatreya in the form of H.H Parijnanashram Swamiji III.

The story was narrated in a Kirtankar’s style with narration interspersed with kirtans glorifying Lord

Dattareya. This provided the Prarthana children with a platform to display a variety of skills, whether it was dialogue delivery during narration, singing during the kirtans or dancing. The presentation held the audience in rapt attention with its unique style all through.

The ultimate finale was a splendid sight to watch. The senior Prarthana boys held the ‘palki’ which seated the pratima-s of His Divine Grace Parama Pujya Parijnanashram Swamiji III and of Lord Dattatreya. The Talmaki wadi pachis rapturously sang the Arati and bhajans. Children, teachers and the audience too joined in. It was a divine sight to watch Parama Pujya Sadyojat Shankarashram Swamiji taking the arati during the palki. Thus concluded yet another memorable event and the Prarthana children and teachers, grateful for the opportunity to do something special for Pujya Swamiji, offer it all at the lotus feet of our Beloved Guru and Guruparampara.

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Kiddies Corner



Drawings by **Sameer Rao Bolangady**, Bangalore (Age 4-1/2 years)
(left - a tree, above car convertible)

The Mumbai Prarthana Varga staged its Annual play on Lord Dattatreya on the eve of Shri Datta Jayanti Raupya Mahotsava at Talmaki Wadi on 18th of December 2010.



Palaki with images of HH Parijnanashram Swamiji III and Lord Dattatreya being taken to the *Audumbar katta*.



Little Sutradhars



Lord Dattatreya



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Ideas in Jars

AANCHAL PADUKONE

Silence resounded in that cubbyhole of a room, where twenty of us fidgety twelve-year-olds had filed in early that afternoon. On a whiteboard, slightly stained with the vestiges of pre-algebraic calculations, circuit diagrams and Cartesian planes, were scribbled the words: “Write down a few lines that you think would make a fine start to a story.” The buzz of twenty busy pens permeated the sultry, mid-October air (‘cause ACs never work when you most want them to). And I had come down with what seemed to be my most common affliction at the time – the most contemptible cliché of them all, writer’s block.

It wasn’t something to be proud of – this sheer loss for words and ideas – especially when I was probably the only willing volunteer at that Creative Writing workshop. A writer, I was sure, had his fair share of ups and downs, of floods (characterized by the typical shower-time Eureka moments that the likes of Archimedes and Einstein grew famous for) and droughts (times of notorious mental blocks). But I seemed to have reached my literary doldrums, and this stagnation had been plaguing me for quite some time. If only I could keep ideas in jars, to be stored and used like pizza toppings, to liven up the pizza base that was my writing. I seemed to be starved of any creative juices whatsoever, and every time I picked up a pen to write, I was forced to abort the mission in a bid to save my ego from self-destructing. The workshop was my last-gasp attempt to get my wavering mind back on track.

You see, I wasn’t always like this. My childhood had been inundated with Roald Dahl and Anne Fine novels, plays at the Lionel Wendt, thrice-a-week visits to the British Council Library in Cinnamon Gardens – all genres of stimuli that promised to ignite the mind of a budding novelist/ journalist/ playwright/ whatever it was that I wished to be. Over the years, however, I’d been led to believe that I’d lost my touch and my spontaneity, that “precocious flair for words” my onetime English teacher had raved about (which,

I later discovered, was common to the overwhelming majority of primary-schoolers she’d taught), those fingers that once tingled with spurts of creative energy every time I picked up a (horribly chewed, I concede) pencil, my passionate liaison with the only language I’d ever known at the time. And I’d given up too soon – closing doors on what I would have previously called “sources of inspiration” and allowing cynicism and scepticism about my abilities to seep into and fill out the sore gaps.

The day before I’d looked to the troves of paperbacks and hardbacks that had gathered over the years (an accomplishment of my inner packrat, who assigned every little trinket and videotape a sentimental value of immense proportions) in the hope that the nostalgia would spur a renaissance of sorts. I had imagined this revival of memories infusing into my writing a sprezzatura that had been eluding me repeatedly in that plateau I was stuck in. My searching fingers dragged themselves listlessly over sheets of yellowing paper and monogrammed exercise books. All of a sudden, my eye caught a little scrap of notepaper covered with my idiosyncratic scrawl in faded pencil. Creatively titled “Believe”, it was a little tanka, a kind of Japanese verse (like the more popular haiku) that my fourth grade teacher was particularly fond of for its simplicity and, at the same time, its effectiveness.

When tales are woven
The teller, yarn spinner, needs
To believe in his Power to spin.
The force will then guide and shape the magic.

Those lines had had quite an impact on my nine-year old self. I remember copying them down excitedly in a library during a free hour back in the day when the hardest choices in life were which book to read on a sunny Colombo weekend and what kind of yarn to spin.

They had inspired and fuelled me then. After all, the writing I produced in those formative years was



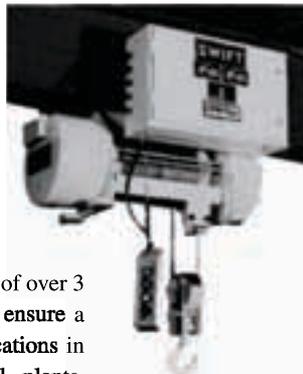
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amateurish, even shallow in retrospect, evidence of a writing style that had yet to develop and mature; it was cute perhaps, but there were certainly no elements of J.K. Rowling or Anne Fine. But as I knew then, it's the firm self-belief that keeps you going when the world looks the other way. And writing itself is a means of self-exploration, an expression of the mind and the soul. As George Elliot once quipped, "There is a great deal of unmapped country within us." Writing is all about discovering those hills and valleys, the gusts and storms, the rivers and seas and believing that there's a lot more to discover. Why then should we care about the critics?

I spent the next few hours that evening poring over my previous 'masterpieces', trying to relive the pride and satisfaction that overcame me every time I finished a piece. Yes, they were juvenile and whimsical. But today, I could learn from them and the confidence contained in their words.

A wistful smile, the kind that is rooted in reminiscence, flickered across his lips. Keith Butler,

the Australian author who was conducting the workshop, had picked up my opening, among several others, to read to the rest of the group.

"If I could keep ideas in jars, I wouldn't."

That's a powerful opening, young lady. A powerful opening. It's the shortest one I've got here, but there's some real deep thinking there." Ideas in jars would be limited, curtailed and confined. They'd be static, bland, material objects writers like me wouldn't be hungering for. And why, now that I've opened up to myself, do I need those jars?

Readers, the journey's not over yet, and the way things are going, I guess it will never be.

<<<>>>

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Vardhanti of Paṭṭābhishēka- 2 0 1 1

Dear sādḥaka,

Saprema namaskāra!

Fourteen years ago, our beloved Guru, Shrimat Parama Pūjya Sadyojāt Shaṅkarāshram Swāmiji ascended the Pīṭha of Shri Chitrāpur Math as the Eleventh Guru. Like the sun that dispels darkness, our Guru has been leading us on the path of sādhanā, touching the lives of all the members of the samāja- from toddlers to the yuva-s to the seniors. To commemorate the 14th Vardhanti of Paṭṭābhishēka, on February 22nd, let us come together and pray together at the Divine Charaṇa of Lord Bhavānishaṅkar for the immense blessings we have received in the form of our beloved Guru.

Join us in the chanting of the Mahāmṛtyuñjaya Japa. Let us witness the Mahāmṛtyuñjaya Havana in devotion. Let us do the Devī Anushthāna together.

On this blessed day, let us bow down with reverence at the Divine Feet of our Guru. Come, participate in the Dharma Sabhā, be blessed to listen to the Āshīrvachana, accept the sacred tīrtha and partake of the prasāda bhojana.

It is a day on which we must come together to express our gratitude, our love and devotion to our Guru. Yes, it is a very special day. A very sacred day.

Dear sādḥaka, it is with great joy we invite you to participate in the 14th Vardhanti of Paṭṭābhishēka at Shri Chitrāpur Math, Puṇe.

In the sevā of the Math, Guru and the Guru Paramparā,

Mohan Koppikar

President

Shri Chitrāpur Math, Puṇe Local Sabhā

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Vardhanti of Paṭṭābhisheka- 2 0 1 1

	22nd Feb Tue Vardhanti of Paṭṭābhisheka	23rd Feb Wed	24th Feb Thur	25th Feb Fri	26th Feb Sat	27th Feb Sun
6 am	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam	Suprabhātam
8.30 to 12 noon	Mrtyuñjaya Havana Mrtyuñjaya Japa Navarātra Nityapāṭha Shri Devī Anushthāna	10 am - 12 noon Samskrta Kridā/ Sambhāshanaṃ	10 am - 11 am Swādhyāya	10 am - 11 am Swādhyāya	OUTING WITH YUVA-S	10 am - 11 am Sāmūhika Shri Guru Pūjanam by Yuva-s & Prārthanā Children
From 12 noon	Mahāpūjā and Sevā-s Swāgata-sabhā Shri Pādukā Pūjana ĀSHĪRVACHANA Tirthavitarāṇa, Shri Bhikshā Prasāda Vitarāṇa Prasādabhojana	Prasādabhojana	Mahāpūjā and Sevā-s Shri Pādukā Pūjana Tirthavitarāṇa, Shri Bhikshā Prasāda Vitarāṇa Prasādabhojana	Mahāpūjā and Sevā-s Shri Pādukā Pūjana Tirthavitarāṇa, Shri Bhikshā Prasāda Vitarāṇa Prasādabhojana		Dharma-sabhā Shri Pādukā Pūjana Tirthavitarāṇa, Shri Bhikshā Prasāda Vitarāṇa Prasādabhojana
6.30 pm	A Big Bundle of Joy! (Cultural Programme)	Vimarsha		Yuva leave for outing after Prasādabhojana		A Little Bundle of Joy! (Cultural Programme by children)
7.30 pm	Dipanamaskāra, Prasādabhojana	Dipanamaskāra, Prasādabhojana	Dipanamaskāra, Shri Gurupūjana by Parama Pūjya Swāmiji Aṣṭāvadhāna Sevā Prasādabhojana	Dipanamaskāra, Shri Devipūjana by Parama Pūjya Swāmiji Aṣṭāvadhāna Sevā Prasādabhojana		Dipanamaskāra, Prasādabhojana

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Vikṛti Samvatsara - Shukla Māghī Navarātri Utsava
From 4th February to 13th February 2011

Dear Sādhaka,

Saprema Namaskāra!

In the Divine Sannidhi of Shri Devi Durgā Parameshwari and Parama Pūjya Parijñānāshram Swāmiji III at Kārlā and with the blessings of Parama Pūjya Sadyojāt Shaṅkarāshram Swāmiji, we invite you with great joy to participate in the Shukla Māghī Navarātri Utsava from 4th February to 13th February.

On behalf of Shree Trust and Kārlā Durgā Parameshwari Temple & Religious Trust,
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6th Sunday	Shri Durgā Homa		
7th Monday	Gaṇa Homa		
8th Tuesday		Shri Durgā Namaskāra	Vasanta Pañchamī
11th Friday		Shri Durgā Namaskāra	Ashtami
12th Saturday	Shri Durgā Homa		
13th Sunday	Shri Chaṇḍikā Homa	Mahāpūrṇāhuti	Ghaṭa Visarjana

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When you walk down the streets, when you walk down the steps, when you walk down – anywhere, one can feel there is Peace, Love, Devotion, Bhakti, everywhere.

Our community is indeed blessed, for all the trouble that many individuals took, as enumerated in the wonderful exhaustive article written by Nitin Ramesh Gokarn in our Kanara Saraswat of December 2010 issue, to acquire a property that is one of the best spots on the Ganges. The serene atmosphere, the view of the Ganga, and the heavenly feeling, can only be experienced if one goes to this place. I was privileged to have stayed in this very place that our Math has acquired, due to the hospitality extended by my dear friend, the late Dinanath Kulkarni, where the difference in age, did not deter our attachment for each other. I have visited Banaras not less than 30 times, and stayed with Mr. Kulkarni on his behest on at least 4 occasions. I was enthralled to find in his house, the photographs that he showed of our dear Anandashram Swamiji and showed the very spot where He used to sit at one window on the second floor, overlooking the river, for meditation. The house overlooks a huge terrace which is right 'over' the river, and as one steps out of the house, a flight of steps runs down to the Ganga, making it a very private ghat. The adjacent property is that of the temple with beautiful structures of the past, and one can feel divinity in stone here. Hours and hours I have spent sitting on the terrace in front of the now Math's property, and watch the world and time flow by. In September 1978, the flood waters reached upto this terrace. This brings fond memories of my letter-writing to my dear would-be wife, when I got 'stuck' in Banaras due to cancellations of all trains and flights, with my wedding only some 20 days away.

Banaras. The city that is alive. Alive - bringing hope and happiness to countless people, who come down with so much of faith in God, that it humbles even the most ardent devotee. One must stay around the area called Godowlia to experience and watch time passing by. Non stop activity of people rushing towards the Vishwanath Mandir, and to the Dashaswamed Ghat and an equal number of people returning after the darshan. I have had the good fortune of having visited Varanasi during the Maha Shivrathri, total solar eclipse, the Maha floods of 1978, and even on the day when Id and Shivrathri coincided on the same day.

The 4 am arati is a must see. The night arati is a must see too. And the most spectacular part of the Vishwanath mandir's Shiva's linga being 'dressed up' during the evening arati in the North Indian style (which is the usual shringhar throughout the day), and immediately after, the priests of South India, with their Mrindhangam and Nadhaswaram trooping down the Choodi Galli towards the temple and decorating the Shiv Linga in a way which looks only like a South Indian shringhar, is too beautiful for words. The difference is so evident in both the styles that one wonders how just with flowers one can achieve this. And now since a few years ago, they have the Maha Arati on the river Ganga at Dashaswamedh Ghat from about 6.30 pm. To get to feel Banaras in your veins is to walk down to Kashi Math which is near Brahma Ghat, through the narrow lanes of the city around 4 pm. Experience the rich Malai Rabdi on the way, have a Golgappa/Pani Puri, and wash it down with hot milk. Pick up the famous Potato papad and varieties of pickles, to finally reach Kashi Math. Beautiful math, right on the banks of the Ganga. From here around 6 pm, request the manager to make arrangements to hire a boat from their ghat to the ghat where the Maha Arati is performed to a spectacular show from the water side.

As you walk down the lanes, one can imagine in

the mind's eye that Great Souls actually walked these very steps that one is presently walking. From the Dashaswamedh ghat, take the Kachori Galli which is the very first parallel lane after the steps of the Ghats; stop for Kachori-Alu sabji with hot jilabies, proceed down for a kilometer or so, and ask for Narada ghat, where our Math's property now exists. From the river, it would be Raja ghat, but from the lane locals know it as Narada ghat. After spending countless hours on the terrace, go to the main road and proceed towards Assi ghat where somewhere before there is the Ashram of Sri Anandamaima. Return to Godowlia circle, to have Lassi, Banarasi paan, and the famous Banarasi Langda mango during season. The variety of mithai at Madhur Jalpan is a treat with their famous Lal Pheda.

Around 5 pm, when you have seen Banaras at its best, a visit to Manikarnika ghat will be where you can actually 'see' the world pass by. Death, we know is but a passage to a New Life; where one can see sorrow being soothed down with advise that the mortal was so lucky to have died in this wonderful city of Varanasi. I saw bodies being brought tied to the side of cycles to be cremated without a hint of

sorrow. A solemn sight indeed. A visit, which can really make one understand the futility of bickering, fights, hatred and intolerance.

The Banarasi sarees cannot be given a miss. The Glass Bangles on Choodi galli. The visit [if of course you know a local] to the humble homes of some of the greatest Hindusthani classical music maestros which gave birth to the Banaras gharana. Across the river, from a place called Ramghar, come the famous brinjals, the size of a rugby or a football. Not a centimeter less. Ghee, asli ghee to take back home. What else can one take back home? The fondest of memories from this wonderful place called Banaras.

Everything in Banaras is a celestial design of the opposites, where one side of the coin is juxtaposed with the other side. The Muslims and the Hindus; The Temple and the Mosque; the Rich and the Poor; the Old and the Young; and last but not the least The Living and the Dead. All intermingled with one another making it a beautiful blend.

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Non-Chitrapur Saraswat Temples of Kanara District - Part -8

Shree Mahabaleshwar Temple, Gokarn

SATYANARAYAN PANDIT., ANDHERI, MUMBAI.

“Om Namah Shivaya, Shivaya Namah Om”- The vast multitude of devotees gathered at the precincts of Shree Mahabaleshwar Temple, Gokarn, greeted the Supreme Lord on the sacred Maha Shivaratri midnight. The chorus of the assembled lakhs, interspersed by “Hara Hara Mahadev” at regular intervals, rent the air and generated divine vibrations.

Gokarn is the only abode of the Supreme Lord’s ‘Atma- Linga’ and therefore, the most venerated and worshipped shrine. Indeed, the Kshetra is the only place on earth to have the honour and distinction to be aptly known as ‘BHOO-KAILAS’

1) The Chitrapur Saraswat Legacy

Gokarn and Kotiteerth Tank are the Divine Offerings most cherished by Chitrapur Saraswats and we have a special place in our hearts for Lord Mahabaleshwar. For, it is here, at this one of the holiest pilgrim centres, our community was blessed with the first Sadguru of our sacred Guruparampara, Parama Guru Shrimat Parijnanashram Swamiji I in the year 1708. His Mahasamadhi at Bhandikeri Math is a pilgrimage centre for all of us. Again, it is here, our Community prayed to the Lord and the Guruparampara and the merciful and benevolent Lord answered our poignant prayers, to bless us with our present Sadguru, Paramapujya Shrimat Sadyojat Shankarashram Swamiji, in the year 1997. This event is very recent and will remain, evergreen in our memory.

2) Location

The Kshetra is about 11 kms. west of Madangeri, a tiny hamlet on the West- coast Highway NH 17 between Ankola and Kumta. As you proceed from Ankola towards Madangeri, cross River Gangavali and descend from a hillock, you come across a captivating and magnificent distant sight, the sight of River Aganashini meeting the Arabian Sea at the small port of Tadadi. Gokarn is well served by Konkan Railway’s station ‘Gokarna Road’ near Madangeri. The convenient airports are- Dabolim(Goa), Hubli and Mangalore.

3) Sthala Purana

The legend unfolds two interesting and significant episodes concerning Gokarn. The first one narrates how the Kshetra came to be known as ‘Gokarn’ while the second one gives a detailed account of the installation of ‘Atma-Linga’.

Briefly, these are as follows: it would appear that before life was created in this world, Chaturmukh Brahma was performing penance

with the object of creating life. Lord Rudra (Shiva) came out of his forehead and appeared before him. Brahma requested Rudra to create life. Thereupon, Rudra began his penance to gain success in his mission. As considerable time elapsed and there was no sign of Rudra, Brahma became desperate and undertook the task himself.- first by creating Earth then followed by life. This infuriated Rudra who tried to reach Brahma but his path was blocked by the Earth. In response to Rudra’s request the Earth relented and suggested to him to come out slowly through her ear. Thereafter, Rudra became thumbsize, came out through the Earth’s ear and blessed Her to be known as ‘Holy Cow’ for posterity. Accordingly, this place came to be known as “Go-Karn” (ear of the cow) also call Shiva Kshetra. A Shiva Linga was installed at the location where Shiva came out through the Earth’s ear and is known as ‘Adi-Gokarn’

The second story is a popular and well-known one involving King Ravana and Lord Ganesh. It was thanks to Lord Ganesh that Ravana was forced to abandon the Atma-Linga that he was carrying at Gokarn. The Atma-Linga and Ganapthi Temples were established at Gokarn to bless future mankind. It is said that devotees who visit Gokarn, should worship



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at the Ganapathi Shrine first, before proceeding to offer prayers at the main Sannidhi.

It is believed that in view of the tremendous strength, power and sanctity of the 'Atma-Linga', which even Ravana could not dislodge, the Supreme Lord is known as "Mahabala-Ishwara" (Mahabala meaning great strength.)

Kshtera Mahima: Shree Mahabaleshwar Temple is considered to be a Siddhi Kshetra. It is a firm belief that the Lord fulfills the wishes of the devotees who offer prayers with utmost devotion, unflinching faith and sincerity and seek blessings, particularly on "Maha-Shivaratri" day.

Yet another significant belief is that if the obsequies and religious rituals of the departed are performed at this Punya Kshetra, the soul attains salvation.

Monday, being the most sacred day for the Lord, large number of devotees throng the Kshetra on that day to offer prayers, perform Sevas and fulfil their offerings.

4) Parivara Devatas

a) Lord Ganapathi—this shrine is on way to the main Temple. The fisty blow supposedly planted by Ravana, can be seen on the Idol's forehead.

b) Tamra- Gouri –this Temple is dedicated to Lord Maheshwar's Consort. According to legend, when Gouri appeared on this earth, Lord Brahma informed her that she would marry Lord Shiva. Gouri started looking for the Lord, moved around the Tamra Parvata and started meditating for Rudra. The Lord came to know Gouri's intention and the Divine wedlock was performed by Lord Brahma on Vaivahika Parvata.

Closeby is the 'Tamra Parni Sarovar' where the 'Asthi Visarjan' takes place. It is believed that the waters of this tank have the unique powers to dissolve the 'Asthis' offered through generations!!

c) The other Parivara Devatas include – Shrine dedicated to Lord Venkatesh.

There is also a small Temple with an idol of Shree Krishna to the south of Kotiertha Tank.

5) Important Events and Festivals

a) The most important event in this Kshetra is the Maha-Shivaratri Fair, which is celebrated for 9 days, commencing from Navami (9th Day) of

Magha Krishna Paksha. The Maha-Shivaratri Day is on Trayodashi (13th Day). Lakhs of devotees accumulate here during the period.

b) Tripuradahana Festival on Kartika Purnima day, the Kshetra is at its colourful best on this day with beautiful rangolis decorating every house front and all over the town.

c) The Rathotsava (with the larger Ratha) is in the month of Phalguna-Shukla Pratipada. The tastefully bedecked Ratha with the Utsav Murthi beautifully decorated with flowers and garlands, seated inside, is drawn by thousands of devout pilgrims. Indeed, a sight to behold!! The smaller Ratha is drawn on various occasions such as Kartika Purnima day, every Amavasya day in the months of Kartika to Vaishakha, everyday in the holy month of Magha from Ekadashi to Amavasya, on Makara Sankramana Day and on Ratha Sapthami Day.

d) Besides, Jalayanotsava, the procession of the deity on 4 boats in Kotittheertha Tank, is observed on three days in a year—Magha Krishna 14th, Phalguna Shukla 2nd, and Kartika Purnima Day. This is a magnificent sight and devotees turn out in large numbers to witness and experience this wonderful Yatra.

e) Some of the important Sevas performed at this Kshetra are: Bilwarchana, Panchamrit, Phala-Panchamrit, Ekadasha- Rudra, Shata –Rudra and Ati-Rudra.

Tailpiece: Dear Readers. Remember your childhood and what your Mother used to say at the end of giving us a bath? Yes, it was –

"Shree Kashi Vishweswara, Shree Gokarna Mahabaleshwara, Tugale teertha !!"

This reflects the veneration and sanctity accorded to the Supreme Lord in the form of His two magnificent manifestations.

Source: Shree Kshetra Gokarn Sthala Charitra

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Crossroad Jyothi Divgi, Pune

There came a time into my life
When on the crossroad I stood.....
Two paths beckoned me
Both looked tempting and good.

From one side of the road
My three babies looked at me
Grubby hands, tiny feet
Smiles that knocked me completely!

On the other - stood the Corporate World
And the glamour that comes with the 'chair'
Infinite hard work, magnificent rewards
But no time to stand and stare!

I chose my path then – I had to!
It was very difficult – believe me
I could have chosen the glamorous world
But, I chose my blessed three!

The joy that that I got just looking
At the sunbeams dancing on my child
At the little flowers we saw together
We saw snakes in the wild.....

I enacted stories to my babies
I was a hen at times or a wild boar...
I hugged them tight to sleep
I nursed my son till he was four!

Baths were filled with soapy bubbles
We saw rainbows in the sky
Visited the zoo in a van filled with kids
While windy days had kites to fly!

Every caterpillar we saw, had a story to tell
Every ride on the cycle an event
Driving to school - doubled as bird watching
Every opportunity – heaven sent!

Grazed knee to bandage with love
Broken buttons and hearts to mend
And let the street bullies come – no prob!
They had their mama bear to defend!

No shopping for diamonds n stuff
I go on no extravagant spree
My wealth are these precious moments
They mean the world to me!

I know I took the right path
Now that I have come a long way
When on the crossroad I stood
On that memorable day

Hear the truth, ye gentle reader!
Oh, what wealth I have in my store....
If my bank account took a beating
My life's account simply soared!

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Eighth Death Anniversary

03-02-2011



Ganesh (Manu) Venkatrao Nadkarny

Fondly remembered by:
Prema, Supriya, Satyajit

तेथे कर माझे जुळती



**SHRI RAMKRISHNA GOPAL
KARNAD, I.R.S.**

51, Saraswatpur, DHARWAR.
6th June, 1923 18th December, 2010

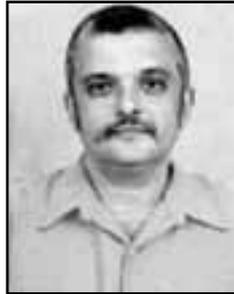
Left for his, heavenly abode

Deeply mourned by:

Rekha Rao (Kaval)
Arun Karnad
Lata Ramesh (Ullal)
Kiran Karnad
Pramod Karnad
Relatives & Friends

7TH DEATH ANNIVERSARY

6th February, 2011



Nandan S. Trasikar

(27 August, 1951 - 6 February, 2004)

Each day of the seven years that have passed,
has made us realize all the more that you are always with us
to support and guide us throughout our life...

Fondly remembered by:

Wife-Eakta, Son-Nachiket, Daughter-Manasi
Son-in-law-Ajit, Grandson - Shaurya
Brother - Ramdas

Chitrapur Saraswat Family Trees

RAGHUNATH GOKARN, MUMBAI

In the early decades of the last century, Rao Bahadur Shripad Subrao Talmaki single-handedly undertook the onerous and enormous task of writing the socio-cultural history of Chitrapur Saraswats. As a part of this effort, he collected genealogical information about Chitrapur Saraswats along with information about their daijees, their family deities, and the rites and rituals peculiar to each family. This led him to conclude that there were 504 families covering the entire community. The information was published in a three-part book titled *Saraswat Families*, of which the first two parts were published by Talmaki in 1935 and 1939, respectively. After Talmaki's demise in 1948, his close associate Pandurang N. Nadkarni, who had been helping him for a long time, published the third part in 1951. These three parts included the family trees of those families who had contributed towards the expenses of printing. All the three parts went out of print within a few years of printing. In 1997, KSA published in one volume, all the material printed in the three parts, excluding the family trees. This book is available in the office of the Association.

In 1997, at the initiative of Sadanand Bhatkal, a former KSA President, the Association launched a project of updating Chitrapur Saraswat Family Trees, using the family trees compiled by Talmaki as the base, and expanding its scope by including the female members of the community as well as dates of birth, and the date of death of deceased members.

In an attempt to get updated information, a questionnaire was designed and circulated by the Association to get as much information as possible about parental sides of community members. The response was rather lukewarm. In 2001, a second attempt to collect updated information was made by circulating forms seeking similar information along with the Census form. During the course of compiling this information in the respective family trees, using a computer software called "Family Tree

Maker", it was realized that a substantial number of members had not returned the forms and those who had done so, had given incomplete information. Since then, Sudhir Moodbidri and I have been filling in the lacunae with information collected through personal enquiry. This is often very difficult because our community is spread worldwide, and the task of updating is an ongoing one.

We are sure you will agree that it will be in the interest of each family to help us update their family tree and to take it forward for the benefit of their future generations. To date, the project has supplied family trees to several members, on request, for various purposes including a keen desire to know their roots. We urge our community members to help us to update their family tree, and join us in continuing the monumental task initiated by Talmaki to preserve our heritage. I can be contacted at raghugokarn@yahoo.co.in and Dr. Sudhir Moodbidri at moodbidri.sudhir@gmail.com.

As mentioned in the accompanying article, KSA has undertaken a project to update the genealogical charts of Chitrapur Saraswat families prepared by the late Rao Bahadur S. S. Talmaki. However, the Benegal (Bharadwaj gotra) and Kalbag (Kaundinya gotra) family charts were not found among Talmaki's papers with the result that it has not been possible for us to link together the information gathered so far into a consolidated family tree of these families. We, therefore, request the members of these families who may have their family tree, to send a copy of the family tree to the Kanara Saraswat Association Office at 13/1-2, Association Building, Javji Dadaji Marg, Tardeo, Mumbai 400007. You may also get in touch with Raghunath Gokarn at raghugokarn@yahoo.co.in or with Sudhir Moodbidri at moodbidri.sudhir@gmail.com

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Hear well, speak easy.... Part 2

DR. AKSHATA MANELKAR, SPEECH THERAPIST AND AUDIOLOGIST

(The first part of this article appeared in our November 2010 issue)

As briefed in the first article, a speech therapist and audiologist deals with diagnosis and treatment of speech and hearing problems. This field is very vast, encompassing speech, language, hearing, voice and communication problems. Although India has made great strides in medical and other fields, the field of speech and hearing still remains obscure. Most people are still not aware about where to get help for their speech and hearing problems.

The most common problem which I will be discussing in this article is speech and language delay or in common terms "Late talking". Speech and language delay can be caused by several problems. Few of them are hearing loss, mental retardation, autism, hyperactivity, etc.

To understand the nature of the problem, it is essential to understand what is normal first. Speech and language development is one of the most remarkable achievements in an individual's life within which the individual makes the transition from cooing and babbling to becoming a fully communicative person. At about one year of age, the child says his or her first words; thereafter, there is a rapid growth in language. There is vocabulary spurt, when the numbers of different words children say suddenly increases.

By about 1 ½ years of age, children are able to say several words and understand even more. At about the onset of the second year children understand and say single word sentences and begin joining two words to form a short sentence. Development proceeds rapidly through age 5, when the basics of simple sentences have been mastered. More sophisticated skills are acquired later as the child attends school and high school.

Considering the above facts, it is important that a child starts speaking a few words at least by age 2 years. When a child does not say his first word approximately at his first birthday or slightly (few

months) later it is a cause for concern. In India people are still under the influence of superstitions and keep trying alternative methods like astrology, prayers or even medicines in the belief that these will get their child to speak. Many parents are also in denial mode and not ready to accept that their child has a problem.

The crux of the problem is lack of sufficient information and appropriate guidance. It is often the case that when parents are concerned about their 3-year-old child not talking yet, they take him/her to a physician. There they are told, most of the time, to wait till he/she talks and not to worry. Also there are many misconceptions that the child is dumb, his/her tongue is heavy or other children in the family were also late talkers. This is more so in rural areas.

Although this is the overall situation, there is certainly an improvement in awareness and knowledge of speech and hearing difficulties, thanks to the better education of parents and flourishing internet technology, which is rampant in cities. A child who is not speaking till about 1 ½ to 2 years of age must be taken to a speech therapist.

A Speech (and language) therapist counsels the parents and explains to them the facts of language development and what their child should be doing at his/her age. She diagnoses the nature and severity of the problem by means of observation of the child's behavior, interaction with the child, interview with the child's parents and whenever feasible and necessary by means of standardized tests.

After diagnosing the child, his/her speech and language level and problems are explained to the parents. His/ her strengths and weaknesses are explained so that parents have an idea about which skills of the child to build upon. A speech (and language) therapist gives professional advice to the parents on how to speak to the child in order to facilitate his speech and language development.

The most important point is, an appointment

should be scheduled with the speech therapist for the child's speech therapy. The child should be taken regularly to the speech therapist for individual therapy sessions and follow up. Whatever has been done during the session needs to be sincerely practiced at home everyday in order to expedite the child's progress.

(To be continued...)



DR. AKSHATA MANELKAR
M.A. S.L.P.
CONSULTING AUDIOLOGIST
AND SPEECH THERAPIST

Down Memory Lane.....

SHEELA NAVIN NAGARKATTI, BANGALORE

The worst moment in a mother's life is probably the day when her child is separated from her on the first day of joining school. Red eyes, wet cheeks, leaky noses, quivering lips and the wail of "Amma... don't go" is heart wrenching. I dreaded this moment too and though I was prepared for it, never knew it would be so horrible!

The day dawned and my little one with a new schoolbag, tiffin-box, water-bottle and a starched uniform with a badge was all set to go till the van arrived and the "Van Uncle" took him away from me. The look on my child's face which turned from shock and disbelief to the realization that Amma was not around made me feel very cruel and sadistic.

This routine continued and everyday the 'Van Uncle' while holding my child would throw at him a bright smile. Day after day this routine continued and sometimes I would wish he would say something to comfort my child. Slowly things settled down and I began to listen to all stories about school, new friends, teachers, sand pit, van mates and so on. However one complaint that I regularly got to hear was that the Van Uncle did not bother to sort out fights between children in the van. He would ignore them and smile and nod when they addressed their complaints. The van Uncle was fondly called 'Agha Uncle' by the children..

One day my child returned home looking quite upset and on being prodded he said that 'Agha' was not 'Agha Uncle's' name. He was called Agha because he could only utter that word. It took me quite a while to make him understand that Agha had speech and

hearing difficulties.

I began wondering how this person known as Agha had patiently dealt with all the children over the years, with love and tender care, without uttering a sound. For the past ten years he had been patiently taking care of boisterous, energetic and noisy children in the van and greeted each of them with a bright smile everyday. And to think we make a song and dance about little things that we feel deprived of?

Agha continued to look after my son for four years in his pre school years. Six years later when my daughter joined school, I was happy and relieved to see him again for I knew that my daughter would be in safe hands for the next few years.

None of us knew what his real name was for he was illiterate and so even today we know him as 'Agha uncle. My children are now out of pre school but whenever they spot him, they wave out calling "Agha Uncle" and he returns their greeting with a nod and the famous bright smile. This experience has been specially penned down to thank kind souls like him, who in spite of facing challenges in life, manage to spread love and warmth around them.

<<<>>>

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Smt. Radhika Vivek Kallianpur

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Bah! : is not a Four-Letter Word!

RAVI SAVANAL

The 'four-letter' word is not a polite expression. So, 'Bah!' said the Missus early one Sunday morning; as only a woman can. The motivation for this near expletive was a democratic difference of opinion that I had with her. When she uttered "Bah!" (proverbial last word with the Missus), all parliamentary proceedings at home were adjourned 'sine die'!

For the uninitiated, 'Bah' is often expressed in chaste Chitrapur Saraswat Brahmin (CSB) 'amchigale' Konkani. It epitomises the deep feeling of love and affection that the wife showers on her husband. In my humble case, on that fateful morning, this 'one-word-bouquet' summarised 32 years of married bliss.

I was intrigued and decided to launch my mental lexicon to discover the Etymology of the word i.e. a study of its origin and/or history. I realised that the word is not documented as we do not have a script. However, as proof of its power, I learnt that it is also used by Kashmiri Pandits (remember we hailed from Kashmir), most nationalities and recognised by several dictionaries; though no credit is given to Chitrapur Saraswats. A learned Professor told me that it probably has its origins in French and is an imitative sound

One Dictionary described it as an 'Interjection'. Essentially, it is an 'abrupt, emphatic exclamation, expressing emotion with intention to interrupt proceedings or conversation'.

Eureka! I was making progress; this was remarkably close to my situation. Indeed, the word was a powerful tool often used to express impatient rejection or contempt.

Now, the emotion behind this 'contempt' should not be confused with the popular pungent and mordacious 'four-letter' word used liberally in American English (Webster). Nor should the confusion be extended to its 'seven-letter' cousin across the Atlantic that questions the legal genealogy of the subject in Queen's English (Oxford/Cambridge). Ah! I was on slightly 'safer' ground; at least my genealogy was not in doubt!

Then, I moved from the realm of emotions to accompanying anatomical features. Uttering 'Bah'

requires considerable finesse and articulating ability. It is not a labiodental consonant whose articulation involves the lips and teeth. 'Bah' is a speech sound that is not a vowel; not involving or characterised by harmony

Hence, Body Language and accompanying anatomical features are important and include:

- Cringed face preferably with a Furrowed Brow
- Highly reddened cheeks
- Arched Eyebrows drawn inwards to meet at the centre of the forehead
- Eyes rolled upwards staring intently at an important vacant space above the forehead; (think of the 'Hatha' Yogis)
- Gritting of teeth. 'Clenched-teeth' is a successful follow through technique; akin to Muthiah Muralitharan's smiling demeanour after bowling a successful 'doosara'
- Raised shoulders; beware if the rolling pin is nearby. For the benefit of 'Gen-Next', this is a tool consisting of a cylinder (usually of wood) with a handle at each end; usually used to roll out dough; often used to plonk husband's head immediately post 'Bah'

Certain ominous events follow the above:

- Sounds of Silence: not the melodious tunes of Julie Andrews from the famous film. However, Hindustani Classical music recognises the Sanskrit 'Vivad Swara' meaning 'quarrel' OR
- Eerie Silence: reminiscent of the cold war era after respective spies were exchanged between the USA & the erstwhile USSR

Either type leads to a sudden lack of tranquillity at home. Thus, silence hangs over the home with its deadly boding of unsaid events to follow. These signs often bode bad news...(yes if faced with a similar situation, your imagination is your best guide to make your own counter insurgency plans)

Now dear Reader, when 'Bah' expresses emotions with such brevity and enjoys such power who needs a 'four-letter' word?

<<<>>>

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The Brahmakalashaang Rathotsava will be celebrated from 4th to 11th May 2011.

You are cordially invited to attend and participate in the celebrations with your family and friends and partake of the munificent grace and blessings of the benign Lord Anantheshwar.

Param Poojya Sadyojat Shankarashram Swamiji has kindly consented to grace the occasion.

P R O G R A M M E

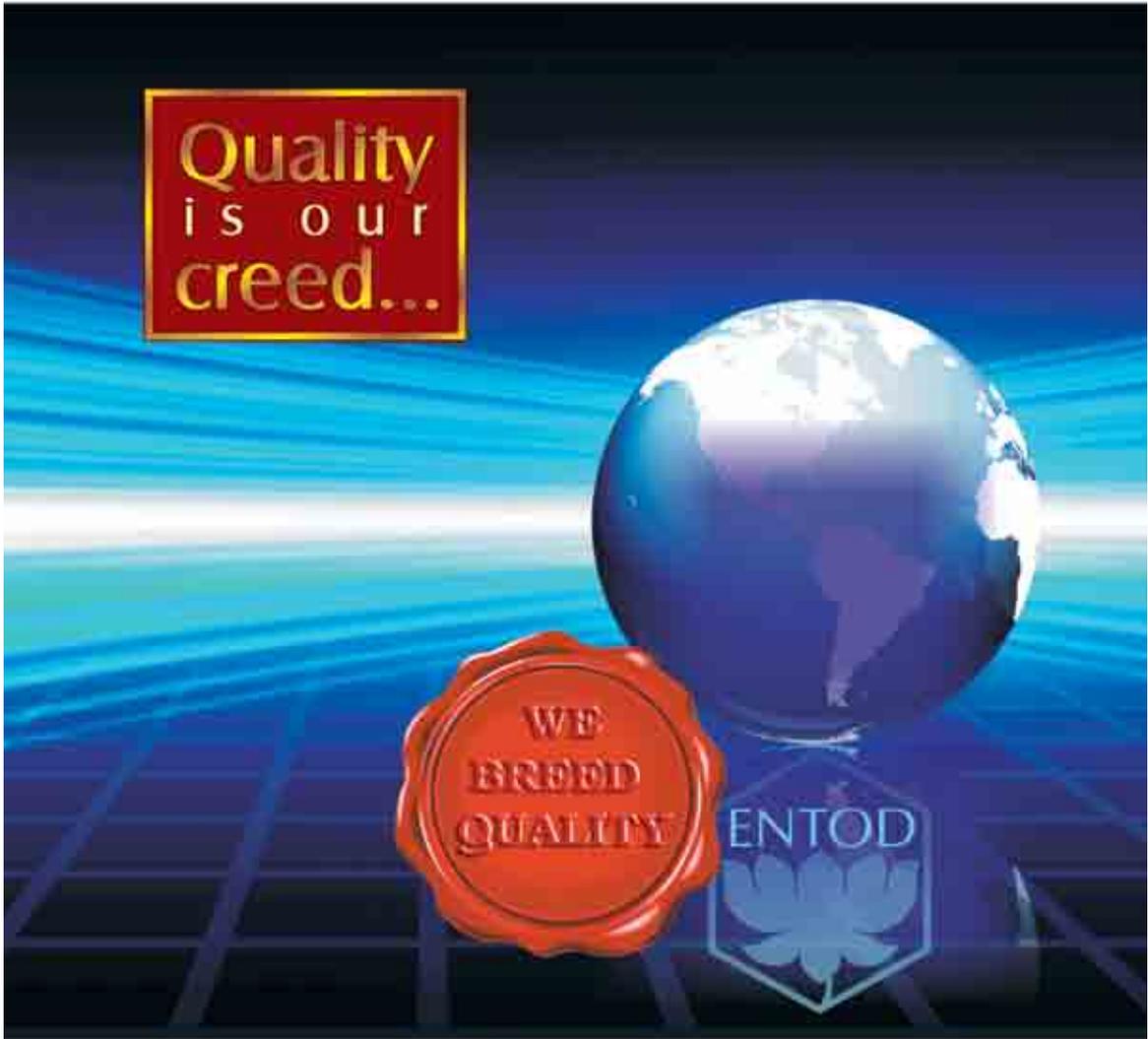
04.05.2011	Wednesday	Mritika Harana from Adisthala (Early Morning) Morning Koshagara Pooja, Mahapooja and Mangalarti
05.05.2011	Thursday	Dhwajadevata Adhivasaadhi Karya, Mahapooja and Mangalarati
06.05.2011	Friday	Dhwajasthamba Devata Prathishta Dhwajarohana, Mahapooja, Mangalarati and Utsav
07.05.2011	Saturday	Havanadhikarya at Shree Mahaganapati Sannidhi, Mangalarati and Utsav
08.05.2011	Sunday	Havanadhikarya at Shree Umamaheshwara Sannidhi, Mahapooja, Mangalarati and Utsav
09.05.2011	Monday	Morning – Sahasra Kalashabhisheka Mahapooja, Mangalarati, Mrigabete Utsav (9:00 p.m. onwards)
10.05.2011	Tuesday	Puja at Shree Mahalaxmi Sannidhi Maha Rathotsav at 12:00 noon
11.05.2011	Wednesday	Avabhrathotsava (8:00 a.m.) Dhwajaavahana, Mahapooja, Mangalarati, Samuhika Prarthana, Ankur Prasad Vitarana

Note: 1) At noon – Mahabhisheka, Pooja, Nitya Bali and Santarpana on all days.

2) In the evening – 5:30 p.m. to 7:30 p.m. – Bhajans, Deepanamaskar

Kindly book your Kalasha (Rs.1,001/- per Kalasha) through your Local Sabha representatives. DONATIONS and CONTRIBUTIONS for the Brahmakalashaang Rathotsava celebrations may kindly be remitted to the Manager of the Temple by M.O. / Cheque / D.D., drawn in favour of 'Shrimath Anantheshwar Temple, Vittal' giving full address & telephone number for speedy dispatch of receipt and Prasadam.

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Intervention Versus Meditation

DR. MRS. SUREKHA D. KAUNDINYA

Dr. David Eddie, Professor of cardiac surgery, Stanford University, devised a virtual model, Archmedesmodel, of the human body with all of its physiological processes for assessing the value of different interventions. The results were baffling to the scientific mind. Trillions of dollars spent on the interventions increased the life expectancy by only 3%. The rest came from sanitation, proper nutrition, proper sleep and a tranquil state of mind. The ability to sustain a tranquil peaceful state under all circumstances comes from meditation.

Today's Man has more faith in Science than in Faith itself. He believes more in logical assays than in belief (Bhav) and Faith (Shruddha). He believes in the technique of satisfying pleasures than in love (Sneha). A demand for scientific proof for everything, even for the existence of God, is the legacy of the scientific mind. On the other hand the Spiritual Mind functions on belief and faith. Susan Kobassa's concept of hardiness in the care of AIDS patients, and the placebo and nosebo effects in therapy, add strength to the belief that mere faith can move mountains and bring about miracles. In fact, Neuroscience has shown that a strong belief and faith that nothing can go wrong with my body or with my worldly affairs, activate some hitherto unknown healing mechanisms in our body. They bring about a miracle of impossible cures or maintain good health under impossible situations. They awaken an inner giant who provides easy solutions to apparently impossible problems. The Scientific mind simply cannot believe this because Man has forgotten that he is a BMSO, a car manufactured by the Supreme Creator – BMSO – Body, Mind, Soul and Organism.

At every step of progress in medical science, Man knows only a little more than what he already knew. History of Medicine reveals that progress in science takes Man from areas of greater errors to those of

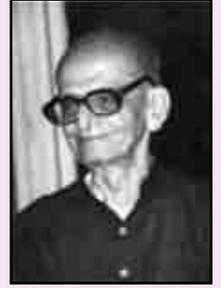
lesser errors; but whatever the stage of progress an area always remains unknown to Man. This is the domain of the Supreme Surgeon, where miracles happen through simaran, Yaad, Yog or meditation. Not long ago, a lymphocyte was regarded as a phlegmatic spectator gathering at the periphery of an inflammatory focus, watching the intense life and death battle between invading bacteria and defending polymorphs. The same lymphocyte became a revered Brigadier after the discovery of powerful interleukins! The human body harbours so many such wonders which are revealed to Man at precise pre-ordained points of time according to a most precise Divine Plan. Saying I discovered it is meaningless. It was pre-ordained to be discovered! God is a point in form (bindu) but an ocean of virtues and power. In fact the entire human body shall become functionless and pointless without the existence of several points- Supreme soul, the controlling centres in the hypothalamus and the omnipresent and omnipotent receptors in the body. The receptors are the points where bacteria and viruses, or hormones and enzymes or the antibiotics or antibodies interact to produce related effects. Days are not far off when the knowledge about the Points or receptorology shall replace all varieties of '-logies' like cardiology or diabetology to provide a permanent cure in all the four dimensions of health.

Patanjali Kriya yog, a 2500 years old Indian integral yog, promises conquest of ageing and diseases by regular practice (Abhyas, Sadhana). This yog consists of yama, niyam, asana, pranayam, dhyana, dharana, pratyahaar and Samadhi. This Sadhana requires nearly two hours of time daily, an impossible luxury for the extremely busy persons of today. Sahaj-Raj yog deletes the difficult Hath-Yog from Sadhana. Dhyana (Meditation), Dharana (inculcating values, SHRIMAT) and self-transformation comes into

B. N. HOSKOTE – A MAGNANIMOUS HUMAN BEING

15 April 1925 to 24 November 2010

This is just a small brief on Mr. B N Hoskote (Hosi as he was cordially called) "The Legend" who led the Trade Union during the inception days of the Labour movement. And for us, close family members, he was a friendly father, a loving husband, a kind grandpa and above all a great human being. Having lived with my parents for more than 44 years lovingly, I would be the appropriate individual to pen down few lines.



We remember the days when we were small kids waiting for our Dad at night when we used to stay at Versova – at times he would miss the last bus from Andheri station and would have to walk the distance to Versova; and then in those beginning years at Jogeshwari when he would reach home late by the time we would have slept. Dedication towards work and loyalty towards the organization was in his blood.

He had given us full liberty to decide our lives. Never would he interfere in our decisions, but, would visualize the pros and cons for us. He was a Comrade for the leaders and a God for bank employees.

A summarised life sketch of his activities and life's achievements though too small to cover is given here below:

He was born on 15th April, 1925 in Kundapura, Karnataka. He did his schooling partly in Mumbai at Robert Money, Grant Road and prior to that at Hubli. He joined the "The Mercantile Bank Ltd." in 1948 and retired in 1986. Since 1951 till his retirement he led The Mercantile Bank Ltd employees in the capacity as General Secretary or President. He remained part of Maharashtra State Bank Employees Federation since beginning. Though he was treasurer of MSBEF up to 1986, he was part of core team of AIBEA during the historic days of Desai Tribunal and Shastry Tribunal in Mumbai.

He was always seen encouraging team spirit in the comrades in Mumbai and Maharashtra. For all the Foreign Bank Employees he was the source of inspiration. A dedicated trade union worker having total conviction in working class ideology, he remained the most popular Bank Employees Leader not only in Hong Kong and Shanghai Banking Corporation Ltd. but also in Public Sector Banks. The decision to introduce Computers in the early days in Mercantile Bank was a vital call to be taken by Hosi which was then accepted by all the Bank Unions latter on. He was open to CHANGE. The hefty salaries that the Bank employees get today are due to the hard negotiations done by him in those days.

Such was his dedication towards Union and employees...

A magnanimous individual that he was....

May his soul rest in peace.

Nitin Hoskote

B/7 Mercantile Bank CHS,
Natwar Nagar Road NO 5
Jogeshwari (E)
Mumbai – 400 060

focus. Today Dhyān or meditation has become a scientific technique for cure and maintaining health. It is no more a matter of mere belief and faith. Dr. Richard Davidson, professor of psychiatry, Wisconsin University, has termed Dhyān as 'mindfulness meditation'. Long ago Hippocrates, the father of modern medicine, had warned the medical profession "the greatest error today is that physicians do not take the soul into account for therapy."

Today, the medical profession is committing the same mistake. So in spite of magical discoveries, different diseases are on the rise and are assuming pandemic proportions. But the different 'centric' strategies are not directed towards the root cause, the mind. The great wheel of time has turned a full circle and an ancient Indian concept of holistic health and intrinsic healing, has appeared on the horizon in the form of Soul-Mind-Body Medicine. Negative thoughts which cause dis-ease of the soul translate into various diseases of the body. They sap and leak the 'prāṇik energy' from the soul and become potent weapons for self-destruction. Today lust, anger, greed, ego, hatred and repulsion have joined forces with stress, tension, anxiety, worry, fear and frustration for the destruction of the mankind. Anger or frustration are two predominant toxic emotions 2 hours before a heart attack. A stressful state of mind brings about a lethal and destructive TH-2 immune response in tuberculosis. On the other hand, a happy state of mind brings about healing TH-1 immune response. That is why it is important to be happy under all circumstances. The strength for achieving such a stable state of mind (Achal, Adig, Sthit-pragnya) can be obtained only by Yaad or meditation.

There are more than 200 types of meditation that are available today. Some of them come in costly commercial packages. But with the simple three-step Vidhi (Technique) which is both laboratory-proved and easy, blocks in heart vessels have disappeared in more than 4000 cases. The first step involves focusing our consciousness on a metaphysical conscient point of light in the centre of the forehead and

notice a reduction in the speed of thoughts allowing one to discern between negative (Vikalpa) and positive (Sankalpa). Give repetitious auto-suggestions that negatives are getting deleted from the mind. The second step is to assume a 'Let Go' principle for developing a witness attitude towards your thoughts. At one particular moment the Vikalpas actually get deleted and your consciousness internalizes. This becomes known to you by an experience of a Sat-Chit-Anand state, which neurophysiologists label as Biological Relaxation Response. This state is necessary for any auto-suggestions to sink into the inner conscient. In this state an E.E.G. shows delta waves of rejuvenating deep sleep. Secretion of stress hormones stops. Instead certain 'Miracle Hormones' get secreted. These are responsible for the magical cure of the so-called incurable, chronic and intractable diseases. Enkephalins restore the internal balance ions, lipids and sugar, the milieu interior, that has been disturbed by stress and is the real cause of disease. A reverse transport of cholesterol from heart vessels brings about the miracle of "Bypass without Bypass". Endorphins elevate the mood and ameliorate pain. Melatonin controls sleep-wake cycle and cures insomnia and depression. Brain-Derived-Neurotrophic Factor gives the miracle of neurogenesis and provides cure for various types of memory loss. It may be the answer for Alzheimer's and other forms of dementia or memory loss including that due to ageing.

The dictum in newer branches of medicine, Psycho-neuro-endocrino-immunology and psycho-oncology says that incurable disease means whose cure lies within. The third step is Cosmic Communion in which we, the souls, talk to our Supreme Creator in a Atman to Atman trans-personal transaction just as is mentioned in Ken Wilbur's "Trans-personal psychology".

So let your meditation be regular. All of your doubts and fears shall disappear miraculously.

The author Dr. Mrs. S.D. Kaundinya is Professor and Head, dept. of Physiology, Sir J J Hospital, Mumbai.

BANK OF BANKS

VIDYA GUNAVANTHE

I returned fuming from the bank. “What’s it now?” the better half enquired mildly, not keenly interested in the reply though. There are better things in life than knowing the reason why the wife got irate.

“These banks have become as bad as the Indian Airlines office,” I grumbled. “You need to take a token for each and every service and wait for hours on those stupid plastic seats and half the staff don’t occupy their chairs until well past an hour of the start of the banking hours. Do you know, I took a token for depositing cash, then another for making a fund transfer, and then yet another for making a pay order for your son’s fees,” I ranted, desperately seeking somebody to vent my spleen on.

“You cannot fight an organization; so grin and bear it,” the husband advised philosophically.

“It’s easy for you to say that. You’re not the one doing the rounds of the banks every Saturday morning. Almost all my Saturday mornings are spent at these banks. I don’t feel that I enjoy a five-day week at work at all,” I complained.

“Serves you right. Beats me why you don’t bank all our accounts with one bank,” he talked down from his ivory tower.

“Fine; I’ll do that... very soon... soon as you give me your okay. Now, let’s see... Why not close your ICICI savings account first. It’s located at Nariman Point, so far from home, so what’s the point in keeping it operative?” I began riffling through the bank statement of the said bank.

“Can’t,” he replied nonchalantly. “Where will my company credit my salary if I close that account?” His tone ruled out even the remote possibility that my suggestion would be implemented.

I picked up the next pass book. “Well, then. Close our PPF accounts with State Bank and shift them to Bank of India,” I advised.

“What? Our PPF accounts have been with SBI for fifteen years. At the time of opening the PPF accounts, we had to bank only with SBI. How the hell

were we to know that the government would allow all the other banks also to open PPF accounts later?” he asked a rhetorical question, his ears as usual closed to my answer.

I riffled through the stack of pass books. “This Bank of India account. Why have this lone account at that bank?”

“The LIC annuity from my old company gets credited to that account,” he said defensively. “And, they will just not credit it to any other bank account. That’s the reason, the company where I was working earlier asked me to open the account.”

“Gosh, these king-size statements coming in every month. Why don’t you shift your demat accounts to your ICICI bank where you put your salary? That way, we can avoid trips to this cooperative bank for our demat account statements,” I said in a voice that bore no conviction in the face of the astounded expression on his face.

“But, all the interests and dividends linked to those holdings get credited to my savings accounts in that bank. Imagine writing to all those companies asking them to now credit the dividends and interests to some other account with some other bank. I don’t mind the change, if you will handle all the related correspondence,” he said in a willing-to-be-helpful tone.

“No, thanks. I was just trying to follow your advice about having one centralized bank handle the myriad accounts,” I said in a most reasonable voice.

“Sounds good when you talk about it... but I doubt it’s practical,” he said in an equally reasonable voice.

“About these demat accounts you said we’ll open in the kids’ names... which bank should we go in for?” I asked directly. “The same cooperative bank that has our demat accounts?”

“No!” he said vehemently. “Every time we sell some shares, we need to wait for 9.30 a.m. for that stupid bank to open to make the delivery of the shares. No, let’s open the kids’ demat accounts with the new bank that’s just opening up next door-I think it’s IOB,” he

said in a decisive tone.

“But, that would be adding yet another bank to our bank of banks,” I couldn’t hide the woeful expression on my face as I said this.

“So? You’ve got Saturdays off, don’t you? At least, it will keep you occupied and free from boredom while I’m slaving away at work on Saturdays. You know something? I think there’s just no alternative to your problem.”

A reflective pause followed. “Hey, I got it! There is a solution for your problem about our bank of banks. Just go online and get all the statements from there!” he said, triumphantly, troubleshooter coming to the rescue.

I heaved a deep sigh of mortification before I said, “First of all it’s not my problem alone; it’s our problem. Secondly, what you say is hardly a solution. Now, I’ll have to do a fresh round of banks to fill in the forms for getting online statements. But, yes, instead of physically visiting the banks, I would need to visit those many sites for those many statements. You know

something? I think that’s an awesome idea. I will arrange for the online statements and get each family member to download their individual statements for the month from the very many banks that we have.”

The husband’s expression said that it was an awful idea. “I veto that completely. I have no time to check out those infernal accounts at my office. You know something? You’re truly a superwoman; imagine juggling with all those accounts with all those banks and still smiling at the end of the day,” was his parting shot before he departed from the room and my dangerous presence.

I looked skeptically into the mirror wondering where he’d got that ‘smiling at the end of the day’ bit from; and how, after such a long dialogue, I was still landed with the bank of banks.

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THE DAY BEFORE

ARJUN HEMMADY, MUMBAI

Ideally I should have been studying. Ideally I should not have gone for the marriage ceremony (studies is a good excuse to miss anything). Ideally I should not have watched the match. Ideally I should have been focused just on my studies. Actually, had I passed my exam six months earlier, this whole episode would not have taken place. The day before a crucial examination must not be spent the way I spent it. Yes, there were things which I had to and wanted to do like attending my cousin's marriage. The other things could have been done away with.

The day was the 5th of November, 2009. My PCC (CA Inter) Examinations were to start the following day, the first paper being Advanced Accounting and as usual, I had left a dozen of the 30 odd chapters for the last moment. I believed I could complete them. A foolish thought to be honest. I truly believed at the time that I could complete the 'leftover' dozen odd chapters each being at least 15 pages in length in a matter of hours. Extraordinary times give rise to extraordinary demands and hopefully extraordinary willpower.

That day I had planned to get up at 6 in the morning but predictably came to my senses at 9. After forty five minutes of studying I had finished just one sum (I actually copied the answer) and I realised that this was not as easy as I had imagined. I became regretful wishing I could get back the hours I had wasted loitering around till the wee hours in Wadi during Diwali festivities instead of studying. Then I lost some of my concentration, but skimmed through a couple of 'chindi' topics. By 12 pm, I had had enough. I couldn't digest anything much I read from then on and my mind drifted to the joyous moment when my last paper would get over 10 days later, a time which seemed like a decade away.

I changed my clothes and got ready to leave for

the ceremony. As my aunt had come from the USA, we would have to take two taxis. We reached MIG Cricket Club at around 6 pm and went to the Hall where the ceremony was to take place. This was one of the few weddings wherein I knew who was getting married, a far cry from the weddings which I had previously attended when I would ask my mother just before meeting the couple, "Amma, who is getting married? How are we related to them?"

Throughout the ceremony I was preoccupied partly with thoughts of my incomplete studies and partly planning the celebrations I would have once the exams got over. It seemed so far away! I also had a vigilant eye out for distant relatives and unknown acquaintances who would come to me and say "Did you recognise me?" or "You look so much like your father," when I would roll my eyes around with a sense of déjà vu. "If only you would put on weight, then nobody would make out the difference!" I rolled my eyes thinking "I've heard that before."

In between I had been going down to the lobby area to catch glimpses of India v/s Australia. The series was tied at 2-2 and it was a 'must win' match for India. Unfortunately, the Aussies batted first on a flawless Hyderabad wicket and put 359 runs on the board. India had lost wickets and was in trouble, but Sachin was still batting and that gave us hope. Hope – it can be dangerous sometimes. It gives you the feeling that you can do it. It takes you to the brink of victory and then your intelligent mind comes up with a really interesting question which spoils your concentration, "Can we really do this? Is this so easy? Nah, there has to be a speed bump somewhere." What follows is a loss of focus and a resultant loss and the familiar feeling of disappointment which leaves you thinking, "Don't worry, there's always a next time. We gave our best and that's what's important." The

difference between belief and hope – certainty. When you have belief every fiber in your body thinks that you can do it, but when you have hope, it's different.

I became restless by 8 pm and quickly ate and asked if we could leave, after all I had an important examination the next day. My Grandmother, Father and I said quick goodbyes and left the hall. We reached home at a quarter to ten. I promptly changed my clothes, set my books on the table and prepared to burn the midnight oil. I then looked at the television. Big mistake. Curiosity set in. "I wonder what the score is." I switched on the TV and half expected to watch the post match presentation. But what I saw gave me hope. Hope of a record breaking chase. Hope that Sachin would score a double century.

38 overs had been bowled and we had an outside chance of winning. Sachin was in sublime form. I leaned back into the arm chair and thought to myself, "I'll watch just a couple of overs". Deep inside I knew I would be sitting in that comfortable arm chair for a little longer.

The end of the match was heartbreaking. We could have won if it hadn't been for Ravindra Jadeja's over enthusiasm. Sachin had been dismissed at 175 and missed out on a chance of scoring the first Double Century in ODI Cricket, something he would accomplish a few months later. Dejected, I sat down to study. I had planned to study till 2 and get up at 6 in a frenzied attempt to cover up and hopefully understand whatever I would study. I had a good spell of concentration for an hour and covered a fair bit of my portion. My mother then came to me when it was 12 and told me, "You better go to sleep now. You can get up early in the morning and study." A thought was planted. Yes. I had to sleep. 6 hours of sleep is absolutely necessary for a human being. Oh God, my health will get spoilt if I stay awake till late at night. Within moments the little seed blossomed into a tree. I had trouble sitting down. I then noticed how hard and uncomfortable the plastic chair I was sitting in was. The bed and soft pillow suddenly seemed so inviting.

"Ok", I replied and went to sleep. Luckily the sleep was good, something which is hard to come by a day before the exam. I got up on time the next morning and actually studied. It's normal for me to have butterflies in my stomach on the day of an examination, but the first exam is generally a bit more frantic and tense. As I entered the Exam Hall, I was even more sweaty and tense, hoping and praying that the exam would be postponed. It wasn't to be. In a few minutes, the question papers were handed out and then I thought "how can I sit in one place for three hours if I don't know anything!" The sense of panic increased momentarily. But when I saw the first question I thought "I know this, maybe this isn't that hard after all." That gave me hope – maybe I could pull this off.

<<<>>>

**To the Tailor bird,
Aka Phutki**
Sadhana Sharad Karnad, Ratnagiri

Please help, Oh little Phutki
I request, beg and wheedle;
Whenever I sit down to mend
That missing button or a little rend,
I have such trouble with the needle!

My friends might ask, trouble? But why?
(It will happen to you too, by and by)
'Cos I peer and squint, as I try,
With the needle to see eye to eye!

Not long ago, I could do it,
Thread the needle in one neat stroke!
Now the 'Needle Threader' is my saviour
But in my struggles, even that broke!

Tailor Bird, tell me your secret,
Without needle or thread, how do you do it?
Two leaves you stitch, into which
Your nest you so neatly fit!

Two things I envy about you, though,
So tiny you are, yet so loud and clear,
So liquid your voice, and its throw!
And the other thing I envy is
being able, without a needle, to sew !

IN FOND REMEMBRANCE



HOSANGADI GANESH RAO

S/o Late Shri. Hosangadi Shiva Rao

Date of Birth : 29th March, 1913.

Expired on : 19th Jan 2010.

In New Delhi at his 2nd daughter and 2nd son-in-law's residence
(Sow Latha Kalavar & Shri Rajaram Kalavar)
at his 97th year of age.

May his soul rest in peace



- Retired from State Bank of Mysore, Bangalore.
- Amateur Magician, Cricket Buff and Shadowgraphy artist.

From:

- Savkoor Ramesh G. (Eldest Son in law) and Savkoor Geetha R. (Eldest Daughter), Satara, Maharashtra
- Savkoor Prakash R. (Grandson), Savkoor Meghana P. (Grand daughter-in-law) and Savkoor Tanya P. (Great grand daughter), Bangalore
- Kalavar Rajaram Rao (2nd son-in-law) and Kalavar Latha R (2nd daughter), New Delhi

आनंदे आलो घरी

रामदास नाईक



नक्की आठवत नाही, पण बहुतेक सप्टेंबरचा पहिला आठवडा असावा. शितल चंदावरकर पाचवीचा फोन आला. कार्ला देवस्थानांत सेवा सप्ताहात भाग घेता येईल कां? म्हणून विचारत होती. नुकताच मी गोव्याला जाऊन आलो होतो. शिवाय त्याच महिन्यात हरिद्वार, ऋषिकेशला जायचं ठरलं होतं. मी तारीख मागून घेतली आणि ३३ व्या पथकांत जायचं ठरलं. १४ नोव्हेंबर ते २१ नोव्हेंबर २०१०.

तसा मी खूपच नशिबवान. या पूर्वी स्वामिजींच्या इच्छा, आशीर्वादाने सुरू झालेल्या पहिल्याच पथकात माझा समावेश झाला होता. आजही आठवत स्वामिजी स्वतः जातीने सकाळ, सायंकाळ आमच्या सोबत बसून विचारपूस करीत.

पहिल्या दिवशी रविवारी १४ तारखेला आमचं सर्वांचं स्वागत झालं. आमचं काम, आमच्या जबाबदाऱ्या आणि जागा निश्चित झाल्या आणि आम्ही कामावर रूजू झालो. सतर्कतेची, सावधानतेची आणि स्थानाचं पावित्र्य राखण्याचं भान ठेऊन कामं करायचं. प. पू. स्वामिजींच्या पुनित वास्तव्याने आणि त्यांच्या आशीर्वादाने इथं पावित्र्याचा स्पर्श आणि अनुभव जाणवला. मन प्रसन्न झालं.

जवळ जवळ ५० टक्के स्वयंसेवक ज्येष्ठ नागरिक असूनसुद्धा आमचा संघ खूपच उत्साही आणि कार्यक्षम होता. सात दिवसांत कुणीच आजारी झालं नाही की आपलं काम चुकवलं नाही. आमचं एकमेकांशी खूप जमायचं. पूर्वीची ओळख नसतानाही आम्ही एकमेकांच्या खूपच जवळ आलो.

मंदिर तसं ५.३० वाजता आतून उघडे. ६ वाजता सुप्रभातम्. आमच्या संघात दोन अल्पवयीन होते. एक अन्वय कुंदापूर. सुमारे बारा वर्षांचा आठवीतला आणि दुसरी स्वाती माविनकुर्वे सुमारे ६ वर्षांची दुसरीत शिकणारी. अन्वय सगळीकडेच असायचा. साऊंड सिस्टीम सुद्धा सहजगत्या

हाताळायचा. हसच्या, आनंदी अन्वयला सेवेत पाहून बरं वाटायचं. ह्या वयात सत्संग! छोटी स्वाती आणि अन्वय दोघेही उत्साहाने सळसळणारी. स्वाती रोज नियमितपणे पहाटे आंघोळ उरकून ६ वाजता सुप्रभातमूला न चुकता हजर असायची. रांगोळी काढणारी, भजनं म्हणणारी, सर्व आरत्या, पादुका स्तोत्रम्, परिज्ञानाश्रम त्रयोदशी इत्यादी म्हणणारी संध्याकाळी दीपनमस्कार न चुकवणारी, संस्कृत वर्गामध्येसुद्धा आपलं प्राविण्य दाखवणारी, स्वामीजींच्या समोर त्यांचं भजन आणि हिंदी गाणं सादर करणारी स्वाती. आमच्या सेवा सप्ताहात स्वामीजी अचानक आले. ते तिसऱ्या दिवशी शिराळीला जाण्यासाठी निघाले. तेव्हा स्वाती रडताना पाहून मी पार गलबलतो. स्वामीजींनी केवळ तीनच दिवसांत त्या छोट्याशा देहात अध्यात्मिक जागरूकता, सेवा आणि प्रेमाचं बीज रुजवलं यात शंका नाही. त्या कोवळ्या, मऊशार थंड मातीत ते रुजलही. पण शुष्क, कठीण आणि काहीही शोषण करण्याची इच्छा नसणाऱ्या जमिनीसारख्या हट्टी, अहंकारी मनात ते कसे रुजणार? पण म्हणून त्याचसाठी स्वामिजींनी सेवा सप्ताह, सन्निकर्ष, संस्कृत वर्ग, शिबीर, युवधारा इत्यादींचं आयोजन केलं आहे. सारस्वत समाजातल्या मंडळींना समाजासाठी, मठासाठी कार्यान्वित करणं हेही त्यामागील उद्दिष्ट असावं.

माझा दिवस पहाटे ३.३० ला सुरू होई. प्रातःविंधी आटोपून मी ४ वाजता देवळाच्या पायरीवर बसून ध्यान धारणा करीत असे. अशा शांतवेळी अशा पवित्र वास्तूत भजन म्हणावीशी वाटतात. इथं एक गंमत होत असे. पूर्वी या ठिकाणी दोन राखणदार कुत्र्यांची जोडी होती. एके दिवशी अमोघ दोन तीन लहानगी पिळ्ळं घेऊन आला. आता ती जवळजवळ आठ महिन्यांची झाली आहेत. ही सगळी कुत्रेमंडळी पहाटे पहाटे माझ्या मागेपुढेच असायची. मी पायरीवर बसून त्या शांत वातावरणात मोठ्याने भजनाला सुरुवात करताच त्यांना खूपच आनंद व्हायचा. त्यातली कल्याणी



तर माझ्या खांद्यावर आपले पुढचे पाय ठेऊन माझे कान आणि गाल चाटायची. भजन ऐकता ऐकता माझ्या आजूबाजूला शांतपणे झोपून जायची. वाटलं खरंच यांच परमभाग्य म्हणून अशा पवित्र वास्तूत वावरतायत; आनंद घेतायत.

आमच्यात वर्ध्यांचे डॉ. राममोहन बैदुरमामा होते. ते खादी ग्रामोद्योग मंडळात डायरेक्टर म्हणून निवृत्त झालेले. योगाचे वर्ग दररोज सकाळी सुप्रभातमनंतर घेत. त्यांनी त्यावेळी एक नाटिकाही लिहिली आणि स्वामीजींसमोर सादर केली. प्रीतीपाचचीचा विमर्श वर्ग, मंकीकर मामांचं गुरुपूजन विवेचन, हळदीपूर पाचचीचा संस्कृत वर्ग, माविनकुर्वे मामांच आकाशदर्शन लक्षात राहिलं.

सेवा सप्ताहात भाग घेतल्यामुळे होणाऱ्या अनेक सकारात्मक बदलांचा विचार केल्यास एकदा तरी आपण त्यांत भाग घ्यावा असं प्रत्येकाने ठरविण्याची आज गरज आहे असं मला स्वतःला तरी वाटलं. तिथं कायमचं राहून मठाच्या कार्याला तन मन लावून जीवापाड जपणारे अजय शिराळी, सुरेश मल्लापूर, अमोघ गोकर्ण यांना पाहिलं की आपणही या कार्याला खारीचा वाटा द्यावा असं मला नक्कीच वाटलं.

२१ नोव्हेंबरला हे अभियान संपलं! परतताना अंतःकरण जड झालं. कानावर स्वामिजींचे सूर येत होते—

आनंदे आलो घरी, ज्ञानोदय झाला
परिज्ञानोदय झाला ॥

हातु

देवाने दिल्याती दोनी हात
आम्मी म्हणताती उजवाँ डावाँ हातु
प्रत्येकाक वयसुनी दिल्यांती कामं
ते करनाती एकमेकांगली कामं ॥१॥
उजव्याक दिल्याती गोमटी कामं
डाव्याक दिल्याती उरलेली कामं
आसल्यारी उणीव एका हात्ताची
भोर्नु काढता ती दुसराँ हातुची ॥२॥
कर्म करताती तँ मनुष्य स्वभावानुसारी
तिरसटांगल्यँ तोंडासांगाती हातुई वैरी
शांत स्वभावांच्यांगलँ मायेनँ पोर्सिताती
नाटककारांगलँ हावभाव करताती ॥३॥
दितल्यांगलँ कॅन्नाई वैरी हातु
मात्र घॅतल्यांगलँ तोम्गु हातु
संतांगलँ आशीर्वाद दित्तलँ हातु
नतमस्तक करता आमकां क्षणांतु ॥४॥

— सौ. विजया किशोर कल्याणपूर
मुंबई

आठवणींच्या गंधकोषी...

शैला कागल, मुलुंड

“बालकवृंद नर्सरी आणि प्रायमरी शाळा” ही माझी शाळा. ह्या शाळेच कौतुक ‘कॅनरा सारस्वत’मध्ये बऱ्याच वेळा वाचलं आहे. ह्या वेळेच्या डिसेंबरच्या अंकात अरुण हेबळेकर, गोवा, ह्यांनी सुद्धा सर्व शिक्षकांची आठवण काढली आहे. पण अजून एक छोटीशी आठवण पूर्णपणे तालमकीवाडीशी निगडीत आहे आणि मला ती आवर्जून सांगाविशी वाटते.

१९४८, ४९ मध्ये आपले परमपूज्य आनंदाश्रम स्वामीजींचे वास्तव्य तालमकीवाडीत होते. (मला नक्की महिना आठवत नाही.) तेव्हा आमची शाळा ३-५ बिल्डींगच्या गच्चीत असायची. मुले शाळेतून लहान लहान टेबले आधीच आणून ठेवत. कापडाचा पडदा टाकून तिसरी चवथीचा वर्ग चाले. अगदी शांतपणे. शाळा सकाळची म्हणजे ७.३० ते ११.३० वाजेपर्यंत. सकाळी लवकर उठून आंधोळ नाश्ता करून आम्ही येत असू.

आता मुख्य गोष्ट राहिली आहे ती सांगते शाळा सुटली की आम्ही थेट आनंदाश्रम हॉल गाठत असू. तिथे प. पूज्य आनंदाश्रम स्वामीजींची पूजा चाललेली असायची. आरती झाली की स्वामीजी तीर्थ द्यायला बसत. स्वामीजी ओळखायचे की मी शाळेतून आले आहे. तर त्यासाठी माझा पहिला नंबर! परमपूज्य स्वामीजींचा तिथे मुक्काम असेपर्यंत रोज तीर्थ. स्वामीजींची गोरीपान मुद्रा, प्रसन्न चेहरा आणि ते परमळी तीर्थ. काय सांगू त्या पवित्र तीर्थांचे परमळ! वर्षांमागून वर्षे निघून गेली, पण ते अजाण बालपण आणि त्या परमळ तीर्थांचा सुगंध मनाच्या कुपीत अजून जपून ठेवला आहे.

सहा महिने गावी जावून राहिलेल्या गड्यास

रामा येशिल कधी परतून?
तुला दिलेल्या चहा नास्त्याला
जरा तरी आठवून ॥ रामा
कपडे धुवुनी भांडी घासुनी
गेले हात थकून ॥ रामा
झाडू मारुनी लादी पुसता
पडले रे घसरून ॥ रामा
येण्याचा तव विलंब ऐकून
कंबर गेली खचून ॥ रामा
नकोस आतां अंत पाहू
देऊ पगार वाढवून ॥ रामा
आणि रामा पंधरा दिवसात हजर

— सुनंदा नाडकर्णी

प्रेम

सौ. श्यामला अशोक कुळकर्णी, गांवदेवी

प्रेमाशिवाय माणूस जगूच शकत नाही. कुणी आपल्या संसारातील माणसांवरच फक्त प्रेम करतो. तर कुणी स्वतःच्या संसारातील माणसांइतकेच कुटुंबावरही प्रेम करतो. कुणी या सर्वांपेक्षा जास्त पैशावर प्रेम करतो. इतके की तो पैसा कमविण्यासाठी आपले सगेसोयरे व आपल्यावर जीवापाड प्रेम करणाऱ्या कुटुंबातील माणसांचे प्रेम गमविण्यास तयार होतो. घरदार जोडण्यासाठी (प्राप्त करून घेण्यासाठी) कुटुंबातील माणसांचे प्रेम तोडण्यास त्यांचे स्वार्थी मन यत्किंचितही कचरत नाही. ह्या सर्व प्रेमात कुठेना कुठे तरी प्रत्येकाचा स्वार्थ व अपेक्षा दडलेल्या असतात. हे खास! परंतु प्रेमासाठी प्रेम करणारी माणसे ह्या जगात फारच दुर्मिळ असतात.

प्रेम हे कधी सक्तीने जोडता येत नाही की ठरवून तोडता येत नाही. पूर्वीच्या काळी 'प्रेमाने प्रेम वाढते.' ह्याचा प्रत्यय व अनुभव प्रत्येकाच्या जीवनात येत असे. म्हणजेच आपण दुसऱ्यांना जेवढे प्रेम देऊ तेवढेच प्रेम समोरच्या व्यक्तीकडून सहजगत्या आपल्याला प्रतिसाद देत असे. परंतु ह्या कलीयुगात सर्वत्र स्वार्थी प्रेमाचा संचार झाल्याने जो पर्यंत माणसाला स्वार्थ साधता येतो तो पर्यंतच त्याचे ते स्वार्थी प्रेम टिकून रहाते. स्वार्थ संपला की ते प्रेम लोप पावते. त्यामुळे आपण कुणावरही कितीही निःस्वार्थ व निरपेक्ष भावनेने जीवापाड प्रेम केले तरी त्या प्रेमाचे मोल मातीमोल उरते.

प्रेम हे नाजूक धाग्याप्रमाणे असते. एकदा का तुटले तर पुन्हा जोडले तरी त्यात गाठ ही कायमचीच राहते. त्यासाठी प्रेम जीवनभर टिकून राहण्यासाठी दुसऱ्यांशी संभाषण करताना किंवा वर्तणूक करताना त्यांच्या मनाला दुखापत होणार नाही याची कायम दक्षता घेतल्यास त्या प्रेमाचे मोल हे अनमोल ठरेल यात शंकाच नाही.

प्रेम हे स्वेच्छेने किंवा मागून मिळत नाही व ते स्वार्थी असल्याचे कळल्यावरही आपण जर दुसऱ्यांवर जीवनभर निःस्वार्थ व निरपेक्ष अंतःकरणपूर्वक प्रेम केलेले असल्यास ते प्रयत्न करूनही सहजासहजी विसरण्यास आपले मन राजी होत नाही. परंतु एकतर्फी प्रेम हे फारकाळ टिकू शकत नाही. ऋणानुबंध संपले की आणि प्रारब्धानुसार सहवास संपला की काहीतरी निमित्त घडून माणसे आपल्या सहवासापासून व प्रेमापासून दूरावतात. काही वेळेस अशा काही घटना घडतात की, ज्यायोगे जवळची नातीगोती प्रेमापासून दूरावतात. दूची नाती किंबहुना नातीगोती नसलेली माणसेही आपल्या सहवासात येऊन

आपल्यावर निःस्वार्थ व जीवापाड प्रेम करतात. एकूण कुणीही प्रेम दिले तरी समोरच्या माणसाची ते प्रेम स्वीकारण्याची पात्रता जर नसली तर तो ते प्रेम कधीच स्वीकारू शकत नाही. आणि कधी स्वीकारलेच तर ते पचविण्याची शक्ती त्याच्यात नसल्याने ते प्रेम निरंतर टिकू शकत नाही.

कित्येकदा माणूस दिखाऊ प्रेमाला इतके भावनिक होऊन भाळून जातो की त्या प्रेमात आपले मन कधी गुंतले गेले ह्याचे त्याला भानच रहात नाही. परंतु त्या प्रेमाचा दुःखद प्रत्यय आल्यावर ते प्रेम नसून तो आपला भ्रम होता हे उशीरा त्याच्या निदर्शनास येते. त्यामुळे त्या प्रेमामुळे त्याला जीवनभर पश्चाताप करण्याची पाळी येते. त्यानंतर तो खऱ्या व दिखाऊ प्रेमाची पारख केल्याशिवाय त्या प्रेमाचा स्वीकार करण्याची चूक आयुष्यात कधीच करीत नाही.

मुले मोठी झाल्यावर जेव्हा आईवडिलांच्या प्रेमापासून दूरावतात, त्यावेळी त्यांच्या मनाला ज्या वेदना व यातना होतात त्यांची त्या मुलांना यत्किंचितही जाणीव नसते. आईवडील त्यावेळी मुलांचे प्रेम विसरण्याचा जितका प्रयत्न करतात तितकेच मुलांच्या बालपणाच्या व गतआयुष्यातील सर्व प्रेमळ व सुखद आठवणी ज्या त्यांच्या हृदयात साठवलेल्या असतात त्या नेहमी वरचेवर उफाळून येत असल्याने त्यांना ते विसरणे फारच दुःखदायक व जड जाते.

जिथे खरे प्रेम असते तिथेच त्यांच्या हिताचा रागावण्याचा किंवा बोध करण्याचा हक्क असतो, जिथे प्रेम नसते तिथे जर बोध केला तर त्यातून क्रोध निर्माण होऊन नात्यात दूरावा निर्माण होतो. जिथे प्रेम असते तिथेच मनमोकळेपणाने बोलून आपले सुख-दुःख व्यक्त करून जवळीक साधली जाते. परंतु जिथे प्रेम नसते तिथे जवळ बसून चार शब्द बोलण्याइतका वेळ कुणाकडे नसतो. प्रेम नसल्यामुळे प्रत्येक गोष्ट लपवाछपवीने व खोटेपणाने केली जाते.

माणसांइतकेच पशूपक्षीही प्रेमासाठी लांचावलेले असतात. फरक इतकाच असतो की माणसे त्यांच्यावर केलेल्या प्रेमाला व त्यांच्यासाठी केलेल्या कर्तव्याला विसरून ते लाथाडून कुठल्याही क्षणी दूरावतात. परंतु पशुपक्षांवर केलेले प्रेम व उपकार ते जन्मभर निभावतात. पशूपक्षी हे मूक असल्याने त्यांच्यावर केलेले प्रेम व उपकार ते शब्दांनी जरी व्यक्त करू शकत नसले तरी त्यांच्या वर्तनातून किंवा त्यांच्या दृष्टीतून ते प्रदर्शित होत असते. उदाहरणार्थ कुत्रा हा सर्वात इमानदार प्राणी आहे. तो आपल्या

मालकाच्या अन्नाला जागून व त्याच्या प्रेमाची जाणीव ठेऊन सतत त्याचे व त्याच्या घराचे रक्षण करण्यास सज्ज असतो. मालकावर त्याचे इतके निःस्सीम प्रेम असते की मालकाला कुणी त्रास दिला तर त्याला सहन होत नाही की आपल्या मालकावर कुणी प्रेम केल्यास किंवा मालकाने जर कुणावर प्रेम केल्यास त्या कुत्र्याला अजिबातच खपत नाही. मांजराला एकदा का दूध पाजलें की ह्या घरात आपल्याला प्रेम मिळणारच ह्या विश्वासाने ते मांजर त्या घरातच वास्तव्य करून तिथे स्थिर होते. त्यामुळे कुत्रा किंवा मांजर जर पाळले तर ते माणसाला इतका लळा लावतात की त्यांच्या मृत्यूने घरातील जणू एक सदस्य गेल्याचे दुःख जाणवते. तसेच गाईच्या अंगावरून आपण जर प्रेमाने हात फिरवला तर आपल्या हातातील प्रेमाच्या स्पर्शाने गाईच्या अंगावर रोमांच उभे राहतात. तिची करुण दृष्टी आपल्याला ती प्रेमाने तृप्त झाल्याची साक्ष देते. ती हंबरडा फोडून आपल्या प्रेमाला प्रतिसाद देते.

कावळ्याला एक दिवस जरी जेवणाचे पान वाढले किंवा पक्षांना दाणे घातले की ते पक्षी त्याच ठराविक वेळी ठराविक स्थळी येऊन आपापल्या परीने ओरडून प्रेमाने त्याची मागणी करतात. आपण जर नियमितपणे त्यांना खाणे किंवा दाणे घालू लागलो की आपले त्यांच्यावर व त्या पक्ष्यांचे आपल्यावर सहजगत्या प्रेम उत्पन्न होऊन ते दिवसेंदिवस वृद्धिंगत होऊ लागते. त्या प्रेमांमुळे त्या पक्षांचा आपल्यावरील विश्वास इतका बळावतो की त्यांच्या जीवाला धोका नसल्याची त्यांना जाणीव होऊन ते पक्षी निश्चितपणे माणसांच्या सान्निध्यात वावरतात. यावरून पशूपक्षांनाही प्रेमाची किती लालसा असते हे प्रत्ययास येते. झाडेही किती संवेदनाक्षम असून त्यांना ही प्रेमाची किती गरज असते हे विज्ञानद्वारा सिद्ध झाले आहे. प्रेमाने जोपासलेली झाडे ही अधिक लवकर वाढून अधिक फुला-फळांनी बहरतात व प्रेमाशिवाय जोपासलेली झाडे लवकर सुकून जातात हे प्रत्ययास आले आहे.

एकूण माणसापासून पशूपक्षी व झाडांपर्यंत सर्वच प्रेमाचे लालची असतात व सर्वांचे मन प्रेमासाठी लांचावलेले असते. प्रीती तिथे भीती नसते व जिथे भीती असते तिथे प्रीती नसते. म्हणजेच ज्यांच्यावर खरे प्रेम असते त्यांच्याशी वागताना कधीच मनावर दडपण येत नाही. ज्यांच्यावर निःस्वार्थ व निःस्सीम प्रेम असते. त्यांच्याशी मनमोकळेपणाने व आपुलकीने माणूस वागतो.

गत आयुष्यात जर कुणावर प्रेम करून त्याबद्दल मनःस्ताप व पश्चाताप करण्याची पाळी आल्यास त्या प्रेमाच्या गतआयुष्यातील आठवणी मनातून शक्यतो पुसून टाकण्याचा प्रयत्न करावा. जे आपल्या प्रेमापासून दूरावतात. त्याचे दुःख उराशी न बाळगता ते विसरून ज्यांच्याकडून आपल्याला निःस्वार्थ प्रेम मिळते ते प्रेम स्वीकारून त्या प्रेमाचा आनंद लुटणे हीच आपले जीवन सुखी करण्याची गुरुकिल्ली होय!

शेवटी जीवनात जर शाश्वत प्रेमाचा आनंद अनुभवायचा असेल तसेच स्वार्थी प्रेमाच विस्मरण घडावे अशी मनापासून इच्छा असेल तर मनाला परमेश्वरी स्मरणात झोकून द्यावे. मन एकदा का परमेश्वराच्या शाश्वत प्रेमात दंग झाले की जीवनात कधी प्रेमभंग होण्याची वेळच येणार नाही. परमेश्वराच्या नामरंगाने व प्रेमरंगाने जीवन रंगवल्यास जीवन कधी बेरंग होणार नाही उलट रंगीबेरंगी होईल यात शंकाच नाही!

आरती गणपतीची - आजची

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कोकणी सौरभ

The column promoting Konkani usage compiled by Shri Arun S. Ubhayakar

कोंकणी आम्गोलि भास, कोंकणि गोडि भास

I. Word Play शब्द मंथन

- | | | | |
|-------------|------------|------------------------|------------------|
| १. वायण | (A) thread | (B) offering to ladies | (C) colour |
| २. पिक्कोळु | (A) snail | (B) ripen | (C) kind of dish |
| ३. पेडि | (A) rice | (B) mud platform | (C) payment |
| ४. अणवो | (A) rascal | (B) deceitful | (C) liar |

II. Riddles (हुम्माणि)

- अ. तासा एक घूडु, घोवु घारा निदना म्हणु तंटे
इ. बाल पिता माते जळता - रात्रिचे लोक घारा दवरता
उ. एक धन्याक दोग्ग बायलो, खयि जाइ थंयी ताका ह्यावनु व्हेल्लो
घरा रिगुक कबूल नाति, तरी पतीव्रता तांका म्हणताति ।

III. Proverbs (आदगतियो)

१. नवे नवे आंगारि धवे - Everything new looks bright
२. हांव वत्ता बरेक । माका येत्ता होस्क - don't expect good things when you help others.
३. देक्किले गुंडु, घेतिले कपाळ - Spend thriftiness
४. दिवटि मुखारि दिवो धरले गादि - Useless effort

IV. Expressions (म्हण्णि)

१. सूत उवाच करचे - Just give a hint.
२. स्वर्गाक दोनि बोट्ट - Joy of achievement.
३. रेंवेरि मुत्तिले गादि - Unfruitful.
४. द्राविड प्राणायाम - Going round about.

V. Limmerick (हास्य कविता)

- “दोनि दिवस रजा जावंका? इत्याक सांग माका”
तो म्हणालो, “लग्न जात्वो विसर्लो सांगचा तुम्का.”
“लग्न एक केडु तुक्का, खंची पिशिश मेळ्ळी?”
“दुसरी कोणी नैवो, ती तुमोली चल्लि” ॥

(Poem contributed by Shri V. R. Shibad, Kumta)

Answers :

- I. Word Play : 1. (B) 2. (A) 3. (B) 4. (C)
II. Riddles : (A) ऊंव (B) दीवो (C) व्हाण जोडि (Chappals)

AJINKYATARA FOUNDATION

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

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

ACTIVITY REPORT ONE

We are happy to inform that in our First Phase until 15 December 2010, we have Registered 305 Members to our Scheme "OLD IS GOLD". We have already dispatched Cheques for Rupees Two Thousand One Hundred to each and every Member of the First Phase.

In case, if any Member having Registration Numbers last three digits up to No. 305, and have not yet received their Cheque, then they should either call us or write or email to us by giving last three digits of their Registration Number for us to investigate and do needful

In our Second Phase, until today we have received additional 201 Enrolment Forms making a total of 506 Registered Members. In case any Senior Citizen who belongs to Chitrapur Saraswat Community and is above 65 years of Age and has not yet enrolled with us, then they can call or write or email to us , so that we can forward Enrolment Forms to them.

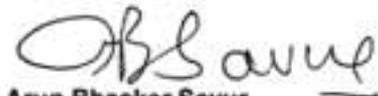
The Cheques for Phase 1 and 2 together will be dispatched in month of April 2011. Please note that Members who are already Registered with us need not apply again as they are our Permanent Members.

We appreciate and thank all Bhanaps who have helped us by informing Elders in our Community about our "OLD IS GOLD" Scheme and even distributed, collected and forward these Enrolment Forms to us. We request them to keep this good work going and ensure that information of our Scheme reaches to all and every Elders from Cities to all remote villages.

We wish all our Members and every one HAPPY NEW YEAR

Thanking you

For AJINKYATARA FOUNDATION



Arun Bhasker Savur
Trustee

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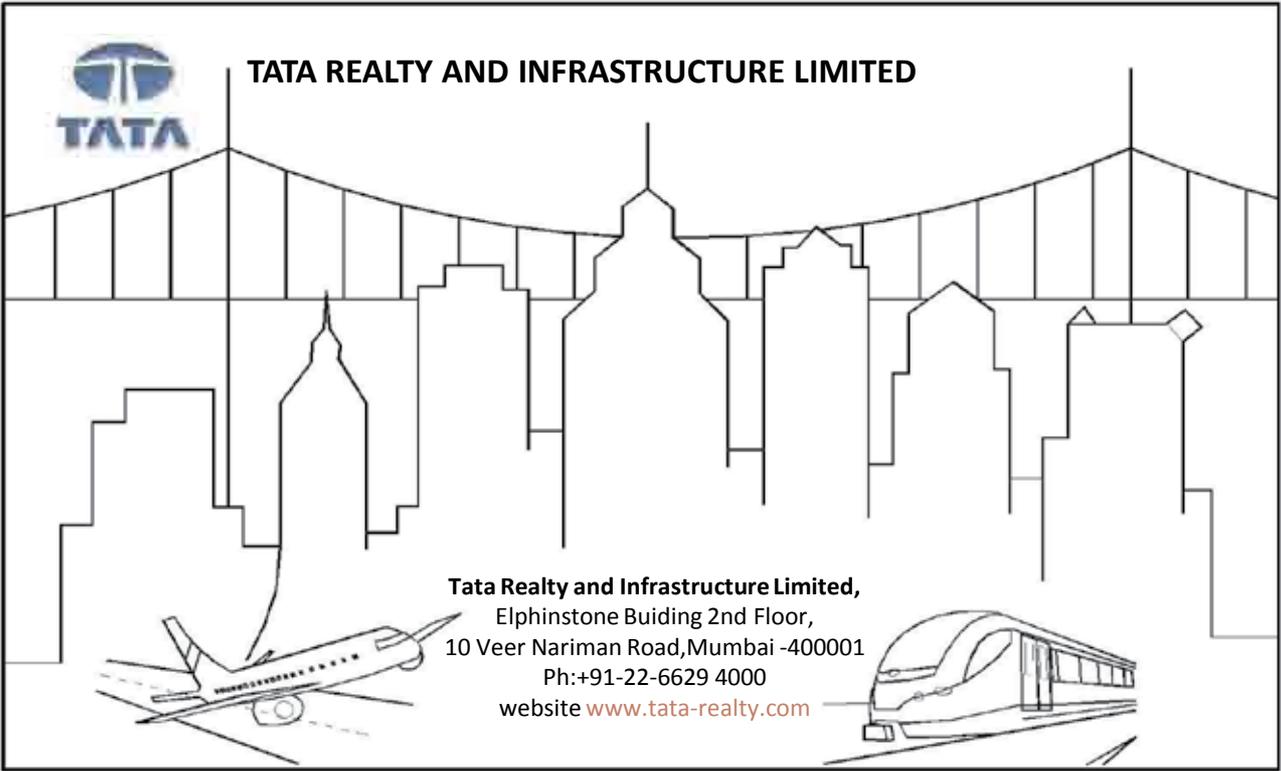
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The illustration features a stylized city skyline with various building shapes. In the foreground, there is a sketch of an airplane on the left and a high-speed train on the right. The Tata logo is positioned in the top left corner of the illustration.





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Children's programme of Jnyanadipotsava 2010 - Reminiscence to Relish!

SHREETI MAVINKURVE

November 7, 2010, indeed was a fulfilling day for the children of the Thane Sabha. Their beloved Swami daiyya appreciated their performance with claps and beaming smiles after each of their items. Each one was individually appreciated and blessed by Swami Daiyya with a gift and a chocolate!

Of course, the feeling of accomplishment must have been more intense for Lalita Madiman who pioneered the concept and took it to fruition through immense teamwork with the support of Chandrima Kalbag and Anjali Karkal who played a key role in managing the mischievous yet zealous kids.

The basic concept revolved around the concept of Konkani and Sanskrit Balgeets. The first day when I heard the nursery rhymes in our own Amchi, even at this age I felt amused, but soon realized that we all Ammas were merrily grinning and enjoying something which I guess most of us were deprived of in our childhood! This is an answer to a relevant question- 'Have we as parents made any efforts to teach our children Konkani nursery rhymes?' Now why do you think children should learn Sanskrit Nursery Rhymes? Just as children are taught English Nursery Rhymes in school for easy understanding of that language, Sanskrit baalgeets can act as a catalyst to induce the urge for learning Sanskrit in the minds of the kids at such a tender age. It was amazing to observe that children as small as 3 year olds enjoyed singing Sanskrit and Konkani geets easily and with the right pronunciations and actions! The Konkani baalgeets were written by Aruna Kundaje Rao and Lalita Madiman. One of our Sanskrit teachers, Vaishali Koppikar volunteered to identify the right type of Sanskrit geet which was translated by Narayan Shirali. Both Konkani and Sanskrit geets were composed by Lalita Madiman.

It all started in August 2010 with a motivating

SMS from Lalita Madiman to all Ammas. "Dear Ammas, Pl. come with your kids and __". With her engaging SMSs, e-mails and telephonic reminders she managed to convince the parents to get their children for the practices. Thane Sabha is spread across Central Mumbai (Chembur, Powai to Mulund), Navi Mumbai, Panvel, and Thane and beyond Thane and getting all 25 children together for a practice was quite a difficult task. Ramanand Karkal, who stays in a location convenient to most, was kind enough to allow us to use his residence at Mulund for practice as and when required.

The programme was a versatile blend of various forms of talent exhibited by children of varying ages. It was a brilliant show by the children as each of the young kids displayed their talent with dazzling passion. There was rendering of a poem- Robindra Kobitaa by Thane Prarthana Varga kids along with karate display by Pranjal and Samvit, a Konkani skit, playing of synthesizer by Tanya, tabla vaadan by Kshitij Nadkarni, rendering of Raag Bhoop sargam by the youngest in the group- 3 yr old Saadhya, and some surprise dances by Neha and Nidhi Koundinya and students of Alka Lajmi towards the end added more flavour to the entire programme. The 2 young anchors Pranjal and Yamini gave their best to make the show more attractive. One unique thing about this show was the colourful powerpoint presentation in the background tuned to the lyrics of the action songs. Interestingly, this was prepared by 6 year old Samvit. The fervor with which he worked especially on preparing the slides for the Konkani song "Diwali Diwali, diwlyanchi diwlyanchi __" was mind blowing. Nandini Hattangadi, Hosangadi Vasant and Shrijaya did not leave any stone unturned in designing and arranging for apt inhouse costumes for all!

The programme has given a wonderful start to

the children as well as parents of Thane Sabha. The children are eager to meet more often. There are 2 additional Prarthana Centres being started, the first one at Vashi by Manjusha Kombarbail. The second centre at Mulund will be started by Chandrima Kalbag who is already running one class at the Thane Centre. The Powai centre run by Nandini from the beginning has now more kids and Lalita Madiman will be her team mate. We are also planning to have a meet of all 4 Prarthana Centres regularly for the children to interact with each other and continue to be motivated. Our Sabha really feels like our home as the bond between the families housed so far apart has now even become stronger.

As I write this, the blissful moments cherished by my little son Samvit singing and humming the Baalgeets, while working on the Laptop or in the car and even clicking photos befitting the lyrics for inserting images in his powerpoint... flood my mind. Even now he enjoys watching the DVD of the programme and keeps humming the songs. I wish and

pray fervently to our Guruparampara that many more Amchi children and parents across the world could enjoy such moments of joy with Konkani and Sanskrit Baalgeets. This could be possible only if all have an easy access to such Konkani and Sanskrit Nursery Rhymes. Of course this initiative could perhaps be taken up as always before, by our own media KSA who has just been blessed by our Param Pujya Swamiji for opening doors to spiritual insight! Moreover, Param Pujya Swamiji's passion and encouragement has motivated all Amchi children to learn and use Sanskrit regularly. What a gratifying gift a DVD of such Baalgeets would be to our children across the globe in the centenary year of KSA!!

Hats off to Lalita Madiman for making this brilliant beginning! Of course one cannot forget that this stupendous cum spiritual experience and the journey onwards could not have been possible without the 3Gs- Gurubhakti, Gurushakti, and Gurukripa!!!

<<<>>

Vaibhav Kalle, son of Shyam and Geeta Kalle of Pune, participated in Flanders Grand Prix Championship in Inline Speed Roller Skating held in Ostende, Belgium from 13th to 15th August 2010. He was among 18 selected from clubs in Maharashtra. The event is held in Belgium every year and attracts competitors from all over Europe. Out of 55 participants, Vaibhav stood 28th rank. He has also participated in various district and state level championships.

Vaibhav is 12years and is attending Abhinav Vidyalaya in Pune. He is being trained at Club Solaris, Kothrud, Pune.



Examination Results of Chennai



Arun Manikere
Std. 12 - 79%



Ashmita Harite
Std. 12 - 88%



Dhwani Padukone
CBSE Grade-A-1



Mansi Rao
B.Com (C.S)



Ramchandran
Bellare BSc



Sanket Hoskote
CBSE

125th Datta Jayanti Celebrations at Shree Satchidanand Dattatreya Temple, Kundapura

REPORTED BY VISHWANATH P. DHARESHWAR, DAHISAR, MUMBAI

The Satchidanand Dattatreya Temple, Kundapur, under the administration of Shri Chitrapur Math, Shirali, celebrated the 125th Datta Jayanti Utsav from 14th December to 21st December 2010. It was a very memorable function. The temple was tastefully decorated and a Shamiana was put up for the large number of devotees attending the function.

Earlier, on 12th December 2010, HH Shrimat Sadyojat Shankarashram Swamiji, graciously paid a short visit to the temple on His way to Shirali from Vittal. His Holiness was received with Purna Kumbha and Veda Ghosha. A large number of devotees from Udipi and other nearby places had gathered to have "Darshan" of Swamiji and to receive blessings. Vahivatdar of the Temple gave details about the Datta Jayanti Celebrations.

The celebrations to mark this great event were spread over a period of 8 days from 14th December 2010 and the major items of the religious and cultural programmes were Gurucharitra Parayan Saptaha, Kalabhi Vruddhi Homa, Brahmakalashabhisheka with over 125 Kalashas from 17th to 19th December 2010; day and night poojas, daily Bhajans (Mhanati) and "Nagar Bhajans" at night, overnight non-stop Bhajan (Ekko) and cradling ceremony on 20th December 2010, Grama Santarpana and Palki Utsav on 21st December 2010. Devotees were held in a trance by the devotional recital by Ved. V Vijay Kumar Bhat, popularly known as Sudha Tanaya and well known vocalist Pt. Upendra Bhat, disciple of the renowned Pt. Bhimsen Joshi, Other major attractions were Gamak disposition of Kumar Vyasa Virachita Mahabharat by Dr D R Panduranga and Shri Kesavamurthy, Yakshagana performance by

artistes of Yakshagana Kendra of Udipi, and dances on mythological themes by children's group of Kundapura.



There was an overwhelming response from the devotees from not only Kundapur and nearby places but also from those who settled outside Kundapur and abroad for the function. The outstation devotees were provided accommodation facilities in temple premises and all those who participated in the function experienced Sat, Chit, Ananda in the blissful atmosphere of the shrine.

<<<>>>

1st DEATH ANNIVERSARY



Shri. P.N. Karanth

28/07/1936 ---- 21/12/2009

We will never say goodbye to you Appa,
cause we know this is not the end for us
to see each other.

You have gone to a place where there's no pain
nor suffering.

We are happy for you, as you are with God.

Fondly remembered by:

Wife-Chandralekha

Grand daughters: Roshni and Anannya

Son-in-law: Nitin Kodikal

Daughters: Uma, Rohini Kodikal and Anuradha



Bengaluru: On 17 December, sadhakas gathered at Bangalore Math to observe Gita Jayanti with Samoohika Bhagavad Geeta Pathan, followed by Gita Poojan and phalahar. A number of Bangalore sadhakas of all ages came forward to participate in the Heble Ramanand Memorial Bhagavad Gita Recitation Competition. The Gita and Samskrit Study Circle also conducted its annual Bhagavad Gita competitions under the coordination of Dr Radha Krishnamurthy and Sunanda Sagar.

The Punyatithi of HH Shrimat Krishnashram Swamiji was observed on 28th December and the Punyatithi of HH Shrimat Keshavashram Swamiji on 29th December. HH Shrimat Sadyojat Shankarashram Swamiji was accorded a joyous welcome with poorna kumbha at Shri Chitrapur Math, Bangalore, on 2 January 2011. HH Swamiji observed retreat for several days during His sojourn and also visited Mysore Sabha for a few days.

Some of the activities participated in by Sadhakas during the first week of Swamiji's visit were Guru Parampara Parayana and meditation sessions. Sadhakas were also treated to an enlightening talk on Guru Poojan by Dr. Gajanan Mankikar of Pune.

- *Reported by Uma Trasi and Amit Kilpady*

Hyderabad: The Hyderabad sadhakas met at the residence of Shri Rajesh Sashittal on December 19th, 2010 for the monthly satsang. As Shri Datta Jayanti and Geeta Jayanti fell in the same week, bhajans



Saraswat Mahila Samaj, Gamdevi, Mumbai:

On 4th December, 2010, Dr. Sonali Kodange Deskar, DA., DNB(Anesth.) gave a talk on Managing Pain. Pain, she said, is broadly classified into acute and chronic and then explained in detail how to recognize the type of pain. Giving precise examples, she informed the large audience that many of our pains can be relieved with postural and life-style modifications. Dr. Sonali stated that pain management is a specialized branch and with the latest advances in medical science, a pain physician can provide definite relief to the sufferer. She assured that regular exercises and proper medicines based on timely diagnosis can surely help us live life without suffering pains. After her talk, she

on Shri Dattatreya and Shri Krishna were sung. Sadhakas also recited the 12th and 15th chapters of Shrimad Bhavagavadgeeta. The satsang ended with Shankarnarayan geet, Mangala Aarti, Mangalpada, and prasad.

2011 year began with a satsang at the residence of Shri Vidyanand Kallianpur on January 2nd. The satsang started with saamuhik chanting of Shri Lalitahasranama Strotra followed by bhajans and Shri Parijnanashram Trayodashi.

Reported by Gowri Arur

Mumbai Santacruz: The Punyatithi of His Holiness Shrimat Krishnashram Swamiji and the Punyatithi of His Holiness Shrimat Keshavashram Swamiji were observed on 28th of Dec 2010. A large number of devotees also participated in reading of the first chapter of the Shri Chitrapur Guru Parampara Charitra. Subsequent chapters will be read by the Sadhakas individually at home at their convenience every day.

Reported by Kavita Karnad

Thane Sabha: 28th Dec '10 - 40 devotees started the Guruparampara pathan on this day.

Mulund: 20th Dec '10 - Devipoojan, 28th Dec '10 and 29th Dec '10 - Gurupoojan on the occasion of Punyatithi of P. P. Krishnashram Swamiji and P. P. Keshavashram Swamiji

Dombivili: 28th Dec '10 and 29th Dec '10 - Gurupoojan on the occasion of Punyatithi of P. P. Krishnashram Swamiji and P. P. Keshavashram Swamiji

Reported by Smt. Nirmala S. Basrur

answered queries from the audience.

Suman Kodial introduced the speaker and Sharayu Kowshik gave the vote of thanks.

The refreshment served in memory of Smt. Leela Krishna Kaikini was sponsored by Mohini Kaikini.

The Samaj hall was literally bursting at seams during the Childrens Day and Convocation Function held on 22nd December 2010. The Samaj president, Vidya Kodial welcomed the audience and then the young children from Chikalwadi, Sonawala, Talmakiwadi, Gamdevi, Bandra and Dahanu presented a grand variety program. Their friends, parents and grand parents with admiration writ large on their faces cheered and applauded the budding artists for their shlokas, stories, jokes, songs, magic show, dances and presentations on the tabla and casio. The flawless presentation and the confidence of the children is an assurance of a bright cultural and artistic Amchigele future !!

The president gave away cash prizes to meritorious students who had passed SSC and HSC this year. Neeta Yadery compered the show and Geeta Balse gave the vote of thanks.

All time favourite Bhel and Frooti, sponsored by Sadhana Kamat in memory of Smt. Sundrabai and Shri Mangesh Ullal was an apt end for the entertaining evening.

Forth coming Programmes:

16.02.2011: At 12.00 Noon: Puraskar Samarambh and lunch there after. Lekhan Puraskar to Smt. Krishnabai Khambadkone (of Vile-Parle) and Smt. Yashodhara Bhat (of Bandra). Sugam Sangeet Puraskar to Deepali Kapnadak-Vaze (of Girgaum).

At Shrimati Indirabai Kallianpurkar Hall, (Sundatta High School) off. Talmakiwadi

Contributory lunch for Rs 150/- per person. Please register before 10.02.2011

25.02.2011 at 3.30 p.m. in Samaj Hall- Mother's Day: Smt. Nalini Kamat and Smt. Nirmala Basrur. Well known social workers to share their experiences

Reported by-Suman Kodial

Saraswat Association, Chennai: Independence Day was celebrated with hoisting of National Flag by the Vice President Shri Vombatkere Vivek Row. On 16/08 Shiv Pujan (Sadhana Panchakam) was performed. On 19/08 Guru Pujan was performed. On 20/08 Sadhana Panchakam was conducted. On 23/08 Rug Upakarma Homa with Yajnopavit Dharan was conducted. On 27/08 Sadhana Panchakam was performed. On 28/08 Punyatithi of HH Shrimad Parijnanashram-III was observed with Guru Pujan followed by recitation of Parijnanashram Triodashi and Guru Paduka Stotra, Bhajans Aarti and Prasad.

Shri Krishna Jayanti celebrations commenced on 01/09 with Sarvajank Prarthana in the morning and concluded on 05/09 Nagar Bhajan, Puja, Aarti, Mangala Prarthana and Prasad Bhojan to all devotees present. On 03/09 and 04/09 Devotional Music was rendered by Mahila Samaj Bhajan Mandali and Gurukripa Bhajan Mandali resp. "Ananda Mela" a get-together of all Member Families was held on 08/09 by Saraswat Mahila Samaj wherein an Exhibition-cum-Sales of all homemade mouthwatering items specially consumed during Ganesh Chaturthi apart from various items of Handicrafts were displayed. On 10/09 Punyatithi of HH.Shrimad Anandashram Swamiji was observed. On 13/09 Mahila Samaj Bhajan Mandali gave a program of Devotional Music at S.G.S Sabha during Ganesh Chaturthi festival.

The 78th Annual General Body meeting of the Association was held on 26-09-10 and following Office Bearers were elected: President: K.Raghunandan Rao, Vice-President: Vombatkere Vivek G. Row, Hon. Secretary:Kapnadak Ramcharan, Jnt-Secretary: Gulvadi Pradeep M.Rao and Gangolli Ramdas as Hon. Treasurer On 04/09 Punyatithi of HH Shrimad Parijnanashram Swamiji-II was observed. On 8/10 and 22/10 Sadhana Panchakam was conducted. 11/10 Haldi Kumkum for Ladies was conducted by Mahila Samaj. On 12/10 Punyatithi of HH.Shrimad Shankarashram Swamiji-I. was observed.

On 15/10 Saraswati Puja was performed followed by the Annual General Body meeting of the SCM Chennai Local Sabha. Shri K.Raghunandan Rao was elected as President, Shri Padbidri Krishnanand Rao as Vice-President, Shri Kapnadak Ramcharan as Hon. Secretary and Shri Gangolli Ramdas as Hon. Treasurer. On 18/10 Shiv Pujan and on 28/10 Guru Pujan (Sadana Panchakam) was conducted.

On 12/11 and 26/11 Sadhana Panchakam was conducted. On 13/11 Birthday of our HH Swamiji was celebrated with Guru Pujan, Bhajans, Aarti and Prasad followed by distribution of Sweets On 15/11 Shiv Pujan (Sadhana Panchakam) was conducted. On 17/11 Shayani Ekadeshi was celebrated with Bhajans, Aarti and Prasad.

On 21/11 **Saraswat Convocation-2010** was held and all successful students in the Exams. held in March/April-2010 were presented with Mementos and Scholarships were awarded to deserving at the hands of Chief Guest PMJF Lion T.A.S.Ramamurthy Vice District Governor.

On 13/12, 19/12 and 31/12 Sadhana Panchakam was performed. Shri Datta Jayanti celebrations started with Sarvajank Prarthana on 20/12 and concluded on 25/12 with Nagar Bhajan, Mangal Prarthana, Bhajans and Mangal Arti followed by Prasad Bhojan to all the devotees present. On 19/12 Dharmapracharak Shri V. Rajagopal Bhat gave an Upanyaas on the topic Shri Dakshinamurthi Stotra. On 20/12 cradling of Shri Dattatreya was done. Lectures contd. from 21/12 and concluded on 23/12. On 24/12 a recital of devotional songs by Smt. Chitra Kumta was held. On 25/12 Smt. Lata Ullal and Party gave a programme of Bhajans. On 28/12 Punyatithi of HH. Krishnashram Swamiji was observed and on 29/12 Punyatithi of HH Keshavashram Swamiji was observed.

Reported by Arun Hoskote

Due to a technical problem we could not print the reports

from Saraswat Association, Chennai for several months. The reports have all been included here. - Editor

Udyog Charitable Trust, Mumbai

A Qualified Occupational Therapist Miss Anushree Tirkannad, gave a very enlightening talk on Importance of Occupational Therapy. She explained various ways to overcome handicaps due to illness, stroke, old age etc, and how to be independent and mobile in our day

to day life through exercises and yogasanas.

Mrs Kalindi Kodial gave a Talk on Finance Management for Senior Citizens.

In very simple words she explained different avenues available to invest their money to get maximum benefit out of the investments. She also gave points to get maximum returns from savings and also to minimize Tax Liability.

Reported By Neeta Yadery

Kanara Saraswat Association Kala Vibhag presents

In its Centenary Programme Series

SANGEET SAMMELAN - April 2011

1. The Sannelan 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

Note: The above dates are subject to change



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- Situated in the ghats of Mumbai-Goa highway-125 kms from Mumbai.

**Contact: Gabby & Mukta Gonsalves (nee Mavinkurve) 23801796 or at
9869208251 & 9869118763 – 3-5/44 Talmaki Wadi
and Gourang Kundapur 26116394 at Vile Parle.**

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MATRIMONIAL

Alliance invited for Chitrapur Saraswat Boy, 32 yrs, 5'-6" working with IBM in Mumbai/Pune as a Project Manager with Work From Home Option, from SB/GSB girls educated, working and with ability to balance both Home and Ambition. Contact 9821052341/022-28845245 or mail vikmalla@in.ibm.com

Alliance invited for Chitrapur Saraswat boy 30 years 5'8" B.E. Software Engineer having own accomodation and working with reputed MNC in senior position. Reply with details to Box No CL:3641 Kanara saraswat Association, Mumbai 400007.

Alliance invited from SB/GSB girls for a fair, handsome Engineering graduated bhanap boy, 29 years, 5'5", working in Bangalore for a top MNC. We are looking for a fair, good looking, slim average girl working preferably in it or a top MNC. Please reply to kunaltheniceguy@gmail.com or call on 91-44-9884030591.

ENGAGEMENT

KALLE - CHANDAVARKAR: Ankita daughter of Smt. Asha S. Kalle and Shri. Sanjay G. Kalle of Hyderabad with Aditya son of Smt. Sona G. Chandavarkar and Shri. Gajanan L. Chandavarkar (Arun) of Mumbai (Matunga) on November 18th 2010 at Mumbai.

BIRTH

A daughter (Adya) to Anupama (nee Hirebet) and Aditya Nagarkatti on November 13, 2010 at Bangalore. Grand-daughter to Sunetra and Uday Nagarkatti, Poornima and Ananthakrishna Hirebet. Great grand-daughter to Laxmidevi Hirebet, Krishna Bai and Muralidhar Tonse.

Baby girl (pet name Mishti) on 23rd December, 2010 at Latur, to Varun and Nikita Gunavanthe; granddaughter to Sanjay and Vidya Gunavanthe and Ashish and Sukhada Bajpai.

Kotnis- a baby girl Anjali to Dr. Rohit Kotnis and Dr Mrs. Sonali Kotnis (Trasi) at Oxford On 17th December 2010. Grand daughter to Mr. Arun and Mrs Jyotsna Kotnis . Dr. Suresh and Dr. Mrs Shrilata Trasi.

PUROHITS

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

PHYSIOTHERAPIST

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OBITUARY

Udyawer Indu wife of late Subrao sister of late Dayanand, Anand Shirali, beloved mother of Mohan passed away peacefully at Palmerston – New Zealand on 29th Dec. 2010. Deeply mourned: Shalini - daughter-in-law Grandsons: Vikram, Vinay, Vijay and relatives.

BIRTHS

- We welcome the following new arrivals:
- Nov 13 : A daughter (Adya) to Anupama (nee Hirebet) and Aditya Nagarkatti at Bangalore.
 - Nov 13 : A daughter (Anasuya) to Marylea and Mokshay Mohan Madiman at NewHaven, USA.
 - Dec 17 : A daughter Anjali to Drs. Rohit and Sonali (nee Trasi) Kotnis at Oxford.
 - Dec 23 : A daughter to Nikita and Varun Gunavanthe at Latur.
 - Dec 27 : A son (Parth) to Deepali and Kunal Jayant Arur at New Jersey, US.
 - Dec 29 : A daughter (Ritu) to Deepthi and Anandkiran Sudhir Burde at Bangalore.

THREAD CEREMONY

We congratulate and bless the following batu:

- Dec 10 : Ayush Atul Kalyanpur at Mumbai.

MARRIAGES

- We congratulate the following and wish them a happy married life:
- Dec 9 : Divya Uday Andar with Bipin Batra at Mumbai.
 - Dec 10 : Sonal Satyendra Sashital with Vinay Pradeep Nadkarni at Dharwad.
 - Dec 11 : Tushar Satyendra Sashital with Aditi Kishore Sirur at Dharwad.
 - Dec 12 : Mahesh Vijay Nirody with Mangala Ananth Bhat at Mangalore.
 - Dec 25 : Rajiv Ashok Mallapur with Amruta Rao at Mumbai.

Dec 30 : Kodial Prashanth Prakash (Mangalore) with Supriya Abhay Marballi at Ankola (Uttar Kannada)

OBITUARIES

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

Aug 11 : Krishnabai Dhareshwar (nee Karnad) (86) at Chennai.

Sept17 : Vasanti (Tara) Gulvadi (86) at Chennai.

Sept18 : Dr. (Smt) Pushpa Mudbhatkal (66) at Chennai.

Oct 19 : Maya Kashinath Sant (nee Shanti Pombathmajal) (68) at Pune.

Oct 27 : Nagarkatte Shridhar Sitaramrao (N.S.S.Murthy) (77) at Thippasandra, Bengaluru.

Nov 1 : Krishna M. Tallur (of Udupi) (70) at Mangalore.

Nov 3 : Prema Manohar Balsavir at Malleshwaram Bangalore.

Dec 03 : Pradeep Dattatraya Bantwal (63) at Mumbai.

Dec 9 : Mira Manjunath Shiroor (86) of Mahim at Talegao.

Dec 15 : Nadkarni Prasan Shankar at Bankikodla.

Dec 15 : Shalini Shankar Nagarkatti (82) at Malad, Mumbai.

Dec 16 : Krishnanand Maruti Gersappa (50) at Bangalore.

Dec 18 : Karnad Ramkrishna Gopal (88) at Dharwad.

Dec 22 : Dr. Ashok Mangesh Bijur (70) at Andheri (west) Mumbai.

Dec 25 : Gokarn Prabhakar R. (78) at Khar, Mumbai.

Dec 29 : Indu Udyavar at Palmerstone-New Zealand

Dec 30 : Halady Subbarao (Advocate) (73) at Shimoga.

Dec 31 : Savitri D. Manjeshwar (86) at Chennai.

2011

Jan 3 : Gokarn Niranjan Atmaram (91) at Powai, Mumbai.

Jan 4 : Sushama Sudhir Nadkarni (Nee Baljekar) (65) at Bandra East, Mumbai.

Jan 10 : Radha Murlidhar Kaikini (76) of Taikalwadi, Mahim at Mumbai.

Jan 11 : Vijaylakshmi Gurudutt Heblekar (77) at Vileparle, Mumbai.

Good opportunity to remember your dear ones

Please sponsor a page in the Kanara Saraswat by paying only Rs. 500/-. The occasion may be birth, or marriage or remembering the departed ones. It will be inscribed in your name as a foot note. Please send your cheque in favour of Kanara Saraswat Association with the matter. Please restrict to one line only.

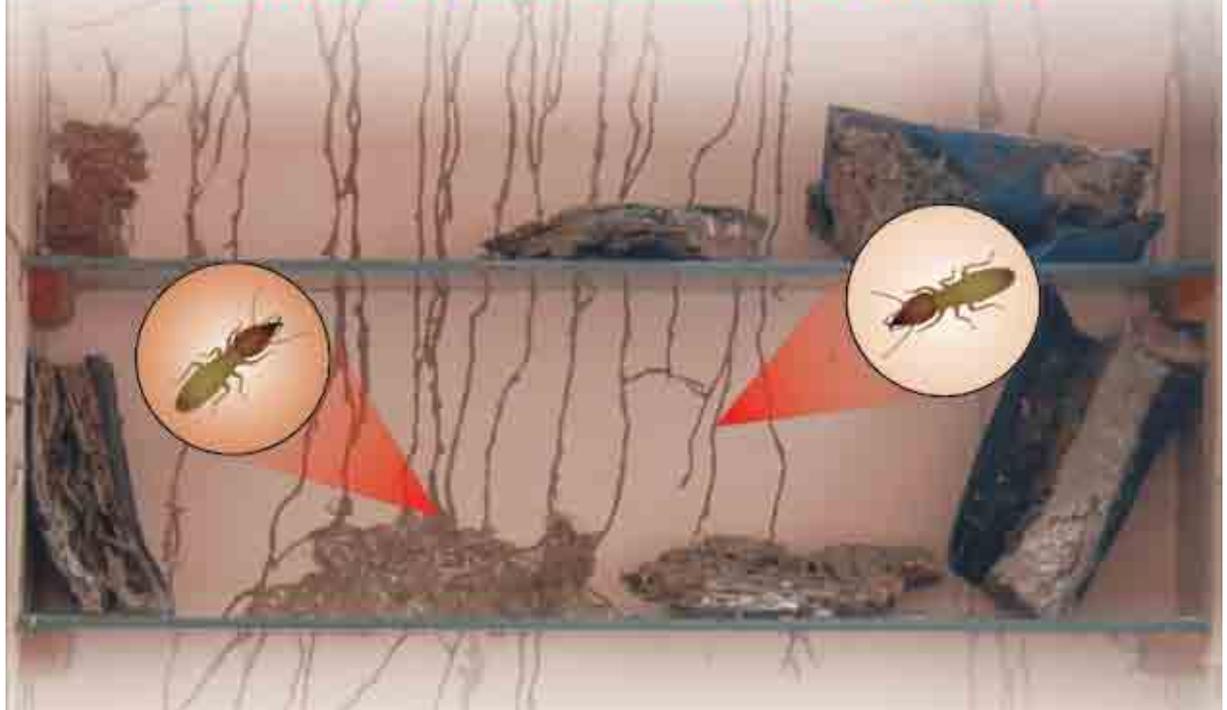
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KISHORE G KOWSHIK
CHAIRMAN

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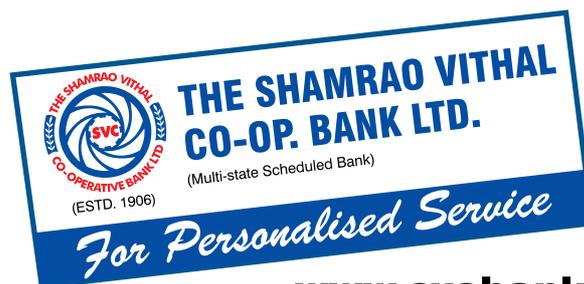
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