

CENTENARY YEAR

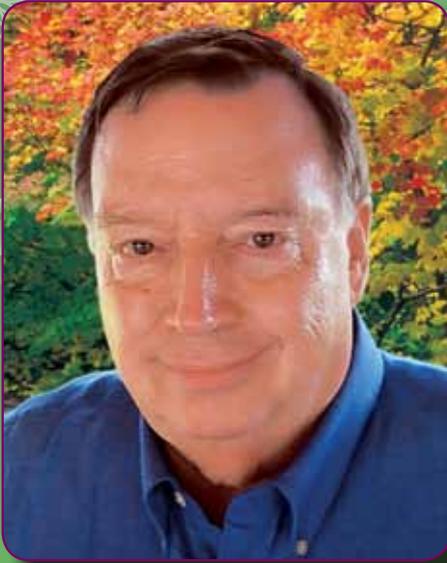


A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

Kanara Saraswat

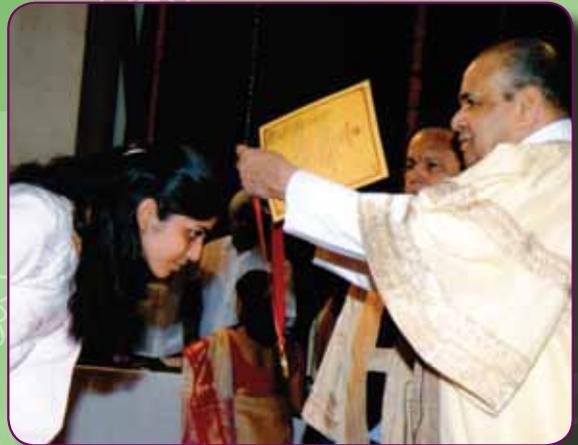
2010-2011

Vol. 92, No. 3, MARCH 2011 | Rs. 20 /-



**Prof. Frank F. Conlon, author of
'A Caste in a Changing World -
The Chitrapur Saraswat Brahmins 1700 - 1935'**

**Yamini Bellare receiving the
"The Shri Vinayak Shankar Vernekar Gold
Medal" for securing highest marks in
Psychology (B.A.) for the year 2010 from
the Honorable Governor of Maharashtra
and Chancellor of Mumbai University**





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Kanara Saraswat

A Monthly Magazine of the
Kanara Saraswat Association
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Vol. 92, No.3, March 2011

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We thank our readers for sending in excellent articles in both Marathi and English. However due to constraints on us regarding size of our issue we can publish articles only as space permits. Kindly bear with us.

- Editor

KANARA SARASWAT ASSOCIATION

The Kanara Saraswat Association observes every year "International Women's Day". It is now decided to observe "INTERNATIONAL WOMEN'S DAY" on Saturday 7th May, 2011 at 6.00 p.m. in Shrimat Anandashram Hall, Talmakiwadi J.D. Marg, Mumbai.

On that day some women who have done outstanding work for the community and country will be felicitated. The names will be announced in our next issue.

Rajaram D. Pandit
Chairman

IN THIS ISSUE...

From the President's Desk	5
Letters to the Editor	7
The Unspoken Lady ... <i>Silver Hand</i>	8
Our Cover	
Prof. Frank F. Conlon - An Interview ... <i>Shruti Gokarn</i>	11
Housing and Community in Mumbai: The Chitrapur Saraswat Brahman Experience	
... <i>Prof. Frank F. Conlon</i>	15
Dr. Gourish Kaikini – A Tribute ... <i>Srajana Kaikini</i>	21
The True Spirit of The New Year ... <i>Geeta Murdeshwar</i>	23
Thinking ... <i>Ashok Maskeri</i>	26
Bhakti Yoga ... <i>Gunnu Talgery</i>	27
Chitrapura Rathotsava- A Spiritual Perspective	
... <i>V. Rajagopal Bhat</i>	32
Book Review - 'Khisu Bhornu Haso'	
... <i>Shri Kundaje Rajarama Rao</i>	35
Who is Afraid? ... <i>Yashodhara Bhat</i>	36
Encounters with Masseurs and a Masseuse	
... <i>Sadanand B. Kumta</i>	37
Bangalore - The Garden City (Poem) ... <i>Kumud Lajmi</i>	38
Just Sitting (Poem) ... <i>Rashmee Karnad Jani</i>	38
Murud ... <i>Aseem Hattangadi</i>	39
Kiddies Corner: <i>Being Naughty (Poem)</i> ... <i>Akshat Bhat</i>	43
The Kite Festival at Shirali - An Unforgettable experience	
... <i>Our correspondent</i>	45
Vishwa Sanskrit Pustak Mela ... <i>Dr Chaitanya Gulvady,</i>	
<i>Suneela Mavinkurve and Udaya Mavinkurve</i>	47
Down Memory Lane ... <i>Shanta Madiman</i>	49
The Young Viewpoint - Life in a College (Poem)	
... <i>Divya Vinekar</i>	51
A Door Ajar (Poem) ... <i>Pratik Rao</i>	51
'सागरगोठ्यांची करामत' ... चित्रा शिराली, धारवाड	53
रोडगा वाहीन तुला - उत्तरार्ध ... वसुधा बिजू	54
सारस्वतांगली तीर्थयात्रा ... सुमन नागरकट्टी	55
Learning Sanskrit Through Konkani-2 ... <i>Indukant Ragade</i>	57
पसरला चहूकडे अंधार ... नलिनी संझगिरी	58
होलीका पावन त्योहार ... नारायण शां. शिराली	58
Personalia	61
Here and There	66
Our Institutions	67
Centenary Celebrations at Durga Datt Mandir, Mallapur	
... <i>Anun Ubhayakar</i>	68
Classifieds	71
Domestic Tidings	71

A REQUEST

While going through the membership register of the Kanara Saraswat Association, we observed that 2 or 3 magazines are being mailed to the same household. While we thank members for enrolling more than one member in a family, we would like to post only one magazine in such cases. This will enable us to save extra and avoidable expenditure. We will therefore mail only one magazine per family instead of more than one. We hope members will co-operate and agree with our proposal.

- Editor

Kanara Saraswat Association

Chitrapur Saraswat Census Centenary Year Project – 2011

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

Region	Date	Venue	Time
Mangalore to Goa	March 20, 2011	Samadhi Math, Mangalore	3.00 p.m.
Bangalore	March 21, 2011	Canara Union, Bangalore	7.00 p.m.
Hyderabad	March 23, 2011	Residence of Shri Mohan Hemmadi	4.00 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 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

DONATIONS RECEIVED

Kanara Saraswat Association is grateful to the following donors:

DISTRESS RELIEF FUND	₹	CENTENARY FUND DISTRESS RELIEF	₹
Nachiket Nandan Trasikar (In memory of father Nandan S. Trasikar on his 7 th Death Anniversary)	1,500/-	Bondal Jaishankar (In memory of parents late Ramesh Ganpath Bondal and Smt Kamala Bondal)	20,000/-
CENTENARY FUND MEDICAL RELIEF		Well-wisher	5,00,000/-
Dr. Kishor Nayampalli	50,001/-	Bhavesh Lakhamsi Patel	1,000/-
CENTENARY FUND HEALTH CARE		Dr. Suresh M. Trasi	1,00,000/-
Bondal Jaishankar (In memory of parents late Ramesh Ganpath Bondal and Smt Kamala Bondal)	20,000/-		

In continuation of our previous announcements:

Kanara Saraswat Association presents in its Centenary Programme Series

14th SANGEET SAMMELAN 2011

From Friday 22nd April 2011 to Sunday 24th April 2011

Friday 22nd April 2011

- 9.30 a.m. Manvandana - 1 (Audio Visual presentation by Ramdas Bhatkal and others)
11 a.m. Nivedita Hattangadi-Vocal Classical
12 noon Jyoti Chandragiri- Natya Sangeet
5.00 p.m. Soumya Ullal - Vocal Classical
6.00 p.m. Krishna Chandavarkar - Natya Sangeet
7.00 p.m. Roopak Ubhayakar-Vocal Classical

Saturday 23rd April 2011

- 9.30 a.m. Manvandana -2 (Audio Visual Presentation- By Sadanand Naimpalli, Nityanand Haldipur & others)
11 a.m. Kalyani Hemmady -Vocal Classical
12 noon Smt. Geeta Gulvady
5.00 p.m. Sampada Bhat - Vocal Classical
6.00 p.m. Suvarnagouri Ghaisas (Kagal) - Natya Sangeet
7.00 p.m. Vinayak Chittar-Sitar

Sunday 24th April 2011

- 9.30 a.m. Sachin Sashital-Vocal Classical
11 a.m. Shivani Haldipur-Kallianpur Vocal Classical
12 noon Divya Bijur - Sugam & Natya Sangeet
5.00 p.m. Anuj Sashital - Piano
6.00 p.m. Vrinda Mundkur-Vocal Classical
7.00 p.m. Omkar Gulvady-Tabla Solo
Nityanand Haldipur-Flute

Tabla Accompanists

Sadanand Naimpalli, Aditya Kallianpur,
Arun Hattangadi, Vivek Kaikini,
Jayesh Rege, Pramode Hattangady

Harmonium Accompanists

Gurudutt Heblekar, Hemant Hemmady,
Sudhir Nayak & others

2 Sessions per day:

Morning 9.30 a.m. to 1 p.m. Evening 5 p.m. to 9.00 p.m.

**Admission by Donation Passes - Contact KSA Office - 23802263
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Venue : Shrimat Anandashram Hall, Talmakiwadi, J.D. Marg, (Tardeo Road), Mumbai - 400007

85th

Birthday

Anjani S. Mankikar

12-03-1926



Happy Birthday Anna!

Gia
Poulomi - Raj

Aanya
Nikhil - Anjula

Veer
Shoma - Chirag

Rahul
Suresh - Nirmala

Namita
Rita - Kishore

Lila Nilawar
Mankikars, Kodikals, Mudurs



From the President's Desk

February has just gone by on a pink hue and fond memories of the lovely moments which tinged assorted relationships are still in the air.

Love...the most awesome force in nature and beyond her.

Love makes a person defy logic, throw caution to the winds and fight great battles. Love can present a variety of funny situations. Sometimes love is not just blind; it is also insane! No wonder it is said.....The most difficult thing to explain in life is the simplest truth called love.

An emotion of strong affection and personal attachment, it is a virtue representing human kindness and compassion. Love encompasses a variety of different feelings, states, and attitudes, ranging from emotional closeness of familial love, to the platonic love that defines friendship, to the profound oneness or devotion of religious love.

Throughout history; philosophy and religion have done the most speculation on the phenomenon of love. The most talked amongst it being the day of love - "Valentine's Day" celebrated in the month of February.

The history of Valentine's Day – and its patron saint – is shrouded in mystery. But we do know that February has long been a month of romance. St. Valentine's Day, as we know it today, contains vestiges of both Christian and ancient Roman tradition.

Valentine's Day Festival celebrations are massive in several countries across the globe. The festival has emerged as a popular dating and gift-giving festival and therefore has a major social and economic significance. Though Valentine's Day started as a romantic festival, today the festival has increased in scope. These days, Valentine's Day is essentially regarded as a festival that celebrates love between individuals and not just lovers. People therefore wish 'Happy Valentine's Day' to parents, teachers, siblings, friends or any other person special to them.

Some people also like to celebrate Valentine's Day in a constructive manner by performing acts of charity. One can visit orphanage, old age home and hospitals and spend time with those who crave for attention and affection.

I am sure all of you celebrated this festival of love, if not actively then at least by remembering your love or spreading love through an act of kindness.

Keeping in mind the famous quote by Martin Luther King, Jr., "Love is the only force capable of transforming an enemy into friend", I wish you love in its finest form so that may you have only friends.... and no enemies!!!!

Finally, a love tip for the Year 2011 : Do something special for the people you love and care for and spread happiness and cheer in their life through small and simple deeds and gifts. Your gesture doesn't have to be expensive. Remember, after all, it's the thought that counts!

Suresh S. Hemmady

KSA REFERENCE LIBRARY
(PRESERVATION OF BOOKS FOR POSTERITY)

The Reference Library is one of the KSA Centenary Projects for preserving following types of books for posterity.

1. KS Magazines and Annual Reports since inception
2. Scripts of Konkani Dramas and Souvenirs
3. Family Tree Files
4. Books written by Chitrapur Saraswats in any language
5. Books written on Chitrapur Saraswats in any language
6. Books in the form of electronic devices such as CDs, DVDs etc.

The idea of the Reference Library is slowly taking a firm shape. We have started inducting Kanara Saraswat Magazines published since 1919 in the Library and found that the following issues are missing:

Missing issues : Year 1920, 1926, 1931, 1953 & 1957

The KSA appeals to all persons who may be having these copies to donate to the Reference Library. We have already inducted scripts of 119 Konkani / Kannada / Marathi Dramas and 509 Family Trees in the Library. We have collected 43 books written by Late Shri Ramesh S. Balsekar, eminent philosopher. The work of indexing these material has started. We shall be displaying the details of all books available with us on our Website shortly.

Vithal Nadkarni
(Chairman, KSA Reference Library)

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TWENTIETH VARDHANTI CELEBRATIONS

**The Annual Vardhanti Celebrations will be held at the Khar Math
on Saturday, 26th March and Sunday, 27th March 2011**

P R O G R A M M E

- Saturday, 26th March 2011** : Religious ceremonies including **"DURGA HOMA"** followed by **Kumarika pooja**, aarti and prasad
- Sunday, 27th March 2011** : **VARDHANTI DAY**
10.00 A.M. to 12.00 P.M. Devotional songs and vocal by **Shri Roopak Ubhayakar** disciple of Pt. Raghunandan Panshikar of Jaipur-Attrauli Gharana
- 12.30 P.M. onwards : **PRASAD BHOJAN**

-
- Wednesday, 02nd March 2011** : **MAHASHIVARATRI**
6.00 p.m. to 7.30 p.m. : Devotional Songs and Bhajans by Shri Shailesh Mavinkurve



Letters to the Editor

Dear Editor: Dr .Hemang Koppikar's thoughts on Vedanta were interesting though I could not figure out his soulful disdain for religious practices.

Everyone tries to seek God in his own way. If one is seeking Him through Vedanta ...great, he must be fortunate enough to be endowed with an intellect to receive that knowledge. However, does that make a simple upasak (like me) a mechanical ritualist with blind beliefs?

Every person is a bundle of his circumstances, his experiences and his limitations. Thus his way of thinking and seeking peace is surely different from another. That is the best part of Hinduism, which does not force a common code of seeking God for everyone. In fact Vedanta advocates multiple ways of seeking God, which makes it simpler for people with different nature and abilities, to meet their objective.

A doctor will not necessarily give the same medicine to two people with the same ailment. Depending on the person's history and body constitution he may advice different medicines.

Praying in silence may work for someone whilst another may be a happy soul not praying at all.

Personally, I am happy with offering God the 5 elements - gandha (earth), pushpa (air), dhoopa (space), deepa (fire), naivedya (water) every morning and thanking Him for the wonderful day He has given me. The smell of camphor and the sound of the bell invigorates me. I have no scientific proof of my offerings reaching God but I feel good about facing the world that day. And I know I am progressing ... again without proof!!!

Why should that bother anybody?

Hinduism has probably stood the test of time because it has never sought scientific proofs to explain all the queries of the mind. Therefore Hindus could go beyond science and perceive the Supreme (Paravidya). They were not merely interested in knowing how the eye sees but also in knowing That which made the eye see, the ear hear and the heart

beat.

If Vedanta forbids self realized people from doing rituals it only helps the argument that mere mortals (like me) should perform rituals till self realization is achieved!!! But does Vedanta really put these restraints? A self realized person will still worship a deity, not because He needs to do it, but by doing so He sets an example, showing others the correct way of doing it. Ramakrishna Paramahansa, Swami Sivananda, Swami Chinmayananda have all lead us by performing pujas themselves. One could refer to the books of Ramakrishna Mission, Divine Life Society, Chinmaya Mission and our very own Shri Chitrapur Math Publications.

All our revered Sadgurus from the Parampara have worshipped our Deity Lord Bhavanishankara for centuries now. Are we questioning that as well?

When Hindu ritualists can respect the doctrines of other philosophies, other religions and even those of atheists, with a live and let live attitude, why do some people with their own interpretations of Vedanta and spirituality look at it as their birthright to put down anything remotely close to a ritual?

My ailment is very small. I just need a bit of name, money and peace with myself. An ailment which most of us householders suffer from.

The prescription of 'exterminating desires, annihilating the ego, pouring emotions as oblations in the fire of the mind', etc. seem like a life saving Ventilator being put on to cure a common cold.

Thank you, I shall be happy with an aspirin for my ailment!!

Bipin Nadkarni

Dear Editor: It is nice to know that KSA is again embarking on a census this month. By a happy coincidence, the National census undertaken by the Government is being carried out at about the same time, on a much larger scale. It occurs to me that with a little coordination with the authorities, we could save a lot of time, effort and expense by dovetailing the National findings into our own effort. All that may be required is a system of coding whereby the entries bearing 'Chitrapur Saraswat'

are fed simultaneously into our browser. With the software talent in our community, this should not be a problem. I hope Gurunath Gokarn and his team will consider this suggestion seriously .

Murli Hosangady

Dear Editor: Shri Ganesh L Chandavarkar was the Headmaster of Rammohan English School, Girgaum in the 1940s. He was extremely compassionate and helpful. To quote an instance from a time when I was in the school, the school fee was Rs 5 per month, and our family could not afford even this meager amount. Understanding our situation, he waived the fee. It was thanks to him that I could continue my education. I know of some other students and staff also who were helped by him. He was a father figure for his students and staff.

To remember him and my husband, I had contributed to the Community Chest Fund in December 2010. Unfortunately, perhaps for lack of space, only his name was printed in KSA, and the reference to his role was edited out.

We old students are the ones who can remember him for all the good work he did. On behalf of his old students, I request you to publish this in his memory.

Shanta M Madiman, Andheri

Dear Editor: Apropos Mr. Mahesh Kalyanpur's letter to the Editor regarding the Mathadhipati of Shri Chitrapur Math, having written a book in year 1888, advocating widow remarriage and opposing child marriage. I feel not only people in Mumbai but a large majority of the community, might be unaware about this fact.

The omission of these facts for whatever reasons, should be immediately corrected, with publication of the excerpts from this historic book and the Karnataka State Gazetteer, in Kannada and its English translation, for benefit of non-Kannada knowing readers.

This is definitely archival material, for us Amchis to feel proud of, which even the Shri Chitrapur Math website should include.

Gourang J. Mudbidri, Borivali.

Dear Editor: I was amazed to read Mahesh D. Kalyanpur's letter to the Editor (K.S. February 2011) about the non-inclusion of a book written by the Mathadhipati of Shri Chitrapur Math in Kannada published by the Math in 1888 supporting widow marriage and opposing child marriage in the report of the Foundation day function.

I am sure that it is not too late even now for Kanara Saraswat to make amend by publishing the scanned version from the gazetteer as no community with a sense of history can certainly ignore this fact.

C.A. Kallianpur

<<<>>>

Rates for Classified Advertisements in Kanara Saraswat Magazine

Quarter page (1 issue) :	Rs. 1500/-
Half page (1 issue) :	Rs. 2500/-
Full page (1 issue) :	Rs. 4500/-
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THE UNSPOKEN LADY

An ode to my departed Grandmother

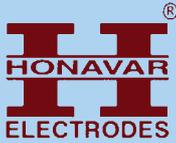
Look after all of us she did lovingly and caringly,
In a life lived very endearingly
Pain which she bore she always hid
Show us neither did she nor did she crib

Cared for us in her own way,
Just as if a mother for her child may,
Yes, our Mother and Grand Mother she was,
Yes I will say she lived for a noble cause.

Look at life she did as an endeavour
Come out of its tests always she did braver,
Live for others was what she practised and
propagated,
This was what she always created.

Her loss is irreplaceable for sure,
Alas, it has no cure!!
But learn to live without and for her we must,
For that was her teachings' CRUX

-Silver Hand



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PROF. FRANK F. CONLON- AN INTERVIEW

Frank . F. Conlon is Professor Emeritus of History, South Asian Studies and Comparative Religion at the University of Washington, Seattle, U.S.A. His PhD research is on the Chitrapur Saraswat Brahmins. Recently Prof. Conlon was in Mumbai to present a paper at the Sophia college at a conference on Mumbai-Socio Cultural Perspectives : Contributions of Ethnic Groups and Communities. Our correspondent Shruti Gokarn interviewed him on this occasion.

Dr. Conlon, What was the topic of your thesis?

My PhD dissertation was on the history of the Bhanap community beginning from the 1700's to 1935. I stopped there simply because I had enough material and I had to finish within a certain time. Later I added more material from the 1920's and the 1930's for my book which was published in 1977 by the University of California Press. Unfortunately it quickly sold out and copies are not available today. The title of the book was ' A Caste in a Changing World: The Chitrapur Saraswat Brahmins circa 1700's to 1935.' I am working on writing a new edition of this book.

When did you first hear of the Chitrapur Saraswat Brahmins?

As a separate community I became aware of the community in the December of 1965 when I met Sadanand Bhatkal. I was introduced to him by a friend who happened to know him. I came to Bombay in the November of 1965 having spent five months in London. My subject back then was a broader one – the effect of the British law courts and the judicial system in colonial Bombay or Bombay Presidency as it was called then , on the various social groups and communities living in the Bombay Presidency at that time.

How did the British law courts affect the various communities in Bombay Presidency?

There were a lot of law cases at that time which determined how communities were internally organized and governed. For example there was an important court case involving the authority of the Aga Khan who was the Imam of the Khojas. The justice system upheld his authority and that

determined how the community would be organized.

Why did you shift your focus from this broader subject to a more specific subject involving the life of the Chitrapur Saraswat Brahmins?

This project that I was working on did not go very far. Shortly after I came to Bombay my bag containing my notes got stolen. The thief must have thought that I was a rich foreigner with a bag full of dollars or rupees. I am sure he must have been disappointed on finding only my notes.

I was more or less at a loose end and so a friend of mine suggested that I meet Sadanand Bhatkal. He put me in touch with the KSA and they further put me in touch with Gopalman, the late Dr. Gopal Hattangadi, who had a lot of material because at that time he was active on the Math Standing Committee. He had a lot of papers and publications. So I started on a new project which was to study Saraswats. When I began I thought I would be looking at all the different G.S.B communities.

So, you had heard of the G.S.B's before.

Yes, I had heard about the G.S.B's in general but not about the Chitrapur Saraswats. So I started collecting material about Konkanis and the Shenvis. But I got more material from the KSA and from Gopalman. And then as happens with research you find one thing which leads to another document. I did research at the Bombay Archives, at the Maharashtra Record Office and at the Madras Record Office.

Subsequently I made several visits to Shirali Math. There was a gentleman there called Sujir Sunderrao who was able to decipher some of the Math records. Some of these records were in Kannada, but in an old Kannada script and some were in Konkani and

written in the same Kannada script. I also had the privilege of meeting HH Swami Anandashram, When I met him I felt He was the embodiment of spirituality. I also had the opportunity to meet HH Swami Parijnyanashram.

Since we are talking about Konkani records which you found written in a Kannada script, why do you think Konkani has not had a script for itself?

Well I really don't know, but Konkani is a relatively small language and its speakers have occupied territories which were dominated by other languages. So, I think it was necessary to adapt to the local script. This is just my theory. Possibly had Goa not been colonized by the Portuguese it would not have been written in Roman letters, but would have been written in Kannada or Devnagri letters.

How do you think not having a script has affected Konkani speakers?

The interesting thing is, except for a few places like central Goa and places where many Konkani live together, being a Konkani speaker has always required that the speaker know at least one other language, may be two, maybe three, maybe four. In other words I think belonging to a linguistic minority is a terrific advantage for the Bhanaps because it develops a linguistic adaptability. I would like to give you an example here. There was a Saraswat woman in the States who had married a Christian and in one essay she commented on how on a Sunday when her father and her uncles would sit in the hall and chat, they could keep a pun going in several languages. The fact that they could do this shows that they had a linguistic flexibility. So it is a great intellectual advantage.

How long did it take for you to collect your data?

I was here in January 1966. I worked here and in London till August 1967. Then I went back and wrote my dissertation at the University of Minnesota. I completed my PhD in the spring of 1969 and by that time I had been appointed at the History Department at the University of Washington at Seattle where I worked till I retired.

Did you use this material on Bhanaps in the courses you taught?

I offered several courses on the history of India in which I would use this Bhanap material to illustrate how castes can adapt to changing scenarios.

Did you study about the co-operative movement undertaken by some of the Bhanaps?

O yes. I didn't begin it as a separate project but I came to look at it when I was invited to present the paper at the Sophia College. But it had become very clear to me when I was doing my research how important the co-operative movement was in Saraswat life. The creation of the SV Urban Co-operative Credit Society which then became the SVC Bank was a great benefit to the community because people could get credit without being charged high rates of interest. And as is characteristic of the middle class all over the world the Bhanaps living in Bombay at that time tended to live a little beyond their means. So being able to get out from under the money lender's thumb was very important.

But the second thing is that the experience of running the SVC Bank could be put to use in running other organizations. Everyone in the community knows about S.S Talmaki and the fact that he was involved in the co-operative movement was critical because he encouraged other Bhanaps to take to co-operation. And he also recognized that there was an opportunity to launch a co-operative society. In the history of the modern Bhanap community it has been a series of individuals and institutions, and one thing leading to another. It was the knock on effect. The success of the SVC Bank was one thing but by 1912 the KSA had also been formed and they conducted a census. The information therein revealed that housing was a problem. The fact that the data was collected and documented through a census impressed some of the officers of the co-operative movement. And then the loan given by a wealthy Gujarati gentleman called Sir Prabhashankar Pattani helped the Bhanaps to build a co-operative housing society.

Other than the data made available through the

census and the grant given by Sir Prabhaskar what enabled the Bhanaps to be the first to launch the first co-operative housing society?

The Saraswats were not the first to try to launch a co-operative housing society. There had been efforts to launch a Muslim co-operative housing society, a Hindu co-operative housing society, a Dakshina Hindu co-operative housing society. What helped the Saraswats to succeed was the community solidarity. It was a community having their own language, their own culture and facing common problems. All this came together as a perfect match.

At that time there were critics who said you shouldn't have communal housing, but in the co-operative principle people should have mutual trust which was there in the Bhanap community and that's what helped them to launch the first co-operative housing society

Moreover most Bhanaps tended to cluster around Grant Road which made it a sort of Bhanap central. In the 1920's and 1930's if you drew a mile long circumference around Grant Road you would find more number of Bhanaps living together in one place than had been found anywhere before this. So there was a greater chance of having a co-operative society here than anywhere else.

What is your opinion about co-operative institutions or about the way of life in such co-operative housing societies which house people of the same community?

What starts out as an institution becomes a mechanism which reinforces and gives people a sense of identity. And if some people say that it is parochial my response is that if there are 13 to 14 million people in Greater Mumbai and the Bhanaps are a very small segment of this large population, and as such are like a few litres of water in the Arabian Sea. For Saraswats, community-based organizations help overcome any sense of anonymity in this giant city. The KSA or the housing societies do not make Bhanaps any less Mumbaikars or Indians—these organizations support life in a wider community.

How do you think youngsters benefit from living in such colonies?

Young Saraswats sometimes don't realize that they are beneficiaries of tradition and mutual support. And mutual support is particularly welcome in an urban society like Bombay. The other side to this is there is always what I call the 'Bhanap surveillance', a sort of Research and Analysis Wing with your cousins and aunties looking out of the window, which might sometimes seem a little suffocating. But looking at it as an outsider, living in a colony like this seems pretty attractive.

From your studies what did you conclude about the role of the Math in the life of the Bhanap community?

In the early 19th and late 20th century, a lot of Bhanaps in Bombay were indifferent to the Math because the Math was indifferent to them. The reason for this was that the Math believed that some of the people here were committing 'adharma'. After the 1932 Mahasabha the ties between the community and the Math strengthened. This was confirmed when Anandashram Swamiji presided over the inauguration of the new housing society (Anandashram) at what was at that time called Proctor Road in 1937.

What role do you envisage the Math playing in the future?

The new Swamiji is very dynamic and active. And I see the bonds between the community and the Math remaining strong.

The community seems to be dwindling in number, specially with the number of inter caste marriages going up. Where do you see the community, say fifty years from now or at the turn of the century?

To me it is questionable whether marriage between two Bhanaps is the only way to transmit the Bhanap identity. But if you ask me, it's up to Swamiji, the elders of the community and particularly the women of the community because women are great protectors of tradition. And if girls who are married outside the

Bhanap community can still be a part of Bhanap associations and organizations, they can still retain their Bhanap identity. In fact there was a programme organized a few years ago where girls or boys who had married outside the Bhanap community were invited with their spouses.

The question about the Bhanap identity arises in such cases when it's a question of giving scholarships or aid of some kind. Some people may ask "why should 'non-Bhanaps' be given aid?" It all boils down to whether you look at it from a narrow point of view or a liberal point of view.

And if you ask me, a lot of talk about the shrinkage of the community is a reflection of the limited data collection in the last census. There were many Bhanaps who forgot to return the form. The new plan for the census using the local sabhas seems to have a better chance of getting more information.

During your study of the Bhanaps have you observed any defining trait of the Bhanaps?

Well it's not one thing. It's a combination. It's a combination of intellect and adaptability.

Historically the Bhanaps have always been curious about their place in the world. The community has never enforced the Bhanap identity on individuals but at the same time the community has been there as a support system for the individual.

When I spoke to Nandan Nilekani several years ago in Bangalore he told me that there is a craze now-a-days about a new term called social capital. Taking advantage of the social capital of the community was the genius of the Saraswats. They encouraged people to mobilize their talent and this in turn ends up benefiting the community also. People like G.P. Murdeshwar or S.S. Talmaki were active in the co-operative movement but they also used their skills in a cosmopolitan society. So, it was a win-win situation.

A lot of the Bhanap population is migrating to various parts of the world. What effect has this migration had on the community?

At one level it has put strains on the community because of the distances separating the members of

the community. But the fact that these migrations are taking place in times of jet planes, satellite phones and the internet has helped to reduce these distances. Although Bhanaps living in the U.S, U.K or Canada do not have an everyday face to face interaction they do get together. And then there are institutions like the KSA to hold the community together.

This century will see a lot of changes. What is it that will help us maintain the community solidarity and our identity?

I think the community should be prepared to watch the identity evolve. We all talk about preserving the identity as it was. But if you go back two hundred years ago, the community was rural, they were land owners, they were orthodox and they were not particularly advanced. They were not at all on the cutting edge of change.

We forget that it's very difficult to recognize change as we live through it because it's gradual. If you stop and study the past you can see the gradual changes which have taken place. We know that some Bhanaps dropped out, they married out or they left. So what's left is the Bhanap identity. If we recognize that today what is the Bhanap identity has evolved from what it was hundred years ago then we can confidently look ahead to a time hundred years from now and imagine there being a Chitrapur Saraswat identity

I will say this, if a community or a nation tries to hold on to the past and say that we won't allow things to change then it is doomed to disappointment. I will explain using the example of what the Buddha said. The Buddha said life is full of 'dukkha' which can be loosely translated as suffering.. But I feel that 'dukkha' is a feeling of not being satisfied. What happens is, we hold on to something because it is good. We always want to stay young but we grow old, we always want to stay healthy but we fall sick. We forget that life is always changing, always evolving. So you have to have the perspective to say we have got to adapt. But in adapting be considerate—and, to invoke the Gita, concentrate upon the work and not upon the fruits thereof.

Housing and Community in Mumbai: The Chitrapur Saraswat Brahman Experience

PROFESSOR FRANK F. CONLON, UNIVERSITY OF WASHINGTON, SEATTLE

The old political slogan “*roti, kapda aur makaan*” continues to find relevance for the citizens of modern Mumbai—especially with respect to the *makaan* or dwelling. It often has been easier to secure employment in Mumbai than a home. Some forty-five years ago I heard an old joke from early in the 20th century: During the monsoon, a gentleman standing on Apollo Bundar saw another man struggling in the sea, obviously on the point of drowning. Instead of plunging in to the rescue, the gentleman took a taxi to the real estate office and, breathlessly dashing in, said, “I want to take Mr. Ramarao’s flat. I know it is vacant as I have just seen him drown.” “Very sorry,” said the clerk, “you are too late to get the flat. The gentleman who pushed Mr. Ramarao in got here first.”

This essay examines the housing problem in terms of the experience of a migrant community—the Chitrapur Saraswat Brahmans—who came to Mumbai in the late 19th and early 20th centuries from South and North Kanara districts in today’s Karnataka state.

The Saraswats’ quest for satisfactory residences was advanced by their embrace of the concept of co-operative housing, which met the requirements of a middle class community while enhancing community life through residential concentration. This, in turn had significant consequences on the overall community.

The Chitrapur Saraswat Brahmans are today a geographically dispersed Konkani-speaking caste numbering about 26,000, with major concentrations in Mumbai and Bangalore. Members now are to be found in other cities of India as well as elsewhere in Asia, Europe and North America.

An 1862 British administrative decision to transfer North Kanara to the Bombay Presidency had altered the prospects of the “northerners.” While the district remained backward and underdeveloped, its residents were now linked in administrative, judicial, and educational activities to Bombay city.

From scattered references we know that early

migrants obtained housing at boarding houses or shared chawls along the line of the Girgaum Road from Dhobi Talao to Nana’s Chouk in areas such as Jambulvadi and Mughbat. The Kanara Club at Shantaram’s Chawl in Mughbat became residence to students and office workers in the late 1870s. It was close to the home of the first Saraswat resident in the city, Shamrao Vithal Kaikini. Kaikini’s wife invited the young men to meals on Sundays, preparing familiar dishes otherwise unknown in Bombay. The club later shifted to larger quarters in 1885, carrying on to 1892 by which time more college hostels were open. A census of Bombay Saraswats in 1896 revealed 226 Saraswats residing in 53 households. However, the arrival that year of the plague epidemic disrupted life in the community. Nevertheless, by 1912, the resident population was 1252 persons in 344 households.

The Indian Cooperative Credit Societies Act of 1904—launched primarily in response to agrarian credit issues—also provided for creation of urban credit societies—including ones organized by members of a single caste or community. The coincidence of a few Saraswats being employed in the offices of the Registrar of Cooperative Societies, and the presence of an enthusiastic promoter of cooperative action, Shripad Subrao Talmaki led to registration of a society in 1906 as a means “to improving the moral and material well-being of the community and ameliorating its economical condition.” 88 founding members named The Shamrao Vithal Cooperative Credit Society for the pioneer Saraswat settler in Bombay, who had died the previous year. Only “members of the community of Shamrao Vithal,” were eligible for membership—by not mentioning the Chitrapur math, questions of whether individuals had been excommunicated were thus avoided. The goal of the organizers was to promote thrift in the caste, while providing low-interest loans, thereby freeing members from the clutches of moneylenders. While

loans were generally limited to less than Rs. 200, larger loans were explicitly allowed for those who wished to gain release from existing debts to usurers. In a bid to broaden the economic basis of the next generation, the society offered low-interest loans to young men who sought training or education to pursue careers outside of the traditional office service line. Following reconstitution as a cooperative bank in 1909, shares were subscribed by Saraswats living outside of the city. Of greater immediate significance, the bank's successes stimulated and supported a further activity—the creation of cooperative housing by members of the Saraswat community.

The Bombay Cooperative Housing Association was started shortly afterwards with the sole object of organizing Co-operative Housing Societies. Notwithstanding the efforts of the Association and an offer made by Sir Prabhashankar Pattani to give a loan of Rs. 24,000 at 4% interest for 10 years to the first Society started in Bombay there was little response from the public. The plan of starting a Society for Hindus did not materialize nor did a subsequent plan to create a Society for Gujarati Hindus and another for Dakshini Hindus. Seeing that the Committees charged with the furtherance of these plans made little progress, Talmaki made a strong and persistent appeal to members of his community and after much effort—and with the help of co-workers—succeeded in establishing the Saraswat Housing Society. The idea of a society based upon a single caste occasioned criticism, yet apparently the close ties of the community were a necessity for sustaining this new experiment. The successes of the Shamrao Vithal Cooperative Bank and the availability of the caste census carried out by the Kanara Saraswat Association in 1912, offered evidence of both a capacity for organization and a definite need for affordable housing. The City Improvement Trust redevelopment of Gamdevi foresaw allocation of some land for cooperative housing—and thus in 1915 a plot was allocated to the newly born Saraswat Cooperative Housing Society.

This pioneering experiment represented a calculated risk for the organizers, yet it was common knowledge that there was a demand for better

residential accommodation. Just as the earlier students and office workers had clustered within the same area, the new entrants rented rooms in sundry tenements and chawls centering upon the Grant Road station area. Costs were high and conditions were always congested and not always sanitary. Demand outstripped supply and not a few landlords had discovered the now widely recognized dodge of charging extra cesses such as 'key deposits' or 'pugree' to guarantee tenancy. As the First World War made its impact on Bombay, rents began to rise, without any concomitant increase in value.

The Saraswat Housing Society took up a 2771 square yard plot at Gamdevi and constructed three buildings with 18 tenements of four rooms each, and two buildings of 24 tenements of 3 rooms each. All were occupied by February 1917. Construction was along sanitary lines, with only 42% of the property for the 'footprint' of the housing, and leaving open space for plantings and ample circulation of fresh air. The society was organized on a co-partnership basis in which tenants contribute to the society's capital an amount equal to a third of the cost of the member's tenement. The co-partners did not become owners of their respective tenements, but would earn a dividend on their 'shares'. Although technically 'tenants at will' in legal status, the occupants had what amounted to permanent occupation, subject to their fulfilling the requirements of the bye-laws of the society. Management was under a committee that served on an honorary basis. The new housing complex included a tenement used as premises of the Kanara Saraswat Association and a newly organized Saraswat Mahila Samaj.

In 1919 a Saraswat Suburban Cooperative Society was launched to develop a plot near the sea in the then distant suburb of Santa Cruz. Owing to the initial reluctance of city dwellers to move into what was then open country, the society faced difficulties in filling its accommodations and its survival was aided by a government loan, which was settled nearly twenty years later. Subsequently cooperative housing projects were launched by Saraswats at Dharwar and in the Malleshwaram neighborhood of Bangalore.

In 1920 the City Improvement Trust was developing

a large residential neighborhood in Matunga. Saraswat cooperators attempted to take advantage of favorable and spacious areas offered, but by 1929 no prospective residents had agreed to the proposition and it was dropped. Matunga seemed too distant; Saraswats preferred living near to the evolving focal point of Grant Road, although for a number of years no suitable locations could be found.

In each of these instances, the economic benefits afforded by superior co-operative housing were supplemented by a focus of locality—creating greater opportunities for continued face-to-face relations among Saraswat families; in effect building residential nodes on the informal network of relations that enhanced caste unity. A caste census in 1932 revealed that of an enumerated total of 14,703 persons, 7,769 (over 52 percent) were residing in urban centers, the greatest concentration being 2,631 in Bombay. In fact more caste members now resided in an area around the Grant Road Station in Bombay, than had ever resided in any town or village in Kanara. A sociological profile would reveal that, while a few members of the community held elite positions in government service or private companies, the majority were “quill-drivers”—clerical staff of various mills, managing agencies and banks in the city. Looking back one hundred years, it is possible to argue that the organizers of clubs and other activities among the Saraswats were mobilizing “social capital”—harnessing the energies and potentials of this migrant segment of the caste for the betterment of their position in Bombay; later this focus would expand to the entire community. Analysis of residential locations circa 1920 revealed that most non-cooperative residing Saraswats were living still in the Grant Road-Gamdevi locality. The cooperative colony became a focal point for community social and cultural activity. Furthermore, in the newly competitive urban area, Saraswats discarded the older ‘southerner-northerner’ divisions and reestablished close ties with the Shri Chitrapur Math.

In 1933 consideration was given to extending the Gamdevi association’s organization to open one or two new sites, including one near Tardeo and one at Shivaji Park. Although the latter site

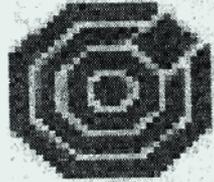
seemed preferable as airier and healthier, the former was preferred being closer to work and to friends and relations. The possibility of new cooperative housing was further encouraged by deflation in costs of land, labor and materials. Ultimately, two plots of land—one a property of the Church Mission Society at (then) Proctor Road, and another at Dubashwadi on the Tardeo Road were found—both close to the original Gamdevi society premises. In 1937, the cornerstone of the new colony “Anandashram” was laid and construction began of 48 tenements of 4 rooms each. These tenements were larger than those of the original society. Furthermore the opening rentals were fixed at about the same rate as the earlier buildings—which amounted to about a 40% reduction over prevailing rents in the vicinity. The construction was completed quickly and Swami Anandashram, Guru of the Shri Chitrapur Math and spiritual preceptor to the community opened the colony in December, 1937. Two years later, the next society—on Tardeo Road was opened, and named Talmakiwadi in honor of the Saraswat pioneer of cooperative activities.

Perhaps of equal significance, the housing society sold two plots to the Kanara Saraswat Association for erection of an association building and hall, with an open space—cementing again the symbiosis of Saraswat institutions. Since 1940 Talmakiwadi has been a center for Saraswat culture in both secular educational and social activities as well as the “camp” home of the Swami of Shri Chitrapur Math during His visits to the city. Cooperative housing thus enabled and reinforced the shared identity of a small community within the urban vastness of the great city. Saraswats played critical roles in the creation of other cooperative societies, sometimes in conjunction with members of the Gaud Saraswat Brahman community, e.g., the Kanara Brotherhood and Karnatak Housing Societies in Mahim,

I would submit that for a small, predominantly middle class community such as the Chitrapur Saraswats, the mobilization of social capital and financial capital within the sphere of cooperation represented a positive accomplishment of adaptation to urban life and its challenges. While today members

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of the community are found in most parts of Mumbai, the early cooperative housing societies, supplemented and supported by the Shamrao Vithal Bank, the Kanara Saraswat Association and other cultural, educational and welfare-oriented organizations—have provided a focus of affiliation and adaptation. Although it is not a part of today’s story, it was the concentration of Saraswats in Bombay in the 1920s and 1930s that stimulated the active regeneration of ties between the community and the Gurumath at Chitrapur—a relationship which continues to thrive today.

The question of particularism has been present throughout the history of the Saraswat co-operative ventures. Indeed, in the past decade, the issue of exclusivity of ‘community based’ co-operatives has been litigated up to the Indian Supreme Court. At present, the ruling has permitted reestablishment of exclusivity to ownership of tenements in the housing societies of Mumbai. At the 25th anniversary of the Saraswat Cooperative Housing Society in 1940, a Bombay government official, H. F. Knight observed that true cooperative effort must depend on feelings of community, and that “success is far more likely to be attained when all start with a common tradition and a common culture.” It may be that a doubt may arise in relation to the propagation and advancement of communal institutions in a ‘Secular State’. This is a reasonable question and needs to be answered. While some institutions were (and are) confined to members of the Chitrapur Saraswat community, it must be noted that the founders and their successors did not restrict their activities—and shared and spread their knowledge and enthusiasm to cosmopolitan organizations.

The Maharashtra Co-operative Societies Act of 1960 included a provision at odds with the principal of community membership-23. (1) No society shall, without sufficient cause, refuse admission to membership to any person duly qualified therefor under the provisions of this Act and its bye-laws. The case arose from the proposed sale of a Talmakiwadi tenement to a non-Saraswat. Justice Savant ruled that the caste restriction was ultra vires and void. A subsequent 2005 Supreme Court decision on the issue of exclusivity of a Parsi housing colony appears to have removed the restrictions of the 1960 act, and the Talmakiwadi society

has reinstated the definition of membership being limited to the “Kanara Saraswat” community.

Demographic and sociological changes have affected the Saraswat community in recent years. A 2001 caste census—which I believe is accepted as having some gaps—nonetheless recorded a decline of 1000 individuals in the Grant Road (400007) area and an increase in suburban residence. While the cooperative societies remain important in the life of the community, they are dwarfed by nearby high rise towers offering space on an ownership basis. Times are changing, yet for members of a tiny community of, perhaps 14,000 souls in the limits of Brihan Mumbai, their adaptive strategies for the future will be grounded in the history of their cooperative innovations. Today, further issues of re-development of cooperative housing societies may prove to be a further challenge to the status quo of the Saraswat organizations, but that lies in the future.

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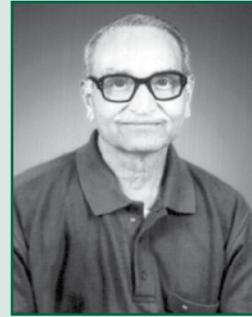


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Dr. Gourish Kaikini (12.09.1912 - 14.11.2002) - A Tribute

SRAJANA KAIKINI

Gourish Kaikini, a highly acknowledged thinker, writer and poet, lived a simple and eloquent life, as a teacher, in Gokarna. Regarded as one of the finest literary critics and social thinkers of Karnataka, he has authored more than sixty books, writing in Kannada, Marathi, Konkani, Sanskrit and English. He had a passion for classical music. He was a liberal humanist who influenced and nurtured two generations of writers through his school of thought of radical humanism. An honorary doctorate was conferred on him by Karnatak University Dharwad (1993) for his lifetime service to literature and society. Karnataka State Sahitya Academy Award (1980), Sandesh Sanman (1996), Konkani Sahitya Academy Award (1996), Vardhamana Prashasthi (1992) are few of the many honours he received during his lifetime. His wife Shanta too was a social worker who lives in Gokarna and his only son Jayant Kaikini has emerged as a frontline poet, short story writer and a very popular film lyricist and media person in Kannada now.

Srajana Kaikini, Gourishmam's granddaughter, a multitaled architecture graduate remembers her grandfather through this pen picture.

That afternoon comes back to me, when I went and sat by him on his bed and had a nap in his lap as his soft wrinkled hands patted my head. That vacation, I had got my walkman player, and ajju's favourite Marathi natya sangeeth cassettes, which he used to listen to, from earphones. Every time the earphone fell out of an ear, he used to call out, "Gonti.." and I used to run to him and plug him back into his musical world. This was the first vacation I was spending in Gokarna alone, we sat in the verandah and darkness fell. Having waved goodbye to my father, who left me with dear little grandma and grandpa, tears streamed down my eyes, as I sang bhajans for my ajju.. My voice choked as I sang "dehi dehi sharade, gnyaanam dehi sarvade", but soon it was fine, and I no longer felt frightened. Except now and then, when I came across a dark threatening corner or lightless room in the vast house, especially after sunset. I had never felt happier to greet the morning and the sun, as I did then.

It was the last vacation, I could spend with Ajju, because on the November 14th early at two in the morning, we all had to say goodbye to Ajju. That year we (the family) stayed back after the funeral ceremonies, during karthik poornima. And we went to the Deepotsava that happens every year in the Kotiteerth, the sacred tank.

It was magical as hundreds of lights reflected in the water along with a bright moon who seemed lost in all

celebration, and fireworks lit up the sky effusive with joy. It seemed a fitting goodbye to our dear grandpa.



Last week, when I was back in Gokarna on my usual visit, I stayed back an extra day hoping to catch the Deepotsava on Karthik Poornima. But it is never like the first time, is it? How much ever one tries to relive past moments, it is never the same. Each time is a new time.

When I was there this time, I dug into the shelf in the study, which was full of books(as is any shelf in our house); but this one almirah has a special taboo attached to it. Once a long ago, I had ventured to open this very cupboard, and to my horror, there was a tiny rat inside which ran right up my arm and jumping off my shoulder, scurried away victoriously! I was in a state of hysteria, as I ran and locked myself

in my room and refused to come out, till the maid came and consoled me that she had taken care of it and it was safe to come out now. Later, though the poor creature was a subject of my sympathy and I even wrote a small verse on it.

So, well, after mustering courage, I opened it this time. Happy to see no moving tails or black beings inside, I found a whole range of books on culture, Leninism, Marxism, and the likes, which were from the local library. And each of them had markings in pencil, made by Aju, when he found certain passages or points which were notable. And after a long time I felt I was in touch with him. I was reading the same passages, that he had read many years ago and wondering what thoughts must have arisen in his mind then. The very awareness of this idea gave me an immense sense of peace. The signs one leaves behind, signs that reminds us of a healthy living thinking mind, signs that give your solace when you need it, signs that give you hope when you are in despair. Finding those books, inspired a new zeal, a new feeling of awareness and a bright feeling of joy

at the very prospect of discovering things that are waiting to be discovered.

All the letters he wrote to us, me and my brother, are safe with me. Spontaneous limericks and his advice on how we should read a lot, learn music, not fight, study well, and not worry much about subjects I did not like. In every letter, he never failed to say a little sorry for his handwriting, which he considered illegible. His handwriting in fact was like a mysterious codec to me, evolving in its own speed and design to become a script that could be read by a select few. Now I see my father's writing follows the same trend. The explanation he gives is that the mind thinks faster than the hand's capacity to catch up.

I have known my grandfather as a grand daughter, but there is also the need to know him completely through his mind, through his ideas, through his writings. He seems an ocean. I am yet to learn to swim so I could delve into it. Remembering and missing my dearest Aju, on this Children's day November 14th 2010.

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CARE TAKER

A Farm House, owned by Shri Anandashram Trust, located at Wajapur, New Panvel is looking for a physically fit suitable Bhanap to take up an assignment as CARE TAKER. This is a suitable assignment for a retired person/couple who would enjoy peaceful life in maintaining a matured farm. Compensation is negotiable.

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The True Spirit of The New Year

GEETA MURDESHWAR, MUMBAI

"I know not whether laws be right or whether laws be wrong ,
all that we know who live in Gaol is that the walls are strong
and that each day is like a year, a year whose days are long."

--Oscar Wilde

In a world where the celebration of the New Year is evermore glittering and commercialized, it is also known that the true spirit of the season lies in giving, receiving and sharing. It is also a time of merriment, celebrations, past year reflections and of course resolutions. I grew up believing that New Year is a time when strange and wonderful things happened and never more so this year when I got a God sent opportunity to spend 5 days with the Thane Central Jail prisoners---a band of 16 murder convicts. These 5 days were the most invigorating days of my life.

It was on Christmas eve 24th Dec. evening, that I met Vibhharani , a Hindi playwright and an author who happens to be my husband's colleague and a good friend of mine as well. She also runs an NGO called AVITOKO that works for prisoners - - a community shunned by society. She casually mentioned that she was doing a 10 day Theatre Workshop with the Thane Jail prisoners and asked me if I was interested in joining her. I promptly accepted the invitation as it had always been my ardent wish to work with the jail inmates.

So the next morning saw me at the Thane Jail with my friend Vibharani. As I stood outside with mixed feelings- excited and jittery, I faced a vast featureless wall of hard stone designed to house approx 1800 inmates but now exploding with many more. Earlier known as the Thane Killa, this magnificent fort is now home to a most deprived community, a community that has lost faith in itself and humanity. As Jagtap one of the prisoners quoted "Tai, we live in the heart of the city surrounded by hustle bustle but we are totally cut from the outside world." How true he was!

As we entered the jail we were asked to hand over our mobiles and handbags. I was a little reluctant

to give up my belongings because I did not feel the need to. The inspector promptly in his authoritarian voice said "Tai, all are rogues and bastards of the first order. They will never reform." What an irony! How can we, as community helpers, help them to reform when we have already given up on them? I was dying to confront him but decided to be diplomatic and so gave a faint smile thinking "You can never change people's mindset".

However, over the next 5 days I carried my handbag on the sly and did not lose a single paisa. The jail inside comprises of many barracks with sparing open space, surrounded by trees and greenery maintained by the prisoners themselves. As we entered the recreation hall, I encountered about 20 faces most of them in their late twenties and thirties. They greeted me hesitantly and rather insipidly as my friend Vibharani introduced me to them. However their eyes spoke volumes... regret, hope, fear, curiosity.

With my friend's able guidance they were working on a play depicting the downward spiral of a young man beleaguered by alcohol, addicted to drugs, prostitution and beset by AIDS. The theme was their creation-an outcome of meditation, yoga and brainstorming sessions conducted at the start of the work shop. There was no formal script, the dialogues were impromptu, and self concocted and came straight from their heart. After all who would know better than them? For many of their crimes were committed under this influence. As Datta who played the main lead said "Madam, gave us blank pictures, we filled in colours... aamchi kahani".

At the end of the first rehearsal my one sentence in Marathi "va, tumhi sarvani khup chhan kele" (All of you did very well) broke the ice – their

expressions changed as they quickly gathered around me, “Tai, are you Marathi?” Questions and dialogues followed. Unknowingly, I became one of them. I realized that these men are starved for someone to talk to; someone to care about them. Rehearsals continued amidst fun and laughter, improvising with suggestions from all. At the end of each day, they would religiously come to see us off at the gate. “Tai, hope you are coming tomorrow” would be their final sentence.

In the next 5 days I understood that most of the inmates came from different walks of life and were leading happy and normal lives like you and me before they landed here. But alas, somewhere down the road they made poor choices in their lives. For some it was bad company whereas for some it was drugs and alcohol. Yet, there were some who had committed a crime because they had lost their balance of mind and sadly, many had been falsely implicated like Raj who has already wasted 12 valuable years of his youth all because his friends trapped him in a drug case. Yes, they were all humans who had erred but they were definitely not hard core criminals with no regrets. Prem, a young, handsome and a voracious reader jailed for life remarked “All of us here are not the big, bad men as you think so. We have been victims of fate and circumstances”.

I did not realize how the days flew past. Every morning I would eagerly and excitedly look forward to meeting my new friends like a little girl waiting to see her friends in school. As the days passed we could see a sea change in them. They were no longer the reluctant inmates who had to be coaxed, cajoled and at times bullied into coming for practices but were blossoming into cheerful, confident and creative actors, who pitched in innovative ideas as the play took shape. They even volunteered to take the responsibility of practicing in our absence. A spirit of “togetherness” spread amongst the team mates and they were all keen to give their best shot. Sakpal, a very good dancer remarked “All these days we would go to the factory every morning and retire morosely at dusk in our cells to reminisce about our families

but, now we enjoy our evenings discussing about our play (the inmates are trained here in trade work like Bakery, Carpentry etc.)

January 2nd, the beginning of the New Year. Everyone was eagerly waiting to watch the grand finale. The play was scheduled to begin at 3pm. There was excitement ringing in the air as the entire cast and their friends put their heads and hearts together to put up the props. While we were all busy, a small group was working on a secret mission. We didn't have to wait long for the surprise; our friends had prepared special “Jail Chowmien”, shelling out their own money! It was their New Year treat to us. Who says convicts have no hearts? As the clock started ticking our band of 12 actors huddled behind makeshift wings for lipstick and face-pack as everyone wanted to get dressed for the great event. They peered excitedly into an audience of 550 comprising of their ‘Sahib’- Jail superintendent Mr. Desai, Press and their comrades as they raised their thumbs wishing each other good luck. ‘The Play has to be a hit’, they whispered.

As Prem gave a very impressive introduction, our troupe of ‘aspiring dozen bandits’ trooped down the stage a little apprehensively amidst hoots and whistles. But as they faced the audience, within a split second, the whole scenario changed. No longer did they seem to be amateurs. The play came alive as they changed scenes and each character with skill and vitality. One could see the joy of freedom glowing on their faces.— Yes, they were set FREE!! Free to vent out their bottled emotions, express their suppressed feelings. Remember, the dialogues were original. Vibha had given them the freedom.

At the close of the play, each one was blooming with confidence and they all chorused, “Madam, we will perform better than this the next time, please, come more often”. Mr. Desai was most pleased. They surely did him proud. “People outside the jail presume that convicts are no good, we need to change our thinking” he said. A very able and compassionate superintendent, he wants to introduce many reforms to prepare them for

mainstream life. As Vibha says "This was the first time in the history of the jail that a 10 day long workshop was conducted". Thanks to Mr. Desai's initiative and efforts.

It was time to say adieu to our super-duper stars. All of them along with their companions came to see us off at the main door. "Madam, please come and do another workshop", pleaded Yadav. From the other end, Datta called out "Tai, do not forget us, come again soon. We liked your way of explaining things to us". Prem, in his impeccable English whispered "Please, pray for us, we're all waiting to go back to our loved ones and relive our lives all over again. Staying here, we have understood the meaning of life more than ever". To which Jagtap added "We are sure God will never desert us". Sadly we bid good-bye but did not have the courage to look back. The journey back home seemed never ending, everyone was subdued, probably, pondering over the past few days' happenings. It suddenly dawned on me that the

'prison visit' unknowingly had made a profound impact on my life, these 18 inmates in the last 5 days had touched my life in a very special way. They opened my heart, gave me hope and courage. Most of all they reawakened me to the fact that life is really too short to crib and grumble, it is meant to be lived! Silently, I thanked God for using these prisoners to remind me of the 'True spirit of the New year'.

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Thinking

ASHOK MASKERI, MUMBAI

Thinking is a precious capacity that only man has been gifted with, to enable him to cross over from his animal state to the Divine, Eternal State. Animals do not have the intelligence to reason out. Their acts are based on feelings, which are intuitive. Their actions are always reactive and never pro-active. This intuition is based on experiences gained in this and past lives.

What is this 'Thinking'? It is a chain of logical reasoning and deductions that lead the thinker from a given set of information to a definite conclusion. In case the logic is faulty, or the deductions improper, a wrong conclusion is reached.

This is very similar to solving mathematical problems. The data is available, we are supposed to know the proper functions, like addition, division, etc. to be applied, and arrive at the proper answer. We make a mistake in the calculations or apply the wrong function, only to arrive at a wrong answer. We need to recalculate and apply the proper function and correct ourselves. This is taught to us by the Mathematics teacher in school.

In reasoning, however, we seldom bother to check whether the logic is properly applied or the deductions correctly made. Having arrived at a wrong answer, we very often tend to blame some extraneous factor for it. Every time we make a mistake and blame someone or something else for it, we fail to correct ourselves and continue to suffer the consequences.

The computer programme is a very crude form of the way our brain functions, but the methodology with which it operates is very similar. In a computer, every process should have a very definite yes or no answer. If the answer is yes, the current flows and in case it is no, the current does not flow. There can not be any if and buts. If the programme does not get a clear cut yes or no, it just hangs up. Should the program logic demand an 'if' or a 'but', the programme should provide for it. Else as the programmers call it, there is a 'bug' in the program. It has to be resolved,

'de-bugged' for the program to run smoothly. Thus whenever we come to a wrong solution, we should search for the 'bug' in our reasoning and proceed. If we do not, then, as they say, man repeats his mistakes and history repeats itself. The choice is ours.

It is said that Edison failed almost 80 times, before he was able to produce the electric bulb. Someone then asked him if his 80 odd failures were a waste of time. Edison's reply was that he had learned 80 odd ways of how not to make an electric bulb. In other words, each time he used a different method, meaning, thereby, that he did not repeat a mistake. Each of the 80 odd ways was unique. He was sure in his mind and confident in the theory that light should be produced, it was only the matter of finding the right way. It showed that his logic was correct, but the method had to be sorted out. Persistence paid.

If our thought process consistently does not reach a definite conclusion, it causes worry. What worry leads to, is well known. It is like going round in circles, we come back to where we started. In such a situation, we need to take a break in reasoning and check if the information we have is proper and sufficient. Very often we do not think on the basis of facts but base it on hearsay and gossip. Thinking on this basis is bound to be futile. In computer terminology, it is termed 'GIGO' Garbage In, Garbage Out.

This is the very reason our Great Gurus advice us not to indulge in gossip. We spread wrong information, which causes restlessness in many, all because of a single loose tongue.

Thinking is best done in solitude. Multi-tasking is not very conducive to it, and can lead to distorted logic being used in haste or carelessness.

One of the reasons why man does not try to reason out properly is because he tends to depend on intuition, like the animal that man was in his earlier lives. The organ for intuition and reasoning is same, namely the brain. Man often confuses this intuition for thinking. Each human being has had

a different past and hence the intuitive feeling of every person is different, though it can be similar. Therefore, everyone thinks, (actually it is intuition mistaken as thinking, they both being the outcome of the same organ) that he alone is right and the 'other person' is always in the wrong. This gives rise to misunderstandings and conflicts. We live in an

animal state, where might is right.

Man has thus to use his thinking capacity to get out of his animal (rajasik) state and attain the Sattvik state. In this state when man discovers his Guru, he is guided to jettison his intelligence also to attain his true Amritmay, Sat Chit Ananda state.

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Bhakti Yoga

GUNNU TALGERY (gunnujyoti@gmail.com)

Bhaktiyoga is the 12th chapter in Bhagavadgita. This article has little to do with Bhagavadgita because I am not competent to write about it. I use the two words, Bhakti and Yoga separately. Bhakti, in the context of my mother's reciting this chapter every morning, as she came out of her bath. When something falls on ones' ears everyday, it has a way of penetrating the mind and remaining there forever. I realized this at the age of 42, when I stumbled upon a compact volume of Bhagavadgita in Kannada, left behind by my wife's uncle, Bhaskar Kelkar and started reading a few stanzas from it every morning.

It was Yoga (destiny) that initiated me into spirituality as I took my first breath on mother earth. Blessed to be born in a family of Datta upasakas – my great Grandfather Kodanda Rambhat installed the Datta murti at Umamaheshwar Temple in Mangalore. If you look up you will see his photo on the wall there. Generations after him were devout Datta Bhaktas. My grandfather, Kilpady Sunder Rao, teacher for many Amchis, named his three sons, Gurudutt, Sripad and Narahari and the house he built on 11th cross Road, Datta Krupa. Sathya Datta Vrita every month, Datta Jayanti and Gurucharitra parayan and Saptaha were regular features in our home. At the age of ten, I had the good fortune to visit shrines in Ganagapur, Narsobawadi, Oudumber, Akkalkot, Pandharpur besides many of the temples in South and North Kanara. It was a time when buses were few and we traveled by night in bullock carts.

Many, many years later, when I was a trainee in

Bharat Electronics (BEL) one day in 1956, I was taken in an ambulance and admitted to Victoria Hospital with severe Gastro Enteritis. It took me several weeks to recover and while I was convalescing, my mother used to read me a chapter from Aroor Uma Bais' Chitrapur Guru Prampara everyday. That made my faith stronger. The turning point in my career was in 1963. Having resigned my job from National Aeronautical Laboratories (NAL) in a huff, I was hanging around jobless, for a few months. Since I was at a loose end, my uncle Kilpady Gurudutt suggested that I accompany him to Shirali for Sadhan Saptaha. During that week, Swami Anandashram graciously granted us an interview and Guruduttmam placed my problem before Swamiji. My eyes are brimming at the memory of that scene, as I write this piece after forty seven years. Swamiji just looked at me and said "Ammi Bhavanishankeraka Prarthana Kartaati" (We will pray to Lord Bhavanishanker). That Krupa Drishti was all that was needed to start a new chapter in my life. Soon after our return from Shirali, I got a job and was sent to Switzerland for training.

One does not need any special initiation into spirituality. Incidents like the above are enough. There have been numerous instances in my life when this faith injected into my veins by ancestors, has given me the strength and courage to face challenges.

To me, Bhakti is devotion, belief, and faith in the Almighty. Yoga is my destiny to be born into a Parampara of believers.

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Shree Umamaheshwar Devasthan

Sharavu Ganapathy Temple Road

Mangalore

Jeernodhara of "Garbha Griha"

In the beautiful town of Mangalore, dotted with coconut trees and with miles of golden sand, one of the earliest temples of the Chitrapur Saraswat Samaj was established in 1744. It was called as "Bokadi Math".

In deference to the wishes of the devotees Parama Pujya Keshavashram Swamiji graced the auspicious ceremony of Brahma-Kalasha in 1805 and named it - Shree Umamaheshwar Devasthan.

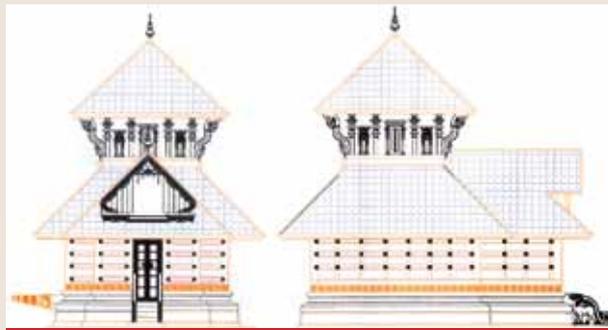


During the times of Parama Pujya Vamanashram Swamiji, the Devasthan was the Vastavya of Pujya Swamiji. Devotees at that time came forward and helped in renovating the Devasthan. In an act of commendable cooperation, each family contributed their mite and took on the responsibility of items that needed to be procured for the renovation. Parama Pujya Swamiji spent His time within the premises of the Devasthan and inspired devotees on the spiritual path. The adjoining land was bought by our Math for the Samadhi of Parama Pujya Swamiji. This is now the Shree Vamanashram Samadhi Math. Many years later the consecration of the Vighras of Lord Shree Dattatreya and Lord Shree Vasuki Subhramanya was performed.

Parama Pujya Anandashram Swamiji spent many days in the Devasthan and observed Chaturmas in 1963. Parama Pujya Parijnanashram Swamiji used to visit the Devasthan regularly.

The famous Ganapathy School was housed in the Temple premises in the formative years. Even the Branch of The Sham Rao Vithal Cooperative Bank functioned from the premises of the Temple for some time those days.

Nagara Panchami, Ganesh Chaturthi, Anantha Chaturdasi, Datta Jayanthi and Maha Shivarathri are celebrated with all religious fervour. Utsavas carrying the idols of Lord Umamaheshwar, Vasuki Subrahmanya and Lord Dattatreya are carried out during the Deepotsava, Datta Jayanthi, Kiru Sashti, Maha Shivarathri and Prathishta Vardanthi of Lord Umamaheshwar. Datta Jayanthi is observed with Prathasmaran followed by "MHANTIYOS" in the night. On Datta Jayanthi day there is Utsava in the morning followed by "Lotangana" on the Mangal day.



FRONT ELEVATION

SIDE ELEVATION

With the change in the Rules of the Hindu Religious and Charitable endowments acts

pertaining to Denominational temples, presently it is managed by 3 Trustees nominated by the Mathadipathi of Shri Chitrapur Math and their Term is for 5 years.

Over the years due to the vagaries of nature the "Garbha Griha" of the Devasthan started giving way and it was decided to reconstruct the "Garbha Griha". With the blessings of Parama Pujya Sadyojat Shankarashram Swamiji and in consultation with Sri. Padubidri Devi Sharma Mam and Vaasthu Shilpi Sri. Mahesh Muniyangala, it was decided to undertake "Jeernodhara" of the Devasthan without any delay. A plan of the proposed "Garbha Griha" is depicted in this appeal.

Since the whole premises required major changes it was decided to take up the "Jeernodhara" of the Devasthan in a phased manner. In the First Phase "Jeernodhara" of the "Garbha Griha" will be undertaken at an estimated cost of Rs.75 lacs.

The First phase of the "Jeernodhara" of the Devasthan commenced with a "Samuhik Prarthana" in the presence of Parama Pujya Swamiji on March 18th 2010. On 26th October 2010 the "Balalaya Prathishta" of Lord Shree Umamaheshwar was performed amidst religious fervour.

It was a historic day on 22nd November 2010 when Parama Pujya Swamiji performed the "Shadadhara Prathishta" of the Lord by placing 255 Swarna Misris with Lord Shree Umamaheshwar embossed on them in the "Nidhi Kumbha". Rajata Nanyas, Swarna Aadhara Shakthi, Swarna Padma, Rajata Padma, Swarna Kurma, Rajata Kurma, Nava Rathna and Navadhanya were also placed amidst chanting of the mantras by the Vaidiks.

The Board of Trustees appeal to all the Devotees of Lord Shree Umamaheshwar to contribute their mite in accomplishing this onerous task of completing the "Jeernodhara" of the "Garbha Griha".

"Rituals connected with the Prathishta Ceremeony will commence from 18th March 2011 and Prathishta will be performed on 21st March 2011 at 10.11 A.M. Prathishta will be performed at the Divine Hands of Parama Pujya Swamiji. Detailed Programme will be mailed separately to all Devotees."

Cost break up of the Project:

	Rs. (in lakhs)
Civil Works	5.00
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Decorative Granite Work as per Shilpa Shastra	14.00
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Copper Sheet Roofing	9.00
Other Expenses	3.00
Total	75.00

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All generous contributions may please be sent by Cheques / Demand drafts in favour of "**Shree Umamaheshwar Temple**" payable at **Mangalore** or remittances can be made to Overdraft Account No 15 of The Shamrao Vithal Cooperative Bank Ltd., Ganapathi High School Road Branch.

Details pertaining to the remittances may please be forwarded to:

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Sharavu Ganapathy Temple Road, Mangalore 575 001

Official receipts will be mailed to all the Donors.

Chitrapura Rathotsava- A Spiritual Perspective

V. RAJAGOPAL BHAT

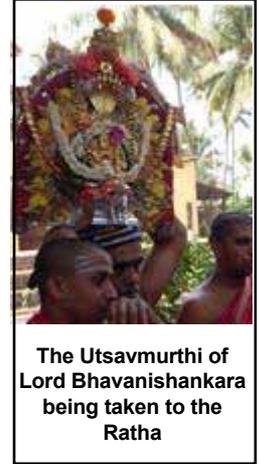
In his well-researched book, the author Shri Santoshkumar Gulvady has given us a wealth of information on the inception of Chitrapura Rathotsava, day-by-day line up of rituals prescribed in the Agamas, the salient features of our Ratha, etc. We are, indeed, indebted to him for this labour of love.



It is now the time to look at Chitrapura Rathotsava from another angle. We are now witnessing this Rathotsava from 1997 onwards and it is a huge annual draw with the devotees. What does Rathotsava signify from a purely spiritual point of view? What prompted Swami Pandurangashram to press for Rathotsava in the first place? Revered scribe of Shree Chitrapura Guruparampara Charitra, Sant Umabai Arur, sums up the subject beautifully:

“You may ask in what way this Rathotsava is beneficial to the community. Here is the answer! This is a major Dharma Karya. Thanks to it, devotees flock in large numbers to our Math and see all the ceremonies and the Viniyogas for God. On seeing the Rathotsava, their love and devotion gets a boost. The sins of even the non-believers (abhakta) are wiped out and they turn into devotees. Those who come there praying for certain wishes find their prayers answered. To those who come with disinterested devotion (nishkam bhakti), God confers Jnana. Such, indeed, is the glory of Chitrapura Rathotsava. That’s why, Swami Pandurangashram pressed persistently (with his Guru) for Rathotsava. His heart was innocent and immaculate. The very thought of Rathotsava delighted Him.”

“Devotees who come for Rathotsava get the darshan of Swamiji. Such darshan clears their sins and gives rise to chitta shuddhi. Thereby, they become eligible to pursue the path of paramartha. Their mind will be peaceful. How, you may ask. Listen intently. Only satvic programmes go on during Rathotsava. These programmes have not the least taint of Rajoguna or Tamoguna. So, naturally, only satvic images will be reflected in their mind, just like the



blank film in camera catching the image of whatever is in the front of it. Our body is like a camera. Satvic



Buddhi is like a blank film. Rajasic or Tamasic visuals always defile the mind. Conversely, Satvic programmes elevate the mind. Devotees always wish to come to the Math, but, being weighed down by worldly problems they can't. But the Annual Rathotsava becomes irresistible and they hasten to the Math.

Frequent Guru-darshan gives rise to Guru-prema. Such Guru-prema weans away the mind from unhealthy attractions of the senses. Then sprouts the inclination to pursue Swadharma – One’s own Dharma – and this in turn, gives rise to an intense longing for liberation (mumukshuta). Now, he becomes a true Sadhaka and, with Sadguru’s Grace ever smiling on him, he will, in due course be blessed with Brahma-jnana.

This is why Swami Pandurangashram petulantly pressed for Rathotsava. He had only the larger good of the community at heart.”

(Ch. 28, Verses 37 to 56)

Why was Rathotsava discontinued (by Pujya Swami Anandashram) , asks Santa Umabai and her answer is the very epitome of gentleness, humility and grace:

“Even this decision (to stop Rathotsava) was taken with the welfare of the community at heart. The conditions then prevalent made such a step inevitable and proper. Saints and savants(satpurusahas) always take the right decision. At all times, they are having in view the welfare of the community alone.”

(Ch 28, verses 57 to 59)

Palki Utsav is an integral part of Rathotsava ceremonials. Santa Umabai eloquently tells us why we have Palki Utsav. She says:

“The various upachars (ritual courtesies) that we offer to God express our love and devotion. Let me explain: We dress up a small boy in colourful costumes. We adorn him with ornaments too. Why? The child is frankly unmindful about all this. He looks very pretty in all this finery and we shower him with our kisses, prompted by love. Likewise, when we offer various upachars and have an eye-filling Palki Utsav, love and devotion for God wells up more and more within all. More the devotion, more constant is God remembrance. This is not untrue. It is a fact of experience. You spend about four days in the Math and come back to your village happily. Then what happens? The sights and sounds of Palki Utsav, the vision of the Deity (seated in the gaily decked Palki) the sonorous chants of Mantras- all these begin to haunt you day in and day out. These, in turn, reinforce your devotion and love and lo, you are smoothly launched on the path of Parmartha. Therefore it is our sacred duty to cherish and continue such sacred Utsavs that have come down to us as a legacy of our ancestors. We should ever strive to observe them in better and better manner imbued with pure devotion and love.”

(Ch. 54, Verses 113 to 121)

What a magnificent vision is presented here by Santa Umabai ! There is in it ample food for thought for all of us.

To our Parama Guru, Parama Pujya Swami Parijnanashram, the Ratha was a spiritual metaphor. In one of His Rathotsava Ashirvachans, Swami Parijnanashram dwelt at length on this theme. The sum and substance of that Ashirvachan has been beautifully condensed by Smt. Usha Ravindra Bijur in Shree Chitrapura Guruparampara Charitra. The charm of Marathi Ovis is best savoured in the original. However, I venture to give a bare outline:

“The Ratha is the prototype of a human body. The six wheels – four outer and two inner – represent the six chakras within us. The five sense organs (jnanendriyas) and the five motor organs (karmendriyas) constitute the steps we have for ascending the Ratha. Restraint of the mind (manonigraha) and the faculty of discrimination (sat asat viveka) are the two massive ropes of the Ratha. The bunch of fruits tied up neatly near the wheels stands for the fruits of our Karma and Akarma. By cultivating unflinching faith and devotion and practicing constant remembrance of God, we should keep our mortal body ever engaged in godly pursuits. This is like pulling the Ratha, looking intently at God seated therein.

“When the Sadhaka chants the Guru-Mantra constantly with true understanding of its meaning, the Serpent Power Kundalini begins to stir within. It will rise from the Muladhara at the base of spine and move upwards via the rest of the five Chakras to culminate in Sahasrara – the thousand petalled Lotus situated at the crown of the head. The shimmering Kalasha at the top of the Ratha is like Sahasrara , the abode of Lord Bhavanishankar, the Para-Brahman.”

(Ch 61 Verses 76 to 92)

These are the sublime conceptions of Rathotsava by Santa Umabai Arur (belonging primarily to Swami Anandashram era) and our Param Guru Swami Parijnanashram. They are thought provoking, and have many points to ponder upon.

Now, a few stray reflections on the symbolism of

Dhwaja Archana. The Dhwaja is imprinted with the picture of Nandi, the vehicle of Lord Shiva. Who is Nandi? He is Dharma, says a sacred text: vrasho hi bhagavan dharmah. Dharma is said to be chatushpat - four footed. Satya (Truth), Dama (Restraint of the senses) Daya (Compassion) and Dana (Charity) – These are the four feet of Dharma symbolized by Nandi. We can attain the Supreme only by following Dharma. That is what is meant when we say Nandi is Vahana of Shiva. Hoisting up the Dhwaja of Nandi implies we have to accord a high place for above four values in our life. Nandi is also seated at the top of Dhwaja Stambha. So his message to humanity is loud and clear: We have to put these values into our daily life. That is the spiritual Dhvajarahana.

Dharma is grounded in the four Vedas (Vedo (khilo dharmamoolam) . The four Vedas are the four feet of Nandi. In the Nandi gayatri we say: tatpurushaya vidmahe, vedpadaya dheemahi, tanno Nandi prachodayat He is Veda-pada. So, his message is: Study the Vedas daily (Vedo nityamadheeyatam).

When we live in the light of the Vedas, and put into practice the values of Satya, Dama, Daya and Dana- our life is filled with serenity and joy. To that

end when we drive our body-mind complex, our Ratha, our life turns into a Rathotsava. May it be so for all of us with the Grace of Lord Bhavanishankar and the blessings of Guruparampara- this is my closing prayer.

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Form IV (see Rule 8)

Statement about ownership and other particulars about the Kanara Saraswat Magazine to be published in the first issue of every year after the last day of February:

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I, the Publisher of 'Kanara Saraswat', hereby declare that the particulars given above are true to the best of my knowledge and belief.

28 February, 2011

Smt. Smita Mavinkurve
Signature of the Publisher,
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Book Review - 'Khisobhorno Haso'

SHRI KUNDAJE RAJARAMA RAO, PUNE.
(e-mail: rajaram.rao@rediffmail.com)

Name: 'Khisobhorno Haso'
Publisher: Smt. Sheela Keshav Khambatkone
Prastavana: Konkani Vidwan Shri. Nagesh B.Sonde.
Printers: Yash Enterprises, Mumbai 33.
Contents: Padya, Gadya and Laykhana, in Kannada and Devanagari.
No. of pages: 111, Price: Rs.100.

As its title promises, each of the hasya, पद्य गद्य or लेखन makes you laugh to your heart's content.

Apart from the first 'अर्पण' that expresses our love and devotion to Shri Swamiji and the classical tunes, even the heading given to each of articles creates 'Khisobhorno Hasos, Hasos, Hasos'.

For example, please try these:- १. हीं सक्ड खयीं वचगलीं वा? २. मालप्पय्याल्या थोटांतु ३. लग्ना संभ्रम ४. कप्पा वशी वाप्याली मीशी ५. वासूलो खसू ६. स्वार्थ (हांवे, माक्का, मगलें)....etc.

In the पद्य section, we have: १. पक्षगेली पिक्निक २. आम्मी सगळे विस्सरभोळे ३. कविता कांदा बटाटयाची ४. कायळयांगेले गझल ५. पाळांगले रेसु ६. आम्मी सक्ड भारतवासी ७. धग्गु जाल्ता धग्गु ८. सूर्य निप्पूनु खेळता ९. पाप्यड खांवचे कशी? १०. सान चेडवं देवासमान ११. जळार १२. आम्मा तुगेलो उडसु जाल्ता १३. विश्वशांतीची विनंती

In the hasya लेखन section, interesting subjects are: १. हुड हुडी मूसू २. ती आनी तो एक हास्य लय्कहान ३. संक्रांतीची खुशाल ४. कोंकणी भाषेंतुली गम्ती सोद्यां ५. बुरडेमाम्मालाग्गी फरडे etc.

Very encouraging Vimarshas have been published in the Konkani Masiks 'Panchaka Dai' in their November 2011 issue and in 'Kodial Khaber' of September 2010 in Mangalore.

One can read or recite these poems in homes and gatherings, during samskaras like munji, lagna and in new year parties, birthdays, silver-gold-diamond-centenary anniversaries. 'Khisobhorno haso' will become 'Pota bhorno haso'!

<<<<>>>>

Who is Afraid?

YASHODHARA BHAT

Yes, who is afraid if onions become scarce or prices beyond reach? Not we, Chitrapur Saraswat Brahmins. Our cuisine is so rich and varied that we do not have to kow-tow to the lowly (growing below the soil) bulb. Let the hoarders sit on their onion sacks, we do not care. No need to cry over spoiled onions.

I can see you sigh over the potato 'song' simmering in onions, our pride, neighbour's envy..... cheer up! An equally great substitute is the 'HUMMAN', say yes to 'humman' 'Hu Mhan (not to be confused with a Chinese name)

"How to make salads without tossing in onions?", There there! Are not our kosambari, kocholi, the fruit sasam equally colorful and cooling: Our sukke, upkari, the endless varieties of dals and saar we make need no onions.

Turn South, to the array of sambar, rasam, kootu, pulsu, gonkura pachadi, ragi muddey, chitranna, pulikoddel, avial! All onionless yet yummy items.

Why go far? Anyone who has eaten at Chitrapur Math shirali will vouch for the tasty food served there. Meals there are pure 'anwaley' without the offending onions ruling our kitchen.

It seems at formal State banquets onions are eschewed for fear of diplomatic relations getting spoiled due to the olfactory nuisance.

Lord Krishna has detailed the Satvik diet in the Bhagvat Gita. Onions and garlic are likely to whip up passions. So, it is better we avoid the mischief makers.

<<<<>>>>

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.

- Editorial Committee



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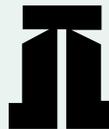
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Encounters with Masseurs and a Masseuse

SADANAND B. KUMTA

If you are not averse to some feudal pleasures, then I would recommend getting a regular body massage. This pleasure is not in the same league as enjoying a hookah or twirling one's moustache refined to rapier like ends. I must forewarn that massage can prove to be habit forming! Massage simply defined is a science and may I also say the art of rubbing parts of the body to improve health. The male practitioner is called a masseur and a female one is masseuse. Oldies like me (euphemistically called senior citizens) through massage can get their sagging muscles toned up for better blood circulation. I have heard of massage parlours though I frankly do not know what exactly happens to those who walk into them. So no recommendations about them!

One of the nagging ailments dogging oldies is osteo-arthritis (OA) which makes them swing sideways, to and fro, at an angle of to the vertical, while walking with or without a stick. The spectacle this walk presents is not half as graceful as that of penguins in the Arctic, who walk only to tumble into icy seas. Massage may give some relief to OA patients.

My first encounter was with a grey haired, almost stone deaf muscle man- a retired employee at Pimpri engaged by an Antibiotics company to give 'malish' to horses used for vaccine purposes. My brother who had survived his services assured me that this man is capable of distinguishing between horses and men, without having gone through any refresher course. I still had a hidden fear which any human being has, when treated by a veterinary doctor with his own concepts of needle and drug doses.

After half an hour of billed torture of slapping, pulling, twisting, double palm- edge hammering, cupped buttering, ruthless rubbing, bony fingers ploughing into the flesh, I emerged in one piece with some real tears of pain and feigned laughter of any survivor of an ordeal!!

My next encounter was in Ahmedabad where I

went recently. My host almost pleaded with me to try at least once the services of a masseuse. I wondered at the prospect though I realized that shame is a human quality common to both men and women. And I succumbed. Let me straight away describe the scenario. There was a bedroom dimly lit, in which a cot with a mattress was covered with a dark coloured cloth. When I was summoned to the room, I felt like a patient entering an operation theatre. What I saw behind the cot was a dark tall lady, fierce looking like 'Kalimata', without an outstretched red coloured tongue. Believe me, I folded my hands to her- a stunned reaction. After some rapid-fire instructions to disrobe to bare essentials, I fell flat on my back. I was warned that this lady was forgetful, needing to be reminded that she should mind my left hand after she had finished with my right hand! When she 'operated' on me I could surmise why women are associated with 'Shakti'. She knew where to pat, push, pull, press, pinch, using fingers as pincers. In short it was a professional job well done. My only regret was that the experience was so short lived.

My recent visit to Allahabad during Diwali gave an occasion to discuss my newly acquired habit. Soon an untrained labourer was found and what he did to my body was neither science nor art but application of sheer brute force! When he pulled my toes, I was reminded of steel bars being pulled in a steel mill, half expecting at least one toe less on my body. Even in my school days, I was never 'boyhandled' even with as much as a pinching of my ears! I almost shrieked with agony. Like all bad things, this torture ended in two days.

The crowning glory of my experience came when a real professional masseur was found. He took his appointments only on mobile. His charges were high and had to be ruthlessly negotiated. It is my experience that two categories of artists who categorically should be avoided for engaging in any

kind of talk; the tonsorial artist and your body twister. Yet it was my misfortune that I could not prevent this expert telling me that he came from a family of wrestlers (Remember Mulayam Singh?) and that he was a villager who drank copious quantities of milk (Like Dhoni for his sixers). He succeeded in telling me that as a court attendant he made money for finding the litigants' files and getting his 'bakshish'. Malish

was only his side business! He shamelessly revealed that he nearly earned about twenty four thousand per month.

No matter what he said, he did an excellent job, leaving with me in my fading years a yearning- making me almost a slave to this newly acquired habit!

<<<>>>

Bangalore - The Garden City

Kumud Lajmi, Bangalore

Bangalore, a city of flowers and colourful hues
So pleasant to see profuse blossoms and blooms
Bougainvillaeas, fragrant creepers full of floral display
Indeed enchanting until rain washes petals away

Birds' chorus at dawn wakes us up from slumber
How sweet the call of Mynah, Koel, to our ears
Wonder if these bird calls are plans for their day
Each bird deciding when and where to play

Hearing these dulcet tones puts us in good humour
Day's heavy routine we accept readily with better
temper

And when at noon the sun is at its height
We find birds perched on leafy branches sitting tight

With evening's golden sunshine all skies are astir
Recalling the day's exploits in bird songs all over
Flowers, bushes, trees, sway in the evening cool air
Getting ready for night, and next morning's fare

All is still as night's velvety darkness falls
Birds are roosting in branches till dawn's call
Once again the routines of morning bird songs begin
Dewy flowers, bushes, trees, are lush and green

Mother Nature provides us this gorgeous splendour
No doubt to make our day pleasant and grander
Bangalore is certainly the colourful Garden City
Full of birds, trees, flowers, and panoramic beauty.

Just Sitting

Rashmee Karnad Jani

This is not even grief: no stages here
it is a deep despair
like oil slick
that threatens to cut off my breath
like falling down the rabbit hole that never ends

And when people
however well meaning
console and counsel,
I wish they had learned to just sit
and be there
instead of wanting to
make themselves useful
and get inside my thoughts

And not seek to tell me
how their grief was worse
and mine is better
as I had three hours before the end

Why is it about you I want to ask
and risk the outraged looks: after all the trouble
they went through to support me

I have one title less than before
I have one question now:

Do I cease to be a daughter
now that
I am an orphan?

Shri Chitrapur Math - Mumbai (Grant Road) Local Sabha - Smt Ambabai Heble Geeta Recitation Competition -2011

Shlokas for memorisation and recitation during "Geeta Recitation Competition" to be held in

November- December 2011 are as follows:

For all the Groups (I, II, III, IV and V) the 8th Chapter -aksharbrahmayoga (whole) Shloka 1 to 28 of Bhagvadgeeta.

Other details regarding venue, dates etc. will follow in due course of time.

Murud

ASEEM HATTANGADI, MUMBAI

Apart from it being Chatrapati Shivaji's 'Waterloo' and its mouth-watering seafood, Murud (derived from the combination of a Konkani and Arabic word Morod meaning island) has many other aspects to it, that make it a must see destination. Be it the pristine and beckoning beaches, the very hospitable and warm natured locals or the urge to photograph just about everything that moves and is static, for me, going to Murud is like a fish taking to water! Just about a 4 ½ hour journey by road from Mumbai (193km) via Alibag, or alternatively a 2 hour ferry ride from Ferry Wharf in Mumbai to Revas and a further 2 hour (73km), the drive is nothing short of a scenic potpourri of smells, tastes and sights.

Once you arrive there, a lot of things seem much more than you had actually gambled for. Start with the Murud Beach with its clean, mocha coloured sand, clear, virgin waters lapping up the coast and the Casa Fort looming high, that brings back memories of the famous (or infamous) Alcatraz prison in San Francisco. It isn't open to general public and requires special permission from the Navy to visit. Casa is the anglicized version of the Marathi word 'Casav' which means tortoise. Apparently under a moonlit sky, it looks like one. Not that it did to me, but who am I to question a bygone legend?

The star attraction is the Janjira Fort (derived from the Arabic word Jazeera) built by Siddhi Johar, which is a 20 minute boat ride from a small wharf located at Rajapuri village. The ride itself is an eventful one, what with the boatsman doubling up as the guide once you enter the fort. The ride is priced at Rs. 20 per person while the tourist guide's charges are Rs. 30 per person. Soak in the 45 minute fact filled tour, while your boat 'holds fort' outside its ramparts. It is a surreal experience to feel the spirits of the dead keep a close watch over you, while you go about exploring the fort....well, at least for me it was! The guide very confidently talks through the Magic 5 (actually Magic

6) factor that swirls around the number 22. It seems the fort took 22 years to build, 22 pillars supporting the fort, 22 rings around the 22 tonne cannon called Khalabangdi, 22 acres on which the fort is spread out and the highest point in the fort which is reached by 22 steps.

Meals are dominated by a variety of freshly caught seafood cooked in a totally home-made style, served in natural surroundings, under coconut trees with their fan like fronds and the silky sand caressing the soles of your feet. The 'Datta Cha Dongar' or simply put Datta's Mountain, is located about 3km away from Murud Beach on a flat-topped hill also known as Sunset Point. The road leading to this place is reminiscent of a Formula One track complete with hairpin bends and chicanes, which would make Lewis Hamilton seriously, consider a trip here! In case you wish to reconnect with the Almighty, you may visit the temple here dedicated to Lord Dattatreya, Hanuman and Ganapati. It also makes for good photography as this is the highest point in Murud, where you can get a panoramic view of the entire city and the breath-taking sunset.

The fish market is another colourful riot of events. When I reached there it was like a ghost town with the odd fisherwoman scurrying around. However within a matter of minutes, I was accosted with a cacophony of sounds and a motley crew! At 5 p.m. every evening, the local Koli fisher folk lumber up from the seashore with their fresh wares. The fish is so fresh, you can almost see it breathe. The resorts are comfortable, clean and very livable, with much to choose from within their premises itself. Choose from swimming, a game of carrom, taking a bicycle ride (Rs. 100 per person per hour), a round of parasailing (Rs. 300 per person) at Murud Beach or a 15 minute speedboat ride close to Casa Fort (Rs. 100 per person). Alternatively, you could also prop your legs up in the courtyards outside each resort room, gazing into the

distance as the sun gets engulfed by the raging sea.

The Phansad Wildlife Sanctuary spread over 52 sq. km, is best done on your way back to Mumbai, considering it's 19 km from Kashid by road. The entry fee to the sanctuary is Rs. 20 per person, Rs. 10 for children below the age of 12, Rs. 15 for two wheelers and Rs. 50 for four wheelers. The mornings and nights are the suggested times of the day for photography as that's when you can spot the locals of the area i.e. leopards, the barking deer, sambhar, porcupines, vultures, herons, 25 species of snakes and the rare but beautiful Giant Indian squirrel. There are 71 species of butterflies found here and Mango, Teak, Kinjal and Hirda are the main species of trees that can be found. There are four huge watch-towers peppered throughout the sanctuary and if you wish to go there, it is suggested to take along a guide because of the dense vegetation and the possibility of getting lost in it. It opens at 6AM and shuts at 3PM, and they have tented accommodation at the entrance which can also be erected anywhere around the sanctuary, except the actual game viewing area and can house a maximum of 8 people in it.

October to April are the best months to visit as that is the time when you can spot the animals and birds at Phansad. The weather is also quite moderate and cool during this time of the year. Mosquito spray, especially for after sundown and head gear e.g. caps and hats are a must to keep yourself protected from the harsh sun. A camera, a few pairs of shorts and lots of water are also strongly suggested.

FACT SHEET :

Getting There - Closest metro: Mumbai (193 km)

Closest railhead: Roha (50 km)

Closest airport: Chatrapati international Airport, Mumbai(193 km)

Getting Around: Having a vehicle is a must, whether you wish to drive around or specifically visit a few places. Hiring a car from Mumbai would cost

approximately Rs. 7,000 overall.

WHERE TO STAY:

1) The Sand Piper Resort (Budget)

On the Hillock Facing The Murud Beach

Tel No: 952144 274166

Website: www.sandpiperresorts.com

2) The Golden Swan Resort (Mid Range)

This is an ideal resort for people with families, couples or a group of friends.

Tel No: 952144 274078

Website: <http://www.goldenswan.com/beachresort/html/index.html>

3) The Prakruti Hermitage (Luxury)

This highend resort is located at Kashid, about 20 km away from Murud

Tel No: 952144 278509,

Website: www.prakrutiresorts.net

<<<>>

TIME MOVES ON BUT MEMORIES NEVER FADE YOU WILL ALWAYS BE THERE WITH US IN OUR HEARTS



ANJANI BHAVANISHANKAR GOKARN

Born on 13th January 1923 to
13th February 2010
at Chikhalwadi, Grant Road, Mumbai – 400007

Deeply mourned by:

Daughter: (Vijaya) Archana Vijay Upalekar
Son-in-law: Vijay M. Upalekar
Yogesh, Mayur, Pratima (Ruhi)
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Kiddies Corner



Paintings by: **Sanjna Bhat Kallianpur (age 3-1/2 years)**

Left: Under Water; Right: A Beach

An addendum

The following sentence was inadvertently missed out in the report titled 'Children's programme of Jnyanadipotsava 2010 - Reminiscence to Relish!' published in the Feb 2011 issue:

"The participants in the baalageets & skit were Aadya Kombarbail, Abha Karkal, Aryan, Om & Shriya Koppikar, Amogh & Gauri Kalyanpur, Dhriti Ulpe, Kabir & Yamini Hosangadi, Nihal & Malhar Shirur, Shreyas Basrur, Samvit Mavinkurve, Sowkhya Mankikar, Shreya Divgi, Saadhya Madiman, Shravani & Taanya Ullal, Suvarnagauri & Pranjal Kalbag, Tanya Dsouza, and Vayona Narekuli & Ved Sirur."

We regret the error - Editor

Being Naughty...

Akshat Bhat, Vile Parle (Age: 10 years)

Naughtiness is a very bad thing to do,
"Mischievous! Mischievous!" is all they say to you.

At school I play pranks on teachers,
As I am one of God's naughty creatures.

I pull my younger brother's hair,
At home, school and everywhere.

In my family, being naughty is not acceptable,

If you do so, you are considered abominable.

But being naughty is loads of fun,
It's even better than eating a sugary bun.

Naughtiness adds a lot of spice,
Makes my boring day very very nice.

I am good, kind and full of friendliness,
All love me for this but more so for my little bit of NAUGHTINESS!

Kite Festival in Shirali



Students of Srivali High School dressed in traditional attire, waiting for HH Swamiji to arrive for inauguration of the Kite Festival.



Kites of all kinds beautifully displayed at the Shri Parijnanashram Vastu Sangrahalaya.



Students busy making kites as Swamiji looks on.



HH Swamiji also participated and enjoyed flying kites!



Students trying their hand at flying kites

The Kite Festival at Shirali - An Unforgettable experience

It was a festival with a difference. Chitrapur which we always associate with religious festivals like Rathotsava or Chaturmas was celebrating a cultural festival – with kites – a festival where vibrant Gujarat joined hands with festive Karnataka and the result was a fantastic fun-filled event!

Lt.Gen Prakash Gokarn had planted the seed of an idea to re-introduce kites to Karnataka. Suma Kowshik, manager of the Shri Parijnanashram Vastu Sangrahalaya took this idea ahead – to make the Museum an institution filled with dynamism and also to preserve our heritage and culture. With HH Sadyojat Shankarashram Swamiji's blessings and guidance the idea blossomed and came to fruition with the Gujarat Sabhas – Surat, Ahmedabad and Baroda coming forward to translate the idea into reality.

A programme was then chalked out from 23rd Jan to 26th Jan 2011. Dr. Kishor Nadkarni, Atul Rao and Sadhana Rao were at the forefront. They planned a multi-faceted event starting with an exhibition on the history of kite flying in the world, the current picture on the kinds of kites flown in different countries and how kites and the 'manja' are made. A workshop on kite-making and kite flying was planned for the students of 8th, 9th and 10th classes of the Srivali High School, a kite-flying competition was arranged for the laity and to top it off a Gujarati Food Festival was also thrown in! Wow!!

Dr. Kishore Nadkarni and Atul Rao visited the Museum to plan the layout of the exhibition, the slides to be made, the exhibits to be brought. They took meticulous measurements of the space available to utilize it optimally. A group of almost 25 people arrived on the 22nd Jan with over 1000 kites, 85 'firkees' with specially made manja and raw material for making kites. They brought with them a cook from Surat, ingredients for the food festival and even 60 liters of water for making authentic 'undhio'! What followed was a feast for the eyes, ears and the tongue.

The festival was inaugurated by HH Swamiji on the 23rd Jan at the Shri Parijnanashram Vastu Sangrahalaya. Dr. Kishore Nadkarni gave a short talk and a power point presentation covering the history and the current picture of kite making and flying. In the afternoon Sadhana Rao, a devotee from Surat, conducted a workshop for over 300 students at the Srivali High School. The students were given papers, sticks and other wherewithal. Being a teacher herself, a kite-flier and conversant with Kannada, she taught them with ease and expertise.

On the next day, 24th January, about 100 students from the 9th standard of Srivali High School and the devotees who were participating in the competition were taken to a plateau atop a small hillock ahead of Kembre in the afternoon. Kite-flying experts from the Gujarat team were ready. The students were taken in groups of 5-6 and taught the basics and intricacies of kite-flying, cutting and maneuvering. A beautiful wind was blowing taking the kites higher and higher! The audience was also fully involved – shouting 'KAIPOCHE' every time a kite was cut and started drifting to the ground. Towards the evening HH Swamiji paid a visit to this site and to everybody's delight He flew a couple of kites and cut some too! Our standing committee president, Vinod Yennemadi too joined the kite-flyers!

On the 25th, in the afternoon the participants of the competition were taken to the site. There were 26 teams who had registered; each team included a kite-flier and an assistant to handle the firkee. The teams were divided into 4 groups and the fliers were given caps of different colours – red, orange, green and black. Dr. Nadkarni explained the rules of the game and the criteria for judging. Points were to be awarded on how soon a team could get its kite airborne, skill of maneuvering the kite, how many kites each team cut and how at the end the kite was brought back down. 2 judges accompanied each group. Each team was handed a firkee and 5 kites. 10 minutes were

given to prepare the kites. Then followed half an hour of kite-flying with shouts of 'KAIPOCHE', 'LAPET,' 'DHEEL DE'. The sun was shining with full intensity but so much was the concentration of all on the kites that nobody realized it! The Wind God too showered us with his benevolence. After this the judges announced the finalists – 2 teams from each group.

After a short break for some refreshing lemon juice and biscuits, the finals started. HH Swamiji's arrival on the scene encouraged the contestants further. This time each team was given 10 kites. They were to be awarded 2 points for each kite they cut and one point was to be deducted for each kite they lost. A judge accompanied each team. The neck to neck competition was made even more lively with witty commentary from Yatin Mavinkurve and Pavan Shirali. The commentators announced at frequent intervals the points earned by each team adding to the excitement. After the competition, the field was thrown open to anybody who wanted to fly kites. As the sun set, small balls with bulbs inside were tied to the manja and the kites were flown. The twinkling bulbs made a beautiful sight in the sky.

Kites shaped like birds, rockets, kites made with plastic and so on were also flown. A very interesting thing was the reaction of a living kite (a bird) who was so intrigued by one of these kites that he kept following it around!

The kite-flying competition had also been announced in the papers. So there were a handful of reporters from different local newspapers covering the event. It was also captured on video for telecasting!

In the evening after dinner a cultural programme was arranged in the Rajangan. For the entire group, organisers, contestants and volunteers it was a time to relax after the competition. Children from the Prarthana Varga, Shirali started the programme with prayers and bhajans. This was followed by a 'Dandiya' dance by the children. The Gujarat team then came up for a song and broke into a spontaneous 'Garbo'. This was followed up by a small skit, a magic show, some songs which had the audience clapping to the

beat and a Garba.

On the 26th morning after paduka poojan, HH Swamiji released the CD of the Shri Chitrapur Guruparampara Charitra Pathana. He also gave away the prizes to the winners – Rajiv Sanadi and Ashok Hemmady bagging the 1st prize, Navin Bijur and Mahesh Kalyanpur took the second prize while Dinesh Kaikini and Mahesh Kaikini got the 3rd prize. Swamiji expressed His happiness at the way the entire event was planned and executed. Suma Kowshik thanked the Gujarat Sabha for the efforts taken by them and also the volunteers from different Sabhas as well as the Shirali Sabha for their complete involvement and unstinted co-operation. The arrangements for the entire event including buses to transport everybody to the kite-flying location, the colourful pavilions and seating arrangements, the refreshments, the mementos, caps everything was planned so well that it really deserved appreciation.

All those present had a prayer on their lips and hope in their hearts that this would become an annual event, an event in which more and more locals and children will also participate putting Shirali and the Shri Parijnanashram Vastu Sangrahalaya on the map of Karnataka! I am sure in the near future when kite flying becomes popular in Karnataka, it will be remembered that this sport was reintroduced by the Shri Chitrapur Math, Shirali.

Om Namah Parvati Pataye Har Har Mahadev!

- Reported by our correspondent

When Albert Einstein was working in Princeton university, one day he was going back home he forgot his home address. The driver of the cab did not recognize him. Einstein asked the driver if he knew Einstein's home. The driver said "Who does not know Einstein's address? Everyone in Princeton knows. Do you want to meet him?" Einstein replied, "I am Einstein. I forgot my home address, can you take me there?"

"The driver reached him to his home and did not even collect his fare from him.

Vishwa Sanskrit Pustak Mela

DR CHAITANYA GULVADY, SUNEELA MAVINKURVE AND UDAYA MAVINKURVE

The circular inviting all Sanskrit lovers to attend the 4 day Vishwa Sanskrit Pustak Mela raised a series of questions in the mind –why, who, with what purpose, would it be successfuletc. With a lot of reservations, yet with curiosity we reached the venue at the National School Grounds in Basavangudi, Bengaluru on the 7th January 2011. And happy we are for having witnessed a fantastic, historic, ‘never before’ event in our country. The World Sanskrit Book Fair was aimed at bringing together all people connected with Sanskrit Books –authors, editors, publishers, readers, reviewers from all over the world. Several organizations like Shankaracharya Peethas of Sringeri, Puri, Dwarka and Kanchi, Ramakrishna Mission, Chinmaya Mission, Arya Samaj, Udipi Pejawar Math, ISKCON, Arsha Vidyakulam of Swami Dayananda, Auroville-Pondicherry and eminent publishers like Motilal Banarasidas, Sanskrita Bharati, Rastriya Sanskrit Vidyapeeth, Chaukhamba Publishing House, Gita Press etc participated in the event. More than 150 stalls displayed thousands of books, grossing sales of about Rs. 4 crores. It was with awe that we saw the crowds at the stalls. It was a sight to watch Sanyasins in Ochre robes, Purohits, Vidyaarthi and other Sanskrit lovers walking out with loads of books, conversing in chaste Sanskrit. By the end of the second day many of the stalls had to be closed for want of books, with the stall-in-charge making frantic calls for more supplies!

An exhibition, (Jnyaanganga), comprising informative posters on “Science in Sanskrit” from vedic to today’s computer age, depicting how our ancients discovered the secrets and excelled in the subjects of Medicine and Surgery, Health and Yoga, Education, Mathematics, Geometry, Astronomy, Aeronautics, Botany and Zoology, Economics, Agriculture and even Warfare etc attracted large crowds. Models displayed miniature foot soldiers, elephants, horse riders in cavalry as in battle formations of Kurukshetra.

Commensurate with the occasion, a 3-day National Sanskrit Sammelan was planned, which was inaugurated on 7th morning. The large shamiana was packed with more than one lakh Sanskrit lovers from various parts of the country such as Assam, Manipur, Orissa, Bengal, Rajasthan, Uttarakhand, Gujarat, Maharashtra, Andhra, Tamil Nadu, Kerala etc Verily a melting pot of the National Bharateeya spirit!! . A few foreign Sanskrit scholars also participated in this Mela. The Inaugural Function witnessed luminaries such as the Chief Ministers of Karnataka and Uttarakhand, former Chief Justices of Supreme Court and High Courts, ex Election Commissioners, Vice Chancellors and Sanskrit Pandits on the dais. For having given recognition to Sanskrit as Second official language in State of Uttarakhand, its Chief Minister, Ramesh Pokhriyal, was honoured during the occasion. Shri Pokhriyal spoke in chaste Sanskrit and invited other States to follow his lead and give due status to Sanskrit formally.

Many new/ translated Sanskrit books were published by Sanskrita Bharati under a Saraswati Yojana, a new incentive programme to increase contemporary modern literature in Sanskrit. During the various sessions at the Mela, young and old Sanskrit authors lined up to witness the launch of their wonderful books by luminaries and later to their glee, their books were lapped up by enthusiasts at the Pustak Mela Counters. It was truly an amazing sight to see the numbers and enthusiasm of young Sanskrit authors, substantiating the belief that Sanskrit shall ever continue as an eternal and vibrant language.

A model Sanskrit village had been designed on the mela grounds with myriad sights like shops selling goods, Post office, School with classes, a home, a cycle repair shop, an astrologer under a tree giving advice, each with conversations in Sanskrit.

Shalaka Pariksha, open for public, was yet one more attraction at the mela. Vidyarthi from various Gurukulas were examined for their capacity not only

to remember hundreds of stotras from Ashtadhyayee / Siddhant Kaumudi, but also to interpret them. It was with awe that the public marveled at the expertise of the students and also the rigor of the examination.

As part of the evening programmes, there was a Sanskrit Fusion Music Programme by Rajesh Krishnan along with Sanskrit ensemble by Dr S.P. Balasubramaniam. Other cultural programmes held in the nearby Kuvempu Kalakshetra saw Shatavadhani Dr. Ganesh compose Stotras to the artistic paintings of BKS Verma accompanied by Flautist Venugopal. A Puppet show on Ashtavakra, Manipuri, Garba and Assamese dances and a Sanskrit Yakshagana were some of the other presentations.

Sanskrit Bharati, Rashtriya Sanskrita Samsthanam, the Sanskrit Vidyapeeths of Ujjain, Nagpur, Kalady, Tirupathi, Haridwar, Varanasi, Bengaluru, in collaboration with Governments of Karnataka (which sponsored the Mela), Uttarakhand, Delhi, Rajasthan, Madhya Pradesh, ISRO and IIT were some of the main organizers of the mela. The tasty nutritious food

and accommodation arrangements made, for a mind boggling number of delegates, spoke volumes about the discipline, dedication and organizing skills of the Sanskrita Bharati volunteers.

Indeed Vishwa Sanskrit Mela was a successful culmination of the efforts of Sanskrita Bharati, founded in Bengaluru about 30 years ago by Shri Chamu Krishna Shastri with a small band of workers, who were inspired and motivated to revive the ancient divine mother language and ensure that Deva vani becomes Loka Vani-spoken by the common man!! Months of strenuous efforts by the Sanskrita Bharati team who collaborated with the myriad of organizations involved in the cause of spreading Sanskrit, finally bore fruit. Those of us who attended the Mela came back with a deep sense of contentment and a continued commitment to the cause of Sanskrit.

Jayatu Sanskritam || Jayatu Bharatam ||

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**At the Shrimat Anandashram Sabhagriha, KSA Bldg, Talmakiwadi,
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Dr. Prakash Mavinkurve
Hon Secretary, KSA Health Centre

Follow-up of Seminar on Diabetes (9th January, 2011)

Yoga classes to start on Monday, 7th March, 2011; Time: 6.30 am to 7.30 am

Venue: Anandashram Hall, Talmakiwadi, J.D. Marg, Mumbai

DOWN MEMORY LANE - One-Sided Love

SHANTA MADIMAN, POWAI

Hello, have you heard or experienced one-sided love? Well, I have been going through that since 1957. She comes to meet me every day except when she goes on leave for a few days or sometimes a month. Only once in these years she had gone for one full year! That is when I thought 'Oh God, at last she has left me'. But alas, she came back with a bang and embraced me and must have vowed not to let me alone for long again. She must have missed me (though I felt relieved). To make up for the absence of one year perhaps, she started loving my daughter-in law - and her daughter-in law too. Though none of us like her she just cannot be ignored at all. She is absolutely shameless. She sticks to me though I cannot stand her at all.

I have always been in touch with my close friends whom I never forget; 'she' must be very jealous of this aspect about me. So at every social occasion, when I am trying to catch up with my close friends or relatives, she makes her presence felt and tries to interrupt our conversations and merry making moments. I am fed up of her behaviour! Coming over uninvited and then spoiling my social events is not something I can take lying down.

Normally I would be the first one to nurture a friendship. I am always eager to keep up a friendship and do whatever possible to let the relationship blossom. Yes, I have friendships which have lasted more than 60 years. And now though some of my old friends are not there, but their children and my family have continued the relationship to forge strong bonds of 60+ years. These bonds of friendships have been a blessing to me all my life. There is no way I can agree with 'her claims' of being the sole reason for everyone's blessings! So may be this unwanted 'friend' presumes that she is making me happy by her persistence, and keeps bothering me and my family too much. Once upon a time when it all started there were times when she would simply drop in. Now she

drops in at any time of day or night, even disturbing a good, sound sleep. But what can I do? She is really trying my patience.

I consulted some special consultants of Mumbai, Ranchi, Rourkela, & also Chennai. She went away first to show her respect to them perhaps for a month or so but came back 'zoom' and stuck to me with more love. What more could I do? Only God has to save me from her as human beings have tried and failed.

If you have been one of my close friends or relatives, you may have certainly felt her presence, although she may not have shown up in any of our group pictures! She is shameless, faceless and irritating! Mankind may have given up on her and learnt to take her intrusions as a minor irritant, whereas I feel this malady ought to be fought like a deadly disease needing an urgent cure! Who can save me from her by relieving me of her vengeful bouts and see that she does not follow me in future?

You must be eager to know who she is - and perhaps think of helping me to drive her away from my life for good. She is 'SNEEZE'. Did I not say you must have 'felt her presence'?

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PHOTOGRAPHS IN KS

We have been trying to improve the quality of the photographs printed in our magazine and would appreciate your help.

We request all our contributors, advertisers and well-wishers who send us photographs for printing to please -

✦ mail professional quality prints of the photographs to: The Editor, at the KSA Office address

OR

✦ if using email, to scan the photographs at a minimum resolution of 300 dpi, and send them in .jpeg or .tif format.

AJINKYATARA FOUNDATION

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

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ACTIVITY REPORT TWO

We have arranged for Plastic Identity Cards with Color Photographs for all our Members and same have been sent by post to them. Please note that these ID Cards will be required to be shown for our future schemes.

OLD IS GOLD: As we have received many requests saying that as actually senior citizen age as fixed by government is 60 years, therefore we have reduced the condition of Age limit to 60 years from immediate effect to become our Member. We request Bhanaps senior citizens to get them selves enrolled at earliest. Members registered as on 15 March 2011 in our Second Phase will receive their cheques along with members of the First Phase in Month of April 2011.

As of today we have registered total 360 Members including First Phase. Some Elders have called to say that although they qualify for the conditions to become Members and would like to become Member but feel guilty as they think that they may be depriving some other Elder who may really need this gesture. We would like to explain here that firstly they will not be depriving any One because, We have not Fixed any Upper Limit to our Membership, therefore if any one aware about any Elder who are in need we request them to contact us directly. Secondly we are making members only to give them Respect to elders for their Age and nothing to do with their financial status, therefore no body is depriving any one and should not feel guilty.

MEDICALS: Although most of our Saraswat Institutions are already doing a lot for our Community for their Medical expenses for most of their ailments. We have decided to tackle only one common problem of Elders, "EYES". May be Cataract or Glaucoma due Diabetes. We will be having one Doctor each in Mangalore, Udupi, Sirsi, Kumta, and two Doctors each in Bangalore and Mumbai on our panel. Our members can directly call, fix appointment and visit the doctor with their ID card and the testing of eyes, operation for cataract and same will be done by the doctor and payment will be done directly to the doctor by AJINKYATARA FOUNDATION. Names and details of Doctors will be intimated to our Members shortly.

We once again reconfirm that there is no connection with any Saraswat Community Institutions in India or Abroad or any Individual with our Foundation, Activity and Schemes therefore its total responsibility of the Foundation.

For AJINKYATARA FOUNDATION


Arun Bhaskar Savur
Trustee

Life in a College **- Divya Vinekar (22years)** *Matunga (W), Mumbai.*

Wading through the years spent in school
Laughing and crying, enjoying and
reminiscing
It seemed all so nice and sweet back then
Just when it struck what we were leaving

Got rid of my uniforms, got rid of my plaits
Left behind a river of friends, to step in the
ocean
A new world altogether, something
unknown.
Taking the plunge, what a big transition!

An inch of fear, an inch of hope
Walking by classrooms, seeking
acknowledgements
Feeling so new, I just kept walking
Looking for a friend, an assured
encouragement

With the lectures so long and professors so
sweet
Managed to sit through, trying not to sleep
Challenges and risks, are all part of this
game
Caring and nurturing, helping us to take a
big leap

Bunking lectures is oh! so much fun
To sit in the common room doing nothing
Sweet are the taunts like a cherry on the
cake
When professors become like parents and
everything

Classrooms are homes and friends are
family
God-sent they were, to be a part of me
Like a shoulder against my head, a tissue
when in tears
How wonderful it is, like a dream that I see

Love sure strikes but who has the time
It comes and goes like seasons they change
A glance or two makes my day
But sometimes though there's nothing in
range

The last year hurts and is so painful
Laughter, tears and gossip and more
Gives me a deja vu of my dear school
It's just too difficult with memories so sore

Give me a time-machine so that I go back
To the temples so divine, my temples of
KNOWLEDGE
Never will I forget, even when I die
My heart and soul, my LIFE IN A COLLEGE

This one, is written for all those who thought they've lost an opportunity in life....to realize
that we always, always get another chance, coz HE shall always leave - A Door Ajar.

A Door Ajar **- Pratik Rao**

Life is weird,
It deals you a hard hand.
Just when all seems lost,
Raises the stakes,
You think it's bad;
You think it's going to be worse,
And that's exactly when,
Life just hits the brakes.

Sunlight seems to shine through
Clouds of despair now disappear,
The rain seems like pearls;
The leaves are golden.
My soul leaves its core,

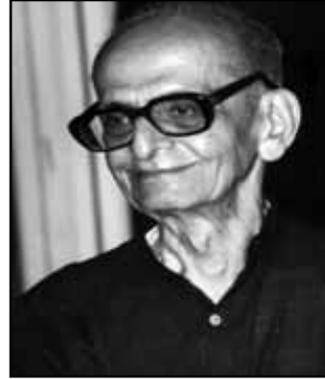
And leaps out ahead...
Comes back in,
Now, the soul is refreshed .

What is this,
If not a miracle,
Gods own hand at work again?
When all is lost, that hope seems far,
I wake up from
My slumber, my ignorance.
I realize,
It's a step forward,
A door left ajar.....

A Tribute to OUR Beloved Ajju and Pappamma



Smt. Anjani Hoskote
(15-11-1930 to 14-12-2010)



Shri Balkrishna Hoskote
(16-04-1925 to 24-11-2010)

What can one write about two extremely compassionate individuals- our Ajju & Pappamma whose warm and fuzzy hugs gave us immense comfort, wisdom that taught us life's invaluable lessons and love that will hopefully last us a lifetime. One can only attempt to chronicle their life in a few lines here.

Ajju will always be remembered as a soft and gentle human being with loads of patience. He also had a drastically different side to his personality being a communist at heart. He truly believed in giving life a greater purpose and meaning that was reflected in the umpteen initiatives he undertook as the Chairman of the HSBC union and being a core member of AIBEA, fighting for the rights of the bank employees. An avid traveller, he loved discovering different regions and experiencing interesting cultures, whether it was in Northeast, South, West or North, where our Pappa relocated in his job in 80s & 90s. He was also a member of the Football Club " Thunderbolts " in 50s & 60s at Seven Bungalows, Versova in Mumbai. One of our fondest memories of Ajju would be of him teaching us capitals of India and helping us to tackle the challenging problems of Mathematics, during our growing years! You encouraged us to explore and we can't thank you enough for it Ajju.

If anyone were to name one of the strongest willed people, it would have to be our Pappamma. She had a fierce streak in her that made her fight all of life's odds at most times. This lady was blessed with a sense of wonder and inquisitiveness that made her a master conversationalist. You could chat with her about politics, music, even sports and she'd always keep herself abreast of current affairs. We remember this one time when a guest visited us and she waxed eloquent on India losing its mark in a particular cricket series and that if Dravid would have played well in the last two overs, they would perhaps have won that match! She loved Marathi Poetry and was also a very good singer too. Her radio and newspapers were a medium to reach out to the world in the duration of the last five years that she was largely bed ridden!

Both Ajju & Pappamma supported each other beautifully and cared about each other's health all their lives. We are sure God also could not keep them separate for a long time and took them away from us almost at the same time. Although their loss brings emptiness to our lives, they will always continue to stay in our choicest memories.

Ajju and Pappamma, you'll be sorely missed!

– Divya Asit Hoskote and Disha Hoskote Arora (On behalf of all Hoskotes' and Talgeris')

‘सागरगोट्यांची करामत’

चित्रा शिराली, धारवाड

वसंतऋतुची नुकतीच चाहूल लागल्याने हवामान मस्त होतं. वैशाखाचा उष्मा तेवढा जाणवत नव्हता. मुलांच्या परीक्षा आवरल्याने सुट्टी सुरू झाली होती. मग काय विचारता कॉलनीतील मुलांच्या दंगा मस्तीला उधाण आले होते. पै पाहुण्यांची सुट्टीत आजोळी आलेल्या मुलांची चंगळच म्हणा.

‘श्रृंखला’ नावाची बँक कॉलनी. ५०, ६० लहान मोठे बंगले. प्रत्येक बंगल्याच्या सभोवती लहानशी बाग आणि मध्यंतरी मुलांना खेळण्यास खुलं मैदान, कॉलनीचे रस्तेही गुलमोहराच्या झाडांमुळे आकर्षक दिसत. काही झाडावर फुलांचा बहरच होता. कॉलनी तर खुलून दिसत असे. मैदानावर सकाळ, संध्याकाळ मुलांचे खेळ, फिरायला येणाऱ्या ज्येष्ठ नागरिकांची वर्दळ. कॉलनीच्या कोपऱ्यात एक लहानसं श्रीगणेशाचे मंदिर. त्यामुळे सदा सर्व काळ कॉलनीत जाग असायची.

सुमक्का नावाच्या निवृत्ती वेतन घेतलेल्या शिक्षिका मुलांच्या आवडत्या होत्या. त्या मुलांच्या घरी नातवंडासोबत रहात. त्यांचा मुलगा सून बाहेर गावी रहात. प्रेमळ, मनमिळाऊ तशाच हौशीही होत्या. कॉलनीतील कार्यक्रमांत सुमक्काशिवाय पान हलत नसे. मुलात रमणं त्यांनाही अतिशय आवडे. गोष्टी सांगणे, मुलांना मजेशीर किस्से ऐकविणं, सहलीस घेऊन जाणे हा सुमक्कांचा छंदच होता. मुलांच्या भाडणतंड्यांचे न्यायनिवाडा करण्याचे न्यायालय म्हणजे सुमक्का. मुलांनी गावाबाहेरच्या आमराईत सहलीस जायचा बेत केला. सहलीत काही वडिलमंडळी पण सामील झाली. मुलींनी भातुकलीचा खेळ मांडून, मसालेभात व शिरापुरीचा बेत ठरविला होता. काही मुलं खेळत होती. मुलींनी सुंदर चूल् मांडून सुमक्कांच्या मार्गदर्शनाखाली स्वयंपाकाला सुरवात केली होती. नीलू पण सहलीस आली होती. हसरी, बागडणारी नीलू हल्ली एकलकोंडी होत चालली होती. ही गोष्ट सुमक्कांच्या नजरेत येत होती. कारण काय असावं ह्याची रूखरूख त्यांना लागून राहिली. ह्याचा उलगडा कसा करावा हे जमून येत नव्हतं. आजही नीलू दूरवर एकटीच म्लान चेहरा करून बसल्याचे सुमक्कांनी पाहिले. ही संधी सोडायची नाही म्हणून त्या नीलू जवळ गेल्या, तिच्या शेजारी बसल्या. “अग, नीलू बाळा तू का अशी एकटी बसलीस? जा की तूही मदत कर की भातुकलीच्या स्वयंपाकाला.” नीलूच्या डोळ्यांतून अश्रू ओघळू लागले असे “वेडाबाई रडायचं नाही. काय झालं?” “माझ्या हाताला झालेल्या दुखापतीमुळे मला

मनगट नीट वळविता येत नाही, नीट घट्ट पकडता येत नाही म्हणून वाकडी म्हणून चिडवितात.” “हात्तिच्या एवढंच ना. आपण करूया त्यावर उपाय. मग बघू कोण तुला चिडवत? उद्यापासून दुपारी आपण एक गंमतीचा खेळ खेळूया. येशील ना?” आश्चर्याने नीलूचे डोळे लकाकले. “आम्ही दोघींनी खेळायचे?” नीलू विचारू लागली. सुमक्का म्हणाल्या, “सागरगोट्यांनी खेळायचं.” नीलूने “सागर गोटे?” हा प्रश्न केल्यावर सुमक्का हसल्या, सागरगोटा हा शब्द ऐकितच नाही. दुसऱ्या दिवशी नीलू तिने जमविलेले शंखशिंपले घेऊन गेली. हेच सागरगोटे असावेत. सुमक्कांनी उलगडा केला, “नीलू सागरगोटे हे नव्हेत. ह्या खेळायच्या बीया म्हणजेच सागर गोटे. ह्या बीया औषधी आहेत व दुखापत न होता खेळू ही शकतो. बैस ये अशी. मांडी घाल आणि हातात हे ५ गोटे घे.” नीलू बसली. हातात घेतलेले गोटे निरखू लागली. गुळगुळीत हलके गोटे पाहून तिला गंमतच वाटली. सुमक्कांनी गोटे हातात घेतले व हात उलथे पालथे करित गोटे झेलायला सुरुवात केली. दुसरे ५ गोटे तिच्या हातात दिले व खेळायला सांगितलं. सुरुवातीस नीलूस जमेना. हळूहळू नीलू खेळ शिकू लागली. काही दिवसांतच त्या खेळात रंगली. अंधून मधून सुमक्का नीलूच्या हाताला औषधी तेलाने मालीश करायच्या. नीलूच्या दोघी तिघी मैत्रिणी पण खेळायला येऊ लागल्या. खेळ रंगत होता. एके दिवशी नीलूच्या लक्षात आलं तिचे मनगट सहज फिरू शकत, हाताची मूठ आवळू शकते. आनंदाने नीलू धावतच सुमक्काकडे गेली आणि हात दाखवू लागली. “सुमक्का माझा हात नीट झालाय. मी माझ्या मुठीत ५ ही गोटे पकडू शकते. मनगट सरळ झालंय.” नीलूच्या चेहऱ्यावरचा आनंद पाहून, सुमक्कांना हायसं वाटलं. एकूण सागरगोट्यांचा चमत्कारच म्हणायचा. सुमक्कांनी नीलू करीता सुरेख बांगड्या आणल्या होत्या. त्यांनी तिच्या हातात घातल्या. सुमक्कांना माहीत होत की ह्या बांगड्या नीलूस खूप आवडतात. गेले काही महिने बिचारी बांगड्या घालू शकत नव्हती. नीलू बांगड्या घालून सुमक्कांच्या पाया पडली. सुमक्का म्हणाल्या “आता तुला कोणी वाकडी म्हणणार नाहीत. ह्या औषधी बियांची किमया अशी आहे, जा बाळा सुखी राहा.”

रोडगा वाहीन तुला – उत्तरार्ध

वसुधा बिजूर

“रोडगा वाहीन तुला” या पदाची शेवटची ओळ आहे, “एका जनार्दनी सगळेच जाऊ दे। एकटीच राहू दे मला ...भवानी आई.”

हे पद लिहिले आहे, मनाच्या त्रस्त करणाऱ्या विविध क्लेशकारक विकारांविषयी. त्यांचे निराकरण झाल्यावर अपेक्षा आहे ती अष्टधा प्रकृतीतील अहंकार – फक्त अस्तित्वाची जाणीव देणाऱ्या चैतन्याची. स्वतः अशा आनंदात विहार करत असणाऱ्या एकनाथांनी साधकाच्या तोंडून हीच मागणी केली आहे. यात नवल नाही.

अशी अवस्था प्राप्त करून घेण्यासाठी नामासारखे साधन नाही असे सर्वच संत सांगतात. एकनाथ महाराज म्हणतात,

“याग, योग व्रत नेम दान धर्म।

न लगे साधन जपता हरी

हरी मुखी गातां हरपली चिंता

नाही मागुता जन्म घेणें ॥

मनुष्य जन्म आहे तो अशा आनंदाची अनुभूती घेण्यासाठीच.

आपल्या स्वानंदात रमणाऱ्या आणि समजाला असाच उपदेश देणाऱ्या आपल्या चित्रापूर सारस्वत गुरुपरंपरेला काही काळ खंड पडला खरा. पण ‘विश्रांती’नंतर परत जोमाने कामाला लागावे त्याप्रमाणे अनाथ झालेल्या आपल्या समाजाला सनाथ करून १९९८ साली प. पू. श्रीमद् सद्योजात शंकराश्रम स्वामीजींनी समाजात जागृती केली, नवीन उमंग दिली.

त्यांच्या सांताक्रुझ येथील वास्तव्यात सारा समाज सत्संगात रमू लागला. त्यांचा प्रस्थानाचा दिवस उजाडला. जड अंतःकरणाने त्यांचा निरोप घ्यायला लोक जमले.

ते म्हणाले, “तुम्ही सर्वांनी मोठ्या संख्येने येथे येऊन भजनाचा, सत्संगाचा लाभ घेतलात. आम्हालाही आनंद वाटला.” पुढे चिमटा देत ते म्हणाले, “आम्ही गेल्यावर पुढे काय? सत्संगाला सुरुवात केली आहे. त्यात खंड पडू देऊ नका. जवळ सोयीस्कर वाटेल तिथे सत्संगाला जात रहा.”

आणि त्यांच्याच कृपेने मी प. पू. श्रीमद् नामचैतन्य भानुदास ऊर्फ भाऊ यांनी सुरू केलेल्या अनेक प्रबोधिनीपैकी अंधेरी येथे चालू असलेल्या प्रबोधिनीत जाऊ लागले. आठवड्यातून एक दिवस एक तास प्रबोधन अर्धा तास सामूहिक नामस्मरण ऐकता ऐकता सुखद धक्का बसला कारण तेथे सरळ सोप्या भाषेत सांगत होते, नामाचे महत्त्व, नाम घेण्याची पद्धत, नामांतील चैतन्य

याविषयी तसेच दैनंदिन जीवनात विविध प्रसंगांना कसे तोंड द्यावे, मन कसे शांत ठेवावे याविषयी. मुक्ती, आत्मसाक्षात्कार, देवदर्शन यांचा उच्चारही नव्हता. देव देव करण्यापेक्षा देवमाणूस होणे महत्त्वाचे असा रोख होता एकंदरीत.

प्रबोधक सांगत होते, अध्यात्म विज्ञान हे मनाचे परिपूर्ण विज्ञान आहे. माणूस जिवंत असतो शरीराने पण जगतो मात्र मनाने, म्हणूनच अध्यात्मिक जीवनाचा पाया ‘समृद्ध मन’ हा आहे.

‘समृद्ध मन’ म्हणजे काय? समृद्ध मन म्हणजे समाधान, मनःशांती आणि प्रसन्नता अशी मनाची कायम स्वरूपी स्थिती प्राप्त करणे.

अध्यात्मिक साधना करता करता भाऊंनी मनावरती जवळजवळ ३५ वर्षे संशोधन करून अध्यात्मविज्ञानाचे तर्कसुसंगत विविध विषयांवरील सिद्धांत मांडले. आणि ते त्या त्या क्षेत्रांतील तज्ज्ञांकडून मान्यही झाले. बऱ्याच ठिकाणी अध्यात्म विज्ञानाची प्रबोधिनी चालतात. हल्लीच्या तणावपूर्ण जीवनात आपल्या मनाचा समतोल कसा सावरावा, नाम कसे घ्यावे, विचाररहित आणि क्लेशरहित जीवन कसे जगावे ते सांगितले जाते.

स्वभावाला औषध नाही म्हणतात. पण प्रबोधन ऐकून खरोखर बहुतांशी साधकांच्या स्वभावात लक्षणीय फरक पडतो. याचे कारण मला तरी असे वाटते की मनाचे क्लेश म्हणजे काय हेच आपल्याला माहीत नसते. मी सुखांत आहे, संसार व्यवस्थित चालला आहे असे वाटत असते.

व्यवहारात अपेक्षाभंगामुळे होत असलेली निराशा, इतरांबरोबर केलेल्या तुलनेमुळे झालेला मनस्ताप, निष्कारण एखाद्या गोष्टीला किंवा व्यक्तिला महत्त्व देऊन दोन तीन दिवस चाललेली मनाची तगमग हे क्लेशच नव्हेत का? दिवसभर आपले मन नसत्या विचारांनी नव्हे, विकारांनी भटकत असते. तेव्हा कुठे चुकते हे समजायला लागले तरी खूप अर्थात समजेल आणि उमजेल तरच सुधारणा करता येईल.

आमची एक नातेवाईक स्त्री, ३४, ३५ वयाची असेल दोन लहान मुलं. नवरा सदोदित ऑफिसच्या कामांत गुरफटलेला. त्यांतच व्यग्र. त्यामुळे घरात एकटीची ओढाताण न्हायची. मुलं म्हटलं की आजारपण, भांडणे, अभ्यास सगळे आलेच. त्यामुळे अक्षरशः मेटाकुटीला यायची. बोरीवली येथे प्रबोधिनी सुरू झाल्यावर मुलांची तात्पुरती सोय करून वर्गाला जायला लागली. जाताना सांशक मनाने गेलेली ती पहिल्याच प्रबोधनावर

खूश झाली. चांगलीच रमली. नियमित जाऊ लागली. काही दिवसांनी तिच्या पतिराजांनी विचारले, “काय सांगतात तिकडे? तू हल्ली खूप शांत आणि समजूतदार झाली आहेस.”

हा अनुभव खरंच बऱ्याच साधकांना आला आणि त्यामुळे त्यांचे यजमानही प्रथम कुतूहलापोटी येऊन रमायला लागले.

गुरुंची कृपा असली तर संकटे येत नाहीत. असे नाही पण त्यांना धैर्याने तोंड देणे जमू लागते. असे बरेच अनुभव साधकांना

आले आहेत.

समाधानी अवस्था, समृद्ध मन हा अजून आमच्यासाठी बराच लांबचा पल्ला आहे. परंतु काही पायऱ्यांतच एवढे बरे वाटते तेव्हा पुढील प्रवास करायला हुरूप आणि आत्मविश्वास वाढतो. भाऊ म्हणतात त्याप्रमाणे अध्यात्म विज्ञानावर फक्त विश्वास ठेवा, विश्वासघात होणार नाही.

सारस्वतांगली तीर्थयात्रा

आम्मी कोंकणी कोंकणी आम्मी
आमगली आस्स गोडी भास ॥

आम्मी सगळीं काश्मीरवासी
सरस्वती नदी तीरावैली
कोंकणी उल्लेतली सारस्वत आम्मी
सगळ्यांलागी – कोंकणींतु उल्लोनु आम्मी
आमगल्या भाषेक – रसमय कोऱ्या
आम्मी कोंकणी ॥१॥

मुंबईच्या देवीगली भेट घेवु
गाँयांचे दँवळाचे शिराली मठाचे
दर्शन घेंवच्याक भायर सोरुनु
कोंकण रेल्वेंतु बैसुनु आम्मी
सगळ्यांनी तीर्थयात्रेक भायर सोऱ्यां
आम्मी कोंकणी..... ॥२॥

नागरकट्टी कॅरेकट्टेने बैसुनु घंतलें
रेल्वेच्या गाडाने सिग्नल दिल्लों
जय गणेश जय गणेश म्होणु
अशी आमगली यात्रा सुरू जाल्ली

नायक नारावी आनी शेणॉय सजीप
अडुर आचार आनी बैल्लुर बाळीगा
कामत किसुर आनी पाटील पंडीत
स्थळेकर सोनी आनी मुडेंश्वर मल्ल्या
आम्मी कोंकणी..... ॥३॥

थॉड्या वॅळानं फोंडा स्टेशन आयलें
शांतादुर्गा मंगेशीक वचुनु पावली
दोत्री दँवांगली धुळभेट घेवुनु

खोलींतु वचुनु स्थाईक जाल्लीं

शांतादुर्गेगली पूजा केल्ली
मंगेशी दँवालो अभिषेक कॅल्लों
आरती कोरुनु प्रसादु घेवुनु
सगळ्या दँवळांचे दर्शन घंतले
आम्मी कोंकणी..... ॥४॥

आतं मुखावेली यात्रा सुरू जाल्ली
दृश्य पोळोवुनु मन प्रसन्न जाल्ले
मुडेंश्वरांतु ईशालें दर्शन घेवुनु
चित्रापूर मठांतु वचुनु पावली

सद्योजात स्वाभ्यांगली धुळभेट घेतली
मठांतु रुद्राभिषेक कॅल्लों
चित्रापूर मठांतु दँवालें दर्शन घेवुनु
आमगलें जन्मु सार्थक जाल्लों
आम्मी कोंकणी..... ॥५॥

आजी दिवाळीचां श्रेष्ठ दिवसु
सारस्वतांगलें संगम जाल्लों
सगळ्यांगली प्रिती खुशी पोळोनु
दँवाने सगळ्यांक आशीर्वाद दिल्लों

आतं आमगलें कर्तव्य म्हळ्यारी
अशीची प्रिती दवर्नु घेव्यां
मनांतु पावन विचार दवर्नु
अशी आम्मी मँळत राब्यां
आम्मी कोंकणी..... ॥६॥

– सुमन नागरकट्टी



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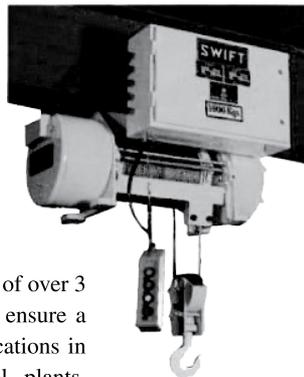
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Learning Samskrit Through Konkani-2

INDUKANT RAGADE

In the previous article (KS Nov 2010), we saw how so many Konkani words for the various parts of our body and others related to the body were either identical to their corresponding Samskrit words or were slightly modified versions. Given below is a similar list of Konkani words concerning relationships and human qualities. They are followed by a select list of Samskrit words beginning with आ, इ, ई, उ and ऊ which are identical to their corresponding Konkani words except their endings.

Relationships

१. सन्तति (सन्ततिः) २. कुटुम्ब (कुटुम्बः) ३. यजमानु (यजमानः) (head of the house) ४. परिवार (परिवारः) ५. बाइल (भार्या) ६. भावु (भ्राता; The root word is भ्रातृ) ७. भैणि (भगिनी) ८. पूतु (पुत्रः) ९. धुव्ह (दुहिता) १०. सूनु (सुष्पा) ११. जांवै (जामाता) १२. माळो (मातुलः) १३. मावळणी (मातुलानी) १४. भाच्चो (भ्रातृजः) १५. भाच्चि (भ्रात्रीया) १६. देरु (देवरः) १७. नणद (ननान्दा) १८. नातु (नप्ता, naptha; the root word is नप्तृ) १९. नाति (नप्त्री) २०. पणतु (प्रणप्ता; The root word is प्रणप्तृ) २१. पणती (प्रणप्त्रीः) २२. चेडु (चेडिका) २३. चेडो (चेडः, चेडकः)

Human Qualities

(As the words are practically identical except in the ending sound, no Konkani equivalents are given)

१. अभिमानः २. अवगुणः ३. अहंकारः, ४. आग्रहः ५. अहम्भावः ६. आटोपः ७. आडम्बरः ८. आलस्यम् (आलश) ९. आशा १०. इच्छा, ११. कारुण्यम्, करुणा १२. कामः १३. कोपः १४. क्रोधः १५. क्षमा १६. गर्वः १७. चातुर्यम् १८. दया १९. पक्षपात २०. परोपकारः २१. प्रभावः २२. प्रीतिः २३. भ्रान्तिः २४. महिमा २५. लज्जा (लाज) २६. समाधानम् २७. समभावः २८. स्वार्थः २९. हठः

Words starting with Am and identical in Samskrit and Konkani

१. आकर्षणम् २. आकाशः ३. आकारः ४. आक्षेपः ५.

आङ्ग (खक्ष; having limbs or parts) ६. आचारः ७. आचरणम् ८. आदिः ९. आदेशः १०. आनन्दः ११. आरोग्यम् १२. आलापः १३. आलोचना (-नम्) १४. आवेशः १५. आयुधम् १६. आयुश (आयुः as a separate word) (आयुस) १७. आश्चर्यः (:) (adj. and noun) १८. आश्रमः (-मम्) १९. आश्रयः २०. आश्वासनम् २१. आसनम् २२. आहारः

Two interesting words starting with आ are: आयतनम् meaning आयदान (a vessel) and आन्दोलनम् meaning विन्दुल्ले. The former occurs repeatedly in the vedic chant, Mantrapuspha - “य एवम् वेद। योऽपाम् आयतनम् वेद। आयतनवान् भवति।।”

Words starting with इ and ई

There are very few words in Samskrit starting with B and even less with ई. I can cite only three words starting with B, identical with Konkani: इतर and इष्टम्. The third one, इतिहास, is interesting. It means history (both legendary and traditional) and is derived thus: इति-ह-आस = अश्शी-चि-अश्शीले = thus- indeed- was it (in the past). The word ईदृशः (masculine) starting with ई is an adjective, meaning "in this manner, such". The neuter form of this is ईदृशम् and the feminine form is ईदृशी = अश्शी. Extend this to related words: तादृशी = तश्शी (in that manner) and कीदृशी = कश्शी (in which manner).

Words starting with उ and ऊ

१. उग्र (fierce, cruel) २. उचित (past participle) ३. उच्चैः (high, on high, above, upwards) = उच्च ४. उच्चारः ५. उत्तम (adj; best, excellent) ६. उत्तेजनम् (also ना) (causal sense; exciting, enthusing, stirring) ७. उत्पन्न (adj)(born, produced, arisen) ८. उत्पादनम् (production, generation) ९. उत्सवः १०. उत्साहः (enthusiasm, inclination) ११. उदार (adj; generous, liberal) १२. उदयः (sunrise, rising compare उदेल्ले = that which has risen; see also sloka at end) १३. उदकम् (उद्दाक) १४. उद्देशः (aim) १५. उद्योगः १६.

उद्घाटनम् (opening, inauguration) १७. उद्भवः १८.
उदाहरण (instance, example) १९. उद्धारः (upliftment,
saving) २०. उन्नतिः २१. उपकारः २२. उपचारः २३. उपद्रव
(उपद्र) २४. उपन्यासः २५. उपमा (simile, comparison)
२६. उपयोगः २७. उपवासः २८. उपायः २९. उष्ण (adj.)
३०. उपस्थित (past participle; one who has come or
arrived or is present) उपस्थितिः (presence)

The word उज्वलनम् means burning, shining,
splendour, fire. The corrupted Konkani words
related to this are: उज्जो (fire), उज्वाडु (light, shining),
उज्जोळचे (the phenomenon of burning) उज्जाकीटि
(spark).

Very few words in Samskrit start with the letter
ऊ We have only one interesting word, ऊन which
means "wanting, deficient, less than in number or
size" and corresponds to our ऊणे.

Numbers 20 and 30 are विंशत् and त्रिंशत्. One
less than them are 19 and 29. So, 19 is एकोनविंशतिः
(एक-ऊन-विंशतिः = एकोणीस रपव २९ ङी एकोणतीस (एक-
ऊन-त्रिंशत् or नवविंशत्. In Konkani, it will be एक्-ऊणे-
वीस = एकुणीस रपव एक्-उणे-तीस or एकुणतीस.

Lest you think that only lists of words will be
given in these articles, we will in the next article see
how verbal forms could also be so similiar between
Konkani and Samskrit. For instance, the sentence
"The sun rises" is translated as "सुर्यः उदेति" = 'सूर्यु
उदेता. Let me close with a short subhashita on the
sun, having the word उदेति:

उदेति सविता रक्तः रक्तमेव अस्तमेति च।
सम्पत्तौ च विपत्तौ च महताम् एकरूपता॥

The rising sun (savita) is red in colour. The
setting sun is also in the same colour. Similarly, the
conduct of great souls is of the same form, in times
of both prosperity and distress. (i.e. They behave in
the same consistent manner at all times). शुभम् अस्तु.

(The author can be contacted at:
isragade@yahoo.com)

पसरला चहूकडे अंधार

दाटला चहूकडे अंधार ॥४॥

उत्तरायणीं काठी सोबतीण
आधी खाते ठोकर आपण
बजावीते मज धरी ग धोरण
पद टाकीं हळूवार ॥१॥

रदमुकूलांनी प्रस्थान केले
वदनाचेंही बोळकें झालें
मस्तकीचे कच धवलही पडले
माझी मी किंव करणार ॥२॥

काया माझी थरथर कापते
श्रवणेंद्रियही बहिरट होते
नयन असूनही अंधुक दिसते
पण मी कशी मानूं हार? ॥३॥

काम करून ही काया थकली
धूळ पर्यावरणाची संगत लाभली
सतत डोकेदुखीने साथ केली
गांधीवादी मी सोशीन मुकाहो मार ॥४॥

जिद्द, श्रद्धा, उमेद ह्या मम सख्या धावल्या
त्यांनी मज खूपच उपदेश दिधला
माझ्यांतला फिनिक्स पक्षी जागा झाला
केला उमेदीस उभार ॥५॥

लेखन वाचन समृद्ध केले
नव्या कप्लनांचे जाळे विणलें
मनमानसी समाधान झाले
अंधारही झाला पसार ॥६॥

- नलिनी संझगिरी

होलीका पावन त्योहार

जमुना तटपर होली खेले श्याम पिंगा के संग
मुसकाता मन झूम रहा तन होली बिखरे रंग

राधा बावरी देह अधिर बन प्रेमभरी पिचकारी
यमुना का श्यामल जल बढे बढाये अधिरी

शीत पवन बहलाता मनको सुखलाता अंग अंग
सदा बने त्योहार रंगका प्रेम का रूप अभंग

आओ भाई बहनों दोस्तों होली रंगारंग
खुशियाँ मनाये रंगभी खेलें न करो रंग का भंग

मन न दुखाओ कभी किसीका यह होली का ढंग
हम सब खेले खूब जमकर होंगे रंगारंग

सोना भी तो जलकर उजले छंद गुणोंका धरें
होली सबकी पावन माता दुर्गुण सभी जलायें

बच्चों लेकिन करो पढाई, शुरू परीक्षा जंग
उज्ज्वल यश दे गीत कराके होली हे जगदंब

- नारायण शां. शिराली
मुलुंड (पूर्व), मुंबई.



आमगेली सर्वांगेली आम्मा शालीनी सागर (बेद्रमण)

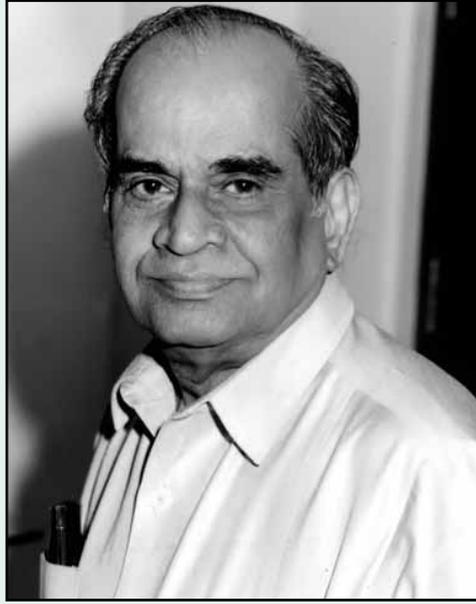
डिसेंबर २०१० दत्तजयंतीक हांव तालमक्री वाडींतु वचुली. आम्माने १८ वर्ष काळले घरांतु हांव पांच दिवस राब्बीलीं. तावळी माका माक्षीचो उगडासू जालो. आम्माबद्दल बरोंच्याक स्फूर्ती आयली.

आमगेली आम्मा उमाबाई कायकीणी. तालमक्री वाडींतल्या घरांतु तिगेलो देहांतवास जालो. ४० वर्ष जाल्ली तरी तिगेलो उगडासु ताजा आस्स. आम्मी स जण भावंडांतु आतां तीन जण आस्सती. आमगेल्या सानपणांतु बापुसुगेल्या निधनामितीं आम्मावैरी संसाराचो भार पळ्ळो. धैर्याने तिने सगळे कष्ट काणू आमका शिक्षण दिवनु बरें मार्गदर्शन केल्लें. बरें वळण, संस्कार दिलेली ती आमगेली आम्मा, मनाश्लोकाचे पठण, सांजेचे भजन, म्हणची प्रथा लायलेली ती आमगेली आम्मा, रेशना तांदूळ स्वतः स्वच्छ करतली ती आमगेली आम्मा, दांत्यारी, उडददाळी दळनु पापड करतली ती आमगेली आम्मा, कष्टाळू, मात्र उमेदशीर आशीली ती आमगेली आम्मा, म्हालगड्या धुवेगेलो अर्ध संसाराचो आधारस्तंभ आशीली ती आमगेली आम्मा, पुराण कीतनेची गोडी आसीली ती आमगेली आम्मा, संसार कोरनु परमार्थ करतली ती आमगेली आम्मा, जावयांक, सुनांक, नातवंडांक आवसुगली माया दिलेली. ती आमगेली आम्मा, सर्वांगेली आक्का, म्हाव आशीली तो आमगेली आम्मा, कडेरच्या श्वासाने राम नाम घेवनु अंतःधान पावली ती आमगेली आम्मा, मूर्ती सानी मात्र कीर्ती होडी आशीली ह्या आमगेल्या भाविक, प्रेमळ आम्माक कायकीणी कार, पंडितकार, अमलाडी कार, सागर कार, बेद्रमण कार या सर्वांगीले वतीने मनःपूर्वक श्रद्धांजली.

आम्मा खातीर एक मनाश्लोक -

देह त्यागीता कीर्ती मागे उरावी ।
मना सज्जना हेचि क्रिया धरावी ।
मना चंदनाचे परी त्वा झिजावे ।
परी अंतरी सज्जना जिववावे ॥

॥ जय जय रघुवीर समर्थ ॥



SRI SHIVANAND SRINIVAS AIDOOR

24 -03-1924 to 12-03-2010

A year has passed slowly.....

Not a single day in the past year has gone by, without remembering you. We could face the world in our darkest days, because you taught us resilience. You taught us to fight adversity with courage. You taught us that only hard work gives positive results and you set an example for us. We feel your presence in our life everyday. Not only did we grieve in your absence, but we celebrated your life.

Thank you very much Papa for everything.....

With lots of love:

Wife - Savitri

Sons: Sainath, Rajesh

Daughters-in-law: Mangala, Sandhya and Leena (wife of late Sanjay)

Grandchildren: Sameer, Sankalp, Shalmalee and Sanmai

Grand daughter-in-law: Lisa

Great grandson: Salil

Your loving pets: Dash and Bono

Relatives and Friends.

PERSONALIA

Kishore B. Jothady of Grant Road, Mumbai was bestowed upon the Honorary Membership (Hon. PSI) by the Photographic Society of India, oldest in India-estd 1937, for meritorious services for a period spanning more than 50 years for the cause of pictorial photography. The ceremony took place at the prestigious Jehangir Art Gallery, Kalaghoda, Mumbai on 24th January, 2011. He was already awarded its Associateship (APSI) way back in 1991. He is the first 'Bhanap' photographer artist to achieve this distinction.



He was also awarded D. C. Bhachech Memorial Shield in 2008 for the Best Landscape for a photograph he shot in USA during his 6 months' stay there.

Amongst his other firsts in photography are first Bhanap to win two Gold Medals in USA, first Bhanap to be awarded FIAP (Belgium) Honorable Ribbons, first Bhanap to have to his credit more than 700 awards and acceptances in Indian and international photographic exhibitions and the first Bhanap to be elected Jt. Hon. Secretary by the Photographic Society of India, Mumbai. He also wrote the column 'Sunday Mid-day Fuji Photo Contest' and acted as its judge for a period of 4 ½ years for the evening Sunday Mid-day.



Natasha Charania, is the grand daughter of late Vijayalaxmi and Pandurang Shankar Nadkarni of C/12, Chitrapur Soc. Bandra and daughter of Preeti (nee Nadkarni) and Mahmood Charania. After graduating from Miami, USA with a master's degree in social work she moved to Atlanta where she works in Emory's Special Care Nursery, a neonatal intensive care unit.

She helps families access resources they need such as insurance, Medicaid and also puts them in touch with chaplains, psychiatrists and attorneys. She even helps them make funeral arrangements when necessary. Her sympathetic and warm nature helps her in handling people who are facing the loss of a child and she is also good at helping people with problems such as a history of drug use. This is especially valued by her colleagues and superiors. She says "My job can be depressing at times but I love the mix of my job. It can be emotionally charged but never boring".

Dr. Rupali Ugrankar

Banerjee, elder daughter of Suman and Shyam Ugrankar, has been awarded a Ph. D. by the University of Arkansas, USA for her thesis on "Genetics". After her schooling in Queen Mary and Junior College in Jaihind, Dr Rupali proceeded to Arkansas in USA for higher studies, bagging full educational scholarship. She finished her Undergrad and Masters in "Molecular Biology" at the University of Arkansas. Although she had secured Admission at the University of Yale, Connecticut for her Doctorate, she decided to continue at Arkansas, her alma mater. Dr. Rupali has always been a Gold Medalist in her career and was also adjudged as the "Best Ph D Student" by the University of Arkansas during the year 2010. To pursue further research in the field of "Diabetes Mellitus and Obesity" she will shortly join South Western Medical Centre, University of Texas, Dallas.



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 put your subject as "Kiddies' Corner" or "The Young Viewpoint" as the case may be. Also send in your name, age and place.

Sunil Surkund

Passed away peacefully on 29th November, 2010

Executive Director and Company Secretary of Pest Control (India) Pvt Ltd (PCI) and Managing Director of PCI Environmental Services Pvt Ltd (PCIES), a joint venture between PCI and the OCS Group, UK.

Besides being a post graduate in Law from Bombay University and an Associate Member of the Institute of Company Secretaries of India, he had undergone Management Training at IIM, Ahmedabad.

He was a Past President of the Indian Pest Control Association (IPCA) and was a member of its Managing Committee for the last 15 years. He represented the Association at various forums and Committees formed by the Government concerning the industry.

He represented India, as Vice President (2006-2007) on Federation of Asian and Oceania Pest Managers Association (FAOPMA) and was elected on FAOPMA Executive Committee 2008-2009 as President Elect (2009-11). He traveled abroad widely, participating in various conferences concerning the industry.

Sunil has always devoted his time for various social and charitable activities. He was a member and Chairman of the Round Table 26 (India) and a member of Rotary Club of Mumbai, Shivaji Park which he joined in 1997. He occupied various positions in the Club before being elected as the President for the year 2003-04 during which he was instrumental in organizing medical camps in rural areas and money collection drives for donation to needy NGOs.

A devoted family man, jovial and helpful, he was loved by one and all. He is survived by his wife Smita and his two children Shibani and Tanay. Deeply mourned by entire family of Surkunds / Raos / Tavanandis and entire management and staff of PCI and PCIES. May his soul rest in peace.



SAD DEMISE



**Smt. Kamala Devidas
Padukone**

(nee Nadkarni)

06/04/1921 to 31/01/2011

Left peacefully for her heavenly abode

**We are indeed so fortunate to have had such a benevolent, loving, caring,
altruistic, ever-forgiving 'AAI' like You !!!**

**'Maatru-Devo-Bhava' ... It's with Your priceless Blessings, 'AAI',
that we are...who we are today !**

You will L-I-V-E on Forever in our hearts and souls

Deeply mourned by family members:

Shaila, Sudha (and Namdeo), Prakash (and Mangala)
and Chaitanya (and Shweta)

All Grandchildren and Great-grandchildren
and Relatives

*With Best Wishes
from*

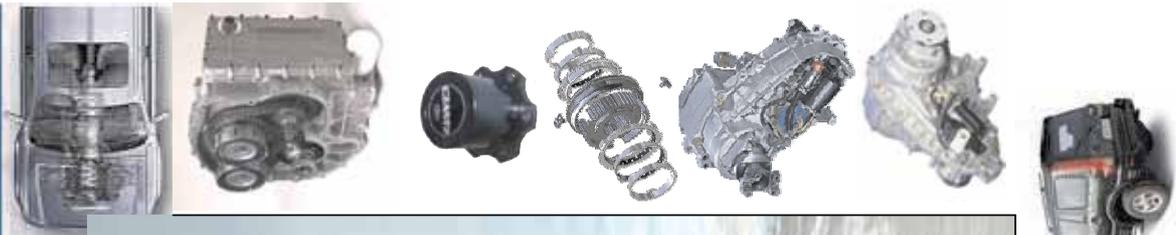


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THE WAY WE REMEMBER YOU, GRANDPA!



Gopal Devrao Nayalkar
(7 March, 1911 to 19 October, 2003)

Remembering You...

Everyday I wonder why,
You were taken high up into the sky.
I wished to say how much I love you
But got no chance to say goodbye,

I miss your presence here besides me
To hear the many things I want to say,
Hoping my thoughts will track you down,
Every night I sit and pray,

Still cherished within our hearts,
There you'll always stay,
Forever I will think of you.
Whether it's night or day

Every time I pray to God,
I thank Him for sending you,
'Cause you're the one who wrote the song,
That made all my dreams come true!

To My Loving Grandpa.....

Since I was a little child,
In all that I've been through;
You've always been my hero,
None stood as tall as you.
You were the one who took the time,
To teach me all I wished to learn;
The lessons in life you shared with me
Were infused with love and concern.
I loved you as a little child,
And now that I am grown;
I share those lessons you taught me,
With children of my own.
Generation to generation,
I'll pass on this legacy;
That tells of my loving Grandpa,
And all that you mean to me.



This year you could have been 100 yrs old if you were with us today..... here is a Parade of Memories that Linger.....

As a young gun:

Gopal Devrao Nayalkar – fondly called “Rao Master” or “NDG”, was born in Bangalore on the 7 March,1911. He was a child that every parent dreamt of. Apart from academics, he also excelled in Sports and Music. His energy recognized no bounds, for he played tennis till the age of 77. He was a Marathon runner as well. He represented his College and the Mill in state-level Hockey, Football, Cricket, Badminton and Tennis. He played not merely the Harmonium, but also the Violin, Tabla and Dilruba. He had the rare distinction of accompanying Pandit Bhimsen Joshi on stage when Bhimsenji was a teenager. His eldest son – Suresh

Nayalkar - is now trying to master the Harmonium from the notes his father had put on paper. Our dynamic ‘Rao Master’ even attempted a ‘bit’ role in an action movie.

As a husband:

Tall, dark and handsome, this perfect charmer swept Grandma off her feet with his vivacious smile. Being a romantic at heart, he made an ideal husband. He took good care not only of his immediate family but also raised the two children of his deceased daughter two years prior to his retirement. Together he and Grandma celebrated their 64th wedding anniversary, after which Grandma passed away leaving an immeasurable void in his heart.

As a father:

He was a role model to his 2 sons and 4 daughters. He raised his kids with unconditional love and compassion and taught them everything that an ideal father should.

As a grandfather:

He played the role of grandfather to perfection. It was no wonder that his children and grandchildren adored him. Everyone from 9 to a 90 fell a prey to his indefinable charm. As a great story-teller, he could mesmerize his grandchildren for hours. The story-teller was soon transformed into a Friend-Philosopher-and –Guide.

In his later years, he indulged himself in Vedic Astronomy – some of his writings on this subject have been published in the ‘Kanara Saraswat’.

Hearty and healthy as he was, he was unexpectedly snatched away by Providence in October, 2003. Breathing last in the arms of his grandson Vikram Nayalkar he has left back melodious sounds of his Sitar in our hearts.

It was his tremendous will power which kept him going till he was 93. His son, Arun Nayalkar, remembers what he revealed as the secret of his health and longevity: “Engage your mind and you’ll never age!!”

These fond memories are a fitting tribute to him from the Nayalkars, Betrabetts, Manelkars, Basrurs, Hardikars and Family and Friends.

HERE AND THERE

Bengaluru: Various spiritual and cultural activities were held at Bangalore Math during HH. Shrimat Sadyojat Shankarashram Swamiji's visit. On 10 January, as many as 55 senior citizens presented a thoroughly entertaining evening, with light vocal and instrumental music, Harikatha, talks, dances, poetry, and two hilarious skits! There was also a play highlighting the significance of Sankranti. On Makara Sankranti morning, Saura Suktha Homa was offered to propitiate Lord Surya. In His Makara Sankranti Sandesh that evening, HH. Swamiji highlighted the significance of Panchakoshas and how we could harness them effectively in our Sadhana.

More than 45 youngsters in the 16-40 age group participated in the Prasthar Arohan Shibir held at Pegasus Institute. Three days of learning-based excitement included team games, exercises, trekking, rappelling, obstacle courses, raft building and rafting, and lots more! Under the guidance of Chief Sanchalak Ashwin Hoskote and the Pegasus faculty, the shibirarthis also discussed their learnings after each session. Experienced Sanchalaks from Bangalore sabha also held interactive sessions on Konkani Bhasha, Guruparampara, Symbolism of Gods and Goddesses, Hinduism, Sanskrit Sambhashan, and so on. HH. Swamiji visited the Shibir on its final day, blessing the shibirarthis with His invaluable insights and guidance during Paraamarsh and other sessions.

On 16 January, 52 children and 10 teachers from Prarthana Varga went on a Sankranti Vanabhajan to Chitrakoot Farm. H.H. Swamiji interacted with the tiny tots in many of the sessions, including Vimarsh and games. The kids were enthralled by a powerful telescope that was specially set up for them on the occasion. That evening, a huge group of sadhaks were in attendance at an interactive talk on 'Omkaar'. Mayur Kalbag of Dadar/Pune Sabha threw light on various aspects of Omkaar chanting, including intonations, physical and spiritual benefits, and other practical tips. He also led the sadhakas through short sessions of Omkaar chanting. On various days of H.H. Swamiji's sojourn, sessions of Guru Parampara

Charitra Parayana and Swadhyaya on Shri Kamakshi Suprabhaatam were held. Sadhakas of all age groups also attended an enlightening Paraamarsh session with HH. Swamiji.

On 20 January, a new Naga-katte was installed ceremoniously in the courtyard of Bangalore Math by HH. Swamiji and a team of Vaidiks. Ved. Ulman Gurubhat gave an inspiring and detailed talk on the significance of Naga Pratishtapana. The following morning saw sadhakas come together to participate in Vimarsh conducted by Udaya Mavinkurve on a Sanskrit shloka.

HH. Swamiji and retinue left for Shirali on 22 January. Grihasthas and Brahmacharis participated in Samoohik Gayatri Japa on the morning of 30 January. On 5 February, Punyatithi of H.H. Shrimat Shankarashram Swamiji II was observed by devotees with Ashtavadhana Seva.

- Reported by Uma Trasi and Amit Kilpady

Goa: Prarthana Varga was held on Sunday, January 16, from 4 - 5.30 p.m. at the residence of Shri Jitendra Gokarn, Margao. Children under the guidance of Smt. Sabita Harite recited stotras and sang bhajans. They also performed Devi Anushtan. Tilgul and til-ladoos were distributed to mark 'Makara Sankranti'.

Children of Prarthana Varga's visit to Butterfly Park (on Oct 11, 2009) has been published in the Goa newspaper of January 12, 2011. The article is named, 'Towards Greener Pastures' in which Mrs. Jyoti Heblekar (owner and brain behind the Butterfly Park) has also voiced her opinions. On Sunday, January 23rd members of Goa Local Sabha met at Shri Mohan Kalyanpurs residence, Panaji for Gurupujan and the related stotras were chanted along with Shiv Manas Puja. Ladies exchanged hadi-kumkum and til laddoos and tilgul was distributed to everyone.

Reported by Sushama Arur

Hyderabad: On 13th November, the Hyderabad yuvadhara members paid their obeisance to Param Poojya Sadyojat Shankarashram Swamiji by performing Gurupoojan. From November 26 to 28th, Hyderabad sadhakas had the privilege of listening to discourses by Dharmapracharak Shri

Vittal Rajagopal Bhat. He explained the significance of our Sabha Prarambha Prarthana and how this prayer is a celebration of our Gurushakthi. Invoking and chanting of our Guruparampara helps us to face life with fortitude and equanimity. The discourse on Sabha Samapti Prarthana helped us understand the philosophy and purpose of this prayer. The discourses ended with lucid talk on the meaning of Aachamanam and the 24 names of Shri Krishna. We learnt that one who chants these 24 names can derive the benefit of chanting of Shri Vishnusahasranam and endeavour to move up from body consciousness to Shri Krishna consciousness.

Reported by Gowri Arur

Mangalore: Annual Deepavali Get together was held under the auspices of Young Chitrapur Saraswat Association on 7th November, 2010, Sunday, at 5.30 pm at Sharada Sadan, Ganapathy Pre-University College, Mangalore. Shri. Haldipur Purnanand Shastry was the Chief Guest of the day, and Smt. Pooja Hadipur gave away the prizes to the winners of various Games and Competitions held to mark the occasion. Shri. Purnanand Haldipur in his speech expressed his joy on various activities of Young Chitrapur Saraswat Association and congratulated all the office bearers of the Association for their achievement. On 13th November, 2010, Samoohik Guru Poojan was performed by the children of Prarthana Varga, Mangalore at Shri Vamanashram Samadhi Math, Mangalore to mark the occasion of HH Swamiji's Birthday. 15 children participated in the Guru Poojan Programme which was well attended. HH Sadyojat Shankarashram Swamiji was in Mangalore from 21st November, 2010 till 24th November, 2010. On 22nd November, 2010 at 10.13

am, HH Swamiji did the "Shilanyas" for the Garbha Griha of Shri Uma Maheshwar Temple, Mangalore adjacent to Shri Samadhi Math.

On 23rd November, 2010 at 06.00 pm again Samoohik Guru Poojan was performed by the children of Prarthana Varga at Vamanashram Samadhi Math, in the gracious presence of HH Swamiji. HH Swamiji expressed his joy over the Guru Poojan well conducted under the able guidance of Smt. Arundathi Nagarkatti. On 24th November, 2010, "Talent Show" was the main attraction with singing, dance skits, in the august presence of HH Swamiji.

HH Vamanashram Swamiji's Punyatithi was observed on 29th November, 2010 with Ekadasha Rudra, Shiyalabhishek, Maha Pooja, Grama Santarpan. The Sadhakas performed the Sadhana Panchakam. The day came to an end with Palki Utsav within the precincts of Samadhi Math and distribution of Paanak Panivar.

Reported by Dinesh Damble

Santacruz: Punyatithi of HH Shrimat Shankarashram Swamiji II was observed on 5th February, 2011. We participated in the 'Sannikarsha' on 13th February, 2011. Bhajans were sung by the devotees and the added charm were the little girls from the local area in Karla and attending the Ekveera school, sang two bhajans too!

Reported by Kavita Karnad

Thane: Padapooja was offered, at Vashi on 26-January, 2011 to the Kavale Mathadhish by the President and Secretary of Thane Sabha. On 18th Jan Devipoojan and on 24th January Shivapoojan was performed at Mulund.

Reported by Smt. Nirmala S. Basrur

OUR INSTITUTIONS

Chitrapur Saraswat Association (regd.) Borivali

The New Year's day celebrations were held under joint auspices with the 'Shri Chitrapur Math-Mumbai (Borivali) Local Sabha', on the evening of Saturday 22nd January, 2011, at Shri Vamanashram Hall. The programme commenced with 'Sabha

-Prarambha-Prarthana'. This was followed by fancy-dress, dances and songs performed by enthusiastic children, some as young as two years old.

Deepnamaskar was recited before the intermission. Tasty snacks were served to all present. All the participants were given prizes. The event concluded with 'Sabha Samapti Prarthana'. Although the programme was held at a very short notice, about

150 guests participated, with requests from many, that such social programmes be held more frequently.

Reported by Gourang Mudbidri

Saraswat Mahila Samaj, Gamdevi: Sankranti Sannelan was held on 21st January, 2011 at the Samaj Hall. 'Naadbrahma Bhajan Mandal' from Chembur gave a melodious programme of devotional music led by Smt. Malati Shenoy. This was followed by refreshments sponsored by Smt. Neeta Yadery in memory of late Smt. Vijaya Yadery and late Smt.

Suman Ugrankar.

Forth coming programmes:

8th March, 2011, 3.30 pm, Samaj Hall: Women's Day - Felicitations to renowned artists Smt. Shashikala Kaikini, Smt. Kumud Manglore and Smt. Geeta Yennemadi.

23rd March, 2011, 3.30 pm, Samaj Hall: A talk by Smt. Kalindi Kodial 'Managing Wealth.'

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Centenary Celebrations at Durga Datt Mandir, Mallapur

ARUN UBHAYAKAR, MALLAPUR

The centenary celebrations were held at Durga Datt Mandir from 26th to 28th January 2011. The newly painted temple with colourful pandal and decorations gave a festive look. There was a record number of devotees especially Nagarkattikars who participated with great enthusiasm. The result entire programme went off very systematically.

The programme started with the family prayer on 26th January followed by Gayatri Anushtan and Durga Namaskar in the evening. Deepak Nagarkatti and others highlighted the stages of development of the temple and gave tributes to elders. Chaitanya Ubhayakar performed keertan on the life of Shri Santappa Nagarkatti who was instrumental in building the Durga-Datta Mandir.

On the 27th HH Srimad Sadyojat Shankarashram Swamiji was received with poorna kumbha swagat, welcome song and welcome speech. Poornahuti of Datta-yag was performed followed by paduka poojan. On both 26th and 27th devotees had the good fortune of listening to the scholastic pravachans from Dharma Pracharak Ved. V. Rajagopal Bhat on "Durga and Datta". Roopak Ubhayakar gave an excellent

music recital which was enjoyed by one and all. In the evening cultural programmes included Konkani and Sanskrit skits presented by Goregaon group and Sangeetika by Bangalore group. The highlight was a konkani drama 'Datta janma' presented by Parijnan Balak Vrinda, Mallapur, written and directed by Arun Ubhayakar.

On 28th morning there was Chandika homa, paduka poojan. In the evening in the dharmasabha Niranjana Nagarkatti, the president of the trust welcomed all and persons who contributed for the success of the event were honoured at the august hands of HH Swamiji. In His ashirvachan Swamiji advised all to strengthen the institutions built by our ancestors and follow the traditional sadhana path. After phalamantrakshata and sabha samapti prayer, the programme came to an end with Deepa namaskar. All those who attended the event thanked the organizers for the delicious food served by the active young volunteers. Devotees who attended this programme will surely cherish the sweet memories for a long time to come.

<<<>>>

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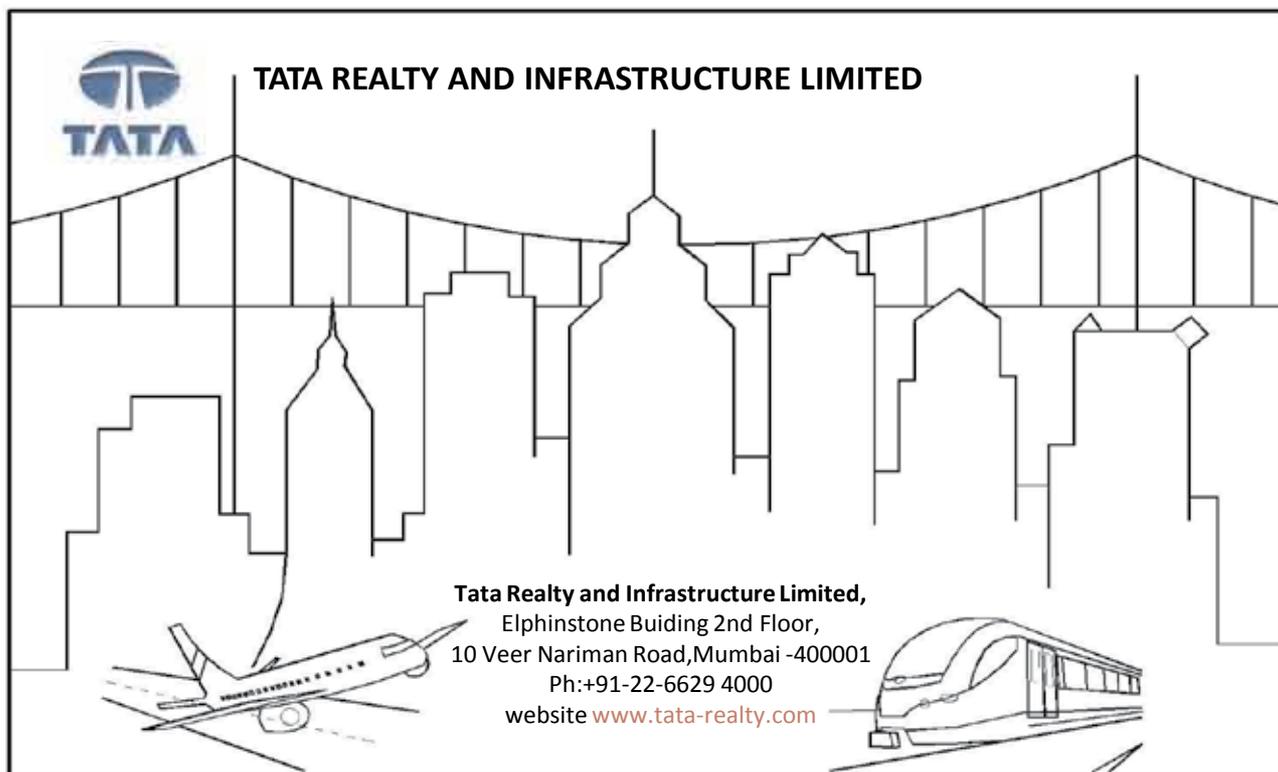
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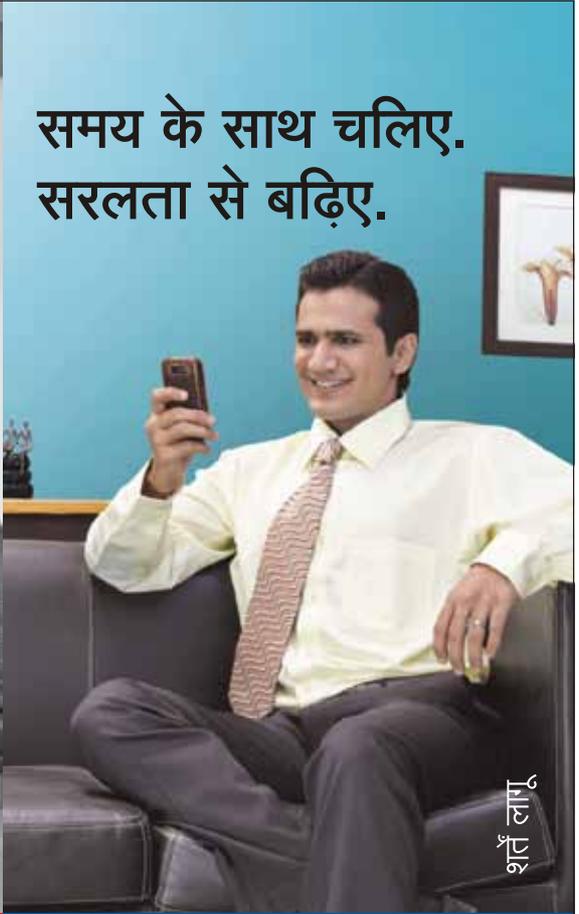
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सरलता से बढ़िए.



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ज्यादा समय क्यों लगाएं?

यूमोबाइल से तुरंत मनी
ट्रांसफर कीजिए

*आईएमपीएस के लिए सक्षम सभी बैंक



अब आप यूमोबाइल इस्तेमाल करके इंटरबैंक मोबाइल पेमेन्ट सर्विस (आईएमपीएस) के जरिए अन्य बैंकों* को तुरंत धन भेज सकते हैं.

- ▶ प्रतिदिन रु. 50,000 तक फंड्स ट्रांसफर
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ENGAGEMENTS

KUNDAPUR - NARWEKAR: Deepak, son of Smt. Vidya and Sri Subhash Kundapur of Bangalore with Malvika, daughter of Smt. (Dr) Meenal and Sri Kiran Narwekar of Ankola on January 23rd 2011 at Bangalore.

RAMCHANDRAN - KAMATH: Chitra daughter of Maya (nee Kalavar) and (Late) A.G. Ramchandran with Dinesh, son of (Late) Devidas and Nalini D. Kamath on 4th February, 2011 at Mumbai.

BURDE-GONSALVES: Gautam, Son of Smt. Veena And Dilip Burde of Bangalore, with Priya, daughter of Smt. Mukta (nee Mavinkurve) and Gabriel Gonsalves of Talmakiwadi, on 5th February, 2011 at Mumbai. (CI-3676)

BADDUKULI - UGRANKAR: Pranav, son of Smt. Priya and Shri Prabhakar Venkatesh Baddukuli of Talmakiwadi engaged to Ambika, daughter of Smt Shrilata and Shri Dinesh Bhavanishankar Ugrankar of Mumbai (Dahisar - West) on February 15th, 2011 at Mumbai.

BIRTHS

A Baby girl Aarohi, on 27th December, 2010, to Neha (nee Kalbag) and P.V. Bhaskar at Struttgart, Germany. Grand daughter to late Shri Ganesh Kalbag and Smt. Surekha Kalbag of Pune. (R- 3082)

Baby boy (Kedar) to Yamini Jaishankar and Shantanu Sood, at Delhi, 11 Jan 2011; grandchild to Nirmala and Jaishankar Bondal (Gurgaon) and Col (rtd) and Mrs RK Sood (Dehradun); greatgrandchild to Mira and Gurudas Gulwadi (Allahabad).

A Baby Boy (Salil) to Sameer and Lisa Aidoo (nee Bjerkness) on 4th February, 2011 at Minneapolis USA. Grandson to Mr. Sainath Shivanand Aidoo and Mrs. Mangala Sainath Aidoo (nee Kailaje). Great Grandson to Mrs. Savitri Shivanand Aidoo. Also Great Grandson to Mrs. Ansuya Subrao Kailaje.

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PUROHITS

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

PHYSIOTHERAPIST

Dr. Avanti N. Kabinittal, Practicing Physiotherapist in Pune. For Consultation and Home Care contact: 09768610060 or Email: avantink@gmail.com

DOMESTIC TIDINGS

BIRTHS

We welcome the following new arrivals:

Sept 29 : A son (Aayush) to Manasi (nee Balsekar) and Ameet Kalyanpur at Mumbai.

Dec 27 : A daughter (Aarohi) to Neha (nee Kalbag) and P.V. Bhaskar at Struttgart, Germany.

2011

Jan 11 : A son (Kedar) to Yamini Jaishankar and Shantanu Sood at Delhi.

Feb 4 : A son (Salil) to Lisa and Sameer Sainath Aidoo at Minneapolis USA.

Feb 10 : A daughter (Netra) to Pradnya (nee Hattangadi) and Satish Ramanathan at Mumbai.

MARRIAGES

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

Feb 07 : Vaishnavi Vinayanand Kallianpur (of Virar) with Neeraj Vidyadhar Chande at Khar, Mumbai.

Feb 9 : Kanak Dinesh Chaturvedi with Ashray Uday Nadkarni at Khar, Mumbai.

OBITUARIES

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

Aug 13 : Benegal Prasanna S. (68) at Bangalore.

Nov 24 : Hoskote Balkrishna N. (85) at Jogeshwari

Page sponsored: In memory of Amma, late Saru Katre, who passed away at Ahmedabad on 6th March 2005 by Veena and Vivek Hattangadi, Ahmedabad

- Mumbai.
- Dec 14 : Anjani B. Hoskote (80) at Jogeshwari Mumbai.
- Dec 16 : Usha Maruti Kumtakar at Virar.
- Dec 20 : Trasi Rameshchandra Shivrao (93) at Bangalore.
- Dec 31 : Savitri D. Manjeshwar (86) at Chennai 2011
- Jan 5 : Chandramathi Rameshchandra Trasi (87) at Bangalore.
- Jan 5 : Benegal Vasant Venkat (86) at Pune.
- Jan 8 : Bailur Jitendra Shridhar (64) at Andheri, Mumbai.
- Jan 10 : Lalitha S. Chandavarkar, (90) at Malleshwaram, Bangalore.
- Jan 18 : Kodange Radhakrishna Rao (83), Shakti Nagar, Mangalore.
- Jan 24 : Meera Dinkar Naimpalli at Mumbai.
- Jan 21 : Sadanand Sanjiv Murdeshwar (90) at Dahisar, Mumbai.
- Jan 25 : Beena Shivshankar Bagade (65) at Pune.
- Jan 25 : Adur Mohan Laxmanrao at Pune.
- Jan 28 : Nadghar Niranjan Umesh (67) at Mumbai.
- Jan 31 : Kamala Devidas Padukone (89) at Mumbai.
- Feb 2 : Chikermane Ramesh M. (83) at Mahim, Mumbai.
- Feb 8 : Gersappe Arvind B. (74) at Bangalore.
- Feb 12 : Kandlur Anant Bhat at Bangalore.
- Feb 13 : Aval Uday Devidas at Mumbai.

FOUR GENERATIONS



Standing (l to r) - Vinesh Kalyanpur (grandfather), Amit and Pooja Kalyanpur (bappa and pachhi), Suman Kalyanpur (grandmother)
Sitting (l to r) - Atul Kalyanpur (father), Isha (sister), **Venkatrao Kalyanpur (great grandfather)**, **Chi. Ayush** and Darshana (mother) at the time of his Brahmopadeshm on 10th December, 2010 at Mumbai.

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