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Kanara Saraswat

A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

डॉ. रामदास भटकळ- ख्यातनाम प्रकाशक आणि हिंदुस्तानी संगीताचे गायक-
हांनी अखिल भारतीय कोंकणी परिषदेचे दीपप्रज्वलन कोरनु उद्घाटन कर्तना



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Kanara Saraswat Association is grateful to the following donors:

MEDICAL RELIEF FUND

Darshana and Atul Vinesh
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(On the occasion of their 10th Wedding
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Anniversary of Shri Gurudutt and Smt Chitra
Kalle)

CENTENARY FUND

Karishma and Abhijeet Upponi
(Bahrain) Rs. 7500.00

KSA CENSUS 2011

A very simple KSA Census 2011 form has been devised for the benefit of Households who are yet to submit the same. Last date for the submission of forms has been extended to 31st May 2012.

This will help us to publish the entire Census Report subsequent to releasing Interim Report at the august hands of H.H. Shrimat Sadyojat Shankarashram Swamiji on KSA Centenary Closing Day Ceremony on 26th November 2011 at Nehru Centre.

- Census Working Committee

While we thank our readers for contributing articles we apologise as we could not publish many due to lack of space. We will take them up in subsequent issues Editor

KSA CENTENARY PROGRAMMES DVD'S

We have filmed all programmes performed during our Centenary Year. The CDs of the following programmes, in attractive plastic boxes, are available for sale. Those interested in buying any of these CDs may register their names with KSA Office. Please note that the selling price has been kept to the minimum only to recover costs.

NAME OF THE PROGRAMME	No. of CDs	COST (Rs.)
I a) Opening Centenary Ceremony held on 26th November 2010 at Ravindra Natya Mandir, Prabhadevi (Including Short Film on "KSA 100 Years")	2	200
b) President's Speech, Short Film on "KSA 100 Years" and Speech of Chief Guest Dr. Subir Gokarn	1	150
II "Suman Sugandh" felicitation of Smt. Suman Kalyanpur and her programme compered by Smt. Mangala Khadilkar held on 18 th August 2011 at Nehru Centre, Worli.	2	200
III a) Entire Yuvadharma Programme along with felicitation of following prominent Chitrapur Saraswats held on 24 th September 2011 at Pune. 1) Smt Shobha Pandit Mundkur 2) Smt Jayavanthi Hirebet 3) Smt Kuntala Muzumdar 4) Pt. V G Karnad 5) Smt Meera Kodikal 6) Dr Anand B. Koppikar	3	250
b) President's Speech and Drama – 'Musical Therapy' by Yuvadharma	2	200
IV a) Felicitation of following prominent Bhanaps held on 22nd & 23rd October 2011 at Karnataka Sangha, Matunga. 1) Shri Pandurang Kumtha 2) Shri Pramod Karnad 3) Shri Radhakrishna Kalawar 4) Pt. Murli Manohar Shukla 5) Shri Avinash Trasi 6) Shri Uday Mankikar 7) Dr Vinay P. Rao 8) Dr Krishna Chandavarkar 9) Dr Deepa Hoskote	1	150
b) One Act Konkani/Marathi Drama 1) Gokarnchi Bhadrakali (Sangeet Natak) (Goregaon) 2) Admission (Chennai) 3) Vissaru Magalo Sansarantu (Dharwad) 4) Kurttak Aylo Kassu (Matunga Mitra Mandal)	2	200
c) One Act Konkani/Marathi Drama 1) Puneri Misal (Pune) 2) Pavamma Gharchi Pavni (Bangalore) 3) Aajchya Thalak Batmya (Mumbai) 4) Major Chandrakant (KSA)	2	200
V a) Entire Closing Centenary Ceremony held on 26 th November 2011 at Nehru Center, Worli including felicitation of 3 prominent Chitrapur Saraswats : 1) Dr. Pramod Talgeri 2) Dr. Laxmi Rao 3) Shri Mohan Hemmadi Speech of Dr. Frank Conlon & Aashirvachan of Swamiji and abridged version of drama "Chitrapur Vaibhav"	2	200
b) President's Speech & abridged version of drama "Chitrapur Vaibhav" and Aashirvachan of Swamiji.	1	150
c) Introduction of Dr. Frank Conlon and speech of Dr. Frank Conlon , Eminent Historian.	1	100



From the President's Desk....

Success is not having the most brilliant answer. It's about having a workable solution, and that requires developing an understanding of the unwritten rules of the game of life. To become more persuasive and effective, one needs to figure out what really matters. Every person thinks he is facing a new set of challenges that require new qualities and skill sets. But being an effective and successful person is not about mastering mystifying and complicated methods. It's about keeping it simple and following old, proven and even obvious ideas. What made a successful person in the past is still what makes one today - being competent, caring and benevolent...above all being Absolutely Committed!

Commitment unlocks the doors of imagination, allows vision and provides the right ingredients to turn dreams into reality. The path to success is to take massive, determined action...and thereafter to stay committed to that decision. You cannot afford to waste tears on might-have-beens. The famous saying 'if wishes were horses.....' does hold good. You need to turn the tears into sweat that can take us to what can be. You don't have to be a fantastic hero to do certain things... to compete. You can be just an ordinary chap, sufficiently motivated and totally committed to reach challenging goals.

Believe me, we all have tremendous potential. We all desire good results from our efforts. Most of us are willing to work hard and to pay the price that success and happiness demand. Each of us has the ability to put our unique human potential into action and to acquire a desired result. But, one thing that determines the level of our potential that produces the intensity of our activity, and predicts the quality of the result we receive, is our level of 'Commitment'.

Our level of commitment determines how much of the future we are allowed to see. It decides the size of our dreams and influences our determination when we are faced with new challenges. No other person on earth has power over our level of commitment. If we care at all about ourselves, then we must accept full responsibility for our own feelings. We must learn to guard against those feelings that have the capacity to lead us down the wrong path and to strengthen those feelings that can lead us confidently into a better future.

If we want to receive the rewards the future holds in trust for us, then we must exercise the most important choice given to us as members of the human race by maintaining total dominion over our Commitment. Our attitude of commitment is an asset, a treasure of great value, which must be protected at any cost. Having the right attitude is one of the basics that success requires. The combination of a sound personal philosophy, a positive attitude about ourselves and confidence in our commitments gives us an inner strength and a firm resolve that influences all the other areas of our existence.

At the end of the day do remember this mantra for being happily successful - Stay committed to your decisions but stay flexible in your approach!!!!

Suresh S. Hemmady

Letters to the Editor

Dear Editor, It is a pleasure to read Smt. Meerabai Mavinkurve's writings which are simple yet full of detailed descriptions of happenings. One feels closeness with the events and situations. While filled with sincerity, bhakti and love for our Guru-Parampara and revered Math, persons like me, away from India, get the feeling of participation. I hope, not only seniors, but all Saraswats will continue to appreciate and look forward to her beautiful articles.

Hemmady Chandrakant, Atlanta USA

Dear Editor, I should like to congratulate H. Manohar on his excellent article on Prof. G. N. Ramachandran (GNR) in the March issue of Kanara Saraswat. As a student of Physics Honours in Presidency College, Madras in the early 50's I had the opportunity to attend a course on Crystallography by GNR at the University and the manner in which he delivered this course made me feel that I was in the presence of a Master. Fellowships of a number of Academies (including the FRS) were conferred on him but the one he coveted most, namely the Nobel Prize, eluded him by a quirk of fate. He was held in high esteem by distinguished scientists all over the world.

The following incident will bear this out: P.G.de Gennes, a highly decorated French physicist (who won the Nobel Prize in physics in 1991) was on a visit to Bangalore in 1977 to attend an International Conference on Liquid Crystals. I had briefly interacted with him when I was in CEN de Saclay, France in the early 60's. I invited him to our Bhabha Atomic Research Centre to spend a day with us and deliver a colloquium which he graciously accepted. After the lecture, in an informal chat with some of us he mentioned the name of GNR and said he rated him very high as a physicist. This, coming from the lips of an eventual Nobel Laureate was music to our ears. He said that his elucidation of the structure of collagen was an intellectual *tour de force* and in some ways more involved than that of the DNA. It was a pity, he said, that both these works were published more or less at the same period but because of the greater biological reach and significance of the DNA,

this work earned the Nobel Prize and not his!

L. Madhav Rao, Chembur

Dear Editor: The article on Professor G. N. Ramachandran by Hattikudur Manohar published in the March 2012 issue of Kanara Saraswat (KS) magazine was very interesting. I gave a photocopy of the article to his daughter Professor Vijaya Ramachandran (who is the William B. Blakemore II Regents Professor in Computer Sciences at The University of Texas at Austin). She liked the article, especially his academic accomplishments. She had just one observation about her father's last days in Chennai described in the article, which she thought might need some clarification. She told me that after GNR's wife passed away while they were living with their son in Ahmedabad, GNR felt very lonely and insisted that he be moved to Chennai, closer to his former academic surroundings (Madras University and his old friends). Since none of his children lived in Chennai, they arranged his stay in a cottage (close to where he wanted) with nursing and medical supervision from a nearby hospital. His last days were not lonely but were full of visits by relatives who lived in Chennai and by several of his old friends who had retired by that time. The children took turns to visit and spend time with him in Chennai. She believes that her father was much happier in Chennai than while staying in Ahmedabad. He passed away surrounded by his children, family and friends.

Dinakar Chandragiri, Austin, TX

Dear Editor, Jan Issue: 'Maturity has no age' by Maithili Basrur gave me a lump in the throat. 'The Fourth Assistant' by Kumud Nayel is touching and heartwarming and 'Cloud Computing' by C.G. Hemmady and Satish Bilgi is engrossing. What a pity that I missed 26/XI at Nehru Centre. Lina Hattangadi's poem 'WHO' has depth, that one finds difficult to fathom.

Sudhir Shivram Rao (Ullal), Mira Road

Dear Editor, *Bhanap Participation in Konkani Sammelans:* I was overwhelmed with the large scale of Bhanap participation for the first time in All India Konkani Parishad held recently at Veersavarkar Auditorium, Dadar. Many times in the past I have been the only person attending such conferences. In

addition to this the Chief Guest was our Ramadas Bhatkalmam of Popular Prakashan, compering was done in chaste Konkani by Deepa Savkur and Aparna Nagarkatte melodiously sang the welcome song. In his inaugural speech Ramadasmam expressed that their Prakashan did bring out lesser Konkani literature as compared to English and Marathi publications. It is his desire that through Sane Guruji Reserach Centre established at Mangaon, (a station on Konkani railway line), Konkani literature be enriched by translating famous works in English or any other languages. Four Sessions held on different topics related to Konkani language, culture and education etc. were very informative and expert speakers threw new light on various issues.

The Kavi Sammelan was chaired by our elderly and eminent poet Smt. Aruna Rao . Among the poets were Sadhana Kamat, Sudhir Kodkani and Indu Gersappe. Our stalwarts had a major share in the honours too, namely Ramadas Bhatkal, Aruna Rao and Sadhana Kamat. Among the cultural programmes young kids trained by Durgesh Chanadavarkar and Krishna Kamat (Head of Konkani Section in A.I.R. Mumbai) gave a beautiful rendering of devotional songs. The climax was Konkani Yakshgana 'Bhakta Prahlad' directed by Arun Ubhayakar, presented by Kumta Konkani Parishad..Sarvashri Prakash and Smita Mavinkurve, Raja Pandit, Anand Nadkarni, Vrinda Mundkur and Kanchan Honavar etc . blessed the occasion by their

timely presence.

But there was lack of publicity in the Bhanap colonies about such a great event , even Chief Editor, Gurunathmam told me that he was unaware of this sammelan . The K.S.A. can play an important role by giving wider publicity to such great events through its magazine so that more and more Konkanis can attend the same. "Ami Goenkar" who hosted this programme under the leadership of Dr. Chandrashekher Shenoy deserves many kudos for its grand success.

Arun S. Ubhayakar, Mallapur

Dear Editor, Reading of the two articles by Sumant G. Beltangdy, Mumbai was very thought provoking. It would be worth if Anna Hazare takes up his suggestions to reach a larger audience. If implemented, it will make great difference to our democracy and youth in our society. Govt offices will not only be professionally managed but will also be result oriented, free from corruption. Very good suggestions for the senior citizens in politics.

I am sure Sumantmam has Email id of his own. Kanara Saraswat should make it mandatory for authors to state their Email id under their name so that there can be better interaction with the author. If he publishes such articles in national news papers it will have great impact.

Guru Amembaal



INTERNATIONAL WOMEN'S DAY 2012

The Kanara Saraswat Association will be observing International Women's Day on **Saturday, 28th April 2012**. The following women will be honoured for the outstanding work done in the community and the society.

- 1) Smt. Nirmla Gourish Chickermane (Talmakiwadi);
- 2) Smt. Sarita Prakash Lokur (nee Madyar) (Belgaum);
- 3) Ms. Vidyagouri Shankar Kundapur (Kamshet);
- 4) Smt. Radhika Jyotindra Trasi (Matunga)

Dr. Suma Chitnis , Well-known Educationist and Former Vice-Chancellor of S.N. D. T. Women's University has kindly accepted to be the Chief Guest on this occasion.

Smt. Geeta V. Yennemadi, Vice-President, KSA will preside over the function.

Venue : Shrimat Anandashram Hall, Talmakiwadi, J.D. Marg, Mumbai – 400007

Time : 5 p.m. onwards

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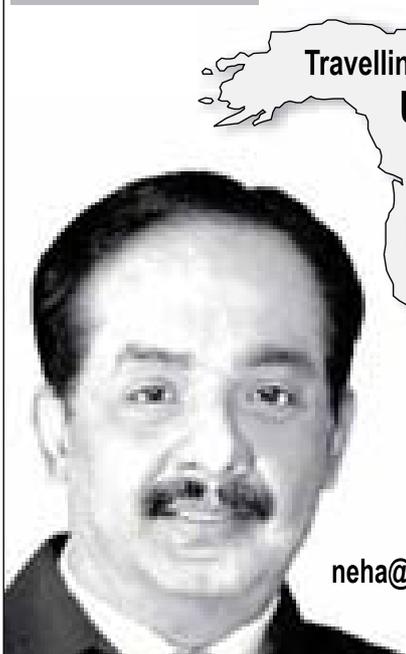
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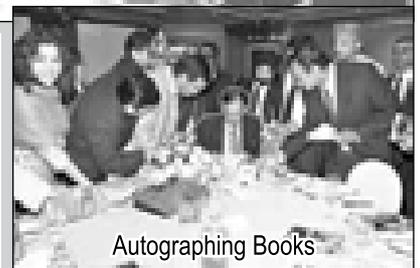
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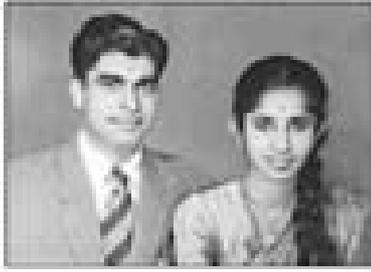
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and

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**We pray Lord Mangesh, Shantadurga and Holy Guru Parampara to
grant them good health, long life and happiness**

With Best wishes and affection from:

*Roopa (Daughter) & Rajesh (Son-in-law)
Rohan & Riya (Grandchildren)*

*Sandeep (son) & Deepa (Daughter-in-law),
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*Bolangady, Hirebets, Konaje, Kumbles
Kabhage, Shalekars, Relatives and Friends*



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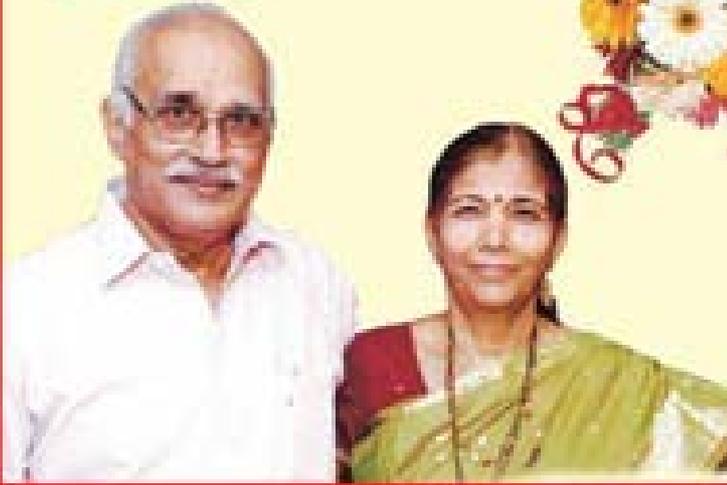


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Silver Wedding Anniversary



Shivanand Dattatraya
Hemmady and Trupti
(nee Nandini Arur) Hemmady.

on

19th April, 2012



Marriages are settled in heaven
However celebrated on the earth

God gave you two a special love
For He knew you would cherish it.

Twenty Five years you spent in love
All these years you held on to your vows
Life was never easy in those years.
Yet your love continued, warm and bright
Your tender bond grew with passing time
It's a remarkable feat only few can achieve

May your love flourish as more years go by
Today is your Silver Wedding Anniversary
Golden Jubilee should be the next goal
May you be warmed by each other's smile
May happiness ever surround you two
May your love ever shine like a beacon
May your love remain strong and true
May your bond ever keep on growing

Wish you a Happy
Silver Wedding Anniversary!!!

Love and Regards from:

R.D. Hemmady and Family, and Niranjan Arur and Family, Virar
And near and dear ones.

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डॉ. उषा हेरंजलाने गुजरातेतु खास
युवकांखातीर केल्लेल्या कोंकणी भाषा
प्रचाराचेरी एक presentation दिल्लें



श्री अरूण उभयकराने कोंकणी भाषेच्या प्रसाराखातीर केल्लेल्या
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श्रीमती इंदु गेरसपे तिगली कोंकणी कविता सादर कर्तना



श्री सुधीर कोडकणी कविता वाचन कर्नाफुडे सन्मानित जातना



श्री दुर्गेश चंदावराने चेडवांकोरोनु गोमटी कोंकणी पदं म्हणयलीं
....तागलो सन्मान कर्तना....

दादर परसल्लेलो कोंकणी सुवास

(अखिल भारतीय कोंकणी परिषदेचे २८ वे अधिवेशन)

कांचन मोहन होत्रावर

शीर्षक पळैनाफुडे तुमका लक्षांतु आयलें आस्तलें की हांव कोंकणी भाषेबद्दल सांगची आस्स. अगदी बरोबर. माक्का सांगचें आस्स दादर शिवाजी पार्क वीर सावरकर सभागृहांतु ह्या फेब्रुवारीच्या १७, १८, १९ अशशी तीन दीस आयोजित केल्लेल्या अखिल भारतीय कोंकणी परिषदेचें २८ व्या अधिवेशनाबद्दल... आयोजक आशिले... 'आमी गोंयकार, मुंबई.'

संगीत शिकच्यांतु आनी शिकवच्यांतु मग्न आशिल्या माक्का वैल्या कार्यक्रमाच्या निमंत्रणपत्रिकेंतुले कार्यावळ्यो पळोंच्याक वेळुची मेळनी. १७ तारीक आयली आनि मगलो दादा अरुण उभयकर माक्का "यो पोरी वच्च्यां. पांचांक उद्घाटन आस्स" म्हणालो. थंयि पळयिलेरी बागलांतु धोर्नु भित्तरी वचसरी सर्वकडे कोंकणीची कोंकणी. विंगविंगड रुप, रंग, वेषभूषा आणी शब्दोच्चार, गमतीदार राग - a variety of tones and accents कोण म्हणालो 'फुलांचो तुरो', कोण म्हणता 'पुष्पगुच्छ', एकळी म्हणता "सोहळो", दुसरी म्हणता "सुवाळो." एककडेथानु शब्द आयकलो "पिराय" तरी आनीकडे म्हणताती "प्राय"! मगल्या शेज्जारा राबिबली एक गोंयकार्णी हासतची म्हणाली, "Today there is unity in diversity" हांवयी उत्तर दिल्लें. "Very true but very enjoyable."

कार्यक्रम सुरु जाल्लो आणी मगेल्या आनंदाक पार ना जाल्लो. वेदिकेचेरी सर्वांमदें भटकळ रामदासमामु अध्यक्ष जावु बशिलो. दीपा सौकुर तिगेल्या मोवाळ भाषेंतुं निवेदन कोरुक लागली आणि अपर्णा नागरकट्टी हिगेले मधुर स्वरांतुं स्वागतगीत जाल्लें. पद्मजा फेणाणीगले हात्ताने स्टॉल्सांचें उद्घाटन जाल्लें आणि तिक्का डौलारी मुख्य अतिथी म्हुणु मुखारी बसयिलें.

दीप प्रज्वलन जाल्ले. उजवाडु पसरू लागलो. अध्यक्ष रामदास मामु, डॉ. रामाणी (Neuro Spine Surgeon & President of Reception Committee) आणि इतर लोकांगले दर्जेदार भाषण आयकुनु लोकांगले ज्ञानांतु भर पडू लागली. तळमजल्यारी जेवणाव्यवस्था केल्लेली. समुद्राचो थंड वारो घेतची मस्त जानांगलो गुर्तु परिचयु जाल्लो.

तीन्नी दीस विविध सत्रं जाल्लीं. कोंकणींतु गीत सादर

जाल्लीं. गीता येन्नेमिडीने चंदावर दुर्गेशमामाने संगीत दिल्लेलीं गीत आनि वडाळाचे जी.एस.बी. मंडळांतुले सात्र सात्र बाळांनी धैर्याने म्होणु दाकयलेलीं बालगीतं आयकतना आनंदु जाल्लो.

लेखनाची आवडी माका आस्स. कविता बरोंचे मात्र अजुनी जम्मनी. मगली आवडती साधना कामतागले कविता वाचन आस्स मुणू आयकुंचाक मुद्दाम दोन्नी दीसु बसली. मस्त लोकानी भोचि गोमटयो कवीता सादर केल्यो. जीवनाचे रहस्याचेरी, निसर्गाचेरी, बोंबळास्ताने त्रस्त जाल्लेल्यांचेरी, वेदनेंतु सुद्धा पळैले देवाचेरी, गरीबीचेरी, रान शेतं पावसाचेरी, आवसु-चेडांचेरी, कोंकणी भाषेचेरी अशि विविध कोंकणी कविता आयकुनु अभिमानाने मन भोरनु आयले. तांगले विचार आनी काल्पनिक शक्तीक, अभ्यासु वृत्तिक सरळ शब्दांतु अनेक विचार कोंकणींतु मांडिल्याक बाकीच्यां वोटु हावयि होडाने टाळ्यो दीवुनु दाद दित बसली. ह्या सत्राचे सूत्र सात्र वयाचे कवी मेल्वीन रॉड्रीक्साने योग्य रीतीरी चलैले.

अरुण उभयकराने कर्नाटकांतु कोंकणी शिक्षणाची समस्या आनि परिहार ह्या विषयाचेरी महत्वाचे मुद्दे मांडले. लोकांक आयकुनु आनंदु जातलो की कर्नाटक, केरला आनी गोयेंतु १० वी थायी कोंकणी भाषा शिकैताति. हाजमिती बाकीचांक ह्या विषयाचेरी योग्य मार्गदर्शन मेळतलें.

डॉ. रुषा हेरंजल (Ophthalmologist) ह्या युवतीने अनुभवी बस्ति वामनराव शेणोय मामाले योग्य मार्गदर्शनाचेरी पाडींतु कोंकणीप्रसाराचें काम केल्लें. हाज्ज झलक म्हुणु तिन्ने एक (Power Point presentation) दाकयलें. अती व्यस्त आस्सुनु सुदांयी ती हें काम करत आस्स म्हुणु तिगलें मस्त कौतुक जाल्लें.

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जेवण कोंकणी .. खोळंबो तोय खीरी सुक्के घशी चित्रात्र सोलकडी इ.

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नाट्य क्षेत्रांतुलो चंद्रशेखर शेणोय, संगीत क्षेत्रांतुलो अनंत अमेंबळ, ऑल इंडिया रोडियो कोंकणी विभागांतुलो कृष्णा कामत जातीने सर्व समाजाक प्रातिनिध्य दीवनु ह्या सम्मेलनाक यश मेळोनु दिंव्चाक आखेरथायि धांवपळ करत आशिले.

कारवारकार, गोंयकार, कोचिकार, मंगळूरकार, केरळकार, पुणेकार, डेल्लीकार सगळी लोक एक कोंकणी मायमोगाचे छत्रा तगु एकत्र आयिले. कोंकणी भाषेबद्दल चालू आशिले कार्य, तांका आइले अडचण्यांबद्दल सांगताली. तरी मुखारी पाऊल घालत उरका म्हळिले सकारात्मक ह्स्टीकोण उल्लेखनीय आशिलो. मायमोगाची ही कोंकणी ज्योती जळत आस्का म्हळिले तांगले उच्च ध्येय स्पष्ट दिस्त आशिले.

युवकां खातिर सुदांयी बैठक जाल्ली. तान्नीचि ही कोंकणी मशाल घेवनु मुखारी वत्तचि आस्का ही प्रेरणा म्हालगड्यांनी दिल्ली. होचि विचारु घेवु काळिले दोनी लघु चित्रपटयि दाकयिले. केरळाचे युवकांगले प्रयत्न स्तुत्य आशिलों.

‘कोंकणा’ ह्या आदिवासी समाजाबद्दल तांगली संस्कृती तांगले लोकनृत्य आणि संगीत हे विषयांतु माहिती प्रस्तुत केल्लि. लोक अजब जावु आय्कतचि बशिले.

कुमटा गावांथावनु आयिले मंडळीने ‘भक्त प्रल्हाद’ हो रंगीन यक्षगानाचो कोंकणींतु प्रथम प्रयोग कोर्नु लोकांक विलक्षण आनंदु दिल्लो. तांतु ९ वी वर्गांतु शिकत आशिल्ल्या चल्ल्याने प्रल्हादागलें पात्र संस्मरणीय रीतीने रंगयिलें. ही संकल्पना अरुण उभयकरागली आशिली.

श्रीमती निरुपा केणीने गोड आवाजांतु संक्षिप्त भित्तरी धन्यवाद दीवु सर्वांक खुश केल्ले. कडेरचे दीसु श्री. अरविंद भाटेकर मामाले (President, All India Konkani Parishad Reception Committee) प्रभावी भाषण आयकुनु भायर सरली. मगले मनांतुलेचि तो उल्लैलो म्हुणु दिस्ले. “घरात आवयि बापयिने अभिमानान कोकणी उलोपाक जाय. तेन्नाच आपली बुर्गी बी उलैतली. संस्कृती टिकून उर्तली आणि विकास जातलो. आंतरिक आत्मविश्वास अस्लार मनिस खयि बी उडी मारूक शकता. मन आस्लार मार्ग आस्सा. म्हणा ‘मोगाचे कोंकणी मातेलो जयजयकार आस्सो.’

अशी आस्स आमाली ‘माय मोगाचि कोंकणी’ आणि ताज्जो दादर पसरलेलो सुवास.

भाषेच्यें एकचि एक शस्त्र

भाषेच्यें एकचि एक शस्त्र
अर्थाच्यें एकचि एक अस्त्र
हें स्तोत्र मनांत उरो।।

भाषेच्या शस्त्राक धार आस
जाल्यार रगताची जखम करना तें
जागृत दवरता चित्त-
अर्थाच्या अस्त्राक तळप आस
जाल्यार देह जळयना तें-
प्रकाशित करता सुषुप्त।।

अनेक भाषा सहस्त्र अक्षरं
पृथ्वीर घुंवता एकुचि ध्वनी
प्रत्येक अक्षर ब्रह्मरूप
सृष्टिरी गुंजता प्रतिध्वनी।।

सर्व शब्दार्थ वट्ट विणल्यारी
निर्माण जाता स्नेहाच्यें एक विशाल वस्त्र!

भाषेच्यें एकचि एक शस्त्र
अर्थाच्यें एकचि एक अस्त्र
हें स्तोत्र मनांत उरो।।

- अरुणा राव (कुंडाजे)

‘द्विधा’

उदबत्ती परमळ आयलें
आनी हांवँ दोंळें चिम्मी कॅल्लें!
एक सोंप्पन...
..‘जेथे जातो तेथे’ आज्जेगल भजन
आम्मागल हात्तांतूँ घांटे किणकिण
‘सोऽहम्’ ‘सोऽहम्’ आन्नागल ध्यान
...एक सोंप्पन!
ही मगल कात्रांत कुजबुजली-ही!
‘बैस क्षणभरी, शांत शांत
दोंळें चिम्मी करी, जा विश्रांत’
इतल्यांत ती प्रगट जाल्ली- ती!
‘तूँ हांगा?’ माक्का म्हणाली.

‘खई गॅल्लें तुगल शिक्षण, तुगल वाचन, तुगल चिंतन?
चकित, व्यथित स्वरु तिगलों! प्रखर, प्रखर शब्दु तिगलों!
तिगल अँक्का हात्तांत तर्कवाद
दुसऱ्या हात्तांत मार्कस्वाद-
‘दिस्सनात तुक्का हँ जातीचें अँक्कावैर एक माळये मँट्ट?
किळ्च्याँ दुर्बळ्यांगल्याँ आयकूनये म्हूणू तुगल कात्रांत
बाँट्ट?’

भांगार भांगार उंच दँवळा घुमटारी
आनी भायर कुडकुडतलीं नागडीं चेल्लवं थंड नॅलारी
फातरा पिंडीचेर अभिषेकू दुदाचॉ, म्हॉवाचॉ
आनी हांगा आक्रोश भीक मागतल्या उपाशी पॉरांचॉ
हँ तुक्का दिस्ता, आयकू यात्ता-
तरी तूं हांगा?’

हांव सॉपनांथानू खडबडून जागीं
फाटी परतून वचू लागली- तिज्जमाक्शी!

जाल्यारी, ही माक्शेना!

हिन्नं मगल हात धरलॉ- हळूची... श्...!

माँवाळ, माँगाळ स्पर्श-

ही म्हणता, ‘आयकू पुणी- मीरेगल आर्त भजन

राधेगल मंजुळ पैजण

नाम्यागल धुंद कीर्तन

वचू नाक्का! तुगल प्रीती जाई तांकां,

तुगल श्रवणभक्ती जाई तांकां

मगल पाऊल अडता!

मुखारीई ना, माक्शीई ना-

हांव खई आस्स? खई आस्स हांवं?

वावटळ

मनांतुली वावटळ केदना

जागी जात्ता नवे तेन्ना

सूसांट्यान ती धांवत सुटता

बंधनमुक्त जालेल्या वाधावारी...

पळैना कोण बरो नि कोण वायट म्हणु,

उलैना कोण लागिचो कि दूरचो म्हणु,

आय्कना कोणाले श्राप...

नि कोणाले अशिर्वाद..

धांवत सुदता ती उव्वार आयिल्ल्या न्हय्येवारी.

उस्ळौन सोडता... कोणाली माडं,

उप्टाव्न उडैता.. नवी पोनीं झाडं,

धाडाव्न काड्ता रक्त... नि हाडं

विचार विसरलेल्या व्हीलनावारी...

ह्या वावटळीक विनय म्हणु
कस्ले हँ गोत्तु आस्सना,
ह्या वावटळीक विवेक कस्ले
हाज्जे ज्ञान आस्सना,
न्याय-अन्याय, बरे नि वायट
सानु नि होडु, विशुद्ध नि कपट
हाज्जे कस्ले-कस्लेंई भान आस्सना...

ही वावटळ केदना

नि कशी खर्चता,

निपचित जाव्नु कशी पडता,

निश्चल जात्ता की घोरेत राब्ता,

हाज्जे कांई भविष्य-गणित

सांगुक जायना...

जाल्यारी-स्वपूर्ती जायनाफुडें

ती केदना निद्रिस्त जात्ता तेन्ना

मस्त कल्ले बदललेले आस्ता

आन्नि मस्त इत्ले बदललेले नस्ताई,

देक्कुक पडतात केवळ परिणाम म्हणु

जीर्ण सुक्कली, हळहळतली...निसत्त्व पात्रं...

- सुधीर कोडकणी

यो

कोण तें बागलाभायर?

काळखा चिंकारांतू?

यो,

भित्तरी यो,

जन्मभरी वाट पळयली

जन्मभरी नजर भिरीभिरी

तुकाची सोदताली, रे सखया

आत्तं आयला वे?

जर्जर तन, चेंचिल्ले मन,

भयाने ताळो अडचला,

काळखा घुटके पीतं पीतं पडल्यां.

तुवें कसलें लेकलें?

कष्ट दिल्यारी हांव तुका विसरतलीं?

अरे, कशशी विसरूं?

फळ-रस्सू विंगड वे?

आनी कसलो अंत पळयता?

तुगेलो खेळू रे

मगेलो छळू

अशशी निप्पून् छळ नाका

धैर्य आसल्यारी मुखारी यो
 त्या काळ्या-निळ्या वस्त्रांतू
 कसलें ते झगझगता?
 काळोख पांगरोवनू कसलें हाळ्ळ्यां?
 इतलें वर्सांचे भक्तीचें फळ वे?
 मगेलें इनाम?
 आत्तां, ह्या घडयेक
 सांगातू तुगेलोची, रे सखया,
 लागी यो
 एकफांता नियाळतां
 तुगेलें मोहक रूप
 सुर्वेचें आनी आखिरचें...
 आनी कसल्याक वेळू?
 काडी तुगेलें खंजर
 लखलख घुसय काळजांतू
 हगूर तिरपी
 आनी
 त्या उत्कट क्षणांतू
 तुगेल्या दोळ्यांच्या
 निळयानिळ्या खोलखोल सागरांतू
 हांव विलीन जावो.
 जन्मभरी, मगेल्या मनासारखें जायनी

रे सखयाऽऽ
 तुगेल्या मनातकित तरी जावो.
 (फालफाल्या विचार...)
 रात्ती कोण आयिल्लें?
 दोळ्यांमुखारी धुंवरेल्या काळखांतू,
 तूंचि वे तो?
 तापिल्या निडळारी
 शीतळ गंधस्पर्शू
 तुगेलोचि न्हें वे?
 तू आयलो, रे सखया,
 तुका शरण वचुलीं
 आनी तुंवे मुक्त केल्लें
 मगेली अवस्था थायी
 हांव विसोरनू गेल्लीं
 पळे, रात्रीच्या गर्भातू फाल्या झिळमिळू
 थरथर थुंटिल्या पाक्कांरी
 ताजो परजळू
 उट्टा, पळे,
 कितलेकी सूर्य उदेत आस्सती.

- इंदू गेरसप्ये

(२००० ह्यावेळारी हुशार नाशिल्ले. एक काळख्या
 रात्रीचे विचार. आनी फालफाल्यारी आशेचे किरण)

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Dattatraya Narayan Sirur - His Life and Times

- A Retrospect

HEMANT M. SIRUR

It was a warm week-day afternoon, around the early nineteen fifties. I had just finished my school day and was crossing the road to pick up my father from the office of N. Sirur & Co., at Kalaghoda, Fort, Bombay. As I reached the other side I chanced upon Shri Ramakrishna A. Lajmi, who had retired from the firm a decade earlier. Relying on a walking stick, attired in his customary shirt, dhoti, coat, black cap and chappals, he portrayed the quintessential doyen of a Saraswat gentleman of a past age. For some inexplicable reason, he held my arm and spoke



Dattatray N. Sirur

to me in Konkani: “*Vhai re putta ! Magale sagle ayushyantu hanwe ekuch honest manushya palaila - tugalo ajjo Datta!*.” (Young man ! In my entire life, I have come across only one honest man - your grandfather Datta.)” Extravagant though this statement might appear at this span of time, the impression that has always abided

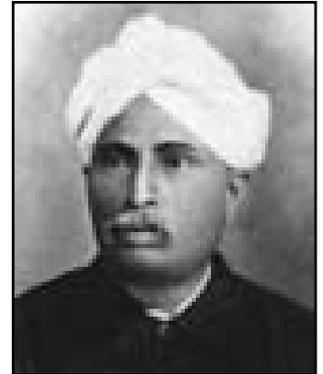
with me, was that: here was this gentleman who had spent his entire professional life working in a firm that he had retired from, but the love and respect that he had, along with countless others, for the central figure in that business enterprise, continued to linger, long after he had left the scene. Would it be an exaggeration to say that the endeavours of D.N. Sirur and the enterprises that he created touched just about every family in this our small community of Chitrapur Saraswats?

Every successful man has his share of detractors, the naysayers who would cavil and carp, either through sheer envy or through rightful indignation at a perceived wrong done. In all these years I have yet to come across a person who does not have anything

to say but a kind word and convey a deep sense of admiration for the memory of the person that was D.N. Sirur

I did not know my grandfather, because he passed away 75 years ago on 11th March 1937, only 5 months before I was born. Every person who knew him personally has now passed on and so I have to rely on written material from several persons and the impressions that they have recorded.

The foundation for the achievements of D.N. Sirur was laid 2 generations earlier. The Sirur family hailing from that eponymous town, on the border of North and South Kanara had moved to Kumta in or about 1870 where D.N. Sirur was born in 1876. His grandfather, Anappa Sirur was the District Court Prosecutor for the British Administration of North Kanara. Circumstances that severely tested his integrity made it impossible for him to continue in that position. Round about this time two Scottish gentlemen, brothers: John and Patrick Chrystal were scouting around for a person of unimpeachable honesty to help them in the cotton export business they had started some years earlier and



Anappa J. Sirur

found him in the person of Anappa Sirur. By joining the firm of P. Chrystal & Co., Anappa Sirur was probably one of the first Bhanaps to venture into the private sector who until then were largely into civil service and government jobs.

The American Civil War had devastated the cotton-fields of the southern United States which in turn pumped up a huge demand in the Lancashire mills for Indian cotton. This cotton grew on the highlands of the Deccan Plateau and had to be

transported in bullock carts to the ports strung along the coast of Western India. Kumta was one such port, which during this period exported massive quantities of cotton to the UK, so much so that to this day, all Indian cotton in England is designated as 'Coomptas'.

Anappa Sirur's job was to organise caravans of bullock-carts from Kumta, ascend the ghats, tour the cotton growing areas of what is now North Karnataka and return with the cotton which would then be packed and shipped off to its UK destination.

Anappa Sirur worked conscientiously at this strenuous job and when he retired, his two sons Ramakrishna and Narayan were inducted into the firm of P. Chrystal & Co.



Narayan A. Sirur

Meanwhile, P. Chrystal & Co, in an effort to ascend the value chain, sought to found two spinning mills in Hubli and acquired another running mill in Bangalore. The task of erecting and commissioning the Hubli mills fell to the younger brother Narayan who performed this task

diligently and in due time was rewarded by being made a partner in the firm.

Towards the end of the 19th Century, the firm of P. Chrystal & Co. fell into troubled times and decided to revert back to their core business which was cotton trading rather than cotton manufacturing. The larger mills in Hubli were quickly snapped up by the prestigious firm of Forbes, Forbes and Campbell. The smaller mill in Bangalore, Mysore Mills, had been started as the very first industrial enterprise in the city of Bangalore, financed by the royal family of the Princely State of Mysore and had had a chequered past before it was acquired by P. Chrystal & Co. Dattatraya, the elder son of Narayan by virtue of the latter's partnership in the firm wanted his father to press his claim to this mill. The father did not like the idea and gave him no encouragement. It was then

that the disappointed son decided that he would stake his own claim, derived from his patrimony, but independent of his father.

Because the fixed assets of the mill were mortgaged to the Government of Mysore it was necessary to seek the permission of the British Resident in Bangalore. A young, confident D.N. Sirur, not yet 30 years of age, sat in front of this august figure, outlining his business plan and quickly convinced the British Resident of his rightful claim to the mill and his ability to make it a success.

The mill was in terrible condition, the machinery was old, the buildings even older. The lien on the liquid assets were held by a financier in Bombay. It was under dismal conditions that Mr. D.N. Sirur decided to take over the managing agency of the mill under his own name and founded the firm of N. Sirur & Co. in 1904. There were only two partners: he and his wife Sunderabai. An apocryphal story tells of D.N. Sirur raising Rs. 5000 by mortgaging the dowry jewellery of his wife, to finance his managing agency firm of N. Sirur & Co., which was dutifully named after his father.

In the words of Narsingrao S. Sirur, his cousin and the first Indian General Manager of Mysore Mills: "I look back to the year 1904 when Mysore Mills with which I have had a connection, had a re-birth. Founded in the eighties of the 19th Century, it had well-nigh become the despair of men of high reputation in the industry of those times. Like Lazarus of the Biblical story, it awaited the Master's touch and my beloved and illustrious cousin the late D.N. Sirur - hallowed be his memory - performed the miracle. I now shudder to think of the then condition of the Mill, its building and machinery, the slender resources and the unenviable heritage of credit and reputation that the mill had acquired."

The successful working of a cotton mill requires sufficient working capital especially in the purchase of raw material. D.N. Sirur's father, Narayan, by this time had a thriving cotton trading business and was regarded as a merchant of high standing in Hubli. Although he was originally against his son's shouldering the responsibilities of working an old Mill, he was later willing to assist him in this

venture, albeit at an arm's length. Narayan, on his own account would purchase cotton and send it to Bangalore and draw on the Head Office in Bombay for the value, three months hence. That meant that in three months, the cotton should reach Bangalore be converted to yarn and sold before the bills became due. Through the dint of sheer hard work, perseverance and tenacity, the mills slowly turned the corner. Mysore Mills declared its first dividend in 1913 and thereafter maintained an unbroken streak of paid dividends right upto 1960.

The First World War provided the opportunity that was badly needed. Production in the Lancashire cotton mills had slumped due to shortage of manpower and the mills in India eagerly filled the gap. Demand for yarn and cloth soared and profits increased and by the end of the war in 1918, Mysore Mills was in a financially sound condition. D.N. Sirur at the beginning had employed several Europeans as Managers but in due course these positions were quickly filled by young men with a yen for learning and someone whom he could depend on. In a few years one could say that Mysore Mills had become the bastion of Saraswat employment.

In the words of Frank Conlon in his book, 'A Caste In A Changing World': "In 1904 Dattatraya N. Sirur took over the managing agency of Mysore Spinning Mills. Almost immediately the Saraswat population grew, for the mill's clerical offices soon filled with Bhanap 'quill-drivers'. This altered the pattern of Saraswat residence in Bangalore. While the (Saraswat) government servants had lived throughout the city and adjoining cantonment, the mill employees clustered in the vicinity of their jobs in Malleshwaram. That neighbourhood became the site for the social club, now called Canara Union. It was built in 1919 with the assistance of D.N. Sirur."

Instead of resting on his laurels he started on a new venture, Minerva Mills for which the Maharajah of Mysore provided the land just up the road from Mysore Mills. His financial acumen and unquestionable integrity had gained him many investors both in the financial circles of Bombay and amongst the Chitrapur Saraswat community as a whole. The rest of the world was reeling from the

effects of the World Wide Depression but the project went on as scheduled and production started on time. Since this enterprise was from the foundation stone upward, the planning was immaculate. Raw cotton and other production material entered the premises from a special railway siding, went through the manufacturing process and finished cloth emerged from the other side. One wonders at this foresight and planning at a time when the science of Industrial Engineering was yet very much in a nascent stage.

By 1930 Minerva Mills had declared a dividend. More was to come when he acquired an ailing mill in Parel, Bombay from the Birlas and another one in Mahalaxmi from the Petit family which he amalgamated into Modern Mills.

By this time, the hard work and toil had taken its toll and his health began to deteriorate. He passed away suddenly from a heart attack on Mahashivaratri Day, 11th March, 1937, leaving behind a stunned family, a saddened community and many others who depended upon him for their livelihood !

<<<>>>



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Zero and Infinity

M.V. PANDIT

Recently I came across a quote by Albert Einstein, “We owe a lot to the Indians who taught us how to count, without which no worthwhile scientific discovery could have been made.” It struck me how a simple concept can become a foundation of a profound future. There were other systems besides our decimal system. Roman way of counting is one of them. This system had no symbol for zero. A symbol represented a number. When a number exceeded a certain figure another symbol is introduced. As the numbers grew larger the system ran out of symbols. Ancient Hindus devised a counting system with ten symbols- hence the decimal system- Zero is one of these symbols which represents nothing. They overcame the limitation of the symbols by separating the symbol from its value. The same symbol has a different value at different places. Thus the symbol 5 has a value of 5 in units place, 50 in tens place, 500 in hundreds place and so on. This ensured that no new symbol is required however large the number be.

This system also enables to form simple rules for the arithmetical functions of addition, subtraction, multiplication and division. So simple that it can be taught to kindergarten children. Mathematics provided an easy and concise way to express logical data. So concise, it is often said that mathematics is the language of the lazy. Soon from whole numbers we proceeded to fractions, rational and irrational numbers, imaginary and complex numbers. Algebra, calculus, vectors, matrices followed. Quantification of the parameters paved the way for progress and scientific discovery in physics, chemistry, biology etc. The world adopted the decimal system with open arms. All other systems of counting were discarded as museum pieces. No wonder a great scientist like Einstein paid high tributes to this system of counting.

About the same time, Hindus formulated another important concept-that of infinity-Ananta. Ananta means endless-limitless. It is not a number. It can not be expressed by the powerful decimal system.

It requires a special symbol. Infinity is immune to arithmetical operations. Infinity remains infinity after adding, subtracting, multiplying or dividing by any number. The outside world got confused in understanding this concept. We are so much accustomed to find the limits to most objects and observations that we imagine non-existing limits for infinity. For an uninformed person, horizon may appear as a limit of the sky. Dr. S. Radhakrishnan gives an apt simile to describe this illusion. Suppose there is an all-round viewing chamber atop a hill to view the panorama and it can be seen through a peephole. The peephole represents the limit of the finite observer. The observer believes the view from the peephole is all that exists. This observer forgets or overlooks the existence of other peepholes from which totally different views can be seen and significantly these also form the part of the panorama.

Jesus Christ was born and preached in an area which was a part of Roman Empire. People at this time did not know the concept of zero let alone infinity. Jesus Christ did not write the Bible. It was written much later by his followers- a group of scholars as they understood him. They declared that God is omnipresent. He is everywhere. Everywhere has no limits. It excludes nothing. It means infinity. They also declared that their God is only the true God. Others are false Gods. So according to this assertion God has a limit beyond which false God starts. Where does this limit come from? It is not the limit of the observed. It is the limit of the observer. It refers to the peephole as described by Radhakrishnan. It definitely ignores existence of other peepholes. If the scholars understood infinity correctly this assertion would not have crept in. They would have reached the same conclusion as the Hindus reached. There is one God seen in many different ways. “ekam sat vipra bahuda vadanti”

Implication of this conclusion would have a profound effect comparable to the effect on future as the decimal counting did. It would have substantially

altered not only the character of Christianity but also of Islam which borrowed the concept of false Gods. There would have been no need to force people to see through a particular peephole. In other words, there would have been no need to proselytize. One would view another religion as a view from a different peephole. The world would have been a more peaceful and more colourful place.

How would the world be without proselytisation. A microcosm in India is available. Hindus do not go for proselytisation. People in Mumbai celebrate Ganapati bappa on a grand scale. About a month later Kolkata celebrates Durga ma on equally grand scale. Bengalis in Mumbai and maharashtrians in Kolkata – in fact Hindus from all other parts join these celebrations without reservations. There is no thought that Ganapati is better than Durga or vice versa. The so called secularism of neo-liberals is an age-old conviction of Hindus. Those who benefitted by adopting the decimal counting system faltered in understanding infinity. It could have saved many wars, ill will, and now the terror. Why the craze to make people see through a particular peephole? Why?

One may ask a legitimate question. Why this thought did not occur earlier even after infinity got better understood? The spirit of enquiry is after all a human trait. I can only guess the answer. The scholars assigned to write the Bible must have realized the internal contradiction of what they put in. So they devised a clever way to fend off inconvenient questions. They declared whatever they wrote was God's own messenger's words. Questioning them would constitute a sin of blasphemy. The spirit of enquiry was subdued. Faith was given importance and reasoning a back seat. Gallileo was punished for publishing his discovery that earth revolved around the sun.

On the other hand, Hindus considered those full of doubts and questions as jigyasus- the seekers of knowledge and not sinners of blasphemy. They were welcome to seek appropriate gurus to solve their particular doubts. The spirit of enquiry was encouraged. Knowledge and reasoning were given prominence and faith a back seat. It was realized

that every individual is evolved by upbringing, environment, ability to grasp, knowledge level etc. Based on their own temperament and inclination one could choose their own path to salvation including faith (Bhakti Yoga), sincere work (Karma Yoga), knowledge (Gyana Yoga) and many more. One could invent if one can. Each person's limitations can differ. Peepholes can differ for different people or for the same person at different phases of life. Knowledge is not limited to any instant in time. It is infinite. Go on adding.

15th Saraswat Sangeet Sammelan

The proposed 15th Saraswat Sangeet Sammelan which was scheduled on 14th and 15th April 2012 is postponed due to unavoidable circumstances .

The revised date will be finalized and announced separately in due course .

Gurunath S. Gokarn

Hon. Secretary, Kala Vibhag



Yashoda Arun Balwalli **(19-09-1988 to 18-02-2012)**

Generous and loving to the core,
Everlasting affection did she pour
Eternally in the hearts to all will she
REMAIN.

Touched we are to see the closed door,
As almighty now has her in His Domain.

Fondly remembered by:

Parents Arun and Geeta,
Brothers Suraj and Sumeet,
Uncles, Aunts, Cousins,
Grandmother, friends and host of relatives.

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SNEHALATA – Creeper of Love

Aai – My Darling Mother In law

AMITA C BHATKAL

As usual I woke up early in the morning, and prayed to Ganpati Bappa, Lord Bhavanishankar and Param Pujya Swamiji. As I opened my eyes, my loving husband and daughter stood before me and wished me “**Happy Birthday**”.... My relatives and friends called to wish me, but there was still something amiss. I felt a void early this morning and it didn't take me long to realise that like every year I was waiting for that early morning call from **Aai** to wish me, which hadn't come today and shall never come again. This is going to be a lifelong wait now....

Even at the age of 87 years, **Aai**, had a memory which was much better than people less than half her age. In the age of technology where gadgets have almost replaced our memory to remember important dates and events, **Aai** remembered all birthdays, anniversaries and events both as per the English and Hindu calendars with greatest ease. Though due to her weak eyesight, she wasn't able to read and write properly, her memory was her greatest strength.

One and a half years after I got married, I lost my mother, and I thought this void would never be filled. I being a working mother, it was difficult to give my full time to my daughter, but **Aai** and **Pappa** (my father in law) looked after her when I'd be away for work. In spite of **Aai's** ill-health then and much against others' advice, **Aai** and **Pappa** refused to let my three month old daughter be kept in a day care. **Aai** became my pillar of strength and with her affection, kindness and loving nature, which suits her name “**Snehalata**” – “**Creeper of Love**”, filled the void in my life.

All got attracted to her because of her loving and motherly affection. Her nephew's wife (Dammuakka) always said, she isn't my Mami (aunt) but is my Mummy.

She was fair and good looking and her choice of saris only enhanced her beauty. Even at her age, she was neat and tidy and loved cleanliness. An avid music lover and a versatile singer herself, she had immense knowledge of the various Indian Ragas. She diligently attended music programmes held during the Ganpati festival at home which would go on till as late as 3.30 am.

She was an excellent cook, who in spite of being a pure vegetarian herself prepared a variety of tasty non vegetarian dishes. She had magic in her hands, and simple thing like tea would taste different and nice. No one can match up to items like **Puranpoli** and **sheera** prepared by her. I have learnt a lot of dishes from her, but somewhere that magic seems to be missing, when I prepare them.

She was always punctual and had an implicit timetable for herself in her daily activities. Her entire day was scheduled according to her bedside table clock, right from taking bed tea at 7 in the morning to listening to Deepnamaskar at 7 in the evening. This table clock was her companion at all times and seemed like it ticked at the pace of her heartbeats, which stopped when her heartbeats stopped at 6.40 am on December 5, 2011. This is nothing but a **miracle..**

Asha Tai (My sister in law) who is an artist has painted a life size portrait of **Aai**. When one looks at this painting placed in **Aai's** room, one feels, **Aai** is still sitting there welcoming everyone with her beautiful smile waiting to shower her love and blessings over one and all....

Aai has gone and has left a vacuum in our lives which cannot be filled.

DEEPLY MOURNED BY

SONS

Daughters in Law

Grand Children

Great Grand Children

ANIL

Asha

Dhanashree

Abhay

ARUN

Pratima

Siddartha /Pooja

Nitu/Sandeep

Diya /Vivan/Ananya

CHAITANYA

Amita

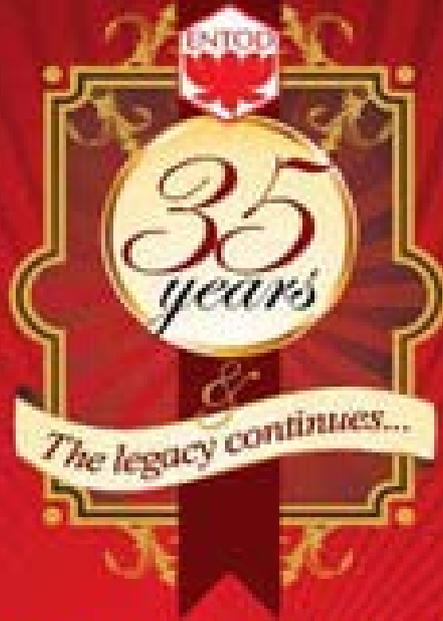
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RELATIVES and FRIENDS

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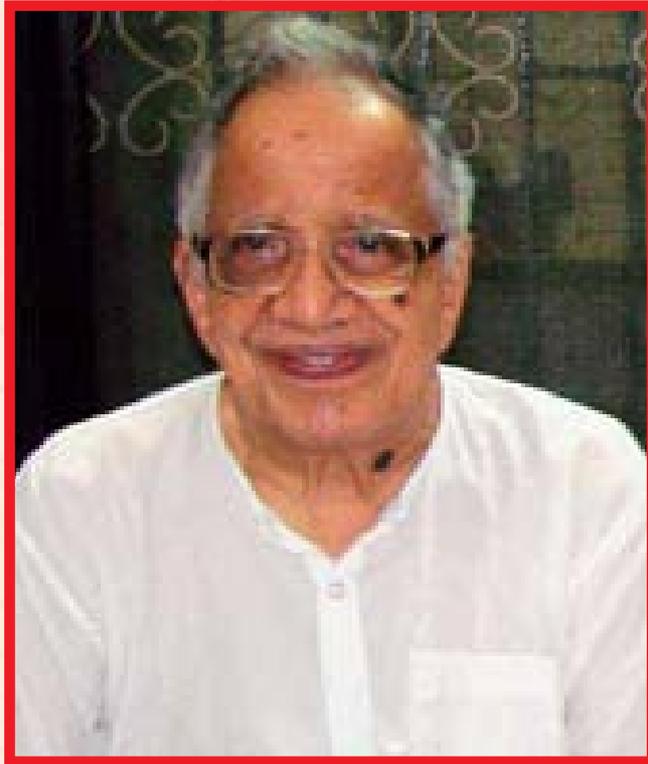
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Shri Purushottam (Vasant) Venkatrao Kadle

16th July 1926 to 10th February 2012

Departed peacefully for
his heavenly abode on
10th February 2012.

Deeply mourned by:

Wife — Geeta (Sharada) Kadle
Children — Praveen - Chetana Kadle
Vinata - Chinmoy Gangolli
Sangeeta - Ajit Mavinkurve
Grandchildren — Kartik, Mihika & Udit
and
all relatives & friends.

Anand Vinekar Entrepreneur, Innovator, Designer, Engineer

KUSHAL BAILUR AND KUNAL TALGERI

A Guru makes us understand the seemingly distant and incomprehensible world of spirituality. For the sake of analogy, at a grosser level, this may be likened



Anand Vinekar

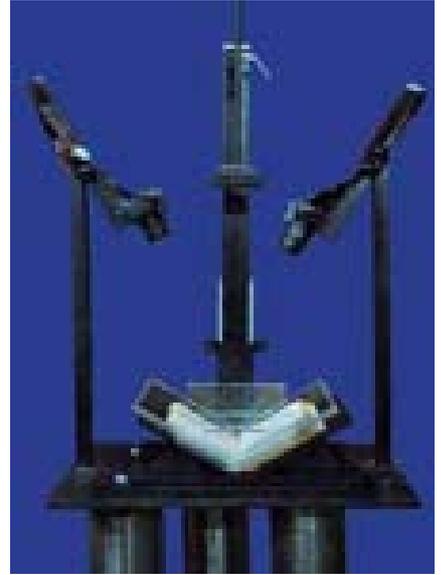
to a telescope, which serves as a means to understand the remote and vast universe. Readers may wonder why we are drawing up this strange analogy. Many of us may know that our present Guru, HH Sadyojat Shankarashram Swamiji revels in gazing at the skies through

His telescope. So, it was a moment of great joy for a young entrepreneur from Bengaluru, Anand Vinekar, when in May 2010, Swamiji asked him to design a case that would facilitate carrying His telescope.

Anand set about the task promptly and completed the prototype design within two weeks. His attention to detail was impressive. He used aluminum for the exterior of the case, and lined it inside with nitrile rubber foam to absorb any vibrations during transit. Anand designed the case in the shape of a sewing machine top-cover that stands vertical. There was a separate compartment appended to the case for the telescope's eyepiece. The exterior was fitted with a polyester cover; two broad shoulder-straps and a hip-strap stabilised the case thereby enabling it to be carried around like a backpack. The telescope is now easily portable. After testing it on a *sadhaka* who carried the telescope in the new case, Swamiji remarked, "Excellent! This is exactly what I wanted." Anand was thrilled!

Over two decades, Anand Vinekar has sharpened his ability to engineer solutions. Anand has been

offering his Seva to our Guru and Math for a long time. In 2004, he designed a copper box to place the various *Vigrahas* used in *Puja*. Further, a couple of years ago, he also designed a case to place the *Puja Samagri* used in the worship of Lord Bhavanishankar. It entailed packing the *puja* paraphernalia in a way that minimized the chances of damage. They had to be housed in a regular suitcase, but the interiors had to be designed to host all objects. Anand used synthetic rubber, cut it as per the profile of the objects, and lined it with a synthetic satin cloth. This was done at the Bangalore Math with the help of *purohits* and *retinue* members.



Book Scanner cum Digitizer

Anand's latest contribution to the Math is a book scanner that facilitates digitizing of books in the Math library at Shirali, many of which are too erstwhile and venerable to be lent out. Anand did extensive research and along with Ravi Sorab, in February 2012, built a book scanner that consists of a V-shaped cradle in which the book is placed. Anand, with his eye for detail, included a glass piece that slides across the pages to ensure removal of any wrinkles. A light source is positioned on top with two digital cameras on either side. Each camera captures a photograph of the pages of an open book. The photographs

are then sent to a laptop/desktop, where a software crops them to size and makes required changes for clarity. Subsequently, the pages are saved as a pdf file, thereby making it easily available to read via electronic media. It was Anand's engineering and design skills that prompted Swamiji to entrust him with these responsibilities.

Anand's passion for mechanical engineering and his entrepreneurial journey over two decades have taken him far and wide. Aged 45, the proprietor of Topaz Industries, has fulfilled myriad demands from his production-and-assembly facility based in Yeshwantpur, a commercial locality in the city. These range from a modular rock-climbing wall made for the High Altitude War School (HAWS), a division of the Army at Gulmarg, to catering to the rolling-mill and water pump manufacturing industries, as well as focusing on small-scale manufacturers who have a hard time finding and retaining labourers. Not so long ago, for instance, Anand asked a manufacturer of grills, used in design of house gates, *"What if you could mechanise the hammering, bending and welding processes, so that you don't depend on labour to do it?"* Naturally, the grill-maker wondered how much such a machine would cost. Anand made two prototypes, aiming to sell such customised machines in the home-industry and farming sector—for just over Rs 5,000. Similar equipment in most other countries is rarely priced less than Rs 30,000. The grill-maker smiled. Further, in 2005, Anand, with an associate, manufactured hydro-turbines, ranging from 1kw to 100kw, for NGOs in the country. He was even invited by the Nagaland government to set up a factory in Dimapur to manufacture small turbines for their rural electrification scheme. On this project, he worked with the minister for non-conventional energy.

If Anand has an eye on bottom-of-the-pyramid industries, he has also been involved in meeting the demands of German auto and industrial suppliers Bosch and Putzmeister, apart from design and production of frames for solar water heaters (clients such as Australian company Solahart). Impressed by his delivery, Bosch (packaging) recently invited him to set up a manufacturing unit in Goa. Thus, in

partnership with Vinod and Vivek Bondal, Anand established Mach Tech Goa. This unit is designed for production on a larger scale compared to his Bangalore factory. While continuing to meet the needs of companies like Bosch and Putzmeister, this unit also manufactures 'skids' or mounting frames for drinking-water purifier systems with reverse osmosis for Pentair, a global leader in water solutions and technical products.

Anand's ability to rise to the challenges of his clientele and customize machines depending on their requirements, enabled him to bag a turnkey project with Tyrolit, a company owned by the prestigious Swarovski group. Between 2006 and 2009, he was responsible for selecting and installing machinery required in manufacturing metal parts for diamond tools used for granite and marble polishing. He was also entrusted with the trial production.

Old timers will see Anand as a chip of the old block, Vivek Vinekar, who held a patent in the late 1970s for making a milk-vending machine. He sold this to Amul, and the likes of Kirloskar and a milk dairy in Tamil Nadu. Vivek *maam* has a passion for designing master alloys for gold jewellery. It does seem to run in the family, with Anand's contribution both towards the Math and the industry keeping the legacy going.

Kudos to Anand for his creativity, entrepreneurship and ability to think out of the box! We wish him more success in the years to come!



Shraddanjali to Haldipur Atmamaam

By V. P. HATTIANGADI,

Ex President of the Standing Committee of Shri Chitrapur Math

A centenarian and a Centurion of Shri Chitrapur Math, a shining Star on the Chitrapur Math Horizon during the tumultuous days of Parama Pujya Parijnanashram Swamiji III, breathed his last on 12th December 2011.

The year 1976 brought about a virtual standstill in the Math affairs, the Standing Committee headed by the late D.D.Yennemadi resigned en bloc. The newly elected members of the Standing committee were strangers to the Math Administration. The most difficult among the posts was that of the Manager at Shirali. Atmamam was the unanimous choice as Manager.

Gold control Act was then in vogue. Whoever had gold above a certain quantity had to declare to the Revenue Dept. As there was a conflict of views between the Chairman of the Pandurangashram Trust and the President of the Standing Committee of Chitrapur Math, as to who should declare the gold, no declaration was made. As if by intuition, the first step taken by Atmamam was to declare the gold as belonging to HH Parijnanashram Swamiji III and submitted the returns to the Revenue Dept. At the instance of some persons from Bangalore, officials from the Revenue Dept swooped on the Math to confiscate the gold as allegedly it had not been declared. Atmamaam presented a copy of the returns which he had filed only a couple of days earlier.

Atmamam was always pressing for increasing the salaries of the staff, encouraging vidhyartis to go for higher studies in schools and colleges. He enjoyed full confidence of Swamiji and was holding the Power of Attorney. There were court cases galore, more than 38 cases. I was entrusted with the responsibility of preparing the brief for the lawyers. I had to spend most of my time at District Court Karwar, High Court, Bangalore and Supreme Court, Delhi. Atmamam would keep me company and give moral support by his physical presence. He was always a staunch moral booster on occasions when I was a bit depressed.

During the tenure of his office, for almost two decades he brought about several changes—



development of coconut farms at Alwekodi and Bengre, erection of the Mahadwara at the junction of the National Highway and the Chitrapur Road., renovation at Panchavati etc. He spent almost two decades in his 'White House' in the Math Compound and gave all these services *without drawing any salary*.

With his stentorian voice he was able to bring order and maintain discipline. He was looked upon as the *Pita Maha*. Outwardly he was stern, had a heart as hard as the outward shell of a tortoise but inwardly it was as soft as a jelly fish.

With the passing away of Atmamam, a great Chitrapur Saraswat has gone to rest.

May His Soul Rest In Peace

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A Match to Remember

DR. NANDAN NADKARNI, BORIVALI (WEST)

It was an India – Pakistan hockey match. Stadium was jam packed with enthusiastic spectators. The atmosphere was cool but thrilling. Supporters of both teams were on their toes with flags and coloured faces. Amidst clapping, both the teams arrived and took up their positions.

Soon the game started. The players with killing spirit, started chasing the ball and pushing each other. The struggle went on. After few minutes, India scored its 1st goal, getting a big applause from their supporters. Next few moments nothing could be heard except screaming, shouting and whistling. The entire stadium was electrified.

As soon as the noise settled down, a melodious Bansuri sound drew the attention of the people. A small charming boy with a shade of sky colour was in the midst of the crowd, playing flute with rhythmic sound. Everyone looked at the boy with a pleasant surprise.

The game commenced again with vigorous efforts from both sides. The Indians were trying their best to strike again and achieve their 2nd goal. But Pakistan was equally strong to defend their self esteem. Suddenly Pakistan hit a goal, their 1st goal, a great moment for its supporters.

This boy with full innocence and grace on his face stood up again and played his flute, giving a pleasant rhythmic dhun and vibrated the entire atmosphere with magical music. The crowd looked at the boy with wonder and great admiration.

An old Pakistani couple looked at the boy with tears in their eyes. “Who is this boy?” a man asked. “He must be Govind.” Look at him and experience the joy. “Close your eyes, he is still in your eyes and heart, giving flow of supreme joy. “Ya Allah!” said his wife in a choked voice. The husband nodded as tears rolled down from his eyes.

The game continued further. At each goal from both the sides, the boy stood up and played his flute, giving soothing magical music. He now became the star attraction for all.

India was leading with 4-3 score. Although a neck-to-neck fight was still going on, there was no trace of hatred. The genuine feeling among the crowd was that no matter who scored the goal, all they were longing was to see the boy and to listen to his magical music. Suddenly, Pakistan got the opportunity and they hit their 4th goal, equalizing the Score-board.

The boy stood up again, played his Bansuri, giving enthralling music and energized entire stadium with the flow of love, beauty and bliss. The players of both the teams embraced each other with tears in eyes. The magical music filled the hearts with..... Love and only love.

Krishna Leela.....

100th BIRTHDAY REMEMBRANCE



KAMALA MANGESH NADGAR

(nee Nirody)

26.3.1912 to 17.8.1981

Fondly remembered by:

sons - Uday and Nandan
daughters-in-law - Suniti and Vandana,
grand children - Supriya, Pranav,
Amit, Dhananjay and Nitika.
relatives and friends

Overweight and Obesity: What It Is and Is Not!

DR. HEMANGINI HOSKOTE

Having discussed the term “Metabolic Syndrome” in the earlier issue, I will focus on the prevention of lifestyle disorders in the issues starting this one. As you might well be aware, overweight and obesity are common causes that increase the risk of other disorders such as diabetes, high blood pressure etc. Let us therefore begin with Overweight and Obesity.

Definition and Meanings

The term “Overweight and Obesity” refers to excess body weight, particularly body fat, in relation to standard weight for height. Overweight denotes body weight in excess of 10 percent of ideal body weight (IBW) for a given individual and obesity refers to > 20 percent. There are several formulas used by nutritionists and dietitians to arrive at IBW. One of the most simplistic thumb rule formula is the Broca’s Index. It is calculated as Height (in cms) – 100 = IBW. As an example, for a person with height of 165 cm, IBW is around 65 kgs. This is a rough estimate for a lay person to diagnose his weight status. A more accurate method is called Body Mass Index (BMI). This index helps categorize an individual’s body weight using a mathematical calculation and cut-off limits for overweight and obesity. I would recommend professional guidance for arriving at this index.

Based on research studies, it is apparent that Broca’s Index and BMI are inadequate in predicting risk for Metabolic Syndrome and its many disorders. The best predictor is the location of excess weight or flab. In simplistic terms, the fat deposition on the waist (abdomen) also referred to as ‘abdominal adiposity’ is the trigger for development of high blood pressure, cardiac and other lifestyle problems. Excess weight deposition in the arms or upper body does not carry these risks.

However, BMI does not provide information on location of excess fat. Instead, two very simple measures provide this information.

1. Waist Circumference: a simple non-stretchable measuring tape around the navel

point (umbilical cord) gives the reading. A waist circumference above 36 inches (men) and 32 (women) is indicative of abdominal adiposity. It is worth noting that **even in people with “normal” or “ideal body weight” it is common to find high incidence of abdominal adiposity.** This is common among Indians, in particular.

2. Waist to Hip Ratio: a simple calculation of Waist Circumference to Hip Circumference.

Between the two measures, waist circumference has greater predictability and acceptance across the world.

While it is important to know one’s body weight status, in my view, at present times it is far more important to know if an individual has abdominal adiposity and take therapeutic measures to reduce it.

Diet Therapy

Diet therapy and exercise are the most important game-changers in the treatment of obesity. Information on diet, “weight-loss diets and / or programs” available in the market and on internet is mind-boggling, often confusing and misleading. Add to this the myths related to weight-loss. Through this and subsequent articles, I will attempt to de-mystify diet therapy.

In simple terms, weight gain is a result of eating more than the body needs and/or not burning the excess in the form of activity. It is important to note that we do not gain all our excess weight in a day or a month. It is often gained over a period of several months or years. Likewise, when weight has to be lost, it’s unrealistic to expect to lose weight in a month or two. Yes, there are several diets which promise ‘instant’ and ‘fast weight-loss’. But these come with a high price...the price being **creating more damage to an already damaged body**, particularly in the long term.

The best approach to losing weight is to follow a sensible approach. I do not like to use the word “diet” because of negative connotations associated with it. Diet in its holistic meaning does not refer to

starvation or insipid food. Similarly, a ‘weight-loss’ diet does not imply starvation. All it means is being able to make correct food choices. In my over two decades of being a Nutritionist, I often hear people say they have a glass of fruit juice as part of breakfast. It is normally viewed as ‘hep’ or ‘cool’ to have fruit juice. I do not understand the need for juice unless the person has a problem chewing or swallowing. My question to them is “why wouldn’t you eat a fruit instead”? This is sensible food choice. For instance, an orange carries loads of nutrients, including fiber which is destroyed and discarded in making juice. Compare this with a glass of fruit juice, the contents: water, fruit juice extracts / flavourings and SUGAR. All of which provide EMPTY CALORIES.

A scientifically designed weight loss diet program does not mean starvation. It means planning a diet suited to an individual’s height, weight, age, other pre-existing medical conditions and lifestyle. It is scientific because it provides the nutrients (viz. carbohydrates, proteins, fats, vitamins and minerals) in desired amounts even while promoting weight loss. Given that two individuals cannot be identical in their physiology, no weight loss diet plans can be

pre-charted. I believe that nutritionists / dietitians have to consider these afore-mentioned and several other parameters to plan a customized diet to fit the needs of each individual. Giving a weight-loss prescription applicable to a group of obese persons is akin to asking a medical practitioner to prescribe standard medications for several individuals. Having said that, there are certain guidelines, that can be applicable (with varying degrees) for scientific weight loss. This along with a few myths will be discussed in the next issue.

Conclusion

Identifying weight status and in particular abdominal adiposity is an essential step in preventing the onset of lifestyle disorders. Diet and exercise remain the cornerstone of prevention and treatment of obesity. A scientific weight loss program ensures an adequate intake of essential nutrients alongside promoting the desired loss in fat stores. A well-designed weight loss program does not imply starvation / deprivation except in severe cases. There cannot be ‘A-one-size-fits-all’ diet plan. To be effective, any diet has to be customized to the individual person’s nutritional requirement.

‘Maam’ing each other

GOPINATH MAVINKURVE

It is common, in this age of globalization, for amchigeles to migrate to countries far and wide and adapt to various languages as we mix and mingle with people from diverse cultures and nationalities. Those who have been brought up in urban cities in different parts of India too experience this - their kids need to be urged to speak Konkani – and if at all they do, it is with a liberal sprinkling of words from different regional languages, and of course, English! Indian languages, including Konkani, are rich in their offering of as many different words conveying distinctly different connotations as is necessary. One such aspect is in relationship terms.

When in school, our English teacher, Mrs. Rebello (nee Yellur) would often mention how Indian languages had more indicative relationship terms like ‘mama’ and ‘kaka’ and ‘mami’ and ‘kaki’ to distinguish

paternal and maternal uncles, while English would only offer us “Uncle” and “Aunt”. “Some languages, like Konkani, even have separate terms for elder paternal uncle and younger paternal uncle!”, she would exclaim. To this our enthusiastic classmates suggested how the English language could be spruced up with some adaptation from Indian languages! After much discussion, we arrived at a solution to the problem cited in our classroom: “Let us call the junior (younger) maternal uncle ‘jumuncle’ [Junior + Maternal + Uncle], senior maternal uncle would be ‘semuncle’; senior paternal uncle - ‘sepuncle’ and so on....!!!” Although innovative, we lost out on a great opportunity to get these new words included in the English Dictionary.

Calling grown-ups “uncle” and “aunty”, one learnt, is a quintessentially Indian way not very common

abroad, where formal addressing would be “Mr. ___” or “Mrs ___”. “Mr. Wilson” is how Dennis (the Menace), Hank Ketcham’s creation, calls out to his middle-aged cranky neighbor - and not “Uncle” as, we expect he would. Comic books used to be the best medium to learn about life in different lands in those TV-less, Internet-less days. But over here in India, it was just “Uncle” and “Aunty” – even when we speak Marathi or Hindi! “Uncle *jaa rahe hain – khel roko*” children do say as we pass by their play area in the building compound. Although an occasional “Kaka” is a possibility, “**becoming a mama**” is a near certainty in the world we live in, without even knowing it! “**Being made a Mama**”, assumes a different meaning altogether, but the naïve amongst us do experience this with predictable regularity, what with street smart youngsters around!

To ‘**make a mama**’ of someone is to take one for a ride in colloquial Marathi. Another regional favourite is the ‘**kamaa-purtha mama**’ - i.e. is to call one a ‘**mama**’ until the work (*kaam*) is done and then just forget all about him and his handy help! Several opportunities present themselves in our lands to become a ‘**mama**’ of all kinds. Once a *mama*, always a *mama*, I guess. So when our amchigele community began calling each other ‘**maam**’ and ‘**pacchi**’, it was just a natural extension of the tendencies prevalent around us, one thought. The phenomenon is a bit different and would call for some explanation. Although meant for juniors to be respectful of the seniors in our community, it is not just the children that call us ‘**maam**’ and ‘**pacchi**’ but other *maams* and *pacchis* – and often of the same age **or even older!** No wonder, one encounters a response “Don’t *maam* me – I am younger than you by a year!” from the recipient of your respectful address – someone you just befriended on FB recently and are unaware of his age. The verb form ought to enter the English language thus:

‘**Maam**’ v. To respectfully, although unknowingly, annoy a fellow amchigelo bhanap male, belonging to the Chitrapur Saraswat Brahmin community. Derivative words: ‘maam-fy’ ‘maam-fied’ ‘maam-ing’

‘**Pachi**’ v. To respectfully, although unknowingly, annoy an amchigeli bhanap female belonging to the

Chitrapur Saraswat Brahmin community, Derivative words: ‘pachi-fy’, ‘pachi-fied’, ‘pachi-ing’

Here’s a limerick to honour the phenomenon prevalent in our community today:

Although out of respect does a bhanap ever
‘maam’,

And in doing so, one really intends no harm,

But some ‘think young’ amchis

Both Maams and pacchis,

Have indeed expressed their qualm!

Consequently, we find fewer amchis using the correct relationship term in our Konkani language to introduce our relatives at social functions. Yours truly, also deeply affected by this commonly-found ignorance, and may I say, affliction, would not understand what a ‘saDDuku’ or a “Der” actually means? “Don’t say *mhaava* – I don’t understand - tell me properly – ‘His father’s elder brother’slike that....!’ Now that would be “proper” for me! Some folks tell me that it can get worse – what with some youngsters asking questions like: “If there is a Mouse-bhavu (*maus-bhav*), is there also a Keyboard-bhavu?” Or “If there is a South-bhavu (*savta-bhavu*), is there also a North-bhavu?” - and ill-equipped parents having loads of explaining to do!

Fearing that the present generation’s weakness of not knowing Konkani words, especially relationship terms, several members of Facebook group “CSB - How many on FB?”, guided by Shri Gopalkrishna Bhat, have compiled them into a ready reference format for the benefit of our community members. The list, innovatively titled “Encyclopedia Sambandhica”, has been put up in the Amchikipedia Wikia weblink as below: http://amchikipedia.wikia.com/wiki/Encyclopedia_Sambandhica

Do visit the web-link to enrich your Konkani vocabulary, particularly the relationship terms today! The resource will soon update a compilation of Konkani idioms and phrases, Konkani words which have no exact equivalents in English - and much more! Join in the effort and enjoy the benefits of our collaborative effort!

(Email: g_mavinkurve@hotmail.com , Blog: <http://whatnonsanz.blogspot.com>

Twitter ID @gopinathmm , FB <http://www.facebook.com/gopinathm>)

Smartphones

CONTRIBUTED BY CHANDRAKANT HEMMADY, U. S. A.

(From internet article by Dave Coustan and J.Strickland)

The smartphone was the innovation of the past decade, converting the big laptops and desktops into a handheld computer, cell phone, and gaming device. Smartphones can almost do anything from locating restaurants while driving, getting directions from a GPS, buying tickets to various events, and even setting a recording on your home DVR. One of the newest gadgets on the smartphone even allows you to lock and unlock certain cars. This technology exists partially, and much more can be expected in the near future. This article explores what a SP (smartphone) will do for you compared to the current cell phone. Think of a daily task or special job you have to attend to; maybe a SP will eventually assist you with it. It sets a different set of standards as compared to a standard mobile phone.

Smartphones allow individual users to install, configure, and run applications of their choosing. A SP offers the ability to configure the device to your particular way of doing things, as opposed to a standard cell phone which offers limited choices or reconfiguration, forcing you to adapt to the way it is set up. Since cell phones and PDAs (personal digital assistants) are the most common handheld devices today, a SP is usually a phone with added PDA compatibilities or a PDA with added phone capabilities. Here is a list of things SPs can do:

- send and receive mobile phone calls
- personal information management (PIM) including notes, calendar, and to-do list
- communication with laptop/desktop computers
- data synchronization with apps like Microsoft Office and Apple's iCal calendar
- Send and receive E-mail
- Instant Messaging
- apps such as video games or word processing programs

- audio and video files able to be played in some formats

Future applications promise to be even more impressive e.g. Nokia 6131 is a phone, utilizing near field communication (NFC). This allows the phone to act as a wireless credit card. The phone uses a two-way communication system to transfer payment information to pads at certain retail stores. Currently it is still in the prototype stage.

Apple's iPhone is setting up new industry standards. The iPhone has an accelerometer that allows you to change the view from portrait to landscape layout by simply turning the phone 90 degrees. There are no dial buttons on the iPhone; all calls are made by using the touchscreen. In order to prevent you from accidentally dialing another city when you talk on the phone, Apple has included proximity sensors to turn off the display when you lift the phone to your ear. There are also ambient light sensors that help the iPhone save power by adjusting the brightness of the display based on how much ambient light is present.

Other factors that make their development needs unique are:

-When you are making a call on a mobile, you want to have access to other features (like an address book and calendar) at the same time.

-Mobiles need to be "always on" like a landline phone, but efficient enough to run on a battery charge for as long as possible.

-They need to be as functional as possible whether or not they are connected to voice and data networks at a given moment.

-While a computer has standard input methods- almost all of them start with a keyboard and mouse by design- a smartphone may have a number pad, a modified keyboard, a touchscreen or some combination thereof.

Even as SP owners in some western countries begin to enjoy the benefits of 3G technology, the realities of a fourth generation of protocols may soon be upon us. A telecom company has revealed successful experimentation with 4G technology. Engineers also managed to achieve a 5Gbps (gigabytes per second) transmission rate (Source: NTT DoCoMo Inc.) That is 500 times faster than 3G protocols.

The future of smartphones is extremely bright on the horizon, as the consumers are greatly attracted to them, because they are getting thinner (effectively lighter), cheaper and more user friendly. Earlier they were marketed to “prosumers” (professional consumers) or we could say that segment of market, who drive the design, alteration and consequently production. Prosumers are generally early adopters of new products. They have affordability and great enthusiasm for new technology. SP developers have constant dialogues with prosumers who prefer certain applications, Then vigorous market research helps to move towards mass production. Analysts predict more than a billion SP mobiles will be sold across the world in 2012 (Source: eCommerce Times).

While input methods will vary, a reliable research firm forecasts that 38% of all mobile phones will use touchscreens or touchpanels by end 2012 (Source: LinuxDevices.com). The iPhone uses an advanced touchscreen and can even detect multiple points of contact simultaneously. Perhaps the challenges in future will lie in “Security”. SPs are already popular among corporate executives, who often use their phones to transmit confidential information and smartphones will surely be vulnerable to security breaches, e.g. in an Evil Twin attack. In such an attack, a hacker sets a server’s service identifier to that of a legitimate network while simultaneously blocking traffic to the real server. When a user connects with the hacker’s server, information can be intercepted and security is compromised.

The incredible diversity in SP hardware, software and network protocols inhibit practical and broad security measures. Most security considerations either focus on particular operating systems or have more to do with user behaviour than network

security.

With data transmission rates reaching blistering speeds and the incorporation of WiFi technology, sky is the limit on what SPs can do. The exciting thing is that the field is still wide open. It is an idea that it has not found its perfect real-world implementation yet. Every crop of phones brings new designs and new interface ideas. Will there be another

Steve Jobs who will come up with the perfect shape, size or input mechanism in future? Let us wait with bated breath!

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Ramesh L. Kaushik

– A Tribute by Dr. Mohan Shantaram Mankekar, Virar

On Tuesday, 7th February, 2012, Ramesh L. Kaushik, 86, Hon. Secretary of the Shree Janardan Temple Manki, Bombay Committee Trust, peacefully shed his mortal remains and left us to go and meet his Maker.

Having worked over 30 years as the Hon. Secretary of the Bombay Committee Trust, of which I had the privilege of being the Chairman for ten years, I was deeply impressed by the intensity of the commitment and responsibility that Rameshmaam showed in his work for the betterment of Shree Janardan Temple.

He was very prompt in sending notices, writing the minutes, maintaining the accounts in a transparent manner, and regularly sending the required amount to Manki for the salaries and other expenses. He meticulously recorded receipts and got them audited, while always consulting other Trustees for his actions.

This was very much appreciated by the Charity Commissioner, Govt. of Maharashtra, when he called for inspecting the records of the Trust. He even remarked that the Minute Books maintained by Mr. Ramesh Kaushik is a model that should be followed by other NGOs.

He was so devoted to Shree Janardan Dev, that even while asleep, he would keep thinking about the activities and how to further augment the fund corpus for Shree Janardan Temple. He would regularly send reminders to every Mankekar, Kowshik, Talmaki and other families regarding payment of annual Vantiga, and this persistence ensured that the Trust got over a lakh of rupees every year for the last few years.

When H.H. Sadyojat Shankarashram Swamiji was informed at Surat on the 7th February about Rameshmaam's sad demise, He said that, "he would attain 'Sadgati' from Lord Janardan (Lord Vishnu), since it was Poonnima Day."

We, the members of the Shree Janardan Temple, Manki, Bombay Committee Trust, and I as an individual, have lost a colleague, a true devotee and trustee of Shree Janardan Dev, and it will be very difficult to find a replacement.

May his soul rest in peace, and we also pray to Shree Janardan Dev to grant fortitude and courage to his daughter Vidya, son Vinay, granddaughter Priyanka Moodbidri, and close relatives, to bear this irreparable loss.

We will miss you Rameshmaam

– Ramkishore M. Mankekar, Prabhadevi

My first memories of Rameshmaam are as a kid from the late 60s and 70s, and associated with Diwali. The KSA used to conduct various sports competitions in volleyball, athletics, table tennis and carrom etc. Those days (fortunately or unfortunately!), there was no TV, no Internet, and hence people had plenty of time to indulge in and enjoy sports. When it came to carrom, everybody would crowd around the board where he was playing, and enjoy each of his exquisite shots that would end with his winning the championships for many years. He even had a variety of 'trick shots' which would evoke involuntary gasps of admiration from the audience – they were simply unimaginable shots which he made look so easy! After the matches were over, he would very willingly teach all those interested, the techniques behind those trick shots. Too bad that we did not have affordable videography those days, else those shots could have been preserved for posterity!



Rameshmaam was related to me by virtue of his being married to Mirapacchi, my mother's cousin – something that I came to know much later, after he began frequenting our house to attend meetings from 1979, as the Jt. Hon. Secretary of the newly formed “Shree Janardan Temple, Manki - Bombay Committee Trust.

Since this is a tribute to Rameshmaam, I will be writing separately some other time, about the pangs and pains of the formation of the Trust and the wonderful band of people who were behind it.

My father Mohan Anant Mankikar had held the baton of Hon. Secretary of the Bombay Committee Trust, and upon his sudden demise in August 1987, Rameshmaam took up the responsibility of carrying on the unfinished tasks with greater zeal. His one goal was to ensure that a good corpus of funds be collected so that the daily affairs of the Temple like conduct of sevas and viniyogas, salaries of all the related staff and basic maintenance and upkeep could be taken care of.

With this single goal in mind, he would write regular reminders, follow up on the phone and make sure that the coffers of the Trust swelled year on year. The collected amounts would be invested in fixed deposits that fetched good interest, which in turn helped meet the daily expenses at the temple.

One of his key accomplishments was in getting the house of the Late Mr. D.G. Kaushik adjacent to the temple at Manki, converted into an ‘Aarogyadham’ to provide free accommodation for people visiting and staying over for pujas at Shree Janardan Temple.

Right from 1979 through the time that he left this Earth into the welcoming arms of Lord Janardan Dev on 7th February, 2012, at the age of 86, his single minded dedication to the work on hand, made things so much easier for all the other Trustees. His absence will be felt by everybody associated with the Shree Janardan Temple.

We will miss you Rameshmaam.

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I Got Lal Out

KRISHNA NADKARNI

This article was penned by S. V. Nadkarni and submitted under the authorship of his wife, to suit the theme. It appeared as "THE MIDDLE" in the Times of India dated October 25, 1983.

We have been together more than 26 years and our marriage has gone stale, as all marriages do in course of time. My husband travels constantly. He gets terribly bored hanging around the house waiting for his next business trip. With our children married and gone and my husband turned into a workaholic, there is hardly anything to keep us together.

So I was surprised when he rang me up from his hotel room in Delhi the other day to say, 'Hi, Krish, how are things at home?' "Everything's fine", I replied. "They have delivered the gas at long last. And another piece of good news. The TV man turned up and put our set in order. If you are early, we can watch the Saturday movie together". "I shall be there by the first flight, say by 11:30. I'm just dying to get back", he said, excitedly, and disconnected.

I was beside myself with joy. Had he suddenly rediscovered me, as happens in films and novels, I wondered. I decided that I would prepare masala dosas, his favourite dish, serve them steaming hot as soon as he stepped in. I could hardly sleep that night.

Next morning, around 11:30, the doorbell rang and I opened the door expectantly. My husband entered, took no notice of me and rushed towards the bedroom, saying, "Let me switch on the TV. The Bangalore test match is on. The captain on the flight was good enough to announce that both Binny and Madan Lal are heading for centuries".

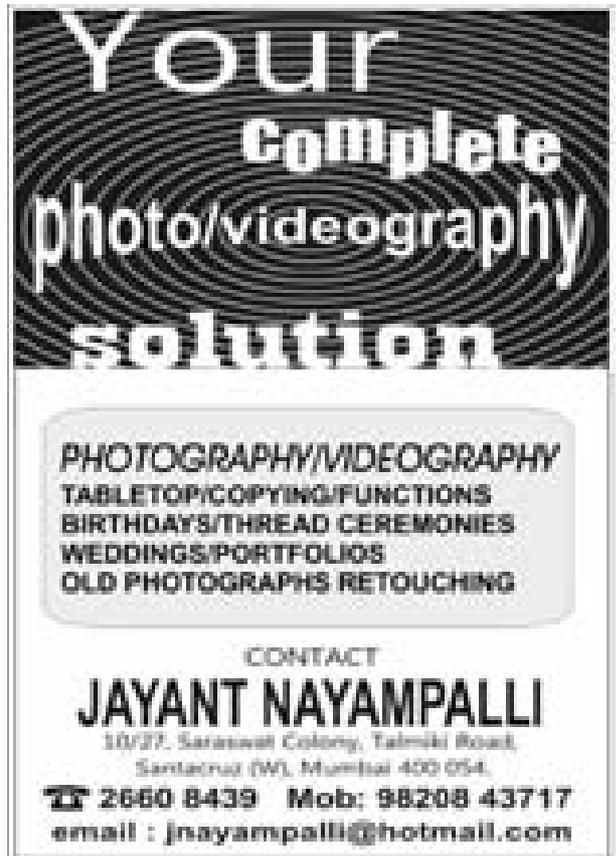
I felt badly let down. But we wives are supposed to keep our husbands happy, come what may. So I rushed into the kitchen and ten minutes later brought a steaming masala dosa to my husband whose eyes were glued to the TV. "Look, I have a pleasant surprise for you", I said, and hurried back to the kitchen where the next dosa was getting ready on the hot plate. I was tied up in the kitchen for the next 15 minutes. When I came back to the bedroom with the second dosa,

I was appalled to find my husband fully immersed in the game on the TV and the dosa as cold as a cat in a well. My heart bled and I said, "How ruthless can you be? I serve you this with all my love and you turn a blind eye to it?"

"I can eat your masala dosa any day I choose to, but these Test centuries happen once in a lifetime", he retorted. It was then that I hurled the cold and limp dosa at his face before I knew what I was doing. At that very moment, a voice from the TV shouted, "And he's out! Madan Lal is out, caught by Bari, off Hafeez."

"Look what you've done," said my husband, his whole body shaking with rage. And he pointed a finger at the TV screen, which showed a sad-faced youngster walking back to the pavilion. "You got Lal out!!"

I was glad I did.



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Congratulations to S. V. Nadkarni (Anand Nadkarni) who turns 90 this month on April 24, 2012 (Born on April 24, 1922)

From: Suvarna Hattangadi, Sumangala Masurkar, Chaitanya Nadkarni

On this happy and auspicious occasion, we are proud to present an account of our father's (Dada) amazing life, spanning diverse fields, each of which he has lit up with excellence. We hope and pray that, under our loving care here in the USA, he completes his century in the style of Sachin Tendulkar who, interestingly, shares Dada's birth date.

Dada was two years old when his parents moved from Grant Road to Saraswat Colony, Santacruz. Dada's first proud act was winning the running race for boys under 5, held on Christmas Day in 1926 by the Saraswat Club on its volley-ball court. He won many more prizes in the events for boys under ages 8 and 12. During 1932-35, he led an hour's variety program of mimicry, songs and acrobatics with his playmates on Shimga-Holi days, beside a glowing pyre on the colony's central maidan. However, his truly glorious feats were playing the leading roles of bad characters in plays like "Dhanya Baalvir" and "Dharma Gandaantar", staged by children on successive nights at the annual gathering in 1935, in which he outshone others with his fiery dialogues and lusty singing. The last significant event during this phase in his life was young Ramesh Balsekar's "statue posing" show in the 1936 annual gathering which made a lasting impact on Dada's mind. In May 1940, the family moved to Dadar and in May 1942, they moved to Talmakiwadi.

Dada's first move in 'Wadi was to join a gym in Nana Chowk and continue his daily workouts started two years earlier, adding barbell-dumbbell exercises to his "dand-baitaks" routine. Later, when the Saraswat Athletic League set up a well-equipped gym in 'Wadi whose special appeal was a set of Ramesh Balsekar's graceful, statue-posing photos framed and mounted above the exercise stand, Dada became its most devoted body-builder. During KSA's 1944 annual gathering in 'Wadi, a "body-beautiful" competition was staged, with Prof. Sirkari and Ramesh Balsekar as the judges. An announcement was made that the winner would receive a gold medal. The competition attracted about 15 well-built youngsters from all over Mumbai. Dada by this time had acquired an enviable, well-proportioned, muscular physique and the judges had no hesitation in declaring him the winner. At the 1946 Christmas gathering at the Saraswat Colony, Santacruz, he put up a 'statue-posing' act at the request of Vasant Gangolli, himself a keen body-builder. This was a re-enactment of the show performed by Ramesh Balsekar on the same stage ten years earlier, and was well received.

During 1943-45, Dada played major roles in 3 dramas, "Dista tasa Nasta", a Marathi play written and directed by Talgeri Pandumam and staged at a public theatre in Grant Road; "Sa Varsaa Nantar", a Konkani play written and directed by Pandumam and staged during KSA's Diwali gathering at Talmakiwadi, and the maiden performance of the oft celebrated "Chitrapur Vaibhav" staged at Bharatiya Vidya Bhavan's theatre near Gamdevi.

Dada had always aspired to be a writer. Inspired by the writings of A. G. Gardiner and O. Henry, he had developed his own breezy writing style, with humorous undertones. His articles appeared occasionally in the Kanara Sarswat magazine. The Free Press Bulletin, under M. V. Kamath's editorship, printed several of Dada's articles, which quickly became quite popular (Bal Thackerey was a cartoonist at that time and provided many of the illustrations). Between 1948-53, Dada's articles appeared regularly on topics

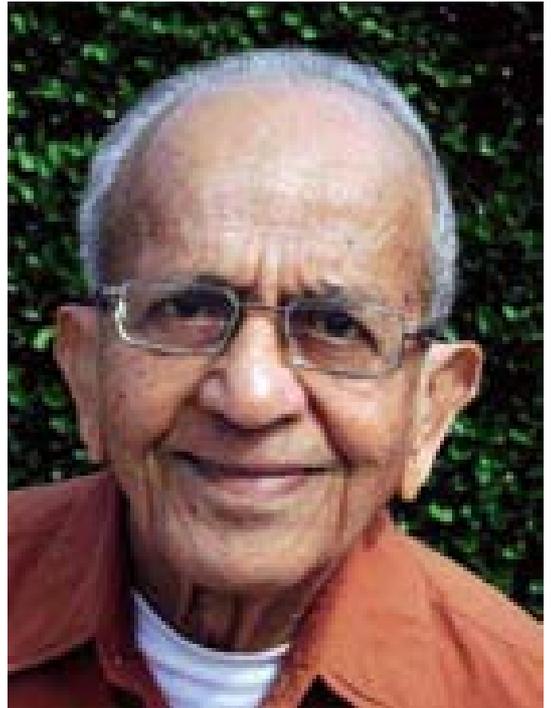


Dada in 1975

such as 'The Clerk', 'The Victoriawalla', and 'The Irani Restaurant'. Later, when his job pressures limited him from writing articles at a regular pace, he managed to get a few published as the 'the middle' in the Times of India.

One of them, 'I got Lal Out', and published under our Ayi's (Krishna Nadkarni) name to suit the theme, is reprinted on page no. 39 in this issue, which, being based on test cricket, will be well appreciated.

And now we come to the final phase of Dada's



Dada as he is now

active life, which started 9 months after he completed his M. Sc. from the Royal Institute of Science and got a job as Welding Chemist at the Indian Hume Pipe Company in Wadala, where he spent the first five years of his career. Later, he joined Advani-Oerlikon Ltd., where he spent the rest of his working career until his retirement in 1988. Between 1945 and 1988, he was tied up with the then new technology of Arc Welding which is still the basis of modern industrial production. While at Advani-Oerlikon he underwent thorough training in the manufacture of welding electrodes and their industrial applications at M/S Oerlikon, Zurich, Switzerland in the '50s and '60s. As a Columbo Plan trainee, he received shop-floor training in welded fabrication at John Thomson, U.K., in 1956. He was also a member of the National Productivity Council Team on Welding, which visited the welding industries of USA, U.K., and Germany in 1961.

In 1979, Dada was selected by the United Nations International Development Organization (UNIDO) to spend a year in Brazil. While there, he drafted standards and specifications on welding techniques. He was also the Vice President of the Union of International Technical Associations set up by UNIDO in Paris. At its annual assembly held in Mumbai on April 21, 1990, the Indian Institute of Welding presented him with a scroll of honour which stated, "...to Shri Nadkarni, the doyen of the Indian Welding Industry, for his outstanding contribution to the advancement and growth of welding technology in the country and abroad".

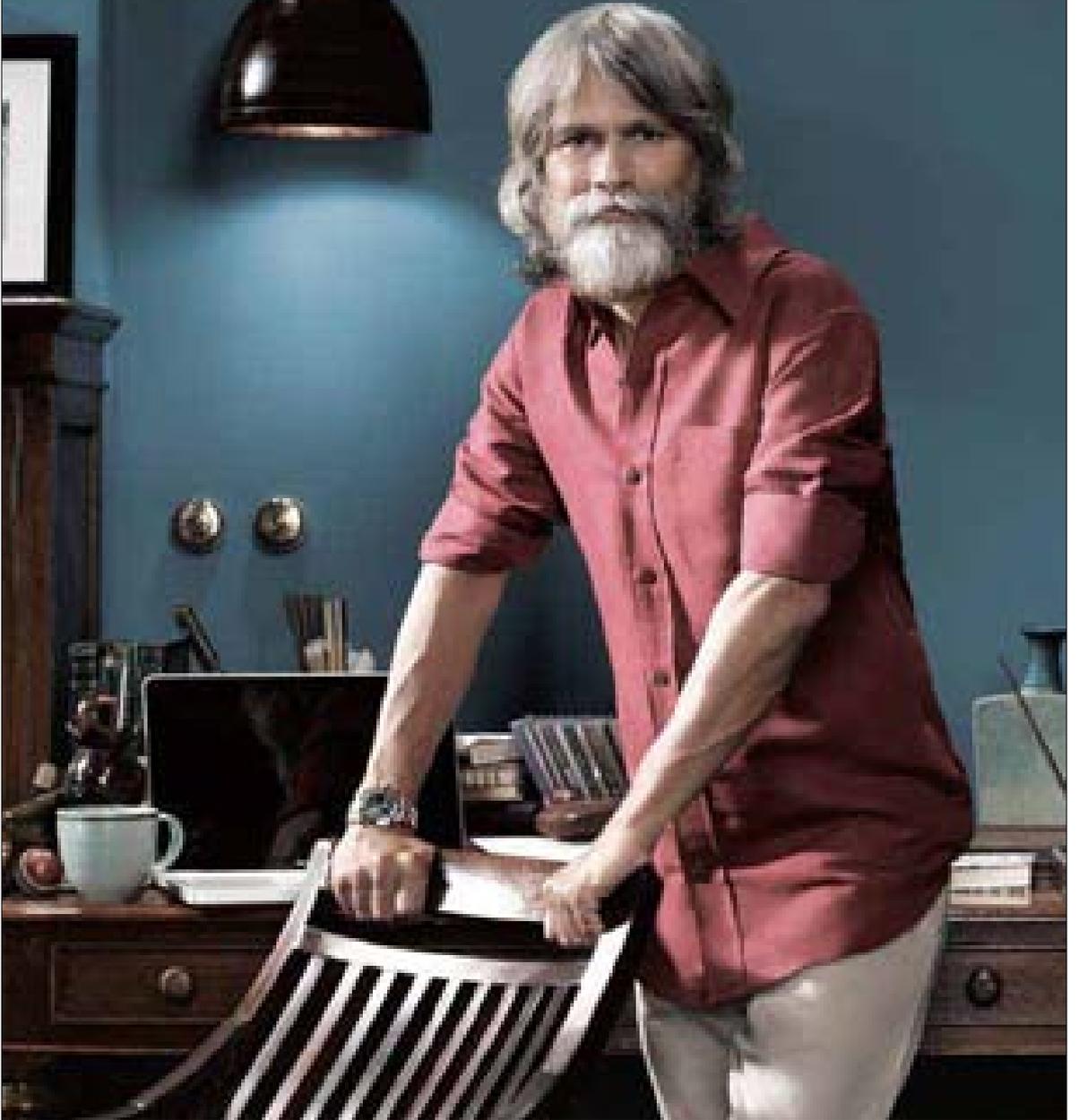
During 1983-88, Dada wrote a book titled "Modern Arc Welding Technology". The 950-page amply-illustrated volume, published in 1988, got an excellent review in the American Welding Society's Journal, and by now it has been internationally accepted as an authoritative masterpiece and is in great demand.

Our grateful pranams to Shrimat Anandashram Swamiji, Shrimat Parijnanashram Swamiji, and Shrimat Sadyojat Shankarashram Swamiji.

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He is the only player to score a double century in ODIs.
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**When Sachin Tendulkar dreamt of becoming the best batsman in the world,
his brother Ajit Tendulkar dreamt the same.**



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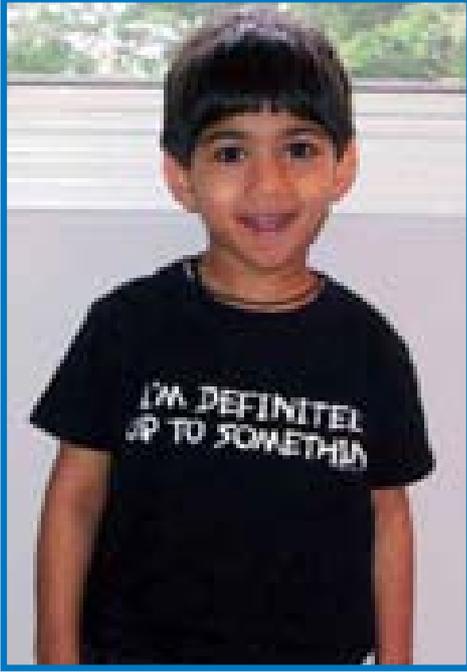
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Birthday Remembrance



Aaditya Basrur

16th April 2004 to 18th July 2011

If tears could wash away our pain,
We would not feel such hurt again,
The heartbreak felt since you've been gone,
We wouldn't wish on anyone,
But today is your birthday,
So we'll have to be brave
And accept God's taken what first He gave.

Fondly remembered by
Mamma -Anuradha and Pappa - Jyotin Basrur,
Brother - Nishaad Basrur
Papama - Shamala and Ajju - Prakash Basrur,
Amama - Gayatri and Ajju - Tonse Subhash Rao,
Akku Amama - Tonse Sunila Rao
Shivani Patchi, Manjunath Bappa and
Vikram Maam

1st Anniversary and Birthday Remembrance



Ruchita Ashwin Balwalli

D.O.B- 25/03/1992

Departed on- 23/03/2011

Thinking of You with Love

We thought of you with love today,
but that is nothing new.
We thought about you yesterday,
and days before that too.
We think of you in silence,
we often speak your name.
All we have are memories,
and your picture in the frame.
Your memory is our keepsake,
with which we will never part.
God has you in his keeping,
we have you in our hearts.
A million times we've wanted you,
A million times we cried.
If only Love could have saved you,
you never would have died.
It broke our hearts to lose you.
But you didn't go alone.
For a part of us went with you....
the day God called you Home.
From- Ashwin , Vidya, Namita
Ahilya (Meera), Balwalli and Bijoor family.

मीच... का?

अश्विन अशोक बळवल्ली

हृदय पिळवटून टाकणारा तो काळा भयावह दिवस आजही आठवतो. परंतु इवल्याशा हृदयात साठवावं तरी किती? म्हणूनच माझं हे दुखरं मन या कागदावर उलगडून माझ्या अश्रूंना वाट मोकळी करत आहे.

नेहमीप्रमाणे आजचा दिवस उजाडला होता. दररोजच्या दिनचर्येप्रमाणे मी, माझी पत्नी आणि आमचं छोटं कन्यारत्न 'रुचीता' न्याहरी घेत होतो. मी रूचीताला म्हटलं, "अगं, तुझा वाढदिवस २५ मार्चला आहे. आज २३ मार्च आहे आणि तू अजून तुझ्या वाढदिवसासाठी काहीच का घेतलं नाहीस?" मी उठलो, आतून पैसे आणून तिच्या हातात कोंबले. ती म्हणाली, "पप्पा, आज संध्याकाळी येताना घेऊन येईन."

७.२५ वाजले होते रुचिताने आम्हाला बाय म्हणत आमचा निरोप घेतला. पण माझ्या वेड्या मनाला कुठे ठाऊक होतं की रुचिताचा हा निरोप अखेरचाच होता. नेहमीप्रमाणे कॉलेजला निघालेल्या रुचिताला तिच्या आईने 'जपून जा' असे म्हणत बाय बाय केलं.

दहा मिनिटात आमच्या कॉलनीतील गाडी धुणारे, त्यांच्या सोबत अनोळखी गृहस्थ धापा टाकत आमच्या दारात आले, आणि म्हणाले, 'रुचिताचा अपघात झाला आहे. ताबडतोब चला.' हॉस्पिटल ५ मिनिटाच्या अंतरावर होते. पण तेच अंतर खूप लांब वाटू लागले. हॉस्पिटल जसे जसे जवळ येत होते. तसे तसे माझे पाय जड होऊ लागले. पावले उचलतच नव्हती. सर्व शक्ती एकवटून आम्ही तेथे पोहोचलो.

तेथे पोहचताच डॉक्टरांनी सांगितले की, 'रुचिताला अतिदक्षता विभागात ठेवण्यात आले आहे. फक्त तिच्या वडिलांनाच आम्ही आत जाण्याची परवानगी देऊ शकतो.' मी थरथरत, देवाचे नाव घेत जड अंतःकरणाने आत गेलो. दोन डॉक्टर आणि २-३ परिचारिका प्रयत्न करीत होते. तेथे जाऊन पाहतो तर काय! माझी रुचिता एकटीच मृत्यूशी झगडत होती. ते पाहून माझ्या शरीरातील सर्व अवसानच गळून गेलं. काही कळायच्या आत मी खाली बसलो. कोणीतरी मला प्यायला पाणी दिले. ते पिऊन झाल्यावर हॉस्पिटलमधील कोणी एकाने माझा हात धरून मला बाहेर आणले. माझी पत्नी समोर उभी होती. काय झाले? रुचिता कशी आहे? असे अनेक प्रश्न ती मला विचारत होती. पण जणू काही तिचे प्रश्न मला ऐकूच येत नव्हते. तिच्या जीवाची घालमेल पाहून उत्तरासाठी शब्दच फुटत नव्हते. नमिता, माझी मोठी कन्या आणि पत्नी मला हलवून हलवून विचारत होत्या, मी एकच उत्तर देत होतो 'डॉक्टर प्रयत्न करत आहेत.'

मुंबईस असणाऱ्या माझ्या भावाला फोन केला. माझा भाऊ, वहिनी पुण्याला येण्यास निघाले. आईचे वय ८१ होते अशा स्थितीत तिला कसे व काय सांगायचे हा एक प्रश्नच होता.

माझ्या पत्नीची आणि नमिताची स्थिती पाहवत नव्हती. डॉक्टरांना विनंती केली. अन् मी त्या दोघींचा हात घट्ट धरून अतिदक्षता विभागात गेलो. दूरूनच त्यांना रुचिताला दाखवलं. मी माझ्या काळजावर दगड ठेवला आणि मनोमन ठरवलं की ह्या दोघींसमोर रडायचं नाही. या दुःखाला सर्व शक्ती एकवटून सामोरे जायचं.

पुण्यात आमचे कोणीही नातेवाईक नाहीत, परंतु सर्व मित्रआपतेष्टांनी मुंबईतल्या व जवळच्या नातेवाईकांना फोन केले. मी प्रत्येक ५ मिनिटांनी अतिदक्षता विभागात जात होतो. आत काय चालले आहे याची डॉक्टर पुसटशी कल्पनाही देत नव्हते. तो पर्यंत माझे हितचिंतक आणि मित्र, तसेच रुचिताचे मित्र-मैत्रिणी असे अनेक जण आपापल्या परीने आम्हाला मदत करण्याचा व त्याचसोबत धीर देण्याचा प्रयत्न करीत होते.

साधारणतः सकाळी दहाच्या सुमारास रुचिताला लावलेल्या सर्व नळ्या काढल्या होत्या. सर्व इलेक्ट्रॉनिक उपकरणे बंद केली होती. माझ्या हृदयाचा ठोका चुकला. काय चाललय हे कळायच्या आत मी बाहेर आलो. पत्नीसमोर जाण्याचे धाडस होत नव्हते. तेव्हा पत्नीपासून लांबच उभा राहिलो. नमिताला जवळ बोलावलं आणि सांगितलं, "बेटा चान्सेस फार कमी आहेत." तिने मला घट्ट मिठी मारली. जणू शब्द मुके झाले होते. फक्त अश्रू आणि थरथरणारा स्पर्श सर्व काही सांगत होता. काही क्षणातच डॉक्टरांनी माझ्या रुचिताला मृत म्हणून जाहीर केलं. माझ्या संसाररूपी बहरलेल्या वृक्षावरील नुकतीच उमलू पाहणारी कळी नियतीच्या एका प्रखर फटक्याने खुडून नेली होती. हो... माझी कळी, माझी रुचिता काळाच्या पडद्याआड गेली होती.

दुसरा दिवस उजाडला होता. पत्नीचा शोक आवरता येईना म्हणून तिला औषधे देऊन झोपवलं होतं. नमिता मला आधार देत होती तर कधी मी तिला आधार देत होतो. लोक येत होते, जात होते. सांत्वन करण्याचा प्रयत्न करीत होते. पण अश्रू थांबत नव्हते. उद्या २५ तारीख रुचिताचा वाढदिवस. या दिवसाला सामोरे जाण्याचे धैर्य माझ्यामध्ये नव्हते. एक दिवसानंतर म्हणजेच उद्या रुचिताला 'तिला उदंड आयुष्य लाभो' या शुभेच्छा देऊन वाढदिवस साजरा करण्याचा दिवस होता. परंतु दुर्दैवाने हा दिवस रुचिताच्या शोकसभेत बदलला

होता. रुचिताचे मित्र मैत्रिणी माझ्यासोबत बसलेले होते. तिचा वाढदिवस शोककळेत बुडून गेला होता.

दिवसामागून दिवस जात होते. अनपेक्षितपणे आलेल्या डोंगरापेक्षाही मोठे असणाऱ्या दुःखाला सामोर जाता येईना. कारण संपूर्ण आयुष्याची घडीच विस्कटली गेली होती.

अनेकदा देवाला 'जाब' विचारला. 'आपण देवाची एवढी मनापासून भक्तीपूर्वक आराधना करतो. मग हे दुःख आमच्याच वाट्याला का? मीच का?' हा प्रश्न वारंवार भेडसावत होता. परंतु उत्तर मिळत नव्हते. मृत्यूनंतरचे जीवन, आत्म्याचा प्रवास, कर्म म्हणजे काय? भगवद्गीता पूर्ण वाचूनही झाली. परंतु मनाला समाधानकारक उत्तर मिळत नव्हते.

मध्यंतरी 'केळकर' नावाच्या समदुःखी अनोळखी सदगृहस्थानी आमच्या घरी येऊन अनेक प्रश्नांची उत्तरे देण्याचा प्रयत्न केला की, ही मुले अल्प आयुष्य घेऊन आपल्या घरी जन्माला येतात. व १८-१९ वर्षांत तुम्हाला फक्त सुखच देऊन जातात. या अल्पआयुष्याचा अर्थ काय?

देवाचा न्याय अजून कळला नाही. एका बाजूला 'देवा मला लवकर घेऊन जा' असे मागणे मागणारे अनेक वृद्ध पाहिले. परंतु देव त्यांना घेऊन न जाता त्यांनाच 'दीर्घ आयुष्य' देतो. तर दुसरीकडे १८-१९ वर्षांची मुले जी आपले खरे आयुष्य जगण्याला सुरुवात करत असतात. त्यांच्या वाट्याला मात्र 'अल्प आयुष्य' देतो. अन् त्यांच आयुष्य संपवितो असे का?

आयुष्य जन्माबरोबर सुरू होते आणि मृत्यूबरोबर संपते कसे, हे सारेच प्रश्न फारच अनाकलनीय आणि रहस्यमय आहेत असेच वाटते.

चार महिने झाले तरीही कुठलाच मार्ग दिसत नव्हता. आयुष्यात कसलाच रस राहिला नव्हता. अशावेळी मी आमचे प. पू. सद्योजात शंकराश्रम स्वामीजींची प्रत्यक्ष भेट घेतली. त्यांच्या आशीर्वादाने आणि उपदेशाने देवाला शरण जाणे म्हणजे काय? हे समजले. आयुष्याला एक नवी दिशा दिसू लागली.

रुचिताला जाऊन आज ११ महिने झाले. मन अजूनही मानायला तयार होत नाही की, रुचिता परत कधीही दिसणार नाही. आमच्या घरातल्यांचा फोटो काढतांना ती त्या फोटोत असणार नाही. पप्पाकडून आणि मम्मीकडून आपले हट्ट कधीच पुरवून घेणार नाही. पप्पा म्हणून प्रेमाने कधीच हाक ऐकू येणार नाही. असं जरी वाटत असले तरी माझ्या हृदयाच्या खोल खोल कप्प्यात माझी रुचिता तशीच बोलकी राहणार आहे.

दैवाने पुढे काय लिहून ठेवले आहे कोण जाणे. परंतु आजही मी 'मीच...का?' या प्रश्नाचं उत्तर शोधण्याचा प्रयत्न करीत असतो. पण मन मात्र कळवळून सांगतं की, "हळूहळू बहरणारी माझी कळी उमलण्याआधीच उन्मळून गेली. तिच्या आयुष्याची उषःकाल होता होता काळ रात्र झाली...



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“SPARSHA”

An Exclusive Visit to Swami Parijanashram Educational and Vocational Centre for the Handicapped

- REPORTED BY BEENA SAVKUR (YUVADHARA COORDINATOR)
(Photos on page 57)

It was a unique opportunity for the Yuva-s of Mumbai to visit Shree Trust's Swami Parijanashram Educational and Vocational Centre for the Handicapped at Virar, on 10th February, 2012. This dream project of our Parama Pujya Parijanashram Swamiji III is being very well-managed by Dr. Mohan Mankekar maam and Shri Vinay Kallianpur maam for the last 26 years!!!

We started our day by offering 'Phalasarpana' to our Gurus H.H. Parijanashram Swamiji III and H.H. Sadyojat Shankarashram Swamiji followed by Sabha Prarambha prayers and recitation Shri Parijanashram Trayodashi. We also offered chocolates which were later to be distributed to the students as token of our affection for them. By then the school children were ready to start their day, so we attended their morning prayer session which also included singing the National Anthem and ended with the Jayajayakara-s of our beloved Gurus. They were made to do few physical exercises conducted by Suresh Gupta Sir. The morning assembly ended with the children recalling the calendar of the day – the day, date, month and year.

Back at Vinay maam's office we were greeted with colourful paper roses; very skillfully and artistically made, especially for us by the students. Dr. Mankekar Mohanmaam and Anuradha pachi also came to meet us taking time from their busy schedule. Over a cup of tea and biscuits, Vinaymaam briefed us about how the school was started.

This school was inaugurated by Parama Pujya Parijanashram Swamiji III on 31st October, 1985. The Bhumi Pujan of the new building which we were now visiting was done by Parama Pujya Sadyojat Shankarashram Swamiji on 6th January, 2000 and the brick laying ceremony of the 2nd floor was performed

on 11th November, 2010. The school caters to the speech, visual, physical, mental and orthopedically challenged children. They receive special pick-up and drop facilities right at their doorstep. Their education, transportation and mid-day meals are free of charge. The school currently has 323 students enrolled. The school timings are from 10 am to 4.30 pm from Monday to Friday.

We were also informed about the categorization of the different levels of disabilities into Borderline, Mild, Moderate, Severe and Profound and how their education plans are individualized to suit the needs of each child. Planning depends on observation of the capabilities of each child. Adaptive measures are used to teach them Activities of Daily Life – ADL. The faculty consists of physiotherapists, psychologists, occupational therapists, speech therapists and teachers trained to teach the mentally, visually, hearing and speech challenged. The vision is to see 'Ability in the Disability' for which Individualised Training Programmes are planned. Till 18yrs of age the children are in the education section and later promoted to the Vocational Training Programme - 'WE CAN' where they learn different skills like Book binding, Candle Making, Screen Printing, Weaving on the loom, Paper bags making, Flower garland making, Horticulture, Tailoring and other handicrafts. Parent counseling is also offered whenever necessary.

Some recent feathers in their caps:

~nine children have gone to Ratnagiri to perform in a cultural meet.

~At the District Level Thane, the school cricket team has won the tournament and they have also won medals in the Special Olympics.

Walk through the Classrooms:

As we walked through the different classrooms

we were welcomed with the warm smiles and 'Namaste' of the children. The children loved getting photographed and even posed with their friends with a bright smile. Mathematical concepts of Number, Colour, Time and Money are introduced in a very interesting and play way method.

In the Visually Challenged section the teacher Ms. Ranjana Shinde who is also visually challenged, demonstrated reading English and Marathi Braille and Little Ashwini Vijay Chaudhary so demonstrated writing her name in Braille.

An Acoustics Room is used to assess the levels of hearing. In the Speech therapy room a programme 'Vagmi Therapy' is used on the computer to enhance their speaking skills. In the hearing and speech challenged section children are also provided with hearing aids to ease their learning. As we walked through the different classrooms we got to see the progression of speech which in turn lifted their levels of learning too.

There is a special music room where the walls painted with different musical instruments and is also well equipped with a variety of musical instruments.

The Occupational therapy room works towards enhancing their gross motor skills which has helped many children to walk independently, balancing themselves and being more confident. The mentally challenged children also develop their social skills while they interact with each other during group play.

We then went to the Vocational training centre where we were amazed to see the kind of work done by these 'differently abled' students who are now chronologically adults though developmentally they may be still at a much lower level. Mr. Kiran Dhotre has webbed feet and hands but he can very deftly thread a needle and skillfully works on the sewing machine stitching aprons, dusting cloth, etc; The Maharashtra Government has conferred a first class on him in appreciation of his skills. Paper bags, phone mats, files and dusters (in the weaving section) were also made. Screen printing orders are also taken and executed.

In the girls section we saw girls learning to make

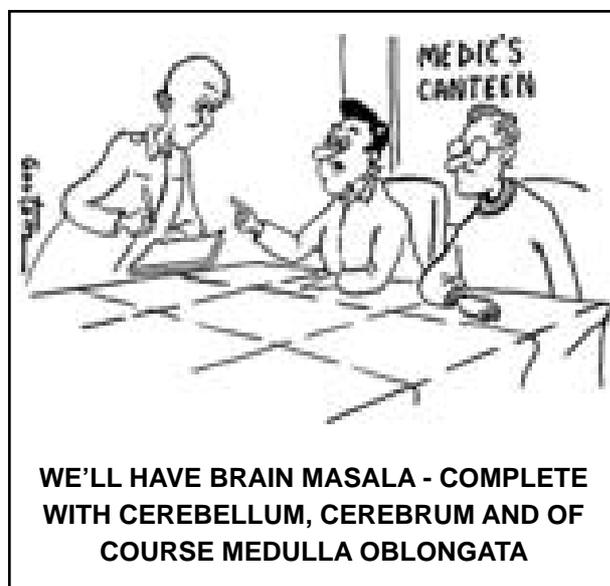
flower garlands. This section also makes candles – plain and floating. Also wax moulds of different shapes are made as curios.

There is a mock Departmental Store where they are taught different skills necessary in to work in a departmental store. In the HAPPY HOME PROJECT they are taught various housekeeping skills which will enable them to master life skills which are very important to make them independent.

After this awe-inspiring walk through the school, we had a scrumptious lunch, cooked in the school kitchen. Finally, we left for Virar station by the school bus.

There are a lot of little things we all can do to help this wonderful project. Most important of all is to give some time to these children and to the staff by sharing our skills with them. We can teach them bhajans, help the visually impaired by reading stories, articles etc; to be typed in Braille, play games with the children. In the vocational training section, we can assist in supervising them while making paper bags, teaching embroidery, garland making or any other vocational skills. We can even donate used toys and games which are in a good condition to the pre-primary section as toys are effectively used for therapeutic needs.

This temple of unconditional love and selfless service has touched our souls and we hope to, through these various ways, also help bring a smile on their innocent faces.



Reminiscence Of A Sublime Relationship

MAITHILI BASRUR, MAHIM

Some relations in life are made at the time of birth. When a child is born, relations like mother, father, grandparents, cousins, uncles and aunties are made immediately. In fact these relations, are made when the baby is still a foetus. And once the baby grows up, it immediately recognizes his relatives and family. In many other cases, relationships are made much later after being born on earth and they are so unexpected in the start that no one can ever guess that they would become so strong some day. This exactly is the case of a girl called Veena.

Veena was the maid servant of Mrs. Shah who lives 1-2 buildings away from my society. Mrs. Shah and my Granny were close friends. It was a “gujju-amchi mix” kind of friendship where both of them shared their culture and food with each other. No wonder my granny knows how to make awesome *undhiyo* and Shah Aunty knows to make awesome *Kairasu*. Mrs. Shah was a widow and did not have any children. She was growing old over the years and wanted a maid ready to live with her in her apartment. Around 12 years back, Mrs. Shah got Veena’s sister, Pooja, from Gujarat to Mumbai, Pooja was hardly about 12 years old. Veena tagged along with Pooja to Mumbai and convinced Mrs. Shah that they would distribute the salary amongst both of them. Veena was very keen on coming to Mumbai, a new place and much heard about city. She was very ambitious since childhood. At that time, she was just 10 years old, almost of my age.

Apparently, Veena’s elder sister felt homesick within a month and went back to Gujarat but Veena had already fallen in love with the city and stayed back. Shah Aunty asked Veena whether she was feeling homesick to which Veena replied, “*Nahi Daadi, mai mere ghar ki sabse aakhri beti hu. Mere pehle aur 3 betiyaan hai. Mere Mata Pita ko bilkul farak nahi padta ke mai unke sath rahu ya na rahu. Vaise bhi wo mujhe kahin aur jagah bhejneka soch rahe the. Unhone kabhi meri dekhbhal nahi ki... aur hamesha mujhe koste the ke mai paida kyu hui... unhe shayad ladka chahiye tha...*” Strange is the thinking of people who give importance only to male child, when they have a daughter who is worth so much more than a male child. Veena

helped Shah Aunty in small house chores like washing utensils, mopping floors, buying vegetables and groceries. Mrs. Shah was a very kind lady. She saw the spirit of living in Veena. She asked Veena if she was interested in studying and sure enough Veena wanted to go to school and learn new things. So Shah Aunty enrolled her name in the municipality school in our locality. A few months later, Shah Aunty’s brother, Mr. Desai, who was a divorcee, also came to stay with them. His wife had left him and married someone else and his children, 1 son and 1 daughter didn’t even bother to look after him. He saw the small little girl so full of life and energy. He saw that Veena used to get up at 4.30am in the morning and cook for all of them. She used to go to school and then on coming back sleep for a little while. Again she used to get groceries, do bank work, buy medicines, pay bills etc and in the evenings she used to sit and study till dinner time. After serving both the old people with dinner, again she would wash utensils, chop vegetables for the next day and sit back to study and do homework.

She hardly came down to play with us. Initially she was an introvert because she could talk only in Gujarati and broken Hindi. Desai uncle saw her energy and enthusiasm to study and immediately cancelled her admission from municipality school and shifted her to my school which was a very good school in the locality. He bought her English books to read and also told me to interact with her in English whenever I meet her. In the new school she was shy at first but started picking up with the language and the studies very fast. Gradually, there was a visible development in her and she started learning computer and reading books on her own.

In spite of all this, her humility was the same and she always remained a down-to-earth person. She had great affection for old people. The bonding between Veena, Shah Aunty and Desai Uncle became so strong that Veena was almost like an adopted child to Shah Aunty. Shah Aunty was growing old with time. Veena took utmost care of both the old people. Right from giving them food, giving them medicines on time, reminding them to pay bills to

clearing all pending bills, taking them for a stroll to the market, their medicines and routine check-ups to the doctor. Almost everything was done by Veena. Veena taught Desai uncle how to use the computer and the internet. She taught both of them how to take calls on mobile phones, make calls and send messages. At which both Shah Aunty and Desai uncle would say, "Aj humare beti ne hume mobile operate karna sikhaya" so proudly. They watched the cricket matches together and we used to hear voices of the oldies and Veena yelling at Sachin's Sixes and fours. There were times when Veena used to get angry on Shah Aunty and not eat food. Shah Aunty would also not eat her meals until Veena smiled and came back to her regular self. Veena was very good at studies too. Over the years, she started talking in English so fluently that everybody got surprised. She got distinction marks in her boards and got into a very reputed college for Arts. She pursued her B.A and is now pursuing her M.A.

Recently, Shah Aunty expired and immediately within a year Desai uncle too passed away. Desai Uncles children didn't even come for the last rites and everything was looked after by the other relatives. Veena was totally shattered and for many days was in a state of shock. After many days she regained her mental state. She now stays in the same house, and along with her, Desai Uncle's cousin sister who is very old has come to stay. She has also had a very troubled life and was not taken care of by her children. She along with another few old women, who happen to be her cousins, whose children are not in town or have abandoned them, have come to stay with Veena and she takes care of them like her own relatives.

Strange are the ways of life. Some parents disown their children due to sex discrimination while some parents are disowned by their children due to work, career and other commitments. It gives an immense sense of satisfaction that even in today's busy life, there are people like Veena who know the importance of humanity and have affection and care for deprived ones. One doesn't need to work for an NGO to do social service. These small deeds of good work that help the deprived ones and the needy also make a big difference in many people's lives.

Truly as they say, "Charity never humiliated him who profited from it, nor ever bound him by the chains of gratitude, since it was not to him but to God that the gift was made..."



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आम्मुआक्कांची जन्मशताब्दी

सौ. नलिनी संझगिरि, मुंबई

Some are born great
Some achieve greatness
Some have greatness thrust upon
them.

एका इंग्रजी लेखकाने वरीलप्रमाणे माणसांचे वर्गीकरण केले आहे. आमच्या आम्मुआक्का दुसऱ्या वर्गात सामावतात.

कर्नाटकातील जोग प्रपातावरून उडी मारून शरावतीनदी नंतर संथपणे पुढे वाहून सागराला भेटते. हिचे पाणी कधीच आटत नाही. त्यामुळे हिच्या दोन्ही किनाऱ्यावर शहरवजा लहान लहान गांवे वसली आहेत. त्यातील उत्तर किनाऱ्यावरील गांव म्हणजे होन्नावर. ह्या होन्नावर गावांत कांही श्रीमंत लोक सोडल्यास बाकी सर्वजण खाऊन पिकून सुखी आहेत. त्यांच्यामधील एक भाविक व नेक जोडपे म्हणजे श्री गणपतराव आणि श्रीमती गिरिजाबाई बैदूर यांना पांच अपत्ये. रमाकांत, अनन्त, देवराय, शांता आणि वत्सला (सुशीला).

शांता उर्फ आम्मुचा जन्म २६-३-१९१२चा. हीच आम्मु पुढे सर्वांची आम्मु आक्का झाली. लहानपणापासून शांत, मिस्किल, तरतरीत, बुद्धिमान व चतुर होती. सर्वच विषयांत उत्तम मार्क घेई.

मॅट्रीकपर्यंत शिक्षण झालं आणि रुढीप्रमाणे तिच लग्न झालं. सुविद्य, हरहुन्नरी व सालस अशा श्री गोपालकृष्ण मंगळूर ह्यांच्याशी लग्न झालं आणि शांता बैदूरची मुक्ताबाई मंगळूर झाली. आम्मुआक्कांच्या संसारवेलीवर तीन फुलें फुलली. सुरेश, कुमुद आणि चंद्रमा. एक उत्तम जबाबदार पत्नी, एक उत्तम सून, एक उत्तम आई आणि एक उत्तम व्यक्ति हे सर्व तिने उत्तम रितीने पार पाडले.

मुलं होण्यापूर्वी नर्सिंगचा कोर्स केला. योगामधे प्राविण्य मिळवलं. कोल्ड वॅक्स (डेपिलेटरी वॅक्स)चा शोध लावला. त्या काळातील सुप्रसिद्ध अभिनेत्री नर्गिस, वहिदा रहमान, उमाशशी, सुरय्या या तिच्याकडे योगा ट्रेनिंग घ्यायच्या, तिचे कोल्ड वॅक्स वापरायच्या. यावरून आम्मुपाचची स्वाभिमानपणाची, हरहुन्नरीपणाची कल्पना वाचकांच्या लक्षांत येईलच.

या तीन्ही क्षेत्रातील त्यांच्या प्राविण्यामुळे जी ती मदतीसाठी तिच्याकडे धांव घेई आणि आपल्या प्रचंड कामाच्या व्यापांतदेखील ती हसतमुखाने सर्वांची मदत करी.

ही सर्व कामे नजरेत भरणारी असली तरी आम्मुआक्कांचा खरा पिंड होता लेखिकेचा. कोंकणी भाषेतील प्रसिद्ध लेखक श्री देवराय बैदूर अयगळ आम्मुआक्कांचे बंधू. त्यांच्याच प्रोत्साहाने आम्मुआक्का एक उत्तम लेखिका होऊ शकली. विशेष म्हणजे आम्मुआक्कानी सुद्धा आपल्या बंधूंचा विश्वास सार्थ ठरवला. त्यांच्या उत्तेजनाचे चीज केले. “फालसा तुक्का बण्णु चडु”, “जळो वाती सगळी राती”, “गर्वाघरखाली” “बळीदान” अशी स्वैर अनुवादित नाटकं व “जिद्दाने केल्लो जांवई” हे ओरिजिनल नाटक लिहिले. Mercy Killing वर इंग्रजी लेख लिहिला व K.S.A. ला पाठवला. तसेच “कर्तव्य कोणाले” या रेडियो नाटिकेला पारितोषकही मिळाले.

स्वतःच्या लग्नानंतर काही काळ त्या लिमये बिल्डींगमध्ये व त्यानंतर फॉरजेट हीलवरील मोहन बिल्डींगमध्ये वास्तव्यास होत्या. तिथेच तिन्ही मुलं मोठी झाली. आणि योगायोगाने आम्मुआक्कांना जावईही मोहनच मिळाले. कुमुदचे यजमान मोहन नायल तर चंद्रमाचे मोहन बिजुर.

आम्मुआक्कांची व माझी प्रथम भेट दिल्लीतच झाली. थोरले जांवई Wg. Cmndr. N.D. Mohan ची बदली दिल्लीला झाली. सुदैवाने कुमुद व मी जवळजवळ रहात होतो. त्यामुळे दोघांची खूपच गट्टी झाली. कांही दिवसांनी आम्मुआक्का लेकीकडे रहायला आल्या. आम्मुआक्कांच्या सद्गुणांची व प्रेमळ स्वभावाची इत्थंभूत सविस्तर कल्पना मला दिल्यामुळे माझ्यांत आम्मुआक्कांविषयी आदरयुक्त प्रेम व आवड निर्माण झाली होती. त्या देखील आमच्यांत लगेच मिळून मिसळून गेल्या.

एकदा आम्ही सर्वांनी आम्मुआक्कांच्या दिग्दर्शनाखाली त्यांचेच एक नाटक बसवायचे ठरवले. मग तर काय नुसती धमालच धम्माल!! मी व आमच्या मैत्रिणी लीना, इंदू, शीला देखील उत्साहाने सामील झालो. मला दिलेला अतिमहत्त्वाचा रोल म्हणजे ‘Prompting’ आणि छोट्यासा अभिनय. जरा कुठं आम्ही हसलो की आम्मुआक्का खूप रागवायच्या. इतक्या कडक व शिस्तप्रिय होत्या की त्यांना घाबरूनच त्यांच्या सूचनांचे तंतोतंत अनुकरण करत असू. परिणाम म्हणजे नाटक उत्तम रंगल व श्रोत्यांना खूपच आवडले. आम्मुपाचची एकदम खुष झाल्या आणि आम्हा सर्वांना Gaylord मध्ये मेजवानी दिली.

आमच्या सर्वांच्या खुशीलादेखील पारावार राहिला नाही. म्हणून आम्ही सर्व जणींनी मिळून माझ्या घरी त्यांना

Lunch ला बोलावलं. अर्थात् कुमुदलाहि आमंत्रण होतंच. तर ह्या बाईंनी काय करावं? त्या ४० ते ४५ पुरणपोळ्यांची चळतच घेऊन आल्या. त्यांत स्तुती करण्यासारखी गोष्ट म्हणजे प्रत्येक पोळी मऊसूत आणि एकच size ची.

खरंच ह्या बाईंच्या मनांत व मनगटांत किती शक्ति आहे याचा प्रत्यय आला. कांही दिवसांनी त्या मुंबईला परतल्या.

सन १९९१, १३ जानेवारी रोजी त्यांच निधन झालं. २६ मार्च २०१२ हा त्यांचा जन्मशताब्दि दिन.

विसाव्या शतकांप्रमाणे आजहि शरावती नदी वाहतच

आहे. दरवर्षी २६ मार्चला होन्नावर वरून वहाताना तिची एक लाट जरा उंच होऊन मग नदीत येते. येत्या २६ मार्चला ती लाट आणखीनच उंच होऊन मग खाली येऊन आम्मूआक्कांना जन्मशताब्दीचे अभिनंदन व अभिवादन करून मग नदीत मिसळेल असा माझा कयास आहे. त्या लाटेबरोबर मी देखील आम्मूआक्कांच्या जन्मशताब्दीनिमित्त मनोमन नतमस्तक होऊन त्यांना अभिवादन करणार आहे.

(Sponsored)

In Fond Memory Of Dear Mukta Pacchi

M - MAGNIFICENT
U - UNIQUE
K - KNOWLEDGEABLE
T - TALENTED
A - AFFECTIONATE
P - POWER PACKED
A - ADORABLE
C - CHARISMATIC
H - HOSPITABLE
H - HONOURABLE
I - IMPRESSIVE

By **Kusum Gokarn** - Pune

(Sponsored)

Tribute to Our Aayi

Our mother in law, Muktabai Mangalore was a unique individual, a multifaceted lady, a good house wife, dramatist, yoga teacher / exponent , a trained nurse , cold wax specialist, a linguist and a friend in need. Anybody who approached her for monetary help never came back with an empty hand. She could converse fluently in English, Marathi, Konkani, Gujrathi especially the Parsi version.

In spite of the fact that she had not studied beyond matriculation, (which was quite an achievement in the days gone by) she, thanks to the circumstances, took on herself the responsibility of supporting the whole family and ensured that all her three children completed graduation. Her house was a

place where hospitality was synonymous with affection, consideration and extended not only to the immediate relatives , but even acquaintances. She was very wanted for counselling / mediating in family matters. She carried the load of running her family on her slender shoulders single handedly and disciplined her children to be good human beings. In fact she was the MAN of the Mangalore family

She will be remembered always as a role model for her grit, confidence, versatility, determination and consideration.

By **Wg Cdr N D Mohan VSM (Retd)**
and **Mohan Bijur** (sons-in-law)

(Sponsored)

प्रतिभाशाली मालिनी मडिमण

सुमन हिरेबेट, बेंगळूर

“चित्रापुरस्तुतीमंजिरी” या पुस्तकाची संकलनकर्त्री श्रीमती मालिनी मडिमण. जानेवारी पांच तारीखेक तिगलें “सहस्रचंद्र दर्शन” निमित्तारी भावंडांनी होम कोर्नु, आप्तेष्टांसांगाती तो दिसू विज्रंभणेरी साजरा केल्लो.

मालिनी आक्काने कर्नाटकाच्या प्रसिद्ध शिक्षणकेंद्र धारवाडथाव्नु J.S.S. कॉलेजांथाव्नु संस्कृत आणि कन्नड विषय घेव्नु B.A.(Hons) केल्लें. त्याची कॉलेजाची fellowship मेळोव्नु M.A. केल्लें. मुंबई थोडे काळ अध्यापन केल्लें. B.Ed., M.Ed. शिक्कुनु Govt. कॉलेजांतुं संस्कृत अध्यापिका जाव्नु काम केल्लें. ताव्वळी धोर्नुची ती मठाच्या सर्व कामांतुं सक्रिय भाग घेताली. आत्तं सेवानिवृत्त जायनाफुडे पूर्णरूपाने मठ आणि गुरुसेवेंतुं तिन्ने जीवन समर्पित केल्यां.

मालिनीआक्का विद्यार्जनासांगातीची धारवाडचें कन्नड आणि संस्कृत नाट्यविभागांतुं Casual-1 grade artist जाव्नु काम करताली. मुंबई आणि बेंगळूर आकाशवाणीद्वारा तिगली कलासाधना चालूची आशिशली. प.पूज्य श्रीमत् परिज्ञानाश्रम (तृतीय) स्वाभ्यांगल्या संकल्पानुसार १९७३ तुं रथोत्सव परत प्रारंभ जाल्लो. ताव्वळी गुलवाडी संतोषकुमाराने विशेष संशोधन कोर्नु “चित्रापुर रथोत्सव” पुस्तक कन्नडांतुं बरोव्नु श्रीगुरुचरणांतुं अर्पण केल्लेलें. २०११ तुं रथात्सवाचे १५० वर्साचे विशेष संदर्भारि प.पू. सद्योजात शंकराश्रम गुरुवर्यां गेले आदेशानुसार मालिनीआक्काने अत्यंत गोमटायेरि हाज्जेंची इंग्लीशांतुं भाषांतर केल्लें.

मालिनीआक्काने बेंगळूर चित्रापुर मठाचे Vice-president जाव्नु काम केल्यां. श्रीमठापुस्तकांचे editing, proof reading कर्त आस्स. रविकिरण (Sunbeam) मासिकाचे editing “सुभाषित रत्नमाला” शीर्षकाचे अंतर्गत संस्कृत सुभाषितं बोरोव्नु, कोकणींत ताज्जो अर्थ दित्त आस्ता. तिगेलें लेखन अविरत चालूची आस्स.

१९७३ तु प.पू. परिज्ञानाश्रम स्वामीजी चातुर्मासानिमित्त बेंगळूर आशिल्ले. त्यावेळारी मालिनीआक्काने “नारायणीयम्” चेरी व्याख्यान केल्लें. आपणे यावसरी उपन्यासु सुरु कोर्नाकाति म्हुणु सांगुनु पेटोव्नु कडेरि पूर्ण व्याख्यानमाला



आय्कुनु संतोष व्यक्त केल्लो प.पू. परिज्ञानाश्रमस्वामीजींनी.

त्याचि संदर्भारी मालिनीआक्काने दीपनमस्काराचो अर्थुं कोकणींतुं बरोव्नु स्वामीजींक अर्पण केल्लें. तक्षण पूज्य स्वामीजींनी हे “रविकिरणांतुं यावो” अशशी आदेशु दिल्लो. तशीचि १९७८ डिसेंबरच्या अंकांतुं तें मुद्रित जाल्लें. आप्णागले प्रथम भाषण बेंगळूर मठांतुं जाल्ले म्हुणु तिक्का विशेष आनंदु.

परमपूज्य श्रीसद्योजातशंकराश्रम स्वामीजींनी आमगले सारस्वतांगल धर्मगुरु जाव्नु, पटटाभिषिक्त

जायनापुडे दीपनमस्कारांतुं गुरुंगले स्तुतिपर श्लोकांतुं मालिनी आक्कागले योगदान आस्स. मौंटअबुचे बडेस्वामीजी, परमपूज्य श्री ईश्वरानंदगिरीमहाराजांगले अमृतमहोत्सव आनि पट्टाभिषेकाच्या सुवर्णमहोत्सवा वरस मालिनी आक्काने संस्कृतांतुं सुवर्णाष्टक बरोव्नु तांकां अर्पण केल्लें. आनि गिरीमहाराजांनी तिगेलो सत्कारु केल्लो. डॉ. गजानन मंकीकर मामाने श्रीगुरुपूजनेची पूजासामग्री, मुद्रा, पूजाविधान इत्यादी माहितीपूर्ण पुस्तक २००१तुं समाजाक अर्पण केल्लें. आनि परत २००५ तुं श्रीमठाचे मुद्रणविभागाने ताज्ये पुनर्मुद्रण केल्लें. तांतुं परमपूज्य स्वामीजीगले गुरुभजनास्तोत्राचेरी व्याख्यान आस्स तशीची मालिनी आक्काने नामवळिचो अर्थुं कोकणींतुं बरैला. श्री. मुडबिद्री अरुणमामाने “गौरीगणेश” पूजाविधान मराठींतुं तयार केल्ले आनि मालिनीआक्काने कन्नडांतुं भाषांतर केल्लें, अशशी तिगलि लेखनसेवा घडत आस्स.

मस्तवर्सांमाक्षी बेंगळूरमठांतुं caretaker म्हुणु श्रीमती मुल्लरपट्टण शारदापाचची सकुटुंब राहताली. तिगले भावपूर्ण भजन आय्कुनु मालिनीआक्काने तिगले नेतृत्वांतुं ‘चित्रापुरभजनमंडळी’ तयार केल्ले, ताज्जो रजत महोत्सवु जाल्लो. भजनमंडळीचे भजन आयकुनु कोडिकल मोहन मामाने आनि मुलकी गुरुजी मामाने ‘संगीतिका’ कार्यक्रम कराती म्हुणु प्रोत्साहन दिल्लें. मालिनी आक्कागले लेखनीक स्फूर्ती आयली आनि भूतकाळाचे संत अप्पय्याचेरी संगीतिका बरयली. चातुर्मासांतुं बेंगळूरमठांतुं ताज्जो प्रयोगु जाल्लो. भक्तिमय-संगीतमय-बोधप्रद संगीतिका आनि

मालिनीआक्कागल्या रसाळ प्रस्तावनामिति मस्त प्रसिद्ध जाल्ली. भटकळ, शिराली, हैद्राबाद, मुंबयी, मंगळूर, उदुप बैलूर, रामनगर अशशी मस्तकडे संत अप्पय्या समर्थागल दिव्यचरित्रेचे दर्शन लोकांक घडयले मालिनी आक्काने. नंतर संत नाडघर शांताबाई, ब्रह्मावरचे संत सहजानंद, संत रमावल्लभदास, स्वामी रामदास आनि मातार्जीचेरी संगीतिका सिद्ध जाल्या. तशीचि सारस्वत संतागले दिव्यचरित्रबोधु तांगेल्या भजने मुखांतरची मालिनी आक्काने लोकांक पावयलें. कार्लांतु देवीदुर्गापरमेश्वरीगल्या सान्निध्यांतु, “त्वमव शरणं मम” अर्पित जाल्ली. श्रीरमावल्लभदासांगले ४०० वर्साजन्मोत्सवानिमित्त मल्लापुर आवडी मठांतु विशेष समारंभ जाल्लो ताव्वळी सुद्धायी श्रीरमावल्लभदासांचेरी संगीतिका प्रस्तुत जाल्ली. अशशी लेखन, भाषण, भाषांतर श्लोकरचना आनि संगीतिका रुपांतु मालिनी आक्कागली

वाग्देवीसेवा घडतऽऽ आस्स.

परमपूज्य स्वाम्यांगले आदेशानुसार बेंगळूर मठांतु शंकरजयंति निमित्त प्रस्थानत्रयाचे (“ब्रह्मसूत्र उपनिषद् आनि भववद्गीता) शंकरभाष्यपठण कार्यक्रमु जात आस्स. मालिनीआक्का दरवर्स संस्कृत छात्रांक तयार कोर्नु वाचचैता. अशशी सर्वांक प्रोत्साहन दित्तची अबालवृद्धांलागगी प्रीतीनें वागतची आदर्श महिला जाल्या.

२००८ तुं प.पूज्य स्वामीजी बेंगळूर मठांतु चातुर्मासव्रतानुष्ठान कर्त आशिल्ले. त्यावेळारी मालिनी आक्काने परत चार दिवस ‘नारायणीयम’ चेरी व्याख्यान केल्लें.

देवु मालिनीआक्काक दीर्घ आयुष्य, आरोग्य आणी सेवेची संधी दित उरो अशी आमगली प्रार्थना.

लज्जतदार दोसा दोसा

श्रीकला कौशिक, अंधेरी

दोसा-दोसा हा शब्द कानावर पडताच तोंडाला पाणी सुटते, भूक लागते, जिभेवर चव रेंगाळते, डोळ्यासमोर डोस्यांचे चित्रण उभे राहते. त्याची ख्याती तर जगभर पसरलेली आहे. भाषा, प्रांत ह्या सर्वांच्या पलिकडे जाऊन सर्वांना एकजूट केलं आहे. ह्या डोस्याचा महिमा तरी किती?

बदल हा निसर्ग नियमच आहे. जसं जग बदलते, भाषा बदलते. जशीजशी तोंडाची चव बदलते तशीतशी पाकशाळेतल्या अविष्कारांनी नाविन्यपूर्ण डोस्यांचे प्रकार घडत असतात. जसा देश तसा वेश असं दोसा स्वतःला बदलत असतो. जुनं ते नवीन हे गणीत दाखवत असतो. नवीनपणाला महत्त्व देऊन पण जुनं शाश्वत असतं.

दोसा-दोसा हे नामकरण कसे झाले असावे? गरम गरम तव्यावर पीठ घातल्यावर सूं सूं असा आवाज येतो वर खाली उलटल्यावर पण दुसऱ्यांदा सूं आवाज करतो. असं दोनदा सूं अशा आवाजामुळे दो+सं=दोसा असं ह्या वर्तुळाकार खाद्याला नामकरण झालं असावं असं मला वाटतं. (बरं का, ही गंमत झाली. खरं मानू नका हं!)

डोस्यांचे अनेक प्रकार आहेत. सादा दोसा, धीडीर दोसा, मूगडाळीचा दोसा, तिखट, कांदा कोथिंबीरी घातलेला दोसा, केमुंड (बच्चंग), काकडी (तवंशे) केळी घालून दोसा, गोड आंबट सुर्नीळी, कणकेचा पीठाचा दोसा, रवा दोसा, बादशाही सुप्रीम दोसा, स्प्रिंग रोल दोसा, नीर दोसा (पानपोळे) अशी नावं अनेक रूपं अनेक.

मधूरवडा, धारवाड फेडा, बेळगांव कुंदा, बीदर भाक्री, महाराष्ट्राची पावभाजी, वडापाव, उत्तरप्रदेशीय भेळपूरीबरोबर मैसूर मसाला दोसा, पेपर दोसा, सेट दोसा, दावणगेरेचा बेण्णे दोसा प्रसिद्ध आहेत.

इंगजीत पेन केक, मराठीत दोसा, तामीळात दोसै, मल्याळीत दोशा, तेलगुमध्ये दोसे, कोकणीत पोळो पोळे अशा ह्याला संस्कृतात दोसा स्त्रीलिंगी शब्द आहे. अनेक छिद्रामुळे ह्याला सहस्राक्ष म्हणून पण चिडवतात.

“पानी रे पानी तेरा रुप कैसा? जिसमें मिलाओ उस जैसा” असं ‘दोसा रे दोसा तुझं रुप कसं कशाबरोबर राहीन (असेन) त्याचासारखं’ असा हा दोसा चटणी, सांबार बरोबर तर झालच पण गूळतूपासंगे. पूडचटणी+तूप किंवा खोबरेल तेलाबरोबर चिंच गुळाची चटणी किंवा टॉमेटो सॉस बरोबर, बटाट्याची किंवा कुठल्याही भाजीबरोबर. मधासंगे, एवढंच नाहीतर नॉन वेजीटेरीयन बरोबर स्वतःला सामावून घेतो. म्हणून पूर्णान्न म्हणून समजला जातो.

कन्नड भाषेत म्हण आहे- “येल्लर मनेय दोसेगे तूतू” म्हणून. म्हणजे सर्वांच्या घरचा डोश्याला छिद्रच असतात. वेगळेपणा नाही, समानभाव दर्शनवणारा हा दोसा, अंतरराष्ट्रीय ख्याती प्राप्त झालेला, चांदोबासारखा गोलाकाराचा गरम गरम ताजी बातमीसारखा गरम गरम दोसा-उर्फ दोसा सर्वासंगे मिसळून राहणारा दुसऱ्यांना आनंद देणारा हा दोसा अद्वितीय आहे ना?

Self Reliance - A Virtue to Adore

DR. SUNANDA KARNAD, DHARWAR

We are social animals (!) and depend upon others for our very existence. Other animals and birds become self reliant soon after their birth , while we tend to look after our young , adults and old, for their varied needs and make them “dependent” and not “self reliant”. It gives us pleasure to know we are needed and to an extent, “indispensible”, though no one is!

“Self-reliance” is a great virtue, every parent needs to inculcate in their child. It gives the child a sense of accomplishment when it learns to do many things for his own self, gives him a sense of intellectual and individual independence, a self respect that enriches his personality.

Looking after a child or a sick adult or an ailing old member is definitely a duty one must fulfill, but up to a limit. When this process continues indefinitely, the inherent faculties and capabilities of the person cared for are undermined and he / she is made disabled. Even “specially challenged” persons need to be respected and made self reliant by special training, and never to be pitied.

Ralph Waldo Emerson, an eminent poet and transcendentalist of 19th Century America, in his famous essay on “Self Reliance” says “Trust thyself, obey the integrity of your own mind and be morally and intellectually independent. Conformity, to social norms, and traditions, however non-rational and harmful at times, is the need of the society for its own continuity. But unquestioned conformity can cripple intellect; can make individuals “slaves”. Those who refuse to “conform” may be whipped, punished, for they are misunderstood. Great minds who thought differently, discovered great things for mankind, but they were truly “Self-reliant”. Pythagoras was misunderstood, so was Socrates, Jesus, Luther, Copernicus and Galileo. To be great is to be misunderstood.

“Self-Reliance” as a virtue to adore, can not help any individuals becoming ‘great’ but can work a revolution in all offices, relations of men, their religion, their education, in their pursuits , modes of living, their associations, in their property and their speculative laws.

To conclude in the words of Emerson, “a man who stands on his feet is stronger than a man who stands on his head.”

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Book Review - V. Rajagopal Bhat

Title : Ekoba; Original author : Dr. Kumud Gosavi; English Translation: Shri Shyamsundar Chandavarkar

Pages : 270 pages; Published by : Anmol Prakashan, 683, Budhwar Peth, Pune 411002; Price : Rs 200/-.

A couple of years ago Shri Shyamsundar Chandavarkar had translated the Bakhar (Reminiscences and anecdotes about Swami Samarth) into English, thereby affording an opportunity to the English knowing readers to know what the much acclaimed Bakhar is all about. This translation was very well received and has already run into a second edition.

Now, the book under review, a biographical fiction on Sant Eknath Maharaj by Dr. Kumud Gosavi, has been translated into English by Shri Shyamsundar Chandavarkar. As Swami Tejomayananda of the Chinmaya Mission says in his Foreword – ‘EKOPA’ is, indeed, a laudable effort to portray a profound biography in the form of fiction, making it an interesting reading. It vividly captures Sant Eknath’s multifaceted life; a perfect fusion between worldly and spiritual objectives. That these pursuits are not mutually exclusive is beautifully brought out.”

Padmashri Dr. U. M. Pathan, an acknowledged authority on Santa Vaangmay, whose student was Dr. Kumud Gosavi, in his appreciative note entitled ‘Towards understanding EKOPA’ says “While going through the original Marathi work and its English version, I had a feeling that both the writer and the translator had been one with Ekoba, his personality, his works and his times. The graph, depicted in the novel, starts from the earth and tries to reach the spiritual heights of the heaven. ... While reviewing both the works, Marathi and English, one cannot differentiate between them and cannot categorically say which is the original and which is the translation.”

This reviewer has thoroughly enjoyed reading this translation and subscribes in toto to the appreciative comments of Swami Tejomayananda and Dr. U. M. Pathan and looks forward to many more gems from the translator. I heartily congratulate him for his literary effort.

"Diamonds are forever..."

TEESTA MOOLKY RAWAL (AGE 12 YEARS)

Sixty! Not too big a number as far as age is concerned. But for a wedding anniversary? That's really something, isn't it? My paternal grandparents just completed 60 years together, and the celebrations of the iconic "diamond" anniversary were very memorable.

Although my grandparents live in Pune, a get-together was held in Ahmedabad, since most of the Rawal family lives there. Everyone flew in, and all the Amdavadis, Puneris and Mumbaikars of the large clan were thrilled to meet each other. It was a great family reunion, meeting some relatives that I didn't even know existed, as well as familiar and dear favourites.

In today's day and age, everything is short-lived, be it cars, gadgets, fashions, food fads, even marriages! During the 60 years that my 'dadima' and 'dadaji' spent together they have been witness to so many events and ideas – wars, new countries, new states, changes in the fields of technology, medicine, travel, films, food.. I could just go on and on! In fact, their "togetherness" has been longer than some great personalities, like Michael Jackson and Steve Jobs, have even lived! Quite something!

The family jamboree was held in a restaurant in Ahmedabad, called 'Agashiye', which is part of a hotel declared as a heritage property. Classically done up, it was the perfect location for family merrymaking. People were seated as though in a "darbar", with dadima and dadaji at the front of the hall, surrounded

by all of us, finely dressed up, and looking like their courtiers. My father and uncles spoke about what being with dadima and dadaji had taught them, and thanked everyone present. Following this, an extremely sentimental poem was read out. It had been written by my aunt, and it triggered the emotional side in everyone. The thing that made us kids feel most awkward was seeing several of the old people cry. I know that these would have been tears of joy, as well as sadness at remembering those family members who were not present.

To lighten the mood, there followed an entertaining performance by two of my cousins, who played the guitar and sang some popular songs. Then there was an interesting quiz conducted by one of my aunts, on quirky facts about the Rawal family, like, how many grand children are there in all, how many family members share their first names with film stars, how many have a name and a nickname, etc. The prizes were large chocolates, so there was much clamour to try and win them, much laughter, and needless to say, high decibel levels!

Traditional Gujarati cuisine was, of course, on the lunch menu. After a hearty meal, all the cards and bouquets were presented to my overwhelmed and elated grandparents. A large cake was cut and shared, and the afternoon ended with everyone wishing my dadima and dadaji,, good health and happiness and more togetherness in the years to come.

HAPPY DIWALI



Ananya Viraj Talmaki (Age 7), Andheri (W), Mumbai

Virar Visit by Yuvadhara

Detailed report on page 47
Photo Credits – Tanmay Shiroom



Morning prayers

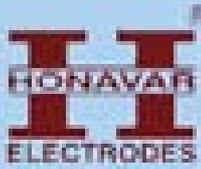


Weaving on the loom



Embroidery and other
handcraft work (left)
Candles of various shapes
(right)
all made by the children





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Shri Damble Muralidhar Rao

Born: 14-12-1927

Died: 14-02-2012



Smt. Sunanda Muralidhar Damble

Born: 18-06-1928

Died: 16-02-2012

We miss you very much and love you both dearly
We know that God is taking care of you
And you are now one of his special angels
You are both forever in our heart.

Deeply mourned by:
Vijaya Kandlur (daughter), Bhavanishanker Kandlur (son-in-law)
Tanvi Kandlur and Trisha Kandlur (grand daughters)
and all near and dear ones.

Shakuntala Padukone (nee Kallianpur)

15.4.1948 - 1.12.1990

Dear Amma,

Fondly remembering you on your Birthday.

*It has been over two decades since you passed away,
but feels like yesterday when you were with us.*

*You were ever so Loving, Caring, always Encouraging
and Inspiring us to achieve greater heights.*

Love you a Lot and Miss You.

*Know that you will always shower your blessings and
guide us through our life.*



Dhiraj (Jitesh), Yogesh, Pratima
Papa and Ankita
Kallianpurs, Padukones and
host of relatives and friends.

OUR BELOVED ANNAMMA

BIRTH CENTENARY



Late Sharadabai Dinkar Kombrabail

1912 - 2012

**You lived a life so full of struggle and strife
From early childhood and all through life
Never once, did you ever complain
Nor even tried to crib or explain
How much you silently suffered
through relentless hardships and endless sacrifice
None of us can ever imagine or surmise,
Yet, to everyone who came to you in their hour of distress
Returned home happy, relieved and free from stress
Your eternal spirit of Love and Compassion
Has left behind on us, an indelible impression
We know not whether we will meet again
Your absence can never relieve our pain
Our life will surely be filled by cherished memories
Which we will fondly recall again and again,
Each and every day, come Sunshine or rain...!!!**

**On your Birth Centenary-20th April 2012, we bow our heads in deep reverence and gratitude
for being such a towering inspiration and inseparable part of our life—**

**ANNAMMA – There can NEVER be anyone, anywhere, anytime as UNIQUE as you are...
Always in our hearts ----- Kombrabails -Hoskotes –Murdeshwars-Kadams**

Personalia

Pandit Indudhar Nirody - A Ragadhari Hindustani Vocalist - gets 'A Top' Grade by AIR. - Pt. Indudhar Nirody a senior Hindustani Vocalist and a resident of Mysore, has been awarded 'A Top' grade by Akashvani, All India Radio. Even at the age of 77, he is considered as one of the best Agra Gharana singer of the country.

A native of Puttur, his father Nirody Sundara Rao initiated him to music at an early age. He later learnt the nuances of Hindustani Music from Pitre Rama Rao of Udupi. He migrated to Mumbai in 1951, where he became a student of Gurudatt Heblekar. He also got guidance from the then maestros like S.C.R Bhat, K.G.Ginde, Pt.Dinkar Kaikini, Chidanand Nagarkar etc. His ability came to fore when he started accompanying his various Gurus during their concerts and quickly came to limelight.

Pt.Nirody's forte is his Ragadari Sangeet, being a stickler to the tradition, his bandish presents a heritage tinge. He has an unparalleled manodharma or improvisation capacity. The taans from him have a clear cut diction, which reaches the audience easily. The sincerity with which he presents music has earned him a great respect and love among music lovers.

At the age of 29, he won the coveted Akashvani Young Singer Competition, by topping the list in the first place. He received the award from the hands of the then President of India Rajendra Prasad. Many organisations have honoured him for his achievements in the field of Hindustani Vocal Music. An Hon.Award from Karnataka Sangeeth Academy (2005), Rajyotsava Award (2008), Savai Gandharva Vishwastha Samsthe in Kundgol, Gaana Bharati, Saptaswar Balaga, Swara Sankula, Sangeet Kalakar Mandali, Blore and others are some of the decorations he has in his bag. He was also conferred the title of Sangeetha Kala Tapasvi by Sri Purandara



Tyagaraja Mattu Vaggeyakara Aradhanotsava Samiti, Mysore in 2003.

After his retirement from Banking service, he has selected Mysore as his home. There was a huge vacuum created in the Hindustani musical field after the sad demise of Pt.Hungund, which Pt. Nirody has filled with grace and respect. Pt.Indudhar Nirody has taken up a huge ambitious project on his shoulders now, which he considers as his life's ambition. Pt.Vishnu Narayan Bhatkhande (1860-1936), is a much respected name among Hindustani lovers. He has written several books on Hindustani musicology. He has also collected and compiled around 1,900 compositions in around 180 ragas, which includes, Sargams, Lakshana Geeth, Dhrupads, Dhamars, Horis, and Thumris apart from Vilambit and Dhruth Khyals. This compilation has been published recently in a book form titled 'Sangeet Paddhati Kramika Pustaka Malika' in six parts. Pt.Nirody has taken up a laudable onus of singing all of them and record it for the future generation at his own cost. The recording is almost complete and may be released shortly.

(Courtesy - Star of Mysore)

Seema Mahesh Shibad, Assistant Head Mistress – Abhinava Vidyalaya English Medium Primary School and Head – Adarsha Institute of English Language has been honoured with the 'Shikshak Gaurav Puraskar' by the Education Department of Pune Municipal Corporation at the hands of Mr. Kumar Saptarshi, on 5th September 2011.

Smt. Shibad has been with Abhinava Vidyalaya English Medium Primary School since the year 1984. She joined the school as an Assistant Teacher of Std. I. Her continuous journey for more than 28 years speaks of her dedicated and loyal service towards her work. Very innovative and fluent in English Language, her role in providing the best inputs for language development is highly commendable. Her



forte lies in handling tough situations tactfully and sensitively.

As a Head at Adarsha Institute of English Language, her strength lies in taking responsibilities in her stride. She has introduced different and unconventional techniques of teaching English to less privileged children. Her teaching methodology is unique and interesting due to various games and activities that she plans to emphasize on certain concepts.

She strives to maintain a good balance of expectations from the English Medium students as well as the Marathi Medium students with her expertise. She conducts many training programs and workshops for teachers that include various techniques of teaching English Language which cater to the creativity and inborn talent present in children.

Her well-wishers are proud to have such an open-minded teacher, guide, friend, and more important a good human-being in the midst of us.

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Here and There

Bangalore : We were blessed with the Presence of HH Swamiji from the evening of 9th February to the morning of 14th February 2012 at our Bangalore Math. On 11th, Pujya Swamiji graced the afternoon gathering . At 6 pm Prarthana Varg children presented a beautiful skit based on Ashtamurthy Upasana . The audience greatly appreciated and applauded the presentation of some quite complex concepts in a very simple but effective manner by the tiny tots. Another laudable fact was the first time use of recording media for the whole presentation which went off very smoothly indeed. Following this, for the first time at Bangalore the Yuvadhara enacted – Maya Darpan – a skit in Konkani. The effortless ease of the presentation spoke volumes of the hard work put in by the participating Yuvas and drew loud applause from the audience.

The 15th Ordination day of HH Swamiji on Feb 12th was heralded by auspicious vedic chanting of mantras for the Nav Chandika Homa performed at the Math premises. At 6 pm, the devotees gathered once again for the Dharmasabha

On February 20th Mahashivratri was observed with the 4-Yam Pujan being led by Shri Anand Kallianpur assisted by other Gruhasthas. The Swami Anandashram Sabhagraha reverberated with the bhajan seva rendered by various devotees who also performed japa during the intervals between four yamas. Simultaneously with the Pujan, the live webcast of Shiv Pujan performed by Pujya Swamiji at Hubli was also shown to the laity on a big screen.

March 1st: The holy Shishya Sweekar Divas of Param Pujya Parijnanashram Swamiji III was observed at the Math with Guru Pujan and Ashtavadhan Seva.

Holi was celebrated by the Prarthana Varg in its own special way using colour and art in different ways in each of the centres. Jayanagar Prarthana centre took the children to 'Bimba'- the famous Art Hut in Basavanagudi.

Reported by Asha Awasthi

Dharwad : The laity in Dharwad was treated to a spiritual feast towards the end of February 2012. First it was uplifting all-night celebration of Shivaratri, in the presence of our revered P.P. Sadyojat Shankarashram Swamiji at the Shivakrishna Mandir in Hubli on February 20. This was followed by a mentally stimulating four days of lectures on the Bhagavad Gita by Dharmapracharak Rajagopal Bhat. He elaborated on chapters 9 to 11 of the Gita in his inimitable riveting manner, from February 23 to 26 to a small but attentive audience. Hosted by both the Dharwad Local Sabha as well as the Saraswat Mitra Mandal, Dharwad, the lectures are a part of the city's bi-annual feature, Sri Rajagopal Bhatmam having expounded on Chapters 6 to 8 in July 2011.

As a part of the on-going Sadhana Panchakam programmes the laity in Dharwad conducts guru-poojan during every Punyatithi, as well as Devi, Anushtan, Devi Poojan or Shiva Poojan once every month.

Reported by Nandita Mudbidri

Goa : New year 2010 started with great enthusiasm, shraddha and bhakti. The Satsang for January 2010 was at Mr.Kalayanpur Chandrakant's residence on 31.01.2010. Total 18 members present at the venue. Mr.Sandeep K.Hattangadi kindly accepted to host Satsang for February 2010 in his Bungalow at Curtorim on 21.02.2010

Reported by Sushama Arur

Mumbai – (Bandra-Khar) : Chanting of Sadhana Panchakam was conducted on Tuesday 7th February at Shri Anandashram, Khar, as on the first Tuesday of every month.

The Ordination Day of P. P. Sadyojat Shankarashram Swamiji was joyfully celebrated in Chitrapur Society hall, Bandra on 12th of February with devotees fervently performing Shri Guru-Poojan. This was followed by an enlightening talk on 'Shri Bhavanishankar Suprabhatam' by Shri. K. D. Mankikar.

On 20th February, Shivaratri was observed with great devotion and gusto at Anandashram Math, with a programme of Bhajans by Ladies and Prarthana children of Bandra-Khar Sabha.

Reported by Ravinndranath Hosangadi



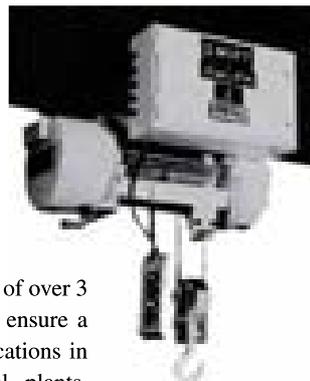
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Mumbai – Dadar: Sunday 12th Feb, Ordination day of P.P. Sadyojat Shankarashram Swamiji was observed at A5, Karnatak Bldgs, with Guru Pujan. Monday 20th Feb, Shivaratri was celebrated at Karla. 25 devotees attended the same, out of which 10 sadhakas performed the 4 Yama Shiva puja and the others along with the Seva Saptaha volunteers joining in. After partaking prasada and phalar all the sadhakas left for Mumbai by bus in the early hours of 21st February 2012.

Reported by Shobha Puthli

Mumbai – Vileparle : On 25th Jan. Punyatithi of Shrimad Shankarashram II Swamiji was observed by melodious bhajans. 4th Feb. was the day of discourse on Bhagwad Geeta by our Dharmapracharak Shri Rajgopalmaam which is generally held once in 15 days. 12 chapters are completed. On 12th Feb., Guru puja was performed and on 17th Feb., Devi Anushtan was performed as per our sankalp to perform the anushtan on 3rd Friday of each month. Every Thursday chanting of various stotras is being done. Mahashivratri was celebrated on 20th February with Shiv Puja performed by Shri Krishnanandmaam Mankikar as per the guidelines provided for the Puja and chanting of stotras.

Reported by Shyamala Bhat

New Delhi : Our Annual Sabha outing, initiated by Yuvadhara, was planned on Sunday, 12th Feb, to a historic venue called “Jamali- Kamali”, a beautiful place very close to Qutub Minar and part of the Delhi Heritage Walks. We are very grateful to Akshay Savor for doing a recce and finalising this venue.

After we assembled and settled down, Shambhavi Padukone, a student of History, gave us a guided tour of the tombs and through the ruins, which was enjoyed by one and all. Later, a few fun games were organised for all age groups. After lunch, Indu Nagarkattipachi entertained us for a while with her mono-acting. Though rain showers had been forecast, the weather Gods were favoured us letting us enjoy the whole day. We dispersed after having tea and snacks. 17 families, 43 members participated.

We have started a study group to explore the

“Shivanandalahari” of Shri Shankaracharya. After the first few sessions (up to sloka-21) in Delhi at the Padukone’s residence, we listened to the Audio CD sent by Shri Gajanan Mankikermam on the coverage of Swadhyaya on Shivanandalahari by PP Swamiji during the Chaturmas at Mallapur. The subsequent sessions during January and February 2012 were held at the residence of Smt. Radhika Nirody in Gurgaon.

During this 2 hour morning session at Nirody’s residence, we have covered slokas from serial no. 22-38, for which we had a small group of 4-5 members.

Reported by Mamta Savkur

Our Institutions

Saraswati Mahila Samaj – Bengaluru - The Saraswati Mahila Samaj, Bengaluru, meet every month to discuss programs and any competitions to hold the interest of the members. The ladies have now decided to conduct free embroidery and fabric painting classes for anyone who is interested in learning the art on every second Saturday of the month. Programs through the year such as Rangoli competition to coincide with Diwali and childrens painting/ card making competition to coincide with Children’s day have also been decided. A cookery competition will also be held soon. The dates will be announced in due course.

Reported by Kalpana Kumble

Saraswati Mahila Samaj, Gamdevi, Mumbai

22nd Feb 2012 was celebrated as Mother’s Day. Smt. Vidya Kodial welcomed the guests. and introduced Smt. Girijabai Sirur, a senior lady who has devoted herself to the service of the poor and needy throughout her life. Gijjupacchi, as she is affectionately addressed by all, is a devotee of our Guruparampara and Shri Satya Sai Baba. Gijjupacchi has been conducting Balvikas classes for children and holding satsangs apart from providing food to many institutions housing destitute and handicapped people. Smt. Suman Kodial felicitated Gijjupacchi with a memento.

Smt. Laila Bhatkal of Popular Prakashan released the second edition of Prof. Sadhana Kamat's award-winning book on Psychology: 'Sigmund Freud – विचार दर्शन'.

Smt. Suman Kodial introduced Smt. Chandrama Bijur. Smt. Chandrama Bijur presented a delightful program 'आमगेली आई' in which she offered a tribute to her mother Smt. Muktabai Mangalore. She related how Smt. Mangalore had educated herself and fought against all odds to support her family and also help other relatives and friends. The presentation was interspersed with songs by Smt. Maya Kulkarni. Smt. Jaya Trasi accompanied on the harmonium while Shri Arun Hattangadi provided rhythm on the Tabla.

The programme concluded with a vote of thanks offered by Smt. Vidyalakshmi Kulkarni. Refreshments were sponsored by Smt. Shaila Hemmady in memory of Smt. Shrimati S. Hemmady and Smt. Sumitra G. Mankikar. Prasad was sponsored by Smt. Chandrama Bijur.

29th Feb 2012 – A very interesting talk "How to worry efficiently" was given by Shri Arvind Nadkarni. The topic itself attracted a large audience and Shri Nadkarni delivered the talk in pure Konkani so as to benefit all! His ideas of tackling worry which pursues and troubles all of us, were so different and interesting that it kept the audience engrossed. Smt. Geeta Bijur introduced the speaker and Smt. Smita Mavinkurve gave a vote of thanks. Refreshments were sponsored by Smt. Geeta Balse in memory of Smt. Sita Balse and Smt. Leela Kulkarny.

Forthcoming programs

Wednesday April 11th 2012 at 12 noon. at Smt. Indirabai Kallianpurkar Hall –Puraskar Samarambh – Lekhan Puraskar to Smt. Chitra Shirali (of Dharwar). Sugam Sangeet Puraskar to Smt. Vinaya Rao Khambadkone. Followed by Contributory lunch Rs. 150/- per head. Please register by 3rd April 2012.

Note that entry will be from School gate at New Chikhalwadi, off Sleater Road.

Reported by Smt. Smita Mavinkurve

Saraswat Senior Citizens Association, Virar

The Annual Picnic , the most looked- forward- to event every year, was arranged to a unique spot this year on Feb.2012. Usgaon Dongri — a village known for Waarli Paintings, which was in the past the prime vocation particularly of the Adivasi women and girls in the region. This place on the way to Vajreshvari is just about an hour's drive from Virar, with Tansa river flowing in the vicinity, Usgaon Dam and lush greenery all around. The trustees of the Vidhayak Sansad of Usgaon Dongri were very happy to have us senior citizens visiting them and extended all the cooperation and hospitality.

After a hot breakfast we all sat in the shady compound of the huge complex (acres and acres of it) where Mr. Girish Dhamankar and Mr. Kisan Chowse explained to us in detail the history of the Sansad, started 30 years ago by Virar-Vasai MLA Shri Vivek Pandit alongwith some dedicated persons. It was primarily started for the upliftment of the Adivasi women and girls. The school "Eklavya Parivartan" is a residential school where 270 girls are studying at present, with lodging and boarding provided absolutely free. Later we went round in our bus to nearby villages, Usgaon Dam, Tansa river etc. Coming back after an hour and half, we could watch the school girls practising Rope Malkhamb with an expert tutor guiding them. The simple yet delicious lunch served to us in the shady surroundings of nature was a real treat and all of us enjoyed it thoroughly, totally relaxed and happy. We were then taken to the school where the girls were attending some classes, even though it was Sunday, since exams were coming. We also visited their huge farm where they grow veggies for daily cooking, and fruits.

After lunch we were shown a couple of CDs on a TV set. It was all about the history of the institute, the cultural programmes of beautiful dances and skits of the school girls for Doordarshan, the interviews of the Adivasi girls and their parents etc. These CDs really gave us an interesting insight into the talent of the girls and the good work that was being carried out by the institute. The girls interviewed in the CD showed a tremendous positive attitude with

their ambition for studying maximum possible and becoming somebody in life, how even the parents who were interviewed said they wanted their daughters to study a lot which they unfortunately were unable to do due to poverty, ignorance and social inhibitions of those days. It was an overwhelming experience for us to watch their zest and excitement brimming over. Mr. Dhamankar mentioned with regret that they didn't get any finances from Govt. of India, but that a lot of

foreign and Indian organizations regularly funded to this noble cause. Kagals donated a Sony TV (slightly used but in top condition) and our other members too gave generous cash donations. In the evening we all left the premises feeling a little emotional and sad about leaving. The whole thing was a great experience for all of us and many members even said as much that this was by far the best picnic upto now.

Reported by Kunda Kagal

Nandotsava - A Report From Punyanagari

Reported by Jyothi Divgi

Punyanagari is blessed indeed! We began the calendar year 2012, in the Divine Presence of Parama Puja Sadyojat Shankarashram Swamiji by celebrating Nandotsava. When Puja Swamiji's benevolent 'drishti' is on us, everything works out beautifully, as it did! We began Nandotsava on January First with Shri Devi Anushthan. In the Dharma Sabha at noon, Puja Swamiji in His Ashirvachan expressed how happy He was with the visit of Bade Swamiji at Shirali in the last week of December. Earlier, Vice-President of Pune Sabha, Divgi Sharadmmam had given the welcome address to Puja Swamiji and His retinue.

That evening, Prarthana Varga of Punyanagari put up an excellent programme, showcasing glimpses from various states of India. A play in Marathi, based on a story from the life of Namdeo, a Ghumar dance from Rajasthan with its vibrant costumes of swirling mirror-worked skirts, the colourful turbans and dance of the Sardars, to the ever green song, "Ye desh hai veer javanoka..." , the oh-so-sweet Kannada folk dance about sisters who are looking forward to their brothers taking them to their 'kular' for the Nagapanchami festival, the rhythmic dance by little kids who performed a Maratha dance dedicated to the Devi, a fusion-music item from Goa.... Little vignettes from India, compered by the children themselves – and finally, the Prarthana teachers, with lamps in their hands and all the children coming together for the Vande Mataram. This was followed by 'Puneri Missal', with its assortment of characters who depicted the flavours of Pune.

Parama Puja Swamiji performed the Shri

Devipujan and Shri Shivapujan on two evenings. The Math, resonating with the shlokas of the puja, transformed the hall into a vibrant place. Shri Mankikar Krishnanandmam, in his simple and lucid style that is so endearing, gave a talk on 'Shri Bhavanishankara Suprabhatam', over two sessions. Shri Adur Kishormam conducted a Vimarsh and Dr. Mankikar Gajananmam gave a talk on 'Sankalpa' and 'Gurupujan'. 'Sanskrit Diwas' was enjoyable, with well-planned games and a two-minute talk each, on predetermined topics, by some of the devotees.

A Vanabhajan at the very picturesque 'Nisarg' – backwaters of Mulshi dam surrounded by majestic hills, was a dream-like outing – replete with games and songs, in the Divine Presence of our beloved Guru. The hearty, rustic lunch of bhakris, thecha, zunka and more, was deliciously satisfying!

'Lakshya' – was another vibrant evening with stalls set up by children and adults – where bhelpuri jostled with 'ice-it-yourself'-cupcakes and a music corner too! The proceeds from the stalls are being offered to the two schools, at Virar and Chitrapur, a small token of love from Punyanagari.

Nandotsava 2012, in short was, as Puja Swamiji put it, a real Anandotsava!

VARDHANTI of Ordination Day: To mark this very special day, Shri Guru Puja was offered in the morning, as the rising sun's rays warmed the earth – like our beloved Guru's Grace that has cascaded and touched every sadhaka. Devotees offered Shri Devi Anushthan in the evening. Bhajans followed. A Vimarsh on "Vairagya taila sampurne..." was conducted ably, by Teja Amladi.

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Alliance invited for Chitrapur Saraswat doctor, 28 years, Ht. 5' 8", M.D. medicine exam going. Parents doctors with nursing home, from girl 22-26 years, preferably medical line, girl may study further. E. mail: doctor.ad1983@gmail.com

BIRTHS

March 7: A son (Arjun) to Sapna and Ameya Vivek Manjeshwar at Melbourne, Australia. A great grandson to Smt. Veena Murlidhar Nadkarni and grandson to Purnima and Shyam Balsekar and Manjula and Vasant Kadle.

A daughter to Shivani and Chaitanya Kaikini on 11th March 2012 at Mumbai. Grand-daughter to Deepa and Dinesh Kaikini and Anita and Arun Kalyanpur.

ENGAGEMENT

Tallur-Saha: We are glad to announce engagement of Siddharth, son of Mrs. Shantala (nee Sujata Sirur) and Mr. Gurunath V Tallur of Borivli (Mumbai), with Kasturi, daughter of Mrs. Swapna and Dr. Jyotirmoy Saha of Kolkata.

ACKNOWLEDGEMENTS

Sameer (son of Dr. (Mrs.) Kalpana and Shri Shailesh B. Mundkur, Pune) and Dr. Deepti (daughter of Dr. (Mrs) Sunayna and Dr. Sandeep Dayanand Paddidri, Honavar) thank all the relatives, friends and well wishers for their gracious presence and blessings on the occasion of their wedding on 15th Feb. 2012 at Honavar. Kindly treat this as a personal acknowledgement.

Rohit and Kalpita Ubhayaker with their parents thank all the relatives and friends for making 30th January 2012 wedding a grand success with their blessings and gifts at Talmakiwadi.

Smt. Muktabai S. Bijur of Talmakiwadi thanks Smt. Neeta Yaderi and all relatives and friends for their good wishes and gifts on the occasion of her 90th Birthday on 7th March 2012.

PUROHIT

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

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DOMESTIC TIDINGS

BIRTH

We welcome the following new arrivals:

Feb 20 : A son (Sathvik) to Shilpa (nee Baidoor of Karwar) and Ganesh Prabhu at Chennai.

Mar 07 : A son (Arjun) to Sapna (nee Kadle) and Ameya Vivek Manjeshwar at Melbourne, Australia.

Mar 11 : A daughter to Shivani (nee Kalyanpur) and Chaitanya Dinesh Kaikini at Mumbai.

THREAD CEREMONY

We bless the following batu:

Feb 26 : Rohan Vinayak Mavinkurve at Mumbai.

MARRIAGES

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

Feb 15 : Dr. Deepti Sandeep Paddidri with Sameer Shailesh Mundkur (San Diego, USA) at Honavar, Uttara Kannada.

Mar 01 : Shweta Deepak Sagar with Ashwji Girish Ugrankar at Bengaluru.

OBITUARIES

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

Dec 05 : Snehalata Mangesh Bhatkal Mumbai.

Jan 06 : Hemalata Umesh Masurkar (95) at Pune.

Jan 26 : Vatsala Anant Nadkarni (92) at Mumbai.

Jan 31 : R. Leela Bai at Bangalore.

Feb 14 : Dr. Raghvir G. Kumble (79) at Mysore.

Feb 14 : Damble Muralidhar Rao at Santacruz, Mumbai.

Feb 16 : Sunanda Muralidhar Damble at Santacruz, Mumbai.

Feb 16 : Gollerkeri Vishwanath Rao in France, Paris.

Feb 18 : Kumari Yashoda Arun Balwalli (23) at Hubli.

Feb 22 : Gokarn Manohar Rao (85) at Pune.

Feb 23 : Ubhayakar Lalita Shivaram at Bangalore.

Feb 24 : Shailaja Jagdish Ullal (63) at Vasai, Mumbai.

Feb 26 : Savanal Bhavanishanker (Baby) (88) at Pune.

Feb 27 : Mallapur Shankar Laxman (97) at Hubli.

Mar 06 : Dr. Vivekanand Kulkarni at Gamdevi, Mumbai

Mar 06 : Suresh A Nayampally at Matunga, Mumbai.

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