KSA’s 102nd Foundation Day

President Shri Suresh Hemmady (seen on the left) welcomed Chief Guest Shri V. Leeladhar ex-Deputy General Manager of the Union Bank of India

Smt. Vijaya Nadkarni, daughter of Shri D. A. Bijoor addressing the audience.

Displaying the released book - (l to r) Smt. Vijaya Nadkarni, Smt. Geeta Yennemadi, (Vice President of KSA), Shri Suresh Hemmady (President, KSA and Chairman, SVC Bank), Shri V. Leeladhar (Chief Guest, ex DGM of UBI), Shri Raghunath Gokarn (Editor of the book ‘My Story’), Shri Uday Gurkar (Vice Chairman, Shamrao Vithal Co-op Bank)

Shri V. Leeladhar welcoming the Guest of Honour Shri M.V. Tanksale, CEO of IBA

Sportsperson of the year Master Saahil Alok Bijur displaying his rolling trophy for his achievements in “Karate”
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CHIDANAND SMRITI
Pandit Chidanand Nagarkar was undoubtedly one of the most brilliant and versatile musicians of India. As a performer he was par excellence. He performed all over India and enthralled his audience everywhere.
Annasaheb (Acharya S. N. Ratanjankar) his guru discovered in Chidanand the makings of a future celebrity and groomed him thoroughly in all genres of Hindustani Classical Music ranging from Dhrupad, Dhamar and Khayal to Tappa and Thumri.

In the year 2006 in one of the Sangeet Sammelans of KSA Kala Vibhag, Pandit Chidanand Nagarkar was featured by Ramdas Bhatkal. Unfortunately the programme remained incomplete due to insufficient time.

The Kanara Saraswat Kala Vibhag has pleasure in again announcing

“Chidanand Smriti” – Lecture Demonstration by
Shri Ramdas Bhatkal
Accompanists : Pandit Omkar Gulvady (Tabla) and
Shri Hemant Hemmady (Harmonium)
in Shrimat Anandashram Sabagrhi,
Talmakiwadi, Javdi Dadaji Marg, Mumbai – 400007
On Sunday March 23, 2014. 5 pm onwards

All are cordially invited
Gurunath S. Gokarn Shivshankar Murdeshwar
Hon. Sec. Kala Vibhag Hon. Secretary
INTERNATIONAL WOMEN’S DAY – 2014

The Kanara Saraswat Association will observe “International Women’s Day” by honouring the following women for their outstanding and selfless service:

- Smt. Sulochana R. Padbidri – in the field of Education (Posthumously)
- Smt Sumati Bhalchandra Madiman – in the field of Social Work (Posthumously)
- Smt Savitri Ramesh Babulkar – in the field of Education and Social Work
- Smt Jyoti Ashok Kalle – in the field of Education and Social Work

Dr. Vrinda S Trikannad has kindly consented to be the Chief Guest.

On Saturday, 8th March 2014 at 5.00 pm

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

This will be followed by a Cultural Programme to celebrate ‘Yuvati Diwas’ presented by the Saraswat Mahila Samaj, Gamdevi under the joint auspices with the Kanara Saraswat Association.

All are cordially invited. Please occupy your seat by 4.45 pm

Gurunath S Gokarn          Shivshankar Murdeshwar          Sharayu Kowshik
Hon Secretary,               Hon. Secretary,                   Hon. Secretary
Kala Vibhag                        KSA                            Saraswat Mahila Samaj

 UNIQUE MUSIC CONCERT

KSA Kala Vibhag in Collaboration with Peshkar Foundation will present a unique music programme on 9th March 2014 at Shrimat Anandashram Hall, Talmakiwadi, Javji Dadaji Marg, Mumbai – 400007

in memory of Gurumata Late Smt Susheela Taranathrao Hattangadi, wife of Pandit Taranathmam Hattangadi and Guruji Acharya Taranath Hattangadi’s 99th birth anniversary

Time 5 pm – 7 pm

Following artists will perform:

- Kumari Deepthi and Kumari Trupthi Shenoy (Tabla Duet) – Disciples of Shri Uday Raikar
- Kumari Saumya Ullal (Kantha Sangeeth)
- Pt. Uday Raikar – Tabla Solo
- Pt. Kedarnath Muthe – Tabla Solo

Gurunath S Gokarn          Shivshankar Murdeshwar          Rajesh Kaikini
Hon Secretary,               Hon. Secretary,                   Hon. Secretary
Kala Vibhag                        KSA                            Peshkar Foundation
From the
President’s Desk....

Your life mainly consists of 3 things.....what you think, what you say and what you do. And most of your stressful or fruitful interactions boil down to communication.....effective or otherwise. Many a times, the main problem in communication is the illusion that takes place.

In the technological age we live in, there are umpteen different ways to communicate. That also makes it much easier for what we’re trying to say to a certain person to be misinterpreted sometimes in umpteen different ways. Texts and emails can appear more abrupt than intended. Auto completion of certain words causes occasional embarrassment. What has happened to plain old-fashioned across the table face-to-face interaction? Sometimes, it beats me as to why, when we can pick up a phone and say what we have to say and get it over with, do we resort to texts and emails.

All of us have learned, at some point, that it is better to say nothing and keep quiet if we’re unable to say something nice. What constitutes ‘nice’ though? The word could be construed as insincere if there’s something we want to tell someone and, through believing they might not want to hear it, we coat words with sugar coating. It is always best to have an honest and very open conversation. You can gain so much more by simply being frank and speaking your mind.

There are times when we know we’ve been asked a foolish question. We know when someone hasn’t listened to what we’ve told them or thought through their questions before asking it. Then there are times when they know what we know what they’ve done. Also at times, we know that they know what they’ve done. Am I confusing you with my communication? Hope not. What I am trying to say is that, before you defend a point, allow someone the chance to recognize how ill-thought-out their argument really is. Don’t get embroiled in a futile or irrelevant conversation unnecessarily.

At times, when we believe ourselves to be right and the point we’re making is unquestionable, we sometimes overlook how heavy handed we can be in making it. We forget that we probably wouldn’t want to be spoken to in ways we choose to address certain people. You may have a valid and important point to make but won’t win popularity contests by making it in high-handed ways. It is important to be sensitive. It always pays to remember that most of the times it’s not what you say; but how you say it.....that makes all the difference.

Do not ever be stubborn while communicating. Time and again assess and look at where a stalemate exists and what you can do, about improving a situation. If you develop the habit of meeting someone halfway or even compromising in the tiniest of ways, then you can bring about a vast improvement. Trust that what and how you react is very likely to be reciprocated.

Finally, do remember, that you can change your world.....by changing your words!!!

Suresh S. Hemmady
Chitrapur Saraswats have excelled in the performing arts and made a name for themselves all over the country and abroad. Many artistes have expressed their desire to perform and showcase their talents as Seva to the Math. They would get an opportunity to perform in Shri Chitrapur Math, Shirali during Rathotsava 2014 from Thursday 10th April to Thursday 17th April 2013.

There will be slots available for groups to stage Drama performances, Classical Music, Light Classical Music, Dances, Bhajans, etc.

Those artistes and drama groups, who wish to participate, are requested to send their names along with contact details, nature of the show they wish to put on and the approximate duration of the show, to Shri Mahesh D Kalyanpur. Drama groups are requested to send copy of the script as well. His contact details are:

E-mail ID: mkalyanpur@hotmail.com  Phone number: +91 80970 48963
Postal Address: 1/22 Talmakiwadi, Jawji Dadaji Marg, Tardeo, Mumbai – 400 007

Each request will be scrutinised by a panel of experts and selected applications will be allotted a time slot as per the availability. The time allotted to each artiste may have to be curtailed.

Please register your interest before 28 February, 2013.

Cultural Committee
Shri Chitrapur Math

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Letters to the Editor

The Jan 2014 KSA “Special Issue on Music” was indeed, a heady amalgam of informative articles and anecdotal pieces on great musicians, mostly belonging to the Chitrapur Saraswat community. Truly, it is a collector’s item.

Aparna Sirur’s painstakingly researched article on the co-relation of music and traditional shlokas and various chants recited at Shirali Math is a revelation of sorts.

Though I grew up virtually a stone’s throw away from Ram Mandir in Mangalore, the true greatness of its founder and patriarch of the illustrious Gulvady family, Keertankar Gulvady Shivanand Bhat and the praiseworthy accomplishments of the rest of the Gulvady family had eluded me till I read the exhaustive article written by Dr. Samskrati Gulvady Shenoy.

The issue also contains an excellent article on “TAAL and THEKA” by another scion of the Gulvady family – my childhood friend and gurubandhu, Pt. Omkar Gulvady, a prominent disciple of my paternal uncle and guru, Pt. Taranath Hattangady. Omkar has treated the rather intriguing and complex subject incisively and with a commendable grip of the subject. Written lucidly, with comprehensible tabulations thrown in, the article is one of the best on the subject that I have come across.

I have known Shyam Amladi as a die-hard music lover (I had the privilege of meeting him during my visit to Chicago on a tabla assignment). It was a pleasure reading both his articles – one on his encounter with Pt. Kumar Gandharva in Delhi and the other on three physically challenged musicians, each excelling in his own genre.

Having said so much, I must add that a few articles seemed to be rather run-of-the-mill; some were already published earlier, but still made interesting reading.

All said and done, the issue bears the indelible stamp of the guest editor, Shri Prakash Burde, right from the collage on the front page to some of his own asides, culminating in the overall execution of the issue. Needless to say, the inspiration provided by Shri Gurunath Gokarnnam is amply visible.

Here’s wishing more strength to KSA.

Pramod Hattangady

Dear Editor,

Kudos to the entire team of KSA for the excellent Special Issue on Music - KS Jan 2014! The highly informative articles written by learned and knowledgeable contributors ably led by the erudite Shri Prakash Burde kept me engrossed throughout. I am sure this issue must have opened the third eye (Jnana-chakshu) through Naad-Brahma for many readers! The fillers with vignettes of memorable past incidents and lesser known facts took the icing on the cake.

A couple of errors need correction:

1. In the article on Suburban Music Circle (Pg 25), my father has been incorrectly referred to as Dr. “Dayanand” Koppikar. His correct name is Dr. Dayashankar Anandrao Koppikar.

2. In the article on Pt. Chidanand Nagarkar (Pg 33), the Lucknow’s former “Marris” College of Music has been incorrectly referred to as “Morris”. Disagreeing with the Bard, I believe there is indeed, a lot in a name, as persons struggling with today’s KYC norms will aver!

Dr Hemang D Koppikar, Mumbai

We are extremely sorry for the error and thank Dr Koppikar for having corrected us ………..Editor

Dear Editor,

It is with great pleasure that we congratulate you and the KS on bringing out a wonderful New Year Special Issue. It is so heartwarming specially because it is dedicated to Mata Saraswati, the Goddess of Music, whose name we proudly pronounce after our own name.

This issue is more significant for the humble tributes paid by great artists to their Gurus. We are so proud of them. The Guru shishya relationship vouches for that. All the articles are delightful and informative about Legends whom we still adore. Tiny tidbits about these great Legends were so interesting.

Thank you so much, KS, for invoking a New Year with Music as a centre base. Music which is instilled naturally in every Saraswat. The cover and the montage is very beautiful.

Congratulations and Wishing a Happy New Year to all readers and dear KS.

Kumud Nayel

Dear Editor,

Please refer to the report of the KSA AGM published in the January issue of KS. I notice...
Dear Editor, The ‘Kanara Saraswat’ is a very interesting magazine and I wait for it. I find in it qualitative articles as well as valuable and important information. I would like to give special thanks to the Editor for providing information regarding the Holy visit of our H.H. Sadyojaat Shankarashram Swamiji to Andheri, Khar, Grant Rd., & S’Crüz Sabhas. I could be a part of the divine atmosphere over there. I could experience holy and homely atmosphere everywhere and felt extremely happy to observe the pleasant attitude of each volunteers from child to elders, well thought programs, artistically planned decorations. Most important of all I could get the benefit of listening to Swamiji’s Pravachans. Hats Off to all four Sabhas.

Kanchan Honavar, Dadar

Dear Editor,

that one of the areas of expenditure causing concern is the cost of the magazine when compared to the life membership fees paid by members. Since most households now own computers and family members are familiar with the use of the internet perhaps it is time to request members to read the magazine on the net and thus bring down the print order from its present level of 4,000 copies. For a start I have persuaded my son and daughter to request to be deleted from the magazine mailing list. They will read it on the net.

Kishore Sunder Rao, Bangalore

The Managing Committee has also requested readers sometime earlier to inform us if they can use our Web version instead of the printed one. It has the advantage of being environment friendly as well as cutting down costs. We are happy and thank Shri Kishore Rao for taking this initiative and request our other readers too to follow suit.

..... Editor

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102nd Foundation Day Celebrations of Kanara Saraswat Association

Autobiography of Late Shri D.A. Bijoor “My Story” released

REPORTED BY UDAY A. MANKIKAR

The Kanara Saraswat Association has a glorious tradition of honouring distinguished ‘Chitrapur Saraswats’ on its Foundation Day. 26th November 2013 was no exception. On this day KSA released an autobiography of one of the most eminent and senior most bankers of this era viz. Late Shri Dattatraya Anant Bijoor, popularly known as “Dattamam”, Ex-Deputy General Manager of Union Bank of India and Ex-Chairman SVC Bank Ltd. This programme was followed by ‘Puraskar Vitaran’ to contributors of ‘Kiddies corner’ and Konkani Lekhan in the KS and Sportsperson of the year.

The programme commenced at 6.35 p.m. at KSA’s Shrimat Anandashram Sabhagriha, in the presence of admirers of Late Shri Bijoor Dattamam both from the community and outside. It was a ‘Houseful’ programme with eminent people from various walks of life being present. Shri Dilip Sashital, Shri Shivshankar Murdeshwar and Smt Geeta Yennemadi offered prayers. Shri Raja Pandit, Chairman KSA welcomed the Chief Guest Shri V. Leeladhar, a well known personality in the Banking industry, Former CMD of Union Bank of India and Former Deputy Governor of Reserve Bank of India. Shri Suresh Hemmady, President, KSA and Chairman , SVC Bank Ltd. welcomed Shri M.V. Tanksale, CEO of IBA, a premier service organization of Banking industry in India and Guest of Honour for the said function. Shri Raja Pandit acting as Master of Ceremony, welcomed the Directors of SVC Bank Ltd and thanked the Bank for sponsoring the book titled “My Story” – the Autobiography of Late Dattamam. He also expressed gratitude to the family members of Dattamam, his sons Gurunath and Shivram Bijoor, daughter Vijaya Nadkarni, son-in-law Dhananjay Nadkarni for allowing KSA to share legacy of their father with the community.

Smt Vijaya Nadkarni offered her prayers to the Lord Bhavanishankar and Gurus and respects to the Chief Guest and other dignitaries present. Offering her best wishes to KSA on its 102nd Foundation Day, she said that her father Dattamam started to pen down his ‘Life Story’ at the age of 86 for the benefit of his children, grandchildren and near and dear ones. Dattamam had a great devotion to our Math and Guruparampara and great empathy and compassion towards all fellow beings. She expressed pride in being recognized as his daughter. She further added that Dattamam’s life story was not meant for public circulation, hence they had never thought of publishing it. So when Shri Raja Pandit approached them with a request to grant permission to publish it, they were hesitant. However her husband Dhananjay convinced her that this publication could be a source of inspiration for others. She thanked all concerned, with special thanks to Smt Vijaya Acharya for patiently noting down the dictation over several years and typing it.

Shri Uday Gurkar- Vice Chairman of SVC Bank Ltd appreciated the marathon work of Shri Raghunath Gokarn – Editor of this book in bringing out the said book. Shri Raja Pandit appreciated the efforts put in by Shri Raghunath Gokarn such as converting the hard copy into soft copy, editing, proof reading, composing, selection of photographs and preparing layout with the help of Vijaya and Dhananjay Nadkarni. He further added that it was impossible to visualize the book without Shri Raghunath Gokarn.

Shri Raghunath Gokarn expressed his gratitude to KSA for entrusting him with the work of editing and producing the autobiography of Dattamam. The autobiography was written in four parts, hence, he said that he deleted repetitions and ensured that it reads like one story. He thanked S/Shri Gurunath Gokarn, Ratnakar N Gokarn, Shivshankar N Surkund, Dhananjay and Vijaya Nadkarni, Gurunath and Shivram Bijoor and Anand Nadkarni for their suggestions which helped him in finalizing the press copy. Shri Raghunath Gokarn also said that
Dattamam had a good command over the English language and could express his thoughts clearly and in a beautiful style, hence, he did not alter or interfere in Dattamam's writing other than ensuring the continuity.

Shri Raja Pandit, then introduced Smt. Vijaya Acharya, assistant to Dattamam since 1995 and requested her to speak a few words about Dattamam. Smt. Acharya thanked KSA for inviting her to the function. She had worked for Dattamam as part-time steno to assist him in writing his autobiography. Though Dattamam was 86 years old then, he was very active for his age. She said that he had wanted to add 2 more parts. But he could not complete these 2 parts due to his preoccupation with Anandashram work, his fading memory and ill health. Appreciating Dattamam as a good human being and a gem of a person she expressed that she feels proud, happy and lucky that she could be of help to Dattamam in writing his life story.

Smt. Rohini Suresh Mallapur, S/Shri Atul Joshi, Madhav Bhagwat, Anant Khasbardar were honoured by Shri Shivshankar Murdehsvar- Hon.Secretary KSA for their invaluable contribution in bringing out this book.

Shri Suresh Hemmady – President KSA and Chairman SVC Bank Ltd then spoke about Shri Dattamam. He said that he had great respect for Dattamam and considered himself unfortunate that he never had the opportunity of being associated with Shri D.A. Bijoor either professionally or socially. Though he did not get the opportunity to work with Dattamam in SVC Bank as Director, he had the opportunity to work with Nalkur Shripadamam. Through Nalkuram he got to know a lot about Dattamam and the tremendous work he had done for the community by providing employment. He further added that Dattamam himself was a hard worker and expected everyone to work hard. He narrated an experience that talked lot about Dattamam's qualities as a great human being.

Shri Raja Pandit then requested Chief Guest Shri V Leeladhar to release the book “My Story” - an autobiography of Late Shri D.A. Bijoor. Shri V Leeladhar released the book and said he was greatly honoured to release this life story of an intellectual giant in Banking industry, who has carved his own niche over a period of time. He said “Mr. Bijoor worked in six banks and I have worked in 2 banks where he has left imprints which have remained even after two decades of his leaving the institution! The first bank was the Corporation Bank. Mr. Bijoor has mentioned that he was offered the Chairman's position of Corporation Bank at Mangalore after he retired from Union Bank of India and very surprisingly he rejected the offer as he was averse to stay away from his family. Subsequently, Shri M.R. Kamath took over as Chairman of Corporation Bank and appointed Shri Bijoor as an advisor for Business Development with headquarters at Mumbai.”

Mr. Leeladhar said that like Bijoomar, he has the habit of going and meeting clients because it gives immense information and feedback as to how we can improve the services of the Bank. When Mr. Leeladhar he visited customers of the Bank, scores of customers said that they came to Corporation Bank because of Shri Bijoor! Mr. Leeladhar quoted an anecdote about one party named ‘Bachual Tin Factory’ at Mohd Ali Road Branch banking with Corporation Bank. Mr. Leeladhar came across this party’s file which contained a page with the following message – “I know these people for the last 3 decades, they require Rs 30,000/- immediately – recommended” signed by Dattamam and sent to the Chairman – an ex-RBI person. Normally even for small amounts we need approvals but the Chairman sanctioned this! This shows the confidence of Shri M.R. Kamath, then Chairman had in Dattamam. Mr. Leeladhar told them that whenever Corporation Bank makes a museum, this file should be kept in the museum.

Mr. Leeladhar said “When I saw a preview of this book it was beautifully typed without a single mistake on an old typewriter. I was wondering, how this man could have typed so neatly at this age. Today I found that Smt. Vijaya Kamath was the person behind the neat typing. Dattamam always allowed people who worked under him to grow. Now you see the way in which his stenographer has grown. I appreciate the way she spoke and offered her gratitude to Dattamam!”

Dattamam got many Banks merged with UBI. But when he came to know that I was considering merging Union Bank of India with Bank of India, he was very upset. For the first time I heard him shouting, raising
his voice, saying that “Please do not merge this Bank, do not kill this bank”. Immediately I tried to appease him saying:-

1. Union Bank of India is not going to lose its identity. For the new Bank, the name we are proposing is Union and Bank of India. So your bank name is intact.

2. In 17 out of 23 states, [at that time], we will be having branch density more than State Bank of India.

3. Our merged entity will be double the size of ICICI Bank which was number 2 at that time.

4. We did not have a single foreign branch. At one stroke, we are going to get 50 foreign branches because of the merger.

Dattamam was unconvinced. Unfortunately for me, God was with him and we could not execute the merger”.

Mr. Leeladhar said “I am awestuck by Dattamam’s elephantine memory – he could remember minute details of his childhood at the age of 86! He passed through 6 banks picking the good things from each and finally settling with the Union Bank of India. The day he joined UBI was a red letter day and from there the epic starts. The amount of work he has done in branch opening is something which has to be seen to be believed”.

Mr. Leeladhar continued “The beautiful institution of Anandashram is another signal contribution of his by which he has proved his prowess in non banking projects as well. But the latter part of his stint with UBI is melancholy. Though Mr. Bijoor was the number 2 person in UBI and had raised the status of UBI to where it is now, he was bypassed when it came to the appointment of the Chairman. He immediately went on leave. We thought he would not return. But he came back even before the leave expired! He continued to work with the same vigour. These are the things, I think, we younger bankers must learn from him But I do not want to end talking about such a great man on this sad note so I will relate a personal experience. My daughter Gayatri bought me a small diamond ring with her first salary insisting that I should wear the ring regularly. On Dattamam’s 100th year birthday celebration at Anandashram, I wore the ring. Dattamam was happy to see me and my wife. After reuniting home I realized that the ring was missing. Without revealing this to my wife I made a thorough search with the help of my driver. But to no avail. However the next day my wife came to know about this. While speaking to M. U Kini, also an admirer of Bijoor, she told him about the loss of the ring. Mr. Kini immediately said “Oh is that your ring? There were announcements saying that a diamond ring has been found. Please come and identify and we will give the ring”. When Bijoor came to know about this he said “I am extremely happy. God has been kind, if I had later come to know that you lost your ring when you came for celebrating my 100th year, I would have been so unhappy”. He had the ring delivered to me on the same day! That is the person we have seen!”

Mr. Leeladhar congratulated Kanara Saraswat Association, as well as Shamrao Vithal Coop Bank Ltd for sponsoring this great work. He wished the family of Bijoor all the best, and hoped that they produce a few more BiJoors in the days to come!

Nalkur Shripadmam, (Founder of Pest Control India Pvt. Ltd, great philanthropist and Management Guru) while talking about Dattamam said “I first met Dattamam in Karachi in 1929, and then again in Mumbai in the late 1940s, when he was already an acknowledged doyen of banking. Dattamam had had an impressive academic record (always the topper in the class) and supreme self confidence and that helped him to climb up the career ladder. When joined UBI it was a very small bank with 17 branches and deposits of 8 crores. When he retired, it was one of the leading commercial banks in the country with 400 branches and the deposits had skyrocketed to Rs. 200 crores!

After his retirement from UBI as Deputy General Manager, he joined Corporation Bank as an advisor for 3 ½ years and helped them to obtain a General Foreign Exchange license. Dattamam was a Director of SVC Bank Ltd for about 27 years and Chairman during 1987-92. Apart from banking, Dattamam took keen interest in constructing an artistic building in Khar known as “Khar Math” under a charitable trust called “Anandashram Trust” named after our 9th Guru. This trust helps needy people. He also opened a community centre at Wajapur village, Panvel Taluka. He renovated their Sitaram Temple in Bijoor with help from relatives, friends and well wishers. Dattamam undoubtedly holds the distinction of...
providing the maximum number of jobs to Chitrapur Saraswats. Few of us can match his zest for life and his undaunted determination, or boast of having lived a life as enriching as Bijoor Dattamam”.

Shri M.V. Tanksale, (Chief Executive Office, IBA), Jayant Manjeshwar (neighbour of Late Shri D.A. Bijoor for almost 45 years), Shivshankar Surkund (ex- AGM of Union Bank of India and writer of books on HR and Marketing), M.V. Kini (Reputed Advocate and great admirer of Late Shri D.A. Bijoor ), Vinod Yennemadi (Ex- Executive Director of HDFC Bank, Director of SVC Bank, President of Standing Committee, CEO of reputed Bombay Scottish School, Chief Trustee of Shree Anandashram, Khar ) also spoke on this occasion and shared their rich and valuable experiences with Dattamam.

After the programme many admirers of Dattamam, purchased the book “My Story” at a special discounted prize of Rs 250/- per copy.

Shri Raja Pandit thanked all concerned for the success of this programme and handed over the mike to Shri Uday Mankikar to compere the “Puraskar Vitarana” in Konkani.

FELICITATIONS

Shri Uday Mankikar gave the background of these puraskars which are given by KSA on its Foundation Day, viz, Kiddies Corner Puraskar ( in memory of Smt. Chandra Ramesh Nadkarni), Konkani Lekhan Puraskar (in memory of Smt. Ganga Mangesh Nadkarni) and Sportsperson of the year( in memory of Shri Suresh (Bab) V. Nadkarni). Shri Suresh Hemmady and Smt Geeta Yennemadi gave away these puraskars.

The results of Kiddies Corner Puraskar are already published in the November 2013 issue of “Kanara Saraswat”.

The winners of Konkani Lekhan Puraskar were – Smt. Shyamala Bhat, S/Shri Anand Kadle and Sudhir Balwally.

Sportsperson of the year Puraskar was given to Master Saahil Alok Bijur for his achievements in “Karate” as under:

- Started learning Karate at the age of 5 at Prabodhan Krida Mandal, Goregaon (West)
- Got his Dan 1 black belt in 2012 at the age of 9 years.
- Won Gold Medal in Kata 3 years in a row 2011-2013 in Prestigious Akshay Kumar International Invitational Karate Tournament.
- Will be appearing for his Dan 2 black belt in the first half of 2014.
- Has won 16 medals from January 2012 to date ( Gold:10 , Silver:1 and Bronze:5)
  In all he has 25 medals for Karate. He is a Yellow belt in Taekwando.

Shri Uday Mankikar thanked “Central Excelleancy (Shri Tejas Shah and Shri Bhavesh Jain)” for sponsoring the delicious dinner. The programme concluded with prayers and dinner.

The autobiography “My Story” is available at KSA Office for Rs 300/- including courier charges.

Obituary
in memory of Sushila Sirur
(1928-2014)

Sushila Sirur passed away on 3rd January, 2014 in Pune at the age of 85. She lived a full and exemplary life, inspiring those around her with her affection and dedication to her family and to the community. Her memory will be cherished by them and all those lives who she touched.

Her deeply grieved grandchildren, Sudeep and Sonia Sirur are thankful to all the people who have contributed to make her life beautiful.

They can be contacted at:
Sudeep Sirur: 9833319677
Sonia Sirur: 9167763760
“Some are born great, some achieve greatness, and some have greatness thrust on them”, said the Bard. Dattatraya Anant Bijoor (Dattamam), the author of this book, belonged to the second category of great men.

Born in a poor priestly family in the small village of Bijoor he rose to great heights in life by sheer grit, aided by his native intelligence and perseverance. The book is not only an autobiography but also a history of his times. It begins with the migration of Saraswats, their customs and rituals and also contains a commentary on the socio-economic conditions of the Bhanaps during their stay in the Kanaras and thereafter. His style of writing is informal. It reveals many aspects of his personality - a deeply religious person, a loving family man, an astute banker and above all, a simple, honest and a humane person.

The author, being blessed with an amazing memory, traces his childhood days and early struggles. He draws a delightful picture of the village life in those days. Dattamam’s qualities of head and heart and his innate kindness for fellow human beings and all creatures become evident in his writing. This trait influenced his actions through all his life.

Priests (Bhats) during the author’s early days commanded scant respect and lived in poverty. There were many regressive social practices rampant in the society. There were no opportunities for higher education and employment in the villages and small towns. The end of the 19th century and the beginning of the twentieth therefore saw a migration of Bhanaps to Bombay (now Mumbai) and other metropolises. Those who came later were assisted by the early settlers in getting a roof over their heads and in getting employment. The young Bijoor made his first journey to Bombay at the age of nineteen. The author describes his arduous journey from Gangolli port to Bombay. Jobs were not easy to come by even in those days. Dattamam’s several attempts to find a job were not successful but he was undeterred. Finally he was able to secure a clerical job in the Central Bank of India, which marked the beginning of his career in the banking industry, in which later he would excel and become a titan.

The readers of the book will find Dattamam as a loving family man, attached to his wife Ambabai Mallapur (Ambi ), his companion for sixty one years. She was a simple soul from a priestly family. The author describes the quaint customs followed in those days during marriages. Later in life, Ambi was to bear the brunt of the upbringing of the children, when her husband was away on long tours on his official duties.

It was at her suggestion that Dattamam took the initiative to establish Shri Anandashram Math at Khar as a residence for our Swamijis during their visits to the city. Her departure from this world left a deep void in the heart of the author.

The book throws light on Dattamam’s simplicity and integrity. He used to throw lavish lunches and dinners for his clients later but he remained essentially a simple
man. Being a man of integrity, he would refuse costly presents and gave away baskets of fruits and sweets received by him to charitable organisations. He recalls his early days, when he used to enjoy traditional culinary delights served on banana leaves and patravalis.

The latter part of the book is devoted mainly to his long career as a banker - a continuous period of forty two years in six banks. He was dissatisfied with his first job in the Central Bank and left it to join Lloyds Bank. It was here that he developed his skills to take initiatives and learnt the working of many departments. He was also responsible for reviving some old accounts. The atmosphere in the country during this period was charged with the Swadeshi movement. Dattamam participated in the movement and was even arrested but released later through the good offices of a Bhanap police officer.

He then spent twelve years in the Punjab National Bank. Disgusted with the oppressive working conditions, he left the Bank to join Habib Bank, where he worked on business development and was responsible for the opening of their branches in several places including Lahore. He also visited some large banks in London and Europe to study their business methods, which would be of use to him in his subsequent career in Union Bank. The book describes the tense political atmosphere in the country during this period, marked by hateful campaigns and communal riots. Habib Bank closed its operations in India after Partition.

The author’s narration of his career in the Union Bank is largely based on the diaries he had maintained so meticulously. During his service of seventeen years in the bank, it achieved a spectacular growth. Branches were opened at a scorching speed, which astounded even his superiors. Dattamam gave employment to thousands, including community members and gained their goodwill. He was humane in his approach but brooked no indiscipline. He travelled extensively on official duties. Union Bank achieved the status of the sixth largest Bank in 1974, which was in no small measures due to the efforts and the indomitable spirit of the author. This reviewer had a chat with a friend, a Senior Citizen, who had secured employment in the Bank through Dattamam and had retired after a long service. He related that the Bank used to be called as the Bijoor Bank and not by its official name! Such was the fame and popularity that Dattamam enjoyed. He also mentioned about an incident, when Dattamam was accused of employing members of his community. Dattamam produced a communitywise breakup of the staff to disprove his detractors!

Dattamam’s contributions for the welfare of the Chitrapur Saraswat community have been many, though he is modest about them. He gave employment to many a Bhanap in Union Bank. He was a deeply religious man and held our Math and Swamijis in high regard and reverence. Dattamam played a major role in the establishment of Shri Anandashram Math and the Charitable Trust connected with it. The Math has served as a venue for the community members for celebrations of festivals, gatherings for prayers and other social occasions. He also established a Community Centre at Vajapur and renovated the Bijoor Temple. Dattamam was a Director of the SVC Bank for several years.

The book makes a mention of the author’s regrets in his working life and on retirement. He had made several recommendations to the authorities for the improvement of the Banking Industry but it fell on deaf ears. Though he was the right man for the post of the CMD of the Bank, he was sidelined due to the machinations of some insiders. He had no savings as his business attempts failed, nor did he create a golden nest for his retired life, unlike his peers. But here was a true Karma Yogi, who had converted challenges into opportunities and worked with dedication without expecting any rewards. The spontaneous and fond farewell given to him by the staff members was a testimony to his popularity. He lived a fulfilled life of 100 years, as per the Vedic injunction ‘Jeeveda sharadaha shatam’.

The book is embellished with several photos in colour and black and white, depicting the author in the various stages of his life- in his native village, with his family members, our Parama Poojya Swamijis and of his being honoured by the Prime Minister and several eminent personages. It is an inspiring book, worthy of reading by every Bhanap and all aspirants in the banking industry and deserves a wide circulation. Kudos to the publishers and all connected with its publication for making it available to the community members and the general public. It may need extensive marketing in order to reach the maximum number of readers.
102nd Foundation Day Celebrations of Kanara Saraswat Association
Autobiography of Late Shri D.A. Bijoor “My Story” released

Konkani Mahila Sahitya Darshan Ani Chintan - Programme on 16th November 2013

Shri Nalkur Shripadnam speaking about Shri Dattamam’s qualities

Shri Dhananjay Nadkarni (son-in-law of Dattmam) being honoured by Shri V. Leeladhar

Shri Uday Gurkar Vice Chairman SVC Bank honouring Shri Raghunath Gokarn, Editor of Dattamam’s autobiography “My Story”

Smt. Geeta Yennemadi Vice President KSA honouring Smt. Vijaya Acharya, Dattamam’s Secretary.

President of the event Dr. Chandrashekhar Shenoy being welcomed by Kanchan Sujir, President Saraswat Mahila Samaj and Geeta Yennemadi, Vice President KSA

Smt. Meera Kate’s collection of traditional utensils used in a Saraswat kitchen

Shri Ramdas Bhatkal of Popular Prakashan and other dignitaries were part of the appreciative audience

A Konkani song by Kamat De Assolina (Ramakant Kamat) from a Tiatr (Goan folk theater) being presented by Margaret Fernandes (seen third from left)
DIAMOND WEDDING ANNIVERSARY

31st December 2013
Heartiest Congratulations on your 60th Wedding Anniversary to
Smt. Meera (nee Manjeshwar) and Shri Venkatsubrao Karnad

May Lord Gajanana, Sri Shantadurga, Lord Bhavanishankar, Sri Satya Sai Baba, our Guru Parampara, Param Pujya Sri Sadyojat Shankarashram Swamiji bless them with GOOD HEALTH, HAPPINESS and PEACE

Anand Bhatt Kishore Shirali Geeta Nazare
Nagaratna Bhatt Ameeta Shirali Ajinkya Nazare
Shruti & Sreesh Shirali
Sandeep Bhat

Congratulations dearest “Ammana” on 90 Glorious years

Smt. MOHINI SHARANGDHAR KAUSHIK

29th February 1924

We pray to our Goddess Shantadurga and Param Pujya Shri Sadyajot Shankarashram Swamiji for your long healthy and happy life.

Your enthusiasm, helping nature and ‘Forgive and Forget’ attitude has always been an inspiration to us.

With Love
Malati Balse, Hemangi Balse, Tushar, Akul, Tejaswi and Kashyap
Mr. Mohan Vishveshwar Nadkarni turns 90 on 5th Feb, 2014.

Happy Birthday Papa / Ajju / Pijju

Best wishes for long & healthy life

Wife Madhuri,
Dr. Kishore – Dr. Purnima
Dr. Akshay – Dr. Aditi
Dr. Pooja – Dr. Prabhakar
Dr. Vaibhav – Dr. Mallika
Vivek & Tanuja Nadkarni & Divya-Deepika
Dr. Rahul Koppiker, Sujata, Raunak
Sumitra & Sanjay Kaushik
Nadkarni-s, Madiman-s, Kaushik-s, Heranjal-s, Koppikar-s & Hattangadi-s
& great grand children
Samvit, Aaryan, Vivan, Advait & Aarya baby
(Mohan Nadkarni- 09825136705)

C/o. Nadkarni Hospital & Test Tube Baby Centre,
Char Rasta, N. H. No. 8,
Shri Satish Gopal Adur and Smt. Nandini (nee Suman Nadkarni)

We pray to our Kuladevata Shri Mangesh Mahalaxmi, Lord Bhavanishankar, our Holy Guruparampara and Param Pujya Shri Sadyojat Shankarasharm Swamiji to bless them with good health, peace and happiness.

*With lots of love and Best Wishes*

Sandeep, Rupa and Siddharth Adur
Vijay, Anuradha, Yash and Shriya Kallianpur
All relatives, friends and Well wishers

Golden Wedding Anniversary

1st Feb, 1964

1st Feb, 2014

Hearty Congratulations!

From: Koppikars, Manelkars, Padbidris, Mudurs, Basrurs, Sirurs and Kodanges

Shree Shantadurga Prasanna   Om Shree Sai Ram

Fifty Years Ago

Suresh Bhavanishanker Koppikar tied knot with Suman Sudhakar
Manelkar On 31st January 1964

A golden aura surrounds you two, a couple representing all that’s right about marriage, a pair who have triumphed over time, over challenges, over all, and continue to bond, serve and love. A golden aura symbolizes unselfishness, generosity, and happy compromise out of love for each other.

You are an extraordinary duo, and we wish you comfort, peace, and happiness all the years of your lives.

From: Koppikars, Manelkars, Padbidris, Mudurs, Basrurs, Sirurs and Kodanges
“When you render ‘taan’ in this manner, audience should get the feeling as if they are seeing ripples in the water of a placid lake when a stone is thrown therein”. Mohan the music teacher was explaining the nuances of an intricate pattern of “taan” but the strangest thing was Mohan had never seen in his life a lake or formation of ripples in its water. He was born blind.

When Mohan was born to Chickermane Kalappa and Bhagirathe in 1919 he seemed a normal child, until he started dashing against doors or furniture while crawling. It then dawned on them that the child was blind. His eyes were perfect except that the image formed could not be conveyed to the brain cells due to some defect in the optic nerves, they said. To compensate for the loss of the eyesight, God gave Mohan an instinct for music, a keen sense of hearing and touch. People would marvel at the way he would recognize them as soon as they spoke to him, before they could announce their identity.

In those days there were no schools for blind or books in Braille available in North Kanara district. Children born with grave handicaps were considered a liability to the family. When Mohan was about four years old, his mother passed away. Mohan’s elder brother Mangesh was very attached to Mohan. When Mangesh’s marriage was fixed, there came a “Sadhu” to Karwar claming powers of performing miracles, such as restoring eyesight to the blind and so on - but with one condition that such handicapped children should be given to him forever. Some friends and relatives of Kalappa suggestd to him why not give Mohan to the Sadhu? He may gain the eyesight in the Sadhu’s company. Mangesh protested and Kalappa left the matter at that, as arrangements for Mangesh’s marriage were in the offing.

The marriage ceremonies were almost coming to an end when Mangesh could not see Mohan in the marriage pandal. Perplexed, he got up amidst protest from the purohit, went around asking where Mohan was. Everybody was tight lipped. Mangesh could imagine where Mohan could be. Without changing the paraphernalia of the bride groom he ran to temple where the Sadhu was camping. “Mohan, Mohan,” he shouted as he was nearing the temple and to his relief, he could faintly hear Mohan’s words, “Dada, take me home.”. Mangesh forcibly took Mohan away from the Sadhu and with Mohan in his arms, the bride groom came back with tears flowing down the cheeks of both brothers. The bride too had tears of joy and she declared that she would look after the lad like a mother. In his sister-in-law Mohan found his lost mother!

Mohan had a keen instinct for music from childhood. In those days (in nineteen twenties and thirties) there was no electricity or radio receivers in North Kanara District. Mohan would eagerly listen to gramophone records of musicians of those days- Abdul Karim Khan, Sawai Gandharva – played through gramophone which was operated by manual cranking. He would not miss any Marathi or Kannada musical drama, and in those days there were excellent musicians like Dinanath Mangeshkar, Bal Gandharva etc, who enthralled the audience with light musical songs in Marathi drama troupes. Once he listened to them, Mohan would repeat them as if they were tape recorded in his memory. Many public meetings used to be held in Kumta by Congress leaders, in the freedom struggle and until the dignitaries arrived, Mohan would be asked to regale the audience with the songs from the famous musicals. People would throng the meetings more to listen to Mohan.

Mangesh decided that Mohan should undergo formal training in classical music and put him under Ramarao Pitre, Music teacher of Gibbs High School, Kumta. After some years under Pitre, it was felt that Mohan should be trained by great masters for which he had to leave Kumta. Mohan’s elder sister was staying in Belgaum and he was sent there. Mohan was trained by Venkatesh Buwa Kagalkar and also by the famous master Vaze Buwa but the latter was an eccentric genius who would not pass on all he possessed even to his own son. Mohan went to Koregaonkar for developing his skills in playing the harmonium.

From Belgaum, Mohan went to Bombay, the
temple of Hindustani Classical music and became a disciple of Ustad Khadim Hussain Khan of Agra gharana. Simultaneously, he started his own music school in a flat in Hindu Colony, Dadar. He started broadcasting from All India Radio.

The Second World War started in 1939 and people not involved in the war effort were asked to evacuate Bombay. Mohan had to reluctantly leave Bombay in 1942 and came to Karwar to stay with Mangesh's family. But Bombay's loss proved to be a veritable boon to Karwar. Citizens of Karwar were thirsting for classical music and to them, Mohan's music school was God sent. Young and old joined his school; not only to learn vocal but instrumental too, like harmonium, flute, sitar, violin, sarangi and dilruba. Classes would commence from 6 in the morning and right up to 9 at night, and at one time, there were a hundred students on the rolls. Luckily Mangesh's spacious house had a big hall on the first floor with two rooms attached. So Mohan could simultaneously conduct three classes and he would hop from hall to rooms in between. Sometimes he had to plead his inability to take more students for want of time!

During the Second World War, the then King of Afghanistan, was imprisoned by the British Govt in Karwar District jail. He was a great connoisseur of music. Mohan was requested to perform before him in the prison. The captive monarch was thrilled. Mohan directed a good number of Marathi musical dramas while in Karwar and even 'acted' the part of a blind person in a Hindi drama based on Premchand’s “Balidan”. He composed a number of orchestra melodies in pure Raagas and trained boys and girls from Hindu High School, Karwar. Every year during Saraswathi Pooja celebrations, the students from that school would eagerly look forward to play various instruments including “Jalatarang”, guitar and mandolin in the orchestra. Mohan would send the audience into raptures when he played on the flute but he would entreat them not to press for flute recital as that would affect the tonal quality of his vocal recital.

In 1954, Mohan went to Bangalore and with the help of Ubhaykar family got an audience with the then Maharaja of Mysore who was repute musicologist and composer. The Maharaja was moved by Mohan's music recital.

In 1974 Mohan's health received a severe setback and in spite of efforts to provide him the best available medical aid, Mohan breathed his last in 1974, soon after a surgical operation.

Mohan has left behind a rich legacy of music. Aruna Rao is his senior most and a devoted disciple. Anuradha Poudwal (nee Nadkarni) and Shaila Savur had their initial training from Mohan. His long time companion and disciple Ganapati Hegde (alias Shyam), has followed his Guru’s tradition by setting up a music school in Sirsi, where a large number of students are being trained. Every morning, the classroom reverberates under a large portrait of Mohan with the immortal bandish in Raag Bhairav “Jago Mohan Pyare”.

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**Interesting Anecdotes** ………… Contributed by Kishore Sunder Rao (Amembal)

Once Chidu-mam (Chidanand Nagarkar) was returning home after a concert he had given, looking quite resplendent in his black sherwani. He boarded the local train at Churchgate and took a vacant window seat. Just before the train left a young family of husband, wife and their little boy got in and sat beside him. The child soon stared agitating for the window seat and his mother shushed him. Chidu-mam politely made way for the boy and sat in the next seat. In a stage whisper the wife said to the husband “Bondo jaltaki changu manushu nhave?”. Not much conversation followed until Chidu-mam prepared to alight at Matunga and before he left he gave his most charming smile and said “ho bondo amchigalochi”. Shock, dismay, shame-facedness followed.

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Dinkarrao Amembal (D’Amel - Dinkar-bappa to me) was stone deaf in his later years even when he continued to compose, teach and perform with his Akashwani Vadyavrind. With so many instruments, and no notations, rehearsals were important events. One of the violinists in the orchestra, V.K. Pradhan, once told me that D’Amel was a true musical marvel. He said that during rehearsals D’Amel sat in the middle of the studio with all the instrumentalists around him in a circle. Pradhan said “heaven help any one of us who went even a little ‘besur’ - your uncle would immediately point to the offender, no words - just a gesture of disapproval. Who says he was deaf?”
Deepak Raja, Management Consultant, Sitarist and a Musicologist calls Bansuri a ‘Humble Bamboo in a Highbrow Avatar’. Despite the fact that this humble bamboo flute had the blessings of Lord Krishna since thousands of years, it arrived in a new Avatar only in the second decade of the last century as a concert instrument. The ‘Avatar Purusha’ for its reappearance on the stage was Pandit Pannalal Ghosh. Despite the fact that Pannababu was equally proficient in sitar, he chose flute as his medium of expression. Pannababu made a name for himself in film music. Joining this field at the age 23 he left the glamour of the film world at 36 and became a disciple of Ustad Alluddin Khan of Maihar. He died when he was barely 50. This means that in a span of just 14 years he established the flute in a ‘highbrow’ avatar and had a number of disciples all over the country. What a remarkable man he was! Truly an’Avatar Purusha’! Mind you, he was also a freedom fighter and a body builder!

Niranjan Haldipur, father of Nityanand was one of Pannababu’s disciples. Little Nityanand used to go to Pannababu’s Malad residence as a tiny tot holding his father’s protective hand and the seeds of strong interest in Bansuri were sown. The result is there for all of us to see. Little Nitya grew up to be an ‘unyielding maestro’ under the fruitful guidance from Pandit Devendra Murdeshwar, one of the worthy disciples of Pannababu on whom the mantle of training fell due to his sudden demise. Devendra, also a son-in-law of Pannababu, not only learnt the art of playing the flute, but also the art of making flutes from his mentor. Both had experimented with different kind of materials like steel, brass, chrome and finally settled for the humble bamboo.

Initiated by his father, Nityanand had yet another advantage. At an impressionable age he started learning from Pandit Chidanand Nagarkar, a doyen of Agra Parampara. This provided Nityanand stylistic versatility. His potential as an accomplished flautist was honed and polished by none other than Ma Annapoorna Devi, the daughter of Ustad Allauddin Khan. A strict disciplinarian with a no nonsense approach, Mataji taught him the intricacies of the art music with great care and affection.

Those who know Mataji and her teaching methods of back-breaking riyyaz must offer a prize to Pandit Nityanand Haldipur for having undergone this rigorous training and coming out as a purist among all flute playing fraternity! With a job in All India Radio and limited financial resources at his disposal, Nityanand would go to Mataji at Warden Road to learn at her feet. Mataji used to be very choosy in selecting her disciples. Some of her students were Basant Kabra, and the late Sudhir Phadke and his sister. There would be some foreign students too. Suffice to say that Pandit Hari Prasad Chaurasia is yet another gem of a student from Annapoorna Devi’s stable! The late Pandit Nikhil Banerjee was truly a Kohinoor!

Why am I referring to Pandit Nityanand Haldipur as an unyielding maestro? That’s simply because Nitya is not publicity-hungry and does not try various “applause-raising” strategies employed by his fellow musicians. Pandit Nityanand Haldipur is not at all in hurry to win claps or wah wahs. He begins his alap true to the Gharana he belongs and step by step he builds the theme. Of course, all artistes follow the same route. But there is a subtle difference. In a hurry to show off their technical virtuosity, the Alap is reduced to a great extent and more time is invested in Jod/Jhala and gats. For the connoisseurs, the serene alap is the most important factor.

Panditji is the thinking musician, playing with utmost concentration. Having a complete command over his breath control, his phook is continuous to the maximum and does not, in any way, look disjointed. He fully uses the flute to present the khayal, perhaps this could be attributed to his training with Pandit Chidanand Nagarkar. Comparisons are odious, yet I would like to mention Zarine Sharma’s sarod or for that matter, a much younger Sunil Kant Gupta having the same effect more or less. Needless to say, it is Pandit S.C.R.
Bhat, who taught these eminent artistes.

In laykari, one can truly say that he is a complete master of all he surveys. Allowing his tabla player enough time to settle his gats are reminiscent of sitar/sarod medium, yet with a subtle difference. With breath-driven instruments like flute, it can get too exhausting, therefore like a vocalist, as a main artiste, he allows his tabla accompanist few moments of playing pleasure and his protégés sitting behind him.

If he wanted, he could convert his solo recital as a classical music orchestra with a pakhawaj, one or two attractive girls on tanpura and a person with a side rhythm! Being a purist to the core, he does not hand over the reigns to any of his accompanying artistes and always has a final say in his concert. My personal experience is that I go into a hypnotic spell during his recital. It has a soothing effect on my nerves.

Nityanandji is an extremely devoted disciple of Mataji. After the demise of her husband Rushikumar Pandya, Nityanand has been serving his mentor with utmost devotion. He spends a lot of time looking after her needs in her old age. All this he does despite being an ace flautist of India and a Sangeet Natak Academi awardee. Some of his fellow disciples do help him. But it is Pandit Nityanand Haldipur whom Mataji looks out for. And he is there.
Yeshwant Moolky, or Moolky-da as he is known in the music circles is a well-known figure in the field of recording and arranging music. He has set tunes and background score for many famed singers such as Manna Dey, Pankaj Udhas, Mehdi Hassan, Reshma and Talat Aziz to name a few. A self-taught musician he plays several keyboard instruments such as piano, accordion, harmonium as well as the flute. He spent his childhood and worked in Calcutta before shifting to Mumbai.

When I was in Kindergarten, (you'll have to believe this - I was) we had Miss Belchambers banging away at the piano with both hands, teaching us children songs like “All Things Bright and Beautiful”, which we quite enjoyed. Then there was sweet Miss Rudra, who taught us the Rabindra Sangeets that Tagore must have written specially for children, which we learnt, with appropriate actions, and we enjoyed this music too.

Years on, (but Kindergarten not forgotten), I learnt to play the harmonium - first with one hand, and then later on with both hands, working the bellows with a string tied to them, passing over one of the handles, and attached to my foot. There, Miss Belchambers - both hands! I would play some of the old film songs that I had picked up; then came the accordion (which I bought on instalments), and, with it, I got to know, and play with, other musicians. Then there came calls for playing in recordings - where I had the fortune to meet and play for Salil Chowdhury. Ecstasy! Salil-da (as we knew him) was familiar with all kinds of music : I could not imagine the extent of his knowledge far beyond my little sphere. However, I gradually got to know the use of harmony. Hearing (and playing) his music seemed to create new horizons for me.

Now, our popular music seems to be receptive to so much from abroad, be it from Europe, Russia, the Middle East, or Latin America. We seem to have absorbed “Western” music (an omnibus term for all that is not “Indian” music) into our “Indian” music - which, again, is an omnibus term. Luckily, we also follow the same tempered scale - witness our universal harmonium.

The use of harmony must have come as a revelation to our earlier musicians. I remember old songs of the thirties, where one heard the singer supported by several musicians, all playing in unison. Gradually, when the accompanists at the piano and organ became aware of the proper usage of harmony, things changed. The songs from films of the old New Theatres of Calcutta - songs of K.L. Saigal, Kanan Debi, K.C. Dey, Pankaj Mullick and others are full of harmony. The “Western” notion of harmony must have caught the imagination of our composers and musicians, and the idea of “arranging” music would follow. Maybe the musicians did their own arranging, but there soon had to be a sort of leader among them, who knew something of Western music, the principal ingredient of which was harmony. He would have been our first arranger.

In Bombay (as it was then) there were many Goan Catholic musicians, who had probably been trained from childhood in the Western system of music, on the piano, violin, or other instruments, who found their way from restaurants, clubs and bars, into the film music scene. Among these were several who became the most sought-after arrangers - Josique (Joe) Menezes, Sebastian D’Souza, Franky Fernandes, Anthony Gonsalves, to name a few. Then there were musicians of other communities too - Anil Mohile, Arun Paudwal, Shyamrao Kamle, Basu Chakravarty, Monohari Singh, Enoch Daniel, Amar Haldipur, Uttam Singh, Kersi Lord, each of them a talented performer on some instrument.

But the arranger’s skill lay in the judicious use of Harmony (a Western concept) in our music. Even a completely Indian raag-based composition could be enhanced by the proper use of harmony, as the work of composers like Anil Biswas, Salil Chowdhury, Ilaiya Raja, Laxmikant-Pyarelal, Shankar-Jaikishen, Roshan, S.D. and R.D. Burman, demonstrates.
In addition to the harmony from various chord playing instruments (piano, guitar, vibrophone, keyboards), a further beauty is given to the song by the “obbligato” (a sort of counter-melody to the main melody, alongside which it goes). Usually the violin/viola group play the obbligato, but there are some unique arrangements of obbligato on Cellos (and violins too) playing this counter-melody “pizzicato”, - plucking the strings, and not bowing (“arco”). The unforgettable song, “Waqt ne kiya kya haseen sitam” by Geeta Dutt (from Guru Dutt’s film, Kagaz ke Phool), has cellos playing pizzicato, and “Tere Pyar ko is tarah se bhulana”, (Mukesh, in the film “Maine Jeena Seekh Liya”) has a violin pizzicato arrangement.

Quite apart from our film music, we have come to listen to (and appreciate) the classical music of the West, when Symphony Orchestras as well as small groups, present it on the stage. Even for the layman, the sight of the ordered, disciplined and integrated group of musicians performing in symphony is something to always remember - a bonus from the West for us music lovers, who have our own music to enjoy too.

And what variety! Every region, North, South, East or West of our country has its distinctive colour in song, rhythm, and instrument, and every generation produces new talent, in new ways of making music. Come, Westerners, listen to OUR music!

---

**DONATIONS RECEIVED**

*Kanara Saraswat Association is grateful to the following donor:*

**Distress Relief Fund**

Nachiket Trasikar Rs 1500/-
(In memory of father Nandan Trasikar)

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*Shree Mahaganapataye Namah*

**Vaknalli Family’s Shree Mahaganapati Dev Trust**

Belke, Tal- Bhatkal, Dist : Uttar Kannada – 581320

Dear Devotees,

Shree Mahaganapati Temple, Belke was built and Ganapati Idol was installed with the blessings of Param Pujya Shrimad Pandurangashram Swamiji on Makar Sankranti day in the year 1889.

The Trustees would like to inform you that the Jirnodhar of the Temple undertaken recently with the blessings of Param Pujya Shrimad Sadyojat Shankarasram Swamiji, will be completing before the end of February, 2014. The Asthabandha (Punarpratistha) mahosthav will be held from 4th March to 6th March, 2014.

We are pleased to invite you with family, friends to participate, grace and seek blessings of Shri Mahaganapati Dev.

Any contributions towards following Sevas are welcome. The remittance may please be made by a crossed cheque or DD in favour of “Vaknalli Family’s Shree Mahaganapati Dev Trust”. The same be credited to trust’s account no. 100903130037600 (IFSC CODE SVCB0000009) with The Shamrao Vitthal Co-operative Bank Ltd, Sleater road, Mumbai. In case of direct credit to the account, please communicate or mail or on mobile stating date of remittance and name of remitter.

**Sevas:**

- Brama Kalash Abhishek Rs 501.00
- Gana-Homa Rs 251.00
- Atharvasirsha Havan Rs 101.00
- Permanent Seva Capital Rs 1001.00*

(*One day Seva at the lotus feet of lord Ganapati on any special occasions of your choice.)*

Shri Manohar U.Vaknalli
Chairman Trustee
Cell No. 9561216584

Shri Gurunath D.Vaknalli
Managing Trustee
Cell No.9527528036
Email id-gurunath.vaknalli@yahoo.com
A Hidden Jewel of Literature - Shri Ramesh Gurudutt Kilpady

BY CHAITANYA SUBRAO UBHAYAKAR & ANAND RAMESH KILPADY

Late Shri Ramesh Gurudutt Kilpady (1917-2004) was great literati of yesteryears. He was the eldest son of Late Smt. Ratnabai and Late Sri. Gurudutt Kilpady, who was a bureaucrat, philosopher and a renowned scholar.

Born and brought up in Karnataka, Ramesh Mam studied Kannada under famous writers such as Kuvempu and A.R. Krishnashastry who greatly influenced him. His mentor, A.R. Krishnashastry was instrumental in his step towards literary field.

Some years ago, I had the opportunity to stay with him and oversee his works with awe and wonder. He owed the credit for his scholarly works to H.H. Sadguru Anandashram Swamiji. His manuscripts in ancient “Hale Kannada” are a treasure trove for literature buffs. This article is to highlight Ramesh Mam’s voluminous works which amount to a whopping 1,21,380 lines! His poetical writings in different formats and meters governed by certain rules are accordingly classified and identified by different names such as – Bhamini–Shatpadi, Shara–Shatpadi, Mandanil-Choupadi etc.

There have been no records in Kannada literature, to the extent and volume of similar classical poetry written on similar subjects, by renowned scholars in the past and hence, his works are worthy of recognition on State and National levels.

The details of his writings are as follows:-

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Subject</th>
<th>Format</th>
<th>Stanzas</th>
<th>Lines</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sampoorna-Bharata Vaahini (Mahabharat)</td>
<td>Bhamini –Shatpadi</td>
<td>7254</td>
<td>43524</td>
</tr>
<tr>
<td>2.</td>
<td>Kathaamruta Vahini(Kathasaritsagar)</td>
<td>-do-</td>
<td>5175</td>
<td>31050</td>
</tr>
<tr>
<td>3.</td>
<td>Vishwamitra Katha(Story of the sage Vishwamitra)</td>
<td>-do-</td>
<td>4360</td>
<td>26160</td>
</tr>
<tr>
<td>4.</td>
<td>Bhakti-Vijaya(Success stories of 20 devotees)</td>
<td>Shara -Shatpadi</td>
<td>733</td>
<td>4432</td>
</tr>
<tr>
<td>5.</td>
<td>Bharat Desh Vaibhav (Glory of India)</td>
<td>Mandanil- Choupadi</td>
<td>3060</td>
<td>12240</td>
</tr>
<tr>
<td>6.</td>
<td>Short poems</td>
<td>Misc</td>
<td>60</td>
<td>3974</td>
</tr>
</tbody>
</table>

Ramesh Mam described himself as a “mundane personality” who retired after an uneventful career as a Chief Cashier of State Bank of Mysore. But, not so mundane was his writing that he continued to do so even post retirement. A lover of literature in its pristine glory, he captured the spirit of Kathasaritsagar in Bhamini –Shatpadi style which took 20 years of loving labour to complete.

The best comment on Ramesh Mam’s work comes from Jnanapeeth Awardee Late. Dr. V.K.Gokak “He has done a yeomen service by trying to revive a style lost to time. One travels into another world when one reads Ramesh’s poetry Kathamruta–Vahini. There is lyricism, a flow, a charm and all other aspects of poetry of a bygone era”.

Ramesh Mam’s manuscripts did not see the light of the day although he ran from pillar to post to publish his works. To his bad luck, it was turned down on the pretext that there was no readership for Classical Kannada Literature.

He breathed his last with a hope that his works would get the appreciation and recognition it rightly deserves. And by writing this article, I pray and hope it surely does.
With Best Compliments

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We pray to our Kuldevata and Revered Guruparampara to grant eternal bliss

Mr Deepak Subrao Talmaki
(21st October 1949 - 14th January 2014)

(Trees stand in sun and give shade to others. Their fruits are also for others. Similarly good people go through all hardships for welfare of others.)

Deeply mourned by:
Jyoti Deepak Talmaki
Vrudhi and Viraj Talmaki
Vijeta and Pramath Kodial Rao
Ananya
Vaania and Pranay
We hereby inform all our near and dear ones that our dear mother, 
**Smt. Durga Umashanker Rao Kilpady** aged 89 years, left for her heavenly abode at 11:00 pm on 16th December 2013, at Nasik, after a long, pious and fruitful life, full of humility, selfless service to our community and complete faith in our Guru Parampara.

We thank all who have attended to her on various occasions including her final journey and farewell ceremony and also those who have offered their condolences in person or by phones and mails.

We also request all to kindly treat this as our personal acknowledgement.

Kishore, Jayaram & Sumanth Kilpady and families.
Chennai, Hyderabad & Nasik.

---

**APARNA ANAND GULVADY**

**Aparna Anand Gulvady** (Devoted and loving wife of Mr Anand Ramesh Gulvady) and Daughter of late Rammohan D Mudur (Father) and late Malini Rammohan Mudur (Mother) and Mrs Anuradha Suresh Kanchan (sister)

Left this mortal world on Tuesday 31st December 2013 at Grant Road, Mumbai.

She faced her illness with sheer determination and strong will. Solely missed and deeply mourned by grieving husband / elder sister, close relatives and friends.

Mr Anand Ramesh Gulvady, husband of his deceased expresses his sincere thanks to all the family members, close relatives and friends and well-wishers, who stood by in this hour of need and distress and also for the help, floral tributes and moral support extended during our moments of grief.

MAY HER SOUL REST IN PEACE
You will always be a guiding light to your family, friends and those who have worked with you.

We miss you a lot.

Wife: Mira

Children:
Nandini- Shivaram Bijoor; Vinay- Sujata Masurkar; Kishore- Rita Masurkar

Grandchildren:
Neeta- George; Sheila- Prashanth; Amit; Anirudh; Nikhil- Anjula; Namita

Great grandchildren: Aanya, Anaaya, Ojas and Vihaan

Masurkar, Shibad, Padbidri, Murdeshwar, Kalbag, Chittar, Bijoor, Lajmi, Nilawar families and a host of dear ones and staff of

Entod Pharmaceuticals Ltd.  Entod Research Cell Ltd. (UK)  Medisearch Laboratories (Bombay) Pvt. Ltd.
Cordial Invitation


Dear Blessed Devotee,

Saprem Namaskar,

With a great joy in our hearts, we extend a cordial invitation to you, your family and your friends to participate in the unique programme of Shikhara Kalasha Sthapana, Shri Naga Punarpratishtapana, and dedicating the Renovated Shrine to the Holy Mother Shree Shantadurga, being held from Friday, 7th February, 2014 to Sunday, 9th February, 2014, at the temple premises, Kaikini.

This would be the most unique, auspicious and sacred Life Time Opportunity for all of us to take part in this historical event. The dream of many is finally being fructified and manifested at Kaikini. We sincerely urge you all to dedicate the Sunday, 9th February 2014, to our beloved Divine Mother Shri Shantadurga, by joining us with your family and friends, in this historical event.

Looking forward to the pleasure of receiving you at this Holy Shrine.

Yours in the service of Holy Mother Shree Shantadurga,

Board of Trustees

An Appeal

Shri Shivamuneeshwar Shantadurga Devasthan, Kaikini, is an ancient and powerful shrine of Holy Mother Shri Shantadurga and Saint Shri Shivamuni, belonging to KAIKINIKAR-s (Kaunsha Gotra) Family of Chitrapur Saraswat Community, located in Kaikini Village of Bhatkal Taluk, Karnataka State, 7 km North of Shri Chitrapur Math, Shirali. It is across N.H.17, barely 0.5 kms south of Murdeshwar. The family is indeed fortunate to have had the Divine Blessings of our revered Shri Guru Parampara since ages. The very location of the temple, its antiquity, and the divinity of the magnificent temple creates a memorable feeling of devotion and piety.

This Holy Shrine was built by Shri Shivayya Pandit of Kaikini family who later came to be known as ‘Shivamuni’ after taking Sanyasa Deeksha from his Guru Shri Swami Chidanand of Bailur Math. His Holy Samadhi is in this Temple of Shri Shantadurga, the Presiding Deity, and hence the name of the temple is “Shri Shivamuneeshwar Shantadurga Devasthan”.

The temple is situated in beautiful serene and natural green surroundings sanctified by the presence of Parivara Devata, Shri Kshetrapala & Holy Shri Naga Devata on the outer surroundings and Shri Shivaling, Shri Shantdurga, Shri Mahakali, Shri Gopalakrishna & Shree Chakra, in the Sanctum Sanctorum. Holy Navaratri Utsav has been the most important Annual Celebration which has an uninterrupted track record since centuries.
Being the only successor to this Holy Shrine, Archak and caretaker Late Shri Ramdas Raghavendra Kaikini pledged and sacrificed his whole life for the Temple from 1948 to 2012 and ensured uninterrupted celebration of Holy Navaratri and all other festivals despite critical financial conditions of the Temple. Presently his children have succeeded in this mission along with the support of other members of the family and all other devotees.

The exterior structure of this Holy Shrine is more than 300 years old and being in a dilapidated condition urgently requires complete renovation with replacement of its main external structures.

In view of this, the Trustees of the Temple have decided to take up complete renovation of the temple which entails major structural changes and therefore requires a total amount of Rs 40.00 lacs (Rupees Forty Lacs) and it is our endeavour to complete the project by 30th January 2014.

Humble Appeal is made for active participation soliciting generous contributions from all Kaikinis, nee Kaikinis and all other devotees in a big way to accomplish this long cherished massive project for its early, successful completion on time as scheduled.

A brief break up of renovation work is as follows:

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Description of the work needed</th>
<th>Estimated Cost (Amount in Rs Lacs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Construction of Shikhara above the Sanctum Sanctorum with a Brass ‘Kalasha’ mounted on the top of the Shikhara.</td>
<td>17,00,000.00</td>
</tr>
<tr>
<td>2</td>
<td>Replacement of existing dilapidated tiled roof of the Temple Hall by RCC Slab Roof</td>
<td>4,50,000.00</td>
</tr>
<tr>
<td>3</td>
<td>Replacement of existing dilapidated fiber sheet roof of Shree ‘Nagalaya’ by RCC Slab Roof</td>
<td>3,50,000.00</td>
</tr>
<tr>
<td>4</td>
<td>Replacement of ‘Mahadwara’ at the main entrance of the Temple by Stone Frame and carved Doors</td>
<td>3,50,000.00</td>
</tr>
<tr>
<td>5</td>
<td>Replacement of ‘Sandhyamantapam Dwara’ by Stone Frame and New Door</td>
<td>3,12,500.00</td>
</tr>
<tr>
<td>6</td>
<td>Replacement of existing broken Wooden Windows in the Temple Hall by New Steel grilled Windows</td>
<td>2,87,500.00</td>
</tr>
<tr>
<td>7</td>
<td>Silver Prabhavali for Goddess Shri Mahakali (Utsava Murty) and Shree Gopalakrishna</td>
<td>3,00,000.00</td>
</tr>
<tr>
<td>8</td>
<td>Painting of Shikhara and the whole Temple</td>
<td>2,50,000.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>40,00,000.00</td>
</tr>
</tbody>
</table>

Devotees may also kindly sponsor above Sevas individually or on behalf of their family, near and dear ones, in memory of their parents.

A humble Appeal is hereby made to all the members of Kaikinikars family, devotees and other well-wishers to participate in this great and noble task by contributing generously towards this holy and deserving cause of reviving this ancient legendary temple. Let us share the feast of Divine Grace and also experience eternal bliss.

May Lord Shri Shivamuneeeshwar and Holy Mother Shri Shantadurga bless us all.

With Respectful Regards,

Board of Trustees
Shree Shivamuneeeshwar Shantadurga Temple, Kaikini

Your Humble Contributions / Donations may kindly be remitted
Ø By Demand Draft or Cheque in favour of
“SHRI SHIVAMUNEEHSWAR SHANTADURGA TEMPLE, KAIKINI”
Ø Direct credit to Bank account
SB A/c Number 1071 0313 0000 228 with The Shamrao Vithal Co-op. Bank Ltd., Chitrapur Branch, Shirali, with IFSC Code : SVCB 0000071.
Ø Every donation will be individually acknowledged’

Names of the Donors contributing Rs. 50,000.00 & above will be engraved on the marble plaque and displayed in the Temple permanently and also would be honoured as the ‘Yajamana’ of One Day Seva during this programme, in case of Donor’s presence at the venue. Apart from the above mentioned Structural Sevas, Devotees can also sponsor the following Sevas and their names will be displayed through Banner Advertisement during the programme.

1. Maha Anna Santarpama on each day during this programme Rs. 25,000.00
2. Shamiyana for three Days Rs. 50,000.00
3. Generator arrangement for three days Rs. 5,000.00

KANARA SARASWAT Vol. 95, No.2, February 2014 31
The names of donors contributing **Rs. 25,000 & above** will be advertised through **Banner Display** in the Temple Premises during the programme.

**For any further information Devotees may please contact:**

1. Shri Arun Shivanand Kaikini (Mumbai) 09833955105
2. Shri Deepak M. Voketur (Mumbai) 09969824506
3. Mrs.Sheetal D. Voketur (Mumbai) 09969984998
4. Shri Chaitanya Ramdas Kaikini (Bangalore) 09740325291
5. Shri Uday Ramdas Kaikini (Mumbai) 09819575379
6. Shri Gourish M. Kaikini(Mysore) 09480323616
7. Shri Suresh D Balvalli (Bangalore) 09341980895
8. Shri Maruti S. Kumble (Bangalore) 09449009157
9. Shri Ravindra Ramdas Kaikini (Kaikini) 08095416121

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### Tal and Theka - Appreciation

**VITALI C NADKARNI**

Talmakiwadi’ starts with ‘Tal’ which is at the root of rhythm. So it made eminent sense, I thought, to have a programme on Tal and Theka at Talmakiwadi presented by tabla maestro Omkar Gulvady and his talented colleagues.

Now if any of you feel like clapping at my linkage of Tal with Talmakiwadi please do so. This is not for my ego but just for demonstrating yet another linkage: this one connects Tal with Tali which literally means clap. Today the tabla and the mridangam have replaced the bare-handed clap in our musical performances (but you still get to see their wondrous interaction in genres like the Quawaali or in Carnatic music kacheris).

If rhythm is fundamental to the creation of any music structure, then Tal undoubtedly existed centuries before the word ‘Rag’ was even invented. That brings us to yet another linkage—that between Rag, Sur and emotion and the connection between Tal, laya or rhythmic flow of beats and discipline. “If you equate free-flowing emotion with sur and then equate Tal’s flow of beats with discipline, then you get a definition of music as disciplined emotions,” says Omkar Gulvady. Alternatively some shastrakars believe the word Tal originated from Lord Shiva’s dance of ecstasy or Ananda-Tandava, amalgamated with the Mother Goddess’s ballet of bliss or Lasya: Thus the first syllable ‘Ta’ stands the Shiva’s Tandava and the second ‘La’ is derived from Parvati’s Lasya. In other words Tala stands for the Unity of Opposites. The word also denotes the marriage of Shiva or Shankara with Shakti or Bhavani; because it symbolizing Bhanvani-Shankara the Kula-devata of Chitrapur Saraswats Tal could also be looked upon as a denominational template of our community!

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### Interesting Anecdotes …………… Contributed by Kishore Sunder Rao (Amembal)

Many Saraswats have indulged their muse even in difficult circumstances. I’ll quote two, close to home for me. Mohan Chikramane had lost his sight early in life but what he lost was made up by an abundant knowledge of music. He was a wealth of compositions garnered from his Guru, Ustad Khadim Hussain Khan. Being blind was no problem since he taught freely to all his students. Even complicated compositions were imparted totally from memory. Many are the early evenings I spent as a college student sitting quietly at his home listening to his teaching his students. What a pleasure it was picking up those gems of music. Talking about strange ways of listening to music - when my father (Amembal Sunder Rao) was a law student in Chennai (Madras) he heard that Ustad Abdul Karim Khan was staying there temporarily in a home not far from my father’s college hostel. Many are the early mornings when my father and one of his friends sat outside on the pavement listening to the Ustad’s riyaz. Such is the love of music in the Saraswat community.
Who will care for us Chitrapur Saraswats as we become ‘Older People’?

KISHORE SUnder Rao (AMEMBAL)

Increasing longevity among the elderly has been occupying the minds of ageing individuals and organisations the world over. As far back as in 2002 several thinkers on changing demographics got together in Madrid and, after some weighty deliberations, came up with ‘The Madrid International Plan of Action on Ageing.’ Already at that time the fact that people were living longer was causing concern – not just that peoples’ life spans were increasing but because not enough was being done to prepare for people living longer. Although some countries were trying to plan on how to look after an ageing population many countries were doing nothing for them. A few countries were considering and planning for the health care, regular income, social networks and legal protection that this rapidly increasing group would need. But areas of concern were the supportive environments older people would need like decent housing, physical and psychological support, neglect and abuse.

Eleven years later, on 1st October 2013, another study has been released by the United Nations and HelpAge International. The sad part is that this recent report shows that not much has changed in the intervening decade. The report ranks the social and economic well-being of elders in 91 countries, with Sweden coming out on top and Afghanistan at the bottom. Sad to say, India ranks at 73! It reflects that nations (and, indeed, even individual communities) are simply not working quickly enough to cope with a population greying faster than ever before. By the year 2050, for the first time in history, seniors over the age of 60 will outnumber children under the age of 15.

Prosperity by itself does not guarantee protection for the old. The world’s rising economic powers – the so-called BRICS nations of Brazil, Russia, India, China and South Africa – rank lower in the index than some poorer countries such as Uruguay and Panama. The fact that people are living longer is proof that advances in incomes and, therefore, in health care and nutrition, are having their good effect on life spans. But this fact by itself can be worrying if organised planning and extension of care for the elderly is not done.

An obvious concern cannot be missed. If the country (in this case India) is not doing enough to help its elders then what is to happen as we grow older? Is there any other type of organisation that can begin to plan and provide for these people who have sacrificed so much in their lives to bring up their youngsters? It is clear that an older individual, by himself, cannot provide this specialised care no matter how well off or educated he might be. Similarly, no matter how well off an individual Chitrapur Saraswat might be he cannot, as a single person, expect to live without assistance in this rapidly changing world. There is no need to repeat that with an increasing number of nuclear families it is the elders who will be left high and dry – unless a social organisation makes up its mind to do something for the elders who will continue to become vulnerable.

Living costs are increasing alarmingly and savings will continue to get eroded unless older people have access to combined living where economy of scale helps to deal with arresting falling standards of living. Some attempts to set up facilities for the Chitrapur Saraswat elderly in Pune and Bangalore have failed to take off mainly because smaller organisations do not have the economic strength to finance the capital costs of such facilities.

What then is the solution? Considering that our community is concentrated in and around the three cities of Mumbai, Bangalore and Pune it might seem logical that social organisations of Chitrapur Saraswats in these cities should take the lead in planning for their older people. However, there are some reasons why this is not possible. Firstly, such organisations exist only in Mumbai (Kanara Saraswat Association) and Bangalore (Canara Union) but Pune does not have such a set up. Secondly, these are membership organisations which are meant to serve only their own members and all persons of our community are not necessarily members. Thirdly,
the problem of serving the elderly is a community-wide problem and, therefore, only an organisation serving the whole community is best equipped to set up such facilities.

If such a facility, or three facilities, are set up people will happily pay for and move into such institutions. I feel that people should be offered this facility in, or near, a place they are used to because experience has shown that moving late in life to a completely new and remote place from an area where they are settled will make a re-adjustment more difficult. A solution, therefore, is to bring up retirement homes near Mumbai, Bangalore and Pune. If three facilities cannot be thought of then the residents of Mumbai and Pune could come together in one facility because these cities are not too far from each other.

Readers would have noticed a spate of letters and articles on this subject in the last two or three years in the KS and CUNL. This shows the growing insecurity in the minds of people getting older. Unlike a few years ago there are several experienced people willing to help in this exercise. We can easily set up a committee of people from Mumbai, Pune and Bangalore who have collected a lot of expertise in their working lives who will be willing to put this at the disposal of the other elders in the community. Some brainstorming and a healthy debate among the community, along with the senior members of the administration, can bring up a model where the benefits to all stakeholders far outweigh the inputs of the planners. We owe this to our elders.
Preserving our Mother-tongue - Konkani

Usha Surkund

Our readers will wonder why an article on the preservation of Konkani is printed in English. As we do not have a script of our own and though we can write a Konkani article in Devnagari most people are more comfortable reading the Roman alphabet we thought it best to take recourse to English. We invite more suggestions, experiences and ideas from our readers to popularize Konkani speaking among Bhanaps.

Editor

"Konkani Mahila Sahitya Darshan" a programme staged in November 2013 was a hit, with a lot of Konkani connoisseurs putting their best foot forward. A detailed report about this event was given in the previous issue. This got me thinking about how though we love our language, many a times, we fall back onto English, admitting non-proficiency in our own language. That is shameful! The younger generation speaks more and more in English or Hindi. So I thought a bit of soul-searching was called for. Speaking to some of the speakers of that programme - Mrs Aruna Kundaje, Mr. Krishna Kamat, Mrs Vibha Kamat-D’Souza and Mrs Chandrama Bijur brought forth ideas which I present here.

Man is a social and gregarious animal and Language is the vehicle through which he shares his thoughts, ideas, inner feelings, information and communicate with others. Konkani being our mother-tongue commands respect from us just as we respect our mother and our motherland. It is our right to know our mother-tongue and our duty to propagate it too.

Mr Kamat and Chandramapachhi both opined that Mother-tongue starts from the home itself. A mother can naturally speak to the child in the mother-tongue without making any special effort, nay this is why it is called the mother-tongue. So parents, grandparents, and others at home should make it a point to speak in Konkani itself. Chandramapachhi went one step ahead and said that a mother should try to talk to the baby even during pregnancy. The foetus responds to the outside world and speaking to the child creates that special bond between the mother and child and the language. She mentioned some sing-along songs, some catchy jingles e.g. तता लिंगण भूल भूल भूल दही दुध चैंचनी मातापारी to name a few, which helps the infant in learning the language. Just as parents provide the child with food, clothes, shelter, security, teaching mother-tongue is a necessity as well.

As they grow up children should be encouraged to participate in small skits, quizzes and other programmes in Konkani, listen to Konkani songs, watch audio-video programmes, read good poems and to speak in Konkani itself. Young children must be rewarded for their efforts and most important of all, should not be criticized for any mistakes.

Vibha Kamat D’Souza, a young mother, had this to say – “One reason for the slow disappearance of the mother-tongue - and more so for a spoken language like ours - is the insistence in pre-primary schools on prior knowledge of English. In days gone by, teaching English was the work of the teachers, while the language at home was always the mother-tongue. Today, many parents are pressurized to familiarise the child with English at the cost of the mother-tongue and they do so for fear that their child will lag behind.” She also added an important point – previously grandparents were not proficient in English – children were forced to speak in Konkani, but now with educated grandparents they take an easy way, and even avoid speaking in Konkani.

So Grandparents please take note!

In marriages where parents come from different linguistic backgrounds, the common denominator is English. The child therefore hears less of Konkani. Each parent therefore must consciously speak to the child in his or her language (Konkani in our case) during the child’s formative years including public though it may sound impolite at times.

Bedtime tales, daily conversation, ditties and poems, humour and chiding must all be expressed in the language that you would like your child to speak. No worry – children pick up both languages and more at that young age.

Kamat Krishnamam said “Our language is musical and sweet, like a river flowing. Just as a river carries with it stones and pebbles from the shore, we too add some words from other languages. No worry! This enriches our language and does not detract from it. Learning, pronouncing, repeating, reproducing all helps preserving this sweet language of ours. There are good Konkani programmes on radio as well. Community listening and discussing about these is important. Konkani language has many variations. We can all get together in saving our language!
Arunapachhi said “In a society people try to conserve tradition and culture. In this aspect language is most important. Our Konkani has many words from Sanskrit which has made it rich. Some addition of words does not spoil the language. English though very necessary is an alien language for us. Children should be encouraged to speak, write also if they are talented, to preserve it forever”.

Most of KSA’s programmes are conducted in Konkani, beautifully compered by Shri Uday Mankikar. He remembered how initially when he spoke only in Konkani people would poke fun at him. But that has changed now he says. He strongly feels that when Konkani speaking people meet each other they should make it a point to converse only in Konkani. If in a meeting all the participants are Konkani speaking the proceedings should be held in Konkani – no matter if we have to use a sprinkling of English.

Vibha added “Don’t worry if your child slowly starts using more and more of the Queen’s language - remember it is beautiful, it is also the language of the Bard. Because when on a hot summer’s night, he half wakes and calls you and says ‘uddak zai’ you will know that all is well with the world and our language!”

SAD DEMISE

SHRI RAMESH. P. BURDE
At Jamnagar, Gujarat
(12th July 1929 - 24th December 2013)
Deeply Mourned By Son-Anay, Daughter-in-law-Mamta,
Grandson-Prajwal
Burdes, Balsavers, Balses, Ujres, Sthalekars, Prabhus
And All Other Friends And Relatives
When I was a student, an uncle of mine asked me what I wanted to do in life. Hearing my reply “teaching and research in mathematics”, he replied, “What is there to do research in mathematics? I know all the mathematics that I need”. He was, of course, right from the point of view of vast majority with respect to daily activities. But a lot of mathematics that is not in the school curriculum is hidden behind the progress made in physics, chemistry, biology, engineering, technology etc. and used in daily life. On the other hand, several ideas in mathematics were discovered by scientists long before mathematicians understood them! Two examples are “differential operators” by the British electrical engineer Oliver Heaviside and “Dirac delta function” by the British Physicist and Nobel prize winner Paul Dirac. Main purpose of this article is to show how mathematical research has proved unusually effective recently in applications in daily life as well as providing some amusement. Effort is made so that anyone with knowledge of school mathematics can appreciate the results.

We all began our study of mathematics in Kindergarten with numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10… called natural numbers or Hindu numerals. Until their discovery, (called “one of the most important discoveries in mathematics” by a great French-Italian mathematician J. L. Lagrange), doing ordinary calculations was very difficult. In a recent article two mathematicians opine that the unknown Indian mathematician who discovered zero should be considered one of the greatest along with the usual list: Archimedes, Newton & Gauss (1). They also add Srinivas Ramanujan to the list.

First some amusement! Consider the number 45. Its square 45^2 = 45 x 45 = 2025. Split this into two parts and add 20 + 25 = 45 and surprisingly we get the original number! Are there other numbers with this property? Certainly; here is a short list 1, 9, 45, 55, 99, 297, 703, 999, 2223, 2728, 4879, 4950, 5050, 5292, 7272… They are known as Kaprekar numbers after a school teacher Dattaraya Ramchandra Kaprekar (1905–1986) from Deolali who discovered them! I was fortunate to meet him and attend his talk in Mumbai in 1953 during the annual meeting of the Indian Mathematical Society.

Next we consider another gem known as “Kaprekar constant” 6174. Choose any four distinct digits, for example 3, 1, 9, 7. Write them in descending order 9, 7, 3, 1 & ascending order 1, 3, 7, 9 and subtract the second from the first. 9731 - 1379 = 8352. Continue the process with the new digits obtained to get 8532 - 2358 = 6174; 7641 - 1467 = 6174! After 6174 the process ends! If we choose another example 2, 4, 7, 9 and follow the same Kaprekar process we get

9742 - 2479 = 7263, 7632 - 2367 = 5265, 6552 - 2556 = 3996, 9963 - 3699 = 6264, 6462 - 2466 = 4176, 7641 - 1467 = 6174. If we choose any four digits we get 6174 or 0 in at most 7 steps. Interested readers may experiment with 3 or more than 4 digits to see what happens. This is perhaps the simplest research ever done in mathematics as it only needs the knowledge of subtraction!

Kaprekar was obsessed by Hindu numerals all the time and later became world famous when his work appeared in the well-known journal “Scientific American'. He himself said, “I am addicted to numbers as an alcoholic is addicted to drinks!” Kaprekar discovered many other interesting numbers such as Demlo numbers, Harshad numbers, self numbers etc.

We now turn to usefulness of mathematics in daily life. Even mathematicians are surprised to see applications of their work. Here we give a few recent ones and refer interested readers to the well-known article by the Hungarian-American Nobel Prize Winner E. P. Wigner in Physics (1963).

First we take the modification of Hindu numerals to clock arithmetic which we use daily. We count the time AM or PM from 1 to 12 and equate 12 = 0 and count again. (Europe and some airlines use 24 to avoid AM and PM). In Hindu numerals product of two numbers is zero only when at least one of them is zero. But in the clock arithmetic 3 x 4 = 6 x 2 = 12 = 0! This happens because 12 has divisors {3, 4}. {6, 2}. This can be avoided by replacing 12 by any prime number i.e. a number which has no divisors except 1 and itself such as 2, 3, 5, 7, 11, 13, 17, 19, 23,… Resulting arithmetic has been found useful recently in computer security. Nowadays we use computers to pay bills, do bank and investment transactions etc. and computer security has become a valuable topic.
Another modification of the clock arithmetic is the binary system known since a long time. It uses only two digits 0 and 1 to express natural numbers. Below is a list of first 10 numbers in the binary system:

- binary numerals: 0, 1, 10, 11, 100, 101, 110, 111, 1000, 1001.
- natural numbers: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

Binary system is useful in electrical engineering since we can assign 0 to an open circuit and 1 to a closed circuit. Using a large number of electrical circuits, a computer finds, in a short time, calculations involving large numbers. Use of the binary system in computers was suggested by the mathematician John von Neumann (Hungarian-American).

Prime numbers have been studied since ancient times. Euclid, the famous compiler of school geometry, proved that there are infinitely many primes. That is: given any prime number there is at least one prime greater than it and hence many primes larger than it. A lot of questions can be asked about the properties of primes and there is a vast literature. But answers to some simple problems are not known even today! We give a couple of examples:

1. Is there a formula for the nth prime?
2. Twin primes are primes which differ by 2. A few examples {3, 5}, {5, 7}, {11, 13}… Are there infinitely many prime pairs?

Just a month ago some progress is made on this problem.

Until recently the subject of number theory dealing with natural numbers had no applications. Nowadays large primes are used in computer security.

The binary system is also useful in mathematical logic. Truth of a statement is associated with 1 and its opposite with 0. In an earlier article in KS, it was mentioned that Alan Turing (British), a Cambridge mathematician, expert in mathematical logic, broke the German naval code which helped Allied naval victory in World War II. Turing is well known as a pioneer in computing for his “Turing machine”. He also worked on mathematical biology and published a paper on the subject called *The Chemical Basis of Morphogenesis* in 1952.

Mathematicians have struggled for centuries to come up with the concept of continuity. Readers who have studied calculus perhaps recall the usual epsilon-delta definition. It is precise but difficult for professors to teach as well as for students to learn! In 1908 Hungarian mathematician Frederick Riesz used a simple language (which can be made rigourous) of “near and far” to explain continuity. Here is an explanation using a simple practical example. Consider a typical North American family F consisting of {mother, father, son, daughter}. We may say that a person P is near the family F if P helps the family in some way. For example, a family doctor P is near the family. If the doctor P is good, relation of nearness between P and family F may continue for a considerable time. This is expressed by saying, “Doctor P is treating family F continuously for several years”. If the doctor P is not found to be competent, then P is replaced by another doctor and P becomes far from F which is discontinuity in the relation. Using this concept of “near and far” calculus and its abstraction, called topology, can be made much simpler. It is a great surprise that this abstract subject is used in applications in science and engineering such as psychology, general relativity, digital image processing, forgery detection, microscopy, paleontology, pattern recognition, population dynamics, stem cell biology, visual merchandising etc.

The author can be contacted at (somnaimpally@yahoo.ca)
Congratulations on 60th Birthday on 06-02-2014

We pray to revered Guru Parampara & Lord Bhavanishankar and Sri Shantadurga Kuladevata for a Long, Healthy and Happy life.

Subhash Ramchandra Manjeshwar

With Best Compliments From Sita R Manjeshwar, Shubhada, Abhay and Lakshmi, Akshay and all relatives and friends.

My dear Subhash
So many people come in to this world every day, and we meet different types regularly. But perhaps God sends some people here with a purpose to make life better for others. You are definitely one such person whose presence, services and friendship go a long way in making life a joy for others. Hence the day of your arrival in this world is special not only to you, but to so many others also.

I feel privileged to be a person who has benefited from interaction and association with you, and hence I consider it pleasure to take this opportunity to wish you:

A Very Happy Birthday!
And Many Happy Returns,

I know that I do not normally keep in touch and reach out to you as often as I would like to. But I would definitely like to assure you that I am there for you all the time, in whatever little way I can. You are a gem of a person and I hope and pray you get back the reflected shine and brightness of your good deed to others, I want to convey my heartiest greetings and wishes on this auspicious occasion and on all occasions to come.

Yours truly
Talgerimam
(Shrikar Talgeri)
Bringing Up Parents

Children growing up in a home where sincere efforts are made to maintain a strong connection with the Math and the Guru emerge more ‘centred’ and capable of facing all odds in the wide world outside. VINATI UDIYAVAR shares her story

Raised in a family where God and the Guru were an integral part of every single day, a strong conviction was born very early on that the Guru is none other than God Himself in human form and that He would always guide and protect us. Thus, as children, we learnt stotra-s, bhajan-s, stories from the Purana-s and took part regularly in sabha activities like bhajan-s or the palkhi-utsav, for example. We also volunteered in whatever manner possible whenever Parama Pujya Anandashram Swamiji or our Parama-Guru Pujya Parijnanashram Swamiji camped in our society. Therefore, it was quite natural that when we became parents, we felt we should impart the same values to our children.

Globe-trotting for 12 years and then being posted away from the metros when in India did not offer many opportunities to take our children to satsang-s or any Math-related activity. But our Mathadhipati – Parama Pujya Sadyojat Shankarashram Swamiji’s visit to Hyderabad in the year 2000 changed all that. Earlier, our children had had Swamiji’s darshan a couple of times at Shirali, but it was only when they participated actively during Swamiji’s camp that the seed of a beautiful and lasting connection with the Guru and Math was sown.

After Swamiji left, some of us got together to organize monthly satsang-s wherein bhajan-singing was followed by Deepanamaskar, Shankamarayan Geet and Mangalarti. Children took to this activity, learnt to sing or to play a musical instrument and looked forward to the next satsang, where they could also enjoy the company of other children. At home, performing Sandhya-vandan and chanting Deepanamaskar were daily ‘musts’ and since we followed this practice, I guess the children never felt it was being imposed on them. We did tell them, though, that while doing this may seem like a mere routine at their age, they were unconsciously building a strong bond with the Guru, which would gift them with untold strength to face the world as they grew older.

When it was time for the elder fledgling to fly away for higher studies, he went to Swamiji to seek His Blessings and was given mantra-diksha. Pujya Swamiji told him that doing his japa regularly would give him all the strength he needed. Observing his elder brother doing his japa regularly motivated our younger son also to seek diksha from Swamiji. We had told them about the incident mentioned by Pujya Swamiji in His Ashirvachan- about a boy who stopped his japa when he moved to the hostel because he felt awkward…till he met Swamiji who gently explained that he should do his regular practice with conviction and swabhiman, for this would actually inspire his co-boarders to follow suit. I think the story moved them a lot because both continued their regular japa even when they shared a room with other students at their respective hostels. When it was time to...
step into the corporate world where stress and competitiveness rule the day, I know they could face up to tough situations with poise because of the Presence of our Guru’s Grace in their lives.

We Saraswats are so blessed to have a Guruparampara and a Guru who showers vatsalya and helps us sail through difficult times. As parents, when we put into practice the Upadesha given by His Holiness, our children also get the added assurance that the Gurumauli will never forsake them. This confidence will certainly help them to face both success and failure with equanimity and grow into better and stronger human beings with each passing day!

BOYSPEAK!

“Performing Sandhyavandan and doing my japa every morning gives me the strength to face challenges at work. For 10 minutes, it is just me and my mantra, everything else just fades into oblivion. In today’s hectic lifestyle, I have understood that it is very important to be with oneself for at least a small part of the day. I have also been fortunate to work with others in numerous Math activities like organizing shibir-s, conducting a Prarthana varga, doing seva at our local sabha or for a Math project – all of this has been an enriching experience that has helped me in both my personal and professional life.”

- Janak, 27

“What began as just being around during satsang during childhood turned into active participation at shibir-s and has now transformed into doing any form of voluntary work for the sabha. This has not only deepened my bond with my roots and my awareness of the history of our community, it has also helped to develop skills that will serve me throughout my career and my life as well.”

- Jaidatt, 24

WOULD YOU LIKE TO TELL US?

If you have seen a marked improvement in your child in any sphere after he or she has started participating actively in Math activities, please share your happy experience by writing to Parisevanam@gmail.com. Your contribution may inspire many a parent or youngster, but please limit it to 350-400 words.
Dear Devotees, Saṃrenga Namaskāra,

Ceremony of the

SHRĪ MAHĀSHĪVARĀTRI UTSAVA
on Thursday the 27th February 2014
will be observed in the divine presence of

PARAMA PŪJYA SHRĪMAT SADYOJĀT SHĀNKARĀŚHRAM ŚWĀMĪJĪ
Mathādhipati, Shri Chitrāpur Math, Shirālī

at

SHRĪ SHIVAKRISHṆA MANDIR
From 23-02-2014 to 28-02-2014

It is with overwhelming joy,
we invite you to participate in this festival.

Yours in the Service of
Lord Shiva, Kṛṣṇa, the Math and Guruparamparā.

SHRĪ VIKRĀM SĪRŪR
President

SHRĪ ĀṆAND KĀṆṆĀD
Organising Secretary

SHRĪ NĀGESH MALLĀṆPUR
Treasurer

(Please treat this as a personal Invitation)
On 5th Jan, the KSA welcomed the New Year on a healthy note by arranging a session on a common ailment - Arthritis. This was the 11th in the series of Health awareness talks that the KSA has been holding of late.

This session was under the joint auspices of the Bhatia Hospital, the speakers being the noted Orthopaedic Surgeon Dr. Rahul Shah; HOD Physiotherapy section, Dr. Yashoda Wagh; Physiotherapist Dr. Tina Jain, and Dietician Ms Faiza Shaikh, all from the same Hospital.

Dr. Mavinkurve, Hon Secretary KSA Health Centre welcomed all and introduced the speakers. He thanked Ms Jyotsna Sawant Executive, Business Development from Bhatia Hospital for coordinating the event.

Dr. Shah in his presentation defined arthritis as an inflammation of the joint between two bones. There are two main types of Arthritis, he said:
1. Osteo arthritis and 2. Rheumartic Arthritis

The primary role of any joint is mobility, therefore with progressive aging, wear and tear is imminent. This leads to degenerative changes in the joints, leading to inflammation. This is the more common type of arthritis i.e. Osteoarthritis. It mainly affects the weight bearing joints like knees, hip and spine, but can also be seen in other joints. It is commonly seen in the elderly and in the obese.

Rheumatic arthritis (vaat or sandhivaat as it is colloquially called) is an auto immune reactionary inflammation where the body's army - the white blood cells- goes into mutiny against its own self, and destroys the joint. Rheumatism can cause multiple joint involvements and also affect eyes, intestines, urinary tract etc. The swollen joints are very painful and warm. Some foods, or extreme stress may aggravate this arthritis. Rheumatism is mainly seen in women and quite often it is hereditary. There are many subtypes of rheumatism. Even gout is a type of arthritis.

Whatever be the type of Arthritis, the basic complaints are Pain, Swelling, and Stiffness.

Dr Shah emphasized that early diagnosis and the right advice can prevent irreversible damage to the joints.

Though surgery (total joint replacement) is a viable alternative for severely painful, or crippling arthritis, early care of the joints by regular and properly guided exercise and a healthy diet can go a long way in preventing or delaying the process of Arthritis. Medication with anti inflammatory drugs has its own problems, with Paracetamol remaining a relatively safer option. Surgery is an answer only when one cannot carry out even daily activities due to the pain, swelling or stiffness in the joints.

Drs. Wagh and Jain both emphasized the importance of proper posture, and activity in preventing Arthritis and also treating early arthritis with correct exercises. They demonstrated by examples the right postures while sitting, standing etc and so also simple easy to do physical exercises which would benefit all the joints.

All the doctors stressed on preventive measures such as controlling weight and obesity, avoidance of straining of joints by excessive squatting, climbing stairs, etc. They suggested wearing tight knee caps while walking, and in case of early to moderate stiffness or pain in the joints, proper physiotherapy to help the patient work out the joint stiffness without damaging it.

Ms Faiza Shaikh, Dietician, stressed the importance of proper nutrition with a well-balanced diet and weight control. She stressed that just losing even a few kilos can make a significant difference to the quality of life. But one also has to note that arthritis leads to an increased metabolic rate and patients in active disease may require more calories. They may require more amount of protein if they are in an inflammatory phase of the disease.

High-fat diets lead to lower serum levels of vitamins A and E, which stimulate lipid peroxidation and eicosanoid production. This appears to aggravate the Rheumatoid Arthritis. (SFA: MUFA: PUFA = 1:1:1) and worsen symptoms. On the other hand, Omega-3 fatty acids seem to decrease inflammatory responses with reduction of omega -6 fatty acids. Vitamin E decreases inflammation. She said Rheumatoid
Arthritis patients are often deficient in folic acid, zinc, vitamin E, B complex vitamins, vitamin A, vitamin C and selenium, hence may require supplements to decrease plasma level of homocysteine and provide an important defense against the increased oxidant stress.

She clarified that contrary to wide belief one need not totally avoid foods like tomatoes, oranges, sweet lime, lemon, amla just because of their high acid content. It is true that above can contribute to arthritis, but this seems to be because they contain salicylates, not because they are “acid foods”. Quantity of above food in one’s diet has to be in moderation.

She enumerated six easily available ‘home’ ingredients which are good to keep the joints healthy:


She summed up by saying that dealing with the pain and uncertainty of arthritis can be a challenge, and a smile won’t fix everything, but the more positive you are, the easier it will be to take good care of yourself.

## Tolerance

_I dedicate this poem to my parents who by example and precept taught us about tolerance, respecting others, and seeing the best in what may seem “different”. I hope to pass on these lessons to my family, especially the youngest generation, as they grow up in an increasingly diverse world with a variety of co-existing cultures._

I tune out all the idle chatter
Ugly words, undeserved, hurled at me
Because in many ways that truly matter
I am so blessed and I am free

We live in this beautiful land
Amidst people generous and kind
Who accept others as they are
And try to keep an open mind

Life is too short for bitterness
So I greet the good and ignore the bad
I turn to Goddess Shanta-Durga
Whenever I feel lonely or sad

As my journey of life draws to a close
I summon strength to care for my spouse
Nurture my family, follow where fate goes
And straighten out my spiritual house

_by Nirmala S. Bangalore, Mequon, Wisconsin, U.S.A._

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_SAD DEMISE_

Smt. Sunita Taribagil
w/o.Late Dattatraya Taribagil
left for her heavenly abode
on 27th December 2013

_Sadly missed by:_
Mangesh & Meena Taribagil
Ramu & Renuka Taribagil
Shamala & Suresh Rao
Jyothi & Mangesh Heble &
All her Grandchildren and
Great Grandchildren

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### Letters, articles and poems are welcome.

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

Pasta has set a new trend in Indian get together and parties. It is the new talk of the town these days and I have got queries from many people related to cooking of pasta and making sauces for pastas. Some of the common problems people face are their pasta get over cooked and mushy which is a disaster, sauce gets too dry or recipes for pasta sauces and so on. So I thought I would discuss this topic and help my readers in their kitchens through this column.

Cooking pasta unlike it sounds is a very simple process provided your basics are correct.

The common mistake people do is that pasta expands on cooking and they end up boiling a huge amount of pasta for a handful of people. The simple calculation which you can consider is, in a 450 gm packet of dried pasta, each person can eat only around 70-90 gm of it practically unless someone has a capacity of eating a large amount.

Another common mistake is to not use enough water or using a small pot to boil pasta. You should always have a large pot, lots of water and some salt to cook pasta. Pasta needs to have plenty of water to swim around in. This prevents sticking, and also avoids a steep drop in water temperature when pasta is dropped into boiling water. My suggestion would be to use at least 8-10 times water to the weight of the pasta, the more the better. One of the prime causes for pasta sticking together is that when you add pasta to water that has not yet reached the boiling point, it releases natural starches, which act like glue. Since the pasta is simply sitting in the water at the time, the strands stick together. When you are done boiling the pasta, you should always reserve some water used for boiling pasta to add it to your sauce as it enhances the flavor of the sauce.

The famous “al dente” standard is to have it cooked but still slightly firm to the tooth. Pick up a piece from the boiling water and break it into half. If it’s under-cooked, the outer layer will look dark yellow and the core will still be pale yellow. Keep cooking, repeating this exercise every 30 seconds or so till the pasta is even-colored throughout. At this point, immediately turn off the heat and drain the pasta through a colander. It must now be tossed within a couple of minutes in a sauce and not allowed to sit and get cold.

A very common mistake people do while boiling pasta is adding oil to the water. Oil doesn’t mix with water and keep floating on top, it sticks to the pasta only when it is drained and makes the surface of the pasta oily, so when you toss it in the sauce, the sauces slips off its surface instead of coating it and the pasta tastes bland. Do not rinse the hot pasta in cold water. You will remove the starch released by the pasta while cooking that helps it adhere to sauces.

As far as the sauces are concerned, to make it simple for you, there are usually three common basic sauces that is basil based, tomato based and cream based. Arrabiatta which is tomato based red sauce and can be spiced by the use of chili, Carbonara which is cream based white sauce the milder and richer version are quite popular and pesto which is a paste of basil in olive oil with Parmigiano Reggiano (Parmesan cheese) and pine-nuts.

When choosing which type of pasta and sauce to serve together, there is a general rule that must be observed. Simple sauces like pesto are ideal for long and thin strands of pasta while tomato and cream based sauces combines well with thicker pastas. Thicker and chunkier sauces have the better ability to cling onto the holes and cuts of short, tubular, twisted pastas. The ratio of sauce to pasta varies according to taste and texture, however traditionally the sauce should not be excessive as the pasta itself must still be tasted. These sauces can be tried with a lot of variations by your creative ideas. The space in the column doesn’t allow me to post elaborate recipes of them; I can email it to them who need it. I can be contacted on prathamesh.kumta@gmail.com

Good opportunity to remember your dear ones

You can inscribe your or your loved ones name as a foot note by paying only Rs. 500/- .The occasion may be birth, or marriage or remembering the departed ones. Please send your cheque in favour of Kanara Saraswat Association with the matter. Please restrict to one line only. ... Editorial Committee
News from Canara Union, Bangalore

As reported in last month’s issue of KS, the weekly programmes at the “Lounge” have received good response, but of course it would be great to have more people attending the same. We are sure attendance will improve over the coming months, considering this was the first month.

We continue our request urging our existing members who have not paid their annual membership fees to please do so as early as possible. And to those who have not become members yet to quickly become members. It has been recently notified that effective 1st April, names of those who have not paid their dues will be deleted from the rolls and they will then need to apply afresh. Also the Membership fee is expected to go up from 1st April, 2014. So please do hurry!!!!

Activities in Bangalore:

Sports: Canara Union Bridge Tournament on 1st December – the second edition of the bridge tournament in memory of Shri Niranjan N Ubhayakar was conducted. There were 38 pairs including one from Mysore. The tournament was efficiently conducted by the Tournament Director Shri N Nagaraj. Shri Nikhil Ubhayakar, General Secretary of the Union graced the occasion and gave away the prizes. The lunch and high tea served was greatly appreciated by the participants.

All the programmes mentioned below were held at the “Lounge”

Elders’ Programme, A la Carte, Speak on any topic of interest, on Saturday, 7th December - most present were grandparents and what better topic to touch upon, but their grandchildren! Everybody got nostalgic, reminiscing their grandchildren’s pranks and funny anecdotes. For the younger audience present, it was wonderful to see the joy and glow on the faces of these grandparents and pride with which they narrated these incidents. Way to go Grandparents!!!!

Children’s Light Music and Skit, on Saturday, 14th December – a beautiful moral theme based Konkani Skit was enacted by Pooja Kelkar, Supriya Savur, Shivani and Siddharth Shedde. The basic message of the skit was what happens to people who want to live beyond their means and ape somebody else’s lifestyle. Instead one must be happy and content with what one has and live within one’s means. This skit was followed by a joke about a Mango Tree.

Following this beautifully enacted Skit by these lovely children, was a Hindustani Classical vocal rendition by a young, lovely, budding artist Sharmila Kumble. She was ably supported on the Tabla by her brother Pritvish Kumble and on the Harmonium by Nandakishore Desai.

Talk on “Happiness” by Reshma Kalyanpur Chadha, on Friday, 20th December – Reshma a Counsellor by profession had worked with Vishwas, an NGO where emotionally distressed people come for help. She then became a founding member of Sneha Counseling where she now practices. Over the years, she has conducted numerous student outreach programmes at various schools and colleges. Reshma has been drawn towards different kinds of healing – Acupressure, Reiki, Yoga, Transactional Analysis, Transcendental Meditation and Creative Visualisation. Canara Union was privileged to have had her spend a little over an hour speaking on “Happiness” which was the first of a three-part programme she has planned for the “Lounge”. She spoke about taking baby steps to being happy every day. It was an interactive programme about how each of us can be happier by first understanding ourselves better, making small changes in our daily lives and keeping our promises. Everybody present on that day enjoyed this programme and are looking forward to the next one planned for January 2014.

Children’s Western Music Programme, on Saturday, 28th December – the evening began with Christmas Carols and some old nostalgic numbers from the ‘70s and ‘80s. They were melodiously sung by Aishwarya Bhatkal who also played the Guitar, Shivani Shirali and Sharang Karkal. The audience present couldn’t stop themselves from joining in the singing and having a great time. Our old time great Nihar Amembal played a few songs on the Keyboard. We had little Omkar, aged around 6 years playing Nursery Rymes on the Keyboard and when one sang along, he would go ‘sushhhhhhhhh’ with finger on his lips asking the audience not to disturb. It was a wonderful evening indeed and what a nice way to bring the year to a close.

Programmes planned for January 2014

Friday, 10th January – Talk by Reshma Chadha on “Parenting”; Saturday, 11th January – Table Tennis, Carrom and Chess Competition; Wednesday, 15th January – Sankranthi Festive Breakfast followed by Hindustani Vocal Concert by Kailash Kulkarni. At 5 pm Sankranthi Haldi Kumum along with light refreshments by Saraswati Mahila Samaj. Saturday, 18th January - Singing Competition; Sunday, 26th January – Treasure Hunt.
In today’s life, we have become immensely dependent on mobile phones. Mobiles are our indispensable friends and are an integral part of our life. Today, there are around 800 million mobile subscribers in India itself. Almost every subscriber tends to change his phone every two years. But why do we buy new mobiles? The answer is simple. With rapid growth in technology, mobiles quickly become obsolete. Low production cost also makes these powerful snazzy gadgets affordable. Manufacturers launch new models every three months. Their advertisements lure us with taglines like ‘Bigger, Better, Faster’ or ‘Stay New – Always Carry the Latest’. And we need only a small reason like a festival, birthday or anniversary to become proud owners of a brand new flashy gizmo packed with all the latest features.

But when we buy a new mobile what do we do with the old one? While some might just keep it for memory’s sake, others might sell it back or give it to the maid. At times, it is just chucked in the bin. But in most cases several mobiles are just lying in the house in some drawer. Mobiles which are not in working condition are given away to the bhangaarwala who gives a small price for it in return.

What is important here is to know what the bhangaarwala does with all the mobiles. These scrap dealers use hazardous methods like open incineration and acid stripping for extracting precious metals from this waste. Their crude methods can cause extensive damage to the environment and human health as they release toxins like lead and mercury and well-known carcinogens like dioxins and furan into the environment. The residues of these processes are directly dumped near land and water bodies, contaminating the air, water and soil. A large number of workers involved in these activities are women and children, who work without safety equipment, and are exposed to serious health hazards.

The government has introduced laws for proper e-waste handling and management where the manufacturers and importers are responsible for the proper disposal of the electronic product. They have also authorised some companies to recycle electronic waste. The methods used by these recyclers are more eco-friendly, environmentally safe and responsible. Many mobile stores also keep recycle bins where you can put your old mobile. These phones are sent to authorised recyclers where the metal and plastic are separated and using recent recycling technologies, various materials are taken out and used to make new products or to generate energy. 100% of the materials in our phone can be recovered and turned into something useful for the society. Recycling reduces the need to mine new materials for earth, thus saving energy, chemicals and waste.**

Most people are not aware of the authorised recycling facilities and even if they are, they are not convinced enough to use their services. After all the local scrap dealer gives them more money per item. But finally, it is our responsibility as consumers to ensure that the e-waste is disposed by authorised disposal firms. In fact, it is we who pay the price for the wrong disposal of these gadgets as the world is round. If we do not tackle this new form of waste, very soon the ‘E-toxin demon’ arising from it will destroy our Mother Earth.

In today’s world, we only look at our benefits in terms of money. But many people fail to understand that responsibly recycling waste without expecting anything in return is a way of honouring Mother Earth, where we live.

So let us all pledge to follow the mantra of four ‘R’s – Reduce, Reuse, Recycle and the most important of all Rethink – to bring in a better tomorrow.

To stop the ticking E-bomb has become a need,
Let us come together to perform a good deed.
Make sincere efforts for E-waste to lessen,
Surely it’s better than learning a bad lesson.
Reduce, Reuse, Recycle and Rethink for a while,
Don’t just junk your old mobile.

To be a part of this cause, please visit my blog:

http://recycleoldmobiles.blogspot.in/

**Based on information gathered from internet

**The Young Viewpoint**

**The Case of the Discarded Mobile**

**TEJASWI MUDUR, 11 YEARS, BORIVALI, MUMBAI**

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It amazed me when people described Papa as a ‘perfect gentleman’. I had never seen him in a three-piece suit except in a rare photograph. At home, he wore a dhoti-kurta – and nothing could be further away from my concept of a ‘gentleman’.

Having helped me with my Homework one day, Papa held out a note to Narayana, our top-work man, requesting him to buy a packet of cigarettes. “Goal Pillake?” said Narayana, and I instinctively burst into laughter at his version of ‘Gold Flake’. Papa glared at me before turning back to him and saying in Marathi “Yes, that’s right! Thank you!” When Narayana left the room, I frowned.

“I didn’t say anything, Pa, I only laughed. What made you glare at me like that….” I groaned.

“It wasn’t a very nice thing to do, Ammanoo; can’t you understand that?” asked Papa who was considerate to the least of creatures, “It isn’t good to hurt others.”

“But why? Why?”

“Because it is not a nice thing to hurt anyone. If poor Narayana could afford an education, he’d not be sweeping floors and washing utensils for others. We should be grateful that he is so honest and efficient.”

“Sorry….” I said, genuinely sorry, more for letting Papa down than anything else.

Papa had acquaintances who dropped in occasionally. After the initial pleasantries, Papa discreetly sent me away saying they had ‘important matters’ to discuss. I later overheard Grandma sighing that Papa had not the heart to say ‘no’ to those in need.

Over a period of time he taught me the magic words - ‘sorry’, ‘please’, ‘thank you’ and ‘excuse-me’. I couldn’t figure out why I needed to say ‘excuse me’ when I sneezed - or ‘you’re welcome’ in response to a ‘thank you’. He patiently explained that the latter expression simply meant that ‘I was glad to have been of help’ ….

On an odd Sunday, there was this ‘Uncle’ in tattered shorts with overgrown hair and unkempt beard who would stop under the telegraph pole on the opposite pavement and shout “Bhaskara…Bhaskaraaa”. Papa would rush to the balcony with a smile, raise a friendly palm and promise to be ‘downstairs in a minute’. He would dip into his wallet for cash and hurriedly run downstairs to meet him, asking Grandma, meanwhile, to pack some ‘upma-idli-or-whatever’ and quickly send it downstairs with Narayana.

“Is it safe to help a mad man, Pa?” I’d asked, the first time, trying to hold him back. “He’s not a mad man Ammanoo. He used to be my classmate, once – brilliant and helpful too. Something happened that made him leave home and take to the streets. It is good he still remembers some of us. We should thank God that life has been more kind to us.”

It took me time to understand Papa’s qualities. But the Oxford Dictionary knew all along that ‘gentleman’ meant ‘a courteous and honourable man’ – precisely what Papa was, bless his soul!

Courtesy: Daijiworld Weekly, Mangalore

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During Ganesh Chaturthi, 
People move here and there, 
To offer Lord Ganesha their prayer. 
Some people bring Lord Ganesha home, 
But before that, they decorate their home. 
Some bring idol of plaster of Paris, some bring idol of clay and pray, 
The more creative ones make idol of grains, vegetables or fruits and pray! 
Presented sometimes as Lord Shiva and sometimes as Lord Krishna, 
But most times as the omnipresent Lord Ganesha bestowing blessings on all! 
Some people do Rang Pooja, some people do Homa 
Some people bring sweets home, for the Pooja and Homa. 
Some pray for education, some pray for health, 
Some pray for wealth, wealth and only wealth! 
Also worshipped is Mother Parvati, the embodiment of His creation, 
May Her blessings bestowed on all devotees give them a sense of inspiration! 
We cry when the time comes to say goodbye, 
Hoping to see Him back as the year passes by!

Samvit Mavinkurve (9 years)
“हाय रे डंगू”
हाय रे डंगू, तुने क्या किया
मेरे सपनों की तोड़ दिया।।
तू इतना सा और मैं इतना बड़ा,
फिर भी तू मेरे यहूदी फिंजे पानी फेर गया।।
बसोबास मैंने कला प्रदर्शन करना चाहा
लेकिन तो शैतान फहरे बाजी मार गया।।
तीस्रे ज्वर और नसे की अकड़न से जीना मुरकी़ह हुआ
खून में फ्लेटेटेस्ट और हिमग्लेमीन बहूत कम हुआ।।
अपनी का प्यार, डॉक्टर पर विश्वास, पारिजात पप्पा,
भुंजा का पानी, डंगू फूट बहूत काम आया।।
इन सब की मदद से कुछ ही दिनों में
आज फलट गई मेरी काम।।
मच्छरों का दोस्त डंगू और मलेरिया
स्वच्छ पानी में पलटा डंगू तो गंधे पानी में मलेरिया।।
जनता को नया समझा कि सफाई पानी भी खुला न रखना
“डंगू को पास भटकने ना देना”
- विजयलक्ष्मी सुरेश कापनाडक

Sachin S Belvadi, son of Smt. Sudha S. Rao (nee Nadkarni) and grandson of late Narayan Rao (Popular Medical Stores, Malleshwaram) has been conferred with the “Karnataka Bhushan” Award -2013, instituted by the Karnataka Samskruthika Academy for his contribution to society in the field of sports (Basketball). The Awards ceremony was held on Sunday, December 29, 2013.

Currently working as a Senior Public Relations Asst. at the Prestigious Jawaharlal Nehru Centre for Advanced Scientific Research, Jakkur, Bangalore he was recognized for his Basketball coaching service to more than 2000 players in his spare time and for reinstating Karnataka on the National Basketball map by fetching three Consecutive National Medals in the year 2010 (Silver), 2011 (Silver) and 2012 (Bronze) at the Sub Juniors National Basketball Championship conducted by the Basketball Federation of India.

Sachin has represented the Karnataka State Senior and Junior teams continuously in various National Championships, South-Zone and All India basketball tournaments between 1992 and 1999. He is also working as a Coach for M.S. Ramaiah Institute of Technology Basketball team since September, 2008. He has won many awards and accolades – most mentionable being the Kempegowda Award presented by Karnataka State in recognition for Exemplary Contribution and service to society in the field of Basketball. Sachin has also authored a book named “More than a Championship” which is dedicated to the hard work and commitment of members from the Silver medalist Karnataka Sub junior team. The book is a vivid recollection of what it takes to make a winning team and is circulated and preserved in various school libraries.

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संतनामाचा गजर
मौरियाई मानिसकूंवें

कन्या वर्षपूर्वीची गोष्ट. ‘चतुर’ हा मानिसकात प्रथमचे देवधर यांचा एक विचार करण्यासारखा लेख आला होता. त्याची आतासारखे ‘झोकस्स’ची मुळिचा नेतीची. पण मला हत्ता आहारला की मी डाविरत तसाच उत्तरदेखा तेलला. आता सहज जुन्या डाटा चाहत राहते आणि अचानक मिळाला तसा अपूर्ती ठेवा सापडल्याचा आनंद झाला. सविंना हांचा लाभ मिळाला महणून लिहिला....

१९४४ सालीच्या गोष्ट. आमचे वर्गशिक्षक बापटसर यांचा माती कसळ चालू होता. त्याच्यासे जानेवर महादेवजी चतुराची पालखी पूजांवाने मिरत वंदरपूरला जात होती. दूर रस्त्यावरुन वाचल्या सरात्वा भारकरी मंडळीचा सामुदायक हरिनामाचा गजर वगळत ऐकू ठेक लागला. जसेच ती सातवें नंबरासारखे व्यावसायिक वाष्पपत्र दुरीत आहे.

बापट सराचे शिकण्येचे साहजिकचे बंद बदलले. बापट सर तसे थूडे रागीतच. त्यांमध्ये आम्ही सारी मुळे पालखी बघाविकास उत्सुकता असूनही बालकर उठायला करतला. पालखी शाळेश्वर ठेक गेली. नामच गजर माहार गेला. आवाज संपण. बापट सर ठोऱे निंदून स्वस्थ बदले होते. आम्ही सर्व स्वाभाविक गण होते. माझ्या मनातील ती हरिनामाचा गजर गुंगत होता.

दोप्पीकोट यांनी बापट सर रागीत असले तरी त्यांचे विभिन्न उत्साह आढळला आवाज बदले होते. भारतस्थ आणि हांचा शिक्षक. सरांनी ठोऱे उपकरते आणि खड्ड पुढे गुण न करता महणून. “मुलांनो, ही सांभून बालकर मंडळीचा जिंकणाऱ्या संत मामलेची दुसऱ्या गेल नाही, तर त्याच्यात एक गुण अर्थ भरला आहे. सांभे मानव सामाजिक उपर्युक्त अशी शिकण याद सामाजिक आहे. त्यांना भावाच्यांचा मारणाचा देखभालद्यानंतर नेताचा मार्ग सुविदा केला आहे.”

ते पुढे महणून, “मुळांनो, या मारणाची प्रत्येक संतानाम ही मारणाचा देखभालद्याने नेताचा एक एक पायरी आहे. गुरुस्थांचा पूर्ण केलेला निवृत्ती ही हा मारणाची पालखी पारशी आहे. गुरुस्थांच्या मार्गमात्र जवाबदिन्याचा पाजड्याचा मारणाचे ज्या पारशी जावा ती महणून ‘जानेवर.’ जानेवर गानणाचा मारणाचा संकेत जाणणाऱ्यासाठी जान साधना करावी. उच्च स्तरावर जाणणाऱ्यासाठी सोपान चढावा. सोपान महणजे जिन विविध पंडित होती. हा सोपान चढळा की मिळते ती पुढी यांची – मुक्ती. त्यावहारिक व ऐहिक खुशी-खानपूरं मुक्ती. त्यांनी खैर आकाशवाला पातळेल्या व्यक्तीनाचा नासुं, ना दुःख ना सुखा ना दादा. ही मुक्ती माणसाचा स्वतंत्रता करते आणि अशा जाणी व्यक्तिता मग उमगजे की या सर्व विषय रचनेमार्ग एकच शक्ति आहे.”

“एकनाथ महणजे एकच नाथ. ही देवताकडे नेनारी महाध्वाची यांची पायरी आहे. जान साधनेला अंत नाही. डोंगर चुंबू जाताना जसा अधिकाधिक प्रदेश दिसू लागते तसेच जाणसाधनेचे आहे. जानेवर सोपान चढून खर बाजे तरी स्वतंत्र: व्यक्ती अन्याची कल्पना प्रस्तुत करताने जाणंतो. आवश्यकतेसह एकल समजते की देव हा नामपुरता आहे ही जाणी होते. नामपुरता देव महणजे नामदेव. अशा दिव्य स्वतंत्रत्यापूर्वी पोलेल्या व्यक्तीला प्रथम पडतो. “तु का राम?” ही त्या देवताची स्थिती “तुकाराम” या नवाचत समाजवलेली आहे.”

त्यांनंतर बापट सरांनी सांगितलेली गोष्ट खरे विलक्षण आहे. ते महणून “बालांनी ध्यानात या की हे सर्वेतिहासिक क्रमांक जुळले आहे. निवृत्तिनाथ, जानेवर, सोपान हे एकाग्रचे एक भाव व सर्वत्र लघून त्यांची वही मुक्ताबाई. यांचा काळ होता, तेसार्वा शक्तकाऱ्या. त्यांनंतर झाले एकनाथ, नामदेव व तुकाराम!”

गुरुस्तुती (राग - देशा)
सरस्वतीगंगे पुत्रा। आसानी सारस्वता।
तोंगेस आचार्य। सद्योजत संकराम ।११।
गुरु आशिषत दशम। पूज्य परिकाराम।
तोंगेस योग वंशज। सद्योजत संकराम।
१२। उळ्याचा हलाहल। शिवासम पितारी।
जानेवर अमुरु। भरतक पीवैताती।
अरसी हे सदृसू। आसानी कामधेनु।
आसानी चिंतामणी। एच्छिलेले दितली।
१५।
- कृष्णा र. खंडकोण
In this edition, we will not see the entire stanza, but the main ideas in stanza 11, 12 and 13.

Kaalidaasa tells the cloud, the Royal Swans enroute to the Mount Kailasa, will accompany you. They will (happily) hear the (Deep) sound of your thunder which makes the Earth sprout the "Shileendhra" flowers!

In stanza 12,

Just speak to (bid good bye to) this mountain, who is revered by men as he is sanctified by the foot prints of Raghupati-Lord Rama. You meet him from time to time and when you meet him after a separation, you (naturally) shed warm tears!

Just note the personification of the friendship and togetherness of the mountain and the cloud!

In stanza 13,

Yaksha now proceeds to tell the cloud the route. In this stanza, yaksha tells the cloud I shall describe the appropriate route after that you shall imbibe the message which would be worthy of absorption by your ears. As you proceed, you will (naturally) become weak (having discharged water on way) and will rest on many a mountain tops and you will replenish yourself with fresh water from rivers on the way.

See what a beautiful imagery and the minute detail of the journey of the megha.

Comments and feedback to chitrapur.girvanapratishtha@gmail.com or kdmankikar@gmail.com
सुगुनापाच्यी गीताक्ष द्विजेंट करता
श्रीमती नलिनी नाडकरी, बांद्रा, मुंबई

(सशोधना भूषण धीर्ष बागीयलो शब्द विषय,' जनवरी २०१४ अंक हास्यसमाचार माखक हैं बोरैनवाचक सुचरु, आनंद ब्लेक्नेली दोशी नामक काल्यनिक आसती.)

(गीतागल्य भारा एक दीवा सकारी सुपार ड्रक हंदराच्या बेकुळ, बेलुळ जालण मुथु गीता बागिक उद्घ्नता.)

गीता : “आप, सुगुना पाच्यी। यां पाच्यी, बैस, पिंचवाचक उडक हापटा.”

सुगुना : “मीज्झाळात नाका गा.”

गीता : “ना, ना. गुणसुल्यातूले हाडता.”

सुगुना : “मसत दीस धोणु येंचवाचक जायने गा. अंडकाज, झोड़ो पायू मध्यु; मागिंगी, चार दीस फुड़ धारी, चिरचिरी पायू आसिल्याची; आणि आतं पट्टे, कर्षिर रणणीरी वत पान्व्याचा. जाल्यारी आयातूल साजेल्याचे वांग काळोकृ जाता मुग्धू, मध्यु आतं आयाल. सिवाय सुगुना निद्विगु बुकू जाता विल्हल्यात नय?”

गीता : “आविल्या बां नंतर, जाल्यारी बुककाचं अंकसर नाशिल्याचा, वातावरण आसिल्याचा; त्यांके आड सतं वाचुचे.”

सुगुना : “ना बा; तितली माहातरी जाणे गा हांव, अजुनी तशी कुटकुटी आस.”

गीता : “तुकका काण महातरी महद वाचु चा? तू आमालकणी सकस्तीच मळकणा!”

(सुगुना गीतागल्या पायूची बेडेज पत्तोळ पुढूत महणा)

सुगुना : “पाचलक कसल जाल्यालगी गा?”

गीता : “विशेष कसलेली ना पाचु, गॅसपेल्या हुत उदका तांच तपं दुवरहाली; चुकुकून खंतहरी उदाक पायूरी पचूंव वगाविग बवकड लालु चंतलं. आतं बंर आसस. आसस, तुजुगुणी शरद कोचर की कारी?”

सुगुना : “आतं नाकाच; जाल्याका जाल्याल्यांती हांव सांतता.”

गीता : “नकफी संग; पाचु, तुगुणी नबी सुन इतं महणा? तुकका रायतांतु मदत करत की? मानली पायू बां जाणा फुड पुमकं सगळ्यांकें जेवचणां आपिता.”

सुगुना : “माणली सुन अल्यांवाचक हटत्रहकी आस; अनी काँमतूली सुटपुरी आस. जाल्यारी तिगलं रंदणा नमुंड चिवर विंगड. तितर्कां, लापूण, गरम मसाला वापरच चिवर चड; तिगल्या भागेने चमचमी केरुन. हयुर आमपैगणी रंदण सिकलली. आरे! हांव काळी कोडबंबी केलेली. तुजुगुणी हालक हिस्तली पट्ट.”

गीता : “अडु ना; हांव ती तुगुणी येंतु खातं. तुगुणी कोडबंबी मुरुतुरी, बां जाणाती. पाचु, यु युजिक प्रोग्यामचे बोचुलेली ठाक. काशी जाल्या प्रोग्यु?”

सुगुना : “प्रोग्यु रंडण जाल्या; मसत गडी आशिली. ती सिंग बां मध्यु, जाल्यारी तिगलं तांती चिवर भरभरी आशिली. मध्यु मादी बरसिली बायलमुरुपणी आसेक्येक सांगतली, की गंगुसाई हंगललग्या ताळ्याचाया उजाडु जाता महु.”

गीता : “पाचु, आतं काफी कोर्ण वें दाता करतं, तुकका चुकुबुखी काफी नल मध्यु माका गोंतस.”

सुगुना : “जायद”

(गीता रांद्याचा वासरकळ वान, सुगुनायी तिजन्यां सांगती वता.

सुगुना : “गीता, डब्बे, बाटल्या, कितल्याच कचककी कोजुं दम्यालगी गा तुवं?”

गीता : “तांजव्या बहत माणली शिपारली कोर्णका पाचु, माणली कामा चेडु भी बां आसस; मध्यु अस सता पूरी डब्बे, बाटल्या बामसुयू पुसुयू दावता.”

सुगुना : “आनि हंया दंवा मूली कोण मनमुया झंझंगारी आसती गा!”

गीता : “पाचु, काँडकें आपणांगाको कीतुक आकुरू च मानातू आसतरीरी तुकका आणणका पट्ट; चेवूंच स्मृता दियाक असोवाना बोचुगण्याळी. तरली कोजुं चिवर बेकु मध्यु, मध्यु पितारोती मूरती पलिसिल कंडलं. पाचु, तुवं आतं जेनुवीं कंडकाज; हांव कसलेली अससतु, आपकानां; मग्ला आपमाणे दातांती कुटकटा कडी, आनि मिरम्ती आपिन मिरी लांचण पेटेल्या. हांव चरसरी कोजुं बटाटी काळसणी कंडल्या. दण्णी बैसुंजु, जेंजं. दाणफळा एक नीद काणण, अो कप हनुभू, चा पेचु वाचवेद. आतं हांव तुकका बोचुक सोना.”

सुगुना : “जायद गां, बसिलकडक आतंत जेवण मंडळवाची कोण नाका महणा?”

(गीता टेल्याळी जेवण ताणती करता आनि दागांकणी वाहटा.)

गीता : “तू सुर करी पाचु, हांव यंता.” (हुनी वाम
मॉर्निंग वाक

मोबाइल मॉड सरसर चारे
चेन्नई येता ध्रुवाराय
मॉर्निंग वाकमूवृक्षितिर उग्मदताली
फोटे उईदाणाची द्वारा

म्हणजे तरी समजी येताली
दोि, गुंगी, सुकंदी धारा
सर्गेशांत दिस्ता स्वाभाविक काठजी
एकू जाव्हेक आस्ता गोम्बी पारे

वांकिंगचे वंगवंगड सांग आती नमुनेचे
गम्यत दिस्ता आमांक मोर्निंग वाक
फोटे जन अर्द्धदीन धावातिर
तार फोटे चेन्नई बस्ताली गाये मार्क्याक

पायांतु नमर्नमत्याची पादपाणुं
हवायन, पतांची एकू कोल्हापूरी
वांकिंग शुरूचे अंतर्गतीय बाजारवाची
कस्तोई नाल्स्ते पायतात मानातेंगुंले फालरंची तनवांक

कोणक तार वजन कळ्य फोरचे आस्ता
कोणक पायुअदिकचे उपचार
कोण देवता मधुमखाची टंकर
tार कोणक जाई कम्प्लेक्सन मोबाइल

एकली, चमकतना खांदेजे जिककयता
दुसऱ्या तार मार्चफार्षती करता
एकली, हात जोमाने झुल्लपता
tार दुसऱ्या बडं चेन्नई प्रायेवदु झळडता

म्हणजे जन सुदुसुद चमकशातित
म्हणजे जन फात्राक दुकडीनालिते
गाद्यचा महतू वाट काहाती
tार फातिता फायदे जोरंगाचे!

एकन्यो रामधुन करता सूर्यांक बंदन
dुसरो दिव्य शास्तिसता, आख्यानजन स्थूलू
कोण बैसून चेता समुद्र पाळीव्हे ले
एकू बस्ता निर्गाचे सोंदर्व निवाळुन

चमकतना फोटे जन विशंगतु मगन,
कोणू खवयाची पोटेकली मेकेत्याली
फोटे कानक बुख चालं मुळिक आयकतात
tार फोटे बुख लावनु जार्ङलाप करतात

वडाच्या सावलेंतु योग-प्राणतांम चतात
एकली दुक्षो मोर्निंग वाक, पार्श विशंगत
व्हायमाच्या नवरात मसल्स पन्तची करतात
tार पारं हात पाय विष्णु

बालकोह्येच्या भागातु एकाक चेहुळ केताता
फोटे जन लांबतात एकू हुताती दांडवारी
कोण एक म्हणजेरो करता तटस्थ शिर्म्सन
उर्लीत करतात बैसूव सुरची कोसमोबरी

पक्षी प्राणांगोलॅ बांडो अस्स पापो
माजुर-पिल्ल जाड्डवदूं भोवातात
सूर्यांक मात्र रिंगी ना, क्याबुझ जाड्डां जमतात
कोणागोलाय व्हायमारी पोष घाळू आसीवादुं दिस्ताती

मस्त गम्यत अस्स मॉर्निंग वाकांतू
दिस्तू सर्वां नमुनांची जनवृत
देवतात मजेजेटु घोडे उदानांतु
पोजोंचांक देवगोली अनुपम सुविं

- डा. निमला बेलारे, माहीम, मुंबई
रेट्

रेट् है ‘रेंसनल इमोटिव थेरपी’ हाँजे संक्षिप्त रूप.
ताजेंर आधारसूचना केलेरी एक चर्चा.

रेट् हा मानससाधारण्य उपग्रह पढ़तीमें जनक आल्बर्ट
एरिस हांसे महाबुधने प्रकार रचित्रक्ष व्यक्ती, समाजु एकाहारा
हदुकुलाग्राही पढ़तीमना आयामालग्लया श्रद्धा-संस्कारवादी बाँटते
(त्यावास) जगत करते. हे जंतू तर्कशृद्ध आसाधि आरोपी
ना. केदाना ‘कोरयेड’, ‘जावयेड’, ‘चेनयेड’ इल्याडी सध्योंजे
बदलक ‘कोल्कानी’ ‘जाङ्गाजानी’, ‘चककानी’ अर्थी
भाष सुरु जाता ताल्की तर्कशृद्ध वाग्नुकू मात्री पद्ता
अथवा तर्कशृद्ध जातन जानना. हात्सेधाय जर्नाने स्वतःक
अथवा इतरकृत जानु भोक्का पद्ता.

हाने आर्थिक जांवका!
ताते तात्त्त्विक जांबका!
ताती जानने जाल्यारि,
तातू एक भडो! ......\)

कंस घटनाची वर्तकातित,
बुट काटोची जांवकातित,
ताती करने जाल्यारि,
तातू एक भडो! ......\)

नीटा जांबनुची चमकाउका
माते हल्ले नास्तना जलीका,
आलदिका-पेलदिका जाल्यारि,
तातू एक भडो! ......\)

तातू बतो-बौकरो,
ताजेंगानी पट्ट ताते खांकरो,
तातका इन्लिश उल्लेखचे नजर,
तातू एक भडो! ......\)

चमको उजवे दीवाकरक जाई,
कोटो दवे दीवाकरक जाई,
ताती दव्यने जाल्यारि,
तातू एक भडो! ......\)

‘स्पॉटल बन’ पुणी देवका,
ना बे वियरपुणी पिंवका,
ताती ना जाल्यारि,
तातू एक भडो! ......\)

वेटराक ‘फैंक्स’ महोपका
चरघाथीविक ‘टीप’ दिवका,
ताती करने जाल्यारि,
तातू एक भडो! ......\)

- सुधीर कोडकणी
सांस्कृतिक (प.), मुंबई

“कायल्यागेले चरित्र”

हांवं एक काद्वो. देवानी आयोंचे काक.
मालूम आतिव मूर्द्ध, बंडित काक साहं.
शिक्षक मर्य येतेरती. खान, शास्त्री, नवी.
विशाल सरकार साहीकू, पंत संगीत साह.
सर्वक मुहूर्त प्रेमस. मनुष्य मात्र दुर्लभ.
रागजो विविध स्वरु. पांडा तीन पपक.
लंबक अंत तान, उणा गोवळ अटक.
माकूत वाहुले भावाचंक, हल्ली संगीत-ताली.
कठ तिगलो कोमल, काको खर पंचम.
रागमे-होड़ गवम्याक. जाने तिगले सहज.
चाले घरेलूलू भाषा, कोसूक स्तंभ गायन.
वसंतालु रागकार अनेके, येते तिरका सकुरा.
संगीत आयकू बालानी, केलेआयुसर.
तितले नावाने जालिल, प्रशस्ति गान-कोकिला.
दिव्याच सुप्राप्त गानक, चेताति कोण विविघ.
करते जालती भाषिच, आयालो ती मोगाचि.
सतरंग तिगली प्रसिद्धी, गोष्ट अभिमानाती.
गोलु आस्त को? आम्का, दोठे दोठी दिस्सुक.
ढूट मात्र एकच्याक, बांडी-सिंकडे चोंबाच्या.
कारण, इंद्र पुंताने, चेतलो आम्का बेसु.
पोजीन पोटे सितेत, चाक्यु ताज्जो केसु.
कोशु रामचंद्रने, सोचो दर्भ मंतु.
लागि एक दीवाकर, गेलल हुड़वु फुमु.
ताते केलेही कमरुंचे, फंड आयमे भोगाचि.
जाल्यार एकस दुर्दटने, सुखम भूत दिस्ताति.
आयाला तुंत नातीर, पाजा सुपुत फिताति.
बापुरुष आत्मा, आयका दिस्सुक पहनता.
तुंत जायु गेलकी, आयमे खाँवका-येताति.
पाणी सोये पोटे, जैसे कौत्ता आयक.
विचित्र आयाल कोशु, सूष्मचा दिता तुंका.
कोण येवकाने पुरु, महाराष्ट्रे चोंबाचार.
म्हणाली सोरणे पोशु, कायायालं भव्यविव मृत.
आयमे काठे होणु, मात्रका गाऊ नि.
काछे काहाळ नालातानि, दोठे दिस्ताति मस्त.
आयकू आयमात्र चित्र, आदित्ती कमरता.
आयाली करण करता, खाँवकात मात्र दिस्ताति.
- चैतन्य उभयकर, गोवा
“आमची मोळंग भाषा”

सृ. वसुधा बिजूर

अमेरिकेत स्थापत्य झालेली मूले रेजेट मुंबईत येतात, आईबबना, नालागंगा भेटून पत्र जातात. तसाच माझा एक पुस्तका ‘रंजन’. विदेशी मुलीशी लान झालेले. एक मुलांच्या वय वर्ष ६ आणि एक मुलगा वय वर्ष ३. हा माझा पुस्तका मुंबाईत आलं होता. जाता जाता आमलातील भेटून गेला. बोलते बोलता त्याने सकातील झालेला एक किंसा एकवडा. तो ‘आचार-गोल्गं’ भाषेतील येथे वाचल्याचा अंदाज निर्धारित अहे.

तर रंजन मध्ये, “भी मुहाम्मद मुलाश्री आमच्या भाषेत बोलतो. जुरींचे बोलतील पण तिला बांध उसीचा आलांके पाहिजे छान. त्यांमधून येत तास असतो. नावांत खलवायला. टाकलेले माझा प्रयत्न रोखला होता. आला रोहन मात्र मला उत्साह सावध देऊ. माझी कामांची हलली परतूनच चालत. त्यांमधून मूकाम बसून असताने. आमली दोन्ही ‘आमची’ मध्ये बोलतो. अग आज काय मजा आली माहींही आहें? तरतुच, माझ्या बायकोंचा फोन आला होता. ती विचारत होती, “अरे जुरींचा रोहन एकबार ‘सोडी सोडी’ महत्त्वात होता. हे ‘सोडी, सोडी’ म्हणजेच क्रम का? “

“अंगूर, सोडी म्हणजे ‘leave’ हे सांगून तो मध्यला, “आमच्या दोहव्या बोलतांची हिंदीतील कुठुमल असेल का? शिकॉला का ती” आणि हसू लंगला.

रंजन-रंजनच अहेलेच आमच्या मोळंग भाषेचे हिंदू चायकांचे प्रयत्न तरा आणि जुरींची करतल का? असा विचारून माझ्या मनाता क्षणपूर्व सुखावून गेला.

स्वानंद गीतां

हिंदूसंवत २६२६ थांबू ३९ थाई आमगले गुजर प. पू. श्रीमत संघीजय शंकरसाहेब स्वामीनाथ आमगले अपठित सत्यतून आले. आमगले मनपरंपरा आकाशगंगाय विषयातील अंद विविध स्वायत्त असल्याच्या उंच भारतीय व्यक्तीकर्त्या लागात. त्या स्वातन्त्र आकाशगंगाय स्वातन्त्र बांदोळा हाँ एक प्रामाणिक प्रयत्न, अंग अंग विविध रंग, उड्डता पतंग नम्नांतरी ।।

आकाशी झोप चंता, नीता उड्डता हळ्ळी करता परतंगांचा सुखावून उडला भीमींचरी ।।

तशी आमगले मनपरंपरा, विविध छटा विविध रंग सहरुंहाती मूर्ती दिनु, मार्थी की भारतीय आंदोळा दिला आंदोळा धंता, गुरुहरणी लीन जाता बसला जो हंदी ।।

प्रमाणूर विद्या पूलनया, शुद्ध शुद्ध हुई शुद्ध नंता आमला आमला सुदुर, आमला आमला कुपांपेठ पदमामण हंदी ।।

भजननु विचब जालं मं, तृत जालं सवं जान मनुकं ओपनोत्राना आंदोळा उद्यान अंतरी ।।

श्वामीजीनो ३१ हिंदूसंवत काळात प्रस्थान केलेला. ताव्याची आमले मनकुत्या भावना -

निरोप इत्या घंका तुमगे तुमगे स्वामी, सत्त्रची तुम्ही आमलया हंदयांतू ।।

जीवचावळे आमी तुम्हा आयपले शिवचावळे तुम्ही धानु आयपे गुरुहाबांतू आमक्या स्थित कोठून तुम्ही अलगत हळ्ळा बसलें अंतरंगां ।।

हांव मगले. माझ्या माक्या.

नाक्या नाक्या स्वामी आणि नाक्या निविक आनंदाचा स्पर्श जाळां अंतरंगां रंग रंग आमले आतं पुकंकत जाळां ।।

प्रेमेरी तुम्मल्या सहजची रंगत्या दोंती नार्तले बांदुंत पाळयां तुम्मा अंतरंगां ।।

‘स्वरूपामी स्वाधिनतामुळे पहेल्रो भारसंस्थान’

श्रीदेवें हे तुमगें प्रेमपवाच आलेले स्वाधिनता सपल्य जाळां ना भी, ना भी भीनाक्या, भीनाक्या ना भी, ना भी नातु चुस्ता अंतरंगां ।।

सत्तरी तुम्ही आमगले हंदयांतू स्वामी, सत्तरी तुम्ही आमगले हंदयांतू मागांची निरोप इत्या घंका तुमगे तुमगे स्वामी, सत्तरी तुम्ही आमलया हंदयांतूं.

शब्दकोनः सृ. शिवांगी नाइक, प्रेमणा : गुरुभाव
AN IMPORTANT ANNOUNCEMENT FOR ALL DEVOTEES OF SHREE JANARDAN TEMPLE, MANKI

For the kind attention of all families from Aghanashini, Chittar, Gokarn, Kaushik, Kowshik, Manikkar, Mankekar, Samrodi, Shirali, Shiral / Shiroor, Sirur, Talmaki, Wagle and Yennemadi, who trace their roots to Shree Janardan Dev Temple, at Manki.

In the recent past, it was observed by many of our devotees that they and their family members had faced several obstacles / impediments in their lives, which had no cogent, rational explanation. It was then decided to approach and consult with the Shastrys adept in such matters, and as advised by them, a three day ceremony which concluded with rakshoghna homa and kalabhivriddhi of Shree Janardan Dev at Manki was performed from 4th January to 6th January, 2014. This was attended by around 25 persons affiliated to the abovementioned families. In addition, over 19 members who could not join due to various reasons, were also associated.

As the pujas had to be conducted at really short notice, not all could be contacted individually. And hence, this full page insertion for the perusal of all devotees.

We are very happy to inform you that the Pujas and ceremonies were successfully performed and concluded, between 4th and 6th of January, 2014, at Manki.

Subsequently, we have been advised to conduct the following three sevas/pujas. It is necessary that as many families and individuals as possible, physically participate in these ceremonies and pujas, as intimated to us by the officiating priest:

1. Kanakaabhishek at the Lotus feet of PP Swamiji,
2. Brahma Kalasha ceremony at Shree Janardan Temple, Manki at the auspicious hands of PP Swamiji, and

As the Kanakaabhishek is to be performed within three months of the pujas which were concluded on the 6th of January, 2014, and as most of the families are in and around Mumbai and Pune, it has been decided to perform this Kanakaabhishek on Saturday, 1st March 2014, at Karla, near Lonavala.

The other two ceremonies will be performed at Shree Janardan Temple, Manki, at a later date after taking into account the convenience of the larger number of devotees and also of PP Swamiji.

These pujas have a beneficial effect on all those families connected with Shree Janardan Dev, Manki, So all are humbly requested to participate wholeheartedly.

Donations for the conduct of all the three ceremonies will be gratefully accepted. Donations may kindly be sent by way of DDs or Crossed cheques favouring ‘Shree Janardan Temple, Manki’ addressed to the Hon. Secretary, Mr. Vinay R. Kaushik, 15/30, Laxmi Niwas, Lt.Dilip Gupte Road, Shivaji Park, Mumbai - 400 028. Tel: 022-24451172.

Devotees are also kindly requested to send their annual Vantiga payments for Shree Janardan Dev, to the same address please. You are also requested to send your name, postal address, contact numbers and email ids to: rammankekar@in.com, with a copy to kaushiksuma@rediffmail.com. This will help us compile and update the current list of devotees living in India and abroad. It will also facilitate sending important communication from time to time regarding the developments at Shree Janardan Temple, Manki.

You may kindly contact the following for any further details regarding the forthcoming pujas detailed above:

1. Dr. Gajanan Manikkar, Pune. Email: mannikar.gajanana@gmail.com Tel: +91 9011087315
2. Dr. Mohan S. Mankekar, Virar. Tel: +91 9326474761.
3. Mr. Krishnanand D. Manikkar, Mumbai. Email: kdmankikar@gmail.com Tel: +91 9320730601
3. Brig. (Retd) Jayant Manikkar, Pune. Email: jayant1for7@gmail.com Tel: +91 9049731175

Thanking you.
On behalf of Shree Janardan Temple, Manki.

Dr. Mohan S. Mankekar Dr. Gajanan Manikkar
Here and There

**Bangalore** : On 17th December, an illuminating talk entitled “Shakuntalam” by Dr. Smt. Sadhana Kamath of Mumbai was arranged. Punyathithi of PP Shrimath Krishnashram Swamiji [Shirali] on 25th and Punyathithi of PP Shrimath Keshavashram Swamiji [Shirali] on 26th Dec. were observed with Ashtavadhan seva. On Sunday 12th January, vardhanthi of Naga Prathishta was performed in the morning with two homas, namely, “Navakaavasa Homa” and “Kalavruddha Homa”. Pooja, abhishekhka, aarthi and Prasad followed. For the Sankranthi celebrations on 14th January, Suman Samsipachchi taught the children of the Prarthana varg to make beautiful craft activity. She was ably assisted by Avaneesh Samsi from Mumbai.

*Reported by Nihar Rao Ammembal*

**Chennai** : Sadhana Panchakam was conducted as per schedule. The annual Sri Datta Jayanti celebrations commenced on 16th Dec. with Saarvajanik Pratharna, Nithyaniyama bhajans, cradling ceremony and Shri Dattatreya Janma katha followed by mahamangalarthi. There were bhajans & pooja on all days upto 21st. The Saraswat Mahila Samaj & Bhajanamruth offered bhajan sevas to Dattatreya on 18th and 21st Dec respectively. The Datta Jayanti celebrations concluded on 22nd with Nagar Bhajan followed by bhajans and Prasad bhojan. Punyathithi of HH Srimad Krishnashram Swamiji on 25th and HH Srimad Keshavashram Swamiji on 26th Dec. were observed with pooja and bhajans.

*Reported by Nihar Rao Ammembal*

**Goa** : Goa Sabha’s monthly Satsangs are held at different parts of Goa for the benefit of members residing in the vicinity of the venue. December’s Satsang was held in Mapusa at the residence of Smt Usha & Shri Arun Mudbidri on Dec 8 (Champa Shashti day) from 10 a.m. to 4 p.m. The members were warmly received by the hosts with tea and snacks. Satsang included Shree Guru Pujan performed by the host, Maha Mrityunjaya mantra chanted 11 times, bhajans, Bhagavad Gita – cha 12 & 15 and other stotras. After lunch, the Sabha’s Bhajan Mandal practised various bhajans.

*Reported by Kavita Savoor*

**Hyderabad** : Lectures by Dharmapracharak Shri Vittal Raigopalbhat-mam were held between 22 and 24 November 2013 at the residence of Shri Uday Kumta. The topic of the lectures was 'Shivanandalahari’ by Adi Shankaracharya. Raigopal-mam had selected a few verses rearranged in an order that would follow a certain logical manner to explain the underlying philosophy of the sage. While reading out and explaining the meaning and purport of the verses, he pointed out the similarities in these verses and those of some in Srimad Bhagavad Geeta. He started out with explaining the different levels of bhakti and the sage’s reference to Ashtamoorti Upasana. He also took great pains to point out to us the literary embellishments used by the poet philosopher in these verses. Thus besides the sage’s devotion to Lord Shiva we were also introduced to the poetic beauty of the verses.

Gita Jayanti and Shri Datta Jayanti celebrations were held at the residence of Shri Kedar Udiyavar’s residence on the 16th December 2013. Chapter 12 and 15 of Bhagavad Gita and Stotras and bhajans on Lord Krishna and Lord Dattatreya were chanted. The programme was well attended by. Some non Saraswats sadhakas also participated.

*Reported by Shri Kallianpur Satish and Shri Uday Kumta*

**Mumbai** : Vakola-Vile Parle : In order to celebrate New Year this time, the residents and members of our Guruprasad Society, organised a small function of get together of fun, presented by the young generation and attended and enjoyed by even seniors citizens, with various events like singing, games of various types, impromptu fashion show with a difference, excellent music with cultural programmes, a thoroughly enjoyable evening by serving a delicious cuisine.

On behalf of our Local Sabha the following Dharmic activities were observed on 1.12.2013 “Sankshipt Sandhyavandana” under the guidance of our President Shri Krishnanand Mankikar at the residence of Shri Anand Amladi and was well attended by the “Purush Varga”. On 25th December 2013, Samaradhana of HH Krishnashrama Swamiji was celebrated at the residence of Shri Shreerang Chittar and on 26th December 2013 Samaradhana of HH Keashvashrama Swami at the residence of Shri Krishnanand Mankikar at Vakola. On 28th
December 2013 an upanyasa by Shri Krishnanand Mankikar was organized and the subject was on our “Bhavanishankar Suprabhatam”.

Reported by Shrikar Talgeri

Mumbai - Santacruz: Punyatithi of HH Shrimat Vamanashram Swamiji was observed on 26th November, 2013, in the Shrimat Anandashram Hall, Saraswat Colony, Santacruz. Punyatithi of HH Shrimat Krishnashram Swamiji was observed on 25th December, 2013, during our Shivanandotsav camp, Santacruz, Saraswat Colony itself.

Reported by Pavitra Karnad

New Delhi: Delhi Sabha celebrated Gita Jayanti on 14th Dec at Sri Kavle Math. Lakshmi Rao gave a talk on the objective of Bhagavad Gita followed by the meaning conveyed by the first three shlokas of the 12th Chapter. The highlight of the evening was an experimental painting activity led by Pratima Rege, based on what was explained, wherein she encouraged everyone to paint on a big canvas. The outcome was fabulous as everyone got a chance to express their ideas through paint. 7 Families participated, ended our session with Mangalarti, Sabha samapti and Prasad bhojana.

Reported by Mamta Savkoor

Saraswat Mahila Samaj, Gamdevi: On 4th December 2013, a Cookery Competition was arranged at the Samaj Hall at 3.30 p.m. The main ingredient to be used was Oats. One could make sweet or savoury dishes and submit as many dishes as she wished. A total of 27 dishes were submitted. Each dish was presented in a pleasing eye-catching way and the recipe was neatly written and placed beside their recipes.

Mrs. Shyamala Talgeri welcomed the judges Ms. Neha Vaidya & Ms. Monal Velangi (both Nutritionists), participants and members. While the judges were busy tasting & assessing the large spread of tempting dishes, many of our members were encouraged to share their secret recipes specially of left-overs. And it was a real bonanza to hear how left-overs could be turned into delicious new dishes.

The judges finally declared the winners:

a) Mrs. Kalindi Kodial for “Wholesome Meal” (Oats Jhunka, Bhakri & Chutney)

b) Mrs. Vidya Kodial for “Oats Soup”

c) Mrs. Geeta Balse for “Bhishibele Bhath”

The judges very lucidly explained their criteria & the importance of food items, their nutrient value, presentation & taste. The programme ended with a vote of thanks by Mrs. Geeta Bijur, followed by tasting of all the yummy dishes by the members.

Children’s Day was celebrated on 21st December 2013 at the Samaj Hall. After a welcome by President Smt. Kanchan Sujir the programme commenced with poems and songs by Kedar and Malhar Vaze and Surabhi D'souza. To the delight of the children and adults too, Santa Claus paid us a visit, distributed chocolates to the children and told them a wonderful story with a moral that happiness lies within us and distributing it to others increases it! (Ketaki Mavinkurve carried this off with aplomb). Vidyalaxmi Kulkarni and Gita Bijur gave away prizes to students who had secured meritorious results in their Board exams. Students from Sundatta School presented programmes – an Alarippu choreographed by Smt. Darshana Sawant and a skit ‘Mubarak Ho Ladki Hui Hai’ directed by Smt. Padmaja Khote. Young girls from Talmaki Wadi presented a dance ‘Saraswati Vandana’. Rhea Baindur sang a French poem and a Hindi song. Vote of thanks was proposed by Smt. Smita Mavinkurve. Everybody enjoyed the tasty bhel and juice sponsored by Smt. Sadhana Kamat in memory of Smt. Sundaribai and Shri Mangeshrao Ullal & Pedha sponsored by Smt. Shamala Talgeri.

Forthcoming Programs

12th February 2014 : 3.30 p.m. at Samaj Hall - Talk by Cdr. Srirang Bijur on “Rehabilitation of the intellectually challenged” followed by an interactive session. All are welcome. Refreshments sponsored by Smt. Vidya Kodial in memory of Smt. Premlata and Shri Shankarrao Kodial

22nd February 2014 – 3.30 p.m. at Samaj Hall - Matrudiwas – Smt. Parul Kumta and Smt. Reshma Naimpalli will be felicitated for their contribution in their respective fields. Refreshments sponsored by Smt. Shaila Hemmady in memory of Smt. Shrimati S. Hemmady and Smt. Sumitra G. Mankikar

8th March 2014 – 5.00 p.m. at Shrimat Anandashram Hall - Yuvati Diwas - will be celebrated under the joint auspices with Kanara Saraswat Association

Reported by Geeta Balse and Smita Mavinkurve
along with their parents, thank all relatives, friends and wellwishers for their gracious presence, blessings, best wishes and gifts on the occasion of their marriage on 28 Dec 2013 at Pune and Satyanarayana Pooja on 12 January at Bangalore.

PHOTOGRAPHY
32+ years experienced Function Photographer available (Video and Still Photography) coverage of Social / Corporate Functions at Competitive Rates.
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DOMESTIC TIDINGS

BIRTH

Kumta
Aseem and Neha are blessed with baby boy (Vrishank) on 18th November 2013 at Kolkata.
Grandson to Durga and Kiron Kumta of Mumbai/Pune.

ACKNOWLEDGMENTS

Neha, daughter of Smt Lata (Sadhana) and Anilkumar Ganpat Halady of Borivali (W) and Ranjit, son of Smt Jyoti and Prakash Kanhere of Girgaum, Mumbai thank all relatives, friends and well wishers, for their gracious presence, blessings and best wishes on the occasion of their marriage on 29th November 2013 at Shree Anandashram, Khar Math, Khar.

PRIYANKA (daughter of Smt. Geeta and Shri Gautam Hosangadi) and Vinayak (son of Smt. Laxmi and Shri Laxman Kudva) alongwith their parents thank all relatives, friends and well wishers, for their gracious presence, best wishes and blessings on the occasion of their marriage on 25th December, 2013 in Mumbai.

MANGESH, (Son of Smt Veena and Shri Vivekanand Ulman) and Mandira (daughter of Smt Mangala and Shri Ramray M Shanbhag) along with their parents thank all relatives, friends and well wishers for their gracious presence, blessings and best wishes on the occasion of their marriage dated 26th December 2013.

Nivedita and Chinmay join their parents Aarati and Dr. Gaurish Rammohan Padukone, Kodsul, and Geeta and Uday Nageshroo Nilekani, Sirsi, in thanking their relatives and friends for their choicest blessings, good wishes and memorable gifts at their wedding on December 27, 2013, at Murdeshwar.

Ashish (Son of Rupali and Krishnanand Heblekar) and Ankita (daughter of Trupti and Naresh Bantwal) along with their parents, thank all relatives, friends and well wishers for their gracious presence, blessings, best wishes and gifts on the occasion of their marriage on 28 December 2013 at Pune and Satyanarayana Pooja on 12 January at Bangalore.

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DOMESTIC TIDINGS

BIRTH

We welcome the following new arrivals:

Nov 18: A son (Vrishank) to Neha and Aseem Kumta at Kolkata.

THREAD CEREMONY

We bless the following batu:

Dec 29: Samarth Kiran Chavan at Satara.

MARRIAGE

We congratulate the following young couples:

Nov 27: Meena Vasudev Shivagan with Manohar Raghuveer Chandavarkar at Mumbai.
Dec 1: Avani Hemant Deshpande with Aseem Jayadev Hattangady at Mumbai.
Dec 17: Amrita Pratap Burde with Akshay Pravin Kalawar at Thane.
Dec 19: Manali Kishore Benegal with Sandeep Mohan Naimpalli at Karla, Lonavla.
Dec 23: Gaurav Krishnanand Borkar with Deeksha Sanjay Baljekar at Pune.
Dec 25: Smitha Nagand Nileshwar with Madhukar B. Prabhakar Baliga at Dahisar (East), Mumbai.
Dec 26: Mandira Ramray Shanbhag with Mangesh Vivekanand Ulman at Bangalore.
Dec 26: Priyambada Prasanta Mishra with Nikhil Prabhakar Hattangadi at Bhubaneshwar, Orissa.
Dec 27: Nivedita Gaurish Padukone with Chinmay Uday Nilekani at Murdeshwar, Karnataka.
Dec 27: Amrutha T. V. Krishnan with Ankit Shashikant Kopipkar at Mumbai.
Dec 29: Varun Rohil Dutt with Snehal Ramesh Kulkarni at Pune, Maharashtra.
Dec 29: Neha Anilkumar Halady with Ranjit Prakash Kanhere at Mumbai.
Each day of the TEN years that have passed, has made us realize all the more that you are always with us to support and guide us throughout our life.

Fondly remembered by:
- Son - Nachiket,
- Daughter - Manasi, Son-in-law - Ajit,
- Grandson - Shaurya

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

2013
Aug 27: Vijaya Kaikini (84) at Bengaluru.
Dec 11: Karnad Anand Rao (63) at Whitefield Road, Bangalore.
Dec 11: Sharada R Kelkar (87) at Bangalore.
Dec 16: Durga Umashankarrao Kilpady (89) at Nashik.
Dec 18: Nayampally Madhukar Rao (89) at Cochin.
Dec 22: Nirmala Shantaram Rao (93) (ex Belgaum) at Pune.
Dec 24: Burde Ramesh P. (84) at Jamnagar.
Dec 26: Madiman Narayan Sundar (97) in Pune.
Dec 27: Sunita Dattatraya Taribagil at Mumbai.
Dec 30: Prema Sadanand Murdeshwar (81) at Bangalore.
Dec 31: Aparna Anand Gulvady (49) at Grant Road, Mumbai.

2014
Jan 01: Meera Anant Bailur (83) at Bangalore.
Jan 04: Kasargod Ramdas Maruti (90) at Borivali, Mumbai.
Jan 06: Shilpa Sandeep Karpe (nee Baindur) (45) at Nerul, Navi Mumbai.
Jan 07: Lata Prabhakar Baindur (nee Nagarkatti) (84) at Bangalore.
Jan 14: Talmaki Deepak S. at Mumbai.

OBITUARY
Narayan S. Madiman
Feb. 1916 - Dec. 2013
Passed away peacefully on 26th December 2013 in Pune
Deeply mourned by:
- Subhash-Sheela with Shweta - Abhishek
- Vijay-Sunila with Gautam-Preeti
- Arjun-Rati
- Uday
- Shakuntala-Anil Nadkarni with Tanya-Jose’
- and all Great - grandchildren

10th Death Anniversary

6th February 2014
Nandan S. Trasikar
(27 August 1951 - 6th February 2004)
Each day of the TEN years that have passed, has made us realize all the more that you are always with us to support and guide us throughout our life.
Fondly remembered by:
- Son - Nachiket,
- Daughter - Manasi, Son-in-law - Ajit,
- Grandson - Shaurya
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