



A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

# Kanara Saraswat

Vol. 90, No. 12, DECEMBER 2009 | Rs. 20 /-



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**Dr. Lekha Pandit**



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# Kanara Saraswat

A Monthly Magazine of the  
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## SANTACRUZ XI BAG SARASWAT CUP 2009



Santacruz XI, the winners of Saraswat Cup 2009, with Chief Guest Bharat Nadkarni (standing, front row, third from left) and KSA office bearers (l to r): Shivshankar Murdeshwar, Hon. General Secretary; Dilip Sashital, Hon. Secretary, Socials; extreme right: Rajaram Pandit, Hon. Secretary, Finance & Accounts with Uday Mankikar, Vice President, to his right. A full report of the cricket tournament will appear in the next issue.

## BIOGRAPHY OF SHRI N. S. RAO AVAILABLE AT KSA OFFICE

"Formula for Fulfilment", the biography of Shri Nalkur Sripad Rao, written by Vidya S. Gunavanthe, was released by KSA President Dr. Harish Kodial at KSA's 98<sup>th</sup> Foundation Day celebrations on November 21, 2009.

Copies of the book are available at the KSA Office for Rs. 100/- only.

*Completing yet another Milestone on 25<sup>th</sup> November, 2009  
60 Year's of Wedded Bliss*

*Vimalanand  
Pandit*



*Punitra  
Pandit  
Idgunji*

*Aiming at next Milestone with God's Grace  
Hearty Congratulations And Best Wishes  
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Bhatnagars, Gavankars, Friends and Relations*

**Golden Wedding Anniversary  
Krishna Rao V. Garaty married Nirmala A. Ugrankar  
in Bombay on 22<sup>nd</sup> December, 1959**



*Congratulations!  
Wishing them good health and happiness in the years ahead.  
May Gold turn to Diamond.*

With love, regards and best wishes from their daughters and sons-in-law, sons and daughters-in-law Rita-Gerard, grand-daughter Elaine, Arti-Ashok grandson and daughter Aditya-Ayushi, Anant-Sanjeevani grand-daughter Tanvi, Deepak-Nandini grandsons Amrit and Samvit and from other near and dear family members and relatives.





## From the President's Desk .....

Dear Members,

"No bird soars too high, if he soars with his own wings", said William Blake.

It is indeed an honor for the Kanara Saraswat Association to hold multiple programmes in various places this year. The idea behind this, is not to start new branches of KSA, but to spread our wings outside Talmakiwadi. We have many Saraswat organizations in other parts of Mumbai and all over the country. Though they organize their own cultural activities regularly, their enthusiasm, participation and involvement in organizing our programmes were par excellence. A Konkani Kavita Vachan at Mangalore and a musical evening 'Come & Sing along Karaoke' at Bengaluru received commendable response. The healthy baby contest and Diwali cultural programme held at Borivali were highly appreciated. For the first time, the Saraswat Convocation was held at Santacruz Colony. Saraswati Vrindagaan of Mumbai rendered music programmes on Sant Tukaram and Sant Dnyaneshwar at Pune and Nashik respectively. The Saraswat Cultural Forum, Pune, and the local Chitrapur Saraswat Sabha, Nashik, extended their full support to make these programmes a grand success. 'Pulakit Gaani', a musical interlude presented by a Pune artist. in Dharwad. was a tremendous success. Although these programmes were held under the auspices of KSA, the credit for their success goes entirely to the local associations. Let us all follow Sakura who said, "Together, let's spread our wings and marathon across the sky; we want our dreams to be in unison."

We can share these cultural and social activities with our friends and relatives globally via the KSA magazine and the newly set-up website. It is my earnest request to all Chitrapur Saraswat organisations to send reports of the programmes organized by them, along with good photographs, to the Editor, KSA, before the 12<sup>th</sup> day of every month for publication in the magazine. You may also avail of our website facility '<http://www.kanarasaswat.in>'

Thank you very much.

Shubham Bhavatu

**Dr. Harish Kodial**

## 325<sup>th</sup> Vardhanti Celebrations of Shree Janardan Temple, Manki

*With the blessings of our  
Parama Pujya Sadyojat Shankarashrama Swamiji,  
on 22<sup>nd</sup> January 2010, we propose to celebrate the  
325<sup>th</sup> Vardhanti of Shree Janardan Dev at Saraswat Keri, Manki.*

The two day celebration will commence on 21<sup>st</sup> January 2010 and will comprise of:  
Maha Vishnu Yaga –  
Prarthana, Sankalpa, Kalasha Sthapana and Abhimantran/Pooja  
Navagraha Pooja and Homa, Ashlesha Bali, Kalabhivruddhi followed by Palkhi Utsava  
on 22<sup>nd</sup> evening.

A general meeting of the devotees will also be held at the Temple to plan a definitive  
course of future action and strengthen the religious activities in the Temple.

We hereby earnestly appeal to all the devotee families of Shree Janardan Dev to come forward  
and participate in the Celebrations. Kindly inform us of your  
schedule to enable us to make the necessary arrangements at email id:

[janardantemplemanki@rediffmail.com](mailto:janardantemplemanki@rediffmail.com)

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### *Silver Wedding Anniversary*



**Gurudatt N. Nadkarny and  
Mangala G. Nadkarny  
Hearty Congratulations  
and best wishes on  
your Silver Wedding Anniversary**

We pray to Kuldevata, Lord Bhavanishankar and  
Holy Guru Parampara to shower blessings upon  
Papa & Mamma for a long life of togetherness  
with good health, peace and happiness.

**May Silver turn to Gold**

With Love  
Gautami, Rhujuta, Kaustubh  
Relatives & Friends

A bonny boy to Paritosh Divgi and  
Devayani (nee Nadkarni) on 2<sup>nd</sup>  
November, 2009 at Mumbai.

Brother to Naman, grandson to  
Sharad and Sushila, Vasant and  
Deepa, Jayant and Jayashri, Dilip  
and Anuradha, Ajit and Aarti.

Nephew to Arun and Tanuja  
Dhareshwar, Ashish and Uma,  
Shirish and Aditi. Shashank and  
Mamata, Ashwin and Aparna,  
Sachin and Purnima, Subodh and  
Meeta and Ruhi. Cousin to Dhruv  
Dhareshwar, Priyam, Vinita, Kartik,  
Arundhati, Nandan, Chitra, Shreya,  
Shivani, Isha, Sachin and Rishi.

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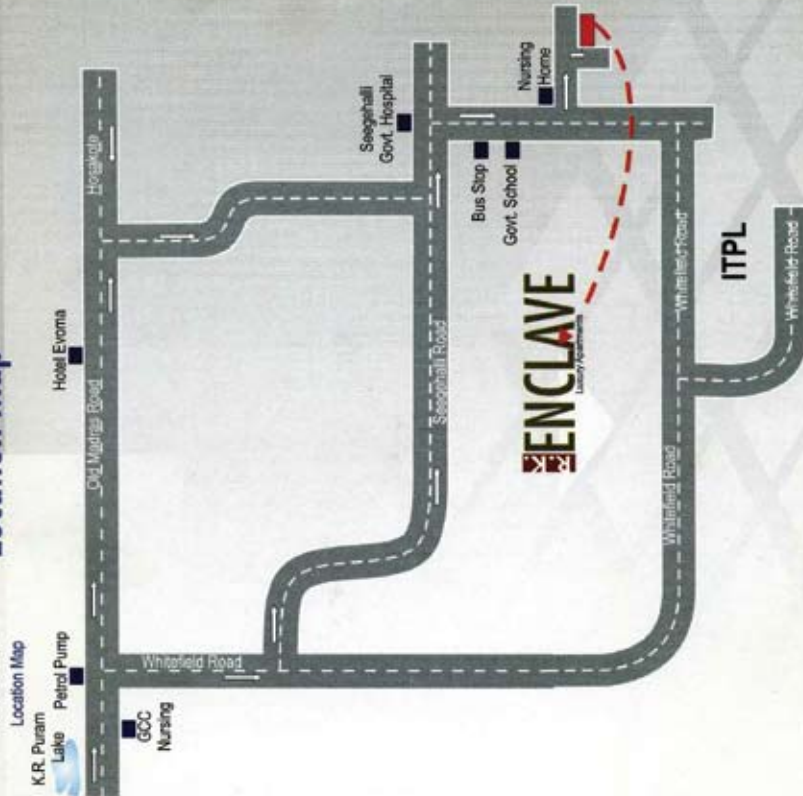
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- Windows**
  - Powder Coated Aluminum windows with fly proof shutters
- Flooring**
  - Ceramic Tiles flooring
- Common Areas**
  - Grey Mosac flooring for common areas like staircase, lobbies, etc.
- Kitchen platform**
  - Granite platform with Granite sink.
- Electrical work**
  - Concealed copper wiring with Anchor dyna switches and sockets.
- Toilets**
  - Ceramic tiled flooring and glazed tile dado up to 7 feet height
- Sanitary**
  - Standard fittings
- Water Supply**
  - 24-hours water supply from borewell with the overhead tank and sump
- Painting**
  - Oil bound distemper paint for internal walls and emulsion for external walls and enamel paint for doors
- TV and Telephone**
  - Individual TV and Telephone points in drawing and master bedroom.
- Lift**
  - 5 passenger lift is provided
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  - Exclusive covered car parking
- Intercom**
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- Power Backup**
  - (Generator for common area, lift and 0.5KVA power for each flat)

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## Letters to the Editor

**Dear Editor:** I was happy to read the book, 'Ancient History of Chitrapur Saraswat Guruparampara, Chitrapur Math and community' by Shri Kundaje Rajaram Rao.

We have read many popular books on Guru Parampara Charitra written by excellent authors, in many languages. There is a famous saying that goes thus: 'We cannot compare which part of a single stem of sugarcane is sweet'. Similarly, the books written by all of them are incomparable.

Shri Kundaje has written his book in a question-and-answer format for the younger generation so that they can easily understand details of the lives and work of our great Swamijis and the practices of Shirali Math. That it is written in English, is also a boon for the younger generation.

In this age of computers and secular ideas, the young ask: "Why this... or why that..." , and are not ready to accept a simple answer to queries on our customs and spiritual matters like Sadhana, religion, Shastras etc. Shri Kundaje has aptly answered such queries and also covered the progress at the Math, new social projects around Shirali and, of course, our Guru, PP Sadyojat Shankarashram Swamiji and the Guru Parampara.

*Shantha M Sujir, Gamdevi, Mumbai*

**Dear Editor:** Nalini Nadkarni's article, 'A Memorable Diwali' in the Diwali (October 2009) issue of KS was both interesting and informative. It gave a vivid picture of the Diwali festival which should be useful mainly to the younger generation of Indian origin (especially Chitrapur Saraswats) brought up outside India.

*Suresh Kulkarni, Wadala, Mumbai*

**Dear Editor:** 'From the President's Desk' in the August 2009 issue of KS, would genuinely have generated enthusiasm in the minds of young students, encouraging and energizing them to work towards brightening their careers and rising to great heights. May the divine Gurushakti grace the students in their endeavours and lead them to achieve their

goals and contribute to meeting the needs of the nation and society. Thank you very much indeed Dr. Kodial, for this powerful, vitaminised capsule and for your concern for the students and society as well.

Further, I am glad to receive the nicely dressed KS. Congratulations! Long live KSA!

*Ashok G. Mallapur, Hubli*

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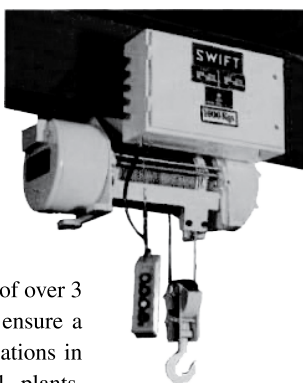
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## DR SAMIR BANGALORE, STAR OF A NEW EPILEPSY PROGRAMME AT SUNRISE HOSPITAL, LAS VEGAS

*Dr. Samir Bangalore, a native of Chicago, is an alumnus of the Illinois Institute of Technology, where he graduated with a degree in Chemical Engineering. He went on to pursue his medical degree at Northwestern Medical School in Chicago, and then attended the University of Chicago for residency training in Neurology as well as a fellowship in Neurophysiology and Epilepsy. Thereafter, in 2007, he joined Sunrise Hospital and Medical Center in Las Vegas, Nevada, where he serves as the Director of the Epilepsy Programme which he started, and is bringing hope to people whose lives have been defined by epilepsy.*

*Dr Bangalore resides in Las Vegas, with his wife, Sheila, a brilliant corporate lawyer, in her own right. He is the son of Shrikar and Nirmala Bangalore (nee Koppikar).*

*The story of Chris Stones which follows, vividly describes how Dr Bangalore has given Stones the hope of living seizure-free.*

Chris Stones accelerated his Mazda coupé from a stoplight, faded to the right, bounced off a curb and sideswiped a car in the center lane, causing it to bump into another vehicle.

And he didn't know it.

When his brain finally kicked in, he noticed that his car was swaying and the front fender was bent. He pulled over at a gas station and called police.

As they arrived, so did a witness who had also called 911 and was now giving an account. That's when it sunk in for Mr. Stones that he was solely responsible for what had happened.

He told the police he had no memory of what had happened on that day in September 2008. They treated him as if he was on drugs or alcohol — conducting a field sobriety test, yelling at him, shoving him against the car and slapping on handcuffs.

"I have epilepsy," he explained in a panic. "It causes seizures. What happened was beyond my control." And after the accident, he'd had enough.

Hopeless, despondent and wracked with guilt over the accident, he reached for his wallet and pulled out a business card that had been given to him several months before for Dr. Samir Bangalore, neurologist and epilepsy specialist at Sunrise Hospital & Medical Center in Las Vegas, Nevada.

He had no idea Dr. Bangalore was the only doctor in the state who could provide what had eluded him his entire life: hope.

• • •

Seizures start with a spark of electrical activity in the brain that spreads out of control like an electrical storm. Why that happens isn't fully understood, but it may be related to an injury or genetics. Many seizures are barely noticeable to an observer. Whole-body convulsions — "grand mal" seizures — are the most extreme variety and are less common. Mr. Stones has had only four of those in his lifetime.

Seizures come in three stages. Warning signs last seconds and might include tingling, racing thoughts or blurred vision. The seizure itself could be nothing more than spacing out, an out-of-body feeling, or movement of the jaw and fluttering eyelids. The aftermath might include memory loss, feelings of shame, embarrassment or nausea.

• • •

Epilepsy ruled his life. It dictated his diet, social habits and sleep schedule. The medication made him fall asleep at work.

His stepmother had given him Dr. Bangalore's card months earlier. A friend had passed it along to her. Maybe he could help, she had said. Tears in his eyes, he dialed Dr. Bangalore's number.

The neurologist, Mr. Stones would learn, is the star of a new epilepsy programme at the Nevada Neurosciences Institute at Sunrise Hospital, which provides comprehensive care for epileptic adults, including surgery to remove the parts of a patient's brain that spark seizures.

Dr. Bangalore, who graduated from medical school in 2002, was involved in about two dozen such brain

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surgeries during his epilepsy fellowship. The surgery has been performed for decades elsewhere, but, true to the underdeveloped nature of health care in Las Vegas, wasn't available until he came to Sunrise to start its programme in 2007.

Dr. Bangalore wasn't like the clinical and hurried doctors Mr. Stones had seen previously. Dr. Bangalore is relaxed and easygoing, with an engaging bedside manner, consistent with his personal life, in which he writes silly poems to his wife and lets loose at karaoke restaurants. He likes it when patients ask questions.

Dr. Bangalore also offered expertise that was new to Mr. Stones. Dr. Bangalore, an Indian who was born and raised in Chicago, was groomed to become a doctor. Now retired, his mother was a librarian and his father was a researcher at the University of Chicago. After school, Dr. Bangalore was a "lab rat," hanging out with his father at his research facility.

At the Illinois Mathematics and Science Academy — Dr. Bangalore jokes that the high school should be called the "Ultimate Nerd Academy" — he competed on the math and debate teams. Ask him what sports he played and he mentions ping-pong.

But neurology requires more careful thought than the quick reactions required at a ping-pong table, and Dr. Bangalore is, if nothing else, patient. He and his wife spent 18 months renovating their new Las Vegas home before moving in.

After their first meeting, Dr. Bangalore believed Mr. Stones would be an excellent candidate for surgery. Mr. Stones was maxed out on three anti-seizure medications, which sedated him and contributed to his depression, but did not stop the seizures.

Most epileptics can be seizure-free through the use of a single medication, Dr. Bangalore said. But about one in four epileptics will not be seizure-free on any combination of drugs.

Before surgery could be considered, Dr. Bangalore needed to identify where the seizures are conceived in the brain and then ensure that a surgical option would not disable the patient.

Of all the doctors Mr. Stones had seen, not one had mentioned that surgery could cure his epilepsy.

Mr. Stones was on board. It didn't matter how much it cost, how long it took or how much it hurt. His mother remembers the hope in his voice when he called to tell her about the appointment: "Mom, I met this doctor and I think he can help me!"

For Dr. Bangalore, the first order of business was to observe and record Mr. Stones' seizures in a clinical setting to precisely map the electrical activity. He had to ensure the misfires didn't stem from a portion of his brain that controlled other important abilities, such as memory or speech.

Dr. Bangalore would have to induce the seizures.

• • •

At Sunrise Hospital, four rooms are dedicated to epilepsy surveillance, where patients are withdrawn from their medication, deprived of sleep and otherwise prompted to have seizures. When the seizures came — five of them, eventually — electrodes glued to the outside of his head captured the electrical activity in his brain and transmitted them to an electroencephalography (EEG) machine. Their physical manifestations were captured on video.

Typical of Mr. Stones' seizures was the one that struck at about 11 p.m. on October 13. The EEG stylus went from wavy lines to scribbles on the part of the page that represented the area of his brain above and in front of his left ear.

At the same time, Mr. Stones' body was in similar disarray. When the seizure strikes, he turns from the TV and looks around the room in confusion. His left wrist extends at arm's length, and he appears to examine his left hand, perplexed. His head turns to the left, his shoulder flexes involuntarily and he vomits in his mouth. As the seizure concludes, Mr. Stones looks at both hands, bewildered, and resumes watching TV. The episode lasts about a minute.

As unsettling as the seizures appear to an outsider, Mr. Stones doesn't recall a time he lived without them. They don't cause pain, and the confusion of the events is mitigated by the fact that they are regular occurrences.

The EEG and the videos taken during the monitoring process showed that the seizures were sparked in the left temporal lobe — the area around

the temple involved in language and memory. The seizures are not severe in terms of symptoms, Dr. Bangalore said, “but it severely affects his life.” And there’s evidence, he said, that they could become increasingly difficult to treat. Mr. Stones’ brain was abnormal even when he was not having seizures. Frequent electrical discharges made it especially difficult for the epilepsy to be controlled by medication.

Locating the epilepsy’s source was promising. Temporal lobe epilepsy is the most treatable by surgery because the problem area usually rests near the surface of the brain, making it easier to access.

• • •

You don’t just watch a craniectomy. You smell it. It’s July 14 and Mr. Stones is unconscious on an operating room table at Sunrise Hospital. Mr. Stones’ head is tilted to the right and the whine of a saw fills the room. Neurosurgeon Stuart Kaplan is cutting free an oval of skull, the size of a large potato chip, above Mr. Stones’ left temple.



**Dr. Samir Bangalore, second from left, is assisted by epilepsiology tech Karolyn Witcher (L) and nurse Erika Watanabe (R) as he organizes the electrodes that will be placed on Chris Stones’ brain by Dr. Stuart Kaplan, second from right, during Stones’ first brain surgery.**

Next, Dr. Bangalore supervises the placement of a panel of about 40 electrodes on the brain. Tucked into the hole in the skull, the electrodes are arranged in a grid on a soft rubber pad that covers the portion of the left temporal lobe that is the epicenter for Mr. Stones’ seizures.

The electrodes will allow Dr. Bangalore to precisely locate the seizure onset zone and language ability, by repeating the same tests he had performed about a year before in Sunrise’s monitoring room. That means Mr. Stones will be without the portion of his skull for a week.

• • •

After several days of epilepsy monitoring, utilizing the electrodes implanted inside his skull, Mr. Stones is back in the Sunrise operating room for his final surgery. He is unconscious. The chip of Mr. Stones’ skull is unpacked from dry ice and carried to the operating table, where, at the end of the operation, it will be reattached with screws.

Dr. Bangalore is on hand to advise Dr. Kaplan, the neurosurgeon, throughout the procedure; the doctors are surrounded by about a half dozen nurses and technicians.

Dr. Bangalore’s brain mapping had determined that the seizure onset zone is on the bottom of Mr. Stones’ left temporal lobe. The section that will be removed is about 4 cm by 3 cm by 3 cm — about the size of a thumb — located halfway between the edge of Mr. Stones’ left eye and the front side of his ear, at the level of the top of his ear.

Dr. Kaplan uses a scanning probe to map and visualize the brain on a monitor, and at times looks through a microscope as he inches instruments deep into the side of Mr. Stones’ head. He is careful to stay almost an inch away from the parts of his brain that control language. The brain feels like soft cheese, so the seizure onset zone is no match for Dr. Kaplan’s instruments. He uses a tubular surgical wand to nip it into bits and suck it through a hose and into a biohazard waste container.

• • •

Today, the only sign that Mr. Stones has had brain surgery is a scar, mostly covered with hair, that’s shaped like a large question mark on the left side of his head.

Mr. Stones says the operation worked. He’s been seizure free and his friends tell him he’s different: more alert, talkative and engaged. His eyes and shoulders appear more relaxed — he’s no longer bracing for a seizure to strike. His supervisors at work have said he’s quicker at his job. Plus, he’s had many experiences that would have previously induced seizures. He didn’t get a good night of sleep after his first night back at work. The next day he came home from work and forgot to take his seizure medication before falling asleep on the couch.

Before the operation, he certainly would have had seizures if he forgot to take his medication. In the past he would have pre-empted the problem by calling in sick to work. Not any more.

"I just laughed about it, got ready for work and

left."

Chris Stones is no longer defined by epilepsy.

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*Source: "Chris Stones' story: A life defined by epilepsy" by Marshall Allen, Las Vegas Sun, October 7, 2009.*

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## DR. LEKHA PANDIT HONOURED FOR STUDIES ON MS

### First doctor in India to receive prestigious Jacqueline du Pre Grant

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Dr. Lekha Pandit, Professor of Neurology and Director, Centre for Advanced Neurological Research, at the KS Hegde Medical College, Deralakatte, Mangalore, has been awarded this year's prestigious Jacqueline du Pre Grant instituted by the Multiple Sclerosis International Federation (MSIF) based in UK. She is the first doctor in the Indian subcontinent to receive this coveted Grant.

Dr. Pandit will use her grant to work with Dr Stephen Sawcer at the Department of Neurology, Addenbrooke Hospital, Cambridge, UK, starting January 1, 2010, to continue her research on the genetics of Multiple Sclerosis (MS) in the Indian population. MS is a severe neurological disease that is being increasingly diagnosed among the Indian population. MS is non-contagious but crippling and typically affects persons between 20-50 years of age; there is, as yet, no cure for the disease.

Dr. Pandit, MBBS and MD Medicine from Kasturba Medical College, Mangalore, and DM Neurology from Sree Chitra Tirunal Centre for Medical Sciences, Trivandrum, developed an interest in MS in the early 90's when she chose MS in coastal Karnataka as her topic for a paper to be presented at the First National Conference on Neurology held in Manipal. Since then, for the last 15 years, she has relentlessly pursued her research in MS, and has more than 50 publications to her credit. During this period, she did a fellowship in Neurology (1995-97), under Prof David Bates, an authority on MS, at the University of Newcastle-upon-Tyne, UK, where she had the opportunity to work with MS patients.

The Jacqueline du Pre Grant, named after an internationally acclaimed musician who succumbed to MS at a young age, is the highest award conferred on scientists who undertake special studies on multiple sclerosis. It enables selected scientists to undertake collaborative work at a research centre of their choice for up to six months.

The Grant is contested worldwide by aspiring clinicians and basic scientists who are judged by an independent panel of experts from MSIF on the basis of original research in the cause and treatment of MS, proposed research under the grant, and publications.

Dr. Pandit is also the recipient of the first funded project in India for studying the role of genetic predisposition in post infectious demyelinating disorders of the central nervous system (CNS). Her laboratory, which has facilities for molecular genetics, was also the first in the country to collaborate with Mayo Clinic, Rochester, Minnesota, for evaluating the association of aquaporin antibodies with Indian demyelinating disorders (aquaporin is a water-regulating cell membrane protein whose antibodies are involved in the pathogenesis of certain CNS disorders).

Pursuing her research interest in the natural history of primary and post infectious demyelinating CNS disorders in India, Dr. Pandit has entered into collaboration with Prof Jun-ichi Kira, Head,

Neurological Institute, Graduate School of Medical Science, Kyushu University, Japan, to make a detailed study on the causation of MS in India.

**Mangalore Chapter of MSSSI:** Dr. Pandit's dedication to the cause of MS and the recognition that an increasing number of people in India as well as in coastal Karnataka, where she is based, are afflicted and diagnosed with the disease, drove her to found the ninth chapter of the MS Society of India (MSSSI) in Mangalore.

The Mangalore Chapter of MSSSI was formally inaugurated on March 12, 2009, at Justice K S Hegde Hospital, Deralakatte; Prof Shantharam Shetty is its first President and Dr. Pandit, the Secretary; she is also a member of MSSSI's All India Medical Panel and MSIF's International Medical and Scientific Board. Besides catering to MS-affected individuals, the Chapter aims to spread awareness about MS so that it can be identified and treated early and effectively, and to undertake collaborative studies to improve the care and treatment of patients with MS.

The Mangalore Chapter has been doing yeoman service in responding to the needs of its members and to the community at large. To begin with, it subsidizes treatment costs by a third at the KS Hegde Hospital. This is a great boon for MS patients since the cost of administering an injection - Beta Interferone (costing Rs. 4000/-) thrice a week to keep the disease under control, runs to Rs. 12,000/- per week.

There is no permanent cure for the disease and treatment includes decreasing the rate and severity of relapses, reducing the number of lesions, and delaying the progression of the disease. "Most of the drugs used to treat the disease are imported and are priced on the higher end and less than 1% of known cases are able to afford this treatment," says Dr. Pandit. "While the disease is common in European countries and national insurance systems take care of MS patients, the scenario is dismal in India; sadly, even insurance companies will not renew the premium once they come to know the patient has MS."

### What is MS?

Multiple Sclerosis is a chronic unpredictable disease of the central nervous system (CNS). MS is widely considered to be an autoimmune disorder in which the individual's own immune system attacks his/her CNS involving the brain and spinal cord leading to demyelination that is, the loss of myelin, a fatty protein layer that protects nerves and helps them to receive and interpret messages from the brain at optimal speed. This results in patches of scarring or 'sclerosis' (giving Multiple Sclerosis its name). Consequently, the brain is unable to transmit quick and clear messages resulting in loss of body balance, blurred vision, numbness, slurred speech, fatigue, problems with memory and concentration, muscle weakness etc depending upon the function controlled by the area that is demyelinated.

The exact cause of MS is, as yet, unknown. Dr. Lekha Pandit, who has done extensive research and worked with MS patients in UK and India says, "While it is difficult to explain the exact causes of the disease, genetics, environment susceptibility, infections and certain unknown factors may trigger the disease". New research shows that hemodynamic disorders could also be the cause for certain kinds of MS

MS is not fatal, nor is it a contagious or mental disease. However, it cannot be prevented or cured, and it cripples the person so that within a couple of years the patient is completely bedridden, suffering from multiple organ failure. While some are lucky to have remissions and relapses and are able to pull on through life with a slight disability, the majority suffers from chronic progressive attacks and is crippled. Moreover, the entire family suffers along with the patient.

MS has crippled the lives of thousands of people in their productive years as it typically affects those in the 20-50 age group. In India, MS affects women almost twice as frequently as men, though the ratio is the same on an average due to gender bias in obtaining treatment.

Common in the west and known as "white man's disease", MS is not confined to white-skinned people alone. In India, an increasing number of people are afflicted and diagnosed with MS. Also, given the density of our population, people suffering from the disease may be higher in India as compared to the west. Further, although the total burden of the disease is estimated at about 2/100,000 population, it may be much higher due to reasons such as poor or no awareness leading to lack of health-seeking behaviour among affected persons, and because we do not yet have a laboratory test to detect MS, the early symptoms of which such as weakness, stiffness, blurred vision or tingling, are common to other conditions, and not always easy to detect or diagnose.

[Dr. Lekha Pandit can be contacted on email id – panditmng@gmail.com]



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Since thecrippler disease starts in young adulthood and is not life-threatening, the patient's family also suffers along with the patient - physically, emotionally and financially. Hence, both patients and their families are assisted to cope with the challenges of living with the disease. To this end, the Chapter offers physiotherapy; diet guidance; equipment like wheelchairs, walkers and crutches, and counseling. "We also organize group meetings for patients to give them moral and emotional support by interacting with like-minded people, thereby preventing them from getting into depression," says Dr. Pandit.

To date, MSSI's Mangalore Chapter has 40 registered members who are either patients or their family members though there are numerous others including medical practitioners who are not forthcoming. Says Dr. Pandit, "There is some stigma attached to MS and people do not openly admit to having the disease."

Another major reason for progression of the disease, she says, is improper diagnosis. Since there is no neurological or laboratory test as yet to confirm or rule out MS, it requires a specialist to diagnose the disease. Again, a vast majority of the people, particularly in rural areas, lack awareness and consequently, remains outside the ambit of diagnosis and/or treatment and come to the practitioner's notice in progressive stages. Symptoms as simple as tingling may indicate the onset of the disease but most people neglect such initial symptoms, avers Dr. Pandit who, through the Mangalore Chapter, has been actively campaigning to spread awareness so that the disease can be identified and treated as early as possible. "It is difficult to know how many people in this coastal area (where I work) have this disease for us to render whatever possible help we can," she adds.

Dr. Pandit believes that MS awareness should also be generated among the members of the medical profession and allied health sciences, and uses every opportunity to request neurologists in the districts of Mangalore and Udupi to get in touch with the MSSI Mangalore Chapter whenever they see persons with symptoms of MS. She says, "This will help us to document patients, do MRI scans, and keep them under follow up surveillance."

By making MRI mandatory in all teaching hospitals, the Medical Council of India has helped in the detection and diagnosis of an increasing number of MS cases in our country. Nevertheless, concerted and sustained efforts to heighten MS awareness among people and medical and health personnel, and wider availability of MRI scans are vital for progress in this direction. Dr. Pandit hopes that the Mangalore Chapter will be able to give the best it can to meet the needs of MS patients and their family members.

Dr. Pandit comes from a 'doctor family' in Trivandrum. Her mother, Dr Shantakumari, an ethnopharmacologist with an illustrious medical career, and father, Dr PN Bhaskaran, FRCP, with specialization in Cardiology, belonged to the first batch of students to pass out of Trivandrum Medical College, the first medical college in Kerala. Lekha met her multi-talented husband Dr Ashok Pandit during her MBBS days at Mangalore. A leading urologist, he plays several musical instruments, sketches and paints well, and is a black belt in Karate. Her wonderfully supportive family, says Dr. Pandit, comprises her husband, two sons aged 20 and 15, and her mother-in-law Shalini Pandit, "who is the buffer who steps in to calm my anxiety, especially when I am away from home." Incidentally, Shalini is also Hon. Vice Chairperson of the MSSI Mangalore Chapter.

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Sources:

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2. [http://www.msif.org/en/news/ms\\_news/new\\_chapter\\_of\\_m.html](http://www.msif.org/en/news/ms_news/new_chapter_of_m.html)
3. <http://www.nitte.ac.in/articles.php?linkId=624&parentId=13>

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## S C H E

DATE TIME	Monday 14th Dec 2009	Tuesday 15th Dec 2009	Wednesday 16th Dec 2009	Thursday 17th Dec 2009
<b>SPECIALS</b>	<b>Mens' Day</b>	<b>Sanskrit Divas</b>		<b>Senior Citizens' Day</b>
<b>6.00 am</b>	*	Suprabhatam	Suprabhatam	Suprabhatam
<b>7 am to 8 am</b>	*	Gayatri Anushthan	Gayatri Anushthan	Gayatri Anushthan
<b>8 am to 9.30 am</b>	*	Gana Homa	*	*
<b>9.30 am to 12.30 pm</b>	Arrival of HH with Purna Kumbh and Ved Ghosh, Dharma Sabha, Dhool Bhet	Navratri Nitya Path, Devi Anushthan, Discourse by Shri Krishnanand Mankikar	Navratri Nitya Path, Devi Anushthan, Discourse by Dharma Pracharak Shri Rajgopal maam	Navratri Nitya Path, Devi Anushthan, Discourse by Dharma Pracharak Shri Rajgopal maam
<b>12.00 pm</b>	*	Bhajan seva by Smt. Maya Nadkarni	Bhajan Seva by Smt. Shaila Bangera	Bhajan seva by Shri Krishna Chandavarkar
<b>12.30 pm onwards</b>	*	Shri Paduka Pujan, Teerth Vitaran, Shri Bhiksha Prasad Bhojan	Shri Paduka Pujan, Teerth Vitaran, Shri Bhiksha Prasad Bhojan	Shri Paduka Pujan, Teerth Vitaran, Shri Bhiksha Prasad Bhojan
<b>5.00 pm to 7.00 pm Cultural Programme</b>	Bhajans by Shri Durgesh Chandavarkar, Committee members	Sanskrit play, Pranay Santoor by Shri Ashok Bellare	Bhajans by Smt. Suvarnagauri Ghaisas, Smt. Geeta Yennemadi	Samuhik Guru Pujan, Talk by Shri Gajanan Mankikar on 'Guru Pujan'
<b>7.30 pm onwards</b>	Deep-Namaskar Shiv Pujan Ashtavadhan	Deep-Namaskar Devi Pujan Ashtavadhan	Deep-Namaskar Shiv Pujan Ashtavadhan	Deep-Namaskar Guru Pujan Ashtavadhan

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## D U L E

Friday 18th Dec 2009	Saturday 19th Dec 2009	Sunday 20th Dec 2009	Monday 21st Dec 2009	Tuesday 22nd Dec 2009
<b>Women's Day</b>	<b>Yuva Divas</b>	<b>Prarthana Divas</b>		
Suprabhatam	Suprabhatam	Suprabhatam	Suprabhatam	*
Gayatri Anushthan	Gayatri Anushthan	Gayatri Anushthan	Gayatri Anushthan	*
*	*	*	Satya Narayan Pooja	*
Lalita Sahasranam, Kumkumarchan, Talk on 'Antarang' by Smt. Latika Heble	Navratri Nitya Path, Devi Anushthan, <b>Paramarsh</b>	Navratri Nitya Path, Devi Anushthan, <b>Paramarsh</b>	Navratri Nitya Path, Devi Anushthan	Nirop Geet, Upadesh by Pujya Swamiji
Bhajan seva by Smt. Amruta Konaje, Smt. Geeta Khanolkar	Bhajan seva by Yuvadhara	Bhajan seva by Prarthana Varg	Bhajan seva by Shri Vishwajeet Borwankar	*
Shri Paduka Pujan, Teerth Vitaran, Shri Bhikhsha Prasad Bhojan	Shri Paduka Pujan, Teerth Vitaran, Shri Bhikhsha Prasad Bhojan	Shri Paduka Pujan, Teerth Vitaran, Shri Bhikhsha Prasad Bhojan	Shri Paduka Pujan, Teerth Vitaran, Shri Bhikhsha Prasad Bhojan	*
Vimarsh by Smt. Archana Savanal & Palki Utsav	Yuvadhara Annual Programme	Prarthana Varg skit, Samvadini by Kum. Nivedita Hattangadi	Dharma Sabha, Phala Mantrakshat	*
Deep-Namaskar Devi Pujan Ashtavadhan	Deep-Namaskar Shiv Pujan Ashtavadhan	Deep-Namaskar Shiv Pujan, Ashtavadhan	Deep-Namaskar	*

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*dear amma, aai, papamma, akka, honni, swathi*

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# A contemplative testament

SOM BENEGAL, NEW DELHI

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Nearing my 88<sup>th</sup> birthday, I realise that it has been a long journey through life. No doubt it has had its high moments of considerable achievements in various fields which seemed beyond credibility, but there were also low points of physical and mental pain sustained over many longer years than imaginable, and met with fortitude and understanding.

Now, at this moment, I realise that I have become a traveler with an uncertain tether in search of the lost horizon of an improbable Shangri-la!

With the years gone by, friends and comrades and beloved relations in my life have disappeared from view, one by one, and left only fast-fading memories of bygone joys to make me say, "Memory, hold the door!"

Without being melodramatic, I may say that I have grown old and weary with the world changed beyond recognition in its attitudes, values and aspirations. That, I admit, has to be, but I feel out of place, like the last knight of King Arthur's Round Table who told his dying king, that he was lost "among new men, strange faces, other minds." This is not self-pity but an acceptance of reality as it should be. The world turns and the world changes toward what end, I do not know. Some live in eternal hope for the better, others with the certainty of doom; I only remain in unceasing astonishment of the origins of the marvel that is creation, the mystery of life and the wonder of its mind-boggling structure from infinitesimal, microscopic dot-like creatures with abilities of apparently seeing, sensing, foraging, digesting, excreting, having aero-dynamic wing-structures capable of flying to escape and travel! And, of course, we have also had gigantic creatures dwarfing man.

To what purpose and to what end, I do not know, this seemingly ceaseless procession of life, but I do know and see that knowledge, more and more beyond belief, brings us no nearer to wisdom and happiness. Our ancient scriptures tell us, "it is important to know, but more important is it to know what to do with what you know."

After a long multi-layered life, perhaps not an eminent, distinguished, powerful life, but given to much concern and contemplation of the ways of life in times past, present and the beckoning future, I must admit to a sense of disillusionment and blighted hope at the sustained spectacle of mankind's stubborn inability to live in peace, and instead to engage in incessant combat and wars for one reason or unreason, the scale of which have reached monstrous proportions that could exterminate all living things. Perhaps this is an exaggeration for surely mankind was not created by whatever motivation with inborn compulsions ingrained in it for brainless self-liquidation.

So, there it is: Is the whole thing a mystery, or a riddle or an enigma? Or, is it as the Rig-Veda says at the mandala X-129-7, which I have dared to transcreate without serious challenge from scholars:

*"From where into being was Creation brought,  
Does the One uphold it or does He not?  
That Helmsman on high, He alone knows,  
And even He may not know how it all goes."*

From this I turn my disillusionment into consolation that for whatever reason, the mystery of creation, life and death, the boundless universe, the cosmos beyond imagination, was created not by an indeterminate, fickle, chance but by a divinity (call it by any name) that shapes our ends which we try to explain by rational argument, scientific logic and demonstration; but in vain. Perhaps, it is as it is and should be. An indisputable answer would rob us of the stimulus of an unremitting search and discovery and the romance and thrill of seeming to grasp the truth, only to find it beyond our reach, not to dispirit us but to continue with unending endeavour, with calm of mind and alluring bliss.

Having unburdened myself, I now know that one must go through life without regret or anger, nor with any other emotion than acceptance of life and fellowship, meeting injury not with revenge but with understanding and compassion, not ever to forget

that I will not visit upon others what I have suffered from them and humanity itself. Otherwise, it would go against all the precepts I have learnt from my wise teachers, and the wisdom enjoined upon us from our scriptures dating back to times immemorial.

When I'm gone, if I am remembered at all, let it be said, "When he knew he said so, that was his conceit; when he did not know he said so, that was his humility."

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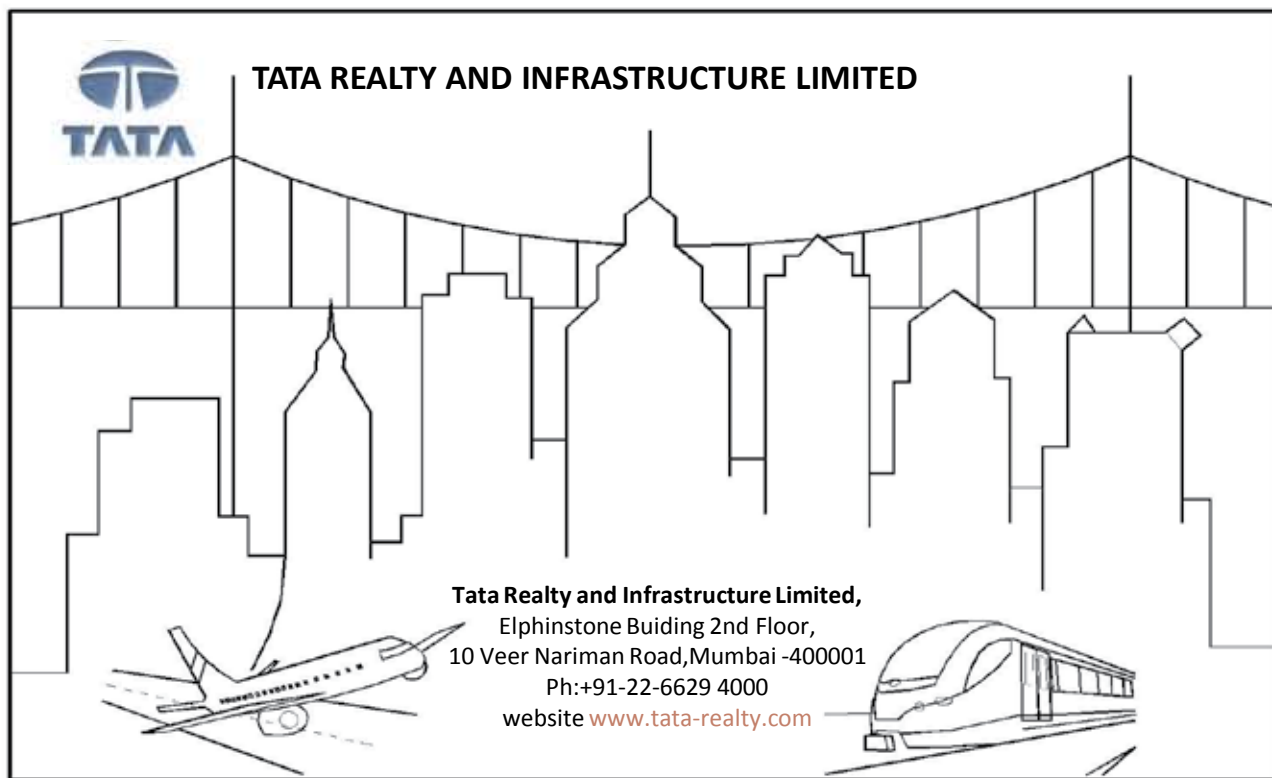
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# Mantra, a weapon

UMESH NAGARKATTE, FLUSHING, NEW YORK, USA

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A mantra is a powerful weapon in any situation. One does not have to take this statement on faith. One can experiment with it, just as a scientist does an experiment in her chemistry, physics or biology lab to verify the validity of certain laws of science. The word “weapon” seems to have violent connotations. But even saints, the master scientists of the mind, have used the same word. Jnaneshwar Maharaj also calls mantra a weapon. He says in one of his *abhangs* in Haripath, “ज्ञानदेवा मंत्र हरिनामाचे शस्त्र । यमे ‘कुळगोत्र वजियेले,’” meaning, “for Jnanadev, the mantra of Hari’s name is a weapon that makes the Lord of death stay away from one’s family and lineage.” In some versions of the Haripath, the word ‘शस्त्र’ weapon has been replaced by ‘शास्त्र’ meaning science, thereby lessening the effect of the word Jnaneshwar used!

People who have tried using the mantra in a day-to-day situation have found that a Guru-given mantra is a weapon also. One has to have a powerful weapon that works instantly in any situation. There is no time for logical analysis. A mantra given by the Guru is just such a weapon.

Repeating the mantra consciously in a chaotic situation is very powerful. When two people are exchanging angry words, an observer repeating the mantra mentally and consciously calms the situation down quickly. It has an effect like a ‘bullet.’

Once a devotee had a dream in which she was sitting with her Guru. She heard many people shouting at her Guru, calling him names. The devotee started yelling back at them, saying why they were shouting at her Guru; that they did not know how great her Guru was. The Guru was calm and asked the devotee, “Can you hear ‘Om Namah Shivaya’ in their shouting?” Suddenly, she could hear no more shouting but only Om Namah Shivaya. That ended her dream.

Recently we were travelling to India. I was reading Shiva Sutras in the plane, and one of the seats behind us was occupied by a girl who was constantly talking in a loud voice with the fellow passenger. I tried many subtle ways to stop her loud talking and even getting earplugs from the air hostess and using

them. Still the noise continued. Then I remembered the devotee’s dream and consciously tried to feel the Guru-given mantra in the noise, I suddenly felt no more disturbance. The girl also fell asleep and silent. I could concentrate easily on what I was reading. After a while, another girl on the seat in front of us started talking loudly. Again, consciously attuning my mind to feeling the same mantra obviated that noise.

Various noises disturb the peace of our mind. The disturbance may not always be caused by outside forces, but it may be due to the unnecessary thoughts that crowd our own mind. We came across a TV seminar, “Change Your Brain, Change Your Life” given by Dr. Amen, a psychiatrist ([www.amenclinic.com](http://www.amenclinic.com)). He has helped hundreds of thousands of people in his 62 clinics around the world.

He says, “There’s a reason the saying ‘you’ll worry yourself to death’ is a cliché in our culture. How we think affects every part of us, including our bodies. We are becoming increasingly aware of just how much the function of the brain can affect our bodies.

“Over the years, I have developed an entire programme of cognitive therapy called ‘ANT therapy.’ ANT stands for Automatic Negative Thoughts and it is these automatic thoughts that are so unproductive and unhelpful. You do not have to believe every thought that goes through your head. It is important to think about your thoughts to see whether they help you or hurt you. Unfortunately, if you never challenge your thoughts and you just ‘believe them’ as if they were true, ANTs can take over and infest your brain. Develop an internal ANTeater “to hunt down and devour the negative thoughts that are ruining your life.” In one of his remedies, he recommends repeating a mantra and doing meditation.

A mantra is an ANTeater. It can kill the negative thoughts about oneself and others if they happen to creep into our mind unknowingly. We have to watch our mind. The mind has a tendency to settle on physical or mental weaknesses and uncertainties that the world might bring, such as regrets about the

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past or fears of the future, or the loss of a job. If we don't want our mind to dwell on these uncertainties and remain peaceful then we must remain always prayerful and repeat the Guru-given mantra. This way the mental energy does not get wasted unnecessarily. Jnanadev says in his Haripath that repeating His name is meditation on the form of the Lord, which silences the world.

It is important that the mantra be a Guru-given mantra. A psychologist went to a sage and said, "I also give mantra to my patients to repeat. I ask them to repeat 'Table, table ...' or '1, 2, 3, ...' and they have received some relief." The sage said, "When I give my mantra – Om namah Shivaya – to repeat, I know exactly how it affects the *chakras*, the psychic centres in the body. Do you know which centres in the body your mantras affect?"

Chitrapur Saraswats are fortunate since their Guru is available from the time they are born. In other communities, one has to search for a Guru! Chitrapur Saraswats can use the mantra given by the Guru and follow His teachings instead of just being proud of the fact that they have a great Guru!

To overcome all the obstacles that disturb our peace of mind, we need only repeat the mantra. It does not cost any money! Whenever we have nothing to do, our mind should start repeating the mantra. We should not only consciously repeat the mantra, but with constant practice, we will experience the mantra going on within us.

Repetition of a mantra generates love for all and reverberates in every pore of the body as bliss, compared to which *any* earthly pleasure is insipid. If we do that, we will be able to sing like Jnaneshwar in Haripath, "ज्ञानदेवा मौन जपमाळ अंतरी । धरोनि श्रीहरी जपे सदा" The meaning is this: "For Jnanadev, it is the Lord who repeats the name, holding the silent *japa-mala* within." That is, with the breath that goes on incessantly, it is the Lord who repeats the name silently. Or, like Kabir who says, "हमारा जप करे राम, हम बैठे आराम ।" "Rama is doing my *japa* and I am resting."

Repeating mantra is also a weapon against ignorance of our true nature. Saints have extolled the value of the habit of mantra repetition. Sant Tukaram says in one of his abhangs, "मुखी नाम हाती मोक्ष । ऐसी बहुताची साक्ष" meaning, "Name on lips and liberation on hand. Many have witnessed this."

He also says,

*What you don't understand will be understood by itself, by just this one name of Vitthala.*

*What you don't see will be seen by itself, by just this one name of Vitthala.*

*What you don't say will be said by itself, by just this one name of Vitthala*

*What you don't meet will come to meet by itself, by just this one name of Vitthala.*

*That which seems unattainable, will be attained to the fullest by itself, by constant verbal repetition of the name.*

*Tukaram says, "The jiva bound in all kinds of ways, will be redeemed by the one name of Vitthala."*

---

## The fat man

ROHAN MAVINKURVE, MUMBAI

He danced around, he danced around  
Of course, he became thin; he lost a pound.  
You may think that that is very less,  
But soon he lost twenty.  
Now, he could kick pretty hard,  
Not so gently.  
Then he lost thirty pounds,  
Now, he wasn't at all round.

Finally, when he went back home,  
He had lost fifty pounds.  
His family soon found,  
That he had become so thin,  
That he resembled a pin.  
Because he had lost so much weight,  
And looked totally deflated,  
His family clapped and cheered  
and celebrated.

From then on,  
The fat man who had now become  
Mr. Skinny,  
Lived happily,  
Because he would never look silly.

—————

Rohan Mavinkurve, age 7 years, is a student of Std. II, Vibgyor High, Goregaon (W), Mumbai.

## SAD DEMISE



*You thought deeply, spoke gently, laughed aloud, worked hard, gave freely,  
dreamt richly, lived life fully, loved well, learnt to let go.*

*You treaded lightly on the Earth and left it better than you found it.*

*You attached yourself to what is spiritually superior,*

*You held on to your true aspirations.*

*We shall always remember you and cherish your ideals. . . . .*

**VAIJAYANTI (JAYU) KARNAD (nee BASRUR)**

**Left us for her Heavenly Abode**

**On 2<sup>nd</sup> November, 2009.**

**Deeply missed by your loved ones.**

Nuest 4 pages

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# Non-Chitrapur Saraswat Temples of Kanara Districts

## Part 4 - Shree Durga Parameshwari Temple, Kateel

SATYANARAYAN PANDIT, ANDHERI, MUMBAI

---

The coastal belt of Karnataka State, inhabited by our forefathers, is replete with non-Chitrapur Saraswat temples dedicated to Lord Shiva, Shakti, Ganesh, Vishnu and His various forms, Anjaneya and so on. Some of them date back to ancient times and hence, their origin or installation details are not available. One such shrine is Shree Durga Parameshwari Temple at Kateel (photo below).

**Location and Legend:** Kateel is only 25 kms north-east of Mangalore and is easily approachable.



The road from Mangalore runs close to the airport and passes through Bajpe Village, with clear directions beyond, leading to Kateel. The shrine is unique and captivating as it rests on a tiny island formed in the midst of the gently flowing holy River Nandini. “Kati” refers to ‘waste’ and “ila” means ‘earth’ in the local parlance (such islands are generally desolate and uncultivable), and hence, the name “Kateel”. It is believed that the divine idol in this shrine appeared from Mother Earth and, therefore, Kateel is considered to be one of the most hallowed and holiest of holy seats of Goddess Durga in this region.

The legend unfolds that Shakti or Adimaya assumed the name of Durga after slaying the demon,

Durgama. Here, Goddess Durga Parameshwari is also known as ‘Annapoorneshwari’ and ‘Bramaramba’, having killed the demon, Arunasura, after attaining the form of ‘Bramara’ (the bee ).

**Kshetra Mahima:** Shree Durga Parameshwari Temple is one of the most popular shrines in the district. Hundreds of devotees from all over the region throng the *kshetra* everyday. The number of pilgrims increases manifold on Tuesdays and Fridays and is the heaviest during Navaratri Mahotsava and Shravana Fridays.

The most important seva offered to the deity here is tender coconut *abhisheka*. It is a firm belief that by offering this seva, the benevolent, merciful and ever-protecting Durgamata answers the devotees’ prayers. In particular, the caring Mother blesses children who are sick and infirm; on certain days, one sees large numbers of parents with babes-in-arms and kids running around, waiting to get Devi Darshan and give their offerings, and I am sure every parent will have a tale to tell in praise of Durgamata’s ‘*apaara mahima*’. Yet another significant *seva* offered to the Goddess is “Hoovina Pooje” (Flower Poojan).

The *parivara devatas* in the temple precincts include Rakteshwari, Maha Ganapati and a rare shrine dedicated to Lord Brahma, an important feature of which is that the sarees and blouse pieces offered to the deity throughout the year are preserved and distributed to devotees as *prasad*, once a year, on Lalita Panchami day during Navaratri. The crowd is the largest on that day as every assembled devotee aspires to receive divine blessings by way of a saree or a blouse piece. In line with the tradition, the Kshetra is also well-known for offering *prasad bhojan* to all devotees, twice a day. The temple is well served by two prominent families of the Kshetra through generations, on a hereditary basis - the Asranna family members are priests and the ‘Bunt’ family members from the ‘Kodetturu Guttu’ are

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Following you was our dear Pappa  
And now, dear Amma  
Leaving me alone in this world  
Whereever I go, whatever I do  
I try to look for you three  
But all in vain  
For I know it will never be the same again  
That was 25 years ago

Yes, 25 years have gone by  
Death separated you from me  
But the mighty hands of death  
Can never wipe the memories  
As sweet as nectar  
Treasured in my weeping heart

*Forever remembered  
Kanchan V. Haldipur*

administrators.

### Major Festivals and Events:

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3. Special *pooja* on Fridays during the month of Shravana.
4. Deepotsava on Bahula Panchami day, during the month of Kartik.

**Educational and Cultural Activities:** The administration of the temple has successfully implemented major projects in the field of education. Today, it has under its control, primary and secondary schools, colleges and research institutes. In the cultural field, a Yakshagana drama troupe, promoted by the temple, is one of the foremost, finest and most sought after troupe whose shows are booked months in advance during the season. (Yakshagana is a popular folk medium of entertainment and is staged after the monsoon season by the troupe travelling from place to place).

(Source: *Dakshina Kannadada Devalayagalu*)

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# Plenty and Poverty of (notions, actions)

SADANAND BURDE, ANAND

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1. Limiting to not so past years, one finds from Minoo Masani to Amartya Sen, many have enlightened us with a pragmatic understanding of the national dilemma of “Plenty and Poverty” in our country. Around 60 years ago, my high school teacher explained the paradox of Poverty in the land of Plenty from “Our India” by Minoo Masani. If I had my way, I would urge some national level acclaimed writer to write about the present day endemic-ism in our country.

2. Most Indian citizens (educated enough to pick up KS for reading) might have been at the early stage of life leaning towards some or other -ism. It is likely that starting with any -ism around, say, socialism, communism etc. the transition might have been to populism, finally accepting plentysm (read plenty-ism).

3. You must have read somewhere (KS, August 09), “A once middle class community that has now become prosperous and is willing to spend on many luxuries...”. My same school teacher, while talking about “Our India”, had explained the three classes of society. His simplification was, “Those who are not able to come to THIS school, are the poor class; those who study HERE are the middle class, and those who after THIS school would go to colleges to become a doctor, engineer etc. are the rich class.” Then, a mischievous boy from the rear bench, innocently said, “So sir, you are one of us of — middle class, your son who has gone to Nagpur Engineering College is of rich class, and your wife who does not go to any school is poor class. Right?” The teacher set him right by throwing a well-aimed chalk at him. Let bygones be bygones. Now, one who enjoys a pre-KG schooling is a different class altogether.

4.. Come to think of it, even if we narrow it down; those who eat bread buttered on both sides,

those who eat ONLY bread, and those who crave fragments of the bread from the roadside bakery, belong to our society. We have to have modern notions of plenty and poverty.

5. Today, the concept of plenty is unfathomable. Can we define it using quantification? After defining plenty, then, one can say lack of it is poverty. It is a challenge to explain, let alone define, what luxury is. Some luxuries are considered essential and being deprived of such essentials is poverty. So, is an automobile, a two-wheeler or furniture essential? What about a TV and a Mobile or the LPG stove? Essentials? Strange notions these.

6. In my life, at one time, I was in charge of a hostel of a technician training school in North Gujarat. My sprightly hostel attendant, Khodabhai, took my ten-year-old son for a day to his nearby native village. On his return, I found my son a bit lost in thought. At the dinner table, he exclaimed, “Daddy, Khodabhai does not have a dining table; not even a drawing room with chairs. His people live in a hut with a buffalo under the same roof. Khodabhai’s mother served me alone in a metal *thali* borrowed from the neighbour. I overheard her admonishing Khodabhai for inviting a rich man’s son. Are we rich daddy?” A few days back, I had convinced my son to wait for a year before I could afford to buy a bicycle for him.

7. The cliché of equating the essentials with *roti*, *kapda* and *makaan* is multidimensional. To see or experience poverty, one has to go quite far from our urban abode, perhaps, beyond the last destination of an ST route. The slums in cities do not necessarily depict the life of the Indian poor. Poverty in its naked form is not portrayed by Oscar level movies but, maybe, by the old-time “Do Bhiga Jameen”. Movies are the limit of self-developmental armchair education of the middle classes (higher, middle and lower — all).



8. To my mind, it is enough to remember the two major segments of society — the privileged and the under-privileged. This notion is certainly at the mercy of the theory of relativity. Eradication of poverty should never be discussed. All of us, who are able to read this write-up, should consider themselves as belonging to the privileged class and extend “a hand of help” to those who are not. I do not wish to be accused of quantification. So I give below, a simple thought of a simpleton saint “ गोन्दवलेकर माहाराज म्हणतात, “ तुम्हाला परमेश्वराने झोळीभरून दिल नसेल, पण जरी मूठभर दिल असेल तर त्यातल चिमूटभर दसर युला देण्याची तयारी ठेवावी”

One single hand, extended to help is better than two hands joined to pray, “सवेर सुखिनः सन्तु”

The mission of life should be, to do good whenever you can, as much as you can, for as many as you can. You certainly know about “The Teach India Campaign”, “The Joy of Giving Week” and so on.

Plenty of notions! (eh!)



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## Ashtang Yoga

GEETA MOHAN RAO (NALKUR), MUSCAT

These days it is very heartening to hear youngsters talking about doing 'Ashtang Yoga' when they practice yoga postures, deep breathing and meditation all of which come under the 'hatha' (physical) aspect of yoga. However, in reality, Ashtang Yoga is an ethical roadmap to enlightenment. It is very intensive and comes under spiritual practice. It is much more than a powerful workout and is certainly not meant for all as it involves a great deal of do's and don'ts, self-control, focus, perseverance and devoting every moment to spiritual deeds. Youngsters might find it hard to abide by the Ashtang Yoga discipline as they would wish to enjoy their life to the fullest, fostering their worldly ambitions or success. And, of course, they have every right to do so. However, true Ashtang Yoga practitioners are perhaps one in a million and in my opinion, are the 'chosen ones'. Their life is not normal or comfortable as they are tried and tested time and again and suffer in every possible way, so much so that initially they have no option but to remain in a '*perpetual state of resigned-to-fate*' mode but eventually, they attain equanimity. However, there are others too who wish to attain 'Nirvana' but perhaps only after having experienced and enjoyed worldly pleasures, and why not? Since the path of Ashtang Yoga is meant for those who wish to tread on it, they too have the right to follow the path of 'liberation' but the journey to enlightenment is certainly grueling.

*Asht-ang* means 'eight limbs' (steps) prescribed for human beings and it is believed that Nirvana can be attained through these eight steps - Yama being the first and Niyama, the second (which was discussed in last month's KS. Yama and Niyama are the don'ts and do's lists followed by Asana, Pranayama, Pratyahara, Dharana, Dhyana and finally, Samadhi, respectively.

Human beings are programmed for survival but they lack control. They don't know when and where to stop being excessive and to adopt moderation through the 'Live and Let Live' tenet. Niyama

means **Rules** or the **Do's** in the form of observance. Yama means **Regulations** or the **Don'ts** in the form of self-restraint. These instructions can be used for self-development similar to strength training for developing muscles.

Since everything has two sides and humans are no exception, they too have a positive and negative side. Niyama is meant to strengthen the positive side and Yama, to arrest the negative side. To ensure survival, Nature provides us with basic instincts and the innate wisdom to harness them. This wisdom needs to be developed through these yogic principles of Yama and Niyama. But who wants to develop wisdom to attain Nirvana and why should one attain it? What are the benefits?

We have already created our utopian dreams around us and are surrounded by 'everlasting' comforts and entertainment. Is there any place for Nirvana in our lives at this point of time just because yoga says so? We must first find out why yoga recommends it and what the objective is. Even so, it would be pointless to accept anything that is imposed on us. Therefore, it would be really interesting to find out why Patanjali, the founder of yoga, recommends the Eight Commandments (Ashtang) in his 'Yoga Sutra'.

To cite an example: a group of monkeys who frolic throughout their lives, do practically anything that catches their fancy but at the end of the day settle down in an orderly fashion without referring to Patanjali's Yoga Sutra. This means they are obviously open to and subjected to a Universal Order or the Law of Nature which they accept involuntarily and cohabit in a harmonious group. All creatures live cordially as they are in tune with the Laws of Nature to ensure preservation and coexistence. This universal order is meant for universal harmony but to this day and age, human beings have either forgotten or lost it in our never-ending saga of obligations, pressures and compulsions. We are

# **DURGADAS RAMKRISHNA AMLADI**

**(1<sup>st</sup> December, 1922 - 23<sup>rd</sup> December, 2008)**



**One year has passed since you  
transcended  
the mortal  
Your memories linger  
on - never to fade away**

**Remembrance by**

**Anand / Geeta / Aditya  
Gautam / Nandita / Amogh  
&  
Kallianpur Murlidhar**

becoming increasingly individualistic and wish to be something different or superior to others. This is the main cause of breaking the Law of Nature and the disintegration of the group spirit. This subsequently disturbs the universal discipline leading to conflict of interests and great disharmony.

Patanjali knew that human beings have a higher evolved mental faculty in the evolutionary order but perhaps he also knew that the power that they possess has no cap and could be misused without a control mechanism. That is how he has emphasized on the **five don'ts** called 'Yama' in Ashtang Yoga practice i.e. **Asatya, Himsa, Steya, Parigraha** and **Abrahmacharya** which advocates refraining from certain self-indulgences. In other words, what is allowed is – **Satya, Ahimsa, Asteya, Aparigraha** and **Brahmacharya**. Practising and accomplishing all this can be extremely challenging in today's environs. Then, is it worth the effort? Well, this is the main crux of Ashtang Yoga. We are supposed to follow these five commandments to graduate from our existing level of consciousness to a higher level. We strengthen our character, improve our interpersonal relationships and lucidly flow towards the path of enlightenment.

This encourages us to engage in good deeds in order to liberate ourselves from the cycles of births and deaths in order to attain Nirvana. It is believed that the practice of Yama helps to eliminate the accumulation of negative deeds (Ku-karma) and reduce the drain on our energy when we lead an artificial life.

### **The Five Don'ts – Yamas**

1. The first Don't is Asatya i.e. telling lies for one's own convenience which is not allowed. What is allowed is -Satya – truthfulness in any given situation. When we speak the truth, all truth and nothing but the truth, we take one step closer to evolvment. It improves our integrity and level of awareness.

2. The second one is not to indulge in Himsa – violence or killing which is not only restricted to killing but also includes causing mental harm

and emotional hurt. In other words – Ahimsa – non-violence should be observed. We are asked to control our aggressive reactions towards people or situations. When we stop being judgmental and critical, we go one step closer to understanding and compassion.

3. The third Don't is Steya – i.e. stealing or acquiring what rightly belongs to others. In short, it is very much like accessing and using someone else's credit card. What is allowed is Asteya i.e. not to grab what does not belong to us. When we observe Asteya, it teaches us the true meaning of generosity of the hands, heart and head. It also helps us to overcome 'shad-ripu', the six enemies which act like 'shad-yantra' to bring about our downfall.

4. The fourth Don't is Parigraha – which means desire for accumulation of worldly acquisitions. When we intend to accumulate material things infinitely, it causes stress. All the material things are impermanent which will be ultimately destroyed. We also lose the ability to see our only eternal possession, the Atma or our True Self. What is allowed is Aparigraha – non-coveting, which teaches us the difference between need and greed and by following this principle, we are open to receive divine blessings.

5. The fifth Don't is Abrahmacharya – sensual indulgence. What is recommended is -Brahmacharya - moderation or sensual continence. To attain understanding or enlightenment, we have to have control over our physical impulses to prevent them from being excessive. This requires a lot of will power but once we practice moderation in any activity, it helps conserve our energy which can then be applied to bring balance and equanimity individually and collectively in the world.

We regret our inability to carry contributions in Marathi, Konkani and Sanskrit in this issue due to certain technical problems at the computer composing unit.  
- Editor



## In Remembrance



**Dr. Gautam V. Koppikar**  
(31-5-1956 – 9-11-2006)

Three years have passed but the pain  
of losing you increases day by day.  
If we could have a lifetime wish, we would  
ask  
for nothing else but to have you in our  
midst.  
Your warm and reassuring smile helps us  
get through each passing day.  
*Always loved and dearly missed:*  
Sujata, Rahul, Raunaq

## Sad Demise



**Shri Sivanand Raghvendra Kaikini**  
passed away on 2<sup>nd</sup> November, 2009 in  
Mumbai

28-01-1919 – 02-11-2009

*Deeply mourned by:*

Sheila, Vivek and Parthiv Haldipur  
Priyanka and Gautam Sabba;  
Jyoti, Shrikant, Amrita, Ameya and  
Divarshna Kamat,  
Anushree, Aakruti, Ashwini and Arun Kaikini

## REMEMBRANCE



**Late Shantaram V. Mankekar**  
Born on 9-4-1909  
Died on 6-11-1986



**Late (Mrs.) Vimalabai S. Mankekar**  
Born on 10-4-1914  
Died on 1-9-2003

**Fondly remembered by:**  
Family of late Umabai Bhasker Trikanad  
Dr. Mohan S. Mankekar & family  
Smt. Premalata Vasant Baindur & family  
Shri Vijay S. Mankekar & family

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# The legend of Grishneshwar Temple

DEEPAK AMEMBAL, SANTACRUZ (EAST), MUMBAI

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Grishneshwar Temple (see picture below) is one of the 12 Jyotirlingas and a must-visit for all Lord Shiva devotees. The deity faces east whereas all the other 11 Jyotirlingas faces north. Located in Verul, just half a kilometre from the Ellora Caves, in Aurangabad District of Maharashtra, it is associated with interesting legends. One of them is about how, while playing chess, Lord Shiva lost to Parvati and, on a whim, he went south to the forest of Kamyavana. Parvati followed and wooed him and they decided to stay there for a few days.



One day, Parvati was thirsty and there was no water nearby. So, Shiva pierced the ground with his trident and created a lake which came to be known as Shivalay. The legend continues with Parvati preparing *sindur* (to apply in her hair-parting) by rubbing vermilion powder with her thumb, when the powder turned into a *linga* and a great light appeared in it. Parvati installed the *linga* there and called it Grishneshwar because it was created by “*grishna*” or the friction of her thumb.

Another legend from Shivapurana narrates a tale about a Brahmin named Sudharm and his wife Sudeha who lived happily in Devagiri but for the fact that they were childless. Sudeha blamed herself for this and to ensure that her husband's lineage continued, got her sister Ghushma married to Sudharm. She also instructed Ghushma to make 101 *lingas*, worship them at Grishneshwar and then immerse them in Shivalay Lake. Soon, with the blessings of Shiva, a boy was born to Ghushma;

subsequently, Sudeha felt neglected, resulting in jealousy and a murder most foul. She killed Ghushma's son and threw him in the lake. When his wife awoke, she saw a blood-stained sheet instead of her husband and rushed to inform Ghushma, her mother in law. Ghushma was praying and so did not respond but when she went to immerse the *lingas*, she saw her son emerge from the lake. Then Shiva appeared and told her that Sudeha had killed her son. Ghushma requested Shiva to forgive her sister. Pleased with her devotion and generosity, Shiva offered her a boon. Ghushma requested Shiva to eternally reside there so that she could worship him up close. Shiva agreed and decreed that the shrine be named Ghushmeshwar. Hence, Grishneshwar is also known as 'Ghushmeshwar'.

The temple looks as if it is built in red stone. According to the Archaeological Survey of India, quote, “The Ellora caves are hewn out of the volcanic basaltic formation of Maharashtra, known as ‘Deccan Trap’; the term trap being of Scandinavian origin representing the step-like formation of the volcanic deposits. These channels, due to overheating, have a characteristic brownish red colour. Similar rock was used in the construction of the Grishneshwar Temple nearby and also utilised for the flooring of the pathways at Bibi-ka-Maqbara.” Unquote.

The Grishneshwar temple was built by Ahiliabai Holkar in 1768 and re-constructed by Maloji Raje Bhosale of Verul, the grandfather of Chhatrapati Shivaji, in the 16<sup>th</sup> century; his Samadhi is outside the temple. The temple stands majestically upon a four-foot high platform and is topped with a golden *kalasha*. The cubicle-shaped shrine has a pillared hall and three porches and also houses the idol of Parvati. There are carvings all over the temple and the pillars within. Photography is prohibited in the sanctum sanctorum. The temple tank is another attraction. During Shivratri, the temple celebrates the annual Ellora Yatra which draws thousands of people. Langurs have a free run outside the temple; it was fun watching and clicking them.

Temple timings: Daily from 5.30 am - 9.30 pm.  
During Shravan (Aug-Sep): 3 am - 11 pm.

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# World March for Peace and Non-violence



**Dr. Sharad Nayampally, dressed like Gandhiji, at Wagah**

Twenty marchers representing New Zealand, France, Spain, Italy, USA and Chile among other countries, arrived in New Delhi on October 12 where they were joined by representatives from India. The marchers were participating in the first ever World March to circle the whole planet calling for nuclear

disarmament and the end of war. emerged out of nowhere thanks to the presence in the group of Gandhi look-alike Dr. Sharad P. Nayampally, dressed just like the national hero, who provoked a large, enthusiastic crowd around the banner and representatives of the World March. The members of the base team meanwhile met with the press officer for the Sikh community, Subedar Dalbir Singh, with whom they pressed home the need to put an end to war. After having visited the golden temple, the Harmandir Sahib at Amritsar, the Sikhs' most sacred building, the group took a night bus the same day to go and meet their travelling companions in Korea.

The World March began in New Zealand on October 2, 2009, the anniversary of Mahatma Gandhi's birth, declared the "International Day of Non-Violence" by the United Nations, and will conclude in the Andes Mountains in Argentina on January 2, 2010.

The 90-day World March has been endorsed by eminent personalities across the globe, including heads of states, religious heads, Nobel laureates, distinguished names in different fields, NGOs, and so on. In India, a large number of awareness events have been planned by various participating organizations in different cities. (Source: <http://www.theworldmarch.org>)

disarmament and the end of war.

Starting its symbolic march from Raj Ghat to India Gate to Gandhi Smriti, with banners of peace and non-violence, the base team covered eight km amidst a suffocating heat wave in the middle of thick traffic, renewing its commitment to promoting peace and non-violence.

After a meet with the national press, the base team was received by Tara Gandhi Bhattacharji, Gandhi's grand-daughter. Addressing them, she said, "I am only the biological grand-daughter of a great man, and that doesn't grant me any of his qualities. I do what I can humbly to promote justice in our country, in the spirit of my grandfather. We have to teach human to free themselves from their fears and not to terrorise others." She then personally presented each team member with a gift of a hand-woven cotton scarf. The base team then split into four groups, each with a programme of meetings and events in Mumbai, Amritsar, Chennai and Trichur.

After eight hours on the train, one group arrived at the frontier with Pakistan, at Wagah/Atari, where frontier tension is among the highest in the world. It hoped to meet representatives of the World March on the other side of the frontier and thereby create a symbolic point of peace between the two nations. The event could not take place because of the absence of the main officer, but an alternative

Dr. Sharad Nayampally is a practitioner of naturopathy, and a well-known yoga therapist and teacher. He also has considerable expertise in wheat grass, acupressure and allied therapies. His love for social work, made him join the Indian Development Foundation (IDF) (formerly Indian Leprosy Foundation, a leading national NGO committed to health, education and development) after his retirement from Hindustan Lever Limited.

As Social Ambassador of IDF and a look-alike of Mahatma Gandhi, he participated in the World March for Peace and Non-Violence at Raj Ghat, New Delhi, the Wagah Border, and in various events in Mumbai.

Sharad is also a theatre enthusiast and has directed over 60 dramas and acted in a couple of films, the last being "Traffic Signal".

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## BOOK REVIEWS

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Title : THE ANCIENT HISTORY OF THE CHITRAPUR  
SARASWAT GURUPARAMPARA, THE  
CHITRAPUR MATH AND COMMUNITY  
Author : Kundaje Rajaram Rao (Pune)  
Pages : 160  
Cost of printing: Rs. 300/- (the proceeds to go to  
Shri Chitrapur Math, Shirali)

As the title explains, the book tells you not about the Guru Parampara alone, but about the Math and the Chitrapur Saraswat community as well.

Putting the material together must have been a marathon task. Rajaram Rao undertook it as a labour of love and devotion.

He referred to the Marathi classic by Smt Umabai Arur and its Kannada translation by Shri Tadgaje Nagesh Rao and the English version by Shri Amembal Sunder Rao. He also picked up relevant information from “*pawadas, keertans, poems.....* (and) dramas in Konkani, Marathi and Kannada”, from “Fifty Years of Bliss” and several other sources. It took him nearly three years to complete the work in time to dedicate it at the revered feet of our Guru, HH Shrimat Sadyojat Shankarashram Swamiji during the Tercentenary Year. More importantly, it has been published by Rajaram Rao, at his own expense. In that sense, it is an offering, a *seva*.

As Swamiji says in His message of blessing, Rajaram Rao has been, for long years, “a sincere worker of Shri Chitrapur Math... and has had the fortune of serving three successive Gurus.” Having served as the President of the Pune Sabha for several years, he is familiar with the subject he is handling.

Other than the lineage and history of our spiritual heads, he has branched off into spiritual matters, including ‘Bhakti Marga’ and ‘Jnana Marga’, the paths for a true seeker in pursuit of self-realization. He admits that practice of these disciplines during his younger days would have made him “a more enlightened human being in his old age”.

The Guru Parampara to most of us begins with PP Prathama Parijnanashrama Swami, the first Mathadhipati ascending the Holy Guru Peetha at the Bandikeri Math in Gokarn. However, Rajaram

Rao takes us back to the Sadgurus, right from Sadguru Shri Dakshinamurti (period unknown), followed by Shrimat Gauda Pada (720–750 AD) and Shrimat Govinda Pada (750–788 AD) and the immortal Jagadguru Adi Shankara (788-820 AD) whose amazing intellectual proficiency the world has never ceased to marvel at.

Rajaram Rao places the Sadgurus in the first phase which ends with Shrimat Padurangashram Swami (1645–1675 AD). Thereafter, begins the second phase with the establishment of the Adi Guru Math at Gokarn in February, 1708.

Readers will appreciate the question-answer format of the book.. The interesting Bal-Yogi episode in the first phase is brief for lack of historical information. The second phase is more elaborate due to availability of sources. It begins with the Nagar ruler demanding a Letter of Consent from the Sringeri Jagadguru to substantiate the claim of HH Prathama Parijnanashram Swami being the spiritual head of the Chitrapur Saraswat community. Thereafter, follows the history of the Math and the Mathadhipatis, and their tireless efforts to unite the community and spread spiritual values. The Math became a centre where the Chitrapur Saraswats gathered together to pay homage to Lord Bhavanishankara – and to find their spiritual ‘roots’.

Miracles have been mentioned during each Swamiji’s tenure. Yet, it is a revelation to see the discipline with which our Gurus exercised their spiritual power: Dwitiya Shrimat Shankarashram Swami who could transmit His fever to His *danda* did it *solely* for the purpose of an uninterrupted *anushtana*; immediately thereafter, He took on the malady. He thus taught, by example, that suffering what one is destined to, is “the essence of *prarabhda*”.

This kind of information presented in the book not only impresses but inspires. This is a book for true seekers indeed

**Savitri Babulkar**

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## BOOK REVIEWS (contd.)

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Title : GEETA DUTT: THE SKYLARK  
Author : Haimanti Banerjee  
Pages : 219  
Publisher : Poets Foundation, Kolkata (April 2008)  
Price : Rs. 495/-

*Geeta Dutt: The Skylark* is a musical biography of the personal and professional life of the multi-faceted playback singer of yesteryears. Besides tracing Geeta's family history, the author has concentrated exclusively on the wide assortment of about 1,300 Hindi film songs sung by Geeta, though apart from these, she has sung many more in other regional languages.

Metaphorically symbolic of the blithe spirit of the ethereal bird, the skylark, the book covers the wide range of Geeta Dutt's talent in singing lilting, bubbly songs like '*Babuji dheere chalna*', and '*Mera naam chin chin choo*' to sombre haunting ones like '*Waqt ne kiya*' and '*Na jao saynyan*'. Haimanti has also painstakingly translated about 100 of Geeta Dutt's Hindi film songs into English.

Among the highlights of the book is the inclusion of about 50 love letters hand-written to Geeta by her husband Guru Dutt, the renowned film actor and director, mostly during their courtship. Yet another attraction is the rare collection of photographs of Geeta Dutt with her family and her professional colleagues in the Hindi film industry, lent generously by her son Arun Dutt. Some of her portraits display her charming photogenic personality. Her portraits, especially those on the front and back covers of the book, are very eye-catching.

The book is a handy compendium of Hindi film song-making of Geeta Dutt's time with well researched material of many lyricists and music composers with whom she had worked. Haimanti elaborates upon Geeta Dutt's singing career that started at the age of 16 with the memorable song '*Mera sundar sapna beet gaya*' composed by S.D. Burman for Kamini Kaushal in "*Do Bhai*". Gradually, she started displaying the wide spectrum of her talent, reaching the peak of

success in the fifties, rendering a dozen songs for Nargis in the famous film "*Jogan*". The book devotes about 20 pages to a detailed analysis of these songs. Geeta lent her unique voice to most of the leading heroines of the day from Geeta Bali, Nirupa Roy, Madhubala, Nargis to Meena Kumari. Her two stalwart music composers, among many others, were S.D. Burman and O.P. Nayyar. The following five years ushered in the saga of Geeta's exquisite super hit songs with another half a dozen songs for Dev Anand's film "*Baazi*". The next decade heralded her sensational romance and marriage with the renowned actor-director Guru Dutt and the birth of their three children, which gave further impetus to some of her exquisite cadences for Guru Dutt's evergreen films like "*Aar Paar*" and "*Mr. and Mrs. 55*", to "*Pyasa*" and "*Kaagaz ke Phool*" and, finally, "*Sahib, Bibi aur Ghulam*". However, with the coming of other singers like Asha Bhonsle to the forefront, her popularity started waning. To quote Haimanti, "The legendary singer ended up losing enormously, O.P.(O.P.Nayyar), S.D. (S.D.Burman) and finally, G.D.(Guru Dutt).

Strange enough, once again in the dusk of her lifetime, Geeta picked up amazing strength and gave her best rendition to some immortal songs for "*Anubhav*" in 1972, before she took the final tragic bow from filmhood.

Except for a few typographical errors, the book is written by Haimanti Banerjee in a very poetic style, befitting the enchanting ecstasy of Geeta Dutt's musical calibre. The hard-bound book with fine glossy paper and bold print is veritably a connoisseur's delight and worth cherishing. It reflects the author's labour of love, spanning four to five years of in-depth scholarly research on the subject. Some of the prominent landmarks in Geeta's career are also highlighted for easy reference.

A few words about the author; Haimanti Banerjee is a reputed documentary film-maker; two of her documentaries have won her national awards.

Kusum Gokarn, Pune

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## Personalia

On the occasion of the twin release of the Marathi books written by Dr Vijay Dhavale (a NRI from Canada) on November 5, 2009, – 'Israel madhil Maharashtra' and 'Matoshri', **Dr Suvarna Baljekar** (at right, in the picture), Nutritionist



and Homoeopath, Thane, was felicitated by Her Excellency Ms Orna Sagiv, Consul General for Israel in Mumbai, for her English translation and transcreation of 'Israel madhil Maharashtra'.

While the English version 'Maharashtra in Israel' was released by Her Excellency, the second book, 'Matoshri' was released by former Lok Sabha Speaker Manohar Joshi; this book is currently being translated by Dr Baljekar and the English version is expected to be released in the near future in Ottawa, Canada. Incidentally, last year, Suvarna translated into English, four Marathi books penned by the renowned industrialist, Jayantrao Pendharkar of Vicco Laboratories. The programme was jointly hosted by The Indian Jewish Federation and Dr. Vijay Dhavale in Mumbai.

**Shruti Balwalli**, daughter of Dr. Vijaya and Dr. Nitin Balwalli, and granddaughter of Ahilya and late Ashok N. Balwalli, has successfully completed her MASLP (Masters in Audiology and Speech Language Pathology) from the Ali Yavar Jung National Institute of Hearing for the Handicapped with a first class. She was awarded the Lady Meherbai Tata Merit cash scholarship and Sir Tata Travel



Grant Scholarship. Shruti has left for the University of Cincinnati, Ohio, USA, to pursue her PhD in Communicative Sciences and Disorders.

**Hemant P Heble**, Assistant Manager, Union Bank of India, Prabhadevi Branch, has been an outstanding sportsman right from his school days. In fact, he was appointed by the bank in its 'Sports quota', and has excelled in many sports and athletic events since 1980.



His first Gold haul was in 1980, for Long Jump in the Sri Lanka Athletic Championship. Since then, he has never looked back and has won several Gold Medals in High Jump, Triple Jump and Long Jump, besides Silver and Bronze medals, in a number of national and international tournaments. He has also represented Union Bank in many sports events, Board Meets, and won prizes. Representing Maharashtra, he secured first place in the State Meet for many years.

His latest achievement is his selection in the Indian team for the Asian Championship, in the Long Jump and 4x100 meters relay events, in which he had won a Gold Cup earlier.

**Lalita Katre:** For a girl hardly 13 years of age, playing four finals was a tall order. Yet, Lalita Katre not only succeeded in three, she could have won all four on the concluding day of the Goregaon Sports Club - 1st Maharashtra State level junior badminton tournament hosted by the Goregaon Sports Club in July 2009.

Lalita made her school - Borivli's Mary Immaculate High School, proud by her performance. The Class 7 girl won the girls under-16 and under-19 singles and joined hands with Santosh Sanjana to claim the under-16s girls doubles title as well.

Lalita, who is being coached at the Uday Pawar Badminton Academy, conceded the under-13 singles in order to concentrate for the higher age group events. Lalita appeared so confident that she could have easily made a clean sweep of all the four finals.

(Source: Express News Service, July 27, 2009)



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## KSA PROGRAMMES AT BORIVALI, DHARWAD, NASHIK AND PUNE

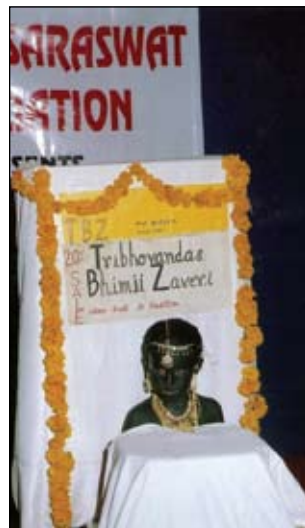
As a precursor to its Centenary celebrations, KSA has been organizing cultural and social programmes in different places which have a substantial concentration of Chitrapur Saraswats and where it has established volunteer committees earlier this year. During Diwali, as a part of its annual Diwali programme, the Association supported by committees in Borivali, a suburb of Mumbai, organised lively music and fancy dress competitions, mimicry, and a presentation of melodious Hindi songs. Other programmes were held during September and November in Dharwad, Nashik and Pune. While members in Dharwad saw an excellent presentation of the songs composed by the renowned, multi-talented artiste PL Deshpande; Nashik and Pune were enthralled by stirring performances of the poet saints Dynaneshwar and Tukaram, respectively.

**At BORIVALI:** On October 17, 2009, competitions in devotional and light music were held for participants divided into three age categories – those below 8 years, between 8-16 years and above 16 years. Both competitions were ably judged by Geeta Yennemadi and Deepa Nadkarni.

**Devotional music competition:** (a) Under-8s: 1<sup>st</sup> Prize: Arya Dhareshwar; 2<sup>nd</sup> Prize: Sakshi Dhareshwar; *Consolation Prize:* Tejasvini Mudur. (b) 8-16 years: 1<sup>st</sup> Prize: Vaidehi Balwally; 2<sup>nd</sup> Prize: Ananya Dhareshwar. (c) 16+ years: 1<sup>st</sup> Prize: Chaitra Nadkarni; 2<sup>nd</sup> Prize: Guru Kaushik; *Consolation Prize:* Naina Shirali.

Prize: Mallika Kilpady; *Consolation Prize:* Naina Shirali.

On October 18, a **fancy dress competition** saw children dressed up in colourful costumes representing various professionals, community helpers, animals and so on. The



Trayee Naimpally, dressed as a mannequin, bagged the 1<sup>st</sup> prize in the fancy dress competition

prize winners as judged by Anand R. Nadkarni and Uday Karopadi were: 1<sup>st</sup> Prize: Trayee Naimpally (dressed as a mannequin); 2<sup>nd</sup> Prize: Arya Dhareshwar (school master); 3<sup>rd</sup> Prize: Sujay Sajip (elephant), and *Consolation Prize:* Shreeya Pandit (teacher).

Vinay Nadkarni, whose voice has brought Walt Disney's famous character, Donald Duck, to life in over 400 episodes, entertained the gathering with his **mimicry**. These

programmes were followed by melodious **songs** presented by a young, amateur group of artists from Borivali. The songs covered almost six decades from 1950 to 2009 and ranged from "Payoji maine..." to the popular "Ina, mina dika..." to "Meri Maa ..." from "Taare Zamin par" and a *lavani*.



Participants of the music competition

**Light music competition:** (a) Under-8s: 1<sup>st</sup> Prize: Arya Dhareshwar; 2<sup>nd</sup> Prize: Tejasvini Mudur; *Consolation Prize:* Nidhi Shirali. (b) 8-16 years: 1<sup>st</sup> Prize: Vaidehi Balwally; 2<sup>nd</sup> Prize: Charulata Shukla; *Consolation Prize:* Ananya Dhareshwar. (c) 16+ years: 1<sup>st</sup> Prize: Chaitra Nadkarni; 2<sup>nd</sup>



A section of the audience at Vamanashram Hall, Borivali, enjoying the Diwali programme

The programme ended with prize distribution and a vote of thanks.

**Reported by Dilip Sashital**

*When someone you love  
becomes a memory  
the memory becomes a treasure*



**Vimala Rangarao Karnad**  
7th July 1914 - 28th September 2009



*In fond remembrance  
Karnad, Adur & Tirkanad Family*

**AT DHARWAD:** The Saraswat Mitra Mandal (SMM) of Dharwad, under its aegis, organized "Pulakit Gaani", a



presentation of songs composed by the renowned dramatist, writer, humorist, actor and music composer, Shri P.L. Deshpande, fondly called "Pula", at 'Srujana', Dr Annaji Rao Sirur Auditorium, on Sunday, November 8, 2009 (see photo above). The artistes of Swaranand Pratishthan of Pune were invited to present this 2½ hour programme which was well attended by music lovers of Dharwad. The programme was interspersed with audio-visual interviews of stalwarts in the musical field such as Manik Varma, Jyotsna Bhole, Bhimsen Joshi, Gajanan Vatave, and film maker Ram Gabale, who narrated their reminiscences of PL.

Among vocal artistes, Sampada Thite, experienced in acting in musical Marathi drama and classical base, was much appreciated by the audience. Pramod Ranade, another well-known vocalist, sang well. Reva Tizare, a newcomer with a sharp voice, presented film songs composed by PL, and made most popular by Asha Bhonsale, like "*Naach re mora ambyachya vana*". The accompanists who gave excellent instrumental support were Rajendra Durkar on the tabla, Pranav Kulkarni on the synthesizer, Madhav Karandikar on the harmonium, and Vishwanath Gaikwad on cymbals. They offered a great impetus to the entire presentation.

The most memorable and much-appreciated performance was by Prof Arun Nulkar, whose narrative of PL's humorous oratory enlivened the entire programme.

The programme started at 5.30 pm sharp with Ganesh *vandana* by Shreyas and Kirti Kulkarni, disciples of Vasant Karnad; a short welcome speech by SMM's President, Ramchandra Alekar, and ended with a vote of thanks by the its Hon. Secretary, Dr. Sunanda Karnad. All the artistes along with the group leader, Prakash Bhonde, and KSA members were honoured with a rose and a box of the famous Dharwad *pedas*. This programme will be long-remembered

by all present. KSA was represented by Ratnakar Gokarn and Dilip Sahsital. Shri Gokarn, in particular, complimented SMM for an excellently organized programme, a compliment that speaks highly of its praiseworthy teamwork.

As a part of these series of programmes, the Hubli Sabha of Chitrapur Saraswats arranged a two-hour programme "Anand-Gaani" at Shivkrishna Mandir, Hubli, by the same artistes on the previous day. The hospitality of both the Hubli Sabha, and its President, Vikram Sirur in particular, and of SMM, Dharwad, was greatly appreciated by all the members of Swaranand Pratishthan. More such cultural programmes will undoubtedly make KSA popular and known to the wider public.

**Reported by Dr. Sunanda Karnad**

**AT PUNE & NASHIK:** On Sunday, October 25, 2009, a programme based on the life and works of the Marathi saint-poet "Sant Tukaram" was held at the Yeshwantrao



**At Pune:** A view of the Saraswati Vrindagaan team (from L to R): Suman Kodial, Kalindi Kodial, Arun Hattangadi (standing), Geeta Yennemadi, Sharayu Bijurkar, Shyamala Yennemadi, Geeta Balse

Chavan Auditorium, in Kothrud, Pune. A similar programme based on the life and works of the Marathi saint-poet "Sant Dnyaneshwar" was organized on the following Sunday, November 2, at Shri Laxminarayan Bhavan, Nashik Highway, Nashik.

Both the programmes were presented by Saraswati Vrindagaan of Saraswat Mahila Samaj, Gamdevi, Mumbai. The lead singer was Geeta Yennemadi and the commentary in Marathi was by Sadhana Kamat. The other participants were Kalindi Kodial, Sharayu Bijurkar, Shaila Hemmady, Suman Kodial, Shymal Yennemadi, Geeta Balse, Shobha Marballi, Geeta Bijoor and Deepa Murdeshwar. The group was ably accompanied on the harmonium by Geeta Yennemadi and on the tabla by Arun Hattangadi. 'Sant Tukaram' was sponsored by Shri Nalkur Sripad Rao and





A group photo taken at Nashik: Saraswati Vrindagaan team, seated (L to R): Deepa Murdeshwar, Shobha Marballi, Suman Kodial, Kalindi Kodial, Geeta Yennemadi, Sharayu Bijurkar, Shyamala Yennemadi, Geeta Balse, Shaila Hemmady and Sadhana Kamat. Standing (L to R): Hemant Nadkarni, Nashik Sabha Treasurer; Sanjay Nileshwar; Ashok Nileshwar, Sabha Mg Cttee. Member; Surekha Ragade; Uday Ragade, Sabha President; Kishan Chandavarkar, Sabha Hon. Sec.; Krishnakumar Hemmady, Sabha Vice President & Chief Coordinator of KSA programme; Arun Hattangadi, tabla accompanist; Dinesh Kailaje, Shobha Kailaje, Jyotsna Nadkarni, Suman Koppikar. Sitting (front): Pushkar Joshi.

'Sant Dynaneshwar' was sponsored by Shri Gurudas Masurkar.

The programmes received a hearty response from an appreciative audience. (A review published by the Nashik Daily "Lokmat" will appear in the next issue).

**Reported by Prof. Sadhana Kamat**

## KSA DIWALI PROGRAMME - SPORTS EVENTS

Sports events are a major attraction of KSA's Diwali Programme and comprise athletic events as well as various indoor and outdoor games, organized for different age groups. This year's events and the names of the prize winners follow.

**Running race:** (a) Under-5s: 1<sup>st</sup> Prize: Omkar Kumble; 2<sup>nd</sup> Prize: Gauri Kadam; 3<sup>rd</sup> Prize: Amogh Kalyanpur. (b) Below 12 years (girls): 1<sup>st</sup> Prize: Shikaina; 2<sup>nd</sup> Prize: Maithili Kumble; 3<sup>rd</sup> Prize: Shravya Sirur. (c) Below 12 years (boys): 1<sup>st</sup> Prize: Tejas Balvalli; 2<sup>nd</sup> Prize: Nand Nalawade; 3<sup>rd</sup> Prize: Ankit Shirali.

**Chocolate race:** (a) Under-5s: 1<sup>st</sup> Prize: Amogh Kalyanpur; 2<sup>nd</sup> Prize: Anusha Nagarkar; 3<sup>rd</sup> Prize: Ved Khanapurkar. (b) Below 12 years (girls): 1<sup>st</sup> Prize: Shravya Sirur; 2<sup>nd</sup> Prize: Maithili Kumble; 3<sup>rd</sup> Prize: Apoorva Asnotkar. (c) Below 12 years (boys): 1<sup>st</sup> Prize: Nand Nalawade; 2<sup>nd</sup> Prize: Tejas Balvalli; 3<sup>rd</sup> Prize: Ankit Shirali.

The winners of two other under-fives events were: **Balloon race:** 1<sup>st</sup> Prize: Omkar Kumble; 2<sup>nd</sup> Prize: Amogh Kalyanpur; 3<sup>rd</sup> Prize: Ved Khanapurkar. **Picking up chocolate:** 1<sup>st</sup> Prize: Omkar Kumble; 2<sup>nd</sup> Prize: Gauri Kadam; 3<sup>rd</sup> Prize: Ved Khanapurkar.

In the under-12s category, the winners were: (a) **One-legged race (girls):** 1<sup>st</sup> Prize: Shikaina; 2<sup>nd</sup> Prize: Apoorva Asnotkar; 3<sup>rd</sup> Prize: Shravya Sirur. (b) **One-legged race (boys):** 1<sup>st</sup> Prize: Nand Nalawade; 2<sup>nd</sup> Prize: Tejas Balvalli; 3<sup>rd</sup> Prize: Ankit Shirali. (c) **Marble & spoon race (girls):** 1<sup>st</sup> Prize: Apoorva Asnotkar; 2<sup>nd</sup> Prize: Sanchi Nadkarni;

3<sup>rd</sup> Prize: Shravya Sirur. (d) **Marble & spoon race (boys):** 1<sup>st</sup> Prize: Mihir; 2<sup>nd</sup> Prize: Nand Nalawade; 3<sup>rd</sup> Prize: Ankit Shirali. (e) **Three-legged race** for girls and boys: 1<sup>st</sup> Prize: Ankit Asnotkar & Shravya Sirur; 2<sup>nd</sup> Prize: Maithili Kumble & Mihir; 3<sup>rd</sup> Prize: Apoorva Asnotkar & Shikaina.

The relay race for girls and boys under-12, was won by Mayank and his team (Mayank Nalawade, Kaival Nadkarni, Apoorva Asnotkar and Dhanashree Mallapur); the 2<sup>nd</sup> Prize went to Nand and his team (Nand Nalawade, Sanchi Nadkarni, Akshat Shah and Ankit Shirali).

Several events were also organized for young people below 18 years of age: (a) **Running race (girls):** 1<sup>st</sup> Prize: Poornima Kamat; 2<sup>nd</sup> Prize: Esha Hoskote; 3<sup>rd</sup> Prize: Priya Gonsalves. (b) **Running race (boys):** 1<sup>st</sup> Prize: Yatin Mavinkurve; 2<sup>nd</sup> Prize: Chaitanya Mallapur. (c) **Concealed coin (girls):** 1<sup>st</sup> Prize: Poornima Kamat; 2<sup>nd</sup> Prize: Pallavi Gangavalli. (d) **Concealed coin (boys):** 1<sup>st</sup> Prize: Chaitanya Mallapur; 2<sup>nd</sup> Prize: Chinmay Mavinkurve. (e) **Apple race (girls):** 1<sup>st</sup> Prize: Esha Hoskote; 2<sup>nd</sup> Prize: Priyanka Sadvelkar; 3<sup>rd</sup> Prize: Priya Gonsalves. (f) **Apple race (boys):** 1<sup>st</sup> Prize: Shreekar Basroor; 2<sup>nd</sup> Prize: Chaitanya Mallapur. (g) **Three-legged race (girls):** 1<sup>st</sup> Prize: Poornima Kamat & Pallavi Gangavalli; 2<sup>nd</sup> Prize: Priya Gonsalves & Priyanka Sadvelkar. (h) **Obstacle race (girls):** 1<sup>st</sup> Prize: Poornima Kamat. (i) **Obstacle race (boys):** 1<sup>st</sup> Prize: Chaitanya Mallapur; 2<sup>nd</sup> Prize: Sanmesh Kalyanpur.

**Carrom & Table Tennis:** The girls' singles carrom tournament for under-14s was won by Anushree Amladi with Anchal Balse as runner-up; among boys, Chinmay Mavinkurve was the winner and Tejas Balvalli, the runner-up. In the doubles under-17 matches for girls and boys,



the winners were Dhanashree Mallapur & Anchal Balse and Chinmay Mavinkurve & Ritwik Nadkarni respectively; the respective runners-up were Yashasma Savkur & Disha Manjeshwar and Abhishek Rao & Akshay Bafna. In the carrom singles tournament for women and men, Gauri Sirur and Sanjay Hemmadi were the winners, respectively while the two runners-up were Rohini Mallapur and Nandan Kadam, respectively. The women's doubles was won by Priyanka Sadvelkar & Kalyani Hemmady, and Gabriel Gonsalves & Arjun Hemmady won the men's doubles; the respective runners-up were Rohini Mallapur & Priya Gonsalves and Eshwar & Harish.

In the table tennis matches, Pranav Kukalienkar won the match in the under-17s category with Abhishek Rao as runner-up. Women's and men's singles table tennis saw Anchal Balse and Yogesh Soni as winners and Gauri Sirur

and Sanmesh Kalyanpur as runners-up. In the doubles match played by women, Gauri Sirur & Kanika Nadkarni won while Ketaki Mavinkurve & Esha Hoskote were the runners-up.

**Cricket, Football & Throwball:** The cricket match was won by the Talmakiwadi (B) team captained by Chaitanya Mallapur, the Matunga (A) team led by Chittaranjan Prabhu was the runner-up. In women's cricket, Gauri Sirur led her team to victory.

The football match saw Chaitanya Mallapur and his team come out winners and Amol Pandit's team as the runner-up. The throwball match was won by Shruti Balwally and her team.

**Chess:** Ramesh Asnotkar won the chess tournament with Karan Shah as runner-up.

**Reported by Gauri Sirur**

## Diwali

GEETA MOLAHALLY KRISHNAMOORTHY,  
MISSISSAUGA, CANADA

The table cloth with painted *diyas*

Is unfurled over the table,

Pot-hole and painted *diyas*

Are gleefully unpacked and

Poised to grace the table

And window sills.

The sweets, stirred and scored

Are ready on *thalis*

The savouries await

To be laid out, last minute

Lest they cool, or lose their

Crunch.

Kanjivarams and *kurtas* and

Calls greeting loved ones

Over seas and land

Memories of Diwalis

Spent at home and Dubai

Friends on Facebook

Reaching out and touching

Hearts, re-kindling

Yester-Diwalis

Sweetly savoured.

Friends who come

And with their presence

And hugs

Warm you from inside

Out and give you

A glow

That stays

Even when they have

Left your place.

~~~~~  
*Diya: traditional clay lamp (oil and wick); thali: stainless steel plates used for serving or eating off; Kanjeevaram: silk sari woven at eponymous city; kurta: loose-flowing tunic worn by men and women*

## RAOBLAH



Courtesy: *The Daily*, November 1983

## HERE AND THERE

**Ahmedabad:** On September 20, the second day of Ashvija Navratri, members chanted Navratri Nityapath. October 10<sup>th</sup> saw Prarthana class children engrossed in making candles at a workshop specially arranged for the purpose.

**Reported by Shubhangi Kabad**

**Bangalore:** With Diwali round the corner, thirteen youth along with two youngsters from the Prerana class assembled at the Math on October 11 for a fun-filled *diya*-making activity conducted by Preeti Jothady, a Yuvadhara member and Fine Arts student. They enjoyed the session thoroughly as their creativity transformed the clay into beautiful lamps and even Ganeshas! At an interactive feedback session at the end, many interesting ideas were generated for future Yuvadhara activities.

At the Math, Diwali was marked by *samuhik* Laxmi Poojan while the Prarthana centre at Indiranagar celebrated it by making beautiful bookmarks with potato-print *diyas*, and the junior and senior groups of the Malleswaram Prarthana centre made attractive greeting cards and *torans* respectively.

On October 29, Kartik Ekadashi, a large number of devotees offered *bhajans* at the Math. There was an informative slideshow-cum-talk on the recent Tristhali Yatra by Smita and Aniruddha Baljekar on November 1; the photographs of Poojya Swamiji and the various shrines visited were a treat for the eyes!

Kartik Pournima was observed on November 2 with Durganamaskar; 115 *sadhakas* participated in the three-and-a-half hour *poojan* and offered prayers to the Divine Mother. The evening concluded with *prasad bhajan*.

**Reported by Uma P. Trasi**

**Goa:** The Sabha arranged an outing for its members on October 25 to the Savoi spice plantation near Ponda. Children and adults alike enjoyed the lush greenery and cool ambience, peppered with lot of activities and games organised by K.S Rao and family and Nita Divgi. Typical Goan-Saraswat food, cooked in earthen pots, was served on banana leaves kept on a plate made of bamboo! Truly, everything was environment friendly.

Spread across different parts of Goa, the 35 members of the 14 Chitrapur Saraswat families had a

great get-together after a gap of almost ten years, not considering the *vana bhojans* with HH Swamiji. Given the distances in Goa, it was a small but successful attempt to get all the families together.

**Reported by Dr. Sushama Arur**

**Hyderabad:** The *satsang* held this month, on November 7, was different — Prarthana class children aged 5 to 12 years participated in it, making the experience quite unique. It started with the children leading the Sabha's opening prayers and, along with other *sadhakas*, devotedly chanting Parijnan Trayodashi. They then led them in singing melodious *bhajans*, which were appreciated by all. This was followed by playing an audio recording of Swamiji's Aashirvachan on the occasion of Dassera. The *satsang* ended with Deepanamaskar, Managalpada, *aarati* and *prasad vitaran*.

**Reported by Gowri Arur**

**Mallapur:** Ganesh Chaturthi was celebrated at Shri Guru Math; nine earthen idols of Lord Ganesha belonging to different families were worshipped. A special feature of the celebrations was a scene depicting Lord Krishna and Radha sitting on a swing under a tree surrounded by deer, peacocks, rabbits, parrots and cows which attracted hundreds of people from surrounding villages, right up to Anant Chaturdashi day.

Navratri was celebrated at Durga-Datta Mandir from Ashwin Shukla Pratipada to Navami. First day after Punyahavachana, Kankan Bandhana and Ghata Sthapana; the Devi's idol was worshipped by performing Saptashati Parayana. On Navami, Kumarika Puja was performed with a participation of about 50 ladies. Every night, highly philosophical, melodious *bhajans* composed by late Santappa Nagarkatti were sung, led by Subrao Ubhayakar and other Nagarkattikars. Devi *visarjan* was performed on Dashami.

**Reported by Arun Ubhayakar**

**Mumbai, Bandra-Khar:** The Punyatithi of HH Vamanashram Swamiji was observed on November 10 with *bhajans* by Anand Bhajan Mandal followed by Deepanamaskar, *aarati* and *prasad vitaran*.

**Reported by Satish Hattangadi**

**Mumbai, Dadar:** Nearly 20 devotees participated in the observance of the Punyatithi of HH Vamanashram Swamiji on November 10, with *bhajans* and Devi Anushtan for the well-being of the community at large.

*Bhajans* and Devi Anushtan were also held on

November 13 and *prasad* including cake and sweets were distributed to all, including children and youth. On the same morning, a puppet show was conducted by Chandrama Bijur and others for the pre-primary class children of Balak Vrinda Vidyalaya, Grant Road; the children thoroughly enjoyed the show.

*Reported by Shobha Puthli*

**Mumbai, Vile Parle:** On November 8, our members observed Sannikarsha at Durga Parmeshwari Temple, Karla. A large number of devotees took part in the prayers followed by the Sadhana Panchakam module.

The Punyatithi of PP Vamanashrama Swamiji was

observed on November 10, with Deepanamaskar, *bhajans*, Mangalashtak, Mangalaarati and *prasad vitaran*.

On November 13, the birthday of PP Sadyojat Shankarashram Swamiji was celebrated with Gurupadukastotrum, Parijnan Trayodashi, *aarati* and *prasad vitaran* followed by cutting a symbolic cake with much reverence. Both functions were well attended and included special prayers for the welfare of the Sabha and the Saraswat community as a whole. A good number of members also participated in the "Tristhali Yatra."

*Reported by Shrikar Talgeri*

## OUR INSTITUTIONS

**Saraswat Mahila Samaj, Gamdevi, Mumbai:** This report combines the reports of the months of October\* and November 2009. On October 22, Deepa Mangalore delighted the audience with a variety of songs in her melodious voice. She was accompanied on the harmonium by Geeta Yennemadi and on the tabla by Arun Hattiangdi. Snacks, sponsored by Vidya Kodial, were served in memory of Smt Premlata Kodial and Shri Shankar Rao.

The Samaj held its Annual General Meeting on September 29, 2009. The new committee members are: Vidya Kodial (President); Suman Kodial (Vice President); Kanchan Sujir (Chairperson); Neeta Yadery (Hon. Secretary); Geeta Balse (Jt. Hon. Secretary); Geeta Bijoor (Hon. Treasurer); Vidyalakshmi Kulkarni (Jt. Hon. Treasurer); Smita Mavinkurve (Publicity); Sharayu Kaushik, Leena Gangolli and Shrikala Vinekar (Event Managers); Sunanda Gangolli and Nirmala Kalambi (Library-in-charge), and Nirmala Nadkarni, Shyamal Yennemadi and Kalindi Kodial (Ex-officio members).

*(Reported by Neeta Yadery)*

This year, Kojagiri was celebrated at the Samaj Hall on October 4. Vidya Kodial welcomed the

audience. Sadhana Kamat read out short stories in her inimitable style. Nalini Sanzgiri read poems and made the audience scratch their heads to think out answers to many riddles. Shyamala Yennemadi and Geeta Balse organized games. Meera Savkur and Neela Balsekar gave short talks. Thereafter, Suman Kodial thanked every one for their active participation in the programme.

Forthcoming programme:

19<sup>th</sup> Dec. 2009: Convocation and Children's Day Programme at 5 pm in the Samaj hall.

*(Reported by Smita Mavinkurve)*

\* The October report was not included in the November issue of KS due to an oversight; we regret the omission. – Editor.

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## CLASSIFIEDS

### MATRIMONIALS

**Alliance** invited from CSB/GSB girls for CSB boy of 5'2 1/2" aged 27, BE, MEM, DQM, graduated in India, post graduated in Australia, Australian citizen, working in reputed Co. in Australia. Girl should be educated, family oriented, good looking and cultured willing to work in Australia. Boy expected in India by 1<sup>st</sup> February. Contact - 022-26827825, 65285947.

**Alliance** invited from SB/GSB boys for young SB graduate, good looking, working widow - fair, slim, tall -5'8" height, age 35 years with issue. Please respond with BHP returnable to P.O. Box No. CL 3239 Kanara Saraswat Association, Mumbai-400007.

**Suitable** alliance invited for Chitrapur Saraswat Girl Age 30+, Medico, presently doing residency in USA. Doctors / Engineers Preferred. Contact 9870784347.

### ENGAGEMENTS

**Burde-Kalyanpur:** Amit, son of Smt. Aruna and Suresh Bhavanishankar Burde of Borivali with Anita, daughter of Smt. Sudha and Jayant Anant Kalyanpur of Dahisar, on 15<sup>th</sup> October, 2009 at Borivali.

**Nadkarny-Karekatti:** Gautami eldest daughter of Mrs Mangala and Mr Gurudatt Nadkarny of Mumbai With Gaurav eldest son of Mrs Lata & Mr Kishore Karekatti of Pune on 11<sup>th</sup> October 2009 at Pune.

### BIRTH

**11<sup>th</sup> Sept 2009** - A daughter (Shreya) to Dr. Maya Golikere (nee Murdeshwar) and Anand Golikere at Pune, grand-daughter to late Suresh and Nalini Golikere and Satish and Usha Murdeshwar.

### ACKNOWLEDGEMENT

**Shobha** and Anand Nayampalli and Aruna and Guru Amembal thank all friends, relatives and well-wishers, for their gracious presence, blessings and presents on the occasion of the wedding and reception of Aparna and Hrishikesh on 24<sup>th</sup> October, 2009 at Mumbai. Kindly treat this as a personal acknowledgement.

### PUROHIT

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

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## DOMESTIC TIDINGS

### BIRTHS

Jan 8 : Twins - a daughter (Anindita) and a son (Rahul) to Priya (nee Halady) and Somnath Purkayastha at Seattle, USA.

Sep 24 : A son (Vedant) to Prajakta and Amit Madhukar Gulwadi at Singapore.

Oct 29 : A son Rohan to Dr. Seema (nee Nayak) and Pravin Halady at Indianapolis, USA.

### MARRIAGES

Aug 8 : Mary Grace (Romos) with Prashant Vasant Nadkarny in Mumbai.

Nov 2 : Radhika Shailesh Bijoor with Vikram Rajkumar Trikanad at Mumbai.

Nov 2 : Vaishali Gurunandan Honavar with Gautam Mahohar Panemangalore at Mumbai.

Nov 5 : Shibani Gautam Padukone with Sushant Shyam Balsekar at Mumbai.

### OBITUARIES

June 2 : Col. Kulkarni Devrao Laxman (85) at Versova, Mumbai.

Sept25 : Hattangadi Vasant Devidas (94) at Dadar, Mumbai.

Sept26: Sudha Prabhakar Bondal (nee Ansuya Labhadaya) (79) at Pune.

Oct 12 : Vinekar Hemant D. (56) at Thane.

Oct 30 : Balse Mohan D (79) at Mallapur.

Nov 2 : Savita Dayanand Madyar (71) at Malad, Mumbai.

Nov 2 : Vijayanti (Jayu) Karnad (nee Basrur) at Mumbai.

Nov 9 : Prema Vishveshwar Kalyanpur (79) at Sharjah.

Nov 15 : Nalini Devidas Kalambi at Mumbai.

Nov 15 : Manorama (Manu) Balkrishna Panjikar (84) Pune.

Nov 22 : Amembal Subray (72) of Mumbai at Vittal.



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