



A MONTHLY MAGAZINE OF KANARA SARASWAT ASSOCIATION

# Kanara Saraswat

Vol. 91, No. 4, APRIL 2010 | Rs. 20 /-



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Government of India



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# Kanara Saraswat

A Monthly Magazine of the  
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## 1<sup>ST</sup> BIRTHDAY



Shrimati Vimal and Shri Narayan D. Chandavarkar of Mumbai are very happy to announce the first birthday of their first great grandchild **ELINA CHAINANI**, daughter of Pallavi Kapnadak and Arun Chainani, grand-daughter of Jyoti and Arun Kapnadak, and Sunita and late Mohan Chainani, on the 17<sup>th</sup> of March 2010 in Arlington, Virginia, USA.

**We make a living by what we get, but  
we make a life by what we give.**

**- Winston Churchill**

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



## KANARA SARASWAT ASSOCIATION

### INTERNATIONAL WOMEN'S DAY 2010

The Kanara Saraswat Association observes International Women's Day every year. This year, since it was not possible to do so on March 8, due to certain other activities on that day, the Association will mark International Women's Day on Saturday, 17<sup>th</sup> April 2010, at 6.00 pm in Smt. Indirabai Kallianpurkar Hall, Off Talmakiwadi, Mumbai 400007.

A documentary film titled "POORNACHAKRA" with a narration by Ms. Neha Kagal, will precede the felicitation of the following women who have done outstanding, selfless social work.

1. Smt. Vimal Ramdas Amladi (Mumbai)
2. Ms. Purnima Mohan Chickermane (Pune)
3. Smt. Shreejaya Dattu Mallapur (Bengaluru)
4. Smt. Sadhana Ajit Kaikini (Bengaluru)
5. Smt. Smita Prakash Mavinkurve (Mumbai)
6. Smt. Prasanna Rajiv Invally (Pune)
7. Smt. Kavita Devrai Shanbhag (Mumbai)

Prof. (Smt.) Kalindi S. Muzumdar has kindly agreed to be the Chief Guest on this occasion.

**Shivshankar D. Murdeshwar**

*Hon. Gen. Secretary*



**Vinay V Gangavali**  
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Vijay Mohan Kalambi 25,000  
(In memory of Mohan and Sulabha Kalambi)





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

March 8<sup>th</sup> was celebrated worldwide as International Women's Day, a day to celebrate the economic, political and social achievements of women all over the world.

Women in the western world have more cause for celebration than those in countries like ours. This is because in India, female foeticide-infanticide, domestic violence, dowry-related atrocities and so on are woeful reminders of the way we treat women. Those Indian women who have achieved something of note have almost exclusively been from urban areas, and have been fortunate to receive education and support from their broad-minded families.

And yet, there is some scope for good news. India, albeit slowly, is waking up to a more modern, more progressive way of thinking, conducive to the development of women. For example, the legal process has made special provisions for dealing with atrocities against women and a number of NGOs are active in providing free legal and psychological support to victims of such atrocities. Further, women can lodge FIRs against these atrocities even after 9 pm in police stations and the police are obliged to take action on their complaints.

To rectify the miserable female to male ratio of 800:1000 that prevails in India today, the government sponsors messages in the media informing parents to accept their female child with the same love and affection as a male child. To prevent the determination of sex during pregnancy with the intention of foeticide, the PNDT Act provides for strict penalties to be imposed on the parents as well as the doctors involved in the same. District Collector Laxmikant Deshmukh of Kolhapur has received the Nasscom Social Innovation Award (2010) for his novel concept of preventing female foeticide. In this, all the sonography machines in Kolhapur are connected to the website <[www.savethebabygirl.com](http://www.savethebabygirl.com)>, allowing the Government to get an accurate assessment of expectant mothers in the district. Government officers then follow them up to confirm the well-being of the babies (especially girls) born to them. Similarly, NGOs and websites like <[savethegirlchild.com](http://savethegirlchild.com)> seek to educate people and reform the gender-biased mindset of Indian society.

In the field of education, the Government provides free education for girls up to Standard 12, with further concessions and scholarships for higher studies.

On the political front, Parliament has just passed the much-awaited Women's Reservation Bill, reserving 33% of seats for women in Parliament and State Legislative bodies. This Bill is expected to provide a more active role for women in the administration of the country.

We have miles to go before we sleep. And yet, this is an auspicious beginning to this journey. Hopefully, things will only get better and better for women. And, one day in the near future, women in this country too will have enough and more reason to celebrate International Women's Day.

In this context, I wish to dedicate this editorial to my mother Meera, my wife Kalindi, my daughter Priya, my daughter-in-law Ashwini, my grand-daughters Anika and Saanika, for making my life so much more beautiful.

*Shubam Bhavatu*

*Dr. Harish Kodial*



**SHRIMAT PARIJNANASHRAM VASTU SANGRAHALAYA**  
**announces the**  
**ARTEFACT OUTREACH PROGRAMME I**

**Eligibility: All children up to the age of 17 years.**

**The artefact chosen is**

**KODANDA RAMA.**

**15<sup>th</sup> Century CE from Gallery A**

Rama is one of the most popular incarnations of Vishnu. Rama, the son of Dasharatha, the King of Ayodhya, is the hero of the great Indian epic, the Ramayana. Rama is portrayed as the ideal king, son and brother. He is depicted in the "tribhanga" pose. In His right hand, He holds an arrow and in the left, a bow. He wears an ornate "kirita" (crown). The picture of the artefact can be viewed on the Chitrapur Math Website at: <http://www.chitrapurmath.net/>

**Requirements:**

1. Each child to write a short story of any event in Rama's life in not more than 1000 words. The story should reflect some moral and highlight one or more of Rama's virtues. Children aged 8 years and below as of 1<sup>st</sup> January 2010, to draw any scene from the Ramayana on an A4 size sheet of paper. The drawing/coloring can be done using any medium.
2. Can you name as many events in the Ramayana that specifically talk about when Rama used his bow?
3. Any additional anthropological/historical information on Kodanda Rama, its importance in the 15<sup>th</sup> Century among the then kings of southern India. (This question is optional).

Please send your entries in an envelope marked ARTEFACT OUTREACH PROGRAMME I and your name, address, contact cell no and email id. The entries must reach the Local Prarthana Centre by 30<sup>th</sup> April, 2010. The Prarthana teachers to send all the collected entries by Professional Courier to:

**Shrimat Parijnanashram Vastu Sangrahalaya**

C/o Shri Chitrapur Math, Shirali, Uttar Kannada 581 354

**Address all queries to: [museumspvs@rediffmail.com](mailto:museumspvs@rediffmail.com) or call 08385-258128.**

The winners will be declared on the first Sunday following Guru Purnima.

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The Manager, Shrimath Anantheshwar Temple, Vittal.

6<sup>th</sup> March, 2010

Managing Trustee





## Letters to the Editor

**Dear Editor:** In his otherwise excellent article "Swami Ramavallabhdas and the Krishnashtami Vrita" (KS, February 2010), Gourang S. Kundapur, states that: "In 1560, the Portuguese destroyed the Gaudapadacharya Math, our moola dharmapeeth set up in 800 C.E. by Swami Vivarananda, *guru-bandhu* of Adi Shankaracharya".

I assume that the author is referring to Shree Saunsthan Gaudapadacharya Kavale Math.

Nitin R. Gokarn, IAS, in his introduction to the article, "Lord Bhavanishankara and Gokarn - A personal journey of locating temples of the medieval period in modern Kashi" (KS, January 2009), says, "... the advent of the Portuguese in Salcete in 1560 culminated in 1564 with the destruction of the Kaivalya (Kavale) Math Sansthanam, established in 5<sup>th</sup> century A.D. in Kushasthali". Could someone throw more light on the discrepancy and when it was set up?

Personally, I am of the opinion that as Smarthas, we must have been followers of the Kavale Math of Goa but because of two incidents – the advent of the Portuguese in the 16<sup>th</sup> century in Goa and the Nagar Saunsthan incident in early 18<sup>th</sup> century – our Math became separate. Incidentally, the presiding deity of both Kavale Math and Chitrapur Math is Lord Bhavanishankar! It would not be unreasonable to say that Shree Kavale Math is our parent Math.

C. A. Kallianpur, Bandra (W), Mumbai

**Dear Editor:** Dr. Aroon Samsi was a *dev-manushyu* among Chitrapur Saraswat doctors whose services to society are among the many things that make me feel proud to be a member of this community.

One visit to the KEM Hospital in early 1990 was enough to show my wife and me what a great doctor and an even more wonderful person Dr. Samsi was. With a few quiet, confident, reassuring words, he convinced my 82-year-old father to undertake radiation treatment for his painful throat cancer. Earlier, my deeply devout father had silently suffered the increasing pain, saying, "It's God's will", whenever we pleaded that he see a doctor.

We had arrived early at the hospital to be first in the queue since Dr. Samsi had told us he was bound

by hospital rules and that was the only way he could see my father quickly. So, we were able to see how the long line of waiting patients literally touched his feet as he arrived. They whispered how he had cured thousands with his surgeon's magic hands. My father too was cured after radiation treatment although he died a little later following a paralytic attack.

Dr. Samsi also helped many well-known cricketers and sportsmen being one of India's first sports medicine specialists.

Curiously, post-retirement, he took up homoeopathy and helped many more people. My wife was among them. She and I saw him less than a week before the fall that led to his untimely death. With the remedy he prescribed, she feels relief from her years-old problem.

God must have called Dr. Samsi because He needed the services of this *dev-manushyu*. That is the only consolation we can offer his wife and family.

Gourang S. Kundapur, Vile Parle (E), Mumbai

**Dear Editor:** I wish to express my sincere condolences to Mrs. Aroon Samsi and the family on the sad demise of Dr. Aroon Samsi, an extraordinary human being. I completely agree with the sentiments expressed by Raghunath Gokarn (KS, March 2010).

Even though I knew Dr. Samsi only peripherally, I feel I have lost a big brother. I would like to recount a small incident about his extraordinary nature.

In 1964, when my father was the Mayor of Bombay, there was this traditional, annual cricket match between the Mayor's XI and the Chief Minister's XI. My father (God bless his soul) did not know a thing about cricket; not even how to hold a bat. When Aroon heard about it, he insisted on coming every morning to our house to teach him the basics, before he began his own heavy schedule of Surgery and Teaching, and convinced my father that his team, for which Aroon was an opening batsman (being a Municipal Corporation employee), could win if only he (my father) showed up for the match. And, indeed, the Mayor's XI did beat the Chief Minister's XI that year. The respect he showed my father, his elders and indeed everybody, made him my role model.

The Hindu scriptures teach us that such individuals are never reborn and become one with God. After achieving all spiritual goals, there is no reason for rebirth.

Ajit B. Divgi, Wisconsin, USA



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**Shri Rammohan K. Amembal, April 2<sup>nd</sup> 1930**

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with Good Health and Happiness.

Wife - Geeta R Amembal

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Sudhir Nayak and  
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## PRAMOD MUDBHATKAL DECORATED WITH PRESIDENT'S POLICE MEDAL

Shri Pramod Mudbhalkar, Superintendent of Police, Central Bureau of Investigation (CBI), Special Crime Branch (SCB), Mumbai, was decorated with the President's Police Medal for Distinguished Service, on Republic Day 2010. The Investiture Ceremony at which the Medal will be presented will take place shortly.

Born to Nirmala (Sushila, also known as Sushi) and late Krishnarao (Bablu) of Hubli, Pramod did his graduation and postgraduation in Criminology and Forensic Science from Karnatak College and University, Dharwad.

In 1976, he began his career at the CBI, joining as a Sub-Inspector. He was chiselled with basic institutional training at the prestigious Sardar Vallabhbhai Patel National Police Academy in Hyderabad, and practical training in Bengaluru. During his first posting itself, which was in Madras for 1½ months, he was picked up by the then top brass of CBI for certain important assignments and brought to the Bureau's focal point, Delhi. Since then, his loyalty, hard and honest work and an exceptional talent for working out complicated cases, resulted in his being assigned some of the most sensational cases entrusted to CBI for investigation. His instant grasp of the intricate situations that crop up during investigation and their ready solutions have won him laurels from his senior officers and appreciation from his colleagues. His assignments have taken him from Jammu & Kashmir (J & K) in the North to Chennai and Kerala in the South. We asked Pramod to tell us about his most memorable cases, some of which follow.

**On deputation to the Kudal Commission:** Pramod recalls his four-year long deputation to the Kudal Commission of Inquiry of Sarva Seva Sangh, and other Gandhian institutions, which gave him the opportunity to interact with true Gandhians as well as dreaded dacoits like Mohar Singh and Maan Singh of the Chambal Valley in the interiors of Morena and Jaura in Madhya

Pradesh. He had met them in an enquiry, amongst others, of an allegation that the butts of the rifles used by them in dacoities had gold figurines of Maa Durga; the bigger the dacoit the heavier the gold figurine. In 1976, at a 'surrender ceremony' attended by the people of Jaura Ashram and the police, these dacoits, along with their band, had surrendered before Jayaprakash Narayan, laying down their arms in front of Mahatma Gandhi's photograph.

The Kudal Commission posting was a turning point in Pramod's career and life. The motto – simple living and high thinking – became his mantra for life. Here too, his performance earned him encomiums from Mr. Justice Purushottam Das Kudal, the presiding judge and Chairman of the Commission, and other officers.

**In terrorist-ridden Punjab:** Back in CBI, he was drafted to a team formed for investigating the Punjab National Bank, Ludhiana, dacoity case, the handiwork of dreaded terrorists who, in the garb of (Punjab) policemen, had looted the bank of the then astronomical sum of Rs. 5.70 crores. Pramod was one of the officers who, without adequate arms and ammunition, raided the hideouts of the hardcore terrorists Harjinder Singh alias Jinda and Sukhdev Singh alias Labh Singh, the self-styled general of the Khalistan Commando Force, and others, and recovered a huge cache of arms, ammunition and incriminating documents and articles. His presence of mind resulted in the recovery of a strip of 33 negatives of the terrorists' latest photographs kept in a most unsuspecting place. This not only became one of the most important source documents in the case but also helped nab Jinda, among others, at Majnu ka Tila, Delhi. Before the discovery of these insignificant looking negatives, the Punjab police and intelligence agencies had been using photographs which did not match the terrorists' latest looks (for instance, Jinda had camouflaged his appearance from that of a devout-looking,



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15<sup>th</sup> March, 2010



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traditional Sikh to a clean-shaven 9-to-5 management executive). The bulk of the cash was recovered as also the articles purchased with some of it such as, Maruti 800s (for conducting terrorist strikes in Punjab and Delhi), a Fiat car, Matadors (then used by Punjab Police for transporting their posse), and trucks with compartments to conceal arms and ammunition, bulletproof jackets etc. The major culprits were brought to book; Jinda was subsequently hanged until death in the General Arun Kumar Vaidya assassination case.

Again, while in Punjab, all CBI officers had been instructed not to venture out alone especially after twilight lest they become soft targets. On receiving some information, however, Pramod left the Camp Office sans the aid of security personnel, which was the order of the day. When this came to light, instead of reprimanding him, his seniors took the security guards to task for allowing him to go out without proper security. The escapade was worth the while for it led to the recovery of another cache of arms and ammunition thereby destroying the stronghold of the terrorists and making them shift base from Ludhiana to Delhi.

**In the SCB, Mumbai:** By the time he was transferred from Punjab to the SCB, Mumbai, Pramod was married to Laxmi Sharma of Talmakiwadi. In Mumbai too, he had several remarkable experiences some of which he narrated.

The Bombay High Court had taken notice of a postcard in which the relative, a tribal from Dahanu Road, Maharashtra, had requested it to look into the matter of his brother-in-law (sister's husband) who had been missing for the past one year. The Court directed the CBI to locate the missing person who happened to be a constable of the State Excise Department. The case was entrusted to Shri Mudbhatkal. His investigation revealed that the constable had been deputed to escort a liquor consignment from Dahanu Road to the then Union Territory of Pondicherry. Once again, while the efforts of the involved states had failed, Pramod succeeded in locating the constable's dead body in a remote village in Gulbarga District, Karnataka. The Court received

his report in record time and appreciated his work.

In another case, on a tip-off, he raided a house in a thickly populated suburb of Mumbai, an unknown hideout of the Liberation Tigers of Tamil Eelam (LTTE). His presence of mind led to valuable recoveries including an identity card issued by the LTTE Chief, V. Prabhakaran, to one Kumar known as an LTTE arms dealer in India.

Yet another incident involved apprehending Mr. Alinovi Franco, a Swiss national and fugitive wanted in a narcotic drugs case in a Swiss Court with a Red Corner Notice issued by Interpol. The fugitive, a robust six-footer, was caught and bundled into a cab before he could gather his wits about him, and brought to the CBI office. But for the quick reflexes, the fugitive would have been lost in Mumbai's maddening crowd. Pramod's work, right from effecting Franco's arrest and coordinating between agencies for Franco's extradition to Switzerland, is best described by quoting from a letter from His Excellency Mr. B.P. Kaiser, the then Consular General of Switzerland in Mumbai, which is one of Pramod's prized possessions:

*"Of all the actions involved in one way or the other with the Franco Alinovi case, you had, definitely the prime role.*

*"Indeed, not only had you the responsibility to execute the arrest, but also to bear all the pressure during the last six months, particularly the Court sessions, also in the team work with my Consul, Mr. Rebetex, and finally, to accompany Mr. Alinovi to the Swiss aircraft.*

*"Your meticulous work, your preciseness as well as your reliability have been most appreciated. Your high standard of professionalism is a model in the field and I assure you that I truly esteem your most valued qualities.*

*"It is my pleasure, Inspector, also in the name of my Government, to thank you for your always efficient involvement in concluding the first ever extradition case between India and Switzerland.*

*"A special applause to the actor!"*

In 1994, on Republic Day, for his contribution

(contd. on page-15)





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and valuable services rendered over the years in the CBI, Pramod Mudbhatkal was conferred the Indian Police Medal for Meritorious Service.

That year was also significant for him as he was hand-chosen for CBI's Special Task Force and given the onerous task of further investigation and trial of the 1993 Mumbai bomb blasts case. On the very first day of this assignment, one Dr. Jalees Ansari, a staunch fundamentalist, was arrested by the CBI team of which Pramod was an active member. During the house search, a big cache of arms, explosives, walkie-talkies, Urdu literature showing methods of making bombs and ways of planting them to get the maximum effect, and other incriminating material was seized. With Dr. Ansari's arrest, 55 blind cases of crude, small-intensity bomb blasts in Mumbai and other parts of the country were opened. It also disclosed his involvement in the blasts of five prestigious trains of the Indian Railways in different parts of India on the first anniversary of the demolition of Babri Masjid. The case was tried in a Special Court in Ajmer, Rajasthan, where Pramod's deposition contributed to Dr. Ansari and his accomplices being sentenced to life imprisonment.

On this Black Friday in March, the series of bomb blasts which rocked Mumbai, took a toll of 257 lives, left 713 persons injured, and caused a colossal loss of property. In connection with the blasts and the recovery of arms/ammunition, 27 cases were registered in Mumbai city and Thane and Raigad Districts. Subsequently, the Mumbai Police submitted a charge sheet in the Court against 189 accused – 145 were arrested and 44 were absconding. Pramod was a part of the team that arrested more than 20 absconders and booked them under various Acts, making a major contribution to the investigation and mammoth trial of the prime absconder and mastermind of the blasts, Tiger Memon.

**In J & K:** From Special Crimes to J & K where Pramod carved a niche for himself, investigating cases of corruption and cheating. Laying traps,

he caught corrupt officials of various government departments including the Northern Railways, Indian Telecom Service, Posts etc. He also successfully investigated a case in which the Manager of the Srinagar Branch of the Bombay Mercantile Cooperative Bank had swindled hundreds of thousands of rupees in the guise of terrorist threats. Pramod established the flow of money as also its siphoning and end use, resulting in the Manager's dismissal. His work received much appreciation from the judiciary; the trial of the case is in its last lap.

Pramod recollects another incident where he trapped a junior BSNL official while demanding and accepting a bribe. After the usual paperwork at the place of the trap, the official's house was searched for accumulated wealth. The place was terrorist-infested and near the Muslim shrine of Charar-e-Shareef where the first ever terror attack in the state had occurred. When Pramod reached Srinagar, the snowfall had intensified, the electric supply had been disconnected to avoid accidents, and he was stranded for the next four days till the snow could be cleared and he could take the first flight out. During this period, he had a Muslim constable who had missed the last bus home and had to stay back. This was a godsend as the constable cooked for him and kept the room warm. In the same room he, a devout Muslim, said his namaz five times a day, trying to explain the meaning embedded in the Quran, creating a beautiful atmosphere to gain an insight into two religions.

**Back to Mumbai:** From J & K, Pramod returned on promotion to the SCB, Mumbai. He recalls a case of trafficking - when the Bombay High Court entrusted him with the task of tracing ten minor girls brought to Mumbai for prostitution from different parts of the country. The Mumbai Police had rescued the girls in 2002 but released them due to a faux pas, and were unable to trace them since. The task was Herculean because except for the girls' thumbprints, taken unmindfully,





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and faked addresses, there were no photographs or documents whatsoever to show their real identities. Nevertheless, Pramod succeeded in tracing seven of the ten girls in different parts of the country; all of them came from poor families, compelled, tricked and forced into prostitution but now happily married, without disclosing their antecedents to their spouse. The situation was delicate and handled with due care and caution. The NGO which was associated in the operation, expressed its gratitude in no lesser terms than calling Pramod "an angel in the garb of a policeman." The Bombay High Court appreciated the CBI's work; as a result, the Investigating Officers of at least two cases of missing persons

have been directed to seek CBI's guidance.

CBI is one such department which is held in high esteem since a CBI investigation is considered to be a fair investigation. The job has its full share of both bouquets and brickbats, and is certainly not a chair of roses! Pramod Mudbhalkar is currently Head of the Special Crime Branch with jurisdiction in the States of Maharashtra, Goa, Gujarat, Rajasthan, the Union Territory of Daman, Diu, Dadra & Nagar Haveli, and Madhya Pradesh. The Branch undertakes the investigation of cases transferred by the Constitutional Courts such as the Supreme Court and High Courts, State Governments, and cases that have international ramifications. Pramod is proud to be a part of the organization.

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I may be able to do .....

Gives birth to an idea.

I should do.....

Creates a sense of duty.

I will do.....

Leads you further.

I can do.....

Creates confidence.

I must do.....

Creates a sense of responsibility.

We can do.....

Builds team spirit.

These are the 'Dos'

We ought to do.

Ideas will be put into action

Success will bring satisfaction.

Only I can do.....

Builds up the ego.

No one else can do .....

Creates overconfidence.

These are the 'Dos'

We must never do.

Ego takes you to the end

Overconfidence leads to a fall.

Now it's up to you to stand tall

Or by your own fault, you fall.

-----  
\* (nee Aparna M. Heble)

### **PHOTOGRAPHS IN KS**

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



## Janardan Dev, Manki, completed 325 years of installation on Ratha Saptami Day

On 22<sup>nd</sup> January, 2010, all devotees of Shri Janardan Temple got together to celebrate its 325<sup>th</sup> Vardhanti. The family members of this Temple had congregated since the 19<sup>th</sup> of January. For four days, the *poojas* went on under the able guidance of Ved Ulman Guru Bhat.

The *poojas* began with Prarthana, Guru-Ganesha Pooja, Punyahavaachan, Matrukaa Pooja, Devataa Naandi, Panchgavya Praayaschitta.

The MAHAVISHNU Pradhaana Pooja included the Pavamana Paraayana, Navagraha Pooja and Havana, Kalabhivruddhi, Ashlesha Bali, Naaga Pooja and Jattika Seva. The chanting of the Pavamana Sukta was an enchanting experience thanks to the students of the Vaidik Pathshaala, Shirali.

Dr Gajanan Mankikar took the initiative and conducted the Navaratra Nityapaatha, Devi Anushthaana, Samuhik Gurupoojana.

The Poornahuti of all the *poojas* was performed on the 22<sup>nd</sup> of January, followed by the Mahaabhishekha of Lord Janardana.



The family members visited the four connected Sthanas, Durga Devi – Devikaan- Talmaki, Bhadrabikeshwar – Manki Madi, Mukambika – Jinnod and Shree Maruti- Bhansaali where the Palkhi of Shree Janardana Dev visits every year during Vanabhojana.

Several visitors had arrived in Manki from Shirali, Bailur, Shirani, Kumta, Honavar, Dhareshwar and Bhatkal. After hearing the strains of some beautiful *bhajans* by the Bhajan Mandali of Shirali, the devotees were eagerly waiting for the arrival of our beloved Parama Puja Sadyojat Shankarashram Swamiji. Despite a busy schedule, Puja Swamiji kindly consented to visit the Temple. Miraculously, the winding potholed road from the highway to the Temple got tarred and leveled just before the Vardhanti Celebrations began. The family members paid their respects to Parama Puja Swamiji by performing Kanakabhishekha, Paduka Poojan and were later blessed with Aashirvachan and *bhajan*.

Today, in this city-driven fast lifestyle, HRD and managements of companies conduct refresher/de-stress programmes to improve interpersonal relationships. Here, it was our *bhakti* that brought us closer and we enjoyed bonding with one another during the making of *laddoos* and *purn-polos* in an atmosphere of bonhomie. The family members also danced in the final rounds of the Palki Utsav. Surely, in the past, holding such festivities regularly must have kept families bonded together. All of us dispersed with a resolve to meet again very soon.





## PANDIT SADANAND NAIMPALLI HONOURED

In January 2010, Music Forum, a subsidiary of the Sangeet Research Academy of ITC, conferred an award on Pandit Sadanand Naimpalli, the noted Tabla and Pakhawaj maestro and Guru, for his outstanding contribution to music as an accomplished Tabla player and researcher in the field of Music. The Award, a cheque of Rs 10,000/- and a Citation (see alongside), was presented to Pt Sadanand Naimpalli by Mr. Frans de Ruiter of the Netherlands; Mr. de Ruiter is President of The International Music Council.

Pt. Sadanand Naimpalli, a Metallurgical Engineer by training (First Class with distinction from Pune University) and a musician by choice, was initiated into the art of Tabla playing by legendary Guru and Tabla/Pakhawaj maestro Pandit Taranathji of Farrukhabad Gharana.

After an extensive “*taalin*” extending to six years, he won the President’s award for standing First in the All India Radio competitions in 1963. He was also adjudged the most accomplished young Tabla player at the Inter-University Youth Festival and invited to join a students’ delegation to Europe and the Middle-East.

Today, Sadanandji is a top-grade Tabla player of Akashwani and Doordarshan and has distinguished himself in several National Programmes and Sangeet Sammelans as also in various music conferences and festivals both in India and abroad. He is as much sought after for his thought-provoking and educational workshops on Tabla as he is for his profound and monumental Tabla solos in diverse *taals*.

Like his Guru, he has cultivated the ability to create new compositions and *taals*, and also demonstrate them ably in his solo recitals. He has also participated and conducted “Taal Vadya Kacheri” concerts involving leading percussionists of Carnatic and Hindustani traditions and Western drummers. Besides being an ace soloist, he has accompanied most of the top vocalists and instrumentalists of the country, a list that would read like a musical Who’s Who.

Titles such as “Layanand”, “Taal Martand”, “Swar Sadhana Ratna”, awarded by elite institutions of music, sit lightly on his broad shoulders.

Sadanandji has been active in the teaching profession, having taught hundreds of aspiring Tabla players, many of whom now perform creditably and also teach other youngsters. He feels that this is the best way he can repay the debt of gratitude that he owes to his Guruji and the art that has given him so much satisfaction and recognition.

### MUSIC FORUM RESEARCH AWARD 2009

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is pleased to honour you as an highly  
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for your valuable and scholarly work  
in the field of musical research,  
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presenting you this Citation.*

*January 16, 2010*

*Dr. - Arvind Parikh  
Convener*

Sadanandji’s book entitled “Theory and Practice of Tabla” with a foreword by Ustad Zakir Hussain and published by M/s Popular Prakashan, was sold out within a year. The second print was brought out in January 2006 and a third, in January 2007. On February 21, 2009, another book authored by him titled, “Tabla for Advanced Students”, was released amidst an elite audience of respected musicians including Ustad Abdul Halim Jaffer Khan, Pt. Bapu Patwardhan and Pt. Anindo Chatterjee; industrialists Ganesh Shanbag and Praveen Kadle, and several social dignitaries. The foreword of this book is written by Pt Shivkumar Sharma, the noted santoor wizard.



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# Rathotsav at Shri Mahakali Temple, Byndoor

DEEPA SIRUR, PUNE

The mere utterance of the word 'Rathotsav' brings different emotions to each of us. For me, 'Rathotsav' has always been more of an occasion to meet near and dear ones and, of course, the sight of a beautifully decorated *rath*, the accompanying music, the calming fragrance of fresh flowers and agarbatis, and naturally, the hawks circling in the sky over the *rath* during the Rathotsav in Shrivalli.

Recently, a similar Rathotsav was held at the Mahakali Temple in Byndoor (Mhankamma Devasthan as we like to call it lovingly), though on a smaller scale.

Mhankamma Devasthan brings back to me vivid memories of my childhood when we used to stay up till late in the night at the Temple, listening to *bhajans* and *mhantyo* with half-sleepy eyes, whenever we visited my grandparents along with my parents and siblings. My husband's family too hails from Byndoor.

On December 30, 2009, a Rathotsav was held at Mhankamma Devasthan for the first time. A six-foot high *rath* adorned the temple *praakaar* (verandah). Tuneful *bhajans* and the melodious sounds of musical instruments filled the air. The *rath* was beautifully decorated and carried the majestic idol of Goddess Mahakali. The *rath* was later taken ceremoniously around the *garbhagudi* with chants and music accompanying the Ashtavidhan Pooja. All this made it a truly memorable experience for all those who were part of this ceremony. The sumptuous dinner that followed was indeed a perfect ending to a perfect evening.

The *rath* was built, way back in 1971, by my multi-talented father-in-law, late Shri Venugopal Sirur, with help from Mohan Savkurmaam.

Going down memory lane, I recall that as a newly-wedded bride, my parents-in-law had told me that every year a *rath* was assembled at their home during Ganesh Chaturthi. That



was indeed very interesting and exciting for me because until then, I had hardly seen a real *rath*, let alone get a close look at one. The entire family religiously celebrated Ganesh Chaturthi in this *rath* for 27 years till 1997. Every year, the *rath* would be assembled just in time for the festival and elaborate celebrations followed for five days until the *visarjan* of Ganeshji's idol was performed.

This *rath* is now part of the Mhankamma Devasthan. We pray that Rathotsavs continue to be held at this Temple for a long time to come.

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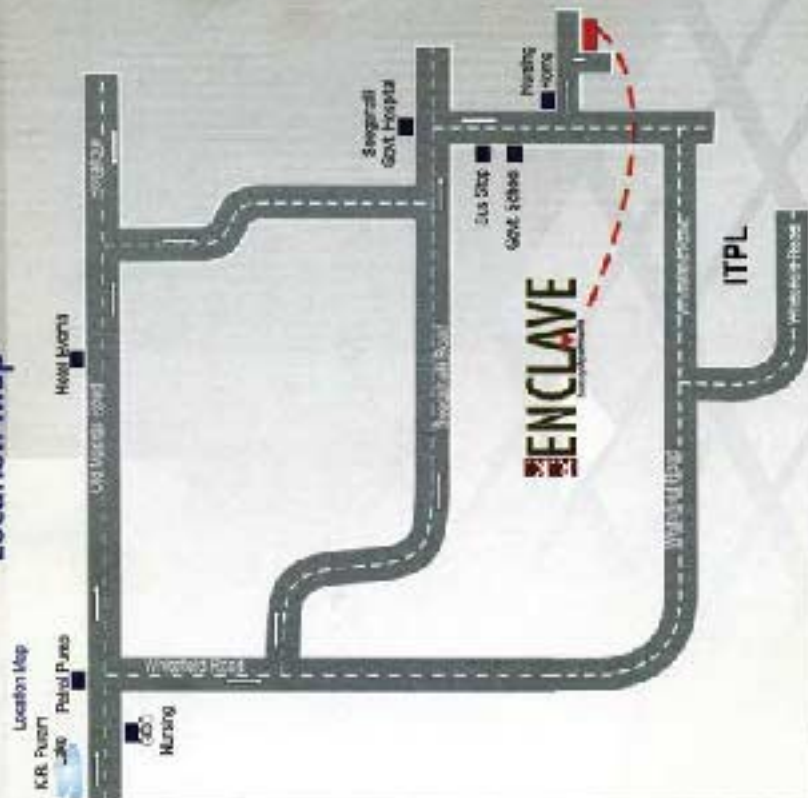


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  - Exclusive covered car parking
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  - Provided for each flat
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Notes: This brochure is meant conceptual and does not constitute a legal document. The architect and promoters reserve the right to change details or add any specification or variation mentioned in here.

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GOURITA MURDESHWAR-GIBBS, LONDON

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I got married recently. I was well aware of what to expect – the commitment, the feelings, the duty that comes with being in a marriage – but what I least expected to shock me was changing my surname.

I went to the bank with my husband to deposit cheques that we had received as 'Mr and Mrs'. Little did I realise that to deposit these, I would have to change my surname to his. Now, to put this dilemma in perspective – my surname is 'Murdeshwar' and I swore as a child amongst all confusion that came with people not knowing how to pronounce it, that the first thing in my list of criteria for a husband would be a short and easy to pronounce surname. So, when it actually came to doing so – why was I hesitating??

Was it because I am now an independent, strong minded and opinionated woman who does not see the need to change her name just because she is married? I moved to London five years ago from India and my husband is English; so was part of it me wanting to hang on to my identity? My mother and aunts had changed their surnames, no questions asked; I wondered if they had gone through the same confusion.

It all got me thinking about my identity – what makes me who I am?

Is it being a Chitrapur Saraswat, being a female, being Indian, being a social worker? When I sat down to think about it and think about my values in life and the things that really define me, my choices and my decisions, it all boiled down to family. Sure – experience, education, friends, have carved their own niche in my being, but when it really comes to choices, decisions, everything that guides me is family. Don't think for a minute that I was the obedient daughter or grand-daughter – oh, I rebelled! But even in my rebellion, it was things that I was taught by my family that drove me.

Let's start off with Aayee and Dada – my grandparents. They live with my Ashokmamu and Sushammami in Goa and have always lived with them. It was a big joint family and I have spent countless Diwalis, summer holidays and Ganpatis with them and my cousins. Aayee, is one of the strongest women I know. She had a fall when I was very young and basically was unable to walk without aid since. Despite this, she was forever smiling and funny. Even when I went through my teenage years and felt no one understood me, it was always Aayee I could spend hours with.

Dada, 97 years old today, used to be an ever-present figure in the drawing room, reading his *stotras*. Full of stories, anecdotes about various homeopathic and ayurvedic remedies, I have to close my eyes, just to picture him looking at me – head bent, peering above his glasses. He would always mutter to us when we watched Hindi films with the dancers making "vulgar" moves!

From them I learnt strength, being part of a committed couple, but also committed grandparents, telling us cousins stories when we were little, cooking us our favourite things, chastising us for being naughty – having grandparents really is the biggest blessing ever.

They are frail and old today, us cousins have flown the nest, busy with jobs, some of us in different cities, however the love and the respect that we have for them will always remain.

Growing up with a big family taught me so much – the memories are countless. The evenings chanting *Divya diyva deepatkar*, *Shree Ganapa Gauri*; the food, being forced to drink milk every evening! Ashokmamu, the glue that bound us – even in the most difficult times, he was the cheerful, lovely uncle. Sushammami – the cuddly, smiling, intelligent woman who inspires me. Ameetakka, always wanting to be part of the mischief that us cousins got up to. Prakashbhaiyya



the silent one – laconic and lovely.

My sister and my cousins, extensions of me. The arguments, the fun times, the memories.

Most importantly, my parents. Amma and Papa and my sister Pooja, the core of my being. Where do I begin? They encouraged me, taught me to follow my heart. Every step of the way, they have loved me and protected me, wished the best for me. My Amma, ever smiling, strong as a rock. Papa, an epitome of sacrifice, smiling, always teasing us sisters and Pooja, my right arm!

So now that I am all grown up, married, I have chosen a family that's exactly like mine. That believes in being there for each other, through thick and thin. I will now have more memories with more people as part of my family – all intertwined.

So it really doesn't matter what my surname is – its not what defines me. It's my family and that's what really matters. And if you are really interested – I am now called Gourita Murdeshwar–Gibbs. A little bit of both cultures with the biggest bit of family!



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# If the English had never ruled India

MAYAH BALSE, MUMBAI

---

When I was a young unmarried girl, my grandmother often took me for *kirtans* and *bhajans*. Her friends also attended these religious discourses. They were all Chitrapur Saraswats.

The functions used to be held in Kanara House, a set of buildings within walking distance of our own flat in United House at Mahim in the teeming metropolis of Bombay. When our Honorable Swamjiji paid a visit, it would be specially crowded and I would go ahead and book space on the large *zamkhan* for my grandmother and her friends so we could all get a vantage spot. I would spread my belongings like a clip, handkerchief and pocket-comb around to let people know that these places were reserved. Once I had lost my favorite clip to a girl who told me that such 'reservations' were not allowed. It was a free country ever since the English rulers went away! She had been so angry, she had taken away the clip.

I used to enjoy the *aartis* and songs but especially the *prasad* at the end, which all the children queued up to receive as the pundit who conducted the ceremonies did not like us to crowd around. My grandmother was very strict and made sure I knew the words of all the hymns and sang them correctly.

Among the many hymns sung, was one that had been popularized by our great leader Mahatma Gandhi.

*Raghupati Raghava Rajaram,*

*Patita Pavana Sitaram...*

But one married lady sang the song like this:

*Raghupati Raghava hang-thavnu,*

*Patita Pavana theyn-thavnu..*

After listening to her for some time and when the singing was over, I had asked my grandmother if that particular lady did not know the words of the song properly.

She was singing: "*Raghupati Raghava from here, Patita Pavana from there!*"

My grandmother had chastised me then and said that the lady could not utter the words RAJARAM and SITARAM, as her husband was

called Rajaram and her father-in-law, Sitaram.

"So what?" I had said.

My grandmother had scolded me and said, "Don't you know? A married woman cannot utter aloud the names of her husband or her in-laws. It is blasphemy."

It was the first time I had heard the term, "*gauraanchey*." (speaking with respect)

"I am not getting married ever," I had said.

Easier said than done. My would-be-husband dressed in the smart uniform of an Indian Air Force Officer knocked at my door, and I was bowled over. As they say in matrimonial parlance, the stars matched.

When I got married, I told my husband, "I am not going to *gauraav* you! OK?"

"What?" he asked.

"I mean I am not going to say *hang-thavnu* for you and *theyn-thavnu* for your father and mother."

"How will you address me then?" he asked. "And how will you address my father and mother?"

The father part seemed easy. I would call him Poppa. But since my father was also Poppa, I would call him Poppa the Second! And since my mother was also Amma, I would call my mother-in-law, Amma the second.

My husband vetoed that at once. He said it sounded like King Edward the Second, and Elizabeth the Second.

His father would not like it. And his mother would think he had married a descendent of the English!

"ENGLISH," I screamed. "That is the solution!"

"You are going to call them "English?" he asked aghast.

"No," I replied. I am going to speak in English.

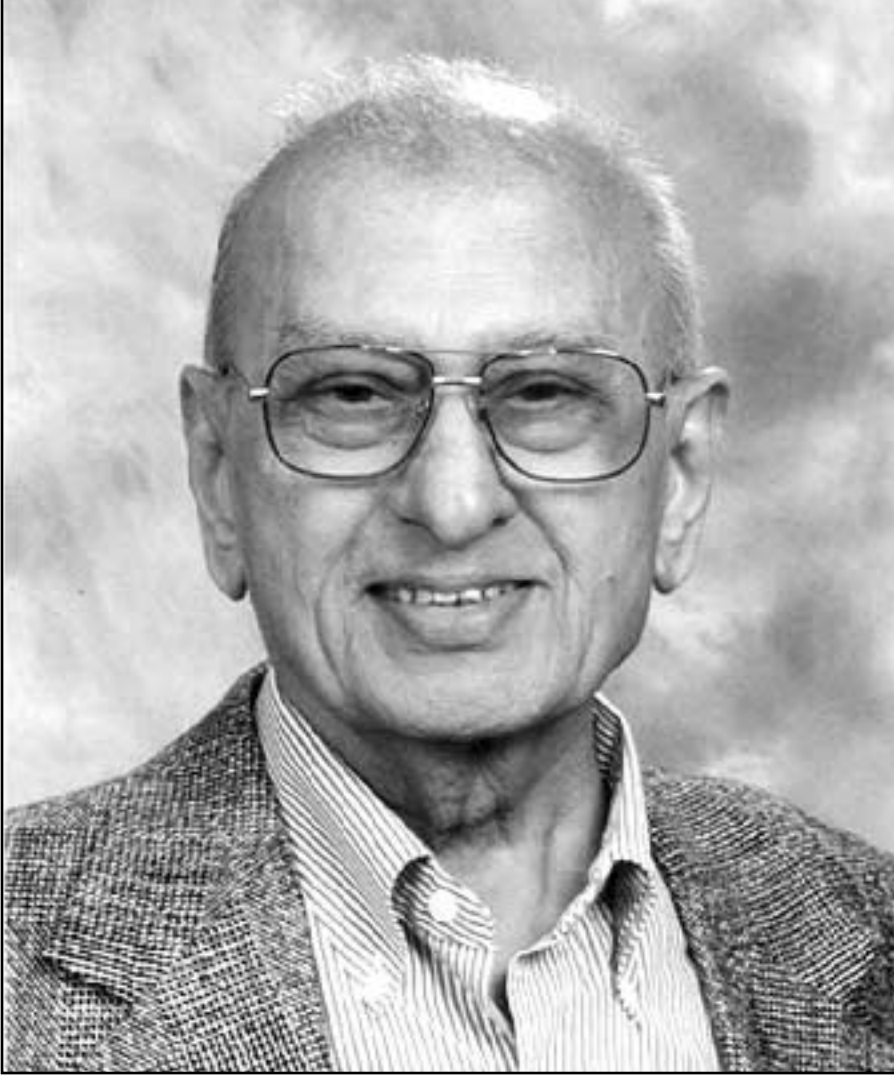
In English, whether you say YOU or HIM or HER, it makes no difference. To make it respectful, all you have to do is add please in front of it or after it. In other words, there would be no need to *gauraav*! English is an ambiguous language."



## IN MEMORIUM

Nileshwar Raja

February 14, 1929 to April 2, 2009



***Like the rays of the Sun that illuminate everything that they touch  
Memories of your gentle voice and radiant smile soothe our souls  
And then our hearts in unison say  
We love you and miss you so much.***

Vasanthi,  
Ram, Chitra, Shilpa and Priya Nileshwar  
Ashwin, Anju, Rohan and Anisha Upponi



"Please, will you pass the salt, mother-in-law?" (But don't say she has put less salt in the food)

"Can you tell me the time please, father-in-law?" (Make sure he has his glasses on before you say that and you are not wearing your own wrist-watch)

"My husband will not be home for dinner. He said please not to wait for dinner." (Just make sure that he really won't be home for dinner and it's not that you are hungry and want to eat first — or else he may come home late to empty pots and pans.)

My husband looked at me and said, "OK, but you can call me by name when we are by ourselves."

Since we were going away soon after marriage to Kanpur, the Air Force Station where my husband was then posted, and would not be visiting my in-laws in Bombay for quite some time, it seemed an easy thing to do. But once, talking to my mother-in-law on the phone from Kanpur, I blurted out "Suresh" and then wondered what effect I had caused at the other end.

I decided to take no chances. English was a safe bet. I stuck to it. Him, her, you, they — all the words could be safely used in English, without sounding disrespectful.

My parents-in-law, I believe, asked my husband one day, a few months into our marriage.

"Doesn't your wife know Konkani?"

"Of course she knows Konkani," my husband had replied. "She is Konkani. Pure pedigree *amchi*. She was a Lajmi. Her mother was a Tonse, one grandmother an Udyawar, the other grandmother a Karnad, her great-grandfather was ..."

"OK..OK. Enough of the family tree. Just ask her to speak in Konkani next time!" my mother-in-law had said.

The next time we went to Bombay I spoke carefully in Konkani but would not address my in-laws by any name or *gauraav* them. I would go and stand in front of them and say what I had to. This was sometimes difficult as once the milk on the gas stove had boiled over till I got back from the verandah where I had gone to ask my mother-in-law the recipe for *sukken*. Another time, I had to climb down two floors to ask my father-in-law if he had the key to the house; he didn't and the

door had slammed shut and we had got locked out of the house! After other such minor disasters, it was time to head back to Kanpur again. I was relieved.

But when our two daughters were born, the language issue continued. My husband and I had got so used to speaking in English that the children did not pick up any Konkani.

"What is this?" my mother-in-law asked, when we went home to Bombay the next time, on leave. "You have not taught your daughters the mother tongue?"

I was uneasy.

"You leave them with me during their summer holidays," she insisted. "I will teach them Konkani."

My elder daughter Supriya said at once, "I am not Konkani. I am English!" She was three years old. My mother-in-law was horrified. My younger daughter Sunyna had not learnt to speak full sentences then, thank God! God alone knows what she might have said.

My mother-in-law took them in hand firmly and the Konkani lessons began. However, in spite of her best efforts, not much progress was made during the first stage. By the end of the vacation, the girls spoke a hybrid language neither fully English nor fully Konkani. Like, "Look Amma, *hi maakaa talk koroo place dinaa*" and "*Ti cry kartaa. Chair-ari climb kartanaa fall jaali and head-ari bump came!*"

After that, every year, the vacations meant more Konkani lessons in Bombay.

By the third year, when the children joined us in Delhi, where we were then posted, they spoke Konkani like seasoned *amchis* from Talmakiwadi, Kanara House and Anand Ashram, some of the Konkani strongholds of Bombay.

This time, my in-laws came to stay with us, to ingrain the mother tongue more firmly into the girls and to ensure they did not revert back to English!

That was many years ago. Now both girls are married and settled.

The elder one, Supriya, to a young doctor from Karnataka, Dr. Vasishta, who knows no Konkani

(contd. on page 37)



## FAMILY TREE OF HATTANGADIKARS

It is intriguing to recognize that the family of Hattangadikars of Vatsya Gotra with **Kuldev Shree Lakshminarayan Mahamayee** at Ankola has 10 branches having different names. Members of the Hattangady family who settled down in different places, assumed local surnames such as Baindur, Balsaver, Gulvady, Kalavar, Kallianpur, Kundapur, Murdeshwar, Padukone, Bhats of Padukone, Ullals and Vombatkere with its Salem Branch. These are apart from the extended families.

With the blessings of Param Poojya Srimad Sadyojat Shankarashram Swamiji, the Hattangadikars of Vatsya Gotra and other families who have been able to trace their roots to Hattangadi joined collectively to participate and perform the following important and rare rituals that have been advocated for the amelioration of their families as well as the Kutumb as a whole.

**Sri Shankarnarayana Seva Samithi, Hattiangadi 576283**, a registered Trust in the service of Lord Sri Shankarnarayana Dev has brought out, by popular demand, DVDs of these exceptional occasions that were performed with religious fervour on Jeshta Shuddha Navami and Jeshta Bahula Navami of Virodhi Nama Samvatsara i.e., June 1 to 17, 2009.

1. **DVD on Punarprathishta of Sri Shankarnarayana Dev (Kutumb Dev) at Hattiangadi** (performed after more than two decades). Besides the Punarprathishta, one can witness the welcoming of **His Holiness Srimad Sadyojat Shankarashram Swamiji**, who graced Hattiangadi for the Brahmakalabhishekha on the said occasion. Brahmakala Jalalabhishekha performed by His Holiness and His Aashirvachan, which were the highlights of the **Punarprathishta** ceremonies, have been well brought out.

The above **DVD** also contains **Moola Naga Punarprathishta** of the Hattangadikars at the ancestral Nagaban in Hattikere, Hattangadi, capturing all-important rituals that need to be invoked for the sanctity and consecration of the Moola Naga at the Naga Katte.

2. **Audio CD** for the very first time – **Swami Ramavallabhdas Virachit – Gokulashtami Mhanthi** rendered during the Gokulashtami Vritha at Hattangadi as per the structured format - Ashtami Bhajan Sampradaya handed down over 350 years ago and sung in semi-classical ragas. Incidentally, the 400th Birth Anniversary of Swami Ramavallabhdas falls on April 03, 2010 and will be celebrated during the entire year. **It is recommended for hearing during every Gokulashtami.**

3. **DVD on the Gokulashtami Vritha** as propounded by Swami Ramavallabhdas and his able disciples Swami Gangadhardas, Sant Gopaldas and Sant Umavallabhdas who had made Sri Shankarnarayana Temple Hattiangadi, their abode – the **Gosavi Math**, for the propagation of Sri Krishna Cult, performing the Gokulashtami Vritha strictly as per the diktats of Swami Ramavallabhdas, pursuing Sadhana, and holding Satsangs. This DVD augurs well for posterity for continuing the Ashtami Vritha. **It is recommended for viewing at every Gokulashtami.**

**A must have** for every Bhanap home. Limited copies of the DVDs and CD are available for a donation of Rs.150/- **each** contributed towards the **Shaaswat Pooja Fund of Sri Shankarnarayana Temple, Hattangady, with:**

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anyway. My daughter knows no Kannada and my son-in-law knows no Konkani, so they talk to each other in English; their children, naturally, do the same.

The younger one, Sunyna, is married to a Maskeri, living in Bombay but brought up in Belgaum and with roots in Bankikodla. He knows Konkani but speaks in English with his son, by force of habit, because my daughter does so.

My grandchildren are following in the footsteps of their mothers. They speak in English at home.

I tell my daughters, "Shame on you. Teach your children Konkani."

"Mummy," says Supriya. "You teach them."

Sunyna says, "You did not teach us Konkani, so how can you teach our children?"

If only my mother-in-law had been alive today.  
*If only the English had never ruled India.*

## A wish

MAITHILY PADUKONE, AHMEDABAD

Yeah!!! The Earth said  
Today, I will do what I wished for long ...  
Dance in the Rain and sing a Song  
After I have had my fill of Fete  
I will start work again from where I left

What!!!! Stop and enjoy?  
The Sun cried in horror  
Our Work is the only Fete  
and Joy for both of us...

Come! Come! My dear.  
Don't make a fuss  
So that there is Song, Dance and Rain.....  
Child, YOU should keep spinning  
AGAIN and AGAIN.....  
and AGAIN.....

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**Aruna Madiman**  
W/o Prakash Madiman, Hubli

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*"What are you to do when you are placed in the world?  
Give up everything to Him, resign yourself to Him,  
And there will be no trouble for you.  
Then you will come to know that everything is done by  
His will."*

- Swami Ramakrishna Paramhansa

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# Garage sale

BHASKER R. HALDIPUR, BENGALURU

---

A bright morning sun ushered in the eagerly awaited “Garage Sale” day at the Canara Union, Bengaluru, on 30<sup>th</sup> January. Brightness was reflected in the faces of the nearly 100-strong volunteers who had gathered to organize the sale over the next two days. The enthusiasm was highly infectious.

The contingent included boys and girls, ladies – young, the not so young, and the old – with a sprinkling of young men. Here and there one could spot a senior, old in age but young at heart.

All assembled in the Tombat Saktharam Rao (TSR) Hall promptly at 8 am. Briefing had been done the previous evening, but for the benefit of new-comers, volunteers Pratibha Moodbidri and Jyothi Haldipur explained in detail the procedures to be followed. Everyone then trooped to the dining hall for breakfast. After a sumptuous repast, they re-assembled in the hall where Maya Balsaver, another volunteer, sang a prayer. This was followed by a samuhik prayer offered to our Guru Parampara for the success of the event.

Promptly at 9:30 am, the doors of TSR Hall swung open and the impatient crowd waiting outside surged forward and filled the entire hall. There was hardly any moving space. The crowd at the stainless steel stall nearest the door swelled, pushing the neighboring electronic appliances stall to the wall!

There were 13 stalls in all, comprising of curios, porcelain ware, stainless steel ware, saris, shirts, T-shirts, trousers, children’s garments, toys and electrical appliances among others. Furniture, traveling bags and some petty items were kept outside at the entrance to the hall. All the items had been neatly sorted out and displayed, with appropriate price tags, making the show all the more attractive.

If one had happened to come a week earlier, he or she would have been unnerved by the heaps of saris, trousers, dresses of all kinds in hundreds or more and many other items, big and small, scattered all over the place. It was a Herculean task for the organizers who undauntedly handled these heaps and made them presentable in such a short time. Hats off to them!

There were brisk sales in many of the stalls on both days. The stainless steel and electrical

equipment stalls sold out all their wares and could have displayed “Sold Out” boards.

In spite of such a vast and milling crowd, there was no confusion anywhere at any time, as everything had been planned meticulously with thoroughness. Articles sold were packed in plastic bags displaying the bill number on them. These would be picked up by the young brigade of boys and girls promptly and delivered to Badakere Hall which served as the delivery center. Volunteers in this hall would arrange the packages in the allotted bays for porcelain ware, electrical equipment, stainless steel ware etc. in serial order so that it would be easy to locate, avoiding delay and confusion. A splendid idea indeed! The young brigade worked tirelessly, running between TSR Hall and Badakere Hall from morning till evening. The quick and efficient service made the crowd happy and so were the organizers.

It was very thoughtful of the organizers to have arranged timely refreshments throughout the day which kept all involved in the sale quite refreshed. The writer wanted to enjoy the noise, the excitement and the thrill the event would generate. All this he had in ample measure, and brought back memories of his days with Popular Book Depot, Bengaluru. It was not only fantastic, but “fun-tastic” too.

When a war is won, it is said that the general has won it, but when it is lost, the army is blamed. Here the generals as well as the army worked wholeheartedly with wonderful co-operation to turn the Garage Sale into a success story!

All in all, a highly laudable effort on the part of the Canara Union Social Service League which conducts the annual Garage Sale in aid of the Canara Union Distress Relief and Medical Relief Endowment Funds. One prays that the League and the Endowment Funds grow from strength to strength in the coming years. Three cheers to Indu Someshwar and her tireless brigade of volunteers!





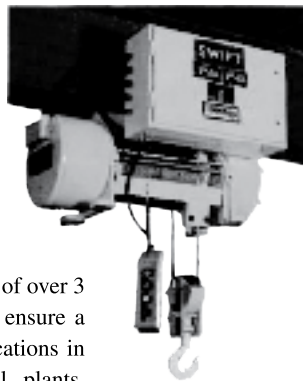
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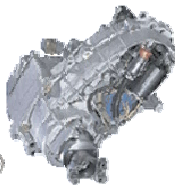
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## A home away from home

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Singapore is every tourist's dream destination. For six years, since he was posted at RCI Asia Pacific, we had been eager to visit our Singapore-based son Atul. Finally, this year, almost all conditions being favourable, my husband and I decided to visit their 'sweet nest'. Though at sixty-plus, it was not a honeymoon trip, we enjoyed ourselves like a newly-married couple, amidst our extended family.

This being my first foreign trip, I was eagerly looking forward to an experience beyond India. We combined both sightseeing and a family reunion. We quickly applied for and got passports, visas and tickets, and flew to Singapore. The office leave, financial planning and packing, were all taken care of; we had not been used to certain formalities while travelling within India.

At the Mumbai International Airport, we boarded a Qantas Airlines' flight and reached Singapore in five hours. When the airbus glided over the Indian Ocean, as we approached Singapore's skyline, we had a glimpse of skyscrapers and East Coast Park dotted with illuminated ships. Due to the time difference, we reached Singapore late in the evening. We were thrilled to see the city at a glance on the way from Changi Airport to the suburb called 'Ang Mo Kio' where my son and his family reside. They have an excellent security system – at the entrance and again at the elevator, magnetic swipe cards are used to gain access to the apartment. Our grandchildren, Ayush and Isha, recognized us and began chatting with us, as did our son and daughter-in-law, Darshana. This session lasted well past midnight.

We visited Sentosa Island, where we saw the Underwater World, Tiger Sky Tower, cable chair car, beaches and more. Then we took a bus ride that covered all of Sentosa. We visited the Singapore Zoo, the most enchanting place to visit with tram rides, natural vegetation and almost all the animals of the animal kingdom! East Coast Park is an upscale area with walking, cycling and skating tracks along a lengthy, spectacular beach. While at Singapore,

a visit to 'Mustafa', an international, multistoried departmental store with foreign exchange facilities, is a must. The stores at Serangoon, Little India, provide Indian goods and are a lifeline for Indians settled in Singapore and neighbouring countries. At China Town, on Pagoda Road, one can walk on and on. Every locality has a wet market and several mini marts catering to daily needs.

We tasted pyramid *dosa*, *idiappam*, *chana masala*, *gulab jamun* etc. at good Indian restaurants, with Hindi songs playing in the background. A lot of Indians including Chitrapur Saraswats who have settled there, celebrate festivals like Diwali, Dassera, Holi and Ganesh Chaturthi. Tamil is one of the national languages.

Singapore being a small city state, the administration is good and traffic rules are extremely stringent. The road transport system is excellent and convenient; even strangers can travel without any difficulty. The people are very disciplined and helpful. Though the traffic is scarce and roads almost empty, the signal points are equipped with CC cameras to catch any rule breakers. The collection of toll is done with the ERP system so that no time is wasted. Canning is the mode of punishment for major crimes which deters people from taking to crime.

The journey by luxury bus from Singapore to Kuala Lumpur, Malaysia's capital city, provided us the opportunity to glance at the scenery on both sides of the road. We saw the vast palm tree plantations extending along long stretches of land and hills. At a place called Nilai, we saw a large stretch of land with colourful stones marking epitaphs of the dead. People there show a great deal of respect for the dead. In Malaysia, both Chinese and Muslims coexist. We crossed over to Malaysia via Johar Bahru, the border city, followed by Malacca, towards Kuala Lumpur. We stayed at hotel 'Ascot Kuala Lumpur' near the KLCC Twin Towers. The Twin Towers is a modern day architectural wonder constructed using hundreds of tons of steel. We did sightseeing by a local bus;

(contd. on page 47)



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compared to Singapore, we found that the traffic rules in Malaysia were less stringent.

Singapore and Malaysia being tropical places we could see trees like coconut, areca nut, jack fruit, 'deev kadgi' and mango as well as plants like pineapple, *champa*, *bimbul*, *karambal*, banana etc. which refreshed and connected our memories to our native place, Mangalore.

We enjoyed all the sights as also the shopping at malls such as Ikea, Sentossa, Mustaffa and a cluster of malls in 'Orchard Street' in Singapore, and the Indian food, clean white beaches, lengthy walks and long drives in Malaysia.

Our stay at Singapore soon came to an end, and we left for Changi Airport in a taxi driven by a lady of Indian origin who had an idol of Lord Ganesha on the dashboard.

My son and his family as well as my husband and I were in a gloomy mood as we had to say the inevitable goodbyes to each other at the airport; we proceeded towards the immigration counter and then towards our flight back home to our 'Great India'!

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*Time moves on..... but memories never fade;  
You will always be there in our hearts....*

### **In everloving memory of**



**SMT. MONISHA S. KULKARNI**  
(nee Usha M. Gokarn)

*A loving and caring person  
Left for her celestial abode  
on January 18, 2010*

Missing you every second:

Mother : Krishnabai G. Rao

Husband : Sharad D. Kulkarni

Children : Ashwini/Prashant  
Amit/Surdeep

Grandchildren: Ansh Kulkarni &  
Sohah Kulkarni

Siblings : Nirmala Balsaver,  
Shaila Gokarn,  
Uday Gokarn

Kulkarni, Balsaver & Gokarn families.

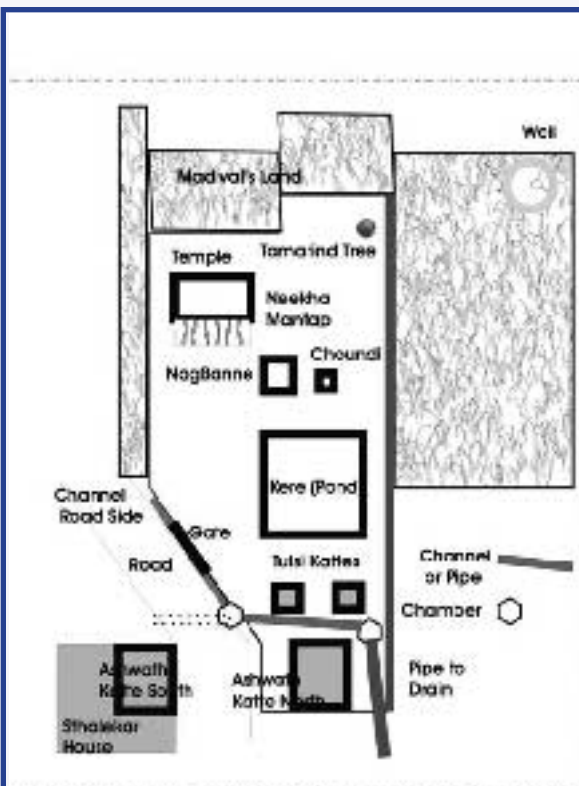
*We take this opportunity to thank  
our relatives and friends  
for their kind support  
during this most difficult period*



# Shirali Shantadurga Devi Trust

## Pranpratishtha of Devi Yantra, NagaBanne At Moola Devi Sthan, Boppankodla, Shirali

Falgun Shuddha 3 (17<sup>th</sup> February, 2010), witnessed the **Pranpratishtha** of the Devi Yantra in the Gopura, NagaBanne, the Holy Kere, two Tulsi Kattes and two Ashwatha Kattes in the Moola Devi Sthan precincts, newly developed in **Bappankodla**, at the Revered Hands of our Swamiji on a Muhurta at 10.05 am. All have a long history of 400 years and are linked with the Kuldevata Devi Shantadurga of the Shirali and Sthalekar families. The Main Pooja on the 17<sup>th</sup> was preceded by Sarpa Sanskar Vidhi, Sudarshana Pooja and Havana, Kalasankoch, Kalbhivridhi, Akarshan and Ucchatan, and was followed by Nag Pratishtha and Katte Poojas.



Layout of Moola Devi Sthan, Shirali  
Shantadurga Devi



Swamiji in front of Gopura delivering  
Aashirvachan



Swamiji unveiling Gopura

The redevelopment work started with the blessings of the Devi, Swamiji and Parivar Devatas on 30.10.2009 and was completed on 14.2.2010. A large number of family members and devotees made it possible by contributing financially and with their personal presence in following up with suppliers and the contractor Sandeep Koppikar. We sincerely thank all of them for their help.

For photographs, history and detailed report please send an email to: [ssstempletrust@gmail.com](mailto:ssstempletrust@gmail.com). We will undertake fresh repairs at the Devi Temple in Shirali and inform you of seva arrangements at the Moola Devi Sthan shortly.



## ***Shirali Shantadurga Devi Trust (R)***

Shirali Shantadurga Temple, Chitrapur,  
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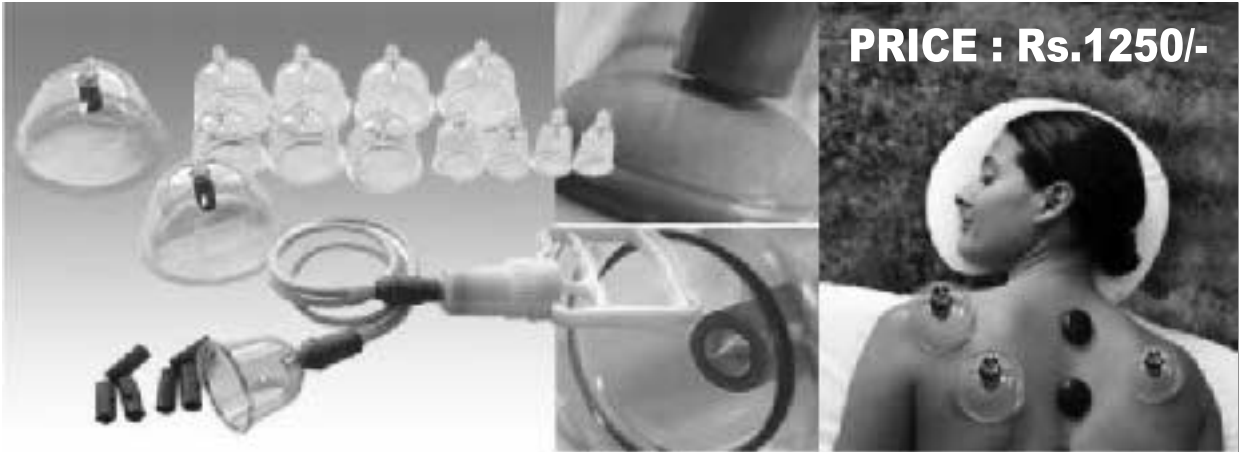
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There are several Family Deity Idols from Other Families placed in the Garbhagudhi of the Shirali Shantadurga Devi Temple. Since the repair and refurbishment work of the Temple will be undertaken shortly, the respective families are requested to contact Mr. Deepak Shirali by email on [ssstempletrust@gmail.com](mailto:ssstempletrust@gmail.com) not later than 30<sup>th</sup> April 2010.

**Mumbai Contact Add.: C/2, Hari Niwas, L.J.Road, Dadar (W), Mumbai 400028.Tel.022-24453720**

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## BOOK REVIEW

Title : Shree Swami Samarth

English Translation (of original Marathi book): Shyamsunder Chandavarkar

Maharashtra is popularly known as *sant-bhoomi*. Shree Swami Samarth of Akkalkot was the third incarnation of Lord Dattatreya, the first being Shripad Shree Vallabh and the second, Shree Narasinh Saraswati

This book on Shree Swami Samarth, also known as Akkalkot Maharaj, is a brilliant English translation of the original literary masterpiece in Marathi – *Shri Swami Samarth Bakhar* – by Gopal Buwa Kelkar of Chiplun, an ardent devotee of Swami Samarth. The English translation, published in 2009, is credited to Shyamsunder Chandavarkar of Pune, now based in Canada.

**What is Bakhar?** *Bakhar* is a magnificent compilation of the divine acts of Shree Swami Samarth. It is not a complete or biological biography. It manifests Shree Swami Samarth's divine personality endowed with exceptional powers – the unfathomable power of the “Supreme Cosmic Being”. To do and un-do things was perceived in His divine acts and gives a deep insight into the saintly God.

The 264 divine acts recorded in the *Bakhar* provide an unmistakable spectrum of Swami Samarth's immense supernatural powers; the attributes of omnipresence and omnipotence of God Incarnate become amply evident through these incidents and prove beyond doubt that He was an “Avadhuta”.

There is absolutely no information about Maharaj's past. Questions such as where he was born, who his parents were, when and where he was consecrated, when and where he embraced *sanyas*, remain unanswered.

His first appearance was in Mangalvedha around 1838 where He lived for 12 years. After spending some time at Mohol and Solapur, He arrived at Akkalkot where He finally settled down and lived for 23 years. His actions were replete with miracles, and Akkalkot became a vibrant and joyous city. Swami Samarth's fame spread far and wide. During this period, innumerable devotees from near and distant places visited Akkalkot in large numbers to seek His blessings and Maharaj mitigated their sufferings.

### An ‘insight’ into the *Bakhar*, the Magnum Opus

A few of the divine acts from the saga of 264 divine acts in the original *Bakhar*, composed by Gopal Buwa, are mentioned here.

1. As ascetic perceives Swami Samarth in Dattatreya form
2. Tukoji Rao Holkar, ruler of a princely state, was given *darshan* at Mount Abu though at the same time He was in Akkalkot.
3. In 1870, Narayan Bhat, a resident of Khed, had gone to Venkoba's *darshan*; at the mountain, Swami gave him *darshan* though He was in Akkalkot
4. Rescued Laxman Koli from a sinking ship.
5. Famine during Chaturmas – He brought heavy rains giving relief to the farmers.

**Mahasamadhi, the final resting place:** After 22 years of blazing glory, Maharaj indicated for about a year, His impending departure for His heavenly abode. Finally in 1878, the time for the Maharaj to attain Mahasamadhi approached. The large multitude of devotees who had assembled were in tears and great anguish. Swami Samarth then cast his gaze all around and blessed them with the following *shloka* from the Bhagwadgita (9.22):

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते |  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ||

Thus, Maharaj glided into eternal bliss. Maharaj's body was given a sacred bath and *abhishek* with Vedic rituals and chanting of verses from the scriptures. After *aarti*, the body was ceremoniously taken in a procession to the Samadhi Shrine constructed by Cholappa near his house, placed inside a stone-like chamber in a sitting position and closed.

The 324-page book has an attractive four-colour cover with a photograph of Shree Swami Samarth and 11 beautiful coloured photographs inside. Literally, hundreds of individuals are referred to in the recorded enumeration of the divine acts, with as many common individuals as saints and persons of high spiritual attainment. The aim of the author in translating the book from Marathi into English is to bring Swami Samarth closer to those who are not familiar with the Devnagari script.

Satyanarayan Pandit, Mumbai



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Dear Devotees,

Invoking the blessings of Lord Shrimath Anantheshwar and His Holiness Parama Pūjya Shrimat Sadyojāt Shaṅkarāshram Swāmiji, the Board of Trustees cordially invite you to attend and participate in the Punar Pratishthā Mahotsava (which will be celebrated from 17th May 2010 to 19th May 2010) along with your family and friends.

We are grateful to Parama Pūjya Swāmiji for having accepted our invitation to grace the Punar Pratishthā Mahotsava and also for the guidance given to us for conducting temple activities.

We appeal to all the devotees to send their contributions in a larger measure to meet the mounting expenditure of the Punar Pratishthā Mahotsava.

A detailed list of the programme is given on the next page.

Yours, in the Service of the Lord Anantheshwar and Guruparamparā,

**Kaṇḍlūr R. Bhaṭ**  
Managing Trustee

**Jayant S. Paḍbidri**  
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## PROGRAMME

**Vikṛti Saṁvatsara Nija Vaishākha Shukla Tṛtīyā, Akshaya-Tṛtīyā, Sunday the 16th May 2010**

**Vikṛti Saṁvatsara Nija Vaishākha**

**Shukla Chaturthi Monday the 17th May 2010**

- 08.30 a.m. onwards : Prayer, Pradhāna Saṅkalpa; Guru, Gaṇapati Pūjā, Swasti puṇyāhavāchana, Matrkā Pūjā, Devanāṇḍi Samārādhana, Kautuka Pūjā, Pañchagavya prāyashchitta homa, Pañchagavya prashāna, Upavīta Dhāraṇa, Rtvigāvaraṇa (Vaidika Pūjā), Madhuparka Pūjā, Gaṇahavana with 8 Coconuts. Nitya Pūjā, Mahāmangalārati, Shri Guru Pādukā Pūjā, Tirtha Vitarāṇa, Santarpaṇa (Prasāda Bhojana)
- 05.30 p.m. onwards : Nityārchana, Nityakarma, Sthāpati Pūjā, Prasādaparigrahaṇa, Prasādashuddhi, Maṇṭapa saṁskāra, Vāstu-Rakṣhaghna Havana, Bali, Dīpanamaskāra, Pūjā, Mahāmangalārati followed by Aṣṭāvadhana Sevā, Prasāda vitarāṇa.

**Vikṛti Saṁvatsara Nija Vaishākha Shukla Pañchamī,**

**Shaṅkara Jayanti Tuesday the 18th May 2010**

- 08.30 a.m. onwards : Nityavidhi, Navagraha Sthāpana, Pavamāna Kalasha Sthāpana, Pavamāna Pārāyaṇa, Navagraha Homa, Pavamāna Homa, Astrajapa, Nitya Pūjā, Mahāmangalārati, Shri Guru Pādukā Pūjā, Tirtha Vitarāṇa, Santarpaṇa (Prasāda Bhojana)
- 05.30 p.m. onwards : Nityārchana, Pradhāna Kalasha Sthāpana, Tattwa-Shakti-Shānti-Kalā Kalasha, Sthāpana (Sṛṣṭi Krama), Adhivāsa Pūjā, Netronmilana, Vidyeshakalasha Sthāpana, Bandhashuddhi, Ratnanyāsa, Pīṭhādhivāsa Homa, Adhivāsa, Dīpanamaskāra, Pūjā, Mahāmangalārati followed by Aṣṭāvadhana Sevā, Prasāda vitarāṇa.

**Vikṛti Saṁvatsara Nija Vaishākha**

**Shukla Shashṭi Wednesday the 19th May 2010**

- 04.30 a.m. onwards : Nityārchana, Nityakarma, Agni Pratishṭhā,  
SHRĪMAT ANANTESHWAR DEVATĀ, PRADHĀNA PRATISHṬHĀ HAVANA  
ALONG WITH PARIVĀRA DEVATĀ Laghu Pūrṇāhuti, Shrimat Ananteshwar  
pratishṭhā at 7.51 a.m. (Mithuna lagna) In Divine Presence of Parama Pūjya  
Sadyojāt Shaṅkarāshram Swāmiji. Shikhara Kalasha Pratishṭhā, Pūjā, Pattakānika  
& Prasāda vitarāṇa. Tattwa-Shakti-Shānti- Kalā Homa, Avashishṭa Homa,  
Bali, Pūrṇāhuti, Kalā Kalashābhishheka, Kalānyāsa, Mahā Naivedya, Mangalārati,  
Shri Guru Pādukā Pūjā, Tirtha Prasāda Santarpaṇa (Prasāda Bhojana)

*Donations & Contributions for the Punar Prathishṭhā Mahotsava Celebrations may kindly be remitted to the Manager of the Temple by M.O., Cheque/D.D., drawn in favour of 'Shrimath Ananteshwar Temple, Vittal' giving full address & telephone no. for speedy despatch of receipt & Prasādam.*



# “बाजा गाजा” (एक विलक्षण अनुभव)

गीता येन्नेमडी

गेल्या वर्षी पुण्यात प्रथमच सुरू झालेल्या “बाजा गाजा” ह्या कार्यक्रमाला काही अपरिहार्य कारणास्तव आम्हांला जाता आले नाही. या वर्षी जायचंच असं मी व विवेकने ठरविले. कांदिवलीच्या “व्हिलेज म्युझिक क्लब”च्या सदस्यांसाठी श्री. सुधीर नायक (विख्यात संवादिनी वादक) आणि त्यांची पत्नी सौ. भारती नायक यांनी आम्हां सर्व जाणाऱ्या सभासदांची पुण्याला जाण्यायेण्याची तिथे राहण्याची सर्व जबाबदारी घेऊन अतिशय छान व्यवस्था केली.

“बाजा गाजा” ५ फेब्रुवारी ते ७ फेब्रुवारी पर्यंत पुण्यातल्या येरवडा परिसरातल्या “ईशान्य” मॉल मध्ये आयोजित केला होता. “ईशान्य” मॉलच्या डायरेक्टर श्रीमती पारूल मेहता यांनी मॉलमध्ये “आंगन” आणि कुंज अशा दोन ठिकाणी जागा विना मूल्य उपलब्ध करून दिल्या होत्या. हा भव्य सोहळा प्रख्यात गायिका शुभा मुद्गल आणि त्यांचे पती तबला नवाज पंडीत अनीष प्रधान यांच्या “अंडरस्कोर रेकॉर्डर्स” या कंपनीने “ईशान्य” मॉल समवेत आयोजित केला होता.

५ ता.ला सकाळी १० वाजता “बाजा गाजा”चे उद्घाटन प्रख्यात संतूर वादक पंडीत शीवकुमार शर्मा यांच्या हस्ते झाले. शुभाजी आणि अनीषजींच्या शिष्य युवांनी रागदारीच्या नुसत्या आलापीने त्यांचे स्वागत केले. प्रमुख पाहुणे डॉ. अशोक रानडे सुद्धा होते. “आंगन ओपन स्टेज नं. १” आणि “कुंज ओपन स्टेज नं. २” या ठिकाणी निरनिराळ्या कलाकारांचे कार्यक्रम सकाळी ११ वाजता सुरू झालेले दुपारी जेवणासाठी १ तास आणि संध्याकाळी अर्धा एक तास सोडल्यास रात्री १० ते १०.३० वा. पर्यंत सतत एका मागोमाग एक चालू असत. आणि हे सर्व कार्यक्रम शुभाजी आणि अनीषजी सकाळपासून रात्रीपर्यंत दोन्ही ठिकाणी आलतून पालतून जाऊन ऐकत आणि बघत असत. मग तो कलाकार नवोदित असो की, प्रख्यात असो. सर्व कलाकारांना ती दोघही प्रोत्साहन व दाद देत असत.

या कार्यक्रमात हिंदुस्थानी व कर्नाटक शास्त्रीय संगीत या दोन्ही गायन शैलींचा तसेच निरनिराळ्या सर्व वाद्यांचा समावेश होता. तसेच महाराष्ट्र, गुजरात, कर्नाटक आणि राजस्थानी लोक संगीत, भक्ती संगीत, निरनिराळी रॉक, पॉप, जॅझ बँडस् वगैरेंचा देखील समावेश होता. संगीता व्यतिरिक्त सेमिनार्स, फिल्म स्क्रीनिंग, वर्कशॉप्स वगैरेंचा सुद्धा समावेश होता. विविध वाद्यांचे प्रदर्शन आणि विक्रीसाठी निरनिराळे आकर्षक स्टॉक्स होते.

हे सर्व कार्यक्रम अप्रतिम होतेच पण मला जे अतिशय भावले ते पुढीलप्रमाणे आहेत:-

उन्मेष खैरे या ११ वर्षांच्या मुलाचे हार्मोनियम वादन, दर्पण अकादमीचे गुजराथी फाके म्युझिक, थाळीनृत्य आणि

दांडियारास. मराठी जुनी पण सुंदर भावगीते सतारीवर बंगलोरची श्रुती कामतने आणि मंगळूर चे टी. रंगा पै यांनी व्हायोलिनवर वाजविली. जपानचे कलाकार हिरोस, नाकागावा यांचे बासुरी वादन, मॅडोलिन लवर्स क्लबचे मॅडोलिनवर फिल्मी संगीत, चार नवोदित कलाकारांचे पंडीत जितेंद्र अभिषेकींनी संगीत बद्ध केलेल्या नाट्यसंगीताचे सादरीकरण, त्यापैकी एक “आमची” कलाकार रूपक उभयकर. आणखी एक “आमची” कलाकाराचे म्हणजे, पं. नित्यानंद हळदीपूर यांचे बांसरीवादन. रमा चोबे यांचे “सुझुकी स्कूल ऑफ व्हायोलिन” ज्यात ४ ते १४ वर्षांच्या गटातील ७० मुलांचे व्हायोलिन वादन. छोट्या छोट्या मुलांनी छोट्या छोट्या व्हायोलिन्सवर छोटी छोटी बोटे सफाईने फिरवितांना बघून सर्वांचेच खूप कौतुक वाटले. अंकूर तिवारीचे रॉक बॅन्ड, मरलीन डिसोजा हिचे “इंडो जॅझ”, “सोल यात्रा” हे अप्रतिम वाटले. यातच अदिती भागवतचे (प्रख्यात कथक नर्तिका) नृत्य बघून डोळे दिपले आणि रविंद्र चारी यांचे सतारी व जॅझ संगीत ऐकून कान तृप्त झाले. ऑस्ट्रेलियातले स्थाईक बॉबी सिंग (अनीषजींचं शिष्य) यांचे तबला वादन व विश्व विख्यात ड्रमवादक बेन् वॉलश या दोघांचे परकशन ड्यूएट आणि त्यांना सुधीर नायक यांची हार्मो नियमवर अप्रतिम साथ. एच् चंद्रशेखर यांचे कर्नाटक लोकसंगीत, अलीअकबर खानांचे शिष्य डेविड ट्रसोफ यांचे सरोद वादन.

हे सर्व कार्यक्रम संध्याकाळी ६, ६.३० पर्यंत झाले. त्यानंतरचे कार्यक्रम एम्फी थिएटरमध्ये व्हायचे. ते असे- ५ ता.ला श्री. रशीद खान यांचे हिंदुस्थानी आणि टी.एम्. कृष्णा यांचे कर्नाटकी शास्त्रीय संगीत होते. रशीद खान नां आणखी एक “आमची” कलाकार पं. योगेशे संशी यांनी तबल्याची साथ केली. ६ता.ला अनवरखान यांची राजस्थानी गाणी व वजातहुसेन खान यांची सुंदर कव्वाली होती पण तमाम श्रोत्यांना भावला तो लोपमुद्रा मित्रा या बंगाली गायिकेने गायलेली अप्रतिम बंगाली गाणी ७ ता.ला कार्यक्रमाची सांगता “मदर जेन” आणि “इंडियन ओशन” या दोन रॉक बँडच्या कार्यक्रमाने झाली.

मी आणि विवेक तीन दिवस नुसते संगीतात बुडालो होतो. अनेक कलाकारांची ओळख, नव्या ओळखी, निरनिराळ्या देशातून आलेले निरनिराळे चेहरे, रोज भेटत होतो, दुपारी एकत्र जेवत होतो. तीन दिवस भुरकन उडून गेले, एक आगळा वेगळा अनुभव देऊन.

८ ता.ला ब्रह्ममुहूर्तावर आम्ही घरी परत पोहोचलो. सकाळी विवेक मला म्हणाले. “अग! कुठे तरी संगीत ऐकू येत आहे, ड्रम बीटस् वगैरे नंतर आम्हां दोघांच्या लक्षात आले आणि आम्ही हंसलो कारण, आमचे वॉशिंग मशीन तालावर कपडे घुसळत होते. म्हणजे कानांत संगीत अजून घुमतच होते.



## फॉर्म (प्रपत्र प्रकार)

जगातू येना पडे फॉर्म, जगसोणे पडे फॉर्म  
उबजना पडे फॉर्म, मरणापडे फॉर्म  
स्कूला घालताना फॉर्म, स्कूल सोणेपडे फॉर्म  
कॉलेज व तना फॉर्म, कॉलेज जायनापडे फॉर्म  
कामाक अर्ज करतना फॉर्म, काम सोळ्ळलें फॉर्म  
व्हडीक करतना फॉर्म, घटस्फोट घेतल्यारी फॉर्म  
आमदानी फॉर्म, निवृत्ती घेनापडे फॉर्म  
ह्या निर्गुण निराकार फॉर्म नाशिल्या देवाने  
कशशी केल्यां अति उत्तम काय?  
प्रश्नाचे उत्तर जाय जाल्यारी, पेट्याती फॉर्म  
दुडवा सांगाती पेटयेल्यारी वग्वी जातले काम!!

– सुमन तगर्सी

## एकच सूर

सूर चराचरीं भरला। एकचि  
आर्तभावें आळवीला ॥१॥  
अंतरीं आनंदकंद  
लोभस तव भावबंध  
जडला तुझा छंद  
तुटले रे भावबंध  
सूर एक धरिला। मनोभावें ॥१॥  
मग्न होऊनी गातां तुजला  
प्रभु दिसला सूर हसला  
नाही मज कोणी अन्य  
नश्वर जग झाले शून्य  
अलख निरंजन झाला। माझा ॥२॥

– नारायण शिराली, मुलुंड (पूर्व), मुंबई

## कान्हा हरवला?

कानीं आले आर्त सूर कुठे हरवला कान्हा  
नाही त्याच्या बासरीचा लागे ठावठिकाणा ॥१॥  
नयनांत अश्रुधारा कसा असेल ग कान्हा  
कळवळे माझा जीव शंका येती मनीं नाना ॥२॥  
कालिंदी ही विरहिणी मी हि एकाकी अबला  
पण छे, ग कसे म्हणूं, कान्हा हृदयीच वसला ॥३॥

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

## याला जीवन ऐसे नाव

जाहली वयाला वर्षे सत्याहत्तर,  
शतक कशाला, पंचदशकातच होतात स्थित्यंतर,  
आलिया भोगासी असावे सादर,  
एवढेच उमजले आम्हा जन्मभर।

दैवायत्ते कुले जन्मः, माझ्या हाती कर्तबगारी,  
म्हणे महारथी कर्णाने दिली होती ललकारी,  
पण अंती जोडिले हात नशिबाला,  
कुकर्मांमुळे नशिबापुढे नमला।

आपण प्रार्थितो, विनवितो परमेश्वराला,  
मागतो सुख, शांति, संपत्ति इत्यादि त्याला,  
पण विसरतो मनोवांछितच पुनर्जन्म मागण्याला,  
की कोणता, कुठे मागावा जन्म प्रश्न पडे मनाला।

त्या काळी सूतपुत्र दूषण भोवले कर्णाला,  
कांशीराम, मायावती होतील बलवान वाटले  
नसेल द्रौपदीला,  
पण आपण मात्र भविष्यात पुढला जन्म  
तो कोणता मागायचा,  
काय भरंवसा तेंव्हा कोण “राज्य” करील त्याचा।

या जन्मी करतांना पुनर्जन्माचे आरक्षण,  
या मनुष्य जन्माशी ठेवून ईमान बनावे इंसान,  
कुर्म – पुण्यकर्म – मानवसेवा.. काय, हे ठाऊक सर्वास,  
होय की नाही विचारा प्रश्न स्वतःच्याच मनास।

हे मार्गदर्शन नाही,  
अवांछित उपदेशही नाही,  
सहज एकांती सुचले आम्हां;  
जरा वास्तविक सत्य पडताळून पहा।

“जो तुझे मंजूर, वो मुझे मंजूर” सांगावे ईश्वराला,  
मागण्याची यादी अवश्य पाठवा विधिलेखकाला,  
जरा पत्ता, ठावठिकाणा तयाचा असेल ठाऊक कुणाला,  
आणि निघा योग्य पोस्ट ऑफिस शोधायला।

पर्यायाने गीतेचे संदर्भ स्मरावे,  
कर्मण्यवाधिकारस्ते हेच समजावे,  
भीक न मागता (अगदी देवाकडेही) शिकावे जगायला,  
जो मागत नाही, सांभाळतो देव त्याला।

दुसरा फिलॉसॉफिकल पर्याय असेल ठाऊक कुणाला  
सांगण्याची कृपा करावी हीच विनंती तुम्हाला।

– सदानंद बुर्डे, आणंद



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फॅनची पाती बघवत नव्हती. झाडू घेऊन फटकारे मारण्याचा माझा प्रयत्न चालू होता. माझ्या झाडण्याला दाद न देता पाती नुसती फिरत होती. मग एका हातांत काठी घेऊन पाते धरणे व दुसऱ्या हाताने झाडणे सुरू केले पण छे! कंटाळून मी स्टूल झरकून ओढले. त्यावर चढायची सर्कस करताना काय झालं कळलंच नाही. एका क्षणी देह अर्धांतरी होता तर पुढच्या क्षणी एखाद्या पोत्याप्रमाणे जमिनीवर धपकनू आदळला.

डाव्या हातापायातून कळ आली. माझी अस्फुट किंकाळी व स्तुलाच्या धडपडीचा धाडू आवाज ऐकून हे बाहेर आले. काय झालं हे सांगायची गरजच नव्हती. आडव्या स्थितीतील स्टूल, झाडू आणि मला पाहून थोड्या वैतागाने नि थोड्या काळजीने म्हणाले, “काय हे? कशाला नसते उद्योग करतेस? चल, उठ मी मदत करतो.”

“नको, नको. मीच सावकाश उठते. मला अंग हलवायला सुद्धा भीती वाटतेय आणि नसते उद्योग काय म्हणता हो? फॅन बघा कसा दिसतोय तें? कुणी आलं तर काय म्हणेल?”

“अरेच्या! तू बघू नकोस ना वर आणि कुणी आपल्या घरी आलं तर आपण फॅन लगेच लावतोच ना. फॅन गरागरा फिरताना कुठे काय कळत? आणि खरं सांगू का मला वाटतं लोक येतात ते आपल्याला भेटायला, आपल्या घरी किती धूळ आहे ते बघायला नव्हे आपली वयही त्यांना दिसतात ना. आय मीन...”

“आय नो बरोब्बर वॉट यू मीन. तुमच्या सोयीचं ते तुम्ही म्हणत आहांत.”

“बरं राहिलं. तुझं पाऊल बघ किती सुजलय ते.” यांनी डॉक्टरांना फोन केला. त्यानंतर पुढचे सोपस्कार म्हणजे ऑर्थोपेडिक हॉस्पिटलमध्ये जाणं, एक्स रे, पावलाच्या घोट्याजवळ हेअरलाईन फ्रॅक्चर व खांद्याला दुखापत असें निदान मग त्यावरचे उपचार आणि विश्रांतीचा सल्ला घेऊन एखाद्या जखमी सैनिकाप्रमाणे मी परत घरी आले.

त्यादिवशी हॉटेलमधून जेवण मागवलं. क्वचित कधीतरी ठीक पण यापुढे रोजरोज तेलकट. मसालेदार पदार्थ चालवून नेणं शक्य नव्हतं. दोन दिवस एका बाईकडून डबा मागवला. थंड आणि निबरट भात, तीच ती पातळ आमटी. त्यांतून आमची जीभ ‘मासला रांधांक’ सोकावलेली विचारविनिमयांती कॉलनीमध्येच एकांकडे स्वयंपाकाला येणाऱ्या राधेला शरण गेलो. सुदैवाने ती तयार झाली आणि एक प्रश्न तरी मिटला. रात्री जेवण गरम करून वाढणं, दोन वेळचा चहा आणि बाजारहाट हीं कामे आपसूक यांच्यावर आली. ‘आलीया भोगासी-’ म्हणत यांनी कबूली दिली खरी पण म्हणाले,

“फळें भाज्या आणेल मी पण माझ्या दोन अटी आहेत.”

“अटी?”

“हो, अटी. ‘टॉमेटो जरा जास्तच पिकून मऊ झालेत असं नाही वाटत? पालकाची जुडी मरगळल्यासारखी वाटते बाई, बहुतेक कालची असेल. छोटासा कोबी आणायचा सोडून हा एवढा मोठा कोबेश्वर आणला का?’ असे ताशेरे मरायचे नाहीत. या तुझ्या सवयीमुळेच कित्येक वर्षांपूर्वी मी काही आणायचं बंदच केलं. आठवतं ना?”

“बरं, बरं, मी भाजीकडे बघणार सुद्धा नाही. प्रॉमिस. राधाच करणार ना स्वयंपाक? आतां दिसले दोष आणि नाही उल्लेख केला तर तुम्हांला कसं कळणार चांगली भाजी कशी ओळखावी तें.”

“जाऊ दे. मला सुधारायचे तुझे प्रयत्न आतां थांबव आणि दुसरी अट. भाजीचा दर मुळीच विचारायचा नाही. मला घासाघीस आवडत नाही. ‘आठ रुपये पाव किलो? जरा चार पावलं पुढे गेलं तर सहा रुपयांनी मिळाली असती’ असं काही म्हटलेलं मला आवडणार नाही, तेंव्हा-”

“कळलं, कळलं. मी काही विचारणार नाही. नाहीतरी तुम्ही वीस रुपये मोजणार आणि दहा सांगणार.”

“आणू कां नको?”

“बरं बाबा काय करणार अडला हरी आणि...”

“आणि काय?” यांनी डोळे वटारत विचारले.

“बसल्या जागी सर्वांचे पाय धरी असं म्हणायचं होतं हो मला” मी हंसू लपवत म्हटले, तसे हेही हसू लागले.

गाडं मार्गी लागलं खरं पण एका जागी बांधल्यागत पडून रहायचा मला चार दिवसात भलताच कंटाळा आला. किती टी. वी. बघणार, किती वाचणार? मैत्रिणी शेजारणी जमेल तेव्हा भेटून गेल्या. कुणाकुणाची कशीकशी कोणकोण पडली व किती हाडं मोडली यावर गप्पा झाल्या पण हळूहळू भेटी कमी होत गेल्या आणि अचानक एकदां काही डोक्यांत आलं.

“अहो, आठवतंय काही दिवसांपूर्वी मी काय म्हटलं होतं ते?”

“भलतीच कोडी घालू नकोस. तू रोज आणि सतत बोलत असतेस काय काय लक्षांत ठेवू? नेमकं काय ते सांग.”

“असं काय करतां? मी म्हटलं नव्हतं कां ‘माक्का नित्यनित्य तान-खाण, रांदा करी, वाडी, उष्टी काडी, वरलेलें रितायी, फ्रीजांतू लकयी, चार दिसांनी कामू उडुयी- सगळ्याचों बॅजार आटला. वरसानू वरसं तेंची - माक्का थोंडे दिस फक्त आराऽऽम कोरचां आस्स’ आठवलं? आतां मला काय कल्पना वास्तुदेवता लगेच ‘तथास्तु’ म्हणेल असं?”

“पण मी तेंव्हाच म्हटलं होतं ना, या कामांतून तुला हवी तितकी सुट्टी घ्यायचा अधिकार आहे. कामाला कुणीतरी ठेव, मलाही चेंज. रोजचं चेल कमी, मीठ कमी अशा पथ्याच्या जेवणातून सुटका. आराम मिळवण्याकरता अशी पडायची काय गरज?”



“नुसती गरज नाही, हौसच आहे मला पडायची. हंसता काय? अहो, मला न लहानपणी वाचलेली एक गोष्ट आठवली. एका वृद्ध, आंधळ्या भिकाऱ्याची दया घेऊन देवाने त्याला एक वर माग म्हटले तर त्याने सांगितले ‘माझ्या नातवाचा राज्याभिषेक पहायची माझी इच्छा आहे.’ म्हणजे एका वरामध्ये तारुण्य, दृष्टी, लग्न, संसार, मुलें नातवंडे, राजवैभव आणि दीर्घायुष्य, सर्व काही मागितले. माझे चुकलेच. मीही विचार करून बोलायला हवे होते.

“वा, वा, तुझे शेवटचे वाक्य मला फार आवडले बुवा पटलं तर तुला...”

“थांबा, माझं वाक्य दुरुस्त करते. तुमच्याशी बोलतांना विचार करून बोलण्यापेक्षा विचार करून गप्प बसणे जास्त योग्य ठरेल.”

“अरे बापरे, बराच राग आलेला दिसतोय.”

“अहो, मला जरा रिमोट कंट्रोल द्याल का?”

“कां? सासूसुनेच्या मालिका बघायच्या आहेत?”

“ते मी ठरवेन. तुम्ही मघापासून ती जुन्या काळची कुठची तरी मॅच बघताय.”

“आतां आपल्याला नेहमी नेहमी गावस्कर, कपिलदेव खेळतांना दिसतात का? त्यांचीही एक स्टायल होती ना? आणि आपल्याला जुनी गाणी नाही आवडत? शिवाय तूच तर त्या मालिकांना नेहमी नांवे ठेवत असतेस. ‘काय त्या साड्या-दागिने, कटकारस्थानं, काहींच्या बाही दाखवतात.’ असं तूच म्हणतेस ना?”

“हो पण त्याच वेळी मनाला बरं वाटत असतं की आपल्या

नातेवाइकांत, मित्रमंडळींना आजूबाजूला कुणी अशी कपटी नाहीत की आपल्या आयुष्यात रहस्यमय घटना घडत नाहीत. आपण अगदी साधं सुधं जीवन जगतो याबद्दल देवाचे मी नेहमी आभार.

“तुला एक नवा टी.व्ही. आणून देऊ का? तू तुझे कार्यक्रम बघ. मी मला हवं ते बघेन. रोजचे हे वाद कशाला?”

“छे, छे! नाही हं. आपण दोघांनी वेगवेगळ्या खोलीत बसून टी.व्ही. बघणं मला अजिबात मंजूर नाही. तुम्ही वाद म्हणा, संवाद म्हणा, वितंडवाद म्हणा, हे असंच चालू राहू देत. आपल्या पूर्वजांनी म्हटले आहे ना ‘वादे वादे जायते तत्त्वबोधः’

“ध्या, आतां तत्त्वबोध कसला सापडतोय या संवादांतून हे म्या पामराला कळेल का?”

“सांगते ना. अहो, हे वाद-संवाद म्हणजे आपल्या संसारात घातलेली मीठ-मिरची, मसाला, चरचरीत फोडणीच की!”

“बाईसाहेब ध्या हा रिमोट आणि हवं तर म्हणा ‘जितं मया.’ मी चाललो फिरायला. बाय द वे. मला वाटतं तुला स्वयंपाकघराची फार आठवण येतेय.”

येसू, खरंच मी माझ्या स्वयंपाकघराचा, माझ्या राज्याचा पुन्हा ताबा घ्यायला आसुसलेली आहे.



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## ‘काडतीरी’

चित्रा शिराली, धारवाड

गेली काही वर्षे फॅंगशुईच शास्त्र फारच फोफावलय त्यांत भरीस वास्तुशास्त्राची भर. वर्षानुवर्षे स्थायिक झालेल्या घरांत कोणीतरी वास्तुशास्त्रज्ञ टपकला कि संपलच, हा दरवाजा चुकीचा, ही चूल इथं असता कामा नये, तो पाण्याचा नळ बदला हे ऐकुनच डोक भणभणत. सुख, दुःख अडीअडचण नसलेल घर सापडेल का? किरकोळ बदल, फेरफार करणे शक्य असते. मोठे बदल, डागडूजीचे बांधकाम म्हटलं कि हल्ली आवाक्या बाहेरच जातं. विचार केल्यासच हुडहुडी भरते. त्यामुळे फॅंगशुई शास्त्र परवडल. थोडे फेरफार करणे मला जमेल म्हणून मैत्रिणीचा सल्ला घेतला. कारण वरचेवर ती मला फॅंगशुई बदल सांगायची, आनंदाने हसणाऱ्या बुद्धाची मूर्ती तिने मला ठेवायला सांगतली. त्याप्रमाणे आणून ठेवली. खूप काही सूचना दिल्या. हो हो म्हटलं, सर्व काही तिच्या सांगण्याप्रमाणे बदल करण्यात माझं मन मानत नव्हत. खूप काही वस्तू दान करून टाकल्या. खरंच काही गोष्टी, आपण गरज आहे म्हणून घेत नसतो. आवडत्या म्हणून घेतो आणि त्या वस्तू अथवा काही कांचेच्या शोभेच्या वस्तू सांभाळण्यात जपून ठेवण्यातच अर्धा अधिक वेळ वाया जातो. आणि आज त्या वस्तू वापरात न आणल्याने नकारात्मक कार्यशक्ति घरातील प्रसन्नता कमी होते असे कळलं पण पटकन् टाकून देणं ही जमेना. एखादे वेळी गरज लागल्यास ही शंका मनात डोकावली आणि काही वस्तू परत ठेवल्या. त्या वस्तूत एके काळची लाकडी काडतीरी होती.

‘काडतीरी’ म्हणजे एक लाकडी दीड फूट उंच, १ फूट रुंदीची पेटी. नांव ऐकूनच हसू येत. साधारण, शंभर वर्षांपासची पेटी म्हणण्यापेक्षा फिरती तिजोरी आहे. माझ्या सासऱ्यांनी ह्या काडतीरीस जीवापाड जपलं होतं. नेहमी ही काडतीरी त्यांच्या उशाशी असायची. आत मध्ये काय असावं ह्याचे कुतुहल वाटे. पण विचारायचा धीर होईना. कालांतराने मला कळलं कि ह्या काडतीरीत, जंगलाच्या राखणदारांच्या रोजगार वाटपांचे पैसे आणि काही महत्त्वाचे कागद ठेवले जात. माझे सासरे रेंजर होते. त्याकाळी त्यांना घोड्यावरून प्रवास करावा लागे. आणि ही लाकडी तिजोरी म्हणजेत काडतीरी न्यावी लागे. काडू म्हणजे कानडीत जंगल आणि तिरगुदू म्हणजे फिरणं. जंगलात फिरणारी तिजोरी म्हणून ह्या लाकडी पेटीस काडतीरी असे संबोधित ह्या नांवाचा मी अंदाज केला आहे लाकडी, पण अतिशय हलकी. त्याकाळची लकाकी अजूनही तसीच आहे. माझे सासरे, एका तलम कपड्याने अलगद हळुवारपणे पुसत असत. आज मलाच काडतीरी बदल

आदर वाटू लागला. पण आजही मी मला उघडता येईना. आज मला सासऱ्याचे शब्द आठवले. ह्या काडतीरीची कारागीरी पाहा, लोखंडी तिजोरी पेक्षा मौल्यवान आहे, माविनकुर्वेच्या कारागीराने केली होती. कुलपाची ठेवण वेगळीच, सहजासहजी उघडता येणार नाही. जुन्या चाव्यांचा एक जुडगा होता. त्यांतली वेडी वाकडी चावी जमली आणि अलीबाबाच्या गुहेचे दार उघडत्याप्रमाणे काडतीरीचे उघडण्याचे उद्घाटन झाले. बहुतेक ४०-४५ वर्षांनी उघडली असावी. आत मध्ये विशेष काही नव्हते. पण आंतली रचना सुरेखच म्हणावी. कागपत्रें ठेवायला एक कप्पा, नोटा, सुटे पैसे ठेवायचा एक कप्पा, शाईची दौत, बोर ठेवण्यास एक छानसा खण. त्या खणात एक ग्रॅमोफोनच्या तबकडयासाठी लागणारी पिनांची पेटी मिळाली. पेटीस थोडा फार गंज आला होता. उघडून पाहिल्यास त्यात १ आणा जुना आणि चार ढबू पैसे होते. काळे काळे झालेले पहिलीच्या वर्गातील कोष्टक आठवलं. चार पैसे, १ आणा, १६ आणा - १ रु पेटी बंद केली आणि पैसे पितांबरी लावून चकचकीत केली. १ आणा पितळेचा होता, आणि ढबू पैसे तांब्याच्या पैशावर इंग्लंडच्या राणी व्हिक्टोरियाचा शिक्का होता. आमची आजी, कधीतरी बक्षिस म्हणून १ आणा द्यायची आणि सांभाळून वापरा अशी सांगायची. आम्ही हो, तो आणा जपून ठेवीत. कधीतरी भेळवाल्याची गाडी यायची, त्याच्या बरोबरच आईस गोळेवाला यायचा. १ आण्याची भरपूर भेळ मिळे. दोन पैशाची भेळ, २ पैशाचा बर्फाचा रंगीबेरंगी सरबतात बुडविलेला गोळा किती मजा यायची. बालपणा देगा देवा मुंगी साखरेचा खा आणि आज... पिण्याच्या पाण्याच्या बाटलीस १२ रु मोजावे लागतात. सासऱ्यांनी हे पैसे जपून ठेवलेले असावेत, पण आज त्या नाण्यांना अस्तित्वच नव्हतं. नाण्याला दोन बाजू असतात हे खरं, आज एका बाजूस त्या आण्याला अस्तित्वच नव्हत. फेकावां लागणार होता पण मला आज काडतीरीचे अस्तित्व कळून ती लाकडी तिजोरी दिवाणखान्यात मानाने विराजमान होणार होती. पुरातन काळातील लाकडी तिजोरी म्हणून कौतुकाची वस्तू होणार आहे. तिजोरी, म्हणजे जिथं लक्ष्मी वास करते ती वस्तू. आणि अशी ही निरागस सुंदर काडतीरी मी कां बरं अडगळीत टाकली? ह्याची चुटपूट मनाला लागली तरी फॅंगशुई शास्त्राची पर्वा न करतां आदरपूर्वक आत आणून ठेवली, झालेल्या चुकीचा पश्चाताप वाटला.



## जगातील आश्चर्ये

सौ. श्यामला अशोक कुळकर्णी, गांवदेवी, मुंबई

जगातील सर्वात मोठे आश्चर्य हेंच की माणसाच्या मागे जन्मतःच मरणाचा ससेमीरा लागलेला असतांनाही तो ह्या संसारात रममाण होऊन आपलें जीवन व्यतीत करतो. आपण स्वतः अमर असल्याचा आविर्भाव आणून प्रपंचातील माया-मोहांत व प्रेमपाशांत सतत गुंतून रहातो. आपल्या डोळ्यासमोर मृत्युमुखी पडलेल्या माणसांना बघूनही तो ह्या प्रपंचातील मायारूपी अज्ञानाच्या निद्रेतून जागा होत नाही. त्याला जागृत करण्यासाठी अनेक संतमहात्म्यांनी अनेक काव्य व अभंग रचले, जसें-

“तेरे गठरीमें लगा चोर । मुसाफिर जाग जरा ॥”

म्हणजेच मृत्युरूपी चोर आपले आयुष्यच नुसते हिरावून नेत नाही तर आपले जीवनच चोरून संपवतो व आपले शरीर मातीमोल करतो. त्यावेळी माणसाला जीवनभर कमावलेली संपत्ती-घर-दार सर्व इथेच सोडून इच्छा असो वा नसो जावेच लागते. हें कटू सत्य माणसाला ज्ञात असूनसुद्धा तो आपलें अमोल आयुष्य संपत्ती व घरदार प्राप्त करून घेण्यासाठी खर्ची घालतो हें एक आश्चर्य आहे.

प्रापंचिक चोराने लुटलेली प्रापंचिक संपत्ती व वस्तू, माणूस कष्टाने व प्रयत्नाने पुन्हा प्राप्त करून घेऊ शकतो. परंतु मृत्युरूपी चोराने लुटलेले आयुष्य व चोरलेले जीवन पुन्हा लाख प्रयत्नानेही माणूस प्राप्त करून घेऊ शकत नाही. असे असूनही माणूस मरणसाशी वैर साधून खून-मारामान्या करून व बॉम्बस्फोट सारखी क्रूर कृत्ये करून विध्वंस करण्याचे पाप करत असल्याचे दृश्य सर्वत्र दिसते आहे. माणूस अशी कृत्य करून आपला नाश ओढवून घेतात ह्याचे आश्चर्य वाटते.

मृत्यू कुणावर कधी कुठे झडप घालेल याची शाश्वती नसते. मृत्यू हा कधी लहान-थोर, गरीब-श्रीमंत, तरुण की म्हातारा ह्या कोणत्याही गोष्टींचा विचार न करतां माणसाला गिळंकृत करतो. माणूस जर ह्या मृत्युचे स्मरण जागृत ठेवून जीवनात वावरला असता तर एका जन्माचा संबंध असल्याचे जाणून सर्वांशी प्रेम ने व आपुलकीने वागून त्याने तो संबंध निभावून नेला असता. आपल्या क्षणभंगूर आयुष्याचा क्षण-नि-क्षण सत्कार्यासाठी व सत्कर्मासाठी वेचला असता. परमार्थ मार्ग आचरून परमार्थ साधनेद्वारा जीवन सार्थकी लावले असतें. परंतु तो आपल्या आयुष्याचा अपव्यय करून आपले अनमोल जीवन मातीमोल ठरवतो. मृत्युला वयोमानाची मर्यादा नसल्याने नुकतेच जन्माला आलेल्या तान्ह्या मुलापासून ते शंभर वर्षांच्या वयोवृद्धापर्यंत कुणाचेही जीवन हिरावून घेण्यास मृत्यू मागेपुढे पहात नाही.

तरीदेखील माणूस परमार्थ साधना म्हातारपणी करण्यास आपले आयुष्य जणू राखून ठेवतो. परंतु जरी म्हातारपणापर्यंत जगला तरी जीवनभर प्रपंचातच मन रमून संसारांतील अशाश्वत सुखाच्या गोडीत रंगून राहिल्याने ते मन म्हातारपणी पारमार्थिक शाश्वत सुखाची गोडी घेण्यास प्रवृत्तच होत नाही. अशाप्रकारे माणूस आपल्या जीवनाचे सार्थक करून घेण्यापासून परावृत्त व वंछीत होतो. परंतु त्याचे यत्किंचीतही दुःख त्याच्या मनाला जाणवत नाही याचेच आश्चर्य वाटते.

माणसाने वृद्धावस्थेत पदार्पण केल्यावर जेव्हा त्याच्या कानाजवळचे केस पिकायला लागतात त्यावेळी ते पांढरे केस त्याच्या कानांत जणू आवर्जून सांगत असतात की, “आतां म्हातारपणाची चाहूल लागली असल्याने आतां तरी ह्या प्रापंचिक मायामोहाच्या जाळ्यांतून व प्रापंचिक प्रेमपाशांतून सुटून पारमार्थिक साधनेद्वारा स्वतःला मुक्त कर व मन गुरुनामांत संयुक्त करून मनाला गुरुचरणांशी युक्त करण्याचा प्रयत्न कर!” परंतु आश्चर्याची गोष्ट ही की या सूचनेला जुगारून उलटत्या पांढऱ्या केसांना काळा रंग चढवून आपण अजून तरुणच असल्याचा आविर्भाव आणून माणूस प्रपंचात अधिकच स्वतःला झोकून देतो. वयोमानाने इंद्रियें शिथिल होऊन म्हातारपण आल्याची ग्वाही देत असतांना ते स्विकारण्यास तो तयार होत नाही. परंतु कृत्रिमरित्या तारुण्य आणून म्हातारपण लपविण्याचा किंवा नाकारण्याचा कितीही प्रयत्न केला तरी मृत्युला टाळतां येत नसून तो अटळ आहे हें माणसाच्या ध्यानांत कसें येत नाही? याचेंच आश्चर्य वाटते.

परमेश्वराने निर्माण केलेल्या ह्या विश्वांतील निसर्ग सौंदर्याचे चित्र जर एखाद्या चित्रकाराने रेखाटलें तर त्या चित्रकाराची स्तुती व कौतुक केले जाते. पण विश्वनिर्मात्याने निर्माण केलेल्या ह्या सृष्टीतील सौंदर्याचे व मानव, पशूपक्षी, झाडे, रंगीबेरंगी फुले, गोड-आंबट फळे, अशी एक ना अनेक गोष्टींचे कौतुक व स्तुती करण्याचें तर दूरच पण त्या परमेश्वराचे अस्तित्वदेखील मानायला कांही लोक तयार होत नाहीत याचे आश्चर्य वाटते.

माणसाला जर सतत मरणाचें स्मरण जागृत असल्यास त्याला परमेश्वराचे विस्मरण कधीच घडणार नाही व परमेश्वराच्या नामस्मरणाच्या सुखाची अवीट गोडी लागल्यास त्याला प्रपंचाच्या ह्या नश्वर गोडीचा वीट येऊन तो अशाश्वत प्रापंचिक क्षणभंगूर सुखाच्या मागे कधीच धाव घेणार नाही हें खास! परमार्थ साधनेद्वारे व गुरुमंत्राद्वारे नरदेहाचे सार्थक करून घेईल यांत आश्चर्य ते काय?





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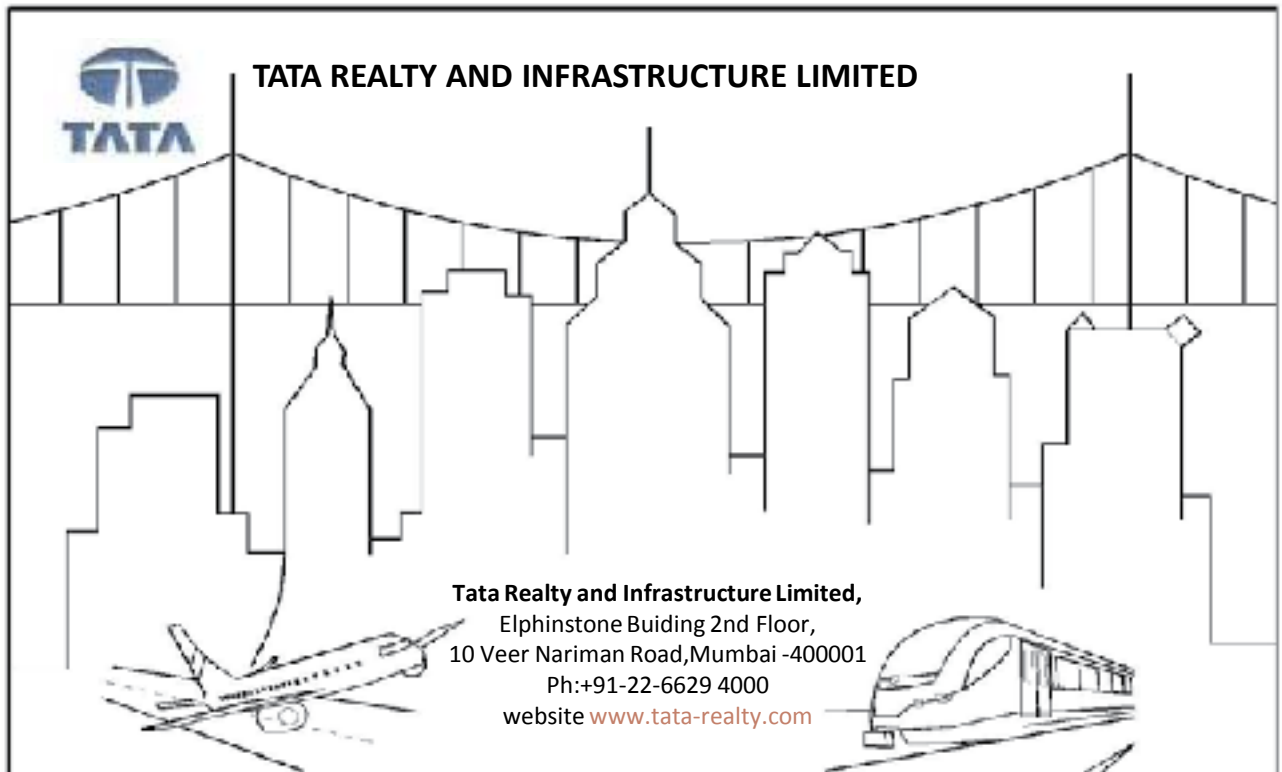
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N.S.Rao expressing the sentiments of the Chitrapur Saraswat Samaj by offering a silver Vijaya Ratha to Param Pooja Sadyojat Shankarashram Swamiji in Karla Math on 1<sup>st</sup> March, 2010



The Trustees (of Shree Trust and KDPT) and the President of the Standing Committee Vinod Yennemadi offering *padapooja* to Param Pooja Sadyojat Shankarashram Swamiji at Karla on 1<sup>st</sup> March, 2010

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

“Formula for Fulfilment”, the biography of Shri Nalkur Sripad Rao, written by Vidya S. Gunavanthe, was released at KSA’s 98<sup>th</sup> Foundation Day celebrations on November 21, 2009. The book which has a foreword by Dr. Veerappa Moily, Minister of Law and Justice, Government of India, is an absorbing narrative of the ups and downs of N.S.Rao’s interesting and eventful life. Sponsored by the Shamrao Vithal Cooperative Bank Ltd., the book is dedicated to the Chitrapur Saraswat community.

Copies of the biography are available at the KSA Office for Rs. 100/-. The sale proceeds of the book will go to KSA for its Kala Vibhag Fund.

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# ASTRODOME

## The Portable Planetarium



A portable planetarium similar to the planetarium at Nehru Centre will be put up at The KARLA MATH in the third week of April 2010

It is being built for educational & entertaining shows on astronomy. One can get a feeling of being in a space ship watching the projection of various stars constellations & planets.

We request all Amchees to take advantage of this double opportunity of watching the night sky in the planetarium & also avail of H.H. Swamiji's darshan on the 24th and 25th of April 2010.

Entry to the planetarium for watching shows is FREE .

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## Personalia

**Samrudhi Shirali** has recently cleared the examination conducted by the Global Association of Risk Professionals (GARP) and is now a Risk Professional, holding a degree in Financial Risk Management (FRM). She is one among 24,139 Risk Professionals across the world.



Subsequent to securing a national level rank in

her CA examination, Samrudhi has been selected by Bharat Petroleum Corp. Ltd. (BPCL) as Executive - Accounts (Refinery Finance) at a campus interview conducted by the Institute of Chartered Accountants of India.



**Radhika Dinesh Tonsey** has passed the final year BHMS (Homeopathy) examination with 64.86% marks.

### ERRATUM

In the 'Personalia' column (page 60, KS, February 2010), line 6 of the paragraph about Paritosh Hattayangadi successfully clearing the ABACUS Mental Arithmetic International Competition was inadvertently printed as "... he was placed 1974<sup>th</sup> among 3500 participants..." This should read as: "... he was placed 19<sup>th</sup> among 3500 participants and 1<sup>st</sup> rank among Indian students, shared with another Indian counterpart." . The error is regretted.

- Editor

## HERE AND THERE

**Ahmedabad:** Shivratri was celebrated with Shiv Poojan. Shivmanaspooja, Gurupaduka Stotra, Parijnan Trayodashi and Umamaheshwar Stotra were recited and followed by Deepnamaskar and aarti. The well-attended programme concluded with distribution of *prasad*.

*Reported by Shubhangi Kabad*

**Bengaluru:** More than 150 devotees participated in Mahashivaratri Poojan on the night of February 12. Devotees participated enthusiastically in the Poojan with Rudra chanting, offering *bhajan seva* between *yaamas* and chanting Mahamrityunjaya Japa between the second and third *yaamas*.

Celebrating Holi, Prarthana children danced to Jhulata Radhey, a newly-learned Holi song, and played a specially designed game of applying various *dravya* like *kumkum*, *haldi*, *chandan* etc at appropriate places on the face in just one minute; seniors learned to decorate *aarti* plates using *kumkum* and *haldi*. The 51<sup>st</sup> Ordination Day of PP Shrimat Parijnanashram Swamiji III was commemorated with recitation of Parijnan Trayodashi and passages from Anugraha.

On February 28, the Yuvadhara organized a fun-

filled activity for youngsters: there was a hilarious game testing their knowledge of Sanskrit, a Konkani quiz involving words in 'Tenkanchi' and 'Badganchi' Konkani (South Kanara and North Kanara Konkani), dub-double Konkani words and '*adgaty*'. After a break, Parijnan Trayodashi was recited and the first two stanzas explained. Following this, they sang a *bhajan*, and participated in a *vimarsh* on the second stanza.

*Reported by Uma Trasi and Amit K*

**Goa:** The Sabha met for its 112<sup>th</sup> monthly *satsang* on January 31, and performed Guru Poojan and Devi Anushtan at Panaji. On February 21, the Sabha met at Curtorim, Salcette, and conducted Guru Poojan, and recited Gurupaduka Stotra, Parijnan Trayodashi, Guru *bhajan*, and Shivmanas Pooja. All these occasions were attended by members from different parts of Goa.

*Reported by Dr. Sushama Arur*

**Hyderabad:** On February 21, devotees got together at a *satsang*; they performed *samuhik* Shiv Poojan in which *yuva* members also participated.

*Reported by Gowri Arur*



**Nashik:** On February 7, 25 devotees participated in an interactive session on “Shri Guru Poojan” at which Dr. Gajanan Mankikar from Pune, lucidly explained the *shlokas* of the Poojan, and subsequently performed the Poojan with the devotees reciting the *shlokas*.

Sannikarsha was performed on February 28 along with devotees from Mumbai, Thane and Pune Sabhas at Durga Parameshwari Sannidhi, Karla, in the presence of PP Sadyojat Shankarashram Swamiji.

On March 7, devotees took part in Sadhana Panchakam. Guru Poojan was performed after Devi Anushtan, followed by recitation of Navaratri Nityapath and Lalita Sahasranam, and Gita *pathan*.

*Reported by Kishan Chandavarkar*

**Mumbai, Dadar:** On February 3, the Ordination Day of PP Sadyojat Shankarashram Swamiji was observed with *bhajans* by devotees.

Thirtyfive devotees gathered to celebrate Shivaratri, performing the *poojan* across four *yaamas* through the night; 15 of them sat through the night enjoying the Shiv Poojan. Prarthana children too sat almost through two *yaamas*.

The Shishya Sweekar of PP Parijnanashram Swamiji III was celebrated at Karla on March 1, 2010; about 80 devotees from the Sabha participated in the celebrations.

*Reported by Shobha Puthli*

**Thane:** The activities carried out in February 2010 by the different centres of the Sabha follow.

At **Mulund**, on February 12, Shivratri, ten devotees recited Shree Hari Amogh Shiv Kavacham and performed Shiv Poojan, followed by *samuhik* recitation of various *stotras* including Shivmanas

Pooja, Lingashtakam, Daridradhana Stotra, Umamaheshwar Stotra, Dwadash Jyotirlinga Stotra and Shiv Panchakshari Stotra.

On the 24<sup>th</sup>, Guru Poojan was performed and Chapters 12 and 15 of the Gita were recited.

At **Dombivli**, Shivratri was observed with chanting of Shiv Stotra, Shivleela Amrut, Shiva Mahima Stotra and Rudra. Shv Poojan was performed thereafter.

Navaratri Nityapath/Anushtan were undertaken on the 6<sup>th</sup>, 13<sup>th</sup>, 20<sup>th</sup> and 27<sup>th</sup>. Dasbodh Parayana was done from January 12-20.

At **Navi Mumbai**, on Shivratri, Sadhana Panchakam was performed with Shiv Poojan and recitation of Parijnan Trayodashi.

At **Powai**, February 3, the Ordination Day of PP Sadyojat Shankarashram Swamiji, was celebrated with Parijnan Trayodashi and Shivmanas Pooja. On the 12<sup>th</sup>, Shivratri was observed with chanting of Gurupaduka Stotra and Parijnan Trayodashi followed by Shiv Poojan. At both functions, the poojan was followed by bhajans, Deepanamaskar, Shankarnarayan Geet, Mangalapad and *prasad vitaran*.

*Reported by Prakash Hattangadi*

We request contributors to send us brief reports of the month's events for the “Here & There” section, limiting the write-up to about 150-160 words. Also, please note that the deadline for receiving contributions is the 12<sup>th</sup> of every month; contributions received thereafter will be published in a later issue.

- Editorial Committee

## OUR INSTITUTIONS

**Balak Vrinda Education Society:** On December 20, the school children presented a splendid programme as a fitting finale for the year 2009, at Sahitya Sangh Hall, Girgaum. It was a memorable event indeed with the active involvement of Heads, teachers, students, Committee Members, well-wishers and donors, and the school received a stream of accolades and congratulatory messages.

A detailed article of the impressive event by Uday Mankikar appeared in the Marathi section of the February issue of KS.

In January 2010, normal activities were resumed. A remedial therapist-counsellor was invited to speak on stress management; she emphasized the importance of a good diet, good studying habits, sleep and relaxation.



Std. IX students were taken on a “Grahak Panchayat” educational excursion to the Homi Bhabha Science Centre. Marathi High School students organized a cultural programme on Shiv Jayanti, while Marathi Primary School students participated in the National Scholarship annual “Sneha Sammelan” dance competition and bagged the 1<sup>st</sup> prize for folk dance. This is the fifth successive year that our school has won the 1<sup>st</sup> prize.

The Annual Sports Day was organized for students of English and Marathi Primary Schools.

Tiny tots from the Pre-Primary also had their share of activities. They were taken on field trips to the grocery shop, general store, laundry, carpenter’s etc where they had the opportunity to see the people who make their neighbourhood a better place. Similar trips were also arranged to the post office, bank, railway station etc. The little ones showed a keen interest in these exposure visits

*Reported by Geeta S. Balse*

**Saraswat Association, Chennai:** February 3, the Ordination Day of PP Sadyojat Shankarashram Swamiji was celebrated with Guru Poojan, bhajans, aarti and prasad. On the 5<sup>th</sup>, there was Devi Anushtan, Devi Poojan, Navratri Nityapath (Sadhaka Panchakam); on the 26<sup>th</sup>, Devi Anushtan was performed and Navratri Nityapath, the Gita and Lalita Sahasranam were chanted. On the 8<sup>th</sup> and 18<sup>th</sup>, Shiv Poojan and Guru Poojan (Sadhaka Panchakam) were performed, and Shivratri was observed on the 12<sup>th</sup> with Rudrabhishek, Nityanema bhajans, aarti and prasad

On February 14, the Saraswat Mahila Samaj arranged a grand family picnic at Sriperumbudur on the outskirts of Chennai. A week later, on the 21<sup>st</sup>, the Yuvadhara, in co-ordination with the Lions Blood Bank, Egmore, conducted a Mega Blood Donation at our Hall; 28 Units of blood were collected.

*Reported by Arun Hoskote*

**Saraswat Mahila Samaj, Gamdevi, Mumbai:** On February 22, Kasturba Gandhi’s birth anniversary was observed as Mother’s Day. The speaker of the day, Shaila Nadkarni, chose an unusual topic - her Chinese daughter-in-law! She reminisced how her own mother had assimilated her daughter-in-law from another community – a rare occurrence in

those days - into her family. Following her mother’s example, she had readily welcomed the Chinese bride her son brought home. They had renamed her ‘Karuna’, the meaning of her Chinese name. Karuna’s nature matched her name and she endeared herself to all. It was heart-warming to hear this in these ‘saas-bahu’ days!

Meera Sashital, a writer and freedom fighter, has written several books on Indian Mythology, especially for children. Recalling that as a child, a fortunate meeting with Kasturba and Mahatma Gandhi had deeply impressed her, she proudly displayed Gandhiji’s autograph and spoke about the inspiration she derived from it.

On March 8, International Womens’ Day (IWD), Vidya Rao welcomed the guests. Prof. Kalindi Muzumdar spoke about IWD, how we must remember our rights and resolve to help less fortunate women around us. Three well-known artistes were felicitated on the occasion: Asha Bhatkal, Chetana Kadle and Shilpa Nadkarni. Asha, being unwell, her daughter spoke on her behalf: Asha’s first exhibition of oils was held when she was just 24; after marriage, Asha has devoted herself to helping people and has been a pillar of strength to relatives and friends. Chetna, who has experimented with various media, appreciated the encouragement received from her parents, parents-in-law, husband and siblings. Shilpa recalled her JJ Art School days and how she had always looked up to Asha Bhatkal. The gathering also got to see samples of their work. Mrs. Nirmala Nadkarni proposed a vote of thanks.

Forthcoming programmes :

Mar 21<sup>st</sup>: 12 noon - Puraskar Samarambh – Lekhan Puraskar to Smt. Indu Nagarkatti and Smt. Shaila Khambadkone; Sugam Sangeet Puraskar to Kum. Divya Bijur, followed by contributory lunch Rs. 110/- per person, . Last date of registration: 10 March, 2010. Venue: Smt. Indirabai Kalyanpurkar Hall.

April 10<sup>th</sup>: 5 pm - Vasantik Sammelan – Sitar recital by Anjali Gangolli and sugam sangeet by Dr. Leena Gangolli.

April 21<sup>st</sup>: 3.30 pm - Cooking Demonstration by culinary experts Winfred Lobo and Roopa Yennmadi Lobo.

*Reported by Smita Mavinkurve*



## CLASSIFIEDS

### MATRIMONIALS

**Alliance** invited for Chitrapur Saraswat boy, 29 years, 5ft 11in., Diploma in Automobile Engineering, has his own factory in Pune. Contact No: 09823512346 / 09823312346, E-mail: [omkarudyog@gmail.com](mailto:omkarudyog@gmail.com).

**Alliance** invited from a presentable D. Pharma, B. Pharama or graduate, good, cultured religious, Saraswat girl for a boy, age 26 years, 5'11", M. Pharma having medical shop.

Contact: 09448943480/9867570031

### ACKNOWLEDGEMENTS

**Kalbags** and **Khambadkones** (Rao) thank all their relatives, friends and well wishers for their gracious presence, blessings and presents on the occasion of wedding and receptions of Shreya and Pushker at Mumbai and Bangalore on 7<sup>th</sup> February, 2010 and on 14<sup>th</sup> February, 2010 respectively, and also request all to treat this as personal acknowledgement.

### CHANGE OF ADDRESS

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### OBITUARY

**Smt. Nalini** Anant Kadle (73), passed away in Bangalore on December 19<sup>th</sup>, 2009 after a brief illness. May her kind soul rest in peace. Deeply mourned by Kadles, Koushiks, Hattangadys, relatives and friends.

## DOMESTIC TIDINGS

### BIRTHS

*We welcome the following new arrivals*

2009

July 23 : Twin sons (Nilay/Tanay) to Sonal (nee Gongolli) and Ninad R Manelkar at Manchester, N.H. USA.

Sept 23 : A son to (Vedant) to Bhakti (nee Manelkar) and Krishnanand S Kerekatte at Pewaukee WC, USA.

2010

Jan 31 : A son (Karthik) to Saritha (nee Shankar) and Nikhil S. Kulkarni at Mumbai.

Feb 15 : A son (Shantanu) to Shwetha Baliga (nee Konaje) and Guru Vinayaka Baliga at Mangalore, Karnataka.

Mar 3 : A son to Maithili (nee Pandit) and Sandeep Vikram Sirur at Hubli.

### MARRIAGES

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

Feb 5 : Shruti Satish Kumble with Ashish Vivekanand Balsawar at Bangalore.

Mar 16 : Shraddha Sumant Basrur with Akshay Dilip Trasi at Mumbai.

Mar 16 : Snehal Deepak Amembal with Rohit Sanat Shiralkar at Mumbai.

### OBITUARIES

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

2009

Dec 19 : Nalini Anant Kadle (73) at Bangalore.

2010

Jan 18 : Monisha Sharad Kulkarni at Mumbai.

Feb 11 : Balsekar Ravinandan N (Gonnu) (50) at Talmakiwadi, Mumbai.

Feb 11 : Kandlur Balachandra (92) at Bangalore.

Feb 14 : Rao (Vaknalli) Dayanand Narayan (71) at Wadala Mumbai, Mumbai.

Feb 18 : Trikannad Rammohan Shripad (85) at Mysore.

Feb 25 : Hattangadi Shivanand Bhat (86) at Mumbai.

Mar 12 : Aidoor Shivanand S (85) at Mahim Mumbai.

Mar 12 : Kailaje Raghunath Bhat (76) at Karkala, South Kanara

Mar 13 : Tarabai Ganesh Shastri Haldipur (nee Sushila Mavinkurve) (77) at Shirali.

Mar 16 : Aruna Prakash Madimam (67) at Hubli.

**Rates for Classified Advertisements:** For the first 25 words: Rs. 600/- for KSA Members and Rs. 650/- for Non-members. For every additional word, thereafter: Rs. 20/-. All remittances are to be made by D.D. or cheque, in favour of 'Kanara Saraswat Association'.



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