

Khabbar

North American Konkani Newsletter

Volume XXV No. 1
January, February, March - 2002

From:

The Honorary Editor,
"Khabbar"

P. O. Box 222

Lake Jackson, TX 77566 - 0222

XXV-1

ADDRESS SERVICE REQUESTED



FIRST CLASS

TO:

Khabbar Follies

In this section, Khabbar looks into the Konkani community and anything and everything that is Konkani from a Konkani point of view. The names will never be published but geographic location will be identified in general terms.

There are quite a few web sites developed by local Konkani Associations. These cater to Konkani interest in North America and here are some of them for you to surf and enjoy!

- www.gsbworld.com
- www.kaoca.org
- www.saraswatfoundation.org
- www.chitrapursatsang.org
- www.kasc.org
- www.konkanisabha.org

Khabbar has a reputation for publishing 4 quarterly issues of the Newsletter and the Annual mailing List every year on a timely manner. It is pretty much taken for granted that the hard copy of Khabbar will reach the North American Konkani household by the end of each quarter. I did not realize the impact of this timeliness on the community till I received this note from this family in NC:

“Dear Vasanth,
You know, I eagerly look forward to my copy of the Khabbar on a regular basis. As the quarter comes to an end, I really get

depressed worrying whether Khabbar will reach me in time or not!”

The Khabbar and the annual subscription of \$15.00 always bring the best in North American Konkani families. Khabbar maintains a pretty accurate account of the subscriptions received and the mailing label clearly indicates the year/s the families that paid the dues since 1987! I am not sure how many families really pay any attention to the label till I received the following letter from this family from IL:

“Hello Vasanth,
I noticed that I had **missed** paying subscription to Khabbar in the year 1997! I am taking this opportunity to pay back the dues so that my name in Khabbar record is CLEAN!! I hope you will excuse me for not paying!!!”

SUBSCRIPTION FORM:

Dear Konkani family,
Please, note that you have the FREE access to the eKhabbar, the electronic version of Khabbar, by logging on to ekhabbar.com. If you want hard copy, then only renew your subscription for \$15.00 a year. **Please, don't pay for future years!** Please, fill the form below and send your subscription with a check payable to Khabbar to P. O. Box 222, Lake Jackson, TX 77566-0222. (Canadian Konkanis please pay cash or MO in US\$)

Name: _____

Spouse Name: _____

Address: _____

Telephone: _____

Email ID: _____

Children

| Name | Boy/Girl | d.o.b. | Hobby/Interest |
|------|----------|--------|----------------|
| | | | |
| | | | |
| | | | |
| | | | |

Comments, if any: _____

Quarterly Newsletter
For Circulation to the Konkani Community in North America
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January, February, March - 2002
Honorary Editor: Mr. Vasanth Bhat

Mailing Address:
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The Editorial Committee reserves the right to exclude, edit and correct all material received for publication and does not accept any responsibility for views expressed by authors of the publications.

EDITORIAL

Dear Konkani family,
I hope all is well with you and your family.

It is hard to believe that *Khabbar* will be celebrating its 25th anniversary! How time flies when one is having fun!! At the very outset, I want to thank each and every one of you for making it happen. The encouragement and the community's participation has made *Khabbar* a household name in North America amongst Konkanis. Since its birth in the Northeast in 1977, today *Khabbar* reaches over 1,600 families in North America. It even has a web presence. It has become a mouthpiece of the activities of our community. Without you and your constant support, it wouldn't have become what it is today. Thank you very much.

I am grateful to the committee of Konkani Sammelan 2002 (KS-2002) for allotting a time slot to celebrate the *Khabbar*'s 25th anniversary during the banquet dinner of the fourth North American Konkani Sammelan on July 6th 2002.

Needless to say that the KS-2002 will be a great event this July that no Konkani in North America should miss. Please, visit their website: www.konkani2002.com to get all the details about this Sammelan. There will be items of interest for one and all age categories. The 2-1/2 day event will be culturally enriching to all. Make your reservations before the deadline and avoid last minute disappointment!

It is time to renew your subscription for *Khabbar* for 2002. Overwhelming majority of families prefer to get *Khabbar* via US mail. For the subscription of \$15.00 a year, you get:

- Four Quarterly issues of the *Khabbar*,
- Annual Mailing List and
- Discounted advertisement rates.

The reality of dotcom economy is true for *Khabbar* also. The on-line version of *Khabbar*, ekhabbar, is not generating any revenues. Also, people prefer the hard copy of *Khabbar*. Hence, ekhabbar will go on the web a quarter later after the hard copies have been mailed. With that in mind, this issue of *Khabbar* has been mailed to ALL families that has paid dues since 1987. This issue has not been mailed to families that have specifically indicated that they will access ekhabbar. The numbers on the mailing label clearly indicate the year/s the dues for *Khabbar* has been received since 1987 and if there is any error, please, let me know.

Most of the articles and news item come voluntarily on a regularly basis. If you send them via email (khabbar@hotmail.com), it makes the editing job much easy. Send any Hoon Khabbar, sunshine news, your or your child's promotion or achievement, articles of interest, etc. Share your joy or grief with fellow Konkanis.

On the Quiz front, it is really pathetic to see only a handful few get correct solutions to these quizzes! *Khabbar* has remained a winner for a long time and

certainly has not diminished its spirit in giving even harder quizzes!! Try to solve this quarter's quiz and let's see how many of you can measure up to the challenge!?!

The response to a constructive suggestion by **Dr. Kochikar Ramnath Pai** of Carlsbad, NM of bringing out a Directory of Konkani Physicians can be better. Hence, I have published the questionnaire once again. Hopefully, this is the **last time** I will publish this request. I believe, this Directory will be very useful to our community as our generation is getting older. Please, fill-in the questionnaire at your earliest, if you have not done already.

Khabbar will always publish appeals for charity free of charge but can not collect money on behalf of any charity. Families are encouraged to send the money directly to the concerned charities. It is amazing to see so many appeals come to *Khabbar* on a regular basis. *Khabbar* firmly believes in helping our people whether it is in India or here. Please, extend your help to the maximum extent.

On the sad note, I report the loss of one of the greatest Konkani gentlemen, **Prof. Dr. PRABHAKER NAYAK** of Wanaque, NJ. He died in Bangalore on February 25th 2002 in Bangalore. He was a great supporter of *Khabbar* and a champion of Konkani causes. We will certainly miss him.

As life returns to normalcy after the 9/11 terrorist attacks on America, I hope peace & tranquility prevails on earth

Happy Yugadi to you all.

Devu Boren Karo.

Editor

Vasanti

Letters to the Editor

Letters to the Editor will be considered for publication unless the writer requests otherwise. Letters may be edited for publication. Editor reserves the right not to publish anonymous letters. Initials only on request if the writer includes his or her name.

Hearty blessings to The Advisors, promoters and workers of the Konkani Newsletter "Khabbar" in the name of Sri Narayana.

By the grace of Sri Hari Gurudev all is fine and will be fine.

The *Khabbar* Vol. XXIV No. 4 sent by you with love and respect is received. Very happy to read *Khabbar*. It is very informative. It makes the relations, useful in our community and the community prospers in all fields of life.

Sri Vyasa Raghupathi is prayed to bless our community in North America with prosperity, happiness and the good fortune of a noble life keeping our culture and tradition. Sri prasad akshatha is not enclosed apprehending that it may be suspected as Anthrax.

Once more our loving blessings of good wishes of New Year to all our community in North America.

*H.H. Shrimad Sudhindra Thirtha Swami,
Shri Kashi Math Samsthan,
Varanasi*

Dear Editor,

With reference to the article in the *Khabbar* Vol. XXIV No.3 about Boiling water in the Microwave, I would like to inform your readers that this is not a true fact but is an urban legend. More information about this story can be viewed at :

<http://www.urbanlegends.com/ulz/microwave.html>

<http://www.snopes2.com/science/microwav.htm>

Regards,

*Prakash Shenoy
San Jose, CA*

Dear Vasanth,

I hope I have beaten the other two analysts (Narasimha Kamath of Edison, NJ & Sudhakar Mallya of Wanaque, NJ) before they got to my husband, Ravi in compiling this year's analysis of the 2002 *Khabbar* Mailing List!

Thanks for the Year 2002 *Khabbar* Mailing List - dated 12/15/01. Here's my analysis for this year:

Of the 1,633 families in the list (it was 1,696 last year!), we have Konkans

living in 43 states & DC (two less than last year!). We do not have any Konkans living in Alaska, Hawaii, Idaho, Montana, North Dakota, South Dakota, and Wyoming.

Also, we have:

168 Shenoy, Shenai, Shanbh(o)ag(ue)

165 Kamat(h)

152 Pai

117 Nayak (Naik)

95 Prabhu

72 Rao (u)

65 Bhat(t)

33 Baliga

30 Kini

26 Mal(l)ya, Mallia, Mahale

25 Nadkarni(y)

15 Bhandarkar, Bhandari(y)

13 Hegde

13 Kudva

10 Acharya.

10 Hatt(i)angadi(y)

The Shenoy, Shenai, and Shanbhag's families have maintained their lead. They're 178 families! California still leads with 332 families (but 20 less than last year!)

Keep up the great work.

*Vidya Nayak
Flanders, NJ*

Editor's Reply:

Thanks for your timely analysis. Both Narasimha Kamath & Sudhakar Mallya also sent in a similar analysis but, just couldn't beat you in timing!?!

I am sure there are Konkans in those seven states and hope someday, we'll discover them! Once again, I appeal to all families to send in the names of their friends and relatives who are not in the list to make this list complete.

Dear Editor,

In the *Khabbar* issue (Vol. XXIV No.4), I read an article on "War and Peace" on Page12, where the writer says that when armed tribesmen invaded State of Kashmir, Mahatma Gandhi openly advocated military action against invaders.

My comment is that I do not think that Gandhiji ever agreed for any military action. Gandhiji was against all military

wars, just or unjust. He always said that you can win over an enemy using non-violence. He even had asked Nehru to disband Indian army after India won Independence. Gandhiji said that if you believed in Truth, then no enemy will ever think of attacking you and thus you do not need an army. At one point before partition, to avoid bloodshed, Gandhiji even suggested Jinnah to become Prime Minister of India so that the partition and bloodshed thereafter could be prevented. But Jinnah was not interested in becoming Prime Minister of a secular undivided India and opted for partition so as to become Governor General of Muslim Nation of Pakistan.

Please refer to the history. I am just trying to make a point that the article has misquoted Gandhiji. If you like my reply to the Editor, please publish it in your next issue.

Thanks.

*Dr. Narasinha R. Kamath,
Flushing, NY*

Dear Vasanth,

The Editorial Board for the 2002 Konkani Sannelan has decided to extend the date for submission of essays, articles, anecdotes, poems and art. We are happy with the submissions received but feel that many more Konkans are missing this opportunity to share their innate talent (a very Konkani trait!) for the arts, literature and all forms of communication. We are therefore extending the date for submissions to March 25 (almost another month!). We will not be able to include any submissions received after March 30. Please email questions or comments to prasad@yahoo.com

Thanks,

*Shanthi Jayakumar,
Editorial Board, KS-2002*

Send your "*hoon khabbars*" to:
Khabbar,
PO Box 222
Lake Jackson, TX 77566-0222
Email: khabbar@hotmail.com

Hoon Khabbar

Congratulations:

NEIL, s/o Maitreya & Nina Padukone of New York, NY was the lead guitarist at the benefit concert held at Hunter College, NY on Friday December 14th 2001 for RAWA (Revolutionary Association of Women of Afghanistan).

Blue-chip Indian software giant Infosys Technologies said on Thursday January 10th 2002, **NANDAN NILEKANI** will take over as the chief executive officer (CEO) from March 31, 2002. Nilekani, who is at present the managing director, president and chief operating officer of Infosys, will take charge from current CEO Narayana Murthy, a company statement said.

Nandan will be the Keynote Speaker at the Konkani Sannelan in Houston, TX this July.

Dr. T. M. A. Pai Foundation of Manipal honors distinguished Konkanis every year on *Sankranthi* Day and this year, on January 15th 2002 the following were honored:

1. **Sri Jnaneshwar Nadkarni of Mumbai,**
2. **Sister M. Carol, Head of English Dept. of Patna Women's College**
3. **Artist Sri Nitesh Baradwaj, who acted as Sri Krishna in the Mahabharath TV serial and**
4. **Sri K. Viswanath Kamath of Mangalore (Posthumously).**

PRAVEEN D. PRABHU of Greensboro, NC promoted as the President of TIEPET Inc., Asheboro, NC. His company is a leading producer of Polyester polymers for packaging applications.

On Saturday, January 26th, the **Northeast Konkani Youth Association (NEKYA)** held its 1st Annual Dinner at Bertucci's restaurant in Cambridge, MA. Braving the bad weather and large crowds of the popular restaurant, several Konkanis came for good food -- and good fun. Said Ranjit Shiralkar, NEKYA

President and organizer of the event, "I thought the turnout was fabulous. I was surprised so many people showed up!" Added Vasant Kamath, an at-large NEKYA member, "Ranjit did a fantastic job of organizing the event and not getting us a bad table in front of the window where everyone can see you eat. Plus, so many people showed up, and we all got to meet each other. It was awesome." Everybody agreed the highlight of the event was Ranjit's dazzling account of his trip to New Jersey. Afterwards, half of the crowd went to Ranjit's place to watch the UCLA basketball game. In the end, a good time was had by all.

The Indian-American Association of Greater Orlando, FL celebrated Republic day at the Hindu Temple hall in Castleberry, FL in January 2002. During the celebration, **Mrs. SHANTHI PAI** of Altamonte Springs, FL of the "United We Stand Against Violence" organization handed over a check for \$10,001.00 to Seminole county fire chief Bingsley for the 9/11 firefighters' families' fund, and also donated funds to the local Coalition for Homeless and Gujarath earthquake relief fund, among other things.

New Arrivals:

ANSHUL, a baby boy to Praveen and Anitha Kamath of West Orange, NJ on June 24th 2001. His paternal grandparents are Perar Janardhan and Shashikala Kamath of Mumbai and his maternal grandparents are Kallianpur Mohandas and Sabitha Baliga of Udupi, India.

ANKITHA, a baby girl to Yeswanth & Aarti Shenoy of Fairfax, VA on November 7, 2001. A sister to Arpitha. Proud grandparents - Madan & Prema Shenoy of Cochin, India and Rathnakar & Santha Nayak of Hyderabad, India.

ANITA, a 7 lb 14 oz ,20.5 " tall, baby girl to Ganesh & Leena Prabhu of Frisco, TX on December 21, 2001. The maternal grand parents are Mr &

Mrs Narayan Kudva of Baharain and the paternal grand parents are Mr & Mrs Prabhu of Mangalore. The baby can be seen at

<http://shutterfly.babycenter.com/my/girl.jsp?id=ea96a240b7b19320>

STEVEN RAJAN, a 7 lb. 15 oz., 20" tall baby boy to Michael & Sangeeta Tyerech of Ringoes, NJ on January 14th 2002 at 3:02 pm. A brother to Christopher. The maternal grandparents are Venkatesh & Ajita Kamath of Northvale, NJ.

KRISHNA, a baby boy to Vaman and Anjana Shenoy of Denver, CO on Monday January 28th 2002. The maternal grand parents are Sridhar & Meera Rao of Walnut, CA.

Engagement:

Dr. SHAILESH, s/o Vishwanath & Shalini Bhat of Chino Hills, CA engaged to **Ms. AARTI**, d/o Chaitanya & Gayatri Maskeri of Bella Vista, AR.

Newly Weds:

Chi. KESHAV, s/o Ramchandra & Sheela (alias Malathi) Nayak of Doylestown, PA married to **Sow. SUMAN**, d/o Padmanabha & Priya Pai of Mangalore, India on October 12, 2000 at Sangha Niketan. Keshav is a Lieutenant doctor in US Navy and Suman is a *Naty Vidushi* in *Bharata Natyam*. The newlyweds live in San Diego, CA.

Sow. RUPAL, d/o Ratnakar & Vidya Pai of North Attleboro, MA and grand-daughter of Mr & Mrs. B. N. Pai and Mr. Kulai Narasimha Kini & Mrs. Vimala Kini of Mumbai, married to **Chi. KARYAPPA**, s/o Dr. Appaiah & Seethamma Kalapanda of Mysore, India on November 4th, 2001 at the Sri Lakshmi Temple in Ashland, MA. The wedding reception was held on Saturday, November 10th, 2001 at the Boston-Marriott in Burlington, MA.

Chi. MANOJ, s/o B. Manohar & Ajita Shenoy of Suffield, CT married to **Sow. VIDYA**, d/o Hiriadka

Nithyananda & Jayanthi Shenoy of Mangalore on Friday December 28th 2001 at 12:33 noon at Gokarnatheshwara Temple, Kudroli, Mangalore.

Chi. CHETAN, s/o Dr. Satish & Mrs Suman Nayak of Schnickesville, PA married to **Sow. KELLI LAURA**, d/o Dr. & Mrs. James E. McDermott of Worcester, MA on Saturday February 2nd 2002 at 5:30 PM at the St. John's Catholic Church in Worcester, MA. The Hindu wedding was held at Moti Mahal in Mangalore on Feb. 17th 2002.

Relocation:

The **RAGADE** family, Rammohan & Anila have relocated within Louisville, KY to 104 Markleham Place, Louisville, KY 40245.

The **KINI** family, Ganesh & Preeti with their son, Neil, have relocated from Conyers, GA to 165 Lake Lucinda Dr., Covington, GA 30014. Their telephone is (770)-788-7033.

The **MALLYA** family, Gopinath & Sumana, with their kids, Sachin & Sonal, have relocated within Belmont, MA to 59 Hillside Terrace, Belmont, MA 02478. The telephone remains the same at (617)-484-5424 and their email ID: sgmallya@aol.com

The **BELTANGADY** family, Sriramohan & Shamal together with their daughters, Moushumi & Nehal have relocated from Ann Arbor, MI to 2 Swanswood Lane, Old Lyme, CT 06371-1866. Their new telephone 860-434-1423.

The **RAO** family, Anil & Mridula, together with their kids, Anuradha & Abhijeet have relocated from Webster, TX to 4923 Mountain Timber Dr., Friendswood, TX 77546. Their new telephone is (281)-992-0132.

The **SHENOY** family, Damodar & Krishna, together with their sons, Kedar & Keertan, have relocated from Laurel, MD to 3042 Old Mill Road, Grapevine, TX 76051. Their new telephone is (817)-251-1485.

Ms. VINDYA BHAT has relocated from New Brunswick, NJ to 777 Sixth

Avenue, #5J, New York, NY 10001. The new telephone is (212)-367-7858.

Ms. SHILPA SHENOY has relocated to 777 Sixth Avenue, #5J, New York, NY 10001. The new telephone is (212)-367-7858.

The **BHAT** family, Dinkar & Usha, together with their son, Srikant, have relocated within Manmouth Junction, NJ to 502 Northview Dr., Manmouth Junction, NJ 08852. Their new telephone is (732)-438-3651 and email ID: dbhat@att.net

The **THAKKAR** family, newlyweds, Rakesh & Sharmila, have relocated to 10 East Ontario Street, Apt. 3403, Chicago, IL 60611. Their new telephone is (312)-988-9806 and email ID: ssrao@aol.com

The **KUDVA** family, Gautham & Naina, together with their kids, Shilpa & Ashwin, have relocated from Irving, TX to 4232 Bonita Dr., Flower Mound, TX 75022. Their new telephone is (972)-355-2832.

The **NAYAK** family, Dr. Narayan Tellar & Vimala have relocated within Pittsburgh, PA to One Trimont Lane, Apt. 710A, Pittsburgh, PA 15211-1222. The new telephone is (412)-488-9742.

75th Birthday Celebration:

Drs. Kochikar Kamalesh & Asha Pai of Jacksonville hosted **Mrs. MEERA PAI's** 75th birthday together with family and friends on December 29th 2001. Festivities included brunch at the Sea Turtle Inn on the beach and Sri Satyanarayana Pooja, followed by a feast and Raas Garbha at the Jacksonville Hindu Temple.

25th Wedding Anniversary:

ASHOK and SHOBHA RAO of Ivyland, PA celebrated their 25th Wedding Anniversary on December 14th 2001 at the Balaji Mandir in Bridgewater, NJ. The gala party at "Eccola" in Parsippany, NJ was attended by all the friends and family **except** the Rao couple! Due to unavoidable circumstances, the Rao couple could not attend the function!!

RAVINDRA and VIDYA NAYAK of Flanders, NJ celebrated their 25th Wedding Anniversary on December 19th 2001.

Friends and families of **ANIL & MAYA SHENOY** threw a surprise 25th Wedding Anniversary party on January 15th at their new residence in Encino, CA.

Return to India:

The **PRABHU** family, Ajay & Poonam and their baby girl, Anjali, of Santa Rosa, CA, will be moving to Bangalore, India. Ajay will be joining his brother, Ajit's company - QuEST, as the VP of Strategic Business. Their temporary phone number will be 3350906 and their email address is prabhupoonam@hotmail.com

Obituary:

K. PRABHAKAR PAI (78) passed away on December 24th 2001. *Khabbar* sends heartfelt condolences to his daughter Mukta Joishy & family of Richmond Heights, OH and Ajith Pai & family of Toledo, OH.

Dr. KRISHNANAND KAMAT, a well-known Kannada and Konkani writer passed away at his residence on February 20, 2002 in India. Kamat was a pioneer in Kannada travel literature and also had written widely on Indian art, science and society. He had a doctorate from New York State University, and ran a popular website "Kamat's Potpourri" (<http://www.kamat.com>).

Khabbar sends heartfelt condolences to his son Vikas Kamat & family in US.

Ms. KANAKA LEDSHAM (62) passed away on 2/25/02 in a hospital in Kent, England. *Khabbar* sends heartfelt condolences to her brother Parushuram Bhatt & family of Yorktown Heights, NY and sister Kasturi Bhatt & family of Houston, TX.

Prof. Dr. PRABHAKER NAYAK (65) of Wanaque, NJ passed away in Bangalore, India on Monday February 25th 2002. *Khabbar* sends heartfelt condolences to his wife, Sumana & family of Wanaque, NJ.

SHIVA, PARVATI, AND GANESHA – A PURANIC TALE FOR THE BEGINNING OF THE YEAR

By Vidyalakshmi Joshi, Mission Viejo, CA

Om Shri Ganeshaya Namah. Obeisance to Lord Ganesha, literally meaning “Lord of All Beings.” Ganesha is the first son of Lord Shiva and Goddess Parvati. Before the commencement of any undertaking, Lord Ganesha’s grace is invoked. If Ganesha is pleased, all obstacles will be removed and success will be assured:

“Om Lord Ganesha, dressed in white, your face is full of joy. In your hands you hold a lotus flower, an axe, and modakas, while your fourth hand bestows blessings. We worship you that you may bring fruition to our undertaking.”

Lord Shiva, one of the greatest of all Hindu gods, forms with Brahma and Vishnu a trinity, the Dattatreya, a single entity divided into three godly personalities. Shiva is the god of destruction, Ekatman or Single Soul, and the ultimate ascetic. He is worshipped as the Supreme Lord. He is normally recognized by his trident (three-prong spear) and by the three horizontal white lines on his forehead. His constant companion is Nandi or “He Who Delights,” the white bull of *Dharma*, the ultimate religious law, and at his command are the Ganas, semidivine beings, who follow him and obey his orders.

Gauri or Parvati, the Daughter of Himavat or the Mountain, first heard of Shiva from her playmates when she was still a girl. Her father was placed and made of rock and was as old as the earth itself; her mother, Menaka, had lived her life between places and gardens; and Ganga, her sister, was the holy river. Parvati chanced upon the great god while he was meditating in the jungle. Shiva raised his eyes to her and recognized her beauty as a woman, but did not feel disturbed in his deep state of meditation. Parvati, however, became enthralled at that first meeting and he found what he was looking for in a woman. Then, her austerities to win him caused a whirl of energy to traverse the jungle where Shiva lived, and he became interested in this girl who was teaching herself ascetic meditations. Until now the death of his previous consort, Sati, had oppressed his memory and left him wandering aimlessly for eons in deep sorrow over her loss. So the god decided to marry the beautiful young Parvati (who also happened to be the reincarnation of Sati). He wedded her and took her to his abode on Mount Kailash, the holiest place in India. The two lived happily in the heavenly home; Shiva recited the Vedas to Parvati, and when he consorted with her she became Shakti, the primordial energy. In the Puranas, Shiva and Parvati are often said to sit on clouds discussing the wisdom of the ancient *rishis*, the Hindu sages who live in the Himalayan caves, and the laws of nature, illusion, and power.

However, for Shiva, the eternal ascetic, Parvati didn’t hold attachment to material existence. He would leave her from time to time and, naked but for a coating of dark sacrificial ash covering his body, would go off for long periods of meditation. Parvati never knew when he would be back and longed for a child to keep her company in these periods of loneliness. As the Supreme Lord’s consort she wanted to experience creation. But Shiva told her that he would not father any being, for there was no death in him. As an ascetic, he could not entangle himself in the karmic relationship with a son born from his seed. Parvati, however, was determined to have a child, whether Shiva would be its father or not.

Once when Shiva had left his wife Parvati for a long period in order to meditate on Mount Kailash, she became grief-stricken and longed to have a son who would give her love and protection. She exacted the unguents on the surface of her limbs and out of this material, (Shiva’s touch had left Shiva Shakti on her skin), she sculpted forth a being in the shape of a young man. She breathed him to life and placed him at the doorway of her bath, instructing him to admit no one.

Meanwhile, Shiva returned from his long meditations and arrived at Parvati’s private chamber, but Ganesha blocked the way and refused to let him in. Not knowing that this guard was Parvati’s creation, Shiva became angry and, after a battle, cut off the guard’s head. This is because Anivarita or “Unobstructed” is Shiva’s name. Overhearing the commotion outside, Parvati came out. When she saw what had happened, she was overcome with grief and anger at what Shiva had done. She told him that unless he restored her son with a new head she would bring the universe to destruction. So Shiva sent his servants in search of a new head. As they traveled north, the most sacred direction for Shiva worshippers, they found an elephant and cut off its head and returned to place it on the vacant shoulders of Parvati’s guardian son. As the son revived, Shiva praised him and gave him the name of Ganesha, and proclaimed him as his own son.

Shiva then told all the gods and goddesses who had assembled there that Ganesha must be worshiped before all undertakings or these will come to ruin. Ganesha then became the Lord of Obstacles and placed barriers against all who neglected to worship him; he became the Lord of Beginnings and brought success to all who remembered him. From that time on, Ganesha has placed and removed obstacles from the paths of gods, demons, and humans.

Ganesha was not born from the union of Shiva and Parvati—his birth was “without husband,” *Vina nayakena*—however, he was born of Shiva Shakti unguents. (One of the mythological names of Ganesha is Vinayaka, which means “to lead away”—Ganesha leads away the malefic influences that plague mankind.) Ganesha is the protector of Parvati, the guard of her private chamber. (In India, elephants remove fallen trees and other obstacles from the forest roads, so also Lord Ganesha removes obstacles that hinder mankind on the spiritual path.) From the day Ganesha was born, Parvati no longer feared being alone. Whenever Shiva went off for one of his meditation retreats, Parvati would recline and dictate one long story after another, and Ganesha with his inkpot and feather would write them down. Ganesha is believed to be the writer of the Mahabharata, the longest Indian epic, dictated by Sage Vyasa.

Parashurama, one of the avatars of Sri Vishnu, once after battle with the Kshatriyas, came with his Shiva-endowed magic axe to the Lord’s abode to tell him of his successes in returning the world to the rule of the Brahmins, the priestly caste. There he saw Ganesha sitting in front of his parents’ chamber, adorned with jewels and sitting on cushions decorated with gems, and just as he was

about to enter the most private palace chambers, Ganesha admonished him, "Wait, the Lord is there consorting with Parvati. I will ask their permission and take you in there with me. Wait a moment, sire."

Being in a hurry, Parashurama said, "As soon as I have gone inside and paid homage to these two universal parents, I will return immediately to my own palace. It was because of Shiva's power that I have been able to slay the many armies of demons, which were strong in their powers of delusion." But Ganesha replied, "You will have your audience, but today the Lord is in there with the goddess. As you might well know, whoever disturbs their peace will surely go to hell—especially when it is one's parents, or guru, or king or twice-born. Anyone who sees someone else's consorting will certainly lose his life for seven births. The seeker of welfare shall never even think of transgressing the commands of the preceptor, because only he who carries out the behests of the preceptor attains the wealth of knowledge."

Hearing this Parashurama became enraged and shouted, "Don't you think that I know that? This injunction from the Shastras is meant for those who are unstable and filled with desire; but there is no sin for one who is without desire. So I will go into their chamber, and you, little boy, can stay there!" And with these words, he prepared to break into the divine chamber, but Ganesha immediately jumped up and blocked his way. This altercation brings out the virtuous qualities of both brave Ganesha and Parashurama.

A great battle ensued between them, and Parashurama picked up his magical axe and got ready to throw it. But Ganesha lifted him up with his trunk and lowered him through the seven regions of the world into the ocean and the innermost part of the world. When they resurfaced, because they had been whirling so much, Ganesha thought his opponent had been defeated. But just then, Parashurama threw his axe at him and broke his left tusk in two. Hearing the great commotion, Shiva and Parvati came out of their chamber. When she heard what had happened, Parvati became furious and blamed Shiva for all of it in her sorrow over her son: "This Parashurama is more like a son to you than Ganesha. You gave him his axe to conquer the world, and now he gives you the broken tusk of Ganesha as a further offering. So you take care of him because you are his great guru and he will do your household chores for you. I will stay here not a moment longer. I will take my son and go to my father's house." And so she left Shiva and Parashurama standing. Lord Shiva said, "Parvati is in my heart and I am in Parvati's heart" and thus Parvati is always with Shiva. Ganesha regarded the loss of his tusk as a divine necessity, a basic sacrifice for it strongly influenced the son's ability to retain and transmit power. Lord Ganesha's tales give us insight into the complex Hindu religious philosophy which has rich metaphoric meanings. Lord Kartikeya, also called Lord Subrahmanya or Skanda, is the brother of Ganesha and his playful companion with several tales spun around their childhood mischievous ways that delight elders and children alike with a moral behind them.

Dear Editor: I belong to a local pooja group and we meet on a monthly basis. Our 1-1/2 hour session includes bhajans, chants, meditation and spiritual discussions. One of the members answers some of the common questions pertaining to the spiritual practices followed since ages and I'll present them to Khabbar readers. I prefer to remain anonymous. Thanks

Why do we light a lamp?

In almost every Indian home a lamp is lit daily before the altar of the Lord. In some houses it is lit at dawn, in some, twice a day at dawn and dusk- and in a few it is maintained continuously (*akhanda deepa*). All auspicious functions and moments like daily worship, rituals and festivals and even many social occasions like inaugurations commence with the lighting of the lamp, which is often maintained right through the occasion.

Light symbolizes knowledge, and darkness ignorance. The Lord is the "Knowledge Principle" (*Chaitanya*) who is the source, the enlivener and the illuminator of all knowledge. Hence light is worshiped as the Lord Himself.

Knowledge removes ignorance just as light removes darkness. Also knowledge is a lasting inner wealth by which all outer achievements can be accomplished. Hence we light the lamp to bow down to knowledge as the greatest of all forms of wealth. Knowledge backs all our actions whether good or bad. We therefore keep a lamp lit during all auspicious occasion as a witness to our thoughts and actions.

Why not light a bulb or tube light? That too would remove darkness. But the traditional oil lamp has a further spiritual significance. The oil or ghee in the lamp symbolizes our "*vaasnas*" or negative tendencies and the wick, the ego. When lit by spiritual knowledge, the "*vaasnas*" get slowly exhausted and the ego too finally perishes. The flame of a lamp always burns upwards. Similarly, we should acquire such knowledge as to take us towards higher ideals.

A single lamp can light hundreds more just as a man of knowledge can give it to many more. The brilliance of the light does not diminish despite its repeated use to light many more lamps. So too knowledge does not lessen when shared with or imparted to others. On the contrary it increases in clarity and conviction on giving. It benefits both the receiver and the giver.

Pai's And Shenoy's

Source: Internet (Thanks to Padmini Pai of Las Vegas, NV & Rajesh Nayak anjuraj@att.net)

A telephone directory of any English speaking town will reveal that there are more Jones and Smiths than any other names in their commune, and directory of Gowd Saraswaths will list more Pais, and then Shenoy's than other names. Why? ? ? ? ?

In fact we are all Shenoy's, and in the matter of time, new titles came into being and thus other surnames. Mythologically, we are descendants of clan brought by Lord Parsurama, who created Goa by throwing his axe into the sea, and reclaimed the land mass and arrange to settle ninety six families from ten gothras he had led to the new land.

Historically, when the religion was reaching its nadir, the king who had learned that highly educated and spiritual commune can be found in Trihut region (present day Mithila in Bihar), he sent his emissary with a request to loan him such persons for uplift of his subjects. The king of Trihut sent ninety-six (is it a coincidence?) families from ten gothras to the new land to propagate religion and philosophy. These families were settled in two different parts of the region. Thirty families were grouped in one commune, and sixty-six in other. The first commune was known as Tiswadys, and the other Shashatis among themselves, and the locals used to call them as a member of Shanavis.

Saha means six and Navi means ninety, and our ancestors were known as a family of ninety-six. The word sahanavi later became Shenvi, and then to modern Shenoy or shanbhag. There exist regions known as Tisuary and Salcette (Portuguese pronunciation of Shashasti) in Goa.

The families from Trihut mingled with the locals taught them and imparted knowledge for which they were brought, and in return started amassing wealth, buying lands, learnt feudalism and slowly became owners of village and rule over the locals. They built temples, started trading and became one of the locals, but with a difference. The difference was the Name.

The strongest survives or rules over, and our ancestors were no different. Pai in our language means foot or leg. The common person who had not amassed wealth or power was known as Pai. Their job was menial in maintaining ledgers, doing clerical and odd jobs. The promotions were also there and your surname will change according to the promotion. The Pai who was writing ledgers, were promoted to become Shanbhags (clerks), and to other titles.

A person maintaining statistics was called Karni. Land was called Nadu, and the person maintaining land records was known as Nadkarni, and Kulkarni maintained census, and social register.

The main source of income was from agriculture, and the person experienced in soil mechanics, agro-science was called Kamathi. Mathi means soil and Kama is work, that is working in soil (Kama + Mathi). In Konkani even today we call kamathi not kamath or kamat. Cultivation of herbs for medicinal purpose was rule of the day. The concoction was prepared and dispensed by Vaidya, and the herbs were cultivated by Kinvis, presently called Kini or Keni.

The animals required for tilling, transportation and other works were under Haya- Gade (actually Horse tenderer), modernized to Hegde.

The daily requirements of every family for survival, presentations, etc. were the responsibility of the Ballo. There is another theory that reveals that the foot soldier with a spear was called Ballo. The soldier Ballo (Baliga) was under the command of Nayak.

The Brahmins from Trihutpura became feudal lord, and fancied himself as "The Lord" and was called Prabhu. He lived in a palatial home called mahal, and the caretaker was known as Mahalyar, presently modernized to Mallya.

The religion was the center of attraction, and every hamlet, village; town had one or more temples. Poojas were performed in every home almost daily. There used be a congregation in the temple everyday to listen to recitation of puranas or other subjects.

The poojas in the big temple and its rituals were under Acharya, and in small temples conducted by Bhat. Every family had exclusive priest to perform the rites, and he was the family Purohit. Puraniks recited the kathas and puranas in the temples. The temples were administered by Mahajans and its stores by Bhandari. The village godown was also under the Bhandari or bhandarkar.

Kudva did fabricating tools and tackles (the village blacksmith). Every hamlet had the same profession and hence the limited family names. To differentiate between two prabhus or pais, the person started calling himself from the particular hamlet or village, such as Gokul Shenvi Kakodkar, or Prakash Pai Angle. The word 'Kar" means "From" or citizen of. Thus kakodkar means person from village kakod. This enabled one to identify the profession and the domicile.

The Portuguese invasion made people migrate to Ratnagiri in North and entire coast in the South, and slowly the local influence crept into the culture. In Karnataka, the village of refuge was used as a prefix to call oneself Padbidri Mohandas Prabhu, or Kinnigoli Ramanath Kamath, et al. The Kerala civilization induced the name of the house or the exact area rather than the village, and in some places, the present profession was also added to the name. So we have today, Thayyil Muralidhar Kamath (Thayyil means tailoring house), or Kannaparambil Gopalakrishna Pai (Parambil means garden or farm belonging to kannan).

Today the name has no links with the profession. Mallya owns land, and Kini is a soldier; prabhu works for kamath, and Pai owns the land. The names are stuck; even though the profession is not. But then what's in a name. A rose is a rose is a rose, even if called by any other name.

The Oil Well Spigot vs the Water Injection Pump and The Energy Crises of the Present, Past and Future

*By
Dr. I. Krishna Kamath, Clinton, MS*

The energy crisis of 1973 following the now forgotten conflict between the Middle East Arab nations and Israel, has opened our eyes to the fragility of our dependence on foreign oil. Though it has been portrayed as a conflict between the Arab nations and Israel and the West, in technical terms it is very simple: Oil is a liquid, second only to water in its abundance on our planet. And the OPEC (Organization of Petroleum Exporting Countries) nations control the spigot that can be opened wide or closed shut to control or “fix” the price of oil and its products. Ironically, the technology behind the entire oil industry including the oil spigot originated in the United States.

At present, the US and other western countries no longer have many domestic “flowing” wells to meet their oil needs, though their oil fields at the time of abandonment will still contain substantially large amounts of “dead” oil. The recovery of much of the dead oil involves its displacement with water or other fluid that involve the extensive use of fluid injection pumps. As of today, the most successful method of recovering some of the dead oil from depleted oil fields is through “secondary” or second crop recovery methods such as water flooding. In this process the cost of pumping water to produce oil, and related investments alone is infinitely large compared to the cost of oil produced by a turn of the oil spigot. Interestingly enough, the integrated technology of petroleum, including exploration, discovery, production, transport, refining and marketing, is truly American in origin and development. Except for minor inroads from Holland and Britain, the world oil industry still remains essentially under US control. And the US still holds the technological “key” for the efficient management of the world’s vast oil resources discovered in the Persian Gulf region.

This writer has been involved, since 1954, in the development of a method of producing the dead oil remaining in the oil field subsequent to water flooding. The method involves the injection of certain chemicals not yet identified and others which are already known. In this “tertiary” or third crop oil recovery method, the anticipated chemical needs to produce a barrel of oil could be very low, possibly well under 2 lbs, depending on the identity of the chemical, compared with 500 lbs of detergents used in field tests by some oil companies.

Even if such an economical tertiary recovery method were available today, it will, obviously be no competition, for the method of oil production by the simple operation of the oil spigot by the OPEC nations. The current situation will prevail until the OPEC oil spigots run dry due to loss of pressure. Until that time, several decades from today, the cycle of energy crises will continue, with a frequency determined solely by politics and the public’s concern for the environment.

February 28, 2002

NEWS FLASH!! NEWS FLASH!! NEWS FLASH!!

The Editorial Board for the 2002 Konkani Sammelan has decided to extend the date for submission of essays, articles, anecdotes, poems and art. We are happy with the submissions received but feel that many more Konkanis are missing this opportunity to share their innate talent (a very Konkani trait!!) for the arts, literature and all forms of communication.

We are therefore extending the date for submissions to March 25 (almost another month!). We will not be able to include any submissions received after March 30.

Please email questions or comments to prasidh@yahoo.com

NEW REQUEST: Please send us a small (passport size) photograph of the author(s) for use with the submission. We prefer that these photos be mailed to us, so that we may scan all photos uniformly and thus achieve consistent quality.

NEW SUGGESTION: Calling all kids under the age of 12 to write us a brief paragraph on "I am Proud to be a Konkani because...". This is not a contest. It is just an opportunity for our youngest Konkanis to be "published". They can write as little as two or three sentences or as much as a small paragraph (100 words). Parents, please send us a photo of the young author and let us know the child's age.

ANNOUNCEMENT:

The Editorial Board for the Sammelan souvenir has decided to extend the deadline for receipt of articles and submissions of essays, poems and art. The new and final deadline is March 25th. We need to receive the submissions by March 31st. Please see the announcement, which is also on the Sammelan web site: www.konkani2002.com

We have included a new category, which is geared, towards our younger Konkanis who are not eligible for the essay contest. This is to encourage everyone's participation. Please urge the youngsters to write a short paragraph and send in a passport size photo as well. Please mail the photo but submit the writing via email.

REMINDER: Those of you who have sent us the write-up on your associations thanks for the prompt response. To those who have yet to do so, please send it ASAP and also please send us the Konkani speaking family write-up as well. As mentioned earlier, all photos should be mailed so that we can maintain uniformity and sharper images when translated into print. Please send photos where the subjects are in sharp focus. We need all the help we can get in contacting as many Konkanis as possible. Thank you all again for staying involved.

Sincerely,
Shanthi Jayakumar,
Editorial Board, KS-2002

Konkanis' excel in English globally

(Submitted to KonkaniNet) as appeared in Gomantak Times

PANAJI: Konkani-speaking students have a better command over English language than their counterparts all over the world, according to data published by US-based Educational Testing Service (ETS).

Konkani-speaking students who appeared for the Test of English as Foreign Language (TOEFL) conducted by ETS at around 150 centres all over the world have consistently emerged at the top during 1993-98.

The basic examination conducted by the New Jersey-based institution, which helps students get admission in universities has Konkani candidates in their elements and they get the best average in the entire world.

An Israeli linguist Dr Dennis Kurzon who attended the Convention of Overseas Goans yesterday told reporters that this interesting data had prompted him to conduct research to find out why they excel in English.

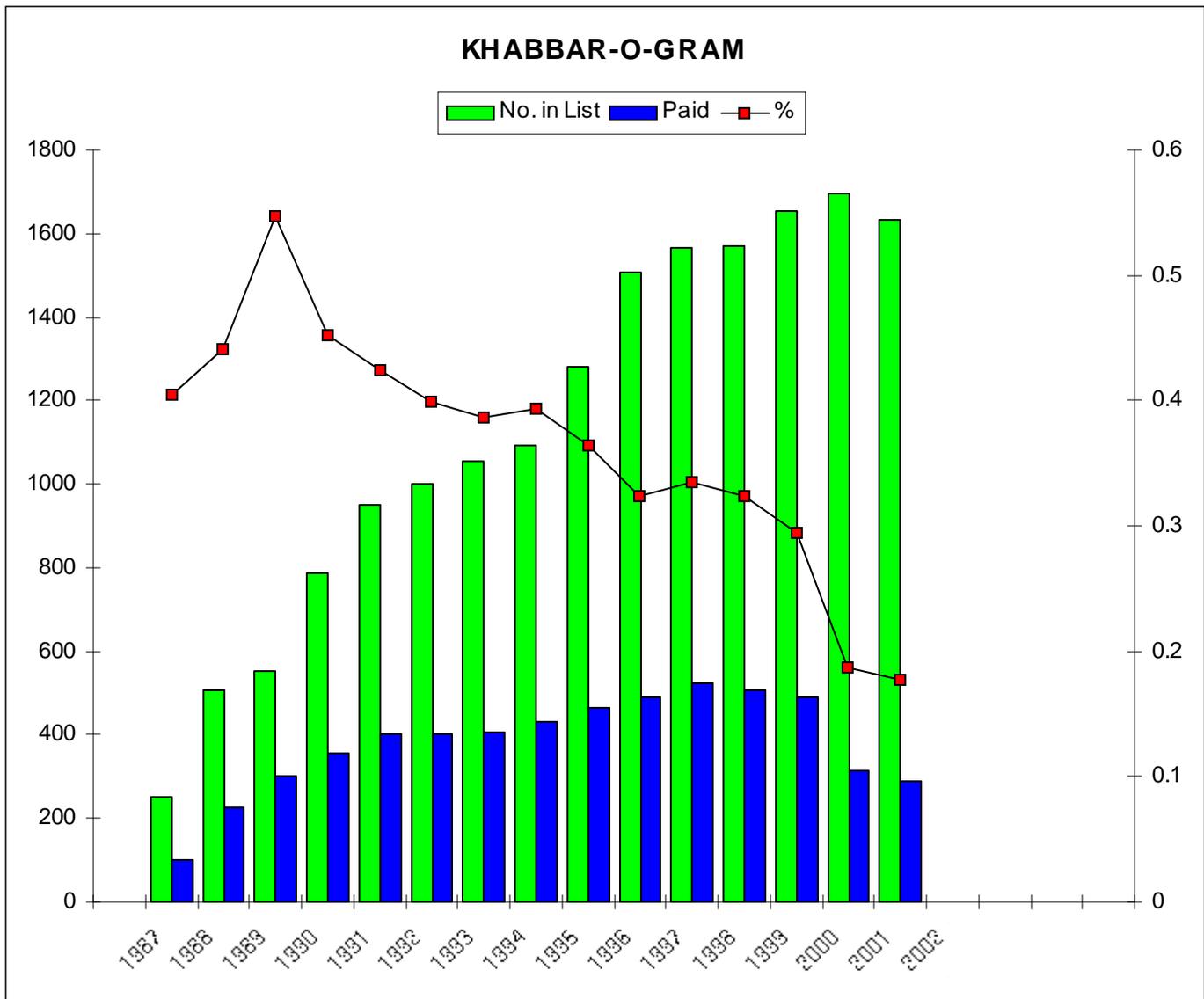
Dr Kurzon who teaches English at Haifa University in Israel has collected data through questionnaires distributed to 200 Goan students in five Goan colleges and 100 students in Kochi and Mangalore where, Konkani-speaking minorities are also found.

According to the ETS data, a Konkani student's average grade was 622 during the 1993-95 TOEFL exam while Maltese and Dutch students' average was 610 and 608 respectively.

During 1995-96, they again scored over Dutch students and managed to get an average of 615 while Danish students secured 609. In 1996-97 and 1997-98, Konkani students again outstripped their Dutch counterparts.

During the five-year period from 1993 to 1998, a total of 1,606 Konkani students appeared for the exam and 68 per cent answered it at centres in India. They also had better averages in the spoken test in 1993-95.

Dr Kurzon whose other interests are in the field of pragmatics and legal language has lately published a book on 'Silence'. The UK-born linguist says his work is almost complete and co-relation of data gathered in Goa, Mangalore and Ernakulam forms the remainder of the work.



“Khabbar-O-Gram” is an exclusive *Khabbar* tool developed to review the trends in the Konkani Community in North America. The number of families in the *Khabbar* Mailing List has risen to over 1,600 in the past 6 years! Correspondingly, the dues paying families is at an historic low of below 20%!! The Advisory Committee of *Khabbar* is proud to maintain *Khabbar* as a break-even venture!!!

MUSIC: ONE INTERESTING FACT ABOUT “HARMONICS” OF SOUND

By Dr. Narasinha R. Kamath, Flushing, New York
E-mail Address: NRKAMATH@HOTMAIL.COM

I am myself a Musician and Singer. Music has changed my Life completely by bringing total happiness. As we all know Music is Divine. I would like to state some interesting fact about Music.

Do you remember “Harmonics “ in Physics ? (come on folks, brush up that good old Physics). Whenever you play a Musical Instrument either a Wind Instrument or a Stringed Instrument or an Instrument which creates sound by hitting 2 objects together, the Instrument creates sound waves which can be represented by sine waves (come on folks, remember that good old Trigonometry). The volume is represented by the Amplitude of the sine wave and the intensity of sound Bass or Treble is determined by the Fundamental Frequency. But this Fundamental Frequency is followed by additional sound waves or Harmonics which are a complex series of frequencies which are integer (whole number) multiples of Fundamental Frequency and has a smaller amplitude than its parent Fundamental Frequency. Harmonics are also called as “TIMBRE” pronounced as “TAMBER” which is also called as the Color of the Sound. These very Harmonics created by a Musical Instrument makes the Musical Instrument distinct from rest of the Instruments.

Suppose you play a Note (Unique Frequency) on SITAR and then you play same Note on Violin and play same Note on Harmonium and play same Note on Flute. After hearing the sound from each of these four Instruments we easily differentiate each Instrument distinctly although we hear the same Note. The reason that each Instrument sounds different is that the Harmonics created by each of these 4 Instruments are different although all 4 Instruments create sound for the Note with same Fundamental Frequency. Is this not amazing, how God has created Sound waves to carry Harmonics which follows the Fundamental Frequency.

Every human being is gifted by God the most valuable Instrument which is the "Vocal Cord". The Theory of Harmonics explained above also applies to human Vocal Cord. That is why when someone sings, the singer's voice is unique just like human facial appearance is unique. This is the exact reason why Lata Mangeshkar sounds different than Asha Bhonsle and Asha Bhonsle sounds different than Geeta Dutt. This is the exact reason why Mohamed Rafi is Mohamed Rafi, Kishore Kumar is Kishore Kumar and Mukesh is Mukesh and so on. Of course each one being Great in their own rights.

Some Interesting Conclusion is as follows:

Suppose you Record a Note created by one Musical Instrument on an Audio "Cassette Number 1" of a Tape Recorder and then you Record a Note created by another type of Musical Instrument on Audio "Cassette Number 2" and then by some means (using modern day's software gadgetry) you remove Harmonics from both Audio Cassettes leaving behind only Fundamental Frequency of the Note from each Instrument and then play both Audio Cassettes one after another and you will see that both Instruments will sound same and you will not be able to distinguish one Musical Instrument from the other Musical Instrument.

Sometimes it is possible that voices of two or more singers sound very similar (although not exactly same). This is so because the Harmonics created by both singers are almost identical. For Example, Voice of yesteryear's Great singer Suman Kalyanpur sounds very similar to that of Great Lata Mangeshkar, so much so that one could not distinguish one from another unless someone tells you. This is so because the Harmonics of both singers are almost identical.

If you have any comments please send an E-mail to nrkamath@hotmail.com

KONKANI PHYSICIAN'S LIST

Per the request of **Dr. Ramnath Kochikar Pai of Carlsbad, NM**, below is a list of specialty where we can enlist at least one Konkani doctor in each category for free consultation either by mail, phone, or email. This will help tremendously our aging Konkani population in North America. This can be accomplished slowly over a period of time. The Advisory Committee of *Khabbar* will publish this Directory in due course of time.

Specialties:

- | | | |
|-----------------------------------|--------------------------------|-----------------------------------|
| 1. Allergy Immunology | 11. Neurology | 21. Pediatric Hematology/Oncology |
| 2. Anesthesiology/Pain management | 12. Neurosurgery | 22. Pediatric Intensive Care |
| 3. Cardiology | 13. Obstetrics | 23. Pediatric Neurology |
| 4. Endocrinology/Diabetes | 14. Occupational Medicine | 24. Pediatric Surgery |
| 5. Family Practice | 15. Oncology | 25. Psychiatry |
| 6. General Surgery | 16. Orthopedics | 26. Radiology |
| 7. Gynecology | 17. Orthopedic Surgery | 27. Rheumatology |
| 8. Hematology | 18. Pathology | 28. Urology |
| 9. Internal Medicine | 19. Pediatric Cardiology | 29. Others |
| 10. Maternal-Fetal Medicine | 20. Pediatric Gastroenterology | |

.....
 ...
 To the Konkani physician...
 Please fill in the following and mail to P. O. 222, Lake Jackson, TX 77566 or email to khabbar@hotmail.com

Name: _____
 Address: _____

 Phone: (Home) _____ (Office) _____ (Cell) _____
 Fax: _____

Specialty : _____ (Please, indicate your specialty by the number)
 Other Comments: _____

UPDATE ON MITHUN – March 2002

Mithun is now close to remission by the PCR (Polymerase Chain Reaction) method. As of October 2001 only traces of the disease (0.011%) remain. We will be checking his progress once every 6 months from now on instead of every quarter. Our next visit to Portland is due in 6 months. In the meantime Mithun is continuing to take his 'miracle' pill everyday. Dr. Druker who researched CML (Chronic Myelogenous Leukemia) and who was primarily responsible for the discovery of this 'miracle pill' (known as Gleevec) carried the Olympic torch in Portland on its way to Salt Lake City, an honor well deserved.

Mithun is doing very well in school and in extracurricular activities. He took Driver's Ed during the Christmas break and is already driving confidently and cautiously, of course, with one of his parents beside him.

Even though Mithun may not need a bone marrow transplant any more, we continue to work towards adding more bone marrow donors to the National Registry for the sake of many other less fortunate cancer patients whose life depends on a bone marrow from a matched donor. Through our crisis, we have realized how important the Gift of Life is. Bone marrow, when donated to save a life, replenishes within 3-4 weeks, just like blood donation with absolutely no loss to the donor. Without a suitable HLA matched donor, the chance of survival is slim for many cancer patients. If not for that miracle pill Mithun would not have survived as he did not find a match till now. Those of you who have not yet become a part of the registry, won't you please give it serious consideration? You may be able to save a life.

Contact us for information on how you can become a donor and how to organize a donor drive.. You can also get more information at <http://boloji.com/bonemarrow/index.html> and at <http://www.samarinfo.org>

Burde Laxminarayan/Urmila Kamath
2228 Killdeer Street
New Orleans, LA 70122

e-mail: bkamath@xula.edu
Phone: 504-288-9780
Fax: 504-286-3308

"We make a living by what we get, we make a life by what we give" – Winston Churchill

Konkani children and Konkani food

This letter to Khabbar was sent in 2001 from a reader in Austin, TX. Khabbar passed on the letter to Konkani Sabha. I find both the letter and the response from Konkani Sabha to be quite interesting and hence decided to share it with the readers. Editor

To all,

While flipping through the latest edition of *Khabbar* (Vol. XXIV No.3), I read the notice for the Diwali function at Bridgewater, NJ. I came across one section, the concept of which has bothered me for sometime. -"Note that pizza will be ordered for children..."

One of the many reasons to hold these functions is to share our culture and pass it on down to the younger generation. And definitely food is part of ones culture. So, if I were allowed to voice my opinion I think we should strongly think about doing away with the alternate dining option during our cultural functions.

thanks,

A Reader in Austin, TX

Reply from the President of Konkai Sabha:

Dear xxxxx,

Thank you for your suggestion which of course makes a lot of sense.

There is no compulsion on any parent that they have to feed their child Pizza. They are more than welcome to gorge on Konkani food. However we all know that Kids are fussy eaters, and if food is not quite the way mom makes it at home or otherwise, then they may eat very little or not eat at all. Konkani food is definitely part of Konkani culture, and that part can be taken care at home as well, if parents want to inculcate in their kids and inculcate they must.

All we want is that everyone including kids have a good time at the function, and not go home hungry.

Also remember, Kids are not charged for attendance or food., whereas one plate of Konkani food costs \$ 8. If we asked all families to also pay for their kids the entrance fee of \$ 8, I can assure you there will be some hesitation on the part of families with 2 to 3 kids to attend.

It therefore makes also economic sense to give a choice of Pizza

B. rgds
Arun Manelkar,
President, Konkani Sabha - 2001

KONKANI CALENDER

| April 2002 | May 2002 | June 2002 |
|--|--|---|
| 7th Yugadi - HAKA | 11 th Amavasya (Dark moon) | 10 th Amavasya (Dark moon) |
| 12 th Amavasya (Dark moon) | 15 th Akshaya Thritiye | 16th Konkani Sabha Picnic |
| 13 th Ugadi- New Year Day | 22 nd Yekadashi | 20 th Yekadashi |
| 13th Yugadi-KAOCA | 24 th Shri Narasimha Jayanthi | 24 th Poornami |
| 14th Yugadi-KASC | 26 th Vaishakhi Poornami | 27 th Sankashta Chaturthi |
| 21 st Shri Rama Navami | 29 th Sankashta Chaturthi | |
| 23 rd Yekadashi | | |
| 26 th Shri Hanuman Jayanthi | | |
| 29 th Sankashta Chaturthi | | |

Khabbar thanks Sri P. V. Kamath of Mumbai, India for furnishing the Panchang and My Astrologer-version 1.0 by Mr. Muralidhar Shenoy of Durham, NC

My Sincere Thanks to

Some readers go out of their way to help Khabbar. Monetary means is one of them. The Advisory Committee of Khabbar has decided on publishing the names of the families that has contributed \$50.00 or more to Khabbar. This quarter, the following have extended their help and thanks to you

| Names | Amount, \$ |
|--|------------|
| Gurudutt & Bina Trasy, Princeton, NJ | 51.00 |
| Pundalik & Sheila Shenai, Hummelstown, PA | 51.00 |
| Ganesh & Seema Bhat, Malba, NY | 50.00 |
| Muralidhar & Sudha Shenoy, Durham, NC | 50.00 |
| Burde Laxminarayana & Urmila Kamath, New Orleans, LA | 50.00 |
| Parashuram & Vimala Bhatt, Yorktown Heights, NY | 50.00 |
| Gurunath & Lata Bijoor, Ronkonkoma, NY | 50.00 |
| Srirammohan & Shamal Beltangady, Old Lyme, CT | 50.00 |
| Dr. Sudha R. Kini, Bloomfield Hills, MI | 50.00 |
| Kochikar Ramnath & Raju Pai, Carlsbad, NM | 101.00 |
| Ramesh & Pratibha Kamath, Redwood City, CA | 50.00 |
| Pundalik & Roopalatha Shenoy, Bethlehem, PA | 50.00 |
| Govind & Pratibha Boloor, Houston, TX | 60.00 |
| Govinda & Rekha Malya, Glen Mills, PA | 50.00 |
| Narayan & Vimala Nayak, Pittsburgh, PA | 50.00 |
| Vasudev & Shobha Shenoy, Houston, TX | 101.00 |

STATEMENT OF ACCOUNTS

| Description | Amount, \$ |
|---|-----------------|
| Balance Carried over since Khabbar Vol. XXIV No. 4 | 1,315.00 |
| Money Received: | |
| Subscriptions (119) and donations | 2,714.00 |
| Advertisements (5) | 125.00 |
| Interest | 6.00 |
| Sub Total: | 2,845.00 |
| Money Spent (Khabbar Vol. XXIV No. 4): | |
| Printing-Khabbar (900) - 20 pages | 810.00 |
| Printing-Mailing List (350) - 24 pages | 437.50 |
| First Class Mail-Khabbar (810) | 461.70 |
| First Class Mail-Mailing List (240) | 192.00 |
| Canada Khabbar (25) | 21.25 |
| Canada Mailing List (6) | 6.60 |
| Overseas (20) | 60.00 |
| Mail Fines, computer paper & labels, envelopes, service fees, etc | 410.95 |
| Sub Total: | 2,400.00 |
| Final Balance: | 1,760.00 |

Money spent on this issue was not available during press time.

KWIZ

The correct solution to last quarter's quiz:

Quiz:

1. (a), 2. (c), 3. (a), 4. (b), 5. (c), 6. (c), 7. (a), 8. (a), 9. (c), 10. (c), 11. (b)

The following gave the solutions:

Priya Kamath, Bel Air, MD
Prathima Shenoy, Houston, TX

Sameer Kini, Westford, MA

This Quarter's Quiz

By

“Vasanthmaam”

Continuing with the Konkani tradition of quizzing, here's the brainteaser for this quarter. If you can solve this correctly, send it to Khabbar address to have your name published in the next issue.

Two jockeys were fighting for the hand of a beautiful girl. The father of the girl who liked neither of these men to become the future husband of his daughter, came up with a clever plan: a race would determine who of the two men would be allowed to marry his daughter. And so he organized a horse race and the one whose horse would arrive **LAST** in race would be allowed to marry his daughter! The two jockeys, realizing that this could be come a rather lengthy expedition, finally decided to consult a Wise Konkani Man of their village. Arrived there, they explained him the situation, upon which the Wise Konkani Man raised his cane and spoke three wise words. Relieved, the two jockeys were ready for the contest! What were the Konkani Wise Man's three words that helped them to compete?

An Appeal

Taking care of the elderly persons in our community is becoming an increasingly challenging task for cultures across the world. The challenge is greater when the person is not just old, but also poor, illiterate and female. One such group of elderly is the women who have spent their entire life as live-in cooks and caretakers of some wealthy Konkani families. Most of them are spinsters. When they grow old and are unable to perform the same level of service to their employers, they are left to fend for themselves. Many do not have any relatives to care for them and are rendered homeless.

The “Vanita Vibhag” (women's wing) of the Gowda Saraswat Seva Sanghom in Kochi, India were faced with the dilemma of finding the means to help these women who had meager savings and no skills to take care of themselves. In 1976, an old building was purchased and initially, ten homeless women were given shelter in this building. With the help of dedicated volunteers, the Vanita Vibhag managed to house and feed these elderly Konkani women.

This program gained acceptance from the Konkani community in Kochi and in 1994 a major expansion was undertaken. A 3-storey building was completed in 1996 with the financial backing of successful Konkanis and the free services of architects and designers. The focus was to make the program self-sustaining. The elderly women were housed on the ground floor. The upper floors were rented to young professional Konkani women. The elderly women, who are excellent cooks, provide meals for the tenants on a no profit, no loss basis. They derive some income from the sale of handicrafts and Konkani sweets. Volunteers from the Vanita Vibhag help the elderly with their daily needs as well as with health care.

This year, the Vanita Vibhag organized a sale of household articles and edible items like pickles, jams, odi, and other Konkani delicacies which generated a decent profit. The money earned will be used for much needed repairs to the building. Among other improvements, there is now a resident nurse whose services are indispensable to some of the residents.

The Vanita Vibhag wishes to seek the help of philanthropic Konkanis in order to extend the same services to more destitute elderly. Prospective donors can contact us at the address given below.

Savita Prabhakar Prabhu
President, Mathruseva Mandir
Jew Street, Kochi 682035, India
Phone: 011-91-484-362835

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World Konkani Conference (WKC)-1995 Video

As a fundraiser, the Konkani Basha Mandal of Mangalore has provided a rare video-"**Coming Together**" of the WKC-1995. This 35-min. video covers the highlights of the December 1995 historic event held in Mangalore. The social and cultural events are a treasure every Konkani should have. Please, send \$20 (cash or check made out to WKC-1995) and mail to:

Ms. Nina Padukone, 430W 22nd Street, New York, NY 10011

KONKANI COOK BOOKS

The two Konkani Cook Books, "Indian Cooking Konkani Style" and "Millennium Masala Konkani Style" published by American Konkani Association (A. K. A.) are for sale. The cost per book is \$12.00 + \$1.50 for S & H. Mail check payable to A.K.A. to:

Mrs. Sandhya Kamath, 440 Glencrest Dr.,
Barrington, IL 60010, Phone: (847)-271-9771
skamath@aol.com

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As a service to Konkani community, Sri. B. N. Baliga will offer free matrimonial assistance and send "**SOIRIKA**" monthly. Contact: Sri B. N. Baliga,
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As a service to Konkani community, Sri. R. C. Nayak will offer free matrimonial assistance. Contact: Sri. R. C. Nayak
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Asking: Rs. 37 lakhs

For further details: Contact 100545.467@compuserve.com

KONKANI SABHA PICNIC

Its summer time Its fun time Its party time

Folks,

Konkani Sabha Picnic is scheduled for Sunday June 16th, 2002 at Mercer County Park (East area), West Windsor, NJ between the hours of 10:00 AM through 4:00PM. Please take a moment to RSVP by sending an email to: office_bearers@konkanisabha.org with your name, number of family members, kind of diet i.e. vegetarian or non vegetarian, and any special dietary requirements by June 5th. Your early response will help us better plan the event and activities. Park has very good recreational and sanitary amenities.

There will be food, games, and lots of fun as usual. The park has bike trails, so biking enthusiasts may bring their bikes as well. There will be a cover charge of \$7 per person over 12 years of age, to cover incidental expenses. Kids under 12 - no charge.

All families attending are requested to bring one food item (Snack, Main dish or Dessert) sufficient for two families.

Directions to the park from NJ Turnpike are as follows:

From:North via NJ Turnpike

Take Turnpike south to Exit 8 at Hightstown. Follow Route 33 West and turn right onto Route 571. Travel on 571 for 2 1/2 miles to Route 535. Turn left onto 535. Proceed 3 1/2 miles to traffic light. Make a right onto DutchNeck-Edinburg Rd. Mercer Park East is on the left.

From: South via NJ Turnpike

Take Turnpike north to Exit 7A. Follow west on I-195 to Exit 5B. Travel north on Route 130 to first traffic light (Route 526). Turn left at light and right at next light. Travel 3 miles to Route 535 (Edinburg Rd.). Turn right on 535 and travel 0.2 mile to traffic light onto DutchNeck-Edinburg Rd. Mercer Park East is on the left.

Directions to the park from Route 1, Route 295 etc. can be found on the Konkani Sabha website: www.konkanisabha.org

Please keep visiting the web site for updates on future events such as:

Konkani Samelan - Summer 2002 (Houston)

Diwali Function - November 2002

Any queries/suggestions, please contact:

Narsim Buntval - President

Dr. Sudha Kamath - Vice President

Vasanthi Baliga - Treasurer

Rajesh Mallya- Secretary

E-mail: narsim_buntval@yahoo.com

E-mail: skamathmd@aol.com

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