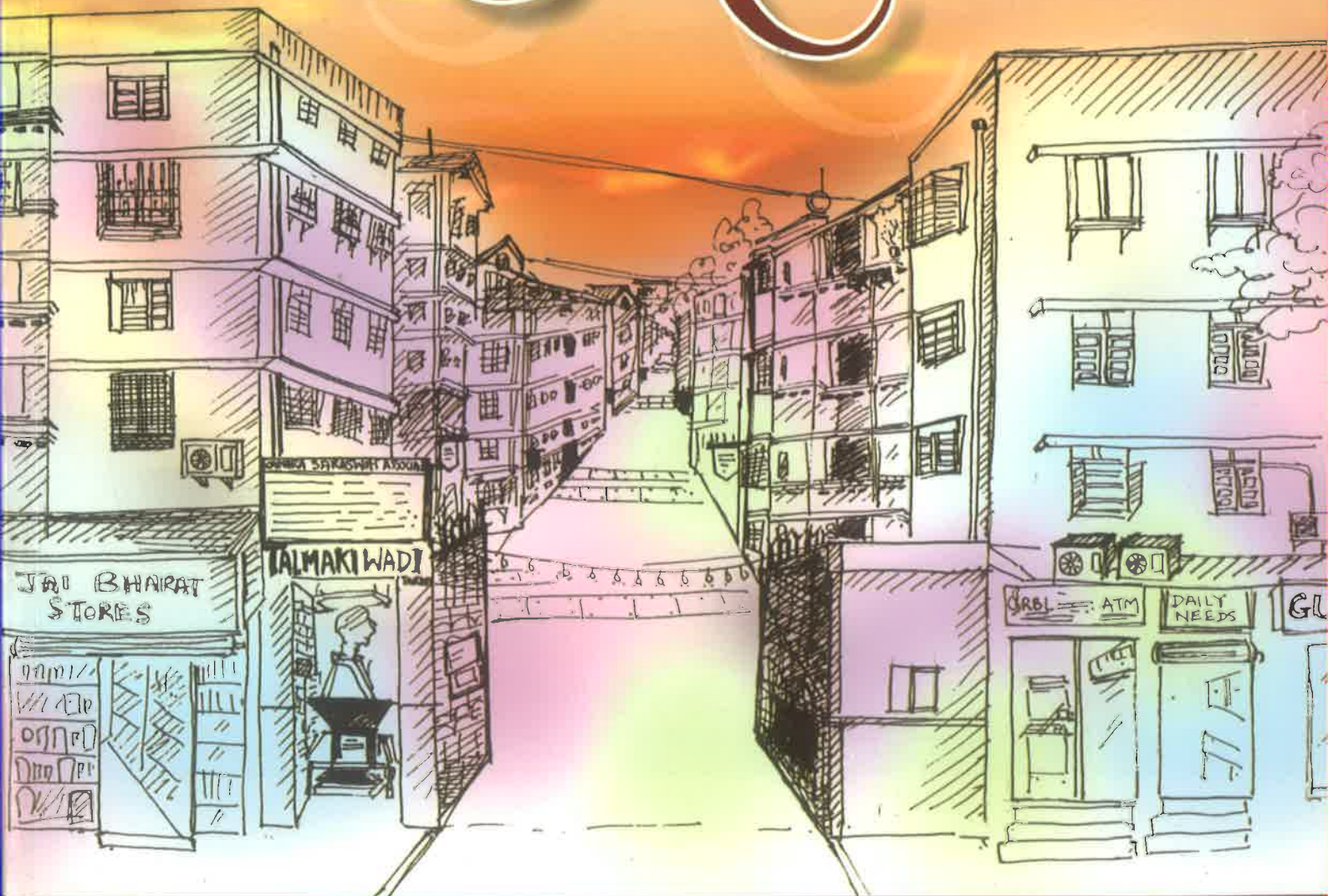


Talmakiwadi Co-operative Housing Society

अमृत 75 years मुहूर्त्तसर्व



PLATINUM JUBILEE 1941-2016



Lotus feet of H H Swami Parijnanashram

“मज्जन्मजन्मसाफल्यमहो जातमयत्नतः ।
यदङ्गिरेणुसंस्पर्शात् तमानन्दं गुरुं भजे ”

“Oh! Effortlessly my birth has become fruitful by
the mere touch of the dust of the Feet of my Guru,
the embodiment of Bliss.

Him, my Guru, I serve ever and anon.”

परमपूज्य सद्योजात शङ्कराश्रम स्वामीजीक मानपत्र

॥ ॐ श्री गुरुभ्यो नमः ॥

॥ ॐ श्री भवानीशङ्कराय नमः ॥

॥ ॐ श्री मात्रे नमः ॥

तालमकी वाडी को. ऑपरेटिव्ह हाऊसिंग सोसायटीचें औंदु अमृतमहोत्सवी वरस. परमपूज्य आनंदाश्रम स्वामीजीं गेल्या प्रेरणेने, अनुग्रहाने तशीची प्रारंभिक आर्थिक सहाय्याने अस्तित्वांतु आयिली आनि साक्षात स्वामीजींगेले सभासदत्व आशिली चित्रापुर सारस्वतांगेली एकमेव हाऊसिंग सोसायटी. ही आमचेखातिर अत्यंत खुशीची आनि अभिमानाची खब्बरी जाव्नु आस्स.

१९३९ - १९४१ ह्या कालावधींतु तालमकी वाडीची निर्मिती जाल्ली. ५ एप्रिल, १९४१ क पंजीकरण जाल्लें. त्यामिती २०१४ धोर्नु २०१६ ह्या अवधिंतु अमृतमहोत्सव साजरो कोर्चो अशशी एकु विचारु जाल्लो. ह्या महोत्सवाचो एक भाग म्होणु २०१४ च्या श्री दत्तजयंती उत्सवांतु, आमगेल्या प्रार्थनेचो स्वीकार कोर्नु परमपूज्य सद्योजात शङ्कराश्रम स्वामीजींनी आमकां सर्वांक आशिर्वाचित केल्लें. वाडींतुल्या, ८५ वर्सावेल्या जेष्ठ नागरीकांगेलो विशेष गौरवु केल्लो. अत्यंत अविस्मरणीय घटना. आजि स्वामीजींगेल्या आशिर्वादनेची, तालमकी वाडीच्या अमृतमहोत्सवाच्या निमित्ताने तयार केलेल्या “स्मरणिकेचें ” स्वामीजींगेल्या पवित्र हस्ते विमोचन जात आस्स हें आमगेलें सद्भाग्याचि !

परमपूज्य सद्योजात शङ्कराश्रम स्वामीजी हे कावे वस्त्र परिधान केल्लेले, प्रेरक सामर्थ्याने, तेजस्वी नयनांनी, कृपाळु दृष्टीने तशीची प्रफुल्लित सुहास्य वदनाने आमचेरी अनुग्रह कर्तले आमगेले गुरुवर्य.

स्वामिजींगेली आशीर्वचनं, नितीपाठ, उपदेश अत्यंत मधुर आणि प्रेरणादायी. स्वामिजींनी म्हळ्ळेलीं सुश्राव्य भजनं हीं भक्तवृंदाखातिर एकी अद्भूत पर्वणीची. परमपूज्य सद्योजात शङ्कराश्रम स्वामीजींनी, भक्तगणांक एकडे हाण्णू , गुरुज्योती यात्रेचें आयोजन कोर्नु तांगेल्या गुरुंगेल्यो पवित्र पादुका, भक्तगणांक वोड्डु ९४ कि.मी. पादयात्रा कोर्नु, शिरालीस्थित आमगेल्या मूल मठांतु व्होर्नु, त्या पवित्र वास्तुंतु, तांगेल्यां गुरुंक तांगेले हक्काचें स्थान दिल्लें. एक महान कार्य. परमपूज्य स्वामीजींगेल्या स्वाध्यायांक, आशिर्वचनांक सन्निकर्षाक केदनाचि होडु समुदाय उपस्थित आसता. स्वामीजींगेल्या प्रति प्रिती, आदरु, निष्ठा, भक्ति आशिलेमितीं, गुरु आनि भक्तवृंदांतुलो स्नेहबंध अधिकाधिक दृढ जात आस्स.

आमगेल्या शिराली, गोकर्ण, मंगळुर, मल्लापूर, कार्ला ह्या ठिकाणारी आशिल्या मठांचे नूतनीकरण, पुनर्रचना स्वामीजींगेल्या मार्गदर्शनांतुचि जाल्या. थंयि वचुगेल्यारी, आमगेल्या, पैलेच्या, तेजस्वी, श्रेष्ठ कालखंडाची प्रचिती येता.

नित्यपाठ, अनुष्ठान, गुरुपूजन, देवीपूजन, शिवपूजन, जपु इत्यादि कोरच्यांतु आमकां प्रेरणा दिव्नु, आमकां मार्गदर्शन कोर्नु, विकास कोर्नु घेंवचो एक अवसरु आमकां प्राप्त कोर्नु दिल्ला, त्याखातिर आम्मी स्वामीजीं गेले सदैव ऋणी आस्तले. परमपूज्य सद्योजात शङ्कराश्रम स्वामीजी हें आमगेले श्रध्दास्थान, आमगेल्या नैतिक उन्नतीचो तशीची मनःशांतीचो उगमुची.

आमगेल्या तालमकी वाडी गृहसंकुलाक पूज्य स्वामीजींगेले शुभाशिर्वाद केदनायि प्राप्त जांवकाती आनि हांगाचे वातावरण केदनायि स्नेहमय तशीची प्रगतीशील आसकाज ही ची श्री भवानीशङ्कर देवागेल्या चरणांतु प्रार्थना.

१४ डिसेंबर, २०१६

तालमकी वाडी गृहसंकुल



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Talmaki Wadi Silver Jubilee - 1966
तालमकी वाडी रौप्य महोत्सव
श्रीमत् आनंदाश्रम स्वामिजी हांगेलो संदेशु

ॐ

“

ताळमक्किवाडीच्या इमारतींतुं लोकानिं प्रथम वास्तव्य सुरु कोर्नु २५ वर्स जाल्लिं. ह्या कॉलनिंतुं आशिल्या लोकांक इतर कॉलनिंतुं आशिल्यांवारिचि आपेक्षिक सौलभ्याचें भाडें वगैरे सौकर्य मेळ्ळे न्हंतां ह्या सोसायटिच्या आश्रयांतुं बायिंग् क्लब, स्वयंसेवक दल, अँब्युलन्स अँसोसिएशन, ह्यो संस्था समाजसेवा कर्त आस्सति. तशीची ह्या वाडींतुंचि आशिल्या कॅनरा सारस्वत अँसोसिएशनाच्या इमारतींतुं सामाजिक, धर्मिक, मनोरंजनात्मक कार्यक्रमांक आस्पद मेळ्ळा, मात्र न्हयि, बालकवृंद सॅकॅंडरी स्कूलयि सद्या थयिंचि चल्ता.

ह्या वाडीक ताळमक्कि श्रीपादरायागेलं नांव दिल्यां. सहकारी गृहनिर्माण संस्थेच्या योजनेक सगळ्या हिदुस्थानांतुंचि प्रथम जन्म दिल्लेल्या श्रीपादरायागेलि कल्पक बुद्धि आनि दूरदर्शित्व तशीचि ती योजना कृतिंतुं हाणू यशस्वी जायशि केल्लेले मुर्देश्वर अप्पया, कौशिक नरसिंगरायु वगैरे गृहस्थांगलें समाजवात्सल्य, लोकसेवापरायणत्व हें सर्व अत्यंत प्रशंसार्ह आस्सुनु तांगेल्या नंतरच्या पिढीच्यानि अनुकरण कोरुक योग्य आस्स. त्या दृष्टीने आत्तांच्या सामाजधुरीणांतुंयि ही लोकसेवेचि प्रवृत्ति आस्सुनु तत्परिणामु जावु सद्याकचि आनि दोनि हौसिंग कॉलन्यो जांव्यो आस्सति म्हणु आयकुनु संतोष जात्ता.

समाजधुरीणांतुं ही लोकसेवाप्रवृत्ति स्थिर जावु आस्सो आनि तन्मूलक लोकांगेले कष्ट दूर जावु तांकां सुख - सौकर्य प्राप्त जावो, हीचि ह्या रजतोत्सवाच्या संदर्भांतुं भक्तवत्सल परमेश्वरागेल्या चरणांतुं आम्गेलि प्रार्थना.

”

तत्सत्



Talmaki Wadi Golden Jubilee - 1991
Message from His Holiness
Shrimat Parijnanashram Swamiji

Date : 21/12/1990

NARAYANASMARANAM

“

We are glad to know that The Talmakiwadi Co-operative Housing Society is celebrating the Golden Jubilee on 25th December 1990. This Society is one of the oldest in Bombay. We have participated in quite a number of functions arranged by them and the members are devoted and sincere to Lord Bhavanishankar. We pray to Him that the Golden Jubilee may turn to Diamond smoothly and Bless the members in their service.

”

With Blessings

Swami Parijnanashram



Talmaki Wadi Diamond Jubilee - 2001
Message from His Holiness
Shrimat Sadyojat Shankarashram Swamiji

SWAMI Sadyojat SHANKARASHRAM



॥ श्री भवानीशंकरो विजयते ॥

SHRI CHITRAPUR MATH
SHIRALI (U. K. DIST.)
581 354, KARNATAKA
INDIA
☎ : (98285) 66468

॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

The Talmakiwadi Co-operative Housing Society which was started with great foresight when Bhamaps were migrating to Mumbai in large numbers has developed a unique culture of its own with lovable boistrousness, seva bhava and devotion in equal measures. On this joyous occasion of its Diamond Jubilee celebrations we pray to Lord Bhavanishankar to bless the residents of the Society and grant added lustre to its multifaceted sparkle.

With love and blessings,

सद्योजातशङ्कराश्रमः

SHIRALI

KARTIK POORNIMA, 18th Nov 2000.



Talmaki Wadi Platinum Jubilee - 2016 Message from His Holiness Shrimat Sadyojat Shankarashram Swamiji

॥ श्रीभवानीशङ्करो विजयते ॥
श्री चित्रापुरमठ संस्थानम्
शिराली (उत्तरकन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पारीण यमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासश्ररण समुद्रोदित सच्छिष्य महाजन भक्तचिद्गण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्णक्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सास्वतमण्डलाचार्य चित्रापुराधीश्वर शरावतीतीरवास श्रीमत्प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभवानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपञ्चाराधक श्रीविद्यावरिवस्यासमासक्तचित्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरमलानुग्रहसंज्ञात अविच्छिन्नपरम्पराप्राप्त तुरीयाश्रमोचित अनुष्ठाननिष्ठ श्रीमदीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादाः

॥ श्रीः ॥
॥ श्रीगुरुभ्यो नमः ॥

Over many decades now Talmaki Wadi has spent 'home' to many an illustrious and enterprising Chitrapur Saraswat. People who have grown up here and later migrated to far-off places continue to maintain a close contact and feel proud to flaunt the fact that their roots are in Talmakiwadi. H.H. Anandashram Swamiji is said to have remarked that Talmakiwadi is like a 'Kulār' to Him. H.H. Parijñānāshram Swamiji too received unstinted support and love from everyone residing here.

That is probably why, after Rathotsava at Shirāli and Shashī at Vittlā, the only Utsava I have been attending every year since 1998 is the Datta Jayanti at Talmakiwadi. This is an Utsava that was initiated here by H.H. Parijñānāshram Swamiji and is continuing to flourish because of the unbound enthusiasm and ever-renewing creativity of all the sādhanakā-s participating in it.

॥ श्रीभवानीशङ्करो विजयते ॥
श्री चित्रापुरमठ संस्थानम्
शिराली (उत्तरकन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पारीण यमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासशरण समुद्रोदित सच्छिष्य महाजन भक्तचिद्भरण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्णक्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रापुराधीश्वर शरावतीतीरवास श्रीमत्प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभवानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपञ्चाराधक श्रीविद्यावरिवस्यासमासक्तचित्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरीयाश्रमोचित अनुष्ठाननिष्ठ श्रीमतीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादाः

-2-

May the vision, the large heartedness and
the courage of the founders of this genuinely co-
operative society continue to inspire all of you to face
with intelligence and generosity of spirit the
challenges of the present day -
May Shri Bhavanishankar shower His
blessings on all of you.

With love and blessings,
सद्योजातशङ्कराश्रमः

Camp-Shirali
कार्तिक शु. ६ . २०१६ .

RAO BAHADUR S S TALMAKI



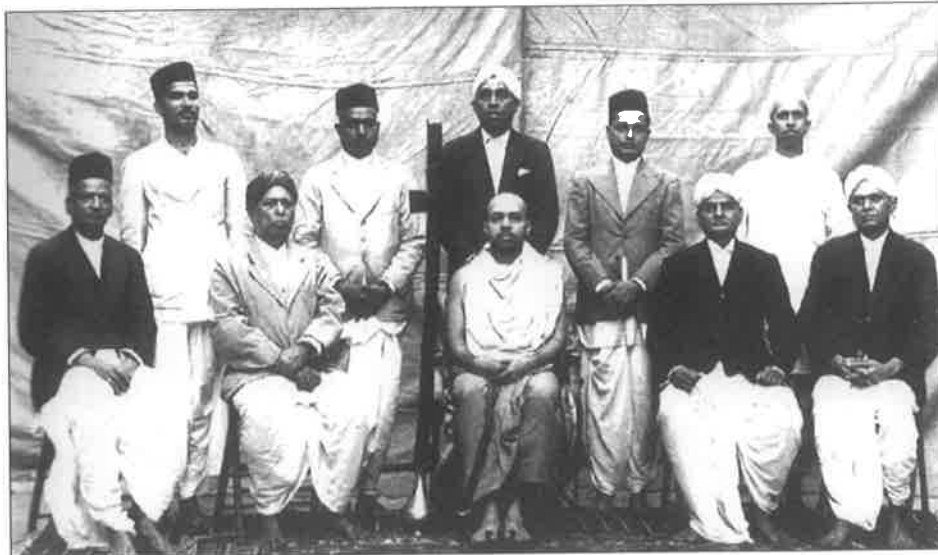
"But above all, both on behalf of the Co-operative Department and on your behalf and in fact on behalf of every person interested in co-operative housing, I would congratulate on today's ceremony Rao Bahadur Talmaki, to whose devotion, energy and enthusiasm, the co-operative housing movement probably owes more than to any person in the Province.

We are all glad to tender our meed of thanks to him here in person today, but I am sure the tribute which the Rao Bahadur will more than anything appreciate, may be summed up in the inscription on the tomb of Sir Christopher Wren in St. Paul's Cathedral. 'Si monumentum requiris, circumspice' If you seek a monument to Rao Bahadur Talmaki, look around you, and behold the buildings standing here to-day. Remember too the Anandashram and Gamdevi Estates which form similar tributes."

H.F. Knight*

C.I.E., I.C.S.

* Advisor to the Governor of Bombay, in charge of Cooperative Departments, at the Inaugural Meeting of the Silver Jubilee Celebrations of the Saraswat Coop Housing Society Ltd held at the Sirur Square, Talmakiwadi, Tardeo Road, Bombay in 1940



Our founders with H H Shrimat Anandashram Swamiji

The Saraswat Co-operative Housing Society, Ltd., Bombay
Members of the Managing Committee from 1915-1940



Front Row (Left to Right) : Mr. S.R. Hattangadi, Mr. S.N. Kalbag, Mr. D.V. Nadkarni, J.P., Mr. N.S. Kowshik, J.P., Mr. G.P. Murdeshwar, Mr. H. Shankar Rau, C.I.E., Mr. M. M. Mundkur, Mr. S.K. Talgeri and Mr. M.G. Mankikar,
Middle Row (Left to Right) : Mr. N.G. Ubhayakar, Mr. K. Pandurang Rao, Mr. M.G. Koppikar, Mr. R.S. Paddidri, Mr. H. Shridhar Rao, Mr. S.L. Hemmady, Mr. H.M. Chikarmane, Mr. M. Santappa Rao, Mr. D.S. Chikramane and Mr. P.K. Savoor,
Third Row (Left to Right) : Mr. R.A. Lajmi, Mr. Baindoor Shiva Rao, Mr. Mangalore Datta Bhatt, Mr. N.R. Sharma, Mr. N.P. Murdeshwar, Mr. S.K. Bijur, Mr. S.A. Nadkarni and Mr. A.S. Gangoli.



Members of the Managing Committee for the Platinum Jubilee years 2013-14 to 2016-17

Standing, from Left to Right: Mrs. Meena Udiyawar, Mrs. Mamata Baindur, Mr. Gaurav Udiyawar, Mrs. Deepa Andar, Dr. Subodh Sirur, Dr. Uday Andar, Dr. Hem Dholakia, Mr. Nirav Shah, Mrs. Rekha Pandit, Mr. Mahesh Kalyanpur, Mrs Gauri Shirur, Mr. Gurudatt Burde, Mr. Sudhir Puthli, Mr. Satyendra Kumble

Seated, from Left to Right: Mr. Dutt Sharma, Mr. Ameya Bantal, Mrs. Nirmala Chikramane, Dr. Prakash Mavinkurve, Mr. Ashok Maskeri



PLATINUM JUBILEE MANAGING COMMITTEE –

From 2013-2014 to 2015-17

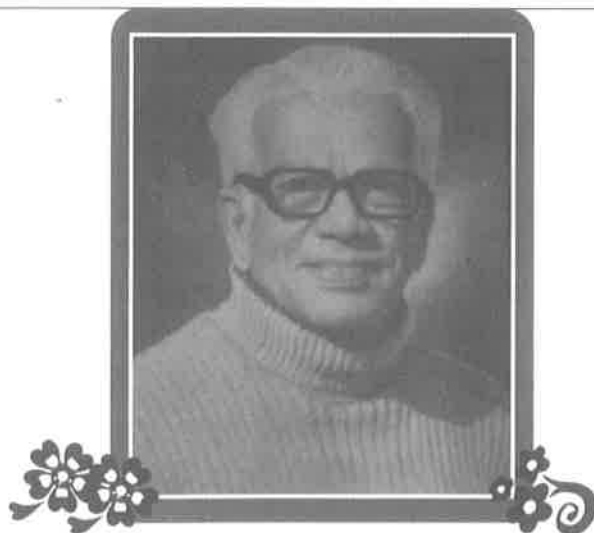
1.	Mrs Nirmala Chikramane	Chairperson	2013-14, 2014-15, 2015-16, 2016-17
2.	Dr Prakash Mavinkurve	Hon Secretary	2013-14, 2014-15, 2015-16, 2016-17
3.	Mr Ashok Maskeri	Hon Treasurer	2013-2014, 2014-2015, 2015-16
4.	Mr Mahesh Kalyanpur	Jt. Hon Secretary	2013-2014,
		Acting Chairman	2015-2016
		Member	2015-16, 2016-17
5.	Dr Uday Andar	Jt. Hon Secretary-Repairs	2013-2014, 2014-2015,
		Member	2015-16, 2016-17
6.	Mr Gaurav Udiyaware	Jt. Hon Secretary	2014-2015
7.	Mr Sudhir Puthli	Jt. Hon Secretary-Repairs	2013-2014, 2014-2015
8.	Mr Ameya Bantwal	Jt. Hon Treasurer	2013-2014, 2014-2015, 2015-16,
			Hon Treasurer 2016-17
9.	Dr Subodh Sirur	Jt. Hon Secretary-Welfare	2013-2014, 2014-2015,
		Member	2015-16,
10.	Mr Gurudutt Burde	Jt. Hon Secretary-Repairs	2014-15, 2015 -till 29/08/16
11.	Mrs Rekha Pandit	Member	2014-15
12.	Mr Satyendra Kumble	Member	2014-15
13.	Mrs Rajani Nadkarni	Member	2014-15
14.	Mr Dutt Sharma	Hon Secretary-Repairs	2016-17
15.	Gauri Shirur	Member	2016-17
16.	Mr Nirav Shah	Member	2016-17
17.	Mrs Mamata Baindur	Member	2016-17
18.	Mrs Meena Udiyaware	Member	2016-17
19.	Mr Hem Dholakia	Member	2016-17



Year	Chairperson	Secretary	Treasurer
2000 - 2001	Mrs. Nirmala G. Chikramane	Mr. Gurunath Vaknalli	Mr. Raja Pandit
2001 - 2002	Mrs. Nirmala G. Chikramane	Mr. Shivdatt Halady	Mr. Raja Pandit
2002 - 2003	Mrs. Nirmala G. Chikramane	Mr. Shivdatt Halady	Mr. Raja Pandit
2003 - 2004	Mrs. Nirmala G. Chikramane	Mr. Shivdatt Halady	Mr. Raja Pandit
2004 - 2005	Mr. Shivdatt Halady	Dr. Leena V. Gangolli	Mr. Raja Pandit
2005 - 2006	Mr. Shyam M. Balsekar	Dr. Leena V. Gangolli	Mr. Shivanand D. Padukone
2006 - 2007	Mr. Shyam M. Balsekar	Dr. Leena V. Gangolli	Mr. Shivanand D. Padukone
2007 - 2008	Mrs. Nirmala G. Chikramane	Mr. Shivdatt Halady	Mr. Raja D. Pandit
2008 - 2009	Mrs. Nirmala G. Chikramane	Dr. Leena V. Gangolli	Mr. Mahesh D. Kalyanpur
2009 - 2010	Mrs. Nirmala G. Chikramane	Dr. Leena V. Gangolli	Mr. Mahesh D. Kalyanpur
2010 - 2011	Mr. Shyam M. Balsekar	Mr. Prashant K. Nadkarni	Mr. Mahesh D. Kalyanpur
2011 - 2012	Mr. Shyam M. Balsekar	Mr. Prashant K. Nadkarni	Mr. Mahesh D. Kalyanpur
2012 - 2013	Mrs. Nirmala G. Chikramane	Mrs. Deepa Andar	Mr. Satyendra Kumble
2013 - 2014	Mrs. Nirmala G. Chikramane	Dr. Prakash Mavinkurve	Mr. Ashok Maskeri
2014 - 2015	Mrs. Nirmala G. Chikramane	Dr. Prakash Mavinkurve	Mr. Ashok Maskeri
2015 - 2016	Mrs. Nirmala G. Chikramane	Dr. Prakash Mavinkurve	Mr. Ashok Maskeri
Mr. Mahesh Kalyanpur (Acting Chairman from 6th June 2015 to 19th Nov 2015)			
2016 - 2017	Mrs. Nirmala G. Chikramane	Dr. Prakash Mavinkurve	Mr. Ameya Bantwal

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SHRI BHAVANISHANKAR GANPAT KALTHOD

1910 – 1984

It is difficult not to mention Shri Bhavanishankar Ganpat Kalthod, when talking of or reminiscing about the various visits of our PP Anandashram Swamiji and PP Parijnanashram Swamiji. He was a very talented artist and Photographer of his time.

In the days before colour photography he would click photographs of the Swamijis' and very artfully add the right shades of their grace to the photograph. He was one of the best in his field, and to think that all this talent was handed down to him in a legacy from his very talented sculptor father. Unfortunately he could not join J J School of Art due to family constraints. He was the second sibling of a large brood hailing from Kundapur. He sought employment in Mumbai and retired as a grade one officer in the Japanese company Mitsubhishi.

He took up photography full time once he retired and was a common figure at weddings, moonjis and other cultural events. Humble and a silent worker, he was a loving father figure in the Andar and Kalthod families. He gave us all a lot of love and guidance. 'Anna' as he was fondly known, loved his car and one would see him doing 'sarbarai' of his black fiat every Sunday morning. He loved his evening walks to and from Anandashram Colony where he would go daily to meet his friends and play a few hands of Bridge (a card game).

This is a tribute to his hard work.

By - Deepa Andar



Foreword

Chairperson, TCHS,. Mrs. Nirmala Chikramane

Talmakiwadi Co-operative Housing Society was founded at the instance of H. H. Shrimat Parampujya Anandashram Swamiji to overcome the problem of lower middle class families staying in small tenements in and around Grant Road area. Rao Bahadur Shri S S Talmaki was a great visionary who pioneered the concept of Co-operative Housing for the first time in Asia. In the early 1930s, for the Bhanap community which had migrated to the hectic lifestyle of Mumbai in search of jobs and education, Talmakiwadi was an incredibly great asset. It allowed an opportunity to invest in affordable housing and a chance to still maintain a sense of one big family, with all its support systems. Virtually, a 'home away from home'.

The Talmakiwadi Co-operative Housing Society is a self sufficient township. A sister institute like Kanara Saraswat Association which takes care of the socio-cultural needs of the community is located in the Society. Two temples "Dutta Mandir" and "Ganpati Mandir" and the Audumar 'katto' give Talmakiwadi a very holy ambience. A beautifully well kept garden with a walking track for all age groups and where senior citizens get to meet and chat in the evenings. Sirur Square for outdoor games. A Health Centre having specialist doctors visiting regularly. A school run by the 'Balak Vrinda Education Society' is also housed in the same vicinity. In a nutshell this Society is much loved, not only by its tenants but also by Bhanaps all around who gather here for almost all religious festivals.

Over the years, the Co-operative Society has prospered, in large part, due to the efforts of voluntary honorary members and office bearers, whose selfless service has helped us achieve Shri Talmaki's vision for our Society. I was lucky enough to see first-hand, the exemplary selfless work done by one of the office bearers, my father-in-law, Shri Sripad Chikramane and many others. They helped set a tone for other members from the Society to follow in their footsteps.

For a Co-operative Society to flourish, it needs constant replenishment of newer, more active office-bearers and whole-hearted support from individual tenant members. Fortunately, in the recent past we have got younger members taking active part in the welfare of the Society, which is very encouraging. I am sure their fresh ideas will add to the milestones of our Society, thus carrying the vision of Shri Talmaki towards the Centenary year.

We are truly Blessed that Parampujya Swamiji will grace the concluding event of the Platinum Jubilee, and release this Souvenir. My Pranaams to Him, our Guruparampara and Lord Bhavanishankar



About this Souvenir.....:

At the outset, we must admit a deviation from convention.

Normally, a Souvenir is released at the time of the main event of a particular occasion. However since this celebration has been over a prolonged period, and Parampujya Swamiji had blessed us in the inaugural Year 2013, we thought it may be most appropriate to end the three year program with a finale in His August Presence, and release the Souvenir at His hands. Also, when we perused the earlier Silver, Golden, Diamond Jubilee Souvenirs, we did not find any report of how those occasions were celebrated then. A release in December 2016 would give us an opportunity to cover all the activities during the actual Platinum Jubilee Celebrations (specially the April 2016 event).

We are eternally grateful to Pujya Swamiji for acceding to our prayer to release the Souvenir during Datta Jayanti.

Making this souvenir has been a very pleasant exercise in terms of opportunities to connect with many Wadi ites, sifting through old photographs, and sharing the nostalgia through all the articles received. In addition this publication contains a lot of interesting information on the Wadi itself, its history, lineage of the property from Dubhash Wadi to Talmakiwadi. We came across some interesting documents, not hitherto published. With the winds of 'redevelopment' blowing, we do not know how the Wadi's character and layout will be in the next few years, so we thought it might be nice to bring it out in this souvenir.

Over the years, so many Institutions have taken birth here and grown along with Talmakiwadi, that the line between 'them' and 'us' has blurred today. Hence in many write-ups some activities of a particular Institution may be written as activities of Talmakiwadi. And why not? Ultimately it is one big family as conceptualised by the Visionaries who dreamt of Cooperative Housing.

This Souvenir has been possible due to contributions – financial and participatory, from a large number of people. Our thanks go to the Shamrao Vithal Coop Bank, Shri Praveen Kadle and Shri Durgesh Chandavarkar for their sponsorship of the covers, and to the other Advertisers. We are grateful to Roopali Sawant (Kapnadak) of 'Printeresting' who spent a lot of time getting this Souvenir together. We thank the Chairperson and Managing Committee of TCHS for reposing confidence in us and giving valuable inputs. Janhavi Mallapur drew the Wadi Sketch seen on the cover page, Bipin and Kanika Nadkarni, Maithili Padukone, Maya Maskeri and many others gave photos. Uday Mankikar was a great help editing and proof reading the Marathi & Konkani articles

Finally, we must thank all the contributors whose articles have made this Souvenir very readable and interesting.

We have put in our best effort, and hope you all enjoy reading this as much as we enjoyed making it.

The Souvenir Committee:

Dr Prakash Mavinkurve
Mr Uday Mankikar
Mrs Mamata Baindur

Mr Mahesh Kalyanpur
Mrs Meena Udiawar

Mr Bipin Nadkarni
Mrs Deepa Andar

Rao Bahadur Shripad Subrao Talmaki

Shripad Subrao Talmaki was born on December 25, 1868 at Honavar. After securing Law degree, he started practicing in Bombay High Court in 1902.

Towards the close of 1904, the Co-operative Societies Act was enacted. This Act crystallized his thoughts on the subject and he started on a path that gave India and perhaps Asia too, its first taste of Co-operative institutions.

On December 27, 1906. The Shamrao Vithal Urban Cooperative Credit Society Ltd., was formed. This was later converted to The Shamrao Vithal Co-op. Bank Ltd., a fitting tribute to Shri Shamrao Vithal Kaikini, Talmaki's mentor & Guru.

In 1909, Talmaki joined hands with friends to convert Friends Social Club into the Kanara Saraswat Association. He was the first President of the Kanara Saraswat Association in 1911-12 and took a leading part in taking the Census of Chitrapur Saraswats.

The most outstanding achievement of Talmaki is in the sphere of co-operative housing. The genesis of the Co-operative Housing Society at Gamdevi was a paper read by Talmaki to a meeting of the Kanara Saraswat Association held in 1914.

He promoted the idea with a missionary zeal, and the Saraswat Co-operative Housing Society at Gamdevi was registered in 1915, the first of its kind in Asia.

He was conferred the title of 'Rao Saheb' in 1914 and received the title 'Rao Bahadur' in 1916. In 1918, he worked for the establishment of the Bombay Provincial Co-operative Institute which is now called the Maharashtra Rajya Sahakari Sangh. He was actively connected with the Bombay Provincial Co-operative Bank, the Agricultural Sale Society, the Bombay Provincial Land Mortgage Bank and Bombay Co-operative Insurance Society. He prepared a scheme of co-operative housing for industrial workers at Mumbai. In 1919, Saraswat Suburban Co-operative Housing Society was registered.

In 1938 he laid the foundation stone of the buildings of the Co-operative Housing Society of Talmakiwadi, which was later named after him as a tribute to his great personality.

The qualities that marked Talmaki out were self-aberration, ability to collect and train and trust co-workers. His forte was to build up institutions and encourage dedicated and devoted workers.



Talmaki was a writer of great merit. He has produced large amount of literature on co-operation, creating a public opinion in favour of the movement. Talmaki's aptitude for research led him to bring out monumental volumes of 'the Saraswat Families' in 3 parts. His compilation of Konkani Proverbs and idioms (including Lullabies) is a unique literary feat.

Talmaki breathed his last at Dharwar on January 28th, 1948.

Rao Bahadur Talmaki was a classic example of a true co-operator. Talmaki will always live in our memory as a Maharshi of co-operative way of life and the saga of his life and achievements will continue to inspire generations to come.



A Warm Gesture..... (The Wadi Spirit)

by Satish Burde

Talmakiwadi Platinum Jubilee Celebrations Day-2 , Saturday, April 09, 2016.

Joy & exuberance became many-fold due to a great gesture by Talmakiwadiites, Shri. Vasant Kulkarni, "PETTO", as popularly & fondly known, was brought in by a special Ambulance all the way from the Old Age Home, Panvel, Navi Mumbai where he now resides. Kudos to the efforts made by the Wadi youngsters and organizers for all the special arrangement. Thanks to this, Shri. Vasant Kulkarni could participate in the Funfair event at the Sirur Square in the evening. One can see in the photo as how happy he was. This was the Wadi's way of responding to a person who had given them so much affection, fun and entertainment in his hey days.

From a merry lad to a merry-making young man, this evergreen 'Pettyamaam' has defied age, when it comes to will power and spirit. Even though frail due to age, in his inimitable, unique style, he regaled the onlookers / audience with no bounds. For these very qualities, he is very well known in our Chitrapur Saraswat community as well some of our allied communities.

There were nostalgic moments for one & all around, who joined him for a chat and posed with him for photo-sessions.

INDEED, A WONDERFUL GESTURE BY THE PLATINUM JUBILEE CELEBRATION COMMITTEE AND KUDOS TO THE WADI YOUTH !!!

Late Shri Ganesh P. Murdeshwar

By Mahesh Kalyanpur

When one speaks about Cooperative housing, often there is only one name that is recalled viz. 'Rao Bahadur Shri Sripad S Talmaki'. Rarely have the contributions made by Late Shri G P Murdeshwar to the Co-operative movement in the country come to light, hence this attempt to compile the contributions made by Late Shri G P Murdeshwar.

Late Rao Bahadur Talmaki mooted and provided a vision of cooperative movement to the country. Among those in the forefront of the movement to give body and shape to his noble dream was Late Shri Ganesh Padmanabh Murdeshwar.

Shri Murdeshwar's genius for constructive work was lit up with the flame of cooperation kindled by Rao Bahadur Talmaki. There was hardly any institution of the Saraswat Community with which he was not connected. In course of time, he made his own original and lasting contribution to cooperative thought and practice which earned him a pride of place in the cooperative movement in India.

He was a Founder Member of the Saraswat Cooperative Housing Society, Gamdevi. Shri Murdeshwar was a budding lawyer when the Society came into existence in 1915 and took over as a Chairman of this Society and saw to its development as well as that of many others started thereafter. He continued to be the Chairman of this Society for nearly three decades.

With the experience gained in these pioneering ventures, he guided the destinies and expansions of the subsequent house-building programmes at Santacruz, Talmakiwadi and Anandashram which blossomed into massive building construction projects. The momentum of the housing movement thus generated under the lead given by Shri Murdeshwar gave rise to a new spate of housing activities on a cosmopolitan basis.

He was born on 3rd February 1886 in the village of Masur in Kumta Taluka in North Kanara. After passing his Matriculation examination with distinction from Belgaum, he joined the Wilson College, Bombay, and passed the B.A. Examination of the Bombay University with Honours in English in 1909. He passed the LL.B. examination of the Bombay University in 1911 at which he bagged the Arnold prize in Hindu Law.

Shri Murdeshwar enrolled himself as an Advocate on the Appellate Side of the Bombay High Court in the year 1914 and soon distinguished himself as an able and astute lawyer. He was



the Chairman of the Bombay Bar Council for some time and was elected as the President of the Western India Advocates Association in the fifties. He was a worthy representative in the third generation of the splendid legal traditions set down by the late Shri Shamrao Vittal Kaikini and after him by the late Sir Narayan G. Chandavarkar. He was an authority on Hindu Law.

Shri Murdeshwar's career as a devoted social and public worker began right from the time he emerged from the portals of the University. The late Rao Bahadur Talmaki, the fountain head of our cooperative life in this city, was then in search of young men who could assist him in the realisation of his dream of cooperative haven. In the young and ambitious Murdeshwar, aflame with zeal for social service, he discovered just the type of material and mettle which he was seeking so earnestly. It was thus that the foundation of the Kanara Saraswat Association was laid in 1911, for economic, social and religious advancement of the Saraswat community. Shri Murdeshwar was a Founder Member of this august institution and the first Chairman of its Managing Committee, while the late Rao Bahadur Talmaki was its first President. He rendered active service to the Association for a number of years in various capacities first as Chairman of the Managing Committee, then as its Vice-President in 1915 -16 and as its President in 1934.

Shri Murdeshwar's interest in cooperation was not confined to Cooperative Housing alone. Cooperative Banking and other forms of cooperative activities claimed his attention also and his contributions in these spheres are equally remarkable. He was a member of the then Managing Committee of the Shamrao Vithal Co-operative Bank Ltd. and was its Legal Adviser. He was also a Legal Adviser to many institutions, cooperative and others, and was on the panel of Legal Advisers to the Central Railway.

Other non-communal cooperative activities also claimed the attention of Shri Murdeshwar. He was a co-worker of the late Rao Bahadur Talmaki in starting and organising the Bombay Provincial Coop. Institute now styled as Maharashtra State Cooperative Union and served for a number of years as Director on their Board of Directors. Shri Murdeshwar was responsible for the establishment of the Greater Bombay Coop. Board to look after the educational side of the cooperative movement, Bombay Coop. Insurance Society Ltd., the All India Coop. Insurance Society. Ltd., the All India Coop. Fire and General Insurance Society Ltd., the Bombay Provincial Coop. Marketing Society and the Bombay Cooperative Housing Federation to promote and guide new housing societies in Greater Bombay. Shri Murdeshwar guided these institutions as their Chairman for a number of institutions.

It was again the legal acumen and practical genius of Shri Murdeshwar that were instrumental in the establishment of the Bombay Cooperative Tribunal which was constituted under an amendment to the Cooperative Act in 1948 and Shri Murdeshwar was appointed as one of the members of this tribunal of three members. His decisions as a member of the Tribunal are eloquent of his sound knowledge of and deep insight into cooperative and other laws.

He was an ardent advocate of unification of different sub-sections of the Saraswat community spread out throughout India. Shri Murdeshwar was philanthropic in outlook and had helped countless needy persons with money without letting his left hand know what his right gave away.

He was nominated as a member on the consultative Committee of Shri Chitrapur Math by His Holiness and when the Standing Committee was founded he was elected on it in 1932. He continued to be on this Committee from 1932 to 1947 and during the years 1941 to 1947 he was its Vice President. He also established at his own expense a place of worship — Shree Sadanand Ashram Datta Mandir in Talmakiwadi for the benefit of the residents of the colony and subsequently handed over the management of the temple to the trustees formed for the purpose.

He was the prime mover of the idea of extending the successful experiment in co-operative housing at Gamdevi to other places by mortgaging the Gamdevi property when their loan was repaid. It would be no exaggeration to say that more than a thousand families in this congested city have a roof over their heads due to this man who stood for half a century to ameliorate the lot of the poor and the afflicted without the slightest expectation of award.

He was an Institution in himself, an institution par excellence for spreading the ideals of cooperation and selfless service. The community lost this noble soul on 20 December 1962.



Kanara Saraswat Association: (See article on page 125)

Popular Co-operative Buying Club: (See article on page 113)



Talmakiwadi : Then to Now

Mahesh D Kalyanpur

ORIGIN AND PROGRESS

The residents of Talmakiwadi should consider themselves lucky that the Talmakiwadi Cooperative Housing Society is the only Co-operative Housing Society of the community which is blessed with having the Mathadhipati of Shri Chitrapur Math as a Member, starting with H H Shrimat Anandashram Swamiji.

The Talmakiwadi Co-operative Housing Society Ltd. owes its parentage and childhood care to the Saraswat Co-operative Housing Society Ltd., Gamdevi.

The Saraswat Society was the first Co-operative Housing Society in India having been registered in the year 1915. The originator of the basic idea of Co-operative Housing Society was the late Rao Bahadur Shripad Subrao Talmaki and the Saraswat Co-operative Housing Society Ltd., took upon itself the task of developing his brilliant idea and giving it a concrete form. In the initial stages, as could be expected, this novel scheme required a great deal of persuasion before people could take interest in it. The Saraswat Society is a Co-partnership Society as also the others sponsored by it. The benefits of Shri Talmaki's original scheme first came to be appreciated when acute shortage of housing was felt in the City of Mumbai (then Bombay) on the advance of boom after World War I. Harassment by some greedy landlords and rent rackets on a large scale forced the then Government of Bombay to enact legislation to control rents and provide other reliefs.

It was left to the Saraswat Society under the guidance of Chairman, the late Shri G. P. Murdeshwar to take a lead in extending the housing movement. The Saraswat Society acquired on 999 years' lease a plot of land on Proctor Road, Bombay, in 1936 and developed it as its "Anandashram Estate".

The original idea of forming a Housing Society for the lower Middle Class families was an outcome of a suggestion from H.H. Shrimat Anandashram Swamiji made at the time of laying a Foundation Stone of the Anandashram Co-operative Housing Society. His Holiness had observed that while the higher income group of the community is being provided with residential accommodation, the lower income group members, living in chawls like Topiwala, Chikalwadi, Merwan Building, Khotachiwadi, etc. also be provided with some independent two room tenements, within the vicinity of Grant Road area.

Accepting this suggestion, the Managing Committee Members of the Saraswat Co-op. Hsg. Society Ltd., Gamdevi devised a scheme under the guidance of Rao Bahadur S. S. Talmaki with the help of M/s S K Nadkarni & Talgeri Engineer/ Architect and Shri G P Murdeshwar.

In November 1936, the Saraswat Co-op. Hsg. Society Ltd. acquired an extensive free-hold estate then known as "Dubashwadi" at Tardeo Road comprising 8,439 square yards at a cost of Rs. 2,32,000/- purchased as free-hold land. The property had a bungalow with water fountain & an old chawl (now building no. 16), a Gujarati school, five wells with lot of forest. It took almost 2 years to develop this estate.

Thus began the story of the Talmakiwadi Coop Housing Society a little over seventy-five years ago. And it took two and quarter years more to be formally cherished and have its own individual legal status.

Shri Naik was appointed as a Civil Engineer and M/s. Davji Dharsi (Ratilal) was appointed as the contractor for the project.

The foundation stone of the first instalment of 3 buildings was laid by Rao Bahadur S.S. Talmaki on 15th April 1938 and this estate was named as "Talmakiwadi" to commemorate his services to the community.

ARCHITECTURE & DESIGN

The original plans drawn up for Talmakiwadi were for 17 buildings all of 3 room flats (2 rooms and kitchen with independent services). But the plan for such type of tenements, was altered to suit the prevailing demand for a mixed variety. The Society decided to build some 2 room (living room and kitchen) tenements with common services.

Members opting to reside in Talmakiwadi were primarily migrants from Kanaras who typically belonged to the lower middle class and were residing in chawls by paying exorbitant rent to the landlords. Chawls were a common structure in early nineties providing a social support-system to the residents that made life easier for the residents. Chawls were buildings with one room or two room units of around two hundred square feet connected by a common corridor with shared toilets on each floor.

Thus the first set of buildings No. 9 consisting of 8 'Flat' type tenements and Nos. 15 and 17 each consisting of 24 two room tenements were constructed and were occupied on 1st January 1939 (constructed in a short period of 7 months).



The foundation stone of the next 4 buildings was laid by Shri N S Kowshik on 1st May 1939. These buildings viz. Building Nos. 1 and 2 — two room type with common services and 4 shops on the roadside, No. 1A—two-room tenements with independent bath but with one W.C. for two tenements and No. 7 —3 room tenements of 'flat' type — in all 72 tenements, 9 shops, 4 'servants' quarters and one garage were made available for occupation from 1st December, 1939 (again constructed in 7 months).

The foundation stone of the next 2 buildings viz. Building no.3-5 and 4-6 was laid by Shri G P Murdeshwar on 16th December 1939. These buildings were occupied in August 1940; Building No. 3-5 containing eight 3-room 'flats' and 24 two-room 'flats' with independent services and Building No. 4-6 with four 3-room 'flats' and twenty 2-room tenements with independent services.

On the 1st December 1941, Building No. 8 consisting of sixteen 2-room tenements with independent bath room but with common W.C. was occupied. An additional garage was constructed to house an ambulance van in 1949. Later, on the 16th August 1951 14 two-room tenements and 37 single-room tenements were constructed as fourth floor tenements on Buildings Nos. 1A, 2, 3-5, 4-6, 7, 8, 9, 15 and 17. The total accommodation in the structures of the Talmakiwadi Cooperative Housing Ltd. today consists of 246 tenements. In addition to these there are 4 servants' quarters, 9 shops, 2 garages and twenty- 3-room tenements in the old chawl which have all been rented out to tenants where TCHS is the landlord.

MANAGEMENT

The affairs of the Saraswat Society were conducted by a Managing Committee consisting of 12 Members, all honorary workers. The office-bearers were a Chairman, an Honorary Secretary with two Joint Honorary Secretaries — one each for the new societies and one Honorary Treasurer. It was later found that the management and supervision of the three distinct estates of the Society lying at different places, by a single Managing Committee of honorary workers was rather inconvenient and difficult and imposed an unreasonable strain on the time and energy of the honorary workers. It was accordingly considered desirable to have a separate Society for each of the estates of the Saraswat Society. Consequently, on the 5th of April 1941, two new Societies, viz. The Anandashram Co-operative Housing Society Ltd., for Proctor Road estate and The Talmakiwadi Cooperative Housing Society Ltd., for the Tardeo Road estate were registered, the Saraswat Society retaining the financial control in its own hands. The link was maintained by having two nominees of the Saraswat Society on each

of the new units and by co-option of a Member from each of these Societies to sit on its own Managing Committee. This arrangement continued until the new Societies cleared off their respective liabilities to the Saraswat Society.

Till recently, the Talmakiwadi Society's management was looked after by a Committee consisting of 11 Members, all working in an honorary capacity. Today, as per guidelines issued by the Registrar of Coop Societies, there are 12 members with at least two female members. (We have five!)

FINANCE

This is a major item which influences the formation, conduct and the future of all ventures and Co-operative Housing cannot be an exception.

At the initial stage the question of the purchase of the land at what was then considered a big price confronted the venture which was considered risky, as housing was comparatively easy being mainly in the hands of private investors who held the field. It is all to the credit of the Saraswat Society's then Management that they took a bold decision. The Saraswat Society was able to raise the required funds for the purchase of land by way of Bank credit and fixed deposits.

They devised for this estate a scheme on the pattern of its own original scheme, viz. the allottee to pay one-third of cost of their allotted tenements and the balance of two-third was to be met from borrowings in the first instance. Thereafter the borrowings were to be gradually reduced by the accumulation of dividends declared annually on the initial one-third contributed by the allottees until such accumulations amounted to another one-third of the cost. The remaining one-third to make up the full cost was to be made up from the accumulated reserves viz. Reserve Fund, Sinking Fund, etc.

However, the economic and housing conditions then prevailing were such that these terms did not hold out any attraction. To keep out a failure of the scheme, the Saraswat Society decided to change the terms to suit the circumstances prevailing from time to time.

No alteration was, however, made in the conditions of capital contribution in the case of three-room tenements. In the case of two-room tenements the allottees were permitted to pay only one-fifth of the cost of construction, dividends being paid in cash instead of being accumulated as provided in the earlier Scheme. The capital contributions were thus as small as Rs. 400/- per two-room tenements. In this scheme, of course, the balance of the capital



naturally came from borrowings to be gradually reduced to the barest and met from Reserves.

This scheme was further modified in 1940 in respect of buildings No. 3-5 and 4-6 in the case of several tenements. Those who could not subscribe the minimum of one-fifth cost viz. Rs. 500/- were given special consideration and were permitted to subscribe for only 3 shares of the value of Rs. 60/- and make up the balance by subscribing annually for one share in monthly installments of Rs. 1-3-0 (now Rs. 1.50). The shortfall in the Members' contributions by way of capital was made up by the issue of non-terminable Loan Stock Bonds carrying interest at 3%, 3 1/2 % and 4% and time deposits at the prevailing rates of interest. It is worth recording here that those who desired to make a minimum capital contribution in a lump sum were assisted by the Shamrao Vithal Co-operative Bank Ltd., to the extent of 60% of the contribution against the security of shares which such Member had paid and mortgage of the tenancy rights to the Bank.

While the Loan Stock Bonds were repayable at the option the Society by giving 2 months' notice, the time-deposits were of necessity to be met at maturity. These borrowings were intended to be reduced gradually by accumulation of various reserves. But owing to insufficient accumulation of these reserves occasioned by higher rates of revenue expenditure, it was not possible for the Society to build up adequate funds to match the borrowings. In order to meet the shortfall, the Society decided to increase tenants' contributions from one-fifth of the cost to two-thirds.

H. H. Shrimat Anandashram Swamiji had lent Rs.50, 000/- in those times so that the Society can undertake and complete the construction of the buildings. There were many individuals from the community who also came forward helping the Society by providing the amount in the form of deposits. These deposits carried ¼% higher rate of interest than that offered to Bank deposits at that period. Since interest on deposits from Members was not subject to tax these individuals were allotted one share of the Society as nominal Members with the share not linked to the allotment of tenement in the Society.

TENANT MEMBERS & TENANCY

In the peculiar circumstances prevailing at the time, there were persons who did not or could not accept the tenancy but were willing and did occupy some of the tenements as sub-tenants of subscribing tenant Members. There were few liberal minded persons who came forward to help the Society and persons wishing to occupy tenements without investing the requisite funds. Residents of such tenements were later enrolled as Members. Thus a recognised sub-tenancy developed.

RENT STRUCTURE

The rents were so fixed as to provide for all outgoings, viz. interest on borrowed capital, taxes, maintenance and management, depreciation, insurance and return of 5% on the Members share capital. However, with the increasing costs of repairs and maintenance, the return to shareholders was reduced to 4% p.a. This rate of return was maintained. Although the Society was entitled to collect from the tenants the increased taxes as permitted by the Rent Control Act, it did not do so till 1962.

However, with the continuous rise in the costs of taxes and maintenance, the provision that was made in the rent structure based on the cost of construction was not only found insufficient but was cutting into other items of provision. The Society, therefore, decided to charge such of the increases in Municipal taxes from 1-10-1962 and levy a contingency charge of Re. 1/- per room in a tenement from 1-10-1962.

The structure since then has undergone many changes. However even today the rental basis of the Society is more favourable than any comparable tenements in the City.

WADI MAIDAN & TAKI

The Maidan has been a witness to the talents of the residents since inception of the Society. The Taki (Water tank) has acted as a stage for the residents to display their talents. Many established artistes had their maiden performance on this stage. This stage has helped youngsters remove their stage fear and inhibition of stage performances. There have been several memorable performances during Annual Diwali programmes of KSA and other occasions. This maidan has witnessed various forms of art like Yakshagana, Ram Leela, skits, full length dramas, musical performances, dances, etc.

GARDEN

In 1968 a few youths of the Wadi staged Konkani drama 'Jalo Vaati, Sagli Raati' and the surplus realised amounting to Rs.443/- was handed over to the Society, for the development of the open space. Again in 1973, Rs.234/- was collected as donations by a film show in the Shrimat Anandashram Hall. These amount were utilized for leveling the ground as also for planting some trees and plants under the leadership of late Shri. Vasant P. Nadkarni. In 1988 the garden was further improved with decorative fencing. However the thrust of developing the beautiful garden as it stands today was taken up in December 2008 under the leadership of Shri Bipin Nadkarni who created separate areas for children, lawn and pathway. We



acknowledge donations received from Shri Bipin Nadkarni (in memory of Late Shri Vasant P Nadkarni) and Shri Sudhir, S Puthli (in memory of Late Shri Shekhar Puthli) for the redesigning of garden and from Shri Chaitanya Bijur for the garden benches. The cost of pathway was sponsored by Shri Mangalprabhat Lodha, MLA.

For the last 25 years, Samuhik Laxmi Poojan is performed in the garden on the occasion of Deepavali.

AUDUMBAR KATTO

The Holy Katto of Audumbar and Ashvatha (Pimpal) have been gracing our garden for over six decades. These trees were planted by Late Gopalmam R Kalyanpur and residents of wadi have been performing Pooja of these trees since then. On 05 December 1987 Bombay Chitrapur Saraswat Youths under the leadership of Late Shri Ramkrishnabhat Ullal, constructed a Katto and performed Upanayan of the Holy Ashvatha tree. Since the original tree was planted by Late Gopalmam Kalyanpur, the Upanayan ceremony of the tree was performed by his grandson Late Shri Dinesh D Kalyanpur and Smt. Malini Kalyanpur.

Residents of the colony gather near the Katto every evening to recite Deep Namaskar. Special poojas are performed here on the occasion of Mahashivratri, Shankar Jayanti, Tulsi Vivaha Pooja and Guru Poojan.

The Naaga Shila was shifted from behind Building no.4-6 to the present location on the Katto and a Naag Pratistha ceremony with Ashlesha Bali was performed on 12 July 2009 in the wadi garden.

AMENITIES

The parent Society sold to a sister institution, viz. The Kanara Saraswat Association, 2 plots numbered 11 and 13 admeasuring 1000 square yards realising only half the cost of plot 11 on the understanding that it be kept open for all time and available to the Society for recreation purposes free of charge. On plot No. 13, The Kanara Saraswat Association has built its own building with a hall, mezzanine floor and 6 residential flats. The hall and mezzanine floor are used for social and recreational purposes including indoor games.

The Wadi maidan (now garden) provides a beautiful platform for talented residents of the Society to display their talent during Diwali programmes. The garden provides a beautiful pathway for the residents to have their morning and evening walks amidst the greenery.



The Balak Vrinda Education Society and its primary and secondary schools were initially housed in Talmakiwadi, but later shifted to an adjoining plot in June 1969.

A volunteer organisation called the Saraswati Volunteer and Athletic League is conducting a gymnasium in a ground floor tenement in the old chawl provided by the Society.

The Social workers of the colony with the active help of the Society had organised in 1941 a Cooperative consumers' Society called the Popular Co-operative Buying Club Ltd., which is now being conducted for the benefit of all communities and housed in the two shops owned by the Society with PCBC as a tenant. An Ambulance Service was conducted by the Popular Ambulance Association for the benefit of all irrespective of caste and creed. This premises is now used as a health centre under the aegis of KSA.

The establishment of Shree Sadananda Ashram Datta Mandir and the Audumbar Katto has sanctified Talmakiwadi. The Canara Saraswat Bhajan Mandal is another religious institution housed in the Talmakiwadi. The Sacchidanand Saptaha Samtii regularly conducts 'Parayans' of the Shri Chitrapur Guruparampara Charitra, Das Bodh, Shri Siddharudh Swami Charitra etc. The Shri Chitrapur Math Mumbai (Grant Road)Local Sabha has also its office in this wadi. The All Chitrapur Saraswat Youth Trust was setup by H H Shrimat Parijnanashram Swamiji to inculcate spiritual values in the youth of the community. As per wishes of Parama Pujya Swamiji, this institution started Shree Datta Jayanti Utsav in the Society which is graced every year by the Mathadhipati of Shri Chitrapur Math. This event has become a major event in the Shri Chitrapur Math calendar.

The establishment of this big colony has thus given birth to many institutions which meet the social, cultural, educational and religious needs of the residents. These institutions together have imbibed a Cooperative spirit among the people and have evolved a community life of its own. Amidst such a life, almost three new generations have grown in these seventy five years. The Talmakiwadi has been one of the chief centres of our community and a source of inspiration and guidance to many a Cooperative Housing societies started later. Thus the Talmakiwadi Cooperative Housing Society has not only fulfilled its aim of providing residential accommodation, but has gone beyond it in providing the amenities for the all round growth of the community.

It is a matter of gratification and pleasure that The Talmakiwadi Co-operative Housing Society has completed seventy five of its existence. To mark this significant event the Society celebrated the Platinum Jubilee with a grand 'Wadi Fest 75' event this year. The Platinum Jubilee started with special Poojas and prayers offered at all Samadhi Maths and at the Lotus



feet of Param Pujya Swamiji for seeking Blessings for the welfare of the residents of the Society. To the good fortune and happiness of the Members of the Society, a special Durga Namaskar Pooja was held to seek blessings of the Goddess for the residents of the Society.

The Platinum Jubilee celebrations provided an opportunity for the present and past residents of the Society to display their talent and meet up with the old folks to bring back fond memories of stay in this colony.

While celebrating the Platinum Jubilee of the Society it was in the fitness of things that we pay our respects to innumerable selfless, foresighted public spirited men who conceived the idea of starting the Society for providing cheap residential accommodation on the Cooperative basis and executed this idea amidst many difficulties.

INTROSPECTION

The completion of 75 years is also an occasion for introspection so that efforts could be made to shape a future better than the past. In India, with millions of our countrymen steeped in illiteracy and poverty afflicted by malnutrition and disease, we must consider ourselves fortunate. For, we have not only cent per cent literacy but the benefits of education, with few, if at all, as school dropouts. Hardly any family could be considered to be below the poverty line, though all may not be classed as affluent. None is a slum dweller, all of us having decent houses to live in.

We were not as well off a century ago. But the institutions started by our elders in the early years of this century with great vision, nursed and strengthened with self-less dedication over the years, helped us to be what we are today. Those institutions have contributed to stabilize, strengthen and enrich our economic, social and cultural life. Are we on our part making any contribution at least by way of preserving the values, working for the ideologies in the same spirit that had inspired our elders who built up these institutions? The old values of selfless service are yielding precedence to what is fashionable today as 'Pragmatism'. Individual interest and personal ambition for positions of status and power, factionalism are affecting a number of our institutions adversely. In the co-operatives we proclaim to be successful business enterprises, satisfied with adherence to the co-operative form and the facade of democratic structure, least concerned about the spirit of co-operation and the soul of democracy.

Co-operative housing was started to save those in need of housing accommodation from exploitation by the unscrupulous landlords. But today those who have received the benefit of

accommodation through co-operative housing at far lesser cost than the then prevailing market rate have themselves developed tendencies to take advantage and earn commercially by selling their tenements at the prevailing market rates to outsiders. These were not the original objective of the co-operative and the sacrifices the founders had made so that the generations then yet unborn should have decent houses to live in free from exploitation. It would be a fitting tribute to the founders that we change this perception and reignite the co-operative spirit amongst the present generation and educate the younger generation on the sacrifices made.

References: TCHS records



The following Senior Citizens were Honoured during the Platinum Jubilee Celebrations:

Smt. Manorama Sashital, Smt. Kamali Mavinkurve, Shri Suresh Andar, Smt. Mira Balse, Smt. Mukti Bijur, Smt. Sumati Chandawar, Shri Ramdas Heble, Smt. Sarla Kalthod, Smt. Suniti Kulkarni, Smt. Shanti Mankikar, Smt. Mira Mavinkurve, Smt. Krishnabai Mudbhatkal, Smt. Kamali Pandit, Smt. Parvati Sharma, Smt. Indira Shibad, Smt. Shanta Vokhetur, Smt. Turme Shrimati, Smt. Suniti Hemmady, Shri Anand Nadkarni, Shri Dilip Baindur, Smt. Sheila Nadkarni, Shri Shivanand Nadkarni, Shri Hemant Nadkarni, Smt. Nirmala Gokarn, Shri Kishore Kulkarni, Smt. Sheila Surkund

Shri Ramesh Gokarn, Shri Gokarn, Shri D. K. Balse, Shri Venkat Kalyanpur, Smt. Sharda Ulpe and Smt. Vimali Balsekar could not attend the events.

Transfer of Title deeds - Survey No 311

CHECK LIST Of TITLE DEEDS (A)

(TALMAKIWADI CO-OPERATIVE HOUSING SOCIETY LIMITED)

CADASTRAL SURVEY NO. 311 / TARDEO DIVISION

Land Revenue under Nos. 26528 & 523		Municipal D Ward Nos. 3732 & 3733	
New Nos. 13529 & 14039		Street Nos. 101, 111A, 103 & 105 Tardeo Road	
Old Survey Nos. 111, 112, & 113		Area of the Plot 5928 Square yards	
New Survey Nos. 7022			
S N.	Type of Deed	Dated	Between
1	Conveyance	29 th October 1855	Dorabji Bhimji & Merwanji Bhimji
2	Conveyance	3 rd July 1856	Framji Pestonji
3	Conveyance	23 rd April 1863	Bhansali Mohanlal Parmananddas
4	Mortgage	7 th June 1866	Pestonji Behramji Colah
5	Sub- Mortgage	31 st March 1871	Merwanji Nusserwanji Nadirshaw 5.
6	Conveyance	9 th April 1874	Dinsha Bhicaji Khan & Framji Bhicaji Khan
7	Conveyance	15 th July 1874	Cawasji Adarji Javaree
8	Conveyance	25 th April 1887	Dinsha Bhicaji Khan & Rupabai
9	Settlement	17 th March 1894	Bai Dinabai executrix of Nusserwanji Maneckji Petit
10	Conveyance	18 th September 1894	Jijibhai Framji Petit and others
11	Indemnity Bond	18 th September 1894	From : Bai Dinabai widow of Nusserwanji Maneckji Petit
12	Lease - for a period of 5 years from 1 st November 1925	17 th December 1925	N. H. Moos - Receiver in suit No. 1264 of 1924
13	Indenture - auction document bearing No. 474 /1930	21 st January 1930	Banco National Ultramarino
14	Indenture - Conveyance BOM / 2397 / 1936	1 st May 1936	Banco National Ultramarino
15	Indenture - Conveyance BOM / 1378 /1937	23 rd December 1936	Chotalal H. Mehta & Rameshchandra C. mehta
16	Indenture - Conveyance BOM / 6690 / 1957	26 th September 1937	Sarswat CHS Ltd.

Transfer of Title deeds - Survey No 312

CHECK LIST Of TITLE DEEDS (B)

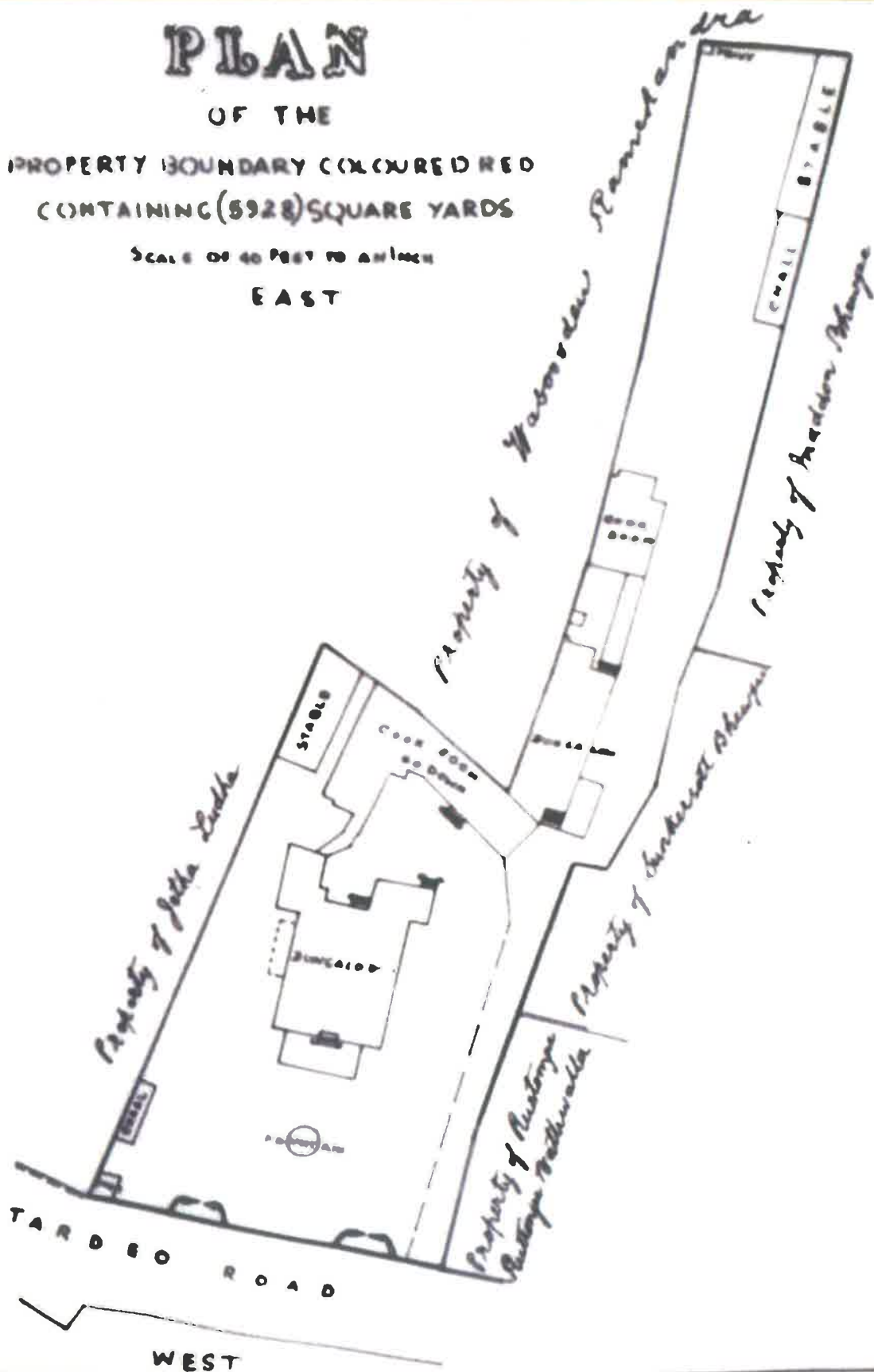
(TALMAKIWADI CO-OPERATIVE HOUSING SOCIETY LIMITED)

CADASTRAL SURVEY NO. 1/312 / TARDEO DIVISION

Land Revenue under Nos. 105 & 106		Municipal D Ward Nos. 3743 (4)	
New Nos. A /13612, 13613		Street Nos. 8A Tardeo Road	
Old Survey Nos. 114 & 116		Area of the Plot 3452 Square yards	
New Survey Nos. 1 / 7 0 3 0			
S N.	Type of Deed	Dated	Between
1	Conveyance (copy)	17 th June 1895	Narayan Vasudev Kirtikar & Sokabal Nanoosa Jagoosa
2	Application for Battaki	20 th December 1892	By Memon Abdulrehman Noomahomed intimating purchase of properties from Narayan Vasodeo Kirtikar
3	Conveyance (copy)	3 rd October 1896	Nanoosa Jagoosa Girdharidas Ganeshamdas
4	Mortgage (certified copy)	28 th June 1897	From : Girdharidas Ganeshamdas To: Bomansha Shapurji Chothia
5	Deed of rectification (copy)	31 st May 1898	Girdharidas Ganeshamdas Bomansha Shapurji Chothia
6	Power of Attorney	25 th April 1898	From : Girdharidas Ganeshamdas To: Vithaldas Ramdas & another
7	Decree in Suit No. 673 of 1897 (certified copy)	1897	Girdharidas Ganeshamdas & Vithaldas Ramdas V/s Jagmohandas vandravandas
8	Mortgage (copy)	26 th April 1900	Girdharidas (first part), Dullabhdas Balmukunddas (second part), Vithaldas Ramdas (third part), Bomansha Shapurji Chothia (fourth part)
9	Decree in Suit No.802 of 1905 (certified copy)	12 th August 1910	
10	Final Decree for sale in Suit No.802 of 1905 (certified copy)	16 th October 1911	
11	Order in Suit No. 802 of 1905 (certified copy)	7 th February 1918	
12	Conveyance (Certified copy)	3 rd April 1918	Bai Jivanbai widow of Bomanji Shapurji Chothia & Receiver in Suit 803 of 1905 Hormusji Shapurji Seerwal
13	Application for Battaki	14 th August 1918	By Chaturbhuj Bhawanidas for purchase of 3366 square yards
14	Conveyance	14 th November 1918	Hormusji Shapurji Seerwal (one part) Chaturbhuj Bhawanidas (second part) Tulsidas Morarji (third part)
15	Redemption Receipt No. 80	21 st September 1921	By the Collector
13	Indenture - auction document bearing No. 474 /1930	21 st January 1930	Banco National Ultramarino
14	Indenture - Conveyance BOM / 2397 / 1936	1 st May 1936	Banco National Ultramarino Chotalal H. Mehta & Rameshchandra C. mehta
15	Indenture - Conveyance BOM / 1378 /1937	23 rd December 1936	Chotalal H. Mehta & Rameshchandra C. mehta Sarswat CHS Ltd.
16	Indenture - Conveyance BOM / 6690 / 1957	26 th September 1937	Sarswat CHS Ltd. Talmakiwadi CHS Ltd.

Initial Plan of the property boundary
before 1930

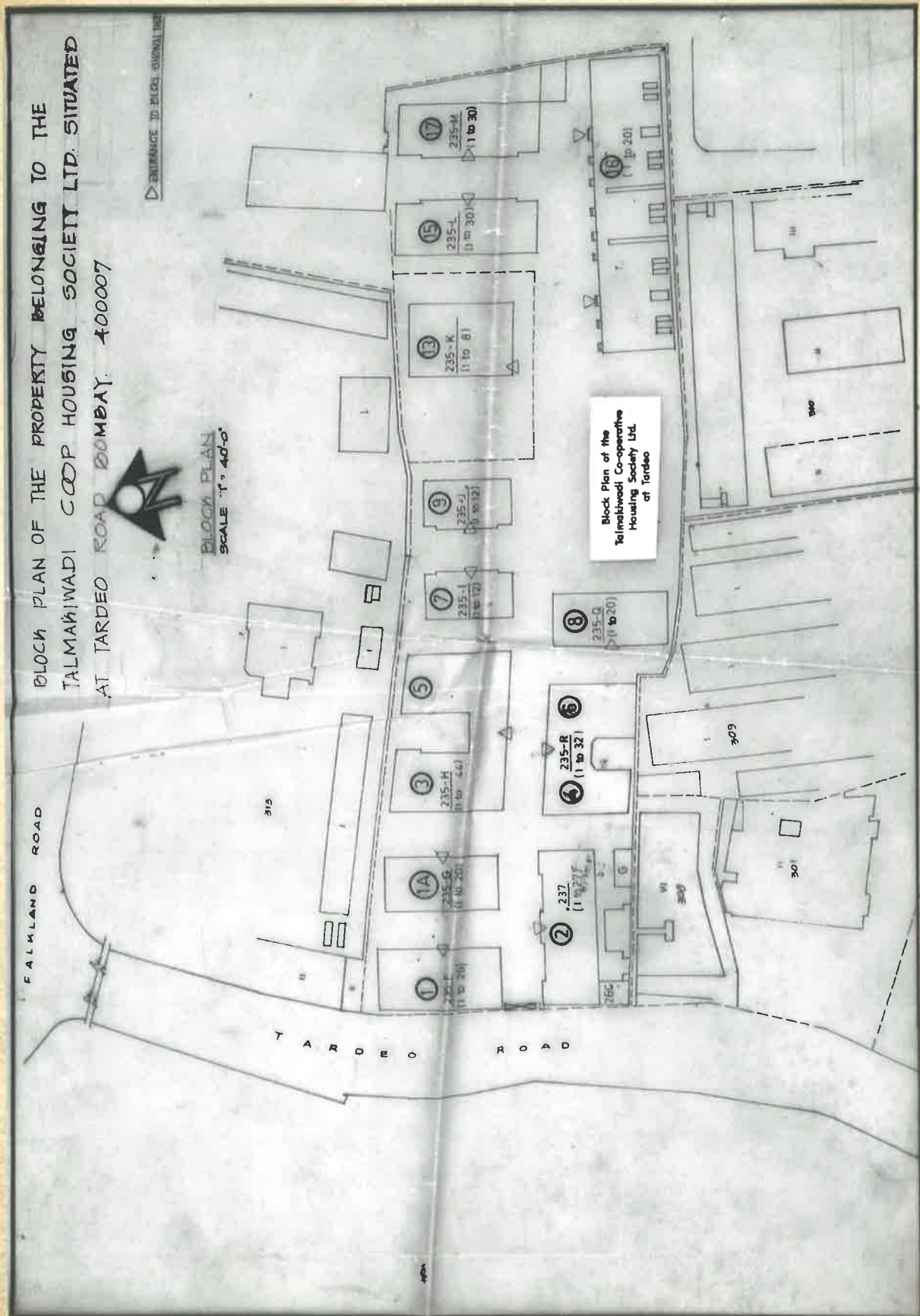
PLAN
OF THE
PROPERTY BOUNDARY (ENCLOSED RED)
CONTAINING (5928) SQUARE YARDS
SCALE OF 40 FEET TO AN INCH
EAST



- 1930



Block Plan of the property belonging to Talmakiwadi Coop Housing Society - 2004



Nishkama Karma Yogis

By Mahesh D Kalyanpur

Philanthropy is a word that has different connotations. In the West, it may mean giving away a portion of your earnings, or parting with your fortune for a cause you believe in. Like establishing the Ford Foundation, or like the Bill and Melinda Gates Foundation. But in India, the word strikes a different chord.

In India, DANA (giving) is an important part of one's dharma (religious duty). Dharma has a wide variety of meanings such as eternal law, duty, conduct, behaviour, morality and righteousness. Each person has a dharma towards family, society, the world and all living things.

Dharma needs to be seen within the framework of the traditional extended Hindu family, which plays the role of a welfare state. The wealth a person acquires is not for him/ her but for the welfare of the extended family and others. One has a responsibility towards those members of one's family who cannot maintain themselves. In some circumstances an individual may have no option but to give up or compromise his/ her personal goals for the sake of the family. In short, 'giving' begins at home but extends beyond home.

This philosophy has been imbibed in the Chitrapur Saraswat community which pioneered the Cooperative Housing movement in India. Saraswat Co-operative Housing Society Ltd. came into existence in March 1915 as a unique experiment where the members part funded the cost from their own contribution and a major amount was funded through a loan by mortgaging the property.

Once the loan was repaid, instead of reaping the benefits of their experiment through the annual dividends, these great souls further mortgaged Gamdevi property to avail loan and replicate the cooperative housing society experiment at other locations for the benefit of other members of the community who were migrating to Mumbai for job opportunities and wanted a shelter for them.

They clearly followed the tenets mentioned in Shri Bhagwad Gita Chapter 17.20

*dātavyamitiyaddānam
dīyate 'nupakārine
deśekāle ca pātre ca
tad dānamsāttvikamsmṛtam*



That gift or reward which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness and is beneficial to both giver and recipient.

Rarely would you come across such great thinkers who would mortgage their own property to help others to get a roof over their head. We are indeed fortunate to be born in a community which had such forward looking ancestors because of whom today we are fortunate to reside in the heart of the city of Mumbai.

Today we salute the noble thoughts of our ancestors who sacrificed their savings for enhancing the life of our community members.



INSTITUTIONS IN THE WADI
3

Popular Ambulance Association: was started in 1949 under the auspices of the KSA with an Ambulance van named in the memory of late Dr. S. S. Balsekar. The Popular Ambulance Association operated from the Garage near Bldg 17 and continued the noble service with its two Ambulance vans till late 1970's. Presently the Association gives medical aid to the needy. The Garage is being used by the KSA for its Diagnostic Health Centre and Path Lab.

INSTITUTIONS IN THE WADI
4

Balak Vrinda Education Society : The Saraswat Mahila Samaj started a School Balak Vrinda in 1941 in the premises of the KSA. As their educational activities expanded the Balak Vrinda Education Society built it own building on an adjacent plot in 1969. The School now has a Marathi and English medium school up to S.S.C. level.

Dr. B. P. DIVGI (9.8.1905 - 4.12.1983) A rare nobility

By Shri Narayan Shirali

Dr. Bhavanishankar Padmanabh Divgi was born in Kumta in a family of modest means. After passing matriculation in 1923, he came to Mumbai to pursue higher education. Earning while learning, working hard by taking temporary jobs in Municipal Corporation Office, Posts & Telegraph Department, he assiduously passed M.B.B.S in 1933 & joined J. J. Group of Hospitals as a House Surgeon.

With innate love for his profession and genuine concern for his patients, he endeared himself to one and all. He was very popular among colleagues & seniors at the Hospital & medical fraternity in Mumbai. He started his private practice in Umerkhadi, Dongri - an area consisting of lower strata of population from Muslim and Ben-e-israel communities as also Pathan workers employed in Mumbai Docks. Later, he started his dispensary at Nana Chowk, Grant Road.

Always helpful to his relatives and friends, he soon got himself involved in social activities. He started with the Popular Ambulance Association and guided the Saraswati Volunteers & Athletic League. He also served as Chairman of the Talmakiwadi Co-op Housing Society, the Balak Vrinda Education Society and was associated with The Popular Buying Club. He was elected as Vice Chairman of The Shamrao Vithal Co-operative Bank in 1949 & later as Chairman in 1958. He became a Municipal Councillor in 1948 and rendered valuable services to Karnataka Sangh & Canara College Society, Kumta.

He was elected to Bombay Legislative Assembly in 1952 from Umerkhadi constituency dominated by Muslims and Jews by defeating Mr. Mohiuddin Harris – a candidate from Socialist Party. It was indeed a success of dedicated medical service to humanity rendered by him in the area overriding religious prejudice and bias against Congress. In 1955, he resigned as MLA on the issue of creation of Maharashtra state and was re-elected in Municipality as Chairman, BEST Committee in 1957. His successful ascendancy was due to his hard work, honesty, simple & humble nature, ability to harness energies of all corporators belonging to different parties and taking a principled stand of fairness.

Although belonging to a small community of Chitrapur Saraswats, he was elected Mayor of Bombay in 1964-65. He was the first citizen of “urbs prima in Indis” (meaning “the first city of India”) – a cherished aim of social workers in Mumbai. He adorned the post with dignity and



set high standard of behavior and integrity that is worthy of emulation by all who genuinely wish to volunteer for social services. It was during this period that he helped acquire a plot adjacent to Talmakiwadi for the Balak Vrinda Education Society and Sundatta High School.

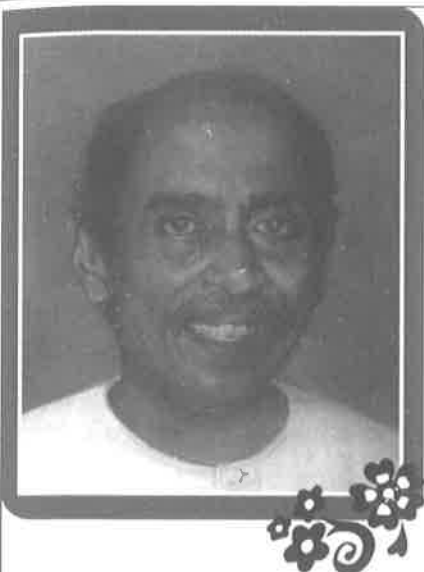
Dr. Divgi was frank, outspoken and sometimes angry also but his anger was against injustice, dishonesty and deceit. Throughout he was guided by a certain philosophy of life which was largely influenced by Gandhiji but he was never ostentatious about it. He wore khadi till the end of his life.

His family life was happy. His wife Ramabai, a devout, ever smiling lady gave her wholeheartedly supported in his zest to help family & friends. His son Ajit & daughter-in-law Aarti continue their contribution of medical service to humanity and philanthropy albeit in US. His brother, Shantaram P Divgi, first Indian Managing Director of Associated Electrical Industries gave him unstinted silent support.

Dr. Divgi will be remembered as a towering figure for his devoted medical and social service in many spheres of activities in Talmakiwadi, Kanara Saraswat Association (KSA) and indeed Bombay (now Mumbai) city.



Saraswat Volunteer & Athletic League (SVAL). Two organisations, the Saraswat Athletic League and the Saraswat Volunteer Corps merged in 1941 into the Saraswat Volunteer & Athletic League (SVAL). The gymnasium run by the SVAL in Bldg 16, has produced a number of All India Body Builders in the past.



GOPAL R. KALYANPUR *



"saath number nau number (referring to Bldgs 7 & 9), Taakintu uddak une assa, Bhornu gheyati" or "doodh dittalo manushu aaji yeni, vochunu doodh gevenu yeyyati", Gopalmaam would announce, alerting Wadi ites of small but important problems.

Born on 1st Jan 1903 in Mangalore, Gopal R. Kalyanpur came to Bombay in search of a job. Having tried his hand at working for the Railways, then with Jayant Engineering, and after a short stint with Kalbag Sheshgirimaam, Gopalmaam landed in the Wadi in 1939 as the driver of the Popular Ambulance Association.

Soon, recognizing his selfless work, helpful nature, social attitude and alertness, he was absorbed by the Talmakiwadi Society as a supervisor.

Dressed in Khakhi pant & Bush shirt, this balding gentleman reminded one of 'John Chacha' played by actor David in the movie 'Boot Polish'. Character wise, he would remind one of P L Deshpande's 'Narayan', ever willing to get involved, take charge, help in every way that he could. In that sense, he took total charge of the Wadi till his demise on 15th Oct 1973. He took care of day to day problems, plumbing issues, the garden (maidan then), minor repairs and Security. It is said that when almost the entire Wadi went to Shivaji Park on 1st March 1959 to witness the Historic Shishya Sweekar, Gopalmaam stayed back to see that there were no thefts here!!

He took special care of the children of the Wadi, conducting classes for children, teaching them prayers, Manache Shloka and Maths tables in the garage. On Sundays and holidays, he used to take them to Malabar Hill or Victoria Gardens and teach them to love the trees, animals and the nature, side by side entertaining them to snacks, chana and kurmura etc. Sometimes he would take them to Chowpatty and teach them swimming. Behind his stern looks and 'Gabbar Singh' façade was a tender heart, always wishing well for everyone!!

When contacted in case of bereavements, irrespective of the status of the family concerned, time or distance, he would rush to be of help, making all arrangements for the cremation. He also organized a band of youth in the Wadi for specially undertaking that service. "Service to Humanity" was his motto

Gopalmaam devoted his entire life in the service of humanity in general and the Wadi in particular.

Shri B U Kumble, Editor KS wrote in the Nov 1973 issue obituary: "Gopalmaam is no more. We shall not hear his announcements in our Wadi any more; Gopalmaam who practically used his entire life in the service of the humanity. The like of him we will not see again for a long time to come"





My Wadi Life in the Nineteen Forties

By Sadanand V. Nadkarni, Westborough, USA (Age: 94 years)

Writing this article gives me great pleasure, not only because of that sweet slice of my life enjoyed during Wadi's formative years, but also for the opportunity to put onto paper some of my most nostalgic memories for the benefit of my present and future generations.

Our family moved to Wadi in May 1942, and soon we older children were drawn into its exciting activities. The first attraction was volleyball. We Nadkarni brothers made a formidable team. Raghuvir would push the ball up to the top of the net and Murli would leap up and smash the ball into the opponents' court. The opponents, captained by Shirur Viju, were equally formidable. Shirali would push the ball to the top of the net and Viju would smash the ball into our court. And we had Anna (Ganesh), Babbu (Madhukar), myself, Nandan and Mohan earning points with deft placements. Viju's team also had Mavinkurve (we called him A1), K. B. Nagarkatti and others who were equally adept at using similar tactics. So, on the whole, these matches were very exciting. They were played on Sirur Square ground on Sunday mornings, and attracted quite a crowd.

The next thing that impressed us was the conversion of Wadi into a throbbing "kridangan", mainly due to the efforts of Kulkarni Dinkarmam, a passionate physical culturist. He got a drill teacher named Dukhande to train the young girls and boys in calisthenics, lezim and lathi. Our Mohan gave Dukhande a hand by ensuring that all Wadi kids got enlisted in these drills and regularly attended them. In addition, he talked to them about our traditional manners and morals. Dinkarmam also renovated the gym with extra mirrors, lighting, barbells and dumbbells. The gym attracted many ambitious youths including Kulkarni Vasant, Balse Anna, myself, and a couple of Irani bodybuilders.

Noting that a few tough boys like our Murli were keen to lift heavy weights, Dinkarmam enlisted the services of reputed Prof. Telang. Telang was as dedicated to teaching and inspiring his trainees as the latter, especially Murli, were to eclipse the set records. Little wonder, therefore, that Murli went on to win the Gold in his class at the All-India Weightlifting Championships held in Delhi.

From my childhood days, I have enjoyed my inborn acting skill in dramatics. So I was most delighted when I got offers to enact major roles in two plays, written and directed by Talgeri Pandumam, a longtime resident of our Gamdevi Colony. The first one, named "दिस्ते तसे नस्ते"

written in Marathi, was enacted in a public theatre in Grant Road in 1943. The second drama, "संवर्सा नंतर", written in Konkani, was played in our Wadi in 1944 during Diwali celebrations. In the following year a "drama acting" competition was arranged. Each competing group was given twenty minutes to enact a scene. Pandumam decided to compete with a touching scene from "दिस्तें तसे नस्तें" featuring Kaikini Duttamam and myself, playing the roles of mother and son. The son is in jail, suspected of murder; and the mother visits him to convince the police that her son is too good of a soul to commit such a heinous act. Pandumam arranged several rehearsals to tone us up, so it was hardly any surprise that we bagged the first prize among a dozen competitors.

I shall now turn to our close relations, long settled in Wadi, who often visited us. Foremost among them was our Amma's eldest brother Appanna; to us he was Appanmam. He was in his late seventies, agile and witty, who liked climbing up three floors to talk to his sister Girija (Amma) and his daughter Ansayi who was our Anna's (Ganesh) wife (mevnya – mevni alliance). He was often seen in Dutta Mandir, praying or reading. On religious days he would lead a procession of devotees, singing bhajans in his melodious voice to the accompaniment of taal. Then there were the Haldipur brothers, Shankeranna, Shivramanna, and Nanna, whose mother Kalyanakka was our Amma's elder sister. Shankeranna used his spare hours to work in the Housing Society's office along with Ubhaykarmam. Shankeranna was very fond of Amma. He would often walk in and say, Pacche, kasshi assa toon? Kasli madati jai ve?

In early 1943 Ansayi-Anna were blessed with a son (Vinod) who won first prize in the baby show contest held by the KSA at Diwali time. In May 1943 our Babbu (Madhukar) got married. My turn to be a family man came in May 1945. Arrival of new "honnies" and babies prompted our parents to suggest that we move out. So early 1950 saw us shifting to Matunga with mixed feelings.

In conclusion, I feel blessed to have grown up in the nurturing environment of Talmakiwadi. Through our wonderful KSA Magazine, I keep abreast of various activities that, I am glad to see, continue to instill the current generation with the same principles and ideals that guided my generation.

"This article was the first one we received, as early as in May 2013. Sadanandmam (Anandmaam) kept checking with us as to when we intend to publish the Souvenir. His daughter Suvarna and Son-in-Law Ashok Hattangadi, with whom he now stays in the US, wrote to us that he "is 94 now, and doing great" We salute Anandmaam for his enthusiasm and wish him a smooth and healthy march towards his century and beyond. - TCHS Managing Committee"



Down Memory Lane - Talmakiwadi.

By S. N. Surkund

I landed in Mumbai (then Bombay) in 1951 from Udupi, in search of 'Roti-Kapda-aur Makaan'. While in Udupi, I had heard of Talmakiwadi, built exclusively for our Community members, and also knew that some relatives from my mother's side, the Sirurs of the Sirur Printing Press and Yederis stayed.

I was just about 18 years and my height was not even 5 feet. For about 2 years, I had no job and would often visit Talmakiwadi to spend some time and meet people.

Then came Diwali Sports and Cultural Programmes. My visits increased. I would watch the Rangoli & Cooking competitions with great interest. Often, the Sports events would be held at Wilson College Gymkhana, Marine Drive. One particular year, I remember a young School boy came from Udupi (Ugrankar?) and bagged all prizes in athletics - such as running, high jump, long jump etc. The 'seasoned' Wadi youngsters were dumb stuck.

Then there used to be Carrom tournaments. Since I used to play Carrom right from my school days, I would watch youngsters playing. It took me a while to decode terms like 'Girgaum shot', 'chop shot' and 'Kowshik shot'. I remember once seeing Late Premanand Sirur doing a 'start to finish' at one go.

Fancy Dress competition during Diwali programme. was always the most eagerly awaited item. Once I took part as 'Karuna Krupalu Karate Kogga' - showed my face with a turban, in a photo frame. I got a consolation prize. Later, it became a routine for me to be invited to be a judge for the Fancy Dress competition - that too just an hour before the starting!! I wonder if this has changed, but must admit I enjoyed those assignments.

Then in 1954, a Konkani Yakshagana, conceived, written and directed by Late Shri Surkund Annaji Rao, was performed in Talmakiwadi. I managed to get a front seat. Getting people to speak only in Konkani was very difficult. Lots of hard work was required of the team. However, in one of the scenes related to 'Lanka Dahana', when Hanuman was urging Ravana to release Sita, Ravana suddenly blurted out 'Makka tugale puran aikunchak TIME na', at which our Hanuman and the audience were in splits!!

Then how can we forget R.D. Kamath's Konkani dramas ? It was always a 'House Full' for his programmes. Once the name of the drama was 'Assa ki na'. When the announcement was

and appropriate news items appearing in various newspapers, which may appeal to our community.

I got married in the Wadi Hall. Marriage brought me to Talmakiwadi as a permanent resident, I raised my family there and continued to get involved in various social activities.

When we talk of weddings or other functions in the Wadi Hall, you remember late Shirali Deomaam, his hastak Govinda - and his hastak Appa. I remember the first time I tasted 'Avial' in Wadi Hall (I had tasted it only in Kerala), was during the thread ceremony of Anup Surkund - as his father specially told me about it .

Then one is reminded of H.H. Swamiji's visits. We have fond memories of visits by HH Shrimat Anandashram, then Swami Parjnanashram and now His Holiness Swami Sadyojat Shankarashram. They were, and are, great occasion for our community people to have 'darshan' of Swamiji. The evolution of Shri Datta Jayanti celebrations over the years has ensured that our younger generation also can participate with enthusiasm and devotion.

Now we even have a lovely small garden in the Wadi with a suitable walking track for doing morning walks, and 'Brahmi' available in plenty ! We must thank Bipin Nadkarni for his initiative to do something new, that too in such a small place.

Looking back, all I can say is that there is no place like Wadi, where help is never far away. When I had a blood clot in my brain, had it not been for Dr. Uday Andar, I would not have been on this planet. Thanks to his prompt action, the right treatment and urgent surgery, I am alive today. I have no words to express my gratitude.

Thanks to the various Institutions - the KSA (horoscope matching?), KSA's Hall, Udyog, various activities, and relatives staying in the Wadi , I can confidently say that any Bhanap, irrespective of where he is put up, has connections with Talmakiwadi in one way or another.

So, long live, Talmaki Wadi an example of the cooperative spirit of living.





आठवणींच्या गंधकोषी

सौ. ललिता चंद्रशेखर येडेरी (तलगेरी)

तालमकीवाडीचे नांव काढताच कै. रावबहादुर तालमकी श्रीपादमामांची प्रामुख्याने आठवण होते. आशिया खंडात सहकारी तत्वावर प्रथम गृहसंकुल प्रस्थापित करणारे तसेच आपल्या समाजासाठी महान कार्य करणारे कै. रावबहादुर तालमकी श्रीपादमामा होते. अशा ह्या महान पुरुषाला तालमकी वाडीतील आठवणींत प्रथम मानाचे पान देणे आवश्यक आहे.

तालमकीवाडीचे नाव काढताच रम्य ते बालपण आठवतं. जे लोक तालमकीवाडीमध्ये राहत नव्हते. त्या सर्वांना तालमकी वाडीतील लोकांचा खूप हेवा वाटायचा. कारण माझ्या लहानपणी सर्व प्रकारचे कार्यक्रम फक्त तालमकीवाडीतच व्हायचे. श्रीमत् आनंदाश्रम स्वामीजींचे मुंबईत वास्तव्य फक्त तालमकी वाडीतच असायचं. श्रीमत् आनंदाश्रम स्वामीजींनी केलेल्या शिष्य स्वीकाराच्या सोहळ्यामुळे आमची वाडी आनंदाने, चैतन्याने प्रफुल्लित होऊन दुमदुमली होती. श्रीमत् आनंदाश्रम स्वामीजी मठाधिपती होऊन पन्नास वर्षे झाल्यावर सुवर्ण महोत्सव वाडीतच साजरा झाला.

तालमकीवाडीतील सर्व कार्यक्रमांच्यावेळी बाहेरील लोक चपला ठेवायला व पाणी प्यायला ओळख काढून कुणाच्या तरी घरी जात असत. काही लोक नातेवाईकांच्या घरी जात असत. ते पाहून नंतर चपला ठेवायची व्यवस्था सुरु झाली. तसेच कै. हट्टंगडी मुकुंद मामा पाण्याचा माठ आणून सर्वांना पाणी देत असत. नंतर कालांतराने कॅन्टीनची व्यवस्था सुरु झाली.

कै. कारकळ भवानीशंकरमाम व कै. बेलतंगडी दत्तमामांनी मिळून गोकुळाष्टमीचा उत्सव सुरु केला होता. त्या उत्सवाला लहान मोठी मंडळी जास्त करून आम्ही लहान मुलमुली जमायचो. गोपालकाल्याच्या दिवशी सर्व लहान मुलांनी आ करताच लोण्याचे लहान लहान गोळे “गोपाळ कृष्ण गोपाळ” असं नामस्मरण करत मोठ्या माणसानी एकेक लोण्याचा गोळा लहान मुलांच्या तोंडात मारायचा. तेव्हा तोंडात पडायच्या ऐवजी कुणाच्या नाकावर, कुणाच्या कपाळावर ते लोण्याचे गोळे पडत असत. मग इतरांची हसता हसता पुरेवाट व्हायची.

गोकुळाष्टमीच्या दुसऱ्या दिवाशी आपापल्या गॅलरीतून वरून सर्वजण खाली बालगोपाळांवर पाणी टाकत असत. व मुले “गोविंदा आला रे आला” हा खेळ खेळत असत. त्यावेळी एकदा सर्व मुलांनी मिळून वसंत कुळकर्णी उर्फ ए.जी. पेढे ह्याला मनसोक्त आंघोळ घातली.

उन्हाळ्याच्या मोसमात आमच्या २ नं बिल्डींगमध्ये प्रत्येक मजल्यावर दर दिवशी प्रत्येकांनी पापडाचे पीठ करून सगळ्यांनी मिळून पापड लाटणे चालू असायचे. आम्ही लहान मुली पापड वाळत घालायला गच्चीवर जात होतो. पापड वाळत घालता घालता हळूच एकेक करून ४-५ पापड मटकावत होतो. खाताना कुणी पाहिले तर म्हणायचे “चव बघायला फक्त खाल्लं बरं का”.

आमच्या लहानपणी आम्ही सर्व मैत्रीणी कधी कधी एकमेकींशी रुसवे फुगवे करून क्षुल्लक गोष्टींवरून वादविवाद करून एकमेकींशी कट्टी करत होतो. नंतर दोनचार दिवसांनी एरवादा सण उदा. दिवाळी, दसरा किंवा गुढीपाढवा वगैरे आला की, एकमेकींनी म्हणायचे “आज दिवाळी आहे. आपण बट्टी करूया”. तेव्हा रुसवे फुगवे कुठल्या कुठे नाहीसे होत असत.

वाडीच्या दत्तमंदिरामध्ये चातुर्मासांत दररोज कीर्तन होत असत. दत्तजयंती व रामनवमीला कै. नागानंद गुलवाडीमामाचे कीर्तन असायचं. आम्ही सर्व लहान मुले त्यांचं कीर्तन ऐकायला न चुकतां जात असू. नागानंद मामांचं “गोमट्या पोराक तेत्ती लांवकाज” हे गाणं मला अजूनही आठवत. माझ्या मुलांना व नातवंडाना ते गाणं म्हणून मी झोपवायची. त्यांनाहि ते गाणं खुपच आवडायचं.

कॅनरा सारस्वत असोशिएशनचे दिवाळीला खुप भरगच्च कार्यक्रम- अनेक प्रकारच्या स्पर्धा, डान्स, टॅब्लो, एकांकीका, नाट्यछटा, रंगीत वेशभुषा स्पर्धा, कॅरम, लिंबूचमचा, टेबल टेनिस, धावण्याच्या शर्यती असायच्या.

एकदां डॉ. तपस्वी एकांकिकेत मी, माझा भाऊ आनंद तलगेरी, कै. लक्ष्मीनारायण हट्टंगडी व त्याची बहीण कै. पार्वती हट्टंगडी, कै. अविनाश त्रासी ह्यांनी भाग घेतला होता. एका दृष्ट्यांत (सीन) मी बाळाला डॉ. तपस्वीच्या (अविनाश) हातांत देणार इतक्यात माझ्या लक्षांत आले की ह्या बाहुलीचे हातपाय फारच खिळखिळे झाले आहेत. तेव्हा प्रसंगावधान राखून मी बाळाला दुपट्यात गुंडाळून डॉ. तपस्वीच्या हातांत दिले. नंतर नाटक संपल्यावर बाहुली परत देताना माझी मैत्रीण श्रीमती सुधा नायपल्ली (कंडलूर) हिने सांगितले की, एकदा “एकच प्याला” च्या कोंकणी रूपांतरीत नाटकांत सुधाकरने सिंधूच्या हातातील बाळाला इतक्या जोरात मारले की, त्याचे हातपाय खिळखिळे झाले यावरून पूर्वीचे नट आपल्या भूमिकेशी किती एकरूप होत असत हे कळतं. परंतु मी प्रसंगावधान राखलं नसतं तर आमची खूपच फजिती झाली असती व लोकांची हसतां हसतां पुरेवाट झाली असती.

“विट्ठल तो आला आला” ह्या एकांकिकेत खुप पात्रं म्हणजे मुलमुली होत्या. त्या सर्वांचे संवाद कै. अशोक कुलकर्णी उर्फ आन्नुपीपी ह्याला इतके छान पाठ होते की नंतर केव्हाही भेटल्यावर तो सर्वांचे संवाद धडाधड म्हणून नक्कल करीत असे.

एकदां आनंद बाजारामध्ये ए. जी. पेड्रो ह्याने एका टेबलाच्या समोर पडदा लावून बाहेर फळ्यावर “दुधी हलवा ” असे लिहिले होते. प्रत्येक जण आंत काय आहे ह्या कुतुहलापोटी एका बाजूने आत जाऊन दुसऱ्या बाजूने हंसत हंसत बाहेर येत होते. मग शेवटी कळले की, एका दोरीला एक दुधी भोपळा टांगला होता. आत जाऊन प्रत्येकाने तो दुधी हलवायचा मग बाहेर यायचे. त्याच नांव “दुधी हलवा ” मग सर्वांची हसता हसता पुरेवाट झाली.

आम्ही वाडीतील कांही लहान मुली श्री. यशवंत देवांच्या गाण्याच्या क्लासला जात होतो. त्यामुळे लहान मुला-मुलींच्या मेळाव्यात शिवाजीपार्कवर नेहरुचाचां (पंडीत जवाहरलाल नेहरु) बरोबर व्यासपीठावर उभं राहून राष्ट्रगीत म्हणायची संधि आम्हांला मिळाली. तसेच लहान मुलामुलींच्या गम्मत जम्मत कार्यक्रमात भाग घेण्यासाठी आम्हांला रेडिओ स्टेशनवर स्वतः देव मास्तर घेऊन गेले. त्यामुळे मोठेपणी देखील मी खुप वर्षे कोंकणी कार्यक्रमात भाग घेतला. तसेच कोंकणी साहित्य समितीच्या नाटकांत देखील भाग घेतला.

कै. शिबाड सोनीबाईंनी सुरु केलेली बालकवृंद नर्सरी शाळा वाडीत असल्यामुळे वाडीतील जवळ जवळ सर्वच मुलमुली ह्या शाळेत जायची. त्यामुळे एकाच वयाच्या सर्व मुलामुलींची गट्टी जमली. खुप वेळां एकत्र बसून अभ्यास करीत होतो. खुप खुप मजा करीत होतो. ही शाळा इयत्ता चौथीपर्यंतच होती. पुढे काही वर्षांनी वाडीमध्ये सुंदत्ता हायस्कूल सुरु झाले. मला व माझ्या दोन भावांना आनंद, अनिल ह्यांना सुंदत्ता हायस्कूल मध्ये शिकता आले नाही. परंतु माझी बहीण रविकला (कोप्पीकर) व अजय (माझा छोटा भाऊ) ह्यांना शिकायला मिळाले ह्याचा मला आनंद आहे.

मी माझ्या जन्मापासून ते माझं लग्न होऊन दोन मुले होईपर्यंत म्हणजे इ. स. १९४२ ते इ.स. १९६९ पर्यंत ताल्मकी वाडीतच राहत होते. त्यामुळे वाडी सोडून अंधेरीला जाताना मला खुपच वाईट वाटले. माझे यजमान चंद्रशेखर व माझी मुले संदीप व मिलिंद ह्यांनाही वाडीचा लळा लागला होता. परंतु अंधेरीला यशोधनमध्ये येऊन पाहिले, तर वाडीतील बरीचशी मुलमुली इथे यशोधन मध्ये राहायला आली होती. तसेच वाडीच्या परिसरातील देखील काही जण होते. त्यामुळे खुपच आनंद झाला.

श्रीमत् सद्योजात शङ्कराश्रम स्वामीजींच्या आदेशानुसार सर्व सभांमध्ये संस्कृत उपासना, आराधना, साधना, धारणाचे वर्ग सुरु झाले. त्यावेळी अंधेरी सभेमध्ये आराधना व साधनाचे वर्ग घेण्यासाठी माझी बालमैत्रिण डॉ. (सुश्री) सुनिता माविनकुर्वे येणार आहे असे कळताच त्या निमित्ताने तिची व माझी भेट नेहमी होत राहिल याचा मला आनंद झाला.

माझ्या बालपणीच्या बहुतेक सर्वच मैत्रीणी वाडीच्या बाहेर गेल्या आहेत. त्यातील श्रीमती विदुला नाडकर्णी, श्रीमती शीला सुरकुंद (कंडलूर) आणि डॉ. (सुश्री) सुनिता माविनकुर्वे एवढ्याच वाडीत राहिल्या आहेत. त्यांच्याकडून मला वाडीच्या

बातम्या कळतात. आजहि बाहेरगांवाहून श्रीमती पुष्पा नाडकर्णी (बैदूर) आली की, मी व माझ्या मुंबईच्या मैत्रीणी श्रीमती विदुला नाडकर्णी (नाडकर्णी), श्रीमती भारती (नायंपल्ली) कार्नाड, श्रीमती सुधा नायंपल्ली (कंडलूर) एकत्र भेटून तालमकी वाडीच्या गोड गोड गप्पा आठवून त्यांत रंगून जातो. आजही तालमकीवाडीच्या असंख्य आठवणी आठवतात. परंतु लिहायला गेलं तर एक मोठा ग्रंथच होईल.

श्रीमत् परिज्ञानाश्रम स्वामीजींनी धार्मिक कार्यास्तव उत्तेजन देण्यासाठी “ऑल चित्रापुर सारस्वत युथ्स ट्रस्ट” ही संख्या स्थापन करून तालमकी वाडीमध्ये दरवर्षी दत्तजंयतीचा उत्सव सुरू केला. ह्या उत्सवाला दरवर्षी श्रीमत् परिज्ञानाश्रम स्वामीजी येत असत. आणि आतां श्रीमत् सद्योजात शङ्कराश्रम स्वामीजी येतात. ही मोठी भाग्याची गोष्ट आहे. त्यामुळे आमची तालमकीवाडी पावन झाली. ह्या उत्सवाला सर्व सभेतील लोक उपस्थित असतात त्यावेळी वातावरण आनंदमय व प्रसन्न होत असतं.

ह्या पंच्याहत्तर वर्षात तालमकीवाडीतील मुलमुली खुप खुप शिकल्यामुळे आपल्या देशात तसेच परदेशात देखील दर्जा आपोआप उंचावला आहे. म्हणून आम्ही तालमकी वाडीतील मुले आहोत याचा मला खुप अभिमान वाटतो.

तालमकीवाडीत राहणाऱ्या लोकांना व त्यांच्या कुटुंबियांना तसेच तालमकीवाडी सोडून वेगवेगळ्या देशात जाऊन स्थायिक झालेल्या लोकांना व त्यांच्या कुटुंबियांना ह्या अमृत महोत्सवानिमित्त खुप खुप शुभेच्छा.

तालमकीवाडीचे नांव सर्वत्र उज्ज्वल होऊ दे. ॐ श्री गुरुभ्यो नमः ॐ श्री. भवानी शङ्कराय नमः, ॐ श्री मात्रे नमः, ह्यांना स्मरून गुरुपरंपरेचे स्मरण करून श्रीमत् सद्योजात शङ्कराश्रम स्वामीजींच्या चरणकमलांत माझ्या लिखाणा सहीत समर्पण करून सर्व लोकांसाठी प्रार्थना करून आशिर्वाद घेते.

ह्या अमृतमहोत्सवात तालमकी वाडी विषयीच्या भावना व्यक्त करण्याची संधी तालमकीवाडी को ऑपरेटिव्ह हौसिंग सोसायटी लिमिटेड च्या कार्यकारिणीच्या सदस्यांनी आम्हांला दिल्याबद्दल त्यांचे सर्वांचे खुप खुप आभार.





My Half Century with Talmakiwadi.

Few Observations; A Few Memories

Professor Frank F. Conlon, Seattle, WA, USA

Talmakiwadi has had a special place in my long relationship with the Bhanap community. My first encounter occurred on 3rd February 1966, when Narayan Kulkarni walked with me from the Popular Book Depot across the Grant Road bridge and up Tardeo Road. He had hoped to introduce me to some KSA officers, but when it became clear that they could not meet that day, he invited me to his family's apartment for tea and conversation. It was my introduction to two of the most attractive aspects of Bhanap hospitality! Two days later I returned to meet the then officers of the KSA who welcomed me and handed over several books and other literature giving important information on both the community and the Shri Chitrapur Math. I was invited to return so that I might consult back issues of the *Kanara Saraswat* and other association documents. Here again Bhanap hospitality played a big role in the success of my research. Because of the limited times when I might consult the magazines and documents during the open hours at the association's premises, an incredibly generous offer was made by Prabhakar and Saguna Sirur whose flat was upstairs from the KSA office. The magazines and reports which were critical to my explorations of the community's history could be shifted to the Sirur residence where I might spend long afternoons reading and taking notes on the collected materials. The Sirurs welcomed me for many long visits. Of course they offered tea and meals and, most importantly, friendship while sharing their own memories of the past of the community. Their hospitality epitomized the graciousness of so many Bhanaps during early days in Bombay—it meant that I have always thought of Talmakiwadi as one of my “bhanap homes,” along with the library in the home of Dr. Gopal Hattiangdi's at Laburnum Road.

Recognizing that 75th anniversary of Talmakiwadi is being celebrated has presented me with something of a shock—namely, the realization that I have known Talmakiwadi for two-thirds of its history! Of course, when I first walked through the gates with Narayan Kulkarni, I did not comprehend the significance of the place. At that point I had not understood the important pioneering efforts of the Saraswat community in launching co-operative housing projects. Neither had I yet grasped the degree to which the early Bhanap migrations to Bombay had led to the clustering of families in the vicinity of Grant Road station. As I later observed in my book *A Caste in A Changing World* (p. 177), by the 1920s the Grant Road vicinity contained the greatest number of Bhanaps that had ever existed in one locality. While most of those families occupied flats or chawls in privately-owned buildings and complexes,

the successful launch of co-operative housing societies tended to confirm the continued concentration of Bhanap families and, furthermore, had encouraged the development of other social and cultural organizations and activities. I was reminded of the significance of this when, during a 2005 conversation with Nandan Nilekani in Bangalore, he stated that one of the sources of Saraswat success had been the development of “social capital”—by which he meant a growth of networks of reciprocity, trust, and cooperation leading to constructive results that benefited the broad membership of the community. He offered a personal example when he recalled that his studies in Bombay had been possible because of being able to stay at Talmakiwadi.

The wadi has also been the venue for many events in the community's modern history. In the 1930s Swami Anandashram camped there and offered discourses to the faithful—a pattern which would be continued by his successors down to the present day. The KSA Hall saw celebrations of religious festivals, recognitions of student achievements, musical concerts, dramas and educational programs. Talmakiwadi saw the celebrations of weddings, births, anniversaries and the solemn observance of memorials. Indeed, on the afternoon of my second visit in February, 1966, I attended a meeting condoling the sudden passing of A. V. Shankar Rao who had recently presided over a meeting of the Shri Chitrapur Math Mahasabha in Shirali. Another memory that stays with me is the occasion in the winter of 1991 when I was invited to be chief guest in a celebration of awards of recognition to eminent Konkani speakers. It gave me an opportunity to deliver a short address in Konkani.

Dr. Prakash Mavinkurve has asked that I comment on changes in Talmakiwadi I have observed over the years. There surely have been some changes that are visible immediately upon the wadi from Tardeo Road. The gates are new and sturdy and one's eye is drawn to the handsome tablet and bust honoring Shripad S. Talmaki. However, a pedestrian must quickly adjust the view to the roadway—for it is much improved over what existed before, and one must avoid stumbling on the “speed bumps” that testify to the growing presence of automobiles. Fifty years ago I recall more scooters than autos tucked into spaces beside the buildings. Progressing toward the east, I have been struck by the improved gardens and facilities for residents. The remodeling of the Kanara Saraswat Association building and the creation of the Shrimat Anandashram Sabhagriha represent a considerable improvement that has enhanced the utility and scope of the original hall. My last physical visit to the wadi was in November 2011 at the time of the celebration of the KSA's centenary. What struck me perhaps more than changes within Talmakiwadi were the changes without. The destruction of old buildings and familiar landmarks and the rise of new high-rise residential towers provided a



shocking contrast to my memories of my first years in the city. Perhaps no greater contrast could be seen than the view, looking westward down the wadi lane, of Mr. Ambani's massive "monument" up on Cumballa Hill. It seemed to me to offer a dramatic visual representation of contrast between the wretched excesses of unbridled wealth of one rich individual and the thrift and prudence and spirit of community co-operation (the social capital) represented by the co-operative spirit that launched Talmakiwadi seventy-five years ago and that should sustain it today and into the future.

*Frank F Conlon is the author of "A Caste in a Changing world - Chitrapur Saraswats from 1700 to 1935



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Visits of the Mathadhipathis of Shri Chitrapur Math to Talmakiwadi

by Dr. Prakash Mavinkurve

We Talmakiwadi-ites have been constantly blessed by regular visits of our Mathadhipathis. A chronology:

HH Shrimat Anandashram Swamiji, 9th Mathadhipathi

Though Parampujya Shrimat Anandashram Swamiji had passed through Mumbai (then Bombay) in 1910 and 1911 (in His Poorvashram) His first interaction with the Bombay laity was in **January 1927** during His First Northern Tour. Within three days He won all hearts by His warmth, love and accommodating nature. The Feb 1927 issue of KS reported: " though the Swamiji's visit was brief, it left an impression on the heart of every man, woman and child in the Community—an impress of faith in God, fidelity to the Math, and devotion to the Guru.

It might be said of Swamiji that "He came, He saw and He conquered" .

Swamiji's next visit to Mumbai was for the inauguration the newly built buildings of Anandashram Colony on **26th Dec 1937**. It was during this visit that He is believed to have expressed that the community leaders should also think of affordable housing for the middle income group Chitrapur Saraswats, migrating from the Kanaras.

Swamiji's visit in **March 1944** was His first visit to the newly formed Talmakiwadi. He was ceremoniously received at the Bombay Victoria Terminus on the 5th of March. A special seat was arranged for Him at the station. Flowers, garlands, coconut and fruits were offered, and then He was driven along the Marine Drive in a beautifully decorated car to Talmakiwadi. At the Gate, He was received by Shri G P Murdeshwar, Chairman, and other members of the Saraswat Housing Society. The Wadi was decorated from the gate to the Hall within, and flowers were showered on His Holiness as He walked along the carpet laid for Him. On the way, He visited the Dutta Mandir, where Padapuja was performed. Shri Ganeshmaam Heble sang melodious Bhajans as the procession moved towards the Hall. Members of Talmakiwadi who were waiting for Swamiji's darshan from the morning, took Dhoolbhet.

12th March '44 was an exclusive 'Talmakiwadi Day' reserved for the residents of Talmakiwadi and neighbouring localities to enable them to render homage collectively to Him.

Swamiji left Wadi for Matunga on **18th March '44**.



Sadhana Saptaha, an annual feature, was started in December 1940 at Shirali, on the occasion of the Silver Jubilee of the Ordination of H.H. Shrimat Anandashram Swami. The main aim of these annual gatherings was to take a spiritual aspirant step by step to his goal of self-realization through selfless service, devotional exercises, and spiritual discourses, representing respectively the paths of action, devotion and knowledge in a humble way and in a sacred environment.

Talmakiwadi has been the venue for four Sadhana Saptahas, in the presence of His Holiness

1. 28th November to 5th December 1948
2. 21st December to 29th December 1952
3. 3rd December to 9th December 1956 (Swamiji's camp from 25th Nov to 15th Dec)
4. 24th December to 31st December 1964 (Swamiji's camp from 20th Dec to 2nd Jan 65)

15 & 16 April 1950: Mahasabha was held in Talmakiwadi. The Meetings began on **15th April 1950** with prayers. Swamiji attended the first sitting and after the prayers, blessed and addressed the gathering.

22nd Feb to 18th March 1959: Wadi residents were fortunate to witness and participate in the preparation for **Shishya Sweekar**. HH Swamiji arrived by car from Pune at 11.15 am on the **22nd of February** to a rousing welcome by thousands of devotees thronging for His Darshan. He was ceremonially welcomed by the President of the Standing Committee Shri K. Guru Dutt and escorted to the Mandap near the Hall. Dhoolbhet, Mahapuja, Mangalarati and Teertha vitaran followed. Bhajans, Deepanamaskars, Ashthavidhan brought the day to a close. The next two days, **23rd & 24th February**, Laksha Gayatri Japa Anushtaan was offered. On **25th February**, Laghurudra and Krichchra Prayaschitta was performed. At 5.30 pm on **26th February**, the Shishya designate, Ravindra Shankernarayan Shukla was escorted from Santacruz by the President SC. He was greeted at the Talmakiwadi Gate by hundreds of curious devotees.. He was led into the pandal and after paying obeisance to the Deities and Guru, was seated on the dais where the entire gathering could have his Darshan. On the **27th Morning**, the scene shifted to Shivaji Park for the main historic function on **1st March 1959**.

2nd March 1959: The scene shifted back to Talmakiwadi. In the evening the Shishya Swami HH Shrimat Parijnanashram was carried on a Palki from the Hall to buildings 15, 16, 17 and thence towards the Main Gate, at the other end of the Wadi. The entire Wadi was lit up and resounded to Jai jaikaars.

A memorable part of the Shishya Sweekar was a grand reception accorded at Talmakiwadi on **11th March 1959** to H.H. Shrimat Dwarkanath Tirtha Swami of Shri Gokarn Parthagali Math and H.H. Shrimat Sudhindra Tirtha Swami of Shri Kashi Math. The pandal was packed to

Visits of our Swamijis to Talmaki Wadi



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capacity to see, hear and take Blessings from the Swamis .

18th March 1959: Talmakiwadi gave a tearful farewell to the Guru and Shishya Swami, as they moved towards the decorated car which was to take them to Poona.

26th Nov 1964: His Holiness addressed the KSA on the occasion of their Foundation Day.

20th Dec 1964 to 2nd Jan 1965: Swamiji along with Shishya Swamiji camped in Talmakiwadi for Sadhana Saptaha. 31st Dec was celebrated as Talmakiwadi Day, to commemorate the silver Jubilee of TCHS, in the Holy Presence of the Swamijis.

December 1990: Swamiji camped in Wadi for 3 days during Datta Jayanti

H H Shrimat Parijnanashram Swamiji, 10th Mathadhipati

26th November 1966: First visit to Wadi after Shishya Sweekar, for the Foundation day of KSA

6th to 8th July 1968: Private visit, for the inauguration of Nasik Holiday home on 7th July '68

23rd Jan 1970: HH Parijnanashram Swamiji arrived from Pune to a rousing welcome. The students' wing of KSA, and Saraswati Volunteers League had erected a colourful pandal on Sirur Square, and an archway right to the Gate of Talmakiwadi. He was received at the gate by N S Rao, President KSA and DD Yennemadi, President Standing Committee and taken in a procession to the Pandal. A Maanpatra was offered and read out. Deepanamaskar and Ashthavidhan ended the day's events. Pavanabhisheka, Rudrabhishek and Samuhik Gayatri japanaushaans was performed daily on 24th, 25th and 26th morning. Evening programmes included lectures by Shri V Rajgopal Bhat, Bhajans by Gurukripa Bhajan, Sudha Tanay and Shri R N Paradar.

25th Jan 1970: In the evening, there was a Palkhi Utsav with the idol of Bhavanishankar, led by President N S Rao and Vice President Ramesh Nadkarni. The procession with crackers and jai jaikaars, went along Tardeo Road, around Sonawala & Ganesh Prasad Bldgs, Chikhal Wadi, Bhatia Hosp and then back to Wadi. On 26th Jan 1970, Swamiji unfurled the National Flag. Shri N S Rao addressed the gathering and spoke about our duties to the Nation.

19th July 1970: Swamiji attended a Geet Govind Recital by Gajanan Watwe at the Indirabai Kallianpurkar Hall in aid of unemployed in Bangalore (closure of textile mills). This was a Private visit.

26th Nov 1970: He graced the Inauguration of the Diamond Jubilee year of KSA, when



making of Parijnanashraya at Shirali and the Census 1971 was announced.

26th Nov 1971: Diamond Jubilee KSA:. His Holiness came in the morning for a one day program. There was satsang, pooja, arti, Prasad bhojan in the morning The evening Sabha was joined by HH Dwarkanand Teerth of Parthagali Math. Swamiji later released Census 1971

4th to 7th May 1972: Swamiji released a detailed Report of the Census 1971.

21st to 27th November 1975: Swamiji graced the KSA Foundation day . He Unveiled oil portrait of The 'Lucky 13' Founder Members of KSA

29th and 30th December 1979 : Swamiji graced the Maha Sabha at Talmakiwadi

November 1986: Swamiji visited Wadi for a day on an unofficial visit in response to a request by the 'Talmakiwadi Youths'. That's the time He suggested to them that they should start Datta Jayanti Utsav in Wadi and also involve other youth from the community. All Chitrapur Youth Trust was thus formed replacing the term 'Talmakiwadi Youths'.

December 1986: One day visit for Datta Jayanti in Wadi followed by visits for Datta Jayanti in December 1987, 1988, 1989.

27th April 1990: Akshaya Tritiya Swami Parijnanashram Pathology & Radiology unit inaugurated by His Holiness on a one day visit.

H H Shrimat Sadyojat Shankarashram Swami, 11th Mathadhipathi

His Holiness ascended the Peetha of the Shri Chitrapur Math on 27th February 1997. His first visit to Talmakiwadi on 1st December 1998 was reminiscent of the visits of Parampoojya Anandashram and later Parampoojya Shrimat Parijnanashram Swamiji. Devotees thronged the road from Tardeo Circle to Wadi as He was brought seated on a decorated silver chariot to the pandal. Jaijaikaars rent the air as He alighted and after Padaprakshalan at the Gate, walked to the pandal along the carpet laid for Him..

Since the first visit, Swamiji has blessed the Wadi with His presence every year for Datta Jayanti, with a 'bonus' visit after the historic Kailas Manasarovar Yatra in June 2001. Over the years, the excitement has not changed, but the number of days of stay in Wadi have reduced due to pressing demands on His time, and as per His wishes, the celebration part has become less ostentatious, with greater emphasis on Sadhana and Japa. To the Wadi-ites His presence, like with the earlier Gurus, is sheer Bliss.

Gayatri Anushtans, Sadhana Panchakam Bhagavadgeeta recitation & Competition prize distribution, Havans, Satyadatta Vrata, Padapoojas, Teertha vitaran, Bhiksha Sevas, Swadhyayas, Upadeshas and Ashirvachans, Cultural programs, Palki Utsav and Swamiji's interaction with children and youth, are the regular features of every visit.

Talmakiwadi is indeed Blessed that this Souvenir is being released by Him today, the 14th December 2016 and pray to Lord Bhavanishankar and the Guruparampara that this grace continues to flow forever on our beloved Wadi.



“

Learn to keep your mind detached
from worldly issues to keep it happy.

”

INSTITUTIONS IN THE WADI
6

Shri Chitrapur Math Mumbai (Grant Rd) Local Sabha, the oldest sabha of Shri Chitrapur Math has its headquarters in Talmakiwadi and has been conducting religious activities throughout the year besides collecting Vantiga for the Math. Datta Jayanti has been celebrated on a grand scale every year since 1986 jointly by all Institutions including the All Chitrapur Saraswat Youths Trust.

तालमकी वाडी

सौ. प्रिया प्रभाकर बडुक्ळी

आटपाट नगर तें
तालमकी वाडी नांव खें ।
इतिहास ताजो आस्स महान
उदाहरण दिवनु कर्ता प्रमाण । १

जानांगेल कल्याणाखातीर
सत्कर्म कॅल्लें महनुभावांनी ।
चित्रापुर सारस्वतांखातीर
छत्र दिल्लें रावबहादुर तालमकींनी । २

रावबहादुर हें मान दिवनु
कॅल्लो सत्कार ब्रिटिश सरकारानें ।
सहकारी गृह्योजनेची नियमावली कोनु
जगाक जिंकलें तालमकीमामानें । ३

स्वातंत्र्यपूर्व काळांतु निर्माण कॅल्लो
सारस्वतांगेलो एकु गुर्तु ।
स्वातंत्र्या-उपरांतु भारतीय घटनेक
एक सारस्वतानें दिल्लो महनु अर्थ । ४

मानवसेवा आणि उद्धार
आशिलें तांगेलें उद्दिष्ट ।
“जीवनोपाय” पुरोंचाक
काळ्ळें तांनी अनेक कष्ट । ५

धन - धान्य शरिर-सौष्ठव
करमणुक ऋग्णसेवा जीवनाच्या गरजां ।
सारा-सार विचार कोनु तांनी
भागेल्यो जानांगेल्यो गरजां । ६

राजकीय-सामाजिक सगळें क्षेत्रांतु तें
आस्ताती पारंगत ।
कला-लेखन नाट्य-नृत्यांतु दाखवताती
आपणालें कसब । ७

तालमकी वाडी इतिहासांतु खंचोई
विषय चुककनी ।
दिवाळींतुली नाच-नाटक
परंपरेखावु सुट्टनी । ८

स्वामिजींगेलें आगमन
जनमानसांखावु वचनी ।
भक्ति-श्रद्धे पारायणाविणा
परंपरा चुककनी । ९

परंपरा सांभाळत आस्ताना
कशी संपली ती 75 वर्स ।
परंपरा टिकोच्याक
चित्रापुर सारस्वत आसती समर्थ । १०



Reminiscences...

By Pt. Sadanand Naimpalli

Another Diwali has come and gone, giving cause to reminisce about my growing up in Talmakiwadi. The vibrant, ecstatic environment prevalent in the days preceding the Diwali festival that I have experienced as a child, growing up into adulthood, is sorely missed today. The preparations would begin at least a fortnight earlier with the heats of the minor events taking place in the Wadi itself and the Anandashram Hall. The initial rounds of Carrom, Table Tennis and Volley Ball were expectedly something that all youngsters looked forward to – some as participants and others only as interested spectators. There have been great champions. In Table Tennis, names of Manohar Halady (Bawa), Suresh (Babba) Nadkarni, Chander Honnavar, Vithal Nadkarni, come readily to mind. But in Carrom, the only name that stands out is that of Nandu Haldipur, the stylistic finisher of the Carrom board, if ever there was one! The finals of both these events would be scheduled to be held on the Day of Diwali. In some cases, the Table Tennis finals had more spectators than for variety entertainment programs that used to be held in the “Maidan”.

On the other hand, there used to be events like music, fancy dress, cooking (for gents), fish pond events – in which anybody could pass a jocular comment about another without names being revealed. There were also One Act Play competitions and also full length Three Act Plays, enacted by noted thespians like Talgeri Venkat maam, Golikeri Sundergopal maam, Mavinkurve Dada, Shankar Balse maam and many more, whose names elude my memory. In many cases, the dramas would end past midnight and at 4 a.m. the residents would be awakened by loud crackers being burst by kids who would stay awake the whole night in the excitement of the beginning of Diwali with Narak Chaturdashi, the day people would have their “Abhyang Snan”.

All these entertainment programs and sports events were magnificently staged by the Kanara Saraswat Association – KSA for short, the representative organization of Chitrapur Saraswats worldwide. Talmakiwadi and KSA, although two distinct bodies, are inseparable. The KSA has been the single most important factor in bringing the Chitrapur Saraswat community as one bloc; it is the boys, girls, men and women of Talmakiwadi, who have given muscle and impetus to it. To name a few, B.U. Kumble (Babudi), Nagesh Kalbag, Ramdas and Ashok Amladi, Mavinkurve brothers (Dada, Ramdas and Chaitanya) – have been at the helm of volunteer groups that have shouldered responsibilities. Of course, even today, there is a



sizeable and competent force of volunteers, viz. Dilip Sashital, Uday Mankikar, Raja Pandit, Sunil Ullal, Dr Prakash Mavinkurve and others. These people have risen to the occasion in every demanding situation.

I have vivid memories of our revered Srimat Anandashram Swamiji, camping in our Wadi for an extended period, almost every year. The enthusiasm of the residents was amazing, to say the least. Those days were distinct for the austere festivities for all. Chitrapur Saraswats from all over Mumbai would throng Talmakiwadi, to partake of the atmosphere that was prevalent then. On the day that Swamiji and His retinue of archaks, was to depart for Shirali, I have seen men and women shed tears. This would continue till the Khar Mutt came into existence and then, one by one, the other Sabhas started hosting Swamiji and the archaks.

The Anandashram Hall was very popular as a venue for weddings and thread ceremonies. On such occasions, the Wadi residents would be treated, over the sound system, to melodious songs of Lata Mangeshkar, Asha Bhosle, Manik Varma and other noted singers. Unfortunately, these songs have now been replaced by the jing-bang of today's Bollywood music.

The Chitrapur Saraswat community's propensity for classical music is well known. Classical music concerts have been held in the Anandashram Hall for a long time now, and I have had the privilege of accompanying many a stalwart in my younger days. When I was undergoing training in Tabla from my Guruji Pandit Taranath Rao, of hallowed memory, my late mother used to tell me that in the early 1940s, the annual Bhatkhande Anniversary music concerts were held in the Anandashram Hall. She had listened to legendary musicians' like Pandit Ravi Shankar, Ustad Ali Akbar Khan, Pandit Kishen Maharaj, Shrimati Hirabai Barodekar, Kesarbai Kerkar and Pandit Bhimsen Joshi.

Our Wadi has been and will continue to be a cohesive and internally well connected colony, where the birth of a child in one family is a joy, celebrated by all residents and a death in another casts a pall of gloom over the entire Wadi. May this all encompassing feeling of brotherhood demonstrated in the Wadi serve as a beacon for all existing and future sprouting colonies.

It has been an honor to write an article in this Platinum Jubilee Souvenir issue. But although I have tried to cover as much I could, I still feel that I may have missed out on many issues and personalities who have inspired me and many others who have had the good fortune of being born and raised in Talmakiwadi.

HOME IS WHERE THE HEART IS

A report on the Platinum Jubilee Celebrations

By Samir Halady & Dr Prakash Mavinkurve

The Platinum Jubilee of Talmakiwadi started on Yugadi, 15th April 2013, with a Satyanarayan Puja preceding the annual Panchang Vachan. That day we had received Blessings from Parampujya Swamiji, and had also requested Poojas at all Samadhi Maths. On 26th May, there was a childrens' program at the Wadi Gardens. The Wadi picnic to 'Silent Valley Resort' on 22nd Sept 2013 was a great success. The Diwali 2013 programme was jointly conducted by KSA & TCHS. In December, the Wadi was Blessed by His Holiness Swamiji at a special programme at the Garden when Kanakabhishek was performed and Senior citizens of Wadi honoured. The children and youngsters of the Wadi put up a beautiful dance ballet on Mahishasuramardini, which was well appreciated by all.

On 21st Sept 2014, Wadi veteran enthusiasts put up a touching drama – 'Mitra' at the Karnatak Sangha Hall, to a packed house. The celebrations then slowed down as the Wadi underwent massive Structural repairs in 2014-15 till March 2016.

'Wadi-Fest 75' on 8th, 9th and 10th April 2016 brought down the curtains on the colorful three year Platinum Jubilee commemoration of Talmakiwadi Coop Housing Society.

The preparations for the three day Fest started much earlier, with our youngsters going all out on the social media, creating a 'buzz' as they called it. Samiir Halady who coined the term 'WadiFest 75' requested Bharat Bijur (USA) for Admin rights to the Talmakiwadi facebook page, and started posting content to create the required buzz. He also added a tagline "Home is Where the Heart is" to communicate the emotion behind the event. Sanmesh Kalyanpur, Aseem Hattangadi, Rohan Burde, Santosh Sirur and Samir formed the 'marketing' team, Maithili Padukone, Yatin Nadkarni, Dhanashree Mallapur started working on a documentary on the Wadi. Tulsi Manjeshwar offered to take care of the FunFair. People of all age groups committed to take responsibility for some activity or the other.

There were WhatsApp groups like the 'Wadi Fest' and 'Wadi katto', Facebook pages and Twitter which in a jiffy connected Wadi-ites all over the globe!! This would certainly reignite the bonding to be able to create the buzz. This group had suddenly attracted almost 200 members and the excitement was so palpable that in a day some 1000 odd messages were exchanged !! The Fest no longer remained the ownership of the organizing group, but now belonged to each and every Wadiite who was involved in ideating, and enhancing the buzz.



On the afternoon of Saturday the 9th, the Sirur Square was still being set for a Fun Fair, when the Wadi came alive with a nostalgic event – “The Tug of War”, reminiscent of the good old days of Diwali sports. Again there was lot of excitement and everyone participated in the fun event. By 4.30 pm the Fun Fair stalls were ready, thanks to Tulsi Manjeshwar, the coordinator. After the inauguration by Shri Suresh Hemmady, the crowds thronged the stalls – mouth watering food, fun games, a selfie stall, varieties of beverages, chaat, costume jewellery - a wide variety indeed! And then there was a central stage from where our singers like Dhruv Dhareshwar and Amit Savkur belted out popular nostalgic and new Bollywood numbers, applauded by the crowds. The atmosphere was like in a carnival, with back ground Music and the two Masters of Ceremonies, Samir Halady and Santosh Sirur along with Sanmesh Kalyanpur giving a continuous walk-around commentary and interviewing people, so that all those unable to be here could 'participate' on their 'periscope'. Amidst all this was the touching effort of the youngsters to bring their favourite 'pettya maam' in an ambulance from the Old Age Home where he now stays, to the Wadi and the kids he loved so much ! The tears of joy on his face made the whole effort worthwhile indeed.

The festivities then moved into the KSA Hall as it was all set up for a 'Disco' Jam Session. To the beat of the DJ, everyone danced to their hearts content late into the night.

Souvenirs with the Wadi Fest-75 Logo were sold out the very first day, and orders were rushed to make more. An unforgettable evening indeed!!

On Sunday, the Garden was set for the much awaited play by Wadi veterans – 'Golmal -4'. The seats were occupied much in advance of the scheduled time as people from all over headed for the Wadi. And for the first time in many years, extra chairs had to be rushed in!!

Based on an earlier popular Konkani comedy – 'Under secretary', Golmal was given a contemporary twist by our very own award winning Film producer and Director –Bipin Nadkarni. The witty, spontaneous dialogues and flawless acting had the audience in splits. Kudos to the performers Dr. Uday Andar, Smita Mavinkurve, Anand Nadkarni, Deepa Savkur, Sunil Ullal and the evergreen Uday Mankikar. A special mention of Harish Chandavar, every dialogue and move of his brought laughter in the audience. Technically, he was the only non-Wadi-ite but to his credit, he did not miss a single rehearsal and used to commute from Matunga every evening, dot on time!! Thank you, Harish. The backstage was ably handled by Kannika Nadkarni, Deepa Andar, Savita Padukone, Rupa Mankikar and Ketaki Mavinkurve with Sunila Mallapur & Santosh Choutele helping in the Makeup.



Picnic 2013



Felicitations 2016



Golmaal



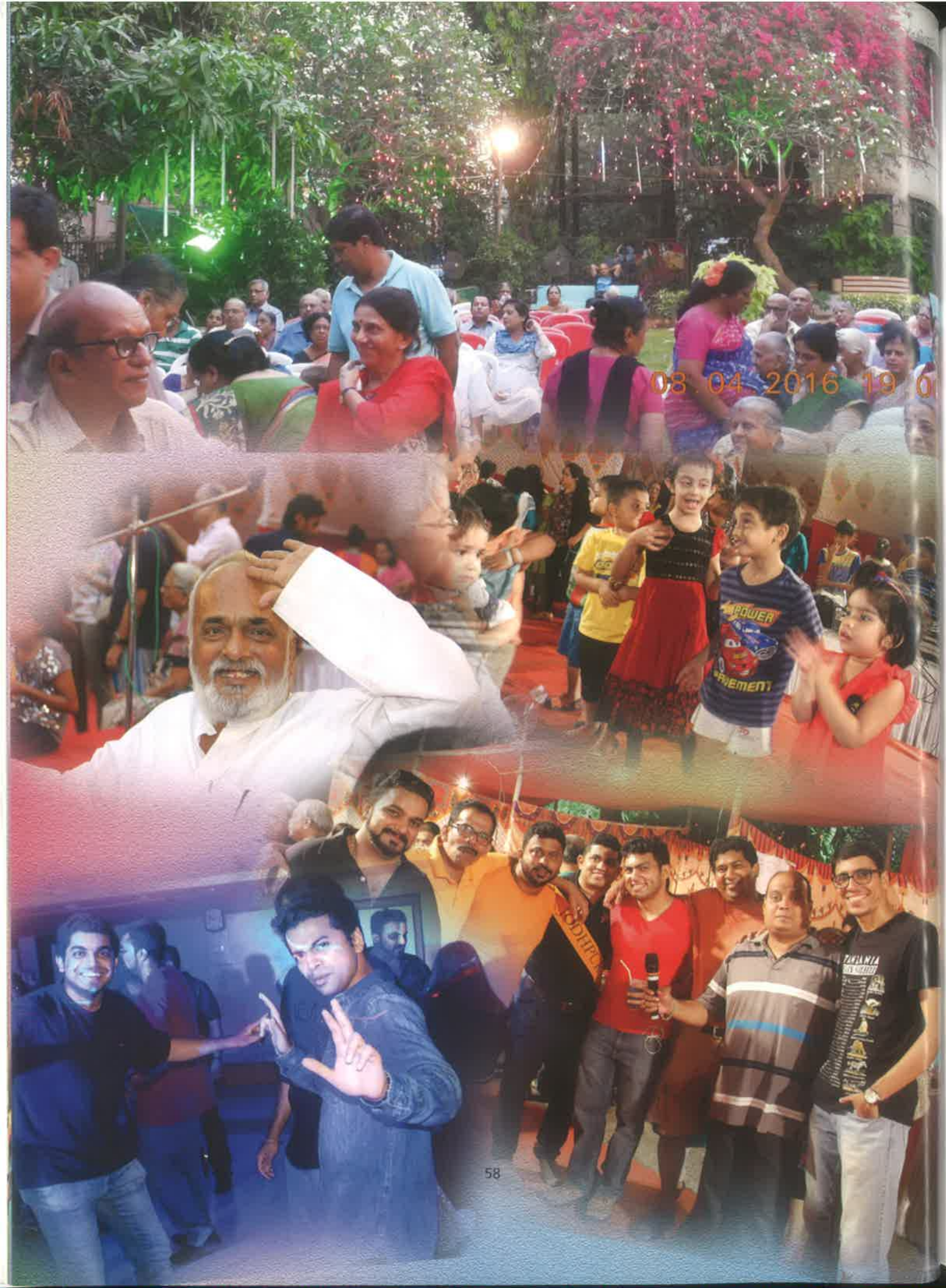
Mitra



Talent Show







The whole effort became a live example of synergy playing out.

Another electronic marvel, an App called 'Periscope' promised (and delivered) live streaming of each and every event - every moment of the happenings – to all those who couldn't be here. This being an interactive communication, immediate feedback from them brought all so much closer!! Thanks to Reliance Jio for their complimentary 4G Connection.

The Shamrao Vithal Bank was as usual ready to help out with a sponsorship, and so were Shri Kishore Masurkar of Entod, Shri Praveen Kadle, the Union Bank of India, The North Kanara Goud Saraswat Bank, Shri Ashok Chandavarkar and many others, mainly past and present residents of the Wadi.

Banners and logos were designed and put up, lighting on the road and in the garden was set days before the main event. Colourful posters reminding all to keep the Wadi 'Swaccha' were put up.

There couldn't have been a better day than Yugadi to give an auspicious start to the main event. In the early evening of the 8th April, Maa Durga was invoked with Durga-Namaskaar, conducted by Manohar Bhat. As dusk set in, the illumination came on, and the entire newly painted Wadi and Garden wore a festive look. The traditional Panchang Vaachan by Sunil Bhat Nadkarni followed, under the auspices of the Grant Road Sabha, Kanara Saraswat Association and the Talmakiwadi Coop Hsg Scty. As this was happening, the stage was being set for another memorable item. The Chairperson of TCHS, Smt Nirmala Chikramane felicitated Smt Manorama Sashital, Ramapacchi as she is lovingly called, on her 100th Birthday. An awesome cake, home-made by Dhanashree Mallapur was cut. This was followed by felicitation of those Wadi-ites who have continuously stayed in the Wadi from its inception on 5th April 1941. Then there were some Wadi-ites who had come especially from overseas, and from other parts of India, who were also felicitated.

The Yugadi Prasad, with cakes and Ice cream (sponsored by Dilip Sashital) was distributed as everyone waited for the exciting Talent Show. The Show started, but boom!! Off went the loud speakers, as there was some technical problem, and a cloud of anxiety descended. Just then Pankaj Murdeshwar darted out and got a set of equally good Speakers he had with him AND THE SHOW WENT ON!!!! In the next two hours, 23 participants – young and old, present and past, those in India and from overseas – brought out their best in the form of music and dance. There were quite a few surprises and unexpected 'Chupa Rustoms' who performed to everyone's delight. Samiir Halady was at his best as the Master of Ceremonies.



Soon after the Play came a documentary, on the Wadi, its history and character, its people, narrations of funny incidents and journeys into the past! It was well appreciated. It was produced by our own Wadi youth – Yatin Nadkarni, Maithili Padukone, Dhanashree Mallapur, Yashashma Savkur, Sanchi Nadkarni, Sanjana and Sanmesh Kalyanpur, Ketaki Mavinkurve, Mahima Baindur, Santosh Sirur and others.

There was much bonhomie at the sumptuous dinner that followed as many met with their childhood friends after ages, and chatted long into the late night. Thanks to Vinay & Maya Gangavali (Guruprasad Caterers) for all their efforts.

As mentioned in the Thanksgiving on the last day, there were lots of people who had contributed, directly or indirectly, to the immense success of this event, and all could not be thanked individually. The Managing Committee expresses its heartfelt gratitude to all of them, and to all the participants of the three day fest, which literally brought home the point that the Wadi has that magic of binding everyone into one big Family! We may be physically present anywhere in the world, but our heart still lives in Wadi

Truly, as Samir puts it, "Home is where the Heart is" !!



My Guru takes an extraordinary position in my Life.

He is everything in my Life.

He is my "Kuladaivat"

His words are gospel to me and to worship his Holy Feet
is my Yoga Sadhana

Om Tat Sat



Annual Events





Annual Events in the Wadi

Thanks to the various Institutions in Talmakiwadi, it is a place always bustling with activities! All year round. Here are some of the regular events which take place in the Wadi:

- January 26th : Republic Day Flag Hoisting on Sirur Square
- February : Dasbodh Parayan (Sacchidanand Saptaha Samiti) ending on Das Navami
Shivaratri: at Audumbar katto: Shiv puja, Japa, Bhajans & Stotra recitation
- March : Holi Holikadahan followed by Dhoolivandan (Color festival)
- April 5th : Foundation Day Talmakiwadi Coop Housing Society
Yugadi, Panchang Vachan, Paanak panwaar
Ramnavami Palkhi
Hanuman Jayanti Palkhi
- May : Shri Chitrapur Guruparampara Charita Parayan ending on Punyatithi of HH
Pandurangashram Swamiji
Shankar Jayanti (Vaishakh shukla panchami) Japa, Bhajans & Stotra recitation
- July : Gurupoornima :Gurupujan
- August : Siddharudh charitra Parayan Sacchidanand Saptaha Samiti
Shravani Upakrama: Naagapanchami & Shravan purnima
Independence day 15th August : Flag hoisting on Sirur Square
Ashadhi ekadashi, Dindi by Children of Sundatta (Wadi) School
- August : Janmashtami Mhantyo from Shravan Krishna pratipada,
Govinda on Ashtami
- September : Samuhik Ganahoma
Nhompri Ananta Vratam conducted by Shri Mohan (Kuttimaam) Savkur & Family
- Oct : Navratri devi – sadhana panchakam parayan in Datta Mandir in connection with
Navaratri Utsav of Nalkurkaars
- Oct/Nov : Mahalakshmi puja and havan
Diwali Cultural activities and Sports
- Nov : Kartik purnima Visit to Karla for seeking blessings for Datta Jayanti Function
KSA Convocation for successful Students
- December : Geeta Jayanti : Bhagwadgeeta Recitation at Audumbar Katto
Ambabai Heble Bhagawad Geeta Recitation Competition
Datta Jayanti

In addition, Punyatithis of all our Gurus are observed, earlier by Bhajans and pravachans, presently by Guru poojans. Lectures by Dharmapracharak Shri Rajgopal Bhat are held annually. There are also Sangeet Sammelans at least once in two years



Canara Saraswat Bhajan Mandal, Talmakiwadi

By Sudhir Balwally

In the early decades of 20th century, the migrant Bhanap community settled in Grant Road area in Mumbai, founded pioneering institutions like SVC Bank and Kanara Saraswat Association and Saraswat Mahila Samaj for the financial and social welfare of its members. Canara Saraswat Bhajan Mandal was one more institution that was established to carry on the tradition of Gokulashtami Mhanti-s. It was a legacy our forefathers had passed on across generations, ever since they had settled in the Kanaras, way back in the 18th century. In Mumbai, it began in 1910, in a little room owned by Shri Krishnarao Shamrao Kombrabail at Topiwalla's chawl on Lamington Road. With the participation growing, the venue was shifted first, to Saraswat Mahila Samaj hall in Gamdevi in 1918 and finally to Anandashram hall in Talmakiwadi in 1939. Ever since, the Mhanti-s are conducted every year during Krishnajayanti Festivities in Talmakiwadi.

After the untimely demise of Krishnarao Kombrabail in 1936, others in the group led by Karkal Bhavanishankar maam continued the tradition. While Karkal maam led the singing part, Belthangady Dattmaam accompanied on tabla and Heble Ganeshmaam on the harmonium. There also were others like Kulkarni Dinkarmaam, Belthangady Raghuveermaam, Belthangady Lakshmipacchi, Kodical Narsing Rao, Yerdoor Vasant Rao and many more. Down the line, Ramdas Heblekar, Ganesh Sthalekar, Savitri Sthalekar, Murlidhar Aragnady, Sushila Padukone, Ashok Kulkarni and Shamala Invali joined the dedicated core group. Karkal maam and his colleagues never missed the Mhanti-s even for a single year in their entire life time. And who can forget our own Pettyamaam (Vasant Kulkarni and his bharavi 'Gopinatha pahudale' which people still remember? In 1987, Karkal maam handed over the responsibility to Sudhir Balwally and his team comprising Savita Padukone, Shanta Kulkarni, Smita Mavinkurve and Pramod Amladi. From the early 90s Heble Gurudathmaam started accompanying on the Harmonium, for which he travelled all the way from Vileparle. Arun Hattangadi provided table accompaniment for many years. In its centenary year in 2010, the Mandal released an audio CD containing all the Bhajans.

Barring a few additions like Santosh Sthalekar, Gautam, Shamala and Chinmay Mavinkurve and Vandana Balwally in the core team, the participation from general public has sadly reduced drastically over the years. Nevertheless, our small group of less than ten individuals is carrying on the mantle hoping to regain its past glory someday.

औदुंबराच्या छायेत

उदय मंकिकर

गोपाळमामा कल्याणपूर हे आमच्या पिढीतील सर्वांना माहित असलेले एक करारी व्यक्तिमत्व. एक समर्पित समाजसेवक. त्यावेळी आमच्या वाडीत एक रुग्णवाहिका होती. गोपाळमामा ती चालवित असत. त्यावेळी ग्रँटरोड विभागात इतर रुग्णवाहिका जवळ- जवळ नव्हत्याच. त्यामुळे वाडीतील ह्या रुग्णवाहिकेचा रुग्णांना खूप उपयोग होत असे. आणि गोपाळमामा अत्यंत तत्परतेने ही सेवा करीत असत. रुग्णवाहिकेच्या गॅरेजमध्येच त्यांचे वास्तव्य होते. मोकळ्या वेळेत ते शाळकरी मुलांचा अभ्यास घेत. आम्हां सर्वांना त्यांची आदरयुक्त भीती वाटत असे.

कालांतराने ग्रँट रोड विभागात रुग्णवाहिकांची संख्या वाढली आणि त्या स्पर्धेत, वाडीतील रुग्णवाहिका वापरात ठेवणे कठीण झाले आणि ही सेवा बंद झाली. गोपाळमामांचे वास्तव्य, गॅरेजमधून जुन्या चाळीतील व्यायामशाळेच्या बाहेर स्थलांतरीत झाले. त्यावेळी सोसायटीची अनेक कामे ते करीत असत. झाडे, प्राणी, उद्यान इत्यादी गोष्टींची उपजत आवड असल्यामुळे त्यांनी औदुंबराचे एक लहानसे रोप व्यायामशाळेच्या समोर लावले होते. अत्यंत श्रद्धेने त्या रोपाचे खतपाणी ते करीत असत.

जुन्या चाळीच्या समोरील मोकळ्या जागेचे क्राँक्रीटीकरण करायचे होते. म्हणून गोपाळमामांनी हे औदुंबराचे रोप मैदानात नेऊन लावले. खतपाणी, निगा सुरुच होती. हळुहळु हे रोप वाढू लागले. गोपाळमामांनी त्याच्या भोवती स्वतः चुना मातीचा एक सुंदर कट्टा बांधला, कालांतराने त्या रोपाचा सुंदर वृक्ष झाला. दरम्यान गोपाळमामांचे निधन झाले.

१९८३ साल उजाडले. गोपाळमामांना जाऊन काही वर्षे लोटली होती. १९८३ चा डिसेंबर महिना होता. काही कामासाठी वेदमूर्ति उल्लाळ रामकृष्ण भटमामा आमच्या घरी आले होते. काम झाल्यानंतर मला म्हणाले “ उदय, तुझ्याजवळ एक काम आहे. औदुंबराच्या कट्ट्यावर गुरुचरित्राचे पारायण करावयाचे आहे आणि श्री दत्तजयंतीच्या दिवशी पारायण संपवून “ श्री दत्तव्रत ” करावयाचे आहे. ही गोपाळमामांची इच्छा होती. त्यांच्या हयातीत जमले नाही त्याची मनाला रुखरुख लागून राहिली आहे. तू पारायणाच्या वेळी ऐकायला बसायचं, रोज घरून नैवेद्य आणायचा आणि दत्तव्रताच्या दिवशी पाच लोकांची भोजन व्यवस्था तुझ्या घरी करायची. (दोन जोडपी आणि भटमामा) जमेल का ? ” लगेचच मी होकार दिला. त्याप्रमाणे, तीन वर्षे (१९८३ ते १९८५) ही सेवा घडली १९८५ मध्ये ही सेवा झाल्यानंतर उल्लाळ भटमामा म्हणाले, “ उदय, ही सेवा गोपाळमामांच्या हयातीत करू शकलो नाही, म्हणून माझ्या समाधानासाठी मी तीन वर्षे ही सेवा केली. आत बंद करूया. ” ह्या तीन वर्षात तालमकीवाडीतील रहिवाश्यांकडून उत्तम प्रतिसाद मिळाला होता.

परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) यांच्यापर्यंत ही गोष्ट पोहोचली होती. जयपाल आणि सुरेश हे मल्लापूर बंधू, स्वामीजींच्या दर्शनासाठी कार्ल्याला नियमित जात असत. स्वामीजींनी त्यांना सांगितले “हा एक चांगला उपक्रम आहे. तुम्ही युवावर्गाने हे कार्य एकत्र येऊन करावयास हवे. पुढील वर्षी आम्ही येऊ. तुम्ही हे बंद करू नका.” ही गोष्ट वाडीत समजल्या बरोबर उत्साहाचे वातावरण तयार झाले. उस्फूर्त देणग्या आल्या आणि मातीचा कट्टा सीमेंट क्राँकीटच्या कट्ट्यात रुपांतरीत झाला. सुंदर फरश्या, अँक्रीलिकचे सुंदर छप्पर लागले. ट्यूबलाईटस, रंगीबेरंगी दिव्यांची रोषणाई इत्यादींची व्यवस्था झाली. १९८६ मध्ये परमपूज्य स्वामीजी एका दिवसासाठी आले होते. १९८७ मध्ये श्री दत्तजयंतीच्या निमित्ताने परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) यांचे वाडीमध्ये तीन दिवस पवित्र वास्तव्य होते. उत्सव उत्साहात पार पडला आणि परमपूज्य स्वामीजींच्या पवित्र हस्ते “कल्याणपूर गोपाळराव स्मृती” असे नामकरण केलेल्या “औदुंबर कट्ट्याचे ” अनावरण झाले.

तेव्हापासून कट्ट्यावर नियमित प्रदक्षिणा, अभिषेक, दीप नमस्कार इत्यादी सेवा तालमकी वाडीतील महिला अत्यंत श्रद्धेने करतात. आता कट्ट्यावर प. पू. आनंदाश्रम स्वामीजी, तसेच प.पू. परिज्ञानाश्रम स्वामीजी (तृतीय), प. पू. सद्योजात शङ्कराश्रम स्वामीजींच्या सुंदर तसबीरी असलेले संगमरवरी मंदिर आहे. नागप्रतिष्ठाही केली आहे. प्रतिवर्षी दत्तजयंतीच्या दिवशी या कट्ट्यावर श्री दत्तव्रत होते. महिला औदुंबर अभिषेक करतात. प. पू. सद्योजात शङ्कराश्रम स्वामीजींच्या पवित्र उपस्थितीत श्री दत्तगुरुंच्या पालखीचे आगमन होते. एक चिरंतन अनुभूति !



९९

The power of ‘Omkaara’ when kept close to our hearts,
gives us the strength to destroy
any sorrows and difficulties in life
and gives us peace of mind.

९९

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नागप्रतिष्ठा (पुनःस्थापना) स्थळ तालमकी वाडी

सुधीर बळवळी

तालमकीवाडी, ताल्मक्वाडी एक्ये अशीची 'वाडी', खंचेयि नाव घेवयेद. हें स्थान, मुम्बै, भारतवर्ष इतलेंचि मात्र न्हयि, जगभरान्तु आशिल्लें आमचिगेल्यांगेलें मनान्तु घर कोर्नु आस्स. १९३६ सालान्तु, परामपूज्य श्रीमद् आनन्दाश्रम स्वाम्यांगेलें इच्छा आनी कृपाप्रसादानें, आमगेल्या म्हालगड्यांनी हया संकुलाची रचना कोरचें येवजलें. १९३९ धोर्नु, मध्यमवर्गीय भानप कुटुम्ब हांगा बिडार कोरनु आस्सति. गेल्ली पंचाहत्तर वर्स, चित्रापुर सारस्वत संस्कृतिचें जतन तालमकीवाडीन्तु जातलें आयल्यां. विशेषकोर्नु, सामुहिक एक्ये सार्वजनिक स्थरारी जांवची धर्मकर्य हांगा विज्रंबणेरी जात्ताती हें सर्वज्ञात आस्स. हें केमल गुरुशक्तिचें अनुग्रहाचें द्योतक. ताज्जीची प्रचीति जुलें १२, २००९ हया दीसु वापस एक फरन्ता आयली. निमित्त आशिल्लें, तालमकीवाडी उद्यानान्तु सम्पन्न जाल्लेली नागप्रतिष्ठा.

मुम्बै गावान्तु दीस वत्तां वाड्डत आशिल्लें लोकसंख्येवट्टुची उदकचें वांटयि वाड्डत आस्सति. समस्या कठिण जांवचें पैलेंची, तालमकीवाडीचें कार्यकारी समितीन, वाडीन्तुलें भुंयेन्तु आशिल्लें उदक स्रोत सोदचो निर्णय घेतलो. हया कार्यान्तु स्थानिय नगरसेविकेलेलें सहायाचें आश्वासन मेळ्ळें. हें कार्य, दत्तमन्दिरामाक्षी आशिली बांथी पुनर्जीवित कोरनु सुरु कोरचें नक्की जाल्लें. किल्लकी वर्स पैलेधोर्नु बन्द कोरनु दवरल्या हया बांथ्येविषय एक विंगडची कार्य सुर्वेक कोरचें अगत्य पळ्ळें. तें म्हळ्यारी, बांथ्येचें वैरी दवरलें प्राचीन नागविग्रहाची पुनःस्थापना.

हया विग्रहाची स्थापना कॅदना आनी कक्षी जाल्ली हाज्जी सम माहिती कॅणालाग्यी मेळनी. जाल्यारि इतलें कळ्ळें की जाणकारांनी फुडेची सांगिलें की हों विग्रहु दक्षिणाभिमुख आनी बांथ्येवैरी दवोरचें दोन्नी अयोग्य, त्यामितीजावनु विग्रहाची योग्य स्थानारी पुनःस्थापना कोरक. सामान्यतः अस्लें विषयान्तु खंचोयी निर्णय घेवचें कष्ट जात्ता. अक्कदिकन आधुनिक विचार आनी दुसरें दिक्कन अज्ञानवश दिसचें भय्य, हया आडकत्रेन्तु पोण्णु कॅणयी निर्णय घेनाती. आनी घेवचो निर्णय समुहावतीन आसल्यारी, कॅणयि मुखारी येना. जाल्यारी, त्रासी अविनाशमाम आनी कर्याणपूर महेशमाम हान्नी धारिष्ट्य कॅल्लें. तांकां समितीचें अन्य सदस्यांगेलें समर्थन मेळ्ळें आनी सदानन्दाश्रम दत्तमन्दिर ट्रस्टाक सांगाती घेवनु प्रयत्न सुरु जाल्लें.

प्रश्नमार्गाचेरी माहिती आनी उपाय हयाविषय चौक्षी केल्ल्यारी कळ्ळें, की विग्रहाची प्राणप्रतिष्ठा जायनिशिली. त्यामिती नवें स्थानारी पुनःस्थापना जाल्यारी पुरां अशिश अभिप्राय मेळ्ळो. त्यानुसार विग्रहाचें पूर्वस्थानारीथानु विसर्जन, वाडी उद्यानान्तु औदुम्बर कटट्यारी ताज्जी पश्चिमाभिमुख पुनःस्थापना हें सर्व विधीवत् कोरचें निश्चित जाल्लें. तालमकीवाडी समितीन आपणांगेलो निर्णय कार्यान्वित कोरचें पैलें, परमपूज्य श्रीमद् सद्योजात शङ्कराश्रम स्वाम्यांगेलें आशिर्वाद घेतलें.



८ जुलै, २००९ या दीसु सकांळी, पूर्वस्थानारी विसर्जनाचो शास्त्रोक्त विधी जाल्लो. ताज्जे उप्रान्तें विसर्जित विग्रहारी जलनिवास इत्यादि उपचार जावु, नवें स्थानारी पुनःस्थापनेचो मुख्य विधी १२ जुलै २००९ ह्या दीसु सकांळी ९ घंटयारी सुरु जाल्लो. सुयोगानें त्याची वेंळारी, दत्तमन्दिरान्तु ग्रॅन्टरोड सभेचें पूर्वनियोजित गायत्री अनुष्ठान प्रारम्भ जाल्लें. हांगा उद्यानान्तु आवाहन, होम, आश्लेषा बली, नागप्रतिष्ठा, पूर्णाहुति, पंचोपचार पूजा आनी नागदेवता महापूजा हें सर्व, यजमान महेश कल्याणपुरागेले हस्ते अर्चकांनी सम्पन्न करयिलें. उपस्थित जानांक अशशी मंगलमय वातावरणान्तु, प्रसाद घेत्ना कळ्ळी की तावळी धोंनपाराचें तीनी जावनु गेल्लें.



INSTITUTIONS IN THE WADI
7

Shri Sadanandashram Datta Mandir : The Wadi is blessed with the Shri Sadanandashram Datta Mandir in one of the tenements in Building No. 4-6 It is managed by an independent Trust.

INSTITUTIONS IN THE WADI
8

Canara Saraswat Bhajan Mandal has been regularly conducting Krishna Jayanthi and Ram Navami Bhajans in lilting tunes every year for the last many decades. (for more details, see article on page 64)

Life in Talmakiwadi

By Mahesh D Kalyanpur

In late 1920's there was extensive debate on what should be an ideal Saraswat colony. Articles in Kanara Saraswat magazine were published in July and October 1928 listing out what should be present in an ideal Saraswat colony Viz. School, Temple, well qualified Priests to fulfill the spiritual needs of the colonists, Dispensary, Co-operative Stores and Grocery shop, Supervisory Committee to look after the sanitary needs with powers to settle all disputes amicably, Social Service class to train women, Seva Dal (Volunteers), means to provide games and amusement and a Reading Room, Gymnasium and swimming bath, Well conducted quarterly journal and a Kala Bhuvan – Art school.

When Talmakiwadi Cooperative Housing Society was formed in 1938 most of the dreams setup by our forefathers listed above were considered in the planning. Talmakiwadi was designed in a manner to provide affordable housing to the members of community to provide a sustainable model for middle class housing that should be maintained and can potentially serve as a model for future housing projects. The founders designed the tenements in a way to provide family atmosphere to the residents. The tenements were designed with a door between adjoining tenements. These doors ensured that the size of tenements were not a constraint for family functions when large number of relatives used to visit. The interconnecting doors were opened to provide bigger space.

According to researchers, Kleinhans, Priemus and Engbersen, attachment to the location is related to various social practices like social interactions and activities, length of interactions, income, trust and so on, which they called as “dimensions of social capital”. We can proudly claim that all the residents of Talmakiwadi know each other and even their relatives. For example, if a person passes three to four tenements before he gets to his own, he meets people along the way and drops into those three to four units to chat. As a result, over the years the residents have come to know each other very well. All the neighbors are ready to help in whichever way they can. All the neighbors are like family and they know that with one call for help, everyone would be there.

It is like one big joint family of over 250 close relatives residing at one place. People growing up in Talmakiwadi will agree that each one of us feel like a King or Queen living in a huge mansion with 251 bedrooms. The doors of every house are open to each one of us. Such is the attachment that the residents of Talmakiwadi share.

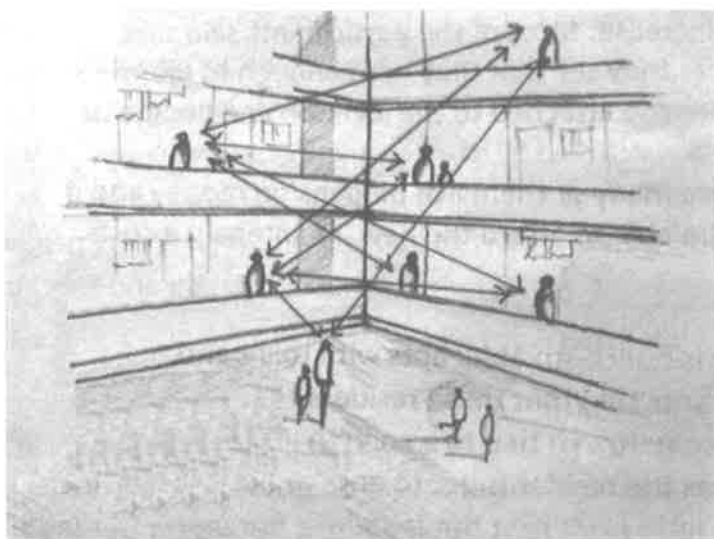
Designing of Talmakiwadi

Fanning, D. M. in his research article "Families in Flats" published in British Medical Journal, Vol 4/5576 (November 18 1967) mentions an important aspect on the human psychology of people staying in flats. One of the main findings of the research is "Different connections are lost after four storeys".

As per Fanning, the connection of a person at the window looking at or talking to someone on the road below is lost once you go on higher storeys. The interaction that takes in common spaces of the four storey chawls does not occur in the high rise building even though it may have a common corridor like a chawl.

Our founders must have realized this much earlier and designed buildings in the wadi to maximum four storeys to maintain better interaction between the residents. The spatial configuration of wadi has created opportunities for the residents to come closer as one social unit.

During our young days, before the advent of mobile revolution and when telephone was but a luxury we often had familiar site of calling out for friends from below their building. One would recollect Gopalnam and Manjeshwarmam making announcement from below each building informing the residents that the delivery boy for milk has not come hence residents are requested to come to the gate to get their daily supply of milk. Those were the days when social connections were through personal contact rather than posting on Facebook or Whatsapp.



The fact that all the residents belonged to the same community was a major advantage as there was better cohesion. There was no language barrier for the children and the communication was all in Konkani. Few residents and paying guests belonging to other communities also learnt Konkani and communicated with everyone in chaste Konkani. In fact residents like Vasant Patankar, Ibrahim Babu, his sister Zubeda, etc. residing in the society spoke chaste Konkani as good as, if not better than, some of the Amchis.

Swamiji's visit to Wadi, Annual Diwali Sports and Social gathering, etc. were events which brought the entire community to Wadi witness those memorable events. Youngsters were trained to organize and conduct events under the watchful eyes of the older kids, which helped in creating second and third line for organizing events and ensured sustenance of the rich culture of the community.

This kind of rich culture is hard to find in more contemporary apartment buildings in Mumbai where there are typically three to four apartments on each floor. Friederike Schneider mentions in his book 'Floor Plan Manual: Housing', in contemporary housing "floor space is typically dedicated to achieve a maximum of pure dwelling-unit floor space" and is not used for common spaces that create social connections between neighbours.

Residents of Talmakiwadi were and are still fun loving and warm hearted and it isn't unusual for people to share whatever meager things they have. So as children we didn't like the dinner at our place, we would run away to our neighbours' and they would feed us with some delicious food. Even today the culture of sharing food with the neighbours and friends in the society is prevalent.

When TV made its advent in Mumbai, whoever had a TV could expect a crowd to come over in the evenings when the Doordarshan shows started. If you didn't fit in the room, you stood at the door or the window to peep in.

We will always cherish our life experience here. One thing we learnt by living in Wadi is to grow affectionate towards so many people that you grow up around with. You learn to care for and share with others. The whole Wadi is like one big happy family.

Everybody shares everything they can & Everybody helps others in every way they can.





It happens only in Talmakiwadi

By Mrs. Purnima Mohan Naimpalli, A Proud Wadi-ite.

Talmakiwadi – Badmash Wadi- or simply wadi, call it by any name but Wadi is Wadi. Our dear Parvatipachhi (Sharma) calls our wadi as 'Wadi Gharane'- which means a 'huge family'. I am more than sure we all will proudly agree with her.

Our Wadi was privileged to host the Shishya Sweekar ceremony of our H.H. Parijnanashram III and the "Sadhana Saptahas" then, where the entire community relied on the comfortable arrangements and novel decorative ideas to welcome our Guru Swamiji to Mumbai. Our H.H. Parijnyanashram Swamiji referred Wadi as His "Kular" (maternal home). In spite of busy schedules our Wadiites slog day and night to make any event special and memorable, even to this day.

..."It happens only in Wadi"

I remember, as a child, an incident which is etched in my mind forever. A wedding was taking place in Sirur Square. All of a sudden the pandal caught fire, just a few minutes before the "Muhurath". Our Wadiites promptly helped solemnise the wedding precisely at the scheduled "Muhurath" much before the fire brigade arrived. ... "It happens only in Wadi."

An old lady suffered a paralytic stroke when her children were away at work. The neighbours admitted her to Bhatia Hospital first and later informed her sons. In a few days that aunty 'pacchi' became her normal self.

..."It happens only in Wadi."

Children are safely brought up under the loving care and vigilance of neighbours when their parents are at work or busy elsewhere. Talents in children are tapped, encouraged and groomed at an early age in Wadi. Our Wadi has its own lengthy list of producing Prominent Personalities!

..."It happens only in Wadi."

Though I am the only child of my parents, I never missed my siblings as my neighbours and friends more than made up for the absence. During the sickness in my family our Wadi people always lent their helping hand to us. So much so that when my father was very sick and had to be fed abdominally, liquids through a funnel, and my husband and I had exhausted our leave, our Wadiites volunteered to take care of him. We could resume our duties without tension. I am sure many would love to share such experiences, if given an opportunity.

..."It happens only in Wadi."

In joyous or sorrowful moments anywhere our Wadiites rush with help. Such is our "Wadi Gharane". We may not be blood relations, yet a strong bond of love has kept us together since 75 years and still growing stronger. This is only because of the Blessings of our H.H. Swami Anandashram, who funded our "Heaven on Earth" especially for the middle income Saraswats.

Would anyone dare to call our Wadi "Badmash Wadi", anymore?



INSTITUTIONS IN THE WADI
9

Satchhidanand Saptaha Samiti conducts regular 'parayans' of the Chitrapur Guruparampara Charitra, Dasbodha and Shri Siddharudh Swami Charitra.

Thus Talmakiwadi is one of the chief centers of our Community catering to the social, cultural, religious and educational needs of the residents, and the other Bhanaps. Talmakiwadi has provided amenities and opportunities - a fertile field - for all around growth and development of Community.

In tune with the times and necessities, it is likely that the Wadi will undergo redevelopment. All efforts will be made to retain the cultural and traditional fabric with which our elders wove this concept of cooperative living at Talmakiwadi....



आमगेली सर्वांगेली तालमकी वाडी

उदय मंकिकर

प्रत्येक चित्रापुर सारस्वत व्यक्तिगेलो, खंचेयि ना खंचेयि निमित्ताने तालमकी वाडीवट्टु संबंधु आयला. म्होणू ही आमगेली सर्वांगेली तालमकी वाडी अशशी म्हणतना अत्यंत अभिमानु दिस्ता. आमगेल्या वाडीक पंच्याहत्तर वर्स पूर्ण जाल्ली.

पैल्या महायुद्धाउप्रांते, मुंबईतु घरं मेळचे वांट आशिले. जमिनीचे मालक विपरित भाडे निमगिताले, राबतल्यांक उपद्र दित्ताले. त्यामिती मुंबई शासनाने सहकार कायदो लागू केल्लो आनि आमगेल्या लोकांगेल्या मनांतु सहकारी तत्वाचेरी घरकुल निर्मितीचो विचार आयलो. ताज्जे फलस्वरुप, १९१५ सालांतु, मुंबईतुल्या गांवदेवी विभागांतु “ सारस्वत गृहसंकुल” अस्तित्वांतु आयलें, माण्गिरी, मुंबईतु इतर घरकुल योजना यशस्वी जाल्यो. हाज्जोचि एक भाग म्होणू, परमपूज्य आनंदाश्रम स्वामीजींनी दिलेल्या प्रेरणेमिती तशीची आशिर्वादामितींची तालमकी वाडीची निर्मिती जाल्ली. तालमकी वाडी हे अशशी एकमेव गृहसंकुल की, तांतु आमगेले गुरु सभासद आस्सती. परमपूज्य आनंदाश्रम स्वामीजी प्रथम सभासद माण्गिरी परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) आनि आत्तं परमपूज्य सद्योजात शङ्कराश्रम स्वामीजी.

वाडींतुल्यो पुरायि इमारती एकफांता जायनेति, तरी तीनी सत्रांतु जाल्यो ९,१५ आनि १७ ह्या तीनी इमारतींचो पायभरणी समारंभु १५ एप्रिल १९३९ ह्या दिसु जाल्लो आनि १ जानेवारी, १९३९ क आमगेले लोक राबुक आयले. ५ एप्रिल १९४१ क वाडीचें पंजीकरण म्हळ्यारी, रजिस्ट्रेशन जाल्लें म्होणू तिची तारीख, अमृतमहोत्सवा खात्तिर ग्राह्य धरली. तालमकी वाडीच्या निर्मितींतु सहकारमहर्षि रावबहादुर श्रीपादमाम तालमकी, एन. एस. कौशिकमामु, मुर्देश्वर अपय्यामाम हांचे असल्या दिग्गजांगेले महत्वपूर्ण योगदान आस्स. वाडी बांदचे खात्तिर जागो घेतलो, त्तावळी ताक्का दुभाषवाडी म्हणताले. इमारत क्र. १६, म्हळ्यारी पोरनी चाळ तावळी धोर्नु आस्स, त्यामितीं ह्या चाळीक १२५ वर्सपुणी जाळु आसकाती.

गेल्या ७५ वर्सांतु आमगेल्या चारी ते पांच पिढ्यांक शैक्षणिक, सामाजिक, सांस्कृतिक तशीची धार्मिक परंपरा आशिल्या ह्या वाडींतु राबचें सौभाग्य प्राप्त जाल्यां आनि त्याची संस्कारामिती आमगेल्या तालमकी वाडीतुल्या प्रति अेकळ्यांतु एकी प्रतिभा आस्स, ही आमचे खात्तिर अत्यंत अभिमानाची खब्बरी.

अनेक महत्वपूर्ण अविस्मरणीय कार्यक्रम, समारंभ, महोत्सव आमगेल्या वाडींतुची जाल्याति आनि जात अस्सति ही

अेकी चिरंतन अनुभूति. परमपूज्य आनंदाश्रम स्वामीजीं गेले साधना सप्ताह हांगाचि जात्ताले. प्रथम साधना सप्ताह १९४४ तुं जाल्लो.

परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) हांगेल्या शिष्यस्वीकाराची पूर्वतयारी हांगाची जाल्ली. १९५७ सालांतु, कॅनरा सारस्वत असोसिएसन आयोजित विद्यार्थी गुण गौरव समारंभांतु साक्षात परमपूज्य आनंदाश्रम स्वामीजींनी विद्यार्थी वर्गाक आशिर्वाचित केल्ले.

समस्त चित्रापुर सारस्वत समाजाने अेकडे येवनु समर्पित कार्य कोर्काज म्होणू १९८६ सालांतु परमपूज्य परिज्ञानाश्रम स्वामीजी (तृतीय) हांनी ऑल चित्रापुर सारस्वत युथ्साची स्थापना कोरनु श्री दत्तजयंती उत्सव सुरु कोरचे खातिर युवावर्गाक प्रेरणा दिल्ली.

तांगेल्याची अनुग्रहाने ह्या उत्सवाक आत्तं महोत्सवाचें स्वरुप आयल्यां. १९९८ धोर्नु, परमपूज्य सद्योजात शङ्कराश्रम स्वामीजीं गेल्या पवित्र उपस्थितितु, मार्गदर्शनांतु आनि आशिर्वादाने हो महोत्सवु जात्ता.

१९९८ तुं, आमगेल्या प्रार्थनेचो स्वीकारु कोर्नु श्री दत्तजयंतीच्या निमित्ताने पैलेफांता परमपूज्य सद्योजात शङ्कराश्रम स्वामीजीं गेले मुंबापुरींतु आगमन जाल्लें आनि तांगेल्या चरण कमलांचो पैलो पवित्र स्पर्शु आमगेल्या वाडीक जाल्लो.

चेडवांनी केलेले पैलें गुरुपूजन हांगाचि जाल्लें.

आमगेल्या श्री चित्रापुर मठाक ३०० वर्स पूर्ण जाल्लीं म्होणू २००७ - २००८ सालांतु अनेक कार्यक्रम जाल्ले. ह्या त्रिशती महोत्सवाचो सांगता समारंभु, प्रत्युषोत्सव, २००८ सालांतु आमगेल्या वाडींतुची संपन्न जाल्लो. प्रतिवरस “गीता पठण” स्पर्धा जात्ता.

१९४३ धोर्नु १९४८ थायि प्रतिवरस, धा दिस, रात्तीवेळारी बंगाली श्री दुर्गापूजा हांगाचि जात्ताली. पंधरा दिस परिश्रम कोर्नु देवी गेली मूर्ति हांगाचि कर्ताले. नामवंत संगीत तज्ञांगेले कार्यक्रम जात्ताले.

१९४५ तुं, काशी मठाच्या, परमपूज्य कृतेंद्र स्वामीजींनी वाडीक भेट दिल्ली.

१९५१ आनि १९५२ हीं दोनी वर्स, बंगाली श्री सरस्वतीमाता पूजा वाडींतुची जाल्ली.

१९५२ धोर्नु १९५७ थायि, नामवंत कलाकारांगेलो सहभाग आशिलो भातखंडे संगीत समारोह वाडींतुची जाल्लो.

आमगेल्या वाडीतुल्या चेईवांचेरि, युवावर्गाचेरी अनेकांनी संस्कार केल्ले. शिबाड सोनीबाईने कडकशिस्त आनि शिक्षणाचे, काटी लक्ष्मणमाम तशीची कुलकर्णी दिनकर माम्माने योग्य आचरणाचे, गोकर्ण नागेशमाम, कल्याणपूर गोपाळमाम, मंजेश्वर सुब्रायमाम, कल्ले पांडुरंगमाम, डॉक्टर दिवगी भवानी शंकरमाम, मोळहळ्ळी भवानीशंकरमाम, चिक्कमने श्रीपादमाम, उभयकर नारायणमाम, बसरुर दत्तमाम, कलबाग नागेशमाम, कुंबळे भास्करमाम, नाडकर्णी सदुमाम आनि विठ्ठलमाम, कल्याणपूर दिनेशमाम, येडेरी मंजुनाथमाम, हांनि निःस्पृह समाज कार्याचे, नाडकर्णी पांडुरंगमाम, करवार कृष्णमाम, नाडकर्णी वसंतमाम हांनि कोंकणीतुं विपुल लेखन कोर्नु आमगेली मातृभास किल्ली समृद्ध आस्स हे दाकेयिले. ख्यातनाम चित्रकार शिरुर प्रभाकरमामु वाडीतुलोची.

बेलतंगडी दत्तमाम आनि लक्ष्मीआक्का, कार्कळ भवानीशंकरमाम, हेबळे गणेशमाम, माविनकुर्वे मिरापाच्ची, माविनकुर्वे तारापाच्ची, शिरुर गिज्जूपाच्ची हांनि धार्मिक विषयांतुले संस्कार केल्ले. त्यामितीं वाडींतु नियमित गोकुळअष्टमीच्यो म्हणत्यो, रामनवमी दिसु म्हणत्यो जाताती, श्रीगुरुचरित्र, गुरुपंरपरा, दासबोध, श्री. सिद्धारुढ स्वामीजीगेलें चारित्र, हाज्जे पारायण जाता. आमगेल्या धा गुरुं गेली पुण्यतिथी, गुरुपुजन, अनुष्ठान, अनंताव्रत, श्री महालक्ष्मीहवन इत्यादी श्रद्धेने आनि भक्तीने जाता. ह्या सर्वांखातिर सुधीर बळवळ्ळीमाम, सौकुर कुट्टीमाम, नाडकर्णी बिपिनमाम तशीची श्री सच्चिदानंद सप्ताह समितीच्या सदस्यांक धन्यवाद. त्यानंता, वाडीतु श्रीदत्त मंदिर, गणपती देवळ, औदुंबर कट्टो, वनदुर्गा देवी गेलें स्थानयि आस्स. औदुंबर कट्ट्यारी नागप्रतिष्ठायि केल्या.

वाडींतु आमगेल्या समाजाच्यो इतर संस्थायि आस्सती - कॅनरा सारस्वत असोसिएशन, १०५ वर्साची आमगेली पालक संस्था, आमगेल्या ज्ञातीची सामाजिक तशीची सांस्कृतिक क्षेत्रांतुली अग्रगण्य संस्था, बालकवृंद एज्युकेशन सोसायटीची शाळा, कॅनरा सारस्वत भजन मंडळ, श्री चित्रापुर मठ मुंबई गॅट रोड लोकल सभा, ऑल चित्रापुर सारस्वत युथ्स ट्रस्ट, पॉप्युलर बाईंग क्लब, पॉप्युलर अॅम्ब्युलन्स असोसिएशन सरस्वति व्हॉलेंटियर्स अँड अॅथलेटिक लीग आनि उद्योग. ह्या सर्व संस्थांमितीं आमच्यातुं सहकारांची भावना दृढ जाल्या.

वाडीतुल्या प्रत्येक स्थानाक स्वतः गेले एक महत्व आस्स. श्री सदानंद आश्रम दत्तमंदिरांतुले गुलवाडी नागानंद माम्मागेले किर्तन, ताराबाई देसाईगेले प्रवचन, नारावी गिरीजाबाईपाचेगेले वृंदगानासह भजन. मैदानांतुली उदकाची टाकी तेमेयी अनेक ललितकलांची जननी. ह्या टाकीचेरी अनेक नाटकं, संगीताचे कार्यक्रम जाल्ले आनि जात आस्सती. अनेक कलाकार रंगभूमीक मेळ्ळे- सर्वश्री सुंदरगोपाळ गोळीकेरी (बाप्पा) दादा आनि रामदास माविनकुर्वे, कृष्णा करवार, वसंत आनि जयंत नाडकर्णी, सुनील (नारायण) हट्टंगडी, सुरेश आनि चंदर होनावर श्रीधर बेनेगल (कोच्चीमांयी) सावित्री स्थळेकर, अनसुया कर्नाड, सुमन नाडकर्णी, सुशीला पडुकोण, मीरा मल्लापूर. गायक आनि वादकसुद्धायि मेळ्ळे, ह्याची मैदानांतु धार्मिक कार्य जात आसताती. १९८७ तुं श्री दत्तजंयती उत्सवावेळारी, परमपूज्य

परिज्ञामाश्रम स्वामीजी (तृतीय) हांगेल्या पवित्र हस्ते औदुंबर कट्ट्याचें अनावरण जाव्नु ताज्जें, कल्याणपूर गोपाळराव स्मृती अशीं नामकरण जाल्लें. ह्या उद्यानांतु वनदुर्गा देवीगेलेंचि स्थान आस. शिरुर स्वचेअरांतु तालमकी वाडी आनि कॅनरा सारस्वत असोसिएशनाने आयोजित केलेले अनेक कार्यक्रम जाल्ले आणि जात आसताती. व्हॉलीबॉल, थ्रो बॉल, बॉक्स क्रिकेट आदि खेळांच्यो स्पर्धा जाताती.

तालमकी वाडीच्या ७५ वर्सांतु मस्त जणांनी वाडीच्या कार्यकारिणीचेरी अत्यंत सन्मान्यप्रद कार्य केल्यां, सर्वश्री एच. श्रीधर राव, एस. बी. चिक्मने, एस. एस. बिजुर, ए. एन. हेबळेकर, पी.एन. नाडकर्णी, एन. जी. उभयकर, बी. एम. हळदीपूर, जी. एस. माविनकुर्वे, डी. डी. कल्याणपूर, कल्ले पांडुरंग राव, आर. जी. नाडकर्णी, आर. एस. अमलाडी, डी. के. बलसे, राजा पंडित आनि श्रीमती निर्मला चिक्मने, हांन्नी १० आनि १० वर्सांपशी चड कार्य केल्यां. तांगेल्या निःस्पृह कार्याक विनम्र वंदन. तालमकीवाडी खातिर आर्किटेक्ट म्होणु कार्य केलेले सर्वश्री एस.के. नाडकर्णी, आर. पी. तलगेरी, उदय नाडकर्णी आनि विजय काबििनितलु हांका विस्सोरुक जायना.

क्रीडा आनि शरीर सौष्टवाच्या विषयांतु सांगचे जाल्यारी, सर्वश्री नाडकर्णी विठ्ठलमाम आनि हालाडी मनोहरमाम (टेबल टेनिस), काळावर वसंतमाम (टेबल टेनिस, कॅरम, व्हॉलीबॉल), नाडकर्णी सुरेशमाम (क्रिकेट , टेबल टेनिस), शरीर सौष्टवांतु, नाडकर्णी मुरलीमाम, कुलकर्णी रामदासमाम आनि गोळीकरी रामदासमाम. तबलावादनांतु , पंडित सदानंदजी नायमपल्ली आनि पंडित मोहनजी बळवळ्ळी हांनि वाडीक एक लौकिक प्राप्त कोर्नु दिल्ला. आमगेली तालमकी वाडी म्हळ्यारी कला, क्रीडा साहित्य, शिक्षण, सामाजिक, सांस्कृतिक तशीची धार्मिक कार्याची जननीची.

आमगेल्या वाडींतुल्या अनेकांनी राष्ट्रीय तशीची आंतर्राष्ट्रीय स्तराचेरी सन्मान प्राप्त केल्ला. हें आमगेल्या वाडीक भूषण जाव्नु आस्सती .

श्री. एस. पी. नाडकर्णीमाम, मुंबई महानगरपालिकेचो प्रथम भानप नगरसेवकु.

डॉ. बी. पी. दिवणीमाम मुंबईचो महापौर आशिलो. महापौर निवासांतु राबचो पैलो मानु ताक्का मेळ्ळा.

न्युक्लिअर पॉवर बोर्डाचो चेअरमन म्होणू काटी सुरेशमाम सेवा निवृत्त जाल्लो. तान्ने केलेल्या कार्याखातिर भारत सरकारने पंतप्रधानांगेल्या हस्ते ताक्का जीवन गौरव पुरस्काराने सन्मानित केल्ले.

त्रासी अविनाशमामाने नंदादीप ह्या कोंकणी नाटकाच्या पन्नास प्रयोगांतु महत्वपूर्ण भूमिका कोर्नु limca



book of records हांतु स्थान प्राप्त केल्यां.

डॉक्टर उदय अंडार: ब्रिटीश राजघराण्यांतुल्या युवराजाचेरी उपचार कोर्नु ताक्का बरें केल्लेले खातिर, तांचे लागींथाव्नु सन्मानित. गीर जंगलांतु सिंहागेल्या मेंदूचे ऑपरेशन कर्तलो, आशिया खंडातुलो एकमेव शल्य विशारद. हिंदुस्थानांतुल्या पांच अग्रगण्य Neuro Surgeon पैकी एक.

नाडकर्णी बिपिनमाम : तांन्ने निर्माण केलेल्या आनि दिग्दर्शित केलेल्या “उत्तरायण” आनि “एवढंस आभाळ” ह्या दोन्नी मराठी चित्रपटांक राष्ट्रीय स्तराचेरी अनेक पुरस्कार मेळ्ळे.

कुद्याडी नंदनमाम : तागेल्या लघुपटाक राष्ट्रीय स्तराचेरी सुवर्णकमल मेळ्ळे

सन्मेश महेश कल्याणपूर: राष्ट्रपती आनि पंतप्रधाना लागीं थाव्नु शौर्यपदक मेळेयितलो एकमेव भारतीय नागरिक.

आमगेल्या वाडींतु अनेक कार्यक्रम अविरत, नियमित सुरु आसताती ताज्जे मुख्य आनि महत्वाचें कारण म्हळ्यारी आमगेल्या स्वास्थ्याची काळजी घेवच्याक डॉ. श्रीकर अमलाडी, डॉ. उदय अंडार, डॉ. प्रकाश माविनकुर्वे, डॉ. सुनील विणेकर, डॉ. संजय हेमाडी, डॉ. सुबोध शिरुर, डॉ. प्रणव चिकरमने आनि डॉ. लिना गंगोळी हांचेवारी तत्पर डॉक्टर्स आस्सती आनि हे सर्व तांगेलो व्यवसायु मानव सेवा म्होणू कर्ताति.

अशी ही आमगेली बहुरंगी, बहुदंगी तालमकी वाडी, एक परिपूर्ण गृहसंकुल. ह्या तालमकी वाडींतु हांव जन्माक आयलों, सान्नाहोडु जाल्लो, हाज्जो मक्का सार्थ अभिमान आस्स. वाडींतु जन्माक आयिल्या प्रति अेकळ्याक अशीची अभिमान आसतलो हाज्जी माघका खात्री आस्स !



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Golden Memories : Fun Fair



Golden Memories : Fun n frolic during Picnics



Social Moulding in the Wadi

By Shrinath R Murdeshwar

I was on the Seva counter at Karla Temple when Sureshmam told me that there was a special pooja at Devi Sannidhi and Samadhi on 15th April 2013 on behalf of Talmaki Wadi as it was celebrating its Platinum Jubilee.

I went into 'flashback mode'. My eighteen years' stay in Talmaki Wadi has changed my social as well as religious life and so it holds a special place in my heart.

I could visualise a series of instances of my boyhood days when I came to the Wadi at the age of eleven.

I still remember the greatest event in the life of every Bhanap i.e. the "Shishya Sweekar" on 1st March, 1959. I was one of the sevaks distributing cardboard fans to the devotees at the Shivaji Park Shamiyana. That was the beginning of my social life.

Talmaki Wadi is a big complex of about 12 buildings with nearly 250 tenements. There was no T.V., Internet, or Mobile those days. We had a large group of children playing indoor and outdoor games. We used to play "Atyapatya", "Lagori", "Lapandav" cricket etc. between Bldgs 3-5 and Guruprasad. When we formed the "Amar Cricket Club" we started playing at the Haji Ali grounds. We had a good cricket team those days.

The KSA arranged indoor as well as outdoor games during Diwali. It was the biggest festival in the Wadi - five to seven days of competitions, fashion shows, and 3 act dramas which would continue till midnight or early mornings. After that, volunteers would fold the carpets and chairs. Soon, the children would come down after having "Abhyang Snaan" to burst crackers.

Our volunteer groups were ready to work on any occasion. Gopalmam was the first volunteer of Wadi. Although kids were afraid of him, he was very kind and helpful. There were two ambulances in Wadi and he used to drive them. There was a group of experienced people who were ready to help 24X7 during emergencies such as hospitalisation, funerals etc. The youngsters helped to conduct sports events. During Mr. N. S. Rao's KSA Presidentship, a "youth committee" was formed by him. He conducted youth conventions and classes for progress for youths.

In those days there was no buffet system or contract system during marriages. It was a big



problem for the bride's side to serve food. So under the banner of Saraswati Volunteers and Athletics League, we helped serve food at marriages. College students willingly volunteered to serve during the vacations. Also, under the same banner, we started the "Monthly Grahak Peth"

The Indo-Pak war in 1971 was a tough time for all. During the blackout periods we undertook Watch and Ward duties. Anandmam Nadkarni arranged Civil Defense as well as First Aid classes during that period.

The various Institutions in the Wadi used to observe festivals round the year starting with Yugadi. On Ramnavami, Naganandmam Gulvady used to come all the way from Vakola to perform 'Kirtan'. During Krishnashtami, Karkalmam would conduct 'Nitya Mhanati' and Laxmipachhi would celebrate 'Kallo' by tossing dry fruits and coins from mezzanine floor of Anandashram Hall for the 'Balgopals'. Ganesh Utsav was celebrated individually. On Vijayadashami or Dassera, we carried a pocketful of "Aptya Panna" and visited relatives and friends to seek their blessings. On Hanuman Jayanti and Dattajayanti days we carried a Palkhi under the guidance of Balvalli Pandurangmam, Kabinittalmam and Savkur Bhatmam, from the Datta Mandir to Building No 17, then to the main gate and back to Datta Mandir. There were also programmes arranged by Grant Road Local Sabha. The most exciting utsav would be Swamiji's visits. These utsavs moulded my religious life.

I was woken out of my day dreams and I realised that I am on the Seva Counter of the Karla Temple when a person standing in front of me was telling me that Maheshmam had sent money for the Sevas to be performed next day (i.e. 15th April 2013)



WADI - 75 years and going strong!

By Ramkishore M. Mankekar

The news that Talmaki Wadi is celebrating 75 years of its glorious existence, made me quite nostalgic, taking me into the early seventies, when I was just entering my teens.

Those were the days when there was no TV and no Internet. Everybody had a lot of time for each other. There were just two or three car owners then, and hence, enough place for all the kids to run and play to their hearts content, unlike today, when parking has become a perennial problem, and games are almost restricted to their mobiles and Tabs! In fact, when the late Dr. BP Divgi became the Mayor of Bombay, in the early seventies, his official Chevrolet car was a big attraction!

The Bhanap residents of Wadi were then just emerging out of their lower middle class cocoons, and providing their children the best education that their limited resources could manage. As a kid, I used to wonder why some outsiders would often refer to our Wadi as 'badmash wadi'... Sure, there might have been a bad apple or two, but that did not give people the licence to paint everybody with the same brush, as evident from the academic achievements that unfolded from amongst the then school and College going generation up until now - if we were to start from the last building, there was Vinay Balse who became a successful Chartered Accountant, Nitin Gokarn who joined the IAS, Nitish Nadkarni, who's migrated to the US, Bipin Nadkarni who's made a name for himself in advertising films and Marathi films, Kiran Kulkarni who turned an agriculturist and is now settled in Kumta; there is Kiran Yadery who became a name to reckon with, in the Airline marketing and travel industry; Prakash Shirur, yet another CA, who went overseas; the Puthli brothers - Sanjay who made it big in marketing in the international electronic media and Sudhir, who operates a courier agency; Nitish Kati, who post IIT turned entrepreneur and his academically genius sister, Smita (now Mavinkurve); Dattu Sharma, who after a stint with TISS and then in Aden, has become a financial advisor; Shailesh Kulkarni, who had a long marketing stint in the Gulf and his brother Rajesh, an entrepreneur now; the Mavinkurve brothers Gajanan, Hemant, Mangesh and Gurudutt who migrated to work in Kuwait, Saudi Arabia and thereon to the US and Canada, as also their younger siblings Vivek and Gautam who chose to stay back in India; Sanjay Savkur, associated with the IT industry in the US; Vijay Bhat who rose to great heights internationally at Ogilvy Advertising, and these days runs wonderful programmes for the cancer stricken and cancer survivors (www.rootsnswings.in); Dr. Uday Andar and Dr. Prakash

Mavinkurve, who have risen to eminence in their respective fields of medicine; Dr. Pradeep Vokethur, another medicine man, who decided to move to Bangalore, as also late Sadanand Bellare who settled there after an extended overseas stint; the Honavar brothers Anand, Shyam and Raghunandan; the Hemmady brothers, Sandeep who is based in Canada and Sanjay who studied medicine in Russia; the Kalyanpur brothers Chaitanya and Eknath; Bharat Haladi who made it to the Defence Services and is now in Pune; brothers Gautam and Uttam Padukone, late Mohan Nayampalli, brothers Mahesh, Rajesh and Anand Kalyanpur, Shivdutt Halady and his wife Nandita, Sandeep Balvalli, Sharad Nadkarni, Shyam Balse, Yogesh Gangolli and so the list goes on and on. And the generations after us, have also kept up the tempo, going into careers that are different from the ambition that most aamchis would have harboured in the 50s, 60s and 70s - of making a lifetime career in Shamrao Vithal Bank, or any other bank..... Suffice it to say then that the term 'badmash wadi' must have been coined by some outsider in a momentary fit of envy, because Wadi had so much latent talent even in those days!

In fact, there were some who did not excel academically, but more than made up for it through their inborn talent - like the late Nandan Balsekar alias 'Gonnu Bhat' for instance. Whenever he sat at the tabla or a dholak, he would hold the audience enthralled. I remember the now famous ghazal singers like Pankaj Udhas and Roop Kumar Rathod at the start of their careers, coming in a taxi to pick up 'Gonnu' and taking him to the venue for their shows. He even travelled overseas with them for some shows. Anand Ubhaykar or 'Micky' was another, who proved his acting prowess in comedies...

When it came to festive occasions like Diwali, all the aamchis from the neighbouring areas would assemble to participate in the annual sports meets. Table tennis and Carrom tournaments were a big draw with Vithal Nadkarni, Manohar Haladi, Suresh Chandavarkar, Suresh Nadkarni, Ramesh Kaushik and Ganesh Labadaya holding sway and walking away with trophies year after year. Volleyball, and in later years, Ladies Cricket and Throwball also drew many participants, prominent amongst them being the Golikeri sisters Seema, Suchitra, Savita, the Kaikini sisters Sheetal and Naina, the Chandavar sisters Bina, Rupa and Neeta, and the Karnad sisters Archana, Alka, Anjali and Avanti, the Kandlur sisters Hemi, Baby, Maya; Ubhaykar Naina and Meena; and Rekha and Purnima Manjeshwar amongst others....

On the cultural side, everybody would avidly lap up the one act plays, skits and konkani dramas, painstakingly put together year after year by accomplished directors like Venkat Talgeri, Dada Mavinkurve, Krishna Kurwar, Vasant Nadkarni, Suneel Hattangadi etc. And the bulk of the actors in these would be from within Wadi itself - Vasant 'VP' Nadkarni, Madhu

Bhat, Anasuya Karnad, Savitri and Ganesh Sthalekar, Suresh Andar, Ramdas Heble, Avinash Trasi, Ramesh Trasi, Manu Ulpe, Uday Mankikar, Ashok Kulkarni alias 'Annu Pimpi' and 'outsiders' like Anant, Shankar Nagarkatti, Sunil and Sanjay Ullal; and in later years, it was the turn of Dr. Uday Andar, Smita Kati-Mavinkurve, Nityanand Bellare, Anup Ulpe, Sanjay Savkoor, Anjali Karnad, Bipin Nadkarni, his sister Sucheta Nadkarni, Deepa Heble and others.... Tabla maestro Sadanand Nayampalli also grew up in Wadi...

Besides some tear jerker plays like 'Diva Jaloo De Saari Raat' and its konkani version 'Jalo Vaati, Sagli Raati', the comedy plays were real hits. Manu Ulpe, Uday Mankikar, Ashok Kulkarni, Anant and Shankar Nagarkatti, Uday Andar had amazing talent and they would add some extempore dialogues that would make the audience roar with laughter. One such small ad libbing that I still remember : one of the characters sips on a cup of tea and asks the other, 'Aarre, Darjeeling tea vae??' to which the other replies, ' whayi, tukka kashi kallen?' and pat comes the punch, 'nhain, thanche wari thanda aassa kina, mhonu vicharlein!'

The cookery competitions for men during Diwali were also a big hit with the late Manohar Vokethur taking away prizes year after year.... And who can forget Murli Dhareshwar and his brother in law Gersappa exhibiting 35mm feature films free of cost at the Sirur Square for the benefit of Wadi residents.

Talmaki Wadi had its own unique charm, and was populated with one of the finest band of gentlemen that I was privileged to witness and work with, even as I was growing..... There were the Gokarn brothers - Ramesh, Ratnakar and Vasant. While Ramesh was a 'walking-talking encyclopedia' and an ever active member of the KSA, Ratnakar was equally active in the KSA and elsewhere, and Vasant ran an automobile garage. The Nadkarni brothers at extreme ends of Wadi - Gajanan and Shivanand on one side and Vithal and Sadanand on the other - all four very active in the KSA, and the magazine in particular. It was along with them and 'Babudi' Kumble initially, and then Sadanand Bhatkal, Krishna Kurwar, Gurunath Gokarn as Editors, that I first cut my teeth in writing and honed my skills in editing at the KS magazine, as I entered my teens. The Sirur brothers who ran Sirur Printing Press would bring home the strips of paper with the black ink still wet, for proofreading during their lunch break - those days, the letterpress technology was in vogue, and I would take them to the KSA office and assist the senior team in the proof reading.

Then there were Nagesh Kalbag, Dinesh Kalbag and Dinesh Kalyanpur who did pioneering work for the KSA, and had a great sense of humor. One could not have imagined Diwali Sports without them in those days. The 'on your marks, get set, GO!!' still rings in the ears...



And who can forget Gopalnam and Manjeshwarmam - the two perennial bachelors of Wadi, whose names were invoked by parents whenever they found their wards to be non-cooperative or mischievous - just the mention of their names would ensure that the erring kids would fall in line!

Renowned painter and artist late P. G. Sirur, and the grand ladies of Wadi who are so active even now despite entering their eighties/nineties, Parvati Sharma, Manorama Sashital and Shantabai Vokethur also come to mind. And Girijabai Shirur, who ensured that it was not always fun and games for the younger generation at Wadi, by conducting regular Bal Vikas classes for their spiritual upliftment during their crucial growing years.

Shivshankar Murdeshwar, Sharad Benegal, Vasant Honavar, Hemant Godambe, the Sadwelkar brothers, Uday Nadkarni, the Burde brothers, Inspector Vivek Hemmady who's now retired as an ACP in the State Police, the doyen of Public Relations in Banking Shivshankar Surkund, Raghunandan Haladi, Dilip Sashital who has an amazing repertoire of mimicry and jokes..... the Sashital brothers Sudhir, Kishore, Prakash and Arun, the Honavar brothers 'Cheena', Ajit, Raghuram and Gurunath and many more.....all in all, Wadi was, and hopefully continues to be, an amazing place to inhabit!

In conclusion, I would like to confess that 40 years is too long a period to go back into, and I might have inadvertently missed out on some names, and my apologies in advance for the same. Also, for the sake of brevity, I have dropped all the 'Maams and Pacchis' suffixes in this article. Hopefully, someone else will write their memoirs about Wadi in the 50s and 60s, and then again, in the 80s, 90s and at the turn of the century..

Today, whenever I visit Wadi, I feel sad that the younger generation has no place to run around and play, as the growing number of four wheelers have taken up space, and even the maidan has been landscaped in such a way that absolutely no proper cricket matches are possible. I remember playing cricket during summer vacations on the wadi maidan and Sirur square, and losing count of the number of window panes that we collectively shattered. And I also remember the late Mr. Vithal Mavinkurve's wife, who stayed in building number 9 cutting the rubber cricket balls into two on her 'aadli', and throwing them out of her window - in retrospect, we don't blame her - the cricket balls would somehow find a way of entering her ground floor house through the bedroom or kitchen windows via our bats from the maidan or Sirur square, sometimes after shattering a glass pane! Poor lady, must have had a real tough time whenever we played cricket...

Maybe, as and when the redevelopment of Wadi is taken up, there will be enough stilt parking and playing space for the 70s and 80s to be recreated there....May the good times visit Wadi again.....



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माझे माहेरघर

सौ. स्मिता बलवल्ली

लहानपणी लाभलं मला एक उबदार घर
आईबाबा, भावंडं, आज्ञा, आज्ञी, मावशी, मामा, मामी
सगळीच गोड नाती
बालपण सरतं, पंख फुटतात, भरारी घेतात
जगाच्या संपर्कात मोहजाळात सापडतात
उडता उडता पंख थकतात
आठवण येते घराची
चेहरे थोडे हरवलेले असतात, काही असतात नवीन
पण उब तशीच देत राहतात.
कधी न विसरता येणारं हे माझं माहेरघर
कधी न संपणारी आहे ह्यात गोडी
माझे माहेर दुसरं कोणतं नाही, आहे ही ताल्मकीवाडी



My Childhood Memoirs of Talmakiwadi

By Dr (Mrs) Aruna Narayanan Udyawar

Talmakiwadi is the place where I lived from the date of my birth till wedlock in 1980. There are several interesting events which are a part of my memories of the wadi, particularly the Building No 17, where I lived. There was so much happening all around. Thirty six years have passed since I left Wadi, but I have tried to write masterfully what I have seen and experienced in Wadi.

There is something so tender and so human about the memory I nourished during my childhood days. It is a wadi where you are always surrounded with a team that brings the best in you. It is getting unique distinction. Thanks for making the society an "ADARSH" society where most of the residents are involving themselves for providing education, health and other activities.

As a child, I enjoyed Deepavali festival the most. Besides crackers, the most beautiful part of the festival was twinkling lights. The sight of Golden Marigold and burning diyas, a table laden with customary festival foods like Batata Poha, Boondi Laddoos, Shev, Chivda would be delicacies. Freshly washed images of Gods and shiny silverwares added up to the charm of the festival. The biggest joy derived a few days before the festival was when the neighbours in the bldg no 17, specially on second floor, with the help of my grandmother, late Ramabai Maskeri, my mother late Shalini Udyawar and Mathurapachhi (Late Mathura Pandurang Nadkarni) would sit together and prepare Besan Laddoos, Shev-Chivda, Tukdas and many more. The atmosphere would accompany the wishes and the blessings. The festival tossed together with *doire de vivre* and presented with dollops of affection.

Baby show competition, Fancy Dress Competition, Fashion Shows, and Dramas would take over, Vrinda Talgeri's dance always received arousing applause from the audience for her dance on "Madhuban mein Radhika Nache Re!!"

Table Tennis was a great sport in Wadi. Close to an hour before the sport was set to begin, the Hall would be a hot mess of last minute preparations with volunteers scooting around for final checks. This would be no ordinary show at all. I remember my mother's sister Mrs Nalini Koppikar was a Table Tennis Champion. When she came to the table and when her hands played for the same, there used to be tension in the auditorium. The moment she won, deafening applause erupted from every corner of the Hall.



The space outside the Anandashram Hall, was used for Cricket, Lemon and Spoon, Chocolate Race for kids, and Tug of War. The Tug of War, I remember among the ladies participation, my aunt late Mrs Indu Bellare, Mrs Nirmala Nadkarni, Mrs Shilli Nadkarni and many others.

Some interesting things I would like to share with you is about the "Hawkers" who came to this wadi. Shivaji - the mango seller was very popular and regular during April and May. He would not ask for money immediately but just keep the "Mango Petti" and go away. That used to be the relation.

Devaki was the favourite fisherwoman of the wadi. She used to bring Noglis, Pomphrets, Bangdas, and Surmai. Though expensive, most of the wadi people used to buy fish from her. When she came to my Bldg no 17, she used to sit below my home window to cut fish. It was very sure that from one side , the aroma of Nogli Ghasshi would spread and from the other side , Bangda fry with Kandya Tambli.

Exactly at 4 pm, the voice of the chameliwala would be heard followed by the man himself dressed in a white kurta, white pyjama and white Nehru cap. The gajras were expensive, yet some wadi people were regular buyers; specially my paternal grandmother Late Mrs Umabai Udyawar and Late Mrs Kalle, both of them looking so elegant, beautiful with their Navaratri saris and the Gajras on their hair bun. What a lovely sight it would be to see both of them!! So gracious!!!

As a child, I came across an uncle by name Gopalmam - He used to sit, sleep and eat on a small platform at the place where UDYOG was set up. With a long stick, Khaki dress, not much hair on the head and scary red eyes he would scold children loudly running about here and there. He was like security of Wadi.

Helpers, we can't forget because we don't get people like them these days. Babu, Yeshwant, Govind were helpers. There were associated with positive emotions to whomever they worked for. They were so committed and honest that they bought magnificent and unparalled relationships which were based on honesty and trust.

Talmakiwadi helps us to feel comfortable and secured. People who live here are the people you trust, with whom you don't need to look over your shoulder. That, however can happen if you are honest in your relationships. I would have loved to live in wadi. But !!!!!





Ek.. Don.. Teen.. Chaar
Talmakiwadi chi porey hushhar



Talmakiwadi Theatre



The wooden slide

By Bipin Nadkarni

The one privilege I had in Wadi as a kid was that I could walk into any drama rehearsal and watch it as long as I wanted. For one, Papa would be acting in most of them, but more importantly, I just loved it !!

One of the first drama rehearsals I remember attending was that of 'Maaza Kuna mhanu mee'. They used to be held in the Sundatta High School hall. I must have been 7 or 8 years then. There used to be a small wooden slide, my unofficial throne of sorts from where I would keep a hawk's eye on the rehearsals. There was this beautiful lady Suman Tatte who used to come from Bandra to rehearse. Dada Mavinkurve used to be seated in the centre with his occasional directions to the actors. Uday Mankikar, Mandip Rai were juniors then and were asked to prompt from the sides when they were not performing.

The emotions echoing in that Hall, that occasional goof up in a serious scene and peals of laughter that would follow ... and then starting the scene from the beginning.....!!

During 'Ghar Deval', I was called for an audition by Madhu Bhat. I obviously hadn't worked out for the role and Madhumaam had told me ever so sweetly " Very good. Atta ghara vachunu abhyaasu kari ma itte!! "

I never went to see the rehearsals of that play...haha !!

Savitri Sthalekar was a treat to watch. Playing the main roles and mostly tragic, she had that Meena Kumarisue way of performing. Always as serious during the rehearsals as she was on stage, I have seen her different avatars .. of anger, of happiness, of remorse...her voice echoing in my mind even today ... all this I watched from atop that wooden slide.

Chandrakant Honawar , who used to light up most of these plays , used to attend the last few rehearsals. Sitting next to the director, I had often watched him see the rehearsals with closed eyes !

Of the rare occasions that I did watch Krishna Karwar mam's rehearsals, he held the script close to his chest, his eyes buried deep into it. An author to the core, not one word could be altered, shifted or replaced. Even a grammatical mistake from the actorand his face would cringe ...a gentle cough would follow as he would tap the ash from his cigarette, nod his head and smile, in a bid to douse his disgust, before correcting the actor !



It was amazing how different directors lead their actors in the play. Each one had a particular style of getting the best of everyone. Dada would concentrate on the expressions and act out for the actors if needed, Krishna maam was fierce on the diction and dialogues, Papa (Vasant Nadkarni) was obsessed with the blocking and movements of the actors. They had to walk, turn and stand in certain positions !!

And then came "Mom's good bye". My most memorable one... By then I had already taken to acting in one act plays...but attending Papa's drama rehearsals was a ritual I could never miss. Eknathmam (Hattangadi) and Kundapachi (Rege) added a whole new meaning to my little world of drama. They were conventional, traditional and so very beautiful.

It was the sheer ease with which they used to move on the proscenium, the way they spoke, they paused and those little improvitations that they would add to their characters !! The entire texture of the drama would change ten fold.

So many plays, so many faces, the smells of that School Hall, the batata wadas from the Udipi hotel, tea from the Irani next door... an unending Kaliedoscope !!

And then suddenly one day I realised I had grown up....grown too big to sit on that wooden slide Stupid me !!



A '**Satguru**' chooses for us **Satvaguna**
by brushing aside Rajoguna and Tamoguna

He makes us experience Divinity



In fond memory of

GOPAL SUBRAO MAVINKURVE

(lovingly known as Dada)



*You are the one who brought sunshine in our lives
Showered warmth and care, bringing freshness in the air
With your joyful heart and smiling face
Brought calmness in our lives
Been the guiding light in gloomy dark nights
You held our hands as we took our first steps
At every stage from childhood to adult age
Nurtured us and loved us unconditionally
Stood strong and tall and walked with us through the highs and lows of life
Shielded us by absorbing pain, with showering sweet smiles like gentle rain
Teaching us to walk straight through the crisscross paths of life and fate
Been a loving, caring husband, a loving & encouraging father,
Helping us bloom and blossom to pursue our own dreams
Teaching us to be independent and yet bond as a family and be grounded in our lives.
Been "Dada" the loving brother for those who reached out to you
Worked round the clock relentlessly contributing towards all walks of life (be it office,
Talmakiwadi Cooperative society, Education society, KSA, theatre just to name a few)
You lent your hands to help family, friends and all in need and encouraged them to stand
on their feet
Blended with all colours of life young or old
Spreading joy and happiness to all in your journey of life.
We cannot describe our love for you in these few words,
You mean the whole world to us, you are our universe.
The most beautiful things in the world cannot be seen or touched. They can be only felt by
the heart.
We feel you in our heart as you have always been there and will do so forever.
Blessed are we, as you are a part our life.*

By Neena Gopal Mavinkurve.

Fondly remembered and loved by,
Shaila Gopal Mavinkurve (wife), Neeta (daughter) & Satish Ulman (son-in-law)
Naina (daughter) & Rajesh Pandit (son-in-law), Neena Gopal Mavinkurve (daughter),
Siddhi (granddaughter in law) & Ashish Satish Ulman (Grandson), Aditya Satish Ulman (Grandson),
Adhya & Ovee (Great granddaughters).



My Alma Mater- Talmakiwadi!

By Pooja Someshwar (nee Upponi)
California, USA.

"Talmakiwadi" - a name that evokes a plethora of emotions in those of us who were lucky enough to be born and brought up in this most wonderful housing society. Named after Rao Bahadur S.S. Talmaki, the pioneer of the co-operative housing society movement in Asia, Talmakiwadi is the de facto capital of our Amchi culture not only in Mumbai or India, but even in the world. That is saying a lot, considering the miniscule size of the Chitrapur Saraswat Brahmin community in the larger scheme of things.

To those born before the Age of the Internet, when human connect was an integral part of day to day living, when people-to-people interaction was the cornerstone of quotidian living, our Wadi was the torchbearer of communal (in the dictionary sense of the word - as in pertaining to community- not the much maligned connotation the word has acquired in recent times) living

While many other co-operative housing societies also have the sense of collective responsibility and camaraderie that come with living in a community, Talmakiwadi was extra special because of its resident's shared cultural beliefs. And of course, the fact that we all spoke the same language did not hurt! Some of the fondest memories of my childhood have to do with playing with friends I could converse in Konkani with, growing up under the watchful eye of neighbors that were like a second family, eating freshly prepared Biskut Ambode and Patti Samosas, among other sweets and savories from Udyog with my afternoon tea, learning Shlokas and verses from the Bhagavad Geeta under the able tutelage of Mavinkurve Meerapacchi and Sirur Gijupacchi, enjoying Konkani dramas on the Wadi Maidan stage during Diwali, watching our homegrown Govindas breaking the Dahi-Handis on Janmashtami, and various observances performed by individual families, but with wholehearted participation from all the Wadi inhabitants, be it Ashtami Mhantis, Nompri or Navratri. The atmosphere would be especially enlivened if there was a wedding or moonji taking place in Anandashram Hall or the School Hall...It was fun running into acquaintances, friends and relatives dressed in their finest best and then partaking Amchi delicacies at the feasts (This was in the days before wedding feasts became a gastronomic assault on the tastebuds with Around-the-World-Multicultural-Fusion-Affairs!!!). My list of fond memories would be incomplete without mentioning the annual Datta Jayanti Utsav that was started by Talmakiwadi Youths in 1985 and has only gone from strength to strength, since. There is

something so festive, so uplifting, and so wonderfully spiritual about this time of year in Wadi, in the august presence of our Pujya Swamiji, when our Bhanap brethren from all over Mumbai, and even outside Mumbai, converge upon the gaily decorated pandal, under fluttering festoons and sparkling strings of light, and the sonorous chanting of mantras by our Bhatmams.

Today, there are many one-time Wadi residents that have moved out into the world...Every single one of us is a living-breathing example of the life lessons that our beloved Wadi taught us...to celebrate in unison during happy times, to come together and support each other during difficult times, to resolve disputes with discussion and conflict with concord. Wadi has taught us to take pride in our language and culture and become cultural ambassadors to the world. Today when I make a conscious effort to impart our cultural values to my kids, I am reminded of the ethos that was so effortlessly transmitted to me and all the kids who grew up in Wadi. We imbibed our language, our values and our ethics so intrinsically as we grew up among a community that was involved and eager and accomplished. They say it takes a village to raise a child...nowhere would we see a better example than our own Wadi. So in a very real sense, I see Talmakiwadi as my Alma Mater and myself as an alumnus of this wonderful, legendary institution...Am always so, so proud and eternally grateful for being a part of the Talmakiwadi Family. Happy 75th Birthday, Dear Wadi and May God Bless You, Always!





आमचीस्

सौ. प्रिया प्रभाकर बडुक्ली

उत्तम स्ववैया म्होणका तांका
आसताती खास सुसंस्कृत ।
अनेक रुपांनी नटुनु मात्र,
जगताक करताती अलंकृत । १

भानप म्होणु म्हणौनु घेंताती
विंग - विंगड क्षेत्रांतु नाव कमैताती ।
दाखौनु दिताती सरस्वतीली प्रिती
सूर्यागादी प्रखर आस्स तांगेली मती । २

सारस्वतांगेलों मानु राखका
एकमेकांक समजुनु घेवनु ।
कमैलेलें टिकौनु धोरका
एकळ-दुसऱ्यांक उमजुनु घेवनु । ३

असामान्य अशी आमगेलों समाजु
जगतांतु आस्स अल्पसंख्यांतु ।
बुद्धिमान म्होणु होगळीकेक पात्र
मानवकल्याणाचें घेंतल्यां हातांतु सूत्र । ४

समाजु-मठ म्हळेलों तांगेलों प्राणु
फाल-फाल्यारी उगैतलों शुक्रताच्यागादी तांका मानु ।
आपणालें हॅडास्तिकेचों किंचित ना अहंभावु
सर्वसामान्यांखातिर मदतीचा हातु दितलों तों एकु भाऊ । ५

इतिहासु सारस्वतपुत्रांगेलों साक्षी
दिता तांगेलें कर्तबगारीची ।
असलें समाजांतु जन्म मेळ्ळका
ही गोष्ट मात्र भाग्याची । ६

माझं आजोळ

सौ. स्मिता बलवल्ली

ताल्मकीवाडी हे माझ्या आईचे माहेरघर. माझं आजोळ आणि हक्काचं माहेर.

लहानपणी वाडीच्या गेटपासून मैदानाकडे पोहोचेपर्यंत बरेच माम, पाच्ची भेटत. काही जण आपुलकीने गालगुच्चे घेत विचारणा करत “तू मीराची नात ना ? प्रकाशची भाची ना ग ?” ते ऐकून “अरे वा ! कितीजण ओळखतात मला” इथे ह्या विचाराने माझ्या अंगावर मूठभर मांस चढत असे. माझं वय वाढत गेलं आणि गालगुच्च्यांची जागा स्मितहास्याने घेतली. अजूनही वाडीत पाय टाकल्याबरोबर ती आपुलकी जाणवते. अगदी मातेच्या उदरातील अर्भकाला वाटावं तसं सुरक्षित आणि उबदार वाटतं. जणू वाडीशी चिकटलेली माझी नाळ अतूट आहे.

बालपणात शाळेच्या सुट्टीमध्ये विशेषतः दिवाळीच्या सुट्टीत माझा मुक्काम वाडीतच असायचा. हल्लीची पिढी दिवाळी आली की दिवाळी शॉपिंगमध्येच कितीतरी दिवस घालवते. अर्थात आम्हालाही नवीन कपडे मिळायचे, पण तेव्हा शॉपिंगचं फॅड नव्हतं. आम्हाला त्यावेळी वाडीत होणाऱ्या स्पर्धांची, सांस्कृतिक कार्यक्रमांची ओढ असायची. सुरांशी माझं फारसं जुळत नसल्याने मी ” गायन सोडून बाकी सर्व स्पर्धांमध्ये भाग घ्यायचे. हस्ताक्षर, रेस, दोरीच्या उड्या, फॅन्सी ड्रेस इ.

वाडीतील प्रत्येक नवीन पिढीतील तरुण, तरुणींचं विशेष कौतुक करावसं वाटतं. कारण ती पुढाकार घेऊन ह्या कार्यक्रमांची जबाबदारी घ्यायला तत्पर असतात. पण त्यांच्या ह्या उत्साहावर पाणी पडेल का अशी धाकधूक मनाला वाटते. हल्ली बरीच कुटुंब सबर्बमध्ये राहायला गेली आहेत. परत “हम दो हमारे दो” किंवा “हमारा एक” ह्या धोरणामुळे म्हणा किंवा अभ्यासाच्या ताणामुळे म्हणा, कार्यक्रमात भाग घेणाऱ्या मुलांच्या संख्येचा आलेख उतरत चालला आहे.

बऱ्याच वर्षांपासून आपल्या समाजात बरेच सण, उत्सव साजरे केले जातात. पण हल्लीच्या दगदगीच्या जीवनात बरीच कुटुंब ह्यापासून वंचित राहतात. वाडीमध्ये मात्र हे सण उत्साहाने साजरे होतात. माझ्या मुलांनाही ह्या उत्सवांबद्दल आत्मियता वाटते. ह्याचं श्रेय वाडीतील मंडळींना जातं.

जन्माष्टमीला म्हणत्या, कृष्णजन्म, बालक - बालिकांना कृष्ण-राधा म्हणून सजवणं हे सर्व करणारे लोक हाताच्या बोटावर मोजण्याएवढेच असतील. दहीहंडीत सहभागी होण्याचा आनंदही इथे घेता येतो. तसेच दत्तजयंतीच्या उत्सवात

भाग घेऊन मन प्रसन्न होतं. सर्व वयाच्या लोकांना ह्याचा पुरेपूर आनंद लुटता येतो. तरुण पिढीला परमार्थ व अध्यात्माच्या मार्गावर चालण्याची दिशा मिळते.

महाराष्ट्रातील सर्वात मोठा सण म्हणजे गणेशोत्सव. आम्ही लहानपणी शाळेत स्पर्धा लावायचो की कोणी किती गणपती पाहिले. ह्यात माझा नंबर अव्वल असे. कारण वाडीतील आजीची एक नंबरची इमारत, जी मुख्य रस्त्याला लागून आहे. तिथे गॅलरीत उभे राहून अनंत चतुर्दशीच्या दिवशी आम्हाला मोठ मोठ्या गणेश मुर्तिंच दर्शन होत असे.

आजीच्या इमारतीत वर गच्ची आहे. घरात खूप पाहुणे असले की आम्ही रात्री गच्चीवर झोपायला जायचो. संध्याकाळी गच्चीत कबड्डी, खो - खो, आंधळी कोशिंबीर असे कितीतरी खेळ खेळायचो. गच्चीवर टाईल्सचे लहान लहान तुकडे बसवलेले आहेत. त्यात मोरपंख, ससा अशी चित्र शोधून काढण्यातही आम्हाला खूप मजा वाटायची. ह्याच गच्चीत घरातील अनेक कार्यक्रम रंगले आणि अविस्मरणीय झाले. एकदा आईसक्रिम मेकर आणून आम्ही आईसक्रिम पार्टी केल्याच आठवत मला.

आता वाडीत बरेच बदल झाले आहेत. मोकळ्या मैदानाचं सुशोभिकरण होऊन उद्यान बनलं आहे. इमारती रंग चढवून ऐटीत उभ्या आहेत. सर्वत्र स्वच्छता जाणवते. पण एकच खंत वाटते की गाड्यांच्या पार्किंगमुळे मुलांची खेळायची जागा मात्र कमी झाली आहे.

वाडीचं रूप पालटलं आहे परंतु स्वरूप तेच आहे. ते म्हणजे लोकांमधील ओसंडून वाहणारा उत्साह. हा उत्साहच वाडीचा श्वास आहे.



“

Students must chant ‘Gayatri Japa’ as much as possible
for outstanding success.

”

आठवणीतली वाडी

अनघा होन्नेमडी शेटी

“वाडीच्या स्मरणीके साठी काही लिहिशील का ?” असे प्रकाशमामाने विचारताच बऱ्याच वर्षांपासून मनात बाळगलेली इच्छा आत्ता पूर्ण होणार ह्याचे समाधान वाटले. तालमकीवाडीला मनापासून आभार प्रकट करण्याची संधी मला सोडायची नव्हती. आणि मी पटकन हो म्हटले.

वाडी म्हणजे माझे आजोळ माझे बालपण (आणि एका अर्थाने माझे जीवन) सुंदर आणि समृद्ध होण्याचे सर्वात मोठे कारण म्हणजे तालमकीवाडी. शाळेला सुट्टी लागली रे लागली की मला मीराईकडे (माझी आज्जी कै. श्रीमती मीराबाई माविनकुर्वे) सोडायचे आणि शाळा सुरु होण्याच्या आदल्यारात्री जेवल्यानंतर घरी जायचे, असा माझा हट्ट असे. सुट्टीत आम्ही ५-६ भावंड एकत्र राहायचो आणि खूप मज्जा करायचो.

वाडीतल्या १ नंबर बिल्डिंगच्या - ४ थ्या मजल्यावर माझ्या रम्य बालपणाची सुरुवात झाली. त्या मजल्यावरची चारीही घरांची दारं सदा उघडीच. जेवढे प्रेम आम्हाला घरच्यांनी दिले तेवढीच माया शेजाऱ्यांनीही लावली. १ नंबरची अजून एक मोठी खासियत म्हणजे त्यांची गच्ची. खूप जणांचा अभ्यास, परिक्षा, खेळ, सणसमारंभ ह्या गच्चीने बघितले. घरचे पापड, सांडगे वगैरे वाळवण्यासाठी आम्ही मुलं गच्चीवर जायचो आणि थोडेफार गट्टमही करायचो. ह्याच गच्चीचा एक मज्जेदार प्रसंग मीराईने मला सांगितला. मी ३-४ वर्षांची असेन. मी लहानपणापासून (ते अगदी ७ वी - ८ वी पर्यंत) वाडी सोडताना खूप रडत असे. अशीच एकदा रडत असताना मीराईने मला विचारले “बाळ तू रडू नकोस. तुला काय हवे ते सांग.” मी रडतच तिला उत्तर दिले, “मला तुझी गच्ची हवी” तिला बहुदा हसू की रडू हेच कळनासे झाले असेल.

हळू हळू आम्ही मैदानात खेळायला येऊ लागलो. डबा आइसपाइस, खांब - खांब, सोनसाखळी असे बरेच खेळ अजूनही स्मरणात आहे. खूप जणांशी मैत्री झाली. वाडीतील दिवाळीचे कार्यक्रम मला अगदी प्रिय होते. सकाळची रात्र केव्हा व्हायची हेच कळत नसे. अनेक स्पर्धेत भाग घेण्याच रस येऊ लागला. वाडी अजूनच मनाला भावू लागली. त्याचं अजून एक मोठे कारण म्हणजे इथे सगळेच मला वाडीतल्या सदस्यासारखे वागवायचे. कधीच कोणी परके मानले नाही. फक्त मीच नव्हे तर वाडीत आश्रय घेणाऱ्या प्रत्येक बाहेरुन आलेल्या व्यक्तिला, वाडीतल्या माणसांनी आपलंसं करून घेतले.

एक संस्कारक्षम व्यक्तिमत्त्व घडवण्यात, कला, संगीत, नृत्य, साहित्य, क्रिडा अशा अनेक पैलूंची ओळख मुलांना करून देण्याची गरज असते. वाडीत वेळोवेळी होणाऱ्या कार्यक्रमांनी आणि स्पर्धांनी ही ओळख आम्हा मुलांना करून दिली. कधीच कुठला संस्कारवर्ग किंवा व्यक्तिमत्त्व विकासाचा क्लास करावा लागला नाही. अशाच एका स्पर्धेचा हृदयस्पर्शी अनुभव आज



सांगावासा वाटतोय. आम्ही ७ वी - ८ वीत असू. नेहमीप्रमाणे दिवाळीत चित्रकलेच्या स्पर्धेत मी भाग घेतलेला. कुठलेही मुक्त हस्त चित्र काढा असे सांगितले. सगळ्यांनीच छान छान चित्रे काढलेली. पण एक चित्र माझ्या मनात कायमचे घर करून गेले. ते होते अक्षता हट्टंगडीने काढलेले एका ओडीसी नर्तकीचे Shadow painting. पांढऱ्या शुभ्र कागदावर फक्त काळ्या रंगाने रंगवलेले अत्यंत नाजूक आणि रेखीव असे ते चित्र होते. पारितोषिकांच्या घोषणेची आता वेळ झाली. एका मागून एक अशी तीन्ही विजेत्यांची नावं घोषित झाली. पण त्यात अक्षताचे नाव कुठेच नव्हते. मला धक्काच बसला. परिक्षकांना जेव्हा दोन शब्द बोलायला आमंत्रित केले तेव्हा त्याचे खरे कारण कळले. त्यांनी सर्वात सुंदर व रंगबिरंगी चित्रांना पारितोषिक द्यायचे ठरविले होते. आम्हा थोड्या जणांची हिरमूसच झाली. तेवढ्यात संतोष शिरूर ने announcement केली की तीव्र स्पर्धेमुळे दोन स्पेशल पारितोषिके जाहिर होणार आहेत. त्यात एक नाव अक्षताचे होते आणि दुसरे माझे. मी आश्चर्याने स्पर्धेच्या परिक्षकांकडे म्हणजेच यतीन नाडकर्णी आणि संतोषकडे बघितले. त्यांच्या चेहऱ्यावर स्मित हास्य होते. आमच्या मेहनतीला त्यांनी दुर्लक्ष केले नाही ही त्याची पावती होती. माझ्या वाचनात आलेल्या काही ओळींचा उल्लेख इथे करते.

Encouragement goes straight to the heart is always available.
Be an encourager always.

या लेखाच्या आधारे मी यतीन आणि संतोष चे खूप आभार मानते.

पुढे जसजसे कॉलेज आणि नोकरीचे routine सुरु झाले तसतसे वाडीत महिनोनमहिने राहणेही कमी झाले. तरीही आज वाडीतल्या नातलगांची आणि त्या परिसराची ओढ मात्र तेवढीच तीव्र आहे. माझ्या तीन वर्षांच्या मुलाचेही जगात सर्वात लाडके ठिकाण म्हणजे वाडीच आहे.

आपली लाडकी वाडी अनेक बाळगोपाळांचे बाळपण समृद्ध करो व इथले रहिवासी सुखाने आणि आनंदाने नांदोत अशी माझी ईश्वरचरणी प्रार्थना.

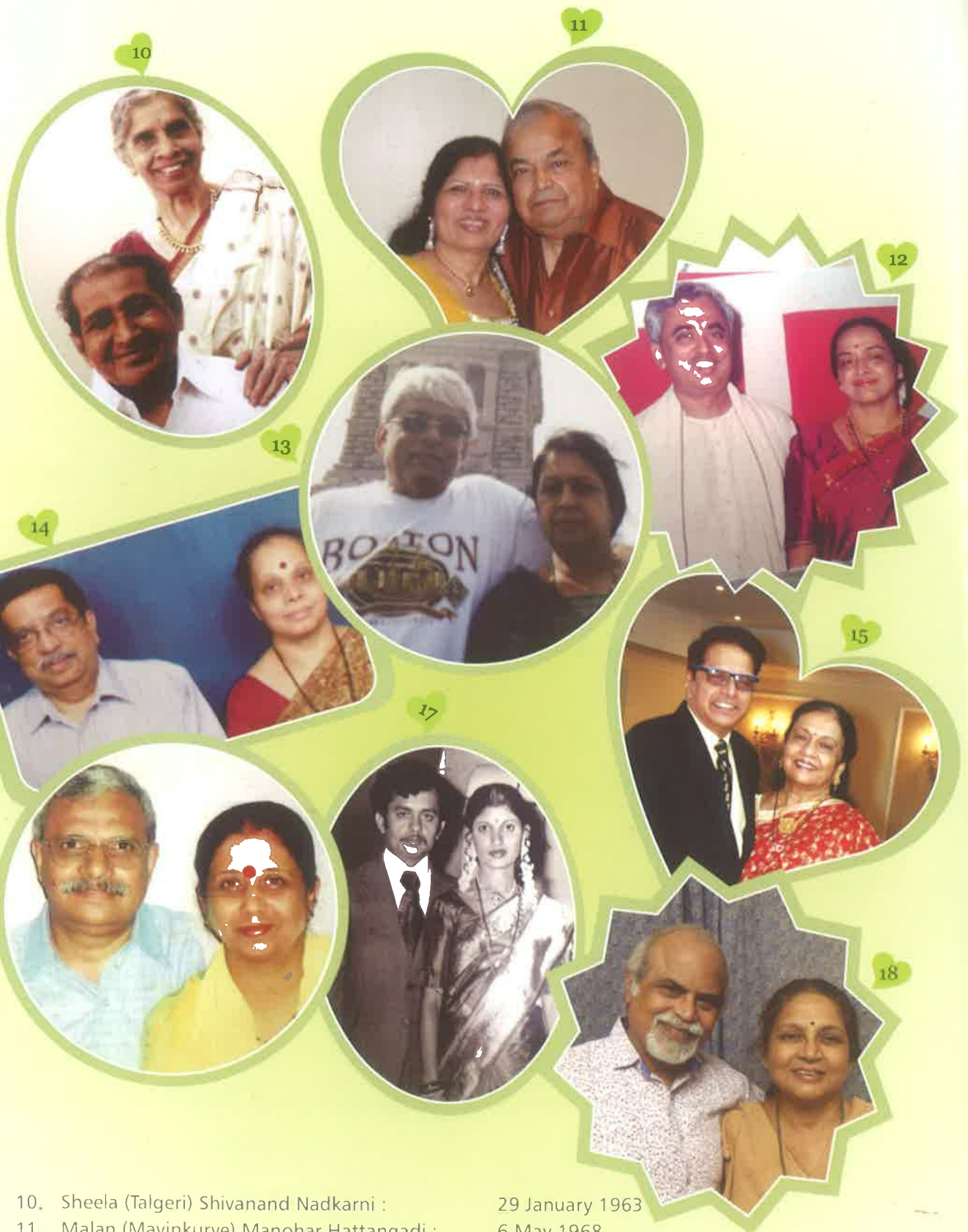


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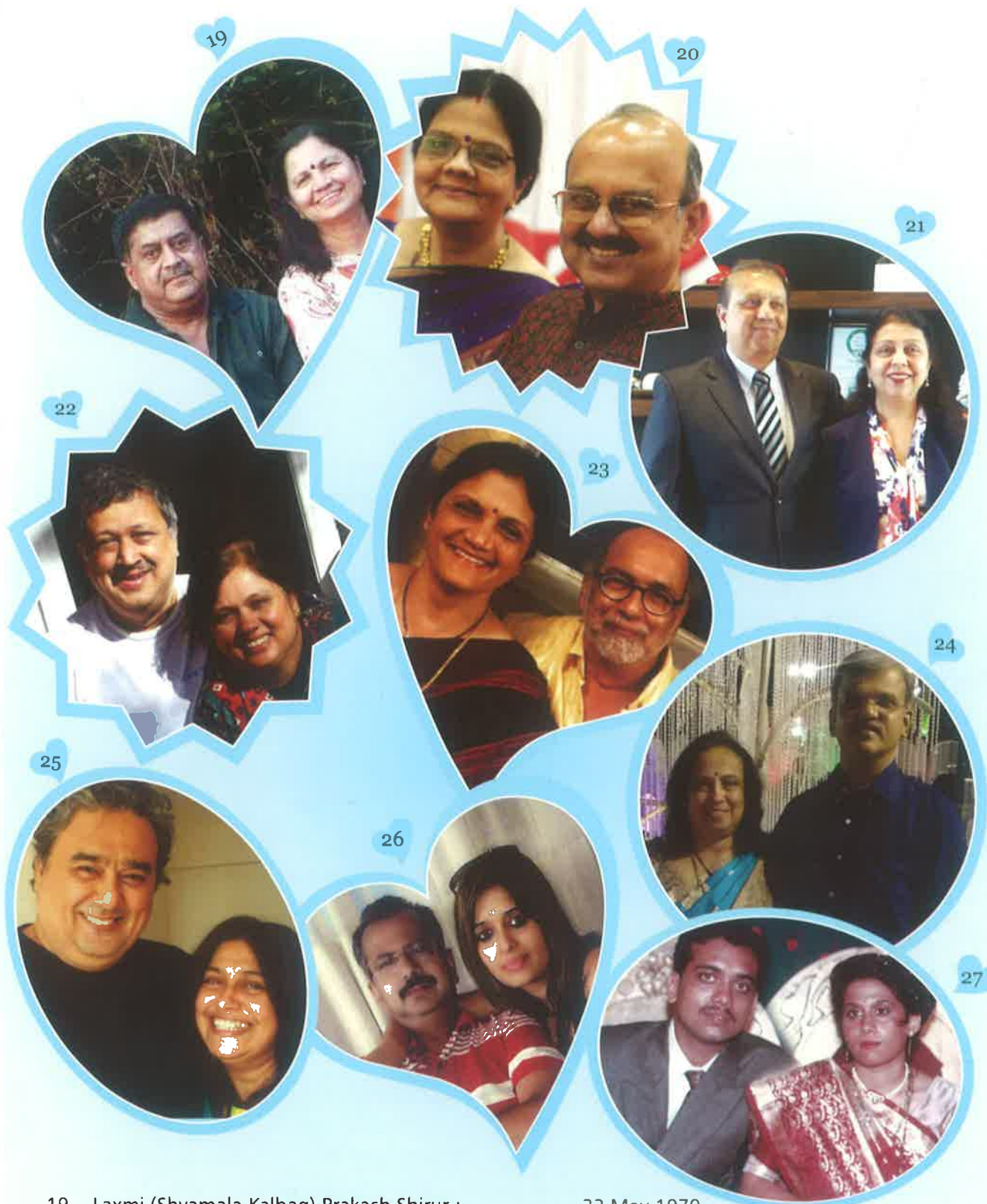
Couples : Wadi ke wadi mein...



1. Usha (Gokarn) Shantaram (Dinoo) Mavinkurve : 5 June 1941
2. Anusuya (Heble) Ramchandra Karnad : 28 May 1947
3. Nalini (Benegal) Ramesh Vokethur : 4 May 1954
4. Sumati (Balwally) Suryakant Mavinkurve : 9 June 1954
5. Dr Leela (Nadkarni) Naresh Ubhaykar : 4 Dec 1955
6. Sheila (Mavinkurve) Suresh Nadkarni : 22 April 1956
7. Nirmala (Vinekar) Vasant P. Nadkarni: 26 December 1956
8. Sunanda (Kandlur) Raghunandan Halady : 14 December 1957
9. Suchitra (Kumble) Chaitanya Mavinkurve : 10 May 1963



- | | |
|--|------------------|
| 10. Sheela (Talgeri) Shivanand Nadkarni : | 29 January 1963 |
| 11. Malan (Mavinkurve) Manohar Hattangadi : | 6 May 1968 |
| 12. Vaishali (Nirmala Kalyanpur) Sudhir Nagarkatti : | 8 November 1968 |
| 13. Vanita (Nagarkatti) Avinash Trasi : | 5 June 1972 |
| 14. Roopa (Chandavarkar) Uday Mankikar : | 18 May 1975 |
| 15. Sunita (Nagarkatti) Mangesh Mavinkurve : | 7 December 1975 |
| 16. Purnima (Manjeshwar) Mohan Naimpally : | 26 January 1977 |
| 17. Sheetala (Kaikini) Arun Shashital : | 5 May 1977 |
| 18. Smita (Kati) Dr. Prakash Mavinkurve : | 25 December 1978 |



19. Laxmi (Shyamala Kalbag) Prakash Shirur :
 20. Savita (Golikeri) Gautam Padukone :
 21. Sadhana (Nagarkatti) Saumitra (Guru) Mavinkurve :
 22. Sucheta (Nadkarni) Sanjay Savkur :
 23. Suchitra (Golikeri) Nitish Kati :
 24. Shubhada (Asha Kalyanpur) Shyam Honavar:
 25. Nivedita (Tombat) Bipin Nadkarni
 26. Nandita (Kalbag) Shivdutt Halady :
 27. Sarita (Nadkarni) Satchit Bhiwandkar :

23 May 1979
 27 May 1981
 8 December 1983
 1 January 1984
 14 April 1984
 6 December 1987
 3 December 1988
 5 January 1989
 14 June 1991



- | | |
|--|------------------|
| 28. Shilpa (Nadkarny) Sashin Surkund : | 26 December 1994 |
| 29. Sucheta (Baindur) Abhijeet Trasi : | 1 January 2000 |
| 30. Devyani (Nadkarni) Paritosh Divgi : | 17 December 2001 |
| 31. Darshana (Rao) Atul Kallianpur : | 17 February 2002 |
| 32. Pradnya (Murdeswar) Ashutosh Trasy : | 29 December 2002 |
| 33. Ruta (Nadkarny) Ashutosh Trasi : | 10 July 2005 |
| 34. Shilpa (Golikeri) Kartik Shirur | 21 December 2008 |
| 35. Shibani (Padukone) Sushant Balsekar | 5 November 2009 |
| 36. Neha (Hoskote) Hem Dholakia | 8 December 2016 |



75 GLORIOUS YEARS - WADI - TRULY PROUD OF YOU.

By Vinay Yedery

Everyone remembers that Param Pujya Shri Anandashram Swamiji was instrumental in the initial phase of the Talmaki Wadi planning. During His visit in 1944 He further blessed Wadi with His presence and made it a very special place. Swami Parijnanashram III started Datta-Jayanti in 1985 in the Wadi, and this has continued with due éclat and since then. A point which needs special mention is that Pujya Anandashram Swamiji made a valued donation towards the making of the Wadi, which speaks volumes about the love He had for it. Subsequently the Swamijis who followed also exhibited the same benign Grace for Wadi. Indeed all of us in Wadi are especially blessed in a big measure with Blessings and Anugraha from them all. The Guruparampara has blessed Wadi in a huge way.

Many Institutions have taken birth and grown in the Wadi. One cannot forget the role played by Udyog in providing employment for destitute women, and the sale of tasty food-items farsans and preserves for residents and outsiders. Same is the case with Popular Buying Club with a similar motive providing items at a subsidised rate. Popular Ambulance Associations of was one of the first few ambulance services in Mumbai with Gopalmaam driving it in the film 'China Town' 1957. It was a great help to the community in and around the Wadi. Vyaayamshala was the local Wadi Gym, where many a young men trained for good health and body. The Kanara Saraswat Association, though older than the Wadi, is housed in the Wadi Campus. This Institution has been the hub of Chitrapur cultural activity. It boasts of a Health Center which provides health care at very nominal prices, regular Medical Camps, Interesting programs etc. The KSA also runs a Marriage Bureau that has brought many a hearts together.

Wadi has always been like a small self-sufficient community. We had our own printers and artists. We had great sports men. Over the years Wadi has produced great professionals, Doctors, Chartered Accountants, Bankers, Police and Armed Forces Personnel, Film makers, Actors and Models, Social worker and Philanthropists, Musicians, Dancers, Magicians, Scientists, Photographers, Builders and Estate dealers and the list can go on. We are proud of Dr B. P Divgi, who was Mayor of Mumbai. Wadi youth have been in the forefront in almost all fields.

Wadi is blessed with a Ganapati and Datta temple, a wonderful garden and a beautiful lot of people. The warmth and safety one feels in the Wadi is seldom seen elsewhere. We celebrate



together and also condole one and other in grief. Very rare is the scene, that all come together during happiness and sorrow.....but that is very common in the Wadi. The Wadi has been part of a wonderful culture, a wonderful large family having basic tenets of faith, love, affection and kind consideration for one another. The ethos of our Wadi has sown the seeds of one-ness, which is such a unique and a special feature.

It took almost three years, 1939 to 1941 for the completion of all the buildings in Wadi. 15th April, 2013 was a red letter day for our beloved Wadi, when we entered the start of our Platinum Jubilee, and had celebrations spread over three years.

Regular cultural and religious functions, picnics, plays, sports, Diwali programs, fun-fairs are only means to keep this already close knit family together. The Managing Committees over the years have been forever rendering valued and painstaking efforts and strive for this.

Sometimes I feel Wadi alone has given us the right 'dharana' to forge ahead. I thank the Lord that I was born in Wadi. Seeing elders and parents striving to do good in this world children also try their best to follow in their footsteps.

Long live our Wadi! I pray that these glorious 75 years be in memory forever as an "ideal Society" and trend setter for all other Societies.



My Take in My Own Ishtyle on Badmaash arthaat Talmaki Wadi

Musings by Shailesh Kulkarni

- ☺ Home is where Heart is
- ☺ I left Wadi on 15th December 1978 for Dubai but never left Wadi.
- ☺ I was probably the first one in my age group to leave wadi on a job assignment on my own steam. 44 people came to see me off at Santacruz Airport.
- ☺ Lower Middle Class Upbringing. Everyone was sailing in the same boat.
- ☺ Small Homes (2 rooms of 10 x 12 feet), Large Heart. Remember hosting 20 people during Swamiji's visit.
- ☺ Real Games; Volley Ball, Table Tennis, Carrom, Lagori, Kitti Kitti, Ice Spice (I came to know much later in life that the real words were "I Spy with My Little Eye")
- ☺ Diwali was very special with competitions in games as well as drama (thanks to Shankar). Bagged 7 out of 10 prizes on offer in Diwali of 1978 for one act play "Silence Khatlaa Chaalu Aahe".
- ☺ Dreams were limited to small things like Coca Cola, Cadbury Chocolate, Quality Ice Cream, Shetty's Bhel Puri & watching a movie in a theatre.
- ☺ Real Friends. Still together. Meet twice a year.
- ☺ Missing: Arun Sashital, Shankar Nagarkatti, Kiran Shirali, Prakash Sashital, Baba Patankar, Suresh Maskeri, Yogesh Gangoli & Sadanand Bellari
- ☺ Unforgettable: Gopalnam (still remember Mathematical Tables), Ajit Honnavar, the Ever Hazar Jababi Prakash Shashital and of course Vasant Anant Kulkarni arthaat AG Petto.
- ☺ Suresh Maskeri was my idol; Tall, Fair, Handsome & Always Smiling.
- ☺ Learnt a lot of Public Relations & Sales Techniques from Dilip Shashital.
- ☺ None of our friends went down the Drugs route.
- ☺ 3 cars, 1 ambulance, 4 telephones & few fridges in wadi.



- ☺ Remember crowding Mulki Mohanmam's place 9/6 to watch "Chaaya Geet" on first big screen colour television he brought from England. I still remember the brand name PYE.
- ☺ Remember troubling Maalupachchi & Sureshmam Kati for telephone and fridge.
- ☺ Volunteers par excellence. Ready for any challenge & eventuality. Drove Wadi Ambulance on Sundays and when the driver was not available.
- ☺ I was fortunate enough to drive Parijnanashram Swamiji's during his visit to Wadi in Gajananmam Haladi's car.
- ☺ Amazing similarity between the occupants of 4th floor bachelor tenements; 7 of them had only 2 boys. Kulkarni Shailesh/Rajesh, Padukone Gautam/Uttam, Vinekar Sandeep/Milind, Kalyanpur Chaitanya/Eknath, Bellari Nityanand/Sadanand, Hemmady Sandeep/Sanjay & in a strange way Yederi Kiran/Vinay (in Juni Chaal 1st is the top floor). Have I forgotten anyone?
- ☺ Enjoyed Brand New Red Hot Chevrolet Impala Car complete with driver (Tawde) and usher (Murari) & Bungalow at Shivaji Park when Shankarbappa (Dr. B. P. Divgi) was the Mayor of Mumbai in the eventful year of 1964/1965. Had an opportunity to see Prime Minister Lal Bahadur Shastri, Pope Paul VI (Eucharistic Congress), Acharya Atre and many other luminaries when they were hosted at Mayor's Bungalow.



मावळत्या दिनकरा ...

The Sun Sets on the Popular Co-op Buying Club

By Smita Mavinkurve

"Have you heard that our Popular Co-op Buying Club (known as PCBC) is closing down?", my friend asked me. "Really? I have seen the shop ever since I remember. A slightly oldish looking shop but with friendly and known faces. I used to think of it as a part of our Wadi itself. Who are the new occupants going to be?" I asked in amazement. "Parijnan Foundation has taken the place and they will be using it as an outlet for Samvit Sudha products and the Hand Made Paper Products from Shirali", she explained. "Wow, that's great news!", I said.

Yes, great news. But I also felt a bit sad about the closing of PCBC. I remembered Mavinkurve Dinubappa (A-1 he used to be called). He would be standing in the shop in the evening. As I returned home from work he would call me in the shop and ask me to buy some item which I could use in my kitchen.

PCBC – this institution, yes it is not a shop but an Institution, is a younger sibling of our Wadi. It was established at the same time as the Wadi – being registered on June 30, 1941. Those were the heady days of the Co-operative Movement. Under the guidance of Rao Bahadur Talmaki, Shri G. P. Murdeshwar and others, many co-operative Chitrapur Saraswat Institutions were taking birth. PCBC was one of them.

A lot of thought and far sight must have gone into the planning of Talmaki Wadi. A gated community, providing for all needs of the residents – a temple, a school, a play ground, a grocery and cloth store was planned. To add to this the Kanara Saraswat Association was also housed within its premises. Spiritual, material, cultural, social, education – all requirements cared for! The intention for setting up the PCBC was published in an issue of the Kanara Saraswat. (see box overleaf) It is really amazing to know the way our forefathers thought and how the shop evolved.

Few of us know that PCBC actually started in 1939 even before the Wadi was built and was housed in the 'Juni Chawl'. It was only after the Wadi buildings came up that it was shifted to Building no. 1, just next to the gate. The ground floor of this building was given to various shops. But when the original tenant of Shop Nos 1 & 2 surrendered his tenancy in August 1941, The Buying Club shifted there.– shop no. 1 was for sale of cloth while the second one was selling groceries and grains. Many people became members of this society and bought shares, thus raising the necessary capital.

In the field of consumer co-operatives, a couple of attempts were made in the past. But for lack of credit facilities to the consumer and the unscrupulous competition of traders none of them has succeeded. But those instances served as a warning and a lesson to the new entrants who desired to make further attempts. The concentration of a large number of families in compact areas such as Gamdevi, Proctor Road and Talmakiwadi gave scope for making another try. Shri Pandurang N. Nadkarni took the initiative and contacted Sarvashri S. S. Talmaki and G.P. Murdeshwar and a few others and in due course a meeting of those interested was held at Talmakiwadi under the presidentship of the late Shri Talmaki, in February 1940. The proposal was to function only as a Buying Club i.e. purchasing and supplying groceries etc. against definite indents and cash. The response was good and after about 15 months satisfactory working, the Popular Buying Club was registered under the Co-operative Societies Act and resumed business as the Popular Co-operative Buying Club Ltd. from July 1941. The control and rationing of food grains etc. gave an impetus to this institution and ever since, the Popular Co-operative Buying Club Ltd. has been functioning as a full-fledged consumer society with limited credit facilities. A noteworthy factor that is worth mentioning here is that many of the active workers then had put in their personal manual labour with the sole aim of keeping down the sale prices. Such personal service has greatly contributed to the success of this institution.

Courtesy : Kanara Saraswat Archives 1950

It was around this time that the 2nd World War broke out. Rationing of cloth, grains, sugar, oil started. The govt. recognized PCBC as an "Authorized Fair Price Shop". So all the customers were able to get good products at a reasonable price. Those were the days of a 'Seller's Market' and one had no say before the shopkeepers, unlike today. But PCBC was one shop that customers could rely on.

The employees were our own bhanaps (many young ladies and men from the Wadi would man the sales counters). Some names come to my mind – among the sales people were Lalitha (Nee Kumble), Sushila (nee Mallapur), Ahilya Dhareshwar and later Nirmala Murdeshwar. Some of the office bearers were Sudhakar Mallapur, Ratnakar Gokarn, S. V. Mavinkurve and others. I still remember Sudhakar who would burn midnight oil, writing the accounts of the Club.

The servants would visit houses in Talmaki Wadi, Sonavala buildings, Ganesh Prasad, Gamdevi Society, Anandashram Society and scattered houses in the Grant Road area once in the morning to pick up the orders and then in the evening to deliver the materials. PCBC would stock all the needs of our bhanaps – masalas like kholamba, amti, papads, pickles, Apcon Appinmidi pickle as well as Acmetex soaps. The customers had the facility of paying at the end of the month and so enjoyed the credit for a month.

Almost 40 years after the start of the Club, a report has been published in the KS issue. We are reprinting the same.

The Club was registered on June 30, 1941 during the Second World War, to supply to its members and non-members their household necessities which became scarce and could be fetched only at high and soaring prices. Prior to its registration, the Club, founded on March 24, 1940 carried on business as an unincorporated institution, with sub-committees for distribution at Talmakiwadi, Gamdevi and Proctor Road Colonies. Following the introduction of price controls, the Govt. of Bombay recognized the Club as an Authorized Fair Price Shop and handed over for running one of the nearby govt. grain shops. Distribution of cloth was also undertaken under the cloth control arrangement. When controls were lifted the loaned shop was surrendered in 1954. Thereafter one grain shop and one cloth shop were being run, rendering immense service to the customers, providing them both rationed and non-rationed, edible oils, cosmetics, soaps and detergents. Now the Club also makes these things available under the Home-Delivery service.

R.B.S.S. Talmaki, G.P. Murdeshwar, Pandurang V. Nadkarni, N. G. Ubhayaker, Mangesh V. Nadkarni, M. V. Sashittal, Nagesh M. Gokarn, S. M. Halady, S. M. Jothady and others were the pioneering members of the Society. They had a broad vision and zest for service to people at large with Talmakiwadi as the centre and this is the only Co-operative Consumer Society of the community. During the last 44 long years, the Society had to pass through various vicissitudes and to stand the test of time. In all humility and for the last three years now it has come out of the woods and is now in a position to declare dividend to shareholders @ 10% and the purchase bonus @ 2% on the non-rationed purchases made by members.

The Society with a small beginning of 37 members has now attained membership of 786 with an authorized capital of 1 lakh, paid-up capital of Rs 28,505/- and Reserve Fund of Rs, 12,350/-. This result could be achieved by the unstinted, selfless, untiring, zealous, efforts of S. S. Marballi, Sudhakar N. Mallapur, Ratnakar N. Gokarn, S. V. Mavinkurve and others.

.... Courtesy Kanara Saraswat 1985



But the Wheels of Time move on and as they say 'Change is inevitable'. New shops were springing up around the wadi, offering more items at more attractive rates. The economic status of our people was improving and their needs were changing. The quality of items available on ration started becoming terrible and the supply too was erratic. Fed up with this, the management of PCBC decided to give up the rationing facility and convert the shop to an open shop where all kinds of items could be kept and sold. But unfortunately this decision boomeranged.

The people who used to visit the shop to check out the rationing items stopped coming and so sales plummeted. The condition of the shop started degenerating. The customers coming in reduced and people made fun of the shop calling it the 'Dying Club'. The management was worried. Many ideas came forth to attract customers – keeping 'Udyog products' for sale, getting snacks manufactured and selling those, giving the shop to a baniya on rental basis. But nothing worked.

Then an idea came up. Giving the space to SVC Bank for running an ATM! This worked and the rental from this was a straw PCBC clutched to. The Management tried other options but it was too late. Huge shopping malls, Big Bazaar and departmental stores had come up offering many attractive schemes to customers and PCBC could not afford to do so.

The Management was at their wit's end. They were feeling even more sad as this was the Platinum Jubilee of the PCBC. But through the gloom a ray of the Sun burst forth. 75 years ago HH Anandashram Swamiji had helped the Wadi to come up and now "Parijnan Foundation" gave a helping hand to PCBC. They offered to take the place to set up their shop. This initiative was taken by Shri Praveen Kadle, President of the Standing Committee, Shri Chitrapur Math.

When it is a Sankalpa of HH Swamiji Himself, which obstacles can stand in the way? All the nitty-gritties worked out and on the Sumuhurta of Dattajayanti on 13th December 2016 the board of PCBC will be replaced by that of Parijnan Foundation!

My pranaams to Popular Cooperative Buying Club – An Institution which served the people for 75 years and is gently stepping aside as its utility to the community recedes.

And as the sun sets on PCBC, a new and golden era is dawning in its premises.



Our young achievers



SANMESH KALYANPUR is the first Saraswat recipient of National Bravery Award.

Sanmesh was selected for the National Bravery Award and conferred the prestigious 'Sanjay Chopra Award' by the Hon. Prime Minister of India on 24th January 2006 and participated in the Republic Day parade 2006.

In 2007 he was conferred the Maharashtra Gaurav Puraskar and later selected for the President of India's Bravery Award 'Jeevan RakshaPadak' thus achieving the rare distinction for an Indian to bag both the President's award and Prime Minister's award for bravery.

The award was conferred on him for his heroic deeds in saving his sister Sanjana from drowning in Mumbai floods on 29th July 2004.



MAITHILI PADUKONE

Celluloid Man - National award winning documentary on the love for cinema of Mr. P.K Nair. Role- research and Assistant direction

Produced a short video for Srivali school, Shirali, about their initiative on providing free solar-powered LED Lamps to their students. This was part of UNESCO's International year of Light [IYL 2015] programme. Vidya Deepa was the third video from world-over and the very first from India to have been approved and commissioned the grant, which I donated to the school. The video was released on the physicsworld.com website - the media partners for UNESCO's IYL 2015. Later, it was screened at the film festival at their closing ceremony in February 2016 in Merida, Mexico.



BIPIN VASANT NADKARNI is an Arts graduate from Elphinstone College, Mumbai University. He joined a leading Ad film production house 'Equinox' in 1989, which shaped up the feature film maker in him for the next 6 years.

In 1995 he started freelancing as a Production Designer under the name of "Opticus". By 2000 he was directing and producing TV commercials.

He made his debut film "Uttarayan" in 2004-05, for which he got :

- The Alpha Gaurav 2005 Award,
- Dadasaheb Phalke Award for the Best Marathi feature film at the 42nd Maharashtra State Awards,
- Best Marathi feature film & Best Director Awards at the 9th Maharashtra Awards presented by Maharashtra Kala Niketan,
- the 52nd National Award for Best Marathi feature film & Best Director and
- the prestigious "Eastman Kodak Award" at The Indo American Arts Council Festival – New York

The stupendous success of the film pushed him into making his second film "Aevdhe se Aabhaal." (A home in the sky) which also was widely acclaimed and was showcased at IFFLA (Los Angeles) and was specially screened for the Marathi audiences at San Jose and Chicago."



SUSHANT UDYAWER, born 27th June 1983 work with multinational. Interested in fitness from 2013 he did cross functional training and took up running as a compliment to his workout. Sushant then joined Striders which trains individuals and corporates for long distance running / marathons. He ran his first half marathon in January 2014 in Mumbai and finished that in 2 hours 24 minutes. He's done many half marathons post that. His best time at half marathon is 1 hour 50 minutes in Mumbai. Sushant's first full marathon was in January of this year in Mumbai. The New York marathon held recently on 6th November 2016 was his first international marathon.

The New York City Marathon has grown from a Central Park race with 55 finishers to the world's biggest and most popular marathon, with over 50,000 finishers in 2016. It traverses all five boroughs of NYC and attracts the best professional runners across the world.

Sushant made it to the list of names in The New York Times on Monday, 7th November, of 150 people who have finished the marathon under 4:58:10. He finished in 4 hours and 26 minutes. Sushant believes running the TCS New York City marathon was the most humbling, surreal, overwhelming, and life changing experience of his life till date.

आमगेली वाडी

शिवांगी नाईक

ह्याचि वर्स आमगेली वाडी १९-२० न्हंयि तरी तब्बल ७५ वर्सांची पोरनी तोरी जाल्ली! कल्ले? पोरनी तोरी? हं! आमगेली कोड लंग्वेज ती! सांकेतिक भास! 'पोरनी तोरी' म्हळ्यारी 'तरनी पोरी- कळ्ळें वें?

ही वाडी म्हळ्यारी मगेलें कुळार! हांगाचि मगले उबजतधोरनु तीऽऽरा मगलें लग्न जायसरी, म्हळ्यारी जवळजवळ आयुष्याची ३२ वर्स घालयली हावें! खरेंचि कितली मजा! कितलॉ आनंदु अनुभवलॉ! म्हणता म्हणता ७५ वर्स जाल्लें वाडीक!

आतं वाडीतुलें आमगेलें चारी कुडांघरांतु मगेली सानी भयणी राबता. जेन्ना जेन्ना हांव हांगा वाडींतुलें आमगेले ह्या घरांतुं येता त्या त्या वॅळारी प्रत्येक फांता हांगाची प्रत्येक वीट, प्रत्येक मुल्लो मज्ज सांगाती प्रेमाने संवाद साधता आनि हांव आपसूकचि ५० ते ६० वर्स माक्षी वचुन पावतां!

खरेंचि ही वाडी बाह्यांगाने सुमार बदलल्या जाल्लेतरी तिगलॉ आत्मा तोंचि आस्स! ही वाडी म्हळ्यारी जवळजवळ बारा बिल्डिंगांची एकी होळ्ळी सहकारी सोसायटी, अजूनी सहकार्य जोपासतचि आशिल्ली! एक हॉळ्ळे एकत्र कुटुंब! त्याकाळच्या आमी राबच्या इमारत्यां म्हळ्यारि चाळी बिडारंची! प्रत्येक मजल्यारि दोन-दोन कुडांची स बिडारं! सामुदायिक पॅसेजु! संडास बाथरूम सगळें भायर! घरा भित्तरी आसताली ती फक्त किचनांतुं पेडेक लागुन आशिल्ली एक मध्यम आकाराची स्वच्छ मोरी! न्हांवचें कोरचें भायले होड्ड बाथरूमांतु. तांतु एक किंवा दोनी उदाक तापोवचे तांब्याचे बंब (बॉयलर). मुळाक काळशे आनि सोंण्णाकाते घालुन आई फालफाल्यारी तों बंब पेटयताली-न्हांकच्याक पांच मिनिटांतु खतखती उदाक तय्यार! प्रत्येकाने न्हावनु येतनां त्या बॉयलरांतु अर्द बालदी पुणी थंड उदाक घालचें हाँ दंडकु! एकामाक्षी एक लाइन लावनु न्हाणं! प्रत्येक मजल्यारि तीन तीन पायखान्यां आशिल्यां. जाल्यारि खंच्यांतुई पाश्चात्य बिश्वात्य कांई ना! भारतामाताकी जय! तेंमिंती त्याकाळचे म्हांतारेकाँताऱ्यांकई उकडे बोसची सवयी आशिल्ली!

रात्री ११ घंटे धारेनु सकाळी ६ घंटेथाई मात्र घरांची बागलं बंद दवोरची! बाकी सगळो दिसु बागलं सताड उघडी. काँणागेल्याई घारा खंचेई वॅळारी काँणई येवनु थडकतालीं. जाल्यारी चोर-बीर न्हंयि हं! त्याकाळांतु C.C.T.V. कॅमेरे नाशिले तरी प्रत्येक घराची नजर शेजारच्या घरारी सतत असताली. काँणई ऐरे गैरे आइले दिसलं की काँणई पुणी सरळ चौकशीक आयलींची म्हणु समजा!

हांतुं फायदे आशिल्ले तशी थोडे ताँदेरेई! कोणालागगी कसलई मनांतुली नाजूक भावना उल्लोवका म्हळ्यारी सगळेंचि चव्हाट्यारि! प्रायवसी म्हणुंऽऽ ना! तरीऽ अंदरकी बात सांगू? सगळ्यांतु जास्ती प्रेमविवाह हांगाचि जाल्लें तँवई पिढ्यान् पिढ्यांतु आतांचे

कितले की चेडुवांगेली आज्जी आज्जो, आवसु-बापूस सगळ्यांगले गांट्यो वाडींतुंची बांदिल्याँ! आत्तांचे जनरेशन तॅमई जाल्लें मं!

त्या काळांतुं वाडींतुले म्हालगड्यांक वाडींतुलीं सगळीं चेडुवं आपणागेलीची जबाबदारीशी दिसताली. काँणागलेई पालक काँणागेल्या चेडुवांगेले कान धोरूक शकतालीं! हांतुं काँणई तक्रार कोरचीची ना! सगळे म्हालगड्यांगेले त्याबाबतींत गुळपीठ!

तरीकेई काही म्हणा आमगेले सानपणाच्याँ गंमत्याँ काही औरचि!

एप्रिल-मे महिने म्हळ्ळे की वड्याँ, पापड, कोरचें काम! शाळेक रजा आसताली. हातुं पयलें काम म्हळ्यारी मैदांनांतुले टाकीरी आमगेले चादर पातलावनु ताज्जेरी चारी बाजूंनी फातर लावनु, वड्याँ पापड सुकौंवच्याक जागाँ आड्डावंचाँ! हुश्ट्ट! एकफांतां ही जागा आड्डायली की मागिरी पावसु सुरू जातम्हणसरी तितले जागेरी आमगेलाँचि हक्कु! ही आमगेले वाडीची खासीयत! आमगेलें खंई खंचे दिवसु काम ना जाल्यारी आमगेले परवानगीने दुसरी कोणई ताँ जागाँ वापरताली.

आत्तं वाडीच्या शाळेबद्दल! त्याकाळांतुं ही बालकवृंद शाळा फक्त बिगरी, इफन्ट आणि पयली ते चौथी अशी स क्लासांची आसतालीं. आत्तं ही शाळा मॅट्रिकथाई जाल्या, मात्र न्हंयि, चेडुवांनी कुचकुची भरल्या. आत्ता काळांतुं स्कूल सुरू जांवचाँ दीस पळया! कोण ती गर्दी! रडारड चेडुवांगेली! १५ चेडुवं आसल्यारि पन्नास जणं त्या चेडुवांक स्कूलांतुं सोडूक आईल्लीं! पुराई गोंधळुचि! हाज्जे सम उफराटी आमगेली शाळेंतुली एंट्री! आम्मी साधारण चार वर्सांची जाल्लीं की सकाळीं न्हावनू तोगु खेळूक म्हणू वतालीं. खंयि खेळूक वतालीं तरी शाळेंतु! ओऽहोऽहोऽ! कितली गंमति थंई-नाना नमुन्याचें खेळ! भायर पाडयनात्तीले बाटलेंतुं उद्दाक भोरचें, पत्यांचें बंगले बांदचें, सान्न घसगुंडीरी खेळचें-इत्यादी! तशीची थंई आमगेले आईवारीची प्रेमळ बाई आसताल्याँ. एकळी आमकां गॉमट्याँ काणयाँ सांगताली, दुसरी शारदाताई, स्वतः पेट्टी वाज्जोवनु आमकां पदं म्होणुक शिकयताली. तरी आनि एकळी त्या पदाचेरी हावभाव करतचि नांचूक शिकयताली. गंमती म्हळ्यारी तेन्ना आम्मी फी भरलेली आस्सनाशिली हं! मागिरी एक महिनोभऽरी आम्मी अशशी शाळेंतुं रुळली म्हण्णाफुडे, शाळेंतु घांट वाज्जयतली आजीबाई आमगेले घारा बाईंगेली चीटि घेवनु येताली की आतं तुमगेले चॅडांगली फी भोरनु रितसर शाळेंतु नांव घालाती म्हणू- त्याकाळांतुं ही शाळा वाडींतुल्या 'आनंदाश्रम' हॉलांतु भरताली आनि हॉलांतु लग्नबिग्न आसल्यारी आमगेलाँ एकेक वर्गु एकेकळ्यांगले घारा भरतालाँ. घरच्यांकई विशेसु त्रास जायनाशिल्लो. फक्त हॉलांतुं एक जमखान घालचें आनि पिवच्या उदकाचें पिंप आनि दोनी पॅलं भायर पॅसेजांतुले स्टूलारी दवरल्यारी जाल्ले. आमगेलाँ तिसरीचो वर्गु आमगेल्याचि घारा भरतालाँ.

शाळेचे शिपाय, आजीबाई धोरनु, सगळ्यो बाई इतलें प्रेम करताल्याँ आमचेरी! फक्त भय दिसतालें तें आमगेल्या मोठ्या बाईंगेले- श्रीमती सोनीबाई शिबाड. भारी स्ट्रिक्ट बा! तिन्ने कानु तिरपील्यारी कितलेंकी दीवस दुकतालो! परत घरच्यांनी झगगोडुक येवंचाँ रीवाजुचि नाशिल्लो! जाल्यारी या मोठ्याबाईंगली खरी प्रीति माका कळली ती हांवे होडी बायलमनुशी जायनाफुडे! हांव हरीकीर्तन करतां! एकफांता मगले कीर्तन वाडीच्या दत्तमंदिरातु आशिल्ले. मोठ्याबाई आयिल्याँ. हांव तांका पांय पोण्णु कीर्तनेक उबरली

कीर्तन जातची माझा पोडोळु घेवु इतलें मोगु कॅल्लो आनि म्हणाली, “ही मगली विद्यार्थिनी. माझा हिगल्लो अभिमान दिसता” म्हणू! खरेंचि गुरुंगलें रूप गूढ आसता हेंचि खरें! त्या आमगेल्या, वयरी वयरी कांटे दिशिल्ले तरी भित्तरी गोंडु गरे आशिल्ल्या काप्ये फणसावारी आशिल्या मोठ्याबाईक शतकोटि प्रणाम!

त्याकाळांतुं T.V. मोबाईल असलीं करमणुकीची साधनं नाशिल्ली! स्कूलांथावनु येवनु बॅग दव्वरले, दूध पिल्लीं की धांवली आम्मी तोगु खेळूक! लगोरी, आट्यापाट्या, लप्पुनु साखळी असले सगळें खॅळ! शारिरीक व्यायाम भरपूर! तांतूई झगडे मारताली म्हळ्यारी कोण नमुनो! माजरं परवडली. जाल्यारी एकमेकांशिवाय करमनाशिलें हेंवई तितलेंचि खरें!

थोंडे तारुण्यांतुं येनाफुडे वयोमानाप्रमाणे आमगेले विंगविंगड ग्रुपस जाल्ले. खेळांचे स्वरूपई बदललें! धावनु खेळच्या खॅळांची जागो, अशशीची वाडींतुं फेऱ्यां (Rounds) मारच्यां, तशीची मैदानांतुं बैसुनु एकमेकांगली थडामस्करी, पंचायतिका कोरच्यां हांणी घेतली. हॉलांतुं कॅरम, टेबलटेनिस, खेळू लागली आम्मी! आमगेले दोळ्यांतुल्या चेडपणाच्या बिनधास्त, बेरकी भावनांचे रूपांतर तारुण्यसुलभ लजेंतु केन्ना जाल्लें हें आमगेले आमकांचि कळनी- पण जाल्लें खरें!

वाडींतुल्या तरुणांगेले प्रेमविवाह दिवाळीच्या कॅरम, टेबलटेनिस इत्यादी खॅळांचे स्पर्धेंतु, आनि दिवाळीच्या नाटका प्रॅक्टीसांतुं सहज जमतालें. तशशी पोळोंवच्याक आमगेलेई (मगलें) L.B.W. ची, म्हळ्यारी (Love before Wedding), एक ऑफिसांतुं काम करतनां जमलेलें!

माझा अजुनी मगलें लग्नांतुं अखळ्या वाडीचे जानांनी दाखयलेली प्रीति आनि उत्साह उगडासु कॅल्यारि उक्कुनु येत्ता. लग्नापयलेचे रात्ती ११ घंटे थाई हांव वाडींतुं मगल्याचि लग्नाच्या पत्रिका स्वतःचि वांटतचि फिरत आशिल्ली. जाल्ले तरी थोंड्यो पत्रिका दीवच्यां वरल्यांचि! गंमति म्हळ्यारी दुसरे दीस, पत्रिका मॅळो, मॅळनाजावो, झाडुनु सगळी वाडी आमगेले लग्नांतु आमकां (ह्या माहेरवाशिणीक) आशीर्वाद दिवच्याक आईल्लो! कितलें प्रेम! खुशीचि!

हें जाल्लें प्रेमविवाहांचें! अँरेज्ड मॅरेज आसल्यारी, चल्याने आनि चालियेने एकमेकांक गुपचुप पोळोवनु पसंत कोरचें तें वाडीचे खंचे तरी उत्सवांतुं! उदा. दहीहंडी, दिवाळी, होळी इत्यादी- ‘सायबाच्या खिशांत बंदुकीची गोळी’ म्हणूक होळीचो सायबु होळीचे चार दीस पयलेंचि सूट, बूट, हॅट घालुन तोंडांत चिरूट धोरु आमगेले पॉरनेचाळीमुखारी एक मॉडक्या खुर्चीरी स्थानापन्न जातालें- हों गवत भोरु कॅलेल्लो हुबेहूब सायबु ही आमगेल्या मंजेश्वरमाम्मागली कला- तागली दुसरी कला नंतर सांगता! तशींची गोकुळाष्टमीचे उत्सवांतु श्रीरमावल्लभदासांगल्यां म्हणत्यां वाडींतुल्या सान्धोरु हॉड्डांक सागळ्यांकई तोंडपाठ! अजुनीकई हं! आत्तं नोंपीव्रतोत्सवुई उत्साहाने आमगेले कुट्टीमाम्मागलें कृपेने वाडीचें उत्सवांतु एकरूप जाल्ला!

आमगेले पूज्य स्वामीजींनी वाडींतुं आईलेवेळचो उत्साह तेंमैई पोळोंवका! परमळी फुलांनी भरगच्च बहरलेल्या फुलझाडावरी

सगळी वाडीची नुसती फुल्लु येता! अजुनिकेई!

मगलें महत्भाग्य हें की या वाडीची माहेरवाशिणी आशिलेमिती माक्का प.पू. श्रीमदानंदाश्रम, श्रीमदपरिज्ञानाश्रम आनि परमपूज्य सद्योजात शङ्कराश्रम या तिन्ही स्वामीर्जींगल्या प्रत्यक्ष दर्शनाचों आनि आशीर्वचनांचों लाभ मॅळ्ळों! प्रतिफांता स्वामीजी वाडींतु येताती म्हळ्ळे की एक अनाकलनीय चैतन्याचों संचारू प्रत्येकळ्यागेल्या तनामनांतु जात्ता आनि 'सोनीयाला आला फुलाचा सुगंधु, फळाचा आस्वादु गोड करी' असली एक तृप्तीची जाणीव वाडीभरी पसरता-

आमगेले सानपणधोरु आजीथायि, ही वाडी म्हळ्यारी एक निरपेक्ष प्रेमाच्या चिवट धाग्यांनी एकमेकांक स्वेच्छेने बांदुनु घेतीलें एक एकत्र कुटुंब आस्स.

हांगा माक्का जाणीवपूर्वक उल्लेख कोर्का म्हुणू दिसता तों दोनी, बुजुर्ग म्होणयेद तसल्या वाडींतुल्या व्यक्तिंगेलों, ज्यो दिससुक अतिसामान्य तरीही अजुनी दाळ्यांतु नियाळताति!

तांतुलें पयलो आमगेलों गोंपाळमामु! वाडीच्या गॅरेजांतु राबतालों! साधी धोती आनि पैराण घालुन फिरतालों! आनि दुसरो ताव्वळी उल्लेख केल्लें होळी सायबु करतलों मंजेश्वरमामु! हों पॉरनेचाळींतुले व्यायामशाळेंतु राबतालों.

गोंपाळमामु वाडींतुले चेडवांक वडु कोरुन पाढे शिकयतालों! वाडींतुली झाडुन सगळी चेडव (आम्मी सान आसतनां) ताक्का मस्त भित्तालीं बा! त्याकाळांतुं महिनां दोनी महिन्यांतु एकफांता सगळे चेडवांक दंतां वक्कद आनि मागिरी एरडेल तॅल (castor oil) पिवोंवचों एक रिवाज आशिल्लों. कांणे तों रिवाजु केल्लें की कर्म! ताज्जां उगडासु केल्यारि आजीई पोंट्यांतु वोळोवनु येता! त्यावेळारी आम्मी वक्कद घेना म्हणू रडारड कॅल्यारी 'तां पळे घांगो येता' म्हणताती न्हंयि तशी पिवैतली आई, अथवा आज्जी, 'गपचूप आ करी- नाजाल्यारि गोंपाळमाम्माक आपयतां' म्हणताली! आनि "गोंपाळमाम" म्हुणू आईने हांडुने आपयलें की नाक दाबुनु तांड उघडताती नई, तशी आम्मी नोळ्ळीत आ कोरुन तें वक्कद पित्ताली. अशशी तों गोंपाळमामु!

तशशीचि दुसरी व्यक्ती मंजेश्वरमामु! वाडींतुले काँगई गेल्लें (खंवसलें) की ताक्का पयलें कळतालें. (may be Sixth sense!) जगांतु नाना कामं शिकयतलें गुरु आसताती. हों मंजेश्वरमामु मयताचें, अगदी सगळें सामान हाडचें धोरु तिरडी कशशी बांदची हाज्जे सुदाई ट्रेनिंग दित्लां गुरु! हीवयि एक आवश्यक सॅवा! ही असली सॅवा वाडींतु अजुनीकयि निःस्वार्थ भावाने करतलें स्वयंसेवक आस्सती. देवु तांगेलें बरें कोरो!

ह्या आमगेले वाडीक खऱ्या सहकार्याचे, तशीची अध्यात्माचे, प्रीतीचे इत्यादी अधिष्ठान प्राप्त कोरुन दिलेल्या आमगेल्या श्री. रावबहादुर तालमकी, मरबळ्ळी पांडुरंगमामु, तल्लूर रुक्माबायाक्का आमगेली शिबाड सोनीबाई, चिक्रमने श्रीपादमामु असल्या अनेक पायाभूत म्हालगड्यांक आनि आत्तांयि निःस्वार्थ बुद्धीने वाडीच्या प्रगतींतु भरी घालतऽ आशिल्या आमगेल्या बुजुर्गांक तें

भले वयाने सान्न हॉड्ड कश्शीई आशिल्ले तरी ह्या वाडीच्या वतीने, हांव कोटी कोटी प्रणाम करतां.

तशीची हें सगळें बरेयितना कसलेंई मगलें उणेदुणें, वरलेलें दिसल्यारी हांव (सौ. शिवांगी नाईक, वाडीची चल्ली कु. शैला बिजूर)
ही एकी वाडींतुलेंचि चेई म्हणू या वाडीने माक्का हॉड्ड मनानें क्षमा कोरका अशी विनंती करतां!

ह्या आमगेल्या वाडीक आनि तांतुले आजी-माजी सगळे जानांगले प्रेमबंधनाक शेंकडों वर्सांचे आयुष्य लाभो हिची आमगेली
गुरुचरणांतुं आनि श्रीभवानीशङ्करागेले चरणांतुं प्रार्थना!

आत्तं तरी कळ्ळे न्हैवे मंडळी, ही आमगेली वाडी म्हळ्यारी खंची वाडी ? आरे ! ही तरी आमगेली 'तालमकी वाडी !'



Talmakiwadi & Me

by Smt. Vijayalaxmi (Chitra) S. Kapnadak

Although I am not a resident of Talmakiwadi, I am still a wadi-ite. Thanks to my parents, late Shri. Amrut and Sita (Padbidri) Bellare, Because I was born here. My parents spent their childhood in and around Talmakiwadi in the Grant Road area. They lived in a rental house in Talmakiwadi after marriage where I was born. We soon shifted to Raipur where I spent my childhood and schooling and so do not recollect my childhood memories in wadi.

Years later, I was introduced to Talmakiwadi when we came to see Param Pujya Anandashram Swamiji during one of his visits. Further more, as per destiny, I got married to late Shri. Suresh Kapnadak in the Anandashram Hall in the wadi. I was very surprised to see a fully Amchigeli wadi and happy to be a part of this beautiful spacious place. We settled in Sonawala, close to Talmakiwadi and that made me more happier. Apart from the well designed structural layout of buildings, I loved the togetherness and the unity of people staying here, celebrating all festivals and facets of life together in a truly traditional way with zest and enthusiasm.

My joy knew no boundaries when I was invited by Sonibai Shibad pacchi to join the Wadi school as a teacher. My school days then began with blessings from Indira Shibad pacchi and Meera Mavinkurve pacchi. So my relationship with wadi strengthened furthermore. Now after 20 yrs. of service in the Talmakiwadi school, I am still serving as a member of the Managing Committee and am attached to the wadi in this way. My daughters too enjoyed their childhood here and got married in the same Anandashram Hall here. I am proud of my birthplace. I am Happy to know that dear Talmakiwadi has completed 75 glorious years. My best wishes to all the wadi-ites!



Coffee Club : NOT an ordinary 'Bhishi'

By Mrs Deepa Andar

Coffee Club – was the brain child of Mrs Jyoti Lajmi, dynamic and enterprising journalist of her time, ex resident of Talmakiwadi. She came up with this idea that we ladies should meet and share some quality time together. This was a fabulous concept in days gone by. Ladies are normally bogged down by mundane everyday chores that leave very little time for themselves. So, some of us ladies (friends) in the Wadi decided that we should come together for a 'Bhishi' and meet once a month at a members' home. We had some rules to follow though.

The hostess was allowed to make only one sweet and one savoury dish for the evening. There were NO children and Husbands allowed in our Safe Haven, it was just a 2-2.5 hour fun evening with girl friends. We had to have a theme or then some fun games or things to do on that evening.

This gave all the members of the club a chance to think of various innovative and interesting games, cook up a storm BUT only in two dishes, which I can tell you was pretty difficult, and of course see that the house was free of all baggage (husbands, children and in-laws), which was actually the most difficult rule of them all. The money collected during every turn would be given to the lady who would be the next hostess (decided by lots). This considerable amount would give her an opportunity to buy something big for the house or invest in anything in particular that she longed for and could not afford due to the price..... I am talking about days when we all had to SAVE to buy things.

We had three rounds of this wonderful 'Bhishi' with almost 15 members in it each time, so it went on for a few years. It was so much fun that others in the Wadi would wait to see what we had planned to do that evening. Some even requested to be taken in the club but it was not possible to join in between. It was so unique. We got to interact with each other on a different level. We learnt so much from each other and each woman came out more polished, confident and happier than she was before. It was like each lady blossomed and started enjoying her everyday routine, and looked forward to her time with friends. This concept was new in those days and brought a breath of fresh air in all our lives.

THE KANARA SARASWAT ASSOCIATION (KSA)

The Kanara Saraswat Association started as the "Friends Social Club " in July 1911 at 3rd Cross lane, Chunam Lane, Grant Road, for playing cards and indulging in light social talk over tea and biscuits. Late Rao Bahadur S.S. Talmaki, with his flair for practical idealism and purposive planning, suggested converting the Club into a more meaningful Association for doing some useful work for betterment of the community, instead of mere recreation. Subsequently the scope and functions of the Institution was determined and on the 26th November 1911, a special general body meeting of all accessible local members of the community was called, the draft Rules and Regulations were adopted, and The Kanara Saraswat Association was born. Shri S.S. Talmaki became the First President, and Shri G.P. Murdeshwar, Chairman of the Managing Committee.

The Association over the years moved to Dongre Building at New Foras Road, then to a rented Hall at Sleater Road, an independent room in Chikhalwadi, then to Saraswat Cooperative Housing Society Ltd at Gamdevi. Finally, in 1936 the KSA moved to its own premises in Talmakiwadi.

The KSA today has about 3800 members and as a premier social institution of the Chitrapur Saraswat Community holds a leadership position in the community as a secular organization connecting Chitrapur Saraswats globally. It's popular monthly Magazine, the 'Kanara Saraswat' is a vital communication link, along with its website www.kanarasaraswat.in.

The KSA runs the Nashik Holiday Home, built with the prime the objective of providing facilities and a place of relaxation at reasonable charges to members and others.

The KSA Health Centre provides health services to all, irrespective of caste and creed and operates from the premises of the Popular Ambulance Association as the "Swami Parijnanashram Health Centre & Pathology Lab".

The Marriage Bureau was started in July 1969, and is perhaps the most sought after services provided by KSA.

KSA encourages youngsters in sports by organizing sports, specially during Diwali and by participating in various indoor and outdoor sports.

The Kala Vibhaag, KSA, promotes socio-cultural activities like Konkani dramas, Sangeet Sammelans, Saraswat Conferences, Conventions, Inter- Community Get-togethers etc.

KSA offers help to the needy in the community, through funds built up with the support of many philanthropic donors. There are presently five such Funds: the Scholarship, Distress Relief, Medical Relief, Emergency Medical Relief and Community Chest Fund.

In loving memory of



Dayanand Raghunathbhat Kalyanpur
(23 Nov 1900 – 03 November 1973)



Durgabai Dayanand Kalyanpur
(25 Jan 1914 – 08 August 1994)



Dinesh Dayanand Kalyanpur
(28 October 1934 – 18 December 1991)

Clean wadi Green wadi



Bldg no 17 in 1939



Bldg no 17 in 2016



The Future



TALMAKIWADI, LOOKING AHEAD

By Ashok Maskeri

Our Wadi is 75 years today. Structural repairs were successfully carried out, within the budgeted costs. The Platinum Jubilee celebrations were a great success and the bonhomie amongst our members was palpable again. Upto about 50 years back there were an average 7 to 8 members of a family residing in a single tenement. Today this has dropped to about 3 to 4. The number of vehicles have increased from two cars in 1956 to seventy cars and 40 two wheelers. Many tenements are lying unoccupied and many have been given on leave and license. Our members have migrated not just to other parts of the city but to other cities and abroad. The economic profile of the average Bhanap has also changed drastically. From an agrarian background to white and blue collared work force, to enterprise and professionals in various fields, our members have done every field of their activity proud.

So, as the world changes and we change, how do we take Talmakiwadi forward? Our buildings need to be redeveloped. The sooner it is done the better. The redeveloped Society buildings will have to be environment friendly. They should be using solar, wind, water and other renewable energies to provide electric power and heating. The water should be treated and reused for all purposes other than, may be for drinking. The solid waste generated should be treated to generate power and manure. The technologies for all these are being developed and are being supported by the government. South Mumbai of future will be more like a suburb, with offices having shifted to the Central and Northern parts of the city, with people moving north for work. Also many will be able to work from home.

The redeveloped Wadi will have to provide more recreational & physical fitness facilities, like improved gymnasium, play ground, sports facilities, swimming pool, yoga centre, walking paths, etc.. This will have to be done in collaboration with the KSA. The Balak Vrinda Education Society could also be upgraded to provide the best education to all sections of society at reasonable rates and scholarships. Funds will need to be generated through lease of shops, Malls and office spaces to finance the project. Parking space will have to be provided for the increasing number of vehicles.

Technology in the form of Internet of Things (IoT), etc could be a game changer in terms of better security provision, control over usage of water, power etc. IoT is an internet application in which everyday objects have network connectivity, eg lights, fans can be switched on automatically when people enter, or sick, elderly people living alone could immediately alert



security in case of problems. Of course, privacy issues will also have to be taken into consideration here.

All this might appear wishful thinking now, but is well within the realms of probability. A lot of hard work, cooperation and perseverance will be called for. With the Blessings of our Guru and Guru Parampara and the founders of Amgeli Wadi, the best will become reality. We only pray that redevelopment doesn't come at the cost of our culture and camaraderie.



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RELIGIOUS EVENTS:

Sunil Bhat Nadkarni: Satyanarayan Puja 15th April 2013

Yajmaam Shri Ramdas Heble : Yugadi panchaang vaachan: 15th April 2013 & 8th April 2016

Manohar Bhat Chandavarkar: Durga Namaskaar : 8th April 2016

PICNIC ARRANGEMENTS (22nd September 2013)

Ashok Maskeri, Dr Prakash Mavinkurve, Deepa Andar, Maithili Padukone, Sanmesh Kalyanpur, Samir Halady, Dilip Sashital

CULTURAL PROGRAMS BY CHILDREN

15th April 2013 "चल रे भोपळ्या दुणुक दुणुक":

Drama Cast: Disha Manjeshwar, Arjun Puthli, Gaurav Puthli, Shruti Rao, Shivom Manjeshwar. Directed by Deepa Savkur Music- Yashasma Savkur. Costume Assistance - Swati Puthli, Tulsi Manjeshwar, Prerna Puthli, Make Up Sunila Mallapur.

14th December 2013 Tridevi Dance Ballet by Yuvadhara, Grant Road, Choreography: Riddhima Savkur, Shreya Gokarn, Yashasma Savkur, Dhanashree Mallapur, Medha Deolalkar. Dancers - Amrita Yederi, Vaishnavi Chinchankar, Tanvi Gangavalli, Dhanashree Mallapur, Vaishnavi Balwally, Siddharth Baindur, Shreya Gokarn, Shruti Gokarn, Riddhima Savkur, Esha Hoskote, Neha Hoskote, Kanika Nadkarni, Janhavi Mallapur, Arjun Rao, Ketaki Mavinkurve, Anushree Amladi, Kalyani Hemmady, Sanjana Kalyanpur, Disha Manjeshwar, Samiksha Kumble, and Maithili Parab

14th December 2013 Diya Dance Saraswati Vandana: Samiksha Kumble, Anusha Nagarkar, Disha Maaneshwar, Maithili Parab Choreography Medha Deolalkar & Yashasma Savkur

2-ACT PLAY on 21st SEPTEMBER 2014 : MITRA

(Presented By TCHS in Memory of Late Shri Vasant P Nadkarni)

Cast: Uday Mankikar, Deepa Savkur, Dr. Uday Andar, Gayatri Honavar, Riddhima Savkur, Kedar Mavinkurve, Director: Bipin Nadkarni Asst Director Ketaki Mavinkurve Art & Props Kanika Nadkarni Sound / Music: Anuj Sashital Set Design Shyam Chauhan Production Support : Poornima Balsekar Roopa Mankikar Savita Padukone Publicity & Logistics Dilip Sashital Make-Up: Suneela Mallapur Santosh Lighting Rakesh Jadhav

TALENT SHOW (8th APRIL 2016) PARTICIPANTS:

Dhruv Dhareshwar, Mahesh Kalyanpur, Sangeeta Kalyanpur, Sanjay Puthli, Swati Puthli, Rohan Puthli, Poornima Balsekar, Shanta Hoskote, Gargi Bhalerao, Gautam Padukone, Gautam Mavinkurve, Shamala Mavinkurve, Chinmay Mavinkurve, Amit Savkur. Bipin Nadkarni, Manohar Hattangadi (USA), Malan Hattangadi (USA), Dr Prakash Mavinkurve, Sandhya (Haldipur) Sharma, Bharat Halady (Pune), Vaishnavi Chinchankar, Anil Kudva, Master of Ceremony: Samir Halady.

2-ACT PLAY on 10th April 2016 : GOLMAL

Cast: Anand Nadkarni, Harish Chandavar, Deepa Savkur, Smita Mavinkurve, Sunil Ullal, Uday Andar, Uday Mankikar, Director : Bipin Nadkarni, Production: Kanika Nadkarni, Ketaki Mavinkurve, Roopa Mankikar, Savita Padukone Choreography: Riddhima Savkur Make-Up: Suneela Mallapur

DOCUMENTARY FILM ON TALMAKIWADI (10th April 2016):

Yatin Nadkarni, Maithili Padukone, Dhanashree Mallapur, Yashashma Savkur, Sanchi



DOCUMENTARY FILM ON TALMAKIWADI (10th April 2016):

Yatin Nadkarni, Maithili Padukone, Dhanashree Mallapur, Yashashma Savkur, Sanchi Nadkarni, Sanjana and Sanmesh Kalyanpur, Ketaki Mavinkurve, Mahima Baindur, Santosh Sirur

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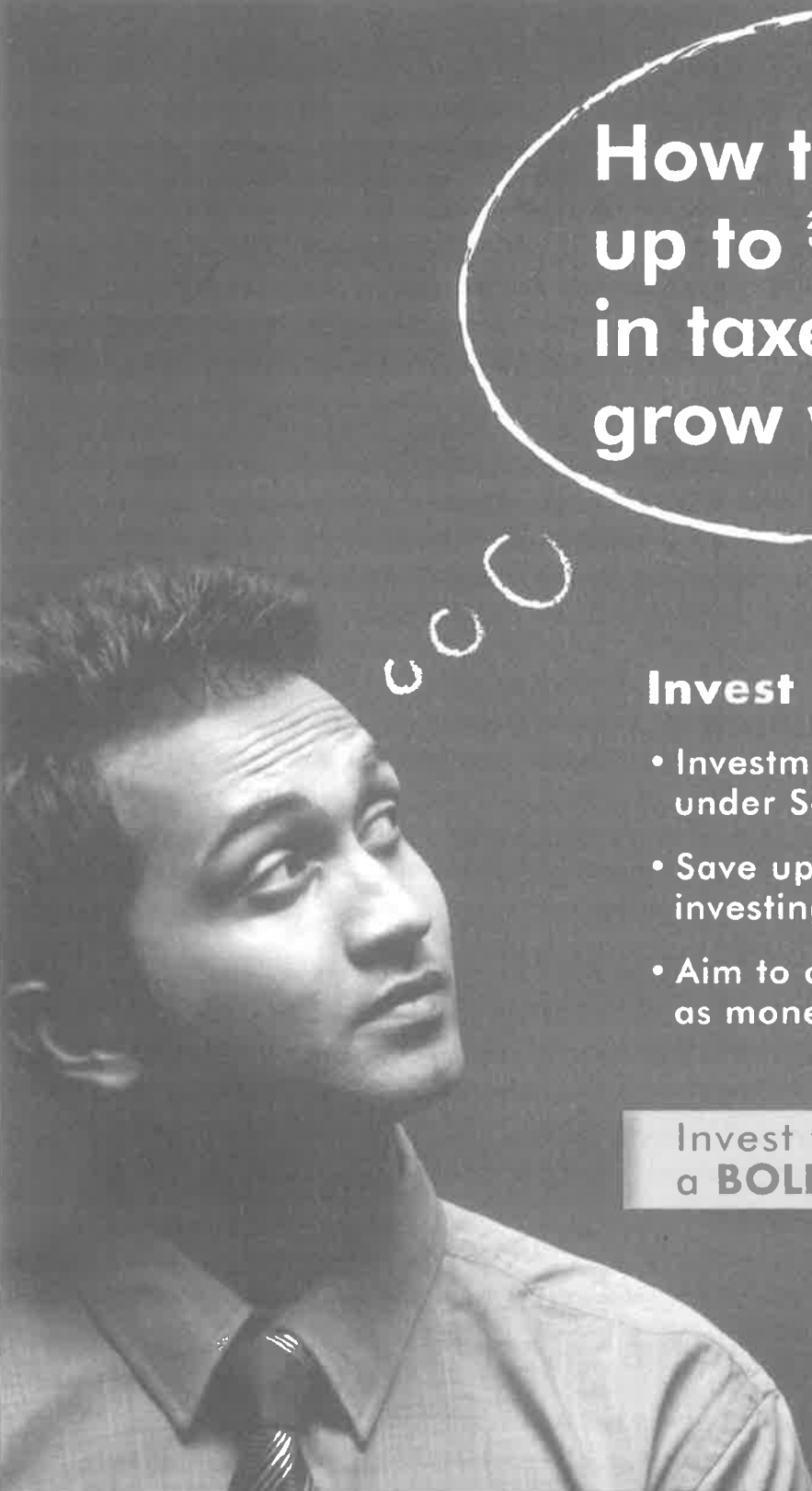
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We have tried to cover the names of all sponsors, participants and volunteers who made the Platinum Jubilee Celebration, spanning from 2013 to 2016, a grand success. However, in a project so large, there are possibilities of us inadvertently missing out on some names. To them, we offer our heartfelt gratitude, and apologies for the non inclusion of their name in the above lists.





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