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# KASSAL VISHAY ABBA !!!.....KHANCHE PANNA RI

## Amgello Sandeshu

03

## **Ammgele Khabar**

a. Mahila Shakha Programmes held in the recent past

04,05,06

## **Ammgeli Vasari**

Dishes from Millets by *Anuradha Prabhu*

34

## **Anubhav ani Vichar**

a. Madhav Kamath- My encounters by *P M Kamath*

12,13

b. The Abhijeet Kini Section

19

c. Lessons in Bhagavad Gita by *Dr. Gayatri G Shenoy*

22,23

d. Simple Living by *Veena Shenoy*

24

e. Theravo – End of Life's Journey by *Amritha Girish Pai*

32,33

f. Is the GSB Population Dwindling by *Ashok Prabhu*

40,41,42,43

## **Arogyam Dhan Sampada**

Computer Eye Strain by *Dr. Ankita Kulkarni*

15,16

## **Bhavishya Karyakrama Maahiti**

a. 89<sup>th</sup> Foundation Day Celebrations

08,09

b. Mahila Shakha Future Programmes

11

## **Chitrakala Pradarshan**

The Art Gallery

Inside Back Cover

## **Des-Pardes**

The Beautiful North East by *Naina Prabhu*

36,37

## **Kavi Sammelan**

Vasanth's Poetry Corner by *Konchadi Vasanth Pai*

26,27

## **Mukhya Dinaank Yadi**

13

## **Pusthak Samiksha**

Book Review : Rebecca, by Daphne Du Maurier, reviewed by *Madhuri Pai*

18,19

## **Pauranik Katha**

Child Devotee : 3) Dhruva by *Tanushree Rao Shenoy*

28,29,30

# KASSAL VISHAY ABBA !!!.....KHANCHE PANNA RI

## Samaaja Khabar

a. <u>Ram Krishnaa Academy Scores Hundred Percent</u>	
SSC Results for the Sixth Consecutive Year	38
b. <u>News from GSBS Medical Trust</u>	44,45,46,47
c. <u>GSB V-Sisters Activities</u>	48,49,50
d. <u>News from Scholarship League</u>	51,52

## Suchana

a. <u>Chaturmasa Vrata</u>	03
b. <u>Suta Punnav</u>	03
c. <u>Classifieds in Voice of GSB</u>	43
d. <u>Renovated I.M.Pai Hall</u>	02

## Shradhaanjali

<u>Shri M V Kini</u>	14
----------------------	----

## Swasthya Mantra

<u>Yoga and Ramana Maharshi</u> by <i>Ajita Kini</i>	20,21,22
--	----------

## Vinanti

<u>Our Donation Appeal</u>	39
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The views, thoughts, and opinions expressed in the text/articles published in this issue belong solely to the author, and not necessarily to that of the G.S.B. Sabha, the editorial committee of Voice of GSB and its printer, publisher and editor.

## !!!An Ideal Hall for Small Gatherings!!!



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## MESSAGE FROM TEAM VoG

Dear Reader

Your Sabha reaches a milestone in its journey on our upcoming Foundation Day on 26<sup>th</sup> August, 2023. Established in 1934, the Sabha will complete 89 years and enter into its 90<sup>th</sup> year. This is an occasion to respectfully remember our founders and all the people who supported us with their “tana-mana-dhana” since our inception. Entering into our 90th year, we re-dedicate ourselves to our mission “Enhancing Community Well-being”.

Our community is blessed in abundance by Goddess Saraswati – the Goddess of Knowledge. At every Foundation Day, we felicitate the meritorious students of our Community. This year, the Foundation Day will be celebrated on Sunday, 20<sup>th</sup> August, 2023. Please find the details of the program, which also includes details of application for the awards, in this issue.

Our Mahila Shakha marched with the times and went paper-less for their 80<sup>th</sup> Parichay get-together of eligible boys and girls which was held at Sri Madhavendra Sabhagraha of Dahisar Sri Kashi Math on 18<sup>th</sup> June, 2023. In the forthcoming quarter, the Mahila Shakha presents Namami Purushottamam in its Parampara Hastantaran Series. This chanting of Vishnu Sahastranaam under the Parampara Hastantaran series is being presented in the auspicious Purushottama masa. We feel very proud to note that our Mahila Shakha is upholding the traditional heritage values and also using technology effectively in its activities.

The G.S.B. Community lost a great philanthropist, visionary and supporter in the passing away of Shri M V Kini-maam on 28<sup>th</sup> June, 2023. The Sabha was also a beneficiary of the largesse of Kini-maam, who believed in the enriching impact of education in people’s lives.

As usual, we eagerly await your feedback to this issue which you can mail to us at our postal address or e-mail to us at [gsbvog@gmail.com](mailto:gsbvog@gmail.com)

Thank you. Happy Reading

Team VoG.

### CHATURMAS INFORMATION

H. H. Srimad Samyameendra Tirtha Swamiji, Mathadipati of Shree Kashi Math Samsthan, will observe Chaturmas at Bangalore Kashi Math from 7<sup>th</sup> July, 2023 to 29<sup>th</sup> September, 2023.

H. H. Srimad Vidyadeesha Tirth Sripad Vader Swamiji, Mathadipati of Shree Samsthan Gokarn Partagali Math, will observe Chaturmas at Shantikunj Sevashram, Panvel from 9<sup>th</sup> July, 2023 to 29<sup>th</sup> September, 2023.

H. H. Srimad Shivanand Saraswati Swamiji, Mathadipati of Shree Kavale Math Samsthan, will observe Chaturmas at Shree Mahalaxmi Saunsthan Bandiwade, Ponda, Goa from 3<sup>rd</sup> July, 2023 to 29<sup>th</sup> September, 2023.

### SUTA PUNNAV

This year Suta Punnav falls on Tuesday, 29<sup>th</sup> August, 2023. New Jannuves, blessed by Pandurang Bhat-maam would be available at our Sabha office from 8 a.m. to 11.30 a.m. Kindly avail yourselves of this sacred service.

## REPORTS ON PROGRAMMES HELD BY G.S.B. SABHA, MUMBAI'S MAHILA SHAKHA IN THE RECENT PAST

### 2<sup>nd</sup> April, 2023: 79<sup>th</sup> PARICHAY



*Prospective Bride/Grooms with their parents and other members*

Mahila Shakha organised 79<sup>th</sup> PARICHAY, “get-together of eligible boys and girls, on Sunday, 2<sup>nd</sup> April, 2023, at Shree Balaji Mandir, GSB Sabha (K.C.G), Kurla (W), Mumbai. More than 80 eligible aspirants and their parents attended. The response was found to be highly encouraging and the function was attended by people from Mumbai as well as from Outside.



*Mahila Shakha President Smt. Amita Kini felicitating Smt. Vilas Narsingh Nayak, co-sponsor of 79<sup>th</sup> PARICHAY*

Smt. Amita Kini, President, Mahila Shakha, welcomed the guests and briefly highlighted the importance of the marriage system.



*Mahila Shakha Team and Sabha Manager Shri Suresh Nayak at the registration counter and Help desk*

After her introductory remarks, Smt. Kini honoured the Co-Sponsor for the programme, Smt. Vilas Narsingh Nayak from Thane. The Sponsor Shri. Nagnath Pai could not be present due to unavoidable commitments. Smt. Kini also gave detailed information about the matrimonial services of GSB Sabha, a non-profit charitable organization. She also reiterated we should make our community proud by offering a good platform for the prospective brides and grooms from our community thereby contributing towards a strong marriage system.

The committee members present actively participated making 79<sup>th</sup> Parichay a success.

Mahila Shakha expresses gratitude to the Managing Committee of Shree Balaji Mandir, GSB Sabha (K.C.G), Kurla, for providing us the hall and all other facility including sumptuous refreshments to the members present.

### 16<sup>th</sup> April, 2023: NATURE NURTURE



*Kids busy at gardening workshop*

Mahila Shakha organised a summer camp ‘NATURE NURTURE’, consisting of a session on Microgreens for adults and a gardening workshop for kids on 16<sup>th</sup> April 2023 at I.M. Pai Hall, Kreedha Mandir, King’s Circle.

An interesting workshop for kids between 5 years to 15 years was held on gardening. The kids

got hands-on experience of preparing the soil for seeds, planting the seeds and watering of seedlings, taking care of the plants as well. It was a great learning & thoroughly enjoyable session for the kids.



*Session on Micro greens*

Simultaneously, a session on 'Microgreens' was held for adults (open to all) where the speaker Shri. Sachin Rane, Founder, Naturalist Foundation, explained how to grow these nutrients-rich microgreens at home easily and use them in soup and salads. He also explained the process of storing the microgreens which could be consumed later. He said when stored in glass containers in freezer it is safe to consume. The talk was interesting and participants appreciated the take-home message - nurture nature. The programme ended with sumptuous refreshments.

### **Feedback from participants:**

I went to the gardening workshop expecting it to be some kind of workshop that would teach me what I already knew. But after the workshop, I was surprised to realise that there was one aspect that was missing in my life - nature! Not knowing what sacrifice it took to make a chair or a dining table, for me to live comfortably in my house. What could we do in return for the sacrifices nature is making for us—the workshop set me thinking. One of the ways is home gardening which is truly a smart way to revive nature from human activities like deforestation, pollution, etc.

### **Master. Dhruva Raguram, 11 years**



I love plants and get excited to water them every day. Some of my plants grow in mud pot and some like money plant directly grow in water. When my vacations started my mother took me to the Nature Nurture gardening workshop.

There my gardening mentors gave me sand, cocopeat, jasmine plant, and a pot. They taught me how to mix sand and cocopeat in right quantities and then placed jasmine plant gently. I also watered them as per their instructions.

Back home, I practised these gardening lessons by planting green chillies in my grandma's balcony. I remembered all the instructions I learnt at the workshop. Today, I am very proud to introduce my jasmine buds and small chilly plants.

Thank you GSB Sabha Mumbai's Mahila Shakha for organising this workshop and making us aware of our environment.

### **Master. Bharath Vivek, 7 years**



I liked the gardening workshop. We learnt to sow seeds and also plant a sapling. I enjoyed doing these activities.



## Master. Ved Ramanathan, 7 years



The session on microgreens was very informative. Mr. Rane gave us a detailed methodology to grow microgreens at home. He also mentioned the various benefits of adding microgreens to our daily food.

## Smt. Seetha Ramanathan

It was a very informative and useful session. A big thanks to GSB Sabha Mumbai's Mahila Shakha for organising the event and Mr. Rane for explaining the whole process of growing microgreens in a very simple and lively manner.

## Smt. Vinita Shenoy

I love nature but was always sceptical about growing plants at home as I travel a lot. After the microgreens workshop, I was delighted to know that within a week's time, we can have homegrown produce on our platter! The thought of microgreens never struck me. This workshop was truly enlightening and opened new ways of a healthy diet for me.

## Smt. Sowmya Kamath

### 18<sup>th</sup> June, 2023: 80<sup>th</sup> PARICHAY



*80<sup>th</sup> PARICHAY goes paperless*

Mahila Shakha organised its 80<sup>th</sup> PARICHAY, get-together of eligible boys and girls with



*Prospective Grooms and Parents*

parents on Sunday, 18<sup>th</sup> June 2023 at Vitthal Rakhumai Mandir, 317-B, Sudhindra Nagar, Dahisar East. It was the first time Mahila Shakha went paperless for 'PARICHAY'. There were approximately 116 registrations and the details of the prospective boy/girl were projected on screen along with their profile photo. Maximum number of eligible aspirants and their parents attended this interactive session. The response was highly encouraging and the programme was attended by people from Mumbai, Nashik and Pune.



*The attendees of 80<sup>th</sup> PARICHAY*

Mahila Shakha President Smt. Amita Kini, in her welcome speech, addressed the problems faced by the parents of prospective brides and grooms and said we, as a community, should help each other and encourage youngsters in marrying within the community.

The eligibles, parents and members present actively participated, making 80<sup>th</sup> Parichay a grand success.

Mahila Shakha expresses gratitude to the Managing Committee of Shree Vitthal Rakhumai Mandir for providing the Hall and other facilities including refreshments to the members present.



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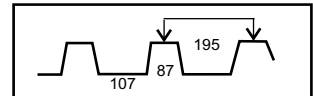
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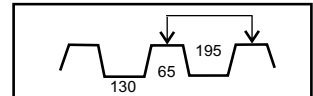
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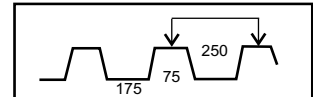
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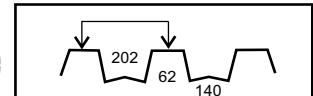
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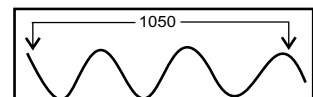
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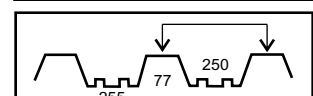
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## GOWD SARASWAT BRAHMAN SABHA, MUMBAI

### 89<sup>th</sup> Foundation Day Celebrations

The President and Members of the Managing Committee request the pleasure of your company, with family and friends, on the occasion of the 89<sup>th</sup> Foundation Day Celebrations of the Sabha.

#### Program details are as under :

- Date and time** : Sunday, 20<sup>th</sup> August, 2023 from 4 p.m. onwards
- Venue** : Third Floor of Dwarkanath Bhavan Hall of  
Gokarna Parthagali Jeevotam Math,  
Shree Ram Mandir, Wadala, Mumbai – 400 031.
- Chief Guest** : Shri Devendra Pai, Founder - ASMI Career Connect, Chief  
Academic Officer at Rambhau Mhalgi Prabodhini.

#### The program schedule is as under : 4p.m. to 6.30 p.m.

##### An informative and interesting talk for the students

#### Formal Program

- Lighting of Lamp
- Welcome by Sabha President
- Introduction of the Chief Guest
- Honouring Merit Students from Std X onwards.  
(Please see details below.)

**Silver medals are sponsored by Smt. Jayashree Ramesh Shenoy.**

- Felicitation of meritorious Vidyanidhi beneficiaries, from Std I to IX, with the V.R.Shenoy Memorial Vidyanidhi Merit Award, **sponsored by Shri B. T. Mallya.**
- Felicitation of children, contributing drawings/articles/poems to Voice of GSB, with GSB Promising Talent Award, **sponsored by Shri B. T. Mallya.**
- Speech by the Chief Guest
- Vote of Thanks

**6.30 p.m.** Light Refreshments Courtesy – Nagesh Rama Nayak's

‘Café Mysore’

#### Honouring of merit students

Sabha presents educational merit awards to students of GSB community with the following criteria :

- Student should be a resident of Mumbai, Navi Mumbai, Thane/Palghar or Raigad Districts, although the studies may be pursued out of Mumbai.
- The student himself/herself or one of his/her parents should be a member of this or any other G.S.B. institution based in Mumbai and its suburbs.

3. Only Final Year/Semester exam performance for the Academic Year 2022-2023 will be considered. Also, students who could not apply for the previous Academic Year and whose final year/semester results were declared after 10<sup>th</sup> August, 2022, will be considered.
4. The following courses of studies are eligible :
  - a. SSC, HSC, Graduate Courses, Medical, Engineering, Technology, C.A., I.C.W.A., C.S., Law, M.B.A. Any other post graduate/ professional examinations conducted on an All India basis or completed abroad will also be considered.
  - b. In case of SSC/HSC/Graduate students, there is a minimum percentage to qualify for applying as under : SSC/ICSE/CBSE – 90 %, HSC Science – 85 %, HSC-Arts 80 %, HSC – Commerce 75 %, Graduate Courses – 75 %. For post-graduate/ professional courses, a final year pass is needed
5. Certificate of merit will be presented to all awardees. In addition, for students pursuing courses in India, silver medals and felicitations, from the endowments set up for this purpose and announced on the next page, will be awarded, based on criteria laid down.

The applicants should fill in online application form on the given link



<https://bit.ly/MeritAwards2023>. The link can also be accessed from G.S.B.Sabha, Mumbai's web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org).

**The online application forms must be filled on or before Tuesday, 8<sup>th</sup> August, 2023.** Applications received late, if any, will be presented with Certificate of Merit and the presentation of silver medals/ felicitations to late applicants will be at the discretion of the Committee.

All award winners will be informed by e-mail only. The list of award winners will be displayed on our web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org), by **Thursday, 10<sup>th</sup> August, 2023**. Applicants may seek any clarifications in this regard by **Sunday, 13<sup>th</sup> August, 2023**.

The decision taken by the Managing Committee will be final and binding on the applicant.

#### **Presentation of V R Shenoy Memorial Vidyanidhi Merit Awards**

The V.R.Shenoy Memorial Vidyanidhi Merit Awards are presented to the toppers from Class I to Class IX from the beneficiaries of the Sabha's Vidyanidhi Fund. For this event, the awardees will be selected from the Vidyanidhi beneficiaries of A Y 2023-2024, based on their final exam marks of A Y 2022-2023. **Since their inception, these awards are sponsored by Sabha Trustee, Shri B T Mallya.**

#### **Presentation of GSB Promising Talent Award**

The GSB Promising Talent Award will be presented to the children who contribute their drawings and articles to Voice of GSB, Sabha's quarterly newsletter. Issues released from Oct to Dec 2022 to July to September 2023 will be considered for this event. **Since their inception, these awards are also sponsored by Sabha Trustee, Shri B T Mallya.**

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23-06-2023	President	Smt. Anuradha Shenoy	98926 72327
	98203 16495	Shri S. D. Shenoy	98201 02774
		<b>Jt. Programme Convenors</b>	

**GOWD SARASWAT BRAMHAN SABHA**  
**EDUCATIONAL MERIT AWARDS TO BE AWARDED ON 20<sup>th</sup> August, 2023**

Felicitations will be presented to the merit students during the Foundation Day from the following endowments:

1. A. M. KAMATH MEMORIAL AWARDS (4) - Donated by his son, Shri Dinkar Kamat.
2. SRIDHAR BABURAO MAHALE AND SRIDEVI SRIDHAR MAHALE MEMORIAL AWARD – Donated by their children.
3. GOPAL PAI MEMORIAL AWARD – Donated by his wife, Smt. Radhabai Gopal Pai.
4. DR. HARISH R. NAYAK MEMORIAL AWARDS (2) – Donated by his Mother-in-law, Smt. Radhabai Gopal Pai.
5. KAMAKSHI HARISH NAYAK MEMORIAL AWARD – Donated by her mother, Smt. Radhabai Gopal Pai.
6. CHHAYA HARISH NAYAK MEMORIAL AWARD – Donated by her Grand Mother, Smt. Radhabai Gopal Pai.
7. SHRINIVAS MANJUNATH KAMATH AND RADHABAI SHRINIVAS KAMATH MEMORIAL AWARD – Donated by their daughter, Ms. Nalini S. Kamath.
8. DR. B. M. ACHARYA MEMORIAL AWARD – Donated by his wife, Smt. Meera M. Acharya.
9. SMT. SUMATI V. PRABHU AWARD – Donated by her husband, Dr. V. R. Prabhu.
10. KUSUM R. KAMATH MEMORIAL AWARD – Donated by her husband, Shri R. L. Kamath.
11. PRABHAKAR SARVOTTAM KAMATH MEMORIAL AWARD – Donated by his wife, Smt. Poornima Kamath.
12. MOHINI N. RAO MEMORIAL AWARD – Donated by her husband, Shri K. Nagesh Rao.
13. I. M. PAI MEMORIAL AWARD – Donated by Dr. V. R. Prabhu and Smt. Sumati V. Prabhu.
14. BALAKRISHNA G. KAMATH MEMORIAL AWARDS (2) – Donated by his son, Shri Ashesh B. Kamath.
15. BALAKRISHNA G. KAMATH MEMORIAL AWARDS (2) – Donated by his daughter, Dr. Arati B. Kamath.
16. DR.(MRS.) NALINI PANDURANG PAI MEMORIAL AWARD – Donated by her husband, Dr. Pandurang M. Pai.
17. DR. PANDURANG M. PAI MEMORIAL AWARD – Donated by his son, Shri Prashant P. Pai and daughter-in-law, Smt. Vidya P. Pai.
18. SURESH PYE MEMORIAL AWARD – Donated by his wife, Dr. Arati B. Kamath.
19. GULABI R. PAI MEMORIAL AWARD – Donated by her grandchildren, Dr. Anushree & Dr. Ashok G. Pai.
20. KARKALAMEERA & VASUDEVA JOISHY MEMORIAL AWARD – Donated by their daughter, Smt. Sudha G. Pai and son-in-law, Shri K. Govindraya Pai.
21. SMT. VEENA AND SHRI MOODBIDRI NARAYAN PRABHU AWARD – Donated by their son, Shri Arvind N. Prabhu and daughter-in-law, Smt. Divya Arvind Prabhu.
22. SHRI MOODBIDRI NARAYAN PRABHU 'Platinum' AWARD – Donated by his wife, Smt. Veena N. Prabhu.
23. SMT. YAMUNABAI AND SHRI KUMBLA MANJUNATH BHAKTA MEMORIAL AWARD - Donated by their son, Shri K. R. Bhakta and daughter-in-law, Smt. Roopa R. Bhakta.
24. DR. V. M. KINI MEMORIAL AWARD – Donated by his wife, Smt. Sudha V. Kini.
25. SMT. NAILINI BHANDARKAR MEMORIAL AWARD – Donated by her husband, Shri M. Ramkrishna Bhandarkar.
26. SMT. VIMALA KINI MEMORIAL AWARD – Donated by her husband, Shri K. Narasimha Kini.
27. DAYANAND MANJUNATH BALIGA MEMORIAL AWARD – Donated by Smt. S.S. and Shri S.D. Baliga.
28. SMT. SAROJINI HEGDE MEMORIAL AWARD – Donated by her family.
29. SMT. MANORAMA R. RAO MEMORIAL AWARD - donated by her son, Dr. Rajesh R. Rao.
30. LATE KAPU SATYAVIJAY H. SHENOY MEMORIAL AWARD - donated by K. H. Shenoy & Bros. (Haricane)
31. SMT. SANJIVI AND SHRI D. K. SHENOY MEMORIAL AWARD - donated by their son, Shri Subray Damodar Shenoy.
32. SHRI PUNDALIK U. PAI MEMORIAL AWARD - donated by his family.
33. SANOOR RAMRAYA PAI MEMORIAL AWARD – donated by his son, Dayananda Pai and daughter-in-law, Smt. Vidya D. Pai.
34. ROHINI PANDURANG NAYAK MEMORIAL AWARD – donated by her daughter, Smt. Vidya D. Pai and son-in-law, Dayananda Pai.
35. SHRI MADHAV DURGADAS DHUME MEMORIAL AWARD - donated by his son Shri Pankaj M. Dhume and his daughter-in-law Smt. Asha P. Dhume.
36. SHRI SAMEER BHAT MEMORIAL AWARD, donated by his mother, Smt. Vatsala Bhat.
37. SHRI GURPUR SRINIVAS BHAT MEMORIAL AWARD, donated by his wife, Smt. Vatsala Bhat.
38. SHRI K. G. PAI MEMORIAL AWARD, donated by his children, Dr. Ashok G. Pai & Smt. Asha P. Dhume.
39. SHRI NARAYAN ACHUT PAL (KASARGOD) MEMORIAL AWARD - donated by his son Shri N. N. Pal & daughter-in-law, Smt. Padma N. Pal.
40. SMT. RADHIKA MADHAV DHUME MEMORIAL AWARD donated by her son, Shri Pankaj Dhume & daughter-in-law, Smt. Asha P. Dhume.
41. SMT. GULABI RAMARAYA PAI & SMT. ROHINI PANDURANGA NAYAK MEMORIAL AWARD - donated by their Granddaughter, Dr. Reina Pai Bender & Mr. Jason Robert Bender.
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48. SMT. MOHINI GOPALKRISHNA KINI MEMORIAL AWARD donated by her children, Smt. Suchitra Kamath, Smt. Urmila Nayak & Shri Siddharth Kini.
49. SHRI V. R. SHENOY MEMORIAL AWARD, donated by his daughter-in-law and son, Smt. Sadhana & Shri Sunil R. Shenoy.
50. SMT. VATSALA R. SHENOY MEMORIAL AWARD, donated by her daughter-in-law and son, Smt. Sadhana & Shri Sunil R. Shenoy.
51. SMT. KRISHNI VAMAN KINI MEMORIAL AWARD - Donated by her grand-daughter, Ms. Karishma Kini.
52. SHRI ANANT (UNCLE) PAI MEMORIAL AWARD, donated by Shri Satish Kini.
53. SMT. LALITA ANANT PAI MEMORIAL AWARD, instituted by G.S.B. Sabha, Mumbai.
54. DR. V. R. PRABHU MEMORIAL AWARD – Donated by his children, Smt. Sushma Shenai, Dr. Suhas V. Prabhu and Shri Jagannath V. Prabhu.
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56. SHRI B.R.PRABHU MEMORIAL AWARD – Instituted by G.S.B. Sabha, Mumbai.
57. KUNDAPUR GOPALKRISHNA KAMATH MEMORIAL AWARD – Donated by Smt. Shakuntala Gopalkrishna Kamath and daughters.
58. AWARD INSTITUTED BY SMT. SAVITA AND SHRI S. N. BHAT
59. SMT. SARASWATI AND SHRI HEJMADY SURYAPPA RANGAPPA SHENOY MEMORIAL AWARD Donated by their daughter, Smt. Shambhavi R. Shenai.
60. SMT. INDIRA (nee BHAGIRATHI) AND SHRI BALKUNJE KESHAV KONAPPA MEMORIAL AWARD Donated by their daughter-in-law, Smt. Shambhavi R. Shenai.
61. SMT. SUNITI G. BHAT MEMORIAL AWARD Donated by her sister-in-law, Smt. Shambhavi R. Shenai.
62. SMT. SUNDARIBAI MANJUNATH KAMATH MEMORIAL AWARD Donated by her son, Prof. Padmanabh M. Kamath.



## G.S.B. SABHA, MUMBAI'S MAHILA SHAKHA

### Future Programmes

Date	Programme	Time	Venue
<b>Sunday 30/07/2023</b>	Namami Purshottamam, Chanting of Vishnu Sahastranaam under Parampara Hastantaran series for Children from age 4-15 years. To register: <a href="https://forms.gle/HG5VQrTG3dcAkTSa6">https://forms.gle/HG5VQrTG3dcAkTSa6</a>	<b>4PM onwards</b>	<b>Venue: 101, First floor, Shree Nidhi, Sabha office, Bhaudaji road, Matunga Central Railway</b>
<b>Friday 18/08/2023</b>	Shraavan Haldi Kumkum * Sponsored by <b>Smt. Sulakshana Pai</b> * An interactive session on <b>Women's mental and emotional health care - Need of the hour</b> by <b>Smt. Lathha Shenoyy - Spiritual Wellness Life Coach</b>	<b>4PM onwards</b>	<b>3<sup>rd</sup> floor, Dwarkanath Bhavan Hall, Shree Ram Mandir, Katrak Road, Wadala West, Mumbai, Maharashtra 400031</b>

*All are invited for the programme.*

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**Smt. Purnima Kini**  
Jt. Hon. Secretary  
Mobile: 93248 25393

# MADHAV KAMATH—MY ENCOUNTERS

by P M Kamath



When I was studying in National Kannada High School, initially near the King's Circle station and later at Wadala, I had one Suresh Kamath as my classmate. Subsequently, I learnt that Suresh's uncle was Madhav V. Kamath (MVK), who was, at that time, Assistant Editor at the Times of India.

## Letters to Editor:

I was very keen, once I joined South Indian Education Society's College of Arts and Science, to write in English and see my work published. Of course, many begin their ambitions with writing letters to newspapers, and remain letter writers forever, not being able to move forward. At a function of the American Cultural Centre, I was introduced by my friend, Mr. Viswanathan, Programme Officer, to an invitee. When I told him I teach and asked him about his profession, he told me he is a businessman but also indulges in freelance journalism! When I probed him further as to which newspaper carried his articles, he told me the Times of India! But it was only limited to "Letters to the Editor."

I also began writing "Letters to the Editor". My letters were carried by various newspapers now and then. As a result, almost all of newspapers of Mumbai have carried my letters. Letter-writing has now become a vanishing phenomenon. You may write but you need someone to accept it and publish the same!

Then I decided to see MVK and entered the Times of India office—today it will be impossible to see any one by just walking in without an appointment! He saw my earnestness in publishing my letter. But when he did publish, it was in very abbreviated, almost in a mutilated

form. I sent the same letter to the Indian Express as well; in its original form and they made it see the sunlight without hardly changing a word! That created a sense of confidence in me that I can write.

## Publishing of articles

Often, I also contributed my articles in the Free Press Journal (FPJ). A senior retired editor of a popular newspaper had become editor of the FPJ and he took a fancy for articles penned by me. I contributed an article on "Political Defections in India" as during that time, the then Home Minister, Y. B. Chavan had commissioned a detailed study of various aspects of political defections and how it affected politics in India historically. Then onward there was no looking back; my first article in the Indian Express appeared on "Teachers or Qualified Clerks?" and the first article in the Times of India appeared later. I continued to write prolifically.

I procured a copy of the above said report and used the information provided in it to write not only to various newspapers in India, but also to reputed magazines in the US. Asian Survey is one such journal I readily thought of as during my visit to Los Angeles in California I had a chance meeting with its then editor. I was also invited by other colleges and Universities in India.

## The M. V. Kamath Connection

One question often raised by my hosts then was: Whether I am related to M. V. Kamath! Not only we hailed from Dakshina Kannada District formerly known as South Kanara, but my middle initial, 'M' was first initial in his name!

After my initial encounter with MVK in Mumbai, he happened to move to Washington, DC., as the Times of India's correspondent. I also was lucky

to be selected by the US Educational Foundation in India (USEFI) as Fulbright Student Fellow. I chose to seek affiliation with Johns Hopkins School of International Studies in Washington DC. I left India in July 1976.

Since both of us were in Washington DC, Madhav and myself continued to meet. We often met in his apartment or at mine. After a few drinks we also dined together. Since Madhav and myself lived in the same city, with Kamath surnames, I can recall a few anecdotes on mistaken identity.

On the day of Jimmy Carter's inaugural event I had an early morning call on my land line. There was no nuisance of cell phone then, as the same had not come into force. But this was a wonderful experience! A sweet melodious voice said: "Mr. Kamath Mr. Dutta would like to speak to you!" I wondered who this 'Dutta' was!

Because at that moment I could remember reading writings by V. P. Dutta, an old ICS (Indian Civil Service) present equivalent of IAS!

My sense of bewilderment was revealed in my annoyance at being disturbed on a rare holiday on account of new President, Jimmy Carter's official inauguration at the Capitol Hill! In irritation, I told the caller; I am going as I have got a pass from a senator! The caller probably developed a doubt whether she was speaking to the right 'Kamath' as she raised a question: "Are you Kamath from the Times of India?" I told her: I am from Bombay University! Then to retrieve her wasted time she asked me: "Can you give me the telephone number of the other Kamath?"

I will always cherish and fondly remember my interactions with Shri M. V. Kamath.

*The author is a former Professor of Politics; he has taught American Politics and government in the Bombay University (called as such then) in the 1990s; was awarded Fulbright fellowship twice, first to work for his Ph. D. in the Johns Hopkins University, School of International Studies in Washington DC; second time he worked in Georgetown University National Security Studies Program. Currently he is the chairman and Hon. Director of VPM's Centre for International Affairs, affiliated to Mumbai University*

### LIST OF IMPORTANT DATES IN THE QUARTER JULY-SEPTEMBER, 2023

Dates	Day	Festival	Dates	Day	Festival
3 <sup>rd</sup> July 2023	Monday	Guru Purnima	7 <sup>th</sup> September 2023	Thursday	Gopal-Kaala - Dahi Handi
6 <sup>th</sup> July 2023	Thursday	Sankasth Chaturthi	18 <sup>th</sup> September 2023	Monday	Hartalika Trutiya (Vaiyna Puja)
18 <sup>th</sup> July 2023	Tuesday	Adhik Shravan Arambh	19 <sup>th</sup> September 2023	Tuesday	Ganesh Chaturthi
4 <sup>th</sup> August 2023	Friday	Sankasth Chaturthi	20 <sup>th</sup> September 2023	Wednesday	Rishi Panchami
15 <sup>th</sup> August 2023	Tuesday	76 <sup>th</sup> Independence Day	28 <sup>th</sup> September 2023	Thursday	Anant Chaturdashi
17 <sup>th</sup> August 2023	Thursday	Nija Shravan Arambh	29 <sup>th</sup> September 2023	Friday	Pitru Paksha Aarambh (Mhaalu)
21 <sup>st</sup> August 2023	Monday	Nag Panchami	2 <sup>nd</sup> October 2023	Monday	Sankastha Chaturthi
29 <sup>th</sup> August 2023	Tuesday	Sutta Punav	2 <sup>nd</sup> October 2023	Monday	Gandhi Jayanti
30 <sup>th</sup> August 2023	Wednesday	Raksha Bandhan			
3 <sup>rd</sup> September 2023	Sunday	Sankasth Chaturthi			
6 <sup>th</sup> September 2023	Wednesday	Sri Krishna Jayanti (Janmashthami)			

## Obituary



**Shri M.V. Kini**

(01-05-1942 to 28-06-2023)

Noted advocate and magnanimous philanthropist, Shri Manipur Vasant Kini (M V Kini maam to all) attained Sadgati on 28<sup>th</sup> June, 2023, at the age of 81 years.

His law firm, M V Kini & Co., established in 1978, is ranked as one of the world's top 5 law firms. With an impressive strength of 150 + lawyers and offices all over India, the firm has handled more than 1,00,000 lawsuits/cases. To mention a few notable assignments handled by the firm, they advised the National Highways Authority of India on more than 17,500 km of highway projects. They also advised Air India on its USD 6.5 billion purchase of Boeing aircraft.

He was a very generous philanthropist and several organizations, including G.S.B.Sabha, Mumbai, were the recipients of his benevolence. His message which will always stay with us was "God, you have been very kind to me and given me whatever I have asked for, in a plentiful and abundant manner. Henceforth, I will ask not for anything more for myself. We need to provide education to future generations to become good citizens with noble character. That is all I ask of you, dear God, nothing else."

Kini maam was forever smiling, quick witted, humorous, jovial and comforting. His memory will live on with us for time to come.



# COMPUTER EYE STRAIN

by Dr. Ankita Kulkarni, M.S. (Ophthalmology)



Do you spend a lot of time in front of a computer or electronic screen? And do you feel tired and have sore eyes in a few hours? You could be having computer eye strain, a well-recognized medical entity! Headache,

blurred vision, tiredness in or around the eyes, redness of eyes, itching and watering are some of the other common symptoms that occur in patients with computer eye strain.

In today's fast world, technology is advancing rapidly & access to information has become mandatory and fortunately easy using electronic devices – computers, laptops, tablets, cell-phones. Everything has become “online”. Rapidly increasing screen time for office goers or work from home takes its toll on our eyes. After office hours, we still spend a lot of time looking at devices on social media. All this has put a strain on human eyes. Even children have been forced to look at screens for long hours due to online classes starting from the COVID pandemic times.

However, such modern technology also has some side effects on the human body especially the eyes. Computer use strains eyes more than reading print material because people tend to blink less while using computers, and blinking keeps the eyes moistened with tears. Also, digital screens are viewed at less-than-ideal distances or angles, they have glare or reflection. In some cases, an underlying eye problem, such as eye muscle imbalance or uncorrected vision, can cause or worsen computer vision syndrome. One more factor that can make the condition worse is poor posture. That is why sore neck, shoulders or back due to muscle tension are commonly seen in patients with eyestrain due to computer use. This can disturb your concentration with deleterious effects on your work or education. Besides symptoms of eye and muscle strain



refractive error (needing glasses) are also getting commoner in these years of prolonged screen times.

Shouldn't we be taking more care of our eyes and the precious gift of vision? Can we do anything to prevent computer eye strain? Yes, we can, and we should!

**How? Pay attention to a proper setup of a computer workstation and an ideal contrast between the text and the background.**

- 1) Adjust the screen to eye level in your regular seating position. This avoids eye (and neck and shoulder) strain.
- 2) Adjust the illumination of the device so that it is not too bright for the eyes. The rest of the room should have soft lighting (not totally dark) and this should not reflect off the screen.
- 3) Wear anti-reflection glasses or install anti-reflection screens on devices that you are using to reduce the glare and harmful rays from the screen.
- 4) Perform the 20-20-20 exercise. What is this? While watching a screen, every 20 mins, look at another object 20 feet away and blink 20 times before resuming watching the screen.

- 5) Eat a diet enriched with Vit A containing foods like yellow - and orange - coloured vegetables (bell peppers, tomatoes, carrots) and fruits (papayas, mangoes) along with green leafy vegetables.
- 6) If your eyes feel dry, use lubricant eyedrops (prescribed by the doctor) to keep your eyes moist and supple.

**Here are some other eye exercises that you can do at home on a daily basis:**

### **1. Flexing is an exercise that stretches and strengthens the muscles in the eye.**

Face forward and look straight ahead. Look up without moving your head and then look down. Next look at the right without moving your head and then to the left again without moving your head. Do both movements 10 times.

### **2. Blinking**

For avid computer users, blinking is a great form of exercise to reduce eye strain. We tend to forget to blink when we are staring at computer screens. The benefits of blinking are that it allows us to keep the eyes refreshed, lubricate the eyes with tears and maintain focus for longer. All you have to do is face forward, blink every 5 seconds for two minutes.

### **3. Focusing Near and Far**

Focusing is another simple exercise for the eye muscles. Put your thumb in front of your face at about 10 inch distance and focus on it. Now focus on something else that is in your surrounding 10 feet away. Alternate between near and far focusing repeatedly over a period of 3 minutes.

### **4. Palming**

Palming is a good yoga technique used to soothe the eyes. This a good eye exercise if

you use computers often. This is an exercise to relieve stress on the eyes. Sit on a chair and close your eyes. Place both hands over your eyes. The palm of your hands should cover the eyes, the fingers on the forehead and the base of the palm resting on the cheekbone. Do not put too much pressure on the eyes, ensure that your eyes can blink freely. Do this exercise over a period of 2 minutes.

### **5. Zooming**

Zooming is another eye exercise for focusing and strengthening eye muscles. Sit in a comfortable position, stretch your arm whilst raising your thumb in the hitchhikers position. Focus on the thumb and now draw it in until the thumb is three inches away from the face. Keep your focus on the thumb. Then slowly move the thumb and forearm back to the starting position. Do this exercise numerous times over a 2 minute duration.

### **6. Figure of Eight**

This is a great exercise to ensure flexibility of the eye muscles. It is simple to perform. Staring at a blank wall, imagine a large figure 8 tilted on its side 10 feet away from you. Now trace this path of the figure 8 with your eyes without moving your head. Do this one way for a minute and then the reverse way for a minute.

When should you see a doctor? It is always recommended to visit an eye specialist when a person has eye strain because. more often than not, it is a simple cause like refractory error and need of spectacles. If you need further assistance about caring for your eyes, please visit one of our four GSBS Medical Centres in Mumbai where qualified ophthalmologists will check you up and give you sound advice. You owe it to yourself!

*Dr. Ankita Kulkarni, M.S. (Ophthalmology) is an Ophthalmologist consulting at G.S.B.S. Medical Trust, Dadar & Mahim Centres.*



# **G.S.B.S. MEDICAL TRUST**



## **Ophthalmology Services at GSBS Medical Centres**

- Eye check-up
- Vision Check-up (Refraction)
- Glaucoma Screening
- Optical Coherence Tomography (OCT) - it is a non-invasive imaging for the retina
- Green Laser / Retinal Laser - For treatment of retinal diseases
- Laser capsulotomy - post cataract capsulotomy

## **GSBS MEDICAL TRUST CENTRES**

### **GSBS Medical Centre**

Ground Floor, Shilpa Apartment Dasturwadi,  
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Dadar( E), Mumbai – 400 014.  
Tel No: 24112322 / 24111749

### **Dharavi Centre**

Subhash Chandra Bose Co Op.Hsg.Soc.,  
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Mumbai-400 017.  
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### **Health Rakshak**

1<sup>st</sup> Floor, Rajgir Court,  
Dadar(E),  
Mumbai – 400 014  
Tel No: 24104149 / 24160478

### **GSBS Medical Trusts' Mahim Centre**

Association with J.N.Wadia Medical Dispensary,  
Sitaladevi Temple Road,  
Mahim West, Mumbai 400 016.  
Tel. no.24446665 / 24466665



## BOOK REVIEW

### REBECCA, BY DAPHNE DU MAURIER

*by Madhuri Pai*

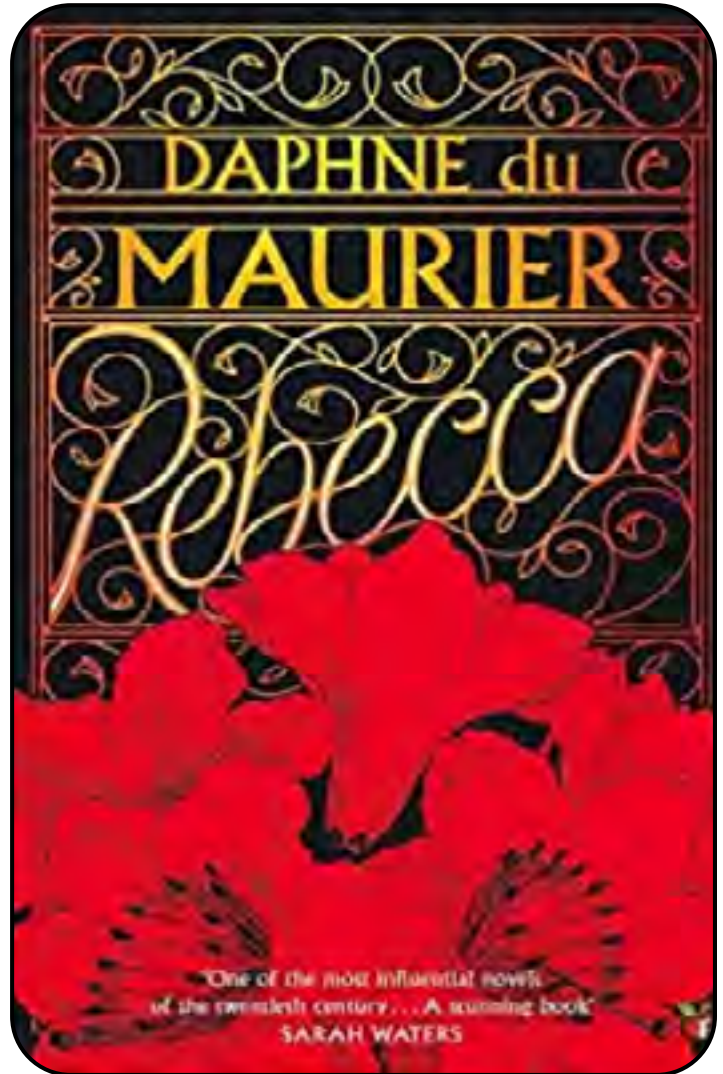


What is a classic? A book that stays captivating for generations, doesn't age and forever joins the legion of "unforgettables"? By that yardstick, Daphne du Maurier's "Rebecca" is a true classic.

Is Rebecca the heroine? Not quite. She is the dead first wife of the charming, utterly handsome and very rich Maxim de Winter. Rebecca dies under tragic circumstances that are taboo to discuss but that hang heavy on everyone. Her presence is in Maxim's lost look, in the eyes of Mrs Danvers, her faithful maid, in the way her dog Jasper cocks his head expecting her at every noise. In every nook and cranny of the marvellous family estate, Manderley.

"Last night I dreamt I went to Manderley again" is the famous opening line of the book, written in first person by the narrator, the second Mrs. de Winter. Her description of the dream is a vivid picturisation of an estate that is in ruins, with nature having taken over its grounds and the mansion. Desolate and deserted, it's clear that something terrible has happened and we just have to wait to find out what that is.

The book then goes into "flash back" mode and we hear the story of a very young woman, naïve and with poor self-worth, who falls hopelessly in love with the rich widower, Mr. de Winter. He happens to be staying at the same hotel in Monte Carlo that our heroine and her employer are spending a few weeks at. In the most unlikely sequence of events, Maxim de Winter proposes marriage to her. They are strange life partners, vastly different in every way that is possible – age, social class, experience. While it is a mystery why he would marry her



when he could pick almost any girl in the country to be his second wife, our heroine is too much in love to say anything but "yes".

After a low key marriage and a brief honeymoon, the couple comes to live at Manderley, a fabled English estate. The author's descriptions of the flora and fauna, of the Cornish sea and the old fashioned English way of life are brilliant and transport you straight to the scene of the action. Together with the narrator, you see the rhododendrons and azaleas, you sit under the chestnut tree and shake the bramble from your clothes, you smell the salty sea air, you taste the



angel cake and scones that get served at tea time which is at precisely half past four. Everyday.

Manderley is run like clockwork by the indomitable Mrs. Danvers, who is still faithful to Rebecca and resents the new mistress of the estate. She does everything she can to ensure that Rebecca's presence is a sinister shadow that doesn't let calm or happiness settle on the new couple. She keeps Rebecca's rooms exactly as they were when she was alive. The night clothes on the bed, the covers turned, the room dusted and kept ready for Rebecca should she return.

Our heroine, whose first name we never find out, feels out of place, miserable and like a lowly imposter in a fairy tale in which she should be playing the part of princess. Instead, she feels like the chambermaid. She senses that everyone looks down on her and compares her to beautiful, talented, sophisticated Rebecca. Gone, but not forgotten. Our heroine is frustrated when

she realises that it is easier to fight a living person's presence, but impossible to overcome the all-pervasive, overpowering influence of someone that is frozen in time, that can't be argued with or outshone.

But is it all as it seems? Who is Jack Favell and why does he hide his visits to the Estate? Why does the Estate Manager look uncomfortable when talking about Rebecca while still saying she was "the most beautiful creature he had ever set his eyes on"? What does the little cottage in the cove have to do with what happened to Rebecca?

As Manderley throws up her secrets, the reader will feel deeply invested in what happens to the characters and will have experienced a story that will stay with them for a very long time.

"I suppose sooner or later in the life of everyone comes a moment of trial. We all of us have our particular devil who rides us and torments us, and we must give battle in the end."

*Madhuri Pai, a GSB based in London, is a prolific reader. She lives in London and is the co-founder of Turning Pages, a social entrepreneurship that works on building strong reading habits in under privileged children. She is an IIM Bangalore alumnus and loves good Aamchi food and great books.*



## The Abhijeet Kini Section



Instagram: @abhikini and @kinistudios

Twitter: @abhikini

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www.abhijeetkini.com

www.kinistudios.com

*Abhijeet Kini, founder of Abhijeet Kini Studios, is a Mumbai based illustrator, animator and independent comics publisher, known for his comic series "Angry Maushi" and "Fanboys".*

# YOGA AND RĀMAṆA MAHARSHI

by *Ajita Kini*

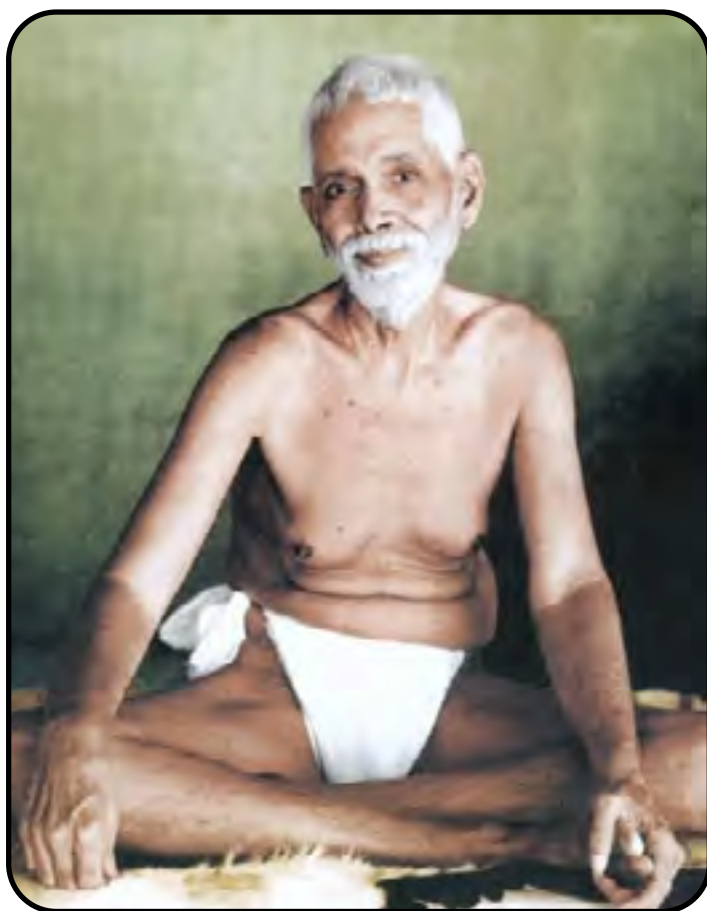


When I see photos of Rāmaṇa Maharshi that show his full body, I am always struck by his scrunched up, twisted way of sitting. So certainly, associating him with yoga, which is usually understood as āsana or postures, would seem paradoxical. Ramana Maharshi, who lived from 1879 till 1950, was a sage whose teaching revolved around discovering “Who Am I”. Meaning, know who you are, who your true self is. Since this article is not about Ramana Maharshi, I will refrain from elaborating any further on the Maharshi and his teachings

In one of our āsana classes, the teacher was urging a student to move his body in a specific way. The student put in the effort, and when the teacher pushed him further, finally stood up in frustration – Sir, I am trying, but the body is not cooperating! We all had a hearty laugh over that one, and it became a catch phrase in our class – the body is not cooperating!

While we laughed, it was also interesting how that student had quite subconsciously, disassociated from the body. The phrase was “the body is not cooperating” and not “my body is not cooperating”. We can listen to any number of sermons and adhyātma talks, telling us we are not the body. But this spontaneous expression, “the body is not cooperating”, showed that he had imbibed the sentiment, perhaps without even being aware of it.

When we stay in an āsana, we can feel ourselves stand apart and experience sensations in various parts of the body. It takes time to get to this stage, hence the emphasis on maintaining the āsana for gradually increasing durations, until one reaches the stage where one goes beyond the bodily discomforts, pulls, and stretches, and the awareness moves to the internal realm to “see what can be seen”.



From “seeing” or experiencing, it is only a short step towards adjusting .... And one realizes that hey, a tiny shift “here”, results in huge gains in multiple “theres”. As our teacher often says – yoga contradicts Newton’s 3rd Law – for every action, there is not one equal and opposite reaction, but many responses – the responses are more than the action. Then it becomes almost like a game – let me see what else I can adjust in various places and what results it has in other places. This is when my teacher typically interrupts me, saying “stop enjoying the āsana”. The reminder is required because it can be quite addictive, this experimentation to see the myriad effects of miniscule adjustments that are probably not discernible to an observer. And at the end of the day, this experimentation is not what yoga is about, although it is a necessary and essential part of the journey towards true yoga

The teacher again makes an appearance to query, who is the ‘I’ that is observing the body, adjusting the body, experiencing the benefits of the adjustments? And that is where Rāmaṇa Maharshi’s teachings blend into our yoga experiences – we realise that truly, there is an “I” quite distinct from the body parts that are making and experiencing all the movements. So, we reach the first stage of realizing that “I am not the body”

Prashantji (Shri Prashant S Iyengar, S/o Gururji BKS Iyengar) advocates the use of vācika kriya – silent articulation or commentating on all that is being experienced in various parts of the body and mind – to expedite and intensify this realisation. As one trains the mind to move into observer mode, to observe and articulate what is happening (in the hamstring, in the quadriceps, in the lumbar / dorsal / sacro-ileac spine etc.) one swiftly moves into the “I am not the body” mode

At this stage, it is a natural progression to move to “I am the mind that is observing and making these changes”. As the body gets toned and āsana come more naturally and effortlessly, we notice that the mind is quite uninvolved in the process and often is an observer. How do we know this? Well, the first indicator is that the face remains expressionless, the eyeballs are fixed in the center of the eyes and the breath is unchanged from the start to the end of the āsana.

You may have noticed that when you get angry, the breath comes fast and shallow, the eyes tend to bulge out, the forehead furrows, the jaw tightens and the teeth clench. When there are a million thoughts running through the mind, the eyes flicker regardless of whether the eyelids are open or closed. In the initial days, when a new āsana is being attempted, again the breath tends to be either fast and shallow, or laboured to the point of holding the breath. The jaw tightens and the teeth clench. Gradually, as the body adapts to

the demands of the āsana (which may be minutes, days, or years!), the breath returns to normalcy and all physical manifestations of strain disappear, as the strain itself disappears. This is when the mind also becomes free of constantly monitoring the āsana and becomes free. At this stage, you realise that you can observe the mind. What is the state of the mind on this specific day, at this specific instant - is it in an energized state, or a dull state, a sublime state, or a distracted state? Then you realise, if I can observe and comment on the state of the mind, then hey, “who is the I who is making this observation and comment?”

So, then we move to the next level and decide, “ok, I am the intellect”. The intellect that analyses, interprets, makes decisions and judgements. Moving past this is not easy. Moving through each stage to the next is tough, and each subsequent move is increasingly difficult and comes only with extensive practice. As Mahāmuni Patañjali puts it in Yoga Sūtra 1:14 – abhyāsa or practice that is dīrgha kāla, nairantarya, satkāra, āsevitaḥ , dṛḍha bhūmi (long duration – referring to lifetimes and not years; uninterrupted; dedicated; zealous; well-rooted)

There may be rare occasions when one goes through a period (short or long) of being in an āsana or prāṇāyāma practice or even a pre-meditative or meditative state of pratyāhāra, dhāraṇā, dhyāna or, if you should be so lucky, samādhi, when you suddenly “come to yourself” and realise you have no memory of what you had done, no idea of the passage of time, you had actually lost yourself in the practice. Then, when you emerge from the experience, you suddenly come to the realization, that hey – I had no intellect also for the duration. Then who was the ‘I’ who went through this experience, witnessed it, and recalls it now? And that is when you realise that “I am not the intellect either”



So then coming back to the Maharshi's question – who am I? The search is on – I know through my own experience that I am not the body, mind, or intellect. But who the true “I” is, I am still seeking that answer. Intellectually, I know what *adhyātma* teaches us, but experientially, I have

yet to arrive at the answer. Which is why after being a student of Iyengar Yoga for over 15 years, I know there is yet much to be discovered, much to be learnt, much to be experienced .... And the journey continues.

*Ajita Kini has been a student of Iyengar Yoga since 2007. This is the 11<sup>th</sup> in a series of articles about yoga. Thanks to Padma for suggesting the theme of this article*

## LESSONS IN BHAGAVAD GITA

*by Dr. Gayatri G Shenoy*

**चातुर्वर्ण्यं मया सृष्टं गुणकर्मवभागशः।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥**

*cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ  
tasya kartāram api māṁ viddhy akartāram avyayam 4.13*

*cātuḥ* = four; *varṇyam* = classes; *mayā* = by Me; *sṛṣṭam* = are created; *guṇa* = the constituents of prakṛti signifying the acquired mental aptitudes; *karma* = physical activities corresponding to ; *vibhāgaśaḥ* = according to the sections; *tasya* = of that; *kartāram* = creator; *api* = although; *māṁ* = Me; *viddhy* = know; *akartāram* = as the non-doer; *avyayam* = immutable; 4.13

**The four classes are created by Me according to the sections of the constituents of material nature and their corresponding occupations; Although I am the creator of that , know Me as the immutable non-doer. 4.13**

*cāturvarṇyam* the four classes, *varṇa* actually means colour. The scriptures allocate 3 colors white red and black to the three modes or constituents of material nature, *sāttvika guṇa*, *rajoguṇa* and *tamoguṇa*. *sāttvika guṇa* the mental quality of knowledge, purity and truth is assigned the color white, *rajoguṇa* the mental quality of passion is assigned the color red and *tamoguṇa* the mental quality of ignorance is assigned the color black. These 3 predominant mental aptitudes acquired by humans either innately or as a consequence of practice, make them act

according to their mental patterns, giving rise to activities that mimic their mental nature. Thus humans are classified into 4 classes or ‘castes’ depending on *guṇakarmavibhāgaśaḥ* their mental developments and corresponding physical works. The Lord says *cāturvarṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* ‘the four classes are created by Me according to their mental aptitudes corresponding to the *guṇa-s* and their corresponding physical activities karma.’ However there is a huge misconception in society even to this day, making people believe that the caste system is hereditary or by birth. This total misconception that a *brāhmanā*’s son will always be a *brāhmanā* is not always true, for mere birth is no guarantee that one will acquire divine qualities of self-restraint, austerity, purity, etc which is the mark of a *brāhmanā*. Therefore the Lord stresses on the word *guṇa-karma-vibhāgaśaḥ* which means divisions on the basis of mental tendencies together with their corresponding physical actions, which form the basis of the 4 class system. We shall see how the Lord elaborates on the karma duties (of these 4 classes) purely based on their mental aptitudes, *svabhavajam* born of their nature, in the 18 th chapter(18-42,43,44).

*tasya kartāram api* Although I am the creator of





these 4 classes, *mām viddhy know Me akartāram avyayam* as the unchangeable non-doer. The *avyayam* immutable cannot undergo mutation or change, therefore does not take part in action. Yet He says He is the Creator of these 4 classes, in the sense that they exist because of Him, He sustains them, just as no gold ornament can exist without the presence of gold in it. In that sense gold may be said to be the cause or creator of the ornaments without actually undergoing the action of creating it, the non-doer. The ground, the earth may not be the creator of multistoried towers, yet no tower can exist without sending its foundation deep into the ground. The tower is made up of earth too. So earth is the creator and yet not the maker of towers.

The *guṇa-s* belong to *prakṛti*, but *prakṛti* has her basis in the Lord. So He is the cause *kāraṇa* behind everything. Yet he undergoes no action to be the creator *kartāram*, he is the non-doer *akartāram*. As *Śrīpad Rāmanujāchārya* says *sṛṣṭigrahaṇam pradarśnartham* ‘the word creation is as an illustration.’ (R-Bh 4.13) *Śrīpad Madhvāchārya* explains *ahamēva hi kartētyāha – cāturvarṇyamiti; caturvarṇasamudāyāḥ. sāttvikō brāhmaṇaḥ, sāttvikarājasaḥ kṣatriyaḥ, rājasatāmasō vaiśyaḥ, tāmasaḥ śūdra iti guṇavibhāgaḥ. karmavibhāgastuśamō damaḥ 18.42 ityādinā vakṣyatē.* (M-Bh 4.13) indeed I have created, its said; ‘the 4 classes collectively’. In the mode of goodness the intellectual class *brāhmaṇaḥ*, of goodness and passion the warrior class *kṣatriyaḥ*, of passion and ignorance the mercantile class *vaiśyaḥ*, of ignorance the laborer class *śūdra*, these being the divisions according to the mental qualities. On the other hand the divisions due the corresponding duties or their physical

applications being ‘Control of the senses, and the mind etc’ are as declared in (18.42) (M-Bh 4.13)

*Śrīpad Śaṅkarāchārya* goes further to say *catvāra ēva varṇāḥ cāturvarṇyam mayā īśvarēṇa sṛṣṭam utpāditam*, e.g the four classes as created by Me The Lord, *brāhmaṇō.sya mukhamāsīt ityādiśrutēḥ*. According to the scriptures the *brāhmaṇaḥ-s* are his face etc. *guṇakarmavibhāgaśaḥ guṇavibhāgaśaḥ karmavibhāgaśaśca. guṇakarmavibhāgaśaḥ* means as the divisions of qualities so are the divisions of duties. *guṇāḥ sattvarajastamāṃsi. guṇāḥ means sattva, rajas, tamas.* goodness, passion and ignorance. *tatra sāttvikasya sattvapradhānasya brāhmaṇasya śamō damastapaḥ ityādīni karmāṇi*, Accordingly of the mode of goodness, by which goodness is predominant as in the *brāhmaṇaḥ-s* ‘control of the mind and the senses, austerity’ etc are the duties. *sattvōpasarjanarajaḥpradhānasya kṣatriyasya śauryatējahprabhṛtīni karmāṇi*, when passion predominates over goodness as with the *kṣatriya-s* courage, valour manifest as the duties, *tamaupasarjanarajaḥpradhānasya vaiśyasya kṛṣyādīni karmāṇi*, when passion predominates over ignorance as with the mercantile class *vaiśya-s* their works manifests as agriculture etc. *rajaupasarjanatamaḥpradhānasya śūdrasya śuśrūṣaiva karma ityēvaṃ* when ignorance predominates over passion as with the laborer class *śūdra-s* their works manifest as service. *guṇakarmavibhāgaśaḥ cāturvarṇyam mayā sṛṣṭam ityārthaḥ*. The divisions of qualities and duties the four classes being created by Me, this being the meaning. *tacca idaṃ cāturvarṇyam na anyēṣu lōkēṣu, ataḥ mānuṣē lōkē iti viśēṣaṇam*. So these four classes are not found in other worlds, thereby being typical of the human world.

Extract from ‘Śrīmad Bhagavad Gītā -Encyclopedia of the Lord’s Teachings to Humanity.’ Translation and Notes - Dr Gayatri G Shenoy (bgitaggs12@gmail.com)

She is retired Anesthetist with a deep interest in Vedānta, and has given several lectures on Bhagavad Gita in the past.

## SIMPLE LIVING

by Veena Shenoy

It is generally said that simple living leads to happiness and most of the problems related to our life can be solved by simple living. Simple living does not mean that we should give away worldly necessities and lead ascetic life but curtail our unnecessary wants and lead a simple life within our means.

Most of the problems arise when people try to live beyond their means. For eg, someone trying to imitate his or her relatives or friends' high standard of living and thus taking loans or using credit cards for the purchase of things which are beyond their means and thus falling into a debt trap. Some People also spend lavishly and beyond their means during wedding ceremonies and other functions just to please relatives and friends and also to maintain status in society. They will not mind borrowing from others to spend lavishly. Simple people keep their functions a low affair and spend only the amount which they can afford.

Another way of simple living is eating simple and healthy food. Fruits, fresh green vegetables, salads, and sprouted pulses are not only cheaper but also good for health. It is always better to eat healthy homemade food than food available in big and lavish hotels which are not only expensive but also not good for our health. Many people consider it a status symbol to dine in big and lavish hotels and do not mind spending a fortune on hotel bills.

Let us not forget that Great people like Mahatma Gandhi, and A.P.J. Abdul Kalam became great and popular because of their simple living and high thinking. The British were surprised and astonished at Mahatma Gandhi's simple attire. Winston Churchill called him the half-naked fakir. Mahatma Gandhiji changed his decision to wear simple attire after watching poor

peasants and farmers dress up simply. From then onwards Gandhiji wore a simple dhoti to cover his body. In modern times wearing simple cotton clothes is good for our skin and body. Although I do not mean that we should not wear fashionable fancy clothes, simple and clean clothing is also one of the reasons for not only good health but will also not have many burden on our pockets.

Being happy in a simple family get-together with loved ones, watching a child play and enjoying a child's happiness at small accomplishments, and feeling happy in the achievements of our friends and relatives are also ways and means of being simple and happy. I would like to elaborate on this with a narrative. Sometime back my niece visited our house for a family function with her two-year-old son. He was busy playing with his cars and toys. Suddenly he saw straws kept on the table and asked for them. His joy knew no bounds when I gave him two straws. He was extremely happy playing with two simple straws which he saw for the first time. Why cannot we also be simple and enjoy the simple and small happenings in our life just like a small child enjoys even a small accomplishment?

Most of our worries or problems can be solved by simple living and high thinking. I always believed we should be content with the blessings God has bestowed on us and try to help the underprivileged all of whom are not that lucky to have all the facilities in life. Simple living not only keeps our mind engaged in good thinking but will also make a person humble and honest.

An upright simple and honest person does not indulge in unholy activities to earn a livelihood because his or her needs are simple.



*Smt. Veena Shenoy regularly writes for newspapers. Till date, 600 of her articles and letters have been printed in the newspapers*

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## VASANTH'S POETRY CORNER

by Konchadi Vasanth Pai



### *The Fury of Mares*

The Women's Reservation Bill did incite  
Horses in the NEIGHbouring stud farm last night  
Their grouse- why the heck do humans bedeck  
in sequined finery only mares and not studs  
with bridegrooms astride amid the cacophony of the band  
Baraatis dancing hand in hand  
"Gender equality for equines" roared the studs  
"Do humans think we are mere duds  
Meant to haul carts, run races and fall with a thud  
When cavalrymen riding us bite the mud"  
They held their parliament at stroke of midnight  
Amid thunderous applause, to their delight  
A resolution was passed and a bill tabled  
Parity of studs with mares it enabled  
They pleaded with country's most eligible bachelor and heir  
That when he goes in a baraat to garland his lady fair  
He shouldn't use the services of a mare.  
All hell broke out when the mares heard this news  
Outraged by this assault their anger was profuse.  
They decided that the only way to restore their pride  
to stop the studs in their track and stem the tide  
was to resort to male infanticide  
.I can only pray to God to save horses from extinction  
They have served mankind with such distinction.



## Tony's Journey

Tony Blair lays everything bare  
When he writes with flair, his memoir.  
He writes about a wasp  
(now please do not gasp)  
getting into his underwear  
and stinging him you know where.  
He let out a cry "Goddam  
This must be a WMD from Saddam"  
Enough provocation enough justification  
Rings up his buddy George

---

## "On Iraq let us charge"

Tony loved the comfort of his loo  
Loved his gin and tonic too  
Affairs with ladies he had quite a few  
Says he was an animal in the bedroom  
Cherie must have chastised him with a broom  
In the annals of PMs his name stands firm  
Being first to have fathered a child during his term  
Bending & distorting truth was admittedly his game  
Iraq stands as testimony to his eternal shame  
If Bush was Tweedledum, Blair was Tweedledee  
He confesses a secret admiration for Princess Di  
On her death he wrote his famous speech  
As "Peoples' Princess" she will find her niche  
Queen's stony silence made him sad  
He prodded Charles to make her speak  
And she opened her mouth eGad  
On reading about this in his memoir she is mad.  
The Order of the Thistle will no longer be his  
Till he mends his fences with angry Liz  
All in all, his book will be a hit  
He will earn for himself quite a pile - to wit

*(Disclaimer : This does not purport to be a critical review of "A JOURNEY" by Tony Blair; published by Hutchinson, pages 714, price 22.50 pounds sterling. )*

*Konchadi Vasanth Pai (91), has spent over 60 years in the pharmaceutical industry in Govt. and non-Govt. sectors and as consultant after retirement. He has also worked in NGOs such as Sanjivani in Delhi and Childline in Pune. He presently lives with his son in Bengaluru. He is passionate about blogging and social networking.*

**THE PAURANIK SERIES**  
**CHILD DEVOTEE: 3) DHRUVA**  
(SOURCE- SRIMAD BHAGAVATAM)  
*by Tanushree Rao Shenoy*

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**BACKGROUND:**

King Uttanapada was the son of Manu. He had two wives, Suniti and Suruchi, with Suruchi being his favorite Queen. This favoritism found its way to the next generation too. Suniti's son was Dhruva; whereas Suruchi's son Uttama was the King's favored child. Once, the King was playing with Uttama in the palace garden and Uttama was sitting on the King's lap. Seeing this, Dhruva, Suniti's son, approached the King to demand the same, i.e., to play sitting on his father's lap. He was rudely taken aside by Suruchi and was chastised "You may be the King's son but this privilege of sitting on your father's lap is not yours. It is reserved for the children born from my womb only. Unfortunately, you were born to another woman and not me, hence stay away. If you still desire this then undertake hard penance and pray to Bhagwan Narayana to make me your mother in your next birth." Although he was a five-year-old boy, her words hurt Dhruva immensely causing deep anguish. He was pained that his father, the King sat there helplessly listening to this not protesting against it as he should have. He ran to his mother who too although pained, expressed her helplessness "I have been informed of the happenings in the palace garden. I know you are sad and hurt. The fact remains that as I am not the favored wife of the King, you being my son had to bear the brunt of it. Although she said it out of pride and anger, do what she has told you to – Pray to Bhagwan Narayana earnestly. If the Lord is by your side, no unhappiness or hurtful words will ever touch you. Pray to Him, seek solace in Him. Seek his refuge."

**THE GUIDE:**

Deeply hurt by what transpired during the day, Dhruva left his mother's chambers and his city,

focused completely on what was told to him. Yet, there was one problem, the five-year-old child did not know how to do penance. Sage Narada saw all this through his yogic powers and approached the child. He tried to dissuade the boy "child you are merely five years old and this is no age to undertake hard penance which is necessary to please and achieve Bhagwan Narayana's grace. I request you to go back to your mother. Why don't you take this path once you grow older?" he suggested. He described the hardships Dhruva will face once he undertakes penance and highlighted the difficulties with the intention of discouraging the child; but Dhruva was adamant. His kshatriya blood would not allow him to be deterred by the hardships. He replied to Narada "I am pleased to meet you. I am fortunate that you came to me as I was contemplating on undertaking penance but did not know how to go about it. Although I am a child and the penance is full of hardships, my Kshatriya lineage does not allow me to back out due to fear. I humbly request you to teach me and guide me." Narada was pleased on seeing this child's steadfastness and resolve and he agreed to guide Dhruva. "Go to the banks of river Yamuna and the holy spot of Madhuvana. Bathe in the river thrice a day and doing Pranayama and keeping the form of Narayana in your mind focus on his form while you continuously chant 'Om Namoh Bhagavate Vasudevaya'. May you achieve the goal through the path of Bhakti Yoga-the easiest of Yogas to please and reach Bhagwan Narayana."



**THE TERRIBLE TAPAS:**

Dhruva reached the spot in Madhuvana as directed by Sage Narada and commence his penance

(tapas), as taught by Narada. For the first month he lived on fruits found in the forest, second month on eating grass and dried leaves, third month only on water and in the fourth month he denied himself even water, sustaining his body only on air. The Devas found his tapas too intense and tried to break his resolve and his concentration by trying to frighten him with wild animals, poisonous serpents and dangerous evil spirits. Dhruva was so involved in his penance; he was not even aware of their presence. The plan of Devas failed. Devas went to Bhagwan Narayana and informed the Lord about the intensity of the tapas which was causing the world to tremble. Bhagwan Narayana assured the Devas "That wonderful child has undertaken such tough tapas for far too long. It has been five months. I think it is time to bless my bhakta"

### **THE DIVINE VISION:**

Dhruva who had been intensely praying on the vision of Bhagwan Narayana in his mind, suddenly found himself bereft of the vision. He opened his eyes and Lo Behold! His vision had transformed into the Lord himself. He was staring at Bhagwan Narayana. Seeing his God, he teared up and he extended his arms to embrace his Narayana. He could not speak. Narayana understood, although the child wanted to praise the Lord, his tongue was not supportive. Narayana gently touched Dhruva's cheek with his conch and he found his voice again. Dhruva said "Oh Lord thank you for entering into me and becoming my voice. Even though I have regained my voice I am at loss of words. How to describe the power behind each and everything! How to describe the designer and creator of everything! How to worship the owner of everything! I undertook this penance with a specific purpose but in these five month I have experienced and gained much more by merely repeating your name. Now, the reason for which I undertook the penance seems so shallow. I desire nothing more than to be

blessed with your grace always and drenched in your love always. May I forever remain your bhakta with your name forever on my lips." Narayana was pleased "Although you have now refused to ask for anything, I know the reason for which a young child of five undertook such severe penance. I wish to grant you that and much more. I bestow upon you a place next to the sun and the moon with the seven rishis and the stars circumambulating you. Your place will be eternal. You will be anointed King after your father renounce his throne. You shall rule well and justly. Yet you will not be lost in the materialistic world, instead you will forever be devoted to me and will perform many yagnas. You will reach me ultimately." As soon as the vision of Bhagwan Narayana vanished, Dhruva realized what a fool he had been "Oh I wish I had asked for Moksha. I have been such a fool! Maybe its my age, Sage Narada was right I am too young for this. Had I been older and wiser I would have surely asked for Moksha rather than these earthly desires." He wept. With nowhere to go he decided to return to his father's kingdom as asked by Narayana.

### **A FATHER REPENTS:**

Ever since he allowed his little boy to go into the forest for penance, King Uttanapada was in a miserable state. Guilt-ridden; he did not know what to do. Sage Narada decided to counsel the King and went to meet him straight after meeting Dhruva. Narada said "Oh King why are you in such a despondent state?" The king answered "I have committed a crime. I let my son bear the brunt of those harsh words and I was so helpless I did not even protest nor did I stop my son from leaving. What must my son be doing in a forest? He is only five and the forest is such an unsafe place." Narada assured the King that his son is destined for great things and he is very much safe. After five months when the King was informed Dhruva was arriving at the city gate, the King

went to welcome Dhruvaa himself along with his two queens. Suruchi too was full of remorse. As Dhruvaa touched their feet, Suruchi blessed him.

#### **DHRUVAA TARA:**

Post Uttanapada, Dhruvaa was anointed King and he ruled wisely and well for thirty thousand years. He then renounced the kingdom in favor of his son Uttama and went to Badrikashrama to meditate solely on Narayana. He impatient to shed his body. That day arrived when a golden chariot approached him with Narayana servants. They had come to take him to his new place

in heaven, higher than anybody else (except Narayana). A place where even the sun, moon, stars and seven rishis would circumambulate him. A place where all other stars and planets will alter their course but Dhruvaa would remain the only constant – known as DhruvaaTara (Pole Star). Happily, Dhruvaa placed his foot on bowed head of death and entered the chariot.

#### **Inference:**

Criticism or hurtful words can be channelized positively to achieve marvelous results. Irrespective of what our age, it is only the strength of our bhakti that matters.

*Tanushree Rao Shenoy is an Equity Research Analyst by profession and an avid reader on Hindu texts and philosophy by interest. She is of firm belief that our ancient stories and texts are the gateway to solutions for all our problems in life.*

**This story was the last in ‘Child Devotee’ trilogy.**

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## THERAVO - END OF LIFE'S JOURNEY

by Amritha Girish Pai

Birth and Death are two sides of a coin. Nobody can predict a birth (I mean Natural birth and not Caesarean). Similarly, nobody can predict a death.

Birth brings in Happiness and joy. Death brings in sadness and misery. When a person is born, he or she lives in this world with his/her near and dear ones whereas when a person dies, he or she gets confined inside a photo or memories. Such is the memory I have about my in laws.

In spite of having an age difference of 10 years they had “mog” (love) for each other till they parted into the divine world of Lord Vishnu! They used to address each other as “MOGA” (short version of Mogacho and Mogachi). In today's world when marriages are becoming a “mock” with instant divorces for petty issues, youngsters need to learn a lesson from these “mogache” relations!

Now you will think whether I am deviating from the topic. No dear readers, I am talking about the differences in the “Theravo” held for these mogache Maam and Mai.

When a marriage takes place it is a secret desire of every woman that she should leave this world as a “Sumangali”. But as I pointed out earlier, nobody can predict this!

My Mai won the toss and after a brief illness (ovarian cancer) left for the divine Vishnuloka on an auspicious day. Auspicious because it was a Friday- day of Devi and on the top of it, was Narasimha Jayanti! Moreso, she took her last breath on her own bed at home, listening to the chanting of my father in law during his morning Pooja. Since she attained Sadgati at Vashi, Navi Mumbai, her last rites as well as Theravo was held at Vashi only.

As per the rites, she was bathed and covered in a new silk saree and adorned with our traditional “Pirduke mala” and Haldi - Kumkum on her forehead. The last respects and obeisance were offered by the family, relatives and friends who had gathered there. The lady members applied Haldi-kumkum and offered Narlu with blouse piece as a token of respect to the deceased Sumangali.



Here I would like to tell you all that in the South, the Narlu with blouse piece is not offered to the deceased Sumangali. Instead of Haldi, “Gaandha with kumkum” only will be applied and obeisance offered. This is one difference I observed.

It is believed that the soul of the deceased will be present in his/ her home for thirteen days before attaining full mukti. The soul is said to be set free on the twelfth day and “Shudheekaran” is done in the home of the deceased. On the thirteenth day a feast is arranged for all. Therefore, as a matter of respect and providing food and water to the soul, a “sooth” (cotton string) is strung over with its two ends getting dipped in two glasses kept, each filled with water and milk. Also, a “deevo” (lamp) will be kept lighted in front of them throughout these thirteen days. We were not to light our Deva deevo in our koodi(Pooja room). The remaining related rituals were to start from the 10<sup>th</sup> day onwards.

My father-in-law expired after a brief illness in the Hospital. He complained of giddiness and vomiting one early morning and was immediately taken to the Hospital. He got admitted in the ICU and was improving in his



health. He was brought back to the general ward and was to be discharged soon. He had to his heart's content his favourite dishes - Patthravodi, Volvol etc. during these days. But as fate would have it, the day before he was to be discharged, he contracted bacterial infection and was shifted back to ICU. Thence he never came back! Maybe he had a vision of Vishnuloka in the initial days and had his favourite dishes! He too passed away on an auspicious day. It again was a Friday and was Vaikuntha Ekadashi. My father-in-law had always been a personality of individuality. He was born in Kochi. Being a Central Government Employee, he had been outside Kerala State all along his career and had a retired life in Mumbai till "Moga" left him. After 30 years of retirement, he landed back in Kochi from where he took off for Vaikuntha! A person who leaves the world on Vaikuntha Ekadashi does not have rebirth. Even when he set foot for Vaikunttam he ensured this!

The second difference I observed was that after the last rites were performed, the sooth and deevo ritual for thirteen days was not there. As done earlier, we were not to light our Deva deevo in our koodi. The remaining related rituals were to start from the 10<sup>th</sup> day onwards.

The third difference is you are not to send invitation for Theravo to your near and dear ones till the 10<sup>th</sup> day in Kochi. Whereas in Mumbai we had started sending the invitations (via WhatsApp) soon after the fourth day.

The fourth difference is that while inviting either in person or via WhatsApp, in Kochi the word "padhye" is in specific used especially for the priests and the thirteen bhats. The word Theravo should not be used.

The fifth difference is in Mumbai all the thirteen bhats are made to sit in a line and the eldest son offer a variety of things like chembu, naarlu, fruits, seating cover etc etc as "Daan" to each of them in an orderly manner, ie one at a time and take their Aashirvaad.

In Kochi the thirteen bhats are individually called and seated before the eldest son in a peetha. Each of the offering is given to the individual bhat seated on the peetha as Daan. Apart from the thirteen bhats one offering is specially made to the "Nathu" - son of daughter in his presence or absence. The reason cited is that amongst the grandchildren, the daughter's son is the favourite for the Aabu. If absent, his parents receive the Daan on his behalf. This ritual was not there in Mumbai.

Whether Mumbai or Kochi, the Theravo is a must. It is the day when the soul is said to be completely set free and happy after "Shudheekaran" on the twelfth day done in the home of the deceased. It is the day when the grieving close relations are set free from the "Suthkal" observed by them for the past thirteen days. It is one occasion (other than marriage) wherein all the relatives and family friends come again together (after last rites) to re-ensure the emotional support to the grieving family. It is also a situation of both happiness and grief. Happy that the departed soul has reached the Heaven. Grief that the physical presence of the person close to your heart is no more. But that is Life my dear readers for mortals like us.... Here again you will agree with me that the Happiness and grief are the two sides of a coin.

*Amritha Girish Pai is an M.Tech in Town & Country Planning, and has been a Senior Town Planner at CIDCO Ltd., Govt. Of Maharashtra. She has been involved in designing the Navi Mumbai International Airport (NMIA), NAINA, and Navi Mumbai during her three decades of service.*

*She's an avid reader with a passion for singing, and writing. She has been actively associated with various activities for GSB Sabha Navi Mumbai, and GSS Samaj Mumbai.*



## Dishes from Millets

by Anuradha Prabhu  
anuradhaprabhu49@gmail.com

## Recipes

### NANCHANE (RAGI) ANI DALI POLLO

#### Ingredients:-

1 cup nanchane(ragi) flour  
1/4 cup moong dal  
1/4 cup tuvar dal  
1/4 cup raw rice  
2-3 green chillies  
1 inch piece ginger  
A few curry leaves  
A pinch of asafoetida  
Salt to taste  
Oil as required

#### Method:-

- 1) Soak moong dal, tuvar dal and raw rice for 2-3 hours.
- 2) Drain the water and grind the dals alongwith green chillies, ginger and curry leaves to a paste.
- 3) Remove the paste and keep aside for 3-4 hours or overnight.
- 4) Add the ragi flour, asafoetida, salt and water as required to the dal paste.
- 5) Mix well to get a semi thick consistency.
- 6) Heat a tava, apply oil, pour a ladleful of batter and spread a thick dosa. Cover and cook for few minutes on a low flame.
- 7) Flip the dosa and let it cook on the other side also.
- 8) Once done remove and serve hot with your choice of chutney.



### VARAI (LITTLE MILLET) IDLI

#### Ingredients:-

1/2 cup udad dal  
1 and 1/4 cup varai (little millet)  
Salt to taste



#### Method:-

- 1) Soak the udad dal for 3-4 hours. Drain the water and grind with a little water till its fluffy.
- 2) Clean and rinse the varai and soak in water for 30-45 minutes.
- 3) Drain the water from the varai and grind it separately.
- 4) Mix the ground varai and udad batter well and keep aside to ferment overnight.
- 5) Add salt to the fermented batter and mix well. Grease the idli moulds, pour the batter and steam for 12-15 minutes.
- 6) Serve the idlies with your choice of chutney and sambar.

### NANCHANE(RAGI) DUDALLI

#### Ingredients:-

1/2 cup ragi powder  
1 cup milk  
1/2 cup water  
1/2 cup sugar  
1 tbsp charoli/cashew bits  
1 tsp cardamom powder  
1 tbsp ghee

#### Method:-

- 1) In a thick bottomed karahi mix together ragi powder, milk and water.
- 2) Cook the ragi mixture on a slow flame stirring continuously.
- 3) As the mixture thickens add the sugar, charoli/cashew bits and cardamom powder.
- 4) Keep on stirring till the mixture has thickened and forms into a ball.
- 5) Spread the mixture evenly on a greased thali.
- 6) Once cool cut into desired shapes and serve.





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## THE BEAUTIFUL NORTH EAST

*by Naina Prabhu*



In January this year, I had a wonderful trip with my cousins to Assam and Meghalaya. With clean lakes, caves and waterfalls, the latter is also known as ‘The Abode of the Clouds’.

We took a flight from Mumbai to Guwahati; and then drove through long winding roads to Shillong, which incidentally is called ‘Scotland of the east’! The roads are clean and the scenery is awesome.

We took a boat ride in the “Umiam Lake”. Beside the serene waters, picturesque skies and beautiful surroundings, we noticed local families picnicking around. Truly noteworthy was the fact that they cleaned the spot extremely well after their picnic.

Next, we visited the “Arwah” caves. These caves are known for their natural formations of limestone ridge structures – stalagmites (arising from the ground) and stalactites (arising from the roof). There is a continuous flow of underground water streams in these caves. Trekking into these caves, we had a magnificent view of the surrounding valley and a few waterfalls.

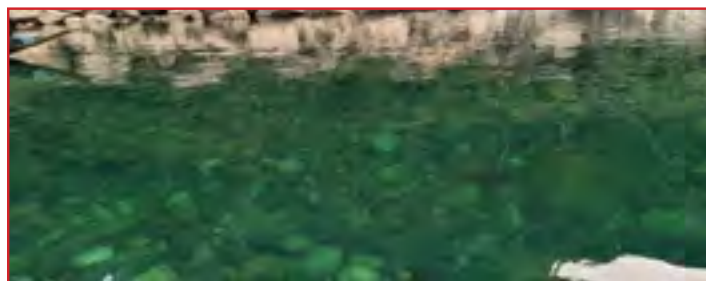
“Mawsmi” is another set of caves that we visited. They are also limestone structures layered with gleaming calcite crystals. Unlike “Arwah”, these caves were slightly difficult to access as, we had to crouch and crawl through narrow passes and low ceilings, which was an unforgettable experience also giving us a physical fitness test!

We also visited the “Living Root Bridge-Jingmahem”. This is an architectural masterpiece epitomizing the unique collaboration between humans and nature! These ever-evolving

structures have meticulously grown over a period of time and are among the biggest attractions in Meghalaya. They are around 300 years old, made by intertwining aerial roots of the rubber tree around a betel tree trunk, sturdy enough to carry the weight of more than 50 people! The trek to this place was a 10-minute walk through uneven rough path but the end of which was just enthralling.



On the Indo-Bangladesh border runs the beautiful “Umngot” river. The river water is clear and we could see the fishes swimming close to the riverbed. This was a surreal experience for all of us.



A small remote village “Mawlynnong” is famous as the cleanest village in Asia. Yes, imagine an Indian village being the cleanest as compared to Japan; and this is since 2003. Seven other villages in the vicinity are competing to be the cleanest. All over Meghalaya, there are bamboo baskets placed in every nook and corner. The culture of cleanliness (remember the picknickers) is well imbued within this society.

Meghalaya is also home to many gorgeous and gigantic waterfalls – the Dhantalian falls, the

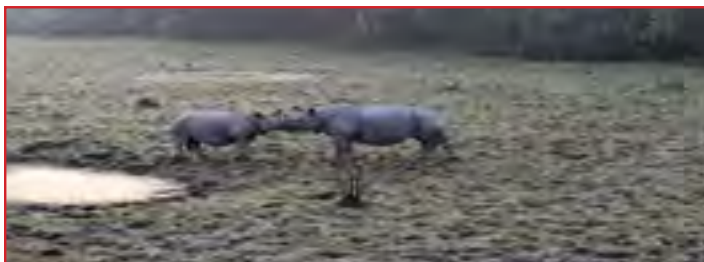
Elephant falls, the Seven Sisters and the Nohkalikai falls. But, the best time to view these falls is during the monsoon when the falls are at their majestic best.

In winter, Meghalaya gets dark by 4:30 PM in the evening. So, we started our days very early too. Milk and curd were missing but the vegetables are fresh and delicious. Tea without milk is definitely available in plenty.

From Meghalaya, we proceeded to Assam.

Assam's charm is in its diversity of cultures, vibrant and colorful festivals, wild life, lush tea gardens, natural beauty, holy shrines and turbulent rivers.

We visited the "Nameri" national park located at the foot hills of eastern Himalayas. This is home to around 370 species of birds. We also did river rafting in the "Jai Bhoroli" river and trekked through the forest accompanied by our forest guide and a guard who explained and helped us sight many birds. Tiring but enjoyable!



We visited the "Kaziranga" National Park. This is a UNESCO heritage site and should be in the bucket list of every traveler who wants to explore the dense jungles. It is the largest habitat of the one horned rhino, tigers, wild buffalos, gaurs, otters and many other reptiles and birds. We did both the jeep safari and elephant safari. I preferred the elephant safari as we could spot many animals in the wild.

The Kaziranga orchid and bio diversity park is situated just at a mile away from the central range of the national park. We were awestruck to see such a huge and colorful collection of orchids in India. This place gave us a sneak peek into

Assam's culture- dance, music, musical instruments, food, vessels, clothes, etc.

The "Maa Kamakhiya" temple situated in the Nilanchal hills is the most revered shakti peethas in India dedicated to Devi Kamakhiya an incarnation of Devi Sati. This is also an important pilgrimage center for the tantric sect of Hinduism. The famous "Ambubachi" Mela is one of the major festivals of the temple held in mid-June and attracts a lot of devotees. The shrine worshipped here is in the shape of yoni, the birth giving power of a woman.



We also visited the Maha Mrityunjay temple, the Umananda Temple, the Sukeshwar Temple, and the Bhimeshwar dham temple. All of them are dedicated to Lord Shiva. Do note that most temples are a little below the ground level with water flowing inside the sanctum.

A 17th century British bungalow has been converted in to a heritage center depicting life along side the mighty Brahmaputra. It has on







display an amphitheater, viewing decks, musical instruments, ethnic motifs relating to the history of Guwahati.

As a finale, we did the “Golden Sunset Cruise”, a boat cruise down the vast “Brahmaputra” also called the “Sorrow of Assam”! Watching the sunset on the banks of the river was another surreal experience.

Our nine-day journey came to an end. Our limbs were tired but our spirits were refreshed. We sincerely salute the beauty and diversity of our great country!

*Naina Prabhu, a homemaker is settled in Bengaluru. She is an avid traveller and excels in culinary arts.*

## RAM KRISHNAA ACADEMY SCORES HUNDRED PER CENT SSC RESULT FOR THE SIXTH CONSECUTIVE YEAR



Sixth consecutive hundred per cent SSC result

Rama Krishnaa Academy of Vidhyadhiraj Charitable Trust at Harigram, Panvel obtained a cent percent result in the SSC Board exam for the sixth consecutive year. The students come from seven villages around and is the only English medium school in the area.

Aryan Avinash Patil stood first while Pooja Dilip Patil and Bhumi Ganesh Disale stood second and third. The fourth position was shared by Ashvika Santosh Ravrang and Nidhi Hemant



Patil while Sarthak Sampat Khanvilkar was fifth. Thirty two children passed in the first division while the rest passed with a high second class.

The toppers were felicitated by Chief Guest Smt Amritha Pai, former executive of CIDCO, in the presence of Shri Rajan Bhat, Chairman VCT, Headmistress Smt Harshalata Chimankar, new Headmaster Shri Tawde, V S Bhat, M S Adige, Lakshmi Nayak, tenth standard teacher Ujwala, and other teachers. The other tenth and ninth standard students were also present on the occasion.

**WE WOULD LIKE TO SEE YOUR NAME IN VOICE OF GSB**

Voice of GSB, the quarterly newsletter of G.S.B. Sabha, Mumbai, is your newsletter. It is a platform for you to share your thoughts, experiences and creativity. We welcome your articles/ essays and drawings, age no bar. Printing will be subject to discretion of the editorial team.



**Join Us In Strengthening Our Community**  
**By Donating To Our Funds**  
**Every Little Bit Helps**

S.No	Fund	Objective	Financial Year 2019-2020	
			Amount Disbursed	Number of People Assisted
1.	Senior Citizen Adhaar Fund	Financial assistance for day-to-day expenses for those who need it and have completed age 60	3,45,000	33
		To facilitate the stay in old age homes for those who need it and can't afford it	36,000	1
2.	GSB Senior Citizen Medical Welfare	Cover domiciliary medical expenses of economically weaker section of senior citizens of the community with daily medical expenses <i>Not covered by any other health scheme</i>	4,38,607	27
3.	Medical Aid	One-time assistance for hospitalization expenses	1,64,500	10
4.	Medical Aid (Critical Illness)	One-time assistance towards medical emergencies, hospitalization or surgery expenses to those battling 23 critical illness as defined	2,08,556	8
5.	GSB Higher Education Fund	Provide assistance to needy and meritorious students for pursuing higher education	5,44,500	17
6.	Vidyanidhi	Educational assistance to school students from Std I to X, under-graduate and graduate college students and students pursuing post graduate / professional courses	6,94,000	206
7.	MS Marriage Assistance	Assistance to the bride's family for conducting the marriage ceremony		

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  - Email: [gsbsabha@gmail.com](mailto:gsbsabha@gmail.com)
  - Please mention your name and contact number in the Narration
- Cheque or DD can be addressed in the name of GSB Sabha, Mumbai payable at Mumbai and delivered to The Treasurer, GSB Sabha Mumbai, 101, Shreenidhi, Opp. Bank of Baroda, 76 Bhau Daji Road, Matunga (C.Rly), Mumbai – 400019.
  - On the back of the cheque / DD, kindly mention the fund to which you are donating along with details of in whose name you wish to make the donation
- International Donations (for international currencies) : The Sabha has FCRA registration and a separate bank account for accepting donations in foreign currencies. For wire transfers, please send us an email at [gsbsabha@gmail.com](mailto:gsbsabha@gmail.com) so that we can coordinate with our bank and provide you the necessary details

# IS THE GSB POPULATION DWINDLING?

*by Ashok Prabhu*



This article is an attempt to highlight challenges faced by the GSB community at this time and the need to address the issues related to the dwindling population of this community in India. Such a discussion becomes especially important given the pace of changes that are happening now, and how these changes are impacting community members to adapt to the changing environment. Suggestions are made for keeping the thousands of years old community thriving.

Relative population of GSBs continues to decrease

**Decreasing birth rate in the GSB Community:** Population of the GSB community is becoming relatively smaller compared to the overall population of India every year. Total number of GSBs in India may be between 5 and 10 lakhs. This would mean that the GSB population in India is less than 0.1% of overall population on India or less than 1 in 1000.

During the early part of 20th century, the population of GSBs grew quite a bit in line with overall population growth in India. However, the number of children decreased significantly for the subsequent generations and the trend continues. For example, my maternal grandmother was from a family of twelve brothers and sisters. Then my grandmother had seven children. My mother had five children who in turn had only one or two children.

Marrying late, having not more than one or two children is becoming the norm in the progressive GSB community. This combined with GSB boys and girls marrying outside the community and also migrating to other countries is having an

impact on the population of GSBs making it smaller relative to overall population in India. Population and influence of GSBs have decreased significantly in many towns along the west coast of India.

GSB boys and girls marrying outside the community: Educating children is an important quality of GSBs. When it comes to encouraging children to get adequate education and obtain relevant skills, this has been a tradition cultivated by GSBs for a long time. In the past few decades, the community has also been very aggressive in terms of providing equal educational opportunities to both boys and girls. Both boys and girls are performing equally well in different stages of education. They are taking advantage of these opportunities and seeking higher education in different fields including physical sciences, computer science, mathematics, engineering, finance, medicine, law, business administration, media and entertainment. GSB philanthropic organizations are assisting rural GSB children to obtain higher education especially in the fields of computer science, engineering, technology and medicine.

Motivation for teaching, learning and practicing family traditions and religious activities is decreasing in the GSB community. Given the emphasis on modern education, there is very little time dedicated to such activities for children on a regular basis. Being busy with numerous social activities, professional careers and educational activities of the children, community activities are not necessarily on top of the list for the younger members. As the community becomes scattered in different cities, logistics for conducting community affairs locally become difficult. Youngsters tend

to lack the community spirit once held by their ancestors. With every passing generation, the interest level is likely to go down.

Boys and girls are mostly working away from home towns, in cities in India and abroad. This creates opportunities for marriage alliances outside the community. Given the highly progressive nature of the GSB community and high levels of education among both boys and girls, numbers of out of community marriages are quite significant and are increasing at a rapid pace. Our progressive community is becoming well-adjusted to such a trend. It is unlikely that the subsequent generations resulting from outside the community marriages will continue to have allegiance to the GSB community.

GSBs migrating to other countries: Significant numbers of GSBs are going abroad to many different countries. Number of Indian immigrants to USA remains high. During 2020 and 2021, majority of the H1B Visas issued by USA were to Indians. Spouses of H1B Visa holders who have H4 Visas can also work in the USA. Majority of these H1B and H4 Visa holders apply for permanent residency and then citizenship of USA. Countries like Canada, Australia, New Zealand, Singapore and some European countries are encouraging Indian educated people to migrate there. For example, in 2022, greater than 25% of immigrants to Canada were from India. Universities in many countries are also making special efforts to attract Indian students. Majority of students attending foreign universities find employment in these countries and permanently migrate to such countries. Thus, one can expect an increasing number of GSB youngsters to migrate to other countries.

Many of the earlier migrations of GSBs were forced. GSBs migrated and survived after Saraswati River dried. After Buddhism came to Kashmir, GSBs left and moved southwards in large numbers and settled in Goa and Konkan

region. After Portuguese rule, large numbers of GSBs fled Goa and survived in coastal Karnataka, Kerala and Maharashtra. During all these migrations, GSBs went in groups and stayed together in groups, and flourished. This helped to maintain their identity as GSB community.

Educated Indians and their children assimilate comfortably in the customs and culture of the countries they migrate to, especially Western countries. GSBs in general tend to be quite progressive in this regard. Examples of GSB children born in these countries marrying other GSBs are quite rare. In spite of the efforts by community leaders in these countries, it appears unlikely that their subsequent generations will remain as GSBs.

Various social and religious gatherings provide an opportunity for the elderly GSB attendees to talk about their children who are either working or studying in different countries outside India. Naturally it is a matter of joy and pride for parents to talk about the achievements of their children. Social media groups of a majority of GSB families have members scattered all over the world. Many families living in cities may be traveling more often to foreign countries compared to their native villages or towns in India. Such happenings indicate the extent of migrations of GSBs.

The current migrations of GSBs to foreign countries are not forced. They are happening with one's own initiative. It is a result of family responsibilities, educational and career aspirations, better prospects for professional careers, and for finding suitable spouses. Encouragement of children by parents and other family members to go outside the country for higher education and jobs will continue, and children will get appropriate early training to achieve these goals. As a result of the current global economic opportunities and

the inherent interest of GSBs to pursue higher education and then professional careers, such a dispersion of youngsters will likely continue to increase.

Given the above discussion, is it safe to assume that as the saying goes, the train has left the station, and is impacting the GSB population in India? Can the train be slowed down? If so, how? Does this issue need attention? It appears that unless this issue is addressed head on by religious and community leaders, and the community in general, it is likely that by the end of the century, the GSB community may become extremely small relative to the overall Indian population.

What can be done to address the issues related to dwindling of the population of the GSB community?

Setting up a Governing and Oversight committee to study the problem and formulate a plan to address the challenge: It is important for the community to analyze the impact of the changing environment on the community and come with solutions to overcome the challenges. GSBs need to investigate new and innovative ways to overcome the impact of the current environment. Community needs to expend sufficient levels of thinking, energy and resources to address the challenges faced by the community. This will be a combined effort of the entire GSB community. Various GSB organizations in cities and towns and religious organizations can help by encouraging the members on the importance of preserving the community.

A committee of GSBs that includes community and religious leaders, other intellectuals and younger GSBs from different regions need to be organized to address the problem, make a determination if the situation needs attention, formulate a plan for the community to overcome

some of the issues and then set up the process for executing the plan.

The committee needs to acquire latest population data on the different segments of the GSB community, birth rates, rates of migrations abroad, rates of out of community marriage rates, trend in such migrations and marriages, and also population of all types of Saraswats\* staying in different parts of India, and create a data base. Comparison between annual births among GSB families versus a combination of deaths, migrations to foreign countries and out of community marriages will give an idea regarding the trend in overall growth or shrinkage of the population of the GSBs.

The committee needs to organize gatherings focused primarily on the challenges facing the GSB community. Such a gathering will provide an opportunity to address the issues facing the community and suggestions for resolving the issues. Getting community and religious leaders, other intellectuals and representatives from younger GSBs to address the challenges will be of great help in appreciating various issues impacting the community.

Based upon the information collected by the Governing and Oversight committee and other available information, the committee can then make a quantitative assessment of the gravity of challenges facing the GSB community, and develop a plan for overcoming the challenges. The committee may consider formulating and adopting standardized processes, templates, guidelines for activities across cities, towns and villages of local leaders, office bearers and volunteers; encouraging frequent get togethers of GSB chapters across cities, towns, and villages; tracking and governing these meetings and activities; connecting and engaging community population through social media tools; maintaining matrimonial databases in



every city and town; and increasing the GSB community volunteers participating in the social work related to the community.

Depending upon the seriousness of the situation, the committee recommendations may range from certain changes in the mindset and behavior of the GSB community to unifying all branches and parts of the Saraswat community scattered all over India and thinking about one Unified Saraswat community. The community and religious leaders and the community at large will need to take appropriate steps to implement the plan put forward by the committee.

Obviously, these suggestions are very limited, and general in nature. Intense efforts are required to address the challenges being faced by the GSB community.

#### Summary

The GSB population appears to be shrinking. By the end of the century, it may be insignificant compared to the overall population of India. During the past several thousand years, this distinguished community has made significant contributions to the development of Vedic

civilization, Vedic scriptures, temples and religious practices, agriculture and trade, establishment of tradition of Kuladevatas and Swamijis and Maths and in the recent years in the fields of science and technology, education, banking, music and entertainment, art and literature, community and government affairs, medicine, business and industry. Such contributions will continue for some time given the importance of education of both boys and girls in the community. However, once the population becomes really small compared to the overall population, such contributions may not remain significant.

Once the community decides that we need to address this problem, the community that has survived major catastrophes throughout its history can successfully address this. It is hoped that the community leaders, religious organizations, intellectuals and members will continue their efforts in keeping the thousands of years old and distinguished GSB community thriving and shining!

\*In this paper, the word Saraswat includes all branches of Saraswat brahmins scattered throughout India and abroad

*Ashok Prabhu has a B.Tech degree from IIT Bombay and a Ph.D. from Purdue University, USA. Since retiring from his professional career in the electronics industry, he has been studying Vedic history and scriptures, synergies between Vedic thought and recent scientific discoveries, and the history and accomplishments of the Saraswat community.*

## GSB CLASSIFIEDS: LET US BE A PART OF YOUR ANNOUNCEMENTS

‘Voice of GSB’ Magazine is introducing ‘GSB Classifieds’ for our Samaj Bandhavas.

Currently Voice of GSB reaches 2200 homes directly through our physical copy and reaches many more inboxes and phones/whatsapp chats through our e-Voice of GSB (our digital magazine).

We wish to be your voice and assist you in reaching out to our community across regions - be it announcement of engagement/marriage, anniversary, milestones, achievements, services etc.

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**NEWS FROM SISTER ORGANIZATIONS**  
**NEWS FROM GSBS MEDICAL TRUST**  
**ORGAN DONATION (ROTTO SOTTO) PROGRAM ON 19<sup>th</sup> JUNE, 2023**



*Rotto SOTTO - Organ Donation Programme*

GSBS Medical Trust's Healthrakshak Centre organized a program on Regional Cum State Organ and Tissue Transplant. In brief this is popularly known as ROTTO SOTTO. The coordinator of the program Mr. Kalpesh Mhatre was very efficient in communication. So, we could organize within 10 days of time. The speaker on the occasion was Ms. Sujata Ashtekar, IEC consultant, and the coordinator was Ms. Jaya Sakat.

The speech was a superlative one. As the audience was totally unaware of this concept, Ms. Ashtekar explained what is organ donation, what is Tissue donation, How does the transplant takes place, How does the transportation of the organ happens, How efficient the entire network

is, Is that only the brain dead person's organ are used? and many more questions. Some of them filled up the form and gave their consent to donate.

Though this a sensitive issue, Ms. Ashtekar handled all topics with equal efficiency, She said in this act. There is no male and female, no caste, community, religion. Since human body is not a commodity, it cannot be bought or sold. it is purely an altruistic act.

Dr. Sandhya Kamath Trustee of the Centre was also present.

Smt.Gita R.Pai, profusely thanks ROTTO SOTTO organization, Mr. Kalpesh Mhatre and all the audience for their interest in the program



*To encourage our young minds to take up writing and unleashing the creativity in them, VOG has started series on articles written by school going children. If your child is a writer, kindly send us his/her article on our email address [gsbvog@gmail.com](mailto:gsbvog@gmail.com) and we shall be proud to print it in our publication. Sabha's decision to print will be final.*

## MEN'S CANCER DETECTION CAMP HELD ON THE 11<sup>TH</sup> OF APRIL, 2023

GSBS Medical Trust under the sponsorship of NKGSB Bank held a camp at the Medical Trust's Healthrakshak Centre. This 4-stage program per patient went off very smoothly.

1st stage is Blood test for PSA,

2nd Stage is for Ent doctors' consultation.  
Dr. Dilesh Mogra ENT

3. Surgeon doctor consultation Dr. Jitendra Sakhrani, Urosurgeon

Both the above surgeons did the consultation with all patients

The line of 20 patient's checkup was a smooth one.

Those patients and their accompanying persons were taken a tour around Medical Trust. As more advanced and newer equipment are added at the centre, the Trustees take pride in taking around the patients.

On the whole this was a highly successful camp

## CANCER DETECTION CAMP FOR MEN



*Men Cancer Detection Camp - 10.06.2023*

This camp was held on Saturday the 10<sup>th</sup> of June. Men had to undergo the Four different stages of Checkup for cancer detection.

Blood collection for PSA was the first stage and then the Chest XRay was done. Then comes the ENT doctors checkup. In case of doubt, the doctor sends the patient for further investigation. Finally the patient meets the Surgeon. The patient clears all doubts. It was continuous interaction between the doctor and patients.

Trustees of the GSBS Medical Trust were very much enthused to conduct this activity of Cancer detection Though men were equally enthusiastic to participate, the timings were inconvenient for them. So this month's Cancer detection Camp was held on Second Saturday of the month and that did the magic.

This camp had 23 registrations Smt.Gita R Pai, welcomed the patients and thanked Surgeon, Dr.Jitendra Sakhrani Dr, Snehal Shah, ENT Oncologist, Dr.Ritesh Dalvi for analyzing the X Ray report. Special thanks were given to Mr.Gopalkrishna Iyer for sponsoring the camp. His repeat support was much appreciated



## 20<sup>th</sup> CANCER DETECTION CAMP FOR WOMEN ABOVE THE AGE OF 40



*Cancer Detection Camp - May 2023*

GSBS Medical Trust held this 20<sup>th</sup> Breast Cancer detection camp on Monday the 8<sup>th</sup> of May at its Health Rakshak Centre. As in the past only 24 patients were registered to facilitate the patients. For special convenience, only 2 or 3 patients were called to the Centre every hour, so that the last patient could complete the check up by 5 in the evening.

Their feedback papers tell that the whole session was very well organised and the staff were polite and helpful. The four stages they had to pass for completing the test was very comfortable.

Thanks to the attending doctors. The gynaecologists who attended were, Dr. Deepali Prabhat, Dr. Shonir Pai, and Dr. Mira Naik.

The Dentists who did the checking were, Dr. Vikas Gupta, Dr. Swati Satpure and Dr. Pratik Satpure.

The guests who came for the visit were Mrs. Kasturi and Mr. Dinish Kini. President of the GSBS Medical Trust, Dr. Suhas Prabhu accompanied the guests around the Centre and explained facilities available at the Health Rakshak Unit. Trustee, Dr. Sandhya Kamath was also present. Smt. Gita R. Pai thanked all the guests, patients and the doctors. Special mention was made to the contribution of sponsoring program by Dr. Niranjani Nayak a Mr. Vishwanath Acharya, in the memory of their parents, Late Mrs. Kamakshi & Janardhan Acharya

### **UPDATION OF MEMBERSHIP RECORDS**

We would like to be in touch with our members. Please e-mail us your mobile number and email id to [gsbsabha@gmail.com](mailto:gsbsabha@gmail.com). While sending the details, please include your membership number or your complete address so that we can locate you correctly in our membership records.



## BLOOD DONORS DAY PROGRAM



14<sup>th</sup> June is World Blood Donors Day. GSBS Medical Trust takes pride in recognizing Medical related occasions. Hence a lecture was organized by a Pathologist to give a talk on Blood Donation.

Dr. Prashant Amonkar, MD, Pathology gave a very lucid talk on this subject. It was interesting to get so much of education for a donor. Dr. Amonkar explained, who are the universal donors, and in emergency what are the steps taken by the recipients. While RBC and Platelets can be preserved for 2 months, Plasma can be preserved only for 48 hours.

One unit of blood can support 3 patients.

Those who require blood, there is no substitute for human blood. There is always shortage of blood in the blood banks unless donors come forward to donate. No doubt, other donations are well appreciated, but BLOOD DONATION is like giving life to a person. It is a myth that one feels weak after blood donation. It is established truth that for a healthy person there are no side effects and the donor can go back to his normal activities soon after donation.

Audience had many questions to ask and Dr. Amonkar very patiently answered all of them. Smt. Gita R. Pai profusely thanked Dr. Amonkar and the staff for all coordination work.

# GSB VSISTERS GUDI PADVA PROCESSION, MOTHERS' DAY AND VAISHAKH UTSAV

*by Dr Veena Adige*

## Gudi Padva Procession



On Gudi Padva day, Vsisters were part of a grand procession taken out in Vashi with prayers, music, drums, lezim, horse riding, women in nine yard sarees. All Vsisters were dressed in beautiful silk sarees with jewellery and flowers while some wore nine yard saris. The four hour long procession started from sector 9 and went to Shivaji chowk where processions from other parts of Navi Mumbai joined them.

## Vaishakh Utsav



In a scintillating, interesting and interactive talk on 'Fighting Summer Problems through right food', Akshata Mallya Shenoy, dietician with a passion for nutrition, calories and proper food,

addressed the GSB Vsisters during their program on Vaishaka Utsav on Wednesday May 3, 2023. 'We should eat water rich fruits like watermelon, muskmelon and others. The water content in our bodies should not go down in summer. Seasonal fruits, sprouts, less sugar, having smaller, frequent meals, and other things will reduce the risk of dehydration, stomach problems, UTI, headaches, and other summer related illnesses.'



She touched on various topics relating to summer, saying that most women tend to neglect themselves, consume less water and fall a prey to illnesses. Seasonal fruits and vegetables, less of dry fruits, more of cooling food like nachni are solutions to many sicknesses brought on by the hot summer temperatures. Fried food, heavy ones like chole and rajma are not suitable, in Bihar, sattv ka pani is popular, soaking mangoes in water before consuming, having supper by sun down and going to bed after two hours of the last meal are ideal, she continued.

'There is a scientific reason for everything we have been told by our grandmothers. Eating jackfruit on empty stomach, having mangoes after a couple of hours after a meal, traditional food, dahi bhaath and others are all suited for this season. It is summer now, but we can prepare for the next season by preserving food, which our elders used to do,' said Akshata.

The program began with bhajan by Poornima Shenoy, Anjani Pai, Vidya Bhat and Jayalaskhmi Shenoy. The chief guest Akshata Shenoy was welcomed in a traditional manner by Sudha



Kamath, Savitha Joshy, Durga Shenoy, Shantala Bhat, Anjani Pai and Veena Adige.

An interesting contest using Jambul fruit was organized where jambul mojito, jambul panha, jambul drink were presented by the Vsisters. Sangeetha Kini, Anjani Pai and Nandini Kamath the first, second and third prize winners.


A Summer Queen contest was held where 29 Vsisters participated. Dressed in cool summer clothes, with summer hats and glares, fans and cool drinks, the ladies presented themselves before the judge. Sujatha Pai in a cool, beige coloured comfortable sari was declared the Summer Queen. Smartly dressed with the entire paraphernalia of summer was Vidya Kudva of Koparkhairane who was the first runner up while Savita Joshy in a light coloured suit was the second runner up.

### Mothers Day


On the occasion of Mothers Day, on May 14, Vsisters organised an online program where they spoke emotionally of their mothers, of the joy of them being mothers and spoke eloquently. Ranjini Prabhu and Nandini sang songs while Durga Shenoy, Savitha Joshy, Sudha Kamath, Vidya Kudva, Swapna Kamath, Shobha Bhandarkar and others spoke about their mothers. Daughters and mothers of Vsisters were also present on the occasion




*Dr Veena Adige is a journalist and author of six books. She is involved in Vsisters, Bharatiya Vidya Bhavan, WE and Zoroashtrian College. She is a representative to the United Nations. She is Mohan Adige's wife, mother of two and a grandmother of three children*




**Sudhin Nayak**  
Mumbai (Harmansia)



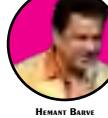
**Shounak Abhishek**  
Pune (Pune)




**Hani Bhat**  
Thane (Paharaj)




**Yogesh Bhat**  
Bengaluru (Tale)



**Hemant Bhave**  
Thane (Author/Singer)



**Gopal Prabhu**  
Goa (Mangal)



**G.S.B. SABHA, MUMBAI**  
Presents  
**Bhakti Natya Tarang**  
**2023**  
"Sangam of Abhang and Natya Sangeet"  
**Was held on Saturday, 8<sup>th</sup> July, 2023**  
**4.00 p.m. to 7.00 p.m.**





## GSB VSISTERS CELEBRATE 12<sup>TH</sup> ANNUAL DAY

The 12<sup>th</sup> Annual day of GSB Vsisters was celebrated with songs and dances, joy and enthusiasm, colour and enjoyment. Vsisters and children sang Hindi, Kannada, Marathi, Konkani songs, danced the Maharashtrian lavni, kolata, Hindi film songs, gentle kannada and lively Telegu film songs, told jokes and presented twenty solo and group variety entertainment items.



*Annual\_Day - V-SISTERS*



*Annual\_Day 2 - V-SISTERS*

Entrepreneur Vijaya Kamath was the Chief guest while GSB Mahila Shakha President Amita Kini was the guest of honour. After a minute's silence in memory of Savitha H Nayak, Savitha Joshy presented the lively program in a smooth manner. A free and exuberant atmosphere, warmth and friendliness permeated through the audience of family members as the Vsisters presented their performances in a professional manner. Most of them were first timers on stage but there was no

nervousness or hesitancy as item after item was performed with the ease of professionals.

Young Mukund Kamath sang a kannada bha-jan, Arjun Adige recalled the Konkani songs sung to him when he was a baby, Anjani Pai advised people on hybrid of modern and traditional food, while Mughdha Nadkarni, Sudha Kamath, Veena Shenoy, Nandini and Samruddhi, Swapna and Ekta, Neeti and Sushmita, danced flawlessly. The gentle 'Krishnani begane baaro' was presented by Shantala Bhat gracefully. Songs by young Radhika Prabhu, Sheela Kamath, Prabha Prabhu, Renjani Prabhu, and Vidya Bhat were pleasing. Kala Kamath presented a spoof. The group dance was a poem in music.



*Annual\_Day 3 - V-SISTERS*

Vijaya Kamath and Amita Kini were introduced by Sushma Adige and Poornima Shenoy, while the annual report was presented by Dr Veena Adige and the Vote of thanks by Sushmita Prabhu. Sudha Kamath conducted the function and announced surprise prizes commemorating the 12<sup>th</sup> anniversary of the group.

Vsisters is a vibrant group of GSB ladies of Navi Mumbai.

Encourage the artist in your child. Get their talent appreciated by publishing it in VoG's Art gallery. Submit your child's drawing to [gsbvog@gmail.com](mailto:gsbvog@gmail.com)

## NEWS FROM SISTER ORGANISATIONS

### NEWS FROM SCHOLARSHIP LEAGUE



*Pillars of strength 2023*

The GSB Scholarship League held its Annual program of donors, “The Pillars of Strength” on the 1<sup>st</sup> of May. It is an occasion for the donors to meet and for the Scholarship League to express its gratitude to the Members.

Sri S.S.Bhat, president of the League, with prayers to Lord, sought blessings from H H Vidyadheesha Swamiji of Gokarn Mutt. Welcomed the gathering for the happy occasion.

Chief Guests for the occasion were Smt. Vandana and Sri Shashikant Shanbhag. A very simple and unassuming couple, a successful industrialist, a very generous couple to support the education of the needy students said Sri Ganesh Shanbhag, Secretary, while introducing the couple.

Chairperson of the league, Smt.Gita R.Pai, told the audience, how league is operating, and why NEW donations are introduced to” Support a Student “ scheme. Sri Satish Achar, Sri Gurudas Pai, Smt.Kanchan Gharse, Sri Sanjay Lotlikar,

Sri Dinesh Kini, Sri Neelkant Shanbhag, & Samir Koppikar, all of them expressed that League’s work is commendable and more support should be given to the needy students.

At the end, Sri Shashikant Shanbhag, said, scrutiny of the application is very important. More Civil Engineering students and mechanical students, at their entry level to the course, should be supported, as they will be assets to the country. A generous donation of Rs.Fifty Lakhs was given to the GSB Scholarship League, to support such students. He said, if more needy student’s applications come to the League, he will donate more money to support such NEEDY students. His golden words were appreciated by the audience. Sri Madhukar Pai, Secretary proposed a hearty vote of thanks to all.

Sri Mukund Kamat, Mutt’s president’s presence was appreciated. Sri Prakash Pai was thanked for sponsoring gift items, Sri Vinayak Shanbhag for serving delicious refreshments.

## STUDENT APPLICATIONS, GSB SCHOLARSHIP LEAGUE

Since the Pandemic 2020, GSB Scholarship League has stopped issuing hard copies of Application forms to the poor and needy G S B students who want to apply for the annual scholarship amount.

All students whose names and mobile numbers are registered with the League will be sent a link on their mobile to get the online application forms in the month of August 2023

All instructions to fill up the form is given. PLEASE read the instructions carefully, fill up the form and SUBMIT.

Write your Bank details giving utmost importance to fill up correct details. All chosen students will get the scholarship amount through NEFT, in their bank accounts. About a fortnights time after the last date of submitting the application form, you can go through your bank statement and look for scholarship amount provided you are selected to get the scholarship for the year 2023-24.

No bank cheques will be issued.

Online applications are simple, applying is simple, minimum documents to be attached.

In spite of this if you need to ask some more details, please send emails on [info@gsbscholarshipleague.org](mailto:info@gsbscholarshipleague.org) All queries will be replied.

For the NEW students to get the Application form: Please send a request email on [info@gsbscholarshipleague.org](mailto:info@gsbscholarshipleague.org) giving the student's name, fathers name, surname, date of birth, Class studying at present, and ONLY ONE MOBILE NUMBER. You will get a link on your Mobile number you had given, within 5 to 7 days.

Last date for receiving application forms will be October 31<sup>st</sup> 2023. The server closes on that day. Late applications will be rejected by the server.

One more request with those who are doing their graduate studies.: Those who want to volunteer their services to needy school students, here is an opportunity!!!!

School going students in small villages, whose parents are not tech savvy need this service. Help them to get online application forms, and also fill up the application forms.

Funds permitting League might support some post graduate applicants.

**If you wish to get a physical copy of this newsletter posted to you every quarter, please become a member of G.S.B.Sabha, Mumbai**

Life Membership : Rs. 501/-  
Patron Membership : Rs. 1001/-

For membership application form, please contact Sabha Office on 2408 1499 (Mon to Sat 2 to 6 pm) or download the form from our website

[www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org)



# Art gallery



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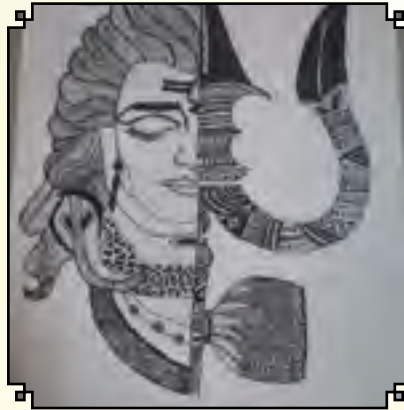
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### Our Artists for this Quarter



Drawing by : SAMIKA RAO  
Age : 4.5 years



Drawing by : NAVYA PRABHU  
Age : 10 years



Drawing by : TANVI BALGI  
Age : 13 years



Drawing by : HARSHIT PRABHU  
Age : 13 years



Drawing by : ADITI PRABHU  
Age : 16 years



Drawing by : KIRTHI KAMATH  
Age : 20 years



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