

V G

Voice of G.S.B.

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As Navratri unfolds, we celebrate Shakti
in her many beautiful forms



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Dear Samaj Bandhavas,

Namaskaru,

As the grand celebrations of Ganeshotsav draw to a close, our cultural calendar seamlessly moves into the vibrant and auspicious days of Navratri. While Ganeshotsav holds a special place in the cultural fabric of Maharashtra and Karnataka, Navratri is truly a pan-Indian celebration, bringing together diverse traditions in a beautiful expression of devotion to the Divine Mother.

From the intricate Golu displays of Tamil Nadu and Andhra Pradesh and the soulful Sharadotsav traditions of Karnataka to the spirited Garba nights of Gujarat and the magnificent Durga Puja pandals of Bengal and Northern India, every region celebrates Navratri in its own distinctive way. Yet, beneath this diversity lies a common thread: the worship of Shakti, the divine feminine power, and the triumph of good over evil. For GSBs, Navratri is also a time to cherish the traditions and rituals handed down through generations, bringing families and communities together in prayer and celebration.

Our recent months have been equally vibrant. On our Foundation Day, we felicitated the academic brilliance of our young achievers, who have excelled across diverse fields, from Engineering and Accountancy to Law and Medicine. Equally inspiring was Bhakti Natya Tarang, organised on the occasion of Ashadi Ekadashi, which enthralled

the audience with soulful music and devotional expression.

Our Mahila Shakha continued to engage the community through meaningful and creative initiatives, including an eco-friendly Ganesh idol-making workshop for women and children. This year, the Mahila Shakha stepped into its 70th year and the Shravan Haldi-Kumkum programme was an occasion to celebrate this remarkable journey and its enduring contribution to our community. The coming quarter promises another exciting line-up, including Navratri Haldi-Kumkum, Anand Bazaar, cookery contest and several other initiatives.

Looking ahead, we are pleased to announce some of our much-awaited Sabha programmes. The V.R. Shenoy Memorial Inter-G.S.B. Cricket Tournament will be held on 6th December, followed by the M.R. Pai Memorial Carrom Tournament for the Physically Challenged on 20th December. We also invite our samaj bhandhavs to share their valuable suggestions and nominations for the upcoming awards to be presented at our annual Sneha Milan. Your participation enables us to recognise and celebrate the achievements and contributions of deserving members of our community. Details are given inside.

As you turn the pages of this issue, we hope you enjoy our regular features, community updates and stories that celebrate the many facets of GSB life. Let us welcome Navratri in its spirit of Shakti, grace and renewal, while continuing to cherish the traditions that connect us across generations.

Wishing you and your families a happy, safe and spiritually fulfilling festive season.

Dev Baren Koro

Dhanyawadu,
Laxmikant Prabhu

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REPORTS ON G.S.B. SABHA, MUMBAI'S RECENT PROGRAMMES

Bhakti Natya Tarang held on 18th July 2026



The 9th edition of G.S.B. Sabha Mumbai's Bhakti Natya Tarang was held on 18th July 2026 at Wadala, Mumbai. The vocals by Smt. Basti Kavitha Shenoy were suitably accompanied by Shri. Rishith Honavarker on the Harmonium, Shri Manoj Acharya on the Tabla, Shri Rajesh Salvi on the Pakhawaj and young 10-year-old, Kumar Chiranth Acharya on the Manjira.

The audience were regaled with Konkani and Kannada bhajans as well as famous Marathi Natyasangeet. Smt. Kavitha took bhajan requests from the audience, much to their delight.

Bhakti Natya Tarang has been receiving consistent support from our generous sponsors. This year, Shri M. Prakash Hegde was the main sponsor while the co-sponsors were SMS Financials, Shri Anil Kamat and Bhandarkar Publications. Sabha President thanked all sponsors by presenting a memento as a token of gratitude. The President then requested Smt. Bharati Bhandarkar of Bhandarkar Publications to felicitate the artistes with a token of appreciation.

This year also marked the initiation of the Shri N. Trivikram Prabhu Smaranartha G.S.B. Hari Bhakta Bhajana Mandalam Sammanam. Instituted by Shri Laxmikant Prabhu and Smt. Bina Shenoy in memory of their father, an ardent lover of Bhajans, to encourage and honour bhajana mandalis who continue to carry on the tradition of bhajan and kirtans with dedication and devotion. The first and deserving recipient of this award was the Gurukrupa Bhajana Mandal, GSB Sabha KCG (Kurla Chembur Ghatkopar). Prominent senior members of the Bhajana Mandal accepted the beautiful and aptly designed trophy from Shri Govind Acharya, Purohit of Wadala Ram Mandir. Shri Acharya also honoured the sponsors of the newly instituted award with divine tulsi saplings.

The sur continued to flow after the refreshment break of snacks and coffee. A melodious voice singing with devotion, accompanied by rhythmic percussion instruments and of course, the sur of the samavadini! The applause of the 200+ audience was as thunderous as the rain outside.



Gurukrupa Bhajana Mandal, GSB Sabha KCG, receiving Shri N. Trivikram Prabhu Smaranartha G.S.B. Hari Bhakta Bhajana Mandalam Sammanam



An enraptured audience immersed in the musical programme

93RD FOUNDATION DAY HELD ON 16TH AUGUST 2026

The 93rd Foundation Day of GSB Sabha, Mumbai, was observed on 16th August 2026 at Shri Vidyadhiraj Sabhagriha, Shri Ram Mandir Complex, Wadala. The programme included the felicitation of 68 meritorious students across diverse academic streams, along with the recognition of young contributors to the Sabha's quarterly magazine, *Voice of GSB* (VoG).

The programme was graced by Dr. (Prof.) Chitra Kamath, Head, Department of Chemistry, K.J. Somaiya College of Science and Commerce, as Chief Guest, and Ms. Sanjyot Telang, a Paris-based historian and photographer, as the Guest of Honour. Ms. Telang is currently researching the lives of GSB women since the 1960s, documenting their evolving roles and contributions over the decades.

The programme commenced with an interactive quiz introducing students to GSB culture and heritage, followed by the distribution of certificates and books to all awardees. Students who excelled in SSC, ICSE, and CBSE (Class 10 and 12), as well as graduates and postgraduates, were additionally presented with Silver Medals, sponsored by the Smt. Jayashree Ramesh Shenoy Family.

The V.R. Shenoy Memorial Vidyanidhi Merit Awards for this year were presented to one student each from Std I to IX, selected from the beneficiaries of educational assistance from the Sabha's Vidyanidhi Fund.

Academic Merit Awardees received:

- *The Alchemist* by Paulo Coelho
- *The Mountain Is You* by Brianna Wiest

Young contributors to *Voice of GSB* (VoG) and Vidyanidhi beneficiaries received:

- *Behind the Bushes or Bars* by Saanvi Santharam Shenoy
- *How I Found My Ikigai* by Akanksha Suranjan Pai
- *The Imperatrix* by Akanksha Suranjan Pai
- *The Blue Umbrella* by Ruskin Bond

Books for the GSB Promising Talent Award were sponsored by Sabha's Committee Member Smt. Suchitra Sukhthankar. All students were also presented with *Guruvachanamrit* by His Holiness Srimad Sudhindra Tirtha Swamiji, adding a spiritual dimension to the honours.

A new award for a meritorious medical student was instituted this year, sponsored by Dr. Asha Prabhu and Shri Sumeet Nayak in memory of their late parents, Smt. Meenakshi and Dr. Ramnath P. Nayak, carrying a cash prize of ₹10,000.

The Sabha also felicitated Deetya Vinod Balgi, a 15-year-old Yogasana athlete who has achieved recognition at both national and international levels, with a Silver Medal. The felicitations were presented by the Chief Guest, Dr. (Prof.) Chitra Kamath and Sabha Trustee, Smt. Gita Pai.



Trustee Smt. Gita Pai hands over merit award



Shri Sumeet Nayak and the Chief Guest hand over cash prize to the meritorious medical student



Felicitating Yogasana athlete Deetya Vinod Balgi



Audience engrossed in the programme



Felicitating Chief Guest Dr. (Prof.) Chitra Kamath



Felicitating Guest of Honour Ms. Sanjyot Telang



Awardees with Chief Guest, Guest of Honour, Sabha Trustee and Managing Committee members

In her address, Ms. Sanjyot Telang shared insights from her unconventional journey and highlighted the importance of preserving the oral traditions of the GSB community. She noted that many of these traditions remain undocumented, yet form an important and invaluable part of the community's heritage.

Dr. (Prof.) Chitra Kamath urged students to pursue their goals with hard work, determination, and perseverance, while emphasising the importance of physical, mental, and emotional well-being as the foundation for sustained success.

President Shri Laxmikant Prabhu encouraged students to remain connected to their roots by speaking their mother tongue, observing traditions, and actively engaging with their cultural heritage. He emphasised that such practices are essential to preserving and passing on the community's heritage to future generations.

A common message across the addresses was that

education is a means of empowerment, while preserving culture and *Sanskriti* is equally important. The speakers stressed that traditions can gradually fade if they are not consciously practised and passed on to the next generation.

The Sabha reiterated its ongoing initiatives and called for greater youth participation through *Tan, Man and Dhan*, encouraging contributions of time, effort and resources. It emphasised that even small individual contributions can strengthen the collective growth of the community.

The event concluded with refreshments sponsored by Smt. Shanteri Nayak. The nearly 200 attendees departed with a renewed sense of pride in the achievements of the community and a deeper connection to its cultural heritage.

The Sabha expressed its gratitude to all those who contributed to the success of the event, with special appreciation to the Wadala Committee for their support and seamless arrangements.

REPORTS ON G.S.B. SABHA, MUMBAI, MAHILA SHAKHA'S RECENT PROGRAMMES

Our Mahila Shakha Bhajan group offered the following Bhajan sevas:

6th July: Bhajan at Walkeshwar Kashi Mutt during H.H. Shrimad Samyamindra Thirtha Swamiji's camp.

25th July: Ekka bhajan at Wadala Ram Mandir on Ashadi Ekadashi day.

17th August to 24th August: Saptah bhajan at Walkeshwar Kashi Mutt

16th September: Bhajan at GSB Seva Mandal Ganpati celebrations, King's Circle.



Following the Aarti to Sri Vitthal and Rakhumai, and with the blessings of the revered Guruvaryas of Kashi Math, Kavale Math, and Jeevottam Partagali Math, Mayakka was felicitated in keeping with the Sabha's cherished tradition of applying Haldi-Kumkum and offering a Vhonti. Senior students paid glowing tributes to her, speaking eloquently on the significance of the Guru and expressing their deep appreciation for her unwavering commitment to preserving and nurturing the sacred art of bhajan singing.

The celebration concluded with delicious refreshments, after which everyone departed with hearts full of joy, cherished memories, and the lingering strains of melodious bhajans that had filled the evening with devotion, harmony, and spiritual bliss.



19th September: Bhajan at Wadala Ram Mandir Ganpati celebrations.

Gurupoornima celebrated on 29th July: The Mahila Shakha Bhajana Mandali celebrated the auspicious occasion of Gurupoornima on Wednesday, 29th July, at the Sabha office, 101, Shreenidhi, Bhau Daji Road, Matunga, in an atmosphere filled with devotion, gratitude, and melodious bhajans.

The presiding deities of GSB Sabha Mumbai, Shri Vitthal and Rakhumai, were beautifully adorned with exquisite flower garlands lovingly prepared by the Bhajana Guru, Smt. Maya Saiprakash Nayak, who also serves as the Vice-President of the Mahila Shakha.

Affectionately known as "Mayakka" not only to the Bhajana Mandali but to the entire GSB community, she has been teaching and conducting bhajans with immense love, devotion, and dedication for over four decades, inspiring generations of Bhajana Vrindas through her selfless service.

The programme commenced with a soulful group bhajan invoking the blessings of Lord Ganapati. Thereafter, each student rendered bhajans learnt under the guidance of their beloved Guru as a heartfelt expression of reverence, gratitude, and devotion.

Ashada Ekadashi celebrated on 25th July: The Bhajana Mandali of the Mahila Shakha celebrated the auspicious occasion of Ashadha Ekadashi on Saturday, 25th July, at the Sabha office in Matunga.

The presiding deities of GSB Sabha Mumbai, Shri Vitthal and Rakhumai, were beautifully adorned with exquisite flower garlands lovingly prepared by the Bhajana Guru Smt. Maya Nayak.

Melodious Vitthal bhajans were sung and soon the atmosphere became vibrant with devotion. After performing Aarti, the Bhajana Mandali proceeded to Sri Ram Mandir, Wadala, to render another soulful session of bhajans



as part of the special Ekka Bhajan on the auspicious occasion of Ashada Ekadashi.

Shravan Haldi Kumkum held on 14th August 2026: The Mahila Shakha organised its annual Shravan Haldi Kumkum programme on Friday, 14th August 2026, at Dwarkanath Bhawan Hall, Sri Ram Mandir Complex, Wadala. The programme was a beautiful celebration of tradition, culture and togetherness, with two special attractions-the Janapada Geethe Competition and the GSB Shravan Sundari Competition.

The occasion was made even more memorable as Mahila Shakha, established in 1957, had stepped into its glorious 70th year. As a token of gratitude and appreciation, all former office bearers and committee members whose guidance, dedication and support had contributed significantly to the growth and success of Mahila Shakha were specially invited to grace the occasion with Smt. Gita Pai, Trustee of the Sabha, being the Guest of Honour.

The programme commenced with a warm welcome address by Smt. Sai Prabha Kamath, Hon. Secretary. The Janapada Geethe Competition celebrated the richness of our Konkani folk heritage through traditional songs and lullabies sung for children-an endeavour to preserve and pass on this precious cultural legacy to future generations. A brief introduction to Janapada Geethe was given by Committee Member Smt. Jayashri Rao. The participants presented the songs with simplicity, warmth and authenticity. It brought back the charm of our traditional folk music and also helped in bringing alive the new parental experiences and taking everyone to their childhood days!

Winners of Janapada Geethe Competition:

1st prize: Smt. Vasudha Kamath

2nd prize: Smt. Shanteri Pai

3rd prize: Smt. Shreeya Nayak

The GSB Shravan Sundari Competition was conducted with the intention of celebrating not merely beauty and grace, but also the participants' GSB identity, traditions and pride in our rich cultural heritage.

Winners of GSB Shravan Sundari Competition

1st prize: Smt. Shreya Shanbhag

2nd prize: Smt. Sheetal Bhat

3rd prize: Smt. Vidhya Prabhu

As a precursor to the competition, a delightful skit depicting various aspects of GSB tradition, culture, cuisine and languages region-wise was presented by the Mahila Shakha team comprising Smt. Deepika Prabhu, Smt. Amritha Pai, Smt. Jyoti Shanbhag and Smt. Prathima Pai.

The competitions were judged by our former Presidents, Smt. Durga Shenoy and Smt. Prafulla Rau, along with Smt. Gautami Acharya and Smt. Susheela Nayak. The Shravan Haldi Kumkum programme was sponsored by Smt. Amritha Girish Pai and Smt. Sumana Kini.

Smt. Amita Kini, President, Mahila Shakha, presided over the function. Vice-President Smt. Maya Nayak presented a brief yet fascinating account of the history and journey of Mahila Shakha from its formation to the present day.

A particularly poignant segment of the programme was the felicitation of the former Presidents, office bearers and committee members-Smt. Gita Pai, Smt. Meera Shenoy, Smt. Vidya Kamath, Smt. Durga Shenoy, Smt. Prafulla Rau, Smt. Bina Shenoy, Smt. Seema Pai, Smt. Deepa Shenoy and Smt. Laxmi Nayak. Committee Member Smt. Purnima Kini introduced them to the audience, following which Smt. Amita Kini felicitated them with a Vhonti and a beautiful idol of Vitthal-Rakhumai.

The felicitation was an overwhelming and emotional moment for many, particularly the senior-most members-Smt. Meera Shenoy, Smt. Vidya Kamath, Smt. Gita Pai and Smt. Durga Shenoy. In their speeches, Smt. Gita Pai and Smt. Durga Shenoy expressed their happiness and gratitude at being honoured on this special occasion. A brief introduction of present MS Committee was too made which included a senior member Smt. Shanteri Nayak.

In her address, Smt. Amita Kini expressed heartfelt gratitude to the entire MS family for their esteemed presence and sought their continued blessings, strength and courage to carry forward the cherished legacy of Mahila Shakha.



Former MS Committee Members with the current Committee Members

The programme concluded with a heartfelt Vote of Thanks. After collecting their Vhontis and enjoying the delicious refreshments, the beautiful Suhasinis departed for the day, carrying with them fond memories of yet another Shravan Sandhya-beautifully conducted and made truly special by the spirit of togetherness, tradition and gratitude. We are grateful to Jeevottam Partagali Math, Wadala, for their venue support.

See more pictures on Page 11

Ganesh Idol-making workshop conducted on 15th and 23rd August:

With the Sarvajanik Ganesh festival approaching, as conducted during the previous year, it was an apt occasion for the Mahila Shakha to organise an eco-friendly Ganesha idol-making workshop for kids and adults using 'Shaadu chi maathi'.

The workshop was held at the Sabha office in Matunga under the able guidance of the faculty, Shri. Aditya Khedekar, Sculptor & Interior Designer.

There were a total of 10 participants, ranging in age from 6-year-old children to 65-year-old senior, with the younger participants accompanied by their parents or grandparents.

The workshop comprised two afternoon sessions. The first session, held on Saturday, 15th August 2026, focused on making Ganapati idols. The clay for making the idol was brought by the faculty and distributed to all the participants as per their need. The instructions were given step by step for shaping each part of the Ganesha idol, starting with the base, making it easy even for two little kids!

Occasionally, the faculty was patiently examining each participant's idol-making process and lending a

helping hand in properly shaping the clay. The energy and enthusiasm could be seen in each participant in shaping the clay, following the instructions seriously.

As the evening approached, in the divine presence of Lord Vithoba and Rukumai, slowly and slowly, the clay balls turned into a beautiful figure of Ganesha, which added to the devotion in all! While the participants were taking their respective Ganeshas home, the faculty gave instructions related to the drying of the idol and retaining its charm till the second session.

The second session was on Sunday, 23rd August 2026. The dried and firm Ganapati idols were initially painted white and subsequently with vibrant colours. Not to forget the cute little Mooshak of Ganapati! Then they were adorned with ornaments.

Both the sessions started with a small prayer to Lord Ganesha. There was the very much needed snack break in both sessions for re-energising the participants.

The session ended with the vote of thanks to all. It appeared all Ganapatis came to life with their colourful Dhoties and Golden Mukuts and were ready for the upcoming Ganapati festival. The participants left happily with their beautiful idols with divine chants of "Ganapati Bappa Morya".



Glimpses of the Mahila Shakha's Shravan Haldi Kumkum celebrations



Sponsors Smt. Amritha Girish Pai and Smt. Sumana Kini being honoured



Skit by Mahila Shakha



Janapada Geethe participants captivating the audience



Smt. Gita Pai addresses the gathering



The catwalk



GSB Shravan Sundari participants strike a pose



Former MS Committee Members felicitated by the MS President

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Mumbai
21.09.2026

Smt. Laxmikant T. Prabhu

President

98203 16495

Shri Bharat Kini

98207 21244

Shri Ravi Gadiyar

98214 17225

Jt. Programme Convenors

14th edition of G.S.B. Sabha's Sports Club's V.R. SHENOY MEMORIAL INTER-G.S.B. CRICKET TOURNAMENT



The Sports Club of G.S.B. Sabha, Mumbai, is pleased to announce the 14th edition of its **V.R. Shenoy Memorial Inter G.S.B. Cricket Tournament**. The tournament will be held on **Sunday, 6th December 2026** at GSB Sabha's Sports Club Grounds, Entrance next to SNTD Women's College, R.A. Kidwai Road, King's Circle, Mumbai – 400 019.

The Sabha conducts this annual tournament in memory of its ex-Vice President, **Shri V.R. Shenoy**, who had served in the Managing Committee of the Sabha in several capacities from the 1990s till his demise in 2010.

The Sabha is grateful to Smt. Sadhana and Shri Sunil Shenoy, s/o Late Shri V.R. Shenoy, for the financial support received for this activity.

G.S.B. Organisations are requested to send the confirmation of their participation by sending an e-mail to gsbsabha@gmail.com or contacting Sabha's Sports Convenor, Shri Bharat Kini (98207 21244) or Jt. Convenor, Shri Ravi Gadiyar (98214 17225) by Sunday, 29th November 2026. The cricket team has to be nominated by a GSB organisation, and only GSB players are allowed. Participation fees Rs. 500 per team.

Inauguration will be at 9.00 a.m. There will be a prize distribution function in the evening.



G.S.B. SABHA'S SPORTS CLUB ORGANISES M.R. PAI MEMORIAL CARROM TOURNAMENT FOR THE PHYSICALLY CHALLENGED

(Under the auspices of the Mumbai District Carrom Association)



Shri M.R. Pai
(7.5.1931 – 3.7.2003)

The G.S.B. Sabha's Annual M.R. Pai Memorial Carrom Tournament for the Physically Challenged will be held on **Sunday, 20th December 2026**.

Venue: I.M. Pai Hall of G.S.B. Sabha's Sports Club, Sujir Gopal Nayak Memorial Kreeda Mandir, Entrance next to S.N.D.T. Women's College, R. A. Kidwai Marg, King Circle, Mumbai – 400 019.

The tournament is held under the auspices of the Mumbai District Carrom Association.

Physically challenged players from several institutions, such as Paraplegic Foundation, Sharan, Cheshire Home, Bombay Centre for the Deaf, National Society for Equal Opportunities for the Handicapped, Fellowship of the Physically Handicapped, etc., participate enthusiastically in the tournament.

The day-long tournament will be inaugurated at 9.30 a.m.

A Prize Distribution function will be held in the evening, around 4.00 p.m.

All are welcome to come, see and encourage the participants.

Mumbai
15.09.2026

Shri Laxmikant T. Prabhu

President

98203 16495

Shri Bharat Kini

Convenor

98207 21244

Smt. Amita Kini 98700 62476

Shri Amit Shanbaug 98201 05099

Jt. Programme Convenors

Future Programmes of G.S.B. Sabha Mumbai's Mahila Shakha

Date	Programme	Time	Venue
Sunday, 18/10/2026	Navaratri Haldi Kumkum (only for Sabha members) Dress Code: Traditional Sponsored by Smt. Mohini Hegde & Smt. Vijaya Bhat Kanya puja for girls 3-8 years (Online Registration details to follow) Sangeet Seva by Kum. Shivani Gaitonde	4.00 PM to 6.00 PM	I.M. Pai Hall, Sujir Gopal Nayak Memorial, Kreedha Mandir, King's Circle
Sunday, 25/10/2026	Anand Bazaar 2026 A vocal for local exhibition-cum-sale	11 AM to 8 PM	Little Angels' School, Shastri Lane, Behind Manav Seva Sangh Hall, Sion Hospital Colony, Sion, Mumbai - 22
Sunday, 15/11/2026	89 th Parichay (Online Registration details to follow)	9.30 PM To 4 PM	I.M. Pai Hall, Sujir Gopal Nayak Memorial, Kreedha Mandir, King's Circle
Sunday, 13/12/2026	Get-together Cookery Competition for Mahilas (above 18 years) Theme: Any kind of sweet made using any variety of rawa. Natural sweeteners/jaggery or sugar may be used Cash prizes sponsored by Smt. Bina Shenoy in memory of her mother, Late Smt. Kishori T. Prabhu	4 PM To 6 PM	I.M. Pai Hall, Sujir Gopal Nayak Memorial, Kreedha Mandir, King's Circle
TBD	Region-wise Bhagavad Gita Competition coinciding with Gita Jayanti on 20 th December	-	TBD

**MEMBERS ARE INVITED TO ATTEND THE ABOVE PROGRAMMES.
ADDITIONAL DETAILS WILL BE COMMUNICATED FROM TIME TO TIME.**

Bhajan classes are held at the Sabha office. Please get in touch with the Sabha office (022 3172 6426) for details.

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Demystifying Anxiety & Depression Disorders



• by Dr. Vaishali Shelar

Globally, more than a billion people live with a mental health condition. Mental health has intrinsic and instrumental value and is integral to our well-being.

Mental health exists on a complex continuum, which is experienced differently from one person to the next. Although most people are resilient, people who are exposed to adverse circumstances are at higher risk of developing a mental health condition. Mental health conditions include mental disorders and are associated with significant distress, impairment in functioning, or risk of self-harm.

Risks can emerge at any stage of life, but those occurring during sensitive developmental periods, especially early childhood, are particularly harmful. For example, harsh parenting and physical punishment can damage child's health; bullying is a leading risk factor for mental health conditions.

Mental health at work is a growing area of concern and can be supported through regulation of workplace policies, manager training and targeted interventions for workers.

There is a vast care gap for common mental health conditions such as Depression and Anxiety; we need to explore innovative approaches to expand and diversify care. These include psychological interventions which can be scaled efficiently.

Understanding Anxiety

Anxiety goes beyond normal, situational stress (like worrying about a deadline). When it becomes a disorder, it triggers the body's "fight-or-flight" response, causing adrenaline surges that lead to physical symptoms like a racing heart, sweating, dizziness, and chronic muscle tension. Common types include:

- **Generalised Anxiety Disorder (GAD):** Chronic, exaggerated worrying about everyday things.
- **Social Anxiety Disorder:** Intense fear of social situations and being judged.
- **Panic Disorder:** Sudden, recurring panic attacks.
- **Phobias:** Extreme, irrational fears of specific objects or situations.

Prevention Strategies

- **Exercise Regularly:** Physical activity burns off stress chemicals and releases endorphins.

- **Limit Stimulants:** Cut down on caffeine and nicotine, as both are central nervous system stimulants and can heighten physical anxiety symptoms.
- **Avoid Alcohol and Drugs:** Can cause and worsen anxiety.
- **Prioritise Sleep:** Fatigue can heavily impact your mood and stress resilience.
- **Practice Mindfulness and Relaxation:** Develop habits like meditation, progressive muscle relaxation, or visualisation techniques during moments of high stress.

Understanding Depression

Clinical depression (or Major Depressive Disorder) is a recognised medical condition that alters how you feel, think, and handle daily activities. Symptoms can include:

- Persistent feelings of sadness, anxiety, or emptiness.
- Loss of interest or pleasure in hobbies (anhedonia).
- Changes in sleep patterns (insomnia or oversleeping).
- Unexplained fatigue or loss of energy.
- Difficulty concentrating, making decisions, or remembering details.

Prevention Strategies

- **Manage Stress:** Engage in stress-reduction techniques such as meditation or yoga.
- **Stay Connected:** Maintain strong social ties. Reach out to family and friends, particularly during difficult times.
- **Prioritise Sleep:** Establish a consistent sleep schedule to ensure adequate and restorative rest.
- **Exercise Regularly:** Physical activity releases endorphins and can act as a natural mood booster.

In our present-day lives, it is important to understand what truly contributes to happiness and gives our lives a sense of purpose. Psychologist Dr. Martin Seligman has developed the PERMA model which outlines five key elements that contribute to happiness and psychological well-being.

- P – Positive Emotion
- E – Engagement
- R – Relationships
- M – Meaning
- A – Accomplishment

This theory, in its revised form, is called PERMA Plus, which represents four elements:

- Optimism
- Physical Activity
- Sleep
- Nutrition

This PERMA Plus Model is an evidence-based approach to improve happiness, and decrease anxiety, depression and stress.

Dr. Vaishali Shelar is a Clinical Psychologist with 18 years of experience, having counselled over 15,000 patients. She has served at Sir J.J. Group of Hospitals, MGM Medical College and the Indian Air Force, and is currently associated with TIFR and HBCSE as a Counsellor. She has been recognised with the Sushma Swaraj Award (2023) and other awards for her contribution to counselling and healthcare. She can be contacted for consultation on 77150 26134/88288 71981



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Dear Young Cricketers and Well-Wishers,

We are pleased to announce that our Club will be conducting Cricket Trials for Boys and Girls across all age groups, with the objective of identifying and nurturing talented young cricketers from our community.

These trials are being organised to provide aspiring players with a genuine opportunity to showcase their talent, skills, discipline, commitment and passion for the game, and to earn the privilege of representing our Club in forthcoming MCA cricket tournaments and competitions.

Our endeavour is to create a positive platform where young players can develop their abilities, gain valuable cricket experience and grow as confident individuals.



Players from our community who aspire to represent the Club with commitment, discipline and a genuine passion for cricket.

The selection will be based on the player's overall cricketing abilities, including batting, bowling, fielding, wicketkeeping, fitness, game awareness and **attitude**.



We warmly encourage parents and young cricketers to come forward and make the most of this opportunity. Our vision is to build a strong and united cricketing fraternity within our community and to provide deserving talent with the platform to progress to higher levels of the game, representing our club is not merely an opportunity—it is a matter of pride.

*Let the trials be the beginning of a journey
towards excellence.*

With best wishes for your success.



Our goal is to create a positive platform where young players can develop their abilities, gain valuable cricket experience and grow as confident individuals.



We want to make a **Women's Team** who can participate in MCA Tournaments and also **Men's Team** at full strength for the same.



The selection will be based on the player's overall cricketing abilities, including batting, bowling, fielding, wicketkeeping, fitness, game awareness and **attitude**.



Date : 12th Dec 2026 (Saturday)



Venue : GSB Sports Club (King's Circle)



Time : 8 Am onwards



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THE EARTH AS HIS CLASSROOM

A lifelong student of the planet, Dr. Hari Sarvotham Naik reflects on geology, environmental responsibility and the lessons the Earth continues to teach us.

For most of us, our first encounter with geology happened long before we knew what the word meant. It was there in our school textbooks, in colourful diagrams of the Earth's layers, in the rocks and pebbles we collected on family trips, in the sandcastles we built on beaches, and in the fascinating stories of dinosaurs that made us wonder what the world looked like millions of years ago.

For some, that childhood curiosity fades with time. But for a few, it becomes a lifelong quest, a desire to look beyond what meets the eye and uncover the mysteries hidden beneath our feet.

Dr. Hari Sarvotham Naik is among those rare individuals who followed this niche path and made it a lifelong pursuit to understand the extraordinary story of our planet.

A geologist by training and a teacher by passion, he earned his Ph.D. from Osmania University after completing his M.Sc. from Madras University. His professional journey began in 1976 with the Oil and Natural Gas Commission (ONGC), followed by a long tenure with the Geological Survey of India (GSI), from 1977 until his retirement in 2012.

Over the course of his career, he conducted scientific work across Assam, West Bengal, Karnataka, Odisha, undivided Andhra Pradesh, Tamil Nadu, Kerala and Goa, as well as in the Himalayas of Arunachal Pradesh, Bhutan and Uttarakhand. His work has encompassed geological mapping, mineral exploration, natural-resource research, remote sensing and environmental studies.

He continues to share his knowledge and experience with the next generation of professionals and researchers as a visiting faculty member at the Centre for Earth, Ocean and Atmospheric Sciences (CEOAS), University of Hyderabad; the Engineering Staff College of India (ESCI); and Bankatlal Badruka College of Information Technology. His sessions cover a wide range of subjects, including geohydrology, environmental science, natural-resource security, minerals for energy security, critical minerals, geotechnical engineering and the circular economy.

Dr. Naik is also an accomplished author and scientific communicator. He has published numerous scientific papers and authored four textbooks on water, environmental science, and disaster, hazard and risk management. His professional journey has taken him beyond India as well, including participation in international geological programmes and seminars. He was also a delegate on a

Ministry of Mines team to Canada tasked with exploring opportunities for investment in India's mining sector.

A life fellow of several professional organisations, Dr. Naik brings to every conversation the perspective of a scientist who has spent decades observing the Earth, not merely as a subject of study, but as a dynamic system upon which societies, economies and human futures depend.

In this email interview, *Team VoG* delves into his remarkable journey, the experiences that shaped his work, and the inspiration behind his new book.



“Pollution of all sorts, including pollution of land, water and the atmosphere, begins with the pollution of human thoughts. The quality of our environment and ambience depends on the quality of our thoughts.”

What first sparked your interest in environmental science and conservation?

Being a professional geologist and Earth scientist, I am naturally drawn to the conditions on Planet Earth and the continuous degradation of those conditions due to anthropogenic factors. My curiosity about the environment, ecology and ecosystems grew further following an unprecedented flooding episode in Hyderabad, the city I live in, in August 2000, when posh, newly developed habitats were flooded while older colonies escaped flooding.

Critical research was undertaken using aerial photographs to map the urban streams and low-lying areas of the city and understand the reasons for this episode. This further kindled my interest in geo-environmental issues. My mission was to underscore the importance of identifying low-lying areas before undertaking urban development. Conservation of river channels in urban areas can relieve humanity of considerable hardships in the future. This work is still referred to in the media while discussing floods in Hyderabad.

What vision or purpose inspired the creation of your recent book, *Environmental Science: Principles for Sustainable Practices*?

Though there is general awareness among the population about pollution, pollutants, the processes involved in

pollution and its impacts, when it comes to practice, people need guidance. Environmental practices should be inculcated in children by parents from an early age and should continue through schools and universities as part of continuous environmental education.

With this motive, a book titled *Environment Science: Issues and Solutions* was authored and published in 2017. Distributors across India have exhausted their stocks of the book. In the meantime, the Government of India introduced the National Education Policy 2020, outlining guidelines for modern education against the backdrop of our heritage, cultural endowments and rich civilisational traditions.

Hence, the title and contents of the book were reworked to suit the needs of the present generation.

You connect environmental education with values, ethics and emotional development. How have these values shaped your own personal and professional life?

Be it professional or personal life, we should ensure that we leave the least possible solid waste on Mother Earth at the end of the day. Even while sampling rocks and minerals for analysis, we must ensure that only the optimum quantity required for the specific purpose is extracted so that the natural environment is not harmed.

Which achievement in your environmental and geological journey gives you the greatest satisfaction?

Geological expeditions to areas at altitudes of 12,000 to 16,500 feet in the Himalayas were challenging, but they remain among the experiences that I will remember for the rest of my life.

It is also a matter of satisfaction that most, if not all, of the scientific information generated during my professional career has been published and placed in the public scientific domain on ResearchGate, where these publications are followed by more than 3,000 scientists worldwide, and the number continues to grow. This is a matter of pride and personal satisfaction.

Not to ignore the needs of students of environmental science, three books have also been published and their contents are being taught. I could not ask for more opportunities!

Which was the most challenging project of your career, or what have been the most significant challenges you have encountered throughout your professional journey?

Handling multiple responsibilities simultaneously, including administration, serving as vigilance head, transforming the functioning of my department, supervising scientific work and training new officers, was indeed challenging.

Research under the Critical Minerals Mission and the Indian Semiconductor Mission, identifying minerals required for these sectors and explaining their importance to

stakeholders and professionals, has also been a satisfying mission.

If you could speak directly to every citizen in India, what three environmental habits would you encourage them to adopt immediately?

- (i) Be a great citizen, no matter who you are.
- (ii) Follow rules and laws at all times.
- (iii) Adopt cleanliness as a basic mantra in both private and public life.

What is one truth about the environment that policymakers still underestimate?

The application of geological factors in urban planning, the development of aquifers to augment groundwater, the enhancement of nuclear power in the energy mix, and investment in the water sector of the country's economy are areas that need considerable attention.

What motivates you to relentlessly work for the environment even when progress seems slow?

It is the trust I place in the people of my country and the hope that the personal habits of my countrymen will transform for the better someday, sooner or later.

Living in Hyderabad, what is your connect with the GSB community there?

I am a Life Member and former Vice-President of the Gowda Saraswath Samaj, Hyderabad. I continue to participate in important programmes and remain connected with the community.

What are some of your favourite Amchigele food items?

Saaru, gajbaje, kolombo, mixed-vegetable nonchen and doodhpaku... and, of course, dalitoya!

If a young reader remembers just one message from your book 10 years from now, what would you want it to be?

Humanity has to continually strive to protect biodiversity, including flora and fauna, conserve endangered species and restore threatened ecosystems. Humans are dependent on biodiversity, not the other way around.

Any final thoughts you would like to leave our readers with?

Pollution of all sorts, including pollution of land, water and the atmosphere, begins with the pollution of human thoughts. The quality of our environment and ambience depends on the quality of our thoughts.

A cool and calm citizenry living in a noiseless environment will be less prone to road rage, social unrest and day-to-day bickering. Let us clean our thoughts before venturing into cleaning up the environment and Mother Earth.

Green with Envy

When a colour becomes the shade of an emotion.



• by Suchitra Sukhthankar

'Green with Envy' is an idiom I am sure most of us have read or heard sometime. What set the trigger for me to write on this idiom?

A few days ago, my Std. IX students had written a test on an Act of William Shakespeare's *Julius Caesar*. After the corrections, as I discussed and explained to them where they had gone wrong, the child who had scored the highest by 1 mark remarked to the other, "You are green with envy since I scored better than you."

This statement came unexpectedly and hence probably stayed at the back of my mind for a few days. I did not expect that envy could be an emotion a 14-year-old child could exhibit.

Envy is an intense emotion of resentment towards someone simply because they possess something you lack but want or desire. This intense emotion only makes you resentful, unhappy, insecure and anxious.

Envy is an abstract feeling that stays within a person for a long-long time. It's a mood, a mood that strays your thoughts, your feelings.

As normal humans, we all have our inherent virtues and vices. Of the vices (all thanks to Pandora's box, as the good old story goes!), envy, an ill trait dominant in many but dormant in few, definitely exists. Though, this ill emotion can be used either to resent what others have or to value what you have.

So, the big question. How does a colour like green, that is associated with the ever-giving, kind and generous Nature, also get associated with an emotion like envy that only eats you from within?

Research says the old form of medicine believed that the greenish bile juice secreted by the liver was associated with ill feelings, sickness and an unpleasant nature. Bile

was thought to corrode a person from inside physically, and envy corrodes a person's thinking abilities. Hence, it became 'green with envy'.

This idiom also finds its roots in William Shakespeare's two literary works, *Othello* and *The Merchant of Venice*. In *Othello*, envy is addressed as the 'green-eyed monster' that feeds on the person who feels it. In *The Merchant of Venice*, as Portia hugs Bassanio after he successfully selects the correct casket, she warns her overwhelming love to be moderate so as not to attract green-eyed jealousy. Thus, Shakespeare made his readers imagine envy as a creature that gains more strength when given more attention.

According to me, this idiom lasts as it captures an emotion that is so very true, an emotion that changes our system from within. The word green in the idiom sets out to warn us to keep envy in check, or else it can drain our lives.

Suchitra Sukhthankar is a teacher by profession and passionate about reading, painting, and solving crosswords.

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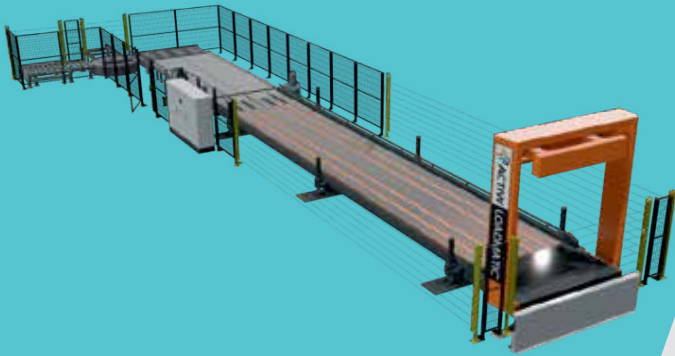


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Contact Number: Dr Krishna Pai - 9870111598

Hanumāna Reached



• by Ajita Kini

Continuing the theme of incorporating correct biomechanical movements into daily activities for therapeutic relief, we now focus on addressing lower back pain.

Problems in the lumbar spine are often revealed by either excessive (more common) or reduced arching (lordosis) of the lower back, and a corresponding protrusion of the belly. As people age, their pants waistbands tend to be lower in the front than in the back. This reveals the tilt of the pelvis towards the front. What is often taken to be a paunch is very frequently a combination of a pelvic tilt and bloating, and not necessarily fat accumulation around the belly! This incorrect configuration of the lower spine can cause poor digestion (hence, bloating!), menstrual and menopausal issues, incontinence, prolapse of the uterus, and lower back pain. All caused by the pressure on the lower abdominal organs due to the incorrect pelvic tilt.

To address lumbar back issues, one would need to work on extending the hamstrings and strengthening the quadriceps. When the quadriceps muscles are strong, one can tuck in the tailbone and open out the roots of the legs (where the upper thighs meet the trunk), bringing the waist circumferentially parallel to the floor (correcting the pelvic tilt and getting the pants waistband parallel to the floor). One can facilitate this correction by placing the hands at the back of the waist and the top of the buttocks to move the top of the buttocks downward. This movement can be incorporated throughout the day, whether standing or walking.

To bring about this correction while sitting, one would need to lean forward so that the backs of the knees touch the edge of the seat and then lower oneself onto the seat of the chair. Ideally, the base of the spine should touch the back of the chair before allowing the spine to straighten. When one sits in this way, the weight of the body will be on the points of the buttock bones, rather than on the fleshy part of the buttocks. This will allow the spine to remain erect rather than slumped and will ease the lumbar compression.

One can even use a small wedge-shaped cushion, such as a hand towel folded into a square and then refolded/rolled diagonally into a triangular or conical shape, with the point of the cone pointed towards the front edge of the chair and positioned between the buttock bones. This would facilitate the lift of the spine towards the head, easing lumbar compression.

The common tendency to stand and walk with the toes pointing outward also aggravates lumbar compression, since it causes the cheeks of the buttocks to move towards each other. Overcompensating to correct this requires one to stand and walk pigeon-toed, i.e. with the heels out and toes in. This will ensure the buttock cheeks move apart and relieve lumbar compression.

Medical practitioners typically prescribe bed rest for people with back pain. Yoga therapy counters this. While bed rest would ease the back pain, since the root cause of the back pain is weak muscles, bed rest would only cause the muscles to atrophy and make the individual more prone to future back pain. Hence, the focus of yoga therapy is on strengthening the muscles first to relieve and then avoid back pain.

The simplest way to extend the hamstrings is to sit on a straight-backed chair (as described earlier, with the base of the spine against the backrest of the chair) and the feet



resting on another chair/stool that is slightly higher than the chair. Care must be taken to ensure that the knee of each leg is pointed straight towards the ceiling and not splaying outward or rolling inward. To ensure this, it is advisable to tie the feet together so that the toes point straight towards the ceiling and the weight is resting squarely on the back

of the centre of each heel. This position can be adopted at the work desk, while relaxing, or possibly even while being driven in a car if the front passenger seat can be adjusted suitably. At the same time, the elbows can be hooked over the backrest of the seat to pull the spine upward. This creates a traction effect on the spine, where gravity pulls it down and the elbows pull it up. While this may not be a sustainable action, one can adopt it from time to time, notably when being driven over potholed roads! A small cushion under the tailbone would provide further lift.

One of the Iyengar yoga teachers had suggested a helpful metaphor to understand the total (anterior – posterior - circumferential) lift of the spine. He told us to imagine how the baby Hanumāna must have stretched when reaching for the sun, thinking it was some fruit to be plucked and eaten. Even if you feel you have extended the spine to the

maximum, somehow, that metaphor seems to identify some hidden scope for a little bit more of an extension!

Once you become habituated to this level of spinal extension, it can be invoked while standing, by standing barefoot on the floor and pushing the floor strongly with the sole, toes lifted into the air, while pulling the rest of the leg upward towards the hip socket. As the sensitivity develops, one could then focus on ensuring that the weight is balanced equally on the inner and outer soles, as well as the toes and heel of each foot. It might surprise you to discover how much attention is required to balance the weight in this way, but this is the best way to correct spinal imbalances and address lower back pain.

The article on the importance of strengthening the thighs can be referred to for further inputs.

Ajita Kini has been a student of Iyengar Yoga since 2007. This is the 23rd in a series of articles about yoga. Gratitude to Birjoo Mehta and Manjari Mehta for the metaphor that inspired the title of this article. For teachers in your area - <https://bksiyengar.com/>



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The GSB Community in the 22nd Century

A journey of survival, a challenge for the future.



• by Ashok Prabhu

People and institutions around the world are concerned about several developments that could occur during the next 75 years as we approach the 22nd century. Some of the major concerns include: climate change, global warming and its impact on the supply of water, food and health, shifting of global powers and the reaction of major powers, changing global alliances and institutions, rapid changes in technologies and their impact on employment and quality of life, increasing non-white populations and their influence over governments and important global organisations, and the decline in population and possible extinction of descendants of some ancient civilisations. The GSB community is one of them and may approach extinction. Why is this happening? This article addresses the rapid changes that have been occurring in the GSB community.

Survival of GSBs in spite of major challenges

The Saraswat community has survived and flourished for thousands of years in spite of major challenges.

Rishis and sages who lived in Indus Valley-Sarasvati River civilisation migrated north to Kashmir and nearby regions and east to Ganges Valley as a result of a major flood in the Indus Valley around 4000 BC. Those who migrated to Kashmir and nearby regions were referred to as Saraswat Brahmins after Saraswat Muni who on the banks of the Sarasvati River taught a large number of disciples the Vedic scriptures during a major famine around 3000 - 2000 BC. After Buddhism came into prominence and started putting restrictions on the Vedic religious practices of Saraswat Brahmins, a large number of Saraswat Brahmins moved south, and a significant number of them migrated to the Goa/Konkan region around 200 BC. This community in the Goa/Konkan region grew, flourished, built Kuladevata temples, started the Mutt tradition, developed the Konkani dialect, and came to be known as Gaud Saraswat Brahmins (GSBs).

The Portuguese occupied Goa in 1510, and within a few decades, in order to avoid religious restrictions and persecutions, GSBs migrated south to the Canara districts

in Karnataka and Kerala, and north to Sindhudurg district in Maharashtra. They maintained the Kuladevata tradition and other religious practices, and those who travelled south also continued to speak Konkani. They grew their population in these areas and prospered in agriculture, business, trade, education and administrative services.

GSB community continues to shrink with our own doing

The population of the GSB community has become very small compared to the overall population of India, and it continues to shrink every year. The total number of GSBs in India may be a few lakh, significantly less than 5 lakhs. Some of the reasons for this include: low birth rates, marriages outside the community and migrations to other countries.

Currently the birth rate in the GSB community is low. During the early part of the 20th century, the birth rates in GSB families were quite large and the population of GSBs grew. However, the number of children decreased significantly for the subsequent generations and the trend continues. Marrying later and having no more than one or two children is becoming the norm in the progressive GSB community. As a result, the GSB population continues to shrink.

Migrations of GSB youth from native places to other bigger cities like Bengaluru, Mumbai, Chennai, Hyderabad, Pune, etc. accelerated with the IT revolution. Given the progressive nature of the GSB community, educational attainment and the pursuit of professional careers are high among both boys and girls. Boys and girls working away from their hometowns have greater opportunities for socialising, often leading to marriages outside the community. The number of marriages outside the community is significant and are increasing at a rapid pace. The GSB community is becoming well-adjusted to this. It is unlikely that the subsequent generations resulting from marriages outside the community will continue to have allegiance to the GSB community.

Migrations of GSBs to the U.S., Canada, European countries, Australia, New Zealand, Singapore and Middle Eastern countries continue to increase. Given the emphasis on education among the GSB families, a fairly high percentage of GSB youngsters are making use of the opportunities to migrate to foreign countries for higher education and professional careers in IT, engineering, science, education, management, finance, and healthcare-related professions. Overseas settlements of GSBs are continuing to increase for greater economic opportunities with parental encouragement, and fueled by the need for talent in many countries. Thus, one can expect increasing number of GSB youngsters to continue migrating to other countries. Given

the mixing that takes place in these foreign countries, it is unlikely that subsequent generations of these migrating youngsters of GSB families will continue to identify as GSBs. Examples of GSB children born in these countries marrying other GSBs are quite rare.

Given the above discussion, it is clear that the GSB community is currently facing significant challenges to its long-term survival, and it is likely that by the end of the century, the GSB community may become extremely small and could face the risk of near extinction.

Can the shrinking of the GSB community population be stopped?

In order to address this issue, we need to ask ourselves a few questions. First, do most GSBs and community leaders agree that the GSB population is shrinking, and may go extinct? Even if they think that this is happening, is it a genuine concern for them? If concerned members of the community believe that the decline of the GSB population can be slowed, they need to ask: Can the birth rate among GSB families be increased? Can marriages outside the community be reduced? Can the migrations of GSB youngsters to other countries be slowed down? Do we believe that such trends can be stopped given that such behaviour is a consequence of our own choices made for personal advancement and is in line with the current professional environment?

Summary

This article has addressed the major challenge faced by the GSB community regarding its shrinking population. Through migrations forced by major floods, famines, spreading of Buddhism and Portuguese rule, GSBs survived.

During all these migrations, GSBs went in groups, stayed together in groups, kept their traditions, and flourished. Birth rates were also quite high in those days. This helped to maintain their identity as GSB community. However, during the last few decades, the situation has changed rapidly with lower birth rates, emphasis on professional careers, out of community marriages and migrations to other countries.

With our own doing, the population of GSBs has been shrinking rapidly and the community is likely to move closer to extinction by the end of this century.

For the leaders and the members of the GSB community who want to slow down the shrinking of its population, the time to act is now.

Once the decision is made that we need to tackle this problem, this community that has survived major catastrophes throughout its history may be able to successfully address it. It would be truly sad if this old and distinguished GSB community were to continue moving toward extinction.

Ashok Prabhu holds a B.Tech from IIT Bombay and a Ph.D. from Purdue University, USA. After retiring from a distinguished career in the electronics industry, he has devoted his time to studying Vedic history and scriptures, exploring connections between ancient wisdom and modern science, and researching the history and contributions of the Saraswat community.

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The Lasting Voice of Konkani

N. Purushothama Mallya and the Cultural Soul of a Language



• by V. Rajesh Mohan Rao

A language is never merely a means of communication. It is a civilisation preserved in words—a repository of memory, migration, faith, literature and collective experience. When a language loses its voice, a part of history disappears with it. The life of N. Purushothama Mallya, who passed away at the age of 97, represents a remarkable chapter in the struggle to preserve the linguistic and cultural memory of Konkani in Kerala.

Born on 7th May 1929 at Mattancherry, Mallya was the son of Narayana Mallya and N.M. Saraswathi Bai, a teacher. Educated at T. D. School, Mattancherry, and later at the Government Commercial Institute, Ernakulam, he grew into an educator, scholar, writer, translator and cultural organiser whose life became inseparable from the history of Konkani in Kochi.

To understand Mallya, one must understand Kochi itself—a city shaped by centuries of migration and cultural exchange. Konkani became an important strand in this remarkable mosaic, particularly through communities such as the Goud Saraswat Brahmins, whose historical movements along the western coast brought with them a distinctive heritage of language, temples, scholarship, commerce and social institutions.

Yet the history of Konkani in Kochi cannot be confined to one community. Several Konkani-speaking groups contributed to its survival. Mallya recognised this wider inheritance and worked to establish Konkani not merely as a community language but as a literary, academic and cultural language with a legitimate place in India's plural linguistic landscape.

In 1966, he played a major role in establishing the Konkani Bhasha Prachar Sabha at Mattancherry, which became an important centre for promoting Konkani outside Goa. For

decades, he worked through literary and cultural institutions to strengthen the intellectual foundations of the language. His commitment was not simply emotional; it was a disciplined cultural mission.

The long struggle for recognition reached an important milestone when Konkani was included in the Eighth Schedule of the Constitution of India in 1992. The achievement was the result of generations of writers, scholars and language activists. Mallya belonged to that generation which worked persistently to affirm Konkani's independent linguistic identity.

His literary vision extended far beyond the boundaries of his mother tongue. One of his most significant achievements was his translation of Thirukkural, the great Tamil classic of Thiruvalluvar, into Konkani. He translated all 1,330 couplets, a monumental undertaking that took years of dedicated work. The translation was published in 2002 and earned him the Sahitya Akademi Translation Prize in 2008.

The importance of this work goes beyond the award. Mallya demonstrated that Indian languages need not live in isolation. A language becomes stronger when it enters into dialogue with another. Through Thirukkural, Tamil wisdom found a new literary home in Konkani.

His scholarship also reached into Kerala's intellectual past. His research concerning the Konkani contribution associated with Hortus Malabaricus reflected his determination to recover historical voices that had remained insufficiently acknowledged. His

interests extended into education, history, archaeology, Oriental studies and cultural heritage.

Mallya established the Ramakrishna Technical Institute in 1958 and was associated with several academic and cultural institutions connected with Konkani studies and Kerala's intellectual life. His long service to language and culture eventually received national recognition when he was awarded the Padma Shri in 2015.

Yet awards alone cannot measure such a life.

Mallya's deeper contribution was the bridge he built between tradition and scholarship, community and society, Konkani



Mallya's deeper contribution was the bridge he built between tradition and scholarship, community and society, Konkani and other Indian languages, memory and modernity. He demonstrated that profound attachment to one's mother tongue need not create cultural isolation.

and other Indian languages, memory and modernity. He demonstrated that profound attachment to one's mother tongue need not create cultural isolation. On the contrary, linguistic pride can coexist with openness, dialogue and respect for every other language.

This is particularly significant in Kochi. Its identity was never created by a single linguistic or religious community. Malayalam, Konkani, Tamil, Tulu, Gujarati, English and many other traditions have contributed to its cultural character. Preserving one language does not diminish another; every language preserved adds another dimension to the collective memory of the city.

Mallya's passing is, therefore, more than the loss of a distinguished Konkani scholar. It marks the departure of one of the important living links to a generation that carried

Konkani from community memory into organised literary, academic and national recognition.

His enduring message is simple yet profound: a language survives not merely when it is remembered, but when it continues to be spoken, written, studied, translated and entrusted to the next generation.

The most meaningful memorial to N. Purushothama Mallya, therefore, would not be merely a plaque or monument. It would be the continued life of Konkani—in the homes of Kochi, in its temples and institutions, in its literature and scholarship, and above all, in the voices of its younger generation.

That is how a language remembers its people—and how a people remain remembered through their language.

V. Rajesh Mohan Rao is a Higher Secondary School teacher of Commerce and President of the Dharmadam Chandrakala Mohan Rao Cultural Forum, Thalassery, Kannur, Kerala. He is also a writer.

SADHAKAS

CONGRATULATIONS!



Heartiest congratulations to **Shri Amit Dinesh Pai, Managing Director, Poltrona Frau India Pvt. Ltd.**, on his election, unopposed, to the **Board of Directors of IICCI – The Indo-Italian Chamber of Commerce and Industry**. A distinguished leader in the luxury and design industry, Shri Pai has played an important role in fostering

stronger ties between Italian excellence and the growing Indian market through his leadership at Poltrona Frau India. We wish him every success in this prestigious responsibility and hope that his contribution further strengthens India-Italy business, cultural and commercial relations. Best wishes for a successful and impactful tenure!



We extend our heartfelt congratulations to **Dr. K. Ullas Kamath, Founder, UK & Co.**, on the successful completion of his **Ph.D.** Dr. Kamath's dedication, perseverance and relentless pursuit of excellence are truly inspiring. This significant academic milestone is a proud reflection of his vision, knowledge and commitment to

continuous learning. Adding yet another feather to his cap, **Dr. Kamath** was honoured with the **Lifetime Achievement Award by the Gowda Saraswat Sevak Samaj** on 15th August 2026 at Kashi Math, Bengaluru. We wish Dr. Kamath continued success and many more accomplishments in the years ahead.

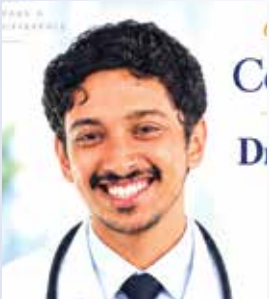


We congratulate **Smt. Trupti Nagendra Kamath**, wife of Shri Nagendra Kamath, New Zealand, and daughter of Smt. Vijaya (Vrinda) and Shri Taranath A. Pai, Mumbai, on being crowned **Mrs. India Worldwide** and winning the **Mrs. Photogenic** title at the **Glamonn Event** held in Jaipur. We wish her continued success and many more accolades in the years ahead.



Goa Konkani Academy's prestigious **Madhav Manjunath Shanbhag Konkani Bhasha Award (2025)** was conferred on renowned Theatre Director Limca fame **Dr. Chandrashekhar N. Shenoy**, Trustee President, Ammi Rangakarmi (R), Mumbai, a reputed & well-acclaimed Theatre Group, at University Campus, Goa, at the august hands of Dr. Pramod Sawant, Hon'ble Chief Minister of Goa, on 20th August 2026 (Konkani Manyata Day). The Award includes Shreephal, Memento, Rs 50,000 and a Letter of Honour by The Academy.

CONGRATULATIONS!



Heartiest congratulations to **Dr. Adithya P. Bhat**, son of Shri Prakash Bhat, Kochi, on successfully completing his **MBBS from Government Medical College, Ernakulam, Kerala**. Born with cerebral palsy, Adithya has overcome significant challenges with remarkable courage, determination and perseverance, making this achievement all the more inspiring. We wish him a fulfilling and successful career in medicine, and many more milestones in the years ahead.



Ms. Prerna Hegde, daughter of Smt. Anupama and Sri. Vinod Hegde of Mysuru, has brought great pride through her outstanding achievement of securing **All India Rank (AIR) 71 in the Law Clerk-cum-Research Associate Examination** conducted by the Supreme Court of India. Further adding to this significant accomplishment, she has been **appointed as a Law Clerk-cum-Research Associate (LCRA) in the office of Hon'ble Mrs. Justice V. Mohana of the Supreme Court of India**. We extend our warmest congratulations to Prerna and wish her continued success in her legal career.



Dr. Savitha Harikumar, daughter of Shri Harikumar Narasimha Bhaktha and Smt. Sandhya Harikumar of Thiruvananthapuram, Kerala, has achieved a significant milestone with the **successful completion of her DM in Paediatric Gastroenterology & Hepatology from the All-India Institute of Medical Sciences (AIIMS), Rishikesh**. This remarkable accomplishment reflects her dedication and commitment to excellence in the medical profession. Many congratulations and wishing Dr. Savita a successful career ahead.



Dr. Prathiksha P. Prabhu Kamath, daughter of Ms. Yamini P. Prabhu and wife of Shri Atul Kamath, Mangaluru, has successfully earned her **Ph.D. from BITS Pilani, Goa Campus**, for her research titled '**Design, Fabrication and Performance Evaluation of Microfluidic Device for Microplastic Separation and Detection**,' under the guidance of Prof. Jegatha Nambi Krishnan. This remarkable academic milestone is a source of immense pride for her family and community, and we wish her continued success in her professional journey.



Dr. Belle Damodara Shenoy has been recognised among the **World's Top 5% Scientists in the 2025 SciRank Global Registry**, achieving a global rank of **#1,039,759**. This distinguished recognition is a testament to his valuable contributions to research and his continued pursuit of excellence in the scientific field. Heartiest congratulations and wishing Dr. Shenoy many more milestones and accolades in the years ahead.



Shri Mahesh Muralidhar Pai, currently serving as Chief General Manager at Canara Bank, has received the Reserve Bank of India's approval for his appointment as **Managing Director & CEO of South Indian Bank** for a three-year term, effective 1st October 2026. This prestigious appointment marks a remarkable milestone in his distinguished banking career and is a testament to his exemplary leadership, extensive experience, and professional excellence. We wish him every success as he embarks on this new role.



Heartiest congratulations to the proud GSB couple **Dr. Vedavyas Kamath & Dr. Suprabha Padiyar** on earning their **PhD degrees in Engineering!** Both professionally associated with Manipal Institute of Technology, MAHE, Dr. Kamath and Dr. Padiyar have distinguished themselves through their dedication to research, academic excellence and higher education. We wish the couple many more milestones and continued success in their academic and professional journeys.





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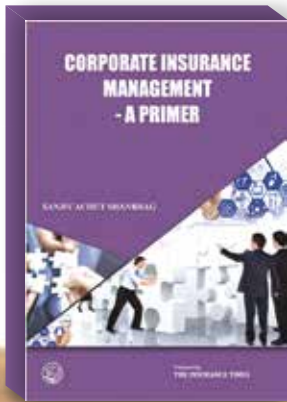
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CORPORATE INSURANCE MANAGEMENT - A PRIMER

CORPORATE INSURANCE MANAGEMENT - VOLUME II

(ENGINEERING AND LIABILITY INSURANCE)

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Festive Snacks

This festive season, bring out the charm of traditional homemade snacks. Made with simple, easily available pantry ingredients and uncomplicated preparation, these delicious treats are perfect to prepare at home and share with family and guests over a cup of tea.

WHEAT FLOUR CHAKKULI



Super crispy • Delicious
• Melt-in-the-Mouth

Wheat flour chakkuli is a super crispy and delicious snack that is wonderfully light and aromatic. The addition of urad dal gives it a lovely flavour and crunch.

This easy recipe can be prepared quickly and effortlessly at home. Once you taste these crispy chakkis, you simply won't be able to stop at one!

Ingredients

- Whole wheat flour – 2 cups
- Butter – 1 lemon-sized ball
- Salt – as per taste
- Black gram dal (urad dal) – 1/3 cup
- Sesame seeds – 2 tsp
- Oil – for deep frying

Method

1. Steam the wheat flour: Place the wheat flour in a clean cloth, tie it securely, and steam it.
2. Steam on high flame for the first 5 minutes. Then reduce the flame and steam for another 15 minutes.
3. Allow the steamed wheat flour to cool completely. Break up any lumps and sieve the flour.
4. Meanwhile, roast the urad dal in a pan until it turns golden brown. Soak the roasted urad dal in water for 1 hour. Drain well.
5. Grind the soaked urad dal into a smooth paste, without adding too much water.
6. Transfer the sieved, steamed wheat flour to a wide bowl and add the urad dal paste.
7. Add the butter, sesame seeds, and salt.
8. Mix everything well and knead into a smooth, soft dough.
9. Grease the chakkuli mould and fill it with the prepared dough.
10. Press out the chakkis onto small pieces of parchment paper or a greased plate.
11. Heat oil in a kadai over medium flame. Gently slide the chakkis into the hot oil and fry until they turn golden, crisp, and crunchy. Remove and drain on a paper towel.
12. Allow the chakkulis to cool completely before storing them in an airtight container.

ADDITIONAL NOTE

- Sesame seeds can be replaced with cumin seeds.
- Alternatively, you can add roasted urad dal powder (hoornu) instead of grinding the soaked urad dal into a paste.

TRADITIONAL NARAYAN KATAR / NANKATAI

Nankatai, also known as Nan Khatai, is a rich and delicious biscuit made with simple pantry ingredients. The term Nankatai is believed to be derived from Persian, where "Nan" means bread and "Katai" means biscuit.

We Konkanis call this Narayan Katar, which I believe may have evolved into its present name over a period of time.

I learnt this recipe from my grandmother, who used to make these even before ovens were commonly available. In those days, she would prepare the dough at home and send it to a local bakery for baking. They used to charge ₹2 for every 100 Nankatais!

After her, my mother continued the tradition. I have also been making these for many, many years, and everyone who has tasted them agrees that they are simply out-of-this-world!

These Nankatais literally melt in your mouth, releasing the beautiful aroma of elaichi and homemade pure ghee.

So, here I am sharing the traditional recipe that my family has been following for generations.



Rich • Buttery • Melt-in-the-Mouth

Ingredients

- All-purpose flour (maida) – 3 cups (450 g)
- Powdered sugar – 1½ cups
- Turmeric powder – ½ tsp
- Ghee – 1½ cups (300 ml)
- Baking soda – ¾ tsp
- Elaichi (cardamom) – as required

Method

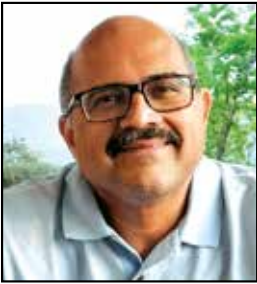
1. Warm the ghee: Gently heat the ghee until it is lukewarm. Do not boil the ghee. Set it aside.
2. Prepare the sugar: Powder the sugar along with the elaichi so that the cardamom blends evenly into the sugar and releases its aroma.
3. In a wide bowl, add the lukewarm ghee.
4. Add the maida, powdered sugar, baking soda, and turmeric powder. Mix until everything comes together.
5. Knead gently to form a soft, smooth dough. Do not over-knead. Do not add water.
6. Take small portions of the dough and roll them gently into smooth balls.
7. Check the consistency of the dough carefully: The dough should be smooth enough to form balls without any cracks. Even before resting the dough for 4-6 hours, the shaped balls should not show any cracks.
8. Allow the prepared dough to rest for 4-6 hours.
9. After resting, shape the dough into smooth balls again and arrange them on a baking tray. Flatten them slightly if required.
10. Bake in a preheated oven until the Nankatais are cooked through and the base turns golden brown, approximately 20 minutes. The cracks that appear on the top during baking are perfectly normal.
11. Do not overbake, as the Nankatais can burn and lose their delicate, melt-in-the-mouth texture.
12. Allow them to cool completely before storing them in an airtight container.

ALWAYS REMEMBER!

- Measure the flour correctly. For consistent results, always use proper measuring cups. My grandmother used age-old measuring cups called "paavu" and "kudtes", and her Nankatais always turned out absolutely perfect!

One Community, One Family

Celebrating Ganesh Chaturthi, our traditions and the beautiful bond that makes us GSB.



• by Sudarshan Kamath

Ganesh Chaturthi is celebrated with great devotional fervour in our homes, our communities and across our Samaj. Yet, there is something particularly special about the way this festival brings the GSB community together.

Across the country, be it Mumbai, Chennai, Bengaluru, Hyderabad or the many other cities and towns where our community has a presence, GSBs come together to worship Vignaharta, Lord Ganesha, the remover of obstacles, seeking His blessings for peace, prosperity and happiness.

It is that special time of the year when we reconnect with our roots, meet familiar faces, hear our language and experience that unmistakable feeling of being part of something larger than ourselves.

As has been our annual family tradition for more than 40 years, we attended the GSB Ganesh Chaturthi celebrations at King's Circle and Ram Mandir, Wadala. As always, we were overwhelmed by the sheer scale of the celebrations, the dedication of the hundreds of volunteers in their *kavi vastra*, the passion with which every task was undertaken and, above all, their deep devotion to Lord Ganesha, our revered Guruvaryas and our Samsthans.

There is something deeply moving about witnessing this spirit of devotion, seva and togetherness. It fills us with happiness and, more importantly, with a sense of pride in our community.

Perhaps the most beautiful aspect of these celebrations is the way they connect generations. Those of us who have grown up with these traditions carry cherished memories of our childhood, our parents and grandparents, and the celebrations we have witnessed over the years. Today, when we see our younger generation participating with the same enthusiasm, devotion and pride, we are reassured that these traditions are not merely being preserved, but are being carried forward.

That is our responsibility too. It is not enough to preserve our traditions for ourselves. We must share them, live them and make our youngsters feel that they have a place in them. They must know that they are not merely spectators of our heritage, but an integral part of the GSB community and its future.

Ours may be a relatively small community, but the scale and grandeur with which we celebrate Ganesh Chaturthi year after year are truly remarkable. This is possible only because of the devotion, dedication and collective spirit of our people. Everyone contributes in their own way, works together and serves selflessly. This sense of ownership is what makes these celebrations so special.

Festivals have always played an important role in bringing communities together. Lokmanya Bal Gangadhar Tilak transformed Ganesh Utsav into a public celebration with the larger objective of bringing people together and fostering unity and nationalism. In our own way, we GSBs continue to experience that same power of a festival to unite people.

When we hear our language, meet our people and participate in traditions that have been handed down through generations, we are reminded of where we come from. For a community such as ours, that connection is precious.

Perhaps what touched us most during the celebrations was hearing "Amchigele! Amchigele!" continuously across the mandaps. There is something almost emotional about hearing our own people call out to one another in our own language. It sounded like nectar to the ears. More than just words, it was an expression of belonging.

And that feeling extends beyond the mandaps.

It gives us tremendous pride when friends speak with admiration about the GSB Ganapathi Festival celebrations. Our immediate response is almost instinctive: "It is our community. These are our celebrations."

One such moment came to us while returning from the festival, when we stopped at a hotel in the vicinity run by our own community members. In fact, there are nearly six such establishments in Matunga run by GSBs.

The gentleman at the hotel asked us, "Tumhi varsha ek panthi whe etaya hanga? Ganapathi timeaka maximum Amchigele yetati hotelanthu!"

In his simple way, he was telling us that during Ganapathi, so many members of our community come there. His observation brought a smile to our faces. It was yet another small but beautiful reminder that our festival reaches far beyond the mandaps. It brings our people together wherever they are, creating a sense of familiarity, connection and belonging.

This is what we must cherish.

If our community is to continue to grow and prosper, we must preserve this spirit of togetherness. Let us continue to mingle with one another, participate wholeheartedly in our events and festivals, and encourage our younger generation to remain connected with our traditions, language, culture and community.

Because ultimately, a community is not held together merely by its institutions or traditions. It is held together by people who know one another, care for one another and feel that they belong.

Let us continue to celebrate together, serve together and grow together as one GSB family.

Sudarshan Kamath is a Chartered Accountant by profession and lives in Mumbai.

May Lord Ganesha and our Pujya Guruvaryas bless us all abundantly, remove all obstacles from our path and guide our community towards continued unity, prosperity and growth.

Ganapati Bappa Morya!

Pudchya Varshi Lavkar Ya!

Where Values Begin

In a world overflowing with information, influences and opinions, the strongest foundation we can give our children is one built at home, rooted in values, culture and awareness.



• by Anita Pai

Home is a place where a child learns what truly matters, be it discipline, values or one's culture. Family is the first line of defence, where one can shape a child's thinking, not with grand lectures but with daily anecdotes, slowly instilled to prepare them for this sinister world. One shall explore, question and even stumble along the way, but the foundation of values laid at home helps one find their way back home.

Our Sanatana Dharma is like a vast ocean; there are layers of meaning far beyond the surface understanding. Every practice, ritual and cultural tradition followed has appropriate reasoning and answers within our Sanatana Dharma. The strength of our Dharma does not lie in unquestioned acceptance, but in the ability to understand, reflect and live by it with awareness. One just needs to open one's mind to understand it, rather than listen blindly or question it without understanding.

True secularism lies in ensuring equal respect for all faiths while protecting the rights of individuals to practise, profess and propagate their beliefs. One can understand and respect other religions only when one takes pride in one's own roots.

Whether you like it or not, our young minds, our children, are constantly exposed to influences of people with

ulterior motives. So, efforts to shape them and equip them to recognise and navigate such influences should begin at home.

Give them a clear understanding of the gifts of Hindu society, such as cultural expressions through art, dance, rituals and festivals. Involve them in the temple ecosystem.

Take pride in wearing Indian attire and practising Sanatana Dharma.

1. Educate our children and make them realise the reasoning behind our rituals and culture. Children should be encouraged to ask questions and should also be guided to explore authentic sources rather than half-informed narratives on social media.
2. Discuss what they watch on social media so that they do not fall prey to WhatsApp forwards and reels.
3. Involve them in physical activities so that they are physically strong, mentally disciplined and confident enough to face the world.
4. Be approachable and empathetic so that they do not turn to others for emotional support. A person who is emotionally secure will seek less validation from outside influences.
5. Keep them informed about what consent means and what healthy relationships should look like. Red flags such as secrecy, sudden behavioural changes or pressure of any kind should also be highlighted immediately.

In this world, full of information and opinions, clarity should begin at home. Practising your Dharma isn't control; it is a compass in this confused world. Let's raise aware minds in the age of persuasion.

Anita Pai is an Advocate (LL.B.) with a Bachelor's degree in Accountancy & Finance. She has completed her Visharad in Bharatanatyam. Currently, she nurtures her passion for rangoli art and writing alongside her professional journey.

When the Lord Comes Home

The divine grandeur of Aarattu at Gosripuram.



• by Amritha Girish Pai

"Kausalya supraja Rama, poorva sandhya pravartate; Uttishtha narashaardoola, karthavyam daivamahnikam."

As dawn breaks over the serene township of Gosripuram in Kochi, the soulful strains of the *Sri Venkatesha Suprabhatam* gently awaken both the temple and its devotees. While Lord Gosripuresha prepares to bless His devotees with darshan, homes across the town come alive with activity as families begin their own preparations to pay homage to their beloved deity.

This is Cochin Thirumala Devaswom (CTD), the largest and one of the most revered religious institutions of the GSB community in Kerala. More than a temple, it is the spiritual heart of the community, where faith, tradition and heritage have flourished for centuries.

The presiding deity, Lord Venkateswara, is affectionately worshipped as Gosripuresha Thirumala Devar. The temple complex also houses shrines dedicated to Sri Hanuman, Ganapathi, Garuda and Mahalakshmi. One of its most striking features is the magnificent temple bell, suspended from an enormous wooden frame resting on four monolithic granite pillars. Believed to be among the largest temple bells in the country, it stands as a testimony to the temple's architectural grandeur. Equally captivating are the exquisite

wooden carvings adorning the temple, depicting episodes from the *Ramayana* and the *Mahabharata* with remarkable craftsmanship.

According to temple history, the idol of Lord Venkateswara is a *Swayambhoo* and is believed to have been installed during the reign of the Vijayanagara ruler Saluva Narasimha Raya in 1472 AD. Flanked by Sridevi and Bhoodevi, the deity is associated with a cherished legend that describes Him as a replica of the Lord of Tirumala, brought to Gosripuram through divine intervention. The temple's timeless architecture, artistic splendour and sacred ambience are best experienced in person. As the saying goes, *seeing is believing*. Rather than attempting to capture every aspect of its magnificence, this article focuses on the temple's most celebrated annual festival—Aarattu.

Much like the renowned *Teru* festival of Kodiyaal (Mangaluru), the Aarattu at Gosripuram is celebrated with extraordinary grandeur. It is an eight-day festival that unites the entire community in devotion and celebration. Two Aarattus are observed each year: the Mahotsavam, held during March-April, and the Rathotsavam, celebrated during October-November. While the rituals remain largely identical, the Rathotsavam includes a special afternoon procession of the Pushpaka Vimanam for ceremonial worship.

Encircling the temple are rows of traditional ground-floor homes known as Kaeree Ghars, inhabited by the Amchigele community. Built in a linear fashion with front and rear entrances aligned, these homes reflect the unique cultural identity of Gosripuram. Even today, these residences are traditionally bought and sold only within the Amchigele community, preserving the township's heritage and close-knit character.

The festival commences with the ceremonial Kodi, or flag



The Rathotsavam



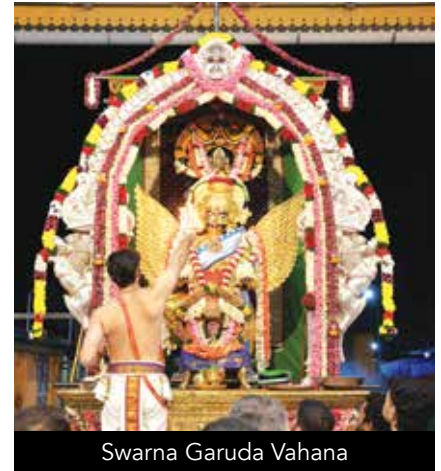
Gosripuram decked up for Aarattu



Hamsa vahana puja



Shiveli



Swarna Garuda Vahana



Pattanapravesam



The Samaraddhana

hoisting. The Garuda flag is hoisted atop an arecanut tree trunk, locally known as the *Maddi*, which is offered by a devotee from his *paramb* (farmland). Selecting the *Maddi* is itself a sacred ritual. Once chosen, it is brought to the temple in a grand procession, adorned with mango leaves and ceremonially installed beside the existing *Dwaja Stambha* before the sanctum sanctorum. The hoisting of the Garuda flag formally marks the beginning of the eight-day celebrations, culminating in the grand Aarattu on the final day. While every day holds spiritual significance, the Kodi and Aarattu attract devotees from across the country, many of whom plan their annual visits specifically around these occasions.

For the residents of Gosripuram, life virtually comes to a standstill during these eight days. Daily routines take a back seat as every household immerses itself completely in the festivities. Conversations with relatives, social engagements and even routine activities are gladly set aside in devotion to their *Ishtadeva*, Lord Gosripuresha.

Preparations begin nearly a month in advance. Members of the CTD committee undertake Graha Samparkam, visiting every household with pamphlets detailing the various *sevas* that devotees may offer. This annual outreach not only invites participation but also strengthens the collective spirit that

makes the festival possible. Contributions from devotees and sponsors together support the celebrations on their magnificent scale.

On the eve of Kodi, devotees bring fruits and vegetables cultivated in their own homes in a ceremonial procession to the temple. These offerings are later used for floral decorations and for preparing the *Mahaprasad* served during the *Samaraddhana*.

Following the *Dwajaroohanam*, the ceremonial hoisting of the Garuda flag, the deity is taken around the temple in a beautifully decorated *Pallaki* accompanied by *Vaadyaghosha*, traditional temple musicians, priests and devotees. After three *pradakshinas*, the Lord returns to the sanctum, and the temple doors close for the afternoon.

Devotees then gather eagerly for the *Mahaprasad*. On both the opening and concluding days, the *Samaraddhana* is sponsored by the Cochin Tirumala Devaswom. A unique tradition precedes the meal. Although banana leaves are served and every dish is placed before the devotees, no one begins eating until the sound of the *Khodno*, a ceremonial gunpowder salute, signals the commencement of the feast. Remarkably, even young children patiently observe

this tradition, reflecting the deep reverence instilled across generations.

Each day follows a carefully observed rhythm of worship. Every morning, after the temple doors open, the Shiveli procession takes place. Majestic temple elephants, adorned with ornate Nettipattams, circumambulate the temple, creating a sight that delights devotees of all ages. This is followed by the Abhishekam, noon worship, Shadgopam, offering of *Naivedya*, and Vishnuyagam. The afternoon concludes with the Pallaki Puja, Mahaprasad and Samaraddhana, often sponsored by devotees as part of their sevas.

Evenings are equally vibrant, featuring Shiveli, Mangalarathi, Shadgopam, Vishnuyagam, Pallaki Puja and Vaadyaseva, during which accomplished musical ensembles offer devotional performances before the deity. The highlight of every evening is the Vahana Puja, when Lord Gosripuresha is taken in procession on a different vahana.

Across the eight days, the deity graces the devotees on the Garuda, Hanuman, Hamsa (Swan), Airavata (Elephant), Ashwa (Horse), Pushpaka Vimanam, Shesha (Serpent) and finally the resplendent Swarna Garuda Vahana. After each procession, the Lord returns to the sanctum for the night.

From the sixth day onwards, the festivities become even more elaborate. The Jalakreedotsavam is celebrated at the Mahalakshmi shrine, followed by the delightful Muddikhelepu, where a ring is dropped into a large vessel of water and ceremonially searched for, reminiscent of the playful rituals seen during North Indian weddings. It is a joyful event eagerly awaited by devotees.

Among the most cherished traditions is the Pattanapravesham, or Devu Bhovncha Yevche, observed on the fourth, fifth and sixth evenings. During this ritual, Lord Gosripuresha symbolically visits the homes of His devotees. Every household prepares with great enthusiasm by decorating entrances with flowers and lamps, drawing intricate kolams and arranging offerings of fruits, flowers and puja articles. Families, dressed in their finest attire, await the arrival of the deity with folded hands and overflowing hearts. The ancient Indian ideal of *Atithi Devo Bhava* truly comes alive as the Lord Himself becomes the honoured guest. Witnessing the Pallaki arrive at one's doorstep is an experience that words can scarcely capture.

On the seventh evening, the deity undertakes the symbolic Mrugayatra, or royal hunt. Seated on the Ashwa Vahana, Lord Gosripuresha proceeds to the nearby Mahadeva Temple, where fruits suspended from a banana plant are ceremonially pierced with arrows, symbolising the hunt. The deity then returns to the temple in a Pallaki amidst devotional fervour.

The eighth and final day marks the grand culmination of the festival with the sacred Chakrasnanam. The deity is taken to the temple pond, known as the *Taalai*, and placed on beautifully decorated seats aboard a ceremonial boat. After circumambulating the holy pond, the chief priest carries the deity upon his head and immerses himself three times in the water, symbolically offering the Lord a sacred bath. The atmosphere is charged with devotion as thousands witness this deeply moving ritual.

Earlier that afternoon, the magnificent Pushpaka Vimanam is brought out for special worship before joining the evening procession. However, the crowning glory of the entire festival unfolds after midnight with the Swarna Garuda Vahana procession. Resplendent upon the golden Garuda, Lord Gosripuresha presents a breathtaking vision that leaves devotees overwhelmed with emotion. It is undoubtedly the spiritual climax of the Aarattu.

Unlike the earlier days, the Samaraddhana on the final day is served much later, around 8 or 9 p.m., as devotees remain engrossed in the elaborate rituals that continue late into the night.

As dawn breaks after the concluding ceremonies, Gosripuram quietly returns to its usual rhythm. The bustling temple precincts suddenly seem calm, the crowds disperse, and even Lord Gosripuresha appears to rest a little longer before the temple reopens later in the morning. It is a feeling familiar to anyone returning home after a grand family celebration.

For the people of Gosripuram, the conclusion of Aarattu evokes both joy and longing. There is sadness that the precious eight days spent in the Lord's close presence have come to an end, and yet there is happiness in knowing that another Mahotsavam will soon bring Him close once again. Such is the profound bond between Lord Gosripuram and His devotees—a relationship nurtured through centuries of unwavering faith and devotion.

I had the privilege of participating in this magnificent festival last year. Having witnessed its grandeur, discipline and spiritual intensity firsthand, I could only bow my head in reverence and chant:

"Gosripuresha Srinivasa Govinda... Govinda!"

(Special thanks for the input given by Shri Srikar K. Bhat, ex-VP, Gokak Patel Volkart Ltd who has been associated with the CTD for a long, long time. He was instrumental in setting up the Shri Venkateshwara Computer Institute in the Temple premises.)

Photo credit:

Chitra Vision, Pradeep Kumar P.

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 is an avid reader with a passion for singing and writing. She has been actively involved in various activities for GSB Sabha Navi Mumbai and GSS Samaj Mumbai. She is also the Joint Honorary Secretary of the Sabha's Mahila Shakha.

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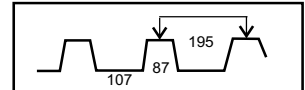
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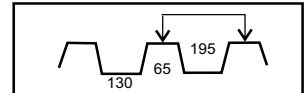
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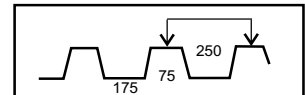
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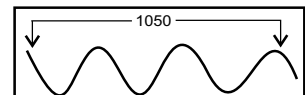
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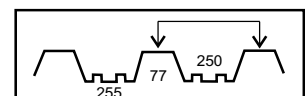
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A SHORT VERSION OF UDYOGA PARVA - PART 1 OF THE GREAT EPIC MAHABHARATA



• by Divakara Shenoy

Introduction

Virata parva is followed by Udyoga Parva, the fifth of the 18 Parvas of the epic Mahabharata. The Sanskrit word Udyoga means effort or endeavour. Udyoga parva narrates about peace efforts to avert catastrophic war initiated by both Kauravas and Pandavas and also preparations for war if so happened. Part 2 of Virata Parva article was published in the last issue. A summarised version is given here for continuity in reading.

Summary of Virata Parva part 2

Duryodhana wanted to somehow track down the Pandavas to expose their identities during their mandatory one ear incognito life, hoping to force them into a breach of their vow so that they would be condemned to another 12 +1 years of life in exile and he could avoid having to return their rightful share of the Kingdom. The news of Kichaka's killing had spread quickly throughout the region of Hastinapura and Duryodhana knew that only a mighty person like Bhima could kill Kichaka. So, he suspected that Pandavas might be hiding in King Virata's kingdom.

King Susarman (the ruler of Trigarta) was a friend of Duryodhana and at the same time an enemy of Virata. They together conspired a tactical plan to attack King Virata with the intension to force the Pandavas to step out to defend the King Virata, thereby their identities getting exposed.

Subsequently, as planned an attack was made by them on Virata Kingdom and a large number of cattle belonging to the kingdom was stolen by them. Hearing the news of attack King Virata set out to fight and to recover the cattle. Unfortunately, the king was defeated in the battle and was imprisoned. As ordered by Yudhishtira, King Virata got released by Bhima after defeating King Susarman.

The young prince of Virata set out with Brihannala as his charioteer to fight with the Kauravas. Upon arriving at the battle field, he could see the huge army of Duryodhana led

by great warriors like Bhishma, Drona, Kripacharya, Karna, Ashwatthama and others. Seeing them, the prince trembled with fear. He jumped down from his chariot and ran away. As the Ajnatavas of the Pandavas' was successfully completed by now, it was time for them to disclose their real identity. Therefore, to save the Virata Kingdom, Arjuna, in guise of, Brihannala, set out to fight with the Kauravas. A ferocious fight took place and Arjuna defeated Duryodhana and his army who ran away from the battlefield.

UDYOGA PARVA - PART 1

DURYODHANA CONSOLIDATES HIS POWER AS KING

During the period of Pandavas' life in exile, Duryodhana had cut down all communications with regards to the affairs of the Kingdoms of Hastinapura and Indraprastha, from reaching his father, in order to consolidate his unquestionable authority and power as king of Hastinapura and Indraprastha. So, Dhritarashtra had to take the help of his brother Vidura to know how his son Duryodhana was handling the matters regarding the affairs of the kingdom. He also was eager to know whether the people in the country were happy or not, under the rule of Duryodhana. Vidura understood Duryodhana's wicked thoughts but was helpless in the face of the way things were unfolding. Vidura somehow tried to get some information from the spies and conveyed to Dhritarashtra. This made Vidura to be close with Dhritarashtra. Gradually, Dhritarashtra understood that Duryodhana's decisions were not as wise as those expected of a king.

YUDHSHTIRA IN SAINTLY MOOD

In those 13 years of life in exile Yudhishtira could learn many facts and real meaning of life. He had the opportunity and fortune to meet Gods, his father Yama Dharma and other heavenly deities and get their blessings and support to successfully complete the life in the forest and also in Virata during the 13 years. He had the realisation that worldly pleasures like kingship would not take him to heaven. As king or a hermit or an ordinary man, one day he will have to die and leave this mortal body. Whatever good or bad was done here only that will go with the soul. Learning these facts, Yudhishtira had no interest in getting back his kingdom.

ABHIMANYU'S MARRIAGE HELD AT UPAPLAYYA

Yudhishtira expressed his thoughts to his brothers and asked them whether they want to fight with the Kauravas in getting back their lost kingdom. All of them agreed with

Yudhishtira saying that they also don't want the kingdom. Since the period of incognito life was ended, they no longer needed to live in disguise. So, they left the Virata city and lived in a place called Upaplavya in Matsya kingdom.

Abhimanyu's marriage was decided to be held at Upaplavya. Pandavas sent from there messengers to invite their friends and relatives. Lord Krishna and Balarama arrived from Dwaraka with Subhadra and Abhimanyu accompanied by many Yadava warriors. Indrasena, Saibya and Kasi Raja arrived at Upaplavya with their military to support the Pandavas expecting a battle with Kauravas. Drupada the prince of Panchala, Shikandi, Draupadi's sons and brother Dhrishtadyumna also arrived with 3 Divisions of battalions. Also there gathered many kings, princes and well-wishers of Pandavas. Abhimanyu's marriage with princes Uttara was solemnised. Lord Krishna was sitting near Yudhishtira. Balarama and Satyaki took their seats near Drupada. When the wedding rush and noise settled, Krishna got up to speak and all looked at Krishna anxious to hear him.

PANDAVAS TO CLAIM BACK THEIR KINGDOM

Lord Krishna got up and explained to those gathered as to how Duryodhana had cheated Yudhishtira in the dice game and deprived him of his kingdom and banished him and his brothers and Draupadi to the forest. For 13 years they had suffered patiently all hardships and troubles to fulfill their pledge made to Kauravas.

He added that Pandavas having truthfully fulfilled the pledge it was time to claim back their kingdom from Duryodhana. Therefore, Krishna said that in order to convey the message to king of Hastinapura, an emissary should be sent to persuade Duryodhana for a peaceful settlement by agreeing to give back at least half of the kingdom to Yudhishtira as his right. Balarama was in agreement with Krishna so, he said that if Kunti's sons can get back their kingdom by a peaceful settlement nothing could be better for them, and for those who were concerned. Only then there would be peace and happiness in the land.

Krishna urged that someone, who was capable of convincing Duryodhana about the wish of Yudhishtira for peaceful settlement and also was able to get cooperation of Bhishma, Dhronacharya, Kripacharya, Karna and other elder people to be sent to Hastinapura as messenger. Drupada sent one Brahmana as emissary to Hastinapura to meet Duryodhana and convey the Pandavas' wish to get back their kingdom on the basis a peaceful settlement. However, upon sending the emissary on a peace mission Pandavas did not sit idle waiting for a favorable answer from Duryodhana. They also did preparations for a war, if it became the only solution. The Pandavas sought cooperation and help from the princes, who were friendly with them and likely to favour their causes,

to equip their forces in order to prepare for a war.

DURYODHANA CHOSE LORD KRISHNA'S ARMY TO BE ON HIS SIDE

Thereafter, Krishna left for Dwaraka with his people. Arjuna went to Dwaraka to meet Krishna. Duryodhana came to know through his spies about the events unfolding on the Pandavas' side. Duryodhana also knew that with Krishna's support, he could win the battle if it came to that.

When he came to know that Arjuna had left for Dwaraka, he understood Arjuna's mission in meeting Krishna. So, without wasting time Duryodhana rushed to Dwaraka in his chariot to meet Krishna well before Arjuna could reach there. Krishna was sleeping in his bedroom when Duryodhana arrived. Being a close relative of Krishna, he could go straight into the bedroom. Seeing Krishna was fast asleep, Duryodhana went and occupied an ornamented chair at the head side of the bed waiting for Krishna to wake up. Meanwhile, Arjuna also entered the bedroom and seeing Krishna was fast asleep, he stood at the Lord's feet with joining palms in a praying posture. When the Lord woke up from sleep, he first saw Arjuna standing, with his hands folded in front of him. On turning he could see Duryodhana sitting on a chair. Krishna gave both a warm welcome.

ARJUNA WANTED KRISHNA TO BE ON HIS SIDE

Krishna enquired with both Arjuna and Duryodhana their purpose to visit him at that moment. Both told Krishna that they had come to seek his help in case of a war happened between the Kauravas and Pandavas. Krishna agreed to give help to both and first asked Arjuna what way he could help him. Duryodhana was expecting Krishna to ask him first because he came first and Arjuna came later so that he would have the first opportunity to get whatever help he expected from Krishna. But he was disappointed seeing Krishna asking Arjuna first his wish.

At this, Duryodhana said to Krishna "I have come to you before Arjuna...you should fulfill my wish." At this Krishna replied "though you came to me before Arjuna, I saw first Arjuna when I woke up. So, he should be given the first opportunity to ask." Duryodhana was upset thinking Arjuna would ask for Krishna's powerful army, the Narayana Sena, leaving him nothing to ask. Lord Krishna told Arjuna that he can choose either his whole army or choose him alone to be on his side. But when Arjuna told Krishna that he only wanted the Lord and nothing else. Duryodhana was relaxed, at the same time, surprised and happy thinking Arjuna to be a fool.

KRISHNA'S ARMY TO SUPPORT KAURAVAS IN WAR

However, Lord Krishna told Arjuna that he would not fight and shall be only his charioteer. Arjuna agreed. So, when

Krishna asked Duryodhana his wish he said that he wanted Krishna's entire army known as Narayana Sena to be on his side to fight. Krishna agreed. Arjuna was a true devotee of Krishna and very well knew the powers of the Lord that he would win the war with the help of the Lord.

DURYODHANA OVERWHELMED BY HAPPINESS

Duryodhana was overwhelmed by happiness when Krishna agreed to give his entire army to him to fight with Pandavas sena in the ensuing battle. He then departed to Hastinapura having fulfilled his mission. He thought that Arjuna made a fool himself and Kauravas no doubt would win the battle with the support of Krishna's Army. Krishna asked Arjuna why he preferred him to be on his side not choosing his powerful army. Arjuna said "I only wished you to be my charioteer without arms. You have fulfilled my wish by blessing me with what I wished." Krishna smiled and he was pleased with Arjuna's decision.

PANDAVAS AND KAURAVAS PREPARE FOR WAR

Pandavas had sent an emissary to Hastinapura to meet Duryodhana to persuade him for a peaceful settlement despite no hope that the mission may be successful but it was a formality to be complied. Meanwhile, Salya, the King of Madra Kingdom, the brother of Madri, happened to know that Pandavas were camping in the city of Upaplavya and doing preparations for a war.

He with his huge force of Army marched towards Upaplavya to help Pandavas. Duryodhana through his spies came to know about the movement of King Salya. He wanted

somehow to persuade Salya to be on his side. Therefore, Duryodhana ordered his ministers to provide all facilities wherever Salya and his army halted for rest and camped. As ordered by Duryodhana, huge rest houses were built at several places on their way for King Salya and his huge army for them to relax and camp. In every camp, sumptuous food and drinks were supplied. King Salya assumed that his nephew Yudhishtira had arranged all those facilities and sumptuous food that he and his army had enjoyed all over their journey.

SALYA WAS TRAPPED BY DURYODHANA

One day, King Salya asked the servants in the camp to go and inform their master of his intention to meet him. The servants went and delivered the message from King Salya to their master. Duryodhana was waiting for this opportunity to take advantage. So, Duryodhana appeared in person before King Salya and expressed that he was honoured to have him accept the Kauravas' hospitality.

Salya was surprised and shocked at the chivalry of Duryodhana in lavishing kingly hospitality on a relative of the Pandavas. He thanked Duryodhana for his extremely wonderful hospitality and enquired how he could repay him. Duryodhana replied, "You and your forces should be on my side to fight in the battle. This is the reward I would like from you." Salya now understood that he had been tactfully trapped by the crooked Duryodhana. He had no other option at that moment but to agree to what Duryodhana asked. (To be continued).

Divakara Shenoy (www.shenoydivakar.com), is a resident of Kochi and is a Chartered Engineer with more than 30 years of experience. He can be reached at Shenoyd2@gmail.com.

MUKHYA DINAANK YADI

LIST OF IMPORTANT DATES IN THE QUARTER OCTOBER-DECEMBER 2026

Dates	Day	Festival
2 nd October 2026	Friday	Gandhi Jayanti
11 th October 2026	Sunday	Navratri Ghatasthapana
20 th October 2026	Tuesday	Dussera (Vijaydashmi)
26 th October 2026	Monday	Kojagiri Pournima
29 th October 2026	Thursday	Sankashta Chaturthi
6 th November 2026	Friday	Dhana Trayodashi (Dhanteras)
8 th November 2026	Sunday	Narak Chaturthi, Laxmi Pujan
10 th November 2026	Tuesday	Bali Pratipada, Deepavali Padwa

Dates	Day	Festival
11 th November 2026	Wednesday	Bhau Beej
21 st November 2026	Saturday	Kartik Bhagvat Ekadashi
22 nd November 2026	Sunday	Tulsi Vivaha (Lagna)
27 th November 2026	Friday	Sankashta Chaturthi
20 th December 2026	Sunday	Gita Jayanti
23 th December 2026	Wednesday	Sri Datta Jayanti
26 th December 2026	Saturday	Sankashta Chaturthi

Holidays 2026



SINGAPORE, MALAYSIA / THAILAND* 07/11* DAYS



DUBAI 05 DAYS



BHUTAN 08 DAYS



NEPAL WITH MUKTINATH 08 DAYS



BALI 06 DAYS



EGYPT 08 DAYS

Thailand
5 DAYS

Sri Lanka
7 DAYS

Vietnam Cambodia
10 DAYS

Baku
6 DAYS

Maldives
4 DAYS

Europe
14 DAYS

Hong Kong Macau
6 DAYS

China
10 DAYS

Almaty
5 DAYS

Tashkent
5 DAYS

Switzerland
6 DAYS

Mauritius
6 DAYS

TRICHY RAMESHWARAM KANYAKUMARI 05 DAYS

KERALA SPECIAL
7 DAYS

ANDHRA PRADESH SPECIAL
10 DAYS

CHAR DHAM YATRA
19 DAYS*

GUJARAT RAJASTHAN*
12/25/16* DAYS

ASSAM MEGHALAYA ARUNACHAL PRADESH*
13/19 DAYS*

South India
7 DAYS

Rameshwaram Chennai Trichy
10 DAYS

Honey Moon Special (Kerala, Tamilnadu)
7 DAYS

Hill Station Special (Tamilnadu, Kerala)
7 DAYS

Mantralaya Srishailam Hyderabad Special
6 DAYS

Palani, Trichy Kumbakonam
5 DAYS

Coorg Special (Karnataka)
3 DAYS

Ooty Kodaikanal Special (Karnataka, Tamilnadu)
5 DAYS

Navagraha Darshan (Tamilnadu)
4 DAYS

Coastal Karnataka
4 DAYS

Hampi Ihole Pattadakal (Karnataka)
4 DAYS

Chikmagalur Special (Karnataka)
3 DAYS

Goa Special (Karnataka, Goa)
5 DAYS

Andaman
6 DAYS

Maharashtra Pancha Jyothirlinga Darshan
7 DAYS

Kolhapur, Shirdi Nasik
7 DAYS

Golden Triangle
11 DAYS

Ganga Darshan
11 DAYS

Kashi, Badrinath Kedarnath
21 / 17* DAYS

Thirthakshetra Special
11 / 7* DAYS

Kashi, Badrinath Kedarnath
14 / 10 DAYS

North India
16 DAYS

Kashi Gaya Haridwar
16 DAYS

Kashi, Naimisharanya Chitrakoot Special
14 / 10* DAYS

Mussoorie, Nainital Corbett
14 / 10* DAYS



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Miles, Memories and Moments of Grace

An unforgettable road journey from the misty hills of Madikeri through Maharashtra's highways, heritage sites and sacred temples.



• by Divakar H. Kamath

Day 1: Madikeri to Pune – The Great Western Transit

The pre-dawn air in Madikeri was crisp and still when we started our engine at 5 am. After a quiet moment of prayer, my life partner and I set out on a journey that would take us across state lines, diverse landscapes, and a spectrum of driving conditions. Leaving the mist-covered hills of Coorg behind, the road wound downward, gradually trading the dense Western Ghats greenery for the wide, open stretches of the Hassan plateau.

By 9 am, the early start had worked up an appetite. We made our first official stop at Channagiri for a traditional South Indian breakfast. Refuelled by hot coffee and fresh tiffin, we pushed onward, hitting the massive expanse of the National Highway network near Davanagere. From this point, the drive transformed into a rhythm of steady cruising. The miles melted away as we bypassed the familiar hubs of Hubli, Dharwad, and Belgaum, watching the landscape flatten and expand under the afternoon sun.

Crossing the border into Maharashtra, the shift in culture and language was immediate. We stopped in Kolhapur for a heavy, well-deserved lunch, savouring the local flavours before plunging back into the highway traffic. By late afternoon, fatigue began to set in. We pulled over in Satara for a quick tea break, letting the strong brew cut through our driving weariness.

The final leg of the day proved to be the most challenging. While we reached the outskirts of Pune by a respectable 8 pm, the city's notorious evening traffic gridlock cost us over an hour of intense, stop-and-go navigating. It took a heavy toll on our energy, making the chaotic final miles feel longer than the entire interstate cruise. The exhaustion vanished the moment we stepped into 'Chirayu'—our air-conditioned suite for the night. Cool, quiet, and incredibly welcoming, it was the perfect sanctuary to rest our tired eyes and prepare for whatever tomorrow brings.

Day 2: Expressways, Sea Bridges, and Divine Intervention

The second day of our journey promised a shorter driving distance, but it turned out to be an incredible showcase of modern engineering and deep, soulful connections.

Cruising the country's first Expressway

We started our morning by driving out of Pune onto the Yashwantrao Chavan Expressway, proud to be traveling on India's very first expressway. The road was smooth, and the morning air was crisp as we made our first stop at one of the lively food plazas along the route for a hearty breakfast.

Back on the road, the drive became truly spectacular. We found ourselves navigating the "missing link"—a brilliant engineering marvel of massive, subterranean tunnels and soaring suspended bridges that seamlessly cuts through the rugged terrain.

Crossing the Atal Setu into Mumbai

To enter Mumbai, we took the newly minted Atal Setu sea bridge. Driving high above the shimmering water, the panoramic view opened up beautifully, offering us a clear, sweeping sight of the bustling container ships at the JNPT port.

Our first destination in the city was Jogeshwari. We arrived to a warm reception from Laxmikant Prabhu and his family. We moved onward to the GSB Seva Mandal Hall in Sion to participate in a function there.

Ascending the Kasara Ghats to Trimbakeshwar

Following a traditional lunch, we packed up and set our coordinates for Trimbakeshwar. The drive quickly turned dramatic as our car ascended the scenic, winding bends of the Kasara Ghats. We could see the train passing through the tunnel below us.

As we approached the foothills of Trimbakeshwar, the landscape rewarded us with an unforgettable view: Vaitarna Lake glowing brilliantly under the golden hues of the setting sun. This very water flows into the Vaitarna River, serving as the primary lifeline and water source for Mumbai.

An unbelievable darshan

We rolled into the sacred town of Trimbakeshwar around 7:45 pm. Fearing heavy evening crowds and chaotic traffic jams, I parked the car on a roadside safely out of the centre, and we hopped into a local auto-rickshaw to reach the temple entrance.

We had previously booked our special darshan online for ₹200 each, anticipating a long wait. However, what happened next felt like pure divine intervention. When we reached the special darshan enclosure, the queue was completely empty. God had cleared the path for us; there wasn't a single person ahead of us. We walked straight through and received a beautifully serene, uninterrupted Darshan of the sacred Jyotirlinga of Lord Shiva.

Wrapping up the night in Nashik

Filled with a sense of peace, we stepped back out into the night. We took our car for a leisurely drive through the bustling streets of

Trimbakeshwar town, eventually stopping at a local restaurant near the temple for a quiet dinner.

With the day's long drive and spiritual journey complete, we made the final short drive to Nashik city. We checked into Hotel Triton for the night, which turned out to be an excellent choice—far exceeding our expectations and providing the perfect, comfortable end to an unforgettable day.

Day 3: Vineyard Highways, Sacred Darshans, and Mountain Fortresses

Our third day was a masterclass in contrasts—transitioning from high-speed, modern expressways to ancient rock-cut architecture, punctuated by moments of pure kindness when we needed them most.

Early starts and vineyard views

We began our morning with a quick in-room breakfast. We ate the sandwiches we had smartly ordered the previous night, paired with hot coffee brewed fresh in our room's coffee maker. By 8 am, we were on the road with a goal to reach Shirdi by 10 am.

With my better half confidently taking the wheel, I finally got my turn in the passenger seat to play photographer. The roads were exceptionally smooth, and I captured beautiful videos and photos of the highway, which was lined with lush, green vineyards. Thanks to the great road conditions and my life partner's superb driving skills, we rolled into Shirdi by 9:30 am—well ahead of schedule.

The grace of Sai Baba

We parked the car at the municipal parking lot right next to the Sai mandir. Once again, our pre-booked ₹200 donation darshan passes worked like magic. Within just 30 minutes, we were standing in the main hall of the Sai Mandir. After the darshan, we treated ourselves to delicious, crispy dosas at a nearby hotel and hit the road again by 11 am.

Next, we joined the massive Hindu Hrudaysamrat Balasaheb Thackeray Samruddhi Mahamarg. The car was effortlessly cruising at 120 km/h. Remembering the warnings of experienced highway drivers about high friction and heat, we made sure to pull over, take a break, and check our tyres to ensure they weren't over-inflated from the hot tarmac.

Conquering the shadows of Devgiri

By 12:30 pm, we reached the historic Daulatabad Fort (also known as Devgiri Fort). We began the steep climb up the hill fortress. Along the way, we navigated the famous Andheri Seedi—a once pitch-black, labyrinthine passage carved deep inside the rocky hillock to confuse invaders, now safely lit with electric bulbs.

Because outside food isn't permitted inside the monument, we made the critical error of leaving our water bottles too. By the time we reached the summit, we were completely parched and exhausted.

Right at the peak sits a peaceful Ganapati temple. As we sat there resting and fighting off thirst, the woman priest of the temple called

us over and voluntarily offered us fresh water. It felt like a direct, divine blessing when we needed it most. Refreshed, we looked out to find a spectacular, panoramic view of the plains below before making a quick descent.

The jaw-dropping Kailas Temple at Ellora

A short 30-minute drive from the fort brought us to Ellora, where we checked into Hotel Ellora Palace. We had a quick, functional 'working lunch' of Maggi noodles and fresh sugarcane juice. We walked through the gates of the Ellora Caves around 3:30 pm, feeling a bit anxious since the site closes at 6 pm and guidebooks recommend at least three hours.

We quickly realised a fascinating truth - for anyone planning to visit Ajanta later: most of the 32 caves here feel secondary. But there was one specific masterpiece - Cave No. 16—the Kailas Temple—is entirely in a league of its own. It is a mind-boggling feat of "reverse construction." Instead of building upward, an entire mountain face was meticulously carved from the top down to create a monolithic temple. Something like today's 3D printing. We could have easily spent all three hours examining this architectural wonder alone.

Rain, power cuts, and a private blessing at Grishneshwar

Just as we finished our tour, the skies opened up and it poured heavily. The storm completely drenched Verul village, snapping power lines and plunging the entire area into darkness.

We headed back to our hotel to clean up. Hotel Ellora Palace was a newly constructed lodge—very clean and spacious with excellent air conditioning, though it lacked an attached restaurant.

By 8 pm, the heavy downpour had eased into a gentle drizzle. We walked over to the Grishneshwar Jyotirlinga Temple. Because of the storm and the total blackout, the casual tourists had fled and the local shopkeepers had already shut down for the night.

We walked right into an empty, diyas-lit temple. With absolutely no crowds or rushing lines. We received a magnificent, quiet darshan. We were even able to physically touch the sacred Jyotirlinga and say our prayers in complete peace—yet another moment that felt entirely orchestrated by God's will.

Content and deeply at peace, we had dinner by 8:45 pm and fell into a well-deserved, deep sleep by 9:30 pm.

Day 4: Ancient Masterpieces, Taj Mahal, and a Night in Daund

Our fourth day was all about ticking major milestones off our bucket list, moving seamlessly from the oldest painted caves in India to the unique, doorless traditions of Shani Shingnapur.

Marveling at the 1,500-year-old art of Ajanta

Determined to explore the Ajanta Caves to the absolute fullest without any time constraints, we hit the road early at 7 am. The morning drive was smooth, and we arrived at the Ajanta parking lot by 9:30 am.

Before diving into the history, we fuelled up with a sumptuous breakfast of hot, fresh Aloo Parathas. Learning from our parched experience at Daulatabad Fort, we wisely packed enough drinking

water this time. We used the public washrooms and hopped onto the mandatory MSRTC tourist shuttle—an air-conditioned but visibly unmaintained bus that covers the 5 km stretch to the cave entrance for ₹30 per person.

Because we arrived early, we missed the massive waves of tourists. We walked through all 30 rock-cut Buddhist caves in near-total tranquillity. Standing inside those dark chambers, looking at the vibrant frescoes and intricate rock carvings, it was mind-boggling to realise that ancient artisans created these masterpieces over 1,500 years ago using nothing but natural pigments and chisels.

The Taj of the Deccan and a late lunch

By 1:30 pm, we were back at our car after a swift round of shopping for local memorabilia. We pointed our car toward Chhatrapati Sambhajanagar (Aurangabad), stopping just outside the city at 3 pm for a delicious lunch of rotis and creamy methi matar malai.

While navigating through the city, it suddenly struck us that we were right next to Bibi Ka Maqbara—famously known as the Taj Mahal of the Deccan. We fired up Google Maps, which led us straight to the monument. Built by Emperor Aurangzeb's son in memory of his mother, its striking resemblance to the original Taj made for an incredible backdrop, and we snapped a few beautiful photographs together.

Oil offerings and vanishing traditions at Shani Shingnapur

With our impromptu detour complete, we set coordinates for Shani Shingnapur, one of our core pre-planned destinations. Because the open-air shrine is accessible 24/7, we didn't have to rush. The smooth roads allowed us to glide into the village by 6 pm.

Once again, divine grace followed us. Lord Shani was exceptionally gracious, and we walked right up to the main platform to receive an immediate darshan without any waiting queues. We purchased genuine mustard oil from the official temple trust counters inside the complex and offered it at the shrine.

Afterward, we drove around the village to see the houses built without doors. Surprisingly, that legendary custom seems to have faded into history, as we couldn't spot any modern homes without secure doors. Before leaving, we refreshed ourselves with glasses of sugarcane juice freshly squeezed by rollers rotated using bullocks. We bought some freshly harvested, crisp local onions right from the farm.

A late-night dash to Daund

By 7 pm, we were back in the car. Realising it was still early, I decided to push onward. We bypassed Ahilya Nagar (Ahmednagar) by 7:30 pm since it felt too early to halt, eventually stopping for a quiet dinner at a wayside dhaba in Kalegaon around 8:30 pm.

As the clock ticked past 9 pm, physical fatigue finally caught up with us. The closest major hub was Daund. I pulled over, opened MakeMyTrip, and found that Hotel Prime Square was the only well-rated option available in the vicinity. We booked it immediately, drove into town, and checked in.

To celebrate wrapping up a massive 4-day driving loop, we ordered a cold, sweet rose milkshake through room service. Sipping our drinks in the quiet comfort of our room, we fell into a deep, sound sleep well before 10 pm.

Day 5: Rural Orchards, Spicy Misals, and the Long Midnight Drive Home

Our final day was a true test of endurance, carrying us through the agricultural heart of Maharashtra and down across the state border into the familiar roads of Karnataka as we pushed all the way back to Madikeri.

Leaving Daund behind

Although Daund sits within the borders of the Pune district, the atmosphere here felt incredibly quiet and rural compared to the bustling IT hub of Pune city. Our booking at Hotel Prime Square included a complimentary breakfast, but the kitchen staff informed us it wouldn't be served until 8 am. Unwilling to lose precious daylight on our final long stretch, we decided to skip the meal and hit the road by 7:30 am.

The route took us deep through the vibrant interiors of rural Maharashtra. It was an incredibly scenic drive, with the dusty roads flanked by a spectacular variety of fruit orchards. As we drove, we could see endless fields of grapes, guavas, pomegranates, papayas, chickoos, and even rows of exotic dragon fruit.

A spicy breakfast and a sweet farmer's farewell

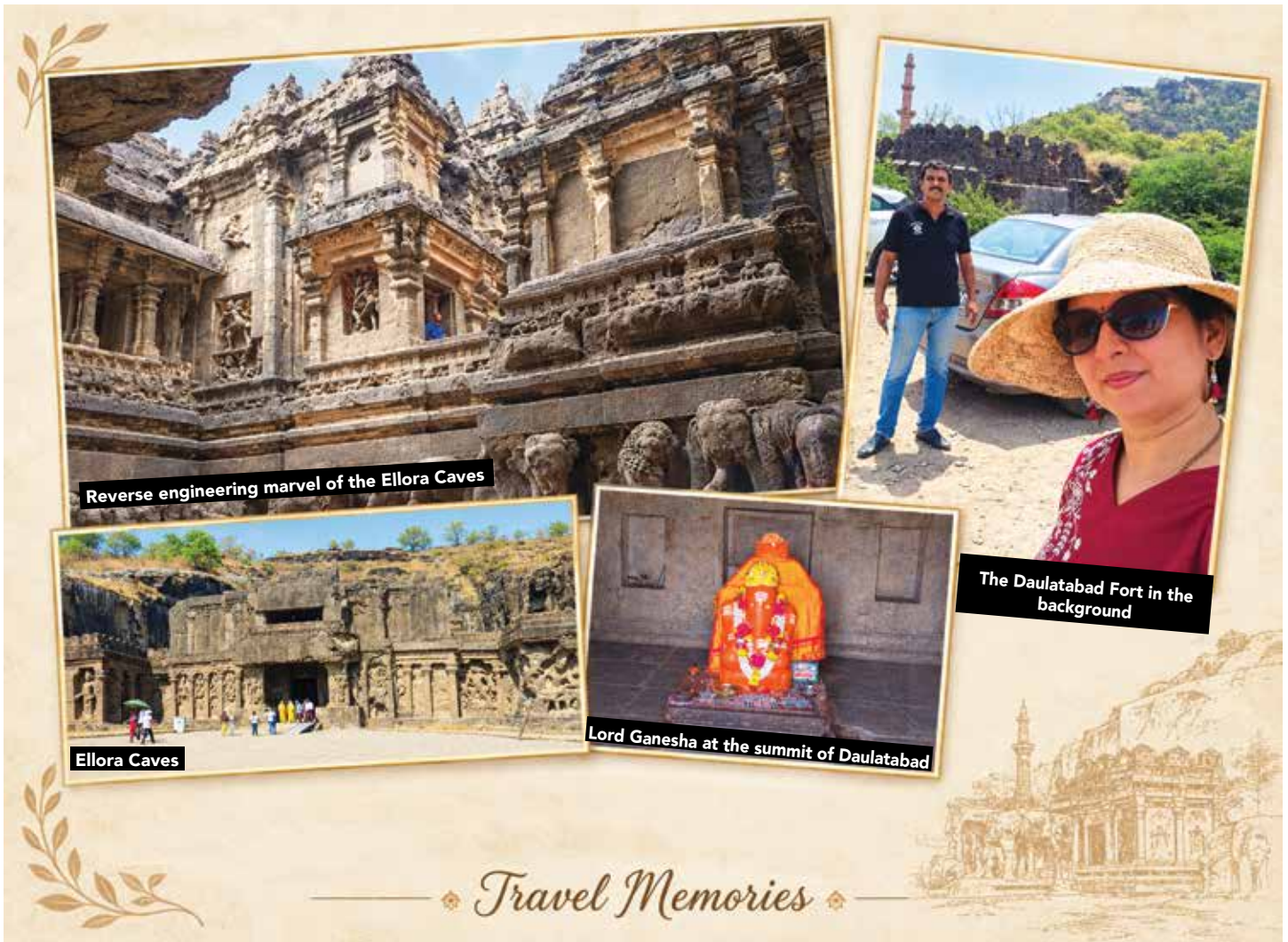
By 9:30 am, our stomachs were rumbling for breakfast as we pulled into the small town of Velapur. We looked around for a restaurant, but the only options in sight were Misal centres. With no other alternative, we pulled up and ordered Misal Pav. While the fiery, sprouted curry was undeniably delicious, the conclusion was: *Misal Pav is a fantastic evening snack*, but definitely a bit too intense to be a proper breakfast! Thankfully, a bottle of packed cold coffee tempered the spicy kick and saved the morning.

Somewhere along the quiet stretch between Mahud and Sangola, we spotted a roadside stall that immediately made us pull over. There we met Mahesh, a local mango farmer. Right in front of our eyes, he plucked a crate of fresh, golden Kesar mangoes straight from his orchard and sold them to us for an unbelievably cheap price of just ₹50 per kilo. Before saying goodbye, I noticed he had small saplings available. On a whim, I bought a healthy kesar mango sapling from him, hoping to plant it carefully in our garden, so it can serve as a living, growing memory of this trip.

Crossing into Karnataka

To maintain our momentum, we strategically decided to avoid Kolhapur altogether to bypass its notorious city traffic. Instead, we dipped south, entered Karnataka through Chikkodi, and re-joined the national highway just past Sankeshwar.

Crossing the border felt instantly familiar, especially when we pulled into Belagavi around 2:30 pm. After days of traveling, sitting down to a traditional, comforting South Indian plate meals lunch was exactly what we needed.



With our bellies full, we made a tactical driving decision: our next stop would only happen after the sun went down. We needed to utilise every bit of available daylight to cover the maximum distance possible.

The twilight push to Madikeri

We drove continuously through the afternoon. As dusk fell, we pulled into Channagiri again a quick tea break, stopping at the exact same hotel where we had breakfast on the starting day.

Once night fully set in, the drive towards Hassan slowed down.

Navigating the darkness under the glare of oncoming headlights required extra focus and care. By the time we rolled into Hassan, it was 9:45 pm. We stopped for a quick, much-needed dinner to recharge our batteries for the final leg.

From Hassan, the final road to Madikeri via Kushalnagar was territory we were thoroughly well-acquainted with. The familiar twists and turns felt like a welcoming embrace. With our car packed with Shingnapur onions, Sangola mangoes, a future tree for Kannur, and hearts full of beautiful divine darshans, we finally pulled into our driveway at Madikeri right at midnight.

Divakar H Kamath is an Engineer actively into agriculture

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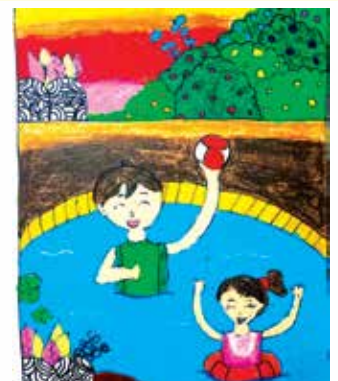
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Age : 4 years



Drawing by : Sanmika Rao
Age : 7 years



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Age : 8 years



Drawing by : Kanishk Kini
Age : 9 years



Rangoli by : Mukund Kamath
Age : 10 years



Drawing by : Navya Prabhu
Age : 14 years



Lessons in Bhagavad Gita



• by Dr. Gayatri G. Shenoy

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥७-३०॥

*sādhībhūtādhidaivaṁ mām sādhiyajñam ca ye viduḥ
prayāṇakālepi ca mām te vidur yuktacetasaḥ 7.30*

sa-adhibhūta = as the essential causal principle behind all material manifestations; *adhidaivaṁ* = the essential causal principle behind all deities; *mām* = Me; *sa-adhiyajñam* = as the essential beneficiary behind all sacrifices; *ca* = and; *ye* = those who; *viduḥ* = know; *prayāṇa* = of death; *kāle* = at the time; *api ca* = even; *mām* = Me; *te* = they; *viduḥ* = know; *yuktacetasaḥ* = with mind ever absorbed in Me; 7.30

Those who know Me as the essential causal principle behind all material manifestations, behind all deities, and as the essential beneficiary behind all sacrifices, they, with mind ever absorbed in Me, know Me even at the time of death. 7.30

The Lord ends this chapter by summarizing all that He had explained in this very chapter. The Knower knows all of the above and being forever absorbed in His opulence, devoted to Him, can never forget Him even at the time of death when all other beings remember only that which is dearest to them.

At the very start of this chapter (7.4) the Lord had introduced the eight-fold inferior Matter consisting of the gross and subtle elements, classified under *aparā-prakṛti* belonging to Him as 'Mine'. In confirmation He now proclaims that He is, therefore, known as *adhibhūta* that underlying causal principle governing all material manifestations made up of these gross and subtle elements. In accordance with the knowledge He gave about Himself in relationship with the demigods in heavens, the deities who are His parts that go to make His body, delegated by Him to grant desires, (7.21-22) He now confirms that He alone is the origin of all deities who have their basis in Him. Therefore, He is known as *adhidaivaṁ* the essential causal principle behind all deities. Similarly, He is the supreme enjoyer of all *yajña* sacrifices,

secular and ritualistic, as well as their essential principle in all forms, as the one who offers, the offered, one to whom it has been offered, etc (4.24). All sacrifices are made to Him, by Him, and in Him. Thus, He is called *adhiyajñam* too.

Those who know this truth, *mām ca ye viduḥ* who know Me as such, as *sa* that *adhibhūta*, *adhidaivaṁ*, and *adhiyajñam*, *te* they *prayāṇa-kālepi ca mām viduḥ* even at the time of death, remember Me thus. The word *ca* 'also' stresses the fact that this remembrance of Me as the essential causal principle of all that is existent, sentient or insentient is a continuous process with them, and not just at the time of death. They possess a *yuktacetasaḥ* mind ever absorbed in Me, a mind which deeply reveres and serves Me all the time with this knowledge of Me, thus *yukta* connected to Me, the Supreme Being, in *yoga*.

The Lord will go deeper into this aspect of Himself in the next chapter.

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



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Pitru Paksha: From Ancestral Gratitude to Spiritual Liberation

Exploring modern approaches to ancestral remembrance alongside the traditional Sanatan perspective on Pitru Runa, Shraddha and the onward journey of the departed.



• by N.Y. Nadkarni

Modern platforms focus primarily on emotional connectivity, personal devotion, and family heritage. The emphasis is on expressing love, reverence, and gratitude to forefathers during sacred periods, with a personal commitment to pass on spiritual legacy and moral values to future generations.

Sanatan Sanstha (Traditional Scriptural Perspective)

Focuses on the precise spiritual science (Dharmashastra) and ritualistic codes (Karmakand). The emphasis is on performing required physical rites (Shraddha, Pind Daan, Til Tarpana) and chanting specific protective mantras to fulfill an essential spiritual debt, relieve ancestral distress, and provide subtle momentum to departed souls.

Key Differences

Approach to Ancestral Connection

Modern Perspective: Expressing gratitude, love, and respect through guided online sessions, quiet reflection, and personal commitments.

Sanatan Sanstha View: Fulfilling mandatory spiritual duties according to scriptural rules to ensure the subtle energy of physical offerings reaches the ancestors.

Understanding of Pitru Runa (Ancestral Debt)

Modern Perspective: A symbolic, ethical, and emotional responsibility to honour one's lineage and preserve family heritage.

Sanatan Sanstha View: A real karmic debt inherited at birth that requires specific spiritual and ritualistic remedies to clear subtle blockages and obstacles in daily life.

Primary Objective

Modern Perspective: Spiritual wellness, inner peace, family alignment, and emotional continuity across generations.

Sanatan Sanstha View: Liberating departed souls from earthbound regions and shielding living descendants from ancestral distress (Pitru Dosh).

Sanatan Sanstha's Main Objectives Regarding Pitru Runa Repaying the Familial Debt

According to traditional scriptures, every individual carries three primary spiritual debts: Deva Runa (debt to the Divine), Rishi Runa (debt to the Sages), and Pitru Runa (debt to the Ancestors). Fulfilling Pitru Runa is considered essential because our physical bodies, subtle tendencies, and lineage exist due to our forefathers.

Relieving Ancestral Distress

When individuals pass away with unfulfilled worldly desires or attachments, their subtle bodies remain trapped in lower atmospheric planes (Bhuvraloka). Performing Shraddha provides these subtle bodies with subtle energy and nourishment, alleviating their suffering.

Neutralizing Pitru Dosh for Descendants

When ancestral spirits suffer due to a lack of proper rituals, their distress creates subtle turbulence that affects living descendants (manifesting as unexplainable health issues, financial hardship, or family discord). Performing proper rituals satisfies the ancestors, turning potential obstacles into blessings.

How Ancestors Move Forward and Attain Liberation (Moksha)

According to scriptural traditions followed by Sanatan Sanstha, living descendants cannot directly grant final liberation to their ancestors. Instead, rituals act as the key catalyst to free ancestors from lower realms so they can continue their spiritual journey toward eventual Moksha.

Breaking Earthbound Attachments (Gati)

Unresolved attachments to family, land, or money hold the subtle body (Linga Deha) close to the Earth's atmosphere. Rites such as Shraddha, Pind Daan, and Til Tarpana supply divine subtle energy (Urja). This satisfies lingering worldly cravings, allows the soul to sever earthbound ties, and grants momentum (Gati) to ascend toward higher realms like Pitruloka.

Chanting for Protection and Karma Resolution

Scriptures recommend continuous chanting of protective divine names—specifically "Sri Gurudev Datta" (representing Lord Dattatreya, the deity who protects against ancestral distress). This chant creates a protective shield around both the ancestor and the descendant, burning away negative karmic impressions (Sanskaras) and reducing the ancestor's heavy karmic load.

Transition to Higher Realms

Once freed from the lower planes, the ancestor's soul reaches higher subtle regions where it no longer experiences acute suffering. In these higher planes, the soul exists in peace and processes its remaining spiritual lessons.

Favourable Rebirth and Final Liberation

After spending necessary time in the subtle realms, the soul

reincarnates on Earth. Because of the spiritual upliftment provided by its descendants' rituals, the soul is reborn into a favourable, spiritually inclined environment (Sattvic family). In this new life, the soul gains the opportunity to perform its own intense spiritual practice (Sadhana), clear its remaining karma, and ultimately achieve complete liberation (Moksha) from the cycle of birth and death.

N.Y. Nadkarni is a Goan resident and a profound scholar of heritage, environment, and culture. Along with preserving the Saraswat lineage and spiritual traditions, he has made significant contributions to the Goan social fabric. As a journalist and nature enthusiast, he actively works towards preserving the region's historical heritage and environment. Upholding social responsibility and protecting Goan identity is the core focus of his work.

**G.S.B. SABHA, MUMBAI****INVITATION FOR SUGGESTIONS FOR AWARDS
TO BE PRESENTED DURING SNEH MILAN 2027**

G.S.B. Sabha, Mumbai, invites suggestions for deserving individuals from the GSB community for the following awards, instituted to recognise excellence, achievement and significant contributions in various fields, to be presented during the Sneh Milan programme to be held on 13th March 2027.

K.M. Kamath Memorial G.S.B. Sharada Sanman Puraskar

Founder Sponsor: K.M. Kamath Family

For personalities from the GSB community who have excelled in and devoted their lives to the pursuit and promotion of arts, fine arts and literature.

Dr. B.M. Acharya Memorial G.S.B. Jeevan Gaurav Puraskar

Founder Sponsor: Dr. B.M. Acharya Memorial Trust

An individual from the GSB community who, through a distinguished career marked by dedication, excellence and sustained achievement, has made a significant and lasting contribution in his/her respective field.

Smt. Vatsala Shenoy Memorial G.S.B. Mahila Udhyaamee Puraskar

Founder Sponsors: Smt. Sadhana and Shri Sunil Shenoy, USA

For a woman from the GSB community who has founded and built an enterprise, demonstrating notable achievement and excellence in entrepreneurship, with preference given to those who have created meaningful employment opportunities for women.

G.S.B. Dhanavantri Puraskar

Founder Sponsors: Smt. Suman and Dr. R.N. Kini

For a doctor from the GSB community who has made outstanding contributions and achievements in the fields of medicine and medical research.

Dr. V.R. Prabhu Memorial G.S.B. Tejaswi Yuva Puraskar

Founder Sponsor: Dr. V.R. Prabhu Family

For a young achiever of completed age of less than 40 years from the GSB community who has demonstrated excellence and achievement in Science and Technology, including biosciences and research.

Who can you suggest?

Members of the GSB community are invited to suggest deserving individuals who meet the broad criteria of the respective awards. Please note that the eligibility criteria for all awardees includes

- Should be a member of the GSB Community by birth or at the time of acceptance of the award.
- Should be a citizen of India
- Should come and accept the award in person in the function organized by the Sabha.

While making a suggestion, please provide:

- Name and contact details of the person suggested
- Field of achievement/profession
- A brief profile highlighting their significant achievements and contributions
- Reasons why you consider the person deserving of the particular award
- Relevant supporting information, links or references, wherever available

Suggestions may be submitted **by 21st November 2026** to gsbsabha@gmail.com.

The suggestions received will be considered by the appropriate selection process of GSB Sabha Mumbai. Submission of a suggestion does not imply or guarantee selection for the award.

SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE

A Vision of Dharmaguru Shrimad Sudhindra Tirtha Swamiji

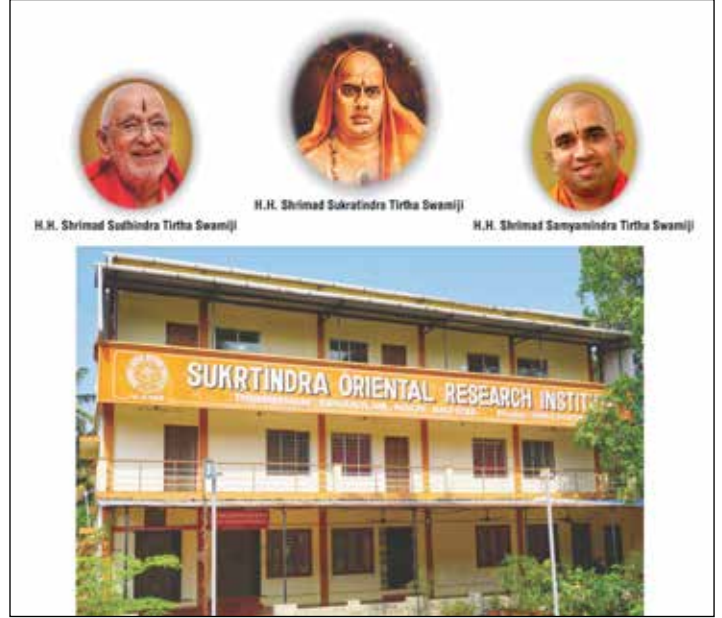


• by Dr. V. Nithyanantha Bhat

Ever since our Dharma Guru Shrimad Sudhindra Tirtha Swamiji became the Mathadhipati of Shri Kashi Math, He had been guiding the Gowda Saraswat Community with boundless love, devotion and vision. Swamiji gave a new dimension to Shri Kashi Math Samsthan and bestowed it a distinct place and honour in the whole country. Throughout His life as our Dharma Guru, Swamiji had been striving for the spiritual, religious, moral and material welfare of the community. Swamiji's discourses delivered at the various branches of the Math and temples bear testimony to His interest in the overall uplift of the community. The intensity of Swamiji's love, affection and care for the disciples is reflected in each of His discourses. Swamiji began every discourse with a blessing showered on the disciples with meditations on Lord Narayana, and ended it by praying for their welfare.

Apart from performing the "Trikala Pooja" to the presiding deity Lord Vyasa Raghupati, regularly travelling and meeting the disciples in different parts of India, delivering spiritual discourses and giving personal audience to the disciples while camping at different places—a superhuman pursuit indeed—Swamiji undertook several developmental activities. When Swamiji became the Mathadhipati, Shri Kashi Math Samsthan had only 13 branch maths. Swamiji established 22 branch maths spread throughout India. The number of branches increased to 35. In addition to this, Swamiji performed installation of several temples.

Deeply interested in the promotion of the life of the community in various directions, Swamiji chalked out a number of welfare schemes for the all-round development of the community. These include establishments like educational institutions (Pathasalas), hospitals, vraddhashrams, balakashrams, abalashrams, etc. Swamiji inspired the disciples to start several institutions. Sree Madhavendra Hospital at Haridwar, Sree Sudhindra Medical Mission at Cochin, Sadguru Varadendra Diagnostic Medical Centre and Sadguru Sudhindra Educational and Charitable Trust in Mumbai, Sukṛtindra Oriental Research Institute, Sree Kuladevata Mandir, Vraddhasram, Sree Varadendra



Balakashram, Samskrita Pathasala—all at Cochin, Nigamagama Pathasala at Mangalore, Sree Bhuvanendra Balakashram at Basrur, Sree Sukṛtindra Vidhyarthi Nilaya at Karkala, are some of them.

The Sukṛtindra Oriental Research Institute has a unique place among these. During the celebration of the completion of 25 years of Swamiji's sanyasa, Swamiji desired to establish an Institution for higher learning in Sanskrit and sastras of ancient India. Swamiji believed : "Our Sastras are veritable mines of practical wisdom. They cover all aspects of human activity. They have stood the test of time. There are many truths in them which science has not unravelled. It is our duty to preserve them so that posterity may profit by them." Swamiji then conceived and initiated the establishment of an Oriental Research Institute with special focus on Indological subjects such as Sanskrit, Indian Philosophy, Culture, History, Arts and Architecture, and so on, with the prime objective of contributing towards the preservation and propagation of India's rich cultural heritage. Swamiji convened a meeting of scholars and prominent members of the community in Kochi and as a consequence, it was decided to start such an institution and the name of the institution was appropriately conceived by Swamiji as "Sukṛtindra Oriental Research Institute" in order to perpetuate the sacred memory of Swamiji's 'Gurudev'.

The Inaugural Function of the Institute took place in a grand manner at the premises of Y.N.P. Trust, Kochi, on 4th September 1971. In His Message for the Inaugural Function Swamiji said: "We are happy that a long-cherished

desire has become a reality... Sanskrit is the Language of the Devas and the Vedas—containing all the literature essentially needed to acquire the knowledge necessary to lead a life divine. ...May Lord Almighty and Sri Vyasa Raghupati bless the function with all success and bestow His choicest blessings on the Institute to earn name and fame by giving to humanity in general books teaching the noble and higher values of life bringing thereby universal understanding and peace."

Swamiji wanted the Institute to provide facilities for study and research in Sanskrit and other Indological subjects. He insisted that the facilities should be available for each and everyone who has a thirst for knowledge without any discrimination of caste or creed. The Institute was later shifted from Kochi to Ernakulam. Swamiji paid special attention to the Institute especially because it is in the name of His Gurudev. Swamiji believed that "Sri Vyasa Raghupati, Sri Venkatachalapati and Bhagavati Saraswati are very kind and gracious towards the Institute." Swamiji went on prompting and inspiring the disciples to work for the progress of the Institute. Swamiji not only inspired the disciples and offered prayers to Lord Veda Vyasa for the progress of the Institute, but also offered financial support whenever there was need. Swamiji even made arrangements for the Institute to receive a steady income so that it can run smoothly. In short, Swamiji not only sowed the seed of the Institute but also nourished it properly.

Thanks to our Dharmaguru's prayers and blessings, the Institute has now, in Swamiji's own words, "an existence." It has earned a name of which the whole of GSB community can be proud.

A Brief Statement of the Present Status of the Institute

- 1. Reference Library:** Contains about 18000 Books and several Research Journals.
- 2. Manuscript Library:** Contains a number of **Palm-leaf Manuscripts** on subjects such as Veda, Sruta, Grihya, Itihasa, Purana, Dharmasastra, Tantra, Mantra, Yantra, Stotra, Darsana, Kavya, Nataka, Campu, Kosa, Vritta, Vyakarana, Jyotisa, Vaidya, etc.
- 3. Research Guiding:** 15 candidates have been awarded Ph.D. Degree in Sanskrit so far.
- 4. Publications of the Institute:**
Books: Published 91 books on various Indological subjects.
Journal: *Journal of Sukrtindra Oriental Research Institute*
52 Issues of the journal have been published so far.
- 5.** About 50 titles of our publications have been included in the Catalogue of the **Library of Congress, Washington,**

considered to be the biggest Library in the World.

6. Shrimad Sudhindra Tirtha Saraswata Library:

Contains books, journals, souvenirs, manuscripts, etc. on Sri Madhvacharya, Dvaita Vedanta, History and Culture of GSB Community, Shri Kashi Math Samsthan, Guruparampara, etc.

7. Shrimad Sudhindra Tirtha Pathasala for teaching Sanskrit, Jyotisha, Vastuvidya, etc.

8. Sree Sukratindra Conference Hall (renovated and modernised). The Hall has witnessed several Seminars (State-level, National-level and International level) on various subjects such as Shri Kashi Math and Guruparampara, Vastu Sastra, Konkani Cultural Heritage, etc.

9. Photo Gallery: Contains rare photos of the Institute's Patron Saint Shrimad Sukratindra, Tirtha Swamiji and Founder Shrimad Sudhindra Tirtha Swamiji.

Of course, all the achievements of the Institute were possible not because of our merit but because of Swamiji's Grace! A lot of work remains to be done to elevate the Institute to the status of a "Centre of Excellence" as always desired by our Swamiji. The present Chief Patron of the Institute, our Dharmaguru Shrimad Samyamindra Tirtha Swamiji, has been taking great interest in the development of the Institute. With Swamiji's blessings and support, the Institute will certainly reach great heights.

It is the duty of the disciples to put in all efforts in order to fulfill Swamiji's desire. Realising our Swamiji's unfulfilled wishes would be the highest tribute we can pay to Swamiji who attained Samadhi on 17th January 2016.



Dr. V. Nithyanantha Bhat is Hon. Director at Sukrtindra Oriental Research Institute, Thammanam, Ernakulam. He can be contacted at 0484-2349563 / 98951 81570. E-mail : sukrindra@gmail.com. Website: sukrindraoriental.org

CONGRATULATIONS!



Recognising its contribution to the growth and promotion of domestic tourism and its commitment to delivering quality travel experiences, **Nirmala Travels**, the 55-year-old travel agency based in Mangaluru, has been honoured with the **Best Domestic Tour Operator Award** at the inaugural **Karnataka Tourism Awards**.

The awards were organised by the **Karnataka Tourism Society** in association with the **Department of Tourism, Government of Karnataka**, on the occasion of World Tourism Day on September 27, 2026, at Palace Grounds, Bengaluru.

The first edition of the Karnataka Tourism Awards was inaugurated by **Shri D. K. Shivakumar, Hon'ble Chief Minister of Karnataka**. **Smt. Vathika Pai, Proprietor, Nirmala Travels, Mangaluru**, received the prestigious award from **Shri K. J. George, Hon'ble Minister for Energy and Tourism**, in recognition of the agency's contribution to domestic tourism and its continued commitment to excellence in travel services.



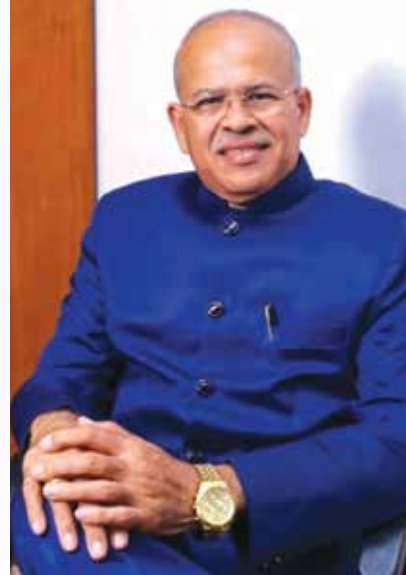
Dr. Sreenivasan K.R., son of Shri K. B. Ramachandra Shenoy and the late Smt. K. G. Vasanthy, has been awarded a **Ph.D. in Astrophysics** from **The University of Sydney, Australia**. We warmly congratulate Dr. Sreenivasan and wish him every success as he continues to explore the mysteries of the cosmos.



In a stellar academic achievement, **Ms. G. Ananya Prabhu**, daughter of Sri Gulpura Umesh Prabhu and Smt. Deepika Prabhu, has secured the **2nd Rank in Aeronautical Engineering** at **Visvesvaraya Technological University (VTU)** for the Academic Year 2025–26. We wish her boundless success as she

continues to aim high in her professional and academic journey.

In a major development for the Konkani literary and cultural community, **CA Nandagopal Shenoy**, President of the



World Konkani Centre and notable Konkani activist, has been **officially nominated as the President of the 34th All India Konkani Convention**. The grand two-day event is scheduled to take place in Pune, Maharashtra, on 14th and 15th November 2026, bringing together scholars, writers, and delegates from across the country to celebrate Konkani heritage and culture.

Planning a visit to Kochi/Ernakulam?

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A Blessed Visit to Sri Kashi Math Sansthan, Varanasi

With the incoming of the new Committee of Gowda Saraswat Sevak (GSS) Samaj, Mumbai, in FY 2024-25, several new initiatives were introduced with the objective of strengthening our spiritual connect and community participation. One such initiative was Guru Kaanika, to be offered to our four Maths, along with an overnight trip during the Chaturmas celebrations.

As part of this initiative, a group of 10 GSS Samaj members/families undertook a spiritually enriching visit to Sri Kashi Math Sansthan, Varanasi, from 7th to 11th August 2026, to seek the blessings of His Holiness Srimad Samyamindra Tirtha Swamiji.

The group reached Varanasi on 8th August and checked into Hotel Shanteshwara Mahadev Inn. Later, the members had the opportunity to visit and seek darshan at some of the most revered temples of Kashi, including the Sri Kashi Vishwanath Temple, Sri Annapoorneshwari Temple and Sri Vishalakshi Temple.

At Sri Annapoorneshwari Temple, the members learnt about the history of the sacred idol, which had been taken away from India years ago and was subsequently brought back to the temple with the efforts of the Government of India, followed by its Punarprathishtha.

The group also visited Sri Vishalakshi Temple, one of the revered Shakti Peethas, where it is believed that the eyes of Sati Devi fell.

The evening became particularly memorable as everyone was blessed with the opportunity to witness the world-famous Ganga Aarti on the banks of the holy River Ganges. The divine atmosphere, the chanting, the lamps and the sight of the sacred Ganga created an unforgettable spiritual experience for all.

The group also visited the famous Kashi Mishtan Bhandar, a popular local eatery known for its traditional delicacies and frequently visited by celebrities.

Ekadashi at the Moolmath

Sunday, 9th August, being Ekadashi, began on a particularly auspicious note. The group was ready early in the morning and proceeded towards the Moolmath through the narrow and historic bylanes of Kashi. Walking through these ancient lanes, surrounded by the spiritual ambience of the holy city, itself became a memorable part of the pilgrimage.

At the Moolmath, Guru Kaanika was offered on behalf of our Samaj. Hari Guru Seva was also performed by our Samaj members, who had the blessed opportunity to seek the divine blessings of Hari Guru.



It was a deeply emotional and spiritually fulfilling moment for everyone present. The atmosphere was filled with devotion, gratitude and a sense of being blessed by the grace of our Gurus.

Our ladies were also blessed with Vhonti, making the occasion even more special and memorable.

The visit was not only spiritually enriching but also provided an opportunity to experience the rich cultural heritage of Varanasi. As our ladies were keen on purchasing the famous Banarasi sarees, the group visited the local markets, where they explored and purchased traditional sarees and other items.

After spending these memorable days in the sacred city of Kashi, the entire group returned to Mumbai with hearts filled with devotion, gratitude and cherished memories.

The visit to Sri Kashi Math Sansthan was truly a blessed and spiritually enriching experience, and the opportunity to seek the blessings of His Holiness Srimad Samyamindra Tirtha Swamiji will remain a treasured memory for all the members who participated.

Hari Guru Kripa be upon us all.



Vsisters usher in Shravan with religious pomp



Around 30 GSB Vsisters of Navi Mumbai met dressed in beautiful clothes and traditional jewellery, a thali with 'chudis' (small bouquets of flowers), kumkum, diya, agarbatti and rice and performed the samuhik chudi puja on the first Friday of Shravan this year.

An interesting and important talk on 'Health is wealth' was delivered by Dr Supriya Bhat. She spoke on health issues saying that prevention is better than cure. Elaborating on ayurvedic themes and various body structures, she held the audience captive with her simple solutions and cures. There was an interesting puja thali contest and the winners of the best decorative thalis were Anjani Pai, Sumedha Shanbhag and Malini Kini.

Marathon triple pujas at Harigram, Panvel



More than 200 men, women and children thronged the VCT Shantikunj Home for senior citizens at Harigram, Panvel, to participate in three interesting pujas on Sunday, 6th September 2026.

Kumkumarchana was performed by GSB married ladies. This was followed by the samuhik chudi puja.

Satyanarayan puja was also done with enthusiasm under the guidance of Shri Raghuram Kamath, the newly appointed Chairman of Vidhyadhiraj Charitable Trust and his group of trustees.

The whole day had a spiritual atmosphere amidst enthusiasm, enjoyment and merry making by the devotees dressed in colourful rich clothes and traditional jewellery.



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