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# V O G



**Voice of G.S.B.**



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## AWARDS PRESENTATION FUNCTION ON 29<sup>th</sup> MAY, 2022

Due to the Covid lockdowns, the Sabha was unable to hold its Annual Sneh Milan Programme in 2021 and 2022. As a result, the presentation of awards for the last two years, which was done during the Sneh Milan programme, has been pending.

With the lifting of restrictions now, the Sabha has decided to have an Awards Presentation Function on **Sunday, 29<sup>th</sup> May, 2022**, to present the awards for two years.

The program will be held at B.N.Vaidya Sabhagriha of IES Raja Shivaji Vidyalyaya (King George School), Hindu Colony, Dadar, Mumbai – 400 014.

### The following awards will be presented :

- GSB Talent Recognition Award**  
(Founder Sponsor of this Award : Shri K M Kamath)  
This annual award has been presented by the Sabha since 2006 to personalities from our Community who have excelled in fields of performing arts, fine arts and literature.
- Vatsala R. Shenoy Memorial GSB Woman Entrepreneur Award**  
(Founder Sponsor of this award : Smt. Sadhana and Shri Sunil Shenoy)  
This annual award has been presented by the Sabha since 2015 to honour GSB Woman entrepreneurs and celebrate and recognise the role played by women in the economic growth of the nation.
- Dr. B. M. Acharya Memorial GSB Lifetime Achievement Award**  
(Founder Sponsor of this award : Smt. Meera Acharya)  
This annual award was announced during the Sneh Milan programme of 2020 and intends to felicitate and recognize significant contributions made over the whole of the career of individuals from our Community. The first presentations of these awards will be done this year.

More details of the program will be posted on Sabha's web-site/ facebook page and circulated over social media.

Please make a note of the date, Sunday 29<sup>th</sup> May, 2022, and do attend this program.

Mumbai  
April 17, 2022

Laxmikant T. Prabhu  
President

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## GOWD SARASWAT BRAHMAN SABHA, MUMBAI

### MERIT AWARDS PRESENTATION FOR 2020 AND 2021

The Sabha used to celebrate its Foundation Day in August every year and meritorious GSB students were felicitated on this occasion. These Foundation Day Celebrations could not be held in 2020 and 2021 due to the Covid pandemic lockdowns. With the current normalization of the situation, the Managing Committee has decided to hold the Awards Presentation Function for 2020 and 2021 on Sunday, 15<sup>th</sup> May, 2022 as per details given below :

- Date and time** : Sunday, 15<sup>th</sup> May, 2022 from 2.30 p.m. onwards
- Venue** : Third Floor of Dwarkanath Bhavan Hall of  
Gokarna Parthagali Jeevotam Math  
Shree Ram Mandir, Wadala, Mumbai – 400 031.
- Chief Guests** : Dr. Vatsala Pai – Adjunct faculty at Bhakti Vedanta Research Centre. Former Vice Principal  
and HoD – Philosophy, Ruia College.  
and  
Smt. Nirupama Pai – Ex Vice Principal – Somaiya Vinay Mandir.
- Program Schedule** :
- Lighting of Lamp.
  - Welcome Speech by Sabha President.
  - Introduction of the Chief Guests.
  - Speech by Dr. Vatsala Pai.
  - Honouring Merit Students for 2020.** Details given below.
  - Presentation of V.R.Shenoy Memorial Vidyanidhi Merit Award for 2020.** Details given below.
  - Presentation of GSB Promising Talent Award for 2020.** Details given below.
  - Speech by Smt. Nirupama Pai.
  - Honouring Merit Students for 2021.** Details given below.
  - Presentation of V.R.Shenoy Memorial Vidyanidhi Merit Award for 2021.** Details given below.
  - Presentation of GSB Promising Talent Award for 2021.** Details given below.
  - Vote of Thanks
  - Light Refreshments Courtesy - Nagesh Rama Nayak's 'Café Mysore'

#### Honouring of merit students

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

1. Student should be a resident of Mumbai, Navi Mumbai, Thane/Palghar Districts, although the studies may be pursued out of Mumbai.
2. The student himself/herself or one of his/her parents should be a member of this or any other G.S.B. institution based in Mumbai and its suburbs. In case there is difficulty in meeting this criteria, student/parent can become member of this Sabha for which procedure is explained in the Merit Award Application form.
3. Only Final Year/Semester exam performance, of which results were announced after 18<sup>th</sup> August, 2019, which was the date of our last merit awards presentation, for the Academic Years 2018-2019, 2019-2020 and 2020-2021 will be considered.

4. The following courses of studies are eligible :
- SSC, HSC, Graduate Courses, Medical, Engineering, Technology, C.A., I.C.W.A., C.S., Law, M.B.A. Any other post graduate/ professional examinations conducted on an All India basis or completed abroad will also be considered.
  - In case of SSC/HSC/Graduate students, there is a minimum percentage to qualify for applying as under : SSC/ICSE/CBSE – 90 %, HSC Science – 85 %, HSC-Arts 80 %, HSC – Commerce 80 %, Graduate Courses – 75 %. For post-graduate/ professional courses, a final year pass is needed
5. Certificate of merit will be presented to all awardees. In addition, **for students pursuing courses in India**, silver medals and felicitations, from the endowments set up for this purpose and announced on the next page, will be awarded, based on criteria laid down. **Silver medals and Certificates are sponsored by Smt. Jayashree Ramesh Shenoy**



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

<https://bit.ly/GSBMeritAwards2021>. The link can also be accessed from G.S.B.Sabha's web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org).

**The online application forms must be filled on or before Saturday, 3<sup>rd</sup> May, 2022.** Applications received late, if any, will be presented with Certificate of Merit and the presentation of silver medals/felicitations to late applicants will be at the discretion of the Committee.

All award winners will be informed by e-mail only. The list of award winners will be displayed on our web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org), on **Monday, 9<sup>th</sup> May, 2022**. Applicants may seek any clarifications in this regard by **Wednesday, 11<sup>th</sup> May, 2022**.

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

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

The V.R.Shenoy Memorial Vidyanidhi Merit Awards are presented to the toppers from Class I to Class IX from the beneficiaries of the Sabha's Vidyanidhi Fund. For this event, the awardees will be selected from the Vidyanidhi beneficiaries of A Y 2020-2021 and A Y 2021-2022. **Since their inception, these awards are sponsored by Sabha Trustee, Shri B T Mallya.**

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

The GSB Promising Talent Award will be presented to the children who contribute their drawings and articles to Voice of GSB, Sabha's quarterly newsletter. Issues released in 2019-2020 and 2020-2021 will be considered for this event. **Since their inception, these awards are also sponsored by Sabha Trustee, Shri B T Mallya.**

Mumbai	Shri Laxmikant T. Prabhu	Smt. Amita Kini	98700 62476
05-04-2022	President	Shri Pandurang Nayak	97692 82871
	98203 16495	Smt. Anuradha Shenoy	98926 72327
		Ms Krutika Rau	99201 70637

**GOWD SARASWAT BRAMHAN SABHA**  
**EDUCATIONAL MERIT AWARDS TO BE AWARDED ON 15<sup>th</sup> May 2022**

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

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

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# OM SREE VENKATESAYA NAMAH THE GOUD SARASWAT BRAHMINS OF INDIA

By Divakara Shenoy, Kochi

## BRIEF HISTORY

Exact information is not available in Indian history with reference to the origin of the GSB community of India. The Goud Saraswat Brahmins belong to the larger Saraswat Community in India. Historians have different versions on the subject but most of them are agreeable on one point that the so called Saraswats are migrants from Central Asia. According to the **Hindu Puranas**, Saraswat Brahmins are Aryans who reached the Indian sub-continent through the Hindu-Kush Mountains and the Khyber Pass in around 3000 - 2000 B.C. On reaching the Indian subcontinent, they first settled down on the banks of the Vedic Holy River "Saraswati" widely mentioned in the Hindu Puranas. They accepted the great sage Sarawat Muni, who was living on the banks of the river, as their Guru and became his followers and later came to be known as **Saraswat Brahmins**. Their history is about their rigorous struggle for existence which no other community in India did.

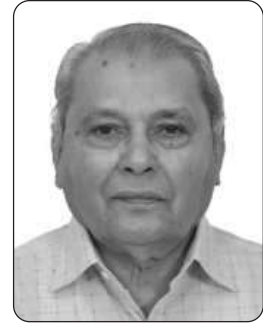
History reveals that the Sarawati River was considered to be the most important one during the Vedic period among other rivers including the Holy Ganges. It is customary for the Saraswats to utter the names of the Holy Rivers in the order Ganga, Yamuna, and Saraswati as part of the Pooja Mantra. Though the river Saraswati vanished 3000 years ago, the scientists, with the help of satellite pictures, have recently traced the course of the erstwhile Saraswati River.

The Central Arid Zone Research Institute of Jodhpur is reported to have traced the course of River Saraswati and concluded that the river dried up several centuries ago. It is mentioned that the river starting from the Himalayan Mountains, passed through Haryana and Western U. P. and via Rajasthan, joined the Ocean at Cutch on the West Coast. Also, Dr. R. Mann of the Dept of Geography, Govt. College, Chandigarh, has said that the Kurukshetra University's Ancient History Department had conducted an archaeological survey and had reached the conclusion that the dried up Saraswati is the present drain called Sarsuti near Kurukshetra and the survey had unearthed much valuable information on the river's course.

## MIGRATION TO OTHER PARTS OF INDIA.

Historians are of the same view that the Saraswats commenced their journey of migration to other parts of India from the banks of the Vedic River Saraswati, led by the sage Saraswat Muni, after the river dried up in around 1000 B.C. The land on the banks became barren and were not suitable to grow agricultural crops which supported life. They moved in search of fertile land and subsequently migrated to Trihotrapura in Goud Desha, present day Bihar and Bengal. Later they moved to the South Konkan coast. Hence the community derived the name Goud Saraswat Brahmins. They spoke Konkani, the language of the inhabitants of Konkan coast.

It is also said that in the Manusmriti there is mention about Brahmavarta as the most sacred land lying between the two rivers, Saraswati and Drishadwati, which, in fact, formed the homeland of Saraswats and from here several migrations took place to the other parts of India. During the course of migration, some GSB families must have moved to Trihotrapura, a place near Bihar when the river Saraswati dried up.



The Saraswat families reached GOA around 700 B.C. Another version is that in response to the invitation from Sage Parashurama, 96 families of Goud Saraswat Brahmins came down from Trihotrapura and settled down in Gomantak, the present Goa. They very well established their business and trading in Goa. The very rich among them even owned ships. Some continued their traditional profession of education and public administration. They built hundreds of temples in Goa and led a peaceful life enjoying royal patronage.



LOCATION OF TRIHOTRAPURA

Thereafter, the migration of GSB community from Goa to other parts of India began between the 13<sup>th</sup> & 14<sup>th</sup> century and reached its zenith reportedly between the 15<sup>th</sup> and 16<sup>th</sup> century. Portuguese rule was established in Goa in 1510 A.D. and the situation worsened for the Hindus staying there. Several Hindu temples were destroyed. Hindus were forced to adopt Christian religion or asked to leave the country.



MIGRATION ROUTE MAP



Several of the middle class and upper class GSB families fled from Goa leaving behind their homes, palatial buildings, wealth earned in their lifetime, businesses and properties to protect their tradition, culture and religion. They sailed in groups by boat and some of them settled down in the coastal areas of Maharashtra and Karnataka and others in the coastal areas of Kerala.

## REFERENCES

From the above, it is clear that GSB is a Hindu Religious community belonging to the larger Saraswat Community of India. There are five major groups of Goud Brahmins called **Pancha Goud Brahmin Sect**. So called Goud Saraswat Brahmins belong to Pancha Goud Brahmin Group.

According to the Sahyadrikanda of the Skanda Purana, ninety-six Saraswat Brahmin families belonging to ten Gotras migrated to Goa from the banks of Saraswati River, along with Parashurama. Reference to Saraswat names are mentioned to be found in Shilahara as well as Kadamba copper plate inscriptions. The inscriptions found in Goa bear testimony to the arrival of Brahmin families in the Konkan region.

## LANGUAGES OF SARASWATS

As their mother tongue, Konkani is spoken in GSB families in South India and Marathi is also spoken in GSB families settled in Maharashtra and those settled in North India. Outside their home, they speak in the regional language. The Konkani they speak is slightly different from the Konkani spoken by other communities such as the Catholics. The Konkani spoken by Goan Saraswats, Karnataka Saraswats and Kerala Saraswats is also slightly different due to the influence of their regional language. Nevertheless, Konkani is the mother tongue of all Goud Saraswat Brahmins irrespective of where they stay.

## FESTIVALS

GSBs celebrate almost all Hindu festivals. Local religious festivals, such as Arattu in Kerala, are celebrated by them in their temples annually as well as during special occasions such as Namarari, Diwali, and Ganeshotsav etc. They also celebrate national and regional festivals like Dasara, Onam, and Vishu etc.

## CULTURE

GSBs hold close to their heart their traditional values, religious beliefs, philosophy and culture inherited from their ancestors. They have carried with them their family deity and followed the traditional rituals and ceremonies wherever they went and settled. Temples were part and parcel of their life and all activities. They mingled very well with the local communities wherever they went and lived. Temples were the centers around which they conducted all their festivals and social activities. Most of them liked to be in business & trade and most were financially well off. Among them were great scholars, scientists, educationists, administrators who held high positions in government and in important organizations. They also enjoyed royal patronage.

## SAMSKARA RITUALS PERFORMED BY GSB COMMUNITY

Sixteen rites & rituals mentioned in Vedas known as Shodasakarma are performed by GSB community at various stages in one's life

beginning with one's birth. The Vedic Seers prescribed a set of observances known as Samskaras, out of which 16 are referred as Shodasa Samskaras. They are 1.Garbhadan 2.Pumsavana 3.Simanthonayana 4.Jatakarma 5.Namakarana 6. Nishkarma 7. Annaprashana 8. Chudakarma 9 Karnavedh 10.Vidyarambha, 11 Upanayana 12.Vedarambha 13. Keshant 14 Samvartan 15. Vivaha and 16. Antyeshti

## GOTRA

The Gotra system that prevailed in Hindu community in ancient times is part of a system of classification or identification of various Brahmin families. The term Gotra refers to people who descended from an unbroken male line of a common male ancestor. It is also said that the word Gotra denotes the progeny (of a sage) . There said to be more than 50 Gotras and ten of them related to GSB are Vishvamitra, Jamadagni, Bharadwaja, Gautama, Atri, Vashishta, Kashyapa, Agasthya, Kaundinya and Vatsa. The Gotra indicates the unbroken male line originated from one of the Sapta Rishis as ancestor.

## CONCEPT OF KULA

According to Shrimad Bhagavatam, Kula refers to a family of persons related by blood living together having a unique culture. It is said to have been mentioned in Kurma Purana that a Kula has nine characteristics namely 1. Good conduct 2. Humility 3. Scholarship 4. Stature in Society 5. Pilgrimage in Holy places 6. Stead-fastness to the common cause 7. Noble actions 8. Studiousness 9. Generosity in donating for good causes. The following Sanskrit verses mentions above characteristics.

“आचारो विनयो विद्या प्रतिष्ठा तीर्थदर्शनम् । निष्ठा वृत्तिस्तपो दानं नवधा कुललक्षणम्” |कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण वै । अनृतात् पारदार्याच्च तथाऽभक्षस्य भक्षणात् । अश्रौतधर्माचरणान् क्षिप्रं नश्यति वै कुलम् । अश्रोत्रिये वै वेदानां वृषलेषु तथैव च । विहिताचारहीनेषु क्षिप्रं नश्यति वै कुलम्” । इति कूर्मपुराणे उपरिभागे १५ अध्यायः ।

## CONCEPT OF KULADEVATA

The word Kuladevata was derived from the words Kula, meaning clan and Devata, meaning deity of a particular God or Goddess traditionally worshipped by families of same Kula and Gotra.. They built temples for their Kuladevata and Ishtadevata such as Vishnu, Krishna, and Varaha and so on.

When the families of GSBs migrated from the banks of Saraswati River and settled down in Gomatak (Goa) they had carried with them the traditional idols of their Kula Devatas which their forefathers had worshipped. Upon settling down in Goa they built several temples where they installed their respective family idols. These temples are known as Kuladevata Mandirs. Most of the ancestral origin idols of Kuladevatas are still in Goa. Only few are found in other parts of India. Many of the GSBs families visit the Kuladevata temples in Goa annually to offer prayers to their respective family deities.

## SREE KULADEVATA MANDIR COMPLEX IN KOCHI, KERALA.

Though several centuries have passed since the historical migration, the GSB community even today holds their heritage and

traditional values close to their heart. Even today, they follow their traditional duties and rituals including worshipping their respective family deities. In the course of time, it was felt difficult by the GSBs of Kerala to travel with their families for long distances to make frequent visits to the far away situated Kuladevata temples in Konkan & Goa. So at the initiation of their Dharmaguru, H. H. Shrimad Sudhindra Tirtha Swamiji of Kashi Math Samsthan a beautiful Kuladevata Mandir Complex containing eight temples of the Kuladevatas namely Sri Ganapati, Sri Mahamaya,

Sri Damodar, Sri Nagesh, Sri Ramnath, Sri Mahalakshmi, Sri Narayani and Sri Devaki Krishna was constructed in a place known as Ablamedu in Kochi, Kerala. The construction of the temple complex was started in 1989 and completed in 1993. The complex is near to the Sree Varadendra Balakashram.

GSB families from all over India regularly visit the temple complex in Kochi to offer Pooja and Prayers to their respective family Kuladevata and get blessed.

### **Shubham**

*Shri Divakara Shenoy ([www.shenoydivakar.com](http://www.shenoydivakar.com)) is a Chartered Engineer with more than 30 years of experience. He can be reached at [Shenoyd2@gmail.com](mailto:Shenoyd2@gmail.com)*

## **VASANTH'S POETRY CORNER**

*By Konchadi Vasanth Pai*



### ***How to Drive Away Wild Boars ( From a news report)***

*In the fields of Gulbarga  
you can hear a cacophony;  
From the farmers' mobiles  
blares "Sheila ki jawani"  
In decibel levels so high  
that the marauders heave a sigh  
and beat a hasty retreat  
their surrender is complete'  
wild boars who wanted to plunder  
their plans thrown asunder  
by this popular item number  
which their evil designs did encumber  
Such depredation of crop  
the farmers can now stop While  
enjoying Sunidhi's raunchy song  
They can drive away boars to where  
they belong*

\*\*\*\*\*

### ***Moonlight Silhouette***

*The sun had gone to sleep now  
The moon was wide awake  
But my feelings of sorrow  
Were difficult to shake*

*Standing on the beach  
Sleep had eluded me  
My reality unsure now  
And she a memory*

*I scanned the distant horizon  
For a moonlight silhouette  
But my eyes were disappointed  
My heart it was bereft*

*The waves that licked my toes  
Sang a plaintive lullaby  
It was as if they knew  
This really was goodbye.*

\*\*\*\*\*

*Konchadi Vasanth Pai (89), has spent over 60 years in the pharmaceutical industry in Govt. and non-Govt. sectors and as consultant after retirement. He has also worked in NGOs such as Sanjivani in Delhi and Childline in Pune. He presently lives with his son in Bengaluru. He is passionate about blogging and social networking.*

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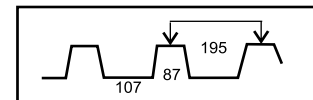
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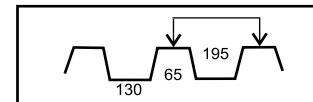
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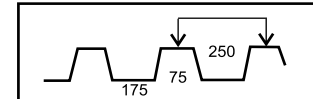
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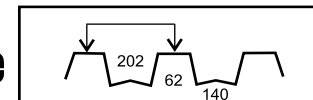
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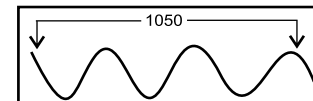
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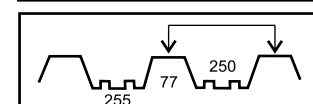
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# LOOKING GOOD AND FEELING GOOD WITH A LITTLE HELP - DERMATOLOGICAL TREATMENTS

By Dr. Shreyas Kamath



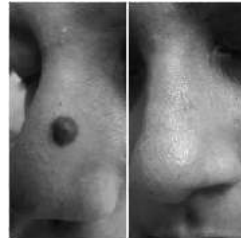
“Looking good and feeling good” has become the mantra for the young and old across all societies all over the world. Till the end of the last century, a best dermatologist was he/she who was competent in treating skin diseases conservatively and counselling the patient to endure the condition for a life time. However, from the beginning of the last decade there has been a phenomenal development in this branch of dermatology with the availability of advanced

lasers, dermocosmeceuticals, botox, fillers, peels, thread lifts etc. Although some of these procedures can be performed by plastic surgeons, they are best dealt with by dermatosurgeons, who are in a better position to deal with the disease process because of their training in dermatology.

This fascination for cosmetic surgery appears to be mainly driven by the increasing demand for cosmetic-related dermatologic treatments or problems purely related to body image with the desire to look more beautiful. Although practiced earlier too, due to the enhanced desires to always look young and delay the normal processes like aging; dermatologic surgery in this process has also been rejuvenated.

## Case 1

25-year-old lady faced rejections on matrimonial platforms because of a mole on her nose. She was unable to camouflage this growth and developed a poor self-image. We surgically excised this mole, rather than cauterising it which would have left an ugly scar.



## Case 2



18 year old girl presented with a keloid on the rim of the ear: The growth did not respond to multiple intralesional steroids, the girl always wore a headscarf to escape attention at school or college.

We did a core fillet flap surgery and followed it up with intralesional verapamil and kenacort injections over 6 months. There has been no recurrence to date.

## Case 3

A middle-aged gentlemen visited our clinic, with an unsightly tumorous growth on the nose since many years. He had visited a plastic



surgeon who proposed an extensive surgery followed by hospitalization for at least 10 days.

The patient was counselled that the shape of his nose would be corrected with a simple dermatosurgery called dermabrasion, which is an office-based surgery lasting an hour. The patient readily consented to the procedure after learning that he would not require hospitalization

## Case 4



A vivacious bubbly adolescent girl decided to dropout from school because she suddenly became conscious of a vascular growth she had since birth. The plastic surgeons could not guarantee her the shape of her lips after surgery.

She visited us with little hopes, but we assured her that the shape of her lower lip would be preserved. After

surgery she developed a minimal indurated scar with resolved with dermatological treatment after 3 months.

## Case 5

A young college student progressively lost all her hair on scalp over a year. She visited multiple dermatologists but her alopecia showed no response. We conducted a battery of investigations to rule out autoimmune conditions and started her on platelet rich plasma therapy and UVB.



She gradually developed near total growth over a period of 6 months.

**The dermatocosmetic unit at Health rakshak at Dadar (east) offers the following services:**

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- 5) Laser ablation skin tags, warts
- 6) Ingrowing toe surgery with laser lateral nail matricectomy
- 7) Laser hair removal
- 8) Skin lightening for removal of resistant tan
- 9) Spot UVB therapy for treatment of vitiligo
- 10) Peels for instant glow and treatment of acne

Dr Shreyas Kamath MD, DDV, DNB, MNAMS

Dr. Shreyas Kamath is a practising dermatologist, dermatosurgeon and dermatocosmetologist since past 20 years in central Mumbai. He is attached to GSBS Medical Trust Dadar (E) & Mahim; as well as to Holy Family Hospital (Bandra) and Sushrushta Hospital (Dadar). He has won DG Gupta Gold Medal



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# A LOVE LIKE THAT

*By Priyanka Dilip Pai*

Parents – our love, our pride, our courage and all things bright. The wind beneath our wings, the reason to our smiles, the hope to our dreams, our deepest roots and our limitless skies.

And yet, when was the last time you held your mother and thanked her? When was the last time you said I love you to your dad? When was the last time you spent hours only with them? We are so caught up in the need and desire to excel in the larger world that more often than not our most precious beings are neglected. But regardless of how we behave, their love remains.

It amazes me to what lengths parents are willing to go for their child; tirelessly and selflessly striving despite their own struggles, sorrows and pains. Leaving absolutely no stone unturned for their little ones. And this spirit never changes – no matter how old we turn, no matter where we live, no matter who we become. They always are patiently waiting with extended arms to help us rise irrespective of how hard our falls or how huge our failures are.

This brings me to a beautiful narrative of a father-son I have known for over 3 years now. My dad was a dialysis patient. (For anyone who isn't aware of what dialysis is – it is a process of removing excess water, solutes, and toxins from the blood in people whose kidneys can no longer perform these functions naturally.) During the course of his treatment sessions, I came across several dialysis patients and their families. One such family was of Jay and his father. We met at the AKD (artificial kidney dialysis) centre which is a community by itself, more like a large family wherein heartfelt conversations with one another were a common feature.

One such interaction introduced me closely to Jay's life. Jay was happy and healthy until the age of 15, when he was diagnosed with renal failure wherein both his kidneys no longer functioned. This was the most turbulent time of his life. His parents were shocked, shaken and shattered; as was he. Their whole world turned upside down but his parents stood by Jay with all their might. And this strength pushed Jay to believe that he was not alone, that they were in this together and that he shall survive the test of time. For the next 2 years following this incident Jay was on regular dialysis which is physically draining, emotionally taxing and mentally exhausting for the patient and his family. Adapting to this new reality was beyond their imagination but his parents did not give up. They helped Jay rebuild his life in every way possible.

After much research and taking several opinions, Jay's parents decided to opt for a kidney transplant. Blood group and tissue matching of the recipient and donor are a prerequisite to this procedure. Post running a few tests, Jay's father was established as his perfect match. Without a single doubt or a second thought, Jay's father donated his one kidney to Jay and gave him a new life. No words will ever do justice as to how grateful Jay is to his father. It takes immense courage and a heart of gold to put someone else's life before your own and who better than a parent to show us that.



Time flew by. Jay lived a normal life for 22 years. In 2019, at the age of 39, Jay once again was diagnosed with kidney failure and was immediately put on dialysis. His parents broke down even further but held on to faith nevertheless. It felt like a rerun of the past. Despite their old age, Jay's parents took great care of him, helped him with his day-to-day activities, handled his mood swings and shouldered every responsibility that came along with being a dialysis patient's family. Jay truly feels indebted to his parents but mostly to his father without whom he would have never made it this far in his life. His father's unconditional love has kept Jay alive.

Jay lost his mother last year who cared for him till her very end. Jay's father even at the age of 76 today accompanies him to his dialysis sessions thrice a week, gives him a kind word each time he feels low and continues being present in his life. I still remember his father telling me – “what will happen to Jay after I am gone?” Do parents ever stop worrying? I guess not.

The next time you hug your parents, hold them longer and tighter. Be kinder than necessary. Express more than expected. Stand by them each step of the way. May we celebrate our parents every single day. May we learn to be grateful for their existence with every breath we draw. May we seek their blessings and love them harder while we have the chance to.

No force in nature is more powerful than a parent's love. And immeasurably blessed are those who still have A LOVE LIKE THAT.

*Priyanka Pai is a creative writer, classical singer and a passionate dancer. Great books, good music and gorgeous skies are her favourite companions. An artist at heart and spirited for life is how she is best described.*

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

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

# YOGA, PAÑCA TATTVA AND TRIGUṆĀ

By Ajita Kini



Our śāstra tell us the entire universe is composed of the pañca tattva (five elements) – pṛthvī, āp, teja, vāyu and ākāśa (or elemental earth, water, fire, air, and space). An earlier article, went into details of how the planet earth, or soil, was distinct from elemental earth; water was distinct from elemental water; and so on for all the five tattva. The characteristics of every tattva, detailed in the earlier article, are summarised in the following table:

Tattva (Element)	Characteristics
Pṛthvī (Earth)	Hard – soft; rough – smooth; heavy – light
Āp (Water)	Flow – cohesion
Teja (Fire)	Hot – cold
Vāyu (Air)	Pushing – supporting
Ākāśa (Space)	Go anywhere and everywhere – all pervading

Āsana, by definition, require stability in a posture. Patañjali's Yoga Sūtra (2:46) states *sthira sukham āsanam* – a posture that is stable and comfortably sustainable in its stability, is an āsana. Stability comes from the heaviness of pṛthvī tattva. So, when we make the sole or heel of the foot heavy, to be stable in a standing āsana like trikoṇāsana or a balancing āsana like Ardha Chandrāsana, it is the pṛthvī tattva that enables us to be stable. The firmness of the bones, flesh, muscle comes from pṛthvī tattva.

Āsana also require us to move into the posture in a smooth, flowing manner. A jerky movement will not lend itself to stability in the pose, because the clumsiness will cause the breath also to be jerky, the mind to get disturbed, and that will make us unstable. Hence, when a posture transcends into an āsana, the movement will be intrinsically smooth and flowing. Hence, Patañjali's sūtra (3:47) – *rūpa lāvaṇya bala vajrasamhānanatvāni kāya saṃpat* – the treasures of the body (conferred by yoga) are beauty (rūpa), grace (lāvaṇya), strength (bala) and vajrasamhānanatvāni (diamond like, or diamantine, compactness). The grace in the āsana comes from the smoothness of movements, which comes from āp, or elemental water. Āp governs the movement of the muscles.

One might notice, when in āsana practice, that certain āsana generate heat in the system (e.g., in cold weather, we often use adho mukha vṛkṣāsana or handstand to quickly warm up the body) while other āsana cool down the body (e.g., śavāsana). In prāṇāyāma practice, right nostril breathing generates heat and left nostril breathing cools down the body. This is the teja or fire element in the body making its presence felt. Our sense of frustration when we're unable to achieve the posture, or the obsession to achieve it, also comes from teja tattva.

The vāyu or air element's role is most strongly felt in balancing āsana such as ardhachandrāsana or vīrabhadrāsana 3. The pṛthvī element makes the grounded leg stable, while the air element provides lift to the raised leg. This does not mean that vāyu has no role to play in other āsana. Even seated āsana like Padmāsana or Swastikāsana, require the spine to be lifted strongly – it is vāyu that enables this lift of the spine. Even as it is vāyu that makes the body unsteady or the mind restless.

Ākāśa is characterised by pervasiveness and space. When an āsana is performed correctly, one can feel the breath moving within the internal spaces of the body, making one aware of the all-pervading ākāśa tattva within the body. By fixing the mind on this uniform pervasiveness of the ākāśa tattva, one can make the mind focused and expansive, at one and the same time. This state of mind is the prelude to the higher practices of dhāraṇā, dhyāna and samādhi.

This is how the elements, or the tattva, work on the gross body (sthūla sharīra) in āsana. But this is not all. Every tattva is associated with one jñānendriya (organ of knowledge) and one karmendriyā (organ of action). There are five jñānendriya (sense organs / organs of knowledge) – the nose (to smell), tongue (to taste), eyes (to see), skin (to feel / sense) and ears (to hear). The five karmendriyā or organs of action are the legs (to move), arms (to grasp), mouth (to speak), organs of reproduction and organs of evacuation.

Tattva (Element)	Jñānendriya	Karmendriyā
Pṛthvī (Earth)	Nose (olfactory sense)	Organ of evacuation (Anus)
Āp (Water)	Tongue (gustatory sense)	Organs of reproduction (Genitals)
Teja (Fire)	Eyes (visual sense)	Organs of mobility (Legs)
Vāyu (Air)	Skin (tactile sense)	Organs of grasping (Hands)
Ākāśa (Space)	Ears (auditory sense)	Organ of speech (Tongue)



Figure 1 Ardha Chandrāsana

The śāstra also state that all of nature is governed by the triguṇā (three guṇa) – sattva, rajas and tamas. These can be broadly defined as respectively, the quality of luminescence, activity and rest or inactivity, inertia. There is nothing intrinsically good or bad about any of these



qualities – each is essential for our wellbeing. Rajas is required for us to carry out our daily activities (at the very least). Tamas is essential for us to relax, recover and recuperate, in sleep or while awake. And sattva is necessary for spiritual advancement. With very few exceptions, all of us have all the three guṇas in varying proportions, the proportions varying from moment to moment, situation to situation. Why different people respond to the same situation in different ways, is often due to the differing play of the guṇas in each of them.

The triguṇā and the pañca tattva combine in various ways, to define the characteristics of a person at any point of time. In the earlier article on the pañca tattva, it was mentioned that the gross (physical-physiological-mental) body is made of the pañca tattva. It would be more accurate to say the tamasic quality of all the pañca tattva combine to form the gross body, or the sthūla śarīra. The rajasic part of each of the pañca tattva, enlivens one of the five karmendriyā, while the sattvic part of each tattva gives rise to one of the five jñānendriya. This relationship is shown in the tables below

Tattva (Element)	Tāmasic Guṇa (Inertia)
Pr̥thvī (Earth)	Combine to form the gross body (Sthūla Śarīra)
Āp (Water)	
Teja (Fire)	
Vāyu (Air)	
Ākāśa (Space)	

Tattva (Element)	Rājasic Guṇa (Activity)	Sāttvic Guṇa (Luminescence)
Pr̥thvī (Earth)	Evacuation - 1	Smell - 6
Āp (Water)	Reproduction - 2	Taste - 7
Teja (Fire)	Speech - 3	Sight - 8
Vāyu (Air)	Grasping - 4	Touch / Feel - 9
Ākāśa (Space)	Movement - 5	Hearing - 10
Combined effect of all 5 tattva	Pañca Prāṇa <ul style="list-style-type: none"> <li>• Prāṇa - 11</li> <li>• Apāna - 12</li> <li>• Samāna - 13</li> <li>• Udāna - 14</li> <li>• Vyāna - 15</li> </ul>	<ul style="list-style-type: none"> <li>• Manas - 16</li> <li>• Buddhi - 17</li> <li>• Ahaṅkāra - 18</li> <li>• Mahat (Prakṛti) - 19</li> </ul>
These 19 aspects make up the subtle body (Sūkṣma Śarīra)		

The rājasic part of the pañca tattva collectively give rise to the pañca prāṇa (prāṇa, apāna, samāna, udāna, vyāna) while the sattvic part of the pañca tattva collectively give rise to citta (the collective term for manas, buddhi, ahaṅkāra). These nineteen aspects of the individual and collective rajasic and sattvic parts of the pañca tattva, constitute the sūkṣma śarīra or subtle body. The sūkṣma śarīra itself sprouts from the kāraṇa śarīra (causal body), which contains the rahasya (secret) of why we do, say and think as we do. But that is a topic for another day!

As a beginner in āsana or prāṇāyāma practice, one tends to be very focused on the gross movements of the body – the techniques to be applied to “attain perfection” in the posture - how to adjust the legs, the arms, the spine, the head etc. etc. This is both required and essential, even as a baby needs to learn how to crawl before it tries to stand. It is important to realise however, that this is a very rājasic approach to the practice. If the goal of the practice is to exercise and attain fitness, or to overcome the dull (tāmasic) condition of the body and mind, then a rājasic approach is indeed necessary and suitable.

If the goal of the practice is to progress towards self-realisation, towards dhāraṇā, dhyāna and ultimately, samādhi, then the practice needs necessarily to progress to a more sāttvic approach. This means, we need to move from doing (the legs, the arms, the spine etc.) to sensing (feeling, hearing, seeing) what is happening on, and within, the body. Articulating what is happening, both in the sthūla śarīra and the sūkṣma śarīra, goes a long way towards facilitating this. So, as we go into an āsana, it helps to silently articulate what is happening – in the legs (every part of the leg – from the groin to the toes), arms (armpit to fingertips), spine (axis to coccyx), face, head-brain, chest, back etc. etc. Articulation helps to enhance the awareness of what is happening, and this acts as a virtuous cycle, as one becomes more and more aware of, and sensitive to, what is happening in every microscopic part of the body, including the breath and mind.

Initially, the mind may be overly preoccupied with the pain sensation experienced in the āsana. No problem – focus on the pain and articulate exactly where the pain is felt (surface of the body, muscle, ligament, bone etc.); what kind of a pain is experienced (stretch, bone on bone movement, calcification, stiffness, soreness etc.); what adjustments of the body and / or breath intensify or ease the pain. In this way, the pain can be made to work for us, for our education; the pain acting as an object on which the mind can focus. One can even use images from google or a human anatomy app to pinpoint which tendons or ligaments are causing the pain. This entirely changes our attitude towards any pain that is experienced, from making pain something to be suffered to making it a tool for our deeper understanding of our bodies.

As articulation becomes a habit, gradually, the mind quietens further and further while in an āsana, and the phase of laya (absorption) in the āsana begins, when there is an intense awareness not of any one section of the body, but of the embodiment (body-breath-mind) in its entirety. One can sense, and even manipulate, or play with the breath, moving the breath in different patterns, listening to the tonal differences this makes; chanting various nāma, mantra or sound forms, to see how this changes the breath pattern within the embodiment; and the effect all of this has on the mind. One can stand back from the mind and identify the substratum of the mind that is observing, bringing about a sense of detachment and yet intense involvement – something that sounds paradoxical, but when experienced, it is found to be not at all paradoxical.

Each of the pañca tattva has a bīja mantra corresponding to it:

Tattva (Element)	Ṁrthvī (Earth)	Āp (Water)	Teja (Fire)	Vāyu (Air)	Ākāśa (Space)
<b>Bija Mantra</b>	Lum (लं)	Vum (वं)	Rum (रं)	Yum (यं)	Hum (हं)

One can incorporate the silent chanting of these bīja mantra with āsana practice, to develop and enhance the sensitivity to the effect each tattva has on the āsana. This has the added advantage of ensuring breath awareness and breath synchronisation becoming an intrinsic part of āsana practice. One becomes aware of how the internal touch of the breath changes, simply with the change of the bīja mantra even though the articulation is silent and not aloud. Combining the silent chanting of the bīja mantra with prāṇāyāma practice, has the effect of cleansing and balancing the pañca tattva. Incorporating silent chanting of the bīja mantra contributes to the stillness and sublimity of the mind.

With sustained practice in this sāttvic frame of mind, one will find one's entire personality slowly undergoing a metamorphosis, a transformation to a calmer, more mature, equanimous outlook. Then, and only then, can one say one is truly practicing yoga!

*Ajita Kini has been a student of Iyengar Yoga since 2007. This is the 6<sup>th</sup> in a series of articles on yoga*



## The Abhijeet Kini Section



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

# MAURITIUS – A SEA, SUN AND SAND DESTINATION

By Maitreyi Prabhu

A few years ago, we visited Mauritius – the African island country located in the Indian Ocean. Mauritius is an exotic beach destination and has nature, history, adventure to offer for families, couples and honeymooners.



In the pre Covid times, Air Mauritius had direct flights from Mumbai, Delhi, Chennai and Bengaluru to Sir Seewoosagur Ramgoolam International Airport with convenient flight timings. Visa is 'On Arrival' and at no fee.

The airport is in the south – east while the capital city Port Louis is in the north-west. Most resorts are along the coast. The north is livelier and hustle bustle while the south is calmer with some premium branded resorts (reminds us of Goa).

## A 7 days tour included

1. North island tour - covering the botanical garden, visit to Port Louis including Citadel fort, waterfront area including Caudan Shopping complex followed by shopping at the main market. The Caudan waterfront had a lovely floating restaurant and served good food too.
2. South island tour - covering some natural landmarks including the crater lake of Grand Bassin and the Hindu temples around it, Trou aux Cerfs – a dormant volcano with a crater, Chamarel 7 coloured earth along with Curious Corner of Chamarel featuring interactive optical illusions.
3. Ile aux Cerfs island tour on the east coast - Speed boat / catamaran cruise from Trou d'Eau Douce takes us to the island.

At Trou d'Eau Douce, we can indulge in adventure and water activities like Parasailing, Cave Sea Kayaking, Water Skiing, Windsurfing, Deep Sea Fishing, Blue Safari Submarine, Dolphin Spotting and Whale Watching, Underwater Sea Walk, Sea Hover, Underwater Scooter, Snorkeling and Scuba Diving.

4. Casela Park has various activities such as Nepalese bridge, zipline, quad biking, walk with the lions, camel / giraffe / fish / tortoise / zebra feeding, big cats, 4D cinema etc. Unfortunately, we missed this one.

Most 4 & 5 star resorts are located on the coast and have their private beaches. But they are located in secluded areas. There is practically nothing outside the resort and it gets pitch dark post sunset. No street lights either. Water is expensive, so it is recommended to buy bottles from the local shops on the way to the hotel from the airport. Water at tourist places is very expensive.

Resorts rent out 2 and 4 wheelers. The deposit for cars was way too high. But scooters are economical. Remember, they give you the vehicle with a full tank and we need to return it with a full tank too. Petrol pumps are not too many and not necessarily close to the resort.

Most resorts serve Indian food in their buffet and a few may even have a separate Indian food counter.

We had split our stay in North and South Island resorts. In the north, we drove down to Mont Choisy which is a public beach which was clean and not crowded. Many of the 3-star hotels and resorts are close to this beach. While in the south, we drove down to Le Morne Brabant mountain which is a World Heritage Site. The road to this place was almost deserted, we just passed by a few places where the locals lived and there was a super market. Besides that, it was very lonely road and we wanted to rush back to the resort as there would be no help if we were lost in the dark.

Popular shopping areas are Port Louis Central Market, Quatre Bornes Market (in the centre of the island and quite far from resorts), Flacq Market, Grand Baie Market. Most people in Mauritius are of Indian origin who have been living there for generations. And most items available for shopping may have been imported from India and China.

Mauritius truly was a great experience -

**Maurice C'est Un Plaisir!**



1. The private beach of the north Island resort



2. Mont Choisy public beach



3. Citadel fort



4. View of the city



5. Drive in South part of the island



6. Le Morne

The writer is herself a travel connoisseur n founder of her own travel firm and can be contacted on [connect@tripweavers.com](mailto:connect@tripweavers.com) or 98209 64655.

# ROLE OF UNIVERSAL CONSCIOUSNESS FORCE IN GOD WORSHIP

By Ashok Prabhu

## Introduction

Vedic religion, one of the oldest religions in the world, started thousands of years ago. Along with the development of belief in God, various scriptures with profound philosophical thinking were composed and handed down accurately over thousands of years. Going through life, one gets various opportunities to study scriptures and participate in the worship of God and yoga and meditation to achieve different levels of spiritual progress. Even though the worshiping processes have changed over the past thousands of years, the primary thread of sensing the Universal Consciousness Force has remained inherent in the worshiping and meditation practices.

## Progression of Vedic Worshiping Practices

Indus Valley-Sarasvati River area rishis and sages may have started thinking about nature's forces as Gods and composing the initial Rig Vedic hymns praising the forces of nature, as far back as about 6,000 years ago. Such a practice of worshiping nature's forces spread to Kashmir and Ganges Valley. Rig Veda was completed and Yajur Veda, Sama Veda and Atharva Veda were composed. Daily religious practices included the study of the Vedas and making offerings to fire in honor of the Gods. Initially, rishis had introduced the worship through simple sacrifices. This was followed by priest-led, grand sacrifice-based worship.

Gradually, rishis started thinking about one God, followed by metaphysical speculation about Brahman or Supreme Reality. Thus, Vedic religion progressed to a wisdom-based, Upanishadic, philosophical religion. The philosophy of monism also became a cornerstone of Vedic thought. This was the result of the quest for unity behind the outward multiplicity of worldly phenomena. Eventually, this led to the concept of the Universal Consciousness Force and the doctrine of reincarnation and salvation through knowledge which was developed in the Upanishads. Upanishads teach us that Brahman, the Universal Consciousness Force, is the source of creation of the Universe. In this creation, the Universal Consciousness Force conceives forms and also continues to govern the universe.

An important transition, starting about 2500 years ago, led the spiritual thinking to contemplate about the concept of Trinity, incarnations, and different forms of God, *Avataras* and personal deities. The three most worshiped deities are Shiva, Vishnu, and the Mother Goddess. Worshiping of Ganesh and Hanuman also became popular. Vedic religion transitioned into image-focused, ritualistic, popular Hinduism which is practiced today. Our imagination has created thousands of deities which appear in different manifestations. However, this multitude of divinities is identical. They are all manifestations of the same Divine reality, reflecting different aspects of the infinite, the omnipresent, Brahman, the Universal Consciousness Force.

Worship of an image, physical representation of God, is a reliable means of connecting with the Supreme Reality. Images are

worshiped as physical representations of particular manifestations of the 'One' Supreme Being, God. The images of the particular images formed of particular deities are energized prior to worship. A spiritual process from scriptures is employed to invoke in the image of God the energy of Brahman, the Universal Consciousness Force. Elaborate hymns and techniques are employed for the image



*Prana Pratisthapana* or energization process. Hymns are uttered with specific accents. Generally, such an energized image of God is referred to as a *murti*. The *murti* is seen as a living entity and worshiped by performing pooja. A unique feature of Vedic tradition is the belief in the immediate effectiveness of the mantras or the holy words. Mantras are helpful for concentration and meditation. Sometimes, they are only composed of syllables like *Om*. They possess a peculiar creative power on account of their inherent potential for promoting spiritual development.

Vedic scriptures such as Upanishads, Bhagavad Gita, and Yoga Vasistha offer spiritual paths to help in the spiritual journey. While practicing Karma Yoga, a person does his/her duty without attachment to results. The essence of Bhakti Yoga is an intense love of God, characterized by constant remembrance and an unconditional desire to serve God. In Jnana Yoga, the person studies scriptures and gathers sufficient spiritual knowledge. Raja yoga is the systematic practice of intense yoga and meditation techniques to achieve the final stage in spiritual journey, Enlightenment.

## Universal Consciousness Force as the basis of Worshipping Practices

Vedic scriptures state that the universe and all of its objects manifested from Brahman, the Universal Consciousness Force, which is pervasive in the universe and continues to govern everything. All of the universe's objects are identical to the Universal Consciousness Force at the fundamental level. Scientists refer to the starting source of the universe as a singularity. Out of this source, the universe was born. From the first product, energy, came nature's forces, elementary particles, and matter. Scientists tell us that at the fundamental level, the universe is in the form of force fields, and that everything in the universe including matter, various elementary particles, and nature's forces can be traced back to identical force fields. Such information from Vedic scriptures and modern sciences points to the significance of ancient thinking in terms of the Universal Consciousness Force as the primary force governing the universe.

Recent discoveries in neurosciences suggest that the human brain is capable of directly sensing the forces in nature without the routine five sensory inputs of sight, sound, smell, taste and touch. The receptor neurons can sense the Universal Consciousness Force fields and help the human mind to connect with the Universal

Consciousness Force. Religious practices that have been developed over thousands of years rely on sensing the Universal Consciousness Force. Rishis had developed techniques for transferring the Universal Consciousness Force into images of God worshipped by devotees and also for capturing the Universal Consciousness Force during yoga and meditation.

Thus, a unique opportunity has been provided for the human mind to connect with the Universal Consciousness Force and achieve spiritual progress. When the mind is exercised properly, the brain can control the five routine senses, focus internally, and directly sense the Universal Consciousness Force. According to the scriptures, this requires discipline to look deep inside, focus, be in *dhyana* and meditate.

The image *Prana Pratisthapana* process invokes in the *murti* of God the Universal Consciousness Force. During worship of God, a devotee's mind focused on the *murti* of God is sensing this Universal Consciousness Force emanating in the form of force fields from the *murti*. Spiritual knowledge from scriptures and yoga and meditation practices help to harness energy from the Universal Consciousness Force to further energize cells, and thereby organs and the whole body. One can expect higher levels of universal energy capture as one goes from traditional image worshipping religious practices to those employing yoga and meditation, and then in those who are experts at intense yoga and meditation techniques. In the final stage of intense meditation, one can reach

Enlightenment. During this mystic experience, a flash of lightning or a sudden realization of unity with Brahman, Self-Realization, is achieved. This is the human goal as elaborated in Vedic scriptures. Only saints have fully captured the opportunity available to all humans for Enlightenment. True nature of the Universal Consciousness Force can be properly understood only when one experiences, and, thereby, knows the Ultimate Reality.

#### Summary

Sensing the Universal Consciousness Force is the essence of Hindu religious practices. Teachings from Vedic scriptures regarding Brahman, the Universal Consciousness Force, and manifestation of Brahman in the forms of this universe, and lessons from modern scientific discoveries regarding singularity at the birth of the universe and universe being composed of identical force fields at a fundamental level, provide a sound spiritual and scientific basis for our thinking regarding the role of the Universal Consciousness Force in the creation and governance of the universe. Advances in Neurosciences suggest the possibility of the human brain directly sensing the Universal Consciousness Force fields existing in the universe. Worshiping processes that have been developed over thousands of years rely on sensing the Universal Consciousness Force either by image worship and/or by yoga and meditation practices. Such knowledge can be quite inspiring and helpful for humans in their endeavor to make use of the precious opportunity for spiritual progress.

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

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# THE DALAI LAMA'S CAT BY DAVID MICHIE

By Madhuri Pai

(a GSB based in London, a reader most prolific)

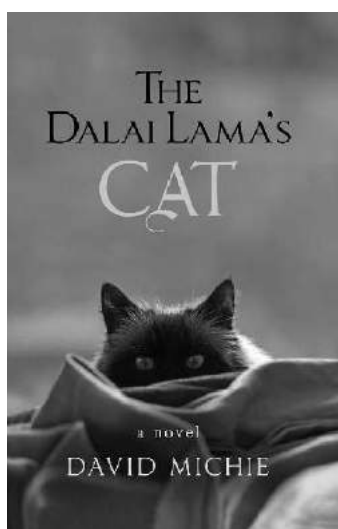


*"It's not so much what you are doing that makes you happy, it's whether you are being mindful of what you're doing. The important thing is to be present – in the "here" and the "now".*

We've all heard wise words that have moved us from all kinds of sources. A parent, an aunt or an uncle, a friend, a philosopher. How about a cat? Would you fancy that a cat could be so spiritually evolved as to help you understand the true nature of your existence? How to be truly happy?

Maybe not any cat. But perhaps a cat that has spent its entire life at the feet of one of the most respected living spiritual leaders, the Dalai Lama. The fascinating book "The Dalai Lama's Cat" by David Michie is a simple story full of Buddhist wisdom and narrated by a cat. The Dalai Lama's cat.

Saved from almost certain starvation and death by the Dalai Lama, and finding a special place in his heart, this cat enters the hallowed insides of the Dalai Lama's home. She gets many different names, but the one that sticks the most is HHC (or "His Holiness' Cat). At the footsteps of the great spiritual leader, HHC hears the deepest spiritual conversations and the light hearted banter that is the trademark of this cheerful Buddhist leader. She has her own life journey too – battling becoming overweight, trying to find a mate, making friends in Dharamsala and trying to understand



if she can find any connection back to her family in Delhi, where the Dalai Lama had rescued her from.

As she goes about living her life, she learns important life lessons that she generously shares with the reader. These lessons are the basic tenets of Buddhism, made easy for beginners.

The wonderful fact is that, the Dalai Lama, did have a cat who was called HHC and many of the incidents described in the book did actually happen. While there is a liberal sprinkling of fiction (not least the talking cat itself!), the reader can be forgiven for believing that they are learning about Buddhism from the Dalai Lama through the medium of his beloved cat.

This is an easy read and only a gentle introduction to Buddhism, nothing much deeper than that. But in an easy manner, and without disrupting the flow of the story, the reader finds simple but profound life lessons coming through.

*Who is a holy person? One who thinks more of others than of himself.*

*What is "realisation"? When our understanding of something deepens to a point where it changes our behaviour, that is realisation.*

*How can immeasurable happiness be achieved? By allowing the wellbeing of others to become our primary motivation in everything we do.*

For this, and more nuggets from Buddhism, set in a sweet cat story, this is a very readable book.



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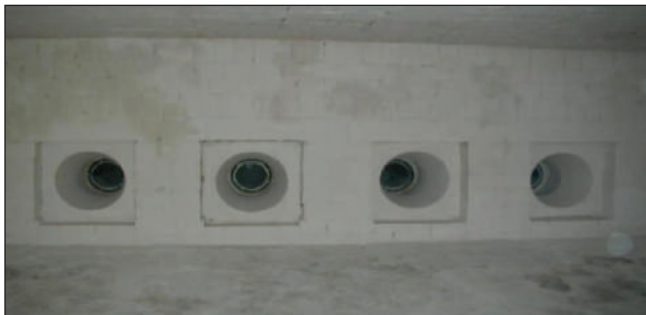
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# LESSONS IN BHAGAVAD GITA

By Dr. Gayatri G Shenoy

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः |  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥२-१४॥

*mātrāsparśās tu kaunteya śītoṣṇasukhaduḥkhadāḥ  
āgamāpāyīnityās tāṁs titikṣasva bhārata 2.14*

*mātrā-sparśāḥ* = contact of the senses with their respective sense-objects; *tu* = verily; *kaunteya* = O son of *Kunti*; *śīta* = cold; *uṣṇa* = heat; *sukha* = pleasure; *duḥkha* = pain; *dāḥ* = gives rise to; *āgama apāyinaḥ* = appearing and disappearing; *anityāḥ* = impermanent; *tān* = these (are); *titikṣasva* = endure (them); *bhārata* = O descendent of King Bharata; 2.14

**Verily, contact of the senses with their respective sense-objects O son of Kunti gives rise to cold and heat, pleasure and pain; appearing and disappearing these are impermanent, endure them, O descendent of King Bharata; 2.14**

Arjuna is referred to as both Kunti's son and King Bharata's descendent. Nobility ran in his blood from both his parents' lineage.

The *tanmātrā-s* are the subtle elements of space, air, fire, water, and earth; these bring about their effects of the senses of sound, touch, form, taste, and smell respectively called as *mātrā-s*. These 5 senses or objects of the sense-organs are perceived through the 5 *indriyaḥ* - the sense-organs of the ear, skin, eye, tongue, and nose. The *sparśāḥ* or contact of the *mātrā-s* the senses, with the *indriyaḥ* the sense organs through the respective objects like form, touch etc is called *mātrā-sparśāḥ* - contact of the senses with their respective sense-objects.

*Sparśāḥ* is that which is contacted like objects which generate sound and so forth. When this contact occurs one experiences either *sukha* or *dukha* pleasure or pain through the generation of pairs of opposites like *śīta uṣṇa*, heat and cold and the like, which last as

long as this contact is present. The ego experiences this pleasure and pain and says 'I am happy' or 'I am sad'.

This experience is *anityāḥ* impermanent for they *āgama apāyinaḥ* come and go, so they have to be patiently tolerated till they last, knowing fully that they will pass away. Why are they fleeting? This is simply because the subject of experience, the experience, as well as the object of experience keeps changing from good to bad or from bad to good; everything is in a state of flux. Nothing ever remains the same in this perishable world where constant change itself is the only changeless factor. Being so, it is pointless to be attached to anything since the object of attachment will surely change its colours and give rise to pain now, instead of the pleasure it used to generate.

This is constantly experienced by all in reality, yet it is a matter of great wonder in this world that even the cleverest of brains fall prey to this trap and never ever realize it.

The Lord tells Arjuna this truth and advises him to just observe all these changes like an outsider watching a film and be untouched by it, allow the pleasure or pain to pass with the wise thought that they won't last. Undue interference with them or attachment to them is not warranted so that they disappear with the least amount of destruction. The word used is *titikṣasva* 'please endure quietly and patiently till they pass'. Their transitory nature is converted into the benefit or loss of their passing away.

A little take-home message-refuse to be affected by all the negativity and pain in this world for they will definitely pass, so too don't get carried away by joys for remember they too will pass. Just experience them with a smile and let them pass on their own.



Extract from 'Śrīmad Bhagavad Gītā -Encyclopedia of the Lord's Teachings to Humanity.' Translation and Notes - Dr Gayatri G Shenoy ([bgitaggs12@gmail.com](mailto:bgitaggs12@gmail.com)) She is retired Anesthetist with a deep interest in Vedanta, and has given several lectures on Bhagavad Gita in the past.

## LIST OF IMPORTANT DATES IN THE QUARTER APRIL-JUNE, 2022

Dates	Day	Festival	Dates	Day	Festival
2 <sup>nd</sup> April 2022	Saturday	Gudi Padwo (Chaitra Navaratri Aarambh)	3 <sup>rd</sup> May 2022	Tuesday	Akshay Tritiya
10 <sup>th</sup> April 2022	Sunday	Shree Ram Navami	19 <sup>th</sup> May 2022	Thursday	Sankashta Chaturthi
16 <sup>th</sup> April 2022	Saturday	Hanuman Jayanti	10 <sup>th</sup> June 2022	Friday	Nirjala Ekadashi
19 <sup>th</sup> April 2022	Tuesday	Sankashta Chaturthi	14 <sup>th</sup> June 2022	Tuesday	Vatpurnima
1 <sup>st</sup> May 2022	Sunday	Maharashtra Day	17 <sup>th</sup> June 2022	Friday	Sankashta Chaturthi

# HEALTH BENEFITS OF INTERMITTENT FASTING (IF)

By Dr. Jennifer Prabhu



Many of us have heard of fasting, and surely most of us have fasted for one purpose or another at least once in our lives. Did you know, however, that making [safe, doctor-monitored] fasting a regular

part of your routine, can potentially make a huge impact on your health? Indeed, intermittent fasting (IF), is a powerful tool in the arsenal, alongside many others, to help reverse a multitude of diseases and encourage weight loss. This is especially true for women when they are trying to lose weight.

IF encompasses a whole range of ‘schedules’, is an effective and somewhat novel lifestyle change to consider when one desires weight loss, amongst other health benefits, which we’ll discuss shortly. I share with my patients that the most important point to remember is this- IF is simple, but not easy. It does not require you to track your calories/carbs/protein, it does not tie you to a specific diet, and best of all, it is completely free. Of course, as with any major lifestyle change, please consult with your family doctor before considering IF!

Let’s begin with describing what exactly IF entails. There are many schools of thought regarding which is ‘the best’ schedule to follow. You might consider easing your way in with a 14:10 fast- that is, fasting for 14 hours and eating in a 10-hour window. Most scientists agree that to get the best bang for your buck, you should aim for at least a 16:8 fast, for it is at this particular threshold where your body will start to reap the metabolic benefits of fasting. It’s also important to understand what exactly should and shouldn’t happen during fasting- one can have (and should have) unlimited water. It is also acceptable to drink black coffee and black/green tea- that is, no milk or cream, no sweetener (sugar or artificial). You can also have salt- whether it is in the form of a clear broth or simply a small amount on your tongue. Sounds foreboding, but you will be surprised how it becomes second nature, over time. Essentially, the longer you can fast (over

time), the better your body will heal. But how exactly does your body respond when you fast?

Think of fasting as a way for your body to rest. Every time you eat, even the smallest morsel, your body goes into work mode- believe it or not, it takes a lot of time and energy to digest food. However, when the stomach is empty, your body can take that bonus time to focus on any problem areas.

Inflammation (to name a few: diabetes, heart disease, arthritis, acne, hormonal imbalance (again in women specially), even autoimmune disease and ADHD), infection, you name it- any area in your body that potentially needs some work, is attended to. These are the processes that are attended to first, when your body goes into fasting mode.

Once the rest of your body is relatively happy, it can use its reserves, i.e.- fat stores. So, quite literally, your body will melt away your fat! Of course, this does not happen overnight, but it will happen- as the scientific literature has proven. This is why I often tell my patients, when practicing IF, to take measurements (waist, arms, chest, thighs) and pictures once a month. The scale might not move as fast as you’d like, but the inches will fall off.

As with any commitment to a lifestyle change, it is prudent to realise that no human is perfect. There will always be days or even weeks of setbacks. Perhaps you are going on vacation, or to a family function, or you become ill and need to take medications with food. The great thing about IF is that your body remembers! You can fall off the train, but it is easy to get back on track, and I promise that you will actually feel your body relaxing.

This is a flexible and forgiving lifestyle, which, in my opinion, makes it so very desirable. So, grab your steaming hot (black) mug of coffee, your litre water bottle, and join those that are already in the know! I promise, your mind and body will thank you!

A while back I had made a YouTube video on Intermittent Fasting Tips. Please watch it for further tips and tricks. To pull it up, type “circee fasting” in the YouTube search bar. Good luck with it.



*Dr. Jennifer Prabhu, MD, MT (ASCP), FAAP, FACP, is cofounder & CEO, Circee Health Pvt. Ltd., a chronic disease reversal clinic. She is also a double board-certified doctor in Internal Medicine and in Pediatrics. She is one of the first foreign doctors to be permanently licensed in India.*

# WHO LOVES US MORE? FATHER OR MOTHER?

By Pradeep Pai

9<sup>th</sup> May is celebrated as Mother's Day all over the world. We celebrate it in India too, with WhatsApp forwards, memes, jokes, wishing cards and what not. The question is whether only one day in a year be celebrated as Mother's day or rather every day of the year be celebrated as Mother's day. Ever since a baby is born, the closest it will always remain to, is the mother. Even in the animal world the care, the nurture, the feeding of the young ones is always the task of the mother. Our scriptures have given the highest respect and regards to the mother in multiple stories and examples. When in duress or in pain or in shock or in trouble, impromptu we call "Aamma". Have you ever wondered why does this happen? Do we not love our father equally? Why do we reach out to mother, first, always? In my today's write-up, I have tried to explore the reasons for the same. A caveat, the discussion on this subject can never be conclusive and I remain open to all suggestions and criticisms!

First, the anatomical reason – The foetus or life form grows inside the mother, hears the mother's sound first, gets its taste preferences from what the mother eats, and on birth it is the mother's smell and touch that it experiences first. The survival dependency of the new-borns is maximum on the mother, and this is from when the gratitude towards the mother starts to build in. On the mother's part, the baby is actually part of her and hence it is natural that she will side with and protect her child in all circumstances. This is the second reason as to why a child's confidence begins to build in the mother, because it gets ingrained that she will forever side with you under any circumstances. The movie "Mother India" depicts very vividly the dilemma of the mother when she has to shoot down her son "Birju". Rarely, in real life would one come across a mother personally admonishing her child, although in private she would point out all the follies in order to ward off a bigger harm.

Second, gender as the possible reason – Is it true that boys prefer their mother's affection, while girls prefer their father's affection? Conversely, is it true that the father is harsher on boys and mother harsher on girls? Humans are prone to what is known as Oedipus complex, which generally occurs at the age of three to five years. The impressions created at this age then remain for life. What is this Oedipus complex? Psychoanalyst Sigmund Freud coined the term "Oedipus complex" after the play Oedipus Rex, written by Sophocles in 429 B.C. In this Greek tragedy, the king of Thebes is told by an oracle that his son Oedipus will kill him. As a result, his wife deserts baby Oedipus on a mountain to die. Unbeknownst to them, the baby is rescued and raised by the King of Corinth and the prophecy gets upheld.

The Oedipus phase is when the child partially detaches itself from the mother and sets out to find its own identity. The Electra complex

is a term used to describe the female version of the Oedipus complex. There are instances where the mother gives a differential and favourable treatment to boys and a stricter regime for girls. Be as it might be, the bond with the mother at all age is same irrespective of gender. If anything, the bond of a girl child with the mother only strengthens over time, especially when she experiences motherhood herself.



Third, emotional connect with mother – When one feels the need to share something with others, who is the biggest well-wisher? It is when we either feel a deep sense of emotion, euphoria or despair that we turn to our foremost well-wisher. The mother being more emotional of the parents is likely to connect with the child better than the father is. Further, mother is more inclined to forgive an act of mistake when compared with father. Thus, it gets ingrained into one's psyche that the first person to turn too in crisis or success is the mother.

Fourth, the maternal instinct – While women are equipped with higher caring and maternal instinct, the belief is more compounded by marketers, advertising everything that a child would want. This promotes the concept of "special bond" that mothers have with their children and serves to reinforce this belief in them.

Most of the research on parental connect is focused on mother and her maternal instinct. Very limited research has been done on fathers' antenatal relationship. It will be incorrect to assume that because the father is unable to be 'pregnant' he is incapable to develop special relationship with his offspring. Oxytocin or bonding hormone is released in large amount in women after giving birth. However, the fact that fathers experience Oxytocin releases in same measure as mothers, is less known.

There are very few instances in mythology like Parashurama, Lord Vishnu's sixth avatar killing his mother but multiple instances of mothers' sacrificing their lives for protecting their children. The mother is not just jeevanadayee (life-giving) but also jeevana maragadarshak (life-guidance) for her children. Mother, is an epitome of love and the only person who has given us love even before we were born. This unconditional motherly love is what makes us feel the most loved in the world. So putting at rest (for time being) whose love is more important, suffice is to say that the sacrifices made by mother for her children is unparalleled and hence maternal love precedes paternal love for all.

*The writer is Chairperson Executive Programs at NMIMS University, School of Business Management. He has authored two education books - one each published by Oxford University Press and Pearson. He is the most liked faculty of quantitative subjects in NMIMS and in other reputed B – Schools*



## Cooking Without Fire - Dishes

by Smt. Anuradha Prabhu  
anuradhprabhu49@gmail.com

### DRAKSHANI AMBYA SAASAM

#### Ingredients

- 1 cup cubed mango pieces
- 1 cup green grapes
- 1 cup grated coconut
- 3-4 dried red chillies
- 1 tsp mustard seeds
- Marble sized ball of tamarind
- 1 tbsp jaggery
- Salt to taste

#### Method

- 1) Grind grated coconut, red chillies, tamarind, and mustard to a coarse paste.
- 2) Remove the paste, add a little water to get semi dry gravy consistency.
- 3) Add jaggery and salt to the mixture and mix well.
- 4) Add the cubed mango pieces and grapes and mix gently.
- 5) Serve as a side dish with rice and curry.

P.S Addition of jaggery can be adjusted as per ones taste



### PIYAVA TAMBALI



#### Ingredients

- 2 medium onion
- 1 cup grated coconut
- 3-4 dry bedgi chilli
- A marble sized tamarind
- 1 inch ginger
- 2-3 green chillies
- 1 tbsp coconut oil
- Salt to taste

#### Method

- 1) Grind together grated coconut, dry red chillies and tamarind to a smooth paste.
- 2) Add a cup of water to the paste to get a consistency slightly thicker than rasam.
- 3) Chop the onions, green chillies, ginger and add to the tambali. Add salt to taste.
- 4) Add the coconut oil to the tambali, mix and serve with rice

### CHARAMBURE UPKARI



#### Ingredients

- 2 cups charambura (puffed rice)
- 1 tsp red chilli powder
- 1/4 tsp coriander powder
- 1/4 tsp cumin powder
- 1 tbsp coconut oil
- Salt to taste

#### For garnish:-

- 1 cup chopped onions
- 2-3 green chillies chopped
- 1/2 cup chopped coriander leaves
- 1 lemon

#### Method

- 1) Mix together red chilli powder, coriander powder, cumin powder, salt and coconut oil in a wide bowl.
- 2) Add the puffed rice and mix well to coat the puffed rice evenly.
- 3) Mix together chopped onions, green chillies and coriander leaves.
- 4) For serving take a handful of puffed rice in a plate, sprinkle the onion mixture, squeeze lemon juice, mix and serve with evening tea.

P.S. Red chilli powder can be adjusted as per taste.

Also, the quantity of green chillies can be adjusted as per taste

# THE PAURANIK SERIES INTELLIGENCE ALWAYS WINS

## (SOURCE- MAHABHARATA -ADIPARVA)

*By Tanushree Rao Shenoy*

Yudhishtir was now crowned Yuvraja of Hastinapura. His benevolence, wisdom, valour and decisions based of Dharma were receiving appreciation from the citizens as well as from across the world. His brothers Bheemsen and Arjuna were celebrated for their valour and skill, Sahadeva was renowned for his expertise in Niti Shastra and Nakula for his expertise in non-conventional warfare. Yudhishtir and his brothers were invincible and that made old King Dhritarashtra uneasy. "If this outpouring of love, affection and respect towards the Pandavas continues, there will be no space in the hearts and mind of people for me, their king, let alone for my sons" he rued. He called for his trusted minister Kanika and asked his advice on this. Kanika told the King to bide time as any action done in haste would surely cause harm and when the opportune time arrives utilise the time-tested strategy of Saam-Daam-Danda-Bheda. To elaborate on this strategy, Kanika narrated a story of the Jackal.

The wise Jackal lived deep in the forest. He had four friends, Tiger, Mouse, Wolf and Mongoose. Once these four friends saw a deer. The Deer was young and strong. These four friends decided to kill the Deer and share the spoils. Alas! The Deer proved too fast for the Tiger; even after repeated attempts he couldn't hunt the Deer. Tired and dejected the four friends consulted their fifth friend Jackal for advice. Jackal said "Oh Tiger even after trying several times, the deer seems too swift for you. I suggest we change our strategy. Let our nimble mouse nibble away the deer's feet. Thus injured, the swiftness of the deer will reduce considerably and you can hunt him down easily." They all heeded Jackal's advice. Deer, already wounded by the mouse, was easily killed by Tiger. All five friends were mighty pleased seeing the dead Deer. "Why don't you all take a bath and come for the feast while I shall wait here guarding this dead Deer," said the Jackal.

The Tiger was first to arrive after taking a bath. He saw the Jackal in a contemplative mood, lost in thoughts. "Oh Jackal, you look worried; what happened?" "You guessed it right Tiger. The Mouse said some nasty things and I did not like it. He said that the Deer lies dead here only because of his efforts. Tiger, he said would not have hunted Deer down otherwise. He said, shame on the Tiger for feeling proud and happily feasting on this Deer as if it was his prize.

Since hearing these words I feel repulsed to eat this Deer," said the Jackal. Hearing these words, Tiger felt humiliated and ashamed. He fled the scene and ran deep into the forest.

Mouse arrived on the scene soon. The Jackal spoke to the mouse and said "Oh Mouse I fear for you. Mongoose, before leaving, told me he feels this Deer is poisoned and doesn't wish to feast on the Deer. Instead, he wants to eat you as he is hungry." Hearing these words, the Mouse decided to skip the feast and fearing for his life ran into his hole.

The Wolf arrived soon. The Jackal said to the Wolf "Oh dear Wolf I wish to warn you, Tiger is very angry with you and will return with his wife to hunt you down. If I were you, I would avoid facing the Tiger and Tigress." Hearing this Wolf forgot all about the feast lying in front of him fled from the scene.

Unaware of all these conversations, the Mongoose arrived for the feast. He was confronted by Jackal who spoke to him in an aggressive tone, "I have defeated the Tiger, Wolf and Mouse, post which all three have fled the scene. Ignore my threat at your own peril." The Mongoose frightened by what he just heard meekly said "The mighty Tiger, intelligent Mouse and strong Wolf have all faced defeat at your hands, you are very powerful. I do not wish to fight you." Mongoose too fled the scene, leaving Jackal alone to enjoy the feast.

### ***Inference:***

Kanika addressed the dejected King "Oh Mighty King of Kurus, you too should follow the method of the Jackal. Be the Jackal oh King. Win over the Powerful with Supplication (Saam), the Greedy by giving Wealth (Daam), the Faint-hearted by Fear (Dand) and the Equal/Inferior by one's Might or Discord (Bhed). Intelligence is a sharper weapon than any other. Intellect can overcome any Strength. Intellect along with biding for the opportune Time can win kingdoms without shedding a drop of blood. The Jackal neither nibbled Deer's feet nor hunted down the Deer, yet by using intellect and choosing the correct strategy with each one of his friends, he enjoyed the feast of flesh all alone."



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

# KHARICHA VAATA

By Veena Shenoy

“Kharicha vaata” is a saying in Marathi that means "a squirrel's contribution". It means a small contribution. There is a story in Ramayana which goes like this -- when the great Rama Setu, a bridge between India and Lanka, was being built to bring back Seeta from the clutches of Ravana, the monkeys (the Vanara Sena) carried big stones and helped in constructing the gigantic bridge. The squirrels who were watching the construction wanted to assist the monkeys in the construction of the bridge. Hence they too started collecting small pebbles/sand and started pouring on the bridge. When the monkeys saw this, they could not control laughter and started making fun of the little creatures. However, the squirrels were not disheartened but continued with their job. Looking at their hard work and sincerity Lord Ram lovingly stroked on the squirrel's back and it is believed that the marks of Rama's fingers are still seen on the squirrel's back. Hence the famous saying “kharicha vaata” means a small contribution.

I shall narrate an incident encountered by me that show's a child's sensitivity and his small contribution. My niece's son who was five years old was fighting a life-threatening illness and was admitted to a hospital. On the day of his discharge from the hospital, I was accompanying his parents. My niece and her husband were busy with the completion of various formalities relating to discharge/packing of bags, etc. Once done with, my niece and her husband were holding bags in both their hands and hence could not hold the child and he was asked to walk. However, he was weak and was not ready to walk and asked his parents to carry him. I took the bags from the child's father's hands so that he could carry the child. While in the lift, my niece's husband pointed out to the child, that since he has to carry him, (the child), Veena mamama (myself) was burdened with the bags and asked him to climb down and walk. However, the child refused to climb down. However, his one gesture not only brought tears to my eyes but also reminded me of the famous Marathi saying “kharicha vaata”. I had tucked my

spectacles, into my kameez (I usually tuck my spectacles to my kameez so that I do not misplace them) and the child slowly removed it and held it in his hands. It was a small gesture with deep meaning which showed the child's sensitivity. By taking the spectacles in his hands he had reduced my burden to that extent. Isn't this Kharicha vaata my dear friends? I was amazed and had no words to express my feelings for the tiny tot's sensitivity. Whenever anyone talks about kharicha vaata I remember this incident.

Many times, it so happens that our maidservants, watchmen, sweepers tell us about their problems, about their children, maids about their drunkard husbands or children who are not listening to them/not studying, etc. However, we tend to ignore them thinking it is their problem and we should not bother or interfere in their affairs. However, I believe that every person's actions count in society and they will directly or indirectly affect us. Take for example a maid's son is in bad company and is addicted to cigarettes or drugs or is engaged in small thefts or small crimes. As an enlightened citizen or person, it becomes our duty to counsel the boy, lest he may tomorrow become an anti-social element who will destroy the peace of the locality in which we are living/spoil the atmosphere of the area, in which we are living. Instead had we counseled the boy and nipped his bad habits in the bud itself, he wouldn't have posed a threat to society. The gist of the writing is, that we should always think we are fortunate enough to guide, counsel, and help people and should not confine ourselves to our comfortable lifestyle. Instead, we should rise to the occasion to help people in our small own ways and make our own "kharicha vaata" towards the society.



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

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# **82<sup>nd</sup> ANNUAL GENERAL MEETING OF THE SABHA HELD ON** **13<sup>th</sup> FEBRUARY, 2022**

The 82<sup>nd</sup> Annual General Meeting of G. S. B. Sabha, Mumbai was held on Sunday, 13<sup>th</sup> February, 2022 in the I. M. Pai Hall, Sujir Gopal Nayak Memorial Kreedha Mandir.

The President, Shri Laxmikant T. Prabhu welcomed members and gave a brief report of the activities conducted by the Sabha and its Mahila Shakha. He thanked all the sponsors and the donors for reposing their faith in the Sabha.

The Jt. Hon. Secretary, Shri Satish V. Manel, who conducted the meeting read out the speech of the newly selected Mahila Shakha President, Smt. Amita Kini, in her absence.

Along with the other items of the agenda, the 86<sup>th</sup> Annual Report of the Sabha and audited accounts for the Financial Year 2020-21, were adopted.

The newly constituted Managing Committee selected Shri Laxmikant T. Prabhu as President for the forthcoming year.

The following members constitute the Managing Committee of the Sabha :

1. Shri Laxmikant T. Prabhu	President	11. Smt. Shanteri N. Nayak	Committee Member
2. Shri Subray D. Shenoy	Vice President	12. Shri Subashchandra R. Rao	Committee Member
3. Shri Bharat S. Kini	Vice President	13. Smt. Tanushree A. Shenoy	Committee Member
4. Smt. Bina N. Shenoy	Vice President	14. Smt. Chitra S. Kamath	Committee Member
5. Smt. Amita A. Kini	Jt. Hon. Secretary	15. Shri Damodar B. Mallya	Committee Member
6. Shri Satish V. Manel	Jt. Hon. Secretary	16. Shri Pandurang V. Nayak	Committee Member
7. Smt. Prafula P. Rau	Jt. Hon. Secretary	17. Dr. Shobha G. Kini	Committee Member
8. Smt. Mohini M. Hegde	Jt. Hon. Treasurer	18. Shri Srinivas J. Pai	Committee Member
9. Shri Uday V. Malya	Jt. Hon. Treasurer	19. Ms. Geeta M. Shenoy	Committee Member
10. Smt. Prathima P. Pai	Jt. Hon. Treasurer	20. Ms. Manjiri P. Pai	Committee Member

In the Managing Committee Meeting held on 27<sup>th</sup> February, 2022, Smt. Anuradha Shenoy has been co-opted into the Managing Committee.

## **FORM IV**

(See Rule 8)

Statement about ownership and other particulars relating to Voice of GSB  
to be published in the first issue every year after the last day of February

1. Place of Publication	:	Mumbai
2. Periodicity of Publication	:	Quarterly
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4. Name and address of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital	:	G.S.B. Sabha, Mumbai 101, Shree Nidhi, Opp. Bank of Baroda, 76, Bhau Daji Road, Matunga (C.R.) Mumbai – 400 019

I, Laxmikant T. Prabhu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date : 8<sup>th</sup> April, 2022

Sd/-  
Laxmikant T. Prabhu  
Signature of the publisher

# REPORT ON ONLINE AND OFFLINE ACTIVITY CONDUCTED

*By Our Mahila Shakha*

## “Raho Cancer se do Kadam Aage”

The Mahila Shakha, in association with Indian Cancer Society, organised an online session on cancer awareness on 30<sup>th</sup> January, 2022. Dr Priya Eshpuniyani, a surgical oncologist, spoke on Cervical Cancer Awareness.

This program began with an introduction about our Sabha. Our Convenor, Smt. Chitra Kamath introduced the speaker to the audience and informed about Dr. Priya's profile, her articles published, international conferences participated and her practice in many well-known centres as thoracic surgeon.



Dr. Priya spoke on cervical cancer awareness aided with a presentation that was simple to understand. The presentation detailed risk factors, symptoms, evaluation of the disease, investigations and treatment. She advised ladies in the 30-40 age group to do cancer screening tests once every 3 years. At the end of

the session, she answered queries from the audience. It was an educative session for all.

The session ended with vote of thanks to Dr Priya and to all those who helped in conducting this online program. The Mahila Shakha specially thanked our Managing Committee members, Mr. Pandurang Nayak and Ms. Kritika Rau for helping us conduct this online session “Raho Cancer se Do Kadam Aage” live on the Sabha's Facebook page.

## Bhajan Saptaha at Shree Walkeshwar Kashi Math



Our Mahila Shakha's Bhajan group participated in Bhagawan Nama Saptah Bhajan Mahotsav held at Walkeshwar from 6<sup>th</sup> to 12<sup>th</sup> February 2022 from 4 to 6 p.m.

The Bhajan team was led by Smt. Maya Nayak.

Mahila Shakha members rendered bhajans on Friday, 25<sup>th</sup> February 2022, in front of H H Shrimad Sudheendra Tirth Swamiji's deity during H H Shrimad Samayameendra Swamiji's camp at Walkeshwar Kashi Math.

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# REPORTS FORM SISTER ORGANISTATIONS

## VSISTERS ANNUAL FUNCTION

*By Smt. Veena Adige*



All smiles and happiness during the 11<sup>th</sup> Annual Day



Lighting the lamp at start of the program

The eleventh annual day of GSB Vsisters was celebrated with pomp and splendour on March 12, 2022. It was their 77<sup>th</sup> function. More than a hundred members and their families enjoyed the program and the typical GSB food.

Amita Kini, President of GSB Sabha, Mumbai - Mahila Shakha, founder of Suchitra and Sushiksha classes was the Chief Guest. She praised the activities of Vsisters with special mention of the lockdown contests.

The variety entertainment consisted of song and dance performances by members and their children. In the fancy dress

contest, Arjun Adige as Vishnu Bhatmam, Asha Mallya as fisherwoman, Mughdha Nadkarni as jogan and Kala Kamath as raddiwala won prizes. Durga Shenoy, former president of GSB Sabha, Mumbai - Mahila Shakha spoke of 'Me Time' and how best it could be utilised. The highlight was a beautiful and graceful dance by Shantala Bhat based on a song by Purandardasa.

Sudha Kamath, Savitha Joshy and Savitha H Nayak ably compered the program.

## Manager Wanted

**G.S.B. Sabha, Mumbai, is looking out for an Office Manager. Work will be from 2 to 7 p.m.,**

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If interested, please mail your resume to : [gsbsabha@gmail.com](mailto:gsbsabha@gmail.com)

At  
**Sabha's office at Bhau Daji Road,  
Matunga, Mumbai - 400 019.**

## NEWS FROM SISTER ORGANIZATIONS

### Cancer Awareness & Healthy Lifestyle Educative Program for GSBS Medical Trust's women employees

GSBS Medical Trust makes it a point to mark all important days. 8<sup>th</sup> March being International Women's Day, the Trustees decided to have an educative program for the women employees of all GSBS Trust's centers. All of them could not be accommodated on one day, due to patient flow. So, it was decided to have programs on the 7<sup>th</sup> and 8<sup>th</sup> of March 2022.



**Dr. Prasad Kasbekar with GSBS Medical Trust team**

On 7<sup>th</sup> March, full details on cancer awareness were given by Dr. Prasad Kasbekar. He gave details of four types of cancers generally affecting ladies, viz., breast cancer, cervical cancer, ovarian cancer and oral cancer. He informed the audience about symptoms, causes and most importantly, precautions to be taken. This was followed by an interesting discussion and Dr. Kasbekar patiently answered all questions by the ladies. It was a much-needed educative session and Dr. Kasbekar was profusely thanked for sparing some time.

On 8<sup>th</sup> March, Dr. Deepali Prabhat, a gynecologist from the Medical Trust, spoke on the subject 'Healthy Lifestyle'. She discussed about how nature has abundant food for all. Hence, consuming fresh vegetables and fruits are the answers to leading a healthy lifestyle. She talked about how processed food is the main cause for all illnesses. She mentioned a that good diet which includes



**Dr. Deepali Prabhat at GSBS Medical Trust**

nutritious food, and good exercise will always keep our body healthy. She also mentioned that eating too many tablets leads to pushing too many chemicals into the body which also results in a bad lifestyle.

Everybody enjoyed the lecture and thanked Dr. Deepali Prabhat for her valuable suggestions about adopting the 'NEW' lifestyle.

Smt. Gita R. Pai, introduced both the speakers, and welcomed all. She also proposed a hearty vote of thanks for the speakers for their excellent talks.

Greetings were exchanged among the participants on the occasion of International Women's Day.

## Cancer Screening Camps for Women organized at GSBS Medical Trust



**12<sup>th</sup> Cancer Screening Camp organized on 10<sup>th</sup> January, 2022**

GSBS Medical Trust organizes Cancer Screening Camp for women above 40 years of age periodically at its Health Rakshak Centre at Dadar.

The 12<sup>th</sup> such camp was held on Monday, 10<sup>th</sup> January, 2022. The sponsor of the camp was social-minded person, Mrs. Vidya Suresh Bhat.

These Camps are planned well in advance. The Trust was very apprehensive about holding this Camp as the new pandemic has rapidly spread. But those who had registered could come for the camp at their appointed slots and the Day was a highly successful one. The sponsor expressed her joy, that the camp was successfully concluded.



**13<sup>th</sup> Cancer Screening Camp organized on 14<sup>th</sup> March, 2022**

The 13<sup>th</sup> Camp was held on Monday, 14<sup>th</sup> March, 2022. This camp was sponsored by Mr. Laxmikant Prabhu in the memory of his mother, Smt. Kishori Prabhu, who was a cancer victim. This camp registration was full even before the due date, which shows the need and popularity of this program. Ms. Bina Shenoy, representing the family of the sponsor, visited the camp.

This camp started at 8.30 in the morning and went up till 5 in the evening.

The Medical Trust is grateful to the Dentists, Gynaecologists, Physicians, Radiologist, technicians and the staff members of the Medical Trust for the smooth functioning of these Camps.

*Report By Gita R. Pai*

*Articles contributed by various members, published in VoG, do not necessarily reflect the views of G.S.B. Sabha & its editorial team.*

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# Art gallery

Our Artists for this Quarter



Drawing by : **Mukund Kamath**  
Age : **5 years**



Drawing by : **Vaibhav Hegde**  
Age : **6 years**



Drawing by : **Vedanth Hegde**  
Age : **11 years**



Drawing by : **Sarvotham Bhat**  
Age : **96 years**



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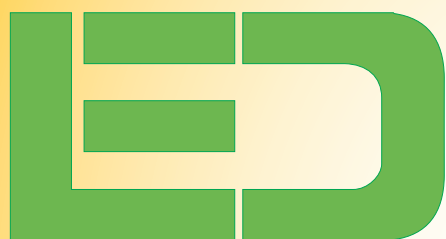
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