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**\*Editorial Team for Voice of GSB: Tanushree Rao Shenoy, Uday Malya, S.D. Shenoy, Damodar Mallya, Amita Kini, Pandurang Nayak.**

**UPDATION OF MEMBERSHIP RECORDS**

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

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

# MESSAGE FROM THE PRESIDENT



Dear Samajbandhavas,

Namaskaru,

After a gap of two years affected by Covid lockdowns, the Sabha is able to present its usual offering of programs.

In the last quarter, we held the 11<sup>th</sup> Edition of the V.R.Shenoy Memorial Inter GSB Cricket Tournament. In January 2023, we will be conducting the M.R.Pai Memorial Carrom Tournament for the Physically Challenged. We are the only organization in Mumbai which is conducting this one day event exclusively for the physically challenged.

One of the most popular programs conducted by the Sabha is our Annual Senior Citizens picnic. This year, we have improvised this event to make it a Senior Citizen Day Out on 5<sup>th</sup> February, 2023, with the highlight of the day being a ride on the Open Roof Top bus of BEST. This will be followed by our Annual Adhyatmik Program on 18<sup>th</sup> February, 2023. We present our Annual Sneh Milan Program on 11<sup>th</sup> March, 2023, the highlight of the event being the presentation of awards in several categories.

You will find the details of these programs in this issue of VOG. Please do make a note of them and join us in these events.

Our request for donations towards the distribution of grocery kits for the Sr. Citizens elicited an encouraging response from our well wishers and patrons locally and globally.

It is also heartening to note that our Mahila Shakha is resuming its Matrimonial Information Service on the 4<sup>th</sup> Saturday from January 2023.

We at the Sabha are continuously look out to start new initiatives. We invite members not only to come up with suggestions but also execute any projects/initiatives that would benefit our samaj. Please appreciate that the Sabha is also a nursery to hone your management, organizational and execution skills, so take a step forward and be a part of an initiative.

We are committed to the task entrusted to us and assure that we will continuously strive to deliver better results.

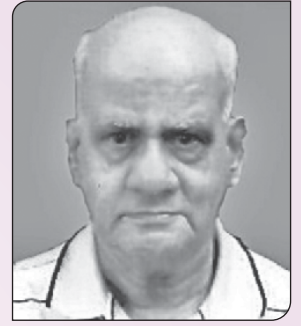
Solicit your support and cooperation.

Seasons Greetings and a Happy and Safe 2023.

Thanks and regards  
Dev Baren Koro

**Laxmikant Prabhu**  
*President*

# REPORT ON V. R. SHENOY MEMORIAL INTER GSB CRICKET TOURNAMENT CONDUCTED BY THE SABHA



**Mr. V. R. Shenoy**

The 11<sup>th</sup> edition of V.R. Shenoy Memorial Inter GSB Cricket Tournament was held on 4<sup>th</sup> December, 2022 at G.S.B Sports Club ground. This is the first tournament to be conducted by any GSB organisation in Mumbai after a gap of 2 years due to Covid.

Shri V. R. Shenoy served in the Sabha's Managing Committee in several capacities before his demise in 2010. The Sabha instituted this tournament in his memory. His daughter-in-law and son, Smt. Sadhana and Shri Sunil Shenoy, USA, established an endowment to support the tournament.

Total 9 teams participated in this tournament; GSB Sabha-Mumbai, GSB Andheri, GSB Dahisar, GSB Dombivili, GSB Khardanda, GSB Seva Mandal, GSB Mulund, GSB Vasai Balaji Seva Samiti and GSB Mira Road. Whereas many more came to cheer and support their team.

Mr. Suraj Samat, Apex council member of Mumbai Cricket Association (MCA), inaugurated the tournament by lighting the lamp. He motivated the teams by his speech and even suggested to GSB Sabha to promote women's cricket team by encouraging women to play cricket.



*Mr. Suraj Samat with Players and GSB Sabha Committee Members (standing next to the wicket with cricket bat in hand)*



*Bharat Kini (Vice president-GSB Sabha) welcoming all to VR Shenoy Inter GSB Cricket Tournament*

Saraswat Co-op Bank was the gold sponsor for the daylong event. The event was also supported by Mr. Sunil Shenoy and Mr. Madhusudan Shenoy. Banner support was given by NKGSB bank.

Finals was played between GSB Seva Mandal and GSB Dahisar. Seva Mandal set a target of 34 runs to be scored in 5 overs. Dahisar chased the total without losing any wicket.

Kaustub Kamat was 'Man of the Series,' Charan Kamath was declared as 'Best Batsman' and Mahesh Pai was declared as 'Best Bowler' of the tournament.

Prize distribution and felicitation were done by Mr. Vishwanath Shenoy and his wife Mrs. Asha Shenoy, who were Chief Guests for the program.



*Chief Guests, Smt. Asha and Shri Vishwanath Shenoy, with the winners.*

Mr. Vishwanath Shenoy dedicatedly served the Sabha for 6 years as our Office Manager. He recently quit the position as he intends to relocate to Bengaluru.

He went beyond the call of his duty due to his passion to serve the Community. He is an active volunteer in other GSB organizations as well.

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## REPORT ON G.S.B. SABHA'S MAHILA SHAKHA PROGRAMMES HELD IN OCT - DEC 2022

Our Mahila Shakha Bhajan group offered Bhajan sevas as follows:

**29<sup>th</sup> November 2022:** At Dahisar Shree Kashi Math during H.H Shrimad Samyameendra Thirtha Swamiji's camp and Theru (car festival)



*Bhajan group at Dahisar Shree Kashi Math*

**2<sup>nd</sup> December 2022:** On the occasion of Durga Namaskar organized by Mahila Shakha held at Kreed Mandir.



*Bhajan group at Kurla Balaji Mandir*

**4<sup>th</sup> December 2022:** for Ekka Bhajan on the occasion of Geeta Jayanti held at Kurla Balaji Mandir

**27<sup>th</sup> September 2022: Navratri Haldi Kumkum** The Sabha's Mahila Shakha held its Navaratri Haldi kumkum program on 27<sup>th</sup> September, 2022 at I.M. Pai Hall of Kreed Mandir.



*Smt. Amita Kini, President Mahila Shakha offering honti to the sponsor, Smt. Bina Shenoy*

The program was sponsored by Smt Bina Shenoy. Mahila Shakha Bhajan Group rendered soulful bhajans on this auspicious occasion.

The program ended with sumptuous snacks and honti to all those who attended.

**9<sup>th</sup> October 2022: Bhajan Competition**



*Mahila Shakha Bhajan group performing on the occasion of Navratri Haldi Kumkum*

Mahila Shakha organised a bhajan competition at I M Pai Hall of Kreed Mandir.



The primary objective of this event is to promote music and encourage singing of bhajans amongst girls and ladies of our community. The participants were divided into 3 age groups:

a. below 18, b. 18-40 c. above 40



The prizes were bagged by: Group A- Miss Sangeeta Pai, Group C - 1<sup>st</sup> prize winner Smt. Laxmi Shenoy, 2<sup>nd</sup> prize winner Smt. Jaya Kamath, 3<sup>rd</sup> prize winner Smt. Kusum Kamath, 4<sup>th</sup> prize winner Smt. Lata Shenoy.

Mahila Shakha expresses its thanks to noted singers, Shri Kiran Kamath and Smt. Anusuya Rao, who were present as the judges. It was a pleasure listening to the devotional songs.

The evening ended with refreshments.

### 6<sup>th</sup> November 2022: Annual Get together and Cookery contest

The Sabha's Mahila Shakha hosted Annual get-together at I.M. Pai Hall of Kreedha Mandir. As part of the get-together, a cookery competition and a therapeutic yoga session were organised.

The theme for the cookery competition was 'Millets' which are now being hailed as 'Nutri-Cereals' due to their high nutritive value. Our judges were Mrs Vinaya Prabhu, a versatile food blogger who also runs the website *Vinaya's Culinary Delights*, and Mrs Anuradha Prabhu, a food connoisseur and a contributor to the cookery page of Sabha's quarterly newsletter, Voice of GSB, for the past six years.

While the participants of the competition impressed all with their culinary skills and

creativity, the judges had a tough time deciding the winners.

*(For Winners' recipes kindly refer to page number 50-51-52)*

Below are the names of the winning recipes and other participants:

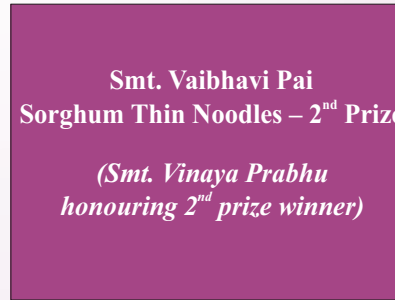


Smt. Naina Prabhu  
Foxtail Pulav -1<sup>st</sup> Prize

*(Smt. Anuradha Prabhu  
honouring 1<sup>st</sup> prize winner)*

Other Participants: Smt. Jyoti Baliga - Ragi Paneer Shawarma, Smt. Narayani Prabhu - Masala Ragi Chakli, Smt. Padmapriya Pai - Jowar Appam, Smt. Pratima Acharya - Millet Appe.

Smt. Anuradha Prabhu, one of judges said the participants' recipes and creativity were commendable. She was surprised at the enthusiasm shown by the participants as some of them travelled all the way from Virar, Dombivili etc.



Smt. Vaibhavi Pai  
Sorghum Thin Noodles – 2<sup>nd</sup> Prize

*(Smt. Vinaya Prabhu  
honouring 2<sup>nd</sup> prize winner)*



Smt. Shwetha Prabhu  
Bajre ka Chilla – 3<sup>rd</sup> Prize

*(Smt. Vatsala Rao  
honouring 3<sup>rd</sup> prize winner)*



Smt. Anuradha Prabhu and Smt. Vinaya Prabhu said **2023 is the International Year of Millets**. Thus, it was an apt theme which would promote

increased awareness on the amazing health benefits of millets among our community people.

The competition was followed by an interesting and informative yoga session for all ladies, young and old, conducted by senior yoga practitioner and trainer, Smt. Vatsala Rao, who runs a yoga therapy center at Matunga. She commenced the workshop with prayers, warm-up exercises and few chair exercises for all the ladies present. While speaking on the subject, Smt. Rao said human body is not just the physical body with which we identify our selves. It is part of a complex system which consists of mind, emotions, attitudes, will and the spirit of a complete human being. So, it is not just our physical body that has to be taken care of, but the state of our mind and spiritual progress is equally important for our wellbeing.



*Smt. Vatsala Rao addressing the audience on Yoga*

In Upanishads, a human being is described as having five distinct bodies/ layers/ sheaths called the 'Koshas'.

She laid emphasis that the best and easiest way to control the mind is through the practice of Yoga. Practice of pranayama works directly on this layer. Pranayama is not just breathing exercise; it helps the prana reach every cell of the body. Pranayama is important and useful. By the practice of pranayama, we are able to control the flow of prana and expand the pranic energy.

Mahila Shakha expresses gratitude to the Judges and sponsors. Sponsors: 1. Smt. Preeti Devidas

Shanbhag, sponsored in memory of her sister, (Late) Miss Revati Ganpat Kamat, 2. Smt. Jayanti S. Nayak.

We are grateful to Smt. Bina Shenoy for sponsoring the cash prizes for the winners in memory of her mother (Late) Smt. Kishori T. Prabhu. The get-together concluded with guests partaking delicious refreshments.

## **2<sup>nd</sup> December 2022: Durga Namaskar**

The Sabha's Mahila Shakha organised Durga Namaskar pooja at I M Pai Hall, Kreedha Mandir on December 2, 2022. Around 80 people participated in the Durga Namaskar pooja.



*Puja Yajmans Smt Vedika and Shri Vineet Nayak along with Smt Rupa and Shri K Ramchandra Bhakta*

The pooja, done for the welfare and prosperity of our samaj bandhavas, was performed by yajmans Smt. Rupa and Shri K Ramchandra Bhakta and Smt. Vedika and Shri Vineet Nayak.

The spiritually charged atmosphere became even more divine with the blissful renditions by MS bhajan group. Kumkumarchane was offered to the devi by the ladies present.

Devotees of all ages participated enthusiastically in circumambulating and offering 108 Namaskars to the Devi. It was indeed a sight to behold!

The programme concluded with sumptuous Ratribhajan, sponsored by Smt. Maya Nayak.



brides/grooms and their parents attended this get-together. People also came from places other than Mumbai.



*Parents at the 'PARICHAY'*



*MS President, Smt. Amita Kini introducing the sponsor, Shri Krishna Kamath*

Mahila Shakha expresses gratitude to Shri Vedavyas Bhatmaam and his team and all the sevedars who contributed with Tanu, Manu, Dhana for this pooja and made it successful.

### **11<sup>th</sup> December 2022: 78<sup>th</sup> 'PARICHAY'**

The Mahila Shakha organised 78<sup>th</sup> 'PARICHAY' get together of eligible boys and girls along with their parents on 11<sup>th</sup> December 2022, Sunday at I M Pai hall of Kreedha Mandir. Many prospective

The get-together was divided into different slots like birthyear wise, NRI and second marriage.

Convenor of the program Smt. Jayashri Rao welcomed the guests and said few words on importance of marriage system.

MS president Smt. Amita Kini expressed gratitude and felicitated Shri Krishna Kamath, sponsor of 78<sup>th</sup> PARICHAY.

The committee members present actively participated making 78<sup>th</sup> Parichay a grand success.

**G.S.B. Sabha's Mahila Shakha**  
**Future Programme**

**Programme:**

Date	Programme	Time	Venue
Sunday 29-01-23	Sankranti Haldi Kumkum Sponsored by Smt. Purnima Kini	3:00 PM	I. M. Pai Hall, Kreeda Mandir

**" MAMA MITRAM GANESHA "**

**Special programme by kids celebrating**

**MAGHI GANAPATI**

**All are invited for the programme.**

**Bhajan classes are held at the Sabha office. Please contact Sabha office for details**

**P.S: From January 2023 Marriage Information meetings will be resumed at Sabha's office on 4<sup>th</sup> SATURDAY of every month between 4:pm and 6:pm**

**Mahila Shakha gives marriage assistance to the needy. We need your support to help the needy.**

***Donations are gratefully accepted***

**Smt Amita Kini**  
*President*  
Tel: 9870062476

**Smt.Saiprabha Kamath**  
*Jt.Hon Secretary*  
Tel: 9821127401

**Smt. Purnima Kini**  
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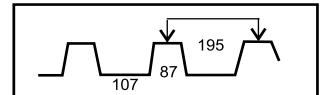
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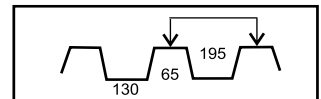
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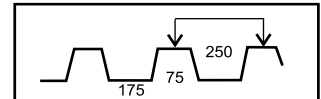
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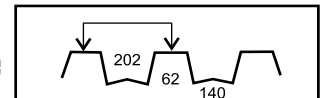
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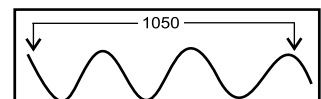
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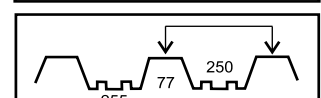
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**G.S.B.SABHA'S SPORTS CLUB ORGANIZES  
M. R. PAI MEMORIAL CARROM TOURNAMENT  
FOR THE PHYSICALLY CHALLENGED**  
(Under the auspices of the Mumbai District Carrom Association)



**Shri M. R. Pai**  
(7.5.1931 – 3.7.2003)

The G.S.B. Sabha's Annual M. R. Pai Memorial Carrom Tournament for the Physically Challenged will be held on Sunday, 8th January, 2023.

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

**Sponsored by:**  
**REDI PORT LIMITED**  
&  
**Shri Anil R. Kamat in memory of his father Late Shri Ravindra L. Kamat**

**Co-Sponsored by:**  
**BANK OF BARODA**

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

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

The day-long tournament will be inaugurated at 9.30 a.m. A Prize Distribution function will be held in the evening, around 4 p.m.

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

Mumbai  
14.12.2022

Shri L. T. Prabhu  
*President*  
Tel.: 9820316495

Smt. Mohini Hegde  
Smt. Amita Kini  
Shri Bharat Kini  
*Jt. Programme Convenors*

9322891391  
9870062476  
9322251254



**G.S.B. Sabha, Mumbai**  
**SENIOR CITIZENS DAY OUT**  
**(Accompanying Non-Senior Citizens are also welcome)**  
**SUNDAY, 5<sup>th</sup> FEBRUARY, 2023.**

***Bus Sponsor : Smt. Roopa & Shri Vishnu Prabhu***

This year, the Sabha is pleased to provide a different experience to our Senior Citizens, it's a Day out on **Sunday, February 5, 2023.**

**THIS IS HOW THE DAY OUT IS PLANNED !!!!**

- 11.00 am -** The meeting point will be at our usual bus starting point, Mancherji Joshi Chowk, Jame Jamshed Road, Entrance of Dadar Parsi Colony, Near Dadar T.T. Khodadad Circle.
- 11.15 am -** We proceed to Shivaji Park, pray at the Shree Udyan Ganesh Mandir and then visit the Bal Thackeray Memorial.
- 1.00 pm -** Arrive at the air-conditioned I M Pai Hall at Kreedha Mandir, King's Circle for a piping hot lunch.
- 2.00 pm 3.30 pm -** After Pet Pooja, we will now get ready for a Adhyatimic quiz, Games, activities etc. There are attractive prizes to be won, so get ready!!!
- 4.00 pm -** Huni Huni Kaapi and snacks
- 4.30 pm -** **Time to get on the 'OPEN TOP BUS' for a beautiful round of South Mumbai against the setting Sun and witness the iconic heritage structures in South Mumbai.**
- 7.30 pm -** Everyone will get dropped back at the starting point of Mancherji Joshi Chowk, so you can happily return home with beautiful memories.

**70 LIMITED SEATS ONLY !!!!!**

Only one bus, with 70 seats, has been organized, so we request all members to register and pay at the earliest. Last date for registration : **31<sup>st</sup> January, 2023.**

Registration fees are Rs. 500/- for senior citizens (completed 60 years of age on date of the event) and Rs. 600/- for non-senior citizens. No seat sharing. Only Baby in arms will not be charged, else full ticket rates apply for all.

Fees will be refunded only if Sabha cancels the picnic for unavoidable circumstances/statutory advisory. Booking will be confirmed only on payment. You can pay by cash/cheque by visiting the Sabha office (Tel. No. 2408 1499) from Monday to Saturday 2 to 6 p.m. If you want to do an NEFT transfer, please contact our Office Manager, Shri Suresh Nayak (Mobile No. +91 98330 84957). Please hurry up and book your seat now to experience this unique event.

Mumbai	Laxmikant T. Prabhu	Bina N. Shenoy	98205 07690
10.01.2023	<i>President</i>	Bharat S. Kini	98207 21244
	98203 16495	<i>Jt. Programme Convenors</i>	



## ADHYATMIK PROGRAMME IN ENGLISH ON SATURDAY, 18<sup>th</sup> FEBRUARY, 2023

Founder Sponsor of this Programme  
**Late Smt. Sanjivi Bhat**, Ex-President of the Sabha  
The Programme has been co-sponsored by generous  
well-wishers of the Sabha

This year the programme is also supported by the following Sevadars :

Smt. Ranjana & Shri Raghuv eer Prabhu, Smt. Rupa & Shri K. R. Bhakta  
Smt. Suman & Shri S. D. Shenoy & Smt. Geeta & Shri Dinesh Bhandarkar

G.S.B. Sabha, Mumbai, is pleased to announce that its Annual Adhyakmik Programme will be held on **Saturday, 18<sup>th</sup> February 2023**, at **I.M.Pai Hall of Sujir Gopal Nayak Memorial Kreedha Mandir**, R.A. Kidwai Road, Matunga, Mumbai 400019.

**Dr. Mrunalini Newalkar, B.A.(Sanskrit), M.A.(Veda & Vyakrana), M.Phil.(Veda and Puranas), Ph.D. (Puranas)** will speak on the topic “**Shaiva Vrata Kathas**”.

The programme schedule is as under :

- 6.00 to 6.30 p.m. - Bhajans by Mahila Shakha Members  
6.30 p.m. onwards - a. Welcome  
b. Introduction of Speaker  
c. Address by Dr. Mrunalini Newalkar  
d. Question & Answer Session  
e. Prasad Vitarana

Please come with your family and friends to experience the beneficial BLISS of this programme. There is no prior registration. All are cordially invited.

Mumbai  
10.01.2023

Laxmikant T Prabhu  
*President*  
98203 16495

Prathima P.Pai  
*Programme Convenor*  
98213 73000

**You too can help the Sabha by becoming a Sevdar for this programme**





**G.S.B. Sabha, Mumbai**  
**Presents**  
**SNEH MILAN PROGRAMME**  
**On Saturday, 11<sup>th</sup> March, 2023**

**Program details are:**

<b>Venue</b>	:	Pracharya B. N. Vaidya Sabhagraha, 2nd Floor (Lift available), Raja Shivaji Vidyalaya (King George School), Hindu Colony, Dadar (E), Mumbai – 400 014
<b>Day &amp; Date</b>	:	Saturday, 11 <sup>th</sup> March, 2023.
<b>Chief Guest</b>	:	<b>Smt. Anita Pai,</b> <b>Senior Group President and Chief Operating Officer,</b> <b>Yes Bank Limited.</b>

**Program details**

<b>4.00 p.m. to 4.30 p.m.</b>	<b>Tea and Biscuits</b>
<b>4.30 p.m. to 6.30 p.m.</b>	<b>Cultural Program</b> A Konkani Drama “ <b>Hun Udka Ghotu</b> ” Presented by Konkani Triveni Kala Sangam, Mumbai
<b>7.00 p.m. to 8.30 p.m.</b>	<b>Formal Program</b> <ol style="list-style-type: none"><li>Welcome Address by Sabha President and Mahila Shakha President.</li><li>Introduction of the Chief Guest</li><li>Presentation of the following Puraskars.<ul style="list-style-type: none"><li>● <b>Vatsala Shenoy Memorial - GSB Mahila Udhyaamee Puraskar to Smt. Archana Pai,</b> an established Women Entrepreneur <b>Founder Sponsor : Smt. Sadhana and Shri Sunil Shenoy, USA.</b></li><li>● <b>K M Kamath Memorial - GSB Sharada Sanman Puraskar to Smt. Shefali Vaidya,</b> Writer, Newspaper columnist, political satirist and travel enthusiast <b>Founder Sponsor : K.M.Kamath and family</b></li><li>● <b>Dr. B. M. Acharya - GSB Jeewan Gaurav Puraskar to Shri Raghunandan Kamath,</b> Founder of Natural Ice Creams. <b>Founder Sponsor : Dr. B. M. Acharya Memorial Trust</b></li></ul></li><li>Speech by the Chief Guest</li><li>Vote of Thanks</li></ol>
<b>8.30 p.m.</b>	<b>Dinner</b>

<b>Distribution of Passes</b>	:	<ol style="list-style-type: none"><li>This program is for the members of the Sabha.</li><li>Entry to the program will be by passes. Two complimentary passes will be issued to each member of the Sabha.</li><li>The complimentary passes can be collected from the Sabha's office between 4 and 6 p.m. from 15<sup>th</sup> February, 2023, on a “first come” basis, till they are available. Please confirm the availability of passes with Office Manager, Mr. Suresh Nayak (Tel. No. 2408 1499) before coming to the Sabha's office.</li><li>Certain passes are set aside for donors/sponsors.</li></ol>
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Mumbai 10.01.2023	Laxmikant T. Prabhu <i>President</i> 98203 16495	Amita A. Kini <i>MS Committee President</i> 98700 62476	Bina Shenoy Prafula Rau Prathima Pai Anuradha Shenoy Chitra Kamath Saiprabha Kamath Damodar B. Mallya <i>Jt. Programme Convenors</i>	98205 07690 98205 26157 98213 73000 98926 72327 93229 87688 98211 27401 98205 06190
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# SOCIAL MEDIA/WHATSAPP

By Veena Shenoy

This incident happened while I was traveling to Dombivli (a distant suburb of Mumbai) from Thane a few days ago by a local train. I was sitting next to a young boy who may have been 11 years old.

I observed, as usual everyone was busy with their mobile phones, either speaking over their phones or watching videos. After settling down in my seat, I too took out my mobile phone from my handbag and started reading the messages sent on WhatsApp/posted some messages. Suddenly I realized, the boy sitting next to me was curiously looking at my smartphone and when I looked at him, he smiled at me. From his appearance/attire, I could make out he belonged to a lesser privileged society. From his smile, I could make out he wanted to talk/share. I kept my mobile phone inside my purse and initiated a conversation with him. He told me that he was studying in 8<sup>th</sup> standard and has taken a day off from school to take his mother (his mother was sitting on the opposite seat) to a government hospital in Mumbai. He also told me that she does not keep well and needs medicines regularly, which they get at a nominal rate/free in government hospitals. Hence once a week he travels along with his mother, all the way from a small village near Kasara (a town in Thane District of Maharashtra), to Mumbai to get the medicines. I continued the conversation and asked him whether he likes his school/studies. He told me that he likes to study

and his favorite subject is Mathematics. I could make out from his sparkling eyes, that he was honest and sincere.

Meanwhile, a vendor selling oranges arrived. I purchased six oranges as a gift to the boy but felt that he may not like to take eatables from a stranger.

Hence, I peeled two oranges and shared the same with him and his mother and gave him the remaining four which he accepted after lots of persuasion from me and his mother. Meanwhile, my destination arrived and I got up to alight from the train. When I reached the door and turned back, I could see him smiling and waving at me.

The above incident taught me many times we are so busy with our own modern smart gadgets/mobile phones/social media, that we are unable to connect to the people around us. There may be many people, especially children who would like to share from their life, studies and experiences, but we are too busy with our own world of social media, that we are hardly able to give them an opportunity to share. This incident taught me we should connect with people around us rather than connecting ourselves through social media/mobile sets etc.



*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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# DIAMONDS

By Anuradha Kamath



Picture Courtesy: IndiaMart.com

India, since time immemorial has lured those in the quest of precious gems, gold, spices. The story of Indian Jewelry dates to over 5000 years, defying chronology. For centuries, the country was known as a “Gem bearing” country. Buried deep within her, lays a veritable treasure trove of precious stones - of which was a stone that “lasts forever” – **The Indian Diamond**. Adventurous travelers and traders, constantly in a quest of fine gems, fervently searched for that one piece that would ensure them untold riches.

Having worked for a prestigious Diamond jeweler, **Khalil Al Sayegh Jewellers** in Dubai, for almost 23 years, I feel extremely privileged and honored to be writing on a subject that has and will remain close to my heart. The owners, Muhammad Ali and Adnan Hassanali, the father-son duo, who hail from the Gujrati Ismaili community are immensely passionate about their designs, concepts and collection and take pride in their ability to *breathe life into stones*. From the simplest to the most ornate, each piece of jewellery that’s made by this organization, reflects a passion for the unusual and a freshness of thought. Having owned just a pair of the usual Diamond studs as a part of my wedding collection, I was less exposed to the mystique and magic of Diamonds. In the summer of 1999, when I joined this organization, I was mesmerized by

the glamour and exquisiteness and took months to understand the nuances and intricacies of this precious gem.



Today I take this opportunity to share a few insights of my experience about this precious gem and alongside a few breath-taking pictures of our state-of-the-art boutique, and of our exquisite collection of jewelry, something that I am immensely proud of.

## The Origin

“*Vajra*” is the Sanskrit word for Diamond. It means Thunderbolt. Rare & valuable, treasured & cherished, much of its aura stems from its



properties of clarity, purity, and invincible hardness. I belong to the GSB (Gaud Saraswat Brahmins) community, wherein there exists a tradition to wear, as a part of the bride’s wedding jewelry, a pair of diamond earrings called the “*Vajraa Kutik*” or “*Vajraa Kudkaanjodu*”.



Picture Courtesy: Vaibhav Jewellers

A simple flower setting of 7 round-shaped diamonds, each set on small prongs brought together to form a stud. It is a privilege to inherit it as heirloom being passed on from one generation to another. Normally, the “Kudkaanjodu”, as it is referred to, is approximately between 1.85 cts to 2.00 cts weight in total. But, for those who prefer it big, it may vary between 2.00 cts to 2.80 cts. Traditionally, it is made in a close setting, but I would personally advise the open setting for easy cleaning and maintenance and mainly for more luster and radiance.

### **A Peek into the History**

For years, India was the sole supplier of treasures to the ancient world. Historians were not certain about the exact location of mines, though Kautilya’s ‘Arthashastra’ listed a few Diamond mines. Of the many Diamond mines of ancient India, the Golconda mines were undoubtedly the most famous. Golconda was synonymous with Diamonds of the best quality and of the most spectacular weights. Although the supply of Diamonds from Indian mines had exhausted long ago, the country still contributes to a major percentage of cut and polished diamonds, making it the largest Diamond polishing industry in the world. Surat, a city in the state of Gujarat is the heart of Diamond cutting and polishing, employing close to 1.5 million individuals with Mumbai being the headquarters and trading center.

### **The Journey- from the Mines to the Jeweler’s desk**



Diamonds are as old as the universe itself. Buried deep under the earth’s surface, it needs to be excavated from the molten rock called Kimberlite. After the surrounding rock is crushed, what remains is the rough Diamond. The Diamond cutting

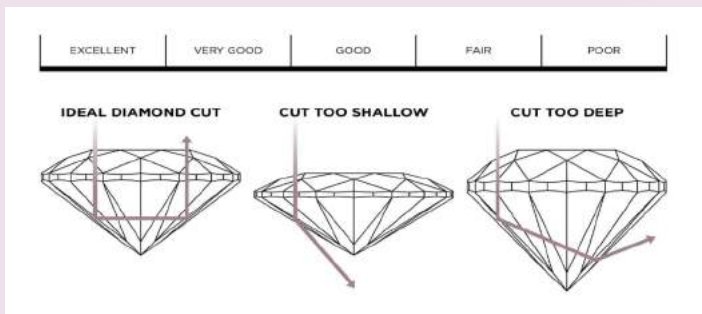
technique has evolved over centuries. Cutters adjusted the proportions and angles to improve light performance. It takes a diamond cutter’s artistry to release its brilliance, fire, and scintillation by carefully sawing and cleaving along the grain of stone. Then, the gem is shaped roughly using a diamond-tipping tool, followed by the bruising or girdling process which rounds off the stones before they are finally polished, allowing the facets to emerge. Creating fancy shapes takes more time than the usual Round Diamonds. Analyzing the rough Diamond is a complex task and it requires a great deal of expertise and technology. Present-day Diamonds are cut in sophisticated factories using latest high-tech equipment, backed by old-fashioned expertise to ensure that each stone is cut to perfection to unlock its maximum value.

### **The 4 important Cs of a Diamond**

In ancient times, as recorded in history, there was no standard to evaluate Diamonds. Merchants, traders, and Jewelers used terms such as rivers or water to describe Diamonds which were mostly colorless. Cuts were narrowly categorized to either ‘made well’ or ‘made poorly.’ It was then in the 1940s that the founder of GIA (*Gemological Institute of America*) coined the term ‘4 Cs’ to help his students understand and remember the four aspects that characterize Diamonds - Cut, Color, Clarity, & Carat. Today, the 4 Cs of Diamond Quality is the universal method for assessing the quality of any Diamond. As the creator of the international Grading System for Diamonds, GIA is trusted by branded jewelers, large auction houses, and consumers across the globe.

### **Cut – the 1st C**

The most important aspect of a diamond’s quality that impacts its beauty is the Cut. The more precise and well-proportioned the dimensions, proportions, & symmetrical facets are, the better the ability of a Diamond to transmit light and sparkle. A perfect cut depends on the precision and workmanship of a professional cutter. The cut

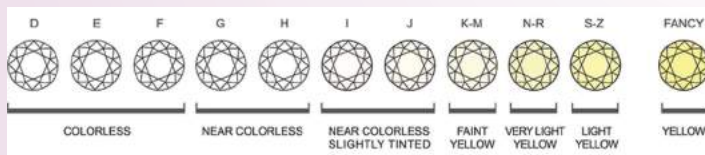


should neither be too shallow, nor too deep. It should be ideal to allow light to pass through and reflect for maximum *brilliance, fire, and scintillation* – the 3 words used to describe a perfectly cut Diamond. The most common cuts are the Brilliant Rounds, Ovals, Marquise & Pears. However, the present-day markets are flooded with Cushion-cut, Princess-cut, Assher-cut, the radiant-cut and the most loved and cherished – the heart-shaped.

### Color – the 2<sup>nd</sup> C

Diamonds are graded on how white or colorless it is. GIA’s D-Z diamond color-grading system measures the degree of colorlessness under controlled lighting and precise viewing conditions to establish the color value.

A perfect Diamond has no hue, like a drop of pure water. The color distinctions are so subtle and invisible to the naked eye, but it makes a world of



difference in the diamond’s quality and price. As the grade descends alphabetically, the yellow is more visible. Naturally colored Diamonds outside the normal range is termed as Fancy colored Diamonds and are usually yellow or brown.

### Clarity – the 3<sup>rd</sup> C

Clarity in Diamond refers to the presence or absence of inclusions or natural blemishes which are caused due to exposure to tremendous heat

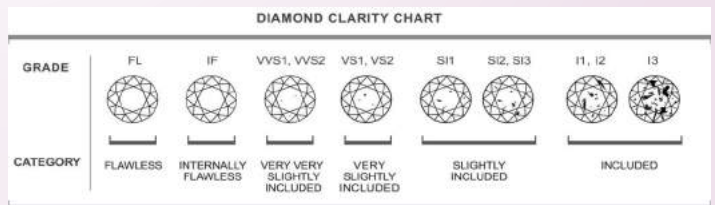
and pressures. Small crystals can become trapped in a Diamond as it is being formed. Most inclusions and blemishes can be seen perfectly only by trained Diamond graders.

The GIA Diamond Clarity scale has 6 broad categories:

- FL – Flawless; No inclusions and no blemishes
- IF - Internally Flawless; no inclusions visible
- VVS<sub>1</sub> and VVS<sub>2</sub> - Very, Very Slightly Included; Inclusions so slight that they are difficult for even a skilled grader to see.
- VS<sub>1</sub> and VS<sub>2</sub> - Very Slightly Included; Inclusions are observed with effort.
- SI<sub>1</sub> and SI<sub>2</sub> - Slightly Included; Inclusions are noticeable.
- I<sub>1</sub>, I<sub>2</sub>, and I<sub>3</sub> - Included; Inclusions are obvious which may affect transparency and brilliance

### Carat – the 4<sup>th</sup> C

Quite often it is mistaken as the size of the Diamond, but it is the diamond’s weight. A Diamond’s weight is measured in ‘Carat’. A Carat is broken down into 100 points, so a 1 carat diamond will have 100 points (approximately 200 milligrams) and a ¾ carat diamond has 75 points.



As the Diamond gets larger, the price per carat increases due to its rarity.

A single cut stone which stands all by itself giving that radiance, shine and dazzle and something that we all love to have in our collection is referred to as a Solitaire.



A bit of advice I would like to give here is that, if one is looking to buy a Solitaire, it is better to

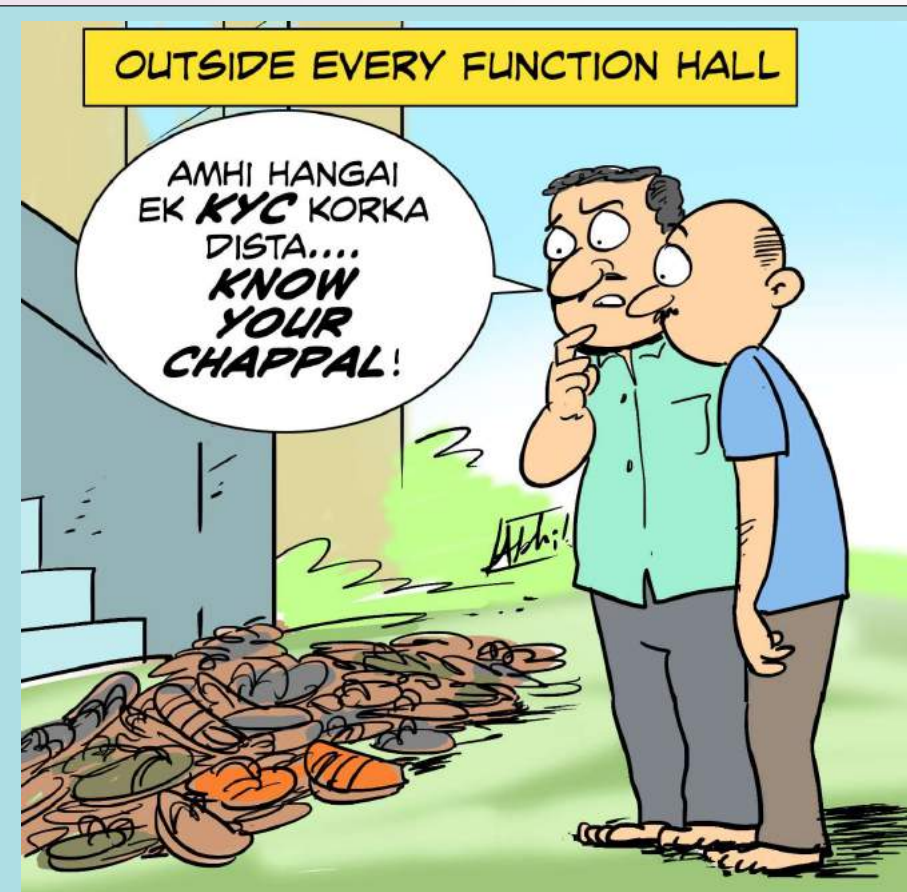
buy a stone which is certified. Certification is a process by which experienced professional Gemologists grade the quality of the Diamond and mention the details like the cut, color, clarity and the carat weight on a document. Certified diamonds are of better quality and a higher value. There are a couple of well-known certified Gemological laboratories in the world like the GIA, The HRD of Belgium, The IGI and the EGL.

There are many myths about Diamonds especially in Asian countries. Many still believe that it might

bring in bad luck while for many others, it has brought in good fortune. Even in present days, it is customary to bring home the Diamond at an auspicious time, on an auspicious date and let it remain for some days before they decide to purchase it. Whatever the myths are about Diamonds, millions still love them for their exquisite beauty, sparkle, and its brilliance. I would suggest buying Diamonds from reputed and known jewelers.

Diamonds have been objects of passion, love and desire and have retained their sense of enigma. For centuries, men have expressed their love for women with diamonds. What is so captivating about diamonds is that it brings smiles to many a lip and plays wonderful tunes in many hearts.

*Anuradha Kamath, the writer, is a freelance mentor and guide to young children on public speaking and effective communication, a passionate reader, a travel enthusiast who loves to explore places and a foodie by choice.*



## 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".*



## VASANTH'S POETRY CORNER

*By Konchadi Vasanth Pai*

### HYPOCHONDRIAC'S DIARY

*I suffer from palpitations  
That keep me up all night.  
I also get hallucinations  
Things don't seem quite right.*

*Yes, I go into convulsions  
I think it is the pill.  
Then I get into a depression  
'Cause it makes me feel quite ill.*

*I experience dizziness  
The whole world seems to spin.  
And drowsiness is likely  
For the blooming state I am in.*

*My face begins to itch  
I may need an antihistamine.  
But the contra-indications  
Scare me and I am not so keen.*

*I doubt that I have anorexia  
I am fast losing weight,  
Oh God, I think I have dyspepsia  
If I can't breathe, it'll be too late.*

*The doc thinks I just have a headache  
Which may soon turn into migraine.  
Which I should suffer for Christ's sake  
And not come back to him again.*

---

### JUDGEMENT DAY

*The day of judgment is neither here nor there  
Do not in mortal fear despair.  
"Yesterday This Day's Madness did prepare;  
To-morrow's Silence, Triumph, or Despair:  
Drink! for you know not whence you came, nor why:  
Drink! for you know not why you go, nor where. "  
That was old Omar khayyam there  
His views on life and hereafter I do share  
Live life without a care  
When we go we all go barefoot*

*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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# EVEN THE DEVĀ ENVY US FOR OUR BODIES!

By Ajita Kini

This is where the title of this article comes in. Our bodies are our instruments, our tools, to carry out karma. Karma is usually translated as action. Karma is not just physical action, but includes speech and thought as well – therefore, acts of body, speech and thought. Human beings have the unique ability to explicitly work towards progressing on the spiritual path – we have the mind and intellect that can question the purpose of life, and the body to take the steps to evolve spiritually. Hence, human life is termed as “karma yoni” – the womb from which karma emerges. All other life forms, on earth and elsewhere, are “bhoga yonis” – wombs from which only the results of earlier karma are experienced, pleasant, or unpleasant.

Somebody who was scoffing at the idea of “life purpose” asked rhetorically – how can you speak of the life purpose of all living things? What is the life purpose of a snail? Therein lay his misunderstanding – a snail has no life purpose. The snail exists to enjoy the fruits of its past lifetimes – maybe as a human, it had stomped on many snails gleefully exclaiming at the gooey mess it made. So, in this lifetime, it came back as a snail to experience what it felt like have its life stomped out suddenly. Or maybe, in an earlier lifetime, it gloried in dropping live snails into boiling water to serve up a tempting French dish. And now, it was reborn as a snail to experience death by boiling water. Or yet again, maybe it had been a human who lived in the fast lane and yearned to be able to slow down in a way its inherent nature did not permit it to slow down. So here it was, born as a snail where slow was its very nature.

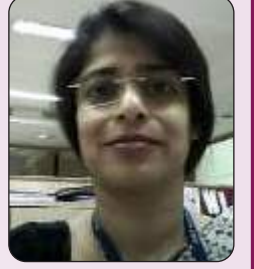
Perhaps you recall the scene towards the end of the movie Sixth Sense, when Bruce Willis is unable to turn the doorknob or pick up the ring that has fallen. Humans, indeed, all life forms as we know it on earth, are solid state or Pṛthvī tattva

major (refer earlier articles on the pañca tattva). Non-human life forms such as ghosts, devā, gaṇā, apsarā, gāndharva etc. are life forms with subtle bodies, that are majorly of tattva other than Pṛthvī. Hence, they are unable to pick up or move any matter (matter being majorly made of Pṛthvī tattva); further they are unable to feel any pain. In the absence of this ability to do or feel, they cannot carry out any karma. With the inability to carry out karma, comes the inability to incur karma phala. So, life forms other than human, only draw from their rāshi of karma phala, living by instinct for the gratification of their senses, not adding to their karma phala during their non-human lifetime. In human lifetimes alone, can one add to the karma phala account, or the sañcita karma.

If the purpose of the human body – mind – intellect is to conduct our lives in a way that will evolve us on the spiritual path, then the question that arises is – how is one to do that?

When we look back on our lives, we usually, probably always, find that our growth has been maximum when we suffered some pain. Bodily suffering pain may give rise to deeper understanding of the body and its intricate internal connections. Or it may give rise to an understanding of the limitations of the body, as compared to the power of the mind. Still further, it may bring one to the realization that without a minimal level of bodily ease, nothing is possible.

Emotional pain and suffering make us question the purpose of such suffering, the purpose of the relationship that brought about the pain ... and often we discover, usually after adequate time has passed, that there was some lesson to be learnt from that relationship. If introspection did not take place for the lesson to be learnt, similar



relationship issues keep arising until the lesson is learnt.

And so, we come back to the statement by the Buddha, referred to in an earlier article, that the purpose of life is suffering. To elaborate somewhat - the purpose of life is to learn the lesson that the suffering is trying to bring to your attention.

Humans alone can carry out this kind of introspection. Only the human brain has the capability to reflect on the self objectively. Humans know when they are angry (or sad or happy etc.) and can identify how they behave when in that state of mind. And knowing this, can choose to change their response. The freedom to respond differently to a given trigger is unique to human beings. All other beings react instinctively. The ability to respond rather than react is uniquely human!

Someone once told me – oh, but I follow Jñāna Mārga, I don't need to do anything for my body the way you do. It is true that jñāna mārga is the path of study and reflection. Have you ever tried to study while you were suffering from a toothache, headache, tummy ache? Leave alone reflect, it is just about impossible to even read or listen to something serious while in pain. Further, an unhealthy body will invariably house an unhealthy mind. Hence, there is a minimal level of wellness that needs to be maintained, regardless of whether you are following jñāna mārga, karma mārga, bhakti mārga or any other mārga.

Most of us are houseproud to varying degrees. If we learn that somebody is coming to visit us, then the house, or at least the living room, gets an extra cleansing. If houseguests are coming to stay for a few days, then the house gets an even more thorough cleaning before the guests arrive. Divinity is all pervasive. This means that divinity is a permanent resident within us. Do we not then need to take pride in maintaining the abode of divinity, our body and mind, in as perfect a working condition as we possibly can? Just as the arrival of a houseguest provokes a more thorough cleaning, the knowledge of a permanent guest should trigger cleaning inside-out – not only the body, but even the mind. Not only our actions but even our thoughts and speech.

Vedic rituals place great importance on śuddhi karaṇ – ritualistic cleansing. All faiths have some form of ritualistic cleansing before any ritual is carried out. Yoga is a form of regular, systematic, ritualistic cleansing of the body and mind. Body stiffness, distortions etc., often have their roots in karmic blockages from the current or prior lifetimes (refer the earlier article on pain). When the body releases, we often find that a hitherto unnoticed block in the mind too has released. Thus, yoga works to cleanse karmic baggage that has found residence in the body and/or mind and intellect. And it is the exhalative breath that works most effectively, like a vacuum blower, to cleanse the system. The ability to direct the breath, specifically the exhalative breath, to any and every nook and cranny of the body or mind, is the greatest boon bestowed by yogāsana practice.

*Ajita Kini has been a student of Iyengar Yoga since 2007. This is the 9<sup>th</sup> in a series of articles on yoga.*

## 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.

# MY TRYST WITH EVEREST BASE CAMP

By Dr. Seema Baliga

*"I have discovered that even the mediocre can have adventures and even the fearful can achieve."- Sir Edmond Hillary*



There are no coincidences, everything happens for a reason, and I believe, for me, Everest Base Camp (EBC) happened just for that one reason. EBC sits on the south face of Mount Everest standing at 5364 meters above sea level, and, I must say, reaching there is no walk in the park. Locally known as Sagarmatha, the mountain was first conquered by Tenzing Norgay and Sir Edmund Hillary in 1953. At 8848m, Mt. Everest has traditionally been the 'ultimate' goal for mountaineers, but I thought I could challenge myself by at least going to the base camp while gaining an insight into Sherpa culture. My journey promises to cross glaciers and plains, traverse valleys and climb passes at high altitudes covering 6-8 hours of hiking for 15 days. By conventional standards, the EBC trek boasts of a hint of luxury, since instead of tents, we get to stay at basic teahouses along the way. These remote houses cater to trekkers, and offer simple meals of *Dal Bhaat*, which they say gives "24 hours' power". The challenge involves tough trekking at high altitudes but the whole experience is awe-inspiring, and I would like to share some of those moments.

**Day 1,2: Kathmandu to Lukla Flight and Phakding [Altitude: 2,800m/9184ft (Lukla) and 2,652m/8,698ft (Phakding); Walking Distance: 9km (3-4 hours)]**

To get to EBC, we would need to fly into Lukla Airport; considered one of the most dangerous airports in the world, due to its remote location atop a mountain at 2,860m, with a runway 527m long, 30m wide, and 11.7% gradient. This means that if an aircraft came in too fast, it would hit the mountain; if it was too slow, it would hit the cliff before landing, which is why it only accepts helicopters and small aircraft.



We were an all-women group of ten, and the excitement was palpable. However, the weather played truant and no flights were scheduled that day. We diverted to Faplu, which is midway between Kathmandu and Lukla. Unfortunately, due to bad weather, no choppers could leave from there, and we had to stay put at Faplu for another day; what can you do but bow to Mother Nature and her will? *"My journey hasn't even begun yet and I am already stranded"*, were my thoughts. It is said that nothing works the way it should in Nepal, and preparing for the worst, we kept a wiggle room of 3 days. The next day, a chopper took us to another place called Surkhe, from where we started our 9 km trek to Phakding (2610m) via Chaurikharka village. Since it was late, it was a trek in the dark, and though our souls were fatigued by the wait and uncertainty, our hopes were still up.

**Day 2,3: Phakding to Namche Bazaar [Altitude: 3,440m/11,283ft; Walking Distance: 13km (5-6 hours)]**

Our goal is to go slow and steady covering 10-15 km over an elevation gain of 400-800m each day. After an early breakfast at Phakding, we geared up for the trek to Namche Bazaar, the biggest Sherpa village in Nepal. Our trail took us first over the Dudh Koshi River via a long suspension bridge and then through a beautiful pine forest to Monjo (2835m), about two hours away. *There are*

8 suspension bridges up to Namche Bazar, and though slightly acrophobic, by the time I crossed the 8<sup>th</sup> bridge, I had made my peace with suspension bridges. The trail is supposed to be spectacular in spring when the rhododendron flowers are in bloom. Soon thereafter, we approached the Sagarmatha National Park (a UNESCO World Heritage Site of "outstanding universal value") for a brief permit check and then descended to Jorsale (2805m). The post-lunch path was grueling and uphill all the way to Namche. We had to cross the Hillary Suspension Bridge, which is the highest suspension bridge en route to Everest.

As we looked way up above 6,000m, we saw the snow-capped peaks of Kusum Kanguru (6369m), Thamskerku (6623m), Taboche (6495m), Nuptse (7861m) and Lhotse (8516m). Around 2 ½ hours after Hillary Bridge, we spotted the first houses of Namche Bazaar, our destination for the day. Namche Bazaar is also the last spot to stock up on any equipment for the rest of the trek.



Japanese-born tourism entrepreneur, came to Nepal in the 1960s and recognized the region's immense potential. His effort to build Hotel Everest View at that high altitude was so spectacular that there is a whole book dedicated to it. "A Ray of Light in the Himalayas: Building the Hotel Everest View" goes to great lengths about the challenge to construct a hotel building only accessible via helicopters and hiking. The hotel has been listed in the Guinness Book of World Records since 2004 as the highest-placed hotel in the world at 13,000 feet or 3,880 meters.

**Day 5: Namche to Deboche [Altitude: Deboche (3820m/12532 ft); Walking Distance: 11km (6 hours)]**



The trail today parallels the canyon of the Imja Khola River with its glacial blue waters. The landscape gave way to dry, deserted



**Day 4: Namche Bazaar: Rest and Acclimatization [Altitude: 3,440m/11,283ft]**

We were to stay at Namche Bazaar for another night to properly acclimatize to the altitude. One of the best ways to do this is to take a short trek up to the Everest View Hotel at 350m elevation from here. This stunning climb includes a super panorama of the Khumbu peaks and great views of Mt Everest. Takashi Miyahara, a

mountains as we hiked toward Deboche. The post-lunch segments are a real test of grit and are usually the toughest parts of the day. Today's trail was a tough steep one, full of zig-zag curves and uphill stony paths, till we reached Tengboche monastery. Tengboche Monastery also known as Dawa Choling Gompa, is a Tibetan Buddhist monastery situated at 3,867m (12,687 ft), and is the largest gompa in the Khumbu region of Nepal. Tenzing Norgay was born in Tengboche, and it is said that he was ordained as a monk here when he was young. From Tengboche, we could see, Tawache (6,495m), Everest (8,848m), Nuptse (7,861m), Lhotse (8,516m), Ama Dablam (6,170m), and Thamserku (6,608m), all in one frame. It was getting colder and tougher, with the air getting thinner as we went higher up.

**Day 6: Deboche to Dingboche [Altitude: (4410m, 14,470 ft); Walking Distance: 12km (4 hours)]**



Today was supposed to be an easy day. We gained 600m elevation and 12 km today across a beautiful path dotted with some awesome flora unique to the Himalayas. We trekked via lower Pangboche and reached Dingboche by 2.30pm itself and were quite pleased with ourselves. At Dingboche, we found patches of small fields enclosed by stone walls, meant to protect crops of barley and potatoes from the cold winds. The scenery was spectacular and although Everest remains hidden behind the Lhotse-Nuptse Ridge, the huge peaks that tower above the eastern end of the valley were a sight for sore eyes. The gorgeous

sunset illuminated the peaks of Ama Dablam, Lhotse to the north, and Island Peak in the center of the valley.

**Day 7: Dingboche: Rest and Acclimatization [Altitude: (4410m, 14,470 ft)]**

This was our chance to rest up before the last lap of our adventure! Staying the night in Dingboche we took a day hike to Nagarjun Ri (3 hours, 300 m up). Zig-zag bends, and a lot of gravel and stones made us question if we were getting acclimatized or punished. Taking an optional trek to the valleys will pay off with rewarding views but taking it easy was also important. Exploring Dingboche and the surrounding valleys of Chhukung and Imja, the latter of which links with Island Peak, the high passes of Ampulaptsa, and Makalu Barun National Park, made our stay worthwhile. A short trip to the quaint local Cafe4410 showed several trekkers trying to get some Wi-Fi to message their dear ones.

**Day 8: Dingboche to Lobuche [Altitude: 4,910m/16,108ft; Walking Distance: 11-12 km (6-7 hours)]**



From here on, the trek promised to get more challenging, due to the higher altitude. We passed Thukla, but not before a tough, steep walk to the top of a high hill. On the crest of the ridge, we crossed a line of memorial cairns built in memory of the Sherpas and climbers who died on various Everest expeditions. The trail out of Dingboche was relatively easy with some ups and downs but the moment we approached Thukla, the trail shot

straight up. From here the view was downright spectacular, with Pumori (7145m), Lingtren (6697m), Khumbutse (6623m), and across the border in Tibet, Changtse (7550m). We crossed the craggy mountain terrain to Lobuche, a small settlement with amazing views of Lobuche, Pumori and Nuptse. From the stupa at the top, Taweche (6495m) and Cholatse (6440m) made for a striking scene; they seemed to lean forwards from across the valley. To the north, Lobuche (6119m) and the snowfields of the Cholatse dotted the skyline. The walking now was fairly flat on wide-open fields. Late in the morning, we crossed the Khumbu Khola at Thukla and the huge terminal moraines (*formed accumulation of unconsolidated glacial debris*) of the Khumbu Glacier flowing off Everest. The afternoon called for a solid and quite steep climb on a rocky trail to the top of the moraines. We then followed the valley stream to the lodge at Lobuche, arriving early afternoon. The trek to Lobuche lasted about six hours covering 12 km, bringing us closer to our goal! Breathing was torture; cough and headache were creeping in.

**Day 9: Lobuche to Gorakshep and Everest Base Camp [Altitude: 5180m/16,994ft (Gorakshep) & 5364m/17598 (EBC); Walking Distance: 15km (6-8 hours)]**



Our big day kicked off with an initial, relatively easy trek. We followed the broad valley that runs parallel to Khumbu Glacier, with a gradual ascent enabling us to build the slow, steady rhythm required when walking at high altitudes.

When we reached the moraines of Changri Nup Glacier, we made a series of small ascents and descents over a rocky trail that eventually led to the surprising glacial sands of Gorakshep after about three hours of walking. The mountains were getting to me and



we were in auto mode. We grabbed a quick bite, geared up appropriately, and then headed off towards EBC.

The subsequent trail to Everest Base Camp was harder, involving rocky dunes and moraine. This segment is technically the toughest and most dangerous, with a nonexistent path comprising huge boulders. The snowfall did nothing to ease the uphill task. The trail consisted of a lot of ups and downs and as we hiked up slowly but surely, the notorious Khumbu Icefall came into view. One of the deadliest features of Mt. Everest, the Khumbu Icefall is a forever-moving glacier with large crevasses that can open and seracs can collapse at any moment with little warning. As it was October, there were no expedition camps *per se*. The only thing that signified that we were at the Everest Base Camp was the pile of rocks covered in a colorful prayer flag, and a small black plaque that said, "Everest Base Camp - 5364 m." Mount Everest cannot be seen from base camp, but we saw glorious glaciers, lakes, caves, and the Khumbu Icefall.

The return journey from the Base Camp to Gorakshep took the same amount of time. It was a tough day (approx. 8 hours), due to the snow and rain and other climatic adversities, so we celebrated with warm popcorn and danced around the central chimney.

The golden rule is to not gain more than 400 meters in elevation per day, especially above

4,000 meters. So, mountaineers the world over follow a simple maxim "**climb high, sleep low**". The idea is to expose the body gradually to higher and higher altitudes, forcing it to adjust, and then return down to sleep and recuperate at an altitude that the body is already used to.

But sleeping at Gorakshep was not a pleasant experience, to say the least. The altitude made it hard to breathe normally and with the temperature as low as -10°C, wearing all our jackets and going under thick layers of blankets was the only option, but then breathing got belabored.

### **Day 10-13: Gorakshep to Kalapathar and Pheriche**

*[Altitude: 5,545m/18,192ft (Kalapathar) & 4,320m/14,173ft (Pheriche); Walking Distance: 12-13km (5-6 hours)]*



Today we witnessed some of the Himalayas' most recognizable sights. We made an early start to avoid the early morning clouds and trekked to Kalapathar (5545m), below Pumori to witness the best views of Everest. The ascent is quite steep, so we started very slowly and ascended at a steady rhythmic pace. The altitude made the climb tough, but the view from the top was unimaginable. Other than Mt Everest, we also saw Pumori, Nuptse, Changtse, Ama Dablam, Taweche, and Kantega.

Our return from Gorakshep was again shrouded in uncertainty. As expected, the weather did not

support us, and no helicopters took off or landed at Gorakshep. Since we were not mentally prepared for trekking downhill, we decided to stay the night and try our luck the next day, which was again not to be. It was a nightmare as I tried my best to sleep that night in Gorakshep and the dry air gave me the dreaded Khumbu Cough that plagued me for the rest of my time in Nepal. Standing at 5,164m above sea level, Gorakshep has no running water, and even simple tasks need bottled water.

Grudgingly, we decided to trek down to Pheriche, which was a better alternative to sleeping at higher altitudes. Since our porters had finished with us and had left, we had to resort to yaks for carrying our duffel bags down. However, Pheriche was a beautiful place, and I was glad we made a stop here.

### **Day 14: Back to Kathmandu**

The next day we got a chopper to Lukla, but by the time the other chopper with the rest of our team reached, the weather at Lukla had deteriorated and flights had to be canceled. We decided to trek down to Surkhe again through rain and muck, which was another 2 hours, and finally boarded the highly anticipated helicopter ride back to Kathmandu, which gave immense relief to our tired bodies and souls.



My take-home lesson from this sojourn resonates with what Sir Edmond Hillary said "*It is not the mountain we conquer but ourselves. If you cannot understand that there is something in man*

*that responds to the challenge of this mountain and goes out to meet it, that the struggle is the struggle of life itself upward and forever upward, then you won't see why we go.*"

*Dr. Seema Baliga - Mom, Surgeon, Editor, Travel Fanatic, Passionate Runner, and now an Avid Trekker*





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# THE PAURANIK SERIES CHILD DEVOTEE: 1) NARADA

(SOURCE- SRIMAD BHAGAVATAM)

*By Tanushree Rao Shenoy*

Sage Narada and Ved Vyasa were sitting by the river Saraswati. Narada was visiting Ved Vyasa to discuss the dissatisfaction surrounding Vyasa even after writing the Maha Kavya about Kurus and Pandavas and the store house of knowledge – Mahabharata. Suddenly, Narada turned to Vyasa and said “You may be interested in knowing how I was saved from this bondage of karma by Narayana in my previous birth.” Vyasa looked surprised “As son of Brahma, how could you have a ‘Previous birth’?” Narada explained, “I am referring to my birth in the previous Kalpa.”

Narada elaborated “In the previous Kalpa, I was born to a Shudra woman who worked in the ashramas of the rishis. Once, a group of rishis visited the ashramas to spend their Chaturmaasa (four months of rainy season). My mother asked me – a five-year-old boy to attend to the needs of these rishis during their Chaturmaasa and serve them well. I was a peculiar child as I was not fond of playing like children of that age and was reticent. The rishis grew fond of me and taking pity on me, allowed me to stay with them all the time. I would clean the utensils they ate in and once during such time, I happened to eat the leftovers from one such utensil. It transformed me and cleansed me of all my sins; making my mind and thoughts pure. The rishis were bhaktas of Bhagwan Narayana and continuously sang, spoke, and remembered Hari. I too began doing the same due to their company. As I began thinking only about Narayana day and night, I was awakened to Maya and illusion of this physical body.

As their Chaturmaasa came to an end, the rishis were ready to depart. I was dejected as I enjoyed their company. They said to me that I was ripe enough to learn secrets of realisation of the Truth.

They spoke to me about Maya and how to achieve breaking away from the bondage of Maya. They taught me how to free myself from the coils of attachment and achieve liberation. They explained, if every action is performed keeping the Lord in mind and dedicated solely towards the Lord, our thoughts and mind will move towards liberation easily and effortlessly.

I too wished to go along with them but the immense love and attachment my mother – a servant at the Ashram, had for me kept me from accompanying the rishis. Although I knew it was foolish for her to love me like that, it was not possible for me to leave her and go away. I prayed to the Lord for a solution. One night as my mother walked towards the cowshed, she was bitten by a snake lying in her path. She died on the spot. Strangely, I did not feel unhappy although I did love my mother, I knew she was the only bond that kept me away from the Lord and liberation.

I walked away from the ashrama and moved northwards crossing many rivers, forests and countries. My limbs began to ache. I went towards a river washed myself and began to meditate the way those rishis had taught me. I had a vision of Narayana – The Supreme Lord for a fleeting second. I was flooded with ecstasy. Then the form vanished. I was despondent, no matter how much I tried I could not see or visualise that form again. Suddenly, I heard a sweet comforting voice, “My child, you will not be able to see me again in this birth. This momentary vision that you saw was to assure you that you will reach me in the end. Shed this despondency. Having seen me once, you will not crave for any desires. You are dear to me and



this love you have for me will not wane even post-pralaya. Shed this body and come to me” The voice was heard no more.

Since then, I wandered around singing and chanting Narayana’s name. I became desireless and awaited death. Many years passed by and then death arrived riding a streak of lightning. I was free at last as I reached Narayana in the Ocean of milk.

Post pralaya, I entered Brahma through his breath. When Brahma began to create again, I was born as his son. I traversed this world praising Narayana. As the Devas gifted me this Veena called Mahati, I forever sing Narayana’s name.

This is my story from my previous birth. You must expound the benefits of Bhakti Yoga through your writings which alone will grant humans peace,

tranquillity, and path to achieve liberation at Narayana’s feet. This dissatisfaction of yours will vanish when you finish the great work” saying so, Narada went away.

Inspired by Narada, Ved Vyasa took to writing and composed the great Bhagavata Purana (Srimad Bhagavatam), which expounds on Bhakti Yoga.

### Inference:

Even a great sage like Narada could not escape ‘Birth and Death’ but as a five-year-old boy, purity of thoughts and focused devotion could allow him to escape Maya. Bhakti Yog which is total and unhinged devotion through mere remembrance, chanting and singing of Narayana’s name is powerful enough to guide us through this Maya and achieve the elusive yet achievable Liberation/Moksha.

*Tanushree Rao Shenoy is an Equity Research Analyst by profession and an avid reader of 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.*

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## DISHES MADE FROM GOURD

Recipes

By Smt. Anuradha Prabhu  
anuradhprabhu49@gmail.com

### KUVALE PULIKODDEL

#### Ingredients

- 1/2 kg kuvale (ash gourd)
- 1 cup grated coconut
- 4-5 dry red chillies
- A marble sized ball of tamarind
- 1 tsp dry coriander seeds
- 1/4 tsp fenugreek seeds
- 1/2 tsp asafoetida powder
- 1 tsp raw rice
- 1 tsp mustard seeds
- A few curry leaves
- 2 tbsp oil
- 1 tbsp jaggery
- Salt to taste

#### Method

- 1) De-skin the ash gourd and cut into medium cubes. Add a little water and cook the cubes till tender. The cubes should not be over cooked and should be a bit firm.
- 2) Add salt and jaggery to the cooked cubes and keep aside.
- 3) In a karahi, heat 1tbsp of oil, add the coriander seeds, fenugreek seeds, asafoetida powder and fry on a low flame till it changes colour, add the red chillies and fry till the chillies change colour.
- 4) Add the grated coconut and raw rice and fry the mixture on a low flame till it turns golden brown.
- 5) Cool the mixture, add tamarind and grind to a coarse paste with the help of a little water.
- 6) Add the ground paste to the cooked ash gourd cubes. Add water to form a semi thick gravy.
- 7) Bring the curry to a boil and temper it with mustard and curry leaves fried in oil. Serve hot.



### GARDUDDE AMSHE KOCHOLU

#### Ingredients

- 1 medium gardudde (Bottle gourd)
- One and half cup grated coconut
- 3-4 dry bedgi chillies
- 3-4 dry red chillies (spicy variety)
- 1 marble sized ball of tamarind
- 10-12 garlic cloves
- 1 tbsp oil
- Salt to taste

#### Method

- 1) Peel the bottle gourd, cut into medium cubes. Add a little water and cook till tender.
- 2) Grind the grated coconut, red chillies and tamarind to a smooth paste with the help of a little water.
- 3) Add the ground masala to the cooked bottle gourd, add salt and water to get a curry consistency. Bring to a boil.
- 4) Heat oil in a small karahi, slightly crush the garlic and add to the oil. Cook till light brown and pour over the curry.
- 5) Serve hot with rice.
- 6) Remove and serve hot with chutney or molaga podi.



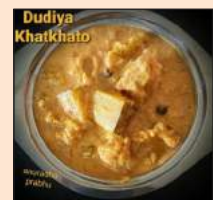
### DUDIYA KHATKHATO

#### Ingredients

- 1/2 kg Dudhi (Pumpkin)
- 1 cup grated coconut
- 3-4 dry red chillies
- 8-10 teppal
- A small piece of tamarind
- Salt to taste

#### Method

- 1) Cut the pumpkin with skin into medium sized cubes.
- 2) Add a little water, cover and cook till slightly tender. Add salt and keep aside.
- 3) Soak the teppal in a little water for 20-30 minutes.
- 4) Grind the grated coconut, red chillies and tamarind to a coarse paste. Just before removing add the soaked teppal and grind for a few seconds.
- 5) Mix the ground paste with the cooked pumpkin and bring to a boil. Let it simmer gently for a couple of minutes. Serve hot with rice and dal.



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# MATHERAN IN THE RAINS-AN UNFORGETTABLE EXPERIENCE

By Amritha Girish Pai

It is a known fact that for the service class of Mumbai “Work is Worship” in the true sense. They travel for hours to reach their work place in different modes of transportation starting from the Rickshaw, bus, train, taxis etc. The daily grind of travel and work pressure reduces their bodies from a juicy sugarcane at the start of the week to a crushed one by the end of the week. Rejuvenation is a NECESSITY more than a NEED for them. We belong to this category. During one such exhausted week, we planned to take a break.

The most popular, favorite and nearest destinations are Lonavala, Mahabaleshwar and Matheran. Needless to say, Lonavala is popular in rains and the other two during summer and winter.

It was a rainy season, somewhere in the months of August/September when the rain gods were at their busiest, showering their blessings on earth; we started scouting for a place to visit. There were a couple of suggestions but they were far and hence not suitable. Then we came across this “Special offer” given by a Hotel in Matheran as a package for three nights/ four days which was very enticing. It included complimentary breakfast, lunch and dinner with high tea provision at an unbelievable price. During peak season we would have ended up paying double the amount for the same package! Firstly, the word ‘COMPLIMENTARY’ sounds soothing and the overall offer at “HALF THE PRICE” makes you feel HAPPY. No wonder we fell for it!

The D-Day arrived. We started off early in the morning for Matheran in our car. It was drizzling all the way. The climate was good, scenery beautiful with lush greens on either side and much MORE our excitement to experience Matheran in Rains! The very thought of being away from the hustle bustle of city, routine household chores, and MAINLY the office bosses added to our happiness.

I must say the Happiness Index had hit the ceiling!

We alighted at the Foothills of Matheran and the driver was instructed to pick us up after three days. Since our luggage was put up in a hand cart, though it was raining, being hands free to only hold our umbrellas, we could manage to walk up towards our hotel. Since most of



the path was muddy, we opted to walk along the Railway tracks which was more convenient. All through our way we hardly came across any person. But we had monkeys as our co-travelers!

We reached the top. The Matheran Railway Station area was completely deserted since the trains were not operational in the rainy season. Near the Matheran Railway station we spotted a tea shop and decided to have the much-needed tea and some snacks. The lady of the shop was so nice that she offered milk to my daughter (she does not take tea/coffee) and GARAM CHAI accompanied with Arrowroot biscuits to us. Let me not forget to tell you that the Milk was COMPLIMENTARY! Being the owner of a typical Indian mind, anything COMPLIMENTARY adds to my happiness and it DID here also!

Blessing the lady, we continued our walk towards the Hotel. By this time, it had started raining heavily and it was troublesome to walk through the muddy road, avoiding the puddles. We



Writer in Jugadoo Raincoat

continued dodging each puddle with our “not so expert” jumping skills. Maybe if I had got this practice in my youth I would have participated in sports activities like long jump/high jump and won accolades! Also due to the dense forest cover adding up to the heavy rains, the visibility was very poor. We could hardly see a meter ahead!

Ultimately, we landed up at our Hotel with fully drenched clothes and luggage!

The Hotel Reception counter appeared to be handled by the staff mainly the waiter class and the lobby was dimly lit. It is a known factor that



during rains almost all the hotels/resorts in Hill stations like Matheran/ Mahabaleshwar stay closed. As such it is a practice in these hill stations where some Hotels are left to the waiter class/staff to handle. Our hotel belonged to this category. Part of the lobby was closed with the sofas and cushions folded up and had a rusty smell.

After the check-in formalities, we were taken to our room. The resort was beautiful with all the rooms facing a circular Garden. There was a walkway to move around this Garden which further led towards the Swimming pool. There

were hardly any guests to be seen. We thought maybe they would have gone out after lunch or for sightseeing and will be back in the evening.

We freshened up and then went to have our lunch. The off season effect could be seen in the namesake buffet comprising of salads, pickle, rice , chapatis, dal and a curry laid out. After a long walk we were very hungry and just gobbled up without giving much weightage to its taste! Though there was a TV set in the room, it was not working properly. That evening we just loitered in the hotel premises where we befriended a dog who was the only other soul to be seen. At dinner we were relieved to see two other couples. After dinner we went to sleep with our watcher dog mate choosing to sleep outside our room. I must say all the while it was raining at intervals!

The next morning, after a not so sumptuous breakfast we set out for a walk. It was drizzling and very foggy. We walked past other hotels and



*Submerged Land*

down a slope where we came across a board which said Pimpleshwar Temple. Suddenly, it came to our notice that a dog had been following us all the while. The path which led to the temple looked a bit rugged and we were wondering whether to proceed or not. The dog walked past us and started walking along that rugged pathway. He turned around and looked at us as if posing a question why you all are not following me! We started walking and it literally appeared as if he

was leading the way to the temple. As we were moving deeper into the forest with only the noise of rain and hooting of birds, it left us with a scary feeling. Still, we continued following our master-dog. After a five-minute walk, we came in the open where a culvert could be seen. The water level on both sides of the culvert was on the rise. The temple was way across the culvert. Our master-dog was watching us across the culvert. However, this time he appeared to give us a warning sign not to cross the culvert. We realized the danger, if we crossed the culvert, we may not be able to return since the possibility of it getting submerged was too high! We did not want to take a chance especially when no one was around. We decided to turn back. To our surprise our master-dog was nowhere to be seen! As we walked back, we were wondering as to whether Lord Pimpleshwar had just shown us his abode from a distance! We felt blessed!

In the meantime, the fog was thickening and while we reached the main road, we could see a mysterious light bulb moving towards us from a distance. We found it hilarious and were wondering what it was. As it neared, we realized it was a Ganapati visarjan procession on a Hand cart! The mystery of light bulb in the fog was solved!

We returned to our hotel. By this time, it was late in the afternoon. The Hotel wore a deserted look. We realised the other guests had checked out and felt a bit sad. After having lunch, we decided to spent rest of the day in the room. At night post dinner, again our watcher dog mate took his place outside our room. It was raining heavily and the only noise which we could hear was of the rain and at times our watcher dog mate getting up, stretching and going back to sleep.

At mid night we woke up hearing some noises in the adjoining room. It sounded like someone was

taking a bath. We realized there was no electricity and we wondered who might be taking bath and that too when our adjoining rooms were all unoccupied! Being an ardent watcher of horror/supernatural movies, I started thinking of Ghosts/souls and was frightened to the core. The famous “Aahat” TV series came to my mind! None of us uttered anything and were just lying pretending to sleep since all were feeling afraid and uneasy! After all what could we do at the middle of the night especially when we knew that the reception staff had left for the evening and would only return the next morning! Only option was to pray and lie down. But one decision was made that night- WE WILL LEAVE TOMORROW! Though we had one more day and night to spend, none of us could bear the thought of spending one more night at that hotel! For the first time in our life, we were not at all worried about the refund!

We were not aware as to when we fell asleep. In the morning, the first thing we did was to pack up and send message to the Handcart puller and the horsemen to come and pick us up from the Hotel as early as possible. The reception staff could not give a proper explanation about our harrowing experience previous night. As soon as the checkout formalities were completed, along with luggage in the Handcart and mounting on the two Horses we just rushed out in the pouring rain. In the meantime, we called our car driver to receive us downhill. He was totally surprised and a bit irritated since he lost an extra day of rest.

Once we reached the plains, we were so relieved and happy to see our car and the driver. We left for Vashi and by afternoon we were in our Home.... Sweet Home.

Will never forget this experience of Matheran in Rains...

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

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



# THE SHADOW LINES BY AMITAV GHOSH

By Madhuri Pai

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



*“Need is not transitive; one may need without oneself being needed.”*

The unnamed narrator of the story realises the truth about the uneven nature of need when, as a child, he becomes painfully aware of how badly he wants his cousin to visit but she has no such burning need to visit her impoverished cousin in Calcutta, while she herself lives overseas.

Shadow Lines is the story of a Bengali family spread across three countries, as narrated by one of its members, a boy who grows up in awe of his uncle, Tridib, and soaks in all the stories that he hears from him. He is also a keen listener of the vivid stories about the family’s history in Dhaka, narrated by his strong and articulate grandmother.

His ability to assimilate those stories presents itself as an uncanny knack at conveying precise details of everything that happened when he himself was not involved in the least.

With the main events in the story happening in the period between the second world war and the creation of Bangladesh, the lives of 3 families are intertwined - the narrator who lives with his parents and grandmother in Calcutta; the grandmother’s sister and her children who live all over the world; an English family, the “Prices” who live in London.

There are unique relationships in various permutations that go on between the members of these families. All kinds of lines link them or separate them, much like the lines that indiscriminately divide land into different countries and countries into different states. Where must the line drawing stop? As one of the characters thinks “Why don’t we just draw lines around every single person in this world and separate them all out?”.

The narrator nurses an unrequited love for his cousin, a self-obsessed young woman who cannot bear living in India because she doesn’t feel “free”, free to do as she pleases, live as she would like to. Life in London, and the need to cover up for a cheating husband, makes it clear that she is nowhere close to being truly free. As her grandmother says “I can have no respect for a freedom that is as cheap as an air-ticket.”

Uncle Tridib is a central, mysterious, ever-present character in the whole story which is essentially a set of nested memories. The narrator weaves together the stories of the central character relying mainly on their recollections rather than his personal experiences.

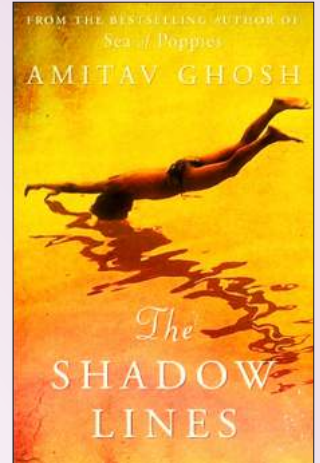
Is it necessary to be physically present to experience a moment in time? Can someone describing it, with some help from our imagination serve the same purpose?

After all, is there ever one definitive experience of an event or are there many ways of experiencing it as there are people involved?

What happens to Tridib? What is the unspoken truth that some members of the family know, others want to know but will never ask. How will his fate be fully revealed and what effect will that have on the others?

You will feel as invested in the answer as does our narrator, right down to the last page.

***“People like my grandmother, who have no home but in memory, learn to be very skilled in the art of recollection.”***



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

# CHARDHAM YATRA: OPPORTUNITY TO CONNECT WITH VEDIC HISTORY

By Ashok Prabhu

This article briefly describes my experience of the **CharDham Yatra\*** on September 10-24, 2022 with a group that comprised mostly of members\*\* from GSB community. An attempt has been made to describe this wonderful experience in terms of how it relates to different phases of the Vedic history.

## 1. Yatra and Connections to early stages of Vedic history

Our **CharDham Yatra** began in the holy city of Haridwar. This is a great beginning to our **Yatra** for several reasons. Haridwar, including its suburb of Kankhal, has an extremely important place in Vedic history as the home of Daksha Prajapati, *Sati* Immolation event and *Saptarshis*. These *Saptrashis* along with other early *rishis* were ancestors of our GSB community whose members inherited the names of these *rishis* in their *gotras*.

We had the good fortune of staying for a day in the Kashi *Math*, Haridwar. This is a beautiful complex of temples, boarding and lodging places on the banks of the river Ganga. One of the memorable aspects of this complex is the Veda Vyasa temple along with Vrindavan temple and Veda *Mata* temple. In addition to the main deity, Veda Vyasa, there are also deities of Pail, Vaishampayana, Gemini and Sumantu, who are associated with Rigveda, Yajurveda, Sama Veda and Atharva Veda respectively. This temple is a reminder of the beginnings of the great Vedic civilization. Blessings from the *puja* and prayers at the Veda Vyasa temple and Ganga *Mata aarti* were important as we proceeded on a bus from Haridwar towards Yamunotri, the first *Dham* in our **CharDham Yatra**.

### **Veda Vyas Temple at Kashi Math, Haridwar**

Along with the gorgeous scenery of mountains, fog and snow-covered mountain peaks, deep

valleys, streams and herds of sheep, there are also old temples of Shivalinga and other deities on the way to Yamunotri. The Shivalinga may have been one of the first idols to be worshipped during the Vedic civilization.



**Ganga Mata Aarti at Kahi Math, Haridwar**

Even though the current Yamunotri and Gangotri temples were constructed only a couple of hundred years ago, the history behind these temples and the significance of these temples go back to the Vedic civilization period.

## Yamunotri

Yamunotri temple is situated at a height of 4421 meters on the banks of the river, Yamuna. This is a sacred river and is worshipped as Goddess, Yamuna. She is the daughter of *Surya*, the Sun God, and the twin sister of *Yama*, God of death. The way to the Yamunotri temple is quite steep. Use of a *doli* that is carried by four people to Yamunotri was an interesting experience. The scenery of mountains, fog-covered mountain peaks, river rapids and waterfalls while going up in the *doli* was breathtaking.

The Yamunotri area has Yamunotri temple, *Divya Shila*, *Surya Kund* and *Tapt Kund*. *Divya Shila* or Slab of Divine Light has great importance at Yamunotri as a place helping with salvation. This



*Yamunotri Temple*

is probably related to Yamuna being the daughter of *Surya*. Devotees generally take a dip in *Tapt Kund*, worship and offer prayers to *Divya Shila* and then take *darshan* at Yamunotri temple. Doing *puja* at *Divya Shila* and then doing Yamunotri *darshan* were very inspiring.

Bhagirathi river at Gangotri originates at Gaumukh in the Himalayas. The Gangotri temple is at an elevation of about 3140 meters and vehicles can come quite close to the temple.



*Bhagirath Temple*



*Divya Shila at Yamunotri*

Bhagirath did *Tapasya* standing on what is now referred to as *Bhagirath Shila* for getting waters of river Ganga from the Himalayan mountains to wash away the sins of his ancestors, sons of King Sagara, who had been cursed by Sage Kapila. Lord Shiva, fearing that fierce waters of the river Ganga will create severe damage on Earth held the river in his locks and then released it in the form of three streams upon further *Tapasya* from Bhagirath. One of the streams that came down is river Bhagirathi at Gangotri.

It is an inspiring experience to offer prayers to the *Bhagirath Shila* on which Bhagirath did *Tapasya* thousands of years ago, and also to the statue of Bhagirath and the deity, *Mata Gangotri*, after taking a dip in the river, Bhagirathi.

Traveling through Uttarkhand, truly *Devbhoomi*, as a part of the *CharDham Yatra* gives a nice picture of the formation of the river Ganga. Five different *Prayags* are the places where different tributaries of river Ganga meet. Vishnu *Prayag* is where Alaknanda and Dhauliganga rivers meet. Nanda *Prayag* is where Alaknanda and Nandakini rivers join. Karn *Prayag* is where Alaknanda and Pindari rivers come together. Alaknanda meets

## Gangotri



*Gangotri Dham*

with river Mandakini at Rudra *Prayag*. At Dev *Prayag* there is confluence of Alaknanda and Bhagirathi rivers and take the name river Ganga. Narada Muni meditated at Vishnu *Prayag*.

It is simply amazing to see all different tributaries come together and form the holy river Ganga which along with river Yamuna gave rise to the great Ganges civilization and has been revered for thousands of years.

## 2. *Yatra* and Connections to the Ganges civilization

Both the Kedarnath and Badrinath temples are reflections of the reverence paid by great kings of the Ganges civilization to the Kedarnath and Badrinath regions. The Ganges civilization flourished with Veda Vyasa and Lord Vishnu *avatars* like Parashurama, Lord Rama and Sri Krishna, and lineages of great kings and dynasties.

Veda Vyasa collected the scattered Vedic hymns and arranged the Vedas and Upanishads, and compiled the Vedic history. He provided the much-needed guidance during the important transition from the early stages of Vedic history to important events in the Ganges civilization. He also wrote Mahabharata and composed the Bhagavad Gita. Veda Vyasa sought Lord Ganapati's help in recording the epic and the Bhagavad Gita. It was simply fascinating to visit and enter the caves of Lord Ganapati and Veda Vyasa from where they conducted such a phenomenal work that has served us for thousands of years.

Numerous rulers of both the Solar dynasty of Lord Rama and the Lunar dynasty of Sri Krishna as well as Pandavas contributed to the greatness of the Ganges civilization. Pandavas played a major role in establishing the Kedarnath Shiva temple.

### **Kedarnath**

The Kedarnath Shiva temple is located at an elevation of 3583 meters. The river Mandakini flows nearby.



*Kedarnath Dham*

Kedarnath region was known during the early stages of Vedic period as an abode of Shiva and Parvati. Various Puranas mention the place. Kedarnath Shiva temple was initially built by Pandavas. In order to find freedom from the sins of killing *bramhins* during the Great War, Pandavas left in search of Lord Shiva first to Varanasi (Kashi) and then to Garhwal, Himalayas, the current place of the Kedarnath Shiva temple. Shiva appeared in five different parts in Kedarnath, Tungnath, Rudranath, Madhyamaheshwar and Kalpeshwar. Pandavas built temples at these five places and then meditated at Kedarnath for salvation. It is also reported that Bheema massaged Lord Shiva's body with ghee.

Going up to Kedarnath Shiva temple on a horse for about 21 kilometers was an exciting experience. Along with the *darshan* of the triangular shaped Shivalinga in Kedarnath, we had a wonderful opportunity to do *abhishek puja* of the Shivalinga very early in the morning. Being able to hug the Shivalinga, apply *ghee*, do *abhishek*, place *janve*, apply *kumkum*, *haldi* and rice and do *puja* of this thousands of years old Shivalinga initially established by the Pandavas was truly an enlightening experience. It is simply great that after thousands of years, today, we the devotees are allowed to do the ghee massage to Shivalinga, a process started by Bheema to Lord

Shiva Himself. A wonderful way to connect with Lord Shiva and the Pandavas!

There is a huge rock behind the Kedarnath temple, that stopped water from gushing into the temple and prevented its destruction like rest of the buildings in Kedarnath during the 2013 floods. This is truly a testament to the power of this Lord Shiva temple. The temple is situated in a beautiful setting with snow covered mountains in the background. This temple along with its background in the early morning as Sun's rays fall on the snow-covered mountains provides a gorgeous scenery. Devotees also consider it important to offer prayers at the Bhairavnath temple situated on a hill close to the Kedarnath Shiva temple. Walking down for a total of about 25 kilometers from the Kedarnath temple while continuously watching the beautiful river Mandakini, numerous waterfalls and fog covered mountains is a memorable experience indeed.



*Rock behind Kedarnath temple which prevented the 2013 destruction*

## **Badrinath**

Badrinath Vishnu temple is located on the banks of river, Alaknanda, and is situated at a height of 3110 meters. *Nara and Narayana mountains* and *Neelkanth* peak provide a spectacular view.

Badrinath region was also known during the early stages of the Vedic period as an abode of Lord



*Badrinath Dham*

Vishnu and Goddess Lakshmi. Various Puranas describe importance of this place. In Mahabharata, this holy place is revered as the one giving salvation to devotees. When Pandavas took *sanyasa* and decided to depart from Earth, they went to Badrinath and then proceeded into the mountains. The Badrinath temple was probably initially established during the latter part of the Ganges civilization period, when Puranas and Vishnu *avatars* were playing an important role in Hinduism.

Unlike the Yamunotri and Kedarnath temples, the Badrinath temple is somewhat easy to get to. Vehicles come quite close to the temple and adjacent areas like *Tapt Kund* hot springs where devotees take a bath before proceeding for *darshan* of Lord Vishnu and other deities. There is a Kashi Math at Badrinath.

Another significant aspect of the visit to the Badrinath area adjacent to river Alaknanda, is the opportunity to perform *pind daan* rituals. It turned out that timing of our visit to this area was appropriate for the *Pitru Paksha* rituals. Conducting the *pind daan* ceremony where seventeen *pind* rice balls were offered to the souls of all the departed family members, friends and teachers turned out to be an emotionally overwhelming experience. This ceremony, in the holy place Badrinath, which gave me the

opportunity to remember and give respect to the important people that impacted my life in a positive way is truly a blessing, and is well entrenched in my memory.

### 3. *Yatra* and Connections to Shankaracharya and revival of Hinduism



*Adi Shankara Statue at Kedarnath*

Both the Kedarnath Shiva temple and the Badrinath Vishnu temple are reminders of the increasing influence of Buddhism that lasted in this region for more than 1000 years. After such a long time, much needed initiative and contribution from sage Shankaracharya who had begun revival of Hinduism reestablished both the Kedarnath and Badrinath temples about 1250 years ago. He also established the Jyotirmath in nearby Joshimath. It is reported that Shankaracharya attained *samadhi* in Kedarnath.

It is highly pleasing to see the magnificent statue of Shankaracharya installed very close to the Kedarnath Shiva temple. This is an important reminder to all the devotees of the *CharDham Yatra* and others regarding the incredible contributions from Adi Shankaracharya to Hinduism. Attending the morning *puja* of this greatest Guru in the past 2000 years and appreciating the contributions from this Guru for reviving Hinduism was one of the most satisfying

events on this trip.

For all branches of the Saraswat community, connections to Shankaracharya are deep rooted. Shankaracharya received enlightenment and extensive spiritual knowledge on the banks of the river Narmada. Adi Shankaracharya's Guru's Guru (Parama Guru) was Gaudpadacharya, a prominent GSB Guru. In fact, a disciple of Gaudapadacharya, started the Smarta Kavle *Math* in Goa about 1250 years ago and then Kashi *Math*, Partagali *Math* and other *Mathas* of Vaishnavites started about 600 years ago after Madhvacharya. *Swamijis* of these *Mathas* have been guiding our community for hundreds of years in spiritual, social and other important aspects impacting life. *Swamijis* sit for *Chaturmas* in places like Badrinath when a large number of GSB devotees attend the ceremony and perform *Pada puja* and conduct other rituals. When devotees go to these holy places, they cannot help but admire contributions from sage Shankaracharya in not only reviving Hinduism, but also in our present-day spiritual quests.

### 4. *Yatra* and connections to spiritual quests today

In addition to the temples at Yamunotri, Gangotri, Kedarnath and Badrinath, we got to visit many old temples of Shivalinga, Devi, Ardhanarshwar, Bhairavnath, Parashuram, Lord Vishnu, Lord Rama and Hanuman, and offer prayers. Particularly interesting were *darshans* of the Shivalinga at the Prakratrika Prakteswar Panchanan Mahadev Gufa where the Shivalinga looks similar to the Shivalinga at the Kedaarnath Shiva temple, a Shivalinga temple in Uttarkashi that is also named the Kashi Vishwanath temple and the Shakti temple that houses 6 meters high *Trishul*.

After completing the *CharDham Yatra*, we got the opportunity to come back to the Kashi Math in Haridwar, and thank Veda Vyasa and Ganga Mata for making our *Yatra* safe, enjoyable and spiritually satisfying.

The *CharDham Yatra* is an amazing reminder of how after thousands of years, ancient events and Vedic stories continue to influence our religious beliefs and spiritual practices. While observing devotees at different *CharDham* and associated holy sites, several things stand out:

- Firm belief in Vedic events and stories from Vedic and Ganges civilization periods and Puranic era
- Deep-rooted reverence and devotion to God and various deities from Vedic and Ganges civilizations and Puranic era
- Great interest and efforts in visiting not-easy-to-travel *CharDham* and other holy sites in spite of difficulties related to age, disabilities, and health and financial issues
- High level of interest in *darshan* of deities even in bad weather, extremely crowded conditions and long waits in lines
- Devotees leveraging opportunities to conduct hot spring baths, *pujas* of deities and *Pind daan* rituals
- Extremely high reverence to river Ganga *Mata* that has been continuing for thousands of years

- Public display of bhakti, devotion and fun by all devotees at these holy sites

- Deriving a high level of pleasure and satisfaction after visiting holy sites, and sharing the experience with others

-Continuing reverence to Shankaracharya and past and present *Swamijis* of various *Mathas*

Display of bhakti and devotion at all the *CharDham* temples, rivers and other holy sites, continuing reverence to *Swamijis*, and family tradition of *gotras* is a great reminder of how important events that began thousands of years ago as Vedic civilization began and then transitioned to the Ganges civilization and Puranic era, and then onto the period of great contributions from sages like Shankaracharya, *Mathas* and *Swamijis*, are still deep rooted in the minds of the members of the GSB community and other devotees, which continues to be an important part of our spiritual quests. *Har Har Mahadev!*

**\*Organized by Ganesh Pai, Mumbai**

**\*\* Friendly, fun loving, caring and helpful people who made the Yatra truly enjoyable**

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

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# LESSONS IN BHAGAVAD GITA

By Dr. Gayatri G Shenoy

*mayi sarvāṇi karmāṇi  
sañnyasyādhyātmacetasā  
nirāśīr nirmamo bhūtvā yudhyasva  
vigatajvaraḥ 3.30*

*mayi sarvāṇi karmāṇi sañnyasyādhyātmacetasā  
nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ  
3.30*

*mayi* = in Me; *sarvāṇi* = all; *karmāṇi* = works; *sañnyasya* = renouncing; *adhyātma-cetasā* = with a mind firmly fixed on the Self with the knowledge of the Self; *nirāśīr* = free from desires; *nirmamaḥ* = without a sense of ownership; *bhūtvā* = being; *yudhyasva* = fight; *vigata-jvaraḥ* = without agitation; 3.30

**Renouncing all works in Me, with a mind firmly fixed on the Self with the knowledge of the Self, being free from desire, without a sense of ownership, fight without agitation. 3.30**

If one were made to choose just one verse from the Gītā encapsulating all that there is in it, then this verse would get its preference. This is indeed a landmark statement by the Lord. The Lord is in fact giving Arjuna the essence of performing karmayoga in a nutshell covering all the most important points to be strictly followed.

The Lord returns to the immediate problem at hand of Arjuna's decision to fight or withdraw from battle and gives His unequivocal opinion. He plainly advises him to fight the battle without keeping any expectations of results favourable or otherwise and even without a sense of agency of this work or the fruits that will accrue thereof due to his enforcement of duty as a warrior, mentally renouncing the entire work unto the Lord and expecting nothing in return.

In the previous three verses, the Lord states that agency of work must be attributed only to prakṛti as the guṇā-s operating through the body, senses,

mind, intellect, and ego. The fool mistakes this for himself and attributes the agency of work to himself saying 'I am the doer of this work'. But the wise sage knowing the truth that the real 'I' or the self or ātma being distinct from prakṛti is not the agent of works, does not get attached to the works done by prakṛti.



By categorising everyone into one of these two groups, it is not difficult to realize that almost all beings except for the rarest few fall in the former category whom the Lord has named as prakṛter guṇasañmūḍhāḥ and māndan meaning befooled by the modes of nature and dull-witted. Indeed, almost all, right from the so-called 'wisest' of this world to the biggest fools suffer from this disease of 'I'ness and 'my'ness. The mind takes pride in declaring quickly 'I did this' and 'I did that'. Only the Self-Realized saints know the Truth and practise it (3.28). So, what is the remedy for the ordinary mortal? Even huge doses of bookish knowledge of the scriptures and lectures given by the wise cannot cure this disease of 'I do' attributing agency of work to oneself. Should one stop doing work altogether and contemplate on the Self? The Lord has warned all against such a notion. The answer is a plain 'no' from the Lord as observed in the previous three verses in the advice he gives to sages. Instead, here is a plain and simple solution to the problem. He says let the 'I do' concept continue for the time being, but only with a difference; with certain restrictions and modifications. It will soon be realized by the same yogī after a constant period of resigning all works with their fruits, that he can very well renounce the sense of agency too as in 'I do that work' at a mature stage of his practice. It will also be realized that this 'I do' is based on the ego which is



a false projection of the real 'I' the ātma which has its basis in the Paramātmā who, by the virtue of being the Master or the Lord of all selves as well as of prakṛti is therefore indeed the real doer.

Till then work has to be done with a difference. What exactly is that difference? So, it is said...mayi sarvāṇi karmāṇi saṅnyasya: 'unto Me renounce all works'. 'Renounce all works' does not mean stop doing all works. The Lord has warned against that time and again. It means do that duty not for oneself but for the sake of the Lord alone, for his pleasure and satisfaction thinking 'O Lord this is your work that I am doing as your servant who is ordered to do such work, I further renounce all the fruits, sweet or bitter, that will result due to its enforcement'. 'Renouncing' means renouncing the fruits of work, renouncing all desires and expectations from that work and renouncing 'I' ness and 'my' ness related to that work, renouncing the ego of doing work. Therefore, all that was done previously for one's personal gain, for fulfilling desires and with a sense of ownership has to be done now with a sense of surrender to the Lord as 'His' work.

adhyātma-cetasā 'with a mind firmly, immovably fixed on the Lord' the Self of all, the all-pervading Supreme Self Vāsudeva. He points out that adhyātma is the 'Imperishable Supreme Brahman dwelling within the body' the Supreme Self and His transmitted power as the infinitesimal individual self (8.3). adhyātma also means knowledge of the Self. Some basic knowledge of the Self is therefore a must. The mind is always the culprit for attracting one towards all sorts of desires which might even backlash upon oneself not giving the desired results after a certain period. This unruly, wavering, and stubborn mind must be disciplined to settle on the Lord, the Supreme Self in whom all selves rest as His body. This is the rightful constitutional position of all the innumerable selves in creation. The parts of the body are supposed to serve the entire body, and in that lies their ultimate benefit, those cells which do not obey this rule are incised and thrown

off as cancerous cells. The mind gets a new occupation which it must adhere to. Thus, work is not disturbed; it goes on as usual but the concept of doing work changes. The motive behind the action changes and the fight (against the subjugating power of the Lord's delusory Nature) continues without any interruption.

nirāśīḥ nirmamaḥ bhūtvā yudhyasva: 'fight without expectations, without a sense of ownership on anything'. These are the few conditions to be strictly followed. nirmamaḥ without a sense of 'mine' ness. Endowed with this factor one will not lay claim to the fruits of work or may be even to the agency saying 'I work for the Lord', just as an employee employed by an employer says "I did just what my boss told me to" and excuses himself. The boss is responsible for the fruits that are yielded by the work of the employee. Similarly, here the Lord is ready to take all responsibility for Arjuna. Yet the mind in the service of the Lord may question 'what if my desires are not fulfilled, who will look after my wife and children, what will become of my home?' The question of personal desires now arises in this mind. He has to give up all such hopes and expectations and be nirāśīḥ. All questions are again related to the idea of 'my' ness. 'My' ness can be renounced only if one has supreme faith in the Lord for whom all work is done. The Lord assures mankind to have this full faith in Him as will be revealed later in His spoken words (9.31-32, 18.58,65,66). Keeping this in view He assures Arjuna to be free from all worries and anxiety.

vigata-jvaraḥ: 'without any kind of agitation'. jvaraḥ literally means fever, here it denotes the fever of the mind in its manifold anxieties. Again, this calls for faith and devotion, trust and complete surrender to the Lord with the knowledge that 'He will ultimately never let me down and whatever He does will be for my good alone'. This kind of faith can arise only over the foundation of a firm and immutable devotional love or supreme Bhakti for the Lord.

This verse calls for not only karmayoga but also jñānayoga, bhaktiyoga and dhyānayoga too. The aspirant constantly thinks of the Lord knowing full well that he is working for Him and He will stand by him, and in this lies his deep love, faith, trust, and knowledge of the Lord. The body, mind, senses all surrender unto Him. The loving, devotional surrender, subordinating selfless service of bhakti yoga is the catalyst in this case and makes this kind of karmayoga possible.

The knowledge of the Lord, the Supreme Self both immanent and transcendent is the jñāna yoga that instills confidence in this bhakti and helps to add more fuel to the blazing fire of such works which can burn to ashes the virus of the disease of repeated transmigratory life steeped in misery and pain. The role of such faith at every step in this surrender and service can never be underestimated.

*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 Gīta in the past.*

## LIST OF IMPORTANT DATES IN THE QUARTER JANUARY-MARCH, 2023

Dates	Day	Festival
10 <sup>th</sup> January 2023	Tuesday	Angarika Sankastha Chaturthi
15 <sup>th</sup> January 2023	Sunday	Makar Sankranti
25 <sup>th</sup> January 2023	Wednesday	Shree Ganesh Jayanti
26 <sup>th</sup> January 2023	Thursday	Republic Day
9 <sup>th</sup> February 2023	Thursday	Sankastha Chaturthi
18 <sup>th</sup> February 2023	Saturday	Maha Shivratri
6 <sup>th</sup> March 2023	Monday	Holi Poornima
7 <sup>th</sup> March 2023	Tuesday	Holi Dhoolivandana
11 <sup>th</sup> March 2023	Saturday	Sankastha Chaturthi
22 <sup>nd</sup> March 2023	Wednesday	Gudi Paadva (Chaitra Navaratri Aarambh)
30 <sup>th</sup> March 2023	Thursday	Shree Ram Navami

# OBITUARY

**Shri Ammembal Raghuram Kamath**  
**22.08.1935 to 21.09.2022**



With sadness, we announce the passing of Ammembal Raghuram Kamath. He started Avon Medicals in 1960, which was the first medical store in Chembur, Mumbai and the only dispensing and compounding pharmacy between Thane and Dadar at that point of time. In those days, it was always a problem to get oxygen cylinders to provide critical care to patients especially in their homes. Avon Medicals was the only establishment that catered to such patients.

He did a lot of community work as a member of the Lions Club of Mankhurd. He was the Zonal Leader of the Retail and Dispensing Chemists Association. In 1985, he was the Vice President of the Thalassemia Society of India. This trust helped Thalassemia children and their parents to get access to treatment facilities and further the interest of thalassemia research

He was very closely connected with the Community. He and his family have been supporters and well wishers of GSB Sabha, Mumbai activities since decades. His wife, Smt. Kasturi Kamath, served in Sabha's Mahila Shakha Committee for several years. He actively supported and was a member of the Kurla GSB Sabha.

Kamath maam is survived by his wife Kasturi Kamath, son Ganesh, daughter -in-law Suman and grand daughter Priyanka.

We pray to God for his Sadgati.

# MAHILA SHAKHA COOKERY COMPETITION - WINNERS' RECIPES

## All about millets

- ✓ Millets are a collective group of small seeded annual grasses that are grown as grain crops, primarily on marginal land in dry areas of temperate, sub-tropical and tropical regions
- ✓ Climate-resilient millets are grown in 131 countries
- ✓ It is an ancient foodgrain with the first plant domesticated for food, the earliest evidence of which is found in Indus civilization dating back to 3000 BC
- ✓ Millets are traditional food for approximately 59 crore people in Asia & Africa
- ✓ Millets are coarse grains and a repository of protein, fibre, vitamins and minerals
- ✓ Millets include sorghum (Jowar), pearl millet (Bajra), finger millet (Ragi) and small millets namely little millet (Kutki), kodo millet (Kodo), barnyard millet (Sawa), foxtail millet (Kangni), proso millet (Cheena)
- ✓ Millets are rich in anti-diabetic, anti-hypertensive and anti-cancer properties

Source: *MyGov.in*

## 2023 is the International Year of Millets

India is now taking the lead in popularising millets at an international level through various campaigns. The U.N. General Assembly recently adopted a resolution, sponsored by India, supported by more than 70 countries, declaring the year 2023 as the International Year of Millets. The resolution is intended to increase awareness on the amazing health benefits of millets and their suitability and sustainability for cultivation in an era of climate change. The official website of the central government *MyGov.in* is currently running a campaign on millets and hosting various interactive activities around millets.

## Winning recipes

### Foxtail Pulav by Smt. Naina Prabhu - 1st prize

#### Ingredients

- Foxtail millet - 1 cup
- Date - 1
- Tomato – 1
- Capsicum - 1 chopped
- Olive oil - 1 tablespoon
- Salt – to taste
- Green peas - 1 cup
- Nuts (of your choice) - 2 tablespoons
- Onion – 1
- Olive oil - 1 tablespoon
- Pepper - crushed
- Green chillies - to taste



## Procedure

Wash the millet. Soak it in hot water for at least 20 minutes. Drain off.

## Method

- ✓ In a pan, heat the olive oil, stir in the green chillies.
- ✓ Add onions and sauté it.
- ✓ After a few seconds, add the green peas, chopped capsicum and stir it for a few seconds.
- ✓ Add the millet while keeping the gas on low heat.
- ✓ Season with a pinch of salt and freshly crushed pepper, chopped nuts and dates.
- ✓ Best served with pesto and mustard honey sauce.



## Sorghum Thin Noodles by Smt. Pallavi Pai - 2<sup>nd</sup> prize

### Ingredients

- ✓ Jowar flour - 500 gms
- ✓ Cumin seeds - ½ teaspoon
- ✓ Curry leaves - 5 to 6 leaves
- ✓ Asafoetida powder - 1 pinch
- ✓ Garlic - 10 to 12 cloves chopped
- ✓ Onion - 3
- ✓ Spring onion - 1 bunch chopped
- ✓ Capsicum - 2 small
- ✓ Carrot - 1
- ✓ Beans - 100 gms
- ✓ Green peas - 250 gms
- ✓ Tomato - 2 chopped
- ✓ Turmeric powder - ½ teaspoon
- ✓ Chilli powder - 1 teaspoon
- ✓ Coriander powder - 1 teaspoon
- ✓ Kitchen King masala - 1 teaspoon
- ✓ Coriander leaves - for garnishing
- ✓ Hot water - as required
- ✓ Salt - to taste



### Method

- ✓ In a vessel, add jowar flour, salt and make dough adding hot water.
- ✓ Using shevai mould, make thin noodles on a plate greased with oil.
- ✓ Steam noodles for about 10 to 12 minutes.

### For seasoning:

- ✓ Add oil to a pan, add cumin seeds, curry leaves, asafoetida powder, chopped garlic and onion; sauté for a few minutes.
- ✓ Add vegetables and sauté.
- ✓ Add salt, turmeric powder, chilli powder, coriander powder and Kitchen King masala and sauté.
- ✓ Add water and let the vegetables cook for about 10 minutes.
- ✓ Add steamed noodles and sauté.
- ✓ Garnish with coriander leaves.

### Bajre ka Chilla by Smt. Shwetha Prabhu – 3rd prize

#### Ingredients

- ✓ Bajre ka atta (Pearl millet flour) – 2 cups
- ✓ Dahi (Yogurt) – ½ cup
- ✓ Onion – 1 cup chopped
- ✓ Green capsicum – 1 cup chopped
- ✓ Red capsicum – 1 cup chopped
- ✓ Yellow capsicum – 1 cup chopped
- ✓ Carrot – 1 cup chopped
- ✓ Ginger-garlic paste - 2 tsp
- ✓ Green chillies – 2 tsp
- ✓ Coriander – ½ cup
- ✓ Carom seeds - 1 tsp
- ✓ Sesame seeds - 2 tsp
- ✓ Clarified butter
- ✓ Salt to taste
- ✓ Water – 1 cup

#### Method

- ✓ Take a bowl and add flour, yogurt, water, vegetables, ginger-garlic paste, carom seeds, coriander and green chillies.
- ✓ Mix well and add salt.
- ✓ Batter should be of pouring consistency (like dosa batter)
- ✓ Keep this batter for aside 10 minutes to enhance its taste.
- ✓ Take a pan and brush ghee over it, sprinkle some sesame seeds.
- ✓ Pour the batter on the pan.
- ✓ Cook on low flame till the chilla is soft and crisp (just like dosa).
- ✓ Serve hot with mint chutney, mayonnaise, or ketchup.



# NEWS FROM SISTER ORGANIZATIONS

## GSBS MEDICAL TRUST

### DONATION OF OXYGEN MACHINE 7<sup>th</sup> OCTOBER, 2022.



*Oxygen Machine Inauguration*

In a week's time there were two interesting programs at the Medical Trust.

On 7<sup>th</sup> October, 2022, we had a brief, but very interesting program of the inauguration of oxygen machine which was generously donated by Shri Prakash M. Pai to the GSB Medical Trust. Shri Pai, with his daughter and son-in-law, Manjiri and Vinit V Nayak were present. President, Shri Suhas Prabhu, welcomed them and explained how this oxygen machine works and how important it is in saving the life of a person, in times of emergency. The donor and his family inaugurated the machine and formally donated the same to the Medical Trust. Smt. Gita R. Pai, Trustee Secretary, thanked all those present.

### PHYSIOTHERAPY PROGRAM FOR SENIOR CITIZENS 13<sup>th</sup> OCTOBER, 2022

Another interesting program was a Physiotherapy Session for senior citizens conducted by Dr. Vimal Telang on 13<sup>th</sup> October, 2022.

With simple exercises without using any props, Dr. Telang gave demonstration of these exercises and made the participants repeat them. It was an interesting educative session.

Smt. Gita Pai profusely thanked Dr. Vimal Telang and also the senior participants for taking advantage of such an interesting program.



*Dr. Vimal Telang conducting the physiotherapy session.*

### CANCER DETECTION CAMP FOR MEN 18<sup>th</sup> OCTOBER, 2022.



*Men Cancer camp -18.10.2022*

GSBS Medical Trust has been successfully conducting Cancer detection camps for women for the past nearly 3 years and all camps are very well attended. Men who accompany the ladies or, looking at the banners, have been repeatedly making enquiries as to why not hold camps for men?

The Trustees had a discussion on this and the first camp for Cancer detection for men, sponsored by

Shri B. T. Mallya, in the memory of his late wife, Smt. Pratima Mallya, was held on the 18<sup>th</sup> of October.

To the satisfaction of all, this was a successful camp.

The camp was held for detection and awareness of oral cancer, prostate cancer and lung cancer. The patients had to pass 3 separate stages viz. Oral Check-up, PSA Blood test and Chest X-Ray. The doctors attended to these patients for check-up were ENT specialist, Dr. Dilesh Mogre, and surgeon, Dr. Lakhin Vira.

We thank the doctors, staff and also the participants for making this happen.

The Medical Trust has decided to hold these Cancer Detection Camps for men every alternate month.

### **DIWALI POOJA AND GET-TOGETHER 21<sup>st</sup> and 25<sup>th</sup> OCTOBER, 2022.**



*Diwali Get together Meeting the Donor*

As in the past, GSBS Medical Trust organised a Diwali pooja and get-together with all staff members of all Centres. It was a delightful moment for all.

On 21<sup>st</sup> October, pooja and prayer program was held at Unit One. Trustee, Shri Anant Pai, performed the brief ceremony and all the staff members participated in the program.

Meeting the donor, Smt.Radha Kini and Ms.Ajita Kini, by all staff members was another pleasant moment on the 25<sup>th</sup> of October.

Diwali sweets was distributed to all staff members on the auspicious occasion by Smt.Kini. Staff members were happy to pose for a photograph with them.



*Women Cancer Screeing camp- 14.11.2022*

### **CANCER DETECTION CAMP FOR WOMEN – 14<sup>th</sup> NOVEMBER, 2022**

The 16<sup>th</sup> Cancer detection Camp for ladies above the age of 40 was organised on Monday, the 14<sup>th</sup> of November.

As more intensive examination is required, only 24 women could be enrolled for this 8 hour camp.

There was no waiting period for the participants. Every hour 2 participants were given appointments. As a result, there was neither rush, nor any waiting period for the participants. And the camp went off smoothly.

Dr.Shonir Pai and Dr.Ketki Kulkarni were the two Gynaecologists.

Dr.Shalini Rupnarayanan, Dr.Jyoti Satpute, Dr.Pratik Satpute & Dr.Vikas Gupta examined all patients for Oral Cancer symptoms

The end result was, that all doctors were happy as, also the participants.

This program was sponsored by Smt.Radha Kini and her daughter, Ms.Ajita Kini.



## NEWS FROM SISTER GSB ORGANISATIONS HALDIKUMKUM PROGRAMME BY GSB SAMAJ (Western Suburbs) GOREGAON



The Haldikumkum programme of GSB Samaj (WS) Goregaon, held at Malad Koli Samaj Sanstha Hall, Malad West, Mumbai; an annual event from past 53 years, was celebrated on 5th October 2022 by its Mahila Vibhaag. The event included Bhajana by ladies' wing followed by a Mahasabha, HaldiKumkum to all Sumangalis attending the event and honouring our young academically meritorious students. The event was graced by Smt Amita Kini, Secretary of GSB Sabha Mumbai and President of its Mahila Shakha as Chief Guest.

The programme started at 5 pm by singing Bhajans. The two-hour long Bhajan Sandhya created a divine atmosphere that was followed by Aarti and Prasad to Samaj and Chief Guest. A group of young participants, Shuban Bhat, Siddhi Bhat and Rakshita Mallya offered a Saraswati Prarthana.



Thereafter, the Chief Guest addressed the Sabha wherein she appreciated the the divine atmosphere created by the Bhajan and increased awareness of our cultural roots. In this connection, she singled out gesture of awarding a Sanskrit student by Samaj in its award to meritorious students and opined this is a much-needed initiative. Chief Guest handed over the awards to meritorious Students in the previous year, i.e., for children who have secured 80% and above in STD X and STD XII, 70% and above in Graduation and PG Courses and One Sanskrit Topper amongst received application.

Convenors Smt Anasuya Rao, Smt Preeti Kamath, Smt Yogini Pai and Smt Vijaya Shenoy lead the distribution of Haldikumkum and were joined by few of our Lady Volunteers. The programme came to an end after a vote of thanks followed by refreshments. In all it was a wonderful evening for all those who participated in the programme.



## GSB VSISTERS ACTIVITIES -VASHI, NAVI MUMBAI

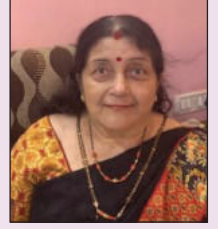
*By Smt. Veena Adige*



More than thirty Vsisters dressed in colourful silk saris performed chudi puja on the first Friday of Shravan. The function began with a two-minute silence for loss of Vsisters Shanti Gadiyar in a tragic accident and Padma Shenoy recently. An interesting contest was held where the highest number of different coloured flowers were tied in the chudi bouquet. The judge Smitha Shenoy, banker, and President, WE CBD, awarded the first prize to Anjani Pai who had collected 28 types of flowers and made the chudi. Second and third prizes were won by Vidya Bhat and Amritha Shanbhag while Jayalakshmi Shenoy won the consolation prize. Mughdha Nadkarni who had made a modern new generation chudi which looked like a bracelet, was awarded a special prize for her innovative ideas.

Diwali Dhamaka had talks, discussions, poems, songs and dance on the theme of Diwali. Durga Shenoy set the ball rolling by talking about Diwali, customs, changes and progress while Tara Bhat inspired by saying that although she lives all alone, she celebrates Diwali by sharing sweets and joy with helpers like the security guard, the sabjiwali and others.

Savitha Shenoy wrote a nice poem on Diwali while Shantala Bhat spoke about Kabir and his thoughts. Vidya Bhat told a story of Krishna while Poornima Shenoy spoke of Naraka Chaturdashi and sang beautiful songs on the theme of Diwali. Mughdha Nadkarni spoke on Hanuman. Each of the talks were followed by lively and animated discussions on the subject by the audience. Sheela and Vidya sang a song on Diwali shopping and what care to take.



Vsisters organized a get together with a difference on December 19,2022. The usual requisites of a normal get together were all there-meeting, eating, joking, playing. But there was a difference, an extra ingredient. There was a mini version of a 'Speaker's Corner' like in Hyde Park, London; wherein people could talk, discuss, debate on any subject, on any topic.



Twelve Vsisters opened their hearts and spoke earnestly on a variety of topics. It was on the spot and straight from the heart. In the cooking contest Anjani Pai won the first prize while Vidya Bhat and Mughdha Nadkarni won the second and third prize respectively.

# Art gallery



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## Our Artists for this Quarter



Drawing by : Kanak Kamath  
Age : 9 years



Drawing by : Padma Shenvi  
Age : 10 years



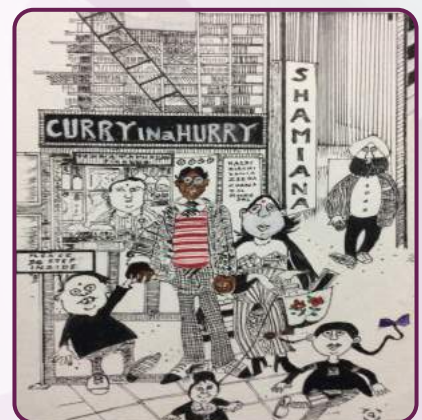
Drawing by : Anagha Nayak  
Age : 13 years



Drawing by : Sonali Suresh Nayak  
Age : 18 years



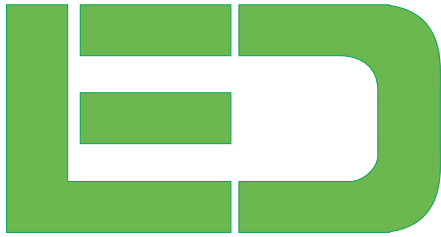
Drawing by : Kirthi Kamath  
Age : 20 years



Drawing by : Sarvotham Bhat  
Age : 96 years



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