

# V O G



## Voice of G.S.B.

|| Bhakti Natya Tarang ||  
2022

*"Sangam of Abhang and Natya Sangeet"*

on  
17<sup>th</sup> July 2022  
Kindly refer to page 08



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

## MESSAGE FROM PRESIDENT

Dear Samajbandhavas,

Namaskaru!!

It feels great connected with you once again through the VOG. It was a pleasure meeting some of you in person during the Awards event on 29<sup>th</sup> May.

As I pen my thoughts we are already in the auspicious month of Aashad during which we have our Guruvaryas observing the Chaturmas Vritas, the Aashadi Ekadashi and Guru Purnima. The Sabha, from 2016, has been celebrating this month with the “Bhakti Natya Taarang” program to seek the blessings of Lord Vithal, the Aaradya Devata of Maharashtra. This year after a gap of two years this program has been organized on 17<sup>th</sup> July (details provided in the edition).



As GSBs we believe that our community is blessed by Goddess Saraswati, a testimony of this was seen during the Academic/Vidyanidhi award functions. We had a long list of awardees comprising of Doctors, Engineers, CAs, MBAs, we are sure that these professionals make us proud of their achievements.

It was great honour bestowed on the GSB Sabha that we could present the Dr. B M Acharya Memorial GSB Lifetime Achievement Award to Mr K V Kamath and Lt. Col. (Rtd) Mr. Ashok Kini H, the Vatasala Shenoy Memorial GSB Women Entrepreneur Award to Mrs. Vijaya Kamath and Mrs. Komal Prabhu and the K M Kamath Memorial GSB Talent Recognition Award to Mr. Subhash Kamat and Mr. Vinayak Prabhu. These awards were presented by Mr. Padmanabha Acharya, former Governor of Nagaland who called upon our Samaj to contribute its might towards Nation Building.

The coming months of Sharvan and Bhardrapad are months of celebrating our festivals and we are sure that each one of us is going to be enjoying more than we did it in the past.

On behalf of the samaj seek the blessing of the our Dharmagurus and Lord Maha Ganapati for our health and wellness.

Dev Baren Koro.

Laxmikant Prabhu

President.

# REPORT ON PROGRAMMES HELD BY G.S.B. SABHA, MUMBAI IN THE LAST QUARTER

## MERIT AWARDS PRESENTATION PROGRAMME HELD ON 15.05.2022



Lighting of Lamp before start of program

The GSB Sabha, Mumbai was founded on 26<sup>th</sup> August 1934 with the divine grace and blessings of Parama Puja Guru H H Srimad Sukriteendra Tirtha Swamiji of Shree Kashi Math Samsthan, with the vision of being a socio-cultural organization to enhance community well-being. We remain indebted to all those who started the organization and have carried the mantle of the Sabha's Agenda through these years.

The Sabha celebrates its Foundation Day in August every year and meritorious GSB students are felicitated on this occasion. Accordingly, the 85<sup>th</sup> Foundation Day Celebrations were held in August, 2019. However, these celebrations could not be held in 2020 and 2021 due to the Covid pandemic lockdowns. With the current normalization of the situation, the Managing decided to hold the Awards Presentation Function for 2020 and 2021 on Sunday, 15<sup>th</sup> May, 2022. The programme was held on the 3<sup>rd</sup> Floor of Dwarkanath Bhavan Hall of Gokarna Parthagali Jeeovatham Math, Shree Ram Mandir, Wadala. The Chief Guest for the occasion was Prof. Mrs. Nirupama Pai, Vice-Principal of Somaiya Vinay Madir.

After the auspicious beginning by the lighting of the lamp, 82 meritorious students who had excelled in academic studies from S.S.C. onwards in Academic Years 2020-2021 and 2021-2022 were felicitated with Merit Certificates. Toppers in each stream of study were also presented with silver medals, sponsored by Smt. Jayashree Ramesh Shenoy. Motivational/self-development books, selected considering the age of the awardee, were also presented to each student. These felicitations were done from the various endowments received by the Sabha over the years for this purpose.



President, Shri Laxmikant Prabhu,  
felicitating Chief Guest, Smt. Nirupama Pai

The V. R. Shenoy Memorial Vidyanidhi Merit Awards were awarded to the toppers from Class I to Class IX from the beneficiaries of the Sabha's Vidyanidhi Fund for Academic Year 2020-2021 and 2021-2022. The felicitations consisted of a Certificate, a cash prize and a book. From its inception, these awards have been sponsored by Sabha Trustee, Shri B.T.Mallya.

To encourage and boost the kids who contributed their drawings to Voice of GSB, the quarterly newsletter of the Sabha, they were felicitated with



Chief Guest felicitating refreshment sponsor, Smt. Shanteri Nayak and a meritorious student.

the GSB Promising Talent Award. Children who had contributed drawings starting from the October to Dec 2019 issue and up to the July to September 2021 issue, were presented with a Certificate of Appreciation and a book. Again, these awards have been sponsored by Shri B.T.Mallya since inception.

The Chief Guest Mrs. Nirupama Pai addressed the students and parents with words of appreciation for their efforts and achievements. **She encouraged the students to keep up their achievements with hard work and dedication. She also had words of praise for our GSB Community for their philanthropic ideals because of which such good work can be carried out by the Sabha.**

In his address the Sabha President, Shri Laxmikant Prabhu, encouraged the students to be go-getters and assured them if they are willing to work hard and give their best to their respective fields of study, Sabha will always stand by them, supporting any kind of aid needed. **He emphasized on following One's Passion and trying to pursue it professionally rather than just limiting to conventional degrees.**

Sabha is grateful to Gokarna Prathagali Math Committee, Shree Ram Mandir, Wadala for providing us the venue for the program and various arrangements therein. Mouth watering refreshments were sponsored by Nagesh Rama Nayak's 'Café Mysore'.

The program concluded with the singing of the National Anthem.

### Suta Punnav

This year Suta Punnav falls on Tuesday, 02<sup>nd</sup> August, 2022.

New Jannuves, blessed by Bhatmaam would be available at our Sabha office from 9 a.m. to 11 a.m. Kindly avail yourselves of this sacred service.

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

*By Our Mahila Shakha*

Our Bhajan group participated in Bhajan seva at various places as follows

**April 30<sup>th</sup> and 10<sup>th</sup> May 2022:** MS Bhajan group rendered bhajans at Shree Laxmi Venkatramana Temple, Shree Balaji Mandir, Vashi, during Vasanthotsav camp of H.H Shrimad Samaymeendra Swamiji.

**May 13<sup>th</sup> 2022:** MS Bhajan group offered bhajan seva to Lord Gopalakrishna at Gokul temple, Sion, on the occasion of Brahma Kalashotsav program. It was well received by the audience present on the occasion.



All characters of Sant Virasat offering Naman at the beginning of the show

**June 5<sup>th</sup> 2022:** Mahila Shakha held its 'PARICHAY- Eligible Boys and Girls get together' with parents, in association with Samyukta Konkani Sabha (SKS) Pune. There was good response. Most of the eligible boys and girls were present. Some of them had come from Solapur, Nashik, Belgaum. Many of them attended PARICHAY for the first time and they appreciated and requested MS to organize this event frequently.



MS bhajan team offering bhajans to Lord Krishna on the occasion of Brahmaotsav at newly inaugurated Gokul Hall, Sion.

**May 11<sup>th</sup> 2022:** MS staged the show of Sant Virasat- A 'Konkani All Women' musical drama, with bhajan and keertan, on the lives of Saints of India, at Shree Laxmi Venkatramana Temple, Shree Balaji Mandir, Vashi, during Vasanthotsav camp of H.H Shrimad Samaymeendra Swamiji. This was well received by the audience.



Our MS Volunteers at the registration counter helping the participants at Pune.



**June 12<sup>th</sup> 2022:** Mahila Shakha held its 77<sup>th</sup> 'PARICHAY', Get-together of eligible boys and girls along with their parents at I M Pai hall, Kreed Mandir. There were around 120 registrations. There was a motivational interaction between MS represented by Smt. Bina Shenoy, committee member and Shri Lotlikar, Legal advisor, on the issues of Marriage. This was first time a motivational counselling session was arranged for the benefit of the prospective brides and the grooms. This 'PARICHAY' was appreciated and well received by all the attendees.

were present. Some of them had come from Solapur, Nashik, Belgaum Many of them attended PARICHAY for the first time and they appreciated and requested MS to organize this event frequently.



**Keertankaar, Smt Bina Shenoy, and Bhajan singer, Smt. Maya Nayak, of Sant Virasat at the show**



**Members interestingly listening to the PARICHAY given by prospective brides and grooms.**



**Shri Sanjay Lotlikar interacting with the members present during Parichay held on 12<sup>th</sup> June, 2022**



**June 5<sup>th</sup> 2022:** Mahila Shakha held its 'PARICHAY- Eligible Boys and Girls get together' with parents, in association with Samyukta Konkani Sabha (SKS) Pune. There was good response. Most of the eligible boys and girls

**June 13<sup>th</sup> 2022:** MS released the next episode of our much appreciated and keenly awaited "Achaar Vichaar" series conducted virtually, by our MS committee member Smt. Jayashri Mohan Rao in conversation with Vedmurthi Trivikram Acharyamaam. The video of this episode is available on our Sabha Facebook page. Please do watch, your feedback/ comments/ and suggestions are welcome.



**G.S.B.SABHA, MUMBAI**  
Presents  
|| **Bhakti Natya Tarang** ||  
2022

*"Sangam of Abhang and Natya Sangeet"*



**Sudhir Nayak**  
(Harmonium)



**Anand Bhatte**  
(Vocal)



**Bharat Kamat**  
(Tabla)



**Rugved Jagtap**  
(Pakhawaj)



**Dhanashree Lele**  
(Compere)



**Mauli Takalkar**  
Manjira-Taal

After a gap of two years due to Covid restrictions, the Managing Committee of G.S.B. Sabha, Mumbai is pleased to announce its annual Bhakti Natya Tarang programme on Sunday, 17<sup>th</sup> July, 2022, as an offering to its members and also to its patrons and well-wishers. This annual programme, which is a melodious confluence of bhakti and natya sangeet, has been held by the Sabha since 2016, around the auspicious Ashad Ekadashi, which is on 10<sup>th</sup> July this year.

Details of the program are as under :

- Day and Date** : Sunday, 17<sup>th</sup> July, 2022.
- Time** : 4 to 7 p.m. (With a refreshments break)
- Venue** : Pracharya B.N.Vaidya Sabhagraha,  
2<sup>nd</sup> Floor (Lift available),  
Raja Shivaji Vidyalaya (King George School),  
Hindu Colony, Dadar,  
Mumbai – 400 014.
- Performing Artiste** : Anand Bhate
- Accompanying Artistes** : Sudhir Nayak (Harmonium), Bharat Kamat (Tabla),  
Rugved Jagtap (Pakhawaj) and Mauli Takalkar  
(Manjira-Taal).
- Anchored by** : Dhanashree Lele
- Distribution of Passes** :
- This program is for the members of the Sabha.
  - Two complimentary passes will be given to each member of the Sabha on a “first come” basis.
  - Complimentary passes can be collected from the Sabha’s office between 2 and 7 p.m. from Wednesday, 6<sup>th</sup> July, 2022 to Thursday, 14<sup>th</sup> July, 2022.
  - Members are requested to check the availability of passes with Office Manager, Mr. Vishwanath Shenoy (Tel. No. 2408 1499/3565 5482) before coming to the Sabha’s office.
  - Certain passes are set aside for donors / sponsors / supporters.

<b>Mumbai</b>	<b>Laxmikant T. Prabhu</b>	<b>Bina Shenoy</b>	<b>98205 07690</b>
<b>12.06.2022</b>	<b>President</b>	<b>Amita Kini</b>	<b>98700 62476</b>
	<b>98203 16495</b>	<b>Uday Malya</b>	<b>98206 98756</b>
		<b>Prathima Pai</b>	<b>98213 73000</b>
		<b>Jt. Programme Convenors</b>	



## **GOWD SARASWAT BRAHMAN SABHA, MUMBAI**

### **88<sup>th</sup> Foundation Day Celebrations**

The President and Members of the Managing Committee request the pleasure of your company, with family and friends, on the occasion of the 88<sup>th</sup> Foundation Day Celebrations of the Sabha. This celebration is being held after a gap of two years as the 86<sup>th</sup> and 87<sup>th</sup> Foundation Day celebrations could not be held in 2020 and 2021 respectively due to Covid restrictions.

#### **Program details are as under:**

**Date and time** : Sunday, 21<sup>st</sup> August, 2022 from 4 p.m. onwards

**Venue** : Third Floor of Dwarkanath Bhavan Hall of  
Gokarna Parthagali Jeevotam Math  
Shree Ram Mandir, Wadala, Mumbai – 400 031.

**Chief Guests** : Dr. Vatsala Pai – Adjunct faculty at Bhakti Vedanta Research Centre.  
Former Vice Principal and HoD – Philosophy, Ruia College.

**Program Schedule** : **4 p.m. onwards.**

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

**Formal Program** : a. Lighting of Lamp.  
b. Welcome by Sabha President.  
c. Introduction of Chief Guests.  
d. Honouring Merit Students from Std X onwards. (Please see details below.)

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

e. Felicitation of meritorious Vidyanidhi beneficiaries, from Std I to IX, with the V.R. Shenoy

#### **Memorial Vidyanidhi Merit Award, sponsored by Shri B. T. Mallya.**

f. Felicitation of children, contributing drawings/articles/poems to Voice of GSB, with GSB

#### **Promising Talent Award, sponsored by Shri B. T. Mallya.**

g. Speech by the Chief Guest

h. Vote of Thanks

**Light Refreshments Courtesy – Nagesh Rama Nayak's 'Café Mysore'**

## Honouring of merit students

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

1. Student should be a resident of Mumbai, Navi Mumbai, Thane/Palghar Districts, although the studies may be pursued out of Mumbai.
2. The student himself/herself or one of his/her parents should be a member of this or any other G.S.B. institution based in Mumbai and its suburbs.
3. Only Final Year/Semester exam performance for the Academic Year 2021-2022 will be considered. Students who could not apply for previous Academic Years during the previous Merit Awards Presentation Programme held on 15<sup>th</sup> May, 2022, will also be considered.
4. The following courses of studies are eligible:
  - a. SSC, HSC, Graduate Courses, Medical, Engineering, Technology, C.A., I.C.W.A., C.S., Law, M.B.A. Any other post graduate/ professional examinations conducted on an All India basis or completed abroad will also be considered.
  - b. In case of SSC/HSC/Graduate students, there is a minimum percentage to qualify for applying as under: SSC/ICSE/CBSE – 90 %, HSC Science – 85 %, HSC-Arts 80 %, HSC – Commerce 75 %, Graduate Courses – 75 %. For post-graduate/ professional courses, a final year pass is needed
5. Certificate of merit will be presented to all awardees. In addition, **for students pursuing courses in India**, silver medals and felicitations, from the endowments set up for this purpose and announced on the next page, will be awarded, based on criteria laid down.

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

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



<https://bit.ly/GSBMeritAwards2022>. The link can also be accessed from G.S.B.Sabha's web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org).

**The online application forms must be filled on or before Saturday, 6<sup>th</sup> August, 2022.** Applications received late, if any, will be presented with Certificate of Merit and the presentation of silver medals/felicitations to late applicants will be at the discretion of the Committee.

All award winners will be informed by e-mail only. The list of award winners will be displayed on our web-site, [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org), by **Wednesday, 10<sup>th</sup> August, 2022**. Applicants may seek any clarifications in this regard by **Friday, 12<sup>th</sup> August, 2022**.

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

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

The V.R.Shenoy Memorial Vidyanidhi Merit Awards are presented to the toppers from Class I to Class IX from the beneficiaries of the Sabha's Vidyanidhi Fund. For this event, the awardees will

be selected from the Vidyanidhi beneficiaries of A Y 2022-2023. **Since their inception, these awards are sponsored by Sabha Trustee, Shri B T Mallya.**

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

The GSB Promising Talent Award will be presented to the children who contribute their drawings and articles to Voice of GSB, Sabha's quarterly newsletter. Issues released from Oct to Dec 2021 to July to September 2022 will be considered for this event. **Since their inception, these awards are also sponsored by Sabha Trustee, Shri B T Mallya.**

Mumbai	Shri Laxmikant T. Prabhu	S D Shenoy	98201 02774
12-06-2022	President	Amita Kini	98700 62476
	98203 16495	Satish Manel	98339 20353
		Mohini Hegde	93228 91391
		Pandurang Nayak	97692 82871
		Anuradha Shenoy	98926 72327
		<b>Jt. Programme Convenors</b>	

## **ANNOUNCEMENT PERTAINING TO LAUNCH OF SABHA'S EDUCATIONAL ASSISTANCE APPLICATION FORMS FOR ACADEMIC YEAR 2022-2023**

The Sabha disburses educational assistance from its **Vidyanidhi Fund** – from which assistance is sanctioned to school, college (upto graduate) and post-graduate/professional students, residing in Mumbai and its extended suburbs; and its **Higher Education Aid Fund** – from which a higher amount of assistance is sanctioned to meritorious students pursuing professional courses, residing all over India.

For this Academic Year 2022-23, on-line educational assistance application forms will be launched on 1<sup>st</sup> July, 2022. Link for applying will be available on our web-site [www.gsbsabhamumbai.org](http://www.gsbsabhamumbai.org) on that date.

Last date for applying will be 31<sup>st</sup> July for school students, 31<sup>st</sup> August for college students upto graduate level and 31<sup>st</sup> October for post-graduate/professional students.

Please inform needy students from GSB community about the same.

### **Chaturmasa Vratha:**

- H H Shrimad Samyamindra Tirtha Swamiji at Venkatramana Temple, Carstreet Managalore, Karnataka from 18<sup>th</sup> July,2022
- H H Shreemad Vidyadheesh Teertha Shreepad Vader Swamiji at Shree Shanteri Kamakshi, Ramnath Lazminarayan Devasthan Kumta, Karnataka from 20<sup>th</sup> July,2022
- H H Shrimad Shree Shivananda Saraswati Swamiji at Sri Lakshmi Venkatramana Temple, Sagar, Karnataka from 13<sup>th</sup> July,2022

**GOWD SARASWAT BRAMHAN SABHA**  
**EDUCATIONAL MERIT AWARDS TO BE AWARDED ON 21<sup>st</sup> August 2022**

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

1. A. M. KAMATH MEMORIAL AWARDS (4) - Donated by his son, Shri Dinkar Kamat.
2. SRIDHAR BABURAO MAHALE AND SRIDEVI SRIDHAR MAHALE MEMORIAL AWARD – Donated by their children.
3. GOPAL PAI MEMORIAL AWARD – Donated by his wife, Smt. Radhabai Gopal Pai.
4. DR. HARISH R. NAYAK MEMORIAL AWARDS (2) – Donated by his Mother-in-law, Smt. Radhabai Gopal Pai.
5. KAMAKSHI HARISH NAYAK MEMORIAL AWARD – Donated by her mother, Smt. Radhabai Gopal Pai.
6. CHHAYA HARISH NAYAK MEMORIAL AWARD – Donated by her Grand Mother, Smt. Radhabai Gopal Pai.
7. SHRINIVAS MANJUNATH KAMATH AND RADHABAI SHRINIVAS KAMATH MEMORIAL AWARD – Donated by their daughter, Ms. Nalini S. Kamath.
8. DR. B. M. ACHARYA MEMORIAL AWARD – Donated by his wife, Smt. Meera M. Acharya.
9. SMT. SUMATI V. PRABHU AWARD – Donated by her husband, Dr. V. R. Prabhu.
10. KUSUM R. KAMATH MEMORIAL AWARD – Donated by her husband, Shri R. L. Kamath.
11. PRABHAKAR SARVOTTAM KAMATH MEMORIAL AWARD – Donated by his wife, Smt. Poornima Kamath.
12. MOHINI N. RAO MEMORIAL AWARD – Donated by her husband, Shri K. Nagesh Rao.
13. I. M. PAI MEMORIAL AWARD – Donated by Dr. V. R. Prabhu and Smt. Sumati V. Prabhu.
14. BALAKRISHNA G. KAMATH MEMORIAL AWARDS (2) – Donated by his son, Shri Ashesh B. Kamath.
15. BALAKRISHNA G. KAMATH MEMORIAL AWARDS (2) – Donated by his daughter, Dr. Arati B. Kamath.
16. DR. (MRS.) NALINI PANDURANG PAI MEMORIAL AWARD – Donated by her husband, Dr. Pandurang M. Pai.
17. DR. PANDURANG M. PAI MEMORIAL AWARD – Donated by his son, Shri Prashant P. Pai and daughter-in-law, Smt. Vidya P. Pai.
18. SURESH PYE MEMORIAL AWARD – Donated by his wife, Dr. Arati B. Kamath.
19. GULABI R. PAI MEMORIAL AWARD – Donated by her grandchildren, Dr. Anushree & Dr. Ashok G. Pai.
20. KARKALAMEERA & VASUDEVA JOISHY MEMORIAL AWARD – Donated by their daughter, Smt. Sudha G. Pai and son-in-law, Shri K. Govindraya Pai.
21. SMT. VEENA AND SHRI MOODBIDRI NARAYAN PRABHU AWARD – Donated by their son, Shri Arvind N. Prabhu and daughter-in-law, Smt. Divya Arvind Prabhu.
22. SHRI MOODBIDRI NARAYAN PRABHU 'Platinum' AWARD – Donated by his wife, Smt. Veena N. Prabhu.
23. SMT. YAMUNABAI AND SHRI KUMBLA MANJUNATH BHAKTA MEMORIAL AWARD - Donated by their son, Shri K. R. Bhakta and daughter-in-law, Smt. Roopa R. Bhakta.
24. DR. V. M. KINI MEMORIAL AWARD – Donated by his wife, Smt. Sudha V. Kini.
25. SMT. NAILINI BHANDARKAR MEMORIAL AWARD – Donated by her husband, Shri M. Ramkrishna Bhandarkar.
26. SMT. VIMALA KINI MEMORIAL AWARD – Donated by her husband, Shri K. Narasimha Kini.
27. DAYANAND MANJUNATH BALIGA MEMORIAL AWARD – Donated by Smt. S.S. and Shri S.D. Baliga.
28. SMT. SAROJINI HEGDE MEMORIAL AWARD – Donated by her family.
29. SMT. MANORAMA R. RAO MEMORIAL AWARD - donated by her son, Dr. Rajesh R. Rao.
30. LATE KAPU SATYAVIJAY H. SHENOY MEMORIAL AWARD - donated by K. H. Shenoy & Bros. (Haricane)
31. SMT. SANJIVI AND SHRI D. K. SHENOY MEMORIAL AWARD - donated by their son, Shri Subray Damodar Shenoy.
32. SHRI PUNDALIK U. PAI MEMORIAL AWARD - donated by his family.
33. SANOOR RAMRAYA PAI MEMORIAL AWARD – donated by his son, Dayananda Pai and daughter-in-law, Smt. Vidya D. Pai.
34. ROHINI PANDURANG NAYAK MEMORIAL AWARD – donated by her daughter, Smt. Vidya D. Pai and son-in-law, Dayananda Pai.
35. SHRI MADHAV DURGADAS DHUME MEMORIAL AWARD - donated by his son Shri Pankaj M. Dhume and his daughter-in-law Smt. Asha P. Dhume.
36. SHRI SAMEER BHAT MEMORIAL AWARD, donated by his mother, Smt. Vatsala Bhat.
37. SHRI GURPUR SRINIVAS BHAT MEMORIAL AWARD, donated by his wife, Smt. Vatsala Bhat.
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# G.S.B.SABHA, MUMBAI'S MAHILA SHAKHA

## Future Programmes

Date	Programme	Time	Venue
<b>Sunday</b> <b>31-07-22</b>	<b>Shravan Haldi Kumkum</b> <b>Sponsored by Smt. Jyoti Ramnath Pai</b> <b>&amp; Smt Sudha A.Rao</b>  <b>"A talk on Diet for Body and Mind"</b> <b>By Clinical Nutritionist, Akshata</b> <b>Mallya Shenoy</b>	4:00 PM	3rd floor of Dwarkanath Bhavan Hall, Shree Ram Mandir, Wadala, Mumbai - 31
<b>Tuesday</b> <b>27-09-22</b>	<b>Navratri Haldi Kumkum</b> <b>Sponsored by Smt. Bina N. Shenoy</b>	4:00 PM	I M Pai Hall Sujir Gopal Nayak Kreedha Mandir, R A. Kidwai Road, King's Circle, Mumbai-19

**All are invited for the programmes.**

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### LIST OF IMPORTANT DATES IN THE QUARTER JULY-SEPTEMBER, 2022

Dates	Day	Festival	Dates	Day	Festival
10 <sup>th</sup> July 2022	Sunday	Devashyani Ashadi Ekadashi	30 <sup>th</sup> August 2022	Tuesday	Hartalika Trutiya (Vaiyna Puja)
13 <sup>rd</sup> July 2022	Wednesday	Guru Purnima	31 <sup>st</sup> August 2022	Wednesday	Ganesh Chaturthi
16 <sup>th</sup> July 2022	Saturday	Sankashta Chaturthi	1 <sup>st</sup> September 2022	Thursday	Rishi Panchami
29 <sup>th</sup> July 2022	Friday	Shravan Arambh	9 <sup>th</sup> September 2022	Friday	Anant Chaturdashi
2 <sup>nd</sup> August 2022	Tuesday	Nag Panchami	10 <sup>th</sup> September 2022	Saturday	Pitru Paksha Aarambh (Mhaalu)
2 <sup>nd</sup> August 2022	Tuesday	Sutta Punav	13 <sup>th</sup> September 2022	Tuesday	Angarakh Sankashta Chaturthi
11 <sup>th</sup> August 2022	Thursday	Raksha Bandhan	26 <sup>th</sup> September 2022	Monday	Navratri Ghatsthapan
15 <sup>th</sup> August 2022	Monday	75 <sup>th</sup> Independence Day	2 <sup>nd</sup> October 2022	Saturday	Gandhi Jayanti
15 <sup>th</sup> August 2022	Monday	Sankashta Chaturthi	5 <sup>th</sup> October 2022	Wednesday	Dussehra
18 <sup>th</sup> August 2022	Thursday	Sri Krishna Jayanti (Janmashtami)			
19 <sup>th</sup> August 2022	Friday	Gopal-Kaala - Dahi Handi			



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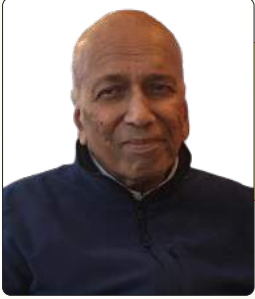
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8<sup>TH</sup> TO 10<sup>TH</sup> JULY 2022

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Shreemad Vidyadheesh Teerth Shreepad Vader Swamiji





## VASANTH'S POETRY CORNER

By Konchadi Vasanth Pai

### A Rear Puzzle

“Because I am by nature blind  
I wisely choose to walk behind  
However, to avoid disgrace  
I let no creature see my face  
My words are few but spoke with sense  
And yet, my speaking gives offence  
Or, if to whisper I presume  
The company will fly the room”  
The poem above is not mine,  
it is a straight lift  
From a famous author  
called Jonathan Swift  
Can you guess the answer  
to this riddle  
If you can't guess,  
your thumbs you can twiddle  
A study of anatomy  
would help you in your quest  
Because this part of the  
body you always detest

### A Love Song

My dear Chocri,  
How my hopeful heart  
Longs for your kiss  
Soft and sensuous  
On pouting lips  
You tease and torment me  
Since I sent you away  
I can taste your temptation  
Day after day.

I yearn for your love  
But together we're trouble  
I try to resist you  
But then I want double  
A feast or a famine  
A flood or a drought  
Without my fix

I'm a twisted old fox.  
Our loving is luscious  
So when you are spent  
My body's forlorn  
And left to ferment  
This separation of souls  
Will leave me slim  
But then I'll blow it all  
On an all-night binge.

-Your chocoholic lover

NB :- CHOCRI is a brand name for a  
German chocolate

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

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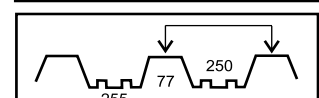
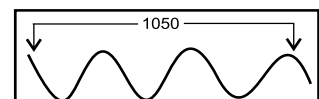
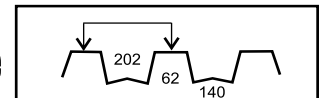
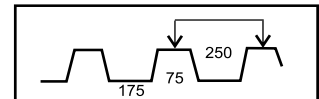
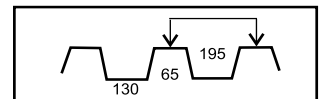
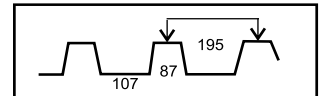
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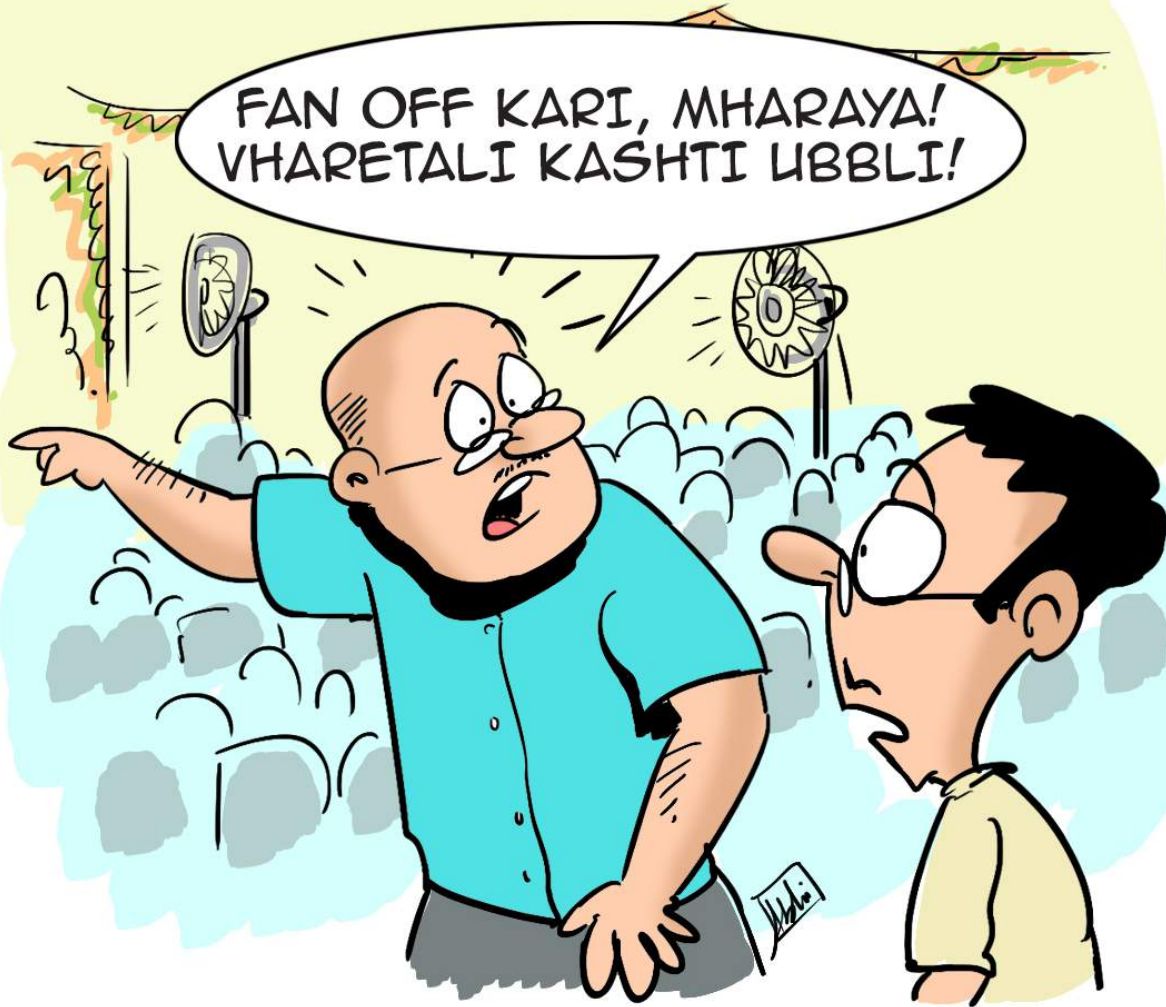
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## AT A MOONJI HALL...



*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".*

# MAMMOGRAPHY – X-RAY IMAGING OF THE BREAST

*By Dr. Gauri Amonkar*

Breast cancer is the most common cancers in women worldwide. Every year, about 1,80,000 women are diagnosed with breast cancer in India and about 90,000 women die from this disease. Its incidence is more in urban population as compared to rural. However, the stage at which it is diagnosed can play an important role in its cure as early diagnosis has been proven to reduce the mortality and morbidity of this disease.

Diagnosis is often late in rural population due to lack of awareness, shyness, and importantly, lack of diagnostic facilities like mammography & ultrasound. Mammography has been considered the gold standard for evaluation of breast diseases, especially in screening for breast cancers. Mammography can pick up micro-calcifications – a signal pointing towards cancer, making it superior to ultrasound as a screening test.

During mammography, x-rays are used to produce images of the breast while it is compressed between two plates. Adequate compression is essential to reduce overlapping of the tissues; thus obtaining optimal information. Two views of each breast are taken, cranio-caudal and mediolateral oblique. Additional views like spot compression or magnification views are sometimes required. Both breasts need to be examined even if the patient has lump only on one side because asymmetric densities can sometimes be the only finding suggesting cancer on mammography.

Mammography can be digital or conventional. In the conventional type of mammography, the data is read and stored on film. This is less commonly in use now as it can be inaccurate. In digital, the information is directly transferred and stored onto a computer, so the data can be enhanced, magnified or manipulated for further evaluation. Digital mammography also reduces radiation

dose by 30%. Full field digital mammography machines are very expensive and are available only in very big centres.

Depending on the density of breasts, sometimes concomitant ultrasound needs to be done to obtain more information and clear some doubts. In patients younger than 35 years, due to increased density of breasts, limited information is obtained by mammography; hence ultrasound should be used. **At the GSBS Medical Trust's Health Rakshak Centre, we have a digital mammography machine, and we use a combination of the two methods, referred to as sono-mammography.**



Mammography can pick up

- (1) Nonpalpable lumps and characterize them depending on their size, shape, margins, density and presence of spiculations
- (2) Micro-calcifications: 55% of nonpalpable cancers can have micro-calcifications (calcifications less than 1 mm. in diameter) and these are responsible for detection of 85-90% cases of some types of breast cancers.
- (3) Asymmetric densities.
- (4) Even if lump is palpable, mammography can detect additional smaller non palpable lesions i.e. multiple lesions in same or the other breast.

To maintain uniformity in reporting, a BIRADS system has been developed by American College of Radiologists. This grading can better communicate the results of the study and help in deciding the need for further tests like biopsy, ultrasonography or MRI.

### Indications for sono-mammography:

- (1) Screening of asymptomatic women above 50 years and high-risk women.
- (2) Diagnostic: When the patient complains of pain, lump, nipple discharge, alteration in size or shape of breast, thickening of skin or nipple inversion.
- (3) For follow up of patient with breast cancer.
- (4) Male patients with breast enlargement or lump also are examined by mammography.

### Contraindications:

- (1) Acute painful breast conditions.
- (2) Pregnancy. When pregnant, ultrasonography is the preferred modality as radiation needs to be avoided. Pregnancy associated breast cancers can be more aggressive and hence lump during pregnancy or lactation should not be ignored.

### Timing of the test:

It is preferable not to do the study just prior to periods as the study could be more painful and the denser breasts give lesser information.

Women tend to avoid mammography for fear of momentary pain (but don't we say "No pain, No gain?") and for fear of radiation. However, the dose of radiation is negligible in modern machines, especially with digital machines.

Screening can be done yearly for high-risk women and once in 1.5 to 2 years in others. Self-breast examination should be done regularly by all women. Any palpable lump or abnormal area thus detected should be investigated by mammography. However, 10% of breast cancers can be missed even after mammography is done. And sometimes, false positive reporting of cancer can cause anxiety and unnecessary interventions. But, in spite of this, the benefits of the doing the study far outweigh its few drawbacks.

So let us remember to save lives by being wise and doing timely mammography. Breast cancers detected early are completely treatable by a combination of surgery, chemotherapy and radiation. Increasing awareness of breast cancer in the general population is also essential so that patients do not ignore symptoms out of shyness and get themselves examined by doctors in time.

*Dr. Gauri P Amonkar, MBBS, DNB, DMRD, BMRE, is a radiologist & sonologist at Health Rakshak Centre of GSBS Medical Trust*

**Mr. M M Hegde on completing**

**89** years.

**May GOD bless him with good health and happiness.**

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# POLLUTION UNDER CONTROL?

By Manisha Mohan Wagh



I sometimes wonder whether ‘PUC’ means ‘Pollution Under Control’ or ‘Pollution Un-Controlled’? This seemingly innocuous little certificate which every vehicle owner mandatorily renews every six months or one year, (depending on the type of emission standards of the vehicle), should be a very significant and essential weapon in combating vehicular pollution. But in most cases, the renewal of the PUC has been reduced to a farce, as the operator of the PUC equipment often does not adjust the vehicle to reduce the pollution but instead adjusts the machine to give the desired reading!! How many times have we encountered two-wheelers, three-wheelers and heavy vehicles like trucks and tempos spewing smoke that even to the naked eye appears to be highly polluting?

India has an impressive list of **environmental laws** which could put any self-respecting, nature-loving, environmentally-conscious, nation to shame. We have also, either directly or even indirectly, incorporated protection, preservation, conservation and improvement of the environment into some of our other legislations as well, such as the **Indian Penal Code, 1860 (IPC)**, the **Criminal Procedure Code, 1973 (CrPC)**, the **Civil Procedure Code, 1908 (CPC)** and so on and so forth. We can brag about our **Indian Constitution** - the supreme and ultimate legal document of our country, from which are born all powers, functions, duties and rights - as being one of the rare Constitutions in the world which includes both enumerated and un-enumerated provisions for protection, improvement, conservation and preservation of the environment.

And yet, why is it that our country has some of the most polluted cities in the world?? Does the problem lie in implementation of our laws? If so, why is our implementation machinery so slack

and what measures can be taken to improve the implementation of our environmental laws?

The natural disasters that devastate Japan frequently had brought to the forefront several such very pertinent concerns and queries about environmental issues. As the world had watched, not so long ago, with baited breath, while the grim situation in Japan had spiraled out of control, we cannot help but wonder: are countries adequately prepared to tackle natural or man-made catastrophes of such large dimensions? Could the situation have been salvaged before it got out of hand? Should the tragedy have perhaps been averted altogether by adhering to the ‘Precautionary Principle’ (PP) which is one of the eight salient principles of Sustainable Development appearing in the Brundtland Report and in other international documents.

“The ‘**precautionary principle**’, in the context of municipal law, means:

- (i) Environmental measures – by the State Government and the statutory authorities – must anticipate, prevent and attack the causes of environmental degradation;
- (ii) Where there are threats of serious and irreversible damage, lack of scientific certainty should not be used as a reason for postponing measures to prevent environmental degradation;
- (iii) The ‘Onus of proof’ is on the actor or the developer / industrialist to show that his action is environmentally benign.”

India has witnessed and suffered the devastating effects of natural disasters, such as earthquakes, cyclones, tsunamis, torrential downpours and consequent floods and landslides, etc.

There have also been some extremely hazardous man-made disasters in our country, the serious



repercussions of which are still being felt, the horrifying effects still being suffered and the far-reaching implications still being gauged to date. The Bhopal gas leak disaster (Union Carbide Corporation vs. Union of India), the Shriram gas leak case (M.C. Mehta vs. Union of India) and the Bichhri case (Indian Council for Enviro-Legal Action vs. Union of India) are just some of the cases that come to mind.

Laxity in implementation of laws can lead to serious damage. It permits the violation of the law and as a result the law loses its significance, the severity of its penal provisions and is basically consigned to becoming just another statute to be added to the already overflowing list of statutes! As already seen, the consequences of violations of environmental laws can be potentially alarming and extremely dangerous; hence the implementation of these laws needs to be very strict, extremely efficient and totally thorough. The attitude in India, by and large, appears to be to forgive and to forget transgressions, infringements and violations thus defeating the very purpose, aim and object for which the legislation has been passed!!

Take for example the violations of **Forest Laws** wherein over a period of time, several constructions have come up on forest land. When these transgressions are finally 'discovered' after a long period of time comprising another several years, bonafide third parties have already acquired rights and interests in the property thus making it very difficult, if not impossible for the authorities to make any adverse decisions/orders against the violations. An example, is the Lavasa fiasco some years back, with the authorities, i.e. the Ministry of Environment and Forests (MoEF) crying foul and the corporation scuttling behind the protective influence of politicians and bureaucrats and vehemently denying any violations of environmental laws. *How is it that an entire city and a township is built over a period of years before the authorities, suddenly wake up and realize that something is very wrong??*

Of course, the cases of violations of the **Coastal Regulation Zone (CRZ) notifications** by the large-scale destruction of the mangroves along the city's shoreline has been going on for many years now with environmental activists and groups at loggerheads with builders. Environmental clearances were again not obtained before the construction of the controversial 'Adarsh' housing society in Colaba, Mumbai. **The Regional Town and Country Planning laws** also go for a toss in many instances when the authorities blatantly disregard the original developmental plans drawn up for an area and arbitrarily alter the user of that land. Now, with the help of the ubiquitous and omnipotent, **Right to Information Act, 2005**, vigilant residents can take the authorities to task and with the assistance of the courts, ensure that such arbitrary acts do not take place.

We all have, at some point of time, experienced the flouting of the **Noise Pollution laws** and the scant regard for their implementation by the authorities themselves.

Most of the time, the perpetrators of the crimes are made to cough up fines and their crimes are then "regularized" or granted "conditional approvals or consents". Sometimes, as a result of political pressure, the offender/polluter gets off scot-free and may not even have to pay any penalty because the "files pertaining to the case have mysteriously disappeared".

The 'Polluter Pays Principle' (PPP) of Sustainable Development, which has been adopted and advocated by our judiciary in several cases lays down that:

"In environmental law, the **polluter pays principle** is enacted to make the party responsible for producing pollution, responsible for paying for the damage done to the natural environment. It is regarded as a regional custom because of the strong support it has received in most Organisation for Economic Co-operation and Development (OECD) and European

Community (EC) countries. In international environmental law it is mentioned in Principle 16 of the Rio Declaration on Environment and Development.”

Our Supreme Court has also upheld this principle of international environmental law by interpreting it to mean that “the absolute liability for harm to the environment extends not only to compensate the victims of pollution but also the cost of restoring the environmental degradation. [Remedying] the damaged environment is part of the process of ‘Sustainable Development’ and as such [the] polluter is liable to pay the cost to the individual [who] suffers as well as the cost of reversing the damaged ecology”.

This principle is sometimes criticized as permitting the polluter/offender to pollute provided he pays for it! But rather than adopting this cynical interpretation, the spirit and object of this principle, as propounded by our Apex Court, is primarily curative and preventive. Another advantage is the high costs of remediation of the environment would also act as a deterrent to prospective polluters.

We, as a nature loving nation, need to take our environmental laws and the rules, regulations, notifications and orders passed under these laws, more seriously by having stringent implementation and deterrent punishments, so that we can be regarded as a nation with zero tolerance for all kinds of pollution.

*The writer is an advocate, a lecturer in a law college teaching four subjects of law between all 3 years of the LL.B. degree course of Mumbai University and an author. Her debut novel, ‘The Truth, The Whole Truth and Nothing But the Truth, So Help me God’ about a young legal intern and her journey in the legal world a smattering of comedy and a dash of romance.*

## READERS WRITE

Dear Editor / GSB team:  
To the editorial team VoG.

This Issue has to be archived Many interesting things to read. Keep it up. Liked it, might be many reasons. But to express emailed  
Dev Baren karo.

Satish Rama Nayak,  
Mumbai

Dear Editor / GSB team:

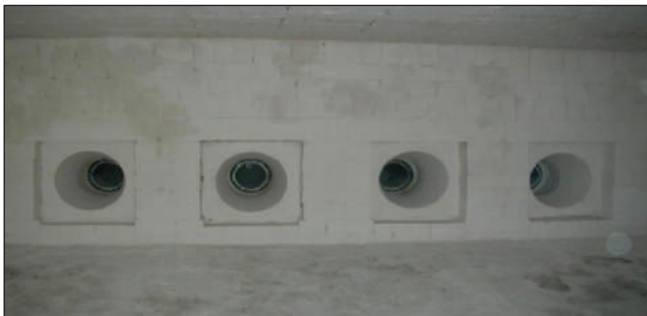
We received the April-June 2022 Issue of your well-produced periodical Voice of GSB yesterday. Good that the periodical includes useful articles on various subjects and also information about the activities of the GSB Community of Mumbai. The Editorial Team deserve appreciation for their good work.

With Best Regards,  
Dr V Nityanantha Bhat  
Hon. Director  
Sukrtindra Oriental Research Institute,  
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**Lifetime  
Achievement  
Award to  
Lt.Col.(Retd)  
Ashok H, SM,  
VSM (Retd.)**



**Sharing  
Pearls  
of wisdom  
Lt. Col.  
Ashok Kini  
H, SM,  
VSM (Retd.)**



**HELD BY G.S.B. SABHA, MUMBAI**

**ON 29<sup>th</sup> MAY 2022**



**Managing Committee with the  
Chief Guest and Awardees**



**Sharing her entrepreneurial  
experience Smt. Vijaya Kamath**



**Woman Entrepreneur Award  
to Smt. Vijaya Kamath**



**Woman  
Entrepreneur  
Award to  
Smt.  
Komal Prabhu**



**Sharing her  
entrepreneurial  
experience  
Smt.  
Komal Prabhu**



**Felicitating Talent Awardee  
Shri Subhash Kamat**



**Felicitating Talent Awardee  
Shri Vinayak Prabhu**



**President  
felicitating  
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Prakash Hegde**



**Shri  
Padmanabha  
Acharya  
addressing  
the audience**

It felt as if a few stars had broken off from the Galaxy and descended on to the Earth at the stage of G.S.B. Sabha, Mumbai during the Awards Presentation Programme held on Sunday, 29<sup>th</sup> May, 2022. The awardees were impressive personalities having made significant and impactful contributions in their respective fields.

Every year, the Sabha would present certain awards at its Sneh Milan Programme held in Jan-Feb. As this program could not be held for the last two years due to Covid Restrictions, it was decided to hold this programme to complete the pending felicitations. It gave us an occasion to personally interact with our members after a very long time.

The following awards were presented at the programme which was held at Pracharya B N Vaidya Sabhagriha of Indian Education Society's Raja Shivaji Vidyalaya at Dadar:

- (a) The **Vatsala R. Shenoy GSB Woman Entrepreneur Awards** were presented to **Smt. Vijaya Vivek Kamath**, a software specialist who has been an entrepreneur for last 9 years with expertise in providing solutions architecture and software solutions for telecom companies in India and abroad; and to **Smt. Komal Prabhu**, Co-Proprietrix and COO (Chief Operating Officer) of the Maharaja group, a leading name in the food hospitality industry.

The Vatsala R. Shenoy GSB Woman Entrepreneur Award was instituted by the Sabha in 2014 with sponsorship support from Smt. Sadhana and Shri Sunil Shenoy, daughter-in-law and son of Late Smt. Vatsala R. Shenoy, ex-President of Sabha's Mahila Shakha.

- (b) The **K. M. Kamath Memorial GSB Talent Recognition Awards** were awarded to accomplished tabla player, **Shri Subhash Kamat**, and proficient vocalist, **Shri Vinayak Prabhu**.

The K. M. Kamath Memorial GSB Talent Recognition Award was instituted by the Sabha in 2006 on suggestion made by and financial support received from the Late Shri K. M. Kamath.

- (c) The first **Dr. B. M. Acharya Memorial GSB Lifetime Achievement Award** was awarded to nationally and internationally acclaimed banker, **Shri Kundapur Vaman Kamath**. Shri K V Kamath, an IIM-Ahmedabad alumnus, is the chairperson of the newly-established INR 20,000 crore development finance institution, National Bank for Financing Infrastructure and Development (NaBFID). Prior to this, he has held various coveted positions in the banking world, including chief of the New Development Bank of BRICS countries, Chairman of Infosys, and Non-Executive Chairman of ICICI Bank.
- (d) The second **Dr. B. M. Acharya Memorial GSB Lifetime Achievement Award** was awarded to **Lt. Col. Ashok Kini H (Retd)** for his meritorious service in the Indian Army and dedication and devotion to duty as Comptroller at President's household. He has been felicitated with the Sena Medal and Vishist Seva Medal for rendering noble service to our nation. He is the Hon. President of the Vishwa Saraswat Federation.

The **Dr. B. M. Acharya Memorial GSB Lifetime Achievement Award** was instituted by the Sabha in 2020 and is sponsored by the family of Late Dr. B. M. Acharya.

All the awards were presented by the **Chief Guest, Shri Padmanabha Acharya**, former Governor of Nagaland, Assam, Arunachal Pradesh, Manipur and Tripura. Shri Padmanabha Acharya was accompanied by his wife, Smt. Kavita Acharya.

The program began with a musical performance by **Rutuja Lad**, who was accompanied by Gopal Prabhu (harmonium), Subhas Kamat (tabla), Raghavendra Mallya (pakhavaj), Prakash Naik (tanpura) and Ravindra Shenoy (additional percussions) with vocal support from Amrita Savoor and Maitreyi Nayak.

In the formal program that followed, before the Awards presentation, Shri Laxmikant Prabhu, welcomed the audience and felicitated the Chief Guest, Shri Padmanabha Acharya. Smt. Amita Kini, Mahila Shakha President, gave a brief

description of Mahila Shakha activities and felicitated Smt. Kavita Acharya.

In his scintillating address, the Chief Guest urged the audience to think Nation First.

The program ended with traditional Konkani dinner.

The program was sponsored by SMS Financial Services Pvt Ltd, Mangalore Prakash Hegde and supported by Tazo 99.9% Chemical Free Home Cleaning and Smt. Suman Kini.

## **THE PAURANIK SERIES** **KING PURUSHOTTAM MARRIES PADMAVATHI**

*By Vijayalakshmi Kamath*

Once upon a time there was a king Purushottam Deva who ruled over the state of Odisha. King considered Lord Jagannath as the real king of the kingdom and himself as the Lord's servant.

Once, King Purushottam visited the kingdom of Kanchi. King of Kanchi received him with due respect and proposed to offer his daughter, Princess Padmavathi's hand in marriage to him. King Purushottam happily accepted the offer. He in turn invited them to the Ratha Yatra and returned to Odisha. King of Kanchi sent a minister as his representative to Ratha Yatra.

On the day of Ratha Yatra, the deities Lord Jagannath, Balarama and Subhadra along with Sudarshana stamba were brought from inside the temple to the chariot (Ratha). Lakhs of people gathered to witness this event. Minister of Kanchi saw King Purushottam standing in front of the Ratha with a broom and sweeping the road like commoner. Minister was confused. He couldn't fathom the greatness of this service towards the Lord. Minister returned to Kanchi and reported to his King how King Purushottam was sweeping the floor in front of the Ratha like a Chandala. King of Kanchi sent a message to King Purushottam that he did not want to marry his

daughter to a road sweeper. Purushottam upon receiving this message, challenged King of Kanchi to war. King of Kanchi put forth one condition, if he was defeated in the war, he would surrender his deity Lord Ganesha to be placed behind Lord Jagannath. Similarly, if King Purushottam was defeated in the war, he would surrender the deities and Lord Jagannath, Balarama and Subhadra would have to be placed behind Lord Ganesh of Kanchi.



King Purushottam was forced to leave the battlefield mid-way as his camp caught fire. He went back to Puri and fell at Lord Jagannath's feet. He spoke to the Lord "Lord of the Universe, you sitting behind Lord Ganesh is a great insult to you and to me. Please help me in this war". Lord Jagannath appeared in his dreams and assured Purushottam that he will personally help him in the battlefield. thus, encouraging Purushottam to fight again.

The day for battle dawned again. Unknown to King Purushottam, two soldiers, one dark-skinned soldier riding a white horse and another

fair-skinned soldier riding a black horse were on their way to the battlefield much before the King. Enroute, they halted to drink buttermilk from a seller, Manika. The dark-skinned soldier gave Manika gold ring in exchange for the buttermilk and asked her to exchange it for money with King Purushottam who was expected to follow them on the same route shortly. When Purushottam arrived at the spot Manika gave the ring to him and asked for money as told to by the soldier. On seeing the ring, Purushottam immediately recognised this ring as Lord Jagannath's ring. Overwhelmed with emotion, he praised Manika as being lucky to serve the Lord Jagannath and Balarama.

Purushottam won the battle with Kanchi because of the dark-skinned and fair-skinned soldiers.

As per the condition laid, Kanchi Ganapathi was placed behind Puri Jagannath. King Purushottam ordered his minister, to look for a road sweeper as he insisted Princess Padmavathi should be married to a road sweeper only.

A crestfallen Padmavathi called for minister's help. He arranged for Padmavathi to be brought in palanquin in bridal attire on the day of Ratha Yatra. As is the custom, King Purushottam began sweeping the road in front of the Ratha. Minister tells Purushottam "Today you are a road sweeper" and asked Padmavathi to place the garland around King Purushottam's neck. King Purushottam happily accepts Padmavathi as his Queen and praised the minister for his intelligence.

*Smt Vijayalakshmi Kamath is an entrepreneur, religious practioner and story teller. She believes what our ancestors taught leads us to happiness and glory. Previously, she conducted Stotra classes for children in Kanhangad and currently she has a YouTube channel where she narrates small stories in Konkani from Puranas and other Hindu texts.*  
[https://www.youtube.com/channel/UCTUz\\_V2raIWvPhf8acEl4gw](https://www.youtube.com/channel/UCTUz_V2raIWvPhf8acEl4gw)

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# THE REVOLUTION BY LIGHT

Light Channeling – A revolutionary concept for individual and World Peace.

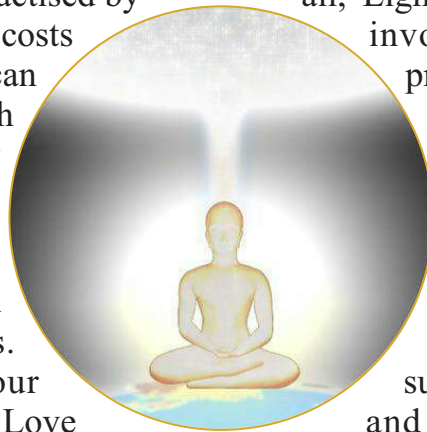
By Vidya Virkar



Every so often, a revolutionary concept is born and changes the very essence of our living. Light Channeling is one such concept. A very simple technique that has literally lakhs of school children and adults all over the country practising it, only to find that they want to keep on doing it day after day. Because Light Channeling fills you with Peace and Love, and better still, it silently spreads peace and love to a world that badly needs this. In short, this is The Revolution by Light. A silent revolution that is slowly sweeping across the country – to many of our big cities as well as to smaller towns - as well as to scores of friends and family members living in different nations around the globe.

It continues to spread, one group at a time, one person at a time. Silently, blissfully.

The Light Channeling technique was given to us by Guruji Krishnananda, the late Founder and Spiritual Head of Manasa Foundation, an ashram in Bengaluru. Guruji was an Enlightened Master, a Maharishi, who said that this technique has been given by the Rishis for humanity to practise in the search for peace and perfection, and to help us through the chaotic times which lie ahead. An extremely simple technique which can be practised by all, Light Channeling requires no props or expertise of any kind. There are no costs involved. The channelling of Light happens by pure Intention. One can practise it anytime, anywhere for a minimum of 7 mins, and for much longer if one just wants to go on with it. Blissful in its practice, it is easy to lose track of time!



The Light we speak of here is not very subtle Light. It is the force behind all Creation. This Light has the highest intelligence, peace and love. It is the source of all that is positive, even healing energies. When we channel , we take in the Light and then spread it to our surroundings and then gradually to the whole World. Doing this spreads Love and Peace besides giving us many benefits. The Light helps us positivize our thoughts and emotions, gives immense calm and clarity of thought , makes us feel fresh, and also improves our health, besides causing positive



Members of a book club Channeling Light



School children Channeling Light

changes in our whole being. Some of these benefits we feel right away, others manifest gradually over time and have to be experienced for oneself.

In children their memory and concentration improves and they do better at their studies. There's a marked change for good in their personalities. Anger management and control of negative behaviour is another big spinoff. Hundreds of schools of all denominations all over India have requested us to teach it and our Volunteers have gone in for free to demonstrate it. We now have two books filled with joyful testimonials from Principals, teachers and the children themselves.

### **The Light Channeling Technique :**

Sit comfortably and close your eyes, Now imagine an Ocean of bright white Light above you. Now imagine a beam of this Light coming down and entering your head and filling you up completely. Experience the Love and Peace of the Light for a minute or two. Then, through pure intention, spread the Light to your room, then outwards to your locality, then to your city, the country, and finally to the whole World. Be a silent witness to this process and meanwhile keep on experiencing Peace. You can practise this daily for 7 min morning and night before going to bed. You can also do it anytime, anywhere, and for longer and longer as you become more attuned to this wonderful practice and to its immeasurable benefits.

Waiting to be served breakfast ? Or waiting in a doctor's waiting room ? Or is there someone really stressed out at home ? Don't waste precious time when you can do so much to benefit everybody including yourself ! Simply close your eyes and channel Light. Your pure Intention is enough, it will begin! No one may even realize what a wonderful thing they are receiving, that's how quietly you can do it and no one will look happier than you once you open your eyes !

### **How can you learn Light Channeling ?**

Every third Sunday, live Guided Sessions are conducted by Shri Jayant Deshpande, the current Head of Manasa Foundation, A short explanation foll. by actual practice where you experience. 10.50 – 11.30am Please join by clicking this link :

<https://youtube.com/RevolutionByLight>

If some of you are interested in learning in person, I'd be delighted to demonstrate. For this we could form a small GSB group of those interested. Please email me your name and phone no, and I will call you back. My email ID : [vidya.virkar@gmail.com](mailto:vidya.virkar@gmail.com)

We have taught in numerous schools, wherever possible in person, Online, or by sharing Videos of LC in English, Hindi, Marathi, Kannada, etc. Schools can play these at assembly time, and students follow and practise for only 3 mins. So if you have a good school contact, do mail me ! For other detailed info., the Manasa Foundation website is [www.lightagemasters.com](http://www.lightagemasters.com)

**Please use this link for Light Channeling technique & demo : <https://youtu.be/8TgO6yzz6YQ>**

*Vidya Virkar, Partner, Strand Book Stall, and daughter of TN Shanbhag. She is now with this.*

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## Rainy Season Special- Dishes

by Smt. Anuradha Prabhu  
anuradhprabhu49@gmail.com



### TAIKILYA ANI BIKKAND UPKARI

#### Ingredients

- 5 cups chopped taikilya (cassia tora) leaves
- 1 cup of bikkand (jackfruit seeds)
- Marble sized ball of jaggery  
1/2 cup grated coconut
- 1 tsp mustard seeds  
2-3 dry red chillies
- 1 tbsp oil
- Salt to taste

#### Method

- 1) De-skin and peel the jackfruit seeds and chop into thin slivers or alternatively you can crush it lightly.
- 2) Heat oil in a karahi, add mustard seeds. As they splutter add broken bits of dry red chillies, stir for a minute, add the jackfruit seeds, salt and 1/4 cup of water. Cover and cook till the jackfruit seeds are tender.
- 3) Add the chopped taikilya leaves, jaggery and mix well. Add 1/4 cup water, cover and cook till the leaves are tender.
- 4) Once the water evaporates and the upkari is dry sprinkle the grated coconut and mix well and cook for a minute. Serve as a side dish with rice and curry or dal.



### MAGGE ANI BIKKAND TAMBOOR

#### Ingredients

- 1 Mangalore cucumber(magge)
- 12-15 bikkand (jackfruit seeds)
- 8-10 cloves of garlic
- 2-3 dry red chillies
- 1 tbsp oil
- Salt to taste

#### Method

- 1) De-skin the magge, remove the seeds inside and cut into medium cubes.
- 2) De-skin the bikkand and crush it lightly or alternatively you can slice it.
- 3) Add the magge cubes, bikkand, salt and 1/2 cup of water in a vessel. Cover and cook on a slow flame stirring in between.
- 4) Check the water level and if required add more water. The bikkand and magge should be cooked till soft.
- 5) Heat oil in a small karahi, add the crushed garlic cloves, as they change colour add the dried chilli bits. Stir for a second and pour over the cooked magge and bikkand. Cover and cook for 3-4 minutes.
- 6) Serve hot with rice and dal or curry.



### KEERLU ANI AMBADE NONCHE

#### Ingredients

- 6-8 ambade (hog plum)
- 1/2 cup chopped tender bamboo shoots (keerlu)
- 8-10 dry bedgi chillies
- 12-15 dry red chillies (spicy variety)
- 1/4 cup mustard seeds
- 1 tsp asafoetida powder
- Salt to taste

#### Method

- 1) Add salt to the tender bamboo shoot pieces and keep aside for 2-3 days.
- 2) Crush the ambade or cut into four pieces. Apply salt and keep aside for a couple of hours.
- 3) Grind together both the dry red chillies along with mustard, asafoetida and salt as required. Make a smooth paste with the help of boiled and cooled water.
- 4) Transfer the paste in a vessel, add the ambade, squeeze the excess salt water from the bamboo shoot pieces and add to the paste.
- 5) Mix well, check the salt, if required add more.
- 6) Store in a dry sterilized bottle. The pickle will be ready in 2-3 days. Can be refrigerated for a longer shelf life.

P.S: - The number of chillies can be adjusted according to one's taste.



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# LESSONS IN BHAGAVAD GITA

By Dr. Gayatri G Shenoy

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥२-६०॥  
yatato hyapi kaunteya puruṣasya vipāścitaḥ  
indriyāṇi pramāthīni haranti prasabham manaḥ 2.60

yatataḥ = of one who is striving hard; hi = indeed;  
api = even; kaunteya = O son of Kunti; puruṣasya  
= of the man; vipāścitaḥ = of discriminative  
wisdom; indriyāṇi = senses; pramāthīni =  
tempestuous; haranti = snatch away; prasabham  
= forcefully; manaḥ = the mind; 2.60

**Indeed O son of Kunti the tempestuous senses  
forcefully snatch away the mind even of the  
man of discriminative wisdom who is striving  
hard. 2.60**

The importance of sense-control is stressed in this and the subsequent verse. Even the highly evolved yogī is not spared from the strong pull of attractions of the senses towards their sense-objects in spite of him striving hard; his mind gets dragged violently towards the object of pleasure, though he knows well and can discriminate perfectly between the right and the wrong path. This is the message in this verse. The purpose behind this message is that one should be most vigilant at all times and never at any stage of practice overestimate his capacity to shun the objects easily. Hence both sense-control and mind control are important practices for one who wants to be established in steady wisdom - sthitaprajñāḥ.

Yatataḥ api 'even though striving hard to control his outwards senses'; vipāścitaḥ 'even though such a man is vipāścitaḥ' learned and wise in the practice of transcendental knowledge which has the capacity to discriminate between the right and the forbidden path; the efforts, puruṣasya of such a man can still go in vain. Hi – indeed - such is the power of the senses to drag the mind towards the sense-objects of pleasure. The indriyāṇi senses are pramāthīni like an uncontrollable tempest or hurricane. They, with all force haranti prasabham

manaḥ violently drag the mind towards the objects that give delight or aversion, even before one is aware of what has happened. The sex-instinct and anger are two such examples which have tremendous force hidden in them. One does not even realize when they haranti steal the mind away, even of the great wise and learned, undergoing severe practice for prolonged years. The purāṇā-s are full of such examples of yogī-s who have lost their control. Such is the nature of attraction between the senses and the sense-objects. One has to be very vigilant and never underestimate their force.



When an ordinary man lacking discrimination, allows himself to be carried away by these forces of the senses, vices like addiction, lust, alcoholism, pervasions etc. quickly take root and establish themselves into huge obsessions extremely difficult to uproot, making a beast out of man. An intelligent and a wise man may be able to avoid such extreme states but that does not make him totally immune to these attractions. So, one has to be on guard all the while and uproot even the smallest attraction from making its home in the mind. The Lord warns that even yatataḥ api one on guard falls victim.

Śrīpad Rāmanujācārya explains; “Without Self-Realisation the attachments to sense-objects do not disappear, thus the learned man even though striving to control them is forcefully led away helplessly by the turbulent senses and the violent mind. Thus, the conquering of the senses is under the control of Self-Realization; As such Self-Realization becomes even more difficult.”

A yogī in the path of wisdom realizes the vicious cycle that he is trapped in. Self-Realization depends on the control of the senses and the complete control of the senses depends on Self-

Realization. Yet the striving for sense and mind control should never be given up. The perfect yogī repeatedly strives to control his senses but with a difference. What is that difference that makes the control of the senses comparatively easy and simple for him? The Lord now exposes and reveals the secret of sense-control that acts like an excellent catalyst.

Here's how.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः।

वशे हि यस्तेन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥२-६१॥

*tāni sarvāṇi saṁyamya yukta āsīta matparaḥ*

*vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā 2.61*

tāni = those (senses); sarvāṇi = all; saṁyamya = having restrained; yuktaḥ = steadfast; āsīta = (he) should remain; matparaḥ = dedicated to Me as the Supreme; vaśe = under full control; hi = indeed; yasya = one whose; indriyāṇi = senses; tasya = his; prajñā = wisdom; pratiṣṭhitā = is firmly fixed; 2.61

**Having restrained all those senses he should remain steadfast, dedicated to Me as the Supreme; indeed, one whose senses are under full control, his wisdom is firmly fixed. 2.61**

Self-Realization can never be achieved without sense-control and the control of the mind. The secret to conquer the senses is described here. Plain karma yoga and jñāna without devotion fall short in achieving perfection in the control of the senses. Bhakti is introduced here which acts as a catalyst in self-control. The role of bhakti is indispensable and its power can never be underestimated. Without bhakti, Self-Realization is impossible as will be observed in this great text through the wise words of the Lord.

The previous verse shows how the endeavouring mind is trapped helplessly by the forceful inevitable attraction of the senses with their objects. Even one striving with sincerity on the path of yoga fails. Obviously, there is some major flaw or insufficiency in such endeavour. The saṅskārā-s ingrained in the mind over a period of

multifarious births are difficult nay impossible to erase out. Help is needed.

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ: The Lord now exposes the secret of perfect sense control in his verse. He says ‘tāni sarvāṇi saṁyamya while controlling the senses yukta steadfastly yoke yourself to Me, matparaḥ considering Me as the Supreme’. yukta thus yoked āsīta remain saṁyamya in contemplation matparaḥ totally dedicated to Me. The word saṁyamya means restraining the mind and senses. It also has another meaning. The three practices of dhāraṇa, dhyāna, samādhi-concentration, meditation, and absorption are all integrated together in saṁyamya. “Īsvaraḥ praṇidhānād vā” (PYS.1.23) says Patañjali Yoga Sūtra. This meditation and absorption should be done on the Supreme Lord indeed through devotion”. He should be the sole object of concentration and all meditation. The same idea is projected in this verse by the Lord-‘be situated in contemplation linked to Me the Supreme Lord’. yukta comes from the word ‘yuj’ which means ‘to link’. A yogī is one who strives to unite with the Lord, yukta steadfast, ‘fastened firmly to Me’. yukta also means to take complete refuge in the Lord.

The nature of the mind that sits in contemplation is described here, resisting attractions of the sense-organs to their sense-objects. When such restraint fails, the mutilations of the mind like desires, lust, greed, and anger manifest themselves. If such effects are unmanageable then one should pull the reins of the mind on the senses by contemplating on the Supreme Lord Vāsudeva the omnipresent Paramātmā the Supreme Self. The embodied self, called the jīva takes refuge in the Supreme Self. When the child cannot protect itself from the tiger he runs and hugs his strong capable father, who hunts down the tiger in no time. Until and unless yoga and jñāna are coloured by various hues of bhakti they can never attain perfection. This is called being yukta yoked to the Supreme Lord, the Supreme Power who supersedes the power of prakṛti to whom the mind

and senses belong. Prakṛti being the Lord's own energy is herself subservient to Him. Both the restraint of the senses and integration with the Lord in surrender has to be simultaneous. Thus, the lower power of prakṛti is brought under the higher power of the Lord by winning His Grace through Bhakti. The lower taste of the senses is slowly replaced by the higher taste of the Supreme Lord. Thus, many great saints have shown unimaginable powers of restraint over their senses not possible for an ordinary man not yoked to the Supreme Lord. An empty railway carriage runs with great speed when yoked to the power engine. This is the case of an ordinary man who connects himself to the Lord in devotion, considering Him as his Ultimate, emptying his mind of all attractions of this world.

The same senses which were too busy trying to satiate their thirst for their objects are now employed in the service of the Lord. Under His guidance they forsake their sense-objects like a lion who dances to the tune of the ringmaster. This can be done through one's own occupation whatever that may be, dedicated to the Lord through karmayoga steeped in bhakti. Whatever is done is done exclusively for the satisfaction of the Lord. Such a mind becomes matparaḥ 'dedicated to Me'. This trained mind now shines pure and clean devoid of its mutations of anger, attachment, and so on.

Of such a mind Śrīpad Rāmanujācārya says "Such a mind being purified of all its hundreds of impurities, due to My service becomes pure and free from attachment to sense-objects and brings the senses under its control. Thereby, the mind that has subjugated the senses is now eligible to shine in the light of the Vision of the Self. As is said – 'Just as the leaping flames of fire fanned by the winds burns down the room, similarly Lord Viṣṇu sitting in the heart of the yogī-s burns down all impurities (VP.6.7.74)' (R-Bh2.61)".

Baladeva Vidyābhūṣaṇa gives an example from the Uddhava Gītā of the Lord from the Bhāgavata Purāṇa. Uddhava says "Most of the time O lotus eyed Lord, the yogī-s who strive to steady the mind, tired of the endeavours to control it, become depressed due to their inability to reach Self-Realization (Bh.Pu.11.29.2) Therefore the swan-like men comfortably take shelter in the Thy lotus feet, O lotus-eyed Lord of the universe, the source of all bliss; but those vain ones who (do not do so) and endeavour only through yoga and karma get lost due to Thy delusory power called māyā (Bh.Pu.11.29.3)".

Having set forth the dire need and importance of devotional service and surrender to the Lord even while following the paths of karma yoga and sāṅkhya, He now explains the fate of those who fail to do so.

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

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# YOGA AND PAIN

*By Ajita Kini*

Patañjali's oft quoted definition says "Yogaḥ citta vṛtti nirodhaḥ". Meaning yoga is the means to still the fluctuations of the citta; the citta being the iceberg of which the mind and consciousness are the tip. Each of us has experienced pain at various times. We can very well imagine that the mind, leave alone the citta, cannot be steady, equanimous, when there is pain, be that physical, mental, or emotional pain. So how do we get past pain to steady the citta? In this article, I will limit myself to overcoming specific kinds of physical pain.

If a door, or a jar, has not been opened in a very long time, what do you think is going to happen when you try to open it? It will resist. It will creak and groan and you will have to impose your will and muscle power to open that door or jar lid. You may need to apply some lubricant in the hinges. And once you have managed to get it open, then what? You open and close the door multiple times, more times than you really need to open and close that door, just to ease the movement in the hinges.

Most of us have not extended our muscles and joints to their full extent in our entire adult lifetime, often even in childhood. The hamstrings, the ligaments and tendons in the knees, the vertebrae in the back, the hip and shoulder sockets .... All of them have a wide range of movement, far beyond what we use in our daily life. And none of them have been explored to their full potential. You could well ask why it is necessary to develop that range of movement, if it is not required in daily life. A very valid question that can be addressed at multiple levels.

At the purely physical level, if the body is accustomed to a wide range of movements, then the chances of injury automatically reduce. A slip or fall that would cause a twist, sprain, or fracture for others, will be a soon forgotten incident to one

whose joints and muscles are accustomed to a wide range of movements. Such a person would also be able to indulge in activities such as dancing, trekking or rock climbing, well into a ripe old age.



In an earlier article, I had mentioned that every āsana causes the breath and prāṇa to flow in different nooks and crannies of the body, in different patterns. Since a smooth flow of prāṇa in a region (organ, joint, bone, etc.) ensures good health in that region, by developing a wide range of movement in muscles and joints, one facilitates good health in those organs, muscles, and joints, and thereby throughout the body.

The physical-physiological benefits accrue to the annāmaya koṣa – the component of the self that is nourished by anna, or food. The smooth flow of prāṇa benefits the prāṇāmaya koṣa. Let us understand how the manomaya koṣa is benefited. The manomaya koṣa houses the vāsanā rāshi, or saṁskāra rāshi, of all our lifetimes since time without beginning. All the impressions that left a mark on our citta, in every lifetime that we have lived (not just the human lifetimes) are carried in our manomaya koṣa. And often, the stiffness we feel is rooted in some vāsanā, some physical or emotional injury incurred in this or an earlier lifetime.

You may have experienced this yourself, as I have. There was an occasion, when try as I would, I could not get the alignment that I sought in Sarvāṅgāsana. That evening, some conversation occurred that caused me to recall an old grief and I wept copiously that night. By morning, it was forgotten. But lo and behold, when I tried the Sarvāṅgāsana that day, the body effortlessly moved into the alignment that was

required. The emotional blockage that had been holding me back the previous day had been released. This illustrates the point that vāsanīc blockages lie at the root of body stiffness and releasing the body stiffness amounts to releasing vāsanīc baggage. The converse is equally true – releasing vāsanīc blockages works to release body stiffness. A very attractive proposition indeed, for those who are looking to clean up their vāsanīc baggage on the path of adhyātma and mokṣa!

Having understood why a wide range of movement in muscles and joints is desirable, we come back to our analogy of the jammed door. Imagine that your muscles and joints are like a door that has only ever been half opened – it has never been opened to its fullest extent. This is the case for most of us – our knees, hip sockets, groins, shoulder sockets, elbows, vertebrae, hamstrings have never been opened to their fullest extent in all their adult life. Now, if we wish to open them fully, inevitably, they are going to creak, groan and resist to their utmost.

Newton tells us that objects remain in their state of rest or motion, until an equal and opposite force is applied on them. This is true for the muscles and joints of the body as well. If a joint or muscle has not been worked in a very long time, then it is going to take time and effort to get it to start moving, leave alone move to its full potential. If the intent is to adopt yoga to remove the stiffness (for its bodily, prāṇīc, or vāsanīc cleansing benefits), then know that the journey will bring its share of pain.

Many of the female readers will have undergone labour pain. What makes it bearable (other than the anaesthesia)? The knowledge that at the end of the pain, you will be holding your brand-new baby in your arms makes the pain not only bearable, but in a strange, non-masochistic way, almost welcome. One may have got constipated at some time. Passing a hard stool causes pain, sometimes intense pain. But we continue to strain, knowing that the relief we get at the end of

that effort, will be well worth it. Oftentimes, the mind cannot even make the fine distinction between intense effort and pain. Certainly, an untrained observer watching the face of the person putting in the effort, cannot distinguish between the two. Ask any father who has watched the mother of his child go through labour and childbirth.

Coming back to our analogy of the door that has only ever been opened to half its full potential. As one gets started on the yogāsana journey, there is going to be pain, and there might be little or no evidence of any progress. This is like pushing on the jammed door and feeling there is no movement. Certainly, there is no movement, but the movement that finally comes would not be possible without this initial force that we need to apply to overcome the resistance – the inertia of rest that is well entrenched in the door. Similarly, there will be a long duration, the length depending on the extent of stiffness, where one will be attempting to perform the āsana, with little evidence of progress. At this time, it is important to deploy discipline and will power to persist with the effort, until the recalcitrant body understands that further resistance is futile.

The effort to overcome the initial resistance will bring its own quota of pain. Unstretched muscles are going to pain when the stiffness is challenged. Immobile joints are going to protest at being asked to do something they have managed to get away with not doing all these years. In this game between the body and the mind, the mind must stay strong and accept the pain as a signal that things are happening, and the movement will come.

One of our Iyengar yoga teachers gave this extremely useful tip the other day. If the body is giving trouble (pain, resistance, sluggishness, etc.), use first the breath, and then the mind to go into the āsana (recollect how we used to breathe to untwist the jammed jar lid or push the constipated stool out). If the breath is a problem, focus first on the body and then the mind. And if the mind is the

problem, then focus first on the body and then the breath!

As a schoolgirl studying Indian history, I read of Gautama Buddha, who taught that life means suffering. My teenage mind was aghast at the negativity of the statement. In later years, I came across the Bhaja Govindam in which Aadi Śankara said “iha saṁsāra bahu dustāra” – this life is full of suffering. Today, I appreciate the sentiment and do not feel it to be a pessimistic outlook on life. Life is full of pairs of opposites – attachment-abhorrence, happiness-sorrow, wins-losses, hope-despair, etc. There can be no joy without suffering and no suffering without joy. Only by experiencing one, can we know the other as a comparison. Hence, pain is needed to know what it is to be truly pain free!

The absence of pain that comes from never moving the muscle or joint is not a true state of being pain free. That is a pain that is just waiting for an opportunity to manifest – from some accident, or even normal wear and tear of old age. A truly pain-free state comes from realising the full potential of movement in every joint and every muscle, ligament, etc. etc. One sees people who are exemplary in their field – a musician, a dancer, a sportsperson. Only the performer knows the pain that was incurred and accepted on the journey to expertise. The hours of practice, the exhaustion, the sacrifice of time that was not spent on other activities or with friends .... Without that price, no greatness could have been achieved.

The pain of overcoming initial resistance needs to be borne uncomplainingly; in fact, joyously, as a sign that flexibility is starting to set in. Once the initial resistance is overcome, Newton’s law of inertia of motion will come into play – every effort that is put in will yield tangible, discernible results and the practice will become highly rewarding. The pain that was experienced until then will also just disappear, to be replaced by an expansive feeling of well-being. Until the next

blockage is encountered. At this stage, one can decide that whatever has been accomplished till this point is adequate and stop putting in additional effort; or one can gird oneself to conquer the next mountain peak!

Unlike mountain climbing however, one cannot rest on the peak that has been achieved. Unless one continues to work to maintain what has been gained, it is quickly lost to Time, Kāla, the devourer of all things. It is a matter of choice however, whether you put in the minimum amount of effort to maintain the range of movement that has been achieved or put in further effort to gain further range of movement.

While most people associate yoga with āsana, Patañjali’s Yoga Sūtra only mentions āsana in 3 of the total 196 sūtra. The three sūtra say, to be steady and comfortable in the posture is to be in an āsana; when the āsana becomes effortless, there is endless bliss (one becomes prepared for a meditative state to set in); when this state is attained, there is no distinction between any pairs of opposites and the mind becomes poised for the higher meditative practices.

Many people interpret effortless as absence of effort. There is a distinction between doing something effortlessly and not putting in effort to do something. Doing something effortlessly implies that there has been extensive practice to bring the body, mind, and senses to a state of readiness where the final āsana *appears* to be effortless. All the pain mentioned earlier has happened – it is over and now the body is close to realising its full potential of movement, even as the breath and mind remain calm and steady. When this stage is attained, an observer will only notice the grace and power manifested in the āsana, and not realise the intensity of focus and hours of practice that is enabling the practitioner to move in that fashion. That is the Rūpa – Lāvanya (beauty of form and grace) aspect mentioned in the yoga sutra

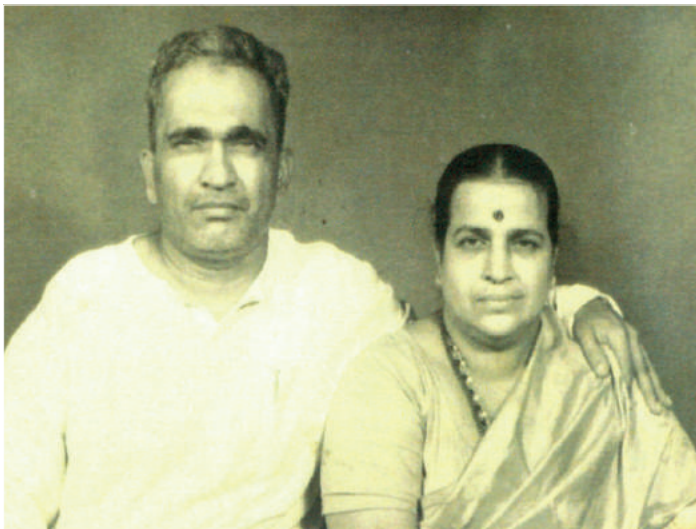
Since this is a part of a series of articles on yoga practice, the focus has been on pain that originates from, and is released by, āsana practice. However, it will soon be noticed that as one learns to recognise and accept certain kinds of pain as a necessary step in one's progression in āsana practice, one will also develop the ability to distinguish between "natural" pain and a pain that indicates that there is something amiss in the body. This will lead to the ability to withstand "natural" pains, yielding to the pain with exhalations and relaxation, which will lead to a reduction in the discomfort brought about by the

pain. Of course, this does not apply to pains that the body uses to indicate a state of ill-being (fractures, unnatural growths, etc.)

To conclude therefore, the physical pain that arises from unaccustomed movement of joints and / or muscles, tendons, ligaments, etc., are to be embraced as a sign that the physical and emotional blockages within are getting released. Let them not be the subject of complaints, medication or withdrawal from a practice that is designed to lead you towards nirvāṇa or mokṣa! As Guruji BKS Iyengar said – what is a little pain if it enables you to see God!

*Ajita Kini has been a student of Iyengar Yoga since 2007. This is the 7<sup>th</sup> in a series of articles on yoga*

## REMEMBERING LATE SHRI HANUMANT VITHAL BHAT ON HIS 100<sup>TH</sup> BIRTH ANNIVERSARY



Shri Hanumant Vithal Bhat was born on 22<sup>nd</sup> April, 1922. His father expired when he was 4 years old and he was brought up in poverty by his mother. He studied with great hardship upto SSLC.

After SSLC, he came to Mumbai and worked in a foreign bank for 4 years. However, he was not satisfied and had the urge to start his own business and to serve people. So, he resigned from his job and set up business at Puttur, D.K.

He set up a poha mill with two machines initially. With growing popularity of his product, he put up more machines, started working three shifts and

also bought the property. He diversified his business to do transportation in trucks and set up an oil mill, a spare parts shop, a kirana shop and an automatic rice mill on his 5 acre agricultural plot at Puttur.

He was a well known businessman and philanthropist in his lifetime. He supported a lot of people in getting education and jobs, guided people in their business and helped senior citizens with medicines etc. He renovated his family Maruti temple at Baddekatte, Bantwal and invited Swamijis of all the three Muths for the jirnodhar of the temple.

He was one of the founder members of Vivekananda College, Puttur, of which the foundation stone was laid by Shri Atal Bihari Vajpayee and Shri S. Nijalingappa.

*Fondly remembered on his 100<sup>th</sup> birth anniversary by his daughter Smt. Asha Ganesh Gadiyar, son-in-law Dr. Ganesh A. Gadiyar, grandchildren and great grandchildren.*



OM SREE VENKATESAYA NAMAH



## SRINIVASA KALYANAM A MYTHOLOGICAL STORY OF TIRUPATI LORD VENKATESWARA'S WEDDING WITH PADMAVATI DEVI IN KALI YUGA

*By Divakara Shenoy, Kochi*

### YUGA CYCLE IN HINDU COSMOLOGY

A Yuga Cycle consists of four Yugas known as Chatur Yugas namely Krita Yuga spanning 4x4,32,000 solar years, Treta Yuga spanning 3x4,32,000 solar years, Dwapara Yuga spanning 2x4,32,000 solar years and Kali Yuga spanning 1x4,32,000 solar years. It is believed that the events of Ramayana happened in Treta Yuga and that of Mahabharata in Dwapara Yuga. We are living in Kali Yuga which reportedly started 5123 years ago and has 426,877 years left as of 2022 CE.

### STORY BEHIND THE MARRIAGE

Maharishi Bhrigu wanted to find out who was the most supreme amongst the Trinity, in which the cosmic functions of creation, maintenance and destruction are personified as Lord Brahma, Lord Vishnu and Lord Shiva. Among the saints, Maharishi Bhrigu is known to be the most arrogant and short tempered.

The sage reached Brahma loka, the abode of Lord Brahma. He called the Lord thrice but Lord Brahma was found enjoying the music played by Goddess Saraswati, ignoring the presence of the great sage Bhrigu. This angered the sage who cursed that Lord Brahma shall not

be worshipped by people on earth. (May be the reason why there are not many temples of Lord Brahma on earth)

The sage then proceeded to visit Lord Shiva. Upon arrival at the Lord's abode on Mount Kailash, he found Lord Shiva and Goddess Parvati were engrossed in performing the divine Shiva Tandav dance and did not realize the arrival of the sage at their abode. The disappointed and short tempered Maharishi Bhrigu cursed Lord Shiva saying that the devotees on earth would do pooja only to Siva Linga.

After being ignored by Lord Brahma and Lord Shiva, Maharishi Bhrigu arrived at Vaikuntam, the sacred abode of Lord Vishnu. He saw the Lord lying on a serpent bed (Sesha Shayanam) with his eyes closed and Goddess Lakshmi sitting at his feet in service of the Lord. The sage's presence went unnoticed by the couple. Out of anger, the short tempered Sage kicked the vakshasthala of Lord Vishnu, where Goddess Lakshmi is supposed to be residing. Lord Vishnu woke up and calmly welcomed the sage (The Lord in fact



was aware of all that had happened, was happening and would be happening). The Lord apologized to the angry sage for ignoring him and humbly pressed the sage's feet to destroy the eye of arrogance in his feet. But Goddess Lakshmi was furious at the humility of the supreme Lord towards a silly human being. Out of anger and anguish, she left Vaikuntam and resided in Karavirapuram, present Kolhapur.

### **LORD LEAVING HIS ABODE**

Lord Vishnu was struck with grief when Goddess Lakshmi left Vaikuntam. The Lord also left Vaikuntam and started meditation sitting under a tamarind tree near the Swami Pushkarini theertham at Thirumala hills and meditated for his beloved Lakshmi to come back to Vaikuntam. Several years passed and a huge anthill formed around the Lord sheltering him within it. A holy cow passing that way smelt the presence of Lord Vishnu within the anthill. Out of devotion towards the Lord, the cow poured all her milk over the anthill every day, which continued for some time. The cow used to return to its abode with empty udder. The cowherd was very much upset at this and wanted to find out the reason. One day the cowherd saw his cow pouring milk over the anthill. The angry cowherd threw his axe at the cow. The Lord, in attempting to save the cow got injured on the head with blood oozing out of the wound. A Gandharva princess passing by witnessed the event. She immediately cut her hair and gave it to the Lord to cover the wound to stop bleeding. When the cowherd saw the Lord bleed, he fell down and died out of shock. It is believed that Lord Vishnu of Tirumala Tirupati would be pleased with devotees who donate their hair, as it would help the Lord clear his debt towards the princess.

This is the story said to be behind many of the pilgrims visiting Tirumala Venkateswara Temple in Tirupati even today getting their head tonsured offering hair to the Lord.

After the incident, Lord Srinivasa (Lord Vishnu)

decided to stay near the Sri Varaha Kshetra. He requested Lord Varaha Swami to grant him a place for his stay. Varaha Swami agreed to his request but asked Lord Srinivasa to inform his devotees that their visit to Lord Venkateswara would not be complete unless and until they take bath in the holy waters of Pushkarini and visit Sri Varaha Swami temple before proceeding to visit the nearby temple of the Lord Venkateswara.



In a nearby kingdom of Varaha Kshetra, there lived a king by name Akasha Raja. He was not blessed with a child to be his successor. So, he performed sacrifices to please God. One day he had found a beautiful baby girl sleeping on a bed of lotus flowers in a lotus garden. The king was so happy to find such a beautiful baby girl and he picked up the child and carried it to his royal palace. The King presented the child to his beloved Queen to tend it. Akasha Raja named her Padmavati.

Padmavati was Vedavati in her previous birth as mentioned in the Ramayana story. She wanted to marry only Lord Rama. As Lord Rama had already married Sita Devi and decided to have only one wife in his life he promised Agnidev, in reply to his request, that he would marry Vedavati in Kaliyuga when Vedavati will take birth in Kaliyuga as Padmavati.

Several years passed after this and Princess Padmavati grew up into an extremely beautiful lady, attended by several maids in her service. One day Sage Narada appeared before her while she was spending time in the royal garden. Sage Narada approached her saying he was her well wisher. The sage requested the princess to show him her palm to read her future. He said to her, after reading her palm, that she was to marry a divine person, none other than the Lord Vishnu.

### **LORD VISHNU MEETS PADMAVATI**

One day when riding horse to go for hunting in the forest, Lord Srinivasa happened to pass by the royal garden and saw Princess Padmavati picking flowers. The Lord was attracted by her mind blowing beauty. He approached the beautiful princess who was accompanied by her maids and explained who he was and his parentage. Upon enquiring he came to know that the princess was Padmavati, foster daughter of Akasha Raja. The Lord conveyed the maids his wish to marry the princess. Not realizing who he was, they threw stones at him and drove him from there. He rushed back to the hills leaving the horse, which fell on

the ground. His mother found Srinivasa lying on his bed, love- sick and mentally depressed.

Srinivasa expressed his desire to marry Princess Padmavati. He also told his mother everything that happened on meeting the princess and maids. She knew that he would not come out well out of his sickness unless he married Padmavati. In the palace of Akasha Raja his daughter Padmavati fell ill and Akasha Raja and mother Dharandevi became worried about the health of their daughter. They came to know from their daughter about her heart deep love towards Srinivasa. Her parents realized her desire to marry Srinivasa. Therefore Akasha Raja consulted the Rajaguru Rishi Brihaspati about the acceptability of their daughter marrying the hunter Srinivasa.

Lord Srinivasa had apprehension about the Princess's intension to marry him. So he disguised himself as a palmist and went to the palace of Akasha Raja. Akasha Raja asked the palmist to read the palm of his daughter and foretell about her marriage. The palmist saw the palm of Padmavati and told her that the hunter she had fallen in love with was no ordinary man but the incarnation of Lord Vishnu. Thereafter mother of Srinivasa approached the queen with proposal of marriage of Padmavati with Srinivasa. After consulting with maharishi Brihaspati Akasha Raja accepted the proposal and decided to marry his daughter with Srinivasa. An auspicious date for the marriage was fixed and Akasha Raja sent patrika to Srinivasa.

### **LORD'S WEDDING WITH PADMAVATI**

On receiving the patrika Lord Srinivasa sought consent from all Gods for his marriage with Princess Padmavati. Lord Srinivasa obtained a loan of a crore and 14 lakh gold coins from Kubera for the arrangement of proposed marriage. The great architect Viswakarma, on instruction from the Lord, created magnificent pavilions and beautiful surroundings in the Seshadri hills. On the day of marriage Lord Srinivasa took bath in holy waters of Pushkarani



and dressed wearing jeweled ornaments befitting a royal bride groom. Princess Padmavati beautifully dressed waited for the bride groom wearing jeweled ornaments. Lord Srinivasa on arrival at the place of marriage was honored with arthi and led to the marriage hall. At the commencement of religious rituals for the marriage the bride's parents washed the Lord's feet. Great sage Vasishtha chanted the Vedic mantras whereby Lord Srinivass married

Goddess Padmavati fulfilling his promise made to Agnideva in Treta Yuga.

Goddess Lakshmi becomes angry on learning about this wedding. But on learning that the wedding happened due to fulfilling of several prophecies, Goddess Lakshmi once again returns to Lord Vishnu's heart and remains there forever as His co-bestower of blessings. Padmavati is worshipped as an aspect of Goddess Lakshmi.

**Shubham**

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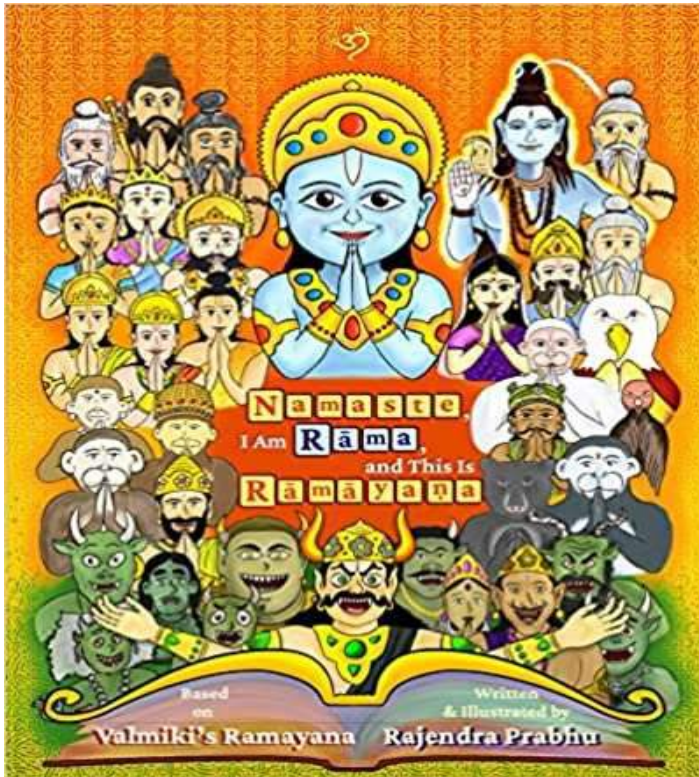
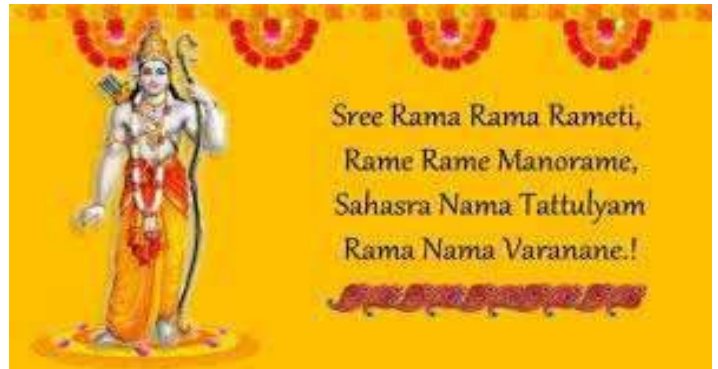
**BOOK REVIEW: NAMASTE, I AM RAMA, AND THIS IS RAMAYANA BY RAJENDRA PRABHU**

*By Madhuri Pai*

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



If you thought you had understood the Ramayana from all perspectives, here is a wonderful book that will give you a unique window into this most loved epic story.



While the main storyline of the Ramayana is familiar to most Hindus, there are so many unique and strong characters in the story, that one sometimes wonders how they might have told the story to us, if they had the chance. Rajendra Prabhu, from our very own community, has given them exactly that chance in this interesting take on an age-old story.

What would King Janaka have felt as he gave away his daughter to the valiant Rama? What would Manthara have thought as she provoked Queen Kaikeyi to ask for the terrible boons she did? How would Prince Shatrughana have participated in all the dramatic events that separated him from Rama and Lakshmana? What about Mareecha? Did he really want to be the

cause of Sita's kidnapping or was he the victim of a curse?

“Namaste, I am Rama, and this is Ramayana” does a splendid job of offering us the perspectives of all the major, and many minor characters in the Ramayana. Each character introduces themselves with a “Namaste, I am..” and narrates their part in the Ramayana and shares their thoughts with us.

This book, therefore, gives us the opportunity to dip in and out of the Ramayana, and will work especially well with children. Providing the familiarity that children need while enlarging their worlds with fresh perspectives on a story they already know. While they might have heard the story from parents and grandparents many times, now they can think about a unique character from the book and listen to an aspect of the story they might not have heard before. The eye-catching illustrations also help to bring the

stories alive and will be appreciated by readers of all ages.

Rajendra Prabhu has also included profound Sanskrit shlokas and helped readers with pronunciation, by including keys to support anyone that wants to know precisely how some Sanskrit words are pronounced. As a nice bonus, the “Aditya Hridaya Stotram” from the Valmiki Ramayana is included at the end of the story.

The book has many little interesting nuggets that will give the reader occasion to stop, think and wonder. Among these is Rama's genealogy, on one of the pages, which traces Rama's ancestry, who is 35<sup>th</sup> in line after the first King of Ayodhya, Ikshavaku, after whom the dynasty is named.

A unique book, based on the Valmiki Ramayana, and executed with passion and devotion by Rajendra Prabhu, this is a book that has something for everyone.

*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.*

## “SOIREEK JALLI GO?”

*By Amritha Girish Pai*

In the early days the moment a girl child attained puberty; her parents' brows used to raise worrying about her marriage. In fact, age of 14 to 18 years used to be considered as the apt age for marrying off girls. I remember my maternal Grandmother used to proudly proclaim that she got married at the age of 14 years and that by 25 to 27 years she was a proud mother to a dozen kids. The mortality rate during deliveries were very high, but was considered normal at that time.

Marriages were fixed by the parents and no questions were asked nor entertained while fixing such proposals. Many instances the boy and girl never saw each other before they got married. It was a mode of acceptance for both parties. Surprisingly such marriages worked for a long time. There were no complaints heard but the

adjustments and compromises were solid which both adhered to. In fact, I must put it in this way that in those days the families were marrying each other. There was no choice for the boy and girl, but to accept.



Then came my mother's generation wherein at least the 'seeing of boy and girl' came into existence. Moreover, there was an improvement in the age of girl. The bar got raised from 14 years to 18/20 years. By this way the girl was at least a 10<sup>th</sup> standard /intermediate pass or fail. (Intermediate is the present 11<sup>th</sup> & 12<sup>th</sup>). I remember my mother used to proudly say that she is an intermediate. Though she failed she never used to admit, mere intermediate completion

mattered a lot to her! The standard number of kids was 3 to 5, maybe education had its effect!

When I grew up things were becoming more liberal. The bar got raised to 20 to 24 years. The moment a girl finished graduation or mainly when in the second year of graduation, parents started scouting for suitable grooms. Their heart rate used to increase when they came to know that other girls of their daughter's age are getting engaged / married.

Soireek Choithave was the standard query for the girls of age 20 years and Soireek Jallenaave was the standard query for those of 24 years. These queries were irrespective of business or service class families! You can well understand the plight of parents of those girls who didn't get married even after 24 years!

But there was a difference seen here. Once the Renaissance survey related to Horoscopes matched, the boy and girl were allowed to meet and talk (of course under the strict eyes of elders) so that at least they could understand prima facie about their likes/dislikes etc. Even with a five out of ten score, such marriages worked for long except for a few stray cases of divorce.

One thing which I noticed was that the education levels was not matched in all cases, I mean Graduate for a Graduate, Postgraduate for a Postgraduate etc. Many times, even though the girl was Post Graduate or a Professional, the girl had to settle for a lesser qualified boy citing a Govt job/ Bank job which was considered the supremo in those days. Main reason being, the Renaissance survey of matching of Horoscopes and family status simply outweighed the qualification criteria. Yet, those marriages worked, of course with adjustments / compromises etc.

Then came my daughter's generation. With education for Girl child becoming prominent and Reservations being made in almost all fields for women even at the Govt. level, naturally in this generation every girl is qualified or overqualified when compared to earlier generations! With more and more girls opting for studies and jobs abroad the scenario is completely changing!

The bar is raised to 25 to 30 years. Though the girl gets a job at the age of 22 to 23 years, the reason for delaying marriages is that they need to enjoy their freedom for a few more years. Another interesting fact is they insist on an equally qualified partner. Mere seeing the boy is not sufficient, but they are terming Compatibility as the most important factor before finalizing marriage proposals. If you feel that this Compatibility thing will culminate into marriage within three to four sittings / telephone talks, you are wrong! It may take a few years! They believe the Compatibility study is very important for a long-lasting marriage. Maybe the Compatibility study has come from the Dating aspect of Westerners! Having heard of many instances where marriages have turned to instant divorces in this generation there is no option for parents because ultimately, they have to live together.

Hence my say to Girls' parents is Soireek Choyyayy, but no need to worry that Soireek Jainaa. Ultimately the saying goes, "Marriages are made in Heaven". As long the girl is financially independent her parents need not worry. After all it is her happiness that matters to parents. Now that am also approaching the bandwagon of Soireek Chounche am keeping an open mind and hoping for a Shubh Mangal conclusion which will keep her happy.

*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.*

# REPORTS FROM SISTER ORGANISATIONS

## VASANTOTSAV-A HISTORIC EVENT

*By Smt. Veena Adige*

Vasantotsav held at Laxmi Venkatraman Temple at Vashi, Navi Mumbai was a unique and historic event. The temple was a bee hive of activities from April 2, 2022 to May 15, 2022 as people from all over Mumbai and India came to seek the blessings of His Holiness Shrimad Samyameendra Thirtha Swamiji, Mathadipati of Kashi Math.

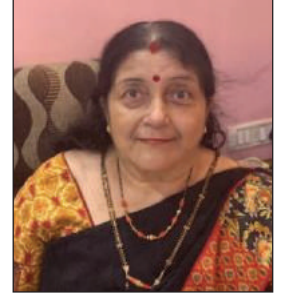


A plethora of interesting and well attended programs were conducted under the able guidance of Deepak Shenoy, Chairman Organising Committee, and his team. These included the Kumkum Archana on Saturday April 9 by 1100 suhasinis, Laksha Tulsi Archana (both attended by over a thousand GSBs), Krishna Janmashtami depicting the birth of Bhagwan Krishna had children dressed as Krishnas and Radhas as well as Vahan Poojas during Chaitra Navratri. Rama Pattabhishek, Durga Namaskar, Samuhik Satyanarayan Vratha, Srinivas Kalyanutsav followed.

Palki utsav was organised from a garden to the temple. Nagar Bhajan, 24 hours Ekha Bhajan were conducted for the first time. There were various havans including a landmark Rig Samitha Havan.

The days began with upasana seva early mornings, followed by bhajans from groups from Mangalore, Thane, Kalyan, Dahisar, Andheri,

Vasai, Kurla, Vashi and others. The madhyana puja by Swamiji was followed by prasad vitaran. The cultural events commenced with Ashtalakshmi dance by Jyotika Shenoy and group. Beautiful devotional bhajans by eminent singers like Pt Upendra Bhat, Pune; U Padmanabh Pai, Mumbai; Rajesh Padiyar, Mangalore; Kiran Kamath, Pt Sanjeev Chimmalgi, Raghunandan Bhat, Bangaluru; Archana Hegdekar, and others were performed each day. Yakshagana, 'Jaavu Santachiya Gaavaa', musical drama 'Sant Virasat', Devatha Pujan, instrumental musical programs, Bharatnatyam dances and others kept the event lively, traditional, cultural and religious.



Lord Venkatesh Kalyanotsav Vivah procession was also a grand event. H H Shrimad Samyameendra Thirtha Swamiji addressed the people and guided them at every stage.

A mega event was 'A Confluence of Saraswaths Worldwide' organized by Vishwa Saraswath Federation, All India Saraswath Cultural Association and GSB Sabha Navi Mumbai which saw hordes of Saraswaths from all over India converge to Gold Crest School auditorium in Vashi on May 1, to attend the seminar. Major General G D Bakshi, from 6 Jammu and Kashmir Rifles was the keynote speaker. The focus of the seminar was to highlight the glory of ancient

Saraswat civilization, unearth the vast knowledge of the Saraswat history and deliberate on the future course of action towards Saraswat unity. Eminent speakers from all over the country addressed the vast audience. His Holiness Shrimad Samyameendra Thirtha Swamiji, Mathadipati of Kashi Math and HH Sadyojat Shankarashram Swamiji, Mathadipati of Chitrapur Saraswat Math graced the occasion and blessed the audience.

All the Vasantotsav programs were telecast live by the team at Youth Of GSB and could be viewed by GSBs all over the world.

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

## INFORMATION ABOUT EDUCATIONAL ASSISTANCE FORMS OF GSB SCHOLARSHIP LEAGUE

GSB Scholarship League needs to communicate to its beneficiary students, with regards to the Application forms for the academic year 2022-23.

All students whose names and mobile numbers are registered with the League will be sent a link on their mobile in the month of August 2022 (the mobile numbers which are registered with the GSB Scholarship League.) If your mobile numbers have changed, the student has to re-apply by submitting following details:

Name of the student, Date of birth, Parents name and surname, Class studying at present and **ONLY ONE MOBILY NUMBER.**

All instructions to get the application forms and to fill up the form is given. PLEASE read the instructions, fill up the form and **SUBMIT** through online only.

Write your Bank details giving utmost importance to fill up correct details. All chosen students will

get the scholarship through NEFT in their bank accounts. About a fortnights time after the last date, go through your bank statement and see that your scholarship amount has come in your account.

No bank cheques will be issued.

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

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

Last date for receiving fully filled up application forms will be October 31<sup>st</sup> 2022. The server closes on that day. Late applications will be rejected by the server.

"Funds permitting, League might support some post graduate applicants."

## NEWS FROM SISTER ORGANIZATIONS

### GSBS Medical Trust, Medical Camp at Dharavi

Encouraged and sponsored by The Goa Hindu Association, GSBS Medical Trust organized a Medical Camp for the residents nearby its Dharavi Medical Trust.

The following tests were carried out: Blood Pressure, Sugar, Dental checkup, Eye testing, Skin checkup, Gynaec and finally meeting a physician was also conducted systematically in the camp area. More than 100 patients were brought under Medical Checkup.

Mr. Subhash Saraf, President and Mr.Rajendra Pai, Secretary, Goa Hindu Association came for a visit. Medical Trust was very happy to receive them, more so because they took full interest in knowing about the Centre, its various departments, services given to the economically needy persons etc. They spent some more time to meet the doctors and the staff members.



Medical Trust owes the credit for the success of the program to the organizing staff members such as Sampada Bait, Reena Kanade, Chandramohan Gadiyar and also staff from other centres.

Smt. Gita R.Pai, Trustee, Secretary of the GSBS Medical Centre thanked all the Doctors for their dedication and the Staff members for their sincerity.

### Cancer Screening Camps Organized By GSBS Medical Trust

#### Cancer Screening Camp for women above the age of 40



Under GSBS Medical Trust, this camp was held on the 9<sup>th</sup> of May and was sponsored by Dr.Niranjani Nayak and Mr.Vishwanath Acharya, the siblings of Late Kamalakshi and Late Janardhan Acharya in whose memory this program was held.

It is heartening to see that there is much awareness on Breast Cancer that women come forward to

register their names for screening. Each patient is given education on this subject and are shown videos to give them more knowledge on the subject. As this camp is a time consuming one, for a full day camp only 24 patients are registered. Each one must pass through FOUR different stages of check-up and finally, after the results the doctors examine if further examination is required. Thanks to all doctors who attend this camp to examine the patients, Dr.Meena Kumari - Gynaecologist, Dr.Shirly Limaye – Dentist and Dr.Ritesh Dalvi - Radiologist. Special thanks to all staff members of GSBS Medical Trust's Healthrakshak Unit.

Thanks to Dr.Niranjani Nayak, for sponsoring this Camp. She could also take some time to visit the Centre. Smt.Gita Pai profusely thanked her and accompanied her to meet the patients and also the staff members. Dr. Nayak appreciated the systems followed for the whole camp.

# Art gallery



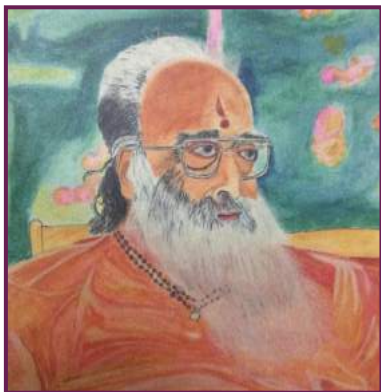
## Our Artists for this Quarter



Drawing by : **Anagha Nayak**  
Age : **13 years**



Drawing by : **Siddhanta Nayak**  
Age : **5 years**



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



Drawing by : **Vaishnavi Pai**  
Age : **13 years**



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