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Sabha Adhyaksha Sandeshu

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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 THE PRESIDENT

Dear Samaj bhandhavas,

Namaskaru.

26th August this year was the 90th Foundation Day of your Sabha. Our pranams and salutations to the founding fathers of the Sabha for creating this platform for the members to come together for social and cultural cause. The Sabha, working with the motto “Enhancing Community Wellbeing” has continuously served our community for the past 89 years. We would be celebrating this in January 2024 in our own humble way.



The GSBS Medical Trust, an integral part of the Sabha, celebrates its Golden Jubilee this year. Founded in 1973, this charitable organisation operates out of four centres in and around Central Mumbai. A registered organisation with an 80G tax exemption certificate, it caters to the diagnostics needs of citizens irrespective of religion, caste and creed. The Trust has undertaken a Golden Jubilee project and we wish them all the very best in executing the same.

We are in the midst of the festival season; the recently concluded Ganesh Chaturthi was celebrated with pomp and splendour. The GSB Ganapati festivities has created and reinforced our community brand. These celebrations reflect the culture, values and ethos of a community guided by the preaching of the Dharmapeethas. The Chaturmas Vrita of our Swamijis was held with an active participation of our community members, various yagnas, poojas and archanas were performed. The various Chaturmas venues promoted cultural activities along with the lavish spread of typical GSB delicacies.

The recently held photography contests, conducted by the Sabha, of the occasion of Krishn Janmasthan and Vaina Pooja received an overwhelming response with over 150 entries each from India and overseas. This contest was also open to the GSB diaspora residing overseas and connected with their roots in India.

As was stated through messages in the previous edition the focus of the Sabha is on providing Aadhaar to the senior citizens of our community. This is being done by delivering monthly grocery kits at their door steps, providing medical aid as needed, reimbursing expenses towards domiciliary health-care, a monthly sustenance allowance and facilitating their stay in old age homes. The aim is to ensure that they live in dignity. Although we are doing this in our own little way, this still isn't enough considering that there are more needy senior citizens in the waiting. A community blessed by both Goddess Saraswati and Laxmi can come together with a positive intent to ensure that none of our senior citizens live in duress. We humbly appeal you all to contribute in whatever way you can.

Shri. Bantwal Trivikram Mallya, our senior most Trustee steps down at the upcoming AGM after serving the Sabha in this role for 12 years. Mallyamaam plays the role as the father figure always mentoring us with his thoughts on Investments, new initiatives, fund raising. He was also the Sabha's nominated Trustee at GSBS Medical Trust since 2020. The Sabha is blessed to have such a towering personality amongst us. On behalf of all our community members we thank him immensely, seek his blessings and wish him a healthy and peaceful life.

The forthcoming programs of the Sabha and our Mahila Shaka are announced in this edition. We request each one of you to attend and encourage the organisers and performers.

Thank you for your patient reading

Regards,

Laxmikant Prabhu

**REPORT ON PROGRAMMES HELD BY G.S.B.SABHA,
MUMBAI IN THE LAST QUARTER
BHAKTI NATYA TARANG PROGRAMME HELD ON 8TH JULY, 2023**



SHOUNAK ABHISHEKI
Pune (*Vocal*)



SUDHIR NAYAK
Mumbai (*Harmonium*)



YOGESH BHAT
Bengaluru (*Tabla*)



HARI BAGDE
Thane (*Pakhawaj*)



GOPAL PRABHU
Goa (*Manjira*)



HEMANT BARVE
Thane (*Anchor/Comper*)



Felicitation of Shri Anand Pejawar, Dy. Managing Director, SBI General, program sponsor by our President

During the monsoon in Mumbai, when it rains, it pours. The claps of thunder, dripping raindrops, and the steady rhythm of falling rain make the monsoon an aural experience to look forward to and enjoy.

The same can be said about our musical program, Bhakti Natya Tarang!! It rained applause when the melodious sur and taal resounded in the B. N. Vaidya Sabhagaha on 8th July 2023.

Held after Ashadi Ekadashi to venerate our beloved Shri Vitthal's bhajans and kirtans, this year Sabha members were treated to the divine singing of the world renowned Pandit Shaunak Abhisheki, son of illustrious singer-composer Pandit Jitendra Abhisheki. The audience were held spellbound by some popular Marathi Natya sangeet and evergreen Bhavgeet in the first half. Coffee and hot snacks were consumed during the short intermission before Panditji rendered some of his father's most famous bhajan compositions

in the second half. Some of the audience members were delighted when Panditji obliged them by singing their requested songs or farmaaish.

Shaunakji was ably supported by Shri Sudhir Nayak on the harmonium, Shri Yogeesh Bhat on the tabla, Shri Hari Bagde on the pakhawaj and Shri Gopal Prabhu on the manjira while Shri Hemant Barve did the compering for the evening. Vocal support was provided by Abhed Abhisheki, Meghan Shrikhande and Ragini Deoley.

The program was sponsored by SBI General Insurance, who were represented by their Deputy Managing Director, Shri Anand Pejawar. Venue support was received from Indian Education Society. Co-sponsorship from NKGSB Co-op. Bank and Shri Mangalore Prakash Hegde and generous donation support ensured the BNT 2023 was a success.

Radhakrishna Kamath

Mob: 98217 63964/ 93200 63964

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89TH FOUNDATION DAY CELEBRATED ON 20TH AUGUST, 2023



Lighting the Lamp



Felicitations of refreshment sponsor, Smt. Shanteri Nayak

Our Sabha's 89th Foundation Day celebration was held on 20th August 2023. The venue was the third floor of the Dwarakanath Bhavan Hall, Wadala and gracing the occasion as Chief Guest was Sabha Trustee, Shri B.T. Mallya who graciously stepped in after the scheduled Chief Guest, Shri Devendra, Pai could not attend due to an exigency.

This year, the Sabha received more than 90 applications for the Merit Awards from students who had passed their Std. X, Std XII, graduation, post- graduation and professional courses successfully. These applications were carefully scrutinized to ensure they met the eligibility criteria. All eligible students received a merit certificate from the Sabha as well as a book. Toppers in each course were also awarded a silver medal, sponsored by Smt. Jayashree Ramesh Shenoy.

The books which were selected this year were Learning How to Fly : Life Lessons for the Youth by Dr. A.P.J. Abdul Kalam, Ikigai for Teens – Finding your reason for being by Hector Garcia

and Francesc Miralles, The Girl who Chose – A New Way of narrating the Ramayana by Devdutt Patnaik, 365 Stories from the Vedas, the Upanishads and the Puranas for Children by Dipavali Sen. The post graduate and professionally qualified students received books from The Bhagavad Gita for Millennials by Bibek Debroy and The Seven Habits of Highly Effective People by Stephen Covey. 65 students were felicitated on the occasion.

From our Vidyanidhi students, one topper from Std I to Std IX each was encouraged for their excellent academic performance in A Y 2022-23 and received a Certificate, a book from the above collection besides a cash prize of Rs. 500. These awards have been instituted in memory of Shri V.R. Shenoy who served on the Sabha's Managing Committee in various capacities till his demise in 2010 and have been sponsored since their inception by Shri B. T. Mallya.

The GSB Promising Talent award was instituted to encourage our budding artists who contribute their works of art to the Art Gallery page of the

Sabha's quarterly newsletter, Voice of GSB. This year there were 12 Promising Talent awardees. These children also received an age appropriate book .T. Mallya.

To encourage all to find out more about our GSB roots and to increase awareness, the Sabha gifted all awardee families a unique book "Saraswat Parichay". This book is a treasure trove of the gotras, surnames and kuladevtas of the Gowd Saraswat Brahmin Samaj.

The Sabha President, Shri Laxmikant Prabhu, shared some inspiring and amusing anecdotes from his college days. A few members in the audience also came up and expressed their appreciation for the Merit Awards as did some meritorious students. Shri B.T. Mallya maam encouraged the youngsters in his brief talk to the gathering.

The singing of the National Anthem marked the end of this eventful evening. The 200 plus crowd dispersed thereafter but not before relishing the tasty snacks sponsored by Smt. Shanteri Nayak of Café Mysore.

We are grateful to the Wadala Muth Committee for their venue support for this event.



Felicitation of a Merit Awardee

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PHOTO CONTESTS ON FACEBOOK JANMASHTAMI PHOTO CONTEST

Every year, our Sabha organises a photo contest of Ganesh Chaturthi festival on various themes around it. This year Sabha decided to bring in other festivals of GSB tradition to limelight, starting with Janmashtami.

The photo contest opened on the Sabha's Facebook page on 6th September 2023 at 6:00 PM [IST] and closed on 9th September 2023 at 9:00PM [IST]. It was decided by the Committee members to keep the contest open to all GSBS around the world. It was amazing to see the participation from all across the globe, about 150 entries were received.

It was heartening to see the tradition of Janmashtami Pooja, carried out in families with such fervour and joy. Whether a small tiny Balkrishna idol or a magnificent Krishna Murti, the essence of our culture in the decoration with flowers like Bhingaro, Kedaki or the Prasad of Panchkadai, God-poha, in all pictures sent glorify the ambience of the pooja place with an authentic traditional touch carried out even by the younger generations placed far and wide.

The contest was judged by Shri Venkatraya Mallya, an avid wildlife photographer from Mangalore. It must have been a tough job for him, Sabha is very grateful to him for his time and effort.

The Sabha is grateful to all participants for making the contest eventful.



Winners of the
JANMASHTAMI
contest were:



First Prize:

Smt Vasudha Prabhu
(Bangalore)



Third Prize:

Smt Deepa Kini
(Abu Dhabi)



Second Prize:

Smt Vijaya Nayak
(Vasai, Mumbai)



Consolation Prize:

Smt Namratha Prabhu
(Mangalore)





PHOTO CONTESTS ON FACEBOOK VAINA PUJA PHOTO CONTEST

Followed by the stupendous success of Janmashtami Photo Contest, Sabha declared open the Vaina Pooja Contest on 18th September 2023 9:00 AM (IST) to 20th September 2023, 9:00 PM (IST).

Once again the Sabha page got glorified with beautiful pictures of Vaina traditionally adorned with haldi kumkum sindoor Gaandh , these little Gauri's looked so adorable.

Of course the contest was the pretext, but for all of us seeing the page was an amazing inspiring experience making us so proud of our unique traditions.

Sabha is in gratitude for the whole hearted participation of our members, this truly strengthens us, so we will be back again with Lakshmi pooja contest around Diwali 2023.

So keep watching our FB page for further details and make sure to pass on the information about the contest to every GSB kith and kin of yours.

We are indebted to NKGSB Co-op. Bank for their gift vouchers as prizes for these contests.

We are also honoured to have Shri Venkatraya Mallya, a renowned wildlife photographer, from Mangalore as our Judge.

Sabha also thanks NKGSB Co-op. Bank for their kind gesture in gifting the vouchers to the winners.



Winners of the **VAINA POOJA** contest were:



First Prize:
Satish Padiyar
(Udupi)



Third Prize:
Anupama Hegde
(Kalyan Mumbai)



Second Prize:
Bhuvaneshwari Shenoy
(Faridabad)



Consolation Prize:
Ashwini Govindraaj Shenoy
(Mumbai)



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

Bhajan Seva

Our Mahila Shakha Bhajan group offered Bhajan sevas as follows :

- 12th August 2023: Participated in Ekko Bhajan at Kurla Balaji Temple, Kurla, on the occasion of Adhika Masa celebrations.
- 23rd August 2023: Rendered Bhajans at Shantikunj Sevashram, Harigram, Panvel on the occasion of H H Shrimad Vidyadeesh Teerth Sripad Vader Swamiji's Chaturmas Vrata.
- 6th September 2023: Rendered Bhajans at Gokul Temple, Sion, on the occasion of Krishna Janmashthami festival.
- 15th September 2023: Rendered bhajans at Shantikunj Sevashram, Harigram, Panvel on the occasion of H H Shrimad Vidyadeesh Teerth Sripad Vader Swamiji's Chaturmas Vrata.

30th July 2023: Namami Purushottamam

GSB Sabha Mumbai's Mahila Shakha organised Namami Purushottamam, chanting of Vishnu Sahasranaam by GSB kids, during Purushottam Maasa (Adhik Shravana Maasa), a month dedicated to Lord Vishnu. The programme was held on Sunday, 30th July 2023, at Sabha's Shree Nidhi Sabha office in Matunga.

Held under the Parampara Hastantaran series, kids invoked Shri Hari Vishnu's blessings by chanting His thousand names.

According to their ages, children were divided into three categories - Group Madhava (4-8 years), Group Keshava (9-12 years) and Group Govinda (13-15 years) and given select verses for chanting.



Participants of Namami Purushottamam with the certificates

It was a sight to behold when the children recited the sacred verses with dedication and devotion, after introducing themselves in Konkani.

Participating kids were felicitated with certificates and a cash prize sponsored by Shri. Sadanand Pai from the US in memory of his wife, Late Smt. Sharda Pai.

The programme ended with delicious refreshments.

Feedback

During the Covid pandemic, with everyone stuck at home, my family was wondering how to keep our child busy. We came to know about GSB Sabha Mumbai Mahila Shakha's Parampara Hastantaran series online event for children to recite the Bhagawad-Gita. My son Taneesh was 5 years old then. To participate in this online programme, he learnt to recite only 3 shlokas but this proved to be a turning point in our lives!

Through Mahila Shakha's enriching talks, we realised how important it is to encourage our children to learn about our tradition, culture and rituals. After that, we used to look forward to all their events. This year during Adhik Maas, I am happy to share that everyone at home learnt a few Vishnu Sahasranam shlokas as our child

was participating in the Namami Purushottamam programme.

When we were young, we saw our grandparents perform pooja and praise the Lord. Now with nuclear families, hectic routines and busy work schedules, we are losing touch with our own roots. I always encourage my son to participate in these events because we always learn something new about our culture and festivals which we should be proud of.

I am really grateful to the entire Mahila Shakha team for conducting such programmes -- after the programme, it becomes a daily routine to recite these prayers. Also, it teaches us invaluable lessons to be a good human being.

Dr Samiksha Nadkarni
Dahisar (E)



Proud parents and Grandparents of young talents of Namami Purushottamam

I learnt the Vishnu Sahasranam in Abu Dhabi from Smt. Ganga Kudva along with other kids in 2019 and since then, I chant it every Saturday.

We always chant Vishnu Sahasranam in Abu Dhabi during every good occasion. When my mother told me about this opportunity to recite Vishnu Sahasranam during my holidays at my granny's place in Mumbai, I was elated! It was a special experience to recite the 1000 names of Vishnu in the presence of our community people, especially elders. The appreciation in the form of certificate made me feel very happy. I feel blessed!

Saakshi Laxmikanth Shenoy
Abu Dhabi, UAE

18th August 2023: Shravan Haldi Kumkum 2023

“Everything around us in nature has a purpose in our life. Be it plants, birds, animals, numbers that we come across, our date of birth and even the colours around us,” revealed Smt. Latha Shenoy, Spiritual Wellness Life Coach, in her inspiring talk on ‘Women’s mental and emotional health care – Need of the hour’ on the auspicious occasion of Shravan Haldi Kumkum on August 18, 2023, conducted by Sabha’s Mahila Shakha, sponsored by Smt. Sulakshana Pai and Smt. Seema Nayak.



*Sponsors
Smt. Seema Nayak and
Smt. Sulakshana Pai
at Shravan
Haldi Kumkum*

“There are various ways – therapies and remedies – to maintain a good mental and emotional health such as meditation, prayers, etc, but the easiest is the Rainbow Therapy. The seven colours of the rainbow correspond to the seven chakras of our body. For instance, red

colour helps one overcome fear and insecurity; orange helps in passion, creativity, talent, etc; yellow gives confidence; green helps in overcoming negative feelings; blue for expression through speech, communication; indigo helps one focus and violet takes one to self-awareness. All the colours, when in balance, merge into white - the colour of purity. By bringing in these colours in our life via clothes, food, etc, one can bring about a balance in their mind, body, heart and soul,” Smt. Shenoy explained to the spell-bound audience of about 200.

Smt. Shenoy is also an Alternative Therapist dabbling in various spiritual healing modalities like Reiki, Numerology, Bach Flower



Smt. Lathha Shenoy explaining the importance of rainbow colours

a peaceful and healthy life, her mind, heart body and soul need to be in balance.”

After this interesting talk, mahilas came forward to display their vibrant and beautiful choodis that they had made with love using flowers and leaves available in their neighbourhood. The programme concluded with Haldi Kumkum and sumptuous snacks and beverages.

We are grateful to Wadala Ram Mandir management for providing the Dwarakanath Bhavan Hall for conducting the programme. We thank our sponsors, Smt. Sulakshana Pai and Smt. Seema Nayak, for graciously sponsoring the event.



Display of beautiful Choodis made by the Mahilas

Remedies, Angel/Tarot Card Readings, Angel Therapy, Chakra Balancing, Pendulum Dowsing, etc, and is the Founder of Sparsh – The Healing Touch for people in need of Holistic Alternative Therapy. The audience couldn't agree more when she added, “Today, we neglect our mind and heart. Taking care of our mental and emotional health plays a vital role in our life. For women of today to be able to face any challenge and lead

Navathi Bhajan Seva

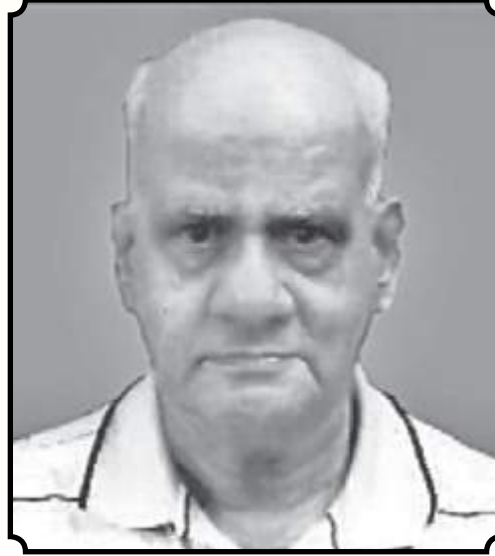
As the Sabha steps into its 90th year of community service and well-being, we are pleased to announce ‘Navathi Bhajan Seva’, a non-stop 12-hour Arko bhajan programme, on Sunday, 7th January, 2024, on the auspicious day of Margashirsha (K) Saphala Ekadashi.

For more details, keep watching our social media updates.

12TH EDITION

OF

**G.S.B. SABHA'S SPORTS CLUB
V. R. SHENOY MEMORIAL INTER G.S.B. CRICKET TOURNAMENT**



The Sports Club of G.S.B. Sabha, Mumbai, is pleased to announce the 12th edition of its “V. R. Shenoy Memorial Inter G.S.B. Cricket

Tournament”. The tournament will be held on Sunday, 3rd December, 2023 at GSB Sabha's Sports Club Grounds, Entrance next to SNDT Women's College, R. A. Kidwai Road, King's Circle, Mumbai - 400 019.

The Sabha conducts this annual tournament in memory of its ex-Vice President, Shri V. R. Shenoy, who had served in the Managing Committee of the Sabha in several capacities from the 90's till his demise in 2010.

The Sabha is grateful to Smt. Sadhana and Shri Sunil Shenoy, daughter-in-law and son of Late Shri V. R. Shenoy, for the financial support received for this activity.

G.S.B. Organizations are requested to send the confirmation of their participation by sending an e-mail to gsbsabha@gmail.com or contacting Sabha's Vice President and Sports Convenor, Shri Bharat Kini (93222 51244). The cricket team has to be nominated by a GSB organization and only GSB players are allowed. Participation fees Rs. 500/- per team.

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

Mumbai
24th September, 2023

Laxmikant T. Prabhu
98203 16495
President

Shri Bharat Kini
93222 51244
Vice President and Sports Convenor

G.S.B. SABHA, MUMBAI'S MAHILA SHAKHA FUTURE PROGRAMMES

Date	Programme	Time	Venue
Sunday 22/10/2023	Bhajan Competition (Cash Prizes by Mahila Shakha) Navaratri Haldi Kumkum Sponsored by Smt. Rajani Pai & Smt. Savita Prabhu. Kanya puja For Kanya puja Contact : 9870062476	3.30 PM Onwards	I M Pai Hall, Sujir Gopal Nayak Memorial, Kreeda Mandir
Sunday 05/11/2023	Anand Bazaar For Anand Baazar Contact - Sabha Manager : 9833084957	2.00 PM To 8.00 PM	I M Pai Hall, Sujir Gopal Nayak Memorial, Kreeda Mandir
Saturday 09/12/2023	Annual Get together Cookery Competition (Savoury item using sprouts made from seeds /grains/ lentils) Entry to reach hall by 3.30 p.m. Cash Prizes sponsored by Smt. Bina Shenoy in memory of her mother, Late Smt. Kishori T. Prabhu	4.00 PM Onwards	I M Pai Hall, Sujir Gopal Nayak Memorial, Kreeda Mandir
	Talk on Ran-Bhaji (wild vegetables of India) By Dr. Vaishali Kamath (Scientist, Teacher and a Spiritualist)		

All are invited for the programmes.

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100% natural, Organic Compost, *Now available for nominal donation**
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For more info and queries, contact Kreeda Mandir Manager Shri. Srinivas 99676 54283

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

Matrimonial services at Sabha's office on 4th SATURDAY of
every month between 4 pm and 6 pm

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

Donations are gratefully accepted

Mahila Shakha has created, an exclusive Whatsapp group for GSB community ladies from Mumbai, Navi Mumbai, Thane and Kalyan. "TEJASWINI GSB MAHILA GROUP".

This WhatsApp group is open to ladies 18 years and above.

Smt. Amita Kini
President
Mobile: 98700 62476

Smt. Saiprabha Kamath
Jt. Hon. Secretary
Mobile: 98211 27401

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



101, Shree Nidhi CHS, Opp. Bank of Baroda, 76, Bhau Daji Road, Matunga (C.R.), Mumbai – 400 019.
Tel. 2408 1499. Office Timings – Monday to Saturday 11 a.m. to 6 p.m.

CANCER SCREENING CAMP FOR MEN ABOVE 50 YRS OF AGE ON SATURDAY, 9th DECEMBER, 2023
AND
CANCER SCREENING CAMP FOR WOMEN ABOVE 40 YRS OF AGE ON MONDAY, 11th MARCH, 2024
CAMP CONDUCTED BY GSBS MEDICAL TRUST AND SPONSORED BY G.S.B. SABHA, MUMBAI

It is always truly said that, Cancer early detected can be cured earliest. For the benefit of our Community members, G.S.B. Sabha, Mumbai, has sponsored very special Cancer Screening Camps for men above the age of 50 and for women above the age of 40. These Camps will be conducted on Saturday, 9th December, 2023 for men and Monday, 11th March, 2024 for women by GSBS Medical Trust at its Health Rakshak Centre, Opp. Pritam Hotel, Station Road, Dadar (E).

The Women's Cancer Detection Camp sponsorship has been supported by an endowment made by Shri Bantwal Trivikam Mallya in memory of his wife, Smt. Pratima Mallya.

Participants who register for these Camps will be examined by specialists on the Medical Trust panel.

For women, Dental Surgeon will examine for Oral Cancer. Mammography (for Breast Cancer) and PAP Smear (for Cancer of the Cervix) will be performed on all. The Mammography will be reported by our panel Radiologist.

For men, Dental Surgeon for Oral Cancer, ENT Oncologist will examine any throat problems. Chest X Ray and possible symptoms for prostate Cancer are also checked.

This entire process will take about 3 hours.

Once the reports are ready in 5-6 days, they will be compiled and sent to all those who registered for the Camp. Depending on the reports, further advice will be given.

This is a very expensive camp. Super Specialist Doctors are involved in this. Similar tests In good hospitals are charged at a minimum of Rs. 5,000/-. As a community service, participants in this Camp have to pay a nominal registration fee of Rs. 500/- only. Prior registration is compulsory so that we can be sure about the number of participants and doctors can block their timings.

Only 24 persons will be registered for this Camp as it involves a lot of procedures. Registrations will be accepted on "First Come First Served" basis.

Procedure for Registration :

Last date for Registration is For Men's Camp : 1st December, 2023 and for Women's Camp : 1st March, 2024.

For registering , you have to fill the below form and either a) submit the same at Sabha office of which address is given above with registration fees of Rs. 500/- in cash or b) scan the same and send it to Sabha email id, gsbsabha@gmail.com and send the registration fees by NEFT to the following account:

Name of Account : G.S.B. Sabha, Mumbai
Bank and Branch : Bank of Baroda, Bhau Daji Road
IFSC Code : BARB0BHAUDA (Please note it is zero and not O in the IFSC Code)
Account No. : 05800100014288
Nature of Account : Savings

In case you are doing a NEFT transfer, please call Sabha office (details given above) and inform our Manager, Shri Suresh Nayak, about the same.

Name : _____
Address : _____

Mobile No. : _____
E-mail id : _____

In case sufficient number of GSB participants do not register for the Camp, the Camp will be opened up for non GSB participants as well.



SWEETS FOR DEEPAVALI

by Anuradha Prabhu
anuradhprabhu49@gmail.com

Recipes

RAVA OONDO

Ingredients:-

1 cup rava(semolina)
1/4 cup grated coconut
3/4 cup sugar
1 tbsp cashew bits
1 tbsp raisins
1 tsp cardamom powder
1/2 cup water
1/4 cup ghee

Method:-

- 1) Heat ghee in a karahi and roast the rava on a low flame till it turns light pink. Remove and keep aside to cool.
- 2) Roast the grated coconut till light brown. Keep aside, roast the cashew bits and raisins in a tsp of ghee for few minutes. Keep aside.
- 3) Take the sugar and water in a pan and bring to a boil, keep on stirring till the syrup is one string consistency. Remove from flame.
- 4) Add the rava, coconut, cashew bits, raisins and cardamom powder and mix gently.
- 5) When the mixture cools down slightly, apply ghee to your palms, take a handful of the mixture and form into oondo. Repeat the process with the remaining mixture. Serve.



KAJU(CASHEW) KHADI

Ingredients:-

1 cup Besan(Chanya Peeth)
1 cup cashewnuts
1 cup sugar
1 tsp cardamom powder
1/2 cup ghee
Few drops yellow food colour

Method:-

- 1) Powder the cashewnuts coarsely and keep aside.
- 2) Heat ghee in a karahi, and roast the besan till the raw smell of besan goes. Keep aside.
- 3) In a thick bottomed pan take the sugar alongwith 1/4 cup of water and cook till a syrup of 3-4 string consistency is formed.
- 4) Add the roasted besan, cashew powder, cardamom powder and food colour. Mix well.
- 5) Pour the mixture on a greased thali, when slightly cool cut into desired shape.



PITTIYE OONDO

Ingredients:-

2 cups thick phowa
1 cup sugar
1/4 cup Almonds
1/4 cup Cashewnuts
1 tsp cardamom powder
1/2 cup ghee

Method:-

- 1) Heat a thick bottomed karahi and dry roast the phowa on a slow flame. Once the phowa turns crisp, remove and keep aside to cool.
- 2) Dry grind the almonds and cashewnuts into a coarse powder. Keep aside.
- 3) Dry grind the phowa to a fine powder. Keep aside, grind the sugar to a coarse consistency.
- 4) Heat the ghee in a karahi till warm, remove from heat, add all the powdered items- phowa, dryfruits, sugar and cardamom. Mix well.
- 5) When slightly cool, apply some ghee to your palms, take a handful of the mixture and form into oondos. Repeat the process with the remaining mixture. Serve



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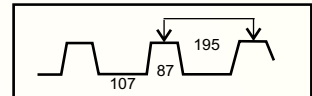
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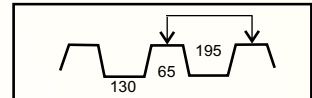
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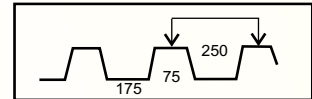
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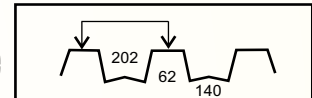
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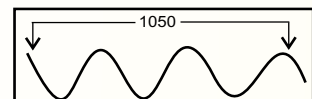
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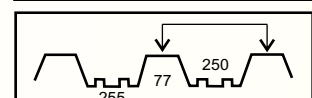
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I TOO HAD A DREAM...

by Dr. Vaishali Kamath



“I too had a dream”- these words uttered by the Milkman of India, Shri Varghese Kurien struck a chord in my very being - and a homemaker, who had a break in her career due to motherhood began to cherish her dream of completing her doctorate, which she had seen as an under-graduate student. Life gave me one more opportunity when I cleared the PET exam and I firmed up my resolve to pursue PhD in Botany.

It is said when the seeker is ready, the Guru appears. I met my first Guru through Dr. Usha Mukundan ji (ex- Principal – Ramniranjan Jhunjhunwala College of Arts, Science and Commerce) to whom I remain thankful and extremely grateful for admitting me as a student and for giving me a chance to fulfil my dream. A journey of 1000 miles begins with the first step, it is said. It was a long and arduous journey full of obstacles, darkness and disappointments. I live in Talegaon (over 100 kms from Mumbai) and had to travel to Mumbai frequently for the research work. As a simultaneous homemaker, I also had a family to attend to. I would travel to Mumbai every Friday, do the research work through the weekends and return back home on Monday mornings. Every vacation was spent in experiments and research work. Experiments failed many times. I learnt to be humble and patient from these failures. I learnt that Mother Nature does not reveal her secrets to all and that we have a lot to learn from her. I had to meditate a lot to get answers to my questions and doubts and in those silent moments spent in deep introspection, answers were revealed. New paths were shown and there were breakthrough experiments that were performed and these got published in research papers. My second Guru

and guide, Dr. Himanshu Dawda, put up many challenging questions to me and made me read and read, rediscover, introspect, meditate. The Guru never provides direct answers, instead facilitates the inner wisdom to surface ! Dr. Dawda is a true Guru. The guidance I received from him through many hours of daily discussion is the real education and it will remain with me forever. He lent a patient ear to my points of discussion and helped in bringing clarity to my thoughts and to the results that I obtained from the experiments performed. I am ever so grateful to him.

My journey was not mine alone. My entire family i.e. my parents, mother in law, husband and my two lovely daughters were a part of this journey. They walked alongside me. I remain grateful to my mother, Vasanti Shanbhag, my father Vasant Shanbhag and my mother-in-law, Sharada Kamath. They are octogenarians and their blessings have made the research work possible. My octogenarian mother worked in Haffkine’s Institute in the 1960s and encouraged me to take up research. She would eagerly wait to serve me dinner whenever the experiments extended late in the night and lent a patient ear to my discussions. My husband, Rajesh Kamath stood like a strong pillar for me and my daughters- Satvika and Vedika are a part of my journey from day one. They walked along my chosen path, constantly encouraging me whenever there were obstacles to be overcome and crossed. They have contributed immensely to my success. The hand-painted “Hedychium coronarium” in my thesis by my artist daughter, Satvika Kamath is the proof of their dedication and contribution. There were several well

meaning people who discouraged me but their discouragement made my determination stronger every day. I am grateful to them because such people help us to strengthen ourselves from within, especially women who prefer to take the road “less travelled” ! Last but not the least, I quote a verse from Arthashashtra, the oldest science of Prosperity. “Dharmasya mulam Arth”. The Dharma of every human being is founded on “arth” i.e. wealth in the form of knowledge,

abundance, peace, happiness, joy, contentment... and it should be shared. I have received the wealth of knowledge and this “arth” or prosperity will be shared by me to the future generations.

Dr. Vaishali Kamath, PhD (Botany), is a scientist by education, teacher by profession and spiritualist by inclination. She is equally at home, in the Lab, Classroom, Kitchen and Temple. Her purpose is to help people build eco friendly lifestyles

Note from G.S.B. Sabha, Mumbai : Dr. Vaishali Kamath was one of the meritorious students felicitated by the Sabha on the completion of her PhD at the 89th Foundation Day Celebrations held on 20th August, 2023

VASANTH'S POETRY CORNER

by Konchadi Vasanth Pai



Nature's Law!

When one is constipated and uses suppositories
bathrooms and loos become repositories
of profound thoughts and great discoveries
Whether it is Archimedes jumping out of his tub
without bothering to rub or scrub
Or Rodin's THINKER crouching on his haunch
Or the Bard of Avon writing his plays
In the loo of all places, as my friend says
Nature's law these great men cannot flout
The law says - "Garbage in verbiage out".....

A Goan Misadventure

Ho for a mudpot full of frothing toddy
So soothing for all the aches in my body
sitting in a shanty so uncouth and shoddy

On the beaches of Goa as the rains lash
Bartender` says "No credit - pay me cash"
Penniless that I am, I expect a sound bash

Luckily for me I have with me some hash
Surrounded by firangs whose bodies badly need a wash,
I soon sell my ware and get a pile of cash

But a fool and his money are soon parted
After spending all on booze, to my hotel I darted

Jumped out the room window without paying the bill
Ran to the railway station climbing up a hill

The return ticket saved me from being caught
By the TC in black coat, I was so distraught

As I lie on the bed with a fractured femur
I thank God I am alive, I have nothing to demur

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

A SIMPLE APOLOGY

by Veena Shenoy

The other day, I was travelling by rickshaw. The rickshaw driver was a young fellow and was driving the rickshaw a bit rashly. At one point of time, he suddenly put the brakes on and dashed into a scooter. Of course, neither the scooter was damaged nor the person driving it was injured. It was only a minor collision between two vehicles. However, the person driving the scooter was extremely angry and shouted at the rickshaw driver and abused him. The rickshaw driver also started shouting at him. When I realised that the verbal duel would lead to a big clash, I apologised to the person riding the scooter and asked him to let it go. After my apology, the person riding the scooter went away without further argument.

The rickshaw driver also started the rickshaw and left me at my destination. When I was paying him the fare, he asked me why I apologised for no fault of mine. I told him it didn't matter who was at fault, but to reduce the heat and tension, I did not mind

saying sorry. I also asked him to be more careful while driving and applying the brakes, for which he smiled and nodded his head in affirmation.

Many times in life, it happens that we do not let go of small issues, and the same blows up into a major issue or clash. If we keep our egos aside and apologise, even if we are not at fault, many clashes and disputes can be avoided. It is said that sorry is a very small word that can build relations, stitch broken relations together, and maintain peace not only at home but also in society. Hence, we should teach children to say sorry in their formative years so that they not only maintain good relations but will also be builders of a blissful society. We should understand and also teach children that saying sorry does not belittle us but increases our strength and adds to our personality and growth.



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

List of important dates in the quarter October-December, 2023

Dates	Day	Festival	Dates	Day	Festival
2 nd October 2023	Monday	Sankashta Chaturthi	12 th November 2023	Sunday	Laxmi Pujan
2 nd October 2023	Monday	Gandhi Jayanti	14 th November 2023	Tuesday	Bali Pratipada, Deepavali Padwa
15 th October 2022	Sunday	Navratri Ghatsthapana	15 th November 2023	Wednesday	Bhau Beej
24 th October 2023	Tuesday	Dussera (Vijaydashmi)	23 rd November 2023	Thursday	Kartik Prabodhini Ekadashi
28 th October 2023	Saturday	Kojagiri Pournima	24 th November 2023	Friday	Tulsi Vivaha (Lagna)
1 st November 2023	Wednesday	Sankashta Chaturthi	30 th November 2023	Thursday	Sankashta Chaturthi
10 th November 2023	Friday	Dhana Trayodashi (Dhanteras)	22 nd December 2023	Friday	Gita Jayanti
12 th November 2023	Sunday	Narak Chaturthi	26 th December 2023	Tuesday	Sri Datta Jayanti
			30 th December 2023	Saturday	Sankashta Chaturthi

AUTISM- A HIDDEN DISORDER

by Dr. Mona Gajre



What is autism? Autism spectrum disorder (ASD) is a neuro-developmental disorder of altered brain development that significantly impacts the child's social interaction and communication abilities. It typically starts in early childhood (usually just after the first birthday) and can gradually get worse if not addressed and corrected.

Why is it of concern? If not detected in time and corrected, autism can lead to permanent difficulties in functioning within society, including social, educational, and occupational challenges in later childhood and even as an adult. However, if detected early enough, it can be treated to prevent these problems. Hence early detection by parents or the physician is essential.

How to identify it early? Identifying autism involves recognizing various communication, social and behavioral signs and symptoms. Some common indicators in children include reduced eye contact, a lack of response to their name, and indifference towards caregivers. Other signs may include resistance to cuddling or holding, a preference for playing alone, poor eye contact, delayed speech, repetitive speech patterns, difficulty understanding questions or directions, and challenges with recognizing nonverbal cues such as facial expressions and tone of voice. Children with autism may also exhibit restricted or repetitive behaviors.

You can suspect autism in a child with following issues:

Communication

- Delay in developing speech or not speaking at all
- may speak incomprehensibly or simply repeat your spoken words

- do not respond to other people's facial expressions or feelings or responds inappropriately
- have reduced sharing of enjoyment or happiness
- have problems with non-verbal communication (for example, eye contact, facial expressions)
- not point at objects to get someone else to look at them react inappropriately, or not react at all, to particular sounds or sights.

Social interaction

- seem not to notice people around them and be difficult to engage with, even to the extent of avoiding interactions
- not interested in playing with other children or not take turns or co-operate when playing
- join in inappropriately with other children's play (for example, your child may seem aggressive)
- behave in a way that other people find difficult to understand (for example, they may criticize teachers or not do as they are told)
- difficulty in understanding other people's feelings
- easily overwhelmed by being around other people, like to be alone
- do not relate normally to adults (e.g. they may be too intense or not have any relationship at all)

Behavioral issues

- use unusual repetitive hand and finger movements
- play with little or no imagination; struggle to take part in pretend play
- find it difficult to cope with changes or situations that are not routine, even ones that

other children enjoy (for example, school trips or teachers being away).

- do not like the sound, taste, smell or touch of certain things.

The condition of autism encompasses a whole spectrum. Some children are only mildly affected with only a few of the symptoms listed above, while others manifest with full-blown features. It is important to note also that autism can be associated with other conditions. These may include intellectual or language impairment, genetic disorders, motor deficits, medical disorders like seizures, neuro-developmental and behavioral co-morbidities such as hyperactivity, anxiety, depression, and sleep and gastrointestinal problems.

What should the parent do?

Any concerns in the child's development must be reported early to your family doctor or pediatrician, who may refer you for detailed evaluation to a Developmental Pediatrician/ Pediatric Neurologist for diagnosis and comprehensive management.

What does the doctor do?

The doctor may screen for autism is using standardized tools that are applicable to children between 18 and 30 months of age. One of the easily available parent-response-based tool is M-Chat, which is easily available in English and Hindi languages. If this screening tool identifies some concern, a formal developmental and behavioral evaluation is

needed to look in-depth at the child's development in all domains and is usually done by a trained specialist such as a developmental pediatrician, child psychologist, speech-language pathologist, or occupational therapist. The specialist may observe the child, give the child a structured test, ask the parents or caregivers questions, or ask them to fill out questionnaires.

What are the treatments available?

Intervention for autism should ideally begin as early as possible, even while the evaluation for a definitive diagnosis is ongoing. As stated earlier, features of autism vary from child to child and the intervention must be individualized based on the features of autism in that particular child. It is best to have this coordinated by a developmental pediatrician who directs the intervention through interdisciplinary teams, which may include professionals such as child neurologists, clinical psychologists, occupational therapists, speech and language therapists, special educators, nutritionists, and social workers.

What is the outcome?

Intervention (except in the mild cases) is often required for months and in severe cases, for more than a year. With treatment, many children with autism can be made to return to the path of normal development. Better results are of course seen in milder cases and also if diagnosed and treated early.

Dr Mona Gajre, MD, DCH, Pediatric Neurologist and Developmental Disorders Specialist, is available for consultation at the GSBS Medical Trust. Call 022-2416 0478 or 022-2410 4149 or 0-7715998839 for appointments.

WE WOULD LIKE TO SEE YOUR NAME IN VOICE OF GSB

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IMAGINE IT!

by Ajita Kini



Stop day dreaming and swallow the food in your mouth – this was the constant refrain my mother had to sing at mealtimes when I was a child. Kids are constantly being told to stop imagining things and focus on their studies.

It is almost as if imagination is an undesirable faculty to have. As one of my B-School classmates put it – we had all the creativity educated the hell out of us. And yet today, corporates are crying out to enhance the creative abilities in their teams. Is it not a paradox?

Imagination, visualisation, creativity – these are all different nuances of the same ability, and it is extremely important to nurture this ability, as much as it is to nurture other abilities. Everyone recognizes the need for imagination in creative fields such as art, architecture, advertising etc. But one needs imagination in every field – for it is imagination that is at the core of being resourceful in finding solutions to problems. It is this resourcefulness fueled by imagination, that makes us resilient – able to take the adverse conditions that life throws at us, and thrive in those conditions

So, what role does imagination play in *yogāsana*? We are accustomed to action being the cause and a sensation being the effect. For example, you stretch your arms up to the sky while standing on tiptoes and sense the extension in the spine. You continue the extension as you bend forward from the hips and rest the abdomen on the thighs and feel the stretch in the hamstrings (backs of the knees - thighs and buttocks). So, we know – when we do something, we feel the effect of the doing. It is far less recognized that the converse also holds true.

One can sense something and use that sensation to trigger a movement. A simplistic example

would be when one senses a mosquito bite and reaches to scratch it. One doesn't need to even look at the spot – the fingers intuitively reach the correct place. Less simplistic would be when one reaches for the toes – senses the mid-back rounding and uses the mind and breath to flatten the back. This is an example of sensation leading to action. It is very effective, if only we can put our ego aside. In the specific example above – to flatten the back, one would need to lift slightly from the position one has achieved, flatten the back, and then go down again maintaining the flatness of the back. But the ego says – no – I have managed to reach so far down – I don't want to come up. If one can push the ego aside, say ok, let me see what my body is intuitively telling me to do, one will discover that indeed, it is possible to lift slightly, lengthen the abdomen along the thighs and go back down with a (more) flattened back.

This is where imagination and visualisation come in. One can observe the image of a proficient person executing an *āsana* the way it is to be executed or understand the teacher's description of what needs to be achieved, visualise it on one's own body and then slowly deploy the breath and mind to achieve the position. Indeed, as one visualizes it, the breath and mind on their own start the process of executing the position. This is where the *āsana* practice begins to stop being physical and more meditative.

Similarly, when speaking of directing the mind and the breath to various locations within the body, the question arises in the mind – is the breath really moving there, or am I imagining it? It may surprise you to learn - it does not matter! Initially, it might be imagination; but gradually, as the body responsiveness grows, as the sensitivity increases, we realise that there is

indeed real, perceptible sensation happening in regions where our mind penetrates. And as mentioned in earlier articles – where the mind goes, the breath goes; and where the breath goes, prāṇa goes. To this we can now add - where prāṇa goes, the body responds! And when the body responds, the mind senses; when the mind senses, the breath goes there; when the breath goes there, the prāṇa goes along for the ride and it becomes an iterative process, a virtuous cycle, a cycle of continuous improvement.

We can also look at it another way. To digress slightly to begin with – karma is understood to be acts of body, speech and thought – kāyā, vāca, manasā. But can any act of body be carried out, without first thinking about it? One has to first conceptualise an action, decide how to go about the action, direct the appropriate body parts to carry out the action, and then and only then, can the action be carried out. These sequential steps happen so quickly that the steps go unnoticed other than in the case of babies and those with brain / spinal anomalies (from birth or people who have been paralysed etc.). But think about this – there can be no thought without language. Yes! Thought requires words, language – without language, there can be no thought.

This means, to think about an action, one has to articulate, in greater or lesser detail, what action needs to be taken. So, the action happens first in the mind (manasā) as an intent, then in silent speech (vāca) through articulation to oneself and then finally in the body (kāyā). This insight can then be applied to any practice; specifically, in this context, to the practice of yogāsana. One visualises the āsana the way one desires to perform it, and articulates what needs to happen where, for the āsana to manifest correctly. As one tries to move the body into position, various bodily constraints probably act as obstacles. This is inevitable until the body removes various inflexibilities and rigidities that have set in over the years. Silent speech then

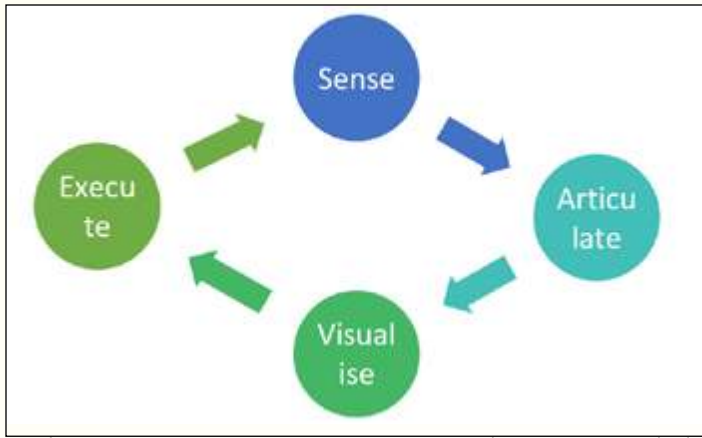
needs to come into play, to very specifically identify and articulate what is acting as a barrier to the desired movement. The more conclusively and specifically you can identify the obstacle, the better the mind and breath will be able to work to release that obstacle

We practitioners of the 21st century have one great tool, that our forefathers lacked – the video phone! It can be immeasurably useful to take videos of oneself while practicing – especially views of the back or profile which cannot be seen with a mirror. This is not for posting on social media - that would be the first thought if the practice is still bahirmukhi or extroverted and focused on showing off to the world! The purpose of the video is to analyse the āsana to identify what movements are taking place (at the gross body level) and what body – breath actions bring about what effects. Once the gross posture is achieved, the video ceases to be effective as an improvement tool, and one focuses on the breath and mind to effect subtler nuanced refinements

This is where Mahāmuni Patañjali's sūtra on abhyāsa comes in – that the abhyāsa (practice) needs to be dīrgha kāla nairantarya satkāra āsevitaḥ (of long duration, uninterrupted, dedicated and zealous). As the practice grows more mature and intense, the ability to identify exactly what is holding us back becomes more specific and focused. We are able to articulate what is inflexible, what is non-responsive, what is inaccessible And that silent articulation is the first step towards the breath and prāṇa going to work in those places.

It is an iterative process :

As proficiency grows, the iterations happen more and more rapidly, without conscious effort. This is when the practice of āsana becomes akin to playing. One begins with grosser actions and corresponding sensations; moves onto grosser sensations and grosser



and mind. The breath becomes subtle, fine, rarefied to the extent that there are times when one feels one did not even breathe for some time and then one can appreciate the sequencing in the 8 limbs of aṣṭāṅga yoga – that after āsana reaches a certain level of maturity, prāṇāyāma naturally follows. And after some degree of maturity in prāṇāyāma, dhāraṇā, dhyāna and samādhi naturally follow!

When āsana practice naturally leads one to prāṇāyāma, and prāṇāyāma practice organically evolves into dhāraṇā and dhyāna, then we know we are on the right path. Āsana and/or prāṇāyāma practice that leaves us feeling charged and ready to take on the world is no more than a form of exercise – of the body or of the breath! The exercise approach is the starting point for all of us, but at some point, it needs to evolve beyond exercise into a form of adhyātma, a path to samādhi and mokṣa

actions; progress to more and more subtle actions that give rise to subtle sensations and finally get absorbed in extremely subtle sensations and seeing what subtle acts of breath and mind (more than body since the body only has gross adjustments) impact those sensations. At this stage, there is pretty much no difference between āsana and prāṇāyāma. One can no longer clearly distinguish between acts of the body, breath

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



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

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BOOK REVIEW
THE MAN WHO KNEW INFINITY
(A LIFE OF THE GENIUS RAMANUJAN) BY ROBERT KANIGEL

by Madhuri Pai



“An equation for me has no meaning, unless it expresses a thought of God”

So said Srinivasa Ramanujan, the Mathematics genius from a small town in Tamil Nadu who went on to stun the mathematical world at Cambridge University and beyond. His intuition on problems that had confounded mathematicians for generations left even atheists starting to believe that there was something in what Ramanujan often said “Goddess Namagiri came to me in my dream and gave me the solution”. The very definition of divine inspiration.

Robert Kanigel, the author of this intensively researched and beautifully presented biography forces us to think beyond the romance of this supremely talented mathematician who died far too young, at 34.

Really, when studied carefully, what is the story of Ramanujan?

Is the story about self-belief and persistence?

Ramanujan, because of his obsession with Mathematics ignored all other subjects and failed his college exams in India. Needing to earn a living, he took up a clerical post in the Port Trust of (then) Madras. He had already done substantial pathbreaking work, entirely on his own, with very little validation from any experts. He found the self-belief to write to Professors at Cambridge requesting that they review his work and consider helping him publish it. He was lucky only on his fourth attempt with Professor Hardy who was a superstar in the mathematical world and taught

at Trinity College. This “college fail” from Kumbakonam became an FRS (Fellow of the Royal Society) and the first Indian to be a fellow at Trinity College.

Is the story about the power of a meeting of minds?

Ramanujan and his mentor Hardy came from very different worlds. Hardy was an elite Englishman, private school educated, an atheist and a cricket aficionado. Ramanujan came from a very poor Tamil Brahmin family, had not completed school, was deeply devout and had no interest in anything other than mathematics. And yet, the two of them created mathematical music together. The Hardy-Ramanujan asymptotic formula on integer partitions (the reader is recommended to look this up, it is not difficult to understand the core premise) has been used widely in quantum physics and many more vital areas of physics and mathematics.

The 2 men were united in their pursuit of the purest mathematical knowledge and their collaboration was the high point of their lives. Hardy specifically says this in letters and a book that he wrote.

Is this the story of the under-estimated importance of social connections and a healthy diet?

There is very little doubt that Ramanujan died a slow death over his 4 years in Cambridge.



Being a strict vegetarian, he cooked his own food in his room. His obsession with his work meant that he often forgot to cook and missed meals. His time in Cambridge coincided with World War 1, meaning food would have been rationed and his all-important vegetables would barely have been available. He fell seriously ill and even in his sickness had no access to nutritious food.

Perhaps equally importantly, he was socially isolated. Mealtimes at Trinity College were an occasion for social bonding, drinking, smoking and generally enjoying the company of others. Since this was not something Ramanujan could attend, he started losing contact with other people, apart from Hardy, who also focused mainly on the work.

It was clear that with poor physical and mental well being would have contributed significantly to Ramanujan's tragic demise at what should have been his prime.

Is the story about using every minute of our lives, in the knowledge that we will not live forever?

Ramanujan's last year was spent in India in rapidly declining health. He knew the end was coming but did not spend time in self-pity or complaining. He worked like a man possessed. His work from the time is referred to as "The Lost Notebook" because it was studied much after his death and is, to this day, not fully understood. One of the startling areas he came

up with formulae on was that of "Mock Theta Functions" It took until 2012 for mathematicians to declare that it had been proved that this work was accurate and helped explain black holes.

Of course, his story is a combination of all of this and so much more. The story of the journey of an unassuming little boy obsessed with mathematics, growing up to be a young man with shining eyes, as though his sheer brilliance couldn't be contained in his body. His dogged pursuit of areas of mathematics that would power so many other mathematicians and physicists, his life in England and everything it did for him both good and bad and then the final year back in India.

There is another question this story raises, and it was also asked by Nehru in his book "Discovery of India", how many more Ramanujans have lived in India? Brilliant men and women who died with their talents undiscovered? How many live in India today? Is that not the goal of development – that no person should ever have to struggle to follow their interests and realise their dreams.

The world is lucky that at least Ramanujan's work saw light of day. The man who knew infinity, whose insights could see to the ends of the universe, may be gone but his work will live, breathe and be used as long as human curiosity exists

Madhuri Pai loves reading books of all kinds, and enjoys sharing these reviews with fellow Aamchis.. The world of literature is also her vocation and she is a co-Founder of Turning Pages Foundation, a charitable organisation that works on building a love for reading in underprivileged schools. She invites you to visit <https://www.turningpages.org.in/>

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EMOTIONS : ENERGY IN MOTION

by Lathha Shenoy



E-motion is simply energy in motion. If it is suppressed or stagnated it starts getting poisonous and harmful to our own self. It needs to move and be released. Emotional release helps in reducing emotional Stress

aiding in efficiency and building up a strong character of one's self.

Mental State of a person at any point of time is the result of the emotional trauma a person has undergone or faced. Our Behaviour is basically rooted due to the effects an emotion has on us. If one has faced lots of agony, horror, failure and hurt, the personality and the behaviour of that person will be of depression, anxiety and lots of other psychological problems. Carrying the burden of the trauma takes a toll on our mind and body. This results in manifestation of physical illness.

The need for us to desensitize the emotion comes into play. Meaning the memory of those events, places, person or situation should not be able to hurt us. In short, we have to do a root canal of those emotions in such a manner that it does not affect us in any way. And the stress on the mind and the body is very highly reduced.

Most of our ailments are due to suppressed emotions or non-release of emotions like hurt,

guilt, hatred, regret etc. All the physical pain that we have is the manifestation of our suppressed emotions and feelings.

Learn to accept things that you are facing. Nothing is right or wrong, good or bad. It is all a matter of your point of view.

If we are able to come out of the emotional entanglement we have at our disposal a wonderful life full of positivity bringing us back to our full potential to perform and excel in all strata of life. Freedom from the burden of emotional stress.

Learn to forgive, forget, let go and release all your pent-up emotions and feelings and see the difference it makes in your life. Release using Forgiveness, Gratitude, Love and Blessings..... and see the Magic Happening in your life. Release emotions like Hatred, Jealousy, Anger, Anxiety. It is very very important to have a life without guilt, regret and hard feelings.

Let go and release it to the Universe. The Universe transmutes everything bad into everything good and positive. Experience the freedom from emotional baggage and burden and lead a positive and meaningful life using the various self-healing tools & modalities.

The author is a Spiritual Wellness Coach, Reiki Grandmaster, Card Reader, Vastu Consultant, Numerologist and Medical Astrologist.

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OM SREE KRISNAYA NAMAH



A SHORT VERSION OF ADIPARVA PART – 2 OF THE GREAT EPIC MAHABHARATA.

by Divakara Shenoy, Kochi

CONSPIRACY TO KILL PANDAVAS (cont.)

The Kaurava brothers knew very well that their father Dhritarashtra would not be anointed King of Hastinapura Kingdom. The eldest of the Kauravas, Duryodhana was overwhelmed with jealousy, greed, and anger. He conspired with his uncle Shakuni to strategize ways and plans to exterminate the Pandava group.

Duryodhana was waiting for an opportunity to execute his plan to kill the Pandavas. The annual festival in Varanavata, ancient capital of Kuru Kingdom was approaching, and it was customary for the royal family to participate in the celebration on invitation from the citizens of Varanavata. Duryodhana decided to utilize this opportunity and convinced his father Dhritarashtra to send the Pandavas to participate in the celebration on behalf of the Hastinapura Kingdom.

LAKSHAGRIHA

Lakshagriha was an assassination plot devised by Duryodhana to murder his cousins, Pandavas. He ordered Purochana, an eminent architect of

the Royal Court to construct a beautiful mansion known as Lakshagriha (house of Lacquer) in Varanavata for the stay of the Pandavas and mother Kunti. The magnificent mansion built at Varanavata was so beautiful that no one would



doubt that it was made of highly inflammable material. Vidura smelt disaster. He secretly arranged a worker to go to Varanavata to warn Yudhishtira of the danger and to dig a long underground tunnel from the palace leading to the nearby river Ganges for Pandavas to escape in case the palace was set on fire by Duryodhana's people. As planned in advance, the Pandavas arranged a big feast and invited the people of the Varanavata. All came as invited and enjoyed the food lavishly and left.

The architect Purochana enjoyed a good dinner and slept in the Lakshagriha. Pandavas found it the right opportunity to escape. The Lakshagriha was set on fire and Pandavas escaped through the



tunnel and reached near the river where a boat was arranged by Vidura to cross the river. Purochana and a woman and her five children who slept in the palace after the lavish food became victim to the fire. The residents of Varanavata believed that the Pandavas were killed by burning. Dhritarashtra sobbed and was distraught after learning the tragedy that happened to the Pandavas. Vidura also pretended to be sad.

After escaping from the Lakshagriha which was set on fire, the Pandavas and mother Kunti reached the banks of river Ganges where a boat was waiting to ferry them to a forest across the river. When they reached the other side of the river, they were extremely tired to the extent they could not take a step ahead. Thirsty and hungry, they sat down to rest for some time. Bhima went into the nearby forest looking for some source of water. He at last found a narrow creak where he washed his face and picked some water in a leaf cup and brought the same for his mother and brothers. Except Bhima, others fell asleep there itself. Bhima stood guard.



A tunnel located at Barnawa believed used by Pandavas to escape from Lakshagriha in the Mahabharata. Barnawa is mentioned as Varanavata- village located near Meerut. -Approved by Archeological Survey of India.

MEETING SAGE VYSA

Early morning, the Pandavas along with mother Kunti continued their journey through the forest. Fortunately, on their way they happened to meet their grandfather Vyasa Maharshi, whom

they narrated all those miserable events that happened leading to the situation to arrive in the forest. Vyasa tried to console them saying that life is like a spider web and no one lived in this world who did only good without doing anything bad. Life is a conglomerate of good and bad experiences and events. Everyone must face the consequence of his actions that may come as blessings in life or curse. Inspired by the solace and mind soothing words of the sage they bowed before the sage for his good counseling. Vyasa advised them to continue the journey in disguise so that people would not recognize them. So, they dressed to appear as Brahmanas and proceeded towards the nearby city called Ekachakra.

FIRST INCOGNITO LIFE OF PANDAVAS

In the city of Ekachakra, invited by one Brahmana, they stayed in his house. There they lived incognito, hiding their real identity and obtained food begging by on the street. They thus brought food to their mother Kunti. Mother Kunti would divide the food into two. One half of the food would go to Bhima and the remaining half they would share among the five.

Bhima, son of wind god (Vayu deva), had great strength, huge body, and mighty appetite. Little food that he got as his share did not satisfy his hunger. The insufficient food available made him weak and thin. One day Kunti heard a terrible cry, came from the Brahmana's house, a sad voice of lamentation from their landlord. It occurred to her that some sad incident or severe calamity surely had befallen upon the poor family. Out of anxiety to know the reason she went into Brahmana's house. She could see there the grieving Brahmana and his wife weeping and cursing someone. Upon enquiring the reason for their grief, the Brahmana explained the pathetic condition of the citizens of Ekachakra caused by one demon called Bakasura.

BAKASURA

The Brahmana described the frightening story explaining the reason that brought intense fear, grief, harassment and suffering to the citizens beyond anybody's control. Every day whenever Bakasura was terribly hungry, he would venture out of his cave, massacre people and eat men, women, and children whom he found on his way.

The event had been continuing from the day Bakasura came to live in this city. People always lived in fear here. So, they decided to compromise with him by making an offer to provide him sufficient food, meat, rice and liquor every day in a cart pulled by two buffaloes and driven by one man whom also he could eat, in order to prevent him from killing people mercilessly.. Bakasura agreed to the offer and did stop killing. The citizens decided that one man from a family would present before the Rakshasa with a cart full of food and buffalos.

BHIMA KILLED BAKASURA

On that day it was landlord Brahmana's turn to go to the cave with food for the demon. Kunti consoled the family saying that on that day her son Bhima would go to Bakasura with food for him. The shocked Brahmana, hearing the words of Kunti, didn't agree for a substituted sacrifice considering it sinful for a Brahmana like him. Kunti persuaded him saying that her son was powerful enough to kill the Rakshasa. She warned the Brahmana not to disclose this because she feared that in case Duryodhana came to know about the murder of the demon he would confirm Pandavas were behind the action and would find out their whereabouts.

As per the schedule, Bhima proceeded to the cave of Bakasura with cart full of food. On the way, he stopped as he was hungry and ate all the food and rested for a while. Then, he proceeded towards the cave with the empty cart. On seeing

the mighty man with empty cart, the terribly angry Bakasura jumped on Bhima to devour him. After a long fight between them, Bhima killed Bakasura and thus brought an end to the plight of the citizens of Ekachakra and saved them from the fear of the cruel Bakasura.

DEMON HIDIMBA

One day the Pandavas left their home at Ekachakra in search of another safe place to live hiding from Duryodhana's men. They were very tired after a long walk through the forest and crossing the hills and rivers through the forest known as Hidimba Vanam. At the end of the day, they rested under a tree and subsequently fell asleep. Bhima stood guard to his sleeping brothers and mother. Near to the place where the Pandavas were sleeping a demon named Hidimba was sitting in his tree dwelling.

The demon Hidimba was a cannibal with a horrifying appearance. He caught the smell of human presence somewhere nearby. He came down from the tree as he was very hungry and was looking for human flesh to satisfy his hunger. At this time, he saw a fat, tall mighty man standing under a tree and five people sleeping under the tree. He thought that luckily, he was going to enjoy a good feast that day. He told his sister Hidimbi that he was very hungry, couldn't remain long waiting for food and wanted to eat the human flesh and drink the blood as his mouth was watering. He told his sister Hidimbi to go and find out who were sleeping under the tree. Hidimbi at once walked towards where Pandavas were sleeping. Seeing the Giant figure of Bhima, she was excited and wished to marry him.

BHIMA MARRIED HIDIMBI

Hidimbi changed her appearance as a beautiful young woman. Approaching Bhima, she expressed her wish to marry him and assured him that she would save them from her brother

Hidimba. Bhima refused her request saying that he is powerful enough to fight with his brother and kill him. Therefore, he didn't need any help from her or from anyone. As he was living like a saint, he would not marry her. However, she said that he is the only one eligible to marry her and would not be able to live without him. Meanwhile her brother was getting impatient to know what was going on between his sister and the mighty man. He walked close to them and hearing their conversation became angry and jumped upon Bhima. At the end Bhima killed the demon, Hidimba. At the insistence of mother Kunti and brothers, Bhima married Hidimbi. Out of their marriage a son was born to them who was named Ghatotkacha. The son was as powerful as his father.

Gatotkacha grew up under the care of his mother Hidimbi. He was given many magical powers by his maternal parentage. His hairless head appeared shaped like an egg. He fought on the side of Pandavas in the Mahabharata war.

DRAUPADI SWAYAMVARA

When the Pandavas were living in the forest one day, as usual, the five brothers set out to find food for them and mother. The mother remained in the hut waiting for the sons. They then heard the news of Swayamvara to take place to choose a suitable bridegroom for Draupadi, princess of Panchal Kingdom. They reached the Swayamvara hall

to witness that the king was giving out money lavishly, clothes and food to alm seekers. The Pandavas out of curiosity sat there to watch the ceremony. Princess Draupadi was very famous for her beauty. Princes and kings from many countries attended the ceremony to win her hand.

The challenging task was to shoot an arrow using a bow to pierce an eye of a fish attached to a disk revolving on top a pole by looking down at the bird's image reflected in water in a tank below the pole.

When all had tried their luck and failed, Arjuna perfectly dressed as a Brahmana, came forward and picked the bow and arrow. At first attempt itself he pierced the fish's eye and won Draupadi's hand. No one assembled there could identify him.

The Great Karna was also present in the swayamvara hall among other Kings to participate in the task of shooting the arrows to pierce the eye of the fish. However unfortunately he could not win the game to marry Draupadi. But he could identify that the proficient Brahmana who passed the test and could win Draupadi's hand would be none other than Arjuna and Bhima and brothers sitting with him. He passed this message to the royal family of Hastinapura and his intimate friend Duryodhana. The news that the Pandavas were still alive terribly upset the Kauravas.

Shubham

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

A Short Version of Adiparva Part-1 of the great epic, Mahabharata, was printed in the Oct. to Dec. 2022 issue of Voice of GSB.

Encourage the artist in your child. Get their talent appreciated by publishing it in VoG's Art gallery. Submit your child's drawing to gsvog@gmail.com

SHRI DIWAKAR SHENOY AWARDED BY PMFAI



Shri Diwakar Shenoy, Director-Operations, Gharda Chemicals, Mumbai, was honoured and awarded by the Pesticides Manufacturers and Formulators Association of India on September 7, 2023. He was honoured for a lifetime of dedication to Indian Agriculture for his contribution to the Indian Agricultural practices and logistics. Shri Pradip Dave, President of PMFAI awarded Shri Diwakar Shenoy at a glittering function held at Hotel Hyatt Regency in Gurgaon. He is the husband of Vrinda and son in law of Late Shri V Vishwanath Kamath and Smt. Meera Kamath of Popular Gold Mart, Mangalore.

Congratulations, Shri Diwakar Shenoy !!!



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THE LIABILITY CONUNDRUM

by Manisha Mohan Wagh

Are we, as a Society, attaching liability or culpability to the correct person, entity, authority and so on and so forth? This question begs a fitting and pertinent reply in several situations nowadays.

For instance, consider a building which has been occupied by residents/home owners who are honest, hard-working, tax-paying citizens and suddenly, after several decades, the so-called authorities realise that this building has been existing without an Occupancy Certificate or 'OC' – that ultimate document that decides the most significant issues of all, i.e. whether the building has been completed, is it ready for occupancy, has it been constructed in accordance with all the approved plans and in compliance with the laws? Now, if the authorities answer these questions in the negative and demolish the "illegal" structure, the only persons who would be adversely affected and who would suffer irreparably, would be the unfortunate residents/home owners of that building!

So, in fact, they would be made liable for the mistake of the builder/developer/promoter whose job it was, in the first place, to procure the OC from the authorities and who failed miserably and again they, viz. the unfortunate residents/home owners would also be made liable for the negligence of the authorities whose job it was, in the second place, to ensure compliance of the rules and regulations by the builder/developer/promoter of the said building.

If successive governments can grant pardons, extend amnesty schemes and regularize slum dwellers, surely the authorities can do the same to such residents/home owners who are tax-paying citizens. This brings me back to my original question on liability. Why is the poor, hapless and helpless resident/home owner being made liable for the serious mistakes and/or lapses

of others?

I'm often left pondering about important issues like responsibility, duty and of course, liability when I read about children getting hurt or killed in accidents. There are several news reports about children being killed by a vehicle when they suddenly darted out into traffic. The reports always mention that the driver of the vehicle was predictably, either bashed up and/or arrested. Sure, why not? But what about the parents or guardians of that sweet, innocent child? Are they not equally, if not more, liable for her death? Was it not their responsibility to keep the child safe and alive? Was it not their duty to protect the child from danger, harm or injury? The driver of that vehicle which knocked the child down may not necessarily have been driving recklessly or negligently. In fact, he might have done everything he possibly could do, in the spur of that moment, to try and save the child and yet he is the one who lands up getting arrested and/or beaten up for absolutely no fault of his!!

This issue of parental liability can arise even in several other circumstances such as when the child/adolescent commits crimes, sometimes heinous crimes such as driving without a valid license and injuring or even killing people; committing murder, rape, robbery, arson, rioting, destroying public and private property, etc.... The question of punishing the parents/guardians of such delinquent children arises since the parents are held responsible for their children's well-being and upbringing.

Some countries like the USA, UK, Australia and Canada, inter alia, have laws punishing the parents for the crimes committed by their young



children but India has not yet developed such a law dealing specifically with parental liability, i.e. punishing the parents for the crimes of the their children. The law of Torts however, does hold a parent responsible for the wrongs of the child based on the principal of vicarious liability which in this case, is the liability of one person, namely the parents, for the wrongs committed by another, i.e. the child. Most of these laws however, provide for compensation to be paid by the parents as restitution for any loss or damage caused by their child but recently, several countries have enacted or propose to enact criminal legislation which will hold the parents responsible and punish the parents for the serious crimes or offences committed by the child.

The issue of liability, blame and culpability and such other very similar matters vis-a-vis two-wheelers is a matter of serious consideration. What is the matter with riders of two-wheelers?? No, seriously, I ask this question very earnestly because the majority of riders of two-wheelers believe that they are above the law!! And I don't blame them for believing that. They are a spoilt lot as far as traffic rules and regulations are concerned. They have special designated parking areas on roads even where four-wheelers are strictly prohibited, they park their two-wheelers haphazardly in any little or large space they can squeeze into, they dangerously weave in and out of traffic and generally disregard traffic rules and signs like red signals, speeding limits, 'No Entry' signs, etc. More significantly, they ride on all the flyovers and roads in the city and yet, for some strange, inexplicable reason, they are exempt from paying toll tax!

Most two-wheeler riders break the laws with impunity and yet when they are involved in an accident, it is the poor, unfortunate driver of the other vehicle, whether a heavy vehicle or a car, who is made the FALL GUY!!

We regularly read about an increasing number of accidents involving two-wheelers almost every day in the news and in all these reports it is invariably the driver of the vehicle other than the two-wheeler who is again beaten up and/or arrested. So what if the rider of the two-wheeler was without a mandatory helmet?? So what if he was riding on the wrong side of the road?? So what if he was racing and speeding recklessly?? So what if he had two or even three pillion riders and the group was on a joyride?? So what if he was "borrowing" the bike and did not even possess a valid license?? So what if it was illegal and unlawful for him to even be on that particular flyover, Expressway or Freeway?? SO WHAT, SO WHAT.....SO WHAT?????????

So what if the wrong guy is made liable?? What does it really matter? Do we really think or care or bother about such things or do we just assign blame, point fingers and dump liability, even if it is on the guy who has made no mistake? Let's make him liable just because he happened to be there at that time, even if it wasn't his fault at all!!

It is indeed a ridiculous state of affairs if we, as a society, behave in this irresponsible, careless and apathetic manner. Maybe we need to seriously consider the important issue of affixing liability so that innocent persons are not made scapegoats and punished for the faults of others. Maybe if we apply our collective minds, then we, as a responsible and law-abiding Society, could resolve the Liability Conundrum!

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

CONTRIBUTIONS OF SARASWATS* FROM BHATKAL TO RELIGIOUS HISTORY

by Ashok Prabhu



Need for awareness of contributions from Saraswats in different towns to religious history

Saraswats in numerous towns along the west coast of south India have made significant

contributions to religious history and traditions. These towns contain many great symbols of the Saraswat community including old and new temples, mathas and connections to Swamijis. The history behind these temples and mathas shows deep attachment of the community to the ancient traditions.

There are regular pooja processes, religious celebrations, visits by a large number of devotees, and faith and devotion for various deities in numerous Saraswat community affiliated old and recent temples. Videos and social media communications of special religious activities in different temples appear on a regular basis. There are books on many individual temples. There is also information available on the internet regarding many temples. Few key individuals in the towns may be experts on contributions of their towns to Saraswat traditions. However, there do not appear to be major discussions on the history and significant contributions of Saraswats in various towns to the religious traditions in a holistic way in either local educational institutions or community gatherings.

Questions may be asked: How many people either living in these towns or have left these towns are aware of the contributions of Saraswats to the rich religious history? What do they know about history of major temples in their towns? Do they think about connections between their towns and mathas and Swamijis? Are there

processes that exist to learn about such events? Do residents know local experts in their towns who can teach them about such an important heritage? How to develop interest in the community to learn about these things during local gatherings? Why is such learning by the community important?

Such information is important not only for the current generation but also for future generations in order to appreciate the contributions of their ancestors, be proud of such achievements, continue the ancestral traditions and make new contributions. If such information is not made available in a wholesome way, with time, it will be lost for subsequent generations. Deliberate efforts are needed to develop interest among the community members in such a religious history, and make relevant information readily available to the residents of towns and others.

Effort has been made in this article to highlight the contributions of Saraswats from one particular town, Bhatkal, Uttar Kannada District, Karnataka, by illustrating connections to mathas and Swamijis, and impact of Vaishnavism on temples and mathas to demonstrate the collective essence of the events in the town over many centuries. Emphasis is on the past contributions and not on either the recent temples or the worshipping and other religious celebrations in these temples.

Contributions of Saraswats from Bhatkal to Religious History

A. Contributions to Mathas:

Partagali Math:

The town of Bhatkal has important connections to the Gokarn Partagali Jeevottam Math.

Shri Madhvacharya, Guru and proponent of Dualism, Vaishnavism and worshipping of Lord Rama, Sri Krishna and other avatars of Lord Vishnu as main deities established Udupi as the center of the Vaishnava sect by constructing eight mathas during the thirteenth century. One of these mathas was the Phalimar Math. The GSB community accepted spiritual guidance from this math. The tenth Swamiji of this math, Ramchandra Thirtha Swamiji fell ill when he had gone on a pilgrimage to the Himalayas. In order to make sure that the math parampara continued, discipleship was conferred on a GSB brahmachari and name of Narayana Thirtha Swamiji was given to him.

After some time, Ramchandra Thirtha Swamiji recovered from his illness and returned to his math in Udupi. Ramchandra Thirtha Swamiji advised Narayana Thirtha Swamiji to organize the GSB community and create a separate math. Narayana Thirtha Swamiji arrived at Bhatkal, built the math premises and began preaching to the GSB community. This new math for Vaishnava GSBs was started in Bhatkal in 1475. Bhatkal Vrindavan has the samadhi of Narayana Thirtha Swamiji. The math was subsequently moved to Gokarn, and then to Partagali, Goa, where it is located now.

The second Swamiji of this math, Vasudeva Thirtha Swamiji, was succeeded by Jeevottam Thirtha Swamiji. The math came to be known by his name. This Swamiji also attained samadhi in Bhatkal.

Twentieth Swamiji of the Partagali math, Indirakantha Thirtha Swamiji belonged to the archak family of Shri Laxmi Narasimha temple, Bhatkal.

Current Swamiji of Partagali Math, Vidhyadheesh Swamiji's parents also spent time in Bhatkal. Even though not born in Bhatkal, Vidhyadheesh Swamiji did spend some time during his childhood days in Bhatkal.

Vader Math established in 1475 at Bhtakal by Narayana Thirtha Swamiji of Partagali Math continues to be active in various religious and social activities.

Kashi Math:

Yadavendra Thirtha Swamiji was the first Mathadhipathi of the Kashi Math Samsthan starting in 1542. Yadavendra Thirtha Swamiji attained samadhi at Bhatkal in 1608, and his samadhi is also located in Bhatkal Vrindavan.

The Kashi math complex in Bhatkal was started in 1606 by Yadavendra Thirtha Swamiji with the help of Jog Mallya, and continues regular religious and social celebrations.

Chitrapur Math:

The Smarta Saraswats in the Keladi kingdom were encouraged to create a new math at Gokarn in about 1708. The rulers and administrators of the Keladi kingdom thought that it was necessary for their brahman advisors to have a spiritual leader. The first guru, Parijananashram Swamiji, was succeeded by Shankarashram Swamiji in 1720. He attained mahasamadhi in 1757. The samadhi of Shankarashram Swamiji, is at Chitrapur near Shirali, in Bhatkal Taluka, a few kilometers from the town of Bhatkal. The Shirali math became the nucleus of the Chitrapur Math in 1757. The chief deity worshipped in this math is Shri Bhavani Shankar. The other six sanctorum of the temple contain the samadhis of the previous Swamijis of the community.

The eleventh Swamiji of Chitrapur Math, Sadyojat Shankrashram Swamiji, ascended the Gurupitha at Shirali in 1997. The Chitrapur Swamiji and the Chitrapur Math are very popular because of the present Swamiji's knowledge of scriptures and traditions, and his efforts in delivering spiritual lessons and publications related to the history, and social, cultural, and philanthropic activities of the math.

B. Temples built in Bhtakal after start of Vaishnavism and Swamiji traditions

Most of the Bhatkal Vaishnava temples which have been designated as heritage sites by Government of India were built during the fifteenth and sixteenth centuries by successful GSB business families. These are in the part of the Bhatkal town referred to as Mood Bhatkal.

These temples are: Shri Parashuram Damodhar temple built in 1453; Shri Veer Vittal temple built in 1475 and situated in the Vader math complex; Shri Laxmi Narasimha temple built in 1538 by Narasa Kini; Shri Ketapai Narayan temple built in 1545 by Keta Pai; Shri Laxmi Narayana temple built in 1550 by Lakkars Kamath family whose members still reside in Bhatkal, and Shri Tirumala temple built in 1555 by Santappa Nayak. It is amazing that all these temples exhibiting classic architecture of that time got built in a relatively small place of Mood Bhatkal. This demonstrates the influence of Swamijis and their spiritual teachings on the GSB community which resulted in important contributions from many GSB families to the religious history of their town.

The Maha Ganapathi Mahammaya Temple in Shirali is the Kuladevata temple of many families of the GSB community. It was built about 400 years ago and renovated in 1904. Bhatkal also has an ancient Shri Choleshwara Shiva temple, about 800 years old Shri Shivashaantika Parameshwari temple, Shri Chennapattana Hanumantha temple, Shri Dattatreya Uma Maheshwar Dev temple and many other recent temples all of which even though may not have been started by Saraswats, continue to be popular among devotees.

Like most towns along the west coast of India, both old and recent temples and mathas

in Bhatkal attract a large number of devotees on a regular basis. Various religious activities including daily and special pooja celebrations and other social activities continue in these temples and mathas. Annual Bhatkal Teru attracts a large number of devotees. The Shri Nagayakshe Mahasati temple known as Nagayakshe Saasthan run by Ramadas Gopal Prabhu has provided a darshan opportunity where the activity of a priest in trans addressing questions and concerns of devotees is becoming increasingly popular in the recent years. Thus, in addition to continuing the ancient religious practices and traditions, the Saraswats continue to make additional contributions to the rich religious history of their towns.

Summary

Majority of people residing either within towns or outside are not fully aware of the significant religious contributions accomplished by the Saraswats of their towns over the centuries. Keeping aware of the history and significance of various events is important for the current and future generations as it will encourage them to pay regular visits to the ancient temples and mathas built by their ancestors, maintain contact, provide financial and other forms of support, exhibit pride in Saraswat traditions and continue them.

It is hoped that experts from different towns in Goa, Karnataka, Kerala, Maharashtra and elsewhere will record summaries similar to the contributions from Saraswats of Bhatkal highlighted in this article. If such summaries do exist, processes may be developed to make such information widely available.

*Includes all branches of the Saraswat community

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

OBITUARY



HALADY PURUSHOTTAM PRABHU

17-07-1948 – 15-09-2023

Born in Halady on 17-Jul-1948, Shri Halady Purushottam Prabhu, fondly known as HP or Pursha Maam, passed away on 15-Sep-2023.

After completing his BSc degree from Bhandarkar's College, he moved to Bombay in early 70's, started staying in Gokul building, Dahisar, a central point for all G.S.B families then. Here, he embarked on his career with Syndicate Bank, a commitment that lasted for 35 illustrious years. In 1977, he married Shashikala Shenoy (Pangal Shenoy family) and together they were blessed with their only beloved Son, Jayesh.

PurshaMam was well-known for his untiring commitment to assist those around him, extending helping hand in every possible manner.

A founding member of the Gokulities Navaratri Celebration, Dahisar, an ardent devotee of Kashi Mutt, his unwavering faith led him to become a dedicated volunteer.

He selflessly served at Walkeshwar Shri Kashi Mutt during religious gatherings, most notably during Saptaha, Nag-Panchami and during the blessed visits of Swamiji. He was opportuned to go on several yatras with Swamiji, including Mutt openings.

Volunteer at Ganesh Utsav festival, G.S.B Seva Mandal, later, when G.S.B Sabha Dahisar-Borivali started their Navaratri Utsav, he volunteered here as well till his health permitted.

Till the end he remained devoted, conducting religious practices, including daily visits to Vitthal-Rakumai Mandir

His fascination towards Astrology motivated him to learn intricacies of Jyotish-Shashtra, incl. Palmistry, Numerology etc. He made invaluable predictions about crucial life events for relatives and friends & to this day, those benefited hold him in highest esteem.

He faced his 1st heart failure in 2005. In 2021 he underwent bypass. This, alongwith with the COVID-19 backdrop led to a series of illness. In May 2023, he confronted yet another heart failure, determined to live through the AdhikMaasa of the Shobhakaruth-Nama Samvatsara.

During the early hours on 15-Sep, he made his last prediction, this time about himself, foretelling his son that he would not see another day. True to his words, he peacefully passed away, succumbing to his 4th heart failure on that very day leaving behind his Wife (Asha Prabhu), Son (Jayesh Prabhu), Daughter-in-law (Sheetal Prabhu) & Grandson (Akshay Prabhu).

PurshaMam will always be remembered for his selfless service towards our Samaj, his helping hand, which never saw whom it served ... may Lord Venkatramana's Grace be with him always

THE PAURANIK SERIES

MAHARISHI PIPPALADA AND SHANI DEV

by Tanushree Rao Shenoy

BACKGROUND:

Rishi Dadhichi was born in the illustrious lineage of Brighu. He was the son of Atharvan and Chitti. Chitti was the daughter of Rishi Kardam. Dadhichi was a great Shaivaite. He was married to Suvarcha - a Maha Pativrata who was powerful enough to even curse the Devas if need be.

THE FIGHT:

The King of Devas – Indra was defeated in a war with the Asura named Vritta. As a result of the loss, the Devas were driven out of Devaloka. Vritta was blessed with a boon – he could not be harmed with any weapon known till date; nor could he be harmed by any weapon made out of any wood or metal. In deep despair with no solution in sight, the Devas, led by Indra went to Narayana. Narayana revealed that only weapons made from the bones of Maharishi Dadhichi could kill Vritta. “How so?” enquired Indra. “Maharishi Dadhichi is a great Shiv bhakt and he undertook intense penance for the same. Shiva was immensely pleased and granted a boon to Dadhichi which turned his bones into Vajra (diamond/unbreakable). Go with folded hands and request the Maharishi for his bones, he shall not say No. With his bones create a weapon – Vajra Danda. Vritta will be killed with this weapon.”

THE REQUEST:

Indra and the Devas reached Dadhichi's hermitage where the Maharishi welcomed them along with his wife. Sensing their intent, Dadhichi asked Suvarcha to go inside whilst they talked. Abiding by her husband's wishes, Suvarcha took their leave and went inside.

“Oh, King of Devas tell me what brings you here?”
“Maharishi, you are one of the greatest Shivbhakts and one of the greatest rishis to be born. We have come to ask you of a peculiar request. To vanquish the evil and for good to triumph over evil is a collective responsibility which needs a collective effort. We have come to you for such a task. As you are aware, Vrittasura is invincible due to the boon granted by Shiva. He cannot be defeated by weapons known to us till date. Hence, we request you of your bones to make an indestructible weapon.” Maharishi immediately willingly gave up his body upon hearing the request. Dadhichi, having already transcended all attachments rose to Brahmaloaka. Devas called for Vishwakarma and asked him to create various weapons using Dadhichi's bones. Dadhichi's spine was fashioned into the terrible VajraDanda. This weapon was given to Indra.

SUVARCHA:

Suvarcha finished her household chores and returned only to find her husband gone. Her grief gave way to anger. She felt cheated by the Devas. “Oh, Devas I have never met anybody as self-centred as you all. You are greedy and cheats with the intelligence and emotions of animals. I curse you all to turn into animals” she thundered. She could not bear the loss of her husband and was about to enter the pyre, just then a divine voice ‘Akashvani’ was heard “Oh Mahapativrata Suvarcha, Stop. Your husband was an illustrious rishi and you are carrying that tejas within you in your womb.



It is considered Mahapaap to kill a foetus. You are aware of Dharma and this is forbidden.” Although shocked by the new information, she chose to step down from the pyre. Yet she was not ready to bear the separation from her husband. Hence, she tore open her belly with a stone to bring forth the foetus. Everyone was astonished to see the shining foetus. It radiated a lustre which was seen by all present. Suvarcha saluted the divine Bhagwan Shiva who was lying in the form of the foetus. She placed the foetus in the trunk of the Pipal tree and said “Stay under this tree who will nurture you till the time you decide to reside here. I will join my husband in the other world and continue to sing your praise from there too.” Saying so, Suvarcha entered the pyre and immediately rose to Brahma Loka alongside her husband.

PIPPALADA:

Brahma and the other Devas were pleased to see such a lustrous baby boy. They offered their salutations to the baby who was in turn Shiva born as the son of Maharishi Dadhichi in order to bless the Shivbhakt couple. As the baby was born under a Pippal tree, Brahma named him Pippalada. The baby grew up under the Pippal tree eating pipal tree leaves for food and water. He undertook intense tapas for many years. The intensity of his tapas made him shine ever brighter. In due course of time, Maharishi Pippalada married King Aranyata’s daughter, the beautiful and virtuous Padma and begot ten sons from her. The sons were equal to their father in their sagacity and virtue.

SHANI:

Maharishi Pippalada’s fame grew far and wide. His Tapas shone bright. Yet, all through his growing up years, he was always unable to understand what made him spend his childhood under the pipal tree, without parents. Once,

Narada Muni was passing by the pipal tree and wondered who could this young lad be. This young boy shone bright so Narada Muni enquired with the boy “Who are you child? Who are your parents and why are you sitting under this Pipal tree?” Pippalada was unable to answer any of these questions as he was himself unaware of his lineage. Narada Muni, utilizing his inner energy, realised the answer. He replied “You are the son of Maharishi Dadhichi and Mahapativrata Suvarcha. Your father gave up his life for the greater good of the Universe and you were born after he ascended to Brahma Loka.” The young Pippalada asked “Oh great Muni, why should such great calamity befall me as a baby? Why did I undergo such hard times and grow up as an orphan?” Narada contemplated on his questions and answered “Oh child Pippalada, it was due to the effects of Shani Mahadasha. Your father Dadhichi gave up his body at the age of 31 due to his Shani Mahadasha. You too underwent such hardships as a baby due to the effects of Shani Mahadasha which is manifesting right now as we speak.” Hearing this, the young tapasvi Pippalada was filled with rage. He summoned Shani through the power of his tapas. He declared that as Shani was responsible for the hardships faced by the baby who is the most innocent of lives, Shani will have to bear the consequences of his actions. He will reduce Shani to ashes with the boon granted to him by Brahmadev. As he began to burn, Shanidev begged for forgiveness “Oh Tapasvi! I understand the reason for your anger but I too am bound by the laws of the Universe and I was just carrying out my duty. You of all who understands the laws and the importance of performance of duty should understand my predicament. I have no free will to alter the course.” This act resulted in a big uproar amongst the other planetary dieties and Devas. They besieged Brahma (the creator) to intervene. Brahma went to Pippalada and

reiterated “My child Pippalada, Shani was just doing his duty. Please do not punish him for this. I grant you two boons.” Hearing his words, Pippalada realised Shanidev was dutybound. Yet, Pipplada was not satisfied. He did not want any child to undergo the sufferings due to Shani as him. So, he lovingly asked for a boon to bless all children “May no child be affected by Shani in any way till the age of 16years. May children be free from any ill effects of Shani till they turn 16years of age.” Pipplada continued “I ask you to grant me a second boon, as this pipal tree took care of me as a mother and provided for me as a father, may anybody who offers water to the pipal tree before sunrise never suffer from the ill-effects of Shani Mahadasha.” Brahma granted both the boons. As Pippalada released Shani, who was bound, he wounded his foot with his Brahmada. This resulted in a limp and Shanidev could never walk without limping

from then on. Thus, the speed of Shani decreased significantly.

Inference:

Adverse circumstances need not be a result of our immediate action. Maharishi Dadhichi, his wife Suvarcha and his child Maharishi Pippalada all suffered for no fault of theirs or their prior actions.

Larger cause, or good of universe as a priority should always precede before self-good and should always be our objective. Maharishi Dadhichi gave up his life and his family because it was for the greater good.

No matter what the adverse circumstance of the past, our present and future depends upon us only. Maharish Pippalada suffered adversely in his childhood. Yet his efforts and intense tapas resulted in him being famous as a Maharishi.

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



Manohar Kamath

27.10.1942 - 7.9.2023



**A life well lived, a life lived on his terms,
a life lived with achievements to be
proud of and a legacy that leaves
behind that will make sure he is
remembered for a very long time.**



JOIN US IN STRENGTHENING OUR COMMUNITY

By Donating To Our Funds

Every Little Bit Helps

S.No	Fund	Objective	Financial Year 2022-2023	
			Amount Disbursed	Number of People Assisted
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2.	GSB Senior Citizen Medical Welfare	Cover domiciliary medical expenses of economically weaker section of senior citizens of the community with daily medical expenses <i>Not covered by any other health scheme</i>	4,38,607	27
3.	Medical Aid	One-time assistance for hospitalization expenses	1,64,500	10
4.	Medical Aid (Critical Illness)	One-time assistance towards medical emergencies, hospitalization or surgery expenses to those battling 23 critical illness as defined	2,08,556	8
5.	GSB Higher Education Fund	Provide assistance to needy and meritorious students for pursuing higher education	5,44,500	17
6.	Vidyanidhi	Educational assistance to school students from Std I to X, under-graduate and graduate college students and students pursuing post graduate / professional courses	6,94,000	206
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LESSONS IN BHAGAVAD GITA

by Dr. Gayatri G Shenoy

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि |
योगिनःकर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ||५-११||

kāyena manasā buddhyā kevalair indriyair api
yoginaḥ karma kurvanti saṅgam tyaktvātmaśud-
dhaye 5.11

kāyena = by the body; *manasā* = by the mind;
buddhyā = by the intellect; *kevalaiḥ indriyaiḥ*
api = merely by the senses; *yoginaḥ* = the yogī-s;
karma = actions; *kurvanti* = perform; *saṅgam* =
attachment; *tyaktvā* = having given up; *ātma-śud-*
dhaye = for the sake of self-purification. 5.11

**The yogī-s having given up attachment,
perform actions merely by the body, mind,
intellect and the senses, for the sake of
self-purification. 5.11**

The aspirants of the Supreme Truth (*yoginaḥ, the yogī-s*), those who follow the path of karmayoga, perform their actions (*karma kurvanti*) and their work, with the help of their body (*kāya*), mind (*mana*), and intellect (*buddhi – collectively, kāyena manasā buddhyā*). The body includes all the sensory-organs (*indriyā-s*) of the body, the ‘working’ as well as the ‘knowledge acquiring senses’, such as ears, eyes, tongue, skin, hands, legs and senses of hearing, touch, sight, taste, smell and so on.

‘Merely by these senses’ (*kevalaiḥ indriyaiḥ api*) means these actions are performed almost like automated actions, like that of a robot who has no attachment of personal gains or motives to be achieved through its actions, with one exception – they are done with true dedication and service to the Lord. The moment the agency of the vain ego with its “I”, “my” and “mine” -ness, the dreams of the insatiable mind, and the calculations of the shrewd intellect are

brought into the act, the action stops being *karmayoga* and remains just ordinary karma bringing in its wake all good and bad fruits for rebirth. Therefore, the exact interpretation of ‘merely’ (*kevalaiḥ*) has to be well-noted.



“kāyena dehena manasā buddhyā ca kevalaiḥ indriyairapi mamatvavarjitaiḥ īśvarāyaiva karma karomi, na mama phalāya’ iti mamatvabud-dhiśūnyaiḥ indriyairapi -- kevalaśabdaḥ kāyā-dibhi-rapi pratyekam sambadhyate--sarvavyāpāreṣu mamatā-varjanāya.

With body, mind, and intellect too, just merely by the senses without a sense of ownership, ‘I am doing work for the Lord alone, and not for my gains’, thus with a zero attitude of “I”-ness involved, merely with the senses -- the word ‘mere’ has to be applied individually to each of the words like body, mind, etc. --from all aspects, the sense of “I, me, my-ness” has to be given up (S-Bh5.11)”. Thus says Adi Sankaracarya.

‘Giving up all attachment for fruits of actions performed’ (*saṅgam tyaktvā*), work has to be done by the body, mind, and intellect and yet the agency of the ego, the material dreams of the mind and the smart moves to achieve the same by the intellect has to be avoided. Even then acts may still bear favourable or unfavourable results. So it is said, giving up (*saṅgam tyaktvā*), renouncing all attachment to fruits accrued howsoever attractive or ugly. yoga indeed is an art of doing work in a very special and precise manner, a skill as said earlier *yogaḥ karmasu kauśalam* (2.50) which changes ordinary karma into *karmayoga* for the true aspirant.

What is to be achieved with this type of work done? The answer is given as *ātma-śuddhaye*, which means for the sake of self-purification. Here *ātma* means the same apparatus with which the work was done, the material self of the ego, mind, and intellect, especially the mind which provokes the intellect and in which the ego revels. The purification of this apparatus is aimed

at by elimination of the attitude of attachment to the fruits of work together with the motive of doing work for one's own sense gratification and not for the Lord in dedicated service. Such purification holds the key to what has been promised by the Lord as the attainment of Brahman (*brahma adhigacchati*) (5.6).

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.

NEWS FROM SISTER ORGANISATIONS GSB VSISTERS ACTIVITIES



Chudi Puja Celebrations



Ujwala Gokarn

Percussionist Ujwala Gokarn performs for Samuhik chudi puja celebrated VSisters

Ujwala Gokarn of Nagpur, possibly the only female percussionist of Central India, gave a dynamic musical program for the Vsisters on June 27, 2023. Despite heavy rains, Vsisters flocked to see the melody brought out by simple instruments like a comb, a ghungroo etc.

Samuhik chudi puja was done on the first Friday of Shravan on August 18, where Vsisters came colourfully dressed in all the 16 shringars to perform the puja. Vasudha Nayak who was dressed in the tricolour of the flag, and also had bangles and flowers in the same colours, won the surprise contest prize. Mughdha Nadkarni also won a prize for her attire which included a nath

NEWS FROM SISTER ORGANIZATIONS NEWS FROM GSBS MEDICAL TRUST

21st Cancer Detection Camp for Women above the age of 40



In the series of Cancer detection camps held by GSBS Medical Trust, this camp has a special significance as it was held under the name of Trust's Founder Trustee, Dr. V. R. Prabhu and was sponsored by his family.

This camp, which was held on the 10th of July starting from 8 in the morning till 5 in the evening, had registered 25 patients. For the dental check up, Dr. Vikas Gupta, Dr. Swati Satpute and Dr. Pratik Sarpute attended the patients.

Gynaecology was the important check up for all patients and was attended by Dr. Deepali Praabhat, Dr. Shonir Pai and Dr. Swapnali Malkar.

Dr. Ritesh Dalvi, radiologist, attended to all these patients.

On behalf of the sponsor donor family, Mrs. and Mr. Jagannath Prabhu visited the Health Rakshak. Dr. Sandhya Kamath, Trustee, welcomed and thanked the donors.

Employee of the Quarter Ended June 2023

“We from GSBS Medical Trust are happy to award you the title : EMPLOYEE OF

THE QUARTER ENDED JUNE 2023” said Dr. Suhas Prabhu, the President of the Trust to Sandeep Sambhaji Mohite and also a cash award of Rs. 5,000.



This was a surprising moment in the life of Sandeep, an employee of the Medical Trust. a simple unassuming, hardworking, dedicated boy. He has now become a role model to other Staff Members.

GSBS Medical Trust believes in treating the staff members in the best possible manner. Giving them incentives is one such moment.

Sixth Cancer Detection Camp for Men



It is time for GSBS Medical Trust to conduct the Bimonthly men's cancer detection Camp.

This time it was held on Saturday, the 12th of August.

After registration, the patients were directed for blood test for PSA (Prostate Specific Antigen) test. Next stage was to meet Chetna Tikoo, ENT Surgeon, who did a thorough checkup. Followed by this the patients met Uro Surgeon, Dr. Jitendra Sakhni. Final was the Chest X Ray.

The technicians did a very efficient job. The final analysis of X Rays was done by Dr. Gauri Amonkar and Dr Ritesh Dalvi.

The patients were happy attending this camp. Trustee, Secretary, Smt. Gita R. Pai, thanked the Managing Director of Inmar Corporation Pvt. Ltd., Mr. Prakash Pai, for his generous gesture of sponsoring this camp.

22nd Cancer Detection Camp for Women above the age of 40



GSBS Medical Trust conducted one more Ladies Cancer Detection Camp for women above the age of 40 on Monday, the 11th of September. Although this is festival time, 21 patients registered for this Camp and it was a smooth one.

After registration, at the first stage patients were checked for oral cancer, and the dentists attending were Dr. Shalini Roopnarayan, Dr. Swati Satpute and Dr. Pratik Satpute.

The 2nd stage was for the Gynaecologists for Pap smear to check the patients. Dr. Nutan Pai, Dr. Shonir Pai and Dr. Mira Naik did their best as usual.

The mammography was done by technicians and then the analysis was done by Dr. Gauri Amonkar

The final report of all these tests was given to the patients within a week's time.

Generally, if there are some abnormalities the patients are called for X Rays.

Even though the patient number is small it was a full day exercise and went off very smoothly as the patients were called at gap of one and a half hours.

This camp is a special one for the Medical Trust as the sponsors had a sentimental purpose in supporting this camp. Smt. Prema Naraasimha Prabhu was fondly remembered by her family members. Her daughters, Smt. Jaya Virendra Chhabra & Smt. Sudha Madhav Kelkar, specially came to meet the camp participants and Smt. Gita R. Pai took them around the Health Rakshak Unit for a visit and profusely thanked them for their presence. They were happy to continue this as an annual event.



CHATURMASA VRATA OF GOKARN MATH SWAMIJI AT PANVEL

Reported by Dr. Veena Adige



His Holiness Parampoojya Shreemad Vidhyadheesh Teerth Swamiji of Gokarn Parthagali Math camped at Vidhyadhiraj Charitable Trust, Shantikunj Sevashram Premises at Harigram in Panvel from Friday, July 7, to September 29, 2023.

A grand rousing welcome was accorded to His Holiness by R R Kamat, Vice President Central Committee, Rajan C Bhat Executive President Chaturmas Vrata Committee, Mukund Kamat, Executive Vice President, Vivek Shanbhag, Secretary, N S Kamath, Treasurer and the GSB bandhavas.

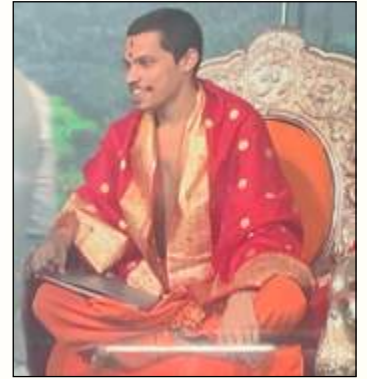
This year is also the silver jubilee of the formation of Vidhyadhiraj Charitable Trust which has Sevashram Relief Foundation and Shantikunj for seniors, Saraswati Educational Foundation for education to rural children through Rama Krishnaa Academy and Jeevottam Medical Foundation for medical relief.

The Chaturmas Sweekar ceremony on July 9, was a grand, dignified and religious affair with the chanting of shlokas by the Bhatmams. Swamiji's forty-minute pravachan touched upon several important relevant topics.

The entire chaturmas was full of prarthana, puja and prasada along with bhajans, bhojan and blessings. The well decorated pandal, serene atmosphere among lush green surroundings heralded peace amidst turmoil in the country and the world.



Though the crowds were there, mainly during the weekends, there was no hurry, no jostling. Volunteers smoothly assisted even the old ones who were eager to listen and witness the proceedings. Right from early morning, there were various activities which visitors could participate at their will.



People flocked not only from Mumbai, Bangalore, Mangalore, Goa, Navi Mumbai, Pune but also from Sirsi, Bhatkal, Kumta, Kundapur, Shirali, Honavar, Siddapur, Gangoli, Kallianpur, to name just a few.

Many came several times as 'It is like a devotional picnic' they said.

The volunteers including the whole Rohidas Nayak family and others, worked day and night, arranging things smoothly, feeling they are giving back to society what they have received. Love, respect, a sense of belonging.



Bhagwath saptah was held from July 18 to 24. Havans were held on August 17, 18, 19 and 20. A glittering and beautiful Deepotsav was organized on August 12.

Bhajans were a daily well attended programme. Nearly sixty Bhajan mandalis from different places came equipped with tablas, harmoniumns, taals and sang melodious Kannada, Marathi, Hindi and other bhajans. Some men even danced in tune with the bhajans. Children also sang bhajans.



There were many religious and cultural programs. Pandit Upendra Bhat of Pune, Nandita Pai from Mangalore, Swarabhishek by Nahush Lotlikar from Goa, Bhakti Pradhan Kathak dance by Meenakshi j Kamath of Bangalore, Bhajan Sandhya by notedsinger Amrita Raghuram Kamath, Pravachan Malika by Shri Vijayendra Acharya, Shri Vadiraj Limaye, and Shri Shriram Nayak and others performed.

A special Independence Day was observed with alankar done in flag colours.

The excitement and the anticipation of Chandrayaan 3 landing on the moon pervaded

all over India and it also permeated the sprawling precincts of Harigram in Panvel where H H Swamiji gave a pleasant surprise.

It began when, contrary to all other days, Swamiji performed the puja by 10.30 am which normally was done every day at 12 noon. But the aarti was pending. And the doors closed which was never done. At 1 pm, the audience was thrilled and excited as the alankar and the decoration was done by Swamiji in Chandrayaan shape and colours. It was something so out of the ordinary that everyone was awed. The young Swamiji had taken great pains to study Chandrayaan 3 and prayed for the successful landing.

A grand function was held on Wednesday, August 30 at Harigram, where the Swamiji addressed the gathering with a scintillating pravachan interspersed with interesting stories, Trustees were felicitated and a documentary on Gandaki yatra undertaken by the Senior Swamiji twenty five years back was presented to the distinguished audience.

Seated on the dais were Rajan Bhat, D M Suktankar, former Chief Secretary, Govt of Maharashtra, Digambar Kamat of Goa, Srinivas Dempo, Chairman of Dempo group of Goa, Mukund Kamath, Vice President, Raghuram Kamath, Vice President Kotak Mahindra Bank along with Swamiji who also spoke on the occasion.

H H Vidyadheesh Swamiji felicitated D M Suktankar, Late M V Kini's son Ravi, Late Vaman Kamath's son Raghuram,

Surendra Shanbhag, V L Prabhu's son Vineet, Dr. Suhas Haldipurkar, Ashok Chandavarkar, K S Prabhu, Ulhas Kamat, Dayanand Pai, Bhalchandra Kamath, Ashok Nayak, N N Pal, N D Shenoy, Mohan Adige, K Radhakrishna Pai, Srinivas Dempo, Rajan Bhat, Mukund Kamath, N S Kamath, Sudheendra Hegde, Venkatesh V Prabhu, Vivek Shanbhag, N M Pai, V S Bhat, Madhav Kini and K Subramanya Hegde with a shawl and a memento

Tapta mudra dharana was performed on August 27 where an estimated more than a thousand people took it. It was repeated again on Sunday September 10 where again huge crowds, and this time more women attended.



Sutta punav saw hundreds of GSB men change their sacred threads along with Swamiji's blessings. Unique Shaligram puja, Ashta Pustak daan, Kashay vastra daan were performed by Anant Pai, Rajan Bhat and others on different days.



Five-day Ganeshotsav followed by a grand Mrittika visarjan and Digvijay Mahotsav on September 29 completed the Chaturmas, leaving behind sweet memories. The volunteers, committee members, and devotees worked continuously to make the Chaturmas a grand success. Important programs were telecast live and displayed on YouTube.



Swamiji took great pains to talk to most of the people who attended.

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

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Our Artists for this Quarter



Drawing by : SAMIKA RAO
Age : 5 years



Drawing by : KAVIR PAI
Age : 6 years



Drawing by : TANVI BALGI
Age : 13 years



Drawing by : AKSHAT SAMSI
Age : 16 years



Drawing by : KIRTHI KAMATH
Age : 20 years



Drawing by : Sarvotham Bhat
Age : 96 years



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