



SABHA NEWS

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41

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EDITORS SPEAK:

We are happy to place before you the 41st edition of our Sabha News. This issue has varieties of interesting articles. We repeat our request to our readers for contributing more articles on topics like cookery, travel and adventure, literature, wit and humorous life experiences, or any other topic in which they are interested. We thank and appreciate the continuing patronage by our regular contributors and we look forward to the participation by other members as well to make the Newsletter even more interesting.

Happy reading

LEAVING WITH A SMILE AND NOT DEBT

- K.R. Baliga

The Registrar General of India (this is the organization which conduct Census in India) analyzed the pattern of deaths and observed

- Heart disease is the single biggest killer in the age group 25 to 69 - which is the most productive age - accounting for 25% of deaths in this age group.
- Of the other deaths in this group 20% are due to respiratory disorders and TB; 9% due to accidents and the balance attributed to digestive, diarrheal and other ill-defined diseases and fevers.

The study also showed that 61% of deaths in this age group occurred after receiving medical attention at some stage before death irrespective of the cause of death. This means that three out of every five in this age group die while medical care is on. (Mind you, I am not saying death

was because of or in spite of the medical treatment).

The Times of India (6/12/2012) showed that nearly 61% of the people aged between 24 and 70 used their personal savings for treatment of diabetes and nearly 23% depended on loans. This shows how illness adds to the financial vulnerability of families.

Deaths in this age group inflict a three-fold loss. Firstly the death of a person at this relatively young age is a truly heart-breaking event to the surviving spouse and children who were financially and emotionally dependent on the departed person. Secondly, medical treatment prior to the death and funeral expenses after are another shock on the financial front. Thirdly, the family is deprived of the potential earnings of the departed person and has to contend with the rising cost of living in the present inflationary times with no recourse but to lower the standard of living they were accustomed to.

This article concentrates on the second loss. The advent of a whole lot of private and speciality hospitals together with highly automated, computerized and electronic diagnostic labs have forced up the cost of medical treatment. You might have seen from Aamir Khan's "Satyameva Jayate" serial how a large number of hospitals force a lot of unnecessary tests. Very often the patient is admitted into an ICU (more because a room is not readily available and you can charge more). There are any number of cases where persons who were admitted to the ICU for one disease have caught other infections in this Infections Catching Unit.

The near and dear of the person admitted to the hospital are naturally eager to see that "some- how" the patient recovers and they will catch any straw that the attending medical personnel hold before them. There have been cases where doctors wanted to do an emergency surgery on the brain of an 80 year lady with advanced meningitis. Or a lady admitted for breathlessness being forced to undergo some eye-tests.

There is of course the other side too. Medical education is costly; more so because of heavy capitation fees - not only for MBBS but also for M.D., M.S. etc. Medical and Surgical equipment cost a lot and these become out-of-date soon. The private hospitals have also spent a lot on land and the buildings, and they are run on commercial principles most of them being public limited companies. Thus there is every incentive for them to relegate medical ethics to the back-ground and treat each admission of a patient as an opportunity to make out (or milk out) as much as possible.

This brings up a question. Can we have a better alternative? Bernard Shaw once said that there is something radically wrong with the underlying principle of our medical system where the prosperity of the profession depended directly in proportion to the misery of the people. He felt that we should pay the doctors a certain sum each year for 365 disease free days and deduct a certain amount for each day of disease. This might be unworkable right now but certainly efforts should be made to see

that a reasonable and correct line of treatment is recommended and not one intended to make money out of a patient. Also more stress should be placed on prevention of diseases by creating awareness of proper diet, exercise etc. among people.

There have been cases where families have spent beyond their means on treatment as suggested by hospitals, because of the yearning of the family to make the person survive. The medical bills which the family members had to pay after the death of the patient has in many cases forced them to sell their property, further adding to their misery. Quite a few doctors with medical ethics and social responsibility had observed, after seeing Aamir Khan's serial, that the medical fraternity has to do a lot of serious introspection and perhaps discourage "treatment" when no results can be expected.

The next set of problems begin with the death of the patient. The funeral expenses, unfortunately, have tended to be an index of the social status of the individual like expenses on marriages in the family. At every stage from advertisement in the newspaper, transporting the body from the hospital to the home., to renting the freezer box, renting the hearse van, bribing the persons in the crematoria, the charges of the priests and the materials to be gifted to them and the expenses on the feast are all viewed as indication of social status. Very often social shame compels the family to spend beyond their means just to keep up appearances further adding to their misery.

Here it depends entirely on us to avoid extravagant and unnecessary expenses to justify the social status of the departed. The further journey of the individual does not depend on the money spent on funeral rites but what the person had accomplished during one's life-time. Come to think of it, once the life-breath is gone what remains is just an inert bundle of the five elements and that is not the person. The body is "it" - not the person. As Purandara Dasa said -

Mancha baaradu, madadibaaralu
Kanchu Kannadi baaradu
Sanchilirisida hanavu baaradu
Munche maadida karmavae

What accompanies you is not your possessions, not your wealth, not your wife or children; it is only the results of your action while you lived that will accompany you.

(Statistics collected from various sources)

GSB's CONTRIBUTION TO THE "GARDEN OF MALABAR"

(This article has been prepared by Dr. R. Sujeer and Mr. K.R. Baliga from the material furnished by Dr. V.S. Sonde of Sirsi)

Johanne Gutenberg invented in Germany around 1485 A.D. type-printing of books. The first English book was printed by William Caxton in 1475 A.D. and that was the Bible. It is a pleasant surprise that the GSBs had a very significant role in bringing out the very first printed book in Asia, namely the "Hortus Indicus Malabaricus" (the Garden of Malabar in India) – a comprehensive treatise in 12 volumes. The first of these was printed in 1678 and the twelfth volume in 1693 A.D.

We are indeed proud that three GSB Ayurvedic Vaidyas – Ranga Bhatt, Vinayak Pandit and Appoo Bhat all of Cochin – made prominent contributions to this work, Hortus Malabaricus. Each of the 12 volumes of this publication had about 500 pages dealing with the description and medicinal properties of plants in the Malabar area i.e. the region extending from Goa to Kanyakumari. This treatise is in Latin and was published in Amsterdam.

The moving force behind this treatise was Hendrik Van Rheede who was the Dutch Governor of Malabar. Reports say that his adopted daughter who was ailing could not be cured by allopathic medicines, but was completely cured by Ayurvedic Medicines. Impressed by this and with a keen desire to propagate this knowledge to even European Countries, Governor Van Rheede undertook this massive project which must have cost him a fortune.

The unique features of this work are –

- It classifies scientifically about 750 plants in the Malabar region
- It has nearly 800 pages of drawings by hand (not photos) printed from etched copper plates
- Each drawing shows all the parts of the plant individually besides the plant as a whole
- The name of the plant is given in Latin, Malayalam, Arabic and Konkani, alongside the illustration

The description of each plant was written by the Indian Vaidyas in Malayalam, then translated into Portuguese and finally into Latin. The Latin version was the one printed in Amsterdam between 1678 and 1693 A.D.

All the 12 volumes have now been translated into English by K.S. Manilal, a noted Botanist, after a marathon effort spread over 32 years. These English translations were released by our President A.P.J. Abdul Kalam in June 2003.

A work of this magnitude involves diverse skills – medicine, botany, drawings etc. and had to be the result of a team set up and coordinated by Governor Van Rheede. The team had nearly a hundred vaidyas, the more prominent being the three GSB Vaidyas mentioned earlier and Itti Achuden of the Collada family of Carppuram known for hereditary physicians. It is said that Governor Van Rheede respected their knowledge and collaborated with them, more particularly with Itti Achuden as equals. Governor Van Rheede was also fortunate to have the co-operation of the Maharaja of Cochin and the Zamorin of Calicut.

The GSB Vaidyas must have been descendants of those who had been practicing medicines in Goa and later settled in Cochin to escape the religious persecution by the Portuguese rulers in Goa. That the GSBs were experts in utilizing medicinal properties of plants is corroborated by the Portuguese author Garcia D'orla who acknowledged the help he had received from the GSB Vaidyas when he wrote about the medicinal plants of Goa in the 18th Century.

The first volume of this comprehensive treatise, Horticus Malabaricus - contains a certificate by the three GSB Vaidyas. This is written in Konkani in Devanagari script and they mention that this work was undertaken by them on the direction of Governor Van Rhee, that they had sent persons at different times and seasons to different parts of Malabar during different seasons to collect and bring not only plants but also leaves buds, sprouts, flowers and fruits for their scrutiny and to check on their medicinal value, that on their possession that they had worked for two years from morning till evening and that they had no hesitation in authenticating the contents of the publication. This shows that the GSBs in Cochin were using Devanagari script to write in Konkani.

Incidentally, what Governor Hendrik Van Rhee said about Konkani Brahmins in the Preface to 3rd Volume of the Treatise is worth reading.

“Those who have the care of the ceremonies and of religion are also very mimeos and they live in the greatest tranquility and are favoured by very ample benefices and great esteem, to which are added gifts of the pious people, so that these men can quite rightly be proclaimed the happiest men of the whole world They do not contract marriages with persons of another nation or foreigners and yet they permit any people of whatever religion to live freely among them. They never pass beyond the boundaries of their native country and yet they do not resent the travel of foreigners.

KHELU - with a difference

- K.R. Baliga

The Yakshagana programme “Veera Abhimanyu” staged in our Sabha on 25th December 2012 by the Vagdevi Mahila Yaksharanga of Shimoga triggered a whole lot of memories. Between 1936 and 1944 (until I was about 13) I was in Baindur. It was not even a Taluk HQ, a place with no electricity (or radio/TV) and no cinema theatre. The only entertainments were rare visits of drama troupes, or a cinema in a temporary tent for a couple of days in a year. The steady and dependable entertainment for the general public

was the Khelu or Aata (bayalata) of which we had at least 10 to 12 between October and May.

Invariably these were held in fields (bayalu) where crops had been harvested. There were about 12 to 15 troupes (mela) in South Kanara most of which were attached to temples like Mandarthi, Sawkoor, Kateel, Dharmasthala, Bappanad etc. Even our Mulki Venkataramana Temple used to have a mela. Most of the shows were “Harike” shows where someone in the village had taken a vow at the temple (much like we vow abhishek or pooja) to stage a performance by their troupe.

The mela consisted of only men and even the roles of women like Draupadi, Seetha etc. (Stree vasha) were by men. The costumes and make-up of each person was carried by him in a cane basket (petaro) and the troupes moved from one village to another either on foot or by bullock carts. (Remember, during the thirties, there were not many good roads or buses in South Kanara and none of the coastal rivers had bridges. Some young boys also were attached to each mela perhaps as apprentices to learn the trade and to carry the petaros of the leading players. Often, these melas which visited Baindur were offered a lunch or breakfast by my father and quite a few of the youngsters in the mela were very friendly with me and I learnt a few dance steps from them. Seeing the care free way in which they were enjoying their lives, I too fondly wished to join them, but did not dare to mention it to my father.

The chenda player would start beating his drum from about 8 p.m. At about 9 p.m. the youngsters in the mela would start cavorting as kodangis (half men and half moula) to the frenzied beats of chenda. These were also called “Ambe paalle vasha” and were attired in strange costumes. I would have loved to be with them but we were told to sleep till about 10.30 and reach only when the main show (prasanga) started. But how can a young boy who has his heart in the Khela field get even a wink of sleep when chenda sounds prompted the feet to tap to the beat.

The play proper would last from about 10.30 and go on till 4 or 4.30 a.m., but whatever enthusiasm I had would be over powered by

sleep before 1.00 a.m. and we children had to be carried back home. I never saw the full play until I was about 18, and the signal for the troupe (mela) to end the performance was the rising of the planet Venus (Belli moodithu).

Much like the present cinema shows, the prominent patra-dharis were household names and they often switched from one mela to another like our IPL players. However, quite a few stayed on with their melas because of their dedication to the deity of the temple sponsoring the mela. Among the players, my favourite was the comedian (hasigara) and the one name I still remember is Hasigara Chandu who used to regale the audience with impromptu one-liners relevant to the situation.

The stage was nothing but four poles decorated with mango leaves making a square, a curtain as a back-drop, a small platform for the Bhagavata and Maddale player. Chenda player had to stand. The Veera veshas like Arjuna, Bheema, Babruvahana etc. had to excel the dushta veshas like Ravana, Keechaka etc. in acrobatic movements like mandri (gyrating on the floor on ones knees) kumchat (spot jumping) and in whirling round the stage. The movements of the stree-veshas were for more gentle and the emphasis was on coyness except when aroused to anger - to demonstrate the saying - Nalidare naari, munidare maari. The Hasigara could take lot of liberty to pull the legs of the King!

The stage was lit either by petromax lights or by deevatiges and this was adequate for an audience of about 200 to 250 who would sit on the sides of the square. The make-up was done in a small enclosure bound by coconut thattis with enough peep-holes for us youngsters to absorb the nuances of the veshas.

All these, I missed when I visited South Kanara after 1960. Most khelas are now in halls and resemble dramas. They start around 6 p.m. and are over by 9 p.m. The dresses do not have the grandeur of old, but are more showy with beads and jari. The prasangas too have been "modernized" and at least people of my age miss the old Khelu.

"Veera Abhimanyu" which we saw was a remarkably different Khelu. Here the male bastion has been broken and even the Veera Veshas were played by women, and played with great gusto. The lady who donned the Abhimanyu vesha would be an envy to many a male. Another difference was the prasanga songs being in Konkani. Usually they are in Kannada set to prosody like Bhamini Shatpadi etc. Whoever did these Konkani songs in such style had done a great job. The other difference was all the players were house-wives or were having some other jobs. They created this troupe only out of love for this folk art and not to make money, name or fame. A few years ago, Keremane Shivarama Hegde (noted Bayalata player from N. Kanara) was lamenting how this once popular art has fallen on bad days because of the inroads caused by TV serials, cinemas etc. Not only spectators are dwindling but fresh entrants to take up this art are few. In such a situation, the enthusiastic efforts by our women in Shimoga needs to be commended and encouraged. Just as in olden days royalties and temples were sponsoring the troupes, we need to locate business houses and organizations to encourage them. Playing a role, especially a Veera Vesha, is as strenuous as playing badminton or tennis, and it is not easy to speak fluently immediately thereafter. In sports one can make a name and money; but no such benefit can be looked forward by Yakshagana players, more particularly women.

The Himmela (back-ground trio of Bhagavatha, the maddale and chenda player) did a very good job and I envied them. Just in a light vein, you all know how fruitless it is to make one woman in your house dance to your tune; and here was this team which made all the six or seven women in the mela dance and dance perfectly with full gusto to their tune and beat. Why will we not envy them!

A conspicuous absence in the show on 25th December 2012 was the Hasigara; perhaps this was because of the constraints of time.

All in all, a really wonderful and attractive programme which we all liked. Hope the Sabha will continue to encourage such efforts by dedicated troupes which deserve our full support.

MAID SERVANTS

- K.P. Ramesh Rao, Bangalore

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Twenty years ago, I happened to overhear a conversation between my three year old granddaughter and the maid servant. My granddaughter was insisting with the servant that she should play with her. The servant enquired in Hindi, "Bartan kaun karenge?" (who will wash the dishes?). Pat came the reply, "Ajja karenge" (Grandfather will do). Even at the age, my grandchild had figured out that "Ajja" was the best person to be entrusted with the task as he had spare time at his disposal!!

With the increase in cost of living over the past decade, maid servants today, have to work in many houses to earn sufficient income to meet the cost of living. Hence the quality of their work suffers, while expectations keep rising. In certain places where cottage industries are well developed, maid servants are hardly available. They prefer to work in such industrial establishments where they are paid better with regular working hours and are eligible for holidays.

With the decreasing supply of maid servants, it is not surprising that they seek a higher salary for limited working hours. The rate quoted varies with the number of occupants in the house and the floor space required to be cleaned. Fortunately, many households use washing machines for washing clothes these days. Some servants, especially cooks, demand bus fare/auto fare to and fro. There are always complaints on their performance, starting with the attendance. Barring exceptions, they come late and try to leave early on some pretext or other. Hence the housewife is not sure whether to start doing the work or wait for the servant to arrive. This decision is a difficult one, as in some cases, the servant takes French leave. As a matter of routine, they ask for salary advance and a few of them even take long term loans. In such events, it is difficult to sack them. Some exceptionally lucky servants get employed in houses where both the husband and wife are employed and go out on work. These servants can come and go as they please and enjoy the luxury of watching TV while working.

There are of course a few tough housewives who are very strict and extract the maximum. They never encourage irregular timings or taking of French leave. They can enforce discipline. This is a rare breed indeed.

It is worth narrating a few unusual incidents in this master and servant relationship. I had come across a short-tempered housewife who would insist that the servant should talk to her in reverence and maintain a reasonable distance from her. If the distance was not 'reasonable enough', she would shout, "How can I hear you if you so far away from me? Come closer". If the servant came forward to get closer, should be stopped loudly, "Why are you trying to fall on me?". Imagine the plight of the hapless maid who has to judge exactly what the 'right distance' has to be!

In another case, a neighbouring housewife had the habit of going out frequently and was rarely available at home. Hence, she clearly instructed her maid to come in the afternoon whenever the flat was found to be locked in the morning. Accordingly, the servant used to check in the afternoons also, whenever the door was locked in the morning. Yet, her monthly salary was cut on the ground that she did not turn up in the afternoons on some days. The servant had quite a problem to convince the housewife that she had actually called in the afternoon at around three O' clock. So, the servant began ringing our doorbell and waking us up at three O' clock, just to create evidence in her favour for having attended in the afternoon. One afternoon, I lost my temper and told her not to disturb us in this fashion every afternoon as she was employed by the neighbor and not by us. It was not our concern to certify her attendance. The next morning the husband called on me and apologized stating such incidents would not recur. Our generation is lucky. The next one may not be able to hire servants for assisting the housewives.

ARUN SHENOY NOMINATED FOR A GRAMMY® AWARD

Arun Shenoy Music Publishing (ASMP), Singapore is delighted to announce a GRAMMY® Awards nomination for Indian born, Singaporean music producer and

composer, Arun Shenoy at the 55th Annual GRAMMY® Awards.

At a star studded nomination ceremony at the Bridgestone Arena in Nashville hosted by Taylor Swift and LL Cool J on December 5, 2012 and broadcast live on the CBS Television Network. Arun's debut world fusion record titled "Rumbadoodle" was nominated for a GRAMMY® in the category of Best Pop Instrumental Album. (Can be heard on U Tube and www.arunshenoy.com)

In what is seen as a major leap forward for Independent Artists on the Global music stage Arun Shenoy will now grace the red carpet at the Staples Center in Los Angeles on Sunday, the 10th of Feb 2013 for the evening billed as Music's Biggest Night® and broadcast on CBS at 8 p.m. ET/PT.



Arun Shenoy is the son of Purnima and Dr. K. Vasanth Shenoy, Bangalore and great grandson of our past President late Major G.V. Pai and grandson of life member late Sri H.V. Kamath of Manipal. He did his schooling followed by his pre-university education at Bangalore and subsequently went to Manipal for his computer engineering degree at the Manipal Institute of Technology. It was during this time that he was completely immersed in the vibrant college rock scene, playing the guitar in numerous rock bands and imbibing many influences along the way. After graduating with

an engineering degree with Distinction in 1999 he entered the corporate world with his first job at TCS, Bangalore and later at IBM. Subsequently he left for Singapore after obtaining admission for post-graduation degree in engineering at the National University of Singapore in 2003.

Arun Shenoy is now a Singaporean songwriter and record producer and his production style weaves through the genres of rock n roll, world beat and new age music. Arun writes and produces music released as solo productions under his own name, as well as for other bands and solo artists. He broke into the limelight in 2010 with the debut EP of American rockers Tanadra that was co-written and produced by him and that yielded the hit single "Danny".

This was followed in 2012 by "Rambadoodle" a solo production under his own name which has been nominated under the top five Grammy's this year. He is currently busy with his follow up record slated for release in the summer of 2013. He is a showcase artist of SONY for their audio production suite and endorses PreSonus, the premier American manufacturer of live and studio sound equipment.

The 3 nominations from Indians this year happen to be of late Pandit Ravi Shanker, his daughter Anushka Shanker and of Arun Shenoy.

We wish him all success on his achievements and for a win at the prestigious Grammy's to be held in LA on 10th February 2013.

(Contributed by Mrs.K.P. Chandrika Rao, Chennai, Aunt of Arun Shenoy – kpchandrikarao@yahoo.com)

JOKES SHOWING THE INNOCENCE OF CHILDREN

- Vanitha V. Shenoy, Chennai

1. A line of ants was passing by. A small child was looking at it intently and saluting. His friend came and asked him, "What are you watching?" The child replied, "Shshshsh.....!"

Don't you know today is Republic Day? I am watching the ant's march past and saluting while singing Jana Gana Mana."

2. Mother had bought a packet of sugar coated cashew nuts. After sometime the son saw a cockroach sitting on the packet. He thought for a while and ran off. Seeing him bring the cockroach hit spray, his mother asked, "What are you going to do with this, my son?". He excitedly said, "It is very easy to remove cockroaches with this. I have seen you use it so many times in the cupboard filled with jars and eatables. Now I will also spray it over the packet of cashews and going to eat it".

3. Ram, a three year old boy was playing with his bicycle. A neighbour's child Shyam came to play with him carrying a toy car. Ram ran and hid his cycle. Shyam searched for the cycle and asked him where it was. Ram said, "Oh! The cycle is filled with mud. We can't play with it. Instead, lets play with your car. Remembering that there was a toy train with Shyam, Ram asked about it. Smiling, Shyam replied, "Oh that one! I was playing with it when suddenly it stopped midway before reaching the station due to the red signal. As soon as the green signal is shown it will start again. Then we will be able to play with the train".

GANESH CHATURTHI

Our most popular and well attended event Ganesh Chaturthi was celebrated from 19th to 23rd September 2012. As usual each day there were poojas, archanas, moodganapati sevas etc. in addition to a Sarvajanaik Moodganapati seva on Ganesh Chaturthi day and two Maha Moodganapati sevas performed on 20th and 23rd September. Those present also recited the 108 divine names of Lord Ganesha on all the five days. A community Ranga Puja was done on the evening of 22nd September. There were Bhajan sessions on all evenings except on the visarjan day.



There was as usual Samaradhana (lunch) on all five days.

On the immersion day, the deity was taken in a decorated palanquin and the ladies of Mahila Vibhag performed Kolattam.

CONGRATULATIONS YOUNG ACHIEVERS 2012

Miss Padmashri R. Mallya, daughter of Mr. R. Ranganatha Mallya and Mrs. V. Srilatha, Chennai, has been proudly recognized by the Sabha as a Young Achiever at the Cultural Evening held on 2nd October 2012 for securing First Place as Participating Player in Indo-Nepal Throwball Test Series (Men & Women) 2012 held at Pokhara and Kathmandu (Nepal) and also for securing Third position by her Team in 22nd Federation Cup Throwball Championship (Men & Women) 2011-12 held under the aegis of Throwball Federation of India at the Regional Sports Stadium, Gorakhpur (UP) She also secured a Certificate of Merit/Participation in the 6th Sub-Junior State Throwball Championship held at Ootacamnd as a Player and made her mark.

Master Hitesh Narvekar, son of Mr. Vinod Narvekar and Mrs. Sujatha Narvekar, Chennai,

has also been proudly recognized as a Young Achiever for securing First Place in Twisting Event under Category 5-8 years in the First National Yoga Championship organized by Youth India Yoga Federation, affiliated to the International Youth Yoga Federation held at Ramakrishna Mission, Port Blair on 18-09-2010 and also for securing Championship Certificates under the group 8 years event held under National Yoga Championship 2010-2011 at Chennai apart from securing the First Prize in Common "Group Asanas in the First National Yoga Championship 2009-10 held for the age group of 6-7 years, Certificate of Participation at the 7th Tamil Nadu Yogasana Championship 2009 under the age group of 7-8 and the Second Prize in the Common Group Event in the Youth India Yoga Championship Inter School Competition 2009/10.

The Sabha wishes Miss Padmashri R. Mallya and Master Hitesh Narvekar a very successful career, during which they would earn many more prestigious awards and laurels.

AN IMPORTANT NOTICE

We are very happy to announce that the Sabha has now obtained permission from the Government of India to accept foreign contribution from members abroad. Under Foreign Contribution Regulation Act the Sabha can now accept contributions only for the permitted purposes in approved foreign currencies viz. US Dollars, British Pounds, Euro and Japanese Yen. NRIs can send their contributions in Indian Currency only from their NRE Account. Our Members abroad are requested to send their contributions in specified foreign currencies favouring "S.G.S. Sabha, Chennai" with a covering letter indicating that the donation is for Free Scholarship Endowments.

SCIENTIFIC REASONS FOR VISITING TEMPLES

- P.R. Shenoy (through internet source)

Generally, the temples are located in a place where earth's magnetic waves pass through. In

simple terms, these temples are located strategically at a place where the positive energy is abundantly available from the magnetic wave distribution of north/ south pole thrust.

Because of its location, where high magnetic values are available, the Main Idol is placed in the center, and also because they place a copper plate written with some Vedic scripts, which is buried, beneath the Main Idol's placement known as "Garbhagriha" or Moolasthan, the copper absorbs the earth's magnetic waves and radiates to the surroundings. Thus a person who regularly visits a temple and makes clockwise pradakshina of the Main Idol's placement, automatically receives the beamed magnetic waves which get absorbed by his body. This is a slow process and regular visits will make him absorb more energy, known as positive energy. In addition, the Sanctum Sanctorum is completely enclosed on three sides. The effect of all energies is very high in here. The lamp that is lit radiates the heat and light energy.

The ringing of the bells and the chanting of prayers gives sound energy. The fragrance from the flowers, the burning of camphor give out chemical energy. The effect of all these energies is activated by the positive energy that comes out of the idol. This is in addition to the north/south pole magnetic energy that is absorbed by the copper plate and utensils that are kept in the Moolasthan.

The water used for the Pooja is mixed with Cardamom, Benzoin, Holy Basil (Tulsi), Clove, etc is the "Theertham". This water becomes more energized because it receives the positiveness of all these energies combined. When persons go to the temple for Deepaaraadhana, and when the doors open up, the positive energy gushes out onto the persons who are there. The water that is sprinkled onto the people passes on the energy to all. That is the reason why, men are not allowed to wear shirts to the temple and ladies have to wear more ornaments because it is through these jewels (metal) that positive energy is absorbed in ladies. It is proved that Theertham is a very good blood purifier, as it is highly energized.

In addition, temples offer holy water (about three spoons). This water is mainly a

source of magneto therapy as they place the copper water vessel at the Garbhagriha. It also contains cardamom, clove, saffron, etc to add taste and Tulsi (holy Basil) leaves are put into the water to increase its medicinal value! The clove essence protects one from tooth decay, the saffron & Tulsi leave essence protects one from common cold and cough, cardamom and benzoine known as Pachha Karpuram, acts as a mouth refreshing agents. This way, one's health too is protected, by regularly visiting Temples!!!...

HIS HOLINESS SHRIMAD SAMYAMINDRA THIRTHA SWAMIJI'S VISIT TO CHENNAI

We have great pleasure in informing all our Members that His Holiness Shrimad Samyamindra Thirtha Swamiji, Patta Sishya of His Holiness Shrimad Sudhindra Thirtha Swamiji, Mathadhipati of Shri Kashi Math Samsthan, has gracefully agreed to camp at Madras Shri Kashi Math from 12th to 16th April 2013. H.H. will arrive by car from Thirupati on 12th April 2013 and will visit our Sabha first before going to Madras Shri Kashi Math where he will stay till 16th April 2013. As this is the first time that His Holiness visits Chennai with all the deities of the Samsthan we request all our members to avail this opportunity to participate in large numbers and give His Holiness a fitting reception and be blessed by His Holiness. The detailed programme will be sent in due course.

INSPIRATIONAL THOUGHTS FOR HUMANITY

1. Adi Guru "Vyasa's Message"
"By helping fellow human beings
One will get 'Punya' and by troubling
One will earn 'SIN'
2. "While in distress, the wife alone is a good companion for a man.
3. Religion, just like the jack fruit, is thorny from the outside, sticky in between and sweet at the core.
4. "Ekam sat vipra Bahuda vadanti" (Truth is one but sages call it by different names).

5. "Sarva Dharma Samabhava" (Equal respect for all religions).
6. Sarve Bhavantu Sukhinah - (Let all be happy and safe in the world).
7. "Vasudhaiva kutumbakam" (whole world is one family).
8. "Sarva Bhuta Hite Ratah" (Work Continuously for welfare of every living being).
9. "Atmavat Sarva Bhuteshu" (Treat all as your own self).
10. Matra Devobhava - Respect your Mother
Pitra Devobhava - Respect your Father
Achaya Devobhava - Respect your Teacher
11. Six enemies within us to overcome:
Lust, Anger, Greed, Affection, Pride and Jealousy.
12. AUM - Silence
(The ancient sound of "OM" infinite - Essence of Hinduism and most sacred syllable in Sanskrit language to represent all scriptural revelation in a single symbol)
13. "Mahabharata" has all the essential ingredients necessary to evolve and protect humanity and that within it in "Bhagavadgeetha" is the epitome of Mahabarata just as Ghee in the essence of milk and pollen is the essence of flowers.
14. "Mahabharata" qualifies as the world's largest epic with 100,000 verses - Mahabharata" says - What is here may be elsewhere; what is not here is nowhere.
15. "The ocean never begs for water, still water naturally flows into the ocean" (One should build such character and virtues, that wealth should come naturally).
16. Become enlightened through - Education
Become strengthened, through - Organization
Become prosperous, through - Hard work
(Sreenarayana Guru)

17. Watch the little things, a small leak will sink a great ship.

18. "Hastasaya bhooshanam Daanam" (Giving donation is the ornament of hands)
"Satyam Kanthasya Bhooshanam"
(Speaking truth is the ornament of voice)
"Srotrasya Bhooshanam shaastram"
(Listening to scriptures and words of knowledge is the ornament of ears)
"Netrasya Samadarshita" (Seeing everyone equally is the ornament of eyes)

19. The first printed book in an Asian language - "The Doctorina Christi" (Published in 1622 by the British Missionary Fr. Thomas Stephens was the first in "Konkani")

20. Remove Duality and do away with all disputes. The Hindu and Muslim are none other than GOD - Sufi Poet mystic - Bulleh Shah (1680-1758)

21. 'Speed' has five letters - so has 'death'
'Slow has four letters - so has 'Life'

22. 'Prahlada' speaks following nine devotional discipline for liberation from the ocean of "Samsara" (nava vidha bhakti).

- i. Sravanam (Hearing the narrative of the Lord)
- ii. Kirtanam (Chanting Gods name)
- iii. Smaranam (Remembering at all time to God)
- iv. Padasevanam (Serving Him)
- v. Archanam (Worshipping Him)
- vi. Vandanam (Paying obeisance to Him)
- vii. Dasyam (Practicing the role of His servant)
- viii. Sakhyam (Looking on Him as a friend)
- ix. Atma Nivedanam (Surrendering totally to God).

23. 29 States, 6 Union Territories, 1618 Languages, 52 Tribes, 6 major Religions, 20 major Festivals. Yet we are -

- One Country
- One National Flag
- One President
- One Prime Minister

Be Proud to be an Indian

24. Forgiving a terrorist is left to God but fixing their appointment with God is our responsibility - Indian Armed Forces.

25. "A man ought to live in this world like a lotus leaf,
Which grows in water but is never moistened by water,
So a man ought to live in the world, his heart to God and his hands to work" - Swamy Vivekananda.

(Collected by P.S.R. Rao, Asst Commandant/CISF(MHA) Airport South Zone HQRS, Chennai)

SGS SABHA CHARITABLE TRUST

- U. Prabhakar Rao, Managing Trustee

The number of residents in the Old Age Home at present is seven. Miss Sridevi, one of the residents, passed away after a long illness on 4th November 2012. Her relatives were informed and after completing the formalities with the help of Dr. (Mrs.) Shantha Kamath, the body was cremated. May her soul rest in peace.

As members are aware the first floor hall at the Old Age Home is available for social functions. The Trustees have decided a hire charge of `12,000 per function booked by our community people, which is very much less than the charges of other halls. Members are requested to take advantage of this concessional hire charges.

Mrs. Deepa Shenoy continues her good work of lecturing to the residents on religious matters. Bhajan classes are conducted by Mrs. Vijayalakshmi R. Pai. Dr. (Mrs.) Shantha Kamath has been advising the residents on health care regularly. Our thanks to all of them for their excellent contribution.

We express our grateful thanks to the 120 sponsors so far during the year 2012-13 who sponsored under "Days expenses Scheme" by paying `1500 each. We appeal to our members and well-wishers not only to continue their

support to the activities of the Trust, but also to help in achieving the target of 365 sponsors.

We repeat that the donations to the Trust are eligible for Income Tax concession under sec.80G. Cheques drawn in favour of "SGS Sabha Charitable Trust" may kindly be sent to the Trust Office, Dr. K.P. Mahale Centre, New No.17 (Old No.3), Ujjini "Devi Street, Ayanavaram, Chennai 600 023. Telephone: 2644 9585

STEPS TO WISDOM

- K.V. Pai

Ramayana and Mahabharat are puranic stories. As children we read them as stories how Shri Ram lifted the mighty bow and married Sita, went to forest for 14 years, fought a war with Ravana and all his prowess.

As middle aged, we understood the character of Shri Ram as a perfect son, ideal king, a true husband, a real friend, a devoted brother, a noble enemy and so on.

In the process we question Shri Rama's action, in certain instances, where these appear to be inconsistent with his divine character. Such seeming inconsistencies create misapprehension among us because their deeper inner significance has been lost sight of. It is a pity, we do not wish to evolve and graduate from primary class to college and then post graduate studies, but wish to remain still in primary class.

Let me now give a few instances of such inconsistencies in the puranas and their inner deeper significance in the words of Swami Chinmayananda.

RAMAYANA

1. Mother Sita, it is said, emerged from the earth while ploughing, and that again goes back to the mother earth. This is to explain: Here is someone who came from no-cause and goes back to no-cause which is called "Maya" in Vedanta.

2. Ravana was Dashamukha. It does not mean having five heads on the right and another five

on the left, with one neck in between. What is meant here is that the five gnanendriyas and the five karmendriyas to which he gave undue importance.

3. Vali Episode - The monkey has two qualities - asthithwa and chanchalthwa, i.e. instability and restlessness. The thoughts of human mind like the monkey have these two qualities. Vali stands for lust. This has to be destroyed. And how? It can only be done from behind, and not from the front. It is like a person wanting to curb his desire for alcohol. He cannot do it by sitting before the bottle for, the moment he does this, not only half his strength gone, but the power of the bottle is doubled. To conquer lust, you have to attack it from behind the tree. To whom should then be given the Kingship of the monkey clan - the thoughts. To whom better than Sugreeva; Greeva means reins. Sugreeva means well reined - i.e. well controlled.

4. Golden Deer - One little moment the poor Ego, Sita looked out and turned the attention outward, there stands the golden deer, delusory golden deer. This is the condition of all of us. Our mind has turned outwards and this delusory, impermanent world of enchantment comes. And once you see that, you do not want Ram, you do not want anybody - I want the golden deer. She is stung by desire and in order to fulfill the desire, she rejects Ram - Go and bring it to me.

MAHABHARAT

1. Shri Krishna is born in a prison and at midnight symbolizing that man is born in shackles of the material world in darkness.

2. Krishna stole like a thief - Krishna looted the material possessions and the vanity of possession from the hearts of His devotees and chastened them.

3. He was fond of running about with women? In Sanskrit thought is feminine and Gopies are all dancing thoughts that live their individual pursuits of 'churning experiences and gathering the butter of new impressions.

4. Why did he steal clothes and ask Gopies to approach him naked? Unless you go naked

unto Him, He is not revealed. The self clothed in matter is ego. Ego cannot realize the self unless it becomes naked.

SHIVA

God is omnipresent and all pervasive. By the very nature of these qualities, He cannot have any form. He is, therefore, formless. But in order to bless us, He assumes innumerable forms.

The Linga form in which we worship Ishwara is symbolic of both formlessness and form. It is symbolic of formless because it has neither head nor limbs, like other images. The very conception of a Linga denotes something which has neither beginning nor end. The literal meaning of Linga is symbol.

Shiva, one of the members of the trinity, represents the supreme Reality in its aspect of annihilator, the other two aspects being those of maintainer (Vishnu) and creator (Brahma). Shiva represents constructive destruction in the continuous power of creation, preservation, destruction and recreation.

GANESHA

The bulky body of Ganesha stands for the cosmos in its entirety. Not only is it ever perfect but also beaming with intelligence. The plump Murti (icon) has a snake is the symbol of energy in all forms. The idea contained in the concept is that all beings have, their allotted place in the womb of nature and that they are all supported by the cosmic energy.

His Big Head represents Think big, Large Ears - listen more, Small Eyes - concentration, Axe - to cut all bonds of attachment, Rope - to pull you nearer to the highest goal, Small Mouth - talk less, One Tusk - retain good and throw out bad, Blessings - Blesses and protects on spiritual path to supreme, Trunk - high efficiency and adaptability, Large Stomach - peacefully digest all good and bad in life, Modaka - Rewards of sadana, Prasada - the whole world is at your feet and for your asking, Mouse - desire unless controlled can cause havoc, you ride the desire and keep it under control and do not allow it to take you for a ride.

NAVARATRI

Ratri means 'night' and nava means nine. At Navaratri the Goddess is worshipped in Her various forms as Durga, Lakshmi and Saraswati. Though the Goddess is one, she is represented and worshipped in three different aspects. On the first three nights of the festival, Durga is worshipped. Lakshmi is worshipped on the next three nights and Saraswati on the last three nights. The following day, the 10th day, is called Vijaya Dashami signifying Vijaya, the victory over our own minds that can come only when we have worshipped Durga, Lakshmi and Saraswati.

Durga is "durgati harini" - she removes all our evil tendencies. That is why she is called mahishasura mardini, the destroyer of Mahisha Asura (demon). Mahisha meaning a buffalo representing tamoguna, quality of laziness, darkness, ignorance and inertia. Is not there a buffalo in our minds as well.

Lakshmi: For knowledge to dawn within us we have to prepare our minds. Mind must be pure, concentrated and single pointed. We think Lakshmi is material wealth. What is real wealth? Real wealth is the inner wealth of spiritual values that we practice in our lives by which our mind is purified. Six forms of wealth are - calmness of mind, self-control, self-withdrawal, forbearance, faith and single pointedness.

Saraswati: Victory over the mind can be gained only through knowledge, through understanding and it is Saraswati - who represents the highest knowledge.

The theme of Navaratri is - purify the mind and remove all negativeness, cultivate positive virtues, gain spiritual knowledge and transcend limitations. This is real victory - the dance of joy. Alas, it is for us to decide, here and now - do we want to evolve or remain as such.

Please note that with effect from February 2013 the Sabha's Email Id will be sgsabhachennai@yahoo.co.in. Members are requested to use this Id for future communications.

WE MISS THEM

Since the publication of the last Newsletter No.40 in July 2012 the Sabha has come to know about the sad demise of the following members:

Mrs.G. Vasantha Kamath Chennai	10.11.2012
R. Harindranath Pai, Chennai	26.11.2012
Mrs.K.P. Saraswathi Rao, Chennai	10-01-2013
T.G. Damodara Shenoy, Chennai	20-01-2013
A.V. Rao, Chennai	28-01-2013
Mrs. Usha Mallya, Kochi	29-01-2013

