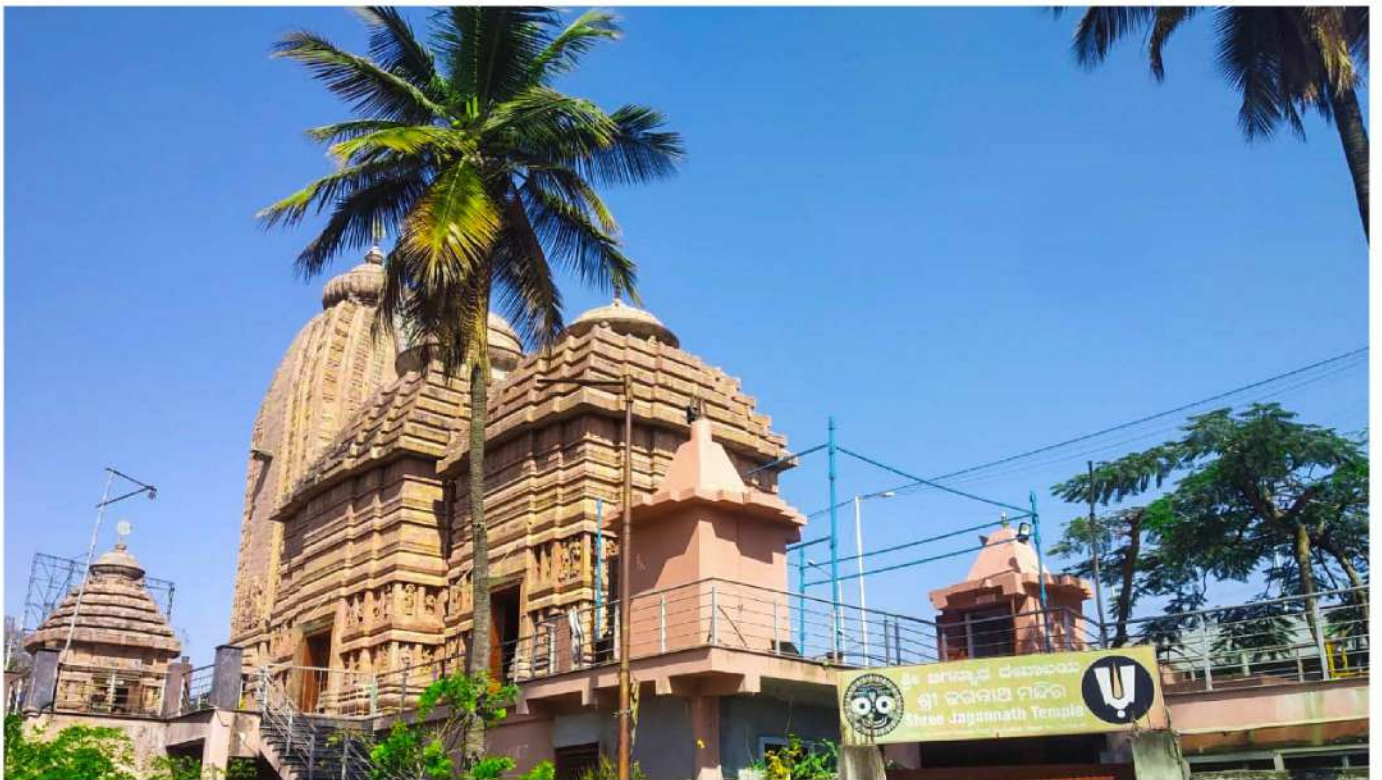


Jagannath Swamy Nayana Pathagami Bhavatu Me



**Shree Jagannath Temple Trust (Regd.)  
Bengaluru**

**ANNUAL REPORT  
2022-23**

Durga Puja 2023





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## Shree Jagannath Temple Trust (Regd.)

24th Main, Agara, Sarjapura Road, Bengaluru - 560102  
Email:mail@sjttbangalore.org ; Website:sjttbanaglore.org  
Mobile No. : 88614 34010

*(Annual Report 2022-23 Edited by N.R.B. Patnaik)*



## MESSAGE OF THE MANAGING TRUSTEE



Dear Devotees,

I feel privileged to present before you the audited financial results of Shree Jagannath Temple Trust for the financial year 2022-23. Post pandemic, the year saw uninterrupted conduct of regular temple activities. I once again request the learned devotees to go through the audited results and benefit us with their valued feedback and suggestions to further improve our services.

### **Review of the accounts:**

The Temple activities were affected owing to restrictions imposed by the Government during the unprecedented pandemic times for the whole of 2020-21 and partially till July 2021. But 2022-23 saw all services returning to normalcy. In fact there has been significant increase in footfalls of devotees this year as evidenced by improved results under all categories of services offered by the Trust. The last normal period of operation was 2019-20 during which period accrual of income under Donations, Puja and prasad services accounted for Rs.63.50 lakhs. Against this, the Trust recorded Rs.79.57 lakhs as income under this category in 2022-23 - an increase of about 20% after adjusting increase in the price of prasad sevans during this period. Interest accruals from our investment however, shows a steep decline from Rs.2.68 lakhs to Rs.1.40 lakhs due to reduction in interest rates during the year. We expect higher interest yield with recent increase in interest rates during 2023-24.

On the expenditure side, electricity charges doubled this year due to installations of additional fans, lights and CCTV with 24 cameras. During the pandemic period, Rath Yatra festival was suspended but only symbolic rituals were performed. Expenditure of Rs.5.12 lakhs in 2023 on this mega event showing a positive variance of Rs.4.25 lakhs over the previous year is as per budgeted estimates. Total revenue expenditure (2022-23) in fact shows a decline by Rs.2.80 lakhs over that incurred in 2019-20 (pre-pandemic year). In short, expenditure on revenue head shows a satisfactory control vis-vis previous years.

### **Construction:**

Electrification work is nearing completion. Seepage inside the dining hall area is arrested but more work needs to be done to completely stop seepage in other areas. Refurbishing of kitchen area has started and is expected to be completed in a month's time. We have selected a reputed vendor to undertake major work of carrying out repairs, replacements and maintenance works of the Temple superstructure and expect this work to be completed soon.

### **Accounts :**

On the accounts side, we have now introduced the latest version of telly system to facilitate generation of working results of the Trust on a monthly basis. Accounting of prasad sevans, puja and donations are now computerised and results on day-to-day basis are now generated in a jiffy and are available with the Trust.



## **Festivals**

Rath Yatra in 2023 was celebrated with the participation of a record number of devotees. We have not witnessed such massive gathering of devotees in the past. Free distribution of prasadam was arranged for about 5000 devotees by M/s Prasanna Trust of Pujyashree Swamy Sukhabodhananda ji. Shri Dilip Kumar Raut and his team arranged free distribution of food to equal number of devotees. The Temple priest Shri Kailash Chandra Kar arranged attractive floral decoration of the Chariot of the deities by Shri Pratap Kumar Jena and also got a gold-coated broom for carrying out the ritual of "chera pahara" of the Chariot. Another major festival -Durga Puja Mahotsav was also celebrated with pomp and gaiety as in the past.

## **Charitable Activities**

For the first time, Trust has arranged free distribution of Mahaprasad for the poor during weekends and festive days. A mega free health check-up camp and free distribution of medicines for women and children is being arranged in November 2023 with the assistance of M/S Sakra International Hospital -a top ranked hospital of the city. Such a camp was arranged in 2019 in collaboration with M/S Apollo Hospitals and it turned out to be a huge success.

Shri Braja Kishore Pradhan -our devotee and philanthropist has undertaken to construct the library room of the Temple and is now complete in all respects. This work is a memorable contribution from Shri Pradhan to the Temple. Shri P.K. Mishra -advisor of the Trust has always been assisting the Trust pro bono by deputing his workers for carrying out various civil works like painting of walls, laying of tiles and even getting the precincts cleaned periodically. My special gratitude to Shri P.K. Mishra.

The Trust records its gratitude to all the devotees, donors and well-wishers of the Trust. The Traffic police, staff of HSR police station and other Government agencies have been helpful in successful conduct of all our major festivals. I am grateful to my colleague-trustees for their continuous support and valuable guidance to carry out my responsibilities smoothly. My gratitude to the Temple priests and administrative staff for effective running of the affairs of the Trust.

I pray Lord Jagannath to bless you all and your families with peace, prosperity, best of health and happiness.

At the Lotus Feet of Lord Jagannath

(Kamakhya Prasad Panda)  
Managing Trustee.



## Board of Trustees

**Shri. K P Panda**  
Managing Trustee

### Trustee Sarvashri

1. Dr. P K Pani
2. Hara Prasad Mahapatra
3. Punyasloka Khuntia
4. N.R.B. Patnaik
5. Chakradhar Swain
6. J.P. Udgata
7. Dr. S.K. Sarangi
8. Nihar Samantara
9. Manoj Patra
10. Manoj Mahapatra
11. Niranjan Sahu
12. N.K. Jena
13. Prakash Samantray

### Sarvashri

#### **Manager:**

Shri Ramachandra Biswal

#### **Assistant Manager:**

Sritam Kumar Padhi

#### **Priests:**

1. Kartik Dixit
2. Anant Rath
3. Kailash Kar
4. Tapash Tripathi
5. Jagannath Mishra
6. Rabindra Rath
7. Pramod Kumar Tripathy
8. Sadashiba Dash
9. Ananta Tripathi

### Advisors: (Sarvashri)

1. P.K. Mishra
2. Bibhumaya Mishra
3. Sambit Nayak

### Prasad Sevan: (Sarvashri)

1. Lingaraj Dash
2. Harihara Panigrahi

#### **PUJAS PERFORMED AT THE TEMPLE PREMISES/RESIDENCES OF DEVOTEES:**

- |  |                             |
|--|-----------------------------|
| 1. Marriage Ceremony                   | 6. Satya Narayan Puja       |
| 2. Nirbandha (Engagement)              | 7. Navagraha Shanti Puja    |
| 3. Thread Ceremony                     | 8. Tarpana - Shraddha       |
| 4. Gruhapraves                         | 9. 2/4 Wheeler Vehicle Puja |
| 5. Thread Ceremony (On Samavedi Lines) | 10. Sankalpa Archana        |
|  | 11. Puspabhisekham          |
|  | 12. Anna Prasanna           |
|  | 13. Namakarana              |
|  | 14. Mundana                 |

(Details Regarding Timing, Puja  
Materials required tariff for  
Conducting the Puja available with the Manager)



**LIST OF MAJOR DONORS (RS.1 LAKH AND ABOVE) TO SHREE JAGANNATH TRUST AND SHREE JAGANNATH TEMPLE TRUST.**

- 1.ISKCON,BENGALURU REPRESENTED BY PADMASHRI MADHU PANDIT DASA,PRESIDENT
- 2.SHRI SHRIHARI KHODAY
- 3.SHRI T.V.MOHANDAS PAI
- 4.SHRI J.SRINIVASAN
- 5.MS SUKANYA SRINIVASAN
- 6.MS SHYLAJA SRINIVASAN
- 7.SHRI DATTARAM MISHRA
- 8.SHRI DAMODAR PADHI
- 9.SHRI KESHUB CHANDRA PANDA
- 10.SHRI SUJIT MOHANTY
- 11.DR.B.K.PARIDA
- 12.COL.S.K.TRIPATHY
- 13.SHRI SUSHANT ROUT
- 14.SHRI BIPRA CHARAN SABAT
- 15.SMT. PRAFULLA KUMARI SABAT
- 16.SHRI KUPENDRA REDDY, (M.P)
- 17.SHRI K.KRISHNAPPA
- 18.SHRI P.K.RUNGTA
- 19.SHRI RAVI
- 20.MS EVA MUKHERJEE
- 21.SHRI SUBHASH RON
- 22.SMT.SHYLAJA RAJU
- 23.G.R.T.JEWELLERS LTD
- 24.BHARAT SILKS LTD
- 25.SHRI GANESH REDDY
- 26.NANDI CONSTRUCTIONS
- 27.STATE BANK OF MYSORE
- 28.CANARA BANK
- 29.SYNDICATE BANK
- 30.SRI SRI JAGADGURU SHANKARACHARYA MAHASAMSTHANAM OF SHRINGERI SHARADA PEETHAM,
- 31.MADRAS CEMENTS LTD.
- 32.SALARPURIA –SATTWA GROUP OF BUILDERS.
- 33.M/S KMV PROJECTS LTD.
- 34.JAMPANA CONSTRUCTION PVT. LTD.
- 35.MRS PADMA REDDY
- 36.DR. G.B SAHU
37. SRI AURABINDA MOHANTY
- 38.SUBASH KUMAR MISHRA
- 39.INDIAN BANK
- 40.AURABINDA NARAYANA PRADHAN
- 41.MRS. SHANTA GANESHAN
42. B.K PANIGRAHI
43. DR. HARINI P. SHETTY
44. SHRI. NIHAR RANJAN SAMANTARA (TRUSTEE)
45. SITANSHU MAHAPATRA
46. SRI N.R.B. PATNAIK (TRUSTEE)
47. SMT A. LALITA KUMARI PATNAIK
48. SRI N BALARAMA KRISHNA
49. SRI RAMA PANDA
50. SRI SANJAY ROUT
51. M/S RSE SOFTWARE



## LIFE MEMBERS FROM 1-02-23 TILL 31-12-23

### Sarvashri/Smt

1. Bana Bihari Padhi
2. Khitish Kumar Padhi
3. Ipsita Purohit
4. Surendra Mohanty
5. Ranjan Mohanty
6. Sujit Mohanty
7. Sunil Padhy
8. Ayansh Jena
9. Smita Tripathy
10. Purna Venkatesh
11. Bibhuti Bhushan Patnaik
12. Ramakrishna Patnaik
13. N.S.Venu
14. Sunil Mahapatra.
15. Monali Bibhu Kalyan

***N.B. Please bring to the notice of the manager any corrections in names appearing above as also names missing from the above list if any to enable us to correct the records and include the missing names in the next issue of the Annual Report.)***

### Hindu Festivals in 2024

15-1-2024(Monday)	Makar Sankranti
14-2-2024(Wednesday)	Shree Panchami(Saraswati Puja)
8-3-2024 (Friday)	Maha Shivaratri
26-3-2024 ((Tuesday)	Holi
10-5-2024 (Friday)	Akshyaya Tritiya
22-6-24 (Saturday)	Snana Purnima
7-7-24((Sunday)	Gundicha Rath Yatra
15-7-2024(Monday)	Bahuda Rath Yatra
26-8-2024(Monday)	Janmastami
7-9-2024(Saturday)	Ganesh Chaturthi
8-9-2024(Sunday)	Nuakhai
2-102024 (Wednesday)	Mahalaya Amabasya
11-10-24 (Friday)	Durga Astami
13-10-2024 (Sunday)	Bijaya Dasami,Dasahara
16-10-2024 (Wednesday)	Kumar Purnima
31-10-2024 (Thursday)	Diwali





## PRIVILEGES OF MAJOR DONORS

Lists of major donors (Rs. 1 lakh and above) and life members (Rs.10,000 and above) of Shree Jagannath Trust and Shree Jagannath Temple Trust as on 31-01-2022 appear elsewhere in this issue. We have tried our best to prepare the lists correctly from the available records like receipts, bank statements and old records. It is still possible that few names could be missing from the list or appear incorrectly. Devotees are requested to bring such instances to the notice of

the Manager at the office of the Trust along with supporting evidence to enable us to incorporate required changes or additions in our next issue. Nevertheless, any such inadvertence on our

part is sincerely regretted. Major donors, life members and devotees are requested to strengthen the financial base of the Trust by continuing to contribute and also enlisting members from their families, friends and relatives as life members/major donors of the trust.

Privileges:

As a life member, you are entitled to Puja to be performed at the Temple in your name on the day of your choice once in a year irrespective of whether you are physically present at the Temple on

that day or not. You will be informed of the date of Puja well in advance by the Manager by SMS/Phone and your name would also appear on the notice board of the Temple. You will be entitled to free Prasad Sevan for Two Members of your family. You can become a Major Donor (Parton) by making a contribution of Rs. 1 lakhs and above. In addition to the privileges of life members, your name will appear as a patron on Marble/Granite plaque inside the temple precincts.

Those contributing Rs. 5 lakhs and above will be listed as Founder Partons. The Founder Partons in additions to all the privileges of life member and major donor will have the opportunity of getting a section of the temple named after a person of their choice .

Donors are requested to contribute by way of account payee cheques/drafts drawn in favour of SHREE JAGANNATH TEMPLE TRUST, BENGALURU or transfer the amount online into the Trust's Account with SBI / Bank of Baroda / AXIS Bank. Payments can also be made through UPI (GooglePay/PhonePay) or through Credit/Debit Cards.



## HERITAGE AND CULTURE OF HARIDWAR-RISHIKESH

By J.P.Udgata  
Trustee

Haridwar or Hardwar is the gateway to gain an entry to the place of descent of the Ganga, so also the Chaturdham (four major pilgrim centres) - Yamunotri, Gangotri, Kedarnath and Badrinath. This region is famously known as Tehri-Gadwal. Situated at the Terai of Himalayas, it is otherwise called as Shivalik Himalayas. Factually, the area is foothill of Himalayas.

Haridwar has several names - Gangadwar, Mayapuri, Gupila, Kapila, Mukhyadwar, Hardwar etc. This is the birthplace of Guru Dronacharya of Mahabharat yore. Arjun had betrothed here Ulipi, the daughter of serpent king Nagaraj Vasuki. Sage Lomasha, in Banaparva of Mahabharata had said to Yudhistir that Lord Shiva had held the descending Ganga on his head to prevent fierce flooding. So Shaivites name it as Hardwar, whereas Vaishnavites call it as Haridwar.

The sacredness of Haridwar has been discussed elaborately in episodes of Skanda Purana and Padma Purana. A British traveller arriving during the reign of Jehangir of Mughal dynasty has described it as the capital of Lord Shiva. The famous Chinese traveller Hue-en-Tsang had captioned Haridwar as Mo-yo-lo; Mayapuri. Many streams of river Ganges flow near Haridwar. Lakhs of people assemble here to take holy dip in the Ganga. Perhaps Hue-en-Tsang visited Haridwar during a Kumbhamela.

The ancient name of Haridwar is Mayapuri. The place gets its recognition containing the sacred feet of both Lord Shiva and Vishnu. Legend says, while Jayant was carrying the nectar, a few drops had fallen down at this spot. Kumbhamela gets organised at all those places wherever nectar had fallen. Every twelve years, Kumbhamela happens at places like Haridwar, Allahabad, Nasik and Ujjain, since nectar had fallen from the kumbha (pot) at those places.

Once upon a time in the past, king Sibeet, invoked the blessings of Brahma, Vishnu and Shiva (Trinity) at this spot, and all of them arriving together in consonance with the penance had fortified the holiness of the spot. Hence the place is otherwise called "Brahmakunda". Here the devotees take ablutions and worship at Gangadwar temple. In course of time, many new temples have been built. Excepting Har-ki-pauri, other four bathing ghats - Kushavarta, Bilwa, Neel Parvat and Kankhal are located here. Regarding Kan-Khal, meaning Kaun - hai - khal (papi or sinner), it is said, who would be the khal (sinner) not getting salvation reaching here? Kankhal is otherwise famous as at this place was Yajnakunda (place for fire worship) of Dakshya Prajapati. (The forebearer of present living beings.) Of the sixty daughters of Dakshya, Uma or Kali had wedded to Lord Shiva. In one Yajna, due to misunderstanding, Dakshya had failed to invite Lord Shiva. His consort Uma with anguish had arrived at the place, complained to her mother and had thrown herself into burning fire to become sati. Lord Shiva, getting the message from his follower Veerabhadra accompanying Uma, became distressed and angry and got opened his third eye causing turmoil. Shiva reaching at the place, killed his father-in-law by his trident, threw the body into fire. Carrying the half-burnt body of his consort, Shiva roamed around the universe. The ray from his third eye was equivalent to the rays of twelve suns. Lord Brahma, apprehensive of the end of the Universe brought this to the notice of Lord Vishnu, who used his Sudershan chakra (celestial disc of destruction) to cut the body of Sati into pieces. Observing the mortal remains of his consort destroyed, Lord Shiva's frustration entered a stage of abstention and He started to penance, assuming the name of "Jageswar" (ever conscious). The third eye was closed.



The Universe was saved from turmoil. Pieces of Uma's body had fallen at fifty one different places in India, all of which had assumed the spot of Shakti. (Mother God) worship and had become pilgrim centres. Three such Shaktipeethas (place for occult worship) are Kunjapuri, Sarakunda Devi and Chandravadani. A great personality is involved with all these three sacred places. A dedicated soul, always wearing white country robes, but no less than ascetic or yogi on his own strength, has constructed three temples at these inaccessible places.

Another famous place of puranas here is Bhimagoda. As per Mahabharata, once Draupadi being thirsty and no water near about, Bhima struck the earth with his mace, creating a hollow filled with water, by which Draupadi had quenched her thirst. Therefore the place has assumed the name of Bhimagoda from ancient times. Now but, the place has been neglected.

Another old place here is Saptarshi ashram. Seven vedic rishis, famous in puranas: Vashishtha, Atri, Pulaha, Pulasthya, Angira, Parashara and Jamadagni once arrived here to undergo penance. They sat scattered at seven different places in meditation and Ganga taking pity on them got her divided and flowed in seven streams. This is now captioned as Saptadhara or Sapta Ganga. I had observed several ochre robed, bearded saints crossing Ganga holding bundles of fire woods on their shoulders procured from the jungles. The creation and sustainment of human civilization is intricately interwoven with fire. The intricate relationship of fire and wood still persists. In the fifteenth chapter of Bhagwat gita, Srikrishna tells Arjuna:

*"Aham Vaiswhwanaro bhutwa praninam Dehamashritah, Prana pana samayuktah Pachamyannam chaturvidham".*

I inhabit in every animal as Jatharagni (fire of stomach, to digest the four types of food: charvya (chewing), choshya (sucking), lehya (licking) and peya (drinking), conjoined with prana (life) and apana (outward moving energy). The fire (heat) from Sun and other stars, thunderbolt of the clouds, sacred fire of the Homa Kunda, fire at the kitchen oven, jatharagni (fire in stomach) and fire at the burial ground are only different manifestations of Vaisvwanara, the God of fire. In Chandipurana, there is a description that Goddess Durga herself had emerged from great fire. Banhi (fire) is Sarvabhuk (all consuming) and hence it is the greatest leveller.

Twenty kilometers upstream of River Ganga is Rishikesh. In the past no inhabitation was there. Sages were meditating at banks of Ganga or nearby caves. The oldest establishment of Rishikesh is Bharatmuni Ashram. At the threshold are bazars, offices, choultries, hotels and also the Triven ghat. At this Ghat, Yamuna and Saraswati rivers have secretly conjoined Ganga. Laxman's temple is nearby and Bharat's temple little far. Bharat meditated here during the exile of Lord Rama. The temples were built by Adi Shankar. Little beyond is Kali Kambliwala Dharmashala and Punjab Sindh choultry. Kali Kambliwala institute is most famous in Uttarakhand. Kali Kambliwala was an ascetic. He is known by this name as he was always wrapped in a black blanket on his body. By his efforts at Swargashram, now stands a huge Dharmashala and a Vanaprastha (old age shelter) ashram. In youth he was a very rich businessman of Kolkotta. Developing aversion to worldly attachments, he foreshook everything to undergo meditation at Rishikesh. His erstwhile friends used to meet him at Rishikesh offering wealth and gifts. Baba was distributing all to the needy. During those days there was no shelter for pilgrims thronging Rishikesh. Compassionate soul Kali Kambliwala Baba realizing the sufferings of pilgrims started building inns, shelters and ashrams everywhere in Uttarkhand collecting alms. Provision for free prasada was made every where. The great system continues even today.



At Swamy Dayanand Ashram, three months and three years duration Vedanta course in traditional method is imparted to seekers. At the end of the town, would be Muni -Ki-Reti. Before that to the left a road leads Yamunotri and Gangotri. On the left of Muni-ki-Reti, the hill grows to the sky and the road goes to Laxman Jhula along the bank of Ganga. 140 metre long Laxman Jhula was constructed in 1939. As per mythology, after slaying Indrajit (son of Ravan) Laxman had undergone twelve years of penance here. On the other side of it is a multistoried colourful temple against the background of the rustic greenery. The temple with bridge offers a scenic projection. Crossing Ganga over Jhula bridge and turning right would lead to Swargashram. Gita Ashram, built by Gita Press of Gorakhpur is on the left bank of Ganga. Stanzas of Bhagwat gita have been scribed on the walls of the ashram with pictorial depiction. Children are imparted vedic education following the Guru-Shishya traditions. Rishi Raibhya had here subdued his senses after deep penance. Many say the sage has seen Lord Vishnu on a low hanging mango tree branch. Even now vicinity of Swargashram is full of mango trees. The place was known as Kubjamraka.

Kailash Ashram, 115 years old, is the first one at Rishikesh. Initially there were eight or ten hutments. The disciples (brahmacharis) were taught Sanskrit, vedas and Vedanta. The first Guru (teacher) was Swamy Dhanraj Giri. The Guru and disciples were getting their food from Kali Kamliwala choultry and Punjab and Sindh Kshetra as well. Swamy Shivanand was taught here. Now the Mahamandaleswar (chief) is Swamy Vishnudevanand who had developed the Ashram to its zenith, attaining financial stability. He had scribed interpretation on all the texts of Adi Shankeracharya. Swamy Vishnudevananda received D.Litt from Sampurnanda Sanskrit University. The grand father of this Mahamandaleswar was Murari Bapu - the great orator of Ramayana. Kailash ashram has a positive, academic and spiritual impact on not only on Rishikesh but also for the protection of Indian culture and traditions. Shivananda Ashram or Divya Jeevan Sangh (Divine life society) is also a multifaceted organisation.

Nature worship is the speciality of Hindu (sanatan dharma). Rivers, hills, stones, flora and faunas are main characters of its scripture. The peaceful coexistence of stones, hills, rivers and rivulettes, animals, trees and creepers, birds, lizards, humans and primates in deep Himalayas prove their godhood. The theology can be deeply observed at Haridwar and Rishikesh. The culture and heritage is beyond the measure of time. In the whirlpool and movement of time, there may be some metamorphosis but it never extinguishes or diminishes. Here worship and worshipper, prayer and prayee, meditation and meditator have merged into one, inseparable from each other. The Ganga is calm and narrow at Rishikesh. The monks and ascetics are sober, soft and self-introspectors like ancient Vedic sages. In Haridwar but, Ganga is wider with multiple flows of the river heading in different directions. The evenings of Haridwar are dazzling, illuminated by electric lamps and also flames of oil lamps. Evenings in Haridwar therefore are filled with gaiety, music and illuminations. The ascetics here are waywards. Though everything said and done, both Rishikesh and Haridwar are highly spiritual places emanating positive vibes. At Rishikesh, the Himalaya bids goodbye to Ganga for which she is calm, sober and everlasting. On the other hand at Haridwar, mother earth welcomes the Ganga. The contrasts of the situations and equations may be due to the variance in the atmosphere. The arch of welcome should be apparently agog with pomp.

(Excerpts translated from the famous Odiya book "Shailateertha Himalaya" by Sri Dhruba Prasad Panda)



## STRENGTHS AND WEAKNESSES OF PANDAVAS.

By N.R.B.Patnaik  
Trustee

As per the Mahabharata epic, Draupadi was destined to marry all the five Pandava siblings instead of her victor Arjuna, owing to a faux pas created by their mother Kunti. She had to endure humiliation and even vulgar jabs by the enemy forces for good length of her life. Such an adelphic polyandry was considered rare. The arrangement put both Draupadi and the Pandavas in a quandary, but then Lord Krishna justified the arrangement on grounds that Draupadi herself sought a boon from Mahadev to bless him with a husband possessing epitomes of mentorship and righteousness (Yudhistira), beauty and vision (Sahadeva), enabling prowess (Nakula), strength and valour (Bhima) and skillful handler of war arsenals or archery (Arjuna) all rolled into one. Since this could not be found in a single individual warrior, she had to end up marrying all the five who were individually blessed with each of such attributes. Yudhistira also justified the arrangement by citing precedences- Gautam clan Jatile married the sapta rishis, Hiranyaksha's sister Prachati married ten brothers and Princess Madhavi, the only daughter of King Yajati married four.

The epic also brings out Draupadi as an epitome of female chastity. She would stay with one Pandava sibling at any point of time for a specified period to fulfil the duties of a wife and then return to the next sibling for fresh betrothal but not before she is transformed into an akshata yoni (virgin). She is thus known as Panchakanya (five virgins). Hindus in certain parts of the country worship Draupadi as Adiparashakti (Parvati) or Goddess Durga/Kali. She is agnikanya (Yagnaseni)-born out of fire and hence fire walking is also a ritual performed at the temples of Draupadi.

Despite all such fine feminine qualities, she imbibed a fatal flaw in her disposition towards the Pandavas. She was known for being partial by giving more attention and importance to her victor Arjuna. But her behavioural infirmities towards Duryodhana at Indraprastha and Karna at the Swayambr event eventually are not to be found in the original Mahabharat scripture by Ved Vyasa. These are fictionalised versions added subsequently to generate a logical justification for causing the war. Draupadi never humiliated Duryodhana nor did she refuse to marry Karna calling him a sutaputra. Karna failed in his attempt to pierce the eye of the moving fish despite his archery skill. When the Pandavas embarked on Mahaprasthan to the heaven through the Himalayas, Draupadi was the first to embrace death enroute. She had to die a suhagan and not as widow. But landed in Narak (Hell) and not heaven owing to her giving more attention to her victor Arjuna.

Theologians have brought out the strengths and weaknesses of the Pandavas through their conduct during the war and later during their journey to Indraloka.

Yudhistira-the eldest of the siblings was the only surviving Pandava to reach Indraloka along with the accompanying dog who was actually Yamraja. When questioned about why his other siblings and Draupadi had to suffer in hell while Karna and Kauravas were enjoying the blissful and celestial life of heaven, Yamaraj justifies this by bringing out their flaws which landed them in hell. The Kauravas including Karna landed in Indraloka since they died fighting in battle field Bhima was cruel and behaved animal-like while killing Dushasan, Arjuna suffered from megalomania that he was the greatest archer on the planet, Nakula suffered from an ego of the most handsome warrior on earth. He lacked leadership qualities and Sahadeva, though a visionary did nothing to earn a place in Heaven above. However, Yudhister pleaded with Yamraja and brought them all to heaven.



Yudhister is the 'mentor who binds together values'. He stood for protection of Dharma (righteousness). But he is blinded by his "code of honour". His penchant for gambling led him to surrender his kingdom, siblings and even wife and spend twelve gruelling life in forests and another year incognito.

For Bhima—a brave and powerful warrior, executor manager, the outcome is important. But he suffers from rage and cruelty..

Arjuna: A skillful archer, willing to learn and a flawless performer. But he too suffered from the lack of humility and arrogance and ego of being the best archer of the world. While he landed at Kurukshetra, he showed initially glimpses of fear and cowardice citing lofty alibis of committing sin for killing own kith and kin (chapter 1 of Bhagawat Geeta). He knew well that he had to fight them all since they were also there for fighting at the Virat war where he fought them all successfully. Nakula, the handsome service hero is an enabler but lacked leadership.

Sahadeva was a visionary and intellectual. He is like the present day manager who stands for thought but no action. And the sixth Pandava -Karna. He is handsome, brave, skillful archer and in fact comes close to possessing all the attributes of the Pandavas put together. But his personal loyalty—a fatal flaw that took the better of his level headed consciousness landed him in an ignominious end. "He is like the Manager who would buy vegetables for his bosses" ( says Prof N.Ramaswamy). Many scholars put Karna as the main villain who caused the Kurukshetra war and was responsible for inciting time and again Duryodhana to chose war over peace which he could have prevented through better counsel and advice to Duryodhana. He lacked humility and always supported war to settle scores with Arjuna to prove that he is the greatest archer and warrior of Bharatvarsha. His provocative utterances at the game of dice, his unethical participation by defying code of conduct for warfare at the chakravyuha to kill young Abhimanyu, his giving tacit support to Duryodhana for refusing to return their kingdom after successful completion of 13 years of exile -all show that he was supporting adharma and thus emerges as the greatest villain of the epic overshadowing the wily Shakuni. Karna was a fierce warrior, but was imprudent in speech and was known for incessant bragging. His lack of restraint with words had enraged Kaurav elders multiple times and Duryodhana had to intervene every time to calm the nerves.

The war brings out the strengths and weaknesses of all the dramatis persona very graphically. "It is not about good and evil. Instead it teaches you that life is grey. So negotiate the grey".

Even other great warriors like Bhisma, Dronacharya and Krupacharya were not free from human flaws. They were all there when Draupadi's molestation (vastraharana) was taking place and yet remained passive spectators. In the words of Albert Einstein—"the world is in greater peril from those who tolerate or encourage evil than from those who actually commit it". All the three Greats upheld adharma by siding with the Kauravas.

In today's competitive world, every one struggles to excel in his chosen area to achieve perfection. But there are human limitations to excel. As per Peter's principle—everybody rises to his level of incompetence. No individual person can be a complete perfection personified.

Second -The law of Karma dictates the person's destiny. As per theologians, there are 12 laws of Karma. We get back what we put into the Universe. In simple terms, as you sow, so you reap. The 12 Laws of Karma are -the law of creation, the law of humility, the law of growth, the law of responsibility, the law of connection, the law of focus, the law of giving and hospitality, the law of here and now, the law of change, the law of patience and reward, the law of significance and inspiration and the the Great law of cause and effect.



The epic Mahabharat thus brings out all the characteristics of the principal warriors involved in the war to prove that human beings are not free from infallibilities .

References:

- 1.A discourse on Mahabharata by Prof R.Narayanaswamy IIM,Bengaluru as published in the Times of India on 2<sup>nd</sup> Nov 2007.
- 2.Mahabharata Unravelled by Ami Ganatra.

*Who were the Pandavas ?*

*Who were the Pandavas and why were they so devoted to Krishna ?The story begins with Indra's visit to Kailash .There he says Shiva has not treated him with due respect considering that he is the Chief of the Celestials.Shiva then shows him an underground chamber.In the chamber are the four previous Indras.Shiva says that they were pushed as punishment for their arrogance.Indra apologises to Shiva who says ,it is time for the five Indras to go to earth .Shiva says the five of you will be responsible for the death of many and will thus reduce the pressure on earth.He then takes the five Indras to meet Vishnu.Once a person goes to Sri Vaikuntha,he cannot come back.So how could the five Indras go there and then come to the earth ?Shiva takes them not to Sri Vaikuntha,but to what is known as Karya Vaikunta.Shiva requests Vishnu to take his next avatar ,to relieve the earth's burden.Shiva says that during this avatar,the five Indras will serve Him with devotion.Vishnu sheds two hairs from his body-one white in colour and he othe black.The black hair becomes Krishna ,the son of Devaki.The white hair becomes Balarama -son of Rohini.The five Indras are born as Pandavas.They had already seen Vishnu when Shiva took them to Karya Vaikuntha,but now when they are born on earth,they are further taught of His greatness by sages and this makes them more attached to Him.Krishna tells Duryodhana He will never eat what Duryodhana offers,because the latter is the enemy of Pandavas.Every person has five pranas-prana,apana,sumana,udana and Vyana-and all five have to be in equilibrium for a person's good health.Keishna says that the Pandavas are His five pranas.*

*(Courtesy: The Hindu Daily)*

### **Hinduism by Non-Hindu Scholars and Philosophers**

**Nostradamus:** Hinduism and Hindus will become the ruling religion of Europe.

**Leo Tolstoy:** Hinduism and Hindus will one day rule the world because it is a mixture of KNOWLEDGE AND WISDOM.

**Herbert Wells:** How many generations are going to face atrocities and murders until Hinduism is well understood? But the world will one day be inspired by Hindutwa. Only on that day will the world become a place for humans to settle and live .

**George Bernard Shaw:** One day this world accept Hinduism. Western nations will surely will convert to Hinduism. The religion of the learned is equal to that of Hinduism.

Albert Einstein: Only Hinduism has the power to lead to peace.

**Bertrand Russell:** Hinduism is the religion of mankind all over the world. One day the situation will develop where only Hindus will lead the world.

**Max Muller :**When people did not know how to even cover their bodies and lived by hunting and housed in caves, Indians had attained high civilisation and they gave the world universal philosophies in the form the vedas.

*(Collected by Shri Manoj Patro,Trustee)*



SREE JAGANNATH TEMPLE TRUST

24th Main, Sarajapur Road, Agara, Bangalore - 560034

BALANCE SHEET As on 31.03.2023

Particulars	Schedule	As on 31.03.2023	As on 31.03.2022
		AMOUNT (₹)	AMOUNT (₹)
<b>Trust Funds and Liabilities</b>			
Temple Construction Fund	3	4,17,53,167	4,10,67,337
Reserves and Surplus	4	(11,65,152)	(23,37,586)
Current Liabilities	12	29,500	39,736
<b>TOTAL</b>		<b>4,06,17,515</b>	<b>3,87,69,487</b>
<b>Fixed Assets :-</b>			
Tangible Fixed Assets	5	3,69,179	3,83,505
Temple WIP	6	3,10,21,072	3,00,95,072
<b>Investments :-</b>			
Fixed Deposits	7	46,00,000	41,00,000
<b>Deposits :-</b>			
Security Deposit	9	2,01,500	2,01,500
<b>Current Assets :-</b>			
Sundry Debtors	8	20,29,951	20,29,951
Cash and Cash Equivalents	10	9,83,628	6,09,550
Other Current Assets	11	14,12,183	13,49,909
<b>Total</b>		<b>4,06,17,515</b>	<b>3,87,69,487</b>

For T A M AND ASSOCIATES LLP

Chartered Accountants

Firm Reg No.0S200354

*Ananta Ch. Sahoo*



CA. Ananta Charana Sahoo, B.Com., F.C.A.,

Partner

M.No. 215813

*[Signature]*  
Managing Trustee

*[Signature]*  
Trustee

*[Signature]*  
Trustee

*[Signature]*  
Trustee

For Sree Jagannath Temple Trust

*[Signature]*  
Trustee

*[Signature]*  
Trustee

*[Signature]*  
Trustee

*[Signature]*  
Trustee

Place : Bangalore

Date : 12.10.2023

UDIN No : 23215813BGWSFA2155





**SREE JAGANNATH TEMPLE TRUST**  
 24th Main, Sarajapur Road, Agara, Bangalore - 560034  
**Income Expenditure Account for the year ended 31.03.2023**

EXPENDITURES	31.03.2023	31.03.2022	INCOMES	31.03.2023	31.03.2022
	AMOUNT (₹)	AMOUNT (₹)		AMOUNT (₹)	AMOUNT (₹)
Prasad Preparation and Distribution Expenses	37,56,045	18,17,611	Donation for Other Activities	1,46,700	13,17,810
Rath Cultural Expenses	5,12,670	85,850	Donation for Pooja, Prasad	77,18,544	29,30,268
Dsc Expenses	-	2,950	Donation for Prasad	-	-
Administration Expenses	99,303	33,070	FD Interest Income	1,40,900	2,68,253
Audit Fees	29,500	29,500	Saving Interest Income	10,530	5,290
Bank Charges	20,166	7,880	Interest Income on Tax Refund	-	1,382
Card Swiping Charges	31,250	24,197			
Depreciation	26,824	30,369			
Dussehra Cultural Expenses	1,48,000	1,16,475			
Fuel Expenses	5,049	13,622			
Electricity Charges	1,23,263	60,053			
Fruit and Flower Expenses	3,83,924	3,77,430			
Food Expenses - Priests	5,10,600	4,49,800			
Garbage and Cleaning Expenses	84,200	74,130			
Insurance	9,950	9,994			
Locker Rent Charges	4,890	3,540			
Pooja Expenses	3,78,908	2,75,192			
Printing and Stationery	39,618	43,660			
Repair and Maintenance	1,92,087	1,20,929			
Rituals Expenses	93,700	40,754			
Debtors Written Off	-	94,170			
Rates and Taxes	-	-			
Salary	3,30,830	2,93,000			
Conveyance and Travel Exp	-	6,190			
Sanitization Expenses	500	4,190			
Telephone Expenses	2,364	2,150			
Travelling Expenses	12,550	-			
Medical Expenses	37,700	6,500			
Water Charges	6,350	-			
Website Development Expenses	4,000	3,500			
Excess of Income Over Expenditure	11,72,434	4,96,297			
<b>Total</b>	<b>80,16,674</b>	<b>45,23,003</b>	<b>Total</b>	<b>80,16,674</b>	<b>45,23,003</b>

For T A M AND ASSOCIATES LLP  
 Chartered Accountants  
 Firm Reg No.05200354

*Ananta Ch. Sahoo*  
 CA. Ananta Charana Sahoo, B.Com., F.C.A.,  
 Partner  
 M.No. 215813



For Sree Jagannath Temple Trust

*[Signature]*  
 Managing Trustee

*[Signature]*  
 Trustee

*[Signature]*  
 Trustee

*[Signature]*  
 Trustee

*[Signature]*  
 Trustee

*[Signature]*  
 Trustee

Place : Bangalore  
 Date : 12.10.2023  
 UDIN No : 23215813BGWSFA2155



**SREE JAGANNATH TEMPLE TRUST**

24th Main, Sarajapur Road, Agara, Bangalore - 560034

Receipt and Payment Account from 01.04.2022 to 31.03.2023

Receipt	31.03.2023	31.03.2022	Payments	31.03.2023	31.03.2022
	AMOUNT (₹)	AMOUNT (₹)		AMOUNT (₹)	AMOUNT (₹)
Opening Balance			<b>Duties and Taxes</b>		
Cash at Bank	5,90,754	7,25,085	Audit Fees Payable	29,500	29,500
Cash in Hand	18,796	37,389	<b>Sundry Creditors</b>	3,960	-
<b>Capital Account</b>			Raj Enterprises	-	-
Head: Collection	6,85,830	3,00,050	Tam and Associates LLP	-	43,123
<b>Current Liabilities</b>			<b>Fixed Assets</b>		
TDS on Construction - 19B	-	1,180	Mobile	12,499	-
Security Charges	2,450	-	<b>Current Assets</b>		
<b>Current Assets</b>			Fixed Deposit	5,00,000	-
Income Tax Refund FY 2019-20	-	40,950	TDS Receivable	54,866	-
Donation - Pooja and Prasad Card	45,02,699	22,05,883	<b>Direct Expenses</b>		
Donation - Pooja and Prasad Cash	27,14,500	17,60,291	Pooja Expenses	3,78,908	2,25,192
Donation By - 19B Invest	7,41,549	3,52,925	Fruit and Flower Expenses	3,83,924	3,77,430
Fixed Deposit	-	3,00,000	Prasad Preparation and Distribution Expenses	37,56,045	18,17,611
Accrued Interest Received	-	60,022	Rath-Cultural Expenses	5,12,670	85,850
<b>Indirect Expenses</b>			<b>Indirect Expenses</b>		
Interest From SBI Bank	10,530	5,290	Administration Expenses	99,303	33,070
			Bank Charges	20,166	7,890
			Medical Expenses	37,700	6,500
			Conveyance and Travel Exp	12,550	6,190
			Dussehra Cultural Expenses	1,48,000	1,16,475
			Electricity Charges	1,23,263	60,053
			Food Expenses	5,10,600	4,49,800
			Garbage and Cleaning Expenses	84,200	74,130
			Insurance	9,950	9,994
			Locker Rent Charges	4,890	3,540
			Printing and Stationery	39,618	43,660
			Fuel Expenses	5,049	13,622
			Sanitisation Expenses	500	4,190
			Repair and Maintenance	1,92,087	1,13,124
			Rituals Expenses	93,700	40,754
			Salary	3,30,830	2,93,080
			Telephone Expenses	2,364	2,150
			Water Charges	6,350	3,950
			Website Development Expenses	4,000	3,500
			<b>Capital WIP</b>		
			Temple Construction (WIP)	9,26,000	12,67,127
			<b>Closing Balance</b>		
			Bank Accounts	9,83,438	5,90,754
			Cash-in-Hand	190	18,796
<b>Total</b>	<b>92,67,120</b>	<b>57,89,965</b>	<b>Total</b>	<b>92,67,120</b>	<b>57,89,965</b>

For T A M AND ASSOCIATES LLP

Chartered Accountants

Firm Reg No.08200354

CA. Ananta Charana Sahoo, B.Com., F.C.A.,

Partner

M.No. 215813

Place: Bangalore

Date: 12.10.2023

UDIN No.: 23215813BGWSFA2155

For Sree Jagannath Temple Trust

Managing Trustee

Trustee

Trustee

Trustee

Trustee

Trustee

Trustee

Trustee



## T A M and Associates LLP

### CHARTERED ACCOUNTANTS

Bhive Workspace, CA No. 36, 27th Main Road, Sector 1, HSR Layout,  
Bangalore - 560 102. Phone : 080 4992 4309  
E-mail : acsahoo@tamaa.in / blr@tamaa.in Website : www.tamaa.in

Independent Auditor's Report

To The Trustees of

**SREE JAGANNATH TEMPLE TRUST**

#### Opinion

We have audited the accompanying financial statements of **Sree Jagannath Temple Trust, 24th Main, Sarajapur Road, Agara, Bangalore – 560034**, which comprise the Balance Sheet as at March 31, 2023, the Statement of Income and Expenditure, the Receipt and Payment Account and a summary of significant accounting policies and other explanatory information mentioned in Annexure A of this report.

In our opinion, the accompanying financial statements give a true and fair view of the financial position of the entity as at March 31, 2023, and of its financial performance for the year then ended in accordance with the Accounting Standards issued by the Institute of Chartered Accountants of India (ICAI).

#### Basis for Opinion

We conducted our audit in accordance with the Standards on Auditing (SAs) issued by ICAI. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Financial Statements section of our report. We are independent of the entity in accordance with the ethical requirements that are relevant to our audit of the financial statements and we have fulfilled our other ethical responsibilities in accordance with these requirements. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.





### **Management's Responsibility for the Financial Statements**

The Management is responsible for the preparation of these financial statements that give a true and fair view of the financial position, financial performance of the trust in accordance with the accounting principles generally accepted in India. This responsibility also includes the maintenance of adequate accounting records in accordance with the provision of the Act for safeguarding of the assets of the trust and for preventing and detecting the frauds and other irregularities; selection and application of appropriate accounting policies; making judgments and estimates that are reasonable and prudent; and design, implementation and maintenance of internal financial control, that were operating effectively for ensuring the accuracy and completeness of the accounting records, relevant to the preparation and presentation of the financial statements that give a true and fair view and are free from material misstatement, whether due to fraud or error.

### **Auditor's Responsibility**

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with SAs will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.

### **Qualified Opinion**

The Sundry debtors outstanding more than 6 Months amount to Rs.20,29,951/-. Management has not intimated of any steps taken to collect the same.

In view of the above, the quantum of realisability of old outstanding sundry debtors is not ascertainable at this stage.

### **Report on Other Legal and Regulatory Requirements**

- a. We have sought and obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purpose of our audit.
- b. In our opinion proper books of account as required by law have been kept by the trust so far as appears from our examination of those books.
- c. The Balance Sheet, the Statement of Income and Expenditure, and the Receipt and Payment Account statement dealt with in this report are in agreement with the books of account.





- d. In our opinion there are no observations or comments on financial transactions or matters which have any adverse effect on the functioning of the trust.
- e. The trust has maintained adequate internal financial controls over financial reporting of the trust and the operating effectiveness of such controls.

**Place: Bangalore**

**For T A M AND ASSOCIATES LLP**

**Date: 12.10.2023**

**Chartered Accountants**

**Firm Reg. No: S200354**



*Ananta Ch. Sahoo*

**CA. Ananta Charana Sahoo B.Com., F.C.A.,**

**Partner**

**Membership No: 215813**

## ତୁଳସୀର ମାଳ

ତୁଳସୀର ମାଳ ଗୁଢ଼ି ମୁଁ ଆଣିଛି  
 ତୁମକୁ ଚଢ଼ାଇବାକୁ  
 ଘିଅର ସଳିତା ଜଳାଇ ଦେଇଛି  
 ଶ୍ରୀମୁଖକୁ ଦେଖିବାକୁ ॥ ୧ ॥

କି ଭୋଗ ଆଣିବି ତୁମ ଲାଗି ନାଥ  
 ବୁଝି ମୁଁ ନ ପାରେ କିଛି  
 ତୁମ ଖଦୀଶାଳେ ଛପନ ଭୋଗର  
 ଅପାର ସାଜ ଭରିଛି ॥ ୨ ॥

ଷାଠିଏ ପଉଟି ଭୋଗ ଖାଇ ପ୍ରଭୁ  
 ନିଶ୍ଚିନ୍ତେ ରହିଛ ବସି  
 ଭକତ ତାକୁଛି ତୁମକୁ ଅନ୍ତରେ  
 ତୁମ ଶ୍ରୀମନ୍ଦିରେ ଆସି ॥ ୩ ॥

ନ ଶୁଣ କାହିଁକି ମୋ ଡାକରା ସ୍ଵାମୀ  
 କି ଦୋଷ କରିଛି ଛାର  
 କ୍ଷମା କର ଦୋଷ ହେ ଜଗତ ନାଥ  
 ତୁମେ ତ କ୍ଷମା ସାଗର ॥ ୪ ॥

ଲିଭି ଲିଭି ଯାଏ ଜୀବନର ଦୀପ  
 ସଂସାରରେ କୋଳାହଳେ  
 ତୁମ କରୁଣାରେ ଭରିଦିଅ ପ୍ରଭୁ  
 ଜଳୁଥାଉ ପ୍ରତିଫଳେ ॥ ୫ ॥

ତୁମ ନୀଳାଚଳେ ଆସିଛି ଭକତ  
 ତୁମ ଦରଶନ ପାଇଁ  
 ଜୀବନର ବ୍ୟଥା ନ ଦିଶେ ତୁମକୁ  
 ଆହେ ନୀଳାଚଳ ସାଇଁ ॥ ୬ ॥

ନିୟତିର ପ୍ରଭୁ ନିୟମ କରିଛ  
 ଦୁଃଖ ନ ଦେଖଇ ସୁଖ  
 ତୁମ ଦରଶନେ ଏ କି ବରଦାନ  
 ହରଇ ଦୁଃଖୀର ଦୁଃଖ ॥ ୭ ॥

ଆପଣାର କର ହେ କଳାଠାକୁର  
 ତୁମ ପାଶେ କରେ ଅଳି  
 ଅନ୍ତରାଳେ ପ୍ରଭୁ ଏତିକି ବିନତି  
 କରୁଣା ଦିଅଗୋ ଭାଳି ॥୮॥



ଡ : ସିତିକଣ୍ଠ ସତ୍ତ୍ଵୀ

## ଛଳିଆ ଠାକୁର

ଛଳିଆ ଠାକୁର ତୁମ  
 ଛଳନା ମୁଁ ବୁଝେନା  
 ହରିଆ ଠାକୁର ତୁମ  
 ହଟ ସବୁ ଜାଣେନା ॥ ୧ ॥

ଡାକି ଡାକି ତୁମକୁ ଯେ  
 ତଣ୍ଡି ମୋର ଶୁଖିଲା  
 ଅନ୍ତରର କୋହ ପ୍ରଭୁ  
 ଅନ୍ତରେ ମରିଲା ॥ ୨ ॥

ଜୀବନ ଯାତନା ସ୍ଵାମୀ  
 କାହିଁ ତୁମେ ନ ଶୁଣ  
 ଜଗତ କରତା ତୁମ  
 ପାଦେ ଦିଅ ଶରଣ ॥ ୩ ॥

ତୁମ ଶ୍ରୀଚରଣ ସେବା  
 ଥାଇ ସଦା ମୋ ମନେ  
 ସଦା ରହି ଥାଇ ଧ୍ୟାନ  
 ତୁମ ଚକା ନୟନେ ॥ ୪ ॥

କାଳିଆ ସାଆନ୍ତ ତୁମ  
 ହସ ଭରା ଶ୍ରୀମୁଖ  
 ସଦା ଦେଖୁଥାଉ ଆଖି  
 ତୁମ୍ଭନା ଯେ ବିମୁଖ ॥ ୫ ॥

ତୁମ ଶ୍ରୀମନ୍ଦିରେ ଆସି  
 ମନେ ଶାନ୍ତ ଭରିଲା  
 ତୁମ ଦରଶନେ ନାଥ  
 ଦୁଃଖ ମୋର ସରିଲା ॥ ୬ ॥

ଅପାର ଆନନ୍ଦେ ପ୍ରଭୁ  
 ହୃଦ ମୋର ଭରିଛି  
 ଶାନ୍ତ ତୁମ ରୂପ ସ୍ଵାମୀ  
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