

VIPRANUDI

English Journal from the house of AKBMS



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Arakalagudu Narasingarao Krishna Rao

(9 May 1908 – 8 July 1971), popularly known as Anakru, was one of the best-known writers in the Kannada language...

Anakru was born in Kolar town of the erstwhile Kingdom of Mysore in a Brahmin family to Narasinga Rao and Annapoornamma. The family traces its roots to Arakalgud town in the Hassan district of Karnataka. At the start of his career, he edited literary Kannada magazines such as Katha Manjari and Vishva Vani. He was also an editor of the Kannada Sahitya Parishath's publication Kannada Nudi. Anakru was nominated as the president of the 42nd Kannada Sahitya Sammelana held in Manipal. He is known for his passion for his native language Kannada. Once when introducing Anakru to an audience, Masti Venkatesh Iyengar, one of Kannada's most well-known writers said "I am a Tamil Kannadiga, Sir Mirza Ismail is a Muslim Kannadiga, but Anakru is a pure Kannadiga". This tribute from the likes of Masti mirrors the Kannada fervour Anakru was known for. Anakru fought for the unification of Kannada-speaking regions, when Kannada speakers were spread across different provinces in British India. He started a movement to promote and popularize Kannada. He openly criticized people in authority who neglected Kannada. In one such case, he wrote an article in the Kannada Nudi, criticizing the Hindi-oriented policies of R. R. Divakar (the first governor of Bihar), the President of Kannada Sahitya Sammelana in 1929. On being asked to apologize, Anakru resigned from the post of editor. Anakru lived most of his life in his house (called Annapoorna) in Vishveshwarapuram, in South Bengaluru.

Anakru was popularly known as the Kadambari Sarvabhooma, meaning "Universal monarch of Novels" The inception of the Pragatishila ("progressive") movement in Kannada literature is credited to him. He received an honorary doctorate from Mysore University and is also a recipient of the Karnataka Sahitya Academy Award. Starting with his first novel, Jeevanayathre, Anakru wrote for about 40 years and authored more than a hundred novels. He was a prolific writer and his literary output exceeded more than eighty thousand pages. Anakru saw literature as an instrument of social change. Not known to follow the beaten track, Anakru penned three novels, Nagna Sathya, Shani Santaana and Sanje Gaththalu, with themes dwelling on the topic of prostitution, a subject not attempted by his contemporary writers. His non-moralistic approach to writing and extensive usage of dialogue contributed to a vast readership. His magnum opus novel Natasaravbhooma runs for 750 pages, and delves into the dire state of Kannada's world of theater, during the early 20th century. He provides the details about what was ailing the Kannada drama companies and provides valuable suggestions for their improvement. One of Anakru's most popular novels Sandhyaraaga narrates the life of a dedicated musician and the Kannada movie based on this novel in 1966 received critical acclaim. Some other notable novels written by Anakru are the Udayaraga, Sahitya Ratna and Vijayanagara Samrajya, to name a few...



Anakru was not just a writer or a pro-Kannada activist, he was also a trendsetter in his own way. Many popular Kannada writers of the time and later years like T.R.Subbarao (TaRaSu), Basavaraj Kattimani, Anupama Niranjana and Beechi, to name a few were inspired by his writings and commitment to his mother tongue, they followed him in his footsteps. Anakru will be remembered for a long time for both his writings and for his relentless efforts to ignite a sense of pride in the hearts and souls of Kannadigas. In November, when the state sings the glory of Kannada and celebrates Kannada Rajyotsava, it is our privilege to showcase Anakru on our journal cover. To him, Kannadigas will always remain indebted.



'ನನ್ನಂತವರು ಕನ್ನಡಕ್ಕೆ ಅನೇಕರಿದ್ದಾರೆ, ಆದರೆ ನನಗಿರುವುದು ಒಂದೇ ಕನ್ನಡ.'

'ಕರ್ನಾಟಕದ ಹಿತವನ್ನು ವಿರೋಧಿಸುವ ವ್ಯಕ್ತಿ ಎಷ್ಟೇ ದೊಡ್ಡ ರಾಷ್ಟ್ರಭಕ್ತನಾದರೂ ಅವನನ್ನು ಕನ್ನಡಿಗರು ನಿರಾಕರಿಸಬೇಕು.'



~ ಅ ನ ಕ್ಕ ~

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VIPRANUDI

- English Journal from the house of AKBMS

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CONTENTS

Topic	Page
Presidential Message	3
From the desk of the Editor	4
AKBMS News & Events - Savithri Ramesh	6
Guest Column - Guru Prasad Bhat	7
Timeless Traditions - Dr. Jayant Agasthya	10
Thus Spake Lord Krishna - Veena Prahlad	12
My quest for spiritual well-being - Satyesh N Bellur	14
Mind over Matter - Anitha Nadig	15
Performing Arts - Dr. S.N. Susheela	18
Crime Prevention - Varsha Avadhany	20
Spaceuse - P.G. Diwakar	22
The selfless warriors of Shivaji - Guru Prasad Bhat	24
Short Story - B.R. Bhimachar	26
Joy of Living - Dr. Gayathri Devi	27
Whip of Humour - N. Ramanath	28
Rhyme and Rhythm - Dr. Anita R Bijoor	30



Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

Festive times bring in a rare emotion of devotion and rituals. It is a time when everyone is happy. Especially festivals like Deepavali, Dasara, and Ganesha Chaturthi bring in that extra religious fervor.

We celebrated Ganesha Chaturthi recently. From young and old, everyone is involved in one way or the other in the rituals and in all the preparations that go with it. The idea of taking Ganapathi Pooja from the individual houses to the society at large is credited to Balagangadhara Tilak. Ganapathi who was worshipped in each of the localities also brought the people to the open and got them to think about the importance of Freedom for the country and how each of them could actively partake in the cause. Another lesson that the people got out of this societal ceremony was the benefits of working in a team towards a goal. The coordination, the planning, and the execution that all made such a mega event successful was a great learning, especially for the youth of the times. Blessed are those who participated in such community worship.

Of late, I observe that the enthusiasm among the modern-day youth to celebrate such festivals on a grand scale within their communities is dwindling. They all seem to be trapped in the world of gadgets. It is probably the duty of each of us to first participate in such rituals ourselves and show a way forward to our children. We need to be their role models in this journey. Unfortunately, many of the elders in today's society do not seem to appreciate the impact such community-level worships have on



the minds of the young. They are slowly withdrawing from such events and that is the real sad part! I hope that this changes over time and we all can once again take part in such worship in the days to come...

Our Sabha was also such an initiative that took shape about fifty years ago, thanks to a group of selfless community leaders of the day, both young and old. Due to their vision and hard work over the years, we are today at the cusp of celebrating our Golden Jubilee. We are organizing a two-day national-level "Vipra Samavesha" in Bengaluru in January 2025. It is a time for us to remember all those noble people who have rendered yeomen service to the community. It is also a time for us to understand the challenges – both internal and external that face our community today and arrive at a clear action plan to solve them. I request the community leaders across the state, the Seers of various religious institutions, heads, and all the members of our Sabha to join hands to make this "Vipra Samavesha" a grand success. It should send a message to society that we are all united in our common cause that eventually aims to achieve universal brotherhood and peace.

I look forward to seeing you again in the next edition with more food for thought...

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk.../

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

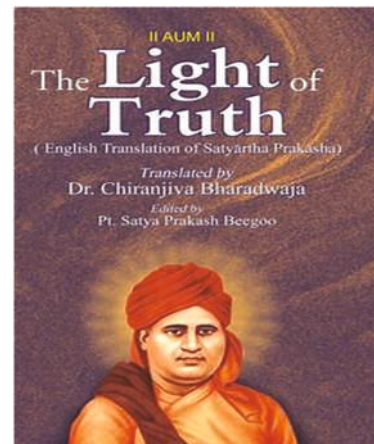
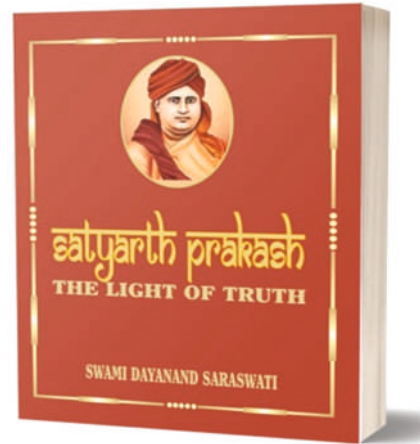
Welcome to our 33rd edition of Vipranudi – the English journal from the house of AKBMS.

November is the month of celebrations across Karnataka. It is the month of Kannada Rajyotsava. We found it appropriate to have Anakru (A.N. Krishna Rao) on our cover. He was a novelist par excellence with over a hundred novels to his credit. Writing a novel is a long process and requires constant effort. Takes weeks, months and sometimes a year or two to write. Against that backdrop, when you look at Anakru, you have no other option than to salute this writer with sheer admiration in your heart. What differentiates him from the rest of the writers of his time, is his undiluted and unquavering love for Kannada. He is one of the handful of Kannadigas who fought for Kannada's survival and growth and relentlessly worked for its rightful place in the society that was besieged by its overwhelming love for English. He was a great orator too. By having him on our cover this month, I feel that our journal's face value has been elevated.

We take this opportunity to wish everyone a very happy and meaningful Kannada Rajyotsava celebration and we genuinely pray that amidst all the singing and dancing and flag hoisting, great men like Anakru who worked for the cause of Kannada all their lifetime is also remembered in a way that brings honour and respect to them...

This November also happens to be the bicentennial Jayanthi of Maharshi Swami Dayananda Saraswati (1824-2024). He is one of the greatest and most pragmatic sages that

India has been proud to have had during the last two centuries. When Guru Prasad Bhat called me and conveyed this news to me, I asked him for an article in return! He readily agreed and sent a beautiful write-up on Maharshi Dayanand Saraswati. I was elated. It is our journal's privilege to have the Swami featured in our Guest Article in this edition. Please read the same. Anyone who wants to understand and appreciate and adapt the Vedic wisdom in its originally implied meaning and interpretations, I urge them to read "Satyarth Prakasha" - penned by the Maharshi. It is a book that should be in everyone's house...



Sri. N.Ramanath, one of our distinguished columnists, is a prolific writer in both Kannada and English. I have not seen another writer in the current times who can write so extensively and fluently in both languages on such a consistent basis. He writes several daily and weekly columns in Kannada newspapers, has been answering the reader's questions for over a decade now in the Kannada weekly magazine –“Sudha”, conducts regular “hasya sammelans” across the state, and brings out several books every single year. He is a humourist par excellence and his pun is fun to read. He also is a recipient of the Karnataka Sahitya Academy Award last year. I can write pages about his accomplishments in the field of literature, but I immensely admire him for one thing above all of this – He is a true gentleman and a very humble human being. His article in this edition is his 25th. I congratulate him on this Silver Jubilee milestone and can only say that the journal is privileged to have had such

luminary contributing articles over the years. I look forward to more such humorous, yet insightful writings from him in the days to come.



As we all know, come January, it will be our Golden Jubilee year. AKBMS has planned for a mega show on the 18th and 19th of January, 2025, like never before in its history. Everyone is waiting to be a part of that extravaganza. I wish them all the very best...

Till we meet again...



Satyesh Bellur
Satyesh N. Bellur

Answers to Puzzles – What am I?

1. Tea bag;

2. Doctor;

3. Zebra;

4. Shoe;

5. Cipher

Quotable Quotes from JRD Tata

I do not want India to be an economic superpower. I want India to be a happy country

Uncommon thinkers reuse what common thinkers refuse

Always aim at perfection for only then will you achieve excellence





AKBMS – News & Events

Savithri Ramesh

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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during October – November 2024, to your perusal :

Events and Programs of AKBMS :

1. As a sequel to many meetings that the Sabha is having towards garnering community leaders' support for "Vipra Samavesha", The Sabha delegation met with Sri Sri Ravishankar Guruji in his ashram on November 8th and extended a warm welcome to his holiness. The torchbearers of the Sabha – Sri. Ashok Harnahalli, Sri. Asagodu Jayasimha, Sri. Sudhakar Babu, Sri. Rajendra Prasad, Sri. Karthik Bapat, Sri. Rabvishankar, Sri. Yagati Mohan, Sri. Madhusudhan and others were present.



2. On November 7th, the office bearers of the All India Brahmins Association from Kerala, Haridwar, Punjab, and Telangana met Sri. Ashok Harnahalli and extended their full support and active participation in the upcoming "Vipra Samavesha". Dr. Pradip, Malini, and Ravikumar from All India Brahmins Association were present.



3. On November 5th, His Holiness Sri. Sachidanada Bharati Swamiji of Kasragod's Edaneeru Mata was travelling in his car. Between Bovikana and Iriyanni junction, his car was attacked by ill-meaning miscreants belonging to another faith. Sri Ashok Harnahalli – President of AKBMS issued a press release on the 6th of November and condemned this attack on the Hindu seer and said –" The Kerala Government has to set up an inquiry and find out the culprits. They need to be punished as soon as possible. The government also should provide adequate protection to the Hindu seers so that such incidents do not occur again"

4. The last EC meeting of the 2022-2024 AKBMS Executive Committee was held in Gayatri Bhaavna under the leadership of Sri. Ashok Harnahalli. It was well attended by the EC members





Guest Column

Guru Prasad Bhat

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Maharshi Swami Dayanand Saraswati - Return to the Vedas, words of God....!



This was Maharshi Dayananda Saraswati's clarion call to Hindus worldwide, who were otherwise sadly divided into sects and sub-sects, and castes and sub-castes, restricting themselves to various schools of philosophy and theology after witnessing people lost in mere rituals. 2024 is the bicentennial Jayanthi of Maharshi Swami Dayananda Saraswati (1824 – 2024), who established the Arya Samaj with the aim of ushering Hindus toward the roots of the Vedas. This article commemorates his contributions to Sanatana Dharma and honors him for rekindling the path to the rich repository of the Vedas toward universal truth.

Early Life :

Moolashankar, the Purvashrama name of Swami Dayadanada Saraswati, was born on February 12, 1824, in Tankara, Morbi District of Gujarat state, to Karshanji Lalji Trivedi and Yashodabai in an Audichya Samavedi Brahmin priestly family whose hereditary vocation was the upkeep and maintenance of a Shiva temple and the performance of religious obligations there. His parents were ardent devotees of Bhagwan Shiva, and naturally, they taught their children deep reverence for the rituals in worship of Lord Shiva. Moolshankar was the eldest of five children. His formal education began at the tender age of five, and by the age of eight, Moolashankar had mastered the Devanagari (Sanskrit) script, becoming proficient in Vyakarana and Sankhya. At eight, his Yajnopavita ceremony was performed, thus bestowing upon him the Vedadhyayana-Adhikara, initiating him into the study of the Vedas. By the tender age of 14, Moolshankar had acquired deep knowledge of the Yajurveda and mastered hymns from the other Vedas. An aura radiated from his ever-

beaming persona, and people were naturally attracted to his impromptu talks based on Vedic wisdom.

Realization and Awakening :

As devotees of Lord Shiva, the Trivedi family observed Maha-Shivaratri by completely abstaining from food and water and immersed in chanting 'Om Namah Shivaya' the entire night in total devotion. On one such Maha-Shivaratri night, little boy Moolashankar accompanied his father to the Shiva temple, where hundreds of devotees had gathered outside the temple's sanctum sanctorum of the holy Shiva Lingam. Initially, all were chanting 'Om Namah Shivaya' in unison to keep an all-night vigil. To Moolashankar's dismay, many devotees slowly began dozing, and some even fell asleep! His parents taught him that if he fell asleep on that holy night, then the Shivabhakta would fail in his merit of devotion. As the little boy concentrated on the Shiva Lingam, in the dead of the night, a few mice crept out of their burrow and nibbled on the offerings that were left by the devotee near the Shiva Lingam and some even crawled atop the holy Lingam! Moolashankar was shocked witnessing this, and suddenly, a rush of questions flooded his mind. His father tried to explain that the Shiva-Lingam itself was not 'The God' himself (thus the helplessness against the mice), but only a symbol of Shiva for devotees to worship and that the Real God is Omnipresent and all-encompassing.

Moolashankar wondered why people had to worship an idol (Nirjiva or lifeless) instead of the Real God himself. He spent the next two years learning "Nighantu (a glossary of Vedic words), the Nirukta (etymologies of Vedic words), the Purva-Mimamsa (an inquiry into the

ritual portions of the Vedas), and the treatises on ceremonial and sacrificial rites."

Sanyasa :

As Moolashankar grew up, worldly pleasures did not appeal to him, and he was determined to understand "Who Am I?" and realize the "One True God." Thus, at the age of 22, Moolashankar left home in search of 'True Knowledge', spiritual purity, and moksha (liberation). He met with many great saints and sages in his pursuit of knowledge, but he was profoundly influenced by Swami Virajananda, a sage who was blind by birth. However, it was through Swami Virajananda's guidance and teachings that Swami Dayanand found the answers to the perplexities of life. Moolashankar, also fondly called Dayarama, was renamed Dayananda upon his renunciation of worldly life and his entry into Sanyasa or monkhood.

Significant Contribution to Society :

Swami Dayananda Saraswati completed his Vedic studies as a disciple of Swami Virajanand in 1864 at the age of forty. After that, for an entire decade, until 1874, he traveled across India for Vedic propagation and learning. He penned a major Vedic philosophical book, Panchmahayajya Vidhi, in 1874. He then founded the Paropakarini Sabha in the city of Ajmer in 1882 to publish and preach his works and Vedic texts.

Swami Dayananda Saraswati founded the Arya Samaj on April 7, 1875, in Mumbai, with the sole aim of reforming the Sanatana Hindu Dharma and teaching the Vedic way of life. Most importantly, he created the fundamental ten principles of the Arya Samaj, which are quite distinct from Hinduism yet based on the Vedas. These principles aim to advance not only individuals but also the whole society through the human race's physical, spiritual, and social betterment. His aim was not to establish yet another new religion, but to re-establish the teachings of the ancient Vedas and impart the Vedic wisdom to the masses. He proclaimed in Satyarth Prakash his aspiration to achieve the true development of humankind through the acceptance of the Supreme Truth and the rejection of all falsehoods through critical analytical thinking and precise logic.

Back to the Vedas :

At a time when Hinduism was divided between the various schools of philosophy and theology, Swami Dayanand went straight back to the Vedas as he considered them the most authoritative repository of knowledge and universal truth spoken in the "Words of God." In order to re-energize Vedic knowledge and reawaken our awareness of the four Vedas - Rigveda, Yajurveda, Samaveda, and Atharvaveda - Swami Dayanand wrote and published several religious books, prominent among them being Satyarth Prakash, Rig-Vedaadi, Veda Bhasya-Bhumika, and Sanskar Vidhi. In addition, he edited a journal called 'Arya Patrika' reflecting his thoughts on Veda and critical analysis of human life. These works establish his reputation as a prolific writer and an honest reformer of Hindu Dharma. Swami Dayananda Saraswati believed that selfish and ignorant priests had perverted the Hindu religion, restricting masses to mundane rituals, thus preventing them from treading the path of Vedic wisdom. To him, the Veda is the rock bed of Hindu culture and infallible, as it is the inspired word of God. He tried to purge Hinduism of its vices and provide it with a rational basis. He gave the clarion call, "Go Back to the Vedas." As a social reformer, Dayananda was not influenced by Western culture, as most thinkers of that era were, but was a true symbol of Hinduism. His approach was reformative in strengthening the fighting spirit of Hinduism.

Reformer :

Swami Dayananda was against idol worship, the caste system, ritualism, fatalism, infanticide, and social vices like dowry etc. He also stood for the liberation of women and the upliftment of the depressed classes. Keeping in mind the supremacy of the Vedas and Hindus, he opposed foreign expansionist faiths like Islam and Christianity and advocated for the Shuddhi movement to reconvert them back to the Hindu order. Swami Dayananda Saraswati sincerely believed that, through the spread of Vedic education, the urge for the regeneration of Indian society could be met. Swami Dayananda's most notable contributions include establishing Gurukulas, Girl's Gurukulas, and DAV colleges. His efforts helped liberate people

from the constraints of Western education. Additionally, Swami Dayananda Saraswati played a key role in promoting democracy and national consciousness.

Independence Movement :

'Swaraj,' the most powerful word for self-rule, was first coined by Swami Dayananda, and complete political independence was one of his primary goals. Thousands of patriots and revolutionaries were attracted to his lectures, and a few personalities influenced by him were: Madam Cama, Pandit Lekh Ram, Swami Shraddhanand, Shyamji Krishna Varma, Kishan Singh, Bhagat Singh, Vinayak Damodar 'Veer' Savarkar, Bhai Parmanand, Lala Hardayal, Madan Lal Dhingra, Ram Prasad Bismil, Mahadev Govind Ranade, Ashfaqullah Khan, Mahatma Hansraj, Lala Lajpat Rai, Yogmaya Neupane, Vallabh Patel, and many others! Such was the power of his oratory and analytical mind.

Ten Principles of the Arya Samaj :

1. God is the efficient cause of all true knowledge, and all that is known through knowledge.
2. God is existent, intelligent, and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequaled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.
3. The Vedas are the scriptures of all True Knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them, and to hear them being read.
4. One should always be ready to accept the truth and to renounce untruth.
5. All acts should be performed per Dharma after deliberating on what is right and wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to promote the physical, spiritual, and social good of everyone.
7. Love, righteousness, and justice should guide our conduct towards all at all times.

8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.
10. One should regard oneself under restriction to follow the rules of society calculated to promote the well-being of all while following the rules of individual welfare, and all should be free.

The Harrowing Death :

Maharaja of Jodhpur, Jaswant Singh (II), invited Swami Dayananda Saraswati to his palace in 1883. He admonished the king for his immoral and wayward lifestyle and urged him to change to the Vedic way of life. Nanhi Jaan, the court dancer, felt humiliated and poisoned the Swamiji by mixing fine glass shards into his food. This caused excruciating pain and suffering in his final days. He eventually succumbed to his wounds in Ajmer on October 30, 1883, which was the first day of Deepavali. The true saint that Swamiji was, he forgave the dancer and gave her a bagful of money to escape Jodhpur to save her own life! His mortal remains were cremated as per the Antyeshti prescribed in the Vedas, and as per his last wish, his ashes were scattered at Ajmer in Rishi Udyan, where a functional Arya Samaj temple with daily morning and evening yajna homa is performed and is located on the banks of Ana Sagar Lake near Ajmer. The Paropakarini-Sabha conducts an annual 3-day Arya Samaj Mela at Rishi Udyan on Swami Dayananda Saraswati's Punya-Tithi by holding Vedic seminars, Veda memorization and chanting competitions, yajna and Dhavaja Rohan Flag march every year.

Legacy :

Maharshi Dayanand University in Rohtak, Maharshi Dayanand Saraswati University in Ajmer, and DAV University (Dayanand Anglo-Vedic Schools System) in Jalandhar are named after him. Over 800 schools and colleges under the D.A.V. College Managing Committee, including Dayanand College at Ajmer, are named after the great saint.



TIMELESS TRADITIONS...

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Samskaras (Part-4) - Simantonnayana

Shree gurubhyo namah.

Simantonnayana is the 3rd samskara. The literal meaning of Simanta (some pronounce Shreemanta) is the line of separation on the human body or in particular parting of hairs. Hence, as a practice, the main activity in this samskara is parting the pregnant lady's hair. This is one samskara that is partly practical and partly superstitious. From a superstitious angle, people believed that a pregnant lady had a higher chance of getting affected by evil spirits (probably ದೃಷ್ಟಿದೋಷ, along with the belief that certain negative energies take a liking to the fetus/unborn child). Ashvalayana Gruhyasutra also indicates the probable doshas, and their side-effects and also includes easy remedies required to cure this anomaly, which leads back to this samskara – Simantonnayana. One of the prevalent remedies was to worship Goddess Sri or Lakshmi during this time. (ತಾಸಾನಿರಸತಾನಾರ್ಯಶ್ರಿಯಮಾವಾಹಯೇತ್ಪತಿಃ |

ಸೀಮಂತಕರಣೇಲಕ್ಷ್ಮೀಸ್ತಾವಾಮಾವಹತಿಮಂತ್ರತಃ||). It was believed that Goddess Lakshmi protected the pregnant lady and the child. Hence, the husband (in instances where the husband couldn't chant, it was done by Vedic pundits) chanted mantras invoking Sri to eliminate the negative energies surrounding the lady.

Our ancestors knew the physiology of humans and this knowledge was probably one of the many reasons why Simantonnayana was performed. Sushruta says ಪಂಚಮೇ ಮನಃ ಪ್ರತಿಬುದ್ಧತರಂ ಭವತಿ, ಪಷ್ಠೇ ಬುದ್ಧಿ : - meaning, the development of the brain happens in the 5th month of pregnancy. The mother had a bounden duty to do all that was necessary to ensure that the child that would be born was intellectual, brilliant, and an asset to society. So, she was required to take additional care of herself and the child and avoid any sort of shock – both mentally and physically. Also, from a cosmetic perspective a lady whose hairs are neatly parted, knotted, etc., gives a sense of calmness and

reassurance. Hence, Simantonnayana could have been performed for this reason as well. This samskara is generally performed in the 4th or 5th month of pregnancy. However, there have been instances where this samskara has been performed after the 5th month as well. We find this to be in line with Jyotisha as well. However, over a period of time (especially today), we find this samskara being performed just for the sake of performing. It has become more of a get-together with a significant reduction in the Vedic rites.

There is a question if this samskara has to be performed only for the first conception or for all further pregnancies. Many Gruhyasutras like Ashvalayana, Boudhayana, etc., affirm that since this is a kshetra samskara, it is sufficient if performed once. However, others opine that since this is a Garbha samskara, it has to be performed for all conceptions. Nevertheless, the current practice is to perform this only once.

Some rules to be followed while performing this samskara:

1. This samskara should be performed in male nakshatras - Ashwini, Bharani, Pushya, Ashlesha, Magha, Uttara Phalguni, Swati, Jyeshtha, Mula, Purvasadha, Uttarasadha, Shravana, and Purva Bhadrapada.
2. Though not required per se, the below rituals can be performed as part of the Simantonnayana.
 - a. Naandi-shraadhha
 - b. Matrika pooja
 - c. Prajapati pooja
 - d. If possible (time and money permitting) – Ganapati and Navagraha homa
3. The pregnant lady is made to sit on a soft chair and the husband parts the hair upwards (starting from the forehead towards the crown) while the lady holds a plate full of fruits, flowers, and other

pleasant-smelling items. However, some methodologies may differ from place to place which is perfectly ok.

4. Vedic mantras like the vyahruti or other shanti mantras should be continuously chanted while the husband is parting the hair. If the husband is versed with the mantras, it is that much better, else Vedic pundits' help can be taken to chant the mantras.
5. After the parting is completed, the husband should adorn scented flowers in his wife's hair. This action indicates the fertility of the kshetra. After the husband decks the flowers, the elders in the family should offer pleasant items, ಸೌಭಾಗ್ಯ ದ್ರವ್ಯ like ಅರಿಸಿನ, ಕುಂಕುಮ, different types of food items (especially what the pregnant lady likes), etc., Giving ಸೌಭಾಗ್ಯ ದ್ರವ್ಯ are considered as good-omen.

The smritis lists out the duties of the pregnant woman as well. Though not exhaustive, some of them are listed below.

- a. As mentioned earlier, since samskara has a whiff of superstition that talks about negative energies (read witches and the like trying to attack the foetus), the pregnant lady should observe purity, keep chanting mantras (Shiva, Vishnu, etc., - preferably having taken upadesha from a Sadguru) or at least listen to the mantras (preferably Vedic).
- b. Pregnant ladies should avoid going to places where there are trenches, seas (water-front), ramparts, etc., From a practical perspective, the lady has a chance to slip and fall, get dragged in the water, etc., leading to abortion. However, according to our Puranas – Virupa and Vikrti – represent negative energies, that surround the places mentioned above. Hence, when a pregnant woman visits these places, there are chances that something disastrous will happen to her and the foetus.

Padma Purana shares a list of dos and don'ts (as a dialogue between Sage Kashyapa and his wives Diti and Aditi) – some of them below (list only indicative and not exhaustive). Many of the below are also propagated by Sushruta, hence these rules are confirmed from a medical perspective as well.

- i. The pregnant lady should always be in a place that is pleasant to her body and mind. The atmosphere surrounding her should be clean with people with a positive mindset surrounding her.
- ii. She shouldn't go near water bodies (like rivers, sea, etc.,)
- iii. She shouldn't go to a deserted place or house or such places where there is a possibility of receiving a sudden shock.
- iv. She should exercise as much as is warranted. She shouldn't be lying down all the time (unless there is a serious medical condition)
- v. She should avoid coitus with her husband till delivery.
- vi. Her family members shouldn't fight with her or make her unhappy.
- vii. Her mind should be free from all negative thoughts as this has a direct impact on the child.
- viii. Though there is no shastric restriction on the number of times the pregnant lady has to eat, she should however, eat the right type of food, at the right times – avoiding eating during the twilights.
- ix. She should not unnecessarily sleep but shouldn't be overly active as well.

The husband also has many duties towards the mother and the child:

- x. Most important is fulfilling even the smallest wishes of the mother – famously known as ಬಸರಿ ಬಯಕೆ. If the mother is unhappy that her wishes aren't fulfilled, it directly impacts the foetus.
- xi. After the completion of 6 months of pregnancy, the husband should abstain from coitus, cropping hair, pilgrimage, going to funerals, building a new house, going abroad, etc., The general belief is that doing these activities is not conducive to the health and life of the mother and child.

Garbhādhāna, Pumsavana, and Simantonnayana form the basic samskaras before the child's birth. The next samskara is Jatakarma which is quite exhaustive.



Thus Spake Lord Krishna

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The Tortoise's Wisdom: Navigating the Senses with Discernment

The tortoise/turtle is considered important in the Hindu belief system. The second avatara or reincarnation of Vishnu is Kurmavatara, where Vishnu in the form of a giant tortoise/turtle holds the Mandara mountain steady by gliding under it so that the churning of the ocean can be done by the devas(good) and the daanavas (evil) to get Amrita or the elixir or immortality.

There are several Sanskrit words for tortoise or turtle, all of which share themes of stability and strength. One such word is Kachchappa, referring to the tortoise's hard, protective shell. Another word, Kashyapa, a variation of Kachchappa, also signifies a tortoise. Kashyapa is notably the name of the sage who is considered the progenitor of all beings on earth.

Yet another term for a tortoise is Akupara, meaning 'limitless.' The name Akupara Kashyapa is given to a tortoise, symbolizing the one who guides all living beings across the boundless ocean of life, ensuring their eventual liberation. The Kurma Avatara of Vishnu—the sustainer within the Hindu trinity of Brahma, Vishnu, and Maheshwara—can be better understood in this light, as it highlights the protective and stabilizing role of the divine.

The word Kurma can be analysed as Ku

(meaning "reverse") and Urmil (meaning "fast" or "instantly"). Thus, its broader meaning can be interpreted as "to retract instantly." This concept is illustrated by the analogy given in the following shloka from the Bhagavad Gita:

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रजा प्रतिष्ठिता ॥

yadā sanharate chāyaṁ kūrmo 'ṅgānīva sarvaśhaḥ
indriyāṇīndriyārthebhyas tasya prajāṅ pratiṣṭhitā
(Gita 2.58)

When a person withdraws their senses from the objects of the senses, just as a tortoise withdraws its limbs from all directions, their wisdom becomes steady and established.

The deeper meaning of Kurma is reflected in this analogy: just as a tortoise can instantly retract its limbs into its shell for protection, a spiritual aspirant should be able to withdraw their attention from sense objects to maintain focus and steadiness of mind.

While describing the qualities of a sthitaprajna—a person who has attained equanimity—Krishna uses the analogy of the tortoise. Once again, this symbolizes firmness, stability, and strength, as it is no easy task to withdraw from the attractions of the world.

This perspective does not negate the world we see or our participation in it. Rather, it points to an eventual truth: eventually, we will lose interest in the ever-changing external world and discover the calm, stable, and unchanging soul within.

The idea of Focusing inward is also emphasized in Patanjali's Ashtanga Yoga, as outlined in his Yoga Sutras. The fifth stage of the eightfold path prescribed by Patanjali is Pratyahara, where the internal journey truly begins. The first four stages—yama, niyama, asana, and pranayama—are external practices that gradually prepare the individual to withdraw from the outer world. At the stage of Pratyahara, one must use the mind to control the sense organs. This practice of self-control is known as samyama. While the sense organs gather data, it is the mind that determines how the information is processed.

Editor's Note

- ★ AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to :
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If the mind is stable, it will not be swayed by excitement or disappointment, allowing the intellect to make decisions without bias. A stable mind and a peaceful intellect will guide the individual through the next three stages—dharana (concentration), dhyana (meditation), and samadhi (union with the supreme soul or liberation).

Considering the above, it becomes clear why Krishna emphasized the importance of withdrawing from the world as swiftly as a tortoise withdraws into its shell.

Another crucial point is that this yoga (union) with the supreme soul naturally occurs when we shift our focus from the impermanent world to what is eternal. However, the connection with the supreme soul is always present. Just as when we look at the sun, we see it, but if we close our eyes, the sun remains whether we see it or not. In the same way, our oneness with God or the supreme soul is constant. It is our ego and ignorance that blinds us to this truth. Once we realize this ever-present union, we become liberated from the illusions of the world and attain self-realization. This is why Krishna says that when a person withdraws from the world, their intellect immediately realizes their true self.

The tortoise lives its life like any other creature, but it knows when to retreat from the outside world. It does not get dazzled by worldly beauty, remaining aware of the dangers it faces. The world, with all its distractions, serves as a means for us to discover our true selves. Our destiny is not to merge with a transient world but to uncover the eternal bliss of which we are a part. Ultimately, our journey is to realize the absolute truth.



My Quest for Spiritual Well-being

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“Om mayobhavyaya chatushpadi bhava” -The fourth step in Saptapadi...

The beauty of Saptapadi exudes logically through the seven slokas that are construed and conceived so elegantly. Starting from the very basic, the couple together graduate to the higher planes, one step at a time. Once the basic needs for food and shelter are met and a determined mind is cultivated to earn them, the next requirement would be focused on health. When health is at your side, you then seek resources – both men and material that are needed for building a better life. Then what? You come to the fourth step...

Here the couple is asking for peace of mind. Serenity is the only quality of mind that can elevate the being to a higher plane of experience. After acquiring everything that the couple is aspiring for in the first three steps, if they are still not at peace within themselves, then what is the use? What does one achieve with all the materialistic acquisitions and bountiful resources if he or she has not practiced peace in their heart? The corollary is more impactful. If you have peace at heart and you have nothing else at your disposal, then you still can experience the higher planes of existence. So, one must strive for inner strength and peace in order to have a life that is meaningful and impacts not just yourself, but also the society around you.

ಲೆಕ್ಕವಿರದಷ್ಟು ಜನಧನದ ಬಲವಿರಲೇನು ? |
ಚೊಕ್ಕ ಬದುಕಿಗೆ ಬೇಕು ಒಳಮನದ ಶಾಂತಿ ||
ದಕ್ಕುತಿರಲೇ ಸುಖವು ಚಂದದಲಿ ಎಮಗೆನುತ |
ನಾಲ್ಕನೆಯ ಹೆಜ್ಜೆಯೆಲೊ - ನವ್ಯಜೀವಿ ||

So, in the fourth step, the couple is together praying to the almighty to enable their life in such a way that they would be able to find peace within themselves and with each other. As mentioned in each of the articles in this series, “together” is the key word. It is not enough if the husband is at peace and the wife is throwing a tantrum every single day and vice-versa. Both of the couple should be in sync

with each other and only then they will be able to walk together, climb together, and attain together...

ಒಳಮನದ ಶಾಂತಿಯಿರೆ ಸುತ್ತಲಿನ ಕೆಡುಕೆಲ್ಲ |
ಒಳಿತಾಗಿ ತೋರುವು ತೋರಿಕೆಗಳಿರದೆ ||
ಕಳ್ಳರಲಿ ಸುಳ್ಳರಲಿ ವಂಚಕರ ದಂಡಿನಲಿ |
ಎಲ್ಲರೊಳು ಶಿವ ಕಾಂಬ - ನವ್ಯಜೀವಿ ||

The question now is how to acquire this life's essential quality of peace of mind. Will it come if you simply pray for it? Not at all... You need to work for it. You need to long for it as passionately as you can. You need to practice it relentlessly and every time you fail in your attempt, you need to start afresh. It is not an easy attainment at all. Sages have failed and the learned have missed (or messed!) it. The easiest (and certainly the surest) way to attain it is not to work directly towards attaining the same. Instead, if one practices a life of forgiveness, a life of sacrifice and service, a life of pious thoughts and actions in all circumstances, peace of mind comes to them without asking for it. Therefore, it is something that is not attained. It is rather something that is acquired. It is not merely a result, it is the consequence. Once it fills your heart, you will see beauty in everything around you. You will only see the almighty's splendour and kindness in both the good and the evil around you. For you, everything around you – people, animals, plants, stars et al, will look like God's own creation. You will transcend the boundaries of language, caste, creed, colour, religion and country. You will truly experience bliss...

Spirituality is all about understanding the profound essence of each of our life's steps and imbibing them in our life's journey...

ॐ

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत्
ॐ शान्तिः शान्तिः शान्तिः



Mind over Matter

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YOUR COPING SKILL: FRIEND OR FOE?

Shaili is 45, married and lives with her husband and a 10-year-old son. She works in a reputed company in a leadership position. Her work is very demanding. She constantly juggles between personal and professional life.

Lately, Shaili noticed that her son, Prajwal throws tantrums whenever she does not buy the toys he asked for. Lately, his tantrums started affecting his school and her work.

Jacob is 30 and lives with his friends. He is very hardworking and committed to work. He leads the Customer Support team and usually has to provide solutions to the day-to-day issues reported by the customers.

Jacob spends an average of 14 hours a day at work. He is the go-to person for his manager whenever weekend work is expected. Jacob is a workaholic, and always goes the extra mile to get things done. Due to the work pressure, Jacob does not get time to relax and mostly misses most of the family functions and get-togethers with friends.

Clara is 21, the youngest in the family. She is studying law, is good at swimming and usually participates in swimming competitions. She lives in a joint family, with her parents, siblings, grandparents and uncle's family.

As the youngest in the family, Clara is bullied by her elder siblings and cousins. Her dad is busy with work and her mom is taking

care of her ailing in-laws. Clara gets angry when she is bullied. She gets neither attention nor support from her parents to deal with getting bullied.

We all go through stressful situations in our life. Some situations are short and easy to deal with. Some are recurring events and can become chronic and hard to deal with. When stressed, we undergo uncomfortable emotions like anger, sadness, guilt and so on. Some people also sense uncomfortable physiological symptoms like racing heartbeat, fatigue, headache, sweating, shivering and so on. When we are stressed, the body goes into a FIGHT OR FLIGHT mode, thinking we are in immediate danger. The mind senses danger as life-threatening and can show intense emotions and physiological symptoms to protect.

When Shaili's son's tantrums became unmanageable, she sought the help of a counsellor. Over 2-3 sessions, counsellor discussed with Shaili and her son, enquiring about the pattern of tantrums, from when they started and Shaili's way of engaging with her son in the earlier years.

What Shaili and the counsellor discovered over the sessions is interesting. Due to Shaili's hectic work schedule, she was not able to spend more time with her son. The promises she made to him to 'take him out' or 'play with him' were frequently missed due to work commitments. When she missed her promise,

her son used to be sad and angry. When she started feeling guilty about it, she began to buy gifts for him whenever she missed her commitments with him. This created a habit for the child that whenever he feels upset, he needs a gift to comfort him.

Jacob's family and friends started complaining about his inability to spend time with them. When he started thinking about getting married, people told him that he should make time for family. Otherwise, he may face challenges in his marriage.

Jacob started introspecting his behaviour of overworking. After reading some books and discussing them with friends, he realised that he gets worried when things are not done at work. When deadlines are missed or issues pop up at work, he is anxious about 'what his customers will think of his abilities' and 'what his boss would say'. This anxiety always drives him to put in extra effort. This has led to overworking and missing functions and socialising activities.

When Clara is bullied, she wants her parent's and elders' attention and support. Unfortunately, the elders of the family are emotionally unavailable for Clara. When bullied, she used to get angry and helpless. Her heart used to beat faster; muscles got tighter creating discomfort in the body. Clara used to calm down quickly with physical activities. She found that doing household chores like sweeping and mopping helped her to calm down. When she did household chores, she also got attention from the elders as well as appreciation.

Human minds start adapting to the situations to cope with the stresses of everyday life. **COPING MECHANISMS** are the strategies one makes consciously to deal with stressors. Whether we realise it or not, all of us are using coping mechanisms in various situations.

Shaili's coping mechanism was to buy gifts not to feel guilty. Her son's coping mechanism was to demand gifts to avoid feelings of disappointment.

Jacob coped with his anxiety by putting extra effort at the cost of personal relationships and socialisation.

Clara turned to do household work to avoid physical discomfort and seek attention from others.

COPING MECHANISMS can be healthy or unhealthy. **HEALTHY COPING MECHANISMS** are positive coping skills that help to deal with situations but do not have negative consequences or long-term negative impacts. **UNHEALTHY COPING MECHANISMS** are negative coping skills that can have immediate negative impacts and/or long-term negative side effects.

EXAMPLES OF HEALTHY COPING MECHANISMS :

1. Walking
2. Exercise / Playing a sport
3. Deep breathing
4. Thought journaling
5. Reading a book
6. Talking to a trusted well-wisher

Jacob's coping mechanism of putting extra effort into solving the problems was healthy for that moment. But when it was made as a habit, it affected negatively in the long run.

Clara found calmness in doing household chores. As long as this coping skill does not affect her other goals, this will be healthy. In case, Clara drops other important tasks to seek attention and does household chores, then it can become harmful.

EXAMPLES OF UNHEALTHY COPING MECHANISMS:

1. Any form of addiction - gadgets, alcohol, smoking
2. Anger outbursts
3. Self-harm
4. Binge eating
5. Negative thoughts
6. Isolating self

Shaili's coping skill of buying gifts turned out to be costly when her son started demanding gifts. Her son also learned an unhealthy coping skill by observing his mother.

Shaini was able to manage her time better after taking a few sessions of counselling.

Prajwal was also given a few sessions of counselling to help in recognizing his emotions and deal constructively with disappointment. Shaini's husband was also part of these sessions to understand how he could support these two. Over a period of six months, Prajwal's tantrums reduced significantly and his studies improved.

The COPING MECHANISM aims to avoid the STRESS or an UNPLEASANT EMOTION OR SENSATIONS. They can affect us positively or negatively based on what we choose. For a healthier mind and relationships, it is good to practice HEALTHY coping skills consciously. COUNSELLOR or THERAPISTS can help in identifying unhealthy coping skills and assist in finding healthier ones. It may take time and effort initially to learn these skills and apply them. But the results in the long term are worth the effort.

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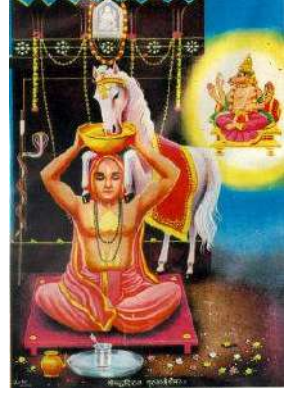
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Shree Vadirajaru (1520 to 1590 AD)

In dwaita philosophy, more prominence was given to logical verbal argument. Mostly this happened between the dwaitis and adwaitis. Historical evidences prove this very strongly. The very purpose of this ವಾದ was to counter Buddhism and Islam and they were highly influential on the minds of the indigenous people. This was probably founded to save the ancient Sanatana Dharma (ತ್ರಿಮತ) concept. In the north, Sree Chaitanya Mahaprabhu started to propagate Vaishnavism. In the South, Haridasas enriched the dwaita philosophy wherein Sri Madhwacharya was accepted as a guru. The Shaivists were the followers of the adwaita philosophy which Sri Shankaracharya initiated. Though the focus was on attaining salvation, the mode of reaching God's abode was just opposite to each other. These two great Acharyas along with Sri Ramanujacharya who popularised Sree Vaishnava's branch contributed immensely to Indian philosophy as a whole.

We find Sree Vadiraja as a bright star in the vast periphery of philosophers. Sree Vadiraja's early life is worth reading. Sree Vadiraja's father was Ramacharya. Sree Vadiraja was born in 1520 AD in a small village called Hoovinakere. There lived a vibrant saint called Vageesha Muni. For want of a child, the couple agreed to the condition that if the child was born inside the house it belonged to them. But if it is born outside of the house it would belong

to Sri Vageesha Muni. As the child was born outside the house it was handed over to the saint or Mathaadipathi at the age of 7. Sree Vageesha Muni was convinced by the deep interest of this small boy who studied all the Puranas and Granthas. He visualised the purpose of the child's birth on this earth. He named him Vaadiraja as he was an expert in dwaita philosophy and argued the same with other challengers.

Many scholars consider the concept of VAADA as the pillar of Madhwa philosophy. Maybe for this very reason, the works of Haridasas are known as TATVA VAADA. Sri Vadiraja with expertise in the VAADA aspect was the best way to popularise the Madhwa philosophy, he was entitled Sri Vadiraja. Sri Vadiraja never stayed in one place. He took many intense trips from Rameswaram to Dwaraka and Kashi etc.

During this padayatra with dual targets, one being the aspirations to propagate Vaishnavism and the equally essential view of understanding the essence and intricate depiction of Advaita philosophy. It is said that he, during this pilgrimage participated in many discussions with adwaitis and won the intellectual scholars' hearts. His spiritual tour included Shringeri, Vijayanagara, and Pune. As he belonged to Vyasakoota where sanyasi tradition was followed, his signature word does not contain the very Vittala word.

Only Dasakoota composers were given the title with the word vittala. A different Ishtadaiva was embraced by Vadiraja, i.e. Lord Hayavadana, whose identity was recognised with the image of a horse face with a human body. It is very interesting to research the Hayavadana, which is not listed in Sri Vishnu Dashavatara. To compose devaranamas and other forms of music and Kannada kavyas, he was honoured with the Ankita as Hayavadana.

Though Sri Vadiraja was a devotee of Hayavadana Swamy, he never looked down upon other forms of Paramatma. He equally respected all the forms of Paramatma and conveyed the message of Sarva Dharma tolerance to a great extent. It is said that he renovated the temples at Udupi. At that time, a discarded forest was chosen by him to constitute the Mata (ಮಠ). This place was hidden within a densely covered forest called SONDE (ಸೊಂದೇ) near Sirsi and Siddapura which is attracting thousands of devotees even today. His sacred Brindavana is situated there and it is said that any devotee who does seva there will immediately be poured with Sri Vadiraja's blessings. One of the unique ways of invoking all creatures in this world to assist him, he stamped the existence of BhootaRaja a demonic creature, the king of demons.

There are only a few temples in Karnataka where BhootaRaja is also worshipped. It is said that Sri Vadiraja removed all negativity from BhootaRaja and converted him into a ಶಾಂತಮೂರ್ತಿ. This explains the spiritual strength of Sri Vadiraja which he gradually acquired through a long internal journey. Sri Vadiraja is said to have built five Brindavanas. He has contributed to Hindutva through his immortal compositions that include beautiful devaranamas and kavyas like Venu Geetha, Bhramara Geeta, and Lakshmi Shobhane which Madhwa community women sing during

marriages. When we look into the history of shrungara kavyas, Sri Vadiraja's Bhramara Geeta and Venu Geetha stand apart as one of the most elegant works ever in the evolution of compositional forms of the Indian music system. Though the shrungara rasa was not directly referred to in ancient texts about dance, drama & music, traces of shrungara bhava were found as early as during 11th century through a great Sanskrit kavya called Geeta Govinda which was composed by Sri Jayadeva Kavi. The poet considers himself Krishna and his wife as Radha in this work. The erotic words and sequences used here are the best example of shrungara rasa as the king of all other ragas.

Shrungara rasa is understood as the link or bridge between the devotee and the deity. With madhura bhakti is an easier way to reach God by distinguishing between the human soul and the supreme power. The spiritual connection of Atma and Paramatma paved the way for a unique way of communication between them. The Natya Parampara in India considered this divine work and they popularized the astapadis (compositions with 8 lines and 8 sargas or stanzas). Even today the dance performer chooses an astapadi as it is most suited for the aspect of Abhinaya. As the regional language Kannada was used to compose songs by both vachanakaras and Haridasas we can say that the concept of Sri Krishna dancing with gopika was portrayed in Kannada by Sri Vadiraja who created a spiritual connectivity between Atma and Paramatma through madhura bhakti. The contribution of Sri Vadiraja is very vast and can never be analysed in one single article. I keep my pen down at this point and try to concisely analyse the various aspects of Sri Vadiraja's works in my next article by selecting a few rare and unheard compositions of Sri Vadiraja.



Crime Prevention - A Criminologist's Perspective

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CAREER SPAN OF A THREAT ASSESSMENT PROFESSIONAL (TAT)

Security professionals in Asia, often ask me, "You say Threat Assessment and then you say behaviour analysis... So, you work with the HR function? Are you a therapist? How does this come under the purview of Security?". This function is very well established in the West including Govt departments where the focus is **'Prevention of Violence / Threat'**. And since violence is the keyword, this function is mostly entrenched with the Safety and Security or Employee Relations teams. What do they look at

1. Workplace violence – Threats like Stalking, bullying (including Cyber Bullying), Harassments, Abuse
2. Incidents of Self-harm- Threats like Domestic violence, Suicide ideation
3. Insider threat- Fraud, data theft, Bribery
4. Terror and Radicalization

The security fraternity is confused about my ability to play varied roles. The crux of the matter is that Behaviour analysis is the key for us Threat Assessment Professionals help us to respond with situational awareness rather than a blanket response. This aspect is the key to the successful functioning of the Corporate Security Function.

Our knowledge domains of TAT are

1. Psychology / Neuro Sciences – Understanding Behaviours, mental disorders, and brain structures is the foundation of this profession.

2. Sociology / Anthropology- Understanding the sociological changes that affect behaviours and mindsets.
3. Criminology / Forensics – Understanding why violence occurs, how escalation of violence occurs and prevention of abuse and harassment
4. Risk Management- Understanding case management, recording management, and reporting structures.

Our skill sets TAT are

1. Investigator - Fact Finding is the main expertise of a Threat Assessment Professional. This would mean in-depth investigative skills to arrive at the 'Why' of the matter.
2. Crisis manager – Most cases referred to us are when things are broken or are in a dire crisis of loss of Life, Asset, Data, or Reputation. This requires us to play the role of crisis manager to resolve the matter for now. Post which we can work towards long-term solutions.
3. Assessment expert – The main skill set of TAT professionals is to connect the dots and arrive at a comprehensive assessment to de-escalate the situation and prevent violence.
4. Organizational Navigator – A starting point of the TAT function is a collaborative platform with various functions. Thus, any TAT professional must understand the

work of different functions. This will help them define and seek support to resolve issues.

The roles played by TAT professionals are

1. Background Vetting - We are known for conducting referral checks from a conduct standpoint to point out the Red/ Yellow flags.
2. Hiring - We are brought in to observe interviewee to understand their mindsets, and their ability to handle unethical situations and violent scenarios.
3. Site Risk Assessment (SRA) - A TAT professional conducts an SRA from the viewpoint of understanding the employee, their mindsets and behaviour before auditing the building for appropriate standards.
4. Fraud investigation- TAT professionals are often called to be co-investigators, as they are known for their keen sense of observation and analysis.
5. Operational audits – Because of our deep understanding of Risk Management protocols we are often able to work on audit projects to look into what is broken and how they can be fixed.
6. Case management – Our main role is to manage cases. Thus, by default, many cases of threat are handed over to threat management professionals.
7. Training and awareness – Being an organizational navigator would mean that, we can influence stakeholders and build the brand the function.

In a nutshell, there are times when we as TAT professionals are known as super heroes of our organization!

Riddles

(You will find the answers in the editorial section)

- I go in dry and come out wet, The longer I'm in, the stronger I get. What am I?
- I work hard most every day, Not much time to dance and play, If I could reach what I desire, all like me would now retire. What am I?
- Full of dark, filled with everything. Both on my skin they color. With my pack, I am always afraid of the cat. What am I?
- I have a tongue but cannot taste. I have a soul but cannot feel. What am I?
- To unravel me, you need a key. No key that was made by locksmith's hand, but a key that only I will understand. What am I?

(Compiled by Sudhir S. Mysore)



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9. Watersheds – The way ahead for development

Watersheds: What is the best way to understand the terrain and topography, especially in rural areas? This is the key question that needs decisive answers, particularly for the benefit of the farming community. Many farmer folks may not bother much with the topography of their piece of land and also the influence of the terrain that surrounds their land area. A good understanding of this is always a must and important for all farmers. Agriculture activities need a thorough knowledge of the nature of the terrain and soil to arrive at suitable farming strategies. With this, the farmers can draw optimal plans for water and soil conservation in their own farms. So, how do we define the term watershed? It is defined as an area of land that drains water, sediment, and dissolved materials to a common outlet point. A contour drawn along the same ridge points defines a watershed. The term is not restricted to surface water runoff only but includes interactions with subsurface water also (Fig-1). If one knows about the local terrain conditions and watershed concept and how to manage resources within a watershed, it is easy to streamline all the farming activities to achieve sustainable development. It is also necessary to understand the hydrological cycle regarding surface, underground, atmosphere, precipitation, evaporation, etc (Fig-2) for improved field preparedness and action concerning crop cycle and crop growth period until harvest time.

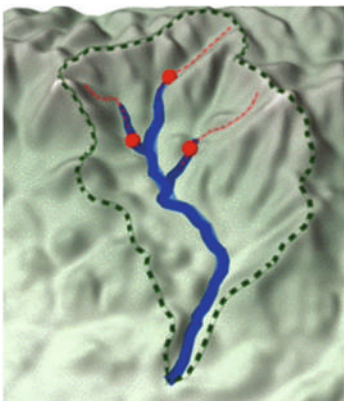


Figure – 1: Watershed

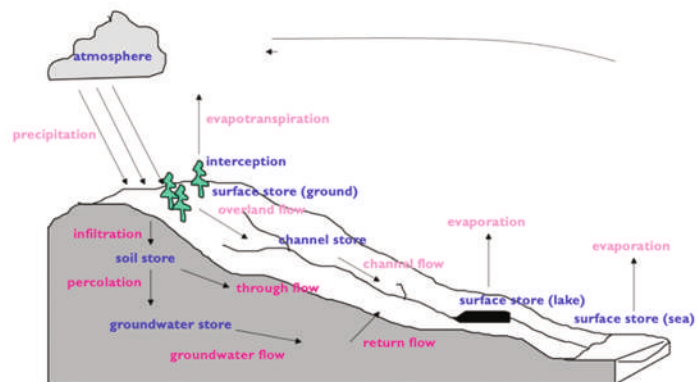


Figure – 2: Hydrological cycle

Space technology plays a crucial role in watershed development and helps in addressing issues due to synoptic coverage and multi-time data acquisitions, thus bridging the gap for scientific planning. Satellite stereo imaging capabilities, such as CARTOSAT-1 that was instrumental in providing high-resolution 3D data for not only India but for the globe. We have access to terrain elevation data that can be used for better planning and generating watershed maps for the entire country. The data enables the derivation of important terrain parameters, such as Slopes, Gradients, Contours, and Drainage networks that directly help in soil and water conservation planning (Fig – 3a & 3b). The figures showcase the watershed boundary within which detailed plans are arrived at the Parcel/ Cadastral level that addresses water conservation while the adjoining figure shows the slopes within the watershed. This helps every farmer to plan better and optimize outcomes from his/her field.

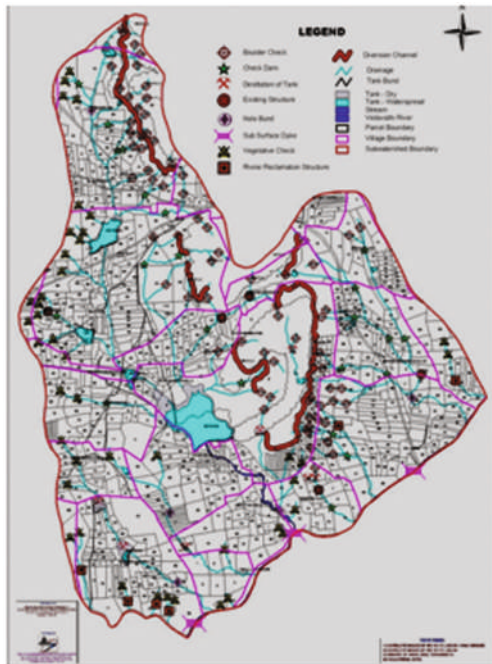


Figure – 1: Watershed

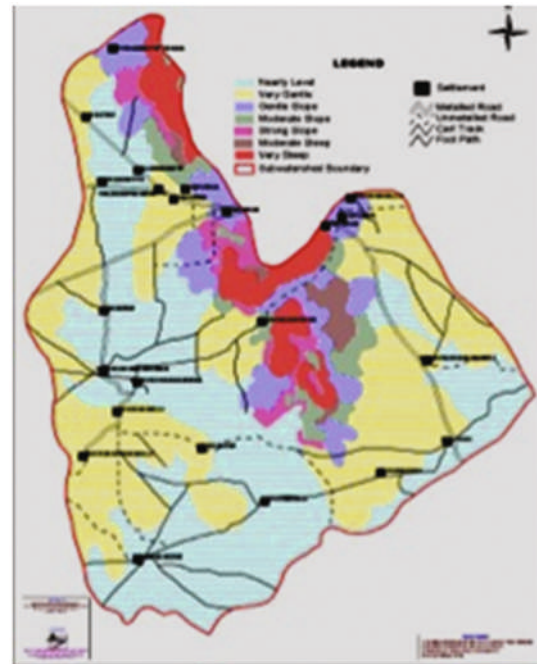


Figure – 2: Hydrological cycle

Benefit: A good understanding of the terrain and watersheds and planning all activities at the field level, helps in many ways. It helps in undertaking specific activities at the field level resulting in (a) addressing soil erosion (particularly in high slopes), (b) moisture retention in soil and allowing better percolation, (c) groundwater replenishment, (e) Improved water availability, (f) improved agricultural produce, (g) better preparedness against drought, as proper watershed management results in drought-proofing of a given area. On the socio-economic front, (h) the farmers are bound to get improved produce due to the improved health of the land and water availability, and (i) land-less farmers get employment opportunities due to an increase in agricultural activities. (j) Self Help Groups (SHG) which work at the local level, especially the ladies' groups, would experience improved micro-credit activities with the increase in savings and hence get strengthened, (k) better economic returns per unit area, leading to improved lifestyle, (l) younger generation get the opportunity to pursue their education/ go to schools or colleges, due to improved economic conditions of the local farmers. These are some typical benefits that rural areas can derive if they properly implement developments based on watersheds.

The Central Government has been implementing watershed development programs for many decades under the Drought Prone Area Program (DPAP) later as the National Watershed Development Project for Rain-fed Areas (NWDPA) and recently as the Integrated Watershed Management Program (IWMP). Earlier stages saw the use of conventional techniques but now, over some time, the Government has adopted space technology for planning, implementation, and monitoring of all watershed programs in the country for better benefits. More than 86,000 watersheds are presently being developed in the nation and Bhuvan Geoportal of ISRO provides complete technical support at all stages of the program.

WE SAW FLOODING AROUND BANGALORE RECENTLY, PURELY DUE TO THE NON-ADHERANCE OF SLOPE/GRADIENT-BASED LAND. THE SAME TOOLS AS ABOVE ARE NEEDED TO ADDRESS THEM TOO. THE BASIC CONCEPT OF DEVELOPING TOWNS WITH DUE RESPECT TO TERRAIN AND TOPOGRAPHY ARE FORGOTTEN AND HENCE WE FACE URBAN FLOODS REPEATEDLY!!...



The Selfless Warriors of Shivaji

Guru Prasad Bhat

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13. MurarBaji Deshpande, chivalrous hero of Purandhar Fort



MurarBaji, the hero of Purandhar Fort! The very name takes you back to April-June 1665 when this fearless warrior valiantly resisted the relentless

volleys of the powerful Rajput General Mirza Raj Singh, in the service of the Mughal emperor Aurangzeb, and his deputy Diler Khan's continuous bombardment of cannons on the citadel of Purandhar Fort. When the outer wall fell after two months of bombardment, Murarbaji fought from the inner wall of the fort. When the watchtowers were targeted and destroyed, MurarBaji fought with both hands wielding swords to defend the fortress of Purandar.

The memory of this human-tiger, who fought valiantly without a hint of fear, even after being struck in the back by Diler Khan's arrow through deceit, remains vivid even today. MurarBaji had only 1000-1200 soldiers with him, whereas Mirza Jai Singh had over 14,000 soldiers deployed at the Purandhar fort and a massive army of two lakhs ravaging through the fledgling Hindavi Swarajya of Shivaji Maharaj. None came to support Shivaji Maharaj, whereas the Mughals were actively supported by nearly a dozen enemies of Shivaji. Despite this hugely unequal battle, MurarBaji held the fort for over two months

before falling in combat. The battle of Purandhar ended 12 days later as his men continued to fight in his honor. Such was the ferocity of MurarBaji and his thousand men. None flinched. Each one of them was a hero of Hindavi Swarajya.

MurarBaji Deshpande was born (date unknown) into a warrior Chandraseniya Kayastha Prabhu (CKP) Brahmin family in the village of Javli in the Satara district of Maharashtra. His father (name unknown) was also a warrior in the service of Chandra Rao More, a fief holder of Javli province under the suzerainty of Bijapur Adil Shah. The Mores and Shivaji's family, the Bhosales, had a long history of bitter enmity, as evidenced by a decade-long feud to end each other's lives, even during periods when both sides served Adil Shahi as their overlord.

After Shivaji eliminated Chandra Rao More, his loyal warrior MurariBaji, with unmatched valor, single-handedly confronted and fought off 8-10 Maratha soldiers simultaneously. Personally witnessing such heroics, unwavering commitment, and loyalty to his fallen master left a profound impression on Shivaji Maharaj. Acknowledging and applauding his bravery, Shivaji respectfully ordered his men to stop the war. Invoking Maata Bhavani with folded hands, he then persuaded MurariBaji to join the Maratha forces in the pursuit of establishing a sovereign Hindavi Swarajya, free from all the Mlechhas. This touching moment led Murar to take the

oath of allegiance. The incident occurred in 1656 and changed the trajectory of MurarBaji's life. He became one of Shivaji's most trusted soldiers and was entrusted with the responsibility of safeguarding the strategically crucial Purandhar fort as its Subhedar.

Nine years later, serving as the in-charge of Purandhar fort, MurariBaji fought selflessly until his last breath for the cause of Swarajya, eventually sacrificing himself on June 12, 1665, and dedicating his life to the pursuit of Hindavi Swarajya. He remained true to his solemn oath to fight for the cause of Swarajya till the end.

June 1665 was an extremely painful and challenging period in the history of Chhatrapati Shivaji Maharaj, as he lost almost all of his possessions from two decades of hard work.

Mirza Raje Jai Singh, with blind devotion to his Mughal masters, initiated a military campaign with an army of more than 200,000 soldiers. At that time, not fully trusting a Hindu general like Mirza Raja Jai Singh, Aurangazeb sent Diler Khan as his deputy to keep an eye on his moves and report independently on the developments. Both caused immense devastation to Shivaji's fledgling kingdom along the way, burning down villages, massacring innocent people, enslaving others, and destroying crops and properties. The conquest of Purandhar Fort was crucial for them, as failing to capture the fort meant their inability to defeat Shivaji Maharaj.

After the fall of MurarBaji, Shivaji was compelled to enter into the 'Treaty of Purandhar,' whereby he surrendered twenty-seven forts to the Mughals, paid a tribute of 40 Lac rupees, handed over Prince Sambhaji to the Mughuls as a guarantor to force Shivaji to abide by the terms of the treaty, and agreed to fight on behalf of the Mughuls in wars in southern India against Adil Shahi and splinter fiefs of the erstwhile Vijayanagar empire.

Shivaji Maharaj won back all twenty-seven forts and a few more from the Bhaglan and Khandesh provinces from the Mughals during the two years between February 1670 and February 1672. Interestingly, it took a mere two days for PeshveMoropantPingle to recapture the Purandhar fort from the Mughuls on March 8, 1670! This fact is enough for us to fathom the enormity of Murar Baji's contribution and how ferociously he might have fought for over two months to keep the Moghul forces at bay. This makes MurarBaji a larger-than-life hero in the annals of Maratha history.

Our pride brims with admiration for such selfless warriors of Shivaji when we stand in front of Murar Baji's statue, depicting him wielding a sword in both hands, standing tall at the Purandhar Fort.

Quotable Quotes from Ratan Tata



The biggest risk is not taking any risk.

In a world that is changing quickly,
the only strategy that is guaranteed
to fail is not taking risks

If you want to walk fast, walk alone.
But if you want to walk far, walk
together

Leadership is about taking
responsibility, not making excuses



Short Story

B.R. Bhimachar

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(At 100 years, he is the youngest writer we have...!)



What a chap!

It was a Sunday. A day when the traffic is the heaviest on WhatsApp! Everyone is busy dispatching text messages. From the film seen the previous day to that morning's breakfast menu, everything is vividly photographed and shared. Smiles, Thumbs-ups, Likes and other emojis are aplenty. In the midst of all of this, Lalitha came online for the first time and shared the news that she had been down with Chicekungunya for the past two days.

From then on, everyone is messaging about Lalitha. "Get well soon" messages are pouring in unabated. While reading them all, Lalitha is able to forget her joint pains a little. "Such caring friends... it is so nice to read their messages... I am so lucky..." As Lalitha was feeling elated and replying to all her friends thanking them for their wishes, she suddenly remembered Ravi. "Where did Ravi go? He was chatting so much before I messaged the group about my ailment..." Lalitha was wondering.

Now Ravi has occupied her mind completely. All his chatting is only when things are going fine. The minute I said that I was not feeling well, he stopped chatting. What is the use of having such friends? They have no concern for you. By the by, look at Sharma. How sweet of him! "Lalitha dear, if you need any help, please don't hesitate to let me know. Our prayers are always with you" he has messaged. There are so many such caring messages from all the other friends. Each of them has shown so much concern for me. Each of them has messaged so dearly... except for this Ravi...

Just at that moment, the doorbell rang. With great difficulty, Lalitha got up and opened the door.

Ravi was standing there with a reassuring smile on his face. He was holding a bouquet of flowers...

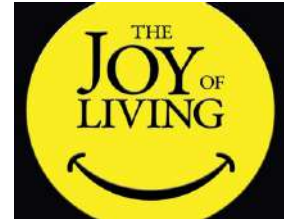
(The story is a translation of the original in Kannada from the book "Putapaaka" written by Satyesh N. Bellur)



Joy of Living

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6. YOU ARE PRECIOUS

Quite often we hear people saying that "they have had enough of life "and "If only it could end" They "want to leave everything and run away ". Many of us who are exasperated with growing children, having an overdose of household work coupled with demanding jobs, and financial issues, often feel like running away from the world. All of us, at different points of time in our life, get this feeling, that we have had enough of all this and will be glad to call it a day. But the reality is nothing is in our hands. We have to live till the call comes. Let us look around a bit. We are the crown of creation. God has bestowed us with the best capabilities among all the living creatures. Each one of us is PRECIOUS. One needs to recognize one's potential. Instead of saying "Can I do it? " Why don't we say "Why can't I do it? " Probably many of us waste the precious time of our life doubting our abilities. How many of us make use of our full potential? Most of us are so hesitant to exert ourselves or develop a personality of our own that we tend to often accept life as it comes. We go with the flow.... We often take life without much thinking. We allow ourselves to drift along, and participate in activities that may or may not be necessarily to our liking. How many of us check our day whether it was productive or not before we sleep? Have we taken stock of the way the day's time and energy is being spent? We often presume that there is plenty of time ahead. But time is not eternal. As the famous English poet Andrew Marvell puts it in the poem "To his Coy Mistress "

"But at my back, I always hear
Time's winged chariot hurrying near:
And yonder all before us lie
Deserts of vast eternity. "

Therefore, one must ensure that in the time available to each one of us, we must

identify areas of our interest and abilities. We must make sure we develop. Initially, it may be amateurish. But trees grown over some time make a thick forest. Remember drops of water make a mighty ocean. Each person is endowed with a special ability and quality which makes each one unique in the world. We must recognise the areas of interest and develop them to the service of humanity. The satisfaction of being helpful to others is unimaginable. But the bottom line is one must enjoy the work that one proposes to do.

As Lord Tennyson put it in the poem "Ulysses ". "How dull it is to pause, to make an end, to rust unfurnished, not to shine in use! ". Let not the despondency takes over you. No need to feel that you are on the other side of the fence. Yet again, as Lord Tennyson says in the same poem

"Old age hath yet his honour and his toil;
Death closes all: but something ere the end,
Some work of noble note may yet be done, "

How nicely Tennyson sums up our dilemma in the same poem ...

"Tho much is taken, much abides, and tho'
We are not now that strength which in olden
days. Moved earth and heaven, that which we
are, we are; "

You are too PRECIOUS. Your time is equally PRECIOUS. Sometimes we have a fear of exposing our lack of ability due to lack of confidence. Maybe we are weak by time and fate but surely we are strong by will. Let us not postpone any activity that makes us feel happy and gives joy to others. So get started on something that you have always wanted to do. Involve yourself wholeheartedly. Realize your potential. This will bring happiness to others and JOY OF LIVING to YOU...



Whip of Humour

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The exquisite world of expressions

"How about a Pizza, uncle?' asked the nephew. I acquiesced.

Being a relic of the bygone era, I was reluctant to bite into any food item and preferred the good old 'cut, chop, pick, shove' method using my fingers. The Pizza arrived. Others with me at the table picked their shares and immersed their canines and premolars into the mushy layers. I gingerly ventured to touch the food with my fingers, met seven severe glares, reluctantly took the knife and fork, and began manfully sawing the Pizza. The knife went in; the Pizza slid across the plate, and the fork followed the sliding thing and arrested its movement. I sawed further till the innards of the piece slipped out and the upper and lower crusts gave way. By the time I cut the whole into manageable pieces, I was sweating profusely despite the air-conditioner running full tilt. I turned to my nephew and said, "This, dear boy, is called as working lunch!"

"Idioms and phrases may be as old as humanity but the meanings change over time. Now 'To horse around' would mean 'to be ready to jump to any party given the right price'. Today horses are not the ones that run in a Derby but the ones who run after power and pelf" said Rinku, the wag, the other day, as we sped along a highway.

"If so, what is horse sense?"

"The sense required to quell the nonsense of these two-legged horses."

"What does 'right from the horse's mouth' mean?"

"If the above-mentioned horses support the right wing, it's 'right from the horse's mouth'; if they support the left parties, it's 'left from the horse's mouth'" he beamed.

"What does 'hold your horses' mean?"

"It means - Take the rebel leaders to a resort and hold them till the political storm blows over" averred Rinku.

"Dog eat dog situation?"

"That's common in the foreign countries. The leftover hotdogs are fed to the dogs!"

"Interesting. What does 'Beat around the bush mean?"

"That would be the security personnel guarding George Bush and his family. Their beat is referred to as 'beat around the bush', obviously" he replied.

My curiosity was aroused. "What would 'hit the sack' mean now?" I asked.

"Ah! That is what most of the companies are doing nowadays. They hire by the shipload, run the company at full tilt for a while, realize that the ship is sinking and start hitting the 'sack' button. Hundreds and thousands of employees will be sacked at the touch of a button" explained Rinku.

"What does 'sitting duck' mean?" I asked, avoiding an oncoming truck ostensibly with intent to smash anything in its path to smithereens.

"An out-of-form batsman sitting in the pavilion, waiting to go out and come back

without troubling the scorers is called a sitting duck."

"A picture is worth a thousand words?"

"That's easily answered. In the printing field, the man who writes an article of thousand words, as well as the one who draws a picture for the article, is paid equal remuneration."

"What does 'A bull in a china shop' mean?"

"That is the upward trend in the share market displayed at a shop in China."

"All bark and no bite?"

"The life of a software engineer. All he listens to for most of the day is the bark of the boss. He may have consumed many giga bytes but might not have had time to take even a single small bite!"

"From rags to riches?"

"Making money by selling torn and faded clothing."

"Head over heels?"

"Yoga day."

"Flash in the pan?"

"The glittering emblem above the photograph of the individual in his/her PAN card."

"Dry run?" I queried, just managing to avoid a somnambulant doggy.

"Jogging to the polling booth."

"Why would that be a dry run?"

"Because no alcohol is allowed on that day!"

"What does the expression 'go the extra mile' indicate?"

"That a minister is travelling in your usual route."

"Surely, you jest?"

"Not at all. A minister's route sandwiches even ambulances. You will be forced to take a longer detour. It may even be more than the stated mile."

"Ivory tower?"

"That's a cap on the implanted tooth. The latest additions shall be a ceramic tower and platinum tower."

"In the long run?" I queried, realising that we had travelled quite a distance.

"It may mean something else in some places but in Karnataka, it has a special meaning."

"I am eager to be enlightened."

"Long is a sharp object, used by rowdies, to chop off their rivals with a single blow. When a rowdy is chasing another with his Long held aloft, he is said to be 'in the Long run'.

A cowherd appeared seemingly out of thin air, leading a long line of cattle right across the highway. I honked, blared, glared; hit the steering wheel with my fists, leaned out and yelled; the cows and the cowherd seemed to be moving to their own tunes and at their own pace.

I was forced to buckle down from a speed of 80 miles per hour to 8 miles per hour and less. I turned to Rinku and asked, "Which expression will suit this situation?"

"This, my dear fellow, is termed as 'being cowed down,'" said Rinku.

I nodded in agreement. After all, Rinku's observations were nothing short of Bee's Knees.



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Making Peace

I look into the mirror
I smile, I almost laugh
To make sure that the tears
Don't find their way out.

I pick up my violin
I hum, I almost sing
To make sure that the cries
Don't make it to the tongue

I wear my colourful gown
I drape, I almost bedeck
To make sure that the sorrows
Don't make it to the sleeve

There is so much pain
In concealing the hurt
Then I stop and begin to wonder
The reason for this forbearance

I turn and look at the mirror
Allowing my tears to flow
I keep my violin down
Releasing the sobs to grow

I put down my colourful gown
Revealing the pain and scars
Shameless I stand all wounded
But with peace within my soul.



Significant events in Nov

- 1858 – The British crown officially took control of India from East India company on 4th Nov marking the beginning of British Raj.
- 1948 – National cadet corps was established on 26th Nov.
- 1949 – The constituent assembly adopted the constitution of India on Nov 26th Nov which came into effect on 26th Jan.
- 1969 – ISRO launched its first rocket, Nike-Apache, on 14th Nov from Thumba in Kerala marking the beginning of India's journey in space research.
- 2008 – Mumbai was attacked by terrorists on 26th Nov 2008 where 170 people were killed.

(Compiled by Sudhir S. Mysore)



PHOTO GALLERY

for November 2024

On the occasion of the golden jubilee year of "Sanyaasa Sweekara" of Dakshinmyaaya Sri Sringeri Sharada Peeta Jagadguru Shankaracharya Paramapujya **Sri Sri Bharatitheertha Mahaswamji**



Golden garland being offered by devotees to **Sri Sri Bharatitheertha Mahaswamji**



Inauguration by Honourable Vice President of India, **Sri Jagdeep Dhankhar**



Release of Brahmana Maha Sammelana's Gayathri Mantra Japa Yajna's information brochure by Sringeri Jagadguru **Sri Sri Vidhushekara Bharati Swamiji**



One crore Gayathri Japa Yajna in Mangaluru



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