

# VIPRANUDI

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## Pamulaparthi Venkata Narasimha Rao

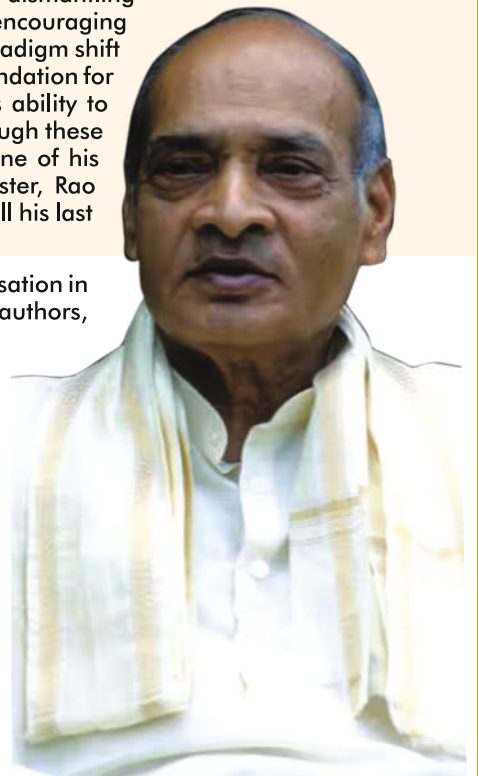
(28 June 1921 – 23 December 2004), popularly known as P. V. Narasimha Rao, was an Indian lawyer, statesman, and politician who served as the 9th Prime Minister of India from 1991 to

P. V. Narasimha Rao was born in a Telugu Niyogi Brahmin family in the village of Laknepalli in present-day Telangana. His father Sitarama Rao and his mother Rukma Bai hailed from agrarian families. He completed part of his primary education in Katkuru village of Bheemdevarapalli Mandal in Hanamkonda district by staying in his relative's house. He finished his Bachelor's degree at Osmania University. His early life was marked by academic excellence and a strong commitment to education. He earned a degree in law from Fergusson College in Pune and subsequently entered politics, initially engaging in the freedom struggle against British colonial rule. Rao's political career began in earnest when he joined the Indian National Congress (INC). He quickly rose through the ranks due to his dedication and skill, holding various positions in the state government of Andhra Pradesh, including that of Chief Minister from 1971 to 1973. He had wide interests in a variety of subjects (other than politics) such as literature and computer software (including computer programming). He spoke 17 different languages. His intellectual curiosity and scholarly demeanor earned him the reputation of a "scholar-statesman." He authored several works, both fiction and non-fiction, and translated notable literary works into Indian languages. In short, he is widely recognized for his significant contributions to India's economic reforms, his deep insights into country's economics, and his distinguished political journey that is marked by simplicity and intellectual acumen.

Rao's tenure as Prime Minister came at a crucial time in Indian history. In 1991, India faced a severe economic crisis characterized by fiscal deficits, a balance of payments crisis, and declining foreign exchange reserves. Rao initiated sweeping economic reforms that liberalized the Indian economy. These reforms included dismantling the License Raj, reducing tariffs and interest rates, and encouraging foreign direct investment. These measures marked a paradigm shift from the previously protectionist policies and laid the foundation for India's economic growth in subsequent decades. Rao's ability to navigate the complex political landscape and push through these reforms despite significant opposition is considered one of his greatest achievements. After his term as Prime Minister, Rao continued to be an influential figure in Indian politics till his last breath.

On the occasion of 25 years of economic liberalisation in India, there have been several books published by authors, journalists and civil servants evaluating Rao's immense contributions. While Vinay Sitapati's book *Half Lion: How P.V. Narasimha Rao transformed India* (2016) gives a renewed biographical picture of his entire life, Sanjay Baru's book *1991: How P V Narasimha Rao made*

history (2016) and Jairam Ramesh's book *From the brink to back: India's 1991 story* (2015) focusses on his role in unleashing the reforms in the year 1991 as the Prime Minister of India. He was a poet and a distinguished author himself. He translated the great Telugu literary work *Veyipadagalu* of Kavi Samraat Viswanatha Satyanarayana into Hindi as *Sahasraphan*. He also translated Hari Narayan Apte's Marathi novel *Pan Lakshat Kon Ghetto* into Telugu. He was also invited to be the chief guest of Akhil Bhartiya Marathi Sahitya Sanmelan where he gave speech in Marathi. In his later life he wrote his autobiography, *The Insider*, which depicted his experiences in politics. Rao was awarded Bharat Ratna (posthumous) on 9 February 2024, an honour that should have come to him much earlier!



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### VIPRANUDI

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# CONTENTS

Topic	Page
Presidential Message	3
From the desk of the Editor	4
AKBMS News & Events - Savithri Ramesh	5
Guest Column - T.V. Nataraj Pandith	6
Thus Spake Lord Krishna - Veena Prahlad	8
My quest for spiritual well-being - Satyesh N Bellur	10
Mind over Matter - Anitha Nadig	12
Performing Arts - Dr.S.N. Susheela	16
Crime Prevention - Varsha Avadhany	18
Spaceuse - P.G.Diwakar	20
The selfless warriors of Shivaji - Guru Prasad Bhat	22
Short Story - B.R. Bhimachar	25
Joy of Living - Dr. Gayathri Devi	26
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...

It is with a heavy heart that I convey my homage to our departed friend Sri. H.N.Hiriyanna Swamy. The Sabha has grown weaker by his demise and it will be difficult to fill the void left behind him. He was involved in all of the activities of the Sabha from its very inception and the Sabha owes him a lot for its current stature and growth. He was also responsible for me becoming the President of the Sabha two years ago. He had travelled all across the state campaigning for my elections and I can never forget his encouragement to me at that time. After my elections too, he was chiefly instrumental in raising funds for the Sabha and guiding every other section with undeterred zeal and well-meaning.

Several organizations in the state have had mourning meetings to record their sincere appreciation for his services to our community in particular and for the society at large. This speaks of the popularity he enjoyed across a cross-section of society over an enduring six decades of his societal life.

His vision was that our Sabha should reach out to every vipra in the state and enrich their lives. We will endeavor to work in that direction

and that alone would be our meaningful homage to him. Let us all pray for sadgati to his soul...

This month has been the birth anniversary of Sri. Shankaracharya and Sri. Ramanujacharya – the saints who helped in the resurrection of Sanatana Dharma in our country. There were functions to celebrate these events across the state. We have to indeed strive towards the realization of the principles propounded by these great saints and enrich our spiritual well-being.

SSLC and PUC exams have been over and the results have come. As always, thousands of Vipra children have done well. However, due to the limited seats available on general merit, many of our children would not find a seat of their choice despite doing well. I urge the Vipra community leaders who are running educational institutes and companies to come forward to help these talented children find their legitimate place in education and careers thereafter. A lot has to be done in this direction from one and all of us...

*Ashok Haranahalli*  
Yours Truly

**Ashok Haranahalli**



## From the Editor's desk

**Satyesh N. Bellur**  
Editor-in-chief

Dear Readers...

Welcome to our Twenty-Eight edition of Vipranudi – the English journal from the house of AKBMS.

We are happy to feature Sri. P.V. Narasimha Rao, our honorable EX-Prime Minister on our cover this edition. He created history by liberalizing the country's economy amid severe opposition and at a time when the country's economy was in the doldrums. I feel that he has been one of the many Congressmen who have been ignored and neglected by their own party despite making significant contributions for both the party and the country alike. However, it was heartening to see that he was remembered for his services posthumously when at the beginning of this year, Sri. Narendra Modi led Government announced Bharat Ratna to him. He richly deserved the recognition that should have come to him at least a decade ago.

4th June – I think the entire country was glued to their TV sets at home waiting to see who would lead them in the next five years. It would have been exceedingly good if one party had taken at least a simple majority on its own strength. A government led by such a party would not have any baggage of coalition parties to carry. The result, though a mixed bag, did give a clear majority to the NDA alliance led

by Sri. Narendra Modi. It will be interesting to watch how he would manage his partners and still provide the robust and progressive governance that he is known to deliver. The opposition on the other hand will be put to the test too. It will be interesting to see how they will stop wasting their time talking about EVMs and other mundane matters and instead provide a strong opposition front that would intellectually question the ruling party on issues pertaining to national interests. I wish both of them to do their jobs well that will bring prosperity to us all and make India the third largest economy sooner than estimated.

I thank all my columnists and editorial colleagues for their continued patronage. Till we meet again in our next edition, I wish you all a blissful time ahead.



*Satyesh N. Bellur*

**Satyesh N. Bellur**

### Answers to Puzzles – What am I?

- |              |           |
|--------------|-----------|
| 1. Odometer; | 2. Piano; |
| 3. Iceberg;  | 4. Chalk; |
| 5. Hurricane |           |



June - 2024

VIPRANUDI

# 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 April - May 2024, to your perusal:

## Events and Programs of AKBMS :

1. Events to pay homage to the departed AKBMS stalwart, Sri. Hiriyanna Swamy was held in Bengaluru, Gadag, Dharwar, Chintamani and other places
2. Mudhol District office of AKBMS celebrated its 30th anniversary on a grand scale. Sri. Ashok Harnahalli, Sri. Karthik S Bapat from Bengaluru and the President of the Mudhol Sabha Sri. Raghavendra Kulkarni was present and addressed the gathering. The office bearers of Mudhol Sabha honored the following achievers on the occasion – Mr. G.R.Joshi (Ex-President), P.N.Mokashi, Kishore Masoorkar, Satish Kulkarni and Ashok Kulkarni.
3. The Yuva Prerane Graameen Abhivrudhi Samasthe and Abhinav Bharat team of Kalaburgi organized Veer Savarkar Ji Jayanti in our city. The first speaker, Shri Murali Pujari Ji, delivered an insightful talk about the life of Savarkar Ji. Another guest speaker, Sri Nitin Shastri Ji, who traveled from Pune, discussed Savarkar Ji's vision on foreign policy and military and showcased rare photographs of him. Over 200 patriotic citizens participated in this celebration, making it a memorable event. Akhilaka Karnataka Brahmin Mahasabha State Executive Committee Member and Youth Prerane Society President Pramoda Deshpande, Secretary Shrey Malhar Rao Malle and Akhilaka Karnataka Brahmin Mahasabha Kalaburgi Youth Unit Incharge Narayan Jahgiradar and many others organized the event. Some photographs of this event...





## Guest Column

**T.V.Nataraj Pandith**

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### Harihara Idols in Denmark!

In the village of Hariharapura in Hassan District, there is a Trikutaswamy Harihareshwara temple built in the early 13th century, mentioned in Karnataka Inscription Volume-8, Inscription No. 156 and 1920 Hayavadana Rao's Gazetteer. This temple is one among many other temples that preach harmony and non-duality between Hari-Hara. However, the condition of this temple is different from other temples. That's because the idols from here were transported to the National Museum of Copenhagen, Denmark, before 1900. They are safely housed in rooms 8, 9, and 10 of the vast air-conditioned chambers there.



#### **Trikutaswamy Harihareshwara temple**

Around 1894, a Dutch priest named Edward Loventhal from Denmark visited the temples of Velapuri (present-day Belur and Halebidu) with a background of interest in sculpture and history. The artistry of these temples and sculptures left him awestruck.

Loventhal then visited the Harihareshwara temple in Hariharapura and Doddagaddvaalli, Mosale Hirekadaluru (mentioned as 'Arundhatiapura' in inscriptions), and Koravangala Bucheshwara temples around Belur. At that time due to many reasons, no regular pooja rituals were happening in this temple. This might have motivated him to transport the main idols of the temple - Harihareshwara, Saraswati, and Ranganatha - to the National Museum of Copenhagen, back in his homeland Denmark.

The temple is in Hoysala style and has three sanctum sanctorum. The footprints of the three main deities - Harihareshwara, Saraswati devi, and Ranganathaswami (now housed in Copenhagen) - which were previously in the sanctum of the temple can be seen on both the pedestal and doorway of the respective idol's sanctum. The temple faces the east. The idol in the central sanctum has Shiva on the right side, with a damaru (small two-headed drum), in his hand and Nandi Vahana at his feet. Similarly, Vishnu is on the left side, with a chakra carved in his hand and Garuda Vahana at his feet. Loventhal around 1900, apart from idols of temples including the main idols of this temple and the idol of Sri Ranganatha of Hirekadaluru, managed to transport nearly a total of 41 idols, in 35 bullock carts and an additional 6 bullock carts with the help of 100 supervisors through Arasikere to Mangalore port. From there, they travelled 6,500 km by ship and reached Copenhagen.



### The Sanctum Sanctorum without the idols...

A genuine effort should be made by the Governments of Karnataka and India to bring back home our cherished deities that are now in foreign museums. The central government is responding swiftly to this effort and it is to be seen in the days to come as to how far they succeed.

In this direction, the role of the "India Pride Project (IPP)" is commendable. IPP has ensured that many stolen idols have returned to India by providing accurate information to the Ministry of External Affairs at the central government level. For this, IPP and its frontline activists Anmol Saxena and Vijay Kumar deserve congratulations. Many deities have returned due to the concerted efforts of the Tamil Nadu IPP unit under their leadership. I strongly feel

that an IPP unit should be formed in Karnataka too, that can fight comprehensively for our causes. It is a matter of pride that such idols are returned from foreign museums.

If they are undamaged and their sanctity is preserved and are eligible for worship, then those should be placed back where they belong with due rituals. On the other hand, if they are damaged then they need to be placed in the premises of the temple with protection shelter and have to be preserved. This would then help create historical awareness among the future generations.

(Source: Hoysala Sculptures in National Museum, Copenhagen By S.Shettar)

**(Editorial Note: Sri. T.V. Natraj Pandith is a native of Mysuru. He is an amateur writer and a retired state government employee. He served as an Audit Officer (RTD Audit Officer) in the Karnataka State Audit and Accounts Department. He has a special interest in historical temples and has been working towards their conservation. In association with 'Hassan District Historical Monuments Conservation Forum' he has so far helped conserve 8 temples. This article originally in Kannada has been translated into English by - Smt. Sindhu Jagannath, Associate Professor & Researcher, Bengaluru)**

## Quotable Quotes from Sri Aurobindo



The Gita is the greatest gospel of spiritual works ever yet given to the race

Spirituality is indeed the master key of the Indian mind; the sense of the infinitive is native to it

That which we call the Hindu religion is really the Eternal religion because it embraces all others.



# Thus Spake Lord Krishna

**Mrs. Veena Prahlad**

Eternal student, Gitaadhyayee  
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## Kshama- to forgive



Raja Parikshit, the grandson of Arjuna and the son of the valiant Abhimanyu, was cursed by a Brahmin's son to be

bitten to death by the mighty serpent Takshaka. Upon learning of this curse, Parikshit decided to spend his remaining days listening to the Bhagavata Purana and in the company of ascetics.

It is a strange reaction to an unfair response to a minor wrongdoing. Raja Parikshit, during one of his hunting adventures, approached a hermitage, tired and thirsty. The hermitage belonged to Sage Shamika. Since Sage Shamika was in deep meditation, he neither saw the king nor offered him water or food. Frustrated, the king left the hermitage in anger and, in a momentary lapse, placed a dead snake on the meditating sage. Back in his kingdom, Parikshit regretted his action. Meanwhile, Sage Shamika's son, Shringi, was angered to see his meditating father defiled by a dead snake. In his anger, he cursed that the person who defiled his father would die by the bite of the serpent Takshaka.

When Sage Shamika woke up from his meditation and learned of his son's actions, he felt sorry for the king. He believed the king was given a severe punishment for a minor mischievous act. As a realized soul, the sage

had control over his ego and was compassionate towards others. Such individuals are capable of understanding and forgiving others.

While in the womb of his mother, Uttara, Parikshit became the target of the deadly weapon, the Brahmastra, hurled by Ashwatthama to kill the sole heir to the throne of Hastinapura. To protect the baby, Vishnu surrounded him in the womb. Since Vishnu is the father of Brahma, who created the weapon, the Brahmastra was rendered ineffective. Thus, Parikshit experienced the presence of God even before birth. Such a soul, having undergone this divine encounter, is naturally detached from worldly concerns. Parikshit grew up to be a rightful heir to the throne, living up to the legacy of his illustrious father. He became a realized soul, having pondered about God since his time in the womb. Therefore, it was natural for Parikshit to embrace the life of an ascetic. Another excellent quality displayed by him was kshama or forgiveness.

Parikshit repented for his actions, but more importantly, he did not harbour anger towards Shringi for cursing him, nor did he attempt to avoid being bitten by Takshaka. As a king and a person who had been protected by God while still in his mother's womb, Parikshit was fully capable of punishing Shringi and ensuring Takshaka was killed. Alternatively, he could have found an antidote to the snake bite.



Parikshit did none of the above but decided to accept his destiny. His actions mirrored those of Sage Shamika, demonstrating forgiveness or kshama. As a realized soul, Parikshit chose to immerse himself in thoughts of God, with the desire to attain Him.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

sādhībhūtādhidaivaṁ mām sādhiyajñam cha ye  
viduḥ  
prayāṇa-kāle 'pi cha mām te vidur yukta-chetasah  
(Gita 7.30)

In this shloka, Krishna says that we become what we are thinking of at the time of death. A person who dies with thoughts of God will attain Him, thus ending the cycle of life and death.

Every action we take has a consequence, though it may not materialize immediately. Each action we perform follows a series of actions that preceded it. The results of our current actions will often manifest much later and sometimes carry over into the next life, as our actions are intricately entwined with those of others and their action-consequence sequences. This interconnectedness places us in an endless cycle of life and death.

Consider the example of a deer hunted by a hunter. As the deer dies, it is consumed by thoughts of the pain caused by the hunter. After many births, the deer reincarnates as a hunter to inflict the same pain on the hunter, who is now reborn as a deer. This new deer then dies with the same pain. Thus, the hunter and the deer are locked in an action-consequence cycle that continues over many births and deaths. This cycle persists because the deer cannot forgive the hunter. Similarly, the hunter, by causing pain and lacking compassion, must face the consequences of their actions.

Compassion, forbearance, and forgiveness go hand in hand. If the deer decides to forgive the hunter, remembers God while dying, and finds peace, it will attain God and break the cycle of life and death, achieving liberation. Krishna describes these qualities as divine, stating that possessing them leads to liberation.

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥

tejaḥ kṣhamā dhṛitiḥ śhaucham adroho nāti-mānitā  
bhavanti sampadam daivīm abhijātasya bhārata  
(Gita 16.3)

Let us cultivate these divine qualities of compassion, forbearance, and forgiveness. While we may never know if we will attain God after our death, we can certainly make our life here on earth peaceful and blissful. Like it was for King Parikshit, our death may be just around the corner. What are we waiting for?

### 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:  
Satyesh.bellur@gmail.com ;  
gayathridevi2007@gmail.com
- We welcome your feedback and any constructive suggestions for improvement. Please mail them to:  
editorvipranudienglish@akbms.com
- The decision of the Editorial Board in terms of journal content will be final.



# My Quest for Spiritual Well-being

**Satyesh N. Bellur**

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## Maaya – to conquer or to cultivate?

We have been looking into all the different perspectives of Maaya from the last few articles. Though there are so many things to write about Maaya, I am concluding this subject with this article. After all, I am eager to get out of Maaya!

Is it so easy to conquer Maaya? Are there people in the world who can confidently say that they are rid of Maaya completely? Sage Vishwamitra was on his way to becoming the “Brahmarshi” and then he saw Menaka. We all know what happened next. Duryodhana could have easily handed over five little villages to the Pandavas and lived till the end of his life, enjoying the great wealth that was at his command. But did he do that? Such instances are aplenty - in the past, in the present, and in the future too. No one has escaped the clutches of Maaya – be it the almighty or the demon. So what can we say about mortals like us?

All our vices – going after worldly pleasures are a direct consequence of an ever-vigilant Maya within. We might think that we have overcome all of its deceit and suddenly, without announcing, it would surface and engulf us. So, how do we fight it out? “Fight it out” by itself is a wrong presumption. No one can fight and defeat Maaya. At best, one can manage it. Manage it well! They say, that when a bad consequence is inevitable, then you need to just endure it. Enjoy it, if possible!

There is a small little green snake hidden in a large stack of green grass. It is smarter and faster than you and is a trickster too. Can you

catch it? In most cases, it will be futile. Instead, you should befriend it, pamper it and slowly let it go on its own, leaving you in peace. Maaya is one such green little snake hidden in all of your “worldly desires”. Try to catch that and you will fail a million times. Try to cultivate it and slowly but steadily with grit and determination, try to avoid it as much as feasible; you might one day claim that “at that point in time”, you are rid of Maaya.

ಹಸಿರು ಹುಲ್ಲಿನ ನಡುವೆ ಹಸಿರು ಹಾವಿರುವಂತೆ |  
ಪಸರಿಸಿವೆ ಜಾಳಿಗಳು ಮಾಯೆಯಾಟದೊಳು ||  
ಕೊಸರಾಡಿ ಅವುಗಳನು ಹಿಡಿಯಲಿಕ್ಕಾದೀತೆ? |  
ಮೈಸವರಿ ಹೊರಗಟ್ಟು - ನವ್ಯಜೀವಿ ||

One of our Vedantic philosophical practices is – vairagya or virathi or renunciation. It is all about the rejection of our worldly desires and sensuous cravings. Through a continuous practice of staying away from desires and channeling our thoughts and actions towards higher pursuits of life, we can slowly attain a state of renunciation. At that stage, none of the worldly pleasures matter. Name and fame become irrelevant. Wealth and power become immaterial. The journey within starts and from then on, the only objective in life would be to experience “Ananda” or “Sheer divine joy”! Can we say that at that sublime state of mind and soul, Maaya is conquered? Yes and no! Yes - for the time being and No - for who knows what the next moment is! As long as we can stay in that elevated state of vairagya, Maaya will not disturb us. But once we trip or stumble or fall, it is there all over us once again.

ಹೊದ್ದು ಮಲಗಲು ನೀನು ವಿರತಿ ಚಾದರವನ್ನು |  
ಇದ್ದು ಬಿಡುವಳು ಮಾಯೆ ದೀರ್ಘನಿದ್ರೆಯೊಳು ||  
ಎದ್ದು ನೀನ್ ಹೊರಡುತಿರೆ ಲೋಕವಿಷಯಗಳತ್ತ |  
ಎದ್ದು ಬರುವಳು ಜೊತೆಯೆ - ನವ್ಯಜೀವಿ ||

So, getting rid of Maaya completely is next to impossible. We can only manage it to an extent that it does not ruin us fully. While nurturing it for "harmless little pleasures" of life, if one can contain it when it comes to "self-destructive pursuits", probably one would be better off.

Spirituality is all about understanding the essence of any principle and practice and imbibing that essence beyond its limits into our

daily life till the final realisation occurs. Against this backdrop, Maaya has to be understood on a much deeper plane. It is to be used for our well-being rather than abused for our own destruction. One way of handling Maaya is to consider it as an eternal companion and make good of it. Instead of conquering it, we need to cultivate it. We simply have to learn how to co-exist with it...

ॐ

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

||Shri Shankaralinga Vijayatell



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# Mind over Matter

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## Empowerment through Emotional Intelligence

You have got an escalation about your team not delivering on time. This is the 3rd time in a row. Your boss has called for a meeting.

Your child wakes up and resists going to school. You see the pattern repeating multiple times this year. You raise your tone and the child starts crying and throwing tantrums.

Aren't such difficult situations and conversations common in our lives? We wish we did not encounter such scenarios.

When you are about to go to a meeting with your boss, you may already know what your boss says. Sometimes, you may also feel, that your boss could have understood you better. He could have supported you or enabled you to handle the situation.

You may feel powerless sometimes when the child starts yelling and throwing things with emotional outbursts. You may feel helpless about how to handle that situation gently.

We all go through such situations and feel not equipped enough to handle the situation.

Because we are not trained enough to handle difficult conversations and situations.

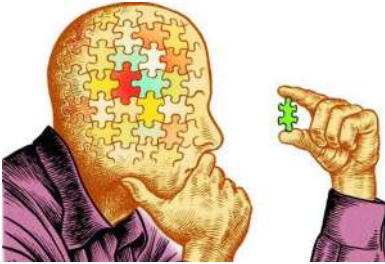
We talk a lot about empowerment in the workplace. Women empowerment as a whole in all walks of our lives. When we think about empowerment, the first thing that comes to our mind is getting support from outside. Someone else is giving that power or authority to you to do something. While this is one way of empowerment, the word also means that empowerment is the process of becoming stronger and more confident, especially in controlling one's own life. That means empowerment can happen from within as well, not just from outside.

Expecting others or the system to empower us is okay but not completely in our control. But one can exercise what is in one's control. And Emotional Intelligence comes in very handy in empowering oneself.

Emotional Intelligence (EI), in simple words, is being aware of, able to regulate and express our emotions constructively. Emotional Intelligence can be better understood through its four domains - Self-awareness, Self-

Regulation, Social Awareness & Relationship Management.

Many of us are using these four domains unconsciously in our lives.



### Self-Awareness :

As you walk to the meeting with your boss, you may be confident or apprehensive about the talk. You may go through complex emotions of worry, guilt, or regret. There could be a mind chatter about what points you want to discuss, what is the way out/solution or whose mistake is it.

As the child starts showing the same pattern of not wanting to go to school, you may get concerned or get angry. When the child starts crying and throwing tantrums, you may get upset. Your mind may start throwing thoughts like 'What is happening to the child? Why does he show resistance to go to school?' or 'He is becoming stubborn day by day. Probably a lot of pampering from the family has led to this and so on.

These emotions and thoughts come automatically and mostly unconsciously. Making this unconscious conscious is Self-Awareness. Being observant to your emotions and thoughts in difficult situations is the first step towards being emotionally intelligent.



When you are going to meet your boss, if you are confident and have a plan to solve, that means your emotions are pleasant. The approach is constructive. If you have unpleasant emotions - anger or guilt, regret or worries, that would reflect on how you speak, what you say - that's your behaviour. Then, it is the time to tap into your Emotional Intelligence.

A child's behaviour is a trigger and you are getting angry at the child or the others in the family for his behaviour. It is time you start exploring the next domain of EI.

Our behaviours are driven by our thoughts and emotions. Self-Regulation is regulating our unhelpful emotions and thoughts to give constructive behaviour, consciously.

You can regulate your thoughts and emotions by asking these simple questions. 'Is this emotion or thought helping me?', 'What do I want now?'. This will help you not to get emotionally hijacked and regulate your emotions and thoughts towards constructive behaviour.

## Social awareness



Now you are aware of your emotions and thoughts as you enter your boss's cabin. You look at your boss, he seems to be cheerful and relaxed. Or he looks stern and tense. You get a pulse of what your boss might be feeling.

A child is crying and throwing things. You know that child does not want to go to school and hence this behaviour.

Before you want to tell your plan or reasons for the escalation to your boss, acknowledge how your boss is feeling. Before advising the child about the importance of going to school, acknowledge that the child is dealing with some difficulty in going to school.

Social awareness is understanding and acknowledging what the other person is going through. Empathising with them is the way to the next domain of Emotional Intelligence.



## Relationship Management:

You are down with food poisoning. You ended up eating a lot of junk in the last week and it has made

you sick. You are tired. Your family members keep telling you that 'I warned you so many times not to eat junk. See what you have gotten yourself to?', 'I knew this would happen to you. When will you listen to me!' and so on.

You are already sick and suffering. You may even be feeling guilty or angry at yourself. On top of it, you have to listen to the nagging from your family. Do you feel understood by your family? Do you feel like listening to their advice at that moment? No right?

Expressing our emotions, and sharing what we really feel with our loved ones is very important in Relationship Management. In the above scenario, if your family members told you, "It feels bad to see you suffering so much, 'Is it hurting you very badly? What can I do to reduce that pain?'" , how do you feel? Do you feel understood now? Do you also understand that your family members are doing things for you out of love and care?

When they nagged you, the reason is that they are concerned about you. When they scold you about eating junk food, they feel bad that you are suffering. But they are unable to express this appropriately.

Sharing how you feel in a situation and asking the other person about their emotions and thoughts help to build good relationships. Telling your boss, you are also feeling upset about the escalation and sharing your thoughts helps him to understand you better. Asking him his views on it makes both of you feel you are together as a team to solve it.

Telling the child that there should be something about school which is not okay for the child and hence he does not want to go to school. Telling the child, that you are concerned about the child and you want to help him makes him feel understood. Sharing some of your childhood stories about not wanting to go to school or not wanting to do some activity encourages the child to share what he is feeling and thinking. That helps to strengthen your relationship.

Emotional Intelligence, with four domains, gives us a structure to 'make the unconscious conscious' and 'empowers us from within'. It enables us to navigate through

challenges in life and helps us to move towards our goals.

We can tap the power within us towards empowerment. More power to you to tap your Emotional Intelligence!



## Significant events in June

- 1948 – India's first airline, Air India, started air service between India & Britain
- 1973 – World environment day, the biggest day for the environment was started on 5th June
- 1983 – India defeated England to win its first cricket world cup on 25th June
- 1984 – Operation Blue Star was carried out by the Indian Army in Golden Temple Amritsar on 4th June
- 2015 – The first international day of yoga was celebrated on 21st June

**(Compiled by Sudhir S Mysore)**



## Performing Arts...

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### Influence of folklore on Sri. PurandaraDasa's compositions... (Concluding Part)

There exists a strong notion that folk art forms have influenced the legacy of cultural heritage to a great extent. Especially art forms like music, dance, theatre, sculpture, painting, etc. have visibly influenced the traditional style of all available art forms including temple structure and literature.

This article gives a glimpse into the influence of folk on Sri Purandara Dasa's creative effort to walk on a different path. We all know that Sri Purandara Dasa and Sri. Kanakadasa were contemporaries. Though the latter was not given Deeksha as Haridasa, with no prefix of Vittala, the very stamping word of signature of all Haridasas imbibed in their compositions, Kanakadasa created his own Ankita as ADI KESHAVA. The life history and his great contribution to music, philosophy, spirituality & literature will be discussed in my future article. Considering his ardent commitment as a Vishnu Bhakta indeed, Kanakadasa's compositions of Haridasas, which are varied in nature and approach are the living examples of his influence on other composers.

Coming back to the title of this article, this throws light on one of Sri PurandaraDasa's devaranamas which shifts from tradition (ಶಿಷ್ಯ) to folk. The Raga Nadanama Kriya is for sure taken from folk music. Because of its limitation as far as sthayi is concerned this raga is best suited for folk songs which does not contain

various Sangatis as against in classical compositions. Nadanama Kriya is sung in Madhyama Shruti as it belongs to the group of Nishadhyanta Ragas

chapu talas are said to be derived from folklore to suit the Simple Matu and Dhaatu(ಸಾಹಿತ್ಯ -ಸಂಗೀತ) which is a predominant and mandatory characteristic feature of folk songs. Unlike his all other devaranamas, Sri PurandaraDasa has tried another version of the linguistic approach in the below-mentioned song which is a unique experiment when only traditional and classicism were adopted by the Haridasas. Now let me focus on a particular song which can be listed as a rare attempt to change the very mode of regular Pattern.

ಶುದ್ಧಸಾಹಿತ್ಯ :

ಪಲ್ಲವಿ : ದೇವರಮಾಡಬೇಕಣ್ಣ | ತನ್ನೊಳಗತಾನೇ ||

ಅನುಪಲ್ಲವಿ: ಉರದೇವರಮಾಡಿರೆಂದು |  
ಸಾರುತಿರೆಶೃತಿಹಗಲುರುಳು |  
ದ್ವಾರಗಳೊಂಭತ್ತಮುಚ್ಚಿ |  
ನಿಲಿಸಿಭ್ರೂಣಮಧ್ಯದಲಿ ||

ಚರಣ: ಎಷ್ಟುಯುಗಗಳುತೀರಿಹೋಯ್ತುಣ್ಣಾ |  
ದೇವರಮಾಡದೆಕಷ್ಟದಿಂದನೊಂದೆ ಕಾಣಣ್ಣ ||

ಅಷ್ಟದಳದಕಂಭನಿಲಿಸಿ |  
ಕಟ್ಟಿಚಪ್ಪರಗಳನುಹಾಕಿ |  
ಸೃಷ್ಟಿ ದೇವನತಂದುನಿಲಿಸಿ |  
ದುಷ್ಟಕೋಣನಶಿರವತರಿದು ||



ರಣಃ : ಮುಂದೆಇಂಥಜನ್ಮಬರದಣ್ಣ |  
 ನೋಡಣ್ಣ ನಿನಗೇ ||  
 ಮಂದಮತಿಯೂಬೇಡಕಾಣಣ್ಣ ||  
 ಹಿಂದಿನಾಕಷ್ಟವಾಮರೆತು ||  
 ಮುಂದಿನಹಮ್ಮನ್ನೂತೊರೆದು ||  
 ತಂದೆಪುರಂದರವಿಠಲನ ||  
 ಹೊಂದಲೂನೀಮುಕ್ತನಣ್ಣ ||

Because of space constraints, I would like to jump to the essence of the whole song rather than writing the verbal meaning. While adopting the raga and tala for this composition Sri PurandaraDasa chooses the apt raga and tala. The Pallavi starts with depicting the full aspiration of the Song. ಊರದೇವರಮಾಡಬೇಕಣ್ಣ.... these words are the essence of the full song. Exploring the possibility of Sahitya's extension, he further suggests that building a serene temple in one's heart to make a place for God to reside in is the best way of invoking and inviting Him. The next 4 lines explain the importance of spiritual texts. He calls for a proper understanding of Shruti(ಶ್ರುತಿ... an ancient write-up) as the very first step for self-realization. He advises us to shut the nine dwaras of our physique and take the energy inside and start our inward journey by meditating. The first charana needs no explanation. As in folk songs, he uses very simple yet impactful words. He indirectly reminds the Soul of its previous long journey of infinite earlier births. He warns the Soul of not making efforts to keep God inside his heart and wasting human birth. Here the importance of "Manasa Puja" is given utmost attention. The next following lines are illustrations of the composer's extraordinary vision of using the pseudo version of a perfect blend of traditional and folk literature. Animal Sacrifice or ಕೋಣಬಲಿ was very much in vogue during ನಾಡಹಬ್ಬ throughout the country. Here the composer discards this cruel killing of God created animals to please Him/Her. He calls for a new concept of killing the enemies that reside

inside our consciousness instead of killing animals as a sacrifice (ಅರಿಷಡ್ವರ್ಗ). The second charana which is an epilogue of this song throws new light on the inevitable lifecycle which becomes the worldly voyage of each soul. He stresses the fact that being a soul, we suffer immensely due to accumulated sins since many births. He ends his composition with a reference to the definite result of getting salvation without any rigorous practice. He pleads that this simple method of nourishing pure devotion towards the entity of supreme power is the easiest and effortless path to be adopted by the unperishable soul to attain MOKSHA.

It is astonishing to note that even though during the 15th century AD, a strict adherence towards traditions was followed in all the spheres of life in AkhandaBharatha irrespective of various religions, the drastic change over by Sri PurandaraDasa to respect another discarded Vishnu Dasa and follow his footsteps of using folk as a medium of expression was never futile. This proves the fact that Sri PurandaraDasa was magnanimous and had the inner vision of treating all the souls with Eka Bhava.

Before I conclude, I thank the authorities of Vipranudi English for providing a good space and platform to express some of my research findings. In my next articles, I will dedicate a few pages to writing about the life history of Sri Kanakadasa and his out-valued contribution to Bharatiya Sangeetha Sahitya Parampare.



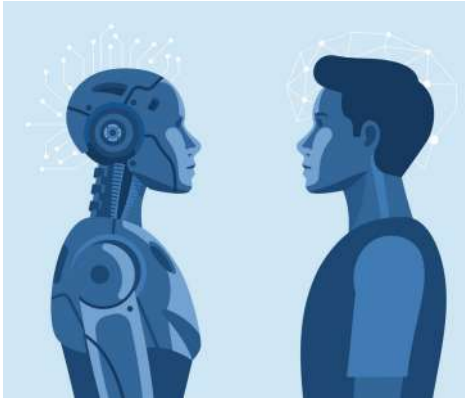


# Crime Prevention - A Criminologist's Perspective

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## MACHINE SCREENING vs. HUMAN ASSESSMENT... THE RAGING DEBATE!

Have you been on a safari in deep jungles where tigers and lions make their peaceful abode? Suddenly, you hear the shrill cry of a monkey followed by a deer, then the birds. These are call signs that the predator is on the prowl, alerting others to take cautionary steps. Ever wonder how this system works?

Being an avid traveller, I have been examining how the process of checks is happening at various airports across the globe. Here is my take on it... Europe believes that human eyes and senses are the best way to assess threats, while Asia believes machines are best for screening threats. In this article, I try to examine why it is different when the travellers are the same across and the threats are similar to trafficking (drugs, metals, humans), terror attacks, or hijacking.

The premise of screening is that it helps when there is a large movement of people. The European continent has some of the world's largest airports for cross-border movements. In Asia, the enormity of transit is seen in Dubai, Singapore, and Hong Kong. These airports haven't witnessed terror attacks albeit having had incidents of trafficking. Also, one needs to

examine the laws of the land in these cities, though thriving in economics and quality of life, but are highly regulated and monitored with highly punitive systems of the Criminal Justice System. Europe, on the contrary, is continuing to see terror incidents and trafficking incidents with high amounts of immigration and a sociological construct where government regulations are structured around individual freedom and privacy.

Let's examine what machine screening entails as against human assessment.

- 1. Machine Screening :** Looks at the visible signs of anomalies like eye movements, voice modulations, and body movements in a structured manner which it has learned over a period through interactions with humans. When it finds that there are some changes in these signs, it throws an alert for further examination.
- 2. Human Assessment :** While assessing or profiling, all the senses come into play from touch, smell, sight, auditory, and taste, and the decision of threat or non-threat is a combination of the signals given by the neurons commonly known as 'gut feeling'. Studies have shown that law enforcement officers who have confidence in their 'gut feeling' are more successful in thwarting a risk/security incident. One can

assume that this is a very subjective way of assessment. However, over time, these subjective quotients have been researched in labs to arrive at objective decision-making through processes and protocols.

Let me explain this in the context of the jungle safari that I began with. The monkey call alert is equal to human senses which can pick up the signs of threat in a few seconds. Calling out to other partners like deer and birds cohabiting in its ecosystem is what the machine does by alerting all the stakeholders responsible for the management of the incident.

Then why is this different approach in different parts of the world?

**Skill and Expertise :** Europe has evolved research labs and education systems in Behavioural Sciences areas with many collaborative projects between law enforcement, military, and academicians in the practical application. Their need to have individual freedom has resulted in more assessment of why people behave in a certain manner in certain situations like protests, large events, etc., thus necessitating a structured approach for de-escalation of violence.

**Tech Prowess :** Governments in Asia have predominantly worked on the premise of stringent regulation and thus have invested in technological enhancements that can bring in certain uniformity to the conducts/behaviours. This will then create a system for screening anomalies that are non-adherent to the rule of the land. This reduces the risks and thus does not require mitigation controls for de-escalation.

The question often debated is which is a better approach? Well, just going by the premise that nature is unique on this earth which affects how societal culture is shaped, thus defining how we humans behave, it is essential to have a human interface to assess threats since our senses can identify threats with an alarm and also jump into action to thwart them too. However, with the evolution of the mind, we have become more siloed creatures, avoiding contact with each other and raising mental health issues due to the failure of interpersonal skills. This means we need machines to pass information and unite us as a unified functioning unit.

It seems to be the era where machines are meant to induce humanness into our veins!!



## Riddles

(You will find the answers in the editorial section)

- Travel a mile and I will change, travel a million and I will end as I started. What am I?
- I have eighty-eight keys but cannot open a single door. What am I?
- Lighter than what I'm made of, more of me is hidden than is seen. What am I?
- Guided, I am scraping along, leaving behind my snow-white dust against that which I am scraping, for when I am scraping, I must. What am I?
- I have an eye but cannot see. I'm faster than any man alive and have no limbs. What am I?

*Compiled by Sudhir S Mysore*



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## 4: SPACEUSE – Physics of Imaging from Space Platforms

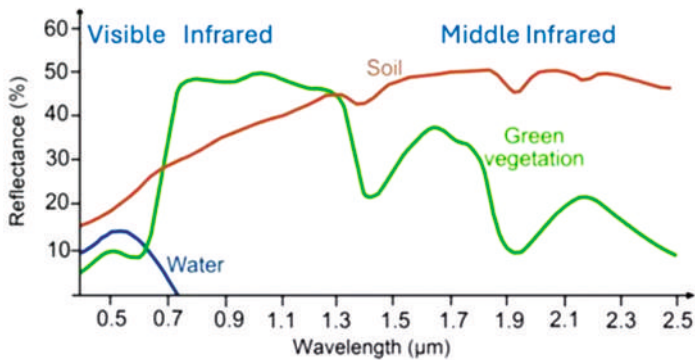
### 1. More on Space imaging

In our previous article, we discussed on imaging from space. We even understood the physics behind such imaging processes from space with the use of Electromagnetic energy. We have discussed the use of multiple imaging sensors onboard a satellite to capture images that help us conducting varieties of studies. The phenomenon of imaging from space, particularly regarding the optical and infrared region of electromagnetic energy, is nothing but receiving reflected energy at the satellite point from the surface of the earth. At the satellite point, we have the required optics and detectors to do the imaging while on the move. This kind of imaging happens in the morning, local time of around 10:30 so that we have the best illumination conditions for the image capture. It is important to note that we have the presence of an atmosphere above the surface of the earth that adds noise to the reflected energy that travels back to the satellite. This does pose a big challenge in ultimately providing the best quality images for processing.

### 2. Importance of Spectral Bands

The other important factor that needs a detailed examination is the reflectance

properties of the different features and objects on the earth. If we look at the ground from space, we see many features such as water, land, ocean, rivers, vegetation, manmade structures and lots more. Every object on the ground provides unique reflected energy that is received by the sensors onboard the satellites. They behave differently in different parts of the electromagnetic spectrum. For example, the reflectance properties of vegetation are primarily due to photosynthetic activities and water content in the leaves. Hence, reflectance coming out from vegetation follows different patterns in the red, green, blue and infrared parts of EMR. Studies using spectroradiometers on the ground have clearly highlighted the behavior of different objects, like, soil, water and vegetation, in different wavelengths (Figure 1). This clearly gives an idea of the way the multispectral data can be used for differentiating different crop types, forest types, rock types and so on, purely based on the reflectance behavior. Such unique behavior of these objects in the multispectral domain helps further in developing mathematical algorithms for crop type mapping, forest type mapping, and geological map preparation. Today, computation technology allows us to build Machine Learning (ML) and Deep Learning (DL) tools for intelligent information extraction for strategic planning and decision-making.

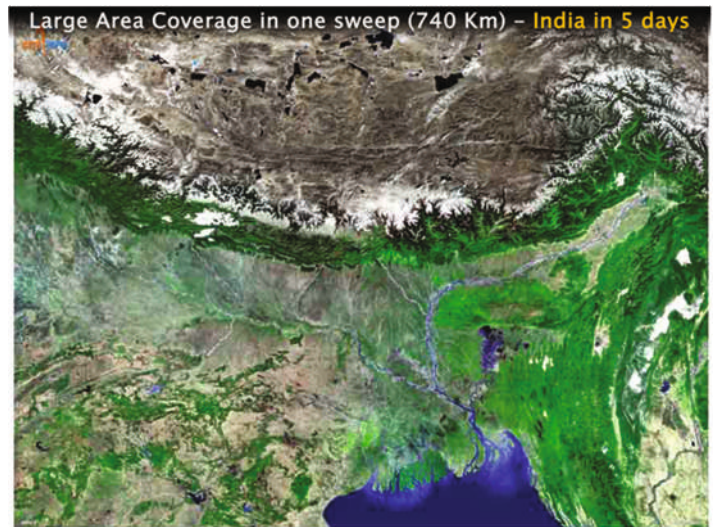


**Figure-1: Spectral curve depicting characteristics of a few selected features**

### 3. RESOURCESAT – Indian Earth Observation Satellite

As we have seen from the earlier articles, images are acquired in the multispectral mode for better analytics and for deriving optimal information on the ground features from space platforms. ISRO has launched many remote sensing satellites and they have performed very well and helped the country in redefining the mechanisms of resources management. One of the popular satellites that have been extensively used for natural resources management in our country is the RESOURCESAT series of satellites. This satellite series (Resourcesat-1, Resourcesat-2, Resourcesat-2A) has been providing high-quality data at different spatial and spectral resolutions for many years. These satellites have three types of cameras, namely, Advanced Wide Field Sensor (**AWIFS**; with 55m spatial resolution covering a swath of 740 Km; which can cover the entire India every 5 days – **Figure:2**), Linear Imaging Self-scanning System (**LISS-3**; 24m spatial resolution covering a swath of 141 km) and **LISS4** with 6m spatial resolution covering a swath of 70 km. With such a combination of imaging cameras onboard RESOURCESAT, the user gets a choice of looking at the entire

country in about 5 days OR specific areas of interest at 141km swath size OR using a high-resolution camera for detailed evaluation. This multi-tier and multispectral imaging camera system turned out to be a special space asset and has been serving the country and even the global community with unique sets of images.



**Figure 2: RESOURCESAT AWIFS image showing the Eastern part of India**

The country has been deriving rich benefits from such satellite constellations, we can operationally carry out many important applications of national importance. Images taken from these satellites can provide crop acreage and production estimation even before crop harvest, biennial forest cover measurement, geology, geomorphology, structural maps of the nation, wastelands and land-degradation maps of the country, water resources of the nation and many more.

Subsequent articles shall expand upon each one of the space-based applications, that have been carried out, addressing the national development and governance-related aspects.



# The Selfless Warriors of Shivaji

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## 8. Gopinath Pant Bokhil, the master of psychological warfare

In the previous articles, we discussed the contributions of

Swamy Shri Samartha Ramadas to Hindavi Swarajya, particularly his advanced information about a mega conspiracy to eliminate Shivaji. We also learned how these three months of advance information helped Shivaji devise strategies to annihilate Adil Shahi's gigantic army led by Afzal Khan.

Shivaji Maharaj, wielding the Tiger Claw weapon (VyagraNakha), slew Afzal Khan at the foothills of Pratapgadh Fort, securing eternal fame. SambajiKavaji gained renown for beheading the fleeing Afzal, and JivaMahala became famous for saving Shivaji's life from Sayyad Banda's sword. Later, JivaMahala took Afzal's head to show it to Jijabai, fulfilling her vow to avenge her son Shambuji's assassination by Afzal's cunning means.

In the ensuing fierce battle, the credit for defeating Afzal's numerically superior army, ten times stronger, goes to valiant warriors like Netaji Palkar, Raghunath Pant Atre, MoropantPingle, RamojiDhamale, Deshmukh, YesajiKank, and ace spymaster Bahirji Naik and many more. Among them, Gopinath Pant Bokil, popularly known as Pantaji, played an equally crucial role without wielding a sword,

remaining an unsung hero. Hence, we must appreciate his crucial contribution to Shivaji's success.

Similar to Moropant, Pantaji was blessed with a sweet tongue, and his negotiation skills were unparalleled. His choice of words could psychologically mesmerize even battle-hardened enemies into yielding to whatever he set his eyes on. Pantaji effectively turned this soft skill into a weapon in his relentless mind game with Afzal Khan. He never accepted 'no' for an answer and eventually succeeded in convincing Afzal to traverse the treacherous mountainous Javli range, a dense forest pass leading to the Pratapgadh fort. This strategic move made it easier for Shivaji's soldiers to achieve a decisive victory over Afzal Khan's mentally and physically exhausted army.

Gopinath Pant Bokil was born into a Deshastha Brahmin family in 1630, the same year that Shivaji Maharaj was born. His son SomanathRaoji and grandson Sakharam Bokil were also brilliant and successful foreign affairs ministers, holding important high-ranking positions for over a hundred years in the Maratha empire, after Pantaji's heroics in the Battle of Pratapgadh in 1659.

The entire Battle of Pratapgadh was characterized by three months of psychological warfare played by both parties leading up to

the actual conflict. On one hand, the Adil Shahi forces referred to Shivaji Maharaj as 'the mountain rat.' They were well aware of his expertise in mountain guerrilla warfare tactics and his previous victories in mountainous battlefields, where Shivaji was virtually unbeatable. Recognizing this, the strategy of the Bijapur Sultanate was to somehow incite his rage and force him into an open terrain battle, away from the hilly forests, believing it would be an easy game for Adil Shahi to crush him.

To achieve this, Afzal Khan initiated a campaign of destruction targeting Hindu temples, with special attention given to Shivaji's cherished family deities - Tulja Bhavani and Pandharpur Vitthal Temples - revered by millions of devoted Hindus. Pillaging these sacred places and reducing towns to ashes, Afzal Khan's plan aimed to provoke and anger Shivaji, compelling him to engage in open-field combat. However, Shivaji, demonstrating astuteness, understood the enemy's strategy. He moved from Rajgad to Pratapgadh and patiently remained steadfast within the fort. Recognizing the need for a cunning move, Shivaji assigned Gopinath Pantaji the challenging task of enticing Afzal Khan to reach Ganeswadi village in Pratapgadh via Wai, traversing the dense jungle from Pandharpur. Pantaji, leveraging his diplomatic skills, convinced Afzal Khan that Shivaji was extremely fearful of Afzal's presence in his territory and was willing to surrender, submitting himself to Afzal. Despite being a battle-hardened warrior, Afzal's ego led him to accept Pantaji's innuendos and suggestions.

Once trapped in this psychological game, Pantaji even convinced Afzal to bring more guns, elephants, camels, horses, and ammunition to subdue Shivaji. Afzal Khan's vast army, already fatigued from traversing the

dense forest with heavy war machinery, fell victim to this carefully chosen maneuver by Shivaji's war council, smartly implemented by Pantaji.

Pantaji was so eloquent in his interactions with Afzal Khan that the latter began unquestioningly believing in whatever he suggested. Upon learning that Shivaji would present him with vast amounts of gold, diamonds, and rare gem-encrusted ornaments as gifts to win Afzal's favor, Afzal ludicrously summoned several goldsmiths to evaluate and appraise these anticipated gifts! Pantaji's skillful messages, repeatedly portraying Shivaji as cowardly and trembling with fear at the mere mention of his name, significantly boosted Afzal's ego.

Afzal's inflated ego prompted him to have a special iron cage made by a blacksmith en route, with the intention of capturing Shivaji alive and taking him to Bijapur as a prisoner. Perhaps Afzal believed that the mere sound of a whip would compel Shivaji to enter this cage voluntarily! However, Shivaji Maharaj astutely exploited Afzal's larger-than-life ego, which ultimately proved to be his nemesis.

The rest is history: Shivaji slayed Afzal using his Vyagra Nakha, and Adil Shah's army was swiftly annihilated in the Pratapgadh jungle warfare. Shivaji gained tremendous strength from collecting the spoils of the war that the defeated army had left behind. Sabhasad Bakhar, one of the contemporary historians has recorded it as follows:

- \* Sixty-five elephants (male and female)
- \* Four thousand horses
- \* One thousand Two hundred camels
- \* Jewelry worth three lakh Rupees

- \* Two thousand large boxes full of clothing, fabric, and dress
- \* Thirty-five lakh rupees worth of copper, bronze, silver, and gold coins
- \* Hundreds of cannons were confiscated
- \* Captured general and high officials: LambajiBhonsle, Afzal's son Fazal, Afzal's maid's son, RajashreeJunjar Rao Ghadge, and others
- \* Countless war equipment like guns, swords, shields, spears, darts, large cooking vessels, thousands of Oxen, cows, buffaloes, and other animals, all were captured

It took several months for Shivaji's men to collect, carry, and safely store all of the above at various garrison forts of Hindavi Swarajya. Shivaji's military prowess received a huge boost from this decisive victory. The beleaguered Bijapur Adil Shahi royalty began to despair at the resilience of expanding Hindavi Swarajya.

Pantaji demonstrated that war could also be won through mind games and psychological warfare, effectively weakening the enemy long before the actual battle. This strategic approach ultimately led to a smoother and easier victory.

## Quotable Quotes from Balgangadhar Tilak



Swaraj is my birthright, and I shall have it!

Our nation is like a tree of which the original trunk is swarajya and the branches are swadeshi and boycott.

Religion and practical life are not different. To take sanyas (renunciation) is not to abandon life. The real spirit is to make the country, your family, work together instead of working only for your own. The step beyond is to serve humanity and the next step is to serve God.





## Short Story

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



### Khan Saheba!

Vinay Singh was seated in the business lounge of the Kennedy Airport in New York. He was floating on pleasant imaginary waves of spending his upcoming holidays with kith and kin at his family-owned farms and fields in Bihar. While coming out of these thoughts, he accidentally saw him sitting opposite to him in two rows ahead. His heart skipped a beat! His decades of desire to see this man in close proximity was now happening for real! He was elated beyond words.

Vinay Singh was now watching this man very closely, from head to toe. Probably that was the mistake he had committed...

He observed his man intently. There were a few thick black lines formed below the almost drooping eyes. They revealed the hard and strenuous life this man had lived to date. There was a big scar on his chin which Vinay Singh had never noticed of him. There was a forced smile in his eyes that was trying hard to cover up the stress levels that this man was experiencing within. Though being six years older than this man, Vinay Singh was now feeling that he was smarter and healthier than his idol of yesteryear.

His muscles looked softer than what was seen on screen. Vinay Singh had once drawn

inspiration from watching this guy on the screen flexing his bulging muscles and had decided to go to the gym and start working out. Though wearing a loose shirt, this man's protruding belly was pretty evident to the naked eye. Vinay Singh was now feeling good about himself as he had no visible fat on his tummy and could still wear a tight shirt and look trim!

Despite all these lacunae, how does this Khan Saheba look so elegant and muscular on the screen? Just like the clothes that have been just starched and ironed! Vinay Singh was not able to understand how the young and beautiful girls of today are going gaga over this aging and weak-looking hero of yesteryears...

The light and shadow play on the screen are always deceptive. They are far from reality. Believing them to be true and following them is indeed a misfortune. Vinay Singh now pulled his masculine figure from the chair and started walking with confidence towards the Khan Saheba.

But, like others, he did not stop in front of the Khan Saheba seeking his autograph. Instead, Vinay Singh went past him getting immersed once again in his earlier thoughts of how he is going to spend his holidays with family in Bihar...

*(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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## 2. DEFINING HAPPINESS.



Every one of us wants to be happy. Some of us feel accumulating a lot of wealth is happiness, while others feel being in a position of authority gives us happiness. Owning property, accumulating gold, developing a good physique, working for higher degrees, becoming more accomplished, travelling to distant lands, savouring good cuisine, and wearing branded dresses are some of the ways by which different people get a sense of happiness.

### **HAPPINESS IS A RELATIVE TERM :**

Each person has chosen for himself a different parameter that makes him feel happy. So "Happiness is a relative term", and as widely accepted, it's a state of mind. But the reality is that all of us strive to do activities throughout our lives with a fond hope that it will lead us to greater happiness.

So first let us come to our real-life situations and examine the factors that bring

us happiness. Then one can spend more time, effort and energy to continue to be happy. We need to decide on the core areas of our happiness for which a frank assessment of self is required.

Apart from that, the most important thing to keep in mind is to ensure acceptability to the society, the humanitarian approach and respecting the sentiments of our fellow citizens in whatever we are doing.

### **MODALITIES FOR ANALYZING CORE AREAS OF OUR HAPPINESS :**

To start with, probably one needs to make a happiness chart. In a seminar, some of the participants expressed the following sentiments regarding different activities.

Seema felt that Singing and listening to classical and old Hindi film songs gave her a lot of peace of mind amidst her busy schedule of juggling two growing kids and her job.

Sumanth, an IT professional expressed that chatting with his old college friends and connecting with school friends through WhatsApp gave him a sense of belonging and relieved him from the stress of his overworking IT job.

Reading classics and on-the-shelf present-day novels soaked Nayana with a great sense

of equanimity since it exposed her to the vagaries and problems of others' lives thereby subsiding her agonies.

Sandhya though in her 60s prefers to do voluntary service in an old age home and likes to help them with clothes and blankets since it gives her a great sense of satisfaction. That's her way of thanking the Lord. That brings happiness to her.

For some, it may be painting, giving a sense of achievement and a way to give vent to one's creativity.

Others may just like to be couch Potatoes enjoying and watching some soap operas or old movies of their choice. But then that's their way of relaxing and entertaining themselves in the fantasy world.

So why don't you make a mental or physical chart of happiness? Just be sincere as you jot down your areas of interest. But this exercise will help you to analyse your priorities in life and you will be able to assess yourself and see what gives you happiness.

### **ACTUALIZING TO ACHIEVE YOUR HAPPINESS:**

Having analyzed your areas of happiness you must prioritize the areas that give you happiness. Further, you must now try to see amidst your current responsibilities and schedules how you are going to devote your time and energy to actualizing it. Honestly, you can always cull out some time from your current schedule by prioritizing the activities that bring you the utmost happiness.

Now your objective must be to work towards it within the accepted norms of one's society, in a humane manner and respecting the rights and feelings of fellow human beings.

**AND LO BEHOLD YOU WILL FIND YOURSELF CRUISING TOWARDS. YOUR GOAL OF BEING HAPPY**

Always remember "Life is to be led together".... Not in isolation. As J. B. Priestley rightly said, "No man is an island"

So embark on a journey where you will do things of your choice without hurting anyone but with a great sense of satisfaction to achieve your goal of being happy culminating into... Nothing else but "THE JOY OF LIVING"





# Whip of Humour

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Believe me; I am not so easy to mingle with. I adhere to certain rules which bug others. Yet what was transcribed in the first half of May last year was just astounding.

It all began with the wife.

“Did you check whether the milkman has deposited the milk packets dear?” asked the wife. Ever allergic to the 'early to bed and early to rise' theory, I was still snug as a bug in the rug.

“Not yet” I groaned, kicking the rug off.

“It's okay. I will attend to it” she said.

That floored me. Just the other day she had compared me to Rip Van Winkle, Kumbhakarna and several other members of the parliament whose main virtue was somnolence. In due course, as I got ready to go to the office, the wife, radiant as a fresh flower in soft sunlight, handed over my purse, keys and lunch box.

Something was wrong somewhere.

I dashed out of the house, sat on the scooter seat and turned on the ignition. The ignition system seemed to be in a coma!

After several attempts and hundreds of expletives later, the man from the neighbouring flat appeared before me with some tools in his hand. I braced myself for a good verbal fight with the possibility of a minor scuffle not out of the cards.

The neighbour smiled at me!

Let me take you back a bit. It was a similar situation with the scooter that I owned earlier. That was a kick-start vehicle with a penchant for troubling its owner. The tussle between me and the vehicle reached a fever pitch. The number of times I kicked the starter to instil life into the engine must have surpassed Diego Maradona's kicks in a single soccer game when the same neighbour decided to descend upon me.

“Push your damn vehicle away from here. You are creating such a racket. I am unable to listen to the cricket commentary; my son is unable to listen to his favourite band even with his earplugs on. Scoot with your scooter” he commanded.

Not one to take orders from others (except, of course, the home minister), I challenged him to a verbal duel. The result was, I came across many new invectives! The raised voices encouraged people to take sides. As the noise reached a crescendo, I did an Arjuna and declared, “Oh No! I am not going to fight my

flatmates", climbed onto the scooter, went down the road, and applied the clutch. The scooter seemed to have been satisfied with the troubles it had given me till then and the engine came to life with a roar.

The evening was another matter. The neighbour accosted me at the entrance. He had a good number of beer-reeking strongmen with him. Deciding that discretion was a better part of valour, I opened the boot of the scooter and brought out the quarter of quality whisky. The beer-reeking men hesitated; the neighbour was unsure; smilingly, I proffered the bottle. The bottle ended our battle.

Or so I thought. Only at a later date did I come to know that the neighbour was unhappy with me as I had taken out the bottle in the presence of his wife. Since then, he has challenged me to many verbal duels and won all those tongue-downs (as in hands down).

Today, the same neighbour deftly opened the ignition knob, tinkered around, joined some wires and voila! The vehicle purred right away. The neighbour wished me a nice day and went back to his abode.

Something was wrong somewhere.

My boss was already in his chamber by the time I arrived in the office. "Late by twelve minutes" must have been the words searing my eardrums. But, no!

"What happened Mr. Pandu?" he was all heart.

"The ignition sir..." I sputtered.

"I understand. It may need some overhauling. Shall I sanction some advance for you?"

This certainly was not my boss. A delay of two minutes brought forth an avalanche of swear words. A five-minute delay led to an outpour of vituperations. A ten-minute delay meant a good fifteen-minute tirade. As to parting with advance money, plucking a rabbit out of a hungry tiger's jaw would have been easier.

The feeling that something was wrong raised its head again.

Dumbfounded, I reached my seat and stole a look at the lovely clerk across the room, expecting the usual furrowed eyebrows and smouldering looks.

But, the surprise of surprises, she smiled!

Tentatively, I sought her company for a cup of coffee at the office canteen. She consented.

The evening went well. The wife had cooked my favourite dish. I was allowed to watch cricket at the expense of my wife watching a soggy serial. I went to bed a happy, contented and yet bewildered man. This went on for the whole week.

The next week was business as usual. The wife frowned at my requests, the neighbour scowled, the boss gave a mouthful and the clerk eyed me as she would a despicable insect.

"But... you were so different the whole of last week" I blabbered before all of them.

"That is because it was 'Be kind to animals' week" declared all four.

As the saying goes, when everything is coming your way, you are on the wrong way of a one-way street!



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## THE SAGA OF PARADOXES !!

The old man sat at the table, his forehead creased, knocking loud and strong at the door of his cerebrum

He cannot remember what he had for breakfast, or where he placed his keys

The young man sat in the bar, the third bottle in hand, trying very hard, to erase the memories of his failed love

He's desperate to wipe out images of romance, and the long hours of sweet company

The wife sits waiting for her husband's return, on the table, the dishes lay untouched, and the dishes lay cold

Dreams of his caresses, tormenting her senses and blinding the truth

The husband, he laments as he bids goodbye to the object of his forbidden love,

His urge to remain here, battles the call of duty to return there, the crossroads seemingly painful.

The old woman lay in pain and remorse; her loved ones surround her in prayer and fortitude

They pray for her peace and for her soul's release, for an end to her suffering

The newborn lay still, his skin turning blue, in the warm case, as faint his breath grew

Outside the nursery, the prayers grew louder, for the lease of new life, and an innings on earth

The sun tires, as he reaches the sea, for a few hours of rest

The moon freshens up to appear in the dark skies.

The earth - she lies between, refusing to give up either

Lo and behold, suddenly there appears-the beauty of the TWILIGHT

And the continued and beautiful saga of the PARADOXES!!





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*for June 2024*

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