

VIPRANUDI

English Journal from the house of AKBMS



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Pandith Sudhakar Chaturvedi

(20 April 1897 – 27 February 2020), was an Indian independence activist, Vedic scholar, Indologist and Super-Centarian

Sudhakar was born to an orthodox Brahmin family in Tumkur, Karnataka. His mother was Lakshamma and his father was Krishna Rao. Sudhakar was brilliant in his studies. At the age of eight, he was introduced to Kannada literature, including grammar and ancient Kannada, from his elder sister Padmavathi Bai. Dayananda Saraswati's biography was his favourite reading as a child. His mother Lakshamma also played an important role in his personality building. Recognizing his talent, the elders sent him to north India for studies. When he was a 13-year-old boy, he left for Haridwar where he became a disciple of the famous Kangadi Gurukul, where he lived with Swami Shraddhananda as a devoted disciple. There he led a saintly life for a decade. He mastered the four Vedas and came to be known as Chaturvedi. His name Chaturvedi is not a genealogy derived from his father. He learned all the Shastra and Vedas in a traditional way. As he was inspired by the life of Maharshi Dayananda Saraswati at a young age, he embraced Arya Samaj and its teachings for the rest of his life.

With Gandhiji: Sudhakar first met Gandhiji in 1915 when he was studying at a Gurukul in Haridwar. Gandhiji was surprised to see that even though he was from South India, he could speak Hindi fluently. From then on, his friendship with Bapu began. When Mahatma Gandhi wrote letters, he often consulted Sudhakar. Sometimes Sudhakar was in charge of Gandhiji's correspondence with the Viceroy. He translated into English and Sanskrit the Hindi writings brought out by Gandhiji. Mahatma was fascinated by Sudhakar's erudition and revolutionary ideas. Sudhakar Chaturvedi was popularly known as the 'Emissary of Mahatma Gandhi'



Sudhakar participated in India's freedom struggle and witnessed it from close quarters. He was an eye witness to the Jallianwala Bagh massacre. He wrote - "I still have tears in my eyes when I think of the Jallianwala Bagh massacre of 1919. It was like a large garden, surrounded by a wall of 3-4 storey and a single door. As we watched, they opened fire on everyone. More than a thousand people had died. But the then British government claimed that only 670 people had died. Gandhiji asked me to perform the last rites of the deceased as I was well versed in vedic mantras. On his orders, I cremated more than a thousand people on the banks of the river."

He actively participated in the freedom struggle. He was arrested by the British more than thirty times and he was imprisoned for 13 years. He was an active member of Salt Satyagraha. He was offered the post of minister in the old Mysore State by Sardar Vallabhbhai Patel which he turned down. He also did not accept any of the post independent Indian Government's benefits, positions that were offered to the freedom fighters. He strongly believed in Vedic Values of "aparigraha" and followed it to the core.



Sudhakar wrote over 40 books in Kannada. In 2008, he successfully worked on the publication of Vedic texts in 20 volumes. In 2002 he completed a project to publish a 30,000-page treatise in Kannada on Veda Bhashya and by 2009, three of the four Vedas and six volumes of the Rig Veda were released under his editorial guidance. During all these in-depth literary works that he undertook, his age was well past 100! That is Pandith Ji for us!!

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VIPRANUDI

- English Journal from the house of AKBMS

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Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

The word festival brings lots of joy and happiness to one's mind. Festivals like Dassara, Deepavali and Ganesha bring even more enthusiasm and energy to most of us. The entire environment is filled with an air of celebration. Ganesh Chaturthi is one such festival that is celebrated with great fervor by both the youngsters and the seniors equally. This is one festival that binds all of us beyond families, religions and cultures. What was restricted to a celebration at the family level has now spread to every nook and corner of society. Thanks to freedom fighter LokmanyaTilak who made this celebration public as a part of the fight for freedom and with the agenda of unifying people. Children of all ages went house to house to collect money to celebrate this Pooja publicly, going together to purchase a Ganesha, putting up a Pandal, and arranging for Pooja and Prasad, the entire exercise taught these children to work in a team, learn to plan and organize and also build social consciousness in them. All those of us who have been a part of such events in our childhood will agree with me. But today we see the children less participative in all these things. Maybe the advent of digital gadgets has taken away such pleasures from the children. It is very important that the children are weaned away from such distractions and parents have to put an effort and involve their children in such events and build an amount of social

responsibility
in them.

Children today
are unable to

understand what is beneficial for them. It is we parents who must try and bring them back to organizing such events. Maybe if we continue to involve ourselves in societal services, they will automatically follow in our footsteps.

Something similar to our public celebrations of various festivals is our own Brahmana Mahasabha. Fifty years ago a few youngsters along with the elderly, started this movement of unifying the Brahmin community. Sanghatane (Unification), Samskara (Upholding our culture) and Swavalambane (Self-reliant) are the three beliefs on which Akhila Karnataka Brahmana Mahasabha came into being. Since then it has been fifty long years of small steps and slow progress that today are out to celebrate this milestone. It is the unstinting focus and hard work of many a committed member who has brought our Mahasabha to this stage. It is time now to remember all those who sacrificed their time and money to build this community and also draw a blueprint for the coming years. And it is the responsibility of each one of us. In this line of thought, Mahasabha will be organizing an event to commemorate the 50 years of Mahasabha on January 17 and 18, 2025 at the



National College grounds, Basavangudi, Bangalore. Jointly we are planning our 11th Conference along with this event. This conference will help us visualize and plan our journey toward unification for the coming 50 years. This being a major milestone in the history of our Mahasabha, we intend to bring together the Mattadhipathis, politicians, businessmen and other famous and successful people of our community under one roof and exchange our views. I appeal to each one of the community from the smallest of villages to districts to towns and to those staying in foreign nations or anywhere across our country to contribute and to participate in this mega

event. Let us make this event a historic one that will bring respect and honor to this great samaja. Come join hands with us and be a part of this milestone event.

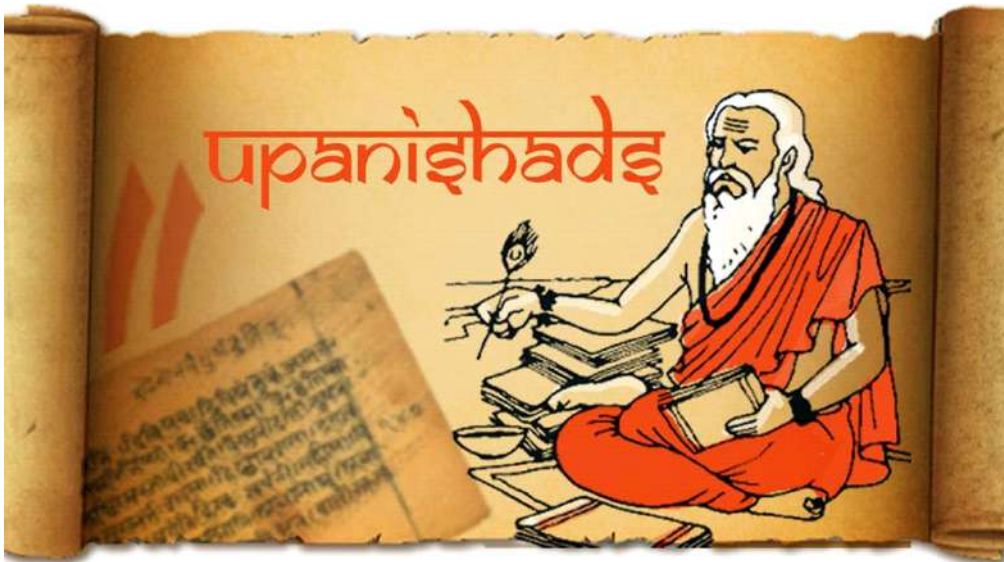
I sign off now here with my wishes to you all for the upcoming festivals.

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

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Quotable Quotes from Upanishads



Dreams are real as long as they last. Can we say more of life?

He who is rich in the knowledge of the Self does not covet external power or possession

There is no joy in the finite; there is joy only in the Infinite



From the Editor's desk..!

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our 31st edition of Vipranudi – the English journal from the house of AKBMS.

AKBMS has drawn out mega plans to make its 50th-year celebrations on a very grand scale. Our President and his team are all gearing up to make this two-day event something that the community will remember for their lifetime. We all should get involved in one way or the other to make this a memorable event. The core committee identified for planning this event in detail has already been set up by our President. It has started its work in sincere earnestness.

We would cover every aspect of preparations leading to the event in our journal from the next edition. We wish the team under the able leadership of Sri. Ashok Harnahalli, the very best. I personally request all of you to mark your calendars: 18th – 19th of January 2025.

writing her column from day 1. She already has a couple of published books in English and Kannada to her credit. Her next book titled – “A quest for a new career path” has been published. Amazon has the following to say about her...

Get ready to discover some incredible stories and perspectives!



Authors

Wishing all of you Happy Dasara festivities and May the auspicious Nava Rathri celebrations bring out the very best in each of us.



Satyesh Bellur
Satyesh N. Bellur



Anitha Nadig, one of our esteemed co-writers never fails to dazzle me. She is well known to our journal readers as she has been

Answers to Puzzles – What am I?

1. Shadow
2. Chair
3. Eraser
4. Kite
5. Wall



AKBMS – News & Events

Savithri Ramesh

Lead members of the AKBMS Women's wing.

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

Events and Programs of AKBMS :

1. Pratibha Puraskara program was held in Bangalore to award the intellectual students of years 22-23 of our community. The award function was well attended by students and their guardians. About 600 students from 10thStd and 12thStd were honoured on this occasion. Enthusiasm is the driving force for success in any field, especially for students, so said the chief guest of the event Swamy Nirbhayanada Saraswathi.
2. An initiative to build the society of Brahmins in London was flagged off at the Mahasabha. Smt. Sumana Girish was appointed as the convenor for this initiative. It is worth noting here that Shri. Girish Vasisht is an orthopedic surgeon and has visited Bangalore to treat some patients here. Brahmins staying in the UK can touch base with Sumana Girish at +44 7736 682634 for further information.
3. The Flag Hoist program was held at JSS Institute, Suttur. Speaking on this occasion, Chief Guest Advocate Gen. Shri Ashok
4. Senior citizens of our Brahmin community were honoured by Davanagere Brahmana Samaja. All senior citizens above 85 years were recognized and felicitated. The seniors must show the way to unify the community and share the experiences of their life which would be a learning for all of us.
5. QXL diagnostics has tied up with AKBMS. 50 % discount on all the lab tests including home collection service is offered to AKBMS members. They also have announced unique test packages too. For further details, please contact: Sri. Venkatesh Dwarakanath, Organising Secretary, Healthcare Services, AKBMS (Mobile: 9845038669)
6. The Kalaburagi Akhila Karnataka Brahmana Mahasabha team met with Madahavi Lata ji, the Chairperson of Virinchi Hospitals and the MP candidate contested from the Bhagyanagar (Hyderabad) constituency. The team briefed her about the activities of AKBMS Kalaburagi and presented her with the

AKBMS monthly magazine, VipraNudi – English Journal that featured Swami Ramanand Teerth ji, a social reformer who played a pivotal role in the liberation of Hyderabad State from the Nizam's rule. AKBMS state EC member Pramod Deshpande, district youth wing incharge Narayan Jahagirdhar and other members were present. We take pleasure in sharing some of the photos taken during this meeting...



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TIMELESS TRADITIONS...

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Samskaras (Part-2)

Shree gurubhyo namah.

The previous article gave us a bird's eye view of the concept of samskaras. Delving further to understand the purpose and significance of samskaras has its own challenges as they are a complex combination of various elements viz., beliefs, sentiments along with the correct knowledge of the ancient Hindu system of life. Given the magnitude of the word samskara and the enormity of the practices involved, our ancestors classified them into a set based on the requirements (list shared in the previous edition). For better understanding, the samskaras are broadly classified under the following categories - ಜನ್ಮಪೂರ್ವ, ಜನ್ಮಾನಂತರ and ಮರಣಾನಂತರ.

Nisheka or Garbhādhāna(ಗರ್ಭಾಧಾನ)– we have to first understand the etymology as many people pronounce it as ಗರ್ಭಾದಾನ while the correct pronunciation is ಗರ್ಭಾಧಾನ. The subtle difference in the ಮಹಾಪ್ರಾಣ gives a completely different meaning as ಗರ್ಭಾಧಾನ means placement of Garbha (ಗರ್ಭದಸ್ಥಿರವಾಗುವಿಕೆ). As this falls under the ಜನ್ಮಪೂರ್ವ category, this samskara involves the husband and wife uniting physically for the first time after their marriage with the noble intent to procreate and give a good and healthy child to the society. This samskara is also known as ಚತುರ್ಥಿಕರ್ಮ. In those days, the marriage celebrations lasted 3 days and the husband had to maintain his brahmacharya till the fourth night or the time

of coitus. Our ancestors realised that since our samskruti or tradition is cyclical, they had the genuine intention to ensure that marriage was the most sacred means to get a good citizen and thereby saw to it that they utilised the wide range of Vedic mantras used to beget a healthy child for the sake of the family, their lineage and finally, the society. As this is considered the first of the samskaras (as this leads to the creation of a new life), our Dharmashastras along with the Smritis instruct the rules to be followed, e.g., performing Prājapatya vrata for Garbha-shuddhi. This vrata involves doing upavāsa by consuming milk, and curds and avoiding pungent, salty items for 3 nights. There are quite a few more that are quite strict (but have diluted over a period of time) – e.g., the appropriate tithi, vaara and nakshatra for conception, time of the day, recommended and prohibited tithis (including the tithis in vogue during the night), vaara, nakshatras, etc., Some paddhatis involve worshiping Ganapati, doing a sankalpa for procreating a good child, Naandi-shraadhā and chanting Vedic mantras to energise the body before the coitus. Smritis also says that the juice of the Oudumbara tree has to be placed in the right nostril of the wife. Interestingly, in parts of Bengal, chanting of Durga Saptashati used to happen throughout the period of coitus (though unsure if this is practiced today). Not only this, some Smritis (viz., Yajnavalkya, Apastambha, etc.) necessitate following certain rules after the coitus, especially for the husband !! – like taking a bath. However, no such instruction is given to the wife, as a lady is deemed pure always! – indicating the high

esteem our society held for women –
Paraskara Gruhyasutra -
ಶಯನಾದ್ವಿತೀತಾನಾರೀಶ್ವರಿ:ಸ್ಯಾತ್ಅಶ್ವಿನಿ:ಪುಮಾನ್||

Garbhādhāna is considered as a yajna. Chandogya and Brihadaranyaka Upanishads say that Garbhādhāna is continuously happening in the nature as a mahayajna. Our shastras call it ಪಂಚಪ್ರಾಣಾಗ್ನಿಹೋತ್ರವಿದ್ಯಾ. Formation of clouds (ಗರ್ಭ-ಕಟ್ಟುವುದು), the rains making our soil fertile for tilling, people using the harvest, etc., - all these form part of the Garbhādhāna samskara. We see this concept explained thoroughly in karma-yoga (chapter 3, shlokas 13-16). Our ancestors were very broad-minded to understand that this samskara was perhaps the most important and hence encouraged society to see ಪ್ರಕೃತಿ as the eternal womb that had the capacity to give birth continuously. This is exactly what Krishna explains very well in Vibhuti-yoga (chapter 11). All these go to show that our Smritis were not rigid and did not force anything specific on anyone but had the magnanimity to let people change the ಆಚಾರ-ವಿಚಾರ based onದೇಶಕಾಲ and ವರ್ತಮಾನ.

When should Garbhādhāna be performed: since this samskara is considered a yajna, it is very obvious that a good time has to be selected for this purpose. The first and foremost accepted rule is that the accepted time for the coitus is when the wife is ready (both physically and mentally). This means that the husband cannot and should not force the wife and should respect her sentiments in this regard. This goes to show the supreme importance given to women!! In terms of the days considered auspicious – the 4th day to the 16th day post the monthly periods of the wife is considered good for the union. Today's medical science has agreed to the logic of dharma-shastras regarding these days as well. Some tithis like Ashtami, Chaturdashi, Amavasya and Poornima are not considered auspicious for

conception. Further, the mental state of the couple is given a lot of importance as we have seen demons being born (Ravana, Hiranyakashipu, etc.,) as the conception happened during the ಆಸುರೀಸಮಯ. Therefore, the family astrologer who gives the muhurta ensures that a good muhurta is selected.

Modern society and the current generation may laugh at many of the rules listed out for the performance of coitus. However, the noble intention behind the entire spectrum of exclusive documentation of all samskaras is to let future generations know that everything done is based on a person's ಭಾವನಾ as man is a ಭಾವನಾ-ಜೀವಿ. Furthermore, the dharma-granthas give out the arrangement for all types of situations. What is not covered in our dharma-granthas and smritis are not found anywhere and what is everywhere is anyway part of these documentations. For, we find answers to questions like "What is the procedure to be followed by a polygamous man towards his wives?" or "Who should be the performer of the Garbhādhāna samskara?" or "whether Garbhādhāna is a Garbha-samskara or a kshetra-samskara?" so on and forth. The shastras also list out the duties that a husband should perform to fulfill his wife's wishes. Shastras very clearly say that if the wishes of the pregnant woman are not met, the foetus becomes unhealthy.

To conclude, what we have seen above is only a few extracts from the exhaustive information listed in our dharma-granthas and to understand each samskara takes time and modern society and the generations to come should first read and understand what is being said in these granthas.

(To be continued...)



Thus Spake Lord Krishna

Mrs. Veena Prahlad

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Jagannivasa... inhering in the Universe



Markandeya Muni was a jnani, a realized soul who had conquered death through rigorous austerities. He dedicated most of his time to

meditating on Vishnu. As mentioned in the Bhagavata Purana (12th Skanda, 8th Adhyaya), Markandeya meditated ardently on Shri Hari for thousands of years. His unwavering penance disturbed Indra in heaven, who, feeling threatened, sent the apsaras, Cupid, and the season of spring to disrupt Markandeya's meditation.

However, Markandeya, being a realized soul, had great control over his senses and knew that he was not the body but the soul within. As a result, these sensual temptations did not affect him, and his meditation continued undisturbed. Pleased with his devotion, the Lord appeared before him in the form of Nara and Narayana. Overjoyed by their divine presence, Markandeya bowed before them.

Narayana, recognizing Markandeya's steadfastness, offered him a boon, inviting him to ask for anything he desired. Markandeya humbly replied that the vision of Narayana itself was all he sought and desired nothing more. Upon Narayana's insistence, Markandeya expressed a desire to witness the power of God's Maya, the divine illusion that appears so powerful. Narayana granted his wish and then vanished.

This story illustrates several profound concepts. Markandeya is depicted as a realized soul who understands that he is not the body, but the one who controls it. As a tattvadarshi, he is aware of the absolute truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

avināshi tu tadviddhi yena sarvam idaṁ tatam
vināśham avyayasyāsyā na kaśchit kartum arhati
(Gita 2.17)

He understood that he was a part of the divine essence that pervades everything, which is neither created nor destroyed and is eternally present. This essence requires nothing, as all that exists is a manifestation of it. Therefore, Markandeya himself desired nothing. This is why he remained unaffected by Indra's temptations.

Yet even Markandeya became intrigued by the Maya of the Paramatma. He wished to understand the nature of this divine illusion.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te
(Gita 7.14)

This Maya belongs to the Paramatma and can only be understood with His grace. In other words, when one passionately believes in the non-reality of worldly happenings and the sole existence of the Paramatma, one can transcend Maya. Since it was Markandeya's wish to understand it, he was given the experience.

Any desire has an associated action and consequence.

Another concept illustrated in the story is that the Paramatma is the ultimate abode of the entire created universe. This is why Markandeya saw the whole of creation within the tummy of baby Krishna, who represents the Paramatma. A similar vision was granted to Yashoda, who glimpsed the universe within the mouth of the young Krishna, as described in the Shreemad Bhagavata Purana (10th Skanda, 8th Adhyaya). A parallel vision is also given to Arjuna, who witnesses the Virata Roopa in the 11th chapter of the Bhagavad Gita (Gita 11.15–Gita 11.31)

अर्जुन उवाच ।
पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥

arjuna uvācha
paśhyāmi devāns tava deva dehe
sarvāns tathā bhūta-viśheṣha-saṅghān
brahmāṇam īśhaṁ kamalāsana-stham
riṣhīnś cha sarvān uragānś cha divyān (Gita
11.15)

In the shlokas mentioned above, beginning with this one, Arjuna describes his vision of the Virata Roopa. His description mirrors Markandeya's experience and goes even further. It becomes evident that the Paramatma is the abode of all creation. Just as waves rise from the ocean and dissolve back into it, the world we experience emerges from the Paramatma and ultimately dissolves back into Him. The world has no independent existence; it resides within Him. Therefore, He is Jagannivasa, the abode of the entire universe.

The Paramatma is omnipresent, dwelling within the Jagat, the world. Nothing exists apart from this One reality; He alone pervades and inhabits the entire universe.

ಅನಂತ ತಾನ್ ಅನಂತವಾಗಿ, ಆಗುತಿಹನೆ
ನಿತ್ಯಯೋಗಿ, ಅನಂತ ನೀ ಅನಂತವಾಗು, ಆಗು
ಆಗು ಆಗು,

Ananta taan anantavaagi, Aagutihane
nityayogi, Ananta neen anantavaagu: Aagu,
aagu, aagu, aagu, (poet Kuvempu)

In the lines repeated from the previous article in this column, the poet, who has realized the truth that only the Paramatma exists, urges the Atma, the soul, to merge with this limitless reality.

Let us open our minds and accept everyone as our own, embracing every place we live in as our home. Let us recognize and embrace our inherent limitlessness.

Significant events in September...

- 1893 – Swami Vivekananda's speech at Parliament of World's Religions, Chicago on 11th Sep
- 1939 – Beginning of WW 2 on 1st Sep
- 1945 – End of WW 2 on 2nd Sep
- 1947 – C. Rajagopalachari was appointed as the first India Governor General of Independent India on 2nd Sep
- 1950 – The commencement of first General elections was announced on 25th Sep. First general elections were held in 1951-52
- 2001 – Terrorist attach on America on 11th Sep where WTC was destroyed and Pentagon was damaged

(Compiled by Sudhir S. Mysore)



My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

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“Om urje dvipadi bhava”

-The second step in Saptapadi...

While taking the first step together, the bride and the groom pray to the almighty to help them obtain the basic necessities of life – like food, clothes and shelter. Sarvajna, the philosophical poet of the 16th century in one of his three-liners says that if we have food to eat, some clothes to cover ourselves and a hut to keep us warm, then we can set the heaven on fire! What he means is that once these three basic needs for a human to survive are achieved, one doesn't need anything more in order to lead a comfortable life.

In reality, we know that human greed starts after acquiring the three basic needs and doesn't stop at anything. The list of “wants” keeps growing endlessly and the man's struggle to achieve all of them will make him pursue them till his last breath. In all of these relentless pursuits of “wants to be triggered by greed and not need”, what one ignores is his well-being - His or her health. The question is what if one acquires all their aspirations but has to live with a constantly failing health? Is then all the acquisitions worth it? Will he or she be in a state of mind to enjoy them? The answer is an emphatic “NO”.

ನರನಿಗಿರಲೈಶ್ವರ್ಯ ನರನಿಗಿರಲದ್ಯಷ್ಟ |
ಊರ ಸರದಾರನವನಾದರೇನಂತೆ ? ||
ಬರಸೆಳೆದು ಜೀವನವನಪ್ಪಿ ಮುದ್ದಾಡಲಿಕೆ |
ಆರೋಗ್ಯವೇ ಭಾಗ್ಯ - ನವ್ಯಜೀವಿ ||

Vedic wisdom understands the importance of good health and in many of its holy verses emphasises the importance of health from all its three perspectives - physical, mental and spiritual. That is the reason why in its prescribed second step in Saptapadi, it talks of this very critical aspect required for a good life.

ಅರೆಗಳಿಗೆ ದೇಹದಲಿ ಸ್ವಾಸ್ಥ್ಯವಿಲ್ಲದೆ ಇರಲು |
ಜರುಗುವುದೆ ದಿನದಲ್ಲ ನೇಮನಿಷ್ಠೆಗಳು ||
ಇರಲೆಂದು ಆರೋಗ್ಯ ಚಂದದಲಿ ನಮಗೆನುತ |
ಎರಡನೆಯ ಹೆಜ್ಜೆಯೆಲೊ - ನವ್ಯಜೀವಿ ||

After the first step, the couple together while taking the second step vow to achieve a balanced health. What is balanced health as per Vedic wisdom? Let us understand this a little so that we can then appreciate the message that is being conveyed through this step...

In modern-day terminology, one eats a protein-rich diet and goes to the gym for workouts and makes his body look like it is sculpted. This is fine but it does not prove that he or she is healthy. We see so many such muscled men and women being mentally wrecked. They are so unstable in their life's decisions that they go astray sooner or later. Suppose, we have a well-developed body from the gym and also a sound mind that can pragmatically take life's decisions, if he or she is not spiritually oriented to shape their life in a meaningful way and aspire for higher values in life, then Veda says that they too are not healthy in its totality.

Hence Veda prescribes the following – Eat always satvik and healthy food as per the chemistry of your body and that which grows locally (For example, as prescribed in Ayurveda); Exercise daily not with an intention to look massively built but to stay fit and free of illnesses (For example, as prescribed in Yoga) and finally, spend some quality time daily towards meditation and living a life of

fulfillment (For example, as prescribed in Veda Samhita). Isn't this the best and the most pragmatic recipe for good health? This is Vedic wisdom and this represents the true values of Sanatana Dharma.

By taking a vow that we will now together strive for health, the couple is getting prepared to acquire health in all its three spheres. This will enable them to lead their life joyfully and give them enough physical, moral and spiritual strength to accomplish all their humane aspirations that would benefit both them and the society at large.

Spirituality is all about understanding the earth below 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

Quotable Quotes from S Radhakrishnan

Teachers should be the best minds in the
country

Books are means by which we build
bridges between cultures

When we think we learn we cease to
know





Mind over Matter

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The Habit of Hair Pulling

Sohan is 11 years old and in 4th grade. People notice him easily, as he has patchy spots on his head.

Abra is 14 years old. She catches others' attention with her uneven layers of hair.

Sohan's parents reached out to counselling as he has been seen plucking out his hair which led to visible bald patches on the head. It started six months ago with plucking out eyelashes in the beginning and moved to eyebrows and now with hair on the head. His parents were both clueless and concerned about this behaviour and consulted a counsellor based on their family doctor's advice.

Abra's teachers alarmed her parents about the hair-pulling behaviour. Abra's parents though had noticed this behaviour a year ago, but they did not take this seriously. Abra's paternal aunt also had this issue as a teenager and they felt it was normal. But Abra's teachers insisted that she get help from a counsellor as this could lead to a bigger mental health issue later, if not addressed at an early stage.

Trichotillomania is a mental health condition that involves frequent urge to pull the hair from the scalp, eyebrows, or other parts of the body. The urge is so intense that one is unable to stop.

As per the psychology dictionary by the American Psychology Association, "Trichotillomania is defined as "a disorder characterised by the persistent pulling of hair from any part of one's body on which it grows, often with conspicuous hair loss. Feelings of increasing tension before the act and feelings of release or satisfaction on completion are

common. Although traditionally considered an impulse-control disorder, trichotillomania is increasingly identified as an obsessive-compulsive condition, as categorised in DSM-5 and DSM-5-TR. It is also called 'hair-pulling disorder'".

During the counselling session, Sohan admitted that he starts feeling uneasy when he is either alone or bored. There is a strong urge to pull out his hair when this uneasiness creeps in. Once he pulls out the hair, he feels a kind of pleasure and relief.

Abra recognizes that she pulls her hair in classrooms when she is unable to understand what is being taught. She feels restless and unable to focus. Then she has the urge to pull out the hair which helps her to calm down and focus back in class.

The onset of Trichotillomania is between the ages of 10-13. Symptoms are usually plucking hair from eyelashes, eyebrows, head, beard and moustache and genital area.

There are no clear-cut known causes of Trichotillomania. Studies indicate the possible causes as:

- ☐ A way to deal with anxiety and stress
- ☐ Chemical imbalance in the brain
- ☐ Changes in hormone levels in puberty
- ☐ Genetic - someone in the family may have it

Trichotillomania has to be treated at an earlier stage. If not treated at an early stage, it may lead to more serious problems like Obsessive Compulsive Disorder (OCD), Depression, Anxiety disorders, self-esteem and body image issues and so on.

During the counselling sessions, Counsellor discovered that Sohan's parents were dealing with the health issues of Sohan's younger brother. This had led to less attention to Sohan, he was spending more time alone. Sohan was an outgoing child who liked to mingle with friends and play outdoors. Sohan's family had moved to a new place where the possibility of outdoor play was less and he didn't have his age group friends to play around the new place. The change of environment, lack of attention and availability of his parents had led to boredom, stress and anxiety.

During the counselling sessions with Abra's parents, it was discovered that Trichotillomania was seen in her dad's siblings. It was also discovered that her paternal grandmother had symptoms of OCD and her father had severe anxiety issues.

Abra had challenges with focusing and hence studies. The pressure to perform by parents and competition at school put a lot of pressure on her leading to stress and anxiety. Not knowing how to deal with the anxiety in a constructive way, Abra developed hair pulling as a maladaptive coping mechanism. Abra also had started developing low self-esteem issues due to her looks associated with hair loss.

Sohan's parents were counselled about how a change in environment and lack of their attention is causing emotional distress to the child. Sohan was advised to use gloves when he was alone to make the hair-pulling act difficult. Counsellor and parents together worked with Sohan to plan his free time to fill with activities that he enjoyed. He was also put into a tennis class so that he could fulfill his need for physical play and some socialisation.

In four months, Sohan's habit of pulling out hair had reduced. There was more hair on his head than the patches.

In the counselling sessions, Abra was able to recognise negative thoughts which

accompanied her anxiety and self-doubt. She used to get thoughts like 'I am unable to understand what the teacher is saying. I am so dumb', 'What if I scoreless marks again? I will disappoint my parents. My friends will make fun of me'.

As Abra was able to recognize unhelpful thoughts and feelings, Acceptance and Commitment Therapy (ACT) and Cognitive Behavioural Therapy (CBT) were used in the counselling. The Counsellor taught her to recognize and accept her feelings of worries and anxiety from ACT and tips to challenge her negative thoughts from CBT. She was also taught a few mindfulness techniques to increase her focus and concentration. Her parents were asked to help her with additional teaching support in the subjects where she struggled.

In a year's time, Abra's hair-pulling reduced as her academic performance increased. Abra falls back to hair-pulling when she undergoes intense emotional distress. She understands the pattern and meets her counsellor as and when required.

Trichotillomania can be seen in different grades, mild, moderate and severe. For some people, breaking this habit may be difficult. People with this mental health condition can reach out to a psychiatrist (doctor specialised in psychiatry) for help along with counselling. In severe cases, doctors may prescribe medicines that can help to deal with anxiety associated with hair pulling.

People with trichotillomania do not pull out hair intentionally. The act of hair-pulling is an indication of the internal struggle they go through. Unfortunately, the internal struggles are mostly unseen to the outside world. Apart from counselling and medicines, these people need understanding, empathy and support from their family and friends.

It is difficult to understand any mental health condition because of the very nature of it - it is invisible, unlike physical illness.



Performing Arts...

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SriKanakadasa, an unmatched Haribhakta(Part-3)

Sri Kanakadasa as a poet :

In my previous article, I Penned about Sri Kanakadasa's life history. In this article, I am throwing light on the literary works of Kanakadasa. As mentioned earlier, he has written four Kannada Kavyas:

1. Mohana Tarangini
2. Nala Charitre
3. Hari Bhakti Sara
4. Ramadhanyacharitre

In this article, I will try to explore the greatness of Kanakadasa from the viewpoint of a Poet. Let me first speak about Mohana Tarangini. This is the largest literary work of Kanakadasa. It is set to the Sangatya format. It is also a Chando Roopa Kavya. This work contains 2800 number of sangatyas. The melody, elegant flow of verbal expression, and subtle and symbolic vocabulary have brought a very unique place in the literary world. This work is said to be the open book of Kanakadasa's internal conflicts.

The theme of this work is derived from Bhagavatha, Mahabharata and ancient Puranas. Sri Krishna's story is depicted beautifully in this work. This literary work is in simple Kannada so as to give a layman access to read and enjoy it. This work is full of well-knitted songs which have added a special flavour. It is believed that this work is Kanakadasa's first Kavya.

2: NALACHARITRE

The theme of this work is capturing the gist of a small but very popular story explained in Vyasa's Mahabharata. It is quite interesting to see the elaborate format Kanakadasa has adopted to narrate the theme. We can also observe the transformation of the characters portrayed by the original poet - Sri Vyasa. Each character in Nalacharitre stands as an epitome of Sanatana Dharma. It is noteworthy to see that the later work "Nalachandra" written by Choudarasa, has the same story.

The efficiency of Kanakadasa as a poet has been well proven through this work. The royal couple Nala-Damayanthi's life struggle has been the essence of this work. Kanakadasa here, indirectly suggests that difficult days and hard experiences are inevitable to everyone irrespective of whether one is a king or a common man. In this particular work, Kanakadasa has added more weightage to all the main characters which has made this work the most Popular.

3: "HARI BHAKTI SARA"

The earlier two works of Kanakadasa have been composed in the Shatpadi form. This text Haribhakti Sara has been in the format of Shataka(ಶತಕ). The literary rhetorical elegance in this work is totally in an ascending way which has made this work an outstanding one in Kannada literature. Ultimate devotion is Portrayed in this work. The poet has submitted

himself totally to the Lotus feet of his ಇಷ್ಟದೈವ, Shree HARI. Among all other Bhakti Kavyas, this particular work has occupied a unique place because of its power-packed devotional instincts. Sri. Kanakadasa has intelligently given a good Picture of his values of life and also the traditional cultural and philosophical thought-provoking instances.

The following lines clearly unveil the Unshakable devotion towards HARI by Kanakadasa.

"ದೀನನಾನುಸಮಸ್ತಲೋಕಕೆದಾನಿನೀನು
ವಿಚಾರಿಸಲುಮತಿಹೀನನಾನು
ಮಹಾಮಹಿಮಕೈವಲ್ಯಪತಿನೀನು
ಏನಬಲ್ಲೆನುನಾನುನೆರೆಸುಜ್ಞಾನಮೂರುತಿನೀನು
ನಿನ್ನಸಮಾನರು೦ಟೇದೇವರಕ್ಷಿಸುನಮ್ಮನವರತ"

In this Portion of Haribhakti Sara, he emphasises the basic characteristics of a Vaishnava. We all know that the Haridasas

believed and followed Dwaita Philosophy where both the Atma and Paramatma are different. Dwaita philosophy is based on the very fact that we, human beings are created by the Supreme Power and our goal in life must be to reach His abode through various modes. Here, Kanakadasa calls himself a helpless creature, whereas Sree HARI is placed as the epitome of protector of His true devotees. A unique way of ತಾರತಮ್ಯಭಾವ can be clearly identified here. Sri Kanakadasa's outstanding contribution to society, Kannada literature, Music System, philosophy, and Spirituality is as deep and vast as an ocean. His adherence to Vaishnavism and especially being one of the great Haridasas Sri Kanakadasa has stood atop due to his varied compositions.

In my next article, I will try to analyse the work Ramadhanya Charitre and a few individual compositions of Sri Kanakadasa



“Remember, your work may be only to sweep a railway crossing, but it is your duty to keep it so clean that no other crossing in the world is as clean as yours.”

- Sir M. Visvesvaraya



Crime Prevention - A Criminologist's Perspective

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MEDIOCRACY = RISE IN THREATS

The recently concluded Olympic games led to a lot of national debate in India, on what makes a person win and what makes them stay on the brink of winning!! Questions were raised about the need for changes in the system, the mindset, and individual perseverance. The main aspect one has to realize is that Sports is a great life lesson. There is only one winner!! Leading to can you accept failure and how do you take it!!

That leads to many aspects that we need to question on how to alleviate ourselves, our business our nation. Recently I was at a book launch session where there was a discussion on the common thread that can bind our diverse country, what came out was the need to shed our '**Culture of Mediocrity**'. It was further elaborated that striving for excellence is the fulcrum of the growth of humankind.

Let's put this under a scanner how we lead our lives.

1. **Our relationship** : What does mediocracy have to do with relationships? Well, it starts here... This is where we become a resilient individual. Our ability to 'Give and Take', 'To Agree to Disagree', and respect each other's identity makes us successful in a relationship. Thus, establishing the cornerstone of our life, defining us as personalities. What do we Threat Assessment Professionals look out for? The conflict of Value systems between individuals can lead to power abuse,

controlling tendencies, and violence in relationships. Broken familial structures, Domestic violence, Marital rape, and so forth.

2. **Our parenting styles** : The middle-class values of Hard work, Criticism, and Adaptability were the foundation of children raised in the 1970s and 80s. This was considered the basis for building a quality and high-performing society. There are questions raised today, on those parenting techniques on whether it led to making an individual stronger or developing more insecurities. Reflecting on the parents of the 2000s we are witnessing increased insecurities, leading to emotional distress, and mental health issues from anxiety disorders to depression. This comes to pertinent questions on how are we raising our children. Are, creating a bubble of comfort, creating a safety zone devoid of interaction with external elements, making them technology-dependent rather than ability-dependent. Are we skilling them for life changes? Both work-life as well as relationships. With many couples adopting the policy of 'One Child', the bubble seems to be the way of life. Maximize materialistic comforts and minimize emotional comforts.

As Threat Assessment Professionals our red flags are our addiction to devices, and seeking affection with virtual anonymous

relationships which can be a source for Child trafficking Child pornography, Child Sexual Abuse, and so on.

3. **Our work-life :** The leadership gyaan sessions today in workplaces are all about how to create a Psychological Safety net for employees. The question that, often remains unanswered is how to balance Employee Well Being and yet drive Quality work outcomes. Most of the time it seems like one is sacrificed for the other.

As a Threat Assessment Professional, I often get asked, 'Are the employees

using Emotional distress as a garb for non-productivity? Is giving feedback an abuse of power?' The fact - finding techniques used by us Professionals are all about distinguishing the needs of an organization and that of an individual.

What we arrive at, is that for a successful quality-driven society that is violence free is to have Walk the Talk leaders at the familial stage in workplaces! The journey begins right from raising our children to adapting to the future needs of workplaces.

RIDDLES

(You will find the answers in the editorial section)

- Everyone has me but nobody can lose me. What am I?
- I have four legs, a back, but no head. What am I?
- Although I'm far from the point, I'm not a mistake. I fix yours. What am I?
- I love to dance and twist and prance, I shake my tail, as away I sail, wingless I fly into the sky. What am I?
- I defend without weapons, stand without legs, wound without force, and I am harder to fight than to kill. What am I?

(Compiled by Sudhir S. Mysore)



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7: SpaceUse: Groundwater potential mapping

We discussed about the water resources, in general, from space-based imaging in the previous publication of Vipranudi. This time we get into details specifically on the ground water. How we map from space and how the information gets used on the ground for the people in need. The importance of water and its use is quite well known amongst all the users. Even though about 70% of the globe is nothing but water and popularly our planet itself is called a “pale blue dot” in the Milky Way galaxy, the freshwater that is available for drinking is slowly becoming a difficult proposition in many countries. Due to the ever-increasing human population, the freshwater supply is always critically stressed and it is also estimated that by 2030, almost 50% of the population will face a critical shortage of water. Hence the effective management of water resources attains unique importance in the entire globe. Sustainable water resource plans must be adopted by the global community, to ensure freshwater availability for the future of humankind. There is a need for detailed assessment and monitoring of all water resources which calls for reliable data for proper assessment. The space-based imaging does have tremendous promise for the future as it enables proper assessment and monitoring of water resources on the planet Earth quite effectively. It is also cost-effective and accurate to use space data for such purposes. Advantage of using Earth Observation (EO) data for such a purpose is that it provides a synoptic coverage over large areas and with little ground validation one can make accurate assessments. The focus of the present write-up is on how the potential groundwater estimation can be done and how they prove to be useful, particularly in dry areas.

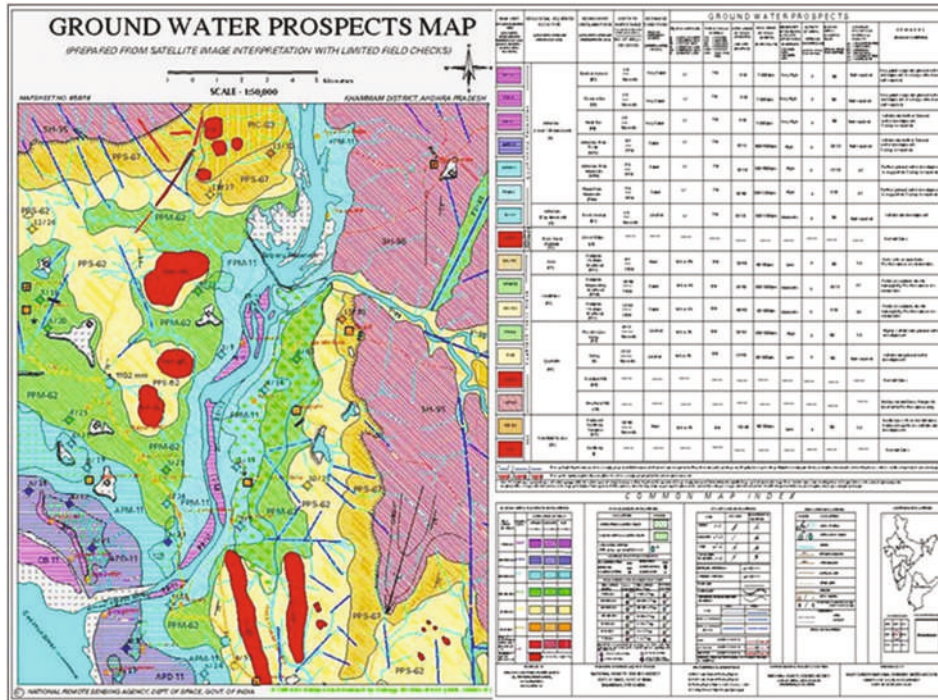
Groundwater characteristics

The groundwater regime is a dynamic system wherein water gets drawn out randomly at various locations and at the same time the rainwater infiltrates through the soil to enable replenishment of aquifers. Understanding the groundwater conditions of any chosen area is always complex, as it involves studying a large set of variables. Broadly, some of the important variables that influence the groundwater regime are i) Geology / Lithology ii) Geological Structures iii) Geomorphology / Landforms and iv) Recharge conditions. Once, we are able to gather the information on these four factors, it is possible to define the groundwater regime by visualizing the gross aquifer characteristics of each unit deep inside the earth. However, the generation of the above type of data calls for a systematic interpretation of satellite images and it is an involved tasks that need to be done by the experts. ISRO has been successful in generating groundwater potential maps for the entire country. This is an important achievement that helps water-scarce regions to use this information and explore groundwater with a high probability of success.

Data Preparation : When it comes to actually creating such a database, the geological mapping is done using satellite images while incorporating the knowledge of the general geological setting of the area. The synoptic view from satellite images helps in making geological structure maps of the area. However, conventional surveys cannot easily do this, due to scanty rock exposures, soil cover, lack of continuous observations, and so on. Similarly, the geomorphology of the area is derived using specific interpretation criteria, viz., tone, texture, shape, size, location, association, physiography, the genesis of the landforms, nature of rocks and associated geological

structures, as seen from space images. From this, details related to different landforms / geomorphic units along with the overlay of field data, observation of well data, meteorological data, groundwater-based irrigated areas, etc.

Once these data on the lithological, structural, geomorphological and hydrological maps for a region are generated, the groundwater prospects maps are prepared by Integrating lithological-geomorphic units and by superimposing the lithological and geomorphological overlays on the digital maps using a geospatial platform. A typical groundwater potential map is given below that can be suitably used for drilling borewells and for providing water to the needy.



National-level usage of these maps

Satellite data was initially used for groundwater studies in India during the year 1985. Maharashtra and Karnataka States were covered for the preparation of groundwater potential zone maps at a coarser scale. Subsequently, a nationwide mapping of groundwater potential zones (447 districts) was taken up under the National Drinking Water Technology Mission, during the period 1987 to 1992. Further mapping of the groundwater prospects at an improved scale was done for the entire country as part of the National Drinking Water Technology Mission in order to provide drinking water to 4.4 lakh villages.

Groundwater database covers all the habitations in the entire country and the possible groundwater sources for drinking have been generated within a radius of 1.5 km from a given village. Concerned local government / authorised private agencies can utilise these data/maps for the Groundwater developmental activities. The required information on groundwater exploration and the probable groundwater prospects are available in these maps. It assists in addressing drinking water problems like selection of a) sites for drilling and b) for planning recharge structures.

The National Remote Sensing Centre (NRSC) of ISRO has prepared the scientific database on the prospective groundwater zones for the entire Nation through geospatial data processing approaches. They are generated over a period of one and half decades and made available through the Bhuvan-Bhujal portal (<https://bhuvan-app1.nrsc.gov.in/gwis/>)



The Selfless Warriors of Shivaji

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11. Bahirji Naik, the celebrated spy chief of Shivaji



An effective intelligence unit and a conscientious approach to gathering intelligence information are vital components for any country or military worldwide. Without them, formulating any war strategy becomes impossible. This becomes even more critical when entering into meaningful peacetime agreements, whether with a friendly or enemy kingdom. Analyzing the movements of enemy troops, assessing their strengths and weaknesses, meticulous planning for military coordination, deciding on the best attack direction, and specifying the required arsenal—all of this intelligence information helps formulate a comprehensive war strategy. Although uncertainties may exist, there is no room for errors or failure.

The critical importance of an effective intelligence department and astute spy officers was keenly recognized by Chhatrapati Shivaji Maharaj. He maintained a cadre of intelligence officers in his service, with Bahirji Naik standing out as the most cunning and intelligent among them, serving as the chief of Shivaji's intelligence division. Born into the Maratha Ramoshi-Berad community as Bhairavanath Jadhav, Bahirji was bestowed with the Naik title by Shivaji in acknowledgment of his astounding spy services. Affectionately known as 'Shivanetra,' meaning the eyes of Shivaji, Bahirji's precise assimilation of enemy intelligence played a pivotal role in helping Shivaji formulate the most effective war strategies. These strategies enabled Shivaji to overcome adversaries much



stronger—sometimes ten to thirty times stronger—utilizing limited resources and minimizing the loss of his soldiers.

Bahirji wasn't only a brilliant spy par excellence but also a fearless military commander of 3,000 soldiers and a dependable soldier. His valor and bravery led him to conduct espionage in enemy camps even when the times and conditions were unfriendly and treacherous. Bahirji Naik strategically employed individuals from diverse communities such as Ramoshis, Dhangars, Bhils, Lamans, Vanzara, Pardhi, Mahadeo Koli, and Masan Jogis, adapting to the requirements of the battlefield. These spies seamlessly assimilated into their targeted communities, allowing them to penetrate enemy camps, and easily blend without arousing suspicion.

Bahirji undeniably earned the title of Shivaji's clandestine force, orchestrating numerous surprise victories and facilitating daring escapes. Bahirji was a secret weapon of mass destruction!

There is a saying that, other than Shivaji Maharaj, no one else has seen what Bahirji looked like. Despite his larger-than-life fame, he chose to remain anonymous and used this anonymity as his strength to easily penetrate any army camp and gather critical intelligence. Bahirji operated with astonishing subtlety on the battlefield, stealthily entering enemy fortresses, analyzing intricate matters, and providing vital intelligence to Shivaji. All of this exemplifies his mastermind as a spy. Spies like Bahirji, serving as his intelligence officers, were highlights of Shivaji's grand success.

Some examples are necessary to illustrate this :

- As Afzal Khan was preparing to depart Bijapur with a vow to capture Shivaji alive, leading a formidable army of 30,000 soldiers, an ominous incident occurred. On that very day, his royal elephant, carrying the Adil Shahi royal insignia and a flag on its back, suddenly collapsed and died. This ill omen deeply shook Afzal's confidence as he set out for war. Worried that he might not return, Afzal Khan, a seasoned and cruel warrior, killed and buried all sixty-three of his wives before marching with his army. Bahirji quietly infiltrated the security perimeter of five thousand soldiers, took covert actions to poison the royal elephant, and sowed chaos within the army camp.
- In the ensuing Battle of Pratapgadh, Shivaji's army of three thousand emerged victorious against Afzal's force of thirty thousand soldiers.
- In the Battle of Umerkhind, a valley pass near Lonavala in Maharashtra, Queen Rai Baghan and Kartalab Khan's formidable Mughal army of twenty thousand soldiers were defeated in under two hours by Shivaji's mere one thousand men. The clever strategies and timely intelligence provided by spies like Bahirji to outwit the enemy were crucial to their victory. Despite the vast numerical superiority of the Mughal army, it capitulated to Shivaji's forces, resulting in a significant triumph. In both of the aforementioned wars, Shivaji accumulated a substantial booty of war resources, including horses, guns, and ammunition.
- With only four hundred soldiers in his company, Shivaji managed to penetrate the densely deployed Mughal army of nearly one lakh soldiers in Pune, disguising themselves as a marriage party. Under the cover of night, they launched a daring attack on Lal Mahal, which was occupied by Shahista Khan, Aurangzeb's uncle sent to annihilate Shivaji. Shahista Khan lost his son and three fingers, and subsequently, the fear of Shivaji pushed him to insanity,

eventually leading to his unceremonious transfer to the Bengal province by Aurangzeb. Bahirji's intelligence network provided invaluable details to Shivaji, enabling the success of this audacious late-night assault

- Chatrapati Shivaji Maharaj conquered Surat twice, first in 1663 by sea route using ships and again in 1670 via a land route. These actions were aimed at avenging Shahista Khan's brutal oppression in Maharashtra in 1663 and countering Mirza Raje Jay Singh's destruction of Hindavi Swarajya in 1666. Shivaji's successful raid on Surat and astounding victory in an open-field battle with the Mughal army in pursuit near Vani-Dindori marked the beginning of the end of Mughal tyranny. Bahirji's meticulous planning and strategies played a pivotal role in achieving this objective.
- Chhatrapati Shivaji Maharaj's miraculous escape from the Agra prison, where he hid in a basket of fruits, and his safe return to the Rajghat fort through a circuitous route, were made possible thanks to Bahirji's limitless spy network planning and strategies.

Not many details of Bahirji's early life or his death are available in history, except for his expeditions and adventures as a spy. His son, Tukoji Naik, built a Shri Ram Temple in his honor in the year 1692 in Shingave village, and a stone inscription commemorating the heroics of the great Maratha spy can be seen inside the temple even today. His tomb is currently situated on Bhupalgad (Banurgad) in Khanapur taluka of the Sangli district of Maharashtra.

In conclusion, the immeasurable contributions of individuals like Bahirji, through their selfless service, served as the driving force behind numerous astonishing, miraculous, and wondrous victories and escape stories. Their dedicated efforts played a pivotal role in transforming "Shivaji" into a great king, both in times of peace and during wars!



Real Lessons in HISTORY

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Contribution to the freedom struggle from foreigners

George Robinson, the Marquess of Ripon (1827–1909)

Between 1880 to 1884, Lord Ripon was the Viceroy of India. People had named him 'Ripon the Righteous' Lord Ripon's affinity for India was so deep that the British considered him a traitor. In 1884, when he was to return to England, the people of Calcutta gave him such a grand farewell that never before had anybody, even an Indian, been awarded such an honour.

Ripon was deeply respected by people like Firoze Shah Mehta and Madan Mohan Malaviya. Ripon ventured to appoint Ramesh Chandra Mittal, an Indian, to the post of Judge of the Calcutta High Court for the first time. The British had serious reservations about this. But Ripon did not backtrack on his decision. During those days, Indian Magistrates were not allowed to try criminal cases involving Europeans. Ripon opposed this and announced that the Indian Judges should have the same power as the British Judges. This created a pandemonium among the British. Some Englishmen in India even organized a protest against Ripon. There were widespread protests in England too. Finally, Ripon came up with a midway solution and passed a bill. In criminal cases against the Europeans, half the jury was to be made up of Europeans. This action by Ripon was unprecedented for those times.

Surendranath Banerjee and other Indian leaders unreservedly admired his generosity. It was Ripon who gave a jumpstart to the formation of District Boards to devolve more and more local administrative powers to Indians. Ripon passed the Factories Act as long back as July 1881

There were complex technical obstacles for

the administrative reins to return to the Mysore dynasty. He withstood all of them and offered his opinion in favour of the Mysore dynasty. In 1908, when a discussion was in progress in the British parliament, the eighty-one-year-old Ripon made his way to the parliament with great effort and physical strain. Let's imagine the scenario: He was not in a position even to get out of bed. Despite this, he exerted himself to attend the parliament and appealed for a favourable attitude towards India. His concern brought tears of gratitude to many Indian eyes. Ripon passed away in 1909.

Charles Hardinge, Baron of Penshurst (1858–1944)



Lord Hardinge who was the Viceroy from 1910 to 1916 gave a speech contending that the policy of the General Smuts government in South Africa against the Indians was totally un-civilised. For this, he incurred the wrath of the British monarchy and its officials. Hardinge's intervention worked effectively in accelerating

the repeal of the division of Bengal. He overturned many cases filed by the British officers against India's freedom fighters.¹

In this manner, several Viceroys had a big-hearted attitude towards India and the Indians.

(To be continued...)

¹ Older residents of Bangalore perhaps remember that the present Pampa Mahakavi Road in Chamrajpet used to be named after Hardinge.

[Reference: Ramaswamy, S R. A Passage Through India. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrorothana Sahitya, 2022, Page no. 281-285]



Short Story

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



(True) Happiness?



“Would you like to enhance your carnal pleasures by fifty percent”? The subject matter of this e-mail caught Ranganath's attention. He was looking at this e-mail again and again. What if this is a virus? Opening it would ruin my computer data, right? “No” he argued. “All my data on the company's central server would be intact till yesterday. From then to now, I have not added any new data to my computer. So, I should be fine...” While he was contemplating about opening this e-

mail he seemed to be immersed in deep thought.

He has left his beloved wife in the village and is staying alone in this far-off Saudi Arabia for two years. Abandoning the love and affection of his wife and family, what is it that he has achieved over the years by coming thus far? Money? Yes, lots of it. His one-year savings here is equal to five years of earnings back home. While he was feeling elated about this wealth amassed, his attention again fell on that e-mail.

He was staring at it and now feeling let down... Without opening he deleted that e-mail with a sigh of agony in his heart and was now stroking the bulged money purse that sat silently in his pocket and enjoying that fleeting moment of so-called happiness...

(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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4. DEVELOPING JOYOUS FAMILY RELATIONSHIPS



We often hear parents complaining that children are difficult to manage. People at each other's throats are not uncommon. All of us seem to have the same problem... But WHY? Is there a way out? why can't we have good, comfortable family relationships without souring them? Our whole approach seems to be that we expect a lot from our relationships. As elderly parents, we expect that our children should attend to us. We expect that our relatives should use their position of power and influence to benefit us. We expect that we must be given importance and should shower affection whenever we meet them. We expect that gifts are showered on us whenever there is an occasion. Derisive comments are passed when expectations are not met. This attitude and approach has led to souring of relationships in most of the family relationships. Many people feel disgusted, unhappy and irritated with a large number of their relatives.

Let us examine how we are behaving towards our relatives. For most of the day, one is engrossed with work with very little time left for wife and children. Weekends are spent watching Amazon Prime or Netflix. How many times has one called up the cousins or relatives to enquire about them? We have forgotten that they too have problems like us. We have forgotten to SHARE and CARE about them. How sincere we are with our relatives? It is not uncommon to find people feeling jealous of their relatives. Sometimes people are reluctant to even attend birth or death ceremonies. Sometimes they skip marriage ceremonies which is actually should be celebrated together.

We must examine and question ourselves as to how much have we been responsible for this deteriorating relationship ...

All of us irrespective of being housewives, students, professors, professionals, etc., have often been let down by our family relationships. Each one finds the other person to be self-centered, apathetic, jealous, etc. Often we find people maintaining an arm's distance from a relative but would rather prefer to share and care for a friend. This is a paradox that almost all of us undergo, but few of us have found a solution.

In this changed scenario, relatives are drifting away from each other. There is a

growing feeling amongst us that our relatives are unresponsive, detached, lukewarm, emotionless, torpid, etc. We all like to socialise and mingle with people. This changed scenario is not to our liking. Can we change this and develop joyous family relationships? CERTAINLY...

We only need to redefine our approach with our kith and kin. One needs to make some attitudinal changes. One needs to have time for the relatives and be as helpful as possible whenever the need arises. One should never poke their nose into their affairs and never pass any judgments or comments on other's lifestyles. Unnecessary interference and unwanted inquisitiveness in their matters spoil the otherwise good relationship. Wishing and talking to them on their birthdays or wedding anniversaries gladdens anybody's heart and endears the person amongst the family members.

Probably if one could follow the FIVE

BASIC principles, we would all be loved and could cherish the joy of family relationships.

1. Respect the relative's privacy and feelings. Never probe into their matters.
2. Desist from speaking ill about them or their children.
3. Do not take any relative for granted even if they are your son/daughter.
4. Do not expect anyone to share their fame/name and money with you.
5. Be positive and try to be helpful and be of assistance.

These are not tall orders... One can slowly implement them in one's life and can see the changes in the relationships. One will notice that slowly a healthy relationship will blossom and all the family members can enjoy a healthy, happy, JOYOUS family relationship.

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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Whip of Humour

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Seenu, The Incurable

There I was, having a close look at the vegetables on display at the roadside, when a voice called out "Good morning sir".

Dread filled my entire being. That Voice! The one that I always wished to forget! The one that I thought I would never hear again!

It was the voice of my high school student from yesteryears – maybe a decade or so ago. The memories of those days are still as vivid as fresh roses in spring – with all barbs intact!

His father was transferred to my township and this chap, Seenu, had to be admitted to some school. Fate, the inimitable, chose me as the next Seenu-sufferer and thus Seenu descended on our school. A hefty donation had calmed the nerves of the Principal and forced him to keep his principles in cold storage for the time being. Times, the untiring marathon runner, chugged along and it was time for the exams. The viva voce part was thrust on me.

"What are algae?" I began.

"Must be friends of Mary sir" answered Seenu.

"Mary?"

"Yes sir. The one with the little lamb" asserted Seenu.

"You have to be more elaborate" I insisted.

"Mary had a little lamb its fleece was white a snow..."

"What has that rhyme to do with algae?"

"It made the happy and gay to see the

lamb at school, sir. All and gay join to form algae" uttered Seenu.

"But that line is not in that rhyme. It's in the poem 'Work while you work and play while you play' dear boy" I tried to correct him.

"But in my textbook, someone has written so in pencil sir" he countered. I let sleeping dogs lie and presented the next question.

"What are fungi?"

"Same continuation sir" he said without a blink, "children who are happy and gay grow up to be fun guys." Logical and yet illogical!

"What is a Hydra?"

"Football or cricket?"

"What do you mean by that?"

"In Football, a game ending with a dozen or so goals on each side is a High Draw, sir. In cricket, a game wherein even the first innings could not be completed due to high scores is a high draw, sir."

"But I am not asking questions about any games here" anger crept into my voice. "Oh! Withdrawal of any amount exceeding forty-nine thousand is termed as a high draw by the banks sir" replied Seenu. One thing I must concede; Seenu may not have been academically smart, but he was street-smart.

"What are Bacteria?"

"Back doors of a cafeteria?" he answered my question with one of his own.

"Virus?"

"My father said that it was an olden day practice, sir."

That was news to me. A virus confined to the olden days! I sought an explanation.

"When my father was a student, his father used to send him money by wire sir. My father and his brother, both staying in the same hostel, used to send telegrams stating 'Wire us' to my grandfather and he used to comply sir."

"I asked you about V I R U S" I spelt out the word.

"Oh! That is a grocery shop near my house, sir. Veer Pratap Singh runs that shop!" I later on learnt that the shop's name was Viru's.

I decided to go to the basics. "What is a cell?" was the next question posed.

"This one or this one sir?" he said, producing a mobile phone from one pocket and a pen torch cell from the other.

"We are speaking about biology Seenu" I fumed.

"Oh! That is a small room in a jail sir" he beamed.

"How can it be related to biology?"

"It holds humans, sir. Human bodies are biology sir."

"What is a proton?"

"Some sort of protein brand in the market, sir?" he was surely uncertain.

"No. Try again."

"A place near Pokhron?"

"No. Leave it at that. What is nuclear fission?"

Seenu's face lit up. "This I know pretty well sir. Whenever I change my spectacles, I get this."

"Get what?"

"New clear vision, sir!"

"I said fission" I growled.

"Fission? That is not biology, is it sir? I think it is physics."

"Let us try some botany. What is chlorophyll?"

"Filling up chloroform in bottles sir."

"What is photosynthesis?"

"Synthesising various selfies into one collage or storing assorted photos in one folder sir."

I was exasperated. Not a single answer of Seenu was right, and yet none were wrong.

"What is a leaf?" I threw in the final gambit.

"Taking holiday for a day sir" cried Seenu.

"How can it be so?" I was flabbergasted.

"Leaves are plural and leaf is singular for holidays sir" chirped Seenu, a look of "this fellow does not know the language" writ large on his face.

I did not venture to pose any more questions. I related the incident to the Principal. "Oh! So innovative! We shall not clip his wings. Award him an A grade" declared the principal.

That same voice had now polluted my years! I turned reluctantly to face him.

Dressed in a typical politician's vest and cap, all eight fingers adorned with diamond rings and a wolfish smile to boot, he was eyeing with a mixture of respect and distaste.

"So glad to see you after so many years Seenu. What are you doing now?" I stuttered.

"Director of Education, Sir. If you need any transfer, this is my card" he said proffering his hand.

I decided to apply for a transfer to a place as far away from Seenu as possible.



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The ghosts come knocking...

The ghosts, they come knocking.
From the graves of the past
From the shadows that never faded
The ghosts, they come knocking.

They were locked in the coffins, I thought
With nails that could never loosen
They were laid to rest in the yard
With wood which could never rotten

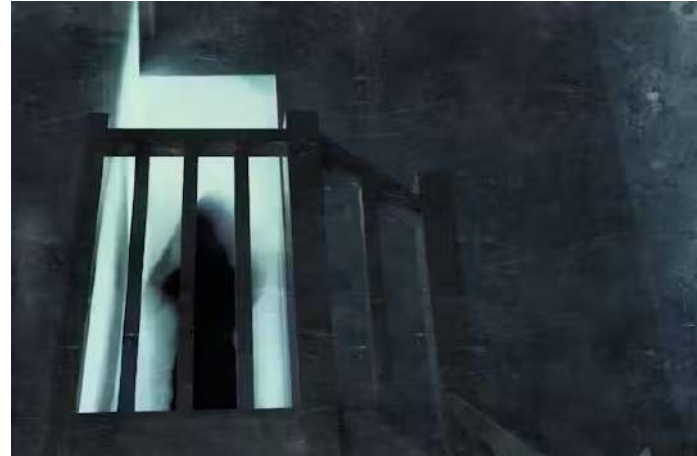
The ghosts that came knocking
They did not come from the coffins
They did not come from the graves
They did not come from the dead.

The dead, they say, never arise
The dead, they never come knocking
The dead, they do not linger
The dead, they are gone - forever

The ghosts that come knocking
I know, are not from the dead
They are from the living that are buried
They are from the dreams that are crushed

The ghosts that come knocking,
They are from the desires that are dampened
They are from the wishes that are unfulfilled
They are from the wounds that are left open.

The ghosts came knocking
From the graves of the past
From the shadows that never faded



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