

JHANSI RANI LAKSHMIBAI

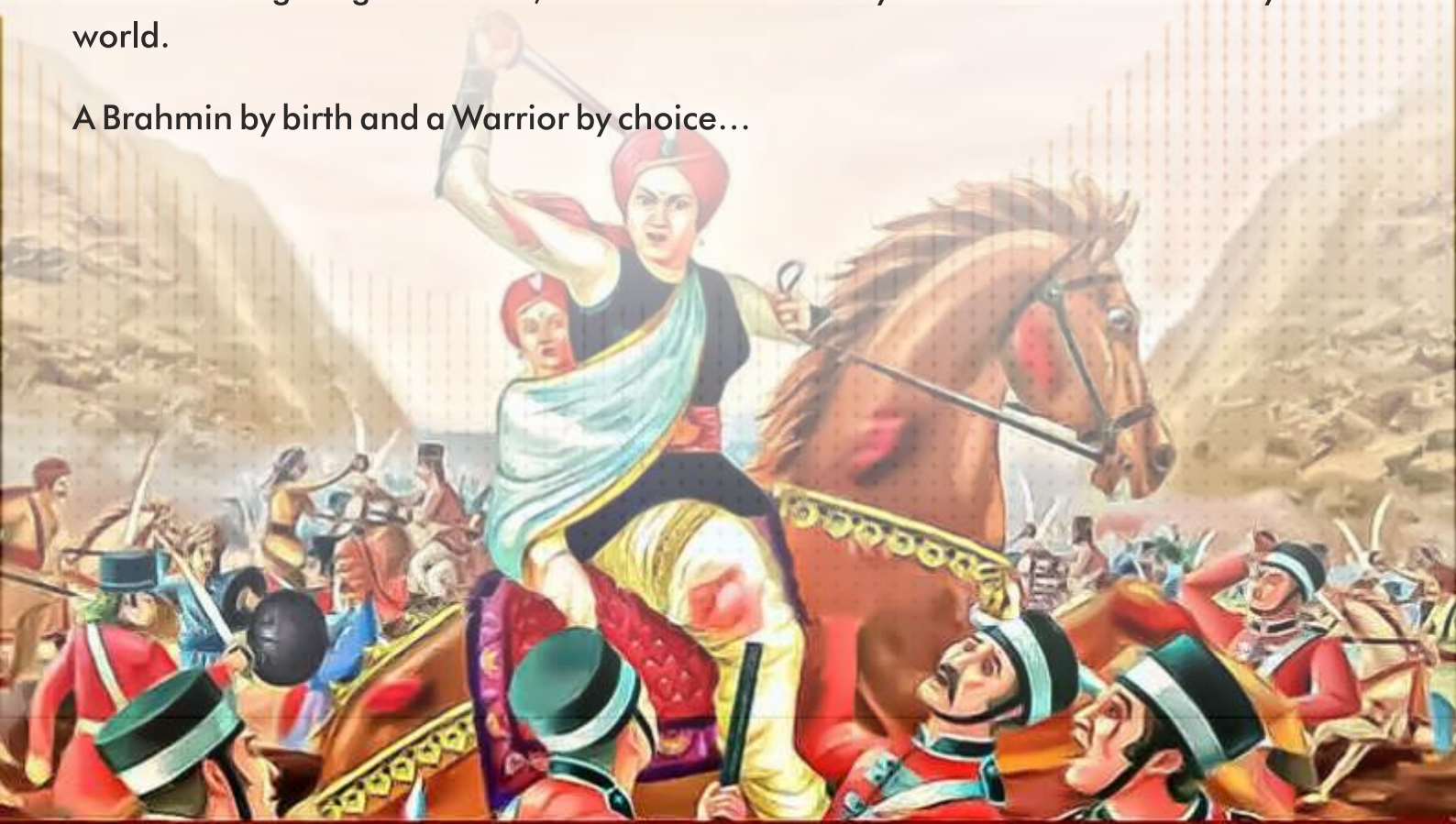
(19th November 1828 – 18th June 1858)

She was born into a Brahmin family in Varanasi. She contrasted many of the patriarchal cultural expectations for women in India's society at that time and was known for her unique perspectives and her courage to fight against social norms even in front of the whole society.

In 1858, Rani Lakshmibai, died fighting British colonial rulers near Gwalior in a place known as Kotah-ki-Serai. She was one of the first women freedom fighters of India who revolted against the British in 1857.

When Hugh Rose demanded the surrender of Jhansi, the Rani issued a proclamation: "We fight for independence. In the words of Lord Krishna, we will if we are victorious, enjoy the fruits of victory and if defeated and killed on the field of battle, we shall surely earn eternal glory and salvation." Such an extraordinary lady, who tied her son on her back while fighting the battle, will not be found anywhere else in the history of the world.

A Brahmin by birth and a Warrior by choice...



Akhila Karnataka Brahmana Mahasabha ®

Gayathri Bhavana, No.3070, 14th Cross, 9th Main
Banashankari 2nd Stage, Bengaluru-5600070
Phone: +91-80-26771695 / 26770066
E-Mail : info@akbms.com
Website : www.akbms.com

President : Ashok Haranahalli
Chief Secretary : S.Sridharamurthy
Treasurer : Venkatesha S.Nayak
Organisational Secretary : Dr.B.S.Raghavendra Bhat
Office Timings : Tuesday through Saturday
Morning : 9.30 to 13.00
Evening : 16.30 to 20.00
Sundays : 09.30 to 13.00
Weekly Holiday : Monday

VIPRANUDI**-English Journal from the house of AKBMS**

Editor-in-chief : Satyesh N Bellur
Associate Editors : Dr. A. Gayathri Devi
: K.V. Ramaprasad
: Krishnaswamy Subbarao
News Editor : Karthik Bapat
Design Coordinator : Amith Nadig
Design & Printing : Nagaratna Printers, Bengaluru

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Ashok Haranahalli
President - AKBMS

Presidential Message

Dear Friends,

We have recently celebrated the birth anniversaries of Sri. Ramanujacharya and Sri. Shankaracharya. May their blessings continue to shower on all of us.

The past month has been one fulfilling month of traveling across the state of Karnataka towards meeting people, speaking to them, and understanding their issues. Wherever we went, whichever village or district we visited, we found there, various issues upon which we need to dwell. The expectations from the Mahasabha are very high and we hope to resolve them to the best of our ability. But what is also heartening is that we have been receiving immense support from our people. This has been possible only because of the trust and faith placed on AKBMS.

Today after completing 90 days of my position as President of AKBMS, I look back at the beginning of my tenure as the newly elected President. I was totally clueless as to wherefrom I begin my work of unification of the Brahmin community. But this has been made easier and clearer by the Vipranudi team through their report titled "Vikasadatta Mahasabha". This report definitely gave me a direction towards which I had to work. When I went through the report, I also felt assured that though the work is mammoth, we are moving in the right direction.

April 10th to April 24th saw the celebration of Mahakumbhabhisheka at Hariharapura. Situated on the banks of the holy Tunga River, is the divine temple of Lord Lakshmi Narasimha.

The Peetadhipathi of the Hariharapura Mutt Srimad Jagadguru Shankaracharya Sri. Sri. Swayamprakash Sachidananda Saraswathi took 12 years to reconstruct this ancient temple. On the auspicious day of April 15th, 2022, the Mahakumbhabhisheka of Lord Lakshmi Narasimha and the age-old temple of Sri Sharada Parameshwari temple built by Sri Adi Shankaracharya, were conducted with pomp and festivity.

The Kumbhabhisheka of this temple which is thousands of years old was conducted with lots of faith and divinity. I was fortunate to be a part of the reception committee and had the satisfaction of contributing to this huge event in my own small way. I firmly believe all this occurred because of divine intervention. Otherwise, a celebration of this enormity would be impossible. Sri Raghavendra Bhat from the Organizing team of AKBMS and Sri Bhimeshwar Joshi the Dharmakarthas of Horanadu were instrumental in organizing this Kumbhabhisheka function.

I pray to the Almighty that such events happen more often and that our Brahmin community gets an opportunity to participate in serving the Lord. I will come back in the coming month with more such events and happenings.

Let Peace Prevail!

Ashok Haranahalli



From the Editor's desk...



Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

We have Jhansi Rani Lakshmi bai on our cover this month. She symbolizes the power of the women of India. Her story of valor and her heroic deeds on the battlefield is a legend. She was one of the first ladies who redefined the role of women in the Indian freedom movement and inspired millions that followed. The English translation of the opening stanza of the famous Hindi song on Rani of Jhansi penned by Subhadra Kumari Chauhan reads as follows:

The thrones shook and royalties scowled
Old India was reinvigorated with
youthfulness

Masses had finally realised the value of
freedom lost

and the country had determined to fight the
aggressor

The sword glistened once again, come
1857

The Bundel's narrate this story with passion
and aver that

Like a man she fought, she was the queen of
Jhansi

We have great pleasure in dedicating this edition of Vipranudi to that spirit called -The Woman!

We are introducing a new column starting from this edition – “Whip of Humour”. This is being penned by Mr. N. Ramnath, the well-known writer from the corridors of 'humour and satire' in Kannada. I am sure that this column as we move ahead, would bring that 'smile' to all its readers. I wholeheartedly welcome Mr. Ramnath to the family of Vipranudi.

We have an article on Metaverse in our Guest Column. I particularly liked the following definition for Metaverse that you will read in this article – “Metaverse is neither a technology nor a platform nor a virtual reality experience. It is a confluence of technology powering human imaginations”. Thanks to Mr. Venugopal Subbarao for his insightful article.

I thank all my columnists and editorial colleagues for their continued patronage.

Till we meet again in our next edition, wishing you all a blissful time ahead.



Satyesh Bellur
Satyesh N. Bellur

AKBMS – News & Events



Savithri Ramesh

I have great pleasure in bringing this report highlighting some recent activities of AKBMS to your perusal.

♦ Mahakumbhabhisheka Lakshmi Narasimha temple at Hariharapura

✧ 12 days of celebration of Mahakumbhabhisheka of Sri Lakshmi Narasimha Swamy and Sri Sharada Parameshwari temple came to an end with pomp and show.

✧ Sri Sri Swayamprakash Sachidananda Swamy the Jagadguru of Hariharapura Mutt addressed the huge gathering. He said Hindu Dharma preaches peace and tolerance and allows each one to pursue their faith in their own capacity. But today there is widespread hate and intolerance towards our dharma and we see terrorism and a rebellious environment around us which is not good for the society and the Nation at large. He continued to say that as much as we embrace other belief systems and faiths, we will not accept prejudice or favouritism for any particular faith. It is time for the Hindu community to come together and show the world its openness and vivid culture. This will be possible only and only when we bury our difference and take an oath to stand united as on huge Hindu Community. Let us all move towards achieving greater heights and rise above mediocrity.

✧ Chief Minister Sri. S.R. Bommai participated in the Kumbhabhisheka celebrations at Hariharapura. Speaking on the occasion, Sri Bommai said that the teachings of Sri Adi Shankaracharya is meaningful even in today's world. Following the principles and teachings of Sri Adi Shankaracharya in one's life, could elevate the quality of the society we live in, he further observed. To be born as a human being is a blessing in itself, and when we question the purpose of our life, it becomes a life worth living. What society needs today is peace, harmony, and co-existence for which we need the guidance of a Guru. It is only because of the directions given by our Gurus, we are able to sail through these turbulent times.

✧ Dattatreya Hosabale the Gen. Secretary of the RSS also spoke on this occasion and said that in the name of religion, there have been a lot of communal clashes, thus narrowing our thinking. Hindu dharma is the only religion that believes in Unity in Diversity. The message of Unity should reach every household. Practice Hinduism in our daily life which in the long run will bring back the faith in our religion and culture.

✧ There is only One God but faiths and beliefs can be several is one of the key

teachings of the Hindu Religion said Sri. Mahesh Joshi the President of Kannada Sahitya Parishath. Our Hindu Dharma believes in praying to the earth, the water, the stones, and rocks, and hence in spite of invasions time and again, our religion has stood the test of time. Sri Swayamprakash the Mattadhipathi of Hariharapura has written more than 20,000 Vachanas and contributed to the upliftment of the Hindu religion observed Mr. Joshi.

◆ **Maha Kumbhabhisheka in Hospete**

- ✧ The Mahakumbhabhisheka of Sri Gayathri temple at Krishna nagara, Hospete was duly conducted on 15 th of April 2022.
- ✧ Various Homas were conducted on this day. This event was organised jointly by members of Sri Gayathri Pathina Souharda Sahakari Niyamitha and Hospete taluk Brahmana Sangha.

◆ **Shatha Chandika Yaga at Yelahanka, Bangalore.**

- ✧ Shatha Chandika Yaga was duly organized at Munishwara Block, Yelahanka Upanagara on 17th April 2022.
- ✧ On this holy event, Sri Sri Paramparavadhoota Sathish Sharma of Sri Maruthi Sachidananda Ashrama, Arasikere was present.
- ✧ On this occasion, AKBMS EC member Sri Koushik and Sri. K.S. Srikanta Prasad, of the North Zone, also participated.
- ✧ A membership drive under the guidance of Sri. Ashok Haranahalli was also flagged off

NEWS

Guest Column



Venugopal Subbarao

METaverse MADNESS

Human beings live in two worlds, one real and the other fantasy. Humans are always fascinated by games and wars. People born during the 70s can relate how they were trying to get connected to the world through Radio specifically the (cricket?) live commentary.

Television was the first breakthrough experience of near-real-time of one-way entertainment consumption while movies were an evolution of drama in a different technology format. Through television, we were trying to get connected to the world.

We have grown up associating ourselves with the fantasy world through the imaginations of great epics like the Ramayana and the Mahabharata. We used to imagine ourselves as the avatar of Rama and Hanuman trying to jump, fly and fight.

There is a very thin line between epics as history, and the term introduced by Britishers as Mythology. However, these Epics are actually an inspiration to multiple new technologies.

Now coming to the other fantasy world of comics- all of us have read adventurers of Phantom, Modesty Blaise and Mandrake the magician. Later on, we have also seen a lot of Indian comic characters like Dabu, Raman and Putti the brave girl. We tried to play games in our own minds or sometimes physically used to play games with our friends as these fantasy characters.

The third dimension of humans is social interaction. Man is a social animal. While some people are introverts, some are extroverts. Every human wanted to be active in the social dimension. Before the advent of social media, we used to have virtual friends called pen friends whom we never met but regularly communicated through physical letters.

If you take a step back, digital technologies and applications of technology evolved primarily around these three fundamental dimensions of human characteristics

1. Connecting to a fantasy world.
2. Social interactions.
3. Entertainment & information seeking.

The Internet has fuelled humans' aspirations by the ability to quickly communicate using emails and information access through web applications. Internet games fulfilled the human need of experiencing a fantasy world. The Internet also led us into virtual chat rooms. People got fascinated by the concept of chatting with unknown groups.

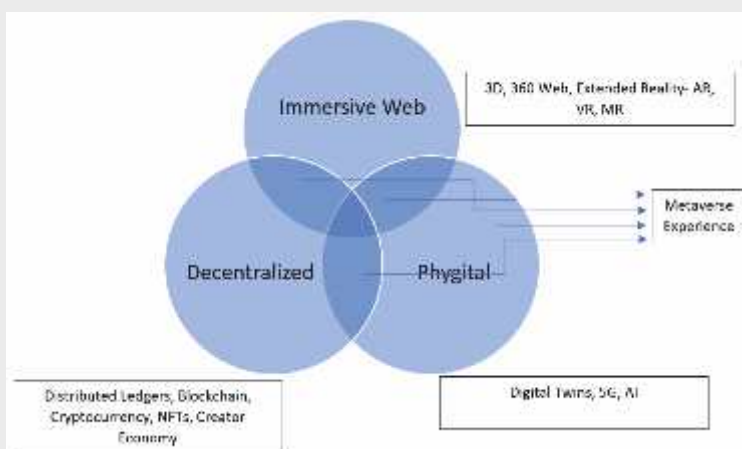
As we move forward to the second avatar of the internet, Web 2.0 provided more levers to fulfilling dimensions of humans. The ability to socially connect was the most important feature of Web 2.0. The first few social media applications were targeted at individual who is

separated physically, like classmates who have lost touch. This rekindled many memories as well as physical reunions.

Social media also blurred the distinction between public and private. People started freely expressing themselves. In social media, the creator becomes the king and the king had free access to the medium 24*7. This created a new concept called the "Creator Economy". Social media platforms thrived on revenues from advertisement. For the creator who was struggling to get an audience for his creation, suddenly the whole world potentially became his customer.

Gaming platform thrives during this period. Roblox and Fortnite created socially connected avatar-driven experience games. These games created a 360° experience for the player.

Metaverse is a word coined by Neil Stevenson in his 1982 Novel- Snow Crash. He has converted the 3 dimensions of humans into a futuristic technology led experience. Now, this concept is becoming reality based on the technology evolution. Metaverse is neither a technology, nor a platform, nor a virtual reality experience. It is a confluence of technology powering human imaginations.



Metaverse is an experience created (going

to be created) by the convergence of three technology dimensions which eventually provide experiences to the human that I have laid out in the beginning.

Immersive Web : This is primarily driven by 3D and associated extended reality technologies.

• **AR- Augmented Reality** : This technology helps to augment the contextual 3D on real-time camera streaming. This technology can be experienced in mobile phones, where you point the camera to real-life objects and augmented reality can bring the 3D/Holographic images on/around real-time objects. PUB-G Games and Google Augmented reality navigations are a couple of examples of the same

• **VR-Virtual Reality** : This technology enables us to experience 3D immersive virtual experiences. Users who wear VR Glasses are completely cut out from the real world. VR Glasses and associated applications built on VR provides a complete 360° and 3D-based experience

• **MR- Mixed Reality** : This is a combination of AR and VR. Where users will still see the surrounding real-life objects and 3D Holographic displayed around the real-life objects provides an immersive experience.

• **3D Web/WebVR** : This is a 3D 360° experience of the web, without the need to wear any VR glasses.

Phygital : Phygital is a concept that can be realized by a combination of technologies- like

IoT, AI and visual representation of things. A simple example is a Digital Twin of Factory equipment, where we can put sensors to capture the real-time characteristics of equipment, visually displayed as a 3D image of the equipment. Real-time and historical data of the equipment are analysed to provide real-time and predictive insights on the health of the equipment. These technologies are blurring the physical and digital boundaries. Mobile technologies 4G,5G are accelerating the development of technology with strong real-time and high-volume data transmission capabilities. Digital twins can be used in multiple scenarios including both enterprise and real-life use cases.

Decentralized : While Web2.0 focussed on collaboration and content from all, but still the content and applications are centralized, decentralized technologies are going to change the monopoly of monetization through the NFT- Non-fungible tokens, which gives a way to create digital assets that are unique, which can't be copied or replaced. This will give more freedom to creators. Please refer to Blockchain, and Cryptocurrency-related articles in the past journals to get an idea of Blockchain and Crypto.

Metaverse - few Use Cases : This confluence of technologies has provided a pathway to a plethora of applications. Just to give an example, we can experience a complete retail shopping by wearing a VR device, we can teleport into a store along with our friends/family through our Avatars, we can talk to them, walk along with them and get feedback on Merchandising and finally complete the shopping. Similar experiences are possible for other real-life things like an Event, Traveling to a Historical Place, and Attending Classes. We may not always need VR Glasses; the experience can be done through a 360/3D Web Browser as well. We can watch a live-cricket match with friends, we can choose a preferred seat based on the bowling/batting direction.

Conclusion : Human dimensions of Fantasy, Hunger for Information and the need for Socially connected are the key drivers of Technology evolution. Metaverse is going to be the next experience for humans which opens up lots of applications and enables enormous possibilities and opportunities.

Editorial Note : Sri. Venugopal Subbarao is a technology enthusiast. He is currently working as Emerging Technology Innovator for a global software services corporation. He is based out of Bengaluru. His contacts: +91 73381 86377 (M); venugsa@gmail.com(e-mail).

*Guest
column*

Thus Spake Lord Krishna



Mrs. Veena Prahlad

Anger is our worst enemy

dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate
(BG-62)

Even a fleeting thought about a particular object generates interest in it. This interest leads to a desire to possess that object. If the object is difficult to obtain or someone else takes it away, it leads to anger. It is thus easy to see how Desire leads to anger.

krodhād bhavati sammohaḥ sammohāt
smṛiti-vibhramaḥ
smṛiti-bhranśhād buddhi-nāśho buddhi-nāśhāt
praṇaśhyati (BG-63)

This anger makes you lose your wisdom. This loss of wisdom or viveka leads to losing the sense of who you are or what you intended to do. Due to this, your intellect is clouded and once that is lost your life comes to an end. Whatever you aspired to do, so far comes to an end.

These are two of the most powerful shlokas in the Gita. Most of us know anger is bad for us. Yet we get angry. Many suffer bad health because of this anger. Blood pressure rises; the heart beats faster. Many times we see people do bodily harm to themselves and others around them in a fit of rage.

The famous poet Kumaravyasa, in his most important work 'Karnataka Bharata Katha Manjari', says that anger is the tool for anartha or meaningless action. It is what binds you to the material world. Anger can cause us to lose whatever goodwill we have gained. An angry person is not good or of no use in this world or the next.

Anger is directly related to our ego. An inflated ego leads to an insecure and frail personality. Any perceived sense of disrespect to that ego leads to anger. We get angry when people disrespect us. We get angry when someone else takes away what we perceive belongs to us. We also get angry when we don't get what we believe we deserve. In all these cases, we relinquish control over our wellbeing to the external world. We are led to believe that the whole world is conniving against us and is out to get us.



Duryodhana believed that the throne of Hastinapura belonged to him. So did his father. Duryodhana's anger was thus generated from a hurt ego, which clouded his intellect. Such a person cannot see what their dharma is. They have trouble discerning right from wrong. An action performed in anger almost always results in the actor's downfall. It destroyed Duryodhana and his brothers. We can see this daily, even in the world around us. The root cause of all anger is always the perception that we have been wronged.

The Pandavas were also wronged but, they didn't act in anger. They tried hard to prevent the war. Krishna himself visited king Dhritarashtra and Duryodhana in an attempt to make peace. The irony is that when a person is acting with a clouded intellect, even God makes them see sense.

Even before the war, the outcome was evident to all participants. It didn't matter that Duryodhana had a bigger army or that he had great warriors like Bheeshma and Drona

fighting on his side. They were simply not on the side of Dharma. The Pandavas had an unarmed Krishna on their side, who only gave them guidance and advice. But most importantly, they were on the side of Dharma.

That is why at the very end of the Gita Sanjaya declares

yatra yogeshvaraḥ kṛiṣṇo yatra pāṛtho dhanur-
dharah
tatra śhrīr vijayo bhūtir dhruvā nītir matir mama
(BG -18.78)

The simple understanding of the shloka is that wherever Krishna is, that is where (Dharma will be and therefore) victory will be.

Krishna sings his song to teach us about Dharma. If you cannot listen to what He is saying then your intellect is indeed clouded.

Stop and think about why your intellect is clouded. Invariably the answer will be anger. We know that road rage happens. We read in the newspapers of young people being killed for choosing their partners. We read of hospitals being vandalised because the doctors couldn't save a patient's life or it was perceived that they didn't treat the patient well. We read of parents hurting their children in a fit of rage.

The Arishadvarga(Kaama, Krodha, Lobha, Moha, Mada, Matsarya) are harmful emotions to human beings. Of all these, Krodha(anger) is the only emotion that is harmful, not only to the person experiencing the emotion but also to the people around them. That is why Krodha is singled out as the worst of them all.

In the 16th chapter of the Bhagavad Gita, Daivasurasampadvibhagayoga, Krishna lists Krodha (anger) among the Aasuri qualities (qualities that will take you away from the path towards self-realisation, liberation, Mukti)

dambho darpo 'bhimānaś cha krodhaḥ pāruṣhyam
eva cha
ajñānaṁ chābhijāṭasya pāṛtha sampadam
āsurīm(BG-16.4)

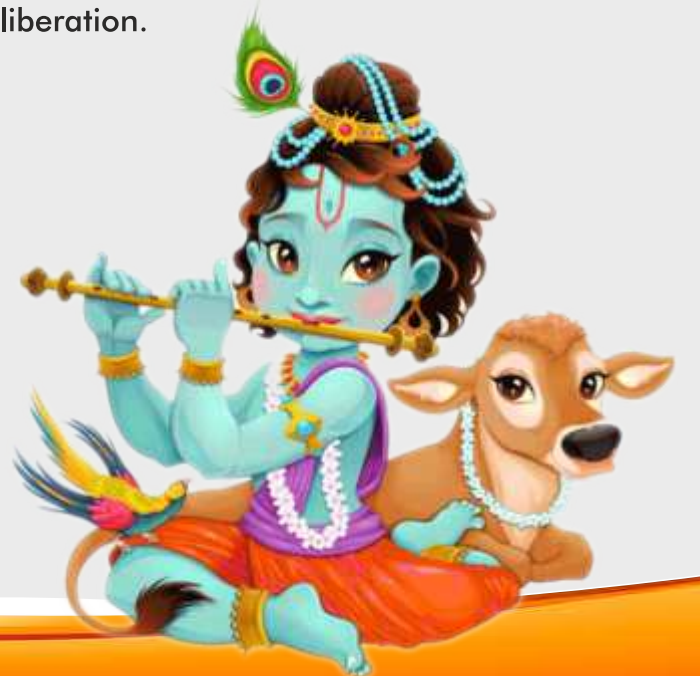
“Partha, a person who is of demonic nature (Aasuri quality) is deceitful and hypocritical, arrogant, proud, angry, discompassionate as well as ignorant”(aviveki, unwise)

tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam
ātmanaḥ
kāmaḥ krodhas tathā lobhas tasmād etat trayam
tyajet(BG-16.21)

In this Shloka Krishna identifies desire, anger and greed as the gates to hell.

All action does arise due to some desire in our minds. This is true for good actions and bad. The important thing is to know the difference. If it is driven by Aasuri quality, then most likely it will not lead to peace. We experience peace when we help others without expecting any reward. The expectation of the desired outcome for any action leads to unhappiness and anger. That is why Krishna calls desire, anger and greed gates to hell.

Imagine feeling constantly dissatisfied with our life here on earth and staying angry all the time. Instead imagine if we strove to use our life to do good in the world, we might achieve the goal of human life which is to attain liberation.



My quest for spiritual well-being



Satyesh N Bellur

Enough...

Sometime around in 2016, I was contemplating taking early retirement and pursuing my other interests in life and walking the path of spirituality. I had spent a good 32 years in the highly competitive Telecom Industry. I wanted to explore the other world, a world where you didn't have to do anything on a serious note, but would always be in a happy state of mind!

On one of those days, I went to meet my senior colleague at his office. For the sake of convenience, let me call him – Mr. Murthy. When I went into Murthy's room, he seemed to be overly engrossed with something he was doing on his laptop. I thought that he might be preparing his slides for the board meeting slated for that evening and was about to walk back when I heard him say – “Come in... Come in. You have come at the right time. I need your advice”. I turned back and returned to the seat in front of him with an expression of curiosity. He walked to the door, closed it behind him, and said – “This is nothing about our business or the board meeting this evening. This is personal”

Murthy, though elder than me by six years, often sought my help when it came to making tough decisions in business. But this time around, he was saying that it is personal. I was waiting for him to return to his chair. He sat down, had another cursory look at his laptop screen, and asked – “Satyesh, you seem to have decided to quit the job. I know that with so many years of service still left, it is a tough decision to make. I am sure that you have taken care of all the post-retirement expenses in detail. Tell me... how much money would you need on a monthly basis once you retire? Any thoughts on that?”

I had not expected that question and honestly, I had not made any detailed analysis on that subject either. Without much thinking, I replied – “Murthy, I own a house. So that is taken care of. If I can take care of all our medical and health expenses fully either through insurance or some money in the bank exclusively reserved for that, then I and my wife should be able to live a decent life at a monthly expense of say, around 40K”. Murthy also didn't expect this answer. He almost fell from his chair. He recovered from his shock and then slowly said – “You know, Satyesh... I am working on this spreadsheet for some days now trying to calculate how much money I would need every month to survive, post-retirement. It is coming at around 4 Lacs a month. That is what I need. Come, look at this spreadsheet and advise me on where I am making errors in my judgment”

I went to him and perused over the spreadsheet that he was working on. It was a large one with so many entries and calculations. He had done a cost analysis of all he needed – basic and luxury. He had items like a foreign trip once every six months, a dinner at a 5-star hotel once every fortnight, and so on. He also had a separate row that would take into account the annual inflation rates in his calculations. I should admit that he had taken more time to prepare them than he would take to prepare his board presentations!

I returned to my seat and told him – “Murthy, you seem to have taken care of every aspect in your sheet, except for one”. He was quizzical. I continued “To this sheet, please add one more row that shows your age by the passing of every year. What you feel you want to do five or ten years from now, you will not be able to when you actually reach that age. Think

over this and rework your sheet. I am sure that you will knock off a couple of zeros from that magic number of yours..."

He didn't seem to appreciate my thought process and it was evident from the fact that he laughed it out and let me go. When I last spoke to him a few weeks back, he was still in that same office probably reworking his spreadsheet to arrive at a number that he would be confident to achieve and say goodbye!

"Enough" is a very easy word to say. It is probably the most difficult to practice. Especially when it comes to assessing how much money we need, not for the present, but for the future. Fear of the 'unknown' is the only known enemy of all those who tries to insulate themselves against the vagaries of years that are yet to come. Most of the provisions that we make for our retirement are not logical. They stem from the fact that we tend to over-provide everything on a scale that suits our lifestyle, as on date. We forget that we are aging by the year and everything that we wish to do today, we might not be able to achieve either because our priorities might change or because we will not be in the same state of physical and mental health as time rolls by. The world would have been so easy to handle if we could estimate our future needs and greed in the same way we calculate inflation!

ಕಲಿಯುಗದಿ ಉತ್ತಮನು ಯಾರೆಂದು ತಿಳಿಸುವೆಯೆ ||
ಕಲಿಯೊ, ಕಲಿತವನೊ ಇಲ್ಲ ಹಣ ಗಳಿಸಿದವನೊ ||
ಒಲುಮೆಯನು ತೋರುತ್ತ ತೃಪ್ತಿಯಿಂ ಬದುಕುವನೆ |
ಎಲ್ಲ ಗೆದ್ದವನಿಲ್ಲಿ - ನವ್ಯಜೀವಿ ||

Who among these – the wealthiest, or the most learned, or the strongest would be the one who will live happily in this modern-day world? It is none of them. It is always that person who shows love and affection to the rest and lives in utmost contentment is the one who will be the victor in the end!

However, I am not preaching, that we should not make provision for any eventuality that may crop up in the future. We need to have a small contingency fund for that, but planning to insulate against the 'world coming to an end' and to provide for every greed of ours, would only lead us to work on a spreadsheet that gets complex with the passing of every single day.

A feeling of "enough", means contentment. To demonstrate contentment even at the cost of your "needs" is what certain philosophies prescribe. But, to demonstrate contentment only against our "greed" and inexplicable "fears", is what spirituality is all about...

Spirituality is all about experiencing that blissful and ecstatic feeling of "enough is enough"

ॐ

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



Career Guidance



Annapurna Murthy

OPTIONS AFTER SSLC

SSLC or 10th std is the completion of high School and beginning of the college life for all students. Most students continue their studies. Confusion as to Science/ Arts or Commerce prevail. There are some students who wants to study but have no resources. Some students need to discontinue, as the families are in dire need of money to survive.

The most important decision students have to take after SSLC is whether to continue in Science or change over to Arts or Commerce? Most of the parents are also of the opinion that the science stream is the only one which will get them good careers. This is a wrong opinion they have in their minds. If students are faring well in science, they can continue science in II PUC and those who are not doing well and have no aptitude for science, it is advisable for them to change over to Arts or Commerce. Believe me there are good opportunities in those streams also!!!

JOB ORIENTED COURSES (JOC):

Students who feel they are not able to join PUC, opt for JOC courses, on completion of which they can start working. These courses can be taken after completion of 10th std.

Courses like Mobile phone servicing, Computer Hardware, Basic Electronics, Audio, TV repairing, refrigerator repairing, air conditioner repairing, Secretarial training, export management, Sanitary inspector's

course, Surveying, Electrical wiring, with practical training is on offer.

DIPLOMA COURSES:

Students who don't feel confident to take up the regular PUC courses opt to go to diploma courses of 3 yrs. duration. Diploma courses in several branches of Engineering like, Mechanical, civil, Electrical, Electronics, Telecommunications, Automobile, etc is available in many polytechnics.

NOTE:

1. As graduation is must for further growth, students who take up diploma, have to take up graduation by correspondence or open university system.
2. Students of Diploma in Engineering can join 3rd semester Engineering through Lateral entry scheme and complete Bachelors in Engineering.

Diploma courses in Commercial practice, Modern office practice, Spinning and weaving, library science, Costume design and dress making, Bakery and confectionary, are also available.

TEACHER TRAINING:

There are different teacher's training institutes offering Basic training certificate

(BTC) junior basic training (JBT), Diploma in Education (D.Ed.), Primary teachers training (PTT), and several other teachers' training courses.

SPECIAL EDUCATION:

Diploma courses in Special Education (Autism) recognized by the National Council for Teacher Education, can be pursued.

Diploma in Hearing, Language and Speech (DHLS) is also on offer.

MONTESORI TRAINING:

The Montessori method gives the child "inner work" and "outer work," both of which he needs in his efforts to grow into an adult. It develops his will, his intellect, and his motor control, separately and together. It sharpens his sensorial abilities by giving him opportunity for focussed use of his senses. It gives him a strong foundation in Mathematics and Language. It gives him the ability to work, and teaches him to be a responsible person.

DEFENCE CAREERS:

Opportunities in Indian Coast guard as Yanthriks, Indian Navy Artificer Apprentices/Direct Entry Artificer (Diploma Holders), IAF Airmen Examination Technical Trades/Non-Technical Trades, Dockyard Apprentices In Indian Navy, Sailors, commercial diving, Airman in Musician Trade, Constable General Duty in CRPF, Asst sub inspector CRPF, Constable General duty in ITBP, Constable Railway protection force is also available.

VOCATIONAL TRAINING:

Ministry of Labour & Employment (Directorate general of Employment & Training) has lot of Women's vocational training programmes in its regional centers. Training in dress making, Fashion Technology, Embroidery making, Zardosi Embroidery, Soft toys making, Knitting, Making baby garments, salwar kameez making, patch work, appliqué work, quilting, Candle making, Agarbatii artisans course, Beautician, Screen printing, Paper bags and cup making, Greeting card making, Toilet soap making, shampoo making, Camphor making, Bakery and confectionary, is taught. There are some short-term courses from 2 weeks to one year.

Short term courses in Computer networking and communication, Computer Mechanic, Secretarial course, Hair and skin care, Preservation of fruits and vegetables, Architectural Draftsmanship, Stenography, Plastic Technology, leather, footwear, paper conversion, Radio and TV servicing, Mobile phone servicing, Computer applications, and many more courses are on the offer.

BEAUTICIAN COURSES:

With women and men becoming more and more conscious to look young and more beautiful, the demand for this profession is high. There are many short term as well as diploma courses available. If you are the right person for this profession, you could be very successful in this profession.

FITNESS:

This is another high demand career. Automation increased leisure time, and changes in lifestyles following the industrial

revolution meant this criterion was no longer sufficient. Optimum efficiency is the key. Physical fitness is now defined as the body's ability to function efficiently and effectively in work and leisure activities, to be healthy. Trained personnel in this area can achieve high success with various opportunities available.

YOGA:

Everyday people are reporting their wonderful experiences on health benefits of Yoga, the transformation of being, taking you beyond the here and now. In one wonderful session of Yoga, people get to practice a number of things, some Yoga poses (asanas) breathing exercises (pranayama), meditation and chanting. In Yoga you get to learn basic terms like Mudras, Bandhas and Chakras. Best of all, Yoga is fun and relaxing while, at the same time, being delectably challenging to beginners.

People are hiring personal instructors to learn Yoga. There are many newer opportunities in this area.

FOREIGN LANGUAGES:

An option that is becoming increasingly popular in today's globalised world is the study of foreign languages. As Indian Companies expand to foreign shore and with an increasing number of overseas companies coming to India, there is a growing need for professionals to enable the two sides understand each other to transact business. The work of a language professional is not restricted to only interpretation and translation but also encompasses at higher levels cross cultural sensitization to enable people to work among different cultures as well as the art of business negotiation.

The languages popular today is Spanish, French, German, Italian, Russian, Japanese, Mandarin and Korean. But with Indian companies looking to more un-tapped overseas market, there is a rising interest in languages like Arabic, Turkish, Polish, Czech, Croatian, Danish, Dutch as well as little known ones like Ukrainian and Estonian. This kind of a field is apt for someone comfortable to work with others and adaptable to constantly changing scenarios. The advantages are many but the most important is the expansion of one's horizon that it provides as one learns the culture literature, music and lifestyle along with the language.

AGRICULTURE:

Training in poultry, gardening, silk worm breeding etc is available. If someone is genuinely interested in gardening, you could make it into a profession and give consultation to those who are interested.

FILM INDUSTRY:

Courses in Film editing, Direction, Screen play, writing, film acting, makeup, stage setting, etc. are available.

PET CARE:

Students interested in Dog breeding, who have good knowledge of the pedigree of dogs and other details, can start business on their own. Further business on dog care and parlour for dogs is also a good entrepreneurial venture. There are wide options in pet care Industry.

FINE ARTS:

Karnataka Chitrakala Parishath, the college of Fine Arts (CFA) is affiliated to the

Bangalore University. Graduates from the CFA become a part of a network of creative individuals who have shaped and continue to shape the visual culture surrounding all of us.

The school offers Diploma in Animation and Short-term course in Visual Arts.

There are many courses in Animation available from other Institutes.

Entrepreneurial ventures:

1. Open and manage a boutique
2. Milk parlour
3. Play Home
4. Saree tasseling
5. Flower supply
6. Event management
7. Voice over
8. Yoga and fitness

And many more....

SSLC Failed students can also opt for various courses offered at:

1. Courses at Karnataka Small Scale Industries Development Corporation, Industrial Estate, Rajaji Nagar, Bengaluru
2. KPJ Prabhu Artisans Training, Production & Marketing Centre at Jogaradoddi, Bidadi, Bangalore Rural District.
3. C E Kamath Institute for Rural Artisans at Karkala provide training for artisans in wood carving, stone carving, sheet metal embossing and terra cotta and marketing their products.
4. Hamsalekha Desi College, for various courses.

Options after 10th std are many. One must have the willingness to learn in life. The right Aptitude, Interest can lead you to very successful careers. As graduation is very important, students who don't go to graduate courses should enrol for correspondence or open university courses and get their graduation from recognised universities.

Hope for the best. Be sincere and clear on your plans. Keep your confidence levels intact. Success surely will follow.



Nuggets from Samskrutam



Kiran Kannappan

संस्कृतम् (Samskritam)

Legend has it that, Panini did not have the acumen to study grammar. As he was struggling to keep up, he was asked to meditate upon Lord Shiva, to obtain the necessary faculty to study vyakarnam (व्याकरणम्). He did so with great devotion and propitiated Shiva.

नृत्तावसाने नटराज राजो ननाद ढक्कां नवपञ्चवारम् ।
उद्धर्तुकामः सनकादिसिद्धान् एतद्धिमर्थे शिवसूत्रजालम् ॥

Towards the end of his dance, Lord Shiva as Nataraja sounded his Dhakka (a small drum, that's operated single-handed, known as double-drum) nine and five times. He did so to satisfy the devotional desires of the sages. From this Panini was able to hear the samskrit alphabet arranged in fourteen groups. This group of 14 is the basis of all of Panini Sutras and is referred to as Maheshwara (माहेश्वरसूत्राणि) sutras.

We do not know much about Panini or Katyana. Bruhatkatha (बृहत्कथा) is a literary book authored by Gunadya (गुणाढ्यः), which is not yet available to us. Somadeva of the 11th century has adopted the stories in Bruhatkatha in his work called Kathasaritsagara (कथासरित्सागरः), where in Panini the grammarian is portrayed. These stories, do not seem to relate to historic details, but to legends prevalent.

Apart from the trinities (Panini, Kathyana and Pathanjali discussed in the previous part), there are many personalities who contributed to the continuation and development of

sanskrit grammar traditions. Vamana and Jayaditya (वामनजयादित्यौ) compiled the Kashika (काशिका) around the 7th century. This text explains each of Panini's sutras along with its application and examples. Battoji Diksita (भट्टोजिदीक्षितः) of the 17th century wrote Vayakarana-Siddhanta-Kaumudi (वैयाकरणसिद्धान्तकौमुदी) rearranging the sutras into sections related to the completion of one specific activity along with explanations and examples. For the most part, current samskrit grammar traditions rely on LaghuSiddhantaKaumudi (लघु light) and SiddhantaKaumudi for beginner and advanced training in grammar.

मुनित्रयं नमस्कृत्य तदुक्तीः परिभाष्य च ।
वैयाकरणसिद्धान्तकौमुदीयं विरच्यते ॥

This is the opening statement of Battoji Diksita's kaumudi. Having understood and analyzed the grammar axioms and explanations of the trinity, I Salutat them. With great reverence and learning, I hereby create Vayakarana-Siddhanta-Kaumudi. (सिद्धान्तः means a study faculty that is complete having reached its full theses. कौमुदी is pleasant/soothing moonlight.) The title of the text implies that it is a text for students of samskrit grammar, in the theory of grammar which is simple and soothing like the pleasant moonlight.

While grammar traditions have mostly moved from learning Ashtadhyayi (अष्टाध्यायी), directly along with vartikas and mahabashya to

learning sutras through Siddhanta-Kaumud; the esteem and reverence placed on the works of the trinity are never undermined. (Ashtadhyayi is a book of eight chapters, which consists of about 4000 sutras.)

अष्टाध्यायी जगन्माता यस्य चित्तात्समुत्थिता ।
वेदानामुपकाराय तस्मै पाणिनये नमः ॥

Ashtadhyayi is the worldly mother, helping us understand the Vedas. We salute Panini from who this book originated.

नमःपाणिनिकात्यायनपतञ्जलिभ्यः
शब्दविध्यासम्प्रदायकर्तृभ्यः परम ऋषिभ्यो महत्भ्यो गुरुभ्यः ।

I salute Panini, Kathyayana and Pathanjali who are the originators of the tradition of Sanskrit grammar. To me they are the rishis, ultimate greats, and revered gurus.

We can say that the grammar traditions have three different aspects. The first one is the formulations necessary to create words and make meaningful sentences from them, detailing the structural aspects of the language, referred to as prakriya (व्याकरणप्रक्रिया). Second is the philosophy of speech, dealing with abstract ideas like the primordial sound and its relation to all other sounds, the expression of thought as speech, etc. The third is the cognition of speech, related to the logical understanding of a word/sentence and its outcome. (Here it is not the biochemical process)

All these three aspects of speech/language are not only important to grammarians (व्याकरणशास्त्रम्) but also to other fields of

study like logic (न्यायशास्त्रम्), philosophy (दर्शनशास्त्रम्) and aesthetics (अलङ्कारशास्त्रम्).

Each of them might emphasize one over the other, depending on their specific requirements. While grammarians are more concerned with the prakriya, logicians with the cognition, philosophers look at prakriya to get to the exact meaning of a word in its context and cognition, the rhetorician (aestheticians) concern themselves with the underlying beauty of the expression produced and cognized.

Vakyapadiyam (वाक्यपदीयम्) by Bhartrhari (भट्टहरीः) is the first book that is dedicated to the second and third aspects described above, giving the philosophy of grammar. Bhartrhari was a grammarian and philosopher from the 6th century, who composed vakyapadiyam in three cantos. Bhartrhari's commentaries for the first two cantos are called Vritti (वृत्ति) and Helaraja's commentary on the third canto is called Prakirnakaprakasha (प्रकीर्णकप्रकाशः) aid in understanding the text. Vakyapadiyam gives us some of the early ideas on linguistics.

Nagesha Bhatta (नागेशभट्टः) of the 17th century, was a very erudite grammarian and philosopher who happened to be the student of Battoji Diksita's grandson (हरिदीक्षितः), has written on all three aspects of the grammar traditions. He has written many books which include bashya (commentary) of Mahabashya called Udyota (उद्योत) and bashya of Siddhanta-Kaumudi called Shabdendushakara (शब्देन्द्रशेखरः). He is considered an authority on the prakriya, linguistics and phonetics. (End of Part 3)



Nagesh Sidhanti

IF YOU MUST MANAGE, YOU MUST FIRST MEASURE

Bengaluru is experiencing excessive rainfall in May this year 2022 way above the average of seven wet days. At the risk of sounding like an alarmist, I'd like to submit that the pattern is absolutely clear. The rainfall over the years has increased by 13% as compared to the 1970s & 80s and this year there is roughly a 17% increase in both in terms of the number of rain days and the intensity of rainfall.

Before the 1980s, the excess rainwater run-off used to be 30-40% as the open spaces would saturate the water. Today the same is 85-90% which means only 10-15% of rainfall is getting captured in soil. This has a series of consequences leading to erratic rains, the creation of rain-shadow areas and lopsided refills of aquifers & lakes. You'll soon witness more bore wells going dry as there's not enough recharge due to the occupation of surfaces by buildings and roads.

You'd have noticed weather dashboards this IPL season saying "temperature is 32 deg., but feels like 35 deg.". That "feels like" is a direct consequence of the amount of carbon we have transferred to the atmosphere combined with deforestation, causing global warming. This trapping of heat creates humidity which is most pronounced in the tropics and juices up storm activities to trigger cyclones and erratic monsoons. So, if the global temperatures have gone up by 0.8 deg. Celsius, the consequential increase in humidity makes it 'feel like' 1.5 deg. Celsius.

It creates a paradox. The earth is warming and warmer air can hold more water which increases humidity resulting in heat stress and other related health hazards to humans and animals besides the obvious consequences of natural disasters.

Humidity indeed is the second pillar of climate change, the first being temperature. With 50% of the population residing in 3% of the land surface, the cities of the world are going to bear the brunt of these collective excesses of humans and soon, it'd affect our hinterlands too.

As individuals or organizations, time for us to look at our personal & community levels, at ward/resident welfare associations, at our offices, at schools & colleges, and our factories, awaken and commit ourselves to examine our day-to-day decisions and their consequences on the environment. Because, what & how we eat, buy, consume, and aspire for has a direct outcome on the environment.

For instance, ordering an item that's available in the neighborhood on e-commerce, makes the purchased product a lot more expensive if you add the environmental costs of delivering it to your doorstep. Using public transport as much as possible is one way to reduce. Optimizing our energy consumption is another. Our affordability should make way for environmental affordability. It would be better, if we can measure and initiate course corrections on health using fitness monitoring devices, our carbon footprint too is now measurable by using downloadable apps.

"Measure before you manage" is not just a slogan. It is the quintessential factor in understanding the ground realities and taking necessary actions...

*Data Source: Karnataka State Natural Disaster Monitoring Center

Real Lessons in



Paresh Nadig

The Sannyasi Rebellion

[Reference: Ramaswamy, S R. A Passage Through India. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrotthana Sahitya, 2022, Page no. 88-96]

Among the unknown episodes in the journey towards freedom, the Sannyasi rebellion in Eastern India in the second half of the 18th century is perhaps one of the most unheard of.

It is an underlying principle in the Indian tradition that where *dharma* reigns over *artha* (wealth) and *kama* (desire), the State shall prosper. It has been our providence that whenever Hindu society has faced perils, saints such as Kautilya, Vidyanaraya, Samarth Ramadas, etc. have revitalized Sanatana-dharma across the country by creating awareness of Hindu dharma in order to invigorate eternal values.

Whenever a conflict arose between dharmic core values and power-hungry authoritarianism, resulting in the *sattva* energy (benign goodness) winning over the *tamasa* (deluded lethargy and wickedness) with the firm re-establishment of *dharma*, it has been commemorated as a golden episode in Indian history.

The establishment of the Mauryan Empire by Kautilya, the Vijayangara Empire by Vidyanaraya, the Hindavi Swarajya by Ramadas through Chatrapati Shivaji are among the prominent ones.

This legacy was carried forward by Swami Vivekananda and Swami Dayananda Saraswati in the late 19th century and early 20th century.

As the Mughal empire crumbled, the British capitalized on this development and began targeting the economic as well as the political foundation of the society. In such a dire situation, the Sannyasi Rebellion became a courageous campaign in developing self confidence among the Hindu society.

In a few years after the Battle of Plassey (1757), the British had taken complete control of the administration. The mis governance of the then Governor General, Warren Hastings in 1772, lay the seeds for the Sannyasi rebellion. It has been observed that much before the princely states, the Sannyasis had recognized the perils of the British administration. How their uprising shook the British administration has been mentioned in the British records themselves.

The report of W W Hunter, ICS recorded in the Annals of Rural Bengal is as follows –

"...known under the name of Sanyasis or Faquirs, have long infested these countries... and the cold weather of 1772 brought them down upon the harvest fields of Lower Bengal, burning, plundering, ravaging in bodies of fifty thousand men... our Sepoys 'were at length totally defeated, and Captain Thomas (their leader), with almost the whole party, cut off.' ...On the 31st March 1773, Warren Hastings plainly acknowledges that the commander who had succeeded Captain Thomas 'unhappily underwent the same fate;' that four battalions of the army were then actively engaged against the

banditti, but that, in spite of the militia levies called from the land holders, their combined operations had been fruitless..."

Hunter has noted that the local people too stood behind the sannyasis.

In a letter to his friend Josias Du Pre (dated 9 March 1773), Warren Hastings writes,

"...they have neither towns, houses, nor families, but rove continually from place to place recruiting their number with the healthiest children... Thus they are the stoutest and most active men in India. ...they are all pilgrims, and held by all castes of Gentoos in great veneration.

This infatuation prevents our obtaining any intelligence of their motions, or aid from the country against them, notwithstanding very rigid orders which have been published for these purposes, insomuch that they oft"

Experienced warriors in the British Army such as Captain Stuart too had failed in tracking down the sannyasi army.

As the sannyasi army received 'tax' from the people, the British Government's revenue declined resulting in further panic.

At the onset of the seventeenth century, it was estimated that there were twelve lakh sannyasis and eight lakh fakirs according to the reports of the French merchant Jean-Baptiste Tavernier. It is found in records that when the British had attacked Oudh province, around five thousand sannyasis had rushed to protect the Nawab Wazir.

We must observe here that while on other occasions, the *sadhus*, *sannyasis*, *bairagis*, and fakirs fought among themselves to retain their uniqueness, in the first half of the 18th century,

they joined hands against foreign rule. It is thus evident that the attitude of nationalism inspired the series of revolts.

Warren Hastings declared that he would uproot and destroy all sannyasi armies (in a letter written to Lawrence Sullivan dated 20 March 1774). But how could they, who did not possess permanent residence, be uprooted or expelled! Hastings had to exert himself for months together to gain a little control. Everywhere the sannyasis had the backing of the local people. Hence, the government had to lock horns with the entire community

The undeniable importance of the Sannyasi Rebellion becomes apparent even by the study of a minute detail. By outsmarting the British imperialists—considered to be the most powerful force in the whole world—these sannyasi armies managed to establish swarajya for two long years in large territories such as Rajshahi, Rangpur, Purni, Dinajpur, and Dacca.

Some British records mention the Sannyasi rebellion as a short-lived skirmish involving small local groups. In many other accounts, either there is no reference to this revolt or it has been limited to a few sentences. But when we observe the background of the revolution and the series of impacts the protests created, the historic importance is evident.

In effect the Sannyasi rebellion was the precursor to the Great Indian revolution of 1857 and is an illuminating portrayal of how in times of *dharmic* despondency, the sannyasi filled the vacuum in the machinations of the material world.

¹Hunter, W W. *The Annals of Rural Bengal*. London: Smith, Elder, and Co., 1868.

Editor's Note : Mr. Paresh Nadig is a Solar Energy professional who holds an MBA in Energy Management and presently works for a private Solar EPC firm. He has a keen interest in history, philosophy, management, and literature. He also enjoys traveling to heritage locations and watching period shows and movies.

Mind over Matter



Anitha Nadig

When there is a roadblock on the memory lane

Nisha was early to the office that day. She was eagerly waiting for Shachi to review the final version of the slide deck prepared for the client meeting. The meeting was in the second half of the day. Nisha wanted to make sure, she had enough time to make any last-minute changes to the slide. It was 10.30 am already and Shachi was not yet in office. She checked her WhatsApp message to see if Shachi had responded to her. There was no response from Shachi. She had not picked up Nisha's calls as well. Nisha was a little upset with no communication from Shachi. She also felt a little uneasy as Shachi usually responds very quickly. She was thinking if something had gone wrong at Shachi's side.

She decided to give herself a caffeine boost quickly to deal with the stress and nervousness of the client meeting. Though Nisha was not the primary person who is supposed to present the slide, she was told that parts of the presentations were to be given by her, while Shachi takes the lead.

She went to the cafeteria to meet Ravi, her and Shachi's boss. She waved at Ravi as he saw her from the corner of the cafeteria. It seemed like Ravi was stressed too. She took the coffee and went towards his table. Ravi was drinking coffee and writing something on his laptop. As she pulled the chair to sit opposite Ravi, he looked up and in a tense voice asked, 'did you hear the news from Shachi?'

Clueless Nisha, shook her head horizontally and asked in an anxious voice,

'What happened? Is everything alright? She is not responding to my calls and messages. I have been waiting for her for an hour. Nisha bombarded Ravi with multiple questions at once, releasing all her pent-up stress from the morning.

'Shachi's father is missing from the morning it seems. They are looking for him around', Ravi leaned towards Nisha and said in a low voice.

'Oh No..', Nisha literally shivered to hear this news. A light sweat was visible on her forehead. She seemed instantly disturbed.

'Are you okay Nisha? Do you want some water?' Ravi offered water to her noticing the sudden changes in Nisha. She drank water and sat in silence for a minute. She regained her composure, 'Now I am okay Ravi. A year back my father went missing for a day and that memory suddenly flooded me. We were so afraid and anxious the whole day. She changed her position and suddenly there was a positive shift in her energy and voice. 'If you are talking to her, can you ask her to call me? I think I can also share a few things which helped us to find my father then'. Ravi nodded his head, 'I will text her right away' and messaged Shachi.

'Nisha, coming back to the presentation, as Shachi has this situation, we need to find an alternate person to lead the discussion. I was wondering whether you could handle this? You have been involved in every meeting till now and also you are the one who has prepared the slide. I could not think of any other person better suited to handle this? What are your thoughts?'

In any other situation, Nisha would have felt mixed emotions with this sudden opportunity. But Nisha was thinking about Shachi's situation and with determination, she said, 'Yes Ravi, I will handle this. I may need your help and support. I may not be as good as Shachi in leading this. But I will give my best. Please review the final version of the slide and let me know if any changes required'. Ravi nodded and said 'I will reply in the next thirty minutes'.

As Nisha reached her desk, her mobile rang. It was Shachi. She received the call.

'Hi Nisha, sorry I could not call you back earlier or reply to your messages', there was tension in Shachi's voice. Nisha took a deep breath, 'That is okay Shachi. Ravi told me about your father going missing'. She paused. 'Yes Nisha, we are all so worried and tensed here. My husband and brother have gone out to search for him. My father went out to bring milk at 6 am in the morning. The milk shop is five minutes' walk from the house. When he didn't return even around 9 am, my mom tried to call him. He has not taken mobile as well. Then she called me and my brother and we came here immediately'. She paused to take a breath. Nisha took that moment, 'We are also worried and concerned Shachi. Let us see how soon we can find your dad. Did you check with your mother about how was your dad when he left home in the morning?'

Nisha could hear a sigh from Shachi, 'My dad had forgotten to keep the milk coupon at night it seems. My mother wants coffee first thing in the morning. So, both of them have fought regarding not keeping the milk coupon. I don't know if my father got angry and has left the house'. There was a pause and Shachi had broken down. 'Sorry Nisha, I could not control myself. I am putting a brave face in front of my mother and had held up my worries from morning', Shachi continued. 'We enquired in

the regular milk shop from where we buy milk. He has not gone there. That is really worrying us. We are wondering if he left home in anger over the fight in the morning'.

'Okay, so after the fight did, he says he is going out to buy milk?', Nisha enquired.

'It seems he asked for the exact change for the milk with Amma. This is so confusing'. Shachi was thinking and talking simultaneously.

'Okay Shachi, tell me one thing. Did your dad have memory issues?' Nisha asked.

'Not really'. After a pause, 'You mean whether he forgot things?'

'Exactly Shachi. Did he find it difficult to remember certain things?' Nisha probed Shachi.

'Well. sometimes yes. But Amma used to tell him that he is acting up. He remembered well what was the dish made on a certain day 15 years back. Which colour saree Amma wear for their 5th-anniversary types. But he used to say he forgot his mobile, keys, and specs. He used to misplace things and search for them. So Amma used to scold him for being absent-minded. Not paying attention to what she says. He used to discuss some errands to be done with Amma and then later forget about it completely. But why are you asking this Nisha?' Shachi asked anxiously.

'I was wondering if he forgot the way back home. Hold on, Ravi is calling. I will put you on hold', Nisha switched the call to speak to Ravi. She connected back to Shachi after a couple of minutes.

'It seems the client meeting is cancelled today as the client has some crisis at the office. Ravi called to update on that', Nisha updated Shachi.

'That is good. I was feeling guilty that I put things on you, suddenly', Shachi confessed.

'Let's come back to your dad. Shachi, I can so well relate to what you are going through, as I was in a similar situation a year ago. My dad went missing and it was really a tough time for us to find him back'. Nisha's voice lowered.

'So, you found him back? That's good. How long did it take?', Shachi was now curious and hopeful.

Nisha paused and shared, 'It took about a day for us to find him. That is because we didn't act thoroughly from the time he went missing. We also thought he was angry with us as we had not agreed on certain things my father wanted at our new house. So, we lost quite some time discussing and debating what could be the reason he went missing'.

'Oh, hearing this I am feeling hopeful as well as scared. What do I do Nisha now? Is there anything else we could do to find him soon?' Shachi now started thinking about actions.

'One thing which helped us is circulating his pic on social media with contact numbers to call. Another thing is lodging a complaint at a police station. This would expedite getting any leads. This is what helped us to find my dad'. Nisha shared her experience.

'Shachi, my brother is calling. Thank you so much for your suggestions. I will discuss this at home and take action. I will call you back', Shachi hung the phone and Nisha got back to work reluctantly.

Nisha kept checking with Shachi on the progress until evening. She left the office in the evening, emotionally disturbed. She got a call from Shachi around 8.45 pm while preparing for dinner.

'Nisha, we found my dad. Such a relief. Thank you so much for your help. Your guess was right Nisha. He seemed to be a little off. It seems he was not able to remember the route to the milk shop and had trailed off to Kanakapura road. Then he was not able to remember where our house is. Luckily someone who read the social media post recognized him near the Konanakunte cross. He did a video call and my dad recognized us and started crying. We went and brought him from there', Shachi started sobbing.

'So relieved to hear this, Shachi. Take rest and take care of uncle. It has been a long and tiring day for you guys. Call me tomorrow without fail'. Nisha hung the phone with relief.

For the next two days, Shachi didn't go to the office. But she and Nisha had a long talk. Nisha shared her experience about how her father was diagnosed with Alzheimer's dementia after that incident of going missing. They consulted a neurologist and later a psychiatrist to confirm the diagnosis. Nisha shared what she knew about Alzheimer's dementia - a progressive disease that destroys memory and other important mental functions.

Dementia affects memory, thinking and reasoning, making judgments and decisions, planning and performing familiar tasks. It also brings changes in personality. She also remembered how her father went into depression and showed apathy. How he had developed suspicion and mistrust about others. She shared that recently he had started seeing people who are not in the room. Feels that someone is there to harm him and tries to go out of the house even in mid-nights.

Shachi could relate to a few symptoms that her father was showing. She and her brother took her father to a neurologist and it was confirmed that there was an onset of dementia for her father after a series of cognitive and

mental status examination tests. The doctor also explained that it is a degenerative disease that does not have a cure as of now. But the treatment helps in slowing down the progression of the disease.

Shachi's dad has been prescribed medication and some lifestyle changes. The family is counselled to understand dementia, its different stages and what they can expect from her dad, in the future. They were also taught some questionnaires to help her dad to keep oriented with space and time and active.

Unlike Nisha's father, Shachi's father does not need a full-time caretaker as the disease is still in its early stages. Shachi's family is slowly getting used to the new ways of supporting her father.

Why it is important to know about Dementia?

Though symptoms of dementia can be categorised clearly as something outside the normal way of thinking and behaving, there is a tendency for people to brush it under the carpet as absenteeism, selective memory and age-related issue. Ignoring and delaying the treatment can put the family under significant stress.

As per WHO, worldwide, around 55 million people have dementia. As the proportion of older people in the population is increasing in nearly every country, this number is expected to rise to 78 million in 2030 and 139 million in 2050.

The impact of dementia is multi-dimensional. Apart from the person who has dementia, the whole family gets affected. It also affects the person's family physically, emotionally, socially & economically. This can lead to a lot of stress for the family. As per a study in 2019, informal carers spend an average of 5 hours a day providing care for people with dementia.

Primary caretakers of dementia also need counselling to deal with their stress and keep their mental health in check. There are also options to hire full-time help, daycare centres and rehab centres based on the one's needs and affordability.

In a nutshell, seeking professional help helps both the person and family deal with dementia challenges in a better way and improves the quality of life.

STAY TUNED

Memory Lane



Dr. S.N. Susheela

Performing Arts...

The Role of Accompanists in a Concert

The success of a musical concert depends on multiple factors. Generally, the focus is given to the main musician or the solo player. It is very important for the accompanying artists to understand certain criteria to contribute to the success of any concert.

The main artist is said to be the sutradhara or the key person, yet the role of accompanists in making the concert a memorable one is of immense value. We know that Vidwan. Ariyakudi Ramanuja Iyengar gave a new structure to classical Karnatak music concert. He is said to have brought a perfect balance between kalpita and kalpana Sangeeta.

Kalpita Sangeeta consists of pre-composed various compositions, whereas Kalpana Sangeeta is the creative aspects such as alapana, tana, nerval and swara kalpana.

A systematic and scientific approach to selecting various aspects to be adopted in a concert is the contribution of Sri. Ariyakudi.

These developmental changes in adopting a new system of concert patterns paved way for more understanding of the responsibility of accompanying artists. During ancient times, the veena, which is one of the earliest musical instruments in India was said to be the supporting instrument for a vocal concert. As the structure of music got evolved violin replaced veena. Sri. Muttuswamy Dikshitar's brother Sri. Baluswamy Dikshitar is said to have introduced the violin into the south Indian music system. Both the brothers had a thorough knowledge of western music and the instruments of the west. Interestingly we find references to Ravana being an expert in playing a stringed instrument called Ravanahastha which resembles the present-day violin. After

the adoption of giving violin a prominent role in music concerts, it was experienced that the violin can be the best suitable accompanying instrument. The reason behind this was that in violin apt gamakas can be produced. Though the violin is a fretless instrument it proved that more accurate shades of all dashavidha gamakas were possible. Gradually vocalists welcomed violin into their concerts.

We all know that musical instruments are classified under four divisions.

- 1) Tata, stringed,
- 2) Sushira, wind instruments
- 3) avanadhha, the percussion instruments made of animal skin, metal, etc
- 4) Ghana instruments that are solid in construction are made up of clay, metal etc.

As discussed earlier, the violin occupied a prominent place in music concerts during the 18th century. Mrudanga, a percussion instrument, is said to have evolved since ancient times. There are mythological references of mrudanga being played by Lord Shiva for the first time.

In south Indian music concerts mrudanga is an inevitable and important instrument .

Khanjira and ghata are the two important accompanying instruments on a stage. We can also see morching occupying an important role in music concerts.

A full-fledged music concert will have all these accompanying instruments. Let us examine the role of these instruments in making a concert successful. The most important rule is that all the accompanying

artists must tune their instruments perfectly with the pitch of the main musician.

A small variation in the pitch is said to spoil the mood of the musician. It is a popular saying that "shrutir mata layah pitaha", which insists that perfect Shruti must be followed by each and every accompanying artist. The manodharma or the singing style of the musician must be observed initially by the accompanying artists.

Each musician has his/her singing style. One musician may be an expert in vilamba gati singing or the slow style and the other can be a dynamic singer with the fast type of singing. Proper awareness of the particular singing style is to be followed throughout the concert. This will help the main musician to establish the musical thoughts on a strong foundation.

A violinist must be aware of the characteristics of all the ragas.

He must have a thorough knowledge of the raga structure whether it is a janaka, janya, vakra, or bhashanga raga. Unless he has a clear knowledge of the arohana and avarohana or the scale of a particular raga, it becomes a futile effort for the main musician to reach the audience in a better and more effective way,

As all the instruments follow vocal music, it is said that the various types of compositions must be learnt thoroughly by the accompanying artists. South Indian music system is enriched with numerous types of varied compositions. Starting from Varna, till the final rendering of Mangala, one chooses several compositions to be sung in a concert.

A good Knowledge of various compositions performed on the stage should also be learnt by the accompanying artists. A very interesting feature of Indian music is the application of gamakas which forms the backbone of the music system which is found only in the Indian music system. Good knowledge of these gamakas is the most essential aspect to be adopted by the accompanying artists.

Navarasas are the source of producing relevant emotions hidden in the composition. A

raga also has a particular rasa attributed to it. These intricacies of playing proper gamakas and understanding the rasa of a particular raga become one of the most important factors in the success of a concert.

Like any musician is expected to give space for mrudangam in between the parts of a composition, the accompanying artist must have a good knowledge of the importance of giving space for short muktayas for mrudangist in between the compositions.

Anuswaras are a wonderful aspect of the Indian music system which is not seen in any other music system in the world. A note when sung in short along with the main note is considered an anuswara. The interval between two notes is called as Shruti interval and through this, a scale is formed which finally yields a raga full of gamakas and anuswaras. Especially the notes like prathimadhyama, kakali nishadha, that shruti Rishabha and shruti dhaivata never stand on their own. They are known to be unique because of their oscillating character.

These intricate details are the essence of Indian music and the same must be studied by the accompanying artists too to make the singing more beautiful and apt.

Though in instruments the Sahitya or the literary aspects are not heard as in vocal music, the composition has to be learnt along with Sahitya by the accompanying artists too to enhance the beauty of the composition.

Coming to the aspects relating to manodharma Sangeeta, there are several aspects to be adopted by the accompanying artists. The main musician may choose a minor raga-like hindola, abheri, or devagandhari which have limited scope for alapana and the accompanying artist must never forget the span of the raga to be played after the musician, keeping an eye on the aspect of playing the essence of that raga, in short, will always be appreciated by the audience.

A major raga alapana for ragas like kalyani, shankarabharana, todi, bhairavi, saveri, kharaharapriya, simhedra madyama,

shanmukhapriya, etc should be elaborately played by the accompanying artist to add to the success of the concert. While playing swarakalpana an accompanying artist must never exceed the pattern of the number of avartas sung by the musician.

A well accomplished artist will often try to follow the pattern of the swara kalpana whether the musician's ability to sing sarva laghu swaras or swara patterns with mathematical calculation. At this point the role of the mrudangist is most important.

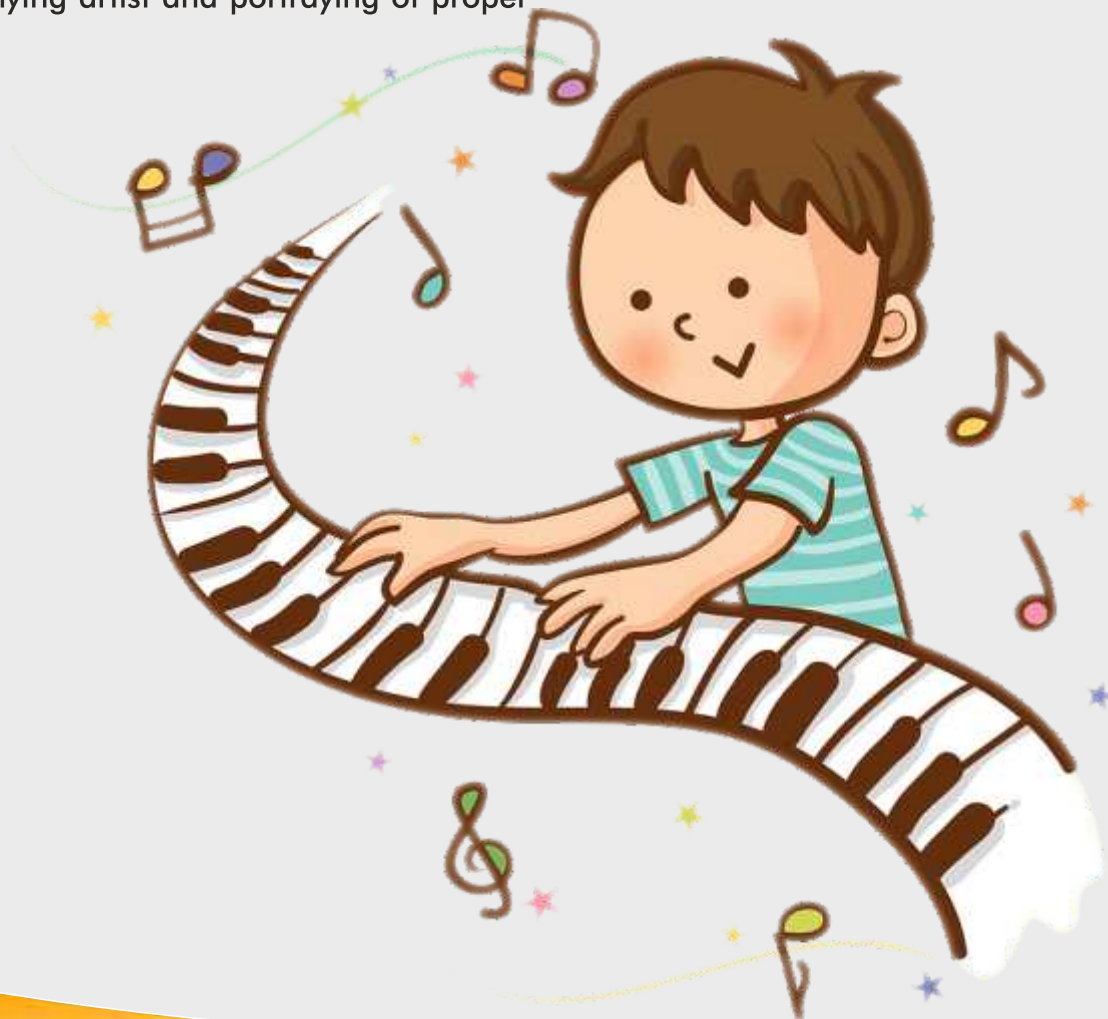
Swara patterns must be practiced by the percussionist well in advance and the same will be an added benefit to the main musician to form various muktayas and korves which explores the creative abilities of the main musician.

Various rhythmic patterns are to be skillfully played by the accompanying artist. The most essential aspect is that the bhava or the emotion employed in a particular composition is to be clearly observed by the accompanying artist and portraying of proper

bhava while playing is sure to add an additional value to the concert .

While doing Taniavartana percussion artists must follow a common structure. Various syllables in different yati patterns should be played uniformly by all accompanists. In Indian music system there is a uniqueness in each type of composition. This knowledge of compositional structures is to be analysed by the accompanying artist too. A proper understanding of all talas , nada etc is the most important factor to be studied by the accompanying artist to give a meaningful and supportive accompaniment .Raga- tana- pallavi is the epitome of creative music. Both violinist and the mrudangist must possess patience to learn the structure of the pallavi on spot and play the same with equal confidence to take the concert to a good height.

To conclude we can say that the above-mentioned aspects must be followed by the accompanying artists to make the concert a grand success.





Hamsa Dhwani



K.V. Ramaprasad

Vaggeyakaras of Karnataka

The term 'vaggeyakara' refers to someone who creates both the matu and dhatu, i.e., both the lyrical and musical content of a composition. It encompasses a larger meaning than the English word 'composer', which normally refers to the creation of the music part only.

We can see indications of Indian classical music splitting into two streams by the 13th century. By around 1600 CE, the two streams had become quite distinct, although the nomenclature such as Karnataka Sangeeta and Hindustani Sangeeta is of much recent origin.

The contribution of musicians who hailed from the current day Karnataka region to India's musical heritage is immense. The Vijayanagara kingdom, centred in current-day Karnataka was a hub for arts and culture. Performing artists from various places made their way to Vijayanagara to get royal patronage. Vidyaranya Muni, who was instrumental in the establishment of the kingdom, was himself a musician and musicologist of merit and wrote a work called "Sangeeta Saara".

Back in the 12th century, even before Vidyaranya, we can tell some of the vachanas of shiva sharanas of Karnataka were sung, from the evidence of vachanas of Akkamahadevi and Basavanna. But we have no idea about how they were sung.

A couple of centuries later, Haridasas revolutionized music with their compositions. Unfortunately, the original melodic structure of most Haridasa compositions is only known in their skeletal form. Most of the contemporary renditions of devaranamas are modelled after many later compositions. Haridasas introduced new types of compositions such as the Ugabhoga and Suladi. Starting off with Narahari Tirtha, haridasas like Sripadaraya, Vyasaraaya, Purandaradasa, Kanakadasa, Vijayadasa and a host of other haridasas composed thousands of compositions from the 13th to the 19th century.

We can hypothesize Sripadaraja was probably the first vaggeyakara who thought concepts like Ragamudre (raga signature) and sing a pada as a ragamalika. In a devarnama 'Laaligovindalaali', he has 3 charanas that indicate the ragamudra as devagandhara, anandabhairavi and Kalyani.

The centre of Karnataka Sangeeta moved from Vijayanagara to Thanjavur after 1564CE. With that, padas of Haridasas became popular in the Tamil country too. We know that in the 18th century, vaggeyakara Tyagaraja was influenced by Purandaradasa's devaranamas that his mother sang. The ragas used by Karnataka Sangeeta Trimurtis, Tyagaraja, Muttuswami Dikshitar and Shyama Shastri were developed on the framework given by Venkatamakhi a kannadiga in his work 'Chaturdandi Prakashika'. His father Govinda Dikshita went from Vijayanagara to Thanjavur to

become the Chief Minister of the Nayaka Kings.

Later, with the taking over of Thanjavur by the British, the cultural hub shifted to Mysuru. Now the Wodeyars of Mysuru, like the Nayakas of Thanjavur, were not only patrons of music and arts, but also were practitioners themselves. Mummadi Krishnaraja Wodeyar himself was a composer of merit. Nalvadi Krishnaraja Wodeyar was trained in music too.

The last Maharaja of Mysuru, Sri Jayachamaraja Wodeyar could be called the real Jewel in the Crown of this family. He has composed about a hundred kritis. Taking a cue from the style of Muthuswami Dikshitar in the usage of Samskrita as the medium for lyrics and use of Madhyama Kala Sahitya etc, and also following Tyagaraja in the choice of ragas, apart from himself being innovative in trying out unheard melodies, his compositions have become very popular over the decades.

The courts of Krishnaraja Wodeyar and Jayachamaraja Wodeyar in the first half of the 20th century encouraged and hosted a great many composers such as Mysore Vasudevacharya, Harikesanallur Muthiah Bhagavata, Mysore Sadashivaraya & Veene Sheshanna whose compositions are very well known and popular even today.

Even the composition type called 'Javali' came into vogue in the Mysore court, post-Tippu's times. And, although we normally associate Tyagaraja with the 'invention' of the new form of composition, we call kriti these days. Almost 120 years before Tyagaraja, a poet called Govinda Vaidya, in one of his Kannada works talks about musicians singing kritis!

In the Wodeyar's court, there were other composers like Veena Venkatagiriappa,

Veena Venkatasubbaiah, Veena Shamanna, Veena Subbanna, Bidaram Krishnappa, T Chowdayya, Veena Raja Rao, Belakavadi Srinivasa Iyengar and Veena Shivaramaiah. The last two are notable for having composed about 72 raganga ragas.

Post-1947, it was the end of Royal Mysore, but thankfully the vaggeyakara tradition has continued. N. Channakeshvaiah and C.Rangaiah, both disciples of Mysore Vasudevacharya composed many varnas, kritis, ragamalikas and tillanas. Sri D. Subbaramaiah— and his disciples Smt. Vasantha Madhavi and Sri. Ramaratnam are both composers on their merit. Ballari Sheshachar among the Ballari brothers also has many compositions to his credit.

Many current-day performing artists hailing from Karnataka such as Nagamani Srinath, R.N. Sreelatha and Padmacharan have composed many compositions of their own. Other performers such as Tirumale Srinivas, R.K. Padmanabha and Nagavalli Nagaraj have set to music many songs written both by Haridasas and by different writers. Vidwan Sri. T. K. Govinda Rao has composed and set in a tune many of his compositions as well many haridasa compositions.

At this point, we should remember the Poet Pu. Ti. Narasimhachar was not only a performing artist in the conventional sense but has also composed many wonderful compositions in his musical plays such as Gokula Nirgamana, Sri Ramapattabhisheka, Harinabhisarana etc.

Thankfully, the trend is continuing. Ashok Madhav, originally from Karnataka, and a long-time Pittsburgh resident has composed several hundred compositions. Dr Srikanth Murthy, from Karnataka, currently in the UK

has to his credit many compositions in Kannada, Tamizh, Samskrita and Sanketi languages. I am also very happy to state that I have had the fortune of composing about 60+ compositions, which include Varna, Swarajathi, Tillana, Javali and Ragamalikas.

When there are great compositions of past masters, one may ask what's the need for new compositions. Sangeeta Kalanidhi Sri R. K. Srikanthan opined that when there are hundreds of great compositions of the composers like Tyagaraja, which are not being sung, there was no need for new compositions. I am pretty sure many others would share that opinion too. However, I would like to counter that with this samskara verse of Jagannath Pathak.

कियद्वारं क्रौञ्चा इह न निहता व्याधविशिखैः
परं काव्यं रामायणमिदम् इहैक समुदितम् ।
स कर्ता कालोऽसौ स च हृदयवान् सा च कविता
समेत्य दद्योतन्ते यदि वलति वाणीविलसितम् ॥

Since the beginning of time
How many Krauncha birds have been felled by
arrows?
But the Ramayana arose only once.
The concoction of time, a soulful poet and his
words
With a touch of Vani's grace
To brew the broth of heady poetry
(English translation by Suhas Mahesh)

What this verse tells about poetry is also true about music composition. We just don't know when the right situations arise, along with the grace of Goddess Saraswathi. Just for a moment, consider what would have happened if Tyagaraja thought there were plenty of good compositions of Purandara Dasa, Ramadasa and Annamayya, and did not make any of his own! How poor our music would have been without them!

Note: Not every Vaggeyakara from Karnataka has been mentioned. I have only tried to include some very well-known and some not-so-well-known names, to keep a balance, and to generate interest among readers' minds.



Did you know?



Dr. A. Gayathri Devi

YOUR PASSPORT TO EXCELLENCE IN EXPRESSION - IDIOMS FROM HISTORY.

There are many idioms in English which have a historical background. Some of them were used centuries ago, associated with real people who were well known in those days. One is amazed to learn the historical anecdotes associated with them.

1. HOBSON'S CHOICE :

Means no real choice.

This expression seems to have come from a person called Thomas Hobson who lived in Cambridge in the early 17th Century. He lived by hiring out carriages and horses for University students. To make sure that all horses were equally used, he came up with an idea. He took the prospective client to the stable and requested him to pick up the horse which was next to the door. That means though in theory there were many horses to choose from, in reality, the client had no choice but to choose what was selected by Hobson. It was Hobson's choice. It meant either take it or leave it.

2. UPSET THE APPLE CART :

Means spoil the prearranged plan or course of events.

This idiom has come from the Romans. They used it as "upset the cart" which later became "to upset the apple cart".

In the olden days when the apples were taken in the carts, due to lack of technology, the roads used to be qualitatively bad. Sometimes the cart would trip and get stuck in the hole. The

apples instead of being taken to the market would be strewn around in the streets.

It is this image which is used today either to refer to human beings or the inanimate objects.

3. KOW TOW

Means subservient, Accept authority meekly.

This word has come into English from the Chinese. The word came to the English world only in the 18th Century, when the westerners visited China. To Kowtow means to kneel and touch the forehead as an act of submission or worship. It comes from two Chinese words Ke means Knock. Tow means head.

Sir John Barrow was the first to use the word. He was an aide to the Ambassador to Peking Sir Viscount Ma Cartney. It is said that Viscount had been given an assignment of a trade. He was to meet King Qianlong and was expected to KOW TOW. But Macartney refused to do so. The farthest he could go was to bend till his knees. The King was upset and left the Court in a huff. The trade was called off. Viscount MaCartney was sacked and lost his job. !! If only he knew it would cost him his job, he would have been prudent to KOW TOW to the King.

4. BE ON TENTERHOOKS

Means Wait anxiously for something.

This expression comes from North England from the previous century. They used the

traditional method of cloth-making involving tenterhooks. This is a wooden frame where the fabric was stretched to avoid the shrinking of the cloth. Around the woollen Mills of England, many tenter fields were found which were in the form of a fence to dry the clothes. When the clothes were stretched it was in tension.

So the expression means the state of uncomfortable suspense and painful tension felt by a person when one is very anxious.

5. BUSINESS AS USUAL.

Means continuing as normal.

This was used in 17th century England by the shop Keepers after a fire or some mishap. They would put a board outside the shop that it was business as usual. Even Newspapers would print after an unofficial holiday that banks would do business as usual.

But the phrase is attributed to Winston Churchill, the British Prime Minister. During World War – 1, Winston Churchill was the head of the British Navy. They were to wage war against Germany. They were confident and did not find the need to recruit anyone to the forces. Then one of the Cabinet Ministers David George said that Banks would work and life would go on and it would be " Business as usual"

6. PAY THROUGH THE NOSE.

It means to be charged an exorbitant price.

This expression comes from the Danish invasion of Ireland in the 9th Century. The Danes imposed taxes on the Irish people. The Danes were very strict about their taxes, more

so if they were foreigners. When someone did not pay their taxes, the Danes punished them by slitting their nose and making them bleed. This act of cruelty was to threaten others to pay up the taxes.

7. NOT MY CUP OF TEA.

English people cannot think of a day without Tea! They have taken to this drink from China. It was called Cha of the Mandarin Language. It was the Dutch adventurer Jan Huygen Van Linschoten who first recounted the use of Tea.

In the early 20th Century, the cup of Tea became a synonym with acceptability. It was particularly referred to as a friend who was vivacious and boisterous.

People or things with which one felt an affinity was called my cup of Tea.

In keeping with the regard for Tea, the description of an acquaintance was positive like good, strong, nice etc. It is only later that it is used in the negative form as not my cup of tea.

This does not mean that the Positive Cup of Tea is dismissive. Tea means anything in taste. It is still the National drink of the United Kingdom as approximately 60 million people drink 160 Million cups of Tea !!!

Idioms are literary joys. One can make their expressions evocative and enjoyable. Mastery of any language is a pleasure both for the speaker/ writer and listener/reader. The usage of these colourful idioms adds beauty, lustre and colour to the language.



N. Ramanath

Whip of Humour

The Text for the Textbook fiasco

'Next on the agenda- Rama went to the forest. Do we keep this sentence or delete it?' asked the secretary of the Text for the textbook selection committee.

'Let us not hurry things. The sentence is not as easy as it looks. Let us analyse it step by step. Which Rama? Rajarama, Parashurama or Asarama?' queried the one from the left.

'Not mentioned. We may assume that it's a commoner' suggested Murthy.

'Ah! Then we cannot allow it in the textbooks, can we? A commoner going to the forest implies desertion of the family. This sends wrong signals to society. Quash it's declared the one from the right.

'Call the author and find out the true identity of Rama before coming to a decision' said the one in the back, 'unless he produces the relevant Aadhar and PAN cards, he may not be allowed to step foot into the forest'.

'Next word is 'went'. Any objections?'

'Unclear. How did he go; taxi, own car or jeep? Does he have a valid license? Since we do not know his age, if he is a minor, is he accompanied by a major?' cried the man from the front row.

'Went is fine. But why? What was the reason for his journey? Did he obtain permission from the forest department? Who is paying his bills? Is he insured? What if some

wild animal devours him and becomes seriously ill? A complete medical report followed by insurance details is to be scrutinized before we conclude the 'went' factor' barrister Bhavana expressed her concerns.

'Not so fast man... we need more information. Was he carrying anything in his hands? If he was not carrying anything, it would mean that he will surely be feasting on the fruits hanging from the trees. This is tantamount to stealing forest property. If he is carrying his lunch, we come to the next question. Was he carrying a stick, a gun or a camera?' queried reporter Hawk.

'Why would that matter Mr Hawk?' asked the Secretary.

'Simple. If he carries a camera, he may take photos of rare shrubs, birds and insects and sell them for a profit. In such a case, we must see to it that he shares the spoils with the forest department. If he is carrying a stick, he may attack endangered species like tigers and cheetahs which is in contravention of the laws of the forest. If he is carrying a gun, well... you know... Black Buck... Veerappan... Ah! The less said the better' bellowed Hawk.

'The time of his visit is not mentioned. If he is visiting in summer, he could be caught in a wildfire. If it is the rainy season, he may fall and damage his nose. If it is a windy day, some tree or the other may develop an urge to sleep and decide to exchange its verticality for horizontality. Such an act may jeopardize

Rama's life. We need more information Bro...' cried the neo politician.

'So, Rama and Went are to be decided only after the collection of more information. How about Forest?' asked the secretary.

'Which forest?' Hawk piped up.

'Not mentioned' replied one of the directors.

'We have to know whether it is protected, restricted or good old Nilgiri forest' said the one from the right.

'Is it a mini forest, mega forest, thick forest, pencil-thin forest?' the one from the middle row wanted to know.

'Did you hear properly? Was it 'forest' or 'For rest'? if it is later, find out if he meant a

forest resort and if so, find out whether it is owned by any political leader. If so, he may have ulterior motives like 'collecting' MPs or MLAs to collect more favours from the ruling... I mean ruling... party'. The information provided so far is pretty flimsy' squeaked the Hawk.

'Well, one thing is clear. With such a coterie of doubting Thomases around, RAMA IS NOT GOING TO THE FOREST' said an exasperated secretary.

'Next on the agenda is... Robert Clive VS Siraj ud - Daulah – The Plassey Battle' said the compeer.

'What's for lunch? The talk about forests always makes me hungry and thirsty' asked the president, rising from his chair.

The meeting was adjourned sine die.





Sathvik Bharadwaj

The Sports Huddle

Mahindra Racing: India's flag-bearers in Formula E

Mahindra Racing is one of the ten founding members of the FIA Formula E Championship, being a part of the electric racing series since the inaugural 2014 season. The team is based in Banbury, UK but holds an Indian racing license. Piloted by Indian racer Karun Chandhok and Brazilian Bruno Senna, Mahindra Racing impressed in their first season but eventually finished eighth in the championship, the highlights being Chandhok's fifth-place finish in the Beijing opener and Senna finishing fourth in the London E-Prix.

From the 2015-16 season, the team obtained manufacturer status and built a powertrain with help from McLaren for their racing cars, christened the M2Electro. From the opening round in Beijing, the team showed their potential with Nick Heidfeld bagging a third-place finish after a botched pit-stop robbed him of a second. Throughout a promising second season, the team secured seven double-point finishes, showcasing its reliability with only one retirement all season. Bruno Senna finished second in the London season finale, furthering Mahindra Racing's progress. The team finished fifth in the championship.

The 2016-17 season was the breakthrough for Mahindra Racing. With a rapid M3Electro, the team was in the running for the Championship Title. Senna was replaced by Felix Rosenqvist and the Swede handed the team's first victory in the German E-Prix. The Indian team finished third with 215 points on the constructors leader-board, with one victory, three poles and nine podiums. Heidfeld was consistent, managing five podium finishes.

The team began the 2017-18 season in style. Heidfeld claimed third in the first race of the Hong Kong E-Prix and Rosenqvist won the second race of the opening weekend after Daniel Abt's disqualification. The unstoppable Rosenqvist also bagged Pole and Fastest Lap. His flying form continued in Marrakech, Rosenqvist winning again. After the first two E-Prix, Mahindra Racing led the constructor's championship. But things began to unravel, Heidfeld retired from the next two races while Rosenqvist, despite being on pole for both the Mexico City and Rome E-Prix, retired from the races due to suspension and battery failures. After being at the top, reliability issues plagued Mahindra Racing and they finished the season in fourth place.

The following season brought about wholesale changes in the drivers' front. Heidfeld stepped into an advisory role and Rosenqvist left to join IndyCar outfit Chip Ganassi Racing. Pascal Wehrlein, who was a Mercedes-backed Manor and Sauber Formula 1 driver and DTM Champion, joined Jerome d'Ambrosio as Mahindra's racing drivers for the 2018-19 Formula E season. The rebuild was steady and both drivers had their moments in the sun, as the team finished sixth overall with one win, two podiums, one pole and seven Super Poles. The season began well with d'Ambrosio finishing on the podium in the opening round in Ad Diriyah and winning in Marrakech. Wehrlein recovered from a crash in Marrakech to finish on the podium in Santiago and grab pole in Mexico. Ill fortune struck Wehrlein in the final corner of the Mexican E-Prix with the German losing energy after



leading every lap till the end. He was punished with a five-second penalty after the race, cutting the chicane in a frantic last lap attempt to hold the lead. An opening lap crash for both drivers in the next race at Hong Kong halted the positive momentum for Mahindra Racing. Wehrlein impressed again in Monte Carlo, fighting for the lead but eventually having to settle for fourth. 125 points and sixth was all Mahindra Racing could manage in a season riddled with bad luck and more reliability troubles.

Some serious competitors joined the fray in the 2019-20 season and Mahindra Racing had to endure a barren season, finishing a lowly ninth. The new M6Electro failed to deliver on its promise, lacking the pace to fight at the top. Wehrlein was replaced by Alex Lynn for the second half and the young Brit showed some positive signs, finishing the last three racing in the points.

Formula E gained World Championship status in 2021. The Spark Gen2 Formula E car was cancelled in favour of the Gen3 car due to the coronavirus pandemic. Jerome d'Ambrosio left the team after his two-year contract ended. Mahindra Racing replaced him with Alexander Sims from BMW i Andretti Motorsport. Several changes to the calendar and the lack of development hampered Mahindra's chances as the team struggled to another ninth-place finish in the constructor's championship. But the drivers gave it their all, posting three podiums

and a stunning home victory for Alex Lynn in London.

Oliver Rowland partners Alexander Sims for the ongoing 2021-22 season. Rowland joins from DAMS due to Lynn signing for the IMSA SportsCar championship. After nine E-Prix, a total of eight retirements have marred Mahindra, the team currently sitting ninth.

The new generation of Formula E cars (Gen3) will debut next year, and Mahindra will hope to get on top of the new regulations and come up with competitive machinery. Team Principal Dilbagh Gill has confirmed talks with other powertrain suppliers to power the Gen3 Mahindra cars and Abt Sportsline, Audi's former factory team, are rumoured to be favourites.

Through the highs and lows of their storied Formula E performances, Mahindra Racing have ably represented India in the highest tier of E-Motorsport racing. The new generation of cars and fresh partnerships will help Mahindra climb back to the top. Their 'Race to Road' program displays their keen eye for technological development, as they aim to bring technologies from the racetrack to cars on the winding, traffic-packed Indian roads. The success of sports cars such as the Battista shows that Mahindra's vision for high-end electric vehicles is exciting. Campaigns like the Mahindra Hariyali initiative, in which the company plans one million trees per year, shows that sustainability is at the fore-front.



Photo Gallery



Photo Gallery



Photo Gallery

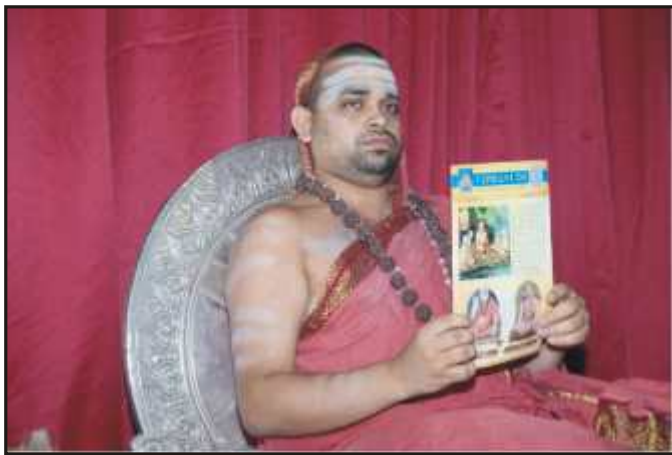


Photo Gallery



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ಶ್ರೀ ಜಯಸಿಂಹ



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ಶ್ರೀ ಸಂದೀಪ್ ರವಿ



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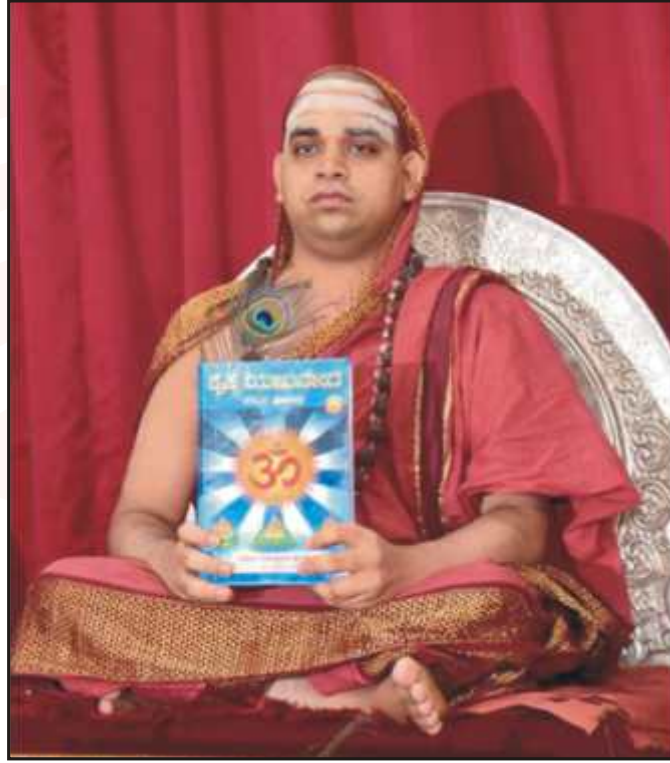


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Photo Gallery



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Dr. Anita R Bijoor

Professor and Head – Department of Biochemistry, St. John's Medical College

She has completed her MBBS, MD, Ph.D., and loves teaching. She is a trained NABL internal auditor. She has delivered innumerable guest lectures and has held several scientific sessions. She has many journal publications to her credit. Her hobbies include singing and writing poetry.

Contact: 9880302622; | anita.bijoor@gmail.com

Anitha Nadig

Mind Coach and Emotional Wellness Counsellor

Passionate about bringing mental health awareness, Anitha runs Mind Sakhya, a Counselling and Coaching business. Has 2 published works to her credit.

Contact: 8277130366; | anitha@mindsakhya.com

Annapurna Murthy

Career Counsellor, Director-Manasa Consultants

Has contributed Articles to Times of India for 12 years on different career options available for students. Has extensively written in Kannada newspapers and rendered talks in news channels providing career guidance and advice. Conducts Aptitude Tests for school and degree students.

Contact: 9845058349; | manasaconsultants@gmail.com

Dr. Deepti Navaratna

Musician and Neuroscientist

She is the Chair Professor at National Institute for Advanced Studies, Bengaluru. She enjoys the 'dwaita' of neuroscience and music - through performance, research and writing. Founder of Sound Synapse Inc. a music-technology-based company dedicated to solutions in the brain and cognitive therapy through music.

Contact: +918277419235; | navaratna.deepti@gmail.com

Dr.A. Gayathri Devi

(Retired) Professor of English

Guiding philanthropic and educational programs with a special focus on school children.

Contact: 9886428812; | gayathridevi2007@gmail.com

Karthik S Bapat

Core Banking Consultant, Writer & Poet

He is the Joint Secretary of AKBMS. Has written and covered key current affairs and Indian polity in different newspapers. He is a vivid reader of Kannada literature.

Contact: 8073447457; | Karthik.bapat@gmail.com

Kiran Kannappan

Kiran is someone who enjoys experiencing various aspects of life. While technology is his livelihood, he takes a keen interest in aspects of nature, Indian iconography, Carnatic music, cultural and historical heritage of India, reading, writing, travel.

Contact: 9980547474; | kkannappan@yahoo.com



Krishnaswamy Subbarao

Technology Professional, Writer

Working as a global head of product and strategy in an MNC. He is a Board and Governing council member in several educational institutions. Passionate about Kannada literature, he has penned a few stories.

Contact: 9880642353; | Krishnas9083@gmail.com

Nagesh K Sidhanti

Landscape Engineer, Environment Ninja & Citizen Journalist

Runs a landscape design-build firm. Co-founder of a Bengaluru-centric environment action group District chair for Urban Forestry.

Contact: 9845721118; | nageshsidhanti@gmail.com

K.V. Ramaprasad

Gamaki, Writer, Translator, Playwright.

Technology professional with interests in translations, Indian history, literature and performing arts. Has two books ಹಂಸನಾದ ", and "ಅಮರುಶತಕ", 3 adapted plays and more than 60 original music compositions to his credit.

Contact: hamsanandi@gmail.com

N. Ramnath

Writer, Humourist, Book Publisher

Editor of a weekly tabloid named Times of Banashankari for over 9 years. Has written hundreds of parodies and humour pieces for various magazines. Has penned more than 2000 articles, both in Kannada and English. He is enamoured by wit, satire and spoonerism.

Contact: 9448050463; | anakuramanath@gmail.com

Sathvik K. Bharadwaj

Sports Journalism Master's Student at the University of Brighton.

Working as a football reporter for Sussex Football Association. Content creator for real estate company reAlpha. He Follows and provides coverage across several sports. He enjoys writing poetry.

Contact: +44 7815133435; | sathvikbharadwaj2000@gmail.com | Twitter: @ayebonda;
Instagram: sathvikkbharadwaj

Satyesh N Bellur

Poet, Thinker, Motivational Speaker & Management Guru

An engineer by profession has worked in the Corporate Telecom field for over 33 years. Travelled over 50 countries successfully conducting business operations. After quitting the corporate job in 2018, now runs his own NGO catering to providing value-based education for rural school children. Lectures extensively on subjects covering Literature, Management and Spirituality. Has 19 published works to his credit. Is an avid sports fan and plays Basketball in the Masters league (60+ age group).

Contact: 9845187797; | satyesh.bellur@gmail.com



Savithri Ramesh

Corporate Trainer

She is a Counselor and Graphologist by profession. Now settled in Bengaluru, she is an active lead member of the AKBMS Women's wing.

Srikanta H.M.

Principal, TIMES P.U. COLLEGE, Channarayapatna.

Interests in providing a value-based learning experience to students from across different backgrounds.

Contact: 9731338083;

hallimysorekanta@gmail.com

Dr. S.N. Susheela

Prof of Music and Director of Department of Yoga, Bangalore University.

Approved Ph.D. guide. Member BoS, BoE, etc. An authoritative voice in the field of Performing Arts.

Contact: 6361223590;

susheelasn1961@gmail.com

Prof. M.G. Vedavyas

Academician, Historian, Author & Teacher

After graduation at IISC & IIM-B, has worked for over 30 years in the corporate world. Has taught Management subjects to students at PES University. Has done translation of Nadoja S.R.Ramaswamy's seminal essays on Indian Freedom Struggle. Has also translated several episodes of DVG's 'jnaapaka chitrashaale'.

Veena Prahlad

Eternal student, Gita adhyaayee

A person with varied interests from Botany to languages to writing to music.

Contact: 9900100776;

veena.tejaswinip@gmail.com

Venki Prathivadi

Owns and operates an IT Consulting company in Melbourne, Australia

IT Executive and Consultant, with a passion for understanding people and their behaviours. Has worked for and with Indian, Australian, New Zealand, US, and European companies. He is originally from Bengaluru and is an avid reader, sports fan, and professionally qualified photographer.

Contact : vprathivadi@gmail.com

LinkedIn Profile: <https://www.linkedin.com/in/venkiprathivadi/>

P.M. Vijendra Rao

Journalist, Author

Had been a columnist and Literary editor at Deccan herald for many years. He is well known in journalistic circles as a Media Strategist. He also has been a successful Filmmaker.

contact: 8277056282

journocate@gmail.com

Editor's Note

- ❖ It is intended to have this English Journal of Vipranudi in print form from the June edition onwards. It will be based on the subscription format to the journal. The subscription fee for getting the print copy of the journal is Rs. 1000 for 2 years.
- ❖ We eagerly look forward to your kind support in this subscription drive.
- ❖ You can subscribe to the journal using the links that can be found on the AKBMS website. It is so simple...
<https://akbms.com/Home/vipranudiJournal>
- ❖ From the next edition onwards, we plan to have the following new sections added:
 - ★ Poetry of the Month
 - ★ Essay of the Month
 - ★ New columns on any subjects of interest not covered under this edition
- ❖ Any of the AKBMS members and their family can send their writings for the above sections to:
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- ❖ We welcome your feedback and any constructive suggestions for improvement. Please mail them to:
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- ❖ The decision of the Editorial Board in terms of journal content will be final.