



VIPRANUDI

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Suryavanshi Thakurs of Ayodhya :

A 500-year struggle, and a Ram Temple vow that became their identity. The Suryavanshi Thakurs had taken a vow that they won't don a pagdi (turban) or wear leather footwear or use umbrellas until the liberation of the Ram Janmabhoom



2024 – Jai Sri Ram

- 1528 Babri Masjid constructed on orders of emperor Babur after demolishing a temple at the birth spot of Rama.
- 1717 Rajput noble Jai Singh II purchased the land of the mosque and vested it in the deity. Hindus worship Rama idols outside the mosque.
- 1857/59 The colonial British administration put a fence around the site, denominating separate areas of worship for Hindus and Muslims. That is how it stood for about 90 years.
- 1949 Idols were placed inside the mosque. Both sides to the dispute filed civil suits. The government locked the gates, saying the matter was sub judice and declared the area disputed.
- 1961 Case filed in Indian courts against forceful occupation of the Babri Mosque and placing of idols within it.
- 1984 The movement to build a temple at the site, which Hindus claimed was the birthplace of Lord Ram, gathered momentum when Hindu groups formed a committee to spearhead the construction of a temple at the Ramjanmabhoomi site.
- 1986 A district judge ordered the gates of the mosque to be opened after 37 years and allowed Hindus to worship inside the "disputed structure". A Babri Mosque Action Committee was formed as Muslims protested the move to allow Hindu prayers at the site.
- 1989 VHP laid foundations of a temple on land adjacent to the disputed structure
- 1990 The then BJP president Lal Krishna Advani took out a cross-country rathayatra to garner support for the move to build a Ram temple at the site. On 30 October, many karsevaks were gunned down by the police on orders of the then Uttar Pradesh Chief Minister Mulayam Singh Yadav.
- 1991 Kalyan Singh became the CM of UP. State government acquired 1.12 hectares land in the area and gave it on lease to RamJanmBhoomi Nyas Trust.
- 1992 The Allahbad High Court was hearing the matter of legality of structure of foundation laid in 1989.
- 1992 The Babri Mosque was demolished by a gathering of nearly 200,000 Karsevaks.
- 1992 The Congress government at the centre, headed by PV Narasimha Rao, set up a commission of inquiry under Justice Liberhan.
- 2001 Tensions rose on the anniversary of the demolition of the mosque as the VHP reaffirmed its resolve to build a temple at the site.
- 2002 At least 58 people were killed in Godhra, Gujarat, in an attack on a train believed to be carrying Hindu volunteers from Ayodhya.
- 2003 The court ordered a survey to find out whether a temple to Lord Ram existed on the site. In August, the survey presented evidence of a temple under the mosque.

- 2009 The Liberhan Commission, which was instituted ten days after the demolition of the Babri Mosque in 1992, submitted its report on 30 June – almost 17 years after it began its inquiry. Its contents were not made public.
- 2010 The Allahabad High Court pronounces its verdict on four title suits relating to the Ayodhya dispute on 30 September 2010. Ayodhya land to be divided into three parts. 1/3 goes to Ram Lalla represented by Hindu Maha Sabha, 1/3 to Uttar Pradesh Sunni Central Waqf Board, 1/3 goes to Nirmohi Akhara.
- 2010 The Akhil Bharatiya Hindu Mahasabha and Uttar Pradesh Sunni Central Waqf Board moved to the Supreme Court of India, challenging part of the Allahabad High Court's verdict.
- 2011 Supreme Court of India stayed the High Court order splitting the disputed site in three parts and said that status quo will remain.
- 2019 The 5-judge Constitution bench, headed by Chief Justice Ranjan Gogoi, of Supreme Court started final hearing on the case
- 2019 Final judgment delivered. The Supreme Court ordered the land to be handed over to a trust to build the Ram temple. It also ordered the government to give 5 acres of land inside Ayodhya city limits to the Uttar Pradesh Sunni Central Waqf Board for the purpose of building a mosque.[12]
- 2020 The Government of India made an announcement for a trust to build a Ram temple there. It also allocated an alternative site in Dhannipur, Ayodhya to build a mosque to replace the demolished Babri Masjid.

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CONTENTS

Topic	Page
Presidential Message	3
From the desk of the Editor	5
AKBMS News & Events - Savithri Ramesh	6
Guest Column - Ashok G Narendra	8
Thus Spake Lord Krishna - Veena Prahlad	10
My quest for spiritual well-being - Satyesh N Bellur	13
Real Lessons in History - Paresh Nadig	15
Mind over Matter - Anitha Nadig	17
Performing Arts - Dr.S.N. Susheela	20
Crime Prevention - Varsha Avadhany	22
The selfless warriors of Shivaji - Guru Prasad Bhat	24
Wit & Wisdom - Dr. A. Gayathri Devi	27
Short Story - B.R. Bhimachar	30
Whip of Humour - N. Ramanath	31
Rhyme and Rhythm - Dr. Anita R Bijoor	33
2nd Year Celebrations - Writers express.....	34





Presidential Message

Ashok Haranahalli
President - AKBMS



Dear Friends

Namaskaram to all my Vipra friends.

The State Level Women's Conference organized by Akhila Karnataka Brahmin Mahasabha was very successful. Behind this conference is the hard work of many officials and volunteers. For many months, our office bearers and volunteers have worked hard day and night, for the success of this convention. Similarly, some organizations and institutions have joined hands with us for the success of the conference. Mainly Advaitatva Vibhushansa, Guru Sevadhurina Padmashree Puraskrita, Sri Shankara Matha administrator Dr. Gauri Shankar. Chikkapet MLA Sri. Udaygarudachar, Basavanagudi MLA Sri. Ravisubramanya, Jayanagar MLA Sri. CK Ramamurthy, Bangalore South Lok Sabha Member Sri. Tejaswi Surya, Karnataka Bank, and Social Worker Mrs. Lakshmi Manjunath who sponsored the three-day meal, and Mr. Sridhar who cooked delicious food. The cooperation of Prakash of RRR in setting up the huge stage in Sri Shankara Matta brought unique value. Similarly, the functionaries of the Mahasabha have performed their work very efficiently and are responsible for the success of Abhijate, especially Mr. Sudhakarababu, the chairman of the financial committee of Abhijate program, who has been working day and night for the success of Abhijate since the month of November. Mrs. Shubhamangala Sunil as the

main convener of the conference has formed many teams across the state and encouraged them to involve women from different parts of the state in the program and made the voice of Abhijate heard from Chamarajanagar to Gulbarga. Similarly, the guidance and advice of Sri Hiriyannaswamy, VP of Mahasabhahs helped Abhijate perform at the next level. Many office bearers have served in various departments and noteworthy is the team that took responsibility for the most important department of the program, food and accommodation. To name a few – Sri T L S Kumar, Sri Suresh, Sri Sunil, Sri Jayasimha Shatrughan and Sri Ananthu, Sri Arun Hirannayya, Sri Subramanya, Smt. Sumangalachar, Smt. Swetha Shastri, Smt. Priya Puranik, Smt. Lakshmi, Smt. Suma, Sri. Nikhil Bharadwaj, Sri. Prabhakar, Sri. Subbarao, Smt. Savithri Ramesh, Smt. Rupa Shastri, Smt. Shwetha Rao, Smt. Vandana Shastri, Sri. Ravikumar, Smt. Nagaratna, Shri Muralidhar, Shri Chhayapati, and Shri Narasimha Murthy are praiseworthy. Sri Karthik Bapat and Sri Purushottam's contribution is unparalleled.

34 meritorious persons from different parts of the state were also recognized and awarded the "Dheeshakti" award to the meritorious persons. Through this, these achievers will be an inspiration to the entire state and hope that the whole community will take a step in the path they have walked. In this regard, it is the wish of the Mahasabha to introduce more

Sadhakis to the Vipra community in the state and the country in the coming days. Our women organizers from many districts of Karnataka participated in this convention with great enthusiasm. It is special that thousands of women participated from remote parts of North Karnataka. More than six thousand Viprabandhavas participated in this convention for two days and it cannot be mistaken that not only the women's organization but also the organization of the entire Vipra community has written a new commentary. In particular, the strength of the Vipra women who participated in the Shobhayatra on the second day has shown the entire state that the enthusiasm, dance, and chanting of the Jai Jaikarain Basavan Gudi, Shankara Math, and Chikkapete created a kind of momentum of unity and progress. The active engagement of Abhijatein on all three platforms - seminar on one side, cultural program on the other side, and bhajan competition on the third made everyone enthusiastic and the Janotsava packed in all three platforms really amazed everyone. In the midst of this, the continuous business of women through hundreds of stalls

also added to the success of the women's conference. The hope that all of you are going to participate more actively in the prosperity of Vipra society in the future has been strengthened by this conference. Thank you to all those who participated in the women's conference, hoping that this conference will become an effective pointer for the organization in the coming days.

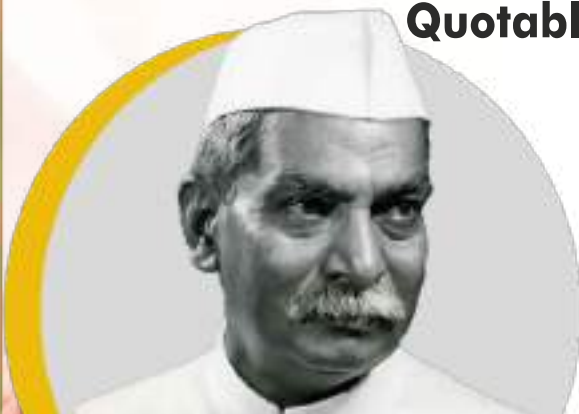
It is worth mentioning that the volunteers have treated this as their own program for many days and put aside their personal work and hence I would like to especially thank them for this contribution.

At the same time, Bala Rama was enthroned in Ayodhya after a long wait, and I was fortunate to witness this historic event. To commemorate this event, Mahasabha performed Sri Ramataraka Homa which was a huge success leading to a truly unique feeling. I will talk about this in the next issue and share more information.

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Quotable Quotes from Rajendra Prasad



"In attaining our ideals, our means should be as pure as the end"

"What is wrong in theory is not right in practice also"

"There is no resting place for a nation or a people on their onward march"



From the Editor's desk... ✓

Satyesh N. Bellur
Editor-in-chief



Dear Readers...

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

This is our 2nd-anniversary edition! It is a momentous occasion for all of us. It feels as though it was just yesterday that we started. Putting a couple of articles together and trying to give the journal a look and feel that would be appropriate and sustainable, we have come a long way. We have covered a multitude of subjects – from Bhagavad Geethe to Traditions; Psychology to Criminology; History to Myths; Data Science to Space Technologies; Short Stories to Humour and Poetry; Is there anything else we have left out? I wonder! We also made it a point to report AKBMS activities as crisply as we could. It has been a journal of sorts – A journal for the entire family to read and relish. At a time when reading itself is becoming a forgotten practice; holding a journal in hand and reading from it is something that needs to be revived... needs to be resurrected and our Journal is doing a significant bit of service here!

What is a journal without writers? It will be like a film without actors! They make it all. This journey would not have been possible without willing writers who 'have had and have been' contributing articles, month after month. Most

of them are established authors with published books to their credit. Those who started their writing journey with us have already blossomed into professional writers! As a tribute to all of them, we have them featured on the last but one page of this edition and also shared some of their views on how this journey has been for them individually. Personally to me, it has been a joyous experience interacting with them...

On behalf of the editorial board, I personally thank each of the writers for their contributions thus far and look forward to their continued support in the years to come...

Last month was all about Ayodhya. We all witnessed the grand "prana pratisthaapane" celebrations. The nation joined together to sing Ram Bhajans in unison. We felt it appropriate to have Lord Rama on our cover and briefly describe the events over the last 500 years that led to this spectacular temple being built. Jai Sri Ram!

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



Satyesh N. Bellur
Satyesh N. Bellur

Answers to Puzzles – What am I?

1 - Letter "e"; 2 - Clock; 3 - An electric Fan; 4 - Secret; 5 - A remark



AKBMS – News & Events

Savithri Ramesh

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

Events and Programs of AKBMS :

1. Abhijaate 2024 – a women's conference was held on Jan 6th and 7th. Thousands of Vipra men and women attended the two-day event. Inspiring talks, meaningful talk shows, cultural programs, shopping stalls, and bhajans competitions were arranged. Eminent Vipra personalities, vipras from the Political field, Cinema and Television, Social service, and business fields were present and added a lot of value to the event.
2. A grand colourful procession from Bull Temple, Basavanagudi Bangalore to Sri Sringeri Shankar Mutt carrying placards of successful Brahmin Achievers from History, placards of Jai Shri Ram, shouting and chanting Lord Rama's name was a sight to behold. This procession was a part of the Abhijaate 2024
3. "Dhee Shakti"- an award for women achievers was awarded to eminent achievers of our community. They were carefully chosen from various fields like Culture, Sports, Social service, Education

and so on. Truly an inspirational program.

TriyodashaLaksha Sri RamaTarakaJapa and Mahayaga, Seetha Kalyana and SahasraKalashaabhisheka was held in Bangalore on Jan 21st and 22nd. Another successful initiative by AKBMS jointly with Mahalakshmi Education Trust. This religious event was well attended by thousands of Hindu devotees. The Muttadhipathis of various mutts were present at the venue and showered their blessings on the devotees

Flag bearers of Abhijathe 2024

All of us are still reminiscing the success of Abhijathe 2024 a historic 3rd Women's conference, a grand and successful initiative by Akhila Karnataka Brahmana Mahasabha. The memory of each of the events, programs, talks, the various stalls, the food, the people, it all keeps coming back. Detailed game plan, meticulous execution, inclusion of members at various levels, widespread media coverage, finance, logistics, marketing, networking, sponsorships, and a lot more details went into organizing the event. How was all this possible at such a lavish level? Who are the people who worked day and night, keeping aside their personal life and their commitments? It is time

we acknowledge their contributions and their endless toil in making this event what it seemed.

President Sri Ashok Haranahalli had a team of efficient, dynamic team appointed exclusively for this purpose. Though it was a Women's conference, the men came forward to pitch in as if it were a family function. The sense of ownership was there for all to see.

The venue Sri Sringeri Shankarmutt was chosen for this purpose and the Mutt was magnanimous to allow us to conduct this event on their premises.

Mrs. Lakshmi Manjunath took the entire onus of sponsoring food while Sri. Sridhar served delicious food time on time for the two days. Sri Prakash from RRR was responsible for putting up the huge stage, and seating arrangements which was in itself a beauty to behold.

Sri. HiriannaSwamy a very senior founder member and VP of the Mahasabha stood as a pillar of support, guiding and advising the committees as he is usually seen doing. Sri. SudhakarBabuChairman for Abhijaate 2024 played a key role in arranging the finance, bringing in the sponsors, planning on-site, and working at the macro level. Smt. Shubhamangala Sunil the Convenor for the Women's wing and of the Conference, worked tirelessly, visiting all the districts across the State, meeting all the district convenors and volunteers, conducting online meetings, coordinating with the entire team, and was rightly the voice of Vipra women. Sri. Shiva

Shankar, Sri. KarthikBapat, Sri. T.L. S Kumar, Sri Suresh, Sri Jayasimha, Sri Ananthu, Sri ArunHirannayya, Sri Subramanya, Smt. Sumangalachar, Smt. ShwethaShastri, Smt. PriyaPuranik, Smt. Lakshmi, Smt. Suma, Sri Nikhil Bharadwaj, Sri Prabhakar, Sri SubbaRao, Smt. Savithri Ramesh, Smt. RupaShastri, Smt. Shwetha Rao, Smt. Vandana Shastri, Sri. Ravi Kumar, Smt. Nagarathna, Sri. Muralidhar, Sri. Chayapathi, Sri. Narasimha Murthy, Sri. Purushottam, the contribution of all these people is remembered, acknowledged, and appreciated. Apart from these, there were the District heads, District Convenors, and scores of volunteers who we remember with gratefulness for their unstinted support. But for these people, Abhijaate 2024 would not have seen the success that it is today.

And a shout out to the thousands of people, Vipra men and women from nook and corner of our state who poured into the venue and sent a strong message to the world. Vipras are unstoppable. Congratulations to the entire team!!





Guest Column

Ashok G Narendra

Retired Banker, Avid Bibliophile & Passionate Reader
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Bendre's Meghadoota – Concluding Part

UttaraMegha consisting of 52 stanzas tells how young girls in Alakanagari embellish themselves with a variety of flowers, in the hand, head, and hair and apply powder on the face, prepared from Lodhra.

ಮಾಟಾವರೆಯು ಕೈಗೆ, ಕುರುಳಿನಲಿ ಬಾಲಕುಂದಮಾಲೆ,
ಲೋಧ್ರ ಪುಷ್ಪಗಳ ಸೂಸು ಹುಡಿಯುಚೆಲುವಾದ ಮೊಗದ ಮೇಲೆ||
ಚಂದಕುರುವಕವು! ಹೆಳಲಿನಲ್ಲಿ, ಸಿರಿಸಲವು ಕಿವಿಯ ಬಳಿಗೆ
ಬೈತಲಲ್ಲಿ ಕಡವಾಲ ಹೂವು ಅಲ್ಲಿರುವ ಹೆಣ್ಣುಗಳಿಗೆ||

Yaksha describes to the cloud - messenger his house, its location, and the way it looks from afar! Yaksha precisely describes the house in such winsome detail that Megha cannot miss his house! (Although without the house number and cross, like the modern address!)

ಅಲ್ಲಿ ನಮ್ಮ ಮನೆ, ಯಕ್ಷಪತಿಯಮನೆಯುತ್ತರಕ್ಕೆಇಹುದು
ಇಂದ್ರಚಾಪತೋರಣದಿ ಮೆರೆದುದಾರಿಂದಕಾಣಬಹುದು||
ಹತ್ತಿರಕ್ಕೆ ನನ್ನಾಕೆ ನೀರನುಣಿಸಿರುವ ಕಂದನಾಗಿ
ಕೈಯತ್ತರಾದ ಮಂದಾರವೊಂದುಇದೆಗೊಂಚಿಲಾಗಿ ಬಾಗಿ||

He gives such additional and fantastic features that Megha does not fail to recognise his house.

ಮರದ ನಡುವೆ ಬಿಳಿ ಹಾಸುಗಲ್ಲು ಬಂಗಾರ ಕೋಲು ನಡುಕೆ
ಎಳೆ ಬಿದಿರ ಬಣ್ಣ ಬೆಲೆ ಹರಳಿನಿಂದ ನೆಲೆಗಟ್ಟುಅದರಬುಡಕೆ||
ಆ ಕೋಲಿನಲ್ಲಿ ಕುಣಿಸುವಳು ನವಿಲ, ನನ್ನಾಕೆ ಸಂಜೆಯಲ್ಲಿ
ಕೈ ತಟ್ಟಿ ಮಾಟ ಬಳೆ ತಾಕಲಾಟಧಕಧೈಯಧಾಟಿನಲ್ಲಿ||

ಇಂತು ನಮ್ಮ ಮನೆ ಕಂಡುಕೊಳ್ಳು ನೀ ಬೇರೆಗುರುತೆಇದಕೆ
ಶಂಖ ಪದ್ಮಗಳು ದ್ವಾರಪಾಲರೊಲುಇದಕೆಎಡಕೆ ಬಲಕೆ||
ಅಲ್ಲಿ ಬಣ್ಣಗುಂದಿರುವ ಮನೆಯತೋರುವದು ನನ್ನ ಓಲವಾ
ಸೂರ್ಯನಿಲ್ಲದರೆ ಕಮಲವೆಂತುತೋರೀತುತನ್ನ ಚೆಲುವಾ||



A description of Yaksha's beloved follows that moves the cultured readers to tears! The stanzas that highlight her beauty, her activity during daytime, her yearning for Yaksha's return, and her futile efforts to play on the Veena with eyes full of tears, paint a picture of a pious woman holding her breath in the hope of reunion with her husband. Bendre's poetic brilliance dazzles the reader in these lines.

ಹೆಚ್ಚು ಮಾತುಇರದಚ್ಚ ಅವಳೆ ತಿಳಿ ನನ್ನ ಪ್ರಾಣವೆಂದು
ನನ್ನನಗಲಿ ಇಹಳೆಂತೋ, ಇರುವವೊಲುಚಕ್ರವಾಕಿಯೊಂದು||
ಕಾಲ ಕಳೆದ ಹಾಗೆಲ್ಲಕಾಣುವಾತುರವು ಆಳವಾಗಿ
ಇಹಳು ಬೇರೆ ಪದ್ಮಿನಿಯೊ ಏನೊ ಚಳಿಕುಳಿರ ಸೋಂಕು ತಾಗಿ||

ಬಳ್ಳಿ ಮೈಯು, ನನೆ ಹಲ್ಲು, ಕೆಂಪು ತುಟಿ ಹಣ್ಣುತೊಂಡೆಯಂತೆ
ಸಣ್ಣ ನಡುವು, ಚೆಲು ಹುಲ್ಲೆಗಣ್ಣು, ಕುಳಿ ನಾಭಿ ಸುಳಿಗಳಂತೆ||
ತುಂಬುವದೆಗೆ ನಸು ಬಾಗಿ, ಹರವು ಹಿಮ್ಮೈಗೆ ಮಂದವಾಗಿ
ಎಲ್ಲ ಹೆಣ್ಣಿನೊಳೆ ಬ್ರಹ್ಮಕೃತಿಗೆ ಹೊಸ ಹೊಚ್ಚ ಚೊಚ್ಚಿಲಾಗಿ||

ಅತ್ತುಅತ್ತು ಮತ್ತತ್ತಕೆದರಿಕೊಂಡಿಹುದುಕಣ್ಣುಪೊಗರು
ಬೆಚ್ಚನುಸಿರನುಂಡುಂಡು ಸೊಪ್ಪೆಯಾಗಿಹುದುತುಟಿಯಚಿಗುರು
ಗಲ್ಲದಲ್ಲಿ ಕೈ, ಓರೆ ಮೋರೆ, ನಿಡಿಗೊದಲುದ್ದಚಿಂತೆ
ಮೋಡಮುಸಕಲಿರಮಂಕುಗವಿದ ಆ ದೀನ ಚಂದ್ರನಂತೆ||

ನನ್ನಕುರಿತು ಪದವೊಂದುಕಟ್ಟಿಅದ ಹೇಳಲೆಣಿಸಿ ಜಾಣೆ
ತಾನೆ ರಚಿಸಿದಾ ಏರು ಇಳುವುಗಳ ಕ್ರಮವ ಮರೆತುತಾನೆ?
ತೊಟ್ಟು ಸುರಿವ ಕಂಬನಿಯತಂತಿಯನೆ ಮಿಡಿಯುತಿಹಳೊ ದೀನೆ
ಮಾಸುಬಟ್ಟೆ ತೊಟ್ಟವಳೆ ತೊಡೆಯೊಳಿರಬಹುದು ಬಿದ್ದ ವೀಣೆ||

Her day-time passes somehow in various chores but the night time unites her with her beloved in dreams.

ಕಳೆದವೆಷ್ಟು ಇನ್ನೂಳಿದವೆಷ್ಟು ದಿನವೆಂದು ಲೆಕ್ಕವಿಟ್ಟು
ಹೊಸಸ್ಥಿಲಕ್ಕೆ ಹೂವಿಟ್ಟು ನೋಡುವಳೋ ನಾನು ಹೋದತೊಟ್ಟು
ಇಲ್ಲವೆದೆಯ ಮುಟ್ಟಿಳಿದ ಮೊದಲ ಸಂಗಗಳ ಸವಿವಳೇನೋ
ನಲ್ಲರಗಲೆ ನಲ್ಲೆಯರಿಗೆಲ್ಲ ಇವು ಆಟ ಇಷ್ಟೆ ತಾನೋ?"

ಹಗಲು ಹೊತ್ತು ಹೋದೀತು ಕೆಲಸದಲಿ ಹೇಗೋ, ಬಲ್ಲೆ ನಾನು
ಇರುಳು ಅವಳ ಗತಿಯೇನೋ? ಅಳುವದೋ? ನೆನೆಯಲೊಲ್ಲೆ ನಾನು
ನನ್ನ ಸುದ್ದಿ ಹೇಳಿದರೆ ಸಾಕು, ನೀನಿಣಿಕಿ ನೋಡು ಪಾಪಾ
ಸಾಧ್ವಿ ನೆಲದೊಳೇ ನಿದ್ಧೆಯಿಲ್ಲದೇ ಹೊರಳುತಿರುವ ತಾಪಾ"

The inspiration from Ramayana is expressed thus.

ಹೀಗೆ ಹೇಳುತ್ತಲೆ, ಸೀತೆ ಹನುಮನನು ಕಾಣುವಂತೆಕಂಡು
ನಿನ್ನ ಮಾತುವದೆಯುಬ್ಬಿ ಕೇಳುವಳೋ, ಅಪ್ಪ, ಇದಿರುಗೊಂಡು"
ಪ್ರಿಯರ ಕುಶಲ ಸ್ನೇಹಿತರೆ ಹೇಳಿದರೆ ಕೇಳಬೇಕೆ ನ್ಯೂನ?
ಕಾಂತೆಯರಿಗೆವಿಕಾಂತದಂತೆಕೂಟಕ್ಕುಕಿಂಚಿದಾನ "

Bendre dedicates his Meghdoota to SmtLakshmibai in these beautiful words.

ಅರ್ಪಣ

ನನ್ನ ಸೌಭಾಗ್ಯ ಲಕ್ಷ್ಮಿಗೆ
ಕಾಳಿದಾಸನ ಕಡಲ
ಮುತ್ತು ಮಾಲೆಯನಿತ್ತೆ
ಮುಡುಪನೊಪ್ಪಿದೆಯೆಂದು ಮುಕ್ತಳಾಗು"
ಓ ಯಕ್ಷಿ, ಚೈತ್ಯಾಕ್ಷಿ,
ಚೆನ್ನೆ ಹೃದಯದಸಾಕ್ಷಿ,
ನನ್ನಕಲ್ಯಾಣಕ್ಕೆ ಯುಕ್ತಳಾಗು"

MandakranthVritta is the meter (Chhandass) employed by the poet in narrating this story. The importance of this meter is that it is so beautiful and impactful that it can burn the hearts of lovers, separated from each other in longing (Viraha). It was by Meghdoota that Mandakrantha found its place in Sanskrit literature permanently after Kalidasa used it. Bendre employs a simple "Ragale" with four lines like Kalidas'sMandakrantha!

ಆ ವಿರಹಅಲಸ ಗುರುಪದಗಳಿಂದ ಲೀಲಾಲೋಲವಾಗಿ
ಆಕ್ರಾಂತವಾಗಿಉತ್ಕಂಠೆಯಿಂದ ಲಘುಪದಗಳಿಂದ ಸಾಗಿ"
ಮುಗಿತಾಯದಲ್ಲಿ ಗುರುಲಘುಗಳಿಂದ ದಿಂಕಿಡುವ ಹಾಗೆ ನೂಂಕಿ
ಮಂದಾಕ್ರಾಂತದಲಿ ವಿರಹಿ ಹೃದಯವನು ಸುಡುವದಣ್ಣ ಬೆಂಕಿ"

ಜಲದ ಭಾರದಲಿ ಜಲದ ಬಾನಿನಲಿ ಮಂದಮಂದವಾಗಿ
ಗಾಳಿಯಿಂದ ಆಕ್ರಾಂತವಾಗಿಗುಡುಗುಡಗಿದಾಡಿ ನೂಗಿ"
ನದಿಯಾಗಿ ನಡೆದು, ಬೆಟ್ಟಕ್ಕೆತಡೆದು ನಗರಿಯಲಿ ಮೋದವಡೆದು
ಸಾಗುತಿಹುದು ಮಂದಾಕ್ರಾಂತ-ರಸ-ವಿರಹಿ ಭಂದ ಹಿಡಿದು

Bendre'sMeghadoot makes the reader soak in emotions of love - and its sublimation into Bhakti! In the mutual interplay of Love and Longing (Viraha), he unravels the secret of the Man-woman relationship (Prakrarthi - Purusha principle). Bendre believes that Nature's secret also is woven into it. This insight in Bendre often repeats in many of his works. Having soaked himself in Kalidasa's poetic brilliance he expresses his gratitude to him in these words:

ನನ್ನ ಮನದ ಕಜ್ಜಳವ ಕಳೆದು ಹೊಸ ಬೆಳಕು ಹೊತ್ತಿಕುಡಿಗಿ
ನಾನು ಹಿಗ್ಗಿದೆನು ನಿನ್ನಕೃತಿಯನಿಟ್ಟಂತೆ ನನ್ನ ಮುಡಿಗಿ"
"ಹೋಗು ಸುಕವಿ.ರಸ.ದಾಸಿಯಾಗಿ ದುಡಿ" ಎಂದೆ ನನ್ನ ನುಡಿಗಿ
ಮಾತಿನಲ್ಲೆ ಮೂಲೋಕ ಸೃಜಿಸುವಾ ನಿನ್ನ ಪ್ರತಿಭೆಯಡಿಗಿ"

ಹಿಂದಾಗಲಿಲ್ಲ, ಮುಂದಾಗಲಾರ, ಕವಿ ಕಾಳಿದಾಸ ನೀನು
ಶೃಂಗಾರದಿಂದ ನವಭಕ್ತರಸವ ಹೊಮ್ಮಿಸುವ ದಿವ್ಯಭಾನು"
ರಸವತಿಯು ನಿನ್ನ ಸರಸತಿಯು, ಸವಿಗೆ ತುಟಿಮುದ್ದು ಹಾಲು ಜೇನು
ಕನ್ನಡದೊಳೆಂದು ಕನ್ನಡಿಸಿದಂತೆ ಮೂಡಿರುವಳಿಲ್ಲಿ ತಾನು"

Bendre in the foreword has revealed the nature of Shringara and its upward movement in human nature. He sought to explain the nature of beauty which is noble and elevating. His Kannada Meghdoota is neither a translation nor is it a poetry of emotion (Bhavanuvaada) but a commentary of two great poets, Bendre and Kalidasa, on the universal emotion of Viraha which is longing. As a flower is incomplete without its fragrance, Love is incomplete without longing (Viraha).

Finally, PandharinathacharyaGalagali, an eminent contemporary Sanskrit Scholar says "The power of Bendre's words and the power of his translation combine to raise Kannada to the level of Sanskrit! Any great work in Sanskrit that can be brought to Kannada is the assurance one gets after Bendre'sMeghadoot".



Thus Spake Lord Krishna

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Yajna -sacrifice

Yagna, which translates to sacrifice or offering in Sanskrit, finds its linguistic origin in the root word "yaj," signifying the act of giving and offering. Among its various connotations, yagna is also attributed to Vishnu, the supreme soul or Paramatma tatva. The reference to the supreme soul as "yagna" raises intriguing questions.

Examining a couple of verses from the Vishnu Sahasranama, the thousand names of Vishnu sheds light on this divine association:

भूर्भुवः स्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ 107 ॥

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुक् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ 108 ॥

These verses not only designate Vishnu as "yajna" but also as the master of all yajnas, the practitioner of yajnas, the embodiment of all elements required for yajnas, the fire within the yajna, the possessor of comprehensive knowledge about yajnas, and the ultimate goal to be attained through various yajnas or the very purpose behind their performance. In essence, Vishnu is intricately connected with the profound significance and multifaceted aspects of yajna, epitomizing the divine essence behind the sacrificial rites.

The term "yajna" is recurrently emphasized in the Gita. Krishna imparts wisdom,

highlighting that performing all actions as a yajna is essential to breaking free from the bonds of worldly existence. The guidance is eloquently expressed in the following verse:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-
bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ
samāchara (Gita 3.9)

Krishna advocates the performance of our actions as offerings to God. This approach facilitates detachment from the outcomes of our endeavours. Such detachment, in turn, leads to liberation from the entanglements of the material world, breaking the cycle of life and death and alleviating the myriad miseries associated with it. Embracing the concept of yajna in our karma becomes a pathway to spiritual freedom and transcendence.

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसञ्जितः ॥

śhrī bhagavān uvācha
akṣharaṁ brahma paramaṁ svabhāvo 'dhyātmam
uchyate
bhūta-bhāvodbhava-karo visargaḥ karma-sanjñitaḥ
(Gita 8.3)

The Sanskrit term "visargah" carries the dual meaning of separation and the act of creation by the Supreme Soul. This creation, deemed a yajna, aligns with the overarching principle that all actions (Karma) should be performed as a yajna. In this cosmic yajna of creation, the offering is the 'Oneness' of the Supreme Soul. The Upanishadic statement 'तदैक्षत बहु स्यां प्रजायेयेति' (extracted from verse 6.2.3 in the Chandogya Upanishad) elucidates the purpose behind the manifestation of the world.

The decision of the Supreme Soul to multiply underlies the genesis of the universe, marking the initiation of the primary Karma or action. This inaugural action sets in motion the creation of our world and the entire cosmos. Unlike human karma, the karma undertaken by the Supreme Soul mirrors a yajna, as it incurs no gain for the Supreme Soul, for the act of becoming many is but an illusion. Analogous to observing the moon's reflection in a shattered mirror on the ground, the Supreme Soul's action appears manifold, yet it is a singular entity. Just as there is only one moon despite its reflections in various mirrors, the Supreme Soul remains undivided despite the illusion of multiplicity in its creative action.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कतरिमपि मां विद्ध्यकर्तारमव्ययम् ॥

chātur-varṇyam mayā sṛiṣṭam guṇa-karma-
vibhāgaśhaḥ
tasya kartāram api mām viddhyakartāram avyayam
(Gita 4.13)

In the above shloka, Krishna clarifies that while He is the creator of all beings, His involvement in the action differs from our conventional understanding. Analogous to how an origami artist's energy is depleted while making paper to craft flowers and

animals, our actions invariably deplete our energy reserves. However, the Supreme Soul, identified as Avyaya, experiences no diminishment in energy. Much like the moon reflected in shattered mirror pieces does not expend any energy despite appearing as multiple reflections.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥

na mām karmāṇi limpanti na me karma-phale
spṛihā
iti mām yo 'bhijānāti karmabhir na sa badhyate
(Gita 4.14)

Krishna expounds further, asserting that His actions do not lead to any form of entanglement since He harbours no desire for the fruits of those actions. Those who comprehend this principle will similarly transcend the bonds of their own actions and attain liberation. Aligning our actions with the nature of the Supreme Soul enables the realization of our innate divinity and eventual liberation from the confines of this world. A crucial aspect of this alignment involves sacrificing our ego in every endeavour, paving the way for a profound understanding of the absolute truth.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

yajña-śhiṣṭāmṛita-bhujo yānti brahma sanātanam
nāyam loko 'styayajñasya kuto 'nyaḥ kuru-sattama
(Gita 4.31)

Individuals who approach their actions as offerings or sacrifices willingly accept the outcomes as gifts (Prasada) from God. This mindset paves the way for a profound self-realization. In contrast, those who do not perform their actions as yajna or sacrifice not

only endure suffering in the present life but also face repercussions in the afterlife.

This statement carries deep implications. Recognizing the numerous elements beyond our control, such as the situations we encounter and the individuals we collaborate with, allows for a content and fulfilling existence. Contentment arises when we wholeheartedly engage in our responsibilities without harbouring complaints. Many of our problems stem from an unwarranted sense of

entitlement and perceived injustice. Choosing to embrace the world and its inhabitants as they are, and channeling efforts toward the collective improvement of all, fosters a tranquil existence.

Let each of our actions be a sacrificial offering, causing our ego to dissipate much like objects consumed by fire vanish and become one with the flames. This transformative approach can lead us to a state of peaceful coexistence and selfless contribution to the greater good.

Puzzles – What am I ?

(You will find the answers in the editorial section)

- I am the beginning of everything, the end of everywhere. I'm the beginning of eternity, the end of time and space. What am I?
- I have two hands, but I can not scratch myself. What am I?
- I can wave my hands at you, but I never say goodbye. You are always cool when with me, even more so when I am high! What am I?
- If you have me, you want to share me. If you share me, you haven't got me. What am I?
- What can be heard and caught but never seen?

(Compiled by Sudhir S Mysore)



My Quest for Spiritual Well-being

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Maaya !

When I was in School, two of my favourite annual shows used to be the Jumbo circus at the now Majestic Bus Terminal and then, the PC Sorkar magic show at the Town hall. Come holidays, these two were a must-watch.

Circus in those days had its own charm. The stunts done by the artists on the trapeze, the jugglers and their balancing acts, various acrobatic shows, animals including lions and tigers and elephants meekly and precisely following the commands of their masters and then the buffoons and jokers evoking laughter with their slapstick performances were all such great entertainment. Here, everything you saw was for real.

On the other hand, PC Sorcar was different. Every act he performed was a trick. The lady inside the box was cut into two using sharp blades of steel and then magically she would emerge out of the box completely restored! He would be holding a piece of cloth and in a moment, it would turn into a rabbit or a pigeon. Here, nothing you saw was for real. It was all an illusion.

In our lives too, there are feats of glory that are for real and then, there are unreal illusions. We may call the former as "purusha prayatna" and the latter as "Maaya".

What is Maaya? The classic definition I like is – "Maaya is that which is not there!" Whenever we strongly believe that there is "a certain thing" and in reality "that certain thing"

does not even exist, then we can be sure that we are engulfed by Maaya.

I would like to look at Maaya in another way. We have three planes through which we try and understand the world around us. The five senses will bring the data to us. This gets processed by the mind based on the experiences of the present journey. Before it formulates an opinion, it also takes inputs from the intellect. Unlike the mind, the intellect analyses the data received based on the collective experiences and wisdom from all the innumerable past journeys.

So here we are. We have the senses grasping things in their own way followed by the mind and the intellect analysing in their own different ways. Each has its own methodology. Reality is when all three of them arrive at the same perceptions and decisions. It is a beautiful circus on show! When that doesn't happen and there are conflicts amongst them, what we see and experience around, is illusion! It is P.C.Sorkar at his best!

ಕಣ್ಣು ಕಾಣುವುದೊಂದು ಮನವು ಪಿಡಿಯುವುದೊಂದು |
ತನ್ನ ಮಟ್ಟಿಗೆ ಬುದ್ಧಿ ಪೇಳುವುದಿನ್ನೊಂದು ||
ನಿನ್ನಂತರಗದೊಳು ಈ ಮೂರು ಬೆಸೆಯದಿರೆ |
ನಿನ್ನನಾಳುವುದು ಮಾಯೆ - ನವ್ಯಜೀವಿ ||

We see our friend doing so well in his life and instead of feeling happy about his achievements, we start feeling jealous. The mind is drenched in negativities and plotting various methods to demean him. Somewhere

the intellect is crying –“Jealousy will harm you spiritually, my friend! Be open and look at his efforts and you may learn something there!” When there are no conflicts within us, we see things clearly, follow one path and in the end, do extremely well for ourselves. This leads us to focus on “purusha prayatna”. However, when there are conflicts within us, we are confused, follow different paths and in the end, inflict extreme harm to ourselves. We are said to be engulfed by illusion...

We have a famous story that almost all philosophers would have referred to in their discourses. There was this piece of rope on the side of the road. A traveller comes that way and in the twilight, steps on it by mistake. He thinks it is a snake and starts crying for help. He is sweating, he is shouting, he thinks he is dying. A wise man coming that way understands the situation and tells him that it is not a snake and a mere piece of rope. The traveller is further confused and asks the wise man –“If that is true, then how come the snake turned into a rope?” The wise man is dumbfounded.

It was always the rope. The traveller saw it as a snake and believed it to be a snake. Even

when the reality was revealed to him, he was not to accept it. The only reason for such behaviour from him was due to the fact that what he saw was different from what his mind wanted to believe and that was different from what his intellect conveyed. He was indeed engulfed by Maaya!

ಹಗ್ಗವನು ಕಂಡಾತ ಹಾವೆಂದು ಕೂಗಿದೊಡೆ |
ಹಗ್ಗವಾಯಿತೆ ಹಾವು ಜಗದ ಕಣ್ಣಿಗೆ ||
ಹಗ್ಗ ಹಾವಾದದ್ದು ಅವನ ಹೊರಕಣ್ಣಿಗೆ |
ಜಗ್ಗುತಿರಲೊಳ ಮಾಯೆ - ನವ್ಯಜೀವಿ ||

Spirituality is all about understanding the essence of any principle and practice and imbibing that essence beyond its limits into our daily life till the final realisation occurs. Against this backdrop, Maaya has to be understood on a much deeper plane. It is to be used for our well-being rather than abused for our own destruction. In a couple of articles to follow, I would make an effort to delve deeper into this subject. P.C.Sorkar has to be unearthed!

ॐ

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

Quotable Quotes from Ramakrishna Paramahansa



“When the flower blooms, the bees come uninvited”

“Work, apart from devotion or love of God, is helpless and cannot stand alone”

“God is everywhere but He is most manifest in man. So serve man as God. That is as good as worshipping God”

“Many good sayings are to be found in holy books, but merely reading them will not make one religious”



Real Lessons in HISTORY

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2nd
Anniversary

India during the 16th, 17th and 18th Centuries – Part 3 Entry of the British into India



A pointer of a country's progress in its financial system is the capital investment in it by foreign countries; in order to attract foreign investment we have to be able to export different kinds of goods. Industries have to be established and developed along directions propitious for this. Today this formula is a great mantra called 'export-oriented growth.' It would be interesting to analyse how England, which gave us a lesson in capital accumulation, collected capital for itself.

In 1608, English merchant ships landed in Surat. Before this, English merchants who went to southeast Asian countries had to return empty-handed, for all of them desired to buy only clothes made in India.

The British had a similar experience when they came to Surat. A decade after this, the East India Company agents, keen to sell any possible merchandise in India, brought mirrors, glass tumblers, swords, corals, and such merchandise to attract Indians. All these efforts were futile. The company

representatives who tried to sell Jehangir metal tubes for transporting water were disappointed.

'Indians are very pious; they wash their hands before performing any puja' – based on such a report, the officials in London sent washbasins for sale to India in a hurry. There is hardly any need to mention that they were rejected.

There are enough records from the English, French, and Germans to show that by 1500 CE, India had the top position for textile trading. As long back as the 1580s, in the shopping items list in Marseilles, Indian-origin clothes had gained popularity.

England, which came to sell textiles to India, ended up buying them – because of the demand in England for the better quality of clothes produced in India. By 1695–1700, owing to the demand for Indian clothes in England, the English textile industry had to almost shut down. The parliament then passed a law prohibiting the sale of Indian clothes.

Even afterward, goods produced in India were sold in England's black markets for several decades. In this backdrop,

Destroying India's textile and other industries, importing raw materials from India, and selling the finished goods back to India

– this became England's official strategy. Due to this policy, there was an increase in exports to India from England. In 1814, about

8,18,000 yards of cotton clothes were sold to India which increased by 1835 to 51.8 million yards [a sixtyfold increase in about twenty years!]. Along with this, trade tricks like buying cotton at cheap prices and selling finished clothes at increased prices were followed. As a result of all this, by 1850, India which used to export textiles was forced to import even a quarter of its minimum requirement from England.

During the early decades of the nineteenth century, there was no permission for Indian silk to be sold in the French market and as a result, silk from England had a brisk business there. As soon as permission was granted to sell Indian silk, people stopped buying English silk and fell for Indian silk. By 1839, the sales of English silk in France were down to £5,500 while India was selling silk worth £1,68,500.

The Origin of Exploitation

England was convinced that the unregulated spread of the 'free market' would spell its doom. It did not take much time to conclude that its predominance can grow only when it has political authority as well.

During 1757–64, the *East India Company*, using a variety of tactics, took control of several districts of Bengal, Bihar, and Orissa from the Mughals, and in a very short time began showing its true nature. Using the powers it now possessed, it started levying taxes that India had never seen or heard of before: people had to pay taxes even on salt, areca, and tobacco.

In this manner, millions of pounds worth of assets were in the treasury of England by the time King George III was crowned.

This was how deprivation began in India. In just six years prior to 1773, the *Company* had made a profit of £40,37,152.

Friedrich List, a German economist wrote

the following in 1844 in *The National System of Political Economy* –

“Had they sanctioned the free importation into England of Indian cotton and silk goods, the English cotton and silk manufactories must of necessity soon come to a stand.

India had not only the advantage of cheaper labour and raw material but also the experience, skill, and practice of centuries. The effect of these advantages could not fail to tell under a system of free competition.” 1

Raw material from India was exported to England and finished clothes from Lancashire were sold at ridiculously inflated prices by the British– this is well known. Roads between Karwar and Dharwad were built to make it convenient to ship cotton to England – this was recorded by the Governor of Bombay in an 1862 report to the British government.

The rail network was constructed in Central India for the same purpose – according to a report of the then Chief Commissioner of the region. Not just in textiles, but in all major industries, this was the general policy of the British government. In the early eighteenth century, nearly 10,000 foundries were operating in India. In order to destroy the well-being of the Indian industry, heaps and heaps of metallic goods were imported from England and dumped in India. As a result, by 1850, the foundries in India had all but vanished.

.....To be continued

1 List, Friedrich. *The National System of Political Economy*. London: Longmans, Green, and Co., 1909. p. 34

(Reference: Ramaswamy, S R. *A Passage Through India*. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrorithana Sahitya, 2022)



Mind over Matter

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Fight, Flight or Freeze

Have you experienced any situation when you acted before even thinking when encountered danger? Have you wondered how someone managed a dangerous situation and escaped safely? Did you know that dangerous situations can switch off the thinking part of the brain? Sounds interesting? Read ahead.

'A father and son are taking a relaxed stroll on the footpath of a road. There are quite a few people around who have come out for the walk. The father is listening to his seven-year-old boy talking about his school. They are enjoying their conversation. Suddenly a biker comes very fast from behind, into the footpath. He applies a sudden brake and falls down. The biker was so close that both father and son screamed and the boy jumped on to the father as the father grabbed him up. The boy starts crying loudly, his body shivering. His heart started beating faster. Father is sweating. He grinds his teeth and starts shouting and scolding the biker on top of his voice. All these things happen very quickly and simultaneously, within a few seconds.

'A man is returning from his office by bus. He is tired after hectic work. He gets off the bus and starts walking. As he is walking in the small gullies towards his house, he hears the dogs barking faintly. The barking sound grows louder and louder. When he looks in the direction from which the sound is coming, he sees four dogs running towards him. Immediately, before he

could think, he started running fast, away from the dogs. Dogs chase him for a few meters. Man is sweating profusely and his heart is beating faster. He runs to his home. From hearing the dogs bark to running home happens within a fraction of a few seconds.

'A mother is playing with her two daughters inside the compound of her house. The elder one who is eight years old is playing hide and seek with her two-year-old sister. They are joined by the elder daughter's friend. Once the friend arrives, the older one starts playing with her friend. Mother continued to engage the younger one. Suddenly, the mother hears the elder daughter scream. Mother turns and sees that the elder one has fallen from the compound and is crying. Mother rushes to attend to her. She consoles the daughter and turns to see the younger one, but the younger one is not around. The gate is open and Mother runs to see where the younger one is. As she reaches the compound gate, she feels dread seeing the scene in front of her. Her feet feel cold and she becomes numb and motionless. The elder daughter panics seeing her mother startled. She runs to the gate to see a passerby, running and pulling her younger sister from the road just before the neighbour's car hits her while reversing'.

The common thing in the above scenarios is that there was a real danger and a threat to life. People who were around reacted very

quickly within a fraction of a seconds, without even thinking, but with a goal to save a life. Some of them showed similar unusual physiological symptoms of sweating, an increase in heartbeat, and shivering.

Though it was a threat to life, each had their own way of reacting to these situations. While the father chose to fight, the man opted to run away. Mother froze, not being able to move. People choose different ways to react to the stressful event. When there is a threat, we react quickly before even thinking. This acute stress response to a dangerous situation is commonly called Fight / Flight / Freeze state.

F³ RESPONSE:

Fight / Flight / Freeze response is our body's in-built mechanism to react to danger. It is a natural and automatic reaction by humans (in fact even in the case of animals) when they are faced with life threats. It is driven by quick hormonal(chemical) and physiological changes that allow a person to protect themselves immediately. The body goes to these states immediately before even a human can think.

F³ is usually triggered by anger, fear and anxiety. Fight's primary emotion is anger and Flight's is fear or anxiety. When the body feels that 'Fight or Flight' mode cannot help to deal with the danger, it goes into a 'Freeze' state. These three states can be identified by certain unusual physiological symptoms. Some of these symptoms can be common for fight and-flight states. When the body senses danger, there may be changes in some of the body functions which include but are not limited to changes in skin colour, increased heart rate or

breathing, the tension in muscles, and dilated pupils.

Some of these common symptoms can also appear when a person is excited about an adventure or thrilling activity like bungee jumping or receiving an award and so on.

Each state can also have distinguished physiological symptoms.

Fight :

On encountering a situation, if the body feels that it is a danger and believes that you can overpower the threatening object to save yourself, the body drives you to fight. The brain signals and prepares your body physically to fight. Apart from the common unusual symptoms, fight state can also trigger tight jaws, teeth grinding, clenched fists, and so on.

Flight :

On encountering a situation, if the body feels that the object of danger is more powerful than your capacity to fight, but you can avoid it by running away, you will respond with flight mode. In flight mode, a surge of hormones including adrenaline boosts the stamina to run longer than you could in normal conditions. Along with common unusual symptoms like a racing heartbeat, and an increase in breathing, a person may also feel dry mouth, sweating, constantly moving the legs/hands, and so on.

Freeze :

While Fight or Flight modes exhibit decisive actions, freeze mode does not involve any decisive actions. This response happens

when the body feels that neither you can fight and save yourself nor run away and avoid. Your body feels that you are stuck in the place and become numb. This state can be accompanied by a loud and pounding heartbeat and pale skin from the common symptoms but the body feels a sense of dread, feels stiff and cold, and the heartbeat also can decrease.

In the above examples, the father's body chose to fight while the man's body chose to escape(flight). Mother felt so helpless that her body just froze to save her from the emotional pain.

The fight/flight/freeze states can also happen when there is no real danger. Anxiety is called a perceived threat (not a real threat) and the body feels the situation as a real threat and can show similar reactions as that of danger causing physical and mental discomfort.

Ability to understand the difference between real and perceived threat, learning CBT (Cognitive Behavioural Therapy) and some techniques to deal with unusual physiological symptoms help to deal with anxiety.

||Shri Shankaralinga Vijayatell



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Performing Arts...

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Sri. Purandara Dasa as a scientist

The world accepts Purandara Dasa as a composer, an exponent of musical knowledge, who knew the grammar of the Kannada language. But it is certainly an astonishing and unbelievable fact that he is a great Scientist too.

Let us dive deep into the ocean of Purandara Upanishad as it is best known. To assess the contribution of Sri Purandara Dasa as a scientist, let us look back at the ancient, glorious Music System of India. Though we find ample references to Indus Valley civilization, the name of our country was called as India by the Britishers. It is hence noteworthy that she was identified with the name Viz. Hindustan or Bharath before the colonization by the Britishers.

An Explanation of the terminology is essential to understand the technical revolution initiated by Sri Purandara Dasa. It is inevitable to throw light on certain aspects in this article as since ancient times our country's music system was called Bharatiya Sangeeta. It is essential to know that the first ever available text pertaining to Bharatiya Performing art is Natya Shastra of Bharatha, who is said to have lived during the 1st century B.C. The Purpose I am penning this information is to precisely view the great contribution of Sri Purandara Dasa to the field of Music and Kannada literature.



In Natya Shastra the term used for Raaga was Jaati. The Marga Talas were highly intricate. The ancient obsolete musical forms like Prabandha, Vrittana, and Geethis were

composed in Sanskrit which had too technical content regarding Raagas, Talas, Sahitya, etc. The emergence of Haridasas opened up a new horizon in Kannada literature and also brought revolutionary changes in the Raaga and Taala systems. It is a well-known fact that Sri Purandara Dasa deliberately changed the music system and gave a Scientific insight into the music of the 15th century. Earlier, Raaga Hari Kamboji was said to have been the opening Raaga for the learners of Music. We all now are aware of the fact that the Raaga Maaya Malava gowla is the very first raaga to be introduced for a raw student. For many decades the former raaga was used as the first raaga. Scholars opine that the raaga kharahara Priya was the first introduced raaga which is also said to be the first Shuddha mela of Samagana.

Sri Purandara Dasa had a Scientific vision, and it is strongly proved by his innovative revolution.

It is a well-established fact that music is related to many other branches of knowledge such as Physics, Psychology, Mathematics, Physiology, Philosophy, spirituality, etc. My intention is to understand the relevance of Physics and physiology in Music application which was invented by Sri Purandara Dasa 700 years ago. Shrutis with a Specific frequency led to the formation of Various Swaras and the Swaras arranged in systematic patterns yield raagas. Sri Purandara Dasa was very well-versed in analyzing various swaras and the shruti interval between two swaras. As we all know, any Music System in the Entire world is based on seven notes. Sa, ri, ga, Ma, Pa, Dha, Ni are the Sapta Swaras. To make this simpler,

the Shruti interval between Sa and Ri and so on will form a raaga. Simplifying this technical aspect we can say that Sa and Pa are natural notes which are always constant. The remaining four notes Ri, Ga, Dha, and Ni have 3 types of variables that are adopted by both the Karnatak and Hindustani music systems. Further, we have two types of Ma or Madhyama. By applying the permutation-combination Method we get a vast number of raagas.

Now, going back to the Raaga Maya Malava gowla, which is the 15th mela among 72 melas, let us see the types of swaras this particular raaga is filled with. The starting note Sa or Shadja is a constant note with absolutely no variables. Ri or Rishabha has 3 Variables - Shuddha, Chaturshruti and Shatshruti; Ga or Gandhara has Shuddha, Antara and Sadharana Variables; Ma or Madhyama contains 2 types; Shuddha and Pratimadhyama; Pa or Panchama again is a constant note; Dha or dhwaivata has 3 varieties called Shuddha, Chaturshruti and Shatshruti, and finally Ni or nishadha has 3 varieties called Shuddha, Kaishiki and Kakali.

These Swaras when chosen and applied, yield a particular raaga. What makes these various types of Swara, depends upon the number of Shruti between two consequent Swaras. It is not possible to understand this experiment easily which Bharata has demonstrated to prove the existence of 22 Shrutis. Now, focussing on the topic, it takes no effort to prove the scientific experiment that Sri Purandara Dasa discovered. The interval or the gap between Sa and Ri is Shuddha which has the smallest number of Shrutis. The subsequent remaining Swaras have a minimum number of Shruti intervals in Maya Malava gowla which makes the learner understand and adopt the exact Swaras as the interval between two Swaras is Minimum in number.

Both for beginners in vocal and instrumental music, it becomes easy to

understand each Swara independently and proceed to learn new lessons in Music. Not only this but also his contribution is out-valued as he, for the first time, composed simple phrases of Swaras in Maya Malava gowla Raaga which are learnt as the opening lessons in the music of both music systems. Technically they are termed as Baala paatha which is full of a combination of Swaras. Saralavarase, Mandra Sthayi, Taarasthayi, Datu, and Janti Varase are composed by Sri Purandara Dasa for the first time in the history of Indian Music. It is interesting to learn the fact that he based the talas most scientifically and named them Suladi Sapta Talas.

The alankaras in 5 different Jaathis, Trishra, Chatushra, Khanda, Mishra, and Sankeerna were arranged in combination with 7 talas, further, he proved his creative abilities by composing Pillari Geethe in praise of Lord Ganesh in the raaga Malahari which is Janya of the raaga Maya Malava gowla. In the whole world, this Curriculum is followed through centuries as far as Indian music is concerned. Indeed it is not initially easy to understand this extraordinary scientific revolution which is the contribution of Sri Purandara Dasa to world music.

It is a futile effort to assess the contribution of Sri Purandara Dasa to Society as one speaks of the musical, literary, spiritual, and social reformations that Sangeetha Pitamaha Sri Purandara Dasa contributed. In my next article, I shall write about the uniqueness of Sri. Purandara Dasa's various types of compositions which had a great influence and inspiration to later composers. Indeed, it may look too technical for the readers. But the influence of Haridasas Particularly Sri Purandara Dasa on later Music composers, especially Sri Tyagaraja can be well conceived only by understanding the important milestones and innovative Experiments carried out by Sri Purandara Dasa at large.



Crime Prevention - A Criminologist's Perspective

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DIPLOMACY VS THREAT MANAGEMENT... What are these careers?



Recently was having a deep discussion with a geopolitical risk analyst on Threat Management. As a student of diplomacy, he understands the nuances of negotiations and lobbying... I just happened to extrapolate the same to Threat Management for the prevention of Workplace violence or Extreme violence situations.

Here is how this plays out

1. TRIGGER

Let's examine the situations of war. The triggers are infringement into one's territorial integrity or discords in negotiation leading to diplomatic failures. The lack of diplomatic channels of communication is the leading cause of war and extreme violence on the geopolitical front.

Let's examine the situation of violence in the workplace. Emotional turmoil of individuals can start as verbal spats leading up to violent attacks. Interpersonal miscommunication is always seen as the main causal factor for workplace harassment/violence case investigations.

2. FEARS

Lack of control over situations or happenings in a scenario can play havoc

with the brain waves. Giving rise to a host of actions that appear to be taking back control. In a geopolitical situation, the need for control is more at a macro level like ideologies, policies/regulations. Country/ political leaders tend to play around the narratives and rhetoric around influencing thoughts in accordance.

In a threat management scenario wherein there are tendencies of people to develop insecurities over lack of control from simple matters of daily routines to preferences of lifestyles leading to them being forceful in enforcing their way of life/preferences, especially on their partners at family level to colleagues at workplaces.

3. STAKEHOLDERS

Building the concentric circles of influence in both situations. In diplomatic situations, war leading up to peace brings in the citizens, international community, business community, and media all matter. Narratives of all these bodies influence the decision to sway in varied directions.

As compared to individual threat management scenarios, the socio-cultural context of the person matters. At times it can be just the virtual community of the individual, other times can be familial, The community background of the person could define the mindset of the person and the threshold for risk/ violence.

4. ASSESSMENT

While assessing the gravity of the geopolitical situation one always studies the personalities of leader(s), and their lifestyle preferences. There is also a mapping done of the triggers that can take the conversation south escalating the violence. At the same time, there are studies done on the wants/ asks needed to restoration of peace and stability.

In a situation concerning an individual, a detailed behaviour assessment is done to understand which includes the history of violence, addictions, familial triggers, and lifestyle anomalies like financial mismanagement, etc.

5. MANAGEMENT

The strategies of managing a geopolitical discord, span from influencing by international leaders to quid pro quo in terms of arms exchange or people exchange or territorial gains. What is be noted is that there is always a neutral partner who acts as mediating such

situations. Currently, the world's favorites UAE & Qatar are mastering the techniques in war / political hostage situations.

It is the same in a threat assessment scenario. Communication to understand the triggers and motives is a continuum. As the situation keeps developing the asks and wants of the individual can also vary and hence the management strategies of what can be given and not also vary in accordance.

As a skill set in both the professions, these are required

1. Know what is happening in the world, macro, and micro
2. Think on your feet
3. Trust your gut and take your decision
4. Build quick logical and analytical skills
5. Build trust during a crisis

The foundation of both these professions is **COMMUNICATION!**

Editor's Note

- AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to: Satyesh.bellur@gmail.com; gayathridevi2007@gmail.com
- We welcome your feedback and any constructive suggestions for improvement. Please mail them to: editorvipranudienglish@akbms.com
- The decision of the Editorial Board in terms of journal content will be final.



The Selfless Warriors of Shivaji 2nd

Guru Prasad Bhat

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4. Netaji Palkar, Shivaji's Senadhipati and Childhood friend

Netaji Palakar was a childhood friend of Shivaji. He was born in 1620 into a Marathi ChandraseniyaKayasthaPrabhu(CKP) Brahmin family, in a small village called Chouk in Khalapur, located in the Raigad district of Maharashtra. Despite being approximately ten years older than Shivaji, they grew up together, engaging in mock wars in the hilly forests around Pune. All were trained by Gomaji Naik Pansambal in the art of guerrilla warfare, under the watchful eyes of Guru Dadoji Kondadev. In 1645, Netaji was one of the men who took a brave oath together with Shivaji Maharaj, at the Raireswar hill temple, to not rest until they succeeded in establishing the sovereign state of Hindavi Swarajya. Netaji's father and Shivaji's father, Shahaji, were close friends and Maratha warriors who fought together while in the service of the Bijapur sultanate. This strong bond between Netaji and Shivaji was evident throughout their lives.



Netaji Palakar served as the second Saranobat (Senadhipati or Commander-in-Chief) of Shivaji Maharaj's bristling army. Though Netaji came from a deeply religious Brahmin family,

he was not only a valiant military leader but also a master strategist, adept in guerrilla warfare, and a fearless warrior. Regardless of how formidable the enemy was, whenever Shivaji issued a command, Netaji was always prepared to undertake the gravest of challenges, risking his own life in the process to achieve tell-tale victories. For approximately twenty years, from 1645 to 1665, Netaji emerged victorious in numerous battles for Shivaji Maharaj. He was feared by the enemies alike. Held in high esteem by all Marathas, they affectionately addressed him as 'Prati Shivaji', signifying the 'mirror replica of Shivaji' both in valor and military leadership qualities. It was a great honor for any soldier to be compared and equated with his own illustrious king. Netaji's unwavering dedication as an Army General of Shivaji truly earned him this name and fame.

As per the terms of the Purandhar Treaty of June 13, 1665, Netaji had to wage a war in the southern part of India alongside the Mughal commander Mirza Raja Jai Singh. Netaji wasn't very happy about it, but the situation was very grim, as they had lost more than half of Swarajya to the Mughals and were forced to surrender twenty-seven forts as per the treaty. After Shivaji and his son Sambhaji were incarcerated on May 12, 1666, in a premeditated treachery, and later they miraculously escaped on August 18, 1666, from the Mughals' Agra jail by hiding in

sweetmeat and fruit boxes, Aurangzeb's ire turned towards Netaji, just because he was popularly known as 'Prati Shivaji.' He ordered Mirza RajeJaisingh to arrest Netaji and his family and send them to Agra jail.

Netaji and his wife were compelled to embrace Islam under duress, were remarried as per Islamic Nikah rituals, and he was renamed as Mohammad Khuli Khan. For nearly ten years, Netaji had to fight the most treacherous wars in Afghanistan and today's western Pakistan regions. To prevent Netaji from ever attempting to escape back to the protection of Shivaji, he was never allowed to fight Mughal wars in the southern part of India nor allowed to travel down from the northwestern regions. Netaji tried a few times to escape, but every time he was caught by the Mughal army, admonished, punished, and taken back to the Afghanistan battlefields.

After leading a life as a Muslim for nearly a decade and loyally fighting pitched battles for the Mughals while effectively suppressing the bloody rebellion in Afghanistan, Aurangzeb presumed that Mohammad Khuli Khan, formerly known as Netaji, might not revert to Hinduism or collaborate with Shivaji ever again. Moreover, Aurangzeb was well aware of Netaji's intimate knowledge of the nooks and corners of the mountainous terrain of Shivaji's kingdom and also his famed expertise in guerrilla warfare in the Sahyadri mountain range, much like Shivaji Maharaj himself. Among all his generals, Netaji was his best bet to subjugate Shivaji. Hence, he ordered Mohammad Khuli Khan and trusted Sardar Diler Khan to join forces to wage wars against Shivaji Maharaj.

For ten long years, Netaji had patiently awaited such an opportunity. The moment he set foot on the land of Swarajya, he fled with his army to Raigadh Fort and unconditionally

surrendered before Shivaji Maharaj. After a few weeks, Netaji had the privilege of witnessing the grand coronation of Shivaji Maharaj. He was overwhelmed as his childhood friend was coronated as the sovereign king, the Chatrapati, in June 1674. On that day, he silently wept and laughed simultaneously, as the memories from their childhood oath at Raireshwar temple were realized before his own eyes.

After a few weeks after all the ceremonies were over, Netaji narrated his story to Shivaji, describing the tough life he had endured as Mohammad Khuli Khan in the treacherous battlefields of northwestern India, the ill-treatment, insults, and lashings he had received from the hands of Aurangzeb. Shivaji patiently lent his ears to Netaji's outpouring story, soothed his friend's battle scars visible all over his body, and sincerely empathized with his friend. Shivaji managed to obtain the consent of deeply traditionalist religious leaders to welcome Netaji back to Sanatana Dharma and cleanse him through the 'GharWapsi' sanctification ceremonies. After the cleansing rituals in June 1676, the CKP Brahminhood was restored to Netaji and his family. The fact that Shivaji arranged for his daughter Kamalabai, the daughter of his eighth and last queen Sakvarbai, to marry into Netaji's Palkar family shows how dear Netaji was to him. Shivaji deeply cared for and empathized with his childhood friend.

However, it is intriguing to note that it took nearly two years even for a powerful king like Chhatrapati Shivaji Maharaj to reconvert Netaji back into the Hinduism fold. Traditionalists vehemently opposed any such reconversion attempts, but Shivaji convinced all to heed his appeal.

Shivaji Maharaj did not assign any state duties or higher responsibilities to Netaji after

the reconversion. The welfare of Swarajya was paramount to him, much more than their friendship. Netaji respected these precarious sensitivities of a duty-bound king, who was answerable to the Ashtapradhan, the empowered council of eight ministers of Hindavi Swarajya, a definitive effort to decentralize the state power, institutionalized by Chatrapati Shivaji Maharaj himself.

For the sake of his dear friend's honor, respect, and the dignity of his family, Shivaji faced significant challenges from traditionalists. Shivaji displayed extraordinary courage and unwavering commitment to his friend, an unfortunate Brahmin who had become an innocent victim of cruel circumstances. It was not just about childhood friendship; it was about preserving the honor of his childhood friend. Netaji led a peaceful retired life with his family, immersed in

penance and religious rituals to wash off his dark days as Khuli Khan.

While Shivaji Maharaj passed away in 1680, within a few months, Netaji too breathed his last in 1681 at the age of sixty-one.

The age-old saying, 'Childhood friendship will last till the end,' holds true in this case.



Significant events in February...

- 399 BC – Philosopher Socrates is sentenced to death on Feb 15th in Athens for corrupting the minds of youth in the city
- 1930 – The ninth planet Pluto was discovered on Feb 18th. Subsequently in 2006, it was reclassified as dwarf planet
- 1951 – The task of making a list was started to conduct the first census in Independent India on 9th Feb
- 1952 – For the cricket fans, India wins the first Test Cricket in Madras
- 1966 – Former Prime Minister Shri. Lal Bahadur Shastri died in Taskent on 11th Feb
- 2003 – Kalpana Chawla, the first Indian-American astronaut expired in a crash

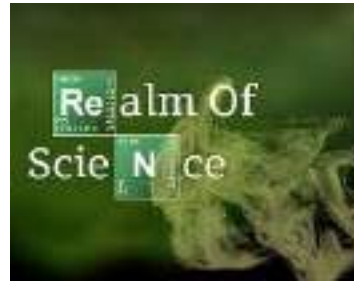
(Compiled by Sudhir S Mysore)



Wit & Wisdom

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REALM OF SCIENTISTS



SIR ISAAC NEWTON is one of the great scientists that the world has seen. His Laws of Motion opened new chapters in the World of Physics. His infinitesimal Calculus is a great contribution to the field of Mathematics. His Laws of Gravitation are one

of the basics of Physics. Despite his cerebral riches, he was kind and human even to his pets.

There is a famous couplet by Alexander Pope extolling the glories of Newton. It goes like this :

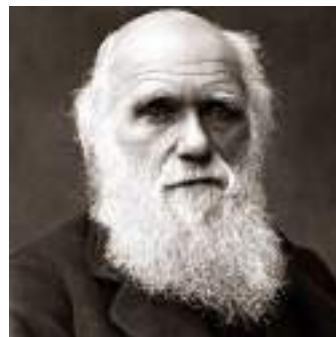
"Nature and Nature's Laws lay hidden in the night.

God said "Let Newton be! – and all was light."

Diamond was his pet dog. Once it so happened that a burning candle fell on his invaluable manuscripts. It was the result of twenty years of hard work of a scientist like Newton. Years of hard work were reduced to a heap of ashes in a second. Any ordinary person would have lost his cool or fallen into depression. But Newton was Newton!! He was sad, but soon regained his composure to

exclaim 'O, Diamond, you do not know what mischief you have done for me "

There is another funny story about Newton. Once his housekeeper came to him and said " I have brought seven fish at the rate of three pence each. Please tell me how much I should pay. " Newton, who was then studying at Cambridge took out his logarithms table, worked out the problem and after some time said, " The amount should be between twenty and twenty-two pence ". The housekeeper replied 'Sir, The fisherman demands 21 pence" Newton was surprised: " What !! The fisherman is a greater mathematician. He has got the correct answer quicker ". Such was his total absorption in his work that simple things were lost !!

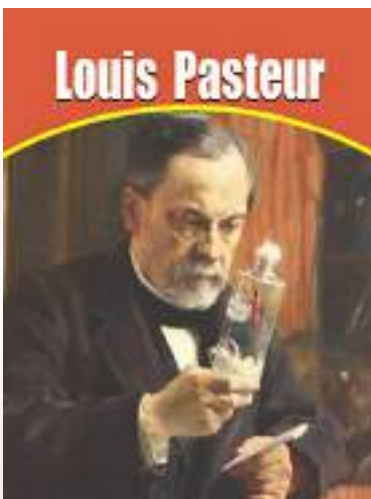


CHARLES DARWIN is a giant among the Naturalists. His book "Origin of Species" enabled one to have a better understanding of Man and his origin. Darwin not only wrote about Man and his

species, but he also proved himself to be one of the best of the species !!

A story goes that, Darwin after hard toil for twenty long years had got his manuscript "Origin of Species" ready for publication.

When he was about to release a strange incident occurred which posed a moral dilemma to Darwin. Innocent of what Darwin had come up with – the publication of his research thesis on the Origin of Species, his close friend Alfred Russel Wallace, sent him his original paper on the same subject, with a request that Darwin must introduce himself as the originator of the new theory of evolution. It was a moral trial for Darwin! Any man of lesser fibre of morals would have removed such an obstacle from his path of name and fame. But not Darwin with a strong sense of morals. Darwin was magnanimous to recommend his friend's name in place of his. He said "I would burn my whole book rather than behave in a paltry spirit." Finally they decided to publish as a joint work. But Wallace was also equally strong in morals. When Wallace came to know of the real situation, he was equally generous and he openly admitted that the singular credit of discovering the Origin of Species owed itself to none but Darwin.



understanding of microbial infection in the causation and transmission of diseases are phenomenal.

It is said that when Pasteur's wedding had been fixed, the bride, her family and other guests were waiting. The Groom had not

was the epitome of patience and perseverance and mounted the pinnacle of fame and success. His invaluable contributions to the remedy for Rabies & Chicken Pox, the practice of disinfection in the surgical hall, and his role and

turned up. The priest becoming impatient yelled, "Where on Earth is that young Chemist?"

One of his friends hurried to find him and Lo! There he was in the laboratory completely immersed in his experiments. His friend asked him whether he had forgotten his wedding. Pasteur was cool... He replied 'No, I have not forgotten.. but how dare you expect me to quit in the middle of an experiment?'

No wonder... Such total dedication and penance in the pursuit of knowledge made him what he was...

Pasteur was once a representative of the Medical Congress in London. When he entered St. James Hall, there was thunderous applause. He was so humble, that he didn't realize that people were cheering him. He felt bad that he had arrived late. He whispered to his escort "It seems the Prince of Wales is arriving. I am sorry, I didn't come early"

EARNEST RUTHERFORD

unravelling the structure of the atom. It is said that once there was a meeting of the officials concerning the war. Rutherford who was one of the invitees did not turn up. On

being asked why he did not attend the meeting, he said "I have been engaged in experiments which suggest that the atom can be artificially disintegrated. If it is true, it is of much greater importance than the War".

Lord Rutherford, as he was called had his mathematical jargon for everyday use. While referring to a highly placed simpleton, he remarked "That man is like a Euclidian Point. He has a position without magnitude."





J A M E S SIMPSON is a well-known scientist to have discovered Anaesthesia. The story goes that James Simpson successfully used Chloroform as an anesthesia on a Physician's wife to alleviate her labour

pain. Neither the Physician's friend nor his wife were aware of the usage of chloroform. A baby girl was born.. ...grew up to be a charming young girl. James Simpson asked for a photograph of this baby girl. He framed the photograph and kept it on his table. He captioned the photograph " Saint Anaesthesia"

HILBERT is a well-known mathematician. He was very close to Physicist James Frank. One day James found Hilbert to be a little unhappy. So James enquired his friend about his gloomy nature. Hilbert replied that his wife was very mean. James was shocked and expected a shocking answer. Hilbert said " I found out something about my wife today " James was even more puzzled and geared himself for the next sentence and wondered how to console his friend.



Hilbert said "You know James....My wife has not been giving me Eggs for breakfast. God knows how long she has been doing this. I found out only today "

It was James' turn to heave a sigh of relief.

Knowing his friend too well, he realized how absent-minded and completely absorbed his friend was about his Mathematics.



KEPLER was a famous astronomer. Once he was disturbed by a friend who denied the existence of God. His friend argued that the Universe came into being by itself, by mechanical methods. Kepler wanted to convince his friend that it was not so. He constructed the model of the Sun with the Planets circling it. When his friend came to the observatory, his friend was supremely pleased with the model and exclaimed with delight

"What a beautiful model! Who made it? "

Kepler replied " None made it. It made itself.

The friend was shocked by the reply and he demanded the right answer.

Kepler replied "Friend, you say that this little toy could not have come on its own. But I have constructed only a weak and tiny model of this Universe, which you believe to have made itself."

The anecdotes are windows to have a glimpse into the life of great scientists of all time to come. Their cerebral superiority can not be missed but despite that they are human. Humanity is forever grateful for their yeoman service to the human race.



Short Story

B.R. Bhimachar

Author, (Retired) Professor of English.

Contact: 9741419764

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



That unbearable sound...

"Oh my God... I cannot tolerate that sound. It is unbearable. When do these people get some sense? When will I be liberated from such a noise? It is depressing" The grandfather was sleeping in the verandah and grumbling to himself, as always.

His house was adjacent to the main road. As such, there was no dearth of noises at any point in time. His grandson, Shamu who is studying in America has come home for the holidays and is sitting beside the old man, immersed in his laptop. Though he does not understand his grandfather's agony fully, he seems to understand the fact that his grandfather is upset about the noises.

From the Masjid which is four streets away, the call for afternoon prayers has begun. The loudspeakers are blaring and the noise is vibrant all through the house. Shamu was asking "Why such a loud noise for prayers? Is it not disturbing the entire neighborhood? In America, such things never happen. These people should have some concern for others too..." The old man seemed not to be perturbed. He changed his position and was trying to sleep.

Just around the same time, The Ayyappa Swami bhajans started from the adjacent house. Somebody was beating drums and the sound seemed to upset Shamu more than his grandfather. Shamu was protesting "This is ridiculous. How can anyone create such a

noise disturbing everyone around? In America, we would complain to the police and they would be there to stop such nuisance in minutes..." Shamu thought that his understanding of the situation would bring some solace to his grandfather who seemed to be upset with noises!

The municipality must have dug a road somewhere in the vicinity. So that day there was more traffic than usual on their road. The blaring horns, the screeching breaks and the loud shouts of people were deafening. "You know Ajja... In America, people cannot honk for any reason at all. If they do, then they will be fined. Here, it is just the opposite" – Shamu was trying his best to understand the source of his grandfather's irritation.

Amidst all of these noises, Shamu is not able to hear that one particular sound. His Ajja seems to be hearing it again. He gets up, turns his face towards the sound and starts grumbling again - "Oh my God... I cannot tolerate that sound. It is unbearable..."

Shamu is now confused. He does not know what is causing pain to his Ajja. He focuses his attention on the road and he suddenly hears that sound – that of a hurrying ambulance. Though the ambulance seems to be coming closer to their house, its sound is getting suppressed by all the other unwanted and uncivilised noises around! Alas, no one seems to hear that... no one seems to care...

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



Whip of Humour

N. Ramanath

Writer, Humourist, Book Publisher
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Nutty conversations about a bolt

'There is a bolt in the sandwich' cried the airline traveller, holding a teensy-weensy bolt for all to see. The scene was captured by a co-traveller and was splashed all across social media. Such news is fodder to media lambs. Before you could say Ram Lalla in Ayodhya, a panel gathered in a TV studio to discuss the matter with all noise and fury.

'That was a bolt from the blue. The one who served her was wearing a blue skirt' declared vicarious Vaidyanadhan.

'Ah! Nuts are always attracted to bolts' declared caustic Christopher.

'Perish the thought. She is no nut. In fact, those enamoured by her become nuts' quipped Angry Amelia.

'It is time to dispense with small talk. Let us start from the beginning. How did the bolt enter the sandwich?' stated sombre Sadashivan.

'Some nut must have put it' declared Bakery Bharamaiah.

'Why would one do so?'

'Maybe to hold the Sandwich together. Some sandwiches are like a cantankerous couple; they are together, yet apart. Unity in Divorce City' averred B.B.

'But a mere bolt cannot hold anything together. There must have been nuts too' object S.S.

'The traveller must have missed it or maybe even swallowed it. Being an Indian and thus used to swallowing all the hardships thrown at her by the inane administrators, swallowing a nut or two would not hamper her in any way' declared Critic Kamarajan.

'But it is believed that the bolted sandwich was given to the lady in question purposefully. It is alleged that the medical report of the lady declared her as suffering from iron deficiency. A small bolt or two could help overcome the deficiency' said Appeaser Anandan.

'Look at that marvellous beauty. She is a bolt of thunder. A small bolt is but a tribute to that electrifying beauty' said A.A.

'Did you hear that the one who served the bolt to the lady made a bolt for the door as soon as the lady discovered the bolt?' whispered Gossip Gloria.

'A bolt for the door? She could have borrowed the bolt from the sandwich bearer' re-whispered Dullard Damle.

'But the air hostess was sandwiched between giving an explanation and retreating fast. Hence she did not approach the customer'

said G.G, realizing that all her puns were falling on wooden ears.

'No cross talks, please. It is said that the woman was boasting of a cast iron stomach. The dish was served to match the container' said C.K.

'I wonder whether there were any washers' butted in Wondering Vishy, 'Bolts and nuts make way for abrasion. An abrasion in the stomach is an invitation for disaster. Washers would help negate such abrasions.'

'The Sandwich, my dear Vishy, was by itself a very effective washer. Soft, pliant and cushy' replied A.A.

'Let us go into the details of the issue. When you have so many top-class glues including the kilometre-long cheese to bind the two slices, why was a bolt used to fasten the two slices? The woman may have iron deficiency. I have my own doubts about the bolt. What if it was made of steel instead of Iron?' began Advocate Bommappa.

'Look for yourself' said Impertinent Indrajit, the anchor of the program, 'this is a close-up of the bolt. You can see a bit of red on the bread crumbs next to it. That, Mr. A.B., is pure unadulterated rust. Steel does not rust, Iron does. I rest my case.'

'I ask again, why not some glue?' insisted A.B.

'For the most obvious and simple reason that butter and glue do not gel well. Now, back to the bolt gentleman' said I.I.

'Bolt means move fast. In some, the dough used for making bread makes a very slow progress. To make it Bolt ahead, the baker may have used the bolt' said D.D.

'Damle, have you not heard that it is better to make people think that you are a fool by keeping silent than opening your mouth and removing all doubt?' rasped caustic Christopher.

'The company outsourced to supply food for the airlines boasts of its upright nature. 'Bolt upright' is its tagline. It is possible that they introduced the bolt into the food items to make their tagline more familiar to the customers' said a mellowed-down A.B.

'It is time to reveal the truth,' said anchor I.I., 'The bolt was a part of some competition.'

'What competition? Is it between the human teeth and the power drill teeth? Is it to see which teeth masticate the Iron pieces better?' growled C.C.

'No. It was a 'come together to make in India' contest. The lady in question was given a bolt. Several others were given miniature automotive parts, nuts and washers. Before touching down, the airline would have asked the passengers to come up with whatever was found in their food and assemble a novel machine. It's a very novel Idea' said I.I.

'What would have been the ultimate assembled product?' cried all in unison.

'That you will know after the commercial break' said I.I. as the screen burst into some jingle-driven commercial.



Dr. Anita R Bijoor

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True Love - enters without a voice
It creeps in so stealthily
Tip-toes into our lives
Homing itself in every cell.

A feeling so immeasurable
Comes from the depths of the soul
From so deep, that it doesn't reach the tongue
It loses its way from the deep valley of emotions

Feelings that reach the tongue easily
Stem from the superficial layers of emotions
They come orchestrated from the brain
And miss the rhythm of the heart.

Feelings that are genuine and true
Escape the tongue to reach the eyes
And that's when words fail
The tongue gets tied.

Words are hollow without meaning
Without emotions, without truth
Shallow babble, that comes easily
Filled with the stench of dishonesty

True emotions radiate from the heart
Finding meaning in touch
Expressing a thousand words through the eyes
In love, in respect and in silence.



Writers Express....

2nd
ANNIVERSARY
CELEBRATION

Dr. S.N.Susheela

Words fail to express my deep gratitude I certainly owe Sri Satyesh Bellur. I was happy when he approached me with a request to write articles Pertaining to Performing arts in Vipranadi in the English language. I must admit here that I had no confidence to write in English as this journal is read by scholars across the globe. when I sent my first article. He advised me not to be too technical. I followed his suggestions and I am now amazed to see that I still am continuing to pen articles with Passion.

I am truly enjoying and learning through all other articles of varied fields written by stalwarts. Thank you, Sri Ashok Sir and Mr Satyesh for all your great efforts in Propagating various branches of Knowledge to the whole world. The Quality of the Paper, printing, face Page designs, and articles pertaining to varied subjects from all spheres of life are incredible and the true concern you have in Protecting our great Hindu culture is incredible too. I express my gratitude for choosing me as one of the members of Vipranudi.

Veena Prahlad

I can't believe it's already 2 years. It seems like it was only yesterday when Satyesh asked me if I would like to write in a journal. Very thankful to him for opening this new world of writing in journals to me. I have met some unusual people on this journey. Greatful for the satsanga. The writing on the Bhagavad Gita is very enjoyable as it is helping me with my swadhyaya. One of the best experiences of my life. Looking forward to many more. Thanks to Vipranudi team and AKBMS.

N. Ramanath

Two years; 24 issues; how time flies! It seems as though it was just a couple of months ago that my dear friend Satyesh Bellur offered me an opportunity to pen my thoughts in this August magazine. I enjoy the permanence of columns. Hence, when 'Whip of humour' was offered to me, I gleefully accepted it. The journey so far has been smooth. With Satyesh around, nothing can be haphazard. He and Madam Gayathri have ensured that all the 'i's are dotted and all the 't's crossed. I am grateful to the magazine for treating me as its intrinsic part. I am 38 years shy of my centenary year and would like to contribute till that time. Wishing the magazine a long, satisfactory journey ahead.

Dr. A Gayathri Devi

My joyous journey with VN started when it was just a month old... As I was editing many of these articles, soon I realized that the areas covered were wide and it was a learning process for me too.

"Yet all experience is an arch wherethrough

Gleams that untravell'd world whose margin fades

forever and forever when I move " says Lord Tennyson in Ulysses...

That was my first impression.

As we touched on the variegated topics of interest in our magazine, it dawned on me that every month we are gifting every family where each member could find something of interest to him/her.

VN became a platform for me to share my thoughts and experiences with like-minded people.

The wide choice of subjects, scholastic independence, uninhibited approach, frankness, fearlessness of expression is what endeared VN to me.

It has been a rewarding, enriching, and very humbling experience for me.

But VN is a two-year-old infant.. so all of us have, as rightly put by Robert Frost " Miles to go before we sleep ..miles to go before we sleep "

Venki Prathivadi

"I was invited to write for the Vipranudi English journal, by a good friend, in 2022. I hesitated, at first, wondering what a person of Indian origin residing in Australia for more than half his life, with a modern and liberal outlook, would contribute to a religious journal such as Vipranudi. Satyesh convinced me that my outside-in view of India and Indian life, from a social perspective would be of interest to readers. I have written a series of articles regularly since then under the banner "The NRI's kaleidoscope". I have enjoyed not only writing but reading articles by other authors. This has broadened my perspectives. I would like to thank Satyesh and the Vipranudi committee for giving me an opportunity to be part of the journal and to all the readers for sparing the time to read my articles. I hope to have created an interest and curiosity in the minds of NRIs and PIOs."

Anitha Nadig

In the last two years, VipraNudi not only has given me a platform to write but has also motivated me to be consistent with my writing. With a platform and commitment to write every month, VipraNudi has helped me to convert my sparks of ideas into articles, which otherwise would have fizzled out. Every month, I am enjoying the process of writing from finding a topic to finishing the article. Usually, I would complete the article on the last day and send it in the night or the next day morning. I remember writing an article on the mehendi day of my wedding to meet the deadline. There are a few fond memories like this which I cherish in the journey of writing for Vipra Nudi.

My gratitude to Ashok sir, Satyesh sir, Vipra Nudi editorial team, and all others involved in making this successful.

Varsha Avadhany

It has been a year since I got associated with VipraNudi... The journey has been one of self-discovery... Rediscovering my passion for writing, discovering the larger world, discovering like-minded people, discovering fellow professionals, and forging global partnerships.

However, I would say the best part was listening to the stories of stalwarts of the Brahmin community, learning the humility they have towards success, and still having the youthful energy to discover the latest trends. Thank you, Satyeshji for the wonderful opportunity to contribute and learn from the world beyond!

Guru Prasad Bhat

My consistent contributions to Vipranudi Monthly Magazine have proven to be both rewarding and transformative. As a dedicated writer for this esteemed publication, I've had the privilege of focusing on the life and legacy of our national icon, Shri Shiva Chhatrapati Shivaji Maharaj. Each monthly article serves as a platform for me to delve into various aspects of Shivaji Maharaj's illustrious journey, offering readers a nuanced perspective on his leadership, valor, and historical significance, especially emphasizing Shivaji as a national icon of great values.

Working closely with the magazine's editorial team has not only refined my writing skills but has also provided valuable insights into effective storytelling and historical narrative. The collaborative environment has emphasized the importance of teamwork and communication, enhancing my overall skills. I would like to express my gratitude to the editor of Vipranudi magazine for enriching my literary skills.

Seeing my contributions published every month has instilled a deep sense of accomplishment and pride. This consistent engagement with the life of Shiva Chhatrapati Shri Shivaji Maharaj has not only deepened my historical understanding but has also contributed significantly to my personal growth, fostering a profound appreciation for our national heritage. Writing for Vipranudi Monthly Magazine stands as a testament to my commitment to preserving and sharing the inspiring stories of Shiva Chhatrapati Shri Shivaji Maharaj with a broader audience. I am grateful to Vipranudi for their continuing trust and support.

Nagesh Sidhanti

Thanks to the relentless efforts of the editor Sri Satyesh Bellur and all the columnists and readers, Vipranudi has shaped itself to be a periodical with a focus on great quality content over the last two years.

I have had the honour and opportunity to write a few times on Environment (although I should be a lot more regular) and have thoroughly enjoyed the journey. The research and fact-check process often helps develop a new perspective on the content which by itself is rewarding.

I wish Vipranudi continued success.

Dr. Sahana Prasad

When I volunteered to write regularly for VipraNudi, I realized that an exhilarating journey had begun. The experience has been a thrilling odyssey that has not only honed my writing skills but also provided me with a platform to express my passion and creativity.

The process of crafting articles allowed me to delve into the topic of Data, as seen from the eyes of little Rihaan. Each assignment presented a unique challenge, pushing me to explore new perspectives and hone my ability to communicate effectively with a broad audience as I had to explain everything from a small child's view.

This enriched my understanding of the subjects and also provided a personal touch to my articles as I had to put myself into the shoes of the lil child and his parents. This was a truly rewarding experience.

Collaborating with the talented editorial team was another highlight of my magazine writing journey. I am thankful to the editor Shri Satyesh Bellur for not just giving me a chance but also, excusing me for the delays in submission.

Witnessing my articles in print was an indescribable joy. The tangible result of hours of research, writing, and revisions brought a sense of accomplishment that fueled my passion for storytelling. Seeing my words come to life in the pages of the magazine was a testament to the power of the written word and the impact it can have on readers.

In conclusion, my experience writing for VipraNudi has been a delightful journey of self-discovery and growth. It has not only allowed me to share my thoughts with a wider audience but has also opened doors to new opportunities and connections. The joy of writing for a magazine lies not just in the words on paper but in the transformative process that unfolds with each article, shaping both the writer and the reader in profound ways.

Prof. Vedavyas M.G

I have been an avid reader and a contributor to Vipranudi since it was launched. In its short life so far of just two years, it has made big strides.

As a reader, what I like most about the magazine is its succinctness and variety. In these days when time is a luxury, the articles in Vipranudi are short and to the point. In terms of variety, it covers a host of subjects varying from history to yoga to psychology to humour to foreign lands. I find most articles to be informative and interesting. As a contributor, it is really fulfilling to have the freedom given by the editor both in terms of the topic as well as the theme. Its apolitical nature is indeed appealing.

As the editor, Satyesh has shown a great blend of inclusivity, persuasiveness, and non-interference.

I wish the two-year young infant publication a great future. It would be lovely to see a larger Vipranudi printed on high-quality paper and with colour photographs.

Dr. Anita R Bijoor

Writing articles and now poetry in Vipranudi, for the reading pleasure of all the members of AKBMS has been a wonderful experience for me. Month on month I look forward to writing as much as I look forward to reading the journal.

This journal has given many of us (me) a platform of expression of the treasure of creativity that lay dormant. The encouragement received from the readers has been an enormous driving force to continue the steady flow of the literary "Ganga".

Thank you Vipranudi for giving me this opportunity and pleasure to be able to pick up my pen every month! Wishing this journal a very very long innings !!

Annapurna Murthy

I was very excited when I received a request from Mr.Satyesh to contribute articles on Career Guidance and awareness to Vipranudi !! Awareness of which path to choose, and to have a good career is what the students are confused about when they are at crossroads!

I have been writing to Vipranudi from the beginning, the first article in February 2022. Students were guided, starting from what Career Guidance, is required, and which area to Pick—Science. Arts or Commerce, the Importance of Aptitude testing, Career opportunities in different fields to Offbeat Career Options were covered.

Writing these articles, I enjoyed and relaxed!!! The disciplinary nature of our Chief Editor Mr.SatyeshBellur, added lots of enthusiasm in me. I was the first one to send my articles to him every month!! A kind of competition that my articles should reach before others, kept me on my toes. I thank Mr. Satyesh for imbining that in me.

I have made new friends here. The articles are from varied areas, which has made me more knowledgeable! Many who have worked with my daughter in the corporate world, I got connected to them through Vipranudi!!

As we are approaching the Second Anniversary, I congratulate the Team for the success of Vipranudi!! Feedback from readers and students to each one of the writers will be more encouraging!!

Wishing the very BEST

Paresh Nadig

My few words of experience on contributing to the magazine - It has indeed been a privileged opportunity to contribute to AKBMS' Vipra Nudi - an English journal. Having been given the opportunity to work with Mr. Satyesh Bellur who himself is a polymath in a plethora of fields and is spearheading this initiative is an additional honor. I am glad that I have been able to share some of the incidents in Indian history that were hitherto unknown and build awareness among the esteemed readers and would like to continue to do so.

Kudos to Mr. Satyesh Bellur and the entire editorial team for successfully running this magazine for the 2nd year and I wish them continued success in running the magazine.

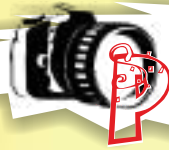


PHOTO GALLERY

VIPRANUDI

February - 2024

for February 2024



The Journey Continues...



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