

VIPRANUDI

English Journal from the house of AKBMS



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Dhundiraj Govind Phalke

Popularly known as Dadasaheb Phalke (30 April 1870 – 16 February 1944), was an Indian producer-director-screenwriter, known as **"The Father of Indian Cinema"**



Dadasaheb Phalke was born at Trimbak, Bombay Presidency into a Marathi speaking Chitpavan Brahmin family. His father, Govind Sadashiv Phalke alias Dajishastri, was a Sanskrit scholar and worked as a Hindu priest conducting religious ceremonies and his mother, Dwarkabai, was a housewife. The couple had seven children, three sons and four daughters. Shivrampant, the eldest, was twelve years older than Phalke and worked in Baroda. He briefly worked as the Dewan of the princely state of Jawhar. Dajishastri taught Phalke to conduct religious rituals like yajna and dispensing of medicines. Phalke completed his primary education in Trimbakeshwar and matriculation in Bombay. Phalke joined the Sir.J.J.School of Art, Bombay in 1885 and completed a one-year course in drawing. Later, he joined Kala Bhavan, the Faculty of Fine Arts, at the Maharaja Sayajirao University of Baroda and completed an advanced course in painting in 1890. He also achieved proficiency in architecture and modelling. In the same year, Phalke bought a film camera and started experimenting with photography, processing and printing.



Despite his proficiency in various skills, he did not have a stable family life and had difficulties in making a living. Thus, in 1895, he decided to become a professional photographer and relocated to Godhra for doing business. He was given free studio space to start his still photo studio by the prominent Desai family for whom he also shot their family photo albums. He lost his wife and a child in the 1900 plague epidemic and decided to move to a different city. Phalke returned to Baroda and started photography business. It did not run well because of the myth spread across the city that the camera sucks up the energy from a person's body which leads to their death. He faced similar resistance from the Prince of Baroda who refused to take photographs with the assumptions that it would shorten his life. Very strange in deed! A chance viewing of a film in Bombay, his interest in film making grew and his passion for film making brought him to London where he was introduced to film director and producer Cecil Hepworth. Hepworth allowed Phalke to visit all the departments of his studio and their workings along with the demonstration of filming. Equipped with this know-how, Phalke returned to Bombay and set-up his "Phalke Films Company" on 1st April 1912.

Dadasaheb Phalke directed and produced Raja Harishchandra in 1913. It is regarded as the first full-length Indian feature film. Some of his popular silent films include – Mohini Bhasmasur (1913); Satyavan Savithri (1914); Lanka Dahan (1917); Sri Krishna Janm (1918); Kaliya Mardhan (1919); Buddhadev (1923); Setu Bandhan (1932) and Gangavataran (1937). The Dada Saheb Phalke Award for lifetime contribution to cinema, was instituted in his honour by the Government of India in 1969. The award is the most prestigious award in Indian Cinema and is the highest official recognition for film personalities in the country. A postage stamp bearing his likeness was released by India Post to honour him in 1971. Reflecting on Phalke's approach to filmmaking, Thoraval makes an important observation. "It is significant that Phalke was least interested in the Westernised section of Indian society which comprised regular viewers of foreign films, and that in equal measure, the English-speaking press largely ignored him. Phalke's objective was to create an indigenous form of the Seventh Art and to make it a profitable national industry." Did he succeed? He certainly did make a significant contribution in starting the Indian journey of filmmaking, which has gradually led to the technologically evolved times we live in.

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VIPRANUDI

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Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

The heat of the recently concluded Lok Sabha elections has just subsided. Whereas in AKBMS, it is around the corner, in 6 to 8 months. But it seems just yesterday that the Mahasabha's new President was elected and it is already time for the next elections. Lots of work got done in these three years and a lot more to be achieved. The achievements that we have done in these last three years talk for themselves, we need not specify each one of them. I hope you all agree with me on this matter. Wherever I have been going, the talk of whether I will contest in the coming elections often comes up. The Mahasabha itself expects from us that we continue to do what we have started and it shows that you all have been following the happenings at the Mahasabha very loyally. It is a very gladdening thing too. It is also true that the Vipra organization across Karnataka has gained momentum in the last two and half years. There have been a lot of Vipras who are concerned about the community, who feel the need for an organized Vipra community and have come forward on their own and showing interest in its progress. Each one of us has something to contribute. It is our duty to extend a supportive hand to such people and keep the momentum moving forward at a steady and consistent pace. I have come across lots of such people in the districts, towns, and villages who are eager to join this organization to contribute productively to this journey. All we need to do now is to

acknowledge their concerns and contributions and stand by them as a way of appreciation and motivation. It is also important that we don't talk ill of them and break their morale and spirit of service to society. The question of what is the use of this unity, and what is the need for strengthening our community could be very demoralizing. If we cannot contribute to this movement, the least we can do is to stay away from such comments. Human beings are sensitive and emotional, any such act of hurting their sentiments and questioning their services could be undoing the good work that has been done until now. Each one of them has their daily challenges, earning for the family, and in between all this, they come forward to contribute to society with all goodness in their heart, it is our responsibility to nurture such people and pat their backs as an encouragement. I hope I am making sense in saying so. Because it is only due to people like these that the organization gets its meaning.

In the end, I conclude that the growth of the Vipra community has begun. Many of you have been contributing towards its growth. Let us all encourage each other and see that the community grows to be a great strength and power in itself. Don't be a spectator, but be a contributor. If you cannot do so, at least stand by those who come forward to serve the society. Hope to see you again in the next edition with more food for thought.

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk..

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our 29th edition of Vipranudi – the English journal from the house of AKBMS.

Sri. Nalvadi Krishna Raja Wodeyar was a pioneer in initiating and successfully implementing large-scale projects in the erstwhile state of Mysuru. His vision brought prosperity and pride to the people of the state and his name and fame spread all across Bharath. He was born in June (1884) and left for the heavenly abode in August (1940). We thought that it would be appropriate to have an article enumerating all his achievements in July, which is sandwiched between the two months that bring his memories to millions of his admirers. One of our esteemed writers, Guru Prasad Bhat has contributed his valuable insights about the noble soul through his essay. We have the privilege of showcasing it under the Guest Column. Don't forget to read the same...

I had written an illustrative song in Kannada highlighting the King's achievements in my book – Kannadotsava. While paying our respectful gratitude to the King, I think it would be appropriate to share it here. For your reading pleasure, please:

ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರ ನೆನೆಯದೆ ಮೈಸೂರಿನ ಕತೆ ಎಂತಿಹದು ?
ಶ್ರೀ ರಾಮನ ನೆನೆಯದ ರಾಮಾಯಣದ ನೀರಸ ಕತೆಯಾ
ಅಂತಿಹದು || ಪಲ್ಲವಿ ||

ಪ್ರಜೆಗಳ ಅಖಂಡ ಸುಖವನೆ ಬಯಸಿದ ಮೃದುಮನಭಾವದ
ರಾಜರ್ಷಿಗಳು |
ನಾಡಿನ ನಾಳೆಯ ಒಳಿತನು ಗೃಹಿಸಿ ಕಾರ್ಯವನೆಸಗಿದ
ಸದ್ಗುಣಿಗಳು || 1 ||

"ಪ್ರಜಾಪ್ರತಿನಿಧಿ" ಸಭೆಯನು ಊರ್ಜಿಸಿ ಪ್ರಜೆಗಳ ದನಿಯನೆ
ಅನುಮತಿಸಿ |
"ಪ್ರಜಾಪ್ರಭುತ್ವ"ದ ಮಾದರಿಯೊಂದನು ದೇಶಕೆ ಕೊಟ್ಟರು
ನಿಯಮಿತಿಸಿ || 2 ||

ವಿದ್ಯೆಯ ನೆಲೆಯಲಿ ನ್ಯಾಯದ ಸೆಲೆಯಲಿ ಸ್ತ್ರೀಸ್ವಾತಂತ್ರ್ಯವ ಕೊಟ್ಟರೆಲೊ |
ದೇವದಾಸಿಯರ ಪದ್ಧತಿ ಅಳಿಸಿ ಹೆಣ್ಣಿನ ಮಾನವ ಕಾಯ್ದರೆಲೊ ||3||

ಉನ್ನತ ಶಿಕ್ಷಣ ಎಲ್ಲರ ಹಕ್ಕು ಎಂಬುದೆ ಮಹಿಮರ ಮನಸಿನ ಹರವು |
ಮೈಸೂರಿನ ವಿಶ್ವವಿದ್ಯಾಲಯವು ಒಡೆಯರು ನಾಡಿಗೆ ನೀಡಿದ ವರವು ||4||

ರೈತರ ಹಿತವೇ ಆದ್ಯತೆ ಎನ್ನುತೆ ಯೋಜನೆ ಎನಿತೋ ನೀಡಿದರು |
ನ್ಯಾಯವ ಗ್ರಾಮದ ಸ್ವರದೊಳು ತಂದು ಪಂಚಾಯಿತಿಗಳ
ಹೊಡಿದರು || 5 ||

ಬಂಜರು ಭೂಮಿಯ ಫಲವತ್ತಾಗಿಸಿ ಬಂಗಾರ ಬೆಳೆಯುವ ಸಲುವಾಗಿ |
ಕನ್ನಂಬಾಡಿಯ ನೀರನು ಹರಿಸಲು, ಹರಿಸಿತು ಜನತೆಯು ಶಿರ ಬಾಗಿ ||6||

ಭದ್ರಾವತಿಯಲಿ ಉಕ್ಕಿನ ಚಿಲುಮೆ ಮಂಗಳೂರಿನಲಿ ಹೆಂಚಿನ ಉಳುಮೆ |
ಒಚಿದೇ ಎರಡೇ ಹತ್ತು ಕಡೆಗಳಲಿ ಕಾರಖಾನೆಗಳ ಅವಿರತ
ಗರಿಮೆ ||7||

ರಸ್ತೆಗಳೆನಿತೋ ರೈಲುಗಳೆನಿತೋ ಅವುಗಳ ನಡೆಸುವ
ಸಂಸ್ಥೆಗಳೆನಿತೋ |
ಎಲ್ಲವ ಯೋಜಿಸಿ ಎಲ್ಲವ ನಡೆಸಿ ಜನಮನ ಗೆದ್ದಿಹ
ಪರಿಯದುಮೆನಿತೋ || 8 ||

ಮೈಸೂರು ಒಡೆಯರ ಸಾಧನೆಗಳನು ಪಟ್ಟಿಯ ಮಾಡುತ
ಸಾಗುವುದು |
ಕೊನೆಯೇ ಇಲ್ಲದ ಗ್ರಂಥದ ರಚನೆಯ ತೆರದಲಿ ಎಮ್ಮನು
ಒಯ್ಯುವುದು || 9 ||

Our other committed writer, Varsha Avadhany has provided enough insights into Sri. Umesh Shastry's personality and all the mega projects he has planned in the coming months. He is the Convenor of the AKBMS Youth Wing. You should read this article too under "Success Stories" ...



Satyesh N. Bellur
Satyesh N. Bellur

Answers to Puzzles – What am I?

1. Ant / Piece of Paper;
2. Syllables;
3. Blue;
4. Dictionary;
5. Light Switch



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 May - June 2024, to your perusal:

Events and Programs of AKBMS :

1. EC meeting of AKBMS for the year 2024-25 was held in Bangalore on June 22nd. President Sri. Ashok Haranahalli speaking on this occasion acknowledged the contribution made by the EC members in strengthening the Vipra Community and said that this unity and strength must spread across the world and Brahmin community should be a power to reckon across the length and breadth of the globe. On this occasion, a needy student pursuing his CA approached Mahasabha for financial support. The entire committee members contributed on the spot and gave the student Rs. 54,000/- towards his education. This was a heartening moment for all present.
2. A job portal exclusively for Brahmins was thrown open by the State Brahmin youth forum of Mahasabha on June 22nd in Bangalore. This portal will cater to those who seek to hire and to those who seek jobs. This is a one-of-a-kind initiative of Mahasabha and also the need of the hour. Convenor for the Youth Forum, Sri. Umesh Shastry has initiated this drive.
3. Districts of Bijapur and Bagalkote organized a program of all women office bearers on the 12th of June. Women in the meeting were wearing a sash that had slogans of "Haranahalli once again for AKBMS" and "Ashok Haranahalli for the development of Brahmin Community", indicating that Sri. Ashok Haranahalli must contest for the Presidential elections.
4. Prtibha Puraskara, an event to acknowledge and award the nerds of the student community of Brahmins was held at Gadag, Davanagere, and Mysore districts.
5. Sri. Prahlad Joshi, Sri Vishweshwara Hegde and Sri. Tejaswi Surya made the Brahmin Community proud by winning the recently concluded Lok Sabha Elections. AKBMS Congratulates the winners and looks forward to their support in the Mahasabha initiatives.
6. Smt. Malini has been nominated as the President of the Women's Forum of All India Brahmin Federation. AKBMS congratulates Ms. Malini.
7. Renowned Music Scholar, Critic, and Columnist, Sangeetha KalaaRathna Sri. Dr. M. Surya Prasad was blessed by H H Sri GanapathiSachidananda Swamiji of Mysore on the occasion of his Bheemaratha Shanthi Mahotsava.



Guest Column

Guru Prasad Bhat

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Rajarshi H.H. Nalvadi Krishnaraja Wodeyar – The Pioneering Architect of Modern Bharat



How many of you are aware that our own Kannadiga Raja, H.H. Shri Krishnaraja Wodeyar Bahadur, was born on June 4, 1884, and died on August 3, 1940. Reigned the Mysuru Kingdom under the British protectorate from 1902 until he died in 1940), was the true pioneer of India's modern development? He single-handedly propelled our ancient civilizational nation towards modern advancement, surmounting every hurdle that came his way and shedding centuries-old shackles of slavery and servitude. There is no specialized field that The Maharaja does not touch, be it electricity generation, street lights, health care, specialized education, higher education to technical engineering, dams to universities. The list is indeed endless. Unwavering in his adherence to Dharma and Nyaya towards his subjects, he was an extremely pious Hindu king—a **Rajarshi**.

Political bias might have credited India's first Prime Minister for establishing premier institutions and pioneering India's modern development. But this credit solely belongs to Shri Krishnaraja Wodeyar and no one else.

The prosperity of Bengaluru's software sector today and the well-being of millions of high-tech professionals across Bharat owe much to his vision. This article is a small way to honor his immense contributions to the then State of Mysuru and later to the entire Bharat by remembering the forgotten hero, our revered Maharaja Shri Krishnaraja Wodeyar.

Pioneering Work-1: Asia's First Ever Hydroelectric Power Project!

When Maharaja Shri Krishnaraja Wodeyar ascended the throne in 1901 at the tender age of Sixteen, Bengaluru town was a relatively small settlement with a meager population of approximately 162,000 (or a mere 2.92% of the total Mysuru kingdom's population then) compared to other megacities like Hyderabad with a population of 448,000 and Mumbai bustling at 813,000 people. Many find it difficult to believe that Bengaluru in 1901-02 was more petite than Amritsar, Prayagraj (Allahabad), Varanasi, and Agra! (Reference: The Census of India, 1901, Volume-1A, Part-II Tables, page 26). But he chose Bengaluru town for his modernization initiatives.

The Maharaja established the hydroelectric project at Shivanasamudra Falls on the Kaveri River, primarily to supply power to the Kolar Gold Fields (KGF), making it the first mining industry in Asia to receive electricity in 1902, and it was the first ever hydroelectric station in all of Asia. The project owed its existence to the vision of the Maharaja and the brilliance of civil engineer Sir M. Visvesvaraya.

June 30, 1902, was a red-letter day in the history of the Mysuru Kingdom and the Kolar Gold Fields. On this day, 4000 HP of electric energy was transmitted, for the first time, from the Cauvery Falls Power Station at Shivanasamudra through the longest transmission line to KGF. This achievement enabled the erstwhile Mysuru Kingdom to become the first principality in India to establish such a large hydroelectric plant. This power generation plant helped KGF massively extract Gold deposits and produced a whopping 1,72,000 kilograms of pure Gold within one decade!

Pioneering Work-2: Asia's First Ever Street Lights installed in Bengaluru!

Yes, on August 5, 1905, the people of Bengaluru witnessed their first electric street lights. Over a year earlier, William McHutchin, a Briton educated at the Madras Civil Engineering College and the then chief engineer of Bengaluru at the Public Works Department, wrote a letter to the Maharaja of Mysuru. According to historian Gajanana Sharma, a retired superintendent engineer of the Karnataka Power Transmission Corporation Limited (KPTCL), McHutchin was a visionary who foresaw Bengaluru's potential to grow into a larger city. In his letter, he emphasized the need to electrify Bengaluru using the 300 to 400 HP of surplus power generated by the

Shivanasamudra hydroelectric power station, supplying power to the KGF.

The project was estimated to cost Rs 7.46 lakh, a significant amount when a Tola of Gold costs only Rs. 1.46 (Reference: historical bullion market gold prices indicate US\$18.98 per troy ounce or 31.10 grams. Considering the exchange rate of US\$1.0 = Rs. 0.24 in 1901, you derive the gold price of Rs. 1.46 per 10 grams. In 1901, one Indian Rupee was equivalent to US\$4.16). Work on the power lines to Bengaluru began at Kankanhalli (now Kanakapura), and a switchstation was installed. The lines, spanning 57 miles to the KR Market, were laid in just nine months. Interestingly, the numerous twin wooden poles carrying the transmission wires were imported from Australia. The original Kanakapura station building is next to the newer structure, which was built much later.

Pioneering Work-3: World's First ever Specialty Eye Hospital established in Bengaluru!

1910-13: The Maharaja laid the foundation for the modern eye hospital in Bengaluru on December 10, 1910. Minto Eye Hospital was built in Bengaluru by the Maharaja and was one of the first specialty eye hospitals in the world. The Maharaja constructed this magnificent building. The hospital had beds to accommodate 300 eye patients. This news shocked the Nizam of Hyderabad, the wealthiest kingdom then, mainly due to the Golkonda Diamond mines in the Godavari basin that fell under his kingdom. The stone blocks used to build this hospital came from a demolished fort wall. The hospital was inaugurated on January 31, 1913, in honor of the anniversary of the Viceroyalty and Earl of Minto. Even more than a century later,

Minto Hospital serves thousands of patients, has 300+ beds, and remains one of the premier ophthalmic hospitals capable of performing the rarest surgeries.

Pioneering Work-3: Indian Institute of Science IISc:

1909: A vision shared by Jamshedji Tata and Swami Vivekananda during their voyage in 1893 led Tata to approach the Maharaja in 1909 with a dream to establish India's premier educational institute, IISc, and appeal for land and financial aid. The Maharaja readily donated 371 acres of prime land and Rs. 5,00,000 for the capital expenditure fund, along with an annual grant of Rs. 50,000 for IISc, a generous amount considering the gold prices at that time! He also funded and appointed the best teachers and would even personally inspect the campus. It is unbelievable that this visionary act happened 44 years before the foundation of the IITs in India! An anecdote suggests that Tata had free rein to fence up as much land as he wished for the IISc, but he ran out of perimeter fencing material, thus limiting the land acquisition to "only 371 acres!"

Pioneering Work-4: Hindustan Aeronautics Limited (HAL):

1940-41: HAL is one of the world's oldest and largest aircraft and defense manufacturers. It was part of the Maharaja's grand vision. Seeking engineers and industrialists, he sponsored the project during his reign and completed it on December 23, 1940, three months after the Maharaja's death. The Mysuru Kingdom initially owned 31% equity in the company in return for the Maharaja's significant investments in free land and capital expenditure funding. A year later,

he acquired 100% of the stake from Walchand Hirachand and other investors, which was later forcibly taken over by the British Indian Government. The first aircraft built by HAL Bengaluru was the Harlow PC-5. Today, HAL is India's premier defense aircraft manufacturer, supplier, and exporter, with an annual sales turnover of Rs. 32,500 crore, equivalent to US\$ 3.9 billion!

The list below is just a summary. It would take several books to detail the Maharaja's innumerable contributions to the overall modernization of the Mysuru Kingdom.

1907: Vani VilasaSagara at Chitradurga, the first dam in Karnataka. Mysuru Legislative Council was established with a clear intent to associate many non-official persons with practical experience and knowledge to assist the Government in making laws and regulations.

1909: Established the Mysuru Boy Scouts, the first of its kind in India

1913: Established the State Bank of Mysuru, the Mysuru Agricultural Residential School in Bengaluru. It was initially established in 1899 by Maharani Kempananjammani Devi with an initial grant of 30 acres as an experimental agricultural station.

1915: Established the Kannada Sahitya Parishat in Bengaluru, the Mysuru Social Progress Association (MSPA) to empower weaker sections of society, the University of Mysuru. Bengaluru Printing and Publishing Company.

1916: Established Yuvaraja's College, Mysuru, the Mysuru Chamber of Commerce, the Mysuru Sandalwood Oil and Soap Factory

in Bengaluru, and the Benaras Hindu University and was honored as its first Chancellor.

1917: Established the School of Engineering in Bengaluru, Maharani's Science College for Women in Mysuru.

1918: Opened the Mysuru State Railways 232 miles track, The wood distillation project in Bhadravati, the Mysuru Chrome and Tanning Factory. Sir Lesley Miller was appointed to analyze the problems of backward classes (the Miller Report later recommends reserving 25% of jobs in the Government to non-Brahmins).

1921: He built the Government Science College in Bengaluru, a Dharmashala in Kashi (today called Karnataka Ghat).

1923: India's first Alloy Steel plant at Mysuru Iron Works, Bhadravati. Women enfranchisement; first Indian state to do so!

1924: Completed the KRS dam. He established the Mysuru Medical College.

1925: He donated over 100 acres of prime location land to establish the National Institute of Mental Health and Neurosciences (NIMHANS). Kadhara Sahakara Sangha was established at Tagdthur to help villagers earn a livelihood.

1927: Krishna Rajendra Hospital, Mysuru, established (now part of Mysuru Medical College).

1928: KR Market established, the first organized wholesale market

1930: First ever automatic siphon system-based dam completed in Marakonahalli, Tumkur. After a flood-ravaged Yedatore town,

he established a new Krishnarajanagara township for free.

1933: He built the Bengaluru Townhall, the Mysuru Sugar Mills in Mandya, and the KR Mills in Mysuru.

1934: Established the Vanivilas Women and Children Hospital in Bengaluru.

1934: Over 10 Acres of land were donated to Sir C.V. Raman to establish the Raman Research Institute (RRI)

1936: Mysuru Paper Mills, Bhadravati. Mysuru Lamps, Bengaluru.

1937: Established the Mysuru Chemicals and Fertilisers Factory in Belagola, the Mysuru Paints and Varnish Limited.

1938: Established the Maharani's College for Women in Bengaluru.

1939: Formed Mandya as a new district and also separated Hassan into a district.

1939-40: The Glass and Porcelain Factory was established for high voltage insulators (later merged into BHEL). He built the Hirebhaskara Dam (now Mahatma Gandhi Hydroelectric Project) across Shravasthi.

Not only our Karnataka State but the entire nation should be grateful to Maharaja Shri Krishnaraja Wodeyar for his immense contributions to modernization in all fields of life, including education, healthcare, defense manufacturing, electrification, roads, highways, and many more. Our deepest gratitude and Pranams to the Rajarshi H.H. Shri Krishnaraja Wodeyar!



Thus Spake Lord Krishna

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Abhaava buddhi or incompleteness

We visit temples not only to seek peace and tranquillity but also to ask the deity for various blessings. We also go there to fulfill promises made in gratitude for what we have received. This interaction with the divine often feels transactional. We believe we can offer something to the giver of all. We acknowledge that we are created by Him and that He resides within us. Yet, we seldom pause to consider that if He is within us, why do we need anything at all, and why would He make His creation dependent on Him?

The idea that we lack something is the source of all our actions, or karmas. It also makes us feel that we possess something others do not. This mindset leads to various forms of discrimination. The six enemies, known as arishadvargas—kama (desire), krodha (anger), lobha (greed), moha (attachment), mada (arrogance), and matsarya (jealousy)—occupy our minds because of this sense of incompleteness.

We do not realize that the sense of incompleteness we feel stems from forgetting who we truly are. In an attempt to feel complete, we try to acquire what our senses perceive. We are taught to believe that what we perceive through our five senses is all there is, even though we inherently know and experience that there is more beyond them.

For example, the joy we experience from giving goes beyond the five senses.

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

devān bhāvayatānena te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ śhreyaḥ param avāpsyatha
(Gita 3.11)

In this shloka, Krishna speaks about being part of the whole. If we perform our tasks with interest and faith, the results will benefit not only the world at large but also ourselves. This does not mean we will gain riches; rather, it means we will transcend the concepts of gaining and losing and realize that the joy we seek is within us.

Notice that Krishna says "Shreyah param avapsyatha," which means "gain the highest good." The highest good is the knowledge of ourselves. This knowledge brings everlasting peace, as it leads to a sense of completeness. When we feel complete, we no longer seek recognition from the world; instead, we desire to detach from it.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

karma-jam buddhi-yuktā hi phalam tyaktvā
manīṣiṇaḥ
janma-bandha-vinirmuktāḥ padam gachchhanty-
anāmayam (Gita 2.51)

We understand that our birth results from the consequences of our previous actions, and we strive to conduct ourselves in a way that



leads to no further actions being necessary. This is achieved by performing all our actions with detachment. We

remain in the world like a drop of water on a lotus leaf.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥

daivī sampad vimokṣhāya nibandhāyāsūrī matā
mā śhuchaḥ sampadam daivīm abhijāto 'si pāṇḍava
(Gita 16.5)

Qualities that help us move towards the realization of who we are, are called divine qualities. They guide us to our ultimate destination, which is God. In contrast, qualities that lead us away from God and towards worldly attachments are called demoniac qualities. Krishna assures Arjuna that he possesses divine qualities and will therefore surely attain realization.

This is a very comforting message from Krishna to all of us. We are all born with divine qualities. Surely a baby would know no vices. The world influences it as it grows, and it becomes associated with demoniac qualities and forgets its divinity. That is when it thinks that it is incomplete and needs the materials of the world to complete it. That is how the abhaava is inculcated in us.

Let us strive to realize the divinity within us and experience a sense of completeness, for we are a manifestation of that which is complete.

ॐ पूर्मदः पूर्णमिदं पूर्णात्पुर्णमुदच्यते
पूर्णश्च पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

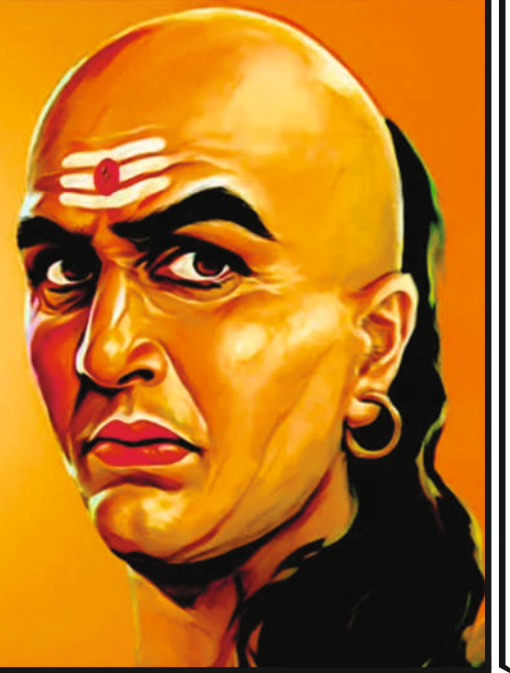
Om Puurnnam-Adah Puurnnam-Idam
Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya
Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||

Quotable Quotes from Chanakya

Once you start working on something, don't be afraid of failure and don't abandon it. People who work sincerely are the happiest

A man is great by his deeds, not by birth

As soon as the fear approaches near, attack and destroy it





My Quest for Spiritual Well-being

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Sapta Padi – The first steps to a happy wedded life!



We all have attended weddings and have seen this ritual being performed as a part of the wedding proceedings. This has become the most sought-after ritual in today's weddings. It has achieved a very special place as the wedding organisers or the event managers come up with very interesting and imaginative rangoli and artwork to create a colourful space where this is performed. People gather to see this beautiful arrangement before the ritual starts and click photos. Pairs of seven steps are decorated with flowers and artistically placed one behind the other and when the time comes, the couple is made to walk hand in hand on these steps. The Videographer is all set to capture the moment as after the walk the floral arrangement gets distorted. The priest is all set to make this ritual the best on that day. The gathering, however, most of them who have seen this many times, are busy with their own chatter. Yes, I am talking about the "Sapta Padi".

During Vedic times, sapta padi used to be the major ritual in a wedding. It will be surprising to know that during those bygone ages, there was no tying of thali (the sacred wedding knot), as the concept of thali itself wasn't there. Weddings in those days used to be conducted as one of the sixteen sanskaras (shodasha samskara) and not as either a ceremony of rituals or as an occasion of mere celebrations. Then how were the man and woman declared as husband and wife? A man and a woman were announced to be husband and wife, as soon as they completed sapta padi. When they finished their seventh step together, they were proclaimed to be wedded. Such was the importance given to Sapta Padi.

Sapta padi simply means seven steps. The man and woman hold each other's hands and walk seven steps together. Every time they take one step, they stop and listen to the priest and elders around. They explain to them why they have taken that step together and what they need to commit to each other. In those seven steps, the couple is made to realise that they are not coming together to just fulfill a personal wish or desire to be together or to fulfill societal expectations of them. They are coming together to achieve a larger goal in life.

The very essence of weddings in those times was to make the couple understand and more so, to realise the sacredness and the societal value that their coming together has. Marriage was not a mere union of two humans. It was a "divine union of friendship"

that gave equal rights and responsibilities to both the husband and the wife and clearly distinguished what each would have to do for the other and what they together have to do for society. The ritual that took this learning to its logical result was Sapta Padi.

ಸಪ್ತಪದಿಯಲ್ಲಿರುವ ಚಿಂತನೆಗಳೆಲ್ಲರೂಳು |
 ಸುಪ್ತವಾಗಿಯೆ ಇಹುದು ಆತ್ಮನುನ್ನತಿಯು ||
 ಆಪ್ತ ಆಪ್ತೆಯರಲ್ಲಿ ನಿಯಮವಿದರದು ಇಳಿಯೆ |
 ಸಪ್ತಪದಿಗೊಂದರ್ಥ - ನವ್ಯಜೀವಿ ||

The seven teachings that are given to the couple in Sapta Padi are universal in their relevance. They were valid then, today and in future ages to come. I consider them as one of the best "sacred preachings" across any religious text as they treat the couple to be wedded as "friends" and not as one superior over the other. They preach the couple, their Dos and DONTs and how together, they can create a happy and prosperous home. These seven steps probably are the most profound first steps that the couple can take together on

their way to a glorious "grihasthashram" or wedded days to follow.

In this series of articles, we are making a sincere attempt to explore the spiritual side of life, in general. 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, Sapta Padi has to be understood on a much deeper plane. In the next articles to follow, we shall delve deeper into each of these steps and try to unearth its essence. I am certain that in the next seven steps that we take together, there will be a world of learning and realisation for both of us...

ॐ

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

Riddles

(You will find the answers in the editorial section)

- I can be dropped from the tallest of buildings and survive, but drop me from the smallest ship and I won't. What am I?
- He has one and a person has two, a citizen has three and a human being has four, a personality has five and an inhabitant of earth has six. What am I?
- I am seen in the water and in the sky. I am in the rainbow and a jay's feather. What am I?
- I'm where yesterday follows today and tomorrow is in the middle. What am I?
- When I point down it's bright, but when I point up it's dark. What am I?

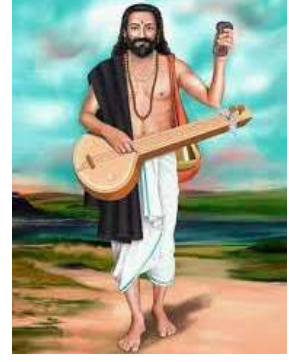
(Compiled by Sudhir S Mysore)



Performing Arts...

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Bhakta Shree Kanakadasaru (Part-1)

The list of Haridasas who contributed to Kannada Sahitya and Karnataka Sangeetha is very long. All these Haridasas composed various types of compositions in Kannada with an ANKITA given to them during the inclusive Deeksha ceremony by their gurus. But there is an exception to this unique practice. When we trace the history of Haridasas we find an unusual reference to Sri Kanakadasa who was neither accepted as a Haridasa nor given an ANKITA. The life history of Kanakadasa goes like this.

Sri Kanakadasa lived from 1509 to 1578 AD. He is said to be the contemporary of Sri PurandaraDasa. In my previous article, I had chosen a devaranama composed by PurandaraDasa which is said to have been composed due to the influence of Kanakadasa who emerged from the DESI root. The life history of Kanakadasa is indeed very interesting. He was born in a family of Andekurabas. He was born in Dharwad in a small village called BAADAVI near Bankapura. His parents were Veerappa and Buchamma. He had the privilege of belonging to a family where his ancestors and his father served as ದಂಡನಾಯಕ in the kingdom of the most glorious emperors of the Vijayanagara empire.

His birth name was Timmappa. His childhood saw no lacunae as he came from the richest and most respected family in that village. It is said that when he reached adolescence he lost his parents. The enormous wealth that he possessed gave him the title of Kanakanayaka. This title could also have been

given to him for his virtuous lifestyle. Unfortunately, his family members being jealous of his stature started troubling him trying to snatch away everything he owned including the position of Dandanayaka.

But truly the culture of Karnataka was fortunate as he later contributed immensely after discarding all worldly wealth and coming out of the family structure. It is well proved by the scholars that he donated all his assets to renovate the temple of Adikeshava. This temple is situated in a place called Kaaginele. He was a great devotee of Lord Adikeshava who is an other avatar of Sri Krishna. It is said that he had a natural craving for the ultimate realisation and attaining salvation. As he had a great knowledge of literature and poetry, he blended his bhakti-bhava with verbal expression and started composing padas in Kannada. The similarity between him and PurandaraDasa is that they both were born very rich but parted with all the wealth for the sake of self-realisation.

I have to share my unforgettable experience of visiting Cambridge University in the UK in the year 2007 to present a paper on music therapy in India during an international conference. Almost all the earlier speakers spoke about discrimination in their society as far as music composers were concerned due to caste, color, and other reasons. Realising the need for giving great instances of respecting every soul in our country, I demonstrated a few songs of Sri Kanakadasa and explained how Indian musicians have been including his

compositions in their performances. Indeed my effort to glorify the legacy of SriKanakadasa received good response from scholars from all over the world. My very intention in sharing this experience was only to establish the fact that the musical compositions of all Indian composers gained equal recognition by society even to this day.

Coming back to Sri Kanakadasa's life history, it is said that he started singing the songs of Sree Hari and reached his destination of taking a studentship with Sree Vyasaraya. But due to unquotable reasons, he was not allowed to be one among the group of Haridasas who were given the ದೀಕ್ಷೆ by Sree Vyasaraya. Despite this unforeseen circumstance, he never turned back in his life to his devotion to Lord Hari. He gained the affection of guru SreeVyasaraya and became his favourite student. He started pouring out his emotions in the form of devaranamas on par with other popular Haridasas.

It is a known fact that Sri PurandaraDasa had immense respect towards Kanakadasa. Kanakadasa visualised the need for propagating Krishna consciousness all over Karnataka. With anEKATARA (ಏಕತಂತ್ರಿಯಪುತಿವಾದ್ಯ), he travelled across the state and dedicated his life to spreading the easy way of acquiring spiritual values in life. He composed numerous padas with the signature of KAGINELE ADI KESHAVA in simple Kannada which is sung in concerts even today by both Karnatak and Hindustani musicians. He has the credit of composing a unique musical form called "ಮುಂಡಿಗೆ" which gained popularity. Along with these, he has also composed three literary works named ನಳಚರಿತ್ರೆ, ಮೋಹನತರಂಗಿಣಿ and ರಾಮಧಾನ್ಯಚರಿತೆ which stand as an epitome of illustrating his deep knowledge in puranas and the technique of using an extremely subtle way of penning his verbal expression. He is also credited with an extraordinary composition called ಶ್ರೀನರಸಿಂಹಸ್ತವನ.

A proper understanding of his texts which are called as great kavyas is as follows

- ✦ Mohana Tarangini - ಸಾಂಗತ್ಯ
- ✦ ರಾಮಧಾನ್ಯಚರಿತೆ - ಭಾಮಿನೀಷಟ್ಪದಿ
- ✦ ಹರಿಭಕ್ತಿಸಾರ - ಶತಕ
- ✦ ನಳಚರಿತ್ರೆ - ಭಾಮಿನೀಷಟ್ಪದಿ
- ✦ ನರಸಿಂಹಸ್ತೋತ್ರ - ಸ್ತವನ

In my subsequent articles, I shall try to understand myself, and the contribution Sri Kanakadasa has given to enrich the cultural heritage of our country. The legacy of Haridasas can never be assessed with justice as they have multiple dimensions such as spiritual, linguistic, social reformation, propaganda of spreading Haribhakti and finally finding the way for self-realisation.

Significant events in July

- ★ 1875 – India's first Stock Exchange, Bombay Stock Exchange was established on 9th July
- ★ 1879 – Postcard was introduced in India on 1st July
- ★ 1896 – Cinema's entry to India. The Lumir brothers performed films for the first time at Mumbai's Watson Hotel on 7th July
- ★ 1916 – Geological survey of India was established on 2nd July
- ★ 1951 – India's first five-year plan began on 9th July (1951-56)

(Compiled by Sudhir S Mysore)



Crime Prevention - A Criminologist's Perspective

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AVIATION SECTOR... TORCHBEARER FOR RIGHT CONDUCT

Heard about an incident wherein a 10-year-old and his father were deplaned as the child created a tantrum and refused to wear the seatbelt. Have you observed more people getting included on the 'No Fly' list for unruly and violent behaviours onboard a flight? That shows that people with the best behaviours and etiquette are the only ones who enjoy air travel.

Recently, I had the privilege of observing behaviours in European and Indian airports. What is common over both continents is that they dictate 'what is allowed and what is not'. What does this translate to? They are getting us in line and streamlining how we travel. Now, here are the differences: European airports rarely allow large suitcases/items of luggage, whereas, in many Indian airports, check-in kiosks appear like cargo carrier ports. Thus, the Turn Around Time and passenger irritation can peak depending on the queue length and the efficiency of the personnel at the counter. Now, connecting this to behaviour and right conduct: It induces behaviour of safety, empathy for fellow passengers, and adaptation to limited space life. Thus, regimenting the neuro cells in a way that adapts to simple and equitable life living.

While we turn to the unruly passengers, there are more than enough instances from pee-gate to violent outbursts of hitting fellow passengers or aircrew. There are instances of power abuse being used to demand non-available customized services. This has entailed that today's aircrew training also encompasses early indicators of unruly passengers to the management of them, which can at times encompass martial arts too!

Field Marshal Sam Manekshaw mentions that the Code of Conduct was passed on from father to son, and mother to daughter. It was the unwritten code of family / community

/society. Non-adherence meant ostracization in a subtle yet impactful manner but meant the fabric of morality was maintained. However, the breakdown of relationships has nullified the constructs of family, community, and societal systems. And even if they exist, they are mainly the symbols of visibility rather than spiritual well-being.

So, now the industry systems of ethics and compliance have taken over the mantle of dictating how one should behave. Why is it getting tough for the industry to enforce such conduct?

1. Brain muscle memory : Right from the womb when the child is born, it hears a different standard of living. It adapts to what is taught to it and gets hard-wired over time. Disentangling those knots needs constant stimulation and discipline.

2. Instant noodle environment : Workplaces today expect an instant adaptation by individuals. This leaves 'No learning' space for adaptation. So, we might see a few visible signs of change; however, the wiring of thinking has not been worked on. Thus, resulting in a higher failure rate of the learning programs.

3. Lack of Walk the Talk leaders : Behaviors are learned through imitation. That is why it is always 'Top-down' learning. With more leaders lacking communication skills or the ability to bond with their team means a confused, radarless workforce.

With more and more unsafe situations emerging either due to war and conflict or failure of geopolitical systems, it means it is time for us to get back to the basics of the tried and tested model and revive the sociological constructs that are better guardians.



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5: SPACEUSE – Crop yield and Production Estimation

1. Background

In my earlier articles, we got into details of imaging from space and the use of electromagnetic spectrum (EMS) for doing so. It is interesting to note that different objects, on the earth's surface, behave differently in different parts of the electromagnetic spectrum. Every object, exhibits unique reflectance properties in different parts of the EMS, hence enabling the possibility to conduct detailed analysis on the data acquired from the multi-spectral imaging sensors. It is also interesting to note the methods used for information extraction from the combination of spectral bands that helps harness unique details on land features. A typical illustration, that was covered in the previous article, depicts the behavior of features like soil, water, and vegetation, as part of the EMS based on their spectral characteristics and other inherent properties.

With all this background that we have discussed in the previous articles, we will dive into the specific case of identifying features on the earth and analysing details about them. We will start with Agriculture this time. “Suppose I say that all **Agricultural activities** can be mapped and monitored from space imaging, does it surprise you? I further I will also say that seasonal crops (Kharif, Rabi and

Summer crops – Fig-1) and their acreage & production can be accurately estimated from space images. A lot more things are possible and let us discuss more on Agriculture related activities this time.

2. Fundas of Crops Identification

Every crop that the farmer grows in the field has a typical crop cycle, based on the type of crop and the season in which it is grown. The process of growth stages are also quite well understood, such as transplantation, flowering, vegetative, grain-filling, ready-for-harvest and senescence. Satellite images, acquired at different crop growth stages, could be analysed on computers with specific algorithms, including the training of the image classifier to recognize different crops at different stages of growth. The trained system could further be processed using pattern recognition techniques to accurately derive crop maps and detailed statistics on each crop and its coverage on the ground, like, crop acreage and production estimation. One can note that the satellite images taken at the transplantation stage would predominantly show soil signature in the images as the vegetation is yet to emerge. However, the majority of paddy transplantation does show a lot of standing water at this stage and hence water signature will dominate in the satellite

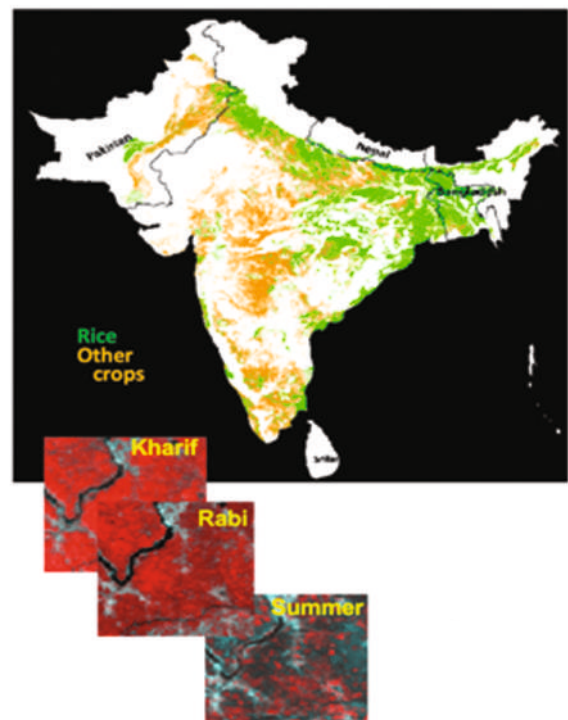
images. Synthetic Aperture Radar (SAR) images are very useful at this early stage of crop growth, particularly paddy, as they produce images with distinct signatures of paddy transplantation. However, in the case of other crops, it is always a good idea to start acquiring images after the emergence of vegetation for monitoring. It is seen that for the majority of applications visible and IR images (especially SWIR) are very useful as they help in differentiating crop types.

3. Crop map & Forecasts

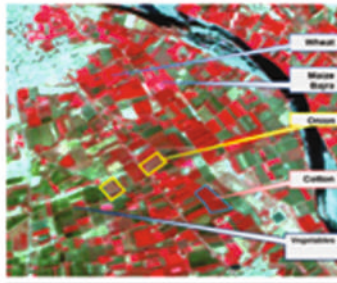
Pattern recognition techniques are predominantly used in crop type mapping and estimation of production based on area coverage. The multispectral images that are acquired from spacecraft, like, the IRS and RESOURCESAT series of satellites and others, are used in all seasons for this purpose. Unique spectral signatures from different crops are used to digitally map crop types across the country. The process is quite straightforward, we identify specific areas where crops, like, wheat, paddy, sugarcane, etc are grown. Such sites are used as training sites to make the computer understand the signatures of different crops. The system records data from these sites and their associated crop names to create a simple database on how a particular crop looks like and their unique statistical signatures are estimated and stored. Once the training site data is created and validated for various locations, unique signatures are generated from each site to also ensure class purity & separability. This kind of validation/evaluation ensures the training set's purity is optimal, which in practice has to be more than 90% accurate before using them for classification covering larger areas. The

procedure, when followed systematically, ensures highly accurate mapping of crop types and their acreages. For production estimation and forecasts, sample crop-cutting experiments are done, at the field level, that are correlated with the vegetation vigor indices (normally done using the Normalized Difference Vegetation Index – NDVI). A simple mathematical relationship between crop-cutting experiments and NDVI provides a basis for estimating crop production. These models could be even more rigorous with more parameters, like, field variabilities, space data, weather, crop phenology, etc. The accuracy of these yield estimates also depends on the uniqueness of the crop signatures and how well the system is trained to recognize a given crop. Many advanced techniques, such as, Artificial Intelligence (AI) through Machine Learning (ML)/ Deep Learning (DL) techniques are helping in improving such estimations and predictions.

Crop Production Estimation - Before Harvest

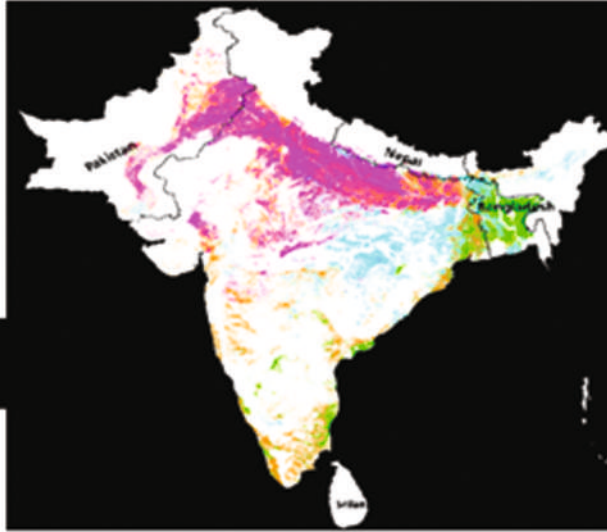


8 Crops & Rabi Pulses



Food-grain availability & policy decisions on procurement & stock management.

Pre-harvest Production Estimation Rice, Wheat, Mustard, Sugarcane, Cotton, Sorghum, Jute, Pulses



Wheat
Post Kharif
Fallows

ISRO and India have done very well in this field over a long period of time. Today, we have an operational system set up under the Ministry of Agriculture & Farmers' Welfare (MOAFW). Mahalanobis National Crop Forecast Centre (MNCFC) is set up, jointly by MOAFW & ISRO, that provide crop acreage and production forecasts to the Government much in advance of the actual harvest of the crops. The advance forecast data on crop production is a great advantage, as the Government will know whether it is going to be crop deficit or crop excess season, based on which specific decisions can be taken at the national level on the import or export of food grains, well in advance. Remote sensing for crop production has been operational at the Ministry level for more than a decade or two in India.

Quotable Quotes from The Buddha

Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment

Three things cannot be long hidden: The Sun, The Moon and the Truth

No one saves us but ourselves. No one can and no one may. We ourselves must walk the path





The Selfless Warriors of Shivaji

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9. Balaji AvajiChitre: From Challenging Beginnings to Shivaji's Trusted Secretary



Shivaji Maharaj was a powerhouse of energy, tirelessly engaged in a myriad of activities. He attended numerous meetings with his Ashtapradhan council of ministers, actively participated in war councils to strategize pre- and post-war scenarios, and delved into the intricacies of social jurisprudence to address complex socio-economic and dharmic disputes. Despite a grueling schedule, his unwavering dedication to governance based on justice and the welfare of his subjects - his life mission - remained the driving force behind his actions.

To ensure Shivaji's efficiency and effectiveness, his extensive team of ministers, secretaries, and their assistants had to match his pace, if not stay ahead of him. They were consistently challenged to demonstrate exceptional skills and the ability to shoulder significant responsibilities in pursuit of their grand vision and mission.

As Swarajya flourished, the volume of correspondence addressed to Shivaji Maharaj increased significantly. Letters and petitions, often numbering in the hundreds, had to be meticulously reviewed and addressed. Some routine matters were managed by the council of ministers and their secretaries, while more complex issues requiring Maharaj's approval had to be referred to him directly. In each response, it was of utmost importance to thoughtfully analyze the contents, grasp Maharaj's unique style of correspondence, and reply with precision.

A well-composed letter is one that adequately conveys respect for the recipient and adheres to the royal etiquette of Maharaj. Sometimes, it was necessary to impart warnings using subtle language, while on other occasions, a friendly and diplomatic tone was essential. A secretary had to be astute and well-informed about the background of the recipient to craft appropriate responses.

Who was Balaji AvajiChitre, aka Chitnis?

Being Shivaji's personal secretary was akin to being the charioteer of the ever-moving Sun. Every document had to be carefully read, sorted, and arranged according to its urgency and importance. Balaji Avaji Chitre, the efficient secretary of Shivaji Maharaj, was entrusted with this challenging task. He

worked tirelessly, managing the secretarial paperwork admirably.

Balaji Avaji Chitre's life story is truly remarkable and filled with miracles. Born into a Chandraseniya Kayastha Prabhu Brahmin family, he and his family faced challenging circumstances when condemned to be sold as slaves in Africa after his father fell victim to intrigue and evil conspiracy. Fortunately, they secured their freedom with the help of Rakhmabai's brother in Rajapur. During this adversity, young Balaji took the initiative to write a letter to Shivaji Maharaj, detailing their situation and the debt they needed to clear. Recognizing Balaji's talents, including his writing style and beautiful handwriting, Shivaji appointed him as a letter writer in his royal court in 1648. Through hard work and dedicated service, Balaji Avaji Chitre gradually ascended to the position of Shivaji's personal secretary for thirty-two long years until Shivaji's death in 1680. His journey from humble beginnings to becoming an integral part of the Maratha administration is a testament to his abilities and dedication.

Balaji Avaji Chitre's journey is indeed a testament to his resilience and dedication. Born into gruesome circumstances, he not only overcame adversity but also went on to serve as Shivaji Maharaj's personal secretary and, when required, even wielded his sword to defend his king and empire. His multifaceted talents, from his skills as a swordsman to his eloquence as a writer, made him a valuable asset to the Maratha administration. Balaji Avaji Chitre's life story serves as an inspiring example of how one's resoluteness, determination and abilities can lead to remarkable achievements, even in the face of difficult circumstances.

The anecdote :

Once, Shivaji Maharaj hurried to his office,

the always smiling Maharaj had a grim face with knotted brows, preoccupied with a serious issue that day. He dictated a letter and asked Avaji Chitre to have it ready before evening. Balaji got busy with his other secretarial work and completely forgot about this important letter. Late in the evening, Shivaji Maharaj rushed back to his office and inquired about the letter. His serious face still sported frowned eyebrows. It was only then that Balaji realized his grave mistake.

However, Balaji was quick on his feet and didn't want to incur Maharaj's displeasure or ire. He took a blank piece of paper and pretended to read from it. A servant holding a lamp came near to Balaji to provide better light for reading. Only then did he realize that Balaji was reading from a blank paper! He couldn't control his laughter. Both Shivaji and Balaji were irritated by this breach of royal etiquette in front of Maharaj.

Balaji continued to read the blank page as if it were a final draft of a letter, and the servant couldn't contain his laughter yet again. Maharaj, sensing that something was not right, asked Balaji to show him the letter. In a moment of humility, Balaji, realizing his error, fell at Shivaji's feet and begged for forgiveness. He explained that he had been too occupied with his workload and had completely forgotten to write the letter. This incident showcased the demanding nature of serving as Shivaji's secretary and the need for unwavering attention to detail and responsibilities. Despite the humorous mishap, Balaji's dedication to his duties remained unquestionable.

Upon seeing the blank paper, Maharaj too had a hearty laugh. He appreciated Balaji's brilliant sense of timing and his ability to recall what Shivaji had dictated for the letter's contents earlier in the morning. This incident

highlights the demanding nature of serving as Shivaji's secretary and the quick thinking required to navigate such grim situations. Balaji's wit and presence of mind saved the day, and his dedication to his duties was evident, even in the face of a humorous mishap. The frown on Maharaj's face had vanished and his usual warm smile with a twinkle in the eyes was back!

Maharaj patiently waited for Balaji to complete writing the letter, reviewed and approved it for stamping the Rajamudre (Royal seal) affixed by authorized officials for further dispatch. He also asked Balaji to hire a few more competent assistant secretaries immediately to lighten his workload, recognizing the valuable service Balaji provided and the need for additional support to manage the growing administrative responsibilities. Balaji Chitre's efficiency and dedication were instrumental in ensuring that the affairs of Swarajya ran smoothly, even in the face of unexpected challenges. His quick thinking, humility, and commitment to his role as Shivaji's secretary were truly commendable.

Shivaji Maharaj displayed remarkable tolerance even when his officers inadvertently made mistakes. He was known to forgive them, appreciate their skills, and respect their work. Shivaji Maharaj was a leader who not only recognized but also valued his team, consistently demonstrating these values. This is why Shri Samartha Swamy Ramadas praised him using rich terms like Achaarasheela (Ethical and disciplined), Vicharasheela (Thoughtful or Considerate), Daanashila (Charitable and Generous), Dharmasheela (Righteous and Virtuous), and Sarvajnapanesusheela (Knowledgeable, yet very humble).

Death and Legacy :

After Shivaji Maharaj passed away, the rightful heir, Sambhaji Maharaj, and his stepmother, Queen Soyarabai, had a tussle to take over the throne. Suspecting her attempt to poison him, Sambhaji condemned Soyarabai and all her supporters, including Balaji Avaji Chitre, to death by stamping elephants in 1680. However, at the request of Queen Yesubai, the same Balaji's son, Khando Ballal Chitnis (Khando Ballal), was appointed as Sambhaji's new secretary. Khando Ballal Chitnis served several Maratha rulers, including the second Chhatrapati Sambhaji Maharaj, the third Chhatrapati Rajaram, and the fourth Chhatrapati Shahu Maharaj, until he died in 1712. His dedicated service throughout this period highlights the importance of competent and loyal individuals in the administration of Hindavi Swarajya. It's a testament to the enduring legacy of individuals like the Chitnis or Chitre family within Hindavi Swarajya.

Editor's Note

- ★ AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to:

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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.



Short Story

B.R. Bhimachar

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



Is that all?

Range Gowda of Hassan was visiting his younger brother's house in Delhi. He was elated to meet his brother and his family and enjoy their hospitality after a long time.

His brother's son is Naresh, a High School student. He is very smart. On his return from school, he was saying –“Uncle, Today while playing cricket, I took 8 wickets in just 4 overs. Then while batting, I scored a century in just 26 deliveries”

Hearing this, Range Gowda felt that his own son's prowess in cricket was rather insignificant. Though his son was playing for the Hassan District team, his achievements on the field were never as grand as Naresh's performance.

The next day, Range Gowda was waiting for Naresh to return from school. “Didn't you play today”? He asked. “Yes, Uncle. I played today also; you should have seen my batting today. I scored a double hundred. I hit 24 sixers

continuously in 24 deliveries”! Naresh replied. Range Gowda was dumbstruck and didn't know what to say.

That night they were all partaking in supper. Range Gowda raised the topic of cricket with his brother and talked about Naresh's astounding performances. With a burst of boisterous laughter, his brother said – “Do you think Naresh is playing cricket in the field like your son does? Never... He plays on his school's computer. Why just a double hundred? There are days when he even scores a thousand runs and comes back home without any sweat! They are all modern-day escapists who build their castles in the air. That's all...”

Range Gowda now breathed a sigh of relief! He started slowly praising his son's real achievements on the cricket field to the audience around the dining table...

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



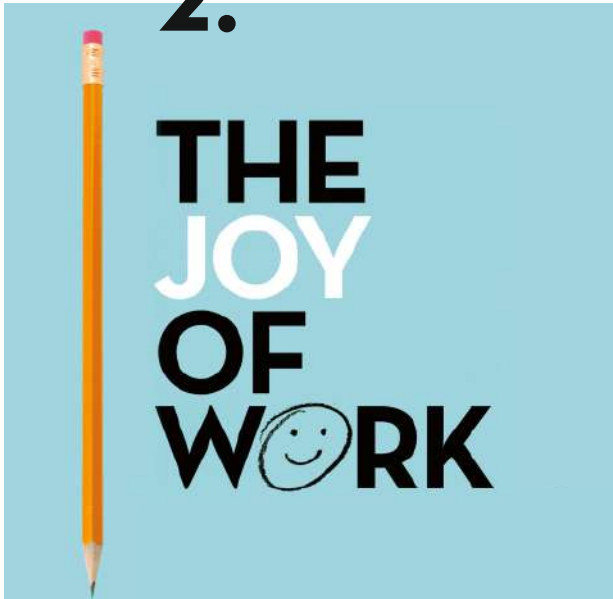
Joy of Living

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2.



Every person pursues a career once they cross teenage or school/college life. We all continue with our job for a major part of our youth and adult life as long as our physical strength and mental faculties can permit. It is also observed that a major part of our is spent pursuing the vocations of our choice and are concerned with our areas of work.

There are two ways, we can look at the work pursued by us.

1. To keep cursing ourselves on the job to be carried out and how difficult/irritating/disinteresting we feel about the work on hand.
2. To appreciate the work allocated / to be

performed and try our best to do and develop it.

It is worldly knowledge that once we have come to adulthood it is inevitable for us to be involved in carrying out some economic task to uphold our basic needs. Therefore, work we must. Then why make it unpleasant? Let us “ enjoy doing our work “

Many high-flying executives often get upset at certain types of assignments given to them and kill themselves and their initiatives during such a period. They forget that the perception of the job is negative in their mind because of the social status and acceptability in their social circles. Every job has its positive and negative areas. We should always see the positive side and tend to see how best we can soften the negative elements. If we start with the negative side of any job, all the jobs in this world will look problematic and uninteresting.

Therefore while one should make an effort to take up an area of work in which he has aptitude, one should also find ways of developing an interest in the job at hand. All of us have a special ability for creativity ingrained, but very few of us use it. When we take up any work, we should try to see how best

we can perform the job, and also bring in some elements of creativity that will keep up the excitement and pleasure of work.

Mr Mohanta was able to get a job as a Manager in a Chartered accountant's office after a lot of effort. However, due to the lack of opportunities and the depressing financial needs of his family, he took up this assignment against his wishes. Mr Mohanta thereafter analysed the entire office work and found that old files had been pending and he was able to introduce a new filing and computerization system to increase efficiency.

He brought in MS Office and Excel and reorganized the entire system so that the clients could find their accounting system at the tapping of a key. Mr Mohanta became so engrossed in this new experiment he looked forward to what he could achieve each coming day.

Mita who was an educated housewife with two adorable kids often felt that she was caught up in the web of family and household management. She envied the working women as she felt she was wasting her precious time. Her aunt who watched her mental trauma advised her to accept the reality. The truth was that she had tiny little children and none to look after. Given these circumstances, her aunt advised her to see the pleasure in the household work. Once Mita realized her folly, she took an interest in the job at hand. She introduced several methods by which household work could be modernized, to do it more efficiently, and save a lot of time. New methods of cooking enabled me to try out new recipes and cook fresh items on the table every

day, which everyone lapped up. Updating the school books equipped her to support her children who required assistance to cope with the heavy school work. Mita tapped her latent interest in Bonsai, mushroom cultivation, and Fabric painting by taking up short-term courses.

Now, Mita is an ebullient who looks forward to every day of creative management of household work and combines it with a few hours of her hobby of Fabric painting which not only enables her to be popular amongst her friends which in turn boosts Mita's self-image a dconfidence but fetches a good extra income to the family kitty.

Instead of feeling dejected and rejected, Mita by her attitudinal change has not only found **JOY OF WORK** but by her enthusiasm can spread happiness around her.

Many people often complain about their working conditions and the people connected with their work being so difficult that they have made their working life miserable. One can not rule out the fact that there may be a couple of people who are negative in their approach and unfriendly. Be it as it may, with a positive and friendly approach and the concept of share and care one can negotiate with anybody either at home or in the workplace.

Mita and Mohanta's approach will bring in the **JOY** in whatever one is doing. Since we spend a major part of our day doing the work assigned to us, this new approach and attitude will enable us to savour the **"JOY OF WORK"...**



Whip of Humour

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Right from the Horses' mouth

"If wishes were horses, beggars would ride," I said.

"I disagree with you. We horses cannot be saddled with any tom, dick and harry" neighed the horse. The horse and I were having a chat (Not the Bhel puri, Masala puriwal chat, the good old wordy one) before the Bangalore Turf Club on the 'Celebration of the Horses' day.

"Quite proud being born a horse, aren't you?"

"I sure am. Do you know how the horses came into existence?"

That caught me in a fix. I know how an amoeba came into this world. I also know how man evolved from apes. But about the evolution of the horse, my knowledge was blank.

"When the Almighty provided the wind with hooves and the lightning with a bridle, he called it a horse," said the horse, which was duly joined by a mare, a pony and a colt.

"Ah! But you became the vehicles of men. We are great" I was not ready to play second fiddle to a horse.

"That is because you people needed a stable life," guffawed the mare.

"Stable life? You are good at punning too" I said admiringly.

"We are good at many things. Your epics would not have seen the light of the day without us" declared the stallion.

"Neither would the Greek and Roman scriptures have evolved" added the pony.

"You shall explain" I averred.

"Sure. What did Lord Rama do once he ascended the Ayodhya throne?" asked the mare.

"Obviously he sat down," I remarked.

"That does not make any sense. We horses have better sense – Horse sense" cried the pony.

"As soon as Rama became the King, he performed the Ashvamedha Yaga. Without a horse, he could not have performed it" stated the stallion.

"And without the horse, Lakshmana could not have driven the chariot to abandon Sita at the outskirts of the country" added the colt.

"Coming to Mahabharata, your Akhohini would have been incomplete without horses. Horses were the only close witnesses to Bhagavadgita released first hand – or first throat – during the pre-Kuruksheetra period" boasted the pony.

"And without the ceremonial horse (Ashvamedha horse) Arjuna would never have reunited with Chitrangada and BaBhruvahana would never have met his father!" claimed the stallion.

"That makes horse sense" I acquiesced.

"Most of the men who frequent this place

do not have horse sense" declared the mare, eyeing the turf club board.

"What exactly is 'horse sense'? It's quite confusing" I muttered.

"Not to bet on humans! You humans are strange creatures. You train us to run for you and become sofa-bound soap watching idle pumpkins" said the mare.

I mulled over the matter. History is replete with rotund characters riding sleek horses. Let alone the high and the mighty, even lower cadre officers had to learn horse riding. An incident in the British-ruled Indian era comes to my mind.

An officer of clerical ranks was to accompany a British officer on an inspection tour. The officer in question had never ever climbed onto a horse in his whole life. When the H hour chimed and the Brit asked the clerk to bring his horse around, the clerk started wailing that he was suffering from stomach ache and a horse ride would only aggravate the pain.

The Brit was all sympathy. "Oh! No! An officer of your ranks falling ill is a reflection of the lacuna in our administration" he declared, "We must address this lacuna right away. Come; let us walk to the dispensary."

Off went the duo. On reaching the dispensary, the Brit turned to the compounder and asked him to bring a cup of castor oil. On receiving the cup, he insisted on feeding the entire contents to the clerk. Left without choice, the clerk gulped the oil till the last drop.

After a while, solicitousness personified, the Brit asked, "Are you feeling better now?"

"About fifty percent," said the clerk.

"Then one more dose it shall be!" cried the Brit.

Despite innumerable protests from the clerk, he was made to gulp down one more cup of castor oil. As the clerk kept his cup down, the Brit remarked, "Tell me; is it not easier to learn horse riding than drink two cups of castor oil?"

The murmur of the pony brought me back to the present. "Many of your songs have the clatter of horse hooves. Most of those songs are super hits" said the mare.

"And our tail is one of the most fashionable hairdos since time unknown," said the pony.

"All those are in the past. Now you are no longer being used as animals of transport. You are hardly being used as beasts of burden. The good old Mysore Tanga is a thing of the past..." I tried to spoil their party.

"Ah! But all your vehicles are classified based on our power only" gloated the stallion.

"Your power?" I asked.

"Our power – Horsepower! Horses may come and horses may go. But the power of the horses remains etched in the history of mankind" said the colt.

"Just one request from all of us horses" chorused the quartet.

"And what could that be?"

"You call buying and selling of politicians as horse-trading. Compare us to dirt; we will somehow swallow the insult. But comparing us to Nth rate animals is highly despicable" cried the quartet in Unison.

"Horses for courses please" blared the loudspeaker of the Turf Club.

The mare, the colt, the stallion and the pony respectively trotted, bolted, galloped and cantered towards their courses.



Success Stories

- Ordinary people who made it BIG...

Varsha Avadhany

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UMESH SHASTRY – THE TROUBLESHOOTER



One evening at the AKBMS office we were conversing with Shri Umesh Shastri to learn more about his vision for the community youth, and that is when we discovered various avatars of him. Born and brought up in Bengaluru and belonging to the Koota sect of the South

Canara Brahmin community, Umesh today is a Serial entrepreneur, Serial investor, Social innovator, Social worker, and above all a Social Collaborator working tirelessly for the development of the youth wing of the Maha Sabha.

His main interest lies in the hotel industry. At the same time, he is heavily invested in many small-scale business ventures, where he plays the role of a financial investor and business advisor. He believes in 'Getting the job done' rather than wasting time speaking about it all the time. He says there are always problems with getting to start, cracking the system, and getting into the mindset of achieving, and thus his role in overcoming those hurdles and getting the ball rolling is a game changer. He believes that 'Time is of the essence' for doing any task and thus the speedy implementation of thoughts is of prime importance.

We also had extensive conversations about his vision for the Youth wing's common minimum programme which he hopes to achieve in the next three to six months. These are:

1. **Vipra Mela** - To organize a large-scale mela to promote the entrepreneurial skills of the youth by inviting around 10,000 to 12,000 members to the Mela.
2. **Volunteer cadre** - To form a strong group of volunteer cadre in each district with at least 50 members who will be inculcated with leadership skills and motivated to bring out entrepreneurial skills and mindset.
3. **Career Guidance platform** - To establish a forum that guides young adults into the career of IAS, IPS, and other allied careers. The aim is to bridge the gap between the coaching centers and the youth. Thus, giving wings to the dream of the economically backward sections of the Brahmin community.
4. **Entrepreneurial facilitation platform** - To facilitate the navigation of the regulatory and govt systems from procuring financial aid to understanding the working systems of the various govt departments, to circumventing the red-tapism that hinders the progress of small to medium-sized enterprises.
5. **Job platform** - To promote a job platform exclusively for the Brahmin community to bridge the gap between entrepreneurs and job seekers. This will be a web-based tool with plenty of user-friendly interfaces.
6. **Global promotion** - To bridge the gap between the NRI based outside India and the Brahmin community here in India. The goals are multi-fold from guidance on how to apply for foreign universities to

jobs, to being donors or grant-makers for causes in India, to the cultural promotion of the Brahminical way of living.

7. **Legal aid** - To support the elders of the community in their legal services through a cadre of youth lawyers
8. **Matrimonial forum** - To promote marital opportunities specifically among middle-aged woman who have missed the bus of marriage in their early youth. The aim is to remove the taboo of late marriages in the community and promote self-reliance and career-oriented mindsets among women.
9. **Cultural promotion** - To promote the Brahminical way of living through the brand building of various Mutt leaders. Thus, building extensive social media campaigns promoting the messages of the Mutt leaders and spreading the message of an Ethical way of living.

Umesh believes that AKBMS can be the stepping stone for the community's well-being that can be promoted over decades through joining hands with other sects and classes for the larger good of society.

(Editorial Note: Sri. Umesh Shastry is the State Convenor for the Youth Wing at AKBMS. He has embarked upon a significant course of mega activities that could bring laurels to the Sabha. Under the leadership of Sri. Ashok Harnahalli, he is working toward bringing the community's youth power under one roof and channelizing their combined power towards providing a solution to their day-to-day problems while preserving their rich heritage and culture. His commitment and style of functioning are both unique. We wish him the very best...)

||Shri Shankaralinga Vijayatell



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The wait for winter...

She picked up the broom and started sweeping
The floor with its scattered leaves from the tree,
Leaves - all brown and dry, old and withered
The memories of the past.

The floor looked clean and swept
Not a single leaf remained
She looked around and smiled
The mind now free from the past

She turned to walk away from the pile
The heap of dead and dried leaves
Waiting to be buried, deep and down
Where they can no longer return to haunt.

Suddenly came a storm and gusts of wind
And scattered the leaves yet again
She turned and saw them strewn on the floor
Once again, the memories of the past

She picked up the broom yet again
And started to sweep the floor
Wishing to do away with every leaf on the tree
Every memory of the past

And she waited for the winter...



**AKBMS Fist AGM of 2024-25 held at Gayathri Bhavan,
Bengaluru on 2nd June**



**Best wishes to the newly elected Vipra Members of
Parliaments from Karnataka**



Prahlad Joshi



**Vishveshvara Hegde
Kageri**



Tejasvi Surya

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