

VIPRANUDI

English Journal from the house of AKBMS



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SHANKAR NAGARAKATTE

better known as Shankar Nag (9 November 1954 – 30 September 1990) was a versatile Indian actor, screenwriter, director, and producer

Shankar Nag was born in Honnavar, then a part of North Canara in the state of Bombay (now in Karnataka). His parents were Anandi and Sadanand Nagarkatte. Born into a Konkani-speaking Brahmin family, his family settled in Shirali, a village near Bhatkal in Uttara Kannada. He had an elder sister, Shyamala, and an elder brother – actor Anant Nag. After completing formal education, Shankar Nag moved to Bombay where he was attracted to Marathi theatre and immersed himself in theatrical activities. Incidentally, he met his future wife, Arundhathi during a drama rehearsal there. He then shifted base to Bangalore where his elder brother had already established himself as a popular actor. In 1978 Shankar Nag made his debut with Girish Karnad's epic film Ondanondu Kaaladalli and the rest is history! He acted in around 80 Kannada films during his film career of around 12 years. He was an unconventional hero and was given the title of "Karate King". He made his directorial debut with Minchina Ota, one of the most talked about films of the day. This won him seven state awards including that for best film. Like films, he made his directorial presence felt in TV serials like Malgudi Days which even to this day, remains fresh in the minds of millions of his fans around.



The Iconic Auto Raja... The most popular name for an auto-stand in Karnataka is not that of a God or an auto driver who made it big in life. It is the hero of Auto Raja , a film released in 1980, starring Shankar Nag. The success of the film made him popular among auto drivers then, and the aura is still strong. Though Upendra, Sudeep, Darshan and Ganesh have all acted in similar roles, none of them could dislodge Shankar Nag from the hearts of auto drivers. Thousands of auto drivers in the state join hands every year on 9th of November to celebrate their hero's birthday as "Auto Rickshaw Day" even to this day. There are many auto rickshaw drivers in our state who carry the images of Shankar Nag on their autos and in their hearts!



Shankar Nag was way beyond the time. An ace actor, a fabulous director, a social reformer, a humble down-to-earth friend of many- He was so multifaceted that people seldom could place him in one frame and say that "this was Shankar"! He was also a visionary. He not only imagined the implementation of metro trains in Bengaluru, but also had a blueprint created on his own, decades before the state political think-tank even came up with such an idea! Shankar Nag is such a person who inspired many and the very thought of him will trigger your creative instincts. He followed his heart and passion and his saga would inspire many a youth to follow their hearts and be committed to work on hand...

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VIPRANUDI

-English Journal from the house of AKBMS

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Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

Namaskaram to all my Vipra friends.

Brahmins by nature are intelligent. It is a God's gift and an asset for all of us. Our intelligence is what has always protected us, and is all the more true today as well. It becomes very important that the intelligence, hard work, and talent of our community students have to be identified and honored at every stage of their journey. This responsibility of recognizing and awarding the deserving students of our community has been given to all the district Brahmana Sabhas of Karnataka. We need to ensure that none of the students should be deprived of their right to education. This movement has gained momentum and we see that such programs have been organized in various parts of our State. Even more happy for the fact that I have been physically present in many of such programs. Raichur is one such place where the Pratibha Puraskara function was organized on a large scale. Turuvekere, Mysore, and Mandya to mention a few others organized such programs for students. Davanagere, Madikeri, KGF, and Bengaluru have also rallied around to organize such functions. It is one of the most heartwarming initiatives.

As you are all aware, we are all meeting and seeking the blessings of our community saints and Gurus on the occasion of

Chaturmasya. People have been thronging into the ashrams to offer their Bhiksha and doing padapooja to various Gurus. Last year, AKBMS organized one such program to meet Gurus of various mutts and offered Bhiksha to them and sought their blessings for the wellbeing of the entire Brahmin community. This year I make an earnest request that all the District heads, Executive committees, and all the representatives of Mahasabha to continue this tradition and organize programs to visit various mutts and ashrams and seek the blessings of the Holiness.

After the conclusion of the Chaturmasya, there is a proposal to conduct a massive and grand conference of all the Saints and Gurus of various mutts. This initiative is planned in accordance with the wishes and blessings of many Muttadhipathis. I am very happy to announce that such a mammoth conference will be organized in the coming months. This will further inculcate a sense of unity, upliftment, and re-establishing our faith in Sanatana Dharma amongst all the Vipra communities. One of the main pillars of AKBMS Sanghatane is the coming together of different Vipra communities as one single and strong community will be achieved in this Samavesha. I look forward to an unstinted support from each one of you.

Last month we also saw a great initiative of the Brahmin business community. A large number of people representing small and large-scale businesses came together to understand the needs of the business

community and brainstorm on how to take this business entrepreneurship to the next level. The industrialists and business fraternity of our community shared their experiences in developing their businesses and also came up with ideas that could be implemented in the days to come. This will largely empower the business aspirants to grow and develop in their areas of interest. They also came up with a knowledge bank on technical know-how, market study techniques, and financial pieces of advice that would help youngsters who aspire to have startups. Taking this as an auspicious beginning, we plan to organize a conference of Brahmin Business and Entrepreneurs in October. We sincerely wish this initiative all success and hope that

our younger generation takes benefit from this conference. This entire initiative is spearheaded by Vice President Smt. RoopaShastri and Sri. P.C. Rao and we wish them well.

We wish all our readers for the upcoming festivals of Upakarma, Rakshaandhan, and Varamahalakshmi. May the Gods bless all of us.

Peace Be To All

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Quotable Quotes from Bhagat Singh



"Revolution is an inalienable right of mankind. Freedom is an imperishable birthright of all"

"A rebellion is not a revolution. It may ultimately lead to that end"

"Bombs and pistols do not make a revolution. The sword of revolution is sharpened on the whetting-stone of ideas"



From the Editor's desk...✓

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

In this edition, you will read a brilliant article from Mr. L.V.Prasad titled "Space Exploration" under our column - Topical & Trendy. With the success of Chandrayan's mission, "space" seems to be the most trending subject and from that perspective, this article is timely. Mr. L.V. Prasad is a Retired Deputy Director, ISRO with a career spanning over 35 years. He has contributed to a spectrum of successful spacecraft missions, encompassing remote sensing, communication and exploratory, including Chandrayaan and Mars Orbiter. Presently he serves as a member of a Govt. of India committee and is actively involved in building School infrastructure in rural India, conducting medical camps and setting up libraries in rural schools.

From this edition, we also have started a new column – Change Makers. This is a youth forum where we will showcase articles from youth about subjects that interest and concern them. In the introductory article, Miss. Manasa Prahlad shares her experiences with her research work in the US. I strongly feel that Manasa has set a very meaningful trend for this column and I hope that many youth would contribute their articles to keep this column alive and ticking. Incidentally, Manasa Prahlad is a third-year Ph.D. student in the Kratsios lab

at the University of Chicago where she is pursuing research studies analysing how neurons become neurons. On behalf of the Editorial Board, I wish her the very best in her research work and look forward to reading more of her experiences and views.

AKBMS has chartered many mega projects in the fields of Health and entrepreneurship. The coming months will be interesting to watch as many of these projects unfold and reach out to a large number of beneficiaries. Our journal will make a sincere attempt to showcase all of these activities as they constructively help the community and society at large to come together and work for each other. On behalf of the Editorial Board, I congratulate all the members who are working towards these projects and wish them success.

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. Watermelon | 2. Candle |
| 3. A coin | 4. A bar of soap |
| 5. Clouds) | |



AKBMS – News & Events

Savithri Ramesh

Lead members of the AKBMS Women's wing.
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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during June 2023, to your perusal:



Events and Programs of AKBMS :

1. A Prathibhapuraskara program of awarding the young scholars of our community was held in various districts of Karnataka. Turuvekere, Raichur, Mysore, Coorg, Davanagere, KGF and Bangalore. Brahmins are gifted with intelligence and that is our only asset said Sri Ashok Haranahalli speaking on this occasion. He also added that it is important to nurture, identify, and appreciate such talents in the young students.
2. On the occasion of the Chaturmasya, Sri Sri Swayamprakash Sachidananda Swami of Hariharapura mutt a grand function was held in Bangalore. Saints from various ashrams Ramakrishna mutt participated in this program. The need to re-establish our faith and belief in Sanatana Dharma was stressed during this meeting.
3. A meeting of all the Business enterprises and the entrepreneurs was held on the

26th of July. About 120 entrepreneurs participated in this function. A brainstorming session and talks by various business heads gave an insight into the world of business. Speaking on this occasion Sri. Ashok Haranahalli opined that progress is possible only through unity and being there for each other. We have great pleasure in enclosing the following minutes of the meeting report filed by Sri. Umesh Shastry:

Quote

The State Level Entrepreneurship Forum of Akhila Karnataka Brahmana Maha Sabha (AKBMS) organized a "Businessmen's Brainstorming Session" on Wednesday 26.07.2023 at the Tally Hall of F.K.C.C.I., Bengaluru. The program was organized by Mr. P.C. Rao and Smt. Roopa Shastry, both the Vice Presidents of AKBMS, under the guidance of the President Mr. Ashok Haranahalli. More than 120 entrepreneurs with superlative

success in their business field participated and made the program a superior success. Dr. Giridhar Kaje (President, Havyaka Mahasabha, Renowned Ayurvedic Doctor), Mr. Pradeep Pai (Founder of Hangyo Ice Cream), Mr. Bhaskar Rao (Former Police Commissioner, Bangalore City) were present on the dais. Mr. Ashok Haranahalli presided over the meeting. The meeting started with the "Veda Ghosha". Mr. P.C. Rao welcomed all the dignitaries and participants. Mrs. Roopa Shastry introduced the purpose and concept of the gathering. She called for guidance and cooperation from the Brahmin Businessmen towards increased entrepreneurship, job opportunities, financing, and market opportunities among all sections of the Brahmin community. Mr. Ashok Haranahalli addressed the gathering and described the journey of AKBMS since 1972. He spoke passionately about the burning issues of the Brahmin community. Calling for further unity among the community, he sought increased help from business enterprises for the further welfare of the community. Since the Brahmin community does not get any support from the Government, nor there are any reservations about jobs, there is a sense of urgency to help many economically backward people in our community. He also mentioned that 6,000

applications have been received for the monthly pension given by the Mahasabha. Dr. Giridhar Kaje narrated how banking was started by a few entrepreneurs in the coastal belt of Karnataka which then helped the start-up of small and medium-scale industries in the region and expansion of banking to the entire nation. He called for "Celebrate the Celebrities", which is to recognize successful entrepreneurs for their achievements and help spread similar success in the community. He stressed more action than mere words towards engaging more people from the community towards replicating such success. Mr. Bhaskar Rao said that a Brahmin is much respected, and therefore this strength needs to be further leveraged. He stressed the need to invest Brahmin smartness effectively for the further success of the community. Mr. Pradeep Pai, the founder of Hangyo Ice Cream, with more than 1200 employees and a turnover of over 800 crores, called for increased unity across hundreds of sub-sects of Brahmins. Though each sect has its uniqueness across its history, custom, mutt, and guru sampradaya, he said, we need to strive for more unity among us and move forward as a single block for our survival and success. Mr. V G Kiran Kumar, Director at Vishal Construction Company, a successful businessman among many other laurels, said

that he is always ready to help the community work on behalf of his company, ready to bring business people together and provide an opportunity to hold workshops and meetings in his premises. He said that we could strive to bring financial assistance from abroad



for the prosperity of the community. Young entrepreneur Mr. Krishnan Iyer, who jumped from his illustrious tech career to start a business called "Iyer Idli" shared his experiences. He called for increased adventure of the youth to leverage technology in the business. The speakers for the occasion included Mr. Veerendra Kamath, owner of Kamath Hotel Group, Mr. Radhakrishna Holla, President of Karnataka Taxi Owners Association, Mr. Vishwanath Dixit, President of Karnataka State Vipra Chamber of Commerce, Mr. Bhagwan from KASSIA, Mr. Chidananda, President of Badganadu Sangha, office bearers of Ananda Balagada Mr. Gurusurthy,

Mr. Krishnaprasad, FKCCI, Laghu Udyog Bharati, KIADB, Karnataka Bank, Abbigere Ramu of Vipra Samana Manaskara Vedike, Mr. Jayathirtha of Vipra Business Forum, B2B and Bidyut office bearers; and representatives from many other several business forums. All the speakers expressed their will to extend their helping hand. All the office bearers of AKBMS including the Vice Presidents, Organizing Secretaries, Joint Secretaries, and Executive Committee members participated in the meeting. Shri Nataraja Upadhya compared for the meeting. Mr. Ravikumar, the Organizing secretary gave the vote of thanks. The successful meeting ended with Shanti Mantra.

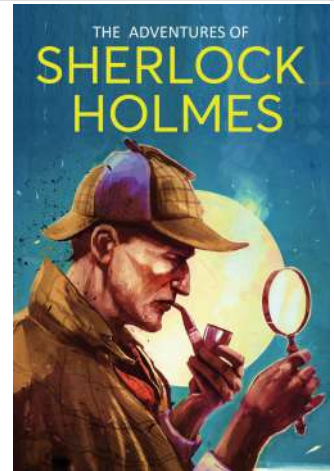




Guest Column

Ashok G Narendra

Retired Banker, Avid Bibliophile & Passionate Reader
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Doyle's Sherlock Holmes: Legend and Reality (Part – 2)

Dr Joseph Bell was the inspiration for Sherlock Holmes. Joe Bell as he was called by his students was a surgeon in Edinburgh's Royal Hospital. His talent for observing and deducing his patients' diseases made him famous. He was a personal physician to Queen Victoria and was made senior surgeon after teaching systematic and operative surgery for fifteen years. He was known to be unusually kind to children and women. His mother said that he was dedicated to God from his cradle! Very religious, he never missed going to Church on Sunday, even after the death of his wife, after nine years of marriage and three children. He committed a tenth of his income to the church. He was rather short with angular shoulders. He had a hawk-like nose and grey eyes and a reddish healthy face that was easily recognised and walked with an uneven limp and a brisk ride. By throwing his gaze on the boots, - to dress -to the hat, he learnt the patient's profession, place, life and illness and explained his deductions to students. He said his female patients conveyed a lot to him by their posture and the way they held their hands even before uttering a single word. Doyle found him remarkable and fascinating. He thought if Dr Bell can utilise such talent in real life, a writer can certainly use it in literature. He invoked the talents of Joe Bell in creating Sherlock Holmes. Consider one or two instances of how Bell influenced Doyle:

A patient is brought before Dr Bell who leans back in his chair and looks over him in his reserved way, pressing his fingertips together, flicking his grey-eyed gaze on him.

"Well, my dear man, you have served in the army?"

"Aye, sir."

"Recently discharged from there?"

"Aye sir"

"A Highland regiment?"

"Aye sir"

"A non -commissioned officer?"

"Aye sir"

"Stationed in Barbados?"

"Aye sir "

The conversation appears like magic to students, who after the patient has left, ask how he deduced all those things. Dr Bell explains -the patient had served in the army was clear because he had not removed his hat. He was discharged recently becomes clear, as otherwise, he would have gained civilian manners of removing the hat to show respect. His manner of speaking was that of the people of Scotland, which was obvious. The patient's air of authority showed that he was not an ordinary soldier but a non-commissioned officer. The deduction that he was stationed in Barbados was a cultured guess. He came for elephantiasis disease found in Barbados, West Indies and not in Britain. Elephantiasis is also present in India and Afghanistan, which were part of the British Empire then. Bell's deductions were dead right and he had no prior information about the patient other than his illness.

Doyle dramatised the traits of his teacher brilliantly in his stories. Dr Bell's commitment to medicine and compassion toward children once put his own life in danger. Diphtheria was a dreaded disease and efforts to find a cure were not successful. It produced a grey mucous and a leathery membrane in the throat, resulting in- sore throat, swollen tonsils, fever, inflammation of the heart and finally death. Dr Bell's efforts to find a piece of equipment, to suck out the membrane, resulted in sucking it into his own throat! The result was, he suffered from it for many weeks to become mute, with double vision, and difficulty in swallowing. One leg ceased to function and he felt chest pain. The medicine failed to enter his throat and came back into the nose, needing a pinch of snuff to clear his mind. This gave a nasal twang to his voice! He was unable to walk and needed two people to assist him and was confined to bed for four months. Finally, when he did walk, he was with a limp and spoke in a high-pitched voice.

In 1865 when he presented a talk to the Medical Society of London on Diphtheria, which was later published in, ' The Journal ', doctors realised that it was an autobiographical drama of Dr Bell himself!

Once, a patient limped in and stood before Dr Bell, without taking off his coat. Bell asks a nervous young student,

'What is the matter with this man sir? Please take a look at him?'

The student walks hesitantly to the patient when Dr Bell commanded him,

" No, you must not touch him. Use your eyes, ears and brain sir, and use your powers of deduction."

The young student looked over the patient and at last gave his diagnosis as "Hip-joint disease sir"

Dr Bell's commanding, high-pitched voice shot back immediately

" No, No Hip- nothing"

Then he would explain that the man's limp was not from his hip but from his feet. He continued,

" Were you to observe closely, you would see that there are slits in the shoes, cut by a knife in those parts, where the pressure of shoes is greatest against the foot. This man suffers from corn and has no hip trouble at all "

Then Dr Bell revealed his diagnostic skill for which he was famous.

" The patient has not come for treatment of corn in the foot but for a more serious problem. His is a case of chronic alcoholism! The rubicund nose, the puffed, bloated face, the bloodshot eyes, the tremulous hands and twitching face muscles with the quick pulsating temporal arteries, all point to his chronic drinking habit"

However, he added "All these deductions have to be confirmed by absolute and concrete evidence "

To the great amusement of students, Dr Bell was pointing to the top of the whiskey bottle, poking from the patient's right-hand coat pocket!

Sherlock Holmes reads Watson's mind frequently to leave him in awe and admiration. Holmes always surprises Watson with his explanation of ' small things ' he has observed but is not visible to others. At least so it appeared. Doyle had modelled aspects of Sherlock Holmes upon Bell greatly but made changes like height, more than six feet and a strong lean body like a whippet -a racing dog, fast and thin in Holme's character.

Dr Bell always asked his students to observe patients closely. On one occasion while he was talking, he observed a student taking out a notepad from his coat pocket from which an envelope fell to the ground with address written in a feminine hand. Dr Bell was instantly remarking

"You come from Wales, don't you sir?"

He had deduced that because the student

had said Silling for Shilling, and rattled his Rs and had a peculiar rough, broad accent, found among people of Wales. He had confirmation of his native place, for the dropped envelope was addressed in a feminine hand to, " Mr Edward Jones" and carried a postal mark of one day before, having been posted in Cardiff, which is in South Wales and the name Jones identified him, as a person from Wales".

Doyle wrote anonymously in the beginning as was the fashion then. He felt writing anonymously erased his identity. He soon started writing under his name as he felt his readers had a right to know him better. This not only brought credit to his work but great popularity to him. Doyle created John Watson, friend and chronicler of Holmes, as someone who observes and makes notes, assists when needed and asks questions, in the minds of readers, to Holmes. To make Watson come alive as a character was Doyle's mastery. He made him as memorable as Sherlock Holmes without whom Holmes's stories are unthinkable. The pair became so popular that all other partnerships in the detective genre traced back to them.

Agatha Christie extolled the pleasure of the language in Holmes series, to bring it on par with literature by Doyle. R L Stevenson who also studied under Bell and became world famous for his novels like Treasure Island, Strange Case of Dr Jekyll and Mr Hyde, recognised the resemblance and wrote "... I hope you will allow me to offer you my compliments on your very ingenious and very interesting adventures of Sherlock Holmes. That is the class of literature I like when I have a toothache....."

"Only one thing troubles me: can this be my old friend Joe Bell ?" R L Stevenson could see through Holmes, to the inspiration behind and also realised the mountains of paper and rivers of ink that a writer must exhaust before reaching success. What he could not understand was the affection, admiration and debt that Doyle felt when " The Adventures of

Sherlock Holmes" was dedicated to: My teacher, Joseph Bell, MD... of 2 Melville Crescent, Edinburgh.

The Strand Magazine which published Holmes's stories called them a gift from heaven. It is also publishing history that The Strand went from strength to strength after it published these stories. The Hound of Baskerville was a runaway success and Strand went into seventh printing for the only time in its history. Its American edition boosted circulation by 200000 copies and its book form sold 50000 copies in ten days. Doyle was offered \$ 45000 for thirteen of these stories which when completed in 1927 were hailed as his best. Doyle became famous and when asked by a reporter how Holmes evolved out of his inner consciousness, he laughed heartily and showed Bell's framed photograph and said " Oh, but if you please, he is not evolved out of anyone's inner consciousness. Sherlock Holmes is the literary embodiment of my memory of a professor of medicine at Edinburgh University". "Sherlock is utterly inhuman, with no heart, but with a beautifully logical mind. I know nothing about detective work, but theoretically it has always had a great charm for me."

When Dr Bell read this he very modestly said " Dr Conan Doyle has, by his imaginative genius, made a great deal out of very little" and further added" His warm remembrance of one of his old teachers has coloured the picture"

Doyle was knighted for his medical work in the Second South African War and died on July 7, 1930.

(Editorial Note : Sri. Ashok G Narendra is a Banker. He served Canara Bank before retiring as Senior Manager and during his tenure, has worked in several states. He loves Dasa Sahitya, Kannada, and English literature and evinces a keen interest in Music & History.)



Thus Spake Lord Krishna

Mrs. Veena Prahlad

Eternal student, Gitaadhyayee
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Yatha ichchasi tatha kuru.... The choice is always ours

At the conclusion of his discourse in the Bhagavad Gita, Lord Krishna communicates to Arjuna that he has imparted knowledge, and it is now Arjuna's moment to reflect upon it and act according to his own will.

iti te jñānam ākhyātāṁ guhyād guhyataraṁ mayā
vimṛśhyaitad aśheṣheṇa yathecchasi tathā kuru
(Gita 18.63)

Indeed, the power of choice rests within us. At times, we might perceive life as unjust, believing that others enjoy better circumstances without any fault of our own. Comparisons to others can lead us to feel that our challenges are more daunting. However, amidst these thoughts, we witness individuals who, despite facing the same circumstances we complain about, have managed to elevate their lives. Consider the life stories of figures like our former President, Dr. Abdul Kalam, and our Prime Minister; they are not isolated instances, as there exist numerous such narratives across our nation.

What accounts for this disparity? Why does the same situation yield diverse outcomes? The key lies in the proactive choices of those who succeed. Instead of succumbing to their circumstances, they opt to transcend them. Their self-belief propels them forward while refraining from dwelling on complaints. They take personal responsibility, choosing not to rely on others for their progress. This mindset

shift empowers them to transform challenges into stepping stones towards success.

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ
(Gita 6.5)

In this verse, Krishna imparts the profound insight that we can be both our friend and adversary. He emphasizes the importance of not allowing ourselves to feel dejected. The decision to view ourselves as allies or opponents lies solely within our control.

Consider the story of a humble man who diligently saved every penny to construct a home for his family. Just before he was to move into the new house, an earthquake struck, causing it to collapse. Surprisingly, the man responded with happiness rather than sadness. When queried by his friends about this, he explained that the timing of the earthquake was a blessing—had it happened a day later, the consequences would have been far worse.

This tale underscores a vital truth: life's circumstances are often beyond our influence, but our reaction to them remains within our grasp. As Krishna advises in the aforementioned verse, it is imperative not to let ourselves succumb to despondency. We perpetually possess the freedom to shape our perspective on life's events.

In another instance, a girl attending a friend's wedding in a sweltering coastal region experienced discomfort in her meticulously chosen attire. She perceived the weather as unfavourable and the environment as unfavourable. Amidst her distress, she noticed another woman elegantly dressed and wholeheartedly engaged in the celebration. Perplexed by this, she inquired about the lady's demeanour. The lady's response was illuminating—she acknowledged that her misery would not alter the weather, so she consciously chose to relish the moment. This episode serves as a reminder that, despite circumstances, our outlook remains a personal choice. Challenges persist whether we accept them or not; thus, confronting them head-on and embracing life's unpredictability becomes an exhilarating journey.

Krishna further qualifies his assertion by implying that Arjuna should act following his own convictions after contemplating the discourse he has received. In times of adversity, Krishna's guidance centres on discerning the righteous course of action for the given circumstance. For instance, on the battlefield, Arjuna's moral duty was to engage in combat against his relatives—an action that, under ordinary circumstances, would be deemed inappropriate. However, the exigency of the battlefield demanded this course of action. Arjuna retained the autonomy to choose whether to partake in the war. Krishna had already forewarned him that the battle for dharma would transpire whether Arjuna participated or not.

tasmāt tvam uttiṣṭha yaśho labhasva
jitvā śhatrūn bhuñkṣva rājyaṁ samṛiddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savya-sāchin (Gita 11.33)

Krishna is conveying that the soldiers destined to be confronted by Arjuna had already met their fate through Krishna's actions. (Refer to the story of Barbareek in the previous issue of this journal in the same column)

Whatever is just and righteous will manifest, whether we act or not. The path of righteousness inherently serves the betterment of the world. This equates to selfless action, a cornerstone of Karmayoga. Engaging without undue attachment facilitates detachment from the material realm, further propelling us toward our ultimate aspiration of liberation.

Choose wisely.



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



My Quest for Spiritual Well-being

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Poet, Thinker, Motivational Speaker & Management Guru

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Tapas

One of the five niyamas that prescribe personal practices talks about Tapas. In the previous article, we tried to understand dhyana – its importance and practice. Can we say that Tapas is a more austere method of dhyana? Most people agree with this description of Tapas as we all during our childhood have been (over)exposed to cinema.

In the mythological movies that we have seen, we have observed a certain person going into the forest and spending his lifetime in penance. He would perform very difficult tasks of standing on one leg for instance and praying for years. Or for instance, staring at the sun without blinking the eyelids and dwelling deep into meditation. He would do this penance for years in such focus and concentration that he would forget his very existence. Anthills would grow around him and snakes would move about freely. He would eventually become a sage, an enlightened being. This was possible centuries ago, in another yuga.

Now let us roll into the current times. There are neither forests that can give you privacy to get into such deep penance nor we as people are in a state of such religious devotion to conduct such practices. Tapas for us is only a matter of cinematic experience!

Then how do we understand Tapas and make it a daily practice to improve our lifestyle. Tapas has another meaning, as enumerated in nirukta where it says - "tapovai dvandhasahanam" - Tapas is the practice of staying balanced amidst the ups and downs of life. Such a beautiful practice it would be for all

of us to strictly adhere to, right?

Our life is not a straight line. It is sinusoidal in the sense that there are ups and downs; there is misery and joy; there is penury and wealth; there are tears and laughs. These extreme emotions come to us alternatively and eternally. The person, who can maintain equanimity in facing both these extremes, is said to be in Tapas. In today's world, one who can cope with these fluctuating fortunes and stay contented, focused, and joyful throughout is indeed a sage.

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ಸಾರಿಬಿಡು ತಪವನ್ನು - ನವ್ಯಜೀವಿ ||

Spirituality is all about understanding the essence of any practice and imbibing that essence into our daily life till the final realisation. To do Tapas, we don't have to go to the forest. We don't have to compromise on our daily duties. We have to stay right where we belong, i.e., this Sansar or world, and face difficulties resolutely and enjoy the good times without hurting another being. As long as we are maintaining a sense of equanimity amidst these chaotic swings of glory and fall, we are all in Tapas.

ॐ

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



Mind over Matter

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EMPATHY – A MAGIC KEY

Often, we hear this statement from people around us or we make these statements - 'He does not understand' / 'People don't understand my situation' / 'I don't feel understood by him'. Along with these thoughts, a range of emotions - hurt, anger, sadness, betrayal and so on may stem. What is missing in a conversation that leads to people not being understood? When & how will you feel understood in a conversation? What exactly makes you feel understood by your loved ones or even your boss?

It is difficult to comprehend and answer these questions. Isn't it? At least, for me, initially it was.

Cambridge dictionary defines 'empathy' as 'the ability to share someone else's feelings or experiences by imagining what it would be like to be in that person's situation'.

Empathy is the ability to understand how one feels, experience things from their point of view and feel what they are feeling.

Empathy means imagining yourself going through the same situation as that of the other and feeling the suffering in the same way. For example, if your friend has lost a loved one, imagining you have lost a loved one and going through that emotionally is empathy.

One of the issues frequently seen in couple and child counselling or counselling for work stress is that people complain of not being understood by their significant other.

Azgar, a 14-year-old boy, opened up to a counsellor in one of the sessions discussing his anger towards his parents like this - 'My parents do not understand me'. On probing, he mentioned a recent incident of falling sick with food poisoning and how he was treated by his parents. Despite his parents taking him to the doctor, starting medicines at the earliest and attending to him day and night, he felt not being understood. But he felt understood by his grandmother, who lived far away from him. What is the difference? While his parents kept telling him repeatedly that he fell sick because he ate outside. Despite telling him not to eat outside, he does this repeatedly. But his grandmother called him twice a day, asking him 'How is his stomach pain?', 'How is he feeling now?', 'Was he able to sleep enough?'.

31-year-old Drishti complains about her husband in a couple of counselling sessions. She says that her husband does not allow her to speak completely. He won't listen to what she wants to say.

Zara, who is 40 years old and a director in a company, says that it is becoming very difficult to deal with her boss. Every conversation is draining her and creating stress. She feels that her boss is not understanding her situation and challenges. He thinks of his times, and how things were run. He does not see that times have changed, people have changed.

Some people seem to be naturally empathetic in nature. Others may find it

difficult to show their empathy. There are various reasons why a person may not be empathetic. But, when we look at empathy as a skill to build, here are a few tips on how one can build empathy.

Listening: Listening is an important part of empathy. Listening to understand rather than to respond is very important. When people are upset and sharing their thoughts, you can show gestures of nodding, occasionally making eye contact and using words like 'okay', 'I got it' and so on. Give a pause when they stop talking. They may not have completed what they want to share. Listening without interrupting is another aspect of listening. Be mindful of your body language while listening.

Paraphrasing: Paraphrasing means summarising what you have understood. You can start sentences with phrases like 'I see that...', 'I sense that...' or 'I hear you'. Paraphrasing helps a person to feel understood and also sometimes helps to reflect upon their feelings. This may also encourage them to talk more. Be mindful of your tone while talking.

Putting yourself in their shoes: Think about

their situation by putting yourself in their shoes. How you might have felt, how you might have reacted. Process that before you respond to them.

Check on their feelings: Ask them open-ended questions like 'How are you feeling now?', 'How are you dealing with it?' 'What's running in your mind?'. This helps them to acknowledge their feelings and thoughts. It also helps to reflect upon them.

Offer support: Before closing the conversation, offer them help. You can just ask 'How can I help you?' or can be more specific - 'You can tell me when you feel like talking.' or offer any help that you feel you can do. Check on them how they are doing as a follow-up.

Empathy does not mean you need to agree to whatever they are saying. You understand their point of view but you can communicate that you have a different opinion.

Being empathetic makes the other person feel understood. When people are understood, it strengthens the relationship. Empathy is one of the keys to your personal and professional success.

Quotable Quotes from APJ Abdul Kalam

"If you want to shine like a sun, first burn like a sun"

"Excellence is a continuous process and not an accident"

"Man needs his difficulties because they are necessary to enjoy Success"





Performing Arts...

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Contribution of various Haridasas Sripadaraja

Sripadaraja, also popularly known as Sripadaraya, and Lakshmi Narayanathirtha, has occupied an important place in the Haridasa movement. His immense contribution towards the propagation of Dwaita philosophy is outvalued. In this article, I will try to give a short life history of him and focus more on his musical compositions.

Sripadaraja 's life history is very interesting. He was born at Abbur, a small rural place in Bangalore during 1404 AD. His parents were Sheshagiriappa and Giriyamma. At the age of 12, he accepted sannyasa in the city of Sreerangam, Tamil Nadu. After entering sanyasashrama he learnt about Dwaita philosophy under the guidance of guru Sri. Vvibhudendrateertha. Sripadaraja is said to have written many texts related to Dwaita philosophy.

He is said to have removed the bramhahatya dosha of King Saluva Narasimha Bhoopala in 1468 and saved the king from acute ill health. He founded Vidyapeetha at mulabagilu in the Kolar district. Every year Sripadaraja Aradhana is celebrated here where hundreds of musicians pay respect by singing his elegant compositions which are filled with utmost emotional fervor. He has also composed Narasimha dandaka, madhwa nama. Ugabhoga, suladis, and devaranamas

which every Haridasa has contributed to enrich both literary and music fields.

Initially, Sripadaraja was known as Lakshmi Narayanathirtha which was given to him by his guru, Swarna Varnatheertha. But in later stages, he was felicitated with the title, Sripadaraja. His only available text is Vagvajra. His direct student was Sri.Hayagreevatheertha. It is said that the Ankita in all his musical compositions was Gopinatha initially. After visiting Pandarapura, influenced by a dream he started composing with the new Ankita, Ranga Vittala. There are many anecdotes regarding his power of spiritual achievement. But as I am trying to understand the musical content in Sripadaraya's compositions, my article is restricted to analysing his various forms of compositions.

He is said to have composed hundreds of different types of musical compositions which are the unique contribution of Haridasas. A popular musical form known as Ugabhogas has been composed by almost all Haridasas. Interestingly, Sri Vidyaranya, who is known to be the inspiration behind building the Vijayanagara empire by the brothers Hakka and Bukka, is also said to have composed a few Ugabhogas in simple Kannada language to reach the people at large. We also find references in later texts

about Sri. Vidyaranya's text related to music. Unfortunately, the text has been lost but is said to have influenced the later Haridasas including Sripadaraja.

Coming back to Sripadaraja, all his compositions are very rich in both Maatu and Dhaatu. It is unfortunate that for none of Haridasa's compositions, we find the notation.

Though in the 18th-century text, Sangeeta Sampradaya Pradarshini, the first ever printed text in musicology in the year 1904 penned by Sri. Subbarama Dikshitar gives a notation for one of the Haridasa's suladi Hasu kareva dhvani in mohana raga, it becomes quite difficult to trace the ragas and talas which Haridasas used for their compositions. Indeed we can find the reference of raga and talas

mentioned by almost all devaranamas. But the tradition of singing them in the same raga mentioned by the Haridasas has been seeing a new horizon by famous musicians of the 19th century onwards by singing them in other suitable ragas. This changeover must have happened due to the adaptation of aesthetic value. Going back to Sripadaraja, it is said that he attained mukthi in the year 1502. His Vrindavana at Mulabagilu is one of the most important places to visit for both musicians and the followers of Dwaita philosophy.

In my next article, I shall try to analyse a few of his compositions through raga bhava and sahitya bhava which ultimately ends in bhakti bhava which is the main component in the compositions of every Haridasa.

||Shri Shankaralinga Vijayatell



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Crime Prevention - A Criminologist's Perspective

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CULTURAL BANKRUPTCY...

IS THIS THE TELLTALE SIGN OF FINANCIAL INSOLVENCY?

In 2008, the streets of the financial capital 'Wall Street' were a buzz of saddened faces with negative vibes of anger and depression. Employees carrying cartons of their belongings move out with pink slips and melancholic faces with no hope. What is to be noticed is that no one took responsibility for those sullen faces, and no regulatory or statutory authority could penalize those who made wrong decisions. Coming 2023 the same episode was repeated with the known unicorn 'Byjus'... The only difference is the Tax authorities and the Board tightening the noose.

Here is a comparative study of resolutions in Cultural vs. financial Bankruptcy

Resolution	Financial Bankruptcy	Cultural Bankruptcy
Regulatory	Almost all countries have laws protecting businesses from financial downfall, thus ensuring the dues to creditors.	The only law available in a few countries is the 'Whistle Blower line'. However, this is mostly misused for retaliation or vindictive purposes.
Leadership parachute	Exit contracts of many of the leadership memberships have insulation clauses that give them parachutes in case of the closure of the entity.	Studies have proven it is a lack of purpose or Vision and purpose and at times the greed of the leadership team led to the downfall of many entities. However, due to lack of measurement of the same meant 'Leadership Parachute' protection being freely available
Acquisitions	The sick units always have buyers in the wings who pick them up and show them as an investment thus continuing the operations at a certain minimum level.	No third party can own and take over the cultural failure of an organization since it is internal and is resolved through internal resolutions itself.
Pink slips	Post acquisitions and restricting foot soldiers and mid-level team witness layoffs between 15 to 30% on an average	As cultural decay starts occurring Attrition rates rise with Cream la Creamfirst moving out and the new breed of hiring further deteriorates in quality productions

With the risk of being repetitive here are telltale signs of Cultural Bankruptcy

Leadership Blindsight – If one were to watch anyone the congressional enquiries, we can hear this line from the CEOs “To my best knowledge, this wasn't happening”. The question one has isn't it the job of the CEO to know what is happening in their shop? Can this sentence abstain them from any liabilities? Usage of such language by the leadership is the first sign of a 'lack of ownership of bad culture' and thus the first step for derailment of the cultural resurrection process.

Laissez-Faire leadership- Recently Australian govt appointed consultants to oversee the work of other consultants. A common strategy being adapted leadership is to have the Third Party manage the mess being created by them and then have a magic wand to resolve them without them taking any step to change or reflect on their behaviours. Another common feature observed in such leaders is fear of self-reflection, leading them to let go of their vision and strategy to third-party consultants. Having leadership who aren't hands-on and inability to demonstrate 'Walk the talk' tends to encourage below mediocracy of quality work productivity.

Dichotomy purpose vs. profits- As an organization grows either in years of operation or scale of operations there is the natural tendency of dilution of vision and purpose. Most of the leadership tends to focus only on 'P' being Profits. However, more studies loosening focus on 'Purpose and Process' tends to bring down a shop (house) like a pack of cards. There is again that dichotomy or self-doubt that “If I focus on my purpose will I succeed?”. Thus, one sees employees also picking the vibes of this self-doubt lowering their performance.

Hidden communication- Almost all the CEOs in the speeches say 'We stand for Honesty and Transparency'. This theme is nowadays questioned by even School children in terms of 'How do we know that you are being honest'. It is an era of information overload and the brains are getting wired to read between lines, and pick up the subtle body language signs of 'Authenticity'. A CEO's inability to share their challenges or accept one's fault and the need for everyone's support to build the team, itself is construed as a lack of transparency. Today's Gen X is well aware that the world isn't rosy and hence they look up to those leaders who display vulnerability on their sleeves.

Cultural Bankruptcy of today doesn't mean Financial Bankruptcy tomorrow itself. However, it is the start of the process. Between the two stages, one can even witness financial gains and brand / reputational gains, however, there is a tendency to glorify those gains and ignore the decaying of internal systems and processes like growing discontent, lower employee ownership/engagement, and high attrition. This can be extrapolated from the organization perspective to the country level too, if one were to study country structures in this context.

There is only one resolution to fixing cultural bankruptcy 'Authentic communication'

1. Communicate your vulnerability
2. Communicate the actions to overcome challenges
3. Communicate to be part of the journey of change
4. Communicate to inspire and share experiences

In the post-pandemic era in the Hybrid work environment what is missing is the need to communicate, leading to the breakdown of familial structures thus even work environments and geopolitical fragmentations and wars.

Time to Communicate, Communicate, Communicate!



Analytics Playground

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Unveiling the Magic of Data Science - Discovering Insights to Make Better Decisions!

Part 4:

(Sharanya and Rihaan continue on their journey of understanding Data Science...)

Sharanya and Rihaan were spending a quiet time together and as usual, mom and son started talking about their favourite subject these days.

Sharanya : Data surrounds us every day, in every aspect of our lives. Can you give some examples?

Rihaan : Yes, The temperature outside our window, the number of red cars passing by.

Sharanya : True, information is constantly flowing.

At this minute, Vineeth, Rihaan's dad pitched in.

Vineeth : Data science is like being a detective in this vast sea of information. It's about asking questions, collecting clues (data), and solving mysteries. Let's explore the first steps to becoming a data detective: observing the world around you and collecting/recording data.

Rihaan : Wow, appa, tell me more! I love being a detective!

Vineeth : The foundation of data science lies in keen observation. To start your journey as a data detective, you need to pay attention to the world around you.



Sharanya : This might sound simple, but it's a critical skill. By observing, you identify the questions you want to answer, which is the first step in any data-driven investigation.

Vineeth : Yes, Observation begins with a question. It could be something like:

- "What's the weather like today?"
- "How many birds visit my backyard each day?"
- "What's the most popular ice cream flavour at the local parlour?"

Asking questions is how you become curious about the world, and curiosity is the driving force behind data science.

Sharanya : Engage all your senses when you observe. If you're studying the weather, feel the temperature, listen to the wind, and look at the sky. If you're counting birds, listen to their songs and watch their colours. If you're finding the most popular ice cream flavour, taste a few and note the reactions.

Rihaan : Hmm. How can I remember all this information? I will easily forget.



Vineeth : Take notes! A data detective keeps a record of their observations. You can use a notebook, a camera, or even a voice recorder. Write down what you see, hear, feel, or taste. Describe the details, like the date and time, location, and any interesting patterns or changes you notice.

Sharanya : Observation is the beginning, but data science requires more than just watching. You need to collect and record data systematically to make it useful for analysis.

Once you have your question and you've observed the situation, decide what to measure. For example, if you're interested in the weather, you might measure temperature, humidity, and wind speed. If you're counting birds, you'll measure the number of birds you see each day. Selecting the right measurements is like choosing the pieces of a puzzle. Create a Data Collection Plan!

Rihaan : Create a Data Collection Plan? What's that? Sounds like a fun thing!

Sharanya : A data collection plan is a strategy for gathering information. It includes details like where and when you'll collect data and what tools you need. For example, if you're counting birds in your backyard, you might plan to observe every day at 9 AM for 15 minutes using binoculars.

Vineeth : Remember though, consistency is key. Follow your data collection plan rigorously. If you're measuring the temperature outside, ensure you use the same thermometer at the same time every day. If you're counting birds, use the same method each time. This consistency ensures your data is accurate and reliable.

Data science is not just for adults or experts. Kids can be amazing data detectives too. So, start with a question, keep your eyes and ears open, and record your findings systematically. You'll soon discover the joy of uncovering hidden insights in the world's data. Happy detecting!

(To be continued...)

Puzzles – What am I ?

(You will find the answers in the editorial section – From the Editor's desk)

1. You go at red but stop at green. What am I?
2. I'm tall when I'm young, and I'm short when I'm old. What am I?
3. I have a head and a tail that will never meet. Having too many of me is always a treat. What am I?
4. I help you from your head to toe. The more I work, the smaller I grow. What am I?
5. I can fly but have no wings. I can cry but I have no eyes. Wherever I go, darkness follows me. What am I?

(Compiled by Sudhir S Mysore)



TOPICAL and TRENDY

- What people are talking about...

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Space Exploration

Johann Wolfgang von Goethe, a German statesman, Scientist and much more, once famously said "If you want to reach the infinite, then explore every aspect of the finite." Space is first and foremost a fantastic "playground" for scientists — an endless source of knowledge and learning that helps answer some of the key existential questions about Earth's origins and our place in the Universe.

Space exploration allows us to prove or disprove scientific theories developed on Earth. Studying the solar system, for example, has brought us insights into such phenomena as gravity, the magnetosphere, the atmosphere, fluid dynamics and the geological evolution of other planets.

There are many practical benefits of Space exploration; many innovations in fields ranging from metals and alloys to biology and medicine are the result of space exploration. Some applications like ceramic coatings in our kitchens, air purification systems, smoke detectors and scratch-resistant glass are already part of our daily lives.

Materials tested in space, under unique conditions that are difficult to replicate on Earth, can help us to develop stronger, lighter, higher-performance products. These new materials have considerable potential for public health and safety applications in hospitals, public transport and the food



industry. The current COVID-19 pandemic brings the importance of this kind of research into sharp focus.

Long-duration missions are tough on the human body. Astronauts suffer loss of muscle mass and bone density, as well as accelerated wear and tear on the circulation system. Monitoring them in space and after they return to Earth is a chance to learn about the effects of aging and support research into conditions like osteoporosis.

Space exploration is a driving force in our efforts to address the major challenges facing our planet today. It is educating us about our responsibilities to the Earth and its resources. Techniques developed in space to recycle resources such as oxygen and water are being adopted in inhabitable places like the Polar Regions, deserts and military camps on the Earth. Understanding the environment on other planets where humans may one day live, and studying our biological systems and how materials behave when not influenced by gravity, are crucially important endeavours for our future and space exploration is helping us to find answers to our questions.

Earth Bound Missions

Earth Observation Satellites (EOS) provide reliable and accurate information on climate change, global warming and its consequences. Ocean colour monitored from space provides information on the salinity and pollution of the seas, marine wildlife as well as availability of fish at a particular location to help the fisherman. EOS technology is also used in Forestry, Agriculture, Pest control, Geology and Strategic applications. By providing continuous observation data on a global scale, Satellites allow scientists and decision-makers to provide timely and effective solutions.

Another class of Spacecraft known as the communication Satellites that have Transponders, Antennae and Switching circuits are used for relaying, repeating and broadcasting signals from one point of the earth to another without the use of cables. They find applications in Telephony, Television, Digital Radio, Military communication, and Internet applications. Banking operations, Stock exchange, Telemedicine, GPS, and Tele-Education are some of the examples of the applications of Communication satellites.

Deeper into the Space

The third important aspect of Space exploration is the Interplanetary or the Deep Space missions. These missions allow us to prove or disprove scientific theories developed on Earth. Studying the solar system, for example, has brought us insights into such phenomena as gravity, the magnetosphere, the atmosphere, fluid dynamics and the geological evolution of other planets.

The Moon will provide a proving ground to test technologies and resources that will take humans to Mars and beyond, including building a sustainable, reusable architecture. The scientific research made possible on the

surface of the moon and Mars are vital for our understanding of the formation of the solar system, revealing planetary process, and, most fundamentally, expanding the search for life beyond Earth in our solar system. Exploration of the moon has taught us much about the evolution of the solar system and ourselves. We've known for centuries about the effects on tides and biological cycles from a waxing and waning moon. But it took space-age exploration to show us how the moon is connected to human existence on a very fundamental level

Robots in Space

Lunar missions of the 60s and 70s, first with robotic machines and then with astronauts. The Luna 1 in January 1959 flown by the erstwhile Soviet Union was the first one followed by their robotic probes, culminating later the same year with Luna 3 which photographed the near side of the moon for the first time.,

America's answer to the Luna missions was the Ranger series of hard landers. After several failures, the first one to succeed was Ranger 7. It sent back detailed television pictures of Mare Nubium (Sea of Clouds) in July 1964. These photographs gave the picture of the moon craters, the lunar surface called Regolith that was a result of the micrometeorite bombardment of the surface rocks.

The first soft landing on the moon was in early 1966 by the Luna 9 at a place called the OceanusProcellarum. In May 1966, the United States followed with the landing of the Surveyor 1. It sent television pictures back to Earth, showing the surface and its physical properties in detail. The later Surveyor missions (five in all), collected physical data on soil properties, including its chemical composition. This led to an astonishing revelation about the moon's early history after

the first physical samples were later returned to Earth by the Apollo 11 crew. From these robotic missions, we learned that the moon was cratered and pitted at all scales. The surface was powdery dust but strong enough to support the weight of people and machines. The moon had no global magnetic field or atmosphere and was made up of common rock types, similar to those found on Earth. Now the stage was set for the next giant leap in understanding lunar and planetary history.

Humans follow the footsteps of Robots

"That's One Small step for man, one giant leap for mankind," said Neil Armstrong, the American astronaut who was the first human to land on the moon. Lunar missions with humans started with the Apollo missions. Neil Armstrong and Buzz Aldrin on board the Apollo 11 safely landed in Mare Tranquillitatis (Sea of Tranquillity) on July 20, 1969. They walked on the moon for over 2 hours, collecting rocks and soil and laying out experiment packages. A lot of knowledge was gained by analysing samples obtained from Apollo 11 and the subsequent mission that ended with Apollo 17. These missions revolutionized planetary science throwing more light on the early solar system that was of colliding planets, melted surfaces and exploding volcanoes. All these robotic and human explorations of the moon were on the near side of the moon. In 1994, the Clementine mission, again a robotic mission, documented the South Pole region for the first time. Large holes, basins and permanently dark areas were discovered giving rise to the possibility of frozen water in the region.

The Chandrayaan Saga

After a long pause of many years in the lunar missions, the Indian Space Research Organisation ISRO, having fulfilled its commitments towards Societal needs through

its Remote Sensing and Communication satellites, embarked on an ambitious lunar mission. Chandrayaan1 was launched on the 22nd of October 2008 on board a PSLV-XL rocket and was inserted into the lunar orbit on the 8th of November 2008. The primary objective of the mission was to map the surface chemical composition and produce three-dimensional surface topography. Chandrayaan1 also carried a Moon-Impactor-Probe that separated from the orbiter module and struck the South Pole on 14th November 2008. The most notable achievement of this mission was the discovery of water molecules.

Chandrayaan2 took up where its predecessor had left; the more ambitious mission carried multiple space modules to carry out specific tasks. The ORBITER, after separating from the launch vehicle, was assigned the task of transporting the LANDER and the ROVER from an earth-bound orbit across the Trans-Lunar path up to the moon-bound orbits. The lander would eventually separate from the Orbiter after a few moon-bound orbits and land on the moon. A small vehicle known as the ROVER would then emerge from the lander to travel on the moon's surface and conduct in-situ experiments with specialised instruments. The Lander also would perform experiments with its instruments.

The mission plan was to land on the far side near the south pole of the moon. The possibility of finding water was higher in this region where large areas remained permanently under shadows since evolution. The idea was to set up a base for future Deep Space missions. The available water could be used for human consumption as well as producing Spacecraft fuel.

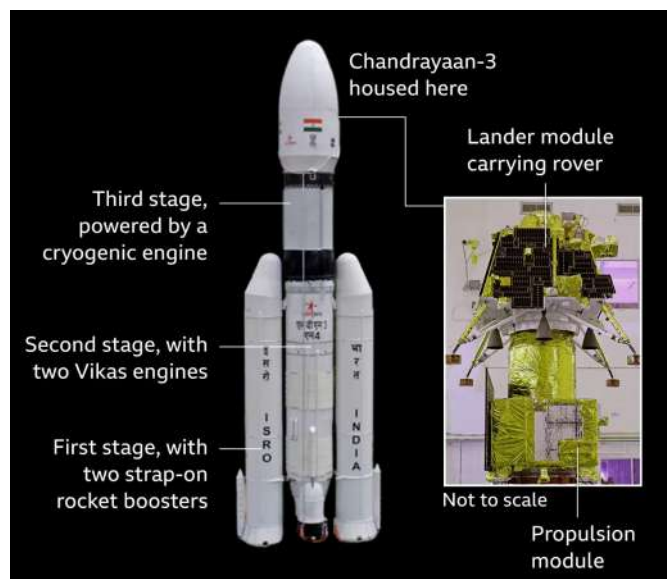
Chandrayaan2 completed its journey of 43 days exactly as per the mission plan before it started its descent to the moon's surface. The

last few seconds of its final journey saw an unexpected situation due to which the Lander could not Soft-Land on the moon. The objectivity of lunar landing and exploration was lost due to this development.

Notwithstanding the setback, India again set out to complete the unfinished task. Named Chandrayaan3, the new Spacecraft that is similar to its predecessor was launched on the 14th of July 2023, but not before many improvements were incorporated based on the results of the extensive simulations and tests that were carried out post-Chandrayaan2. Again, after 43 days of travel the Lander, now named VIKRAM, made a soft landing on the moon at a point about 70 degrees south latitude. The landing coincided with the beginning of the lunar day which is equivalent to 14 Earth days. Thereafter the rover, now named PRAGYAN, rolled out of Vikram and made the first Indian footprints on the lunar soil.

Science Objectives of Chandrayaan 3

The mission objectives of Chandrayaan 3 were manifold; demonstrating the soft landing capabilities and through its scientific instruments or in simple terms Payloads, studying the earth from the lunar orbits,



characterise the lunar atmosphere in terms of thermophysical and chemical composition. The propulsion module or the orbiter carries a payload called SHaPE, an acronym for Spectro-Polarimetry of Habitable Planet Earth. This experiment aims to derive the Earth's fingerprints or signatures in terms of the light reflected from it in different wavelengths. This will help in the exploration of Exo-Planets that are expected to support life on them.

The Lander module carries three instruments. ChaSTE, an acronym for Chandra Surface ThermoPhysical Experiment, measures the temperatures near the surface and subsurface by drilling the lunar surface. The results of this experiment will help in understanding the temperature near the South Pole. The second instrument is the ILSA or the Instrument for Lunar Seismic Activity. It measures the seismic activities of the Moon-Quakes thereby characterise the moon's inner surfaces and its layers. This information will be important when humans want to set up a Base on the moon while pursuing other planetary explorations.

The third instrument on the Lander is the RAMBHA-LP or the 'Radio Anatomy of Moon Bound Hypersensitive Ionosphere and Atmosphere-Langmuir Probe. As we know, the Earth has an atmosphere that is made up of various gases. The Earth also has a Magnetic field surrounding it. These two physical entities protect our planet from the harmful radiations of the Sun; the X-rays, Gamma rays, Infra-red radiation and the Ultra Violet rays. There is no such protection for the moon as it does neither have an atmosphere of its own nor a magnetic shield. The result of this direct exposure to solar radiation is the abundance of electrically charged particles in the Moon's atmosphere. The RAMBHA payload characterises this aspect of the lunar environment.

Other than the payloads on the Orbiter

and the Lander, the Rover carries two instruments that will analyse the chemical composition of the lunar soil known as the Regolith. One of the instruments called LIBS, short form for Laser-Induced Breakdown Spectroscopy, uses a laser beam to melt the lunar soil by a process called ablation. The ablated elements emit a wavelength of light specific to that element. APXS or the Alpha Particle X-ray Spectrography payload, the second instrument for chemical analysis on the Rover generates alpha particles that excite the elements which in turn show their emission in the X-ray spectrum.

Chandrayaan3 achieved all the mission goals in a short period of 1 lunar day. As the night sets in on the moon, the Spacecraft entered a well-deserved Sleep Phase. This mission was a culmination of almost 4 decades

of Space research and has catapulted India into a select league. It should accelerate the efforts in the area and attract young talented and bright youngsters into the field, which is already evident in the active interest in the mission by children and young adults. Space research is going to reach new heights, helping shape the future and enabling the country to achieve more.

(Editor's Note : Sri. L V Prasad worked as Deputy Director, ISRO for over 35 years. He has Contributed to a spectrum of successful spacecraft missions, encompassing remote sensing, communication and exploratory, including Chandrayaan and Mars Orbiter.)



Basavanagudi Programme



Change Makers - The

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My journey as a researcher has begun...

Three years ago, I began my PhD in Genetics and Genomics at the University of Chicago. As I reach the (likely, but never certain) midpoint of this experience, I find a deep appreciation for this unique profession.

To be an academic means to be learning, always. And what a privilege! It's not every occupation that's concerned with searching for an objective truth. How abundant the opportunities for independent thought and intellectual challenge! And more importantly, how fun!

But how does one do academic research?

The first step of research is research. To ask new questions we must become familiar – no, intimate – with old knowledge.

The lab I work in studies the complex networks that regulate hundreds of genes in nerve cells, or neurons, thereby enabling the neuron to function. At the start of my Ph.D., I caught up with findings in the field by guiding my reading with questions like “What are the genes neurons usually need?” and “What do we already know about how those genes are regulated?”

Then, I went one level deeper. I had to identify the gaps:

“Has anyone studied the X gene in Y cell type before?” “What about X gene under Z conditions?”

I coaxed the gap open wider, now paying particular attention to experimental details.

What challenges did previous researchers face? How would I work around them?

In repeatedly peeling back layers like this, we work our way down from a broad question to a specific one. We also exemplify one principal aspect of research, and (poetically, in my opinion) of biology generally: everything iterates.

Luckily, we cannot identify a specific research question without also picking up a vague idea of how to approach step two, which is to decide which experiments we want to do and gather data. This part involves learning those techniques the lab specializes in, usually from other lab members. This is how a lab bands and functions efficiently one person possesses the requisite knowledge and hands-on experience to do all the experiments. We learn new methods by learning from each other, trading mentor and mentee roles every day.

However, this relationship is not limited to lab members. Becoming a Ph.D. student means placing oneself amid a community of scholars to learn from their expertise. Consider that there is neither wealth nor fame to be gained as a scientist (at least, not usually); those who choose this path are in it solely to feed their obsession, or passion, as some

prefer. And the passion is contagious. If you are stuck, the community – be it the lab, conference-goers, or science Twitter– is always happy to discuss science (and most other things) with you. The success of each of us, and therefore of science altogether, depends on an open flow of information and resources.

But scientists don't just talk to each other to share technical knowledge. They also talk about completing the third step of research: seeking feedback and course-correcting. Let's say we've done some experiments, and now it's time to show our work. Could be for our thesis committee, our peers, or a mixture of faculty and peers at a conference. The goal here is to present our question, our efforts, and our interpretations of the outcomes, and then to receive suggestions for alternative interpretations or approaches. The key to achieving this is good communication.

A large part of scientific training is about learning to communicate. If one's project is an epic, then every presentation is a vignette, an episode, or a sampling of shifting perspectives, tailored to that specific audience. This makes it easier to catch people up, for them to then tell us "You're wasting your time doing X

technique, you have to try Y," and for us to find, in a bittersweet triumph, that they're right.

On occasion, but usually, after the ordeal of sharing one's research with non-lab members, one must engage in step four, of reflecting on all one has done thus far, finding the best parts, and assembling a scientific story. It's just like stacking (very precarious) blocks to see how high they go. The best blocks, or the most interesting results, serve as a good foundation. How can we follow up on those? We look for gaps here, too: How can we make this block more stable?

We iterate through these steps. And the steps iterate on themselves. Like organisms depending on cells depending on proteins depending on biochemical interactions, on a daily, weekly, and monthly basis we're doing all the steps at the same time. It is always chaotic, but it's hardly boring.

(Editor's Note : Miss. Manasa Prahlad is a third-year Ph.D. student in the Kratsios lab at the University of Chicago. She is pursuing research studies analysing how neurons become neurons. We wish her the very best in her research work...)

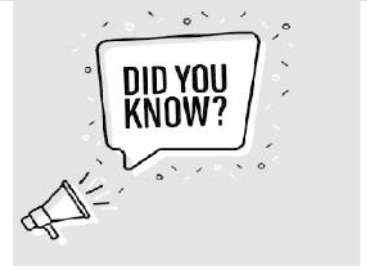




Did you know?

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THE BEAUTY AND VARIETY OF RAMAYANA

India is the birthplace of Ramayana. But in due course of time, many versions of Ramayana have developed, probably due to its strong storyline and its uplifting intrinsic values, thus enriching its literature. The quintessence story of Ramayana through its several variations is verily a monument to the ideal of Hinduism with its high esteem for moral values.

The story of Ramayana is predominantly prevalent even today, in some form or other. All these versions though they may vary from the original in several ways, have, more or less kept the broad outline of the story the same. Some researchers think that there may be as nearly as 300 versions of the Valmiki Ramayana. Some of them have been listed below.

- 1. ADHYATMA RAMAYANA:** This Ramayana, written in Sanskrit, contains about 4000 shlokas as against 24,000 Shlokas of the Valmiki Ramayana. It is part of the Brahmanda Purana and Veda Vyasa is said to be its author. This highly devotional story is in the form of a dialogue between Shiva and Parvathi, extolling the virtues of Sri Rama.
- 2. VASHISHTA RAMAYANA:** The other name of this Ramayana is 'Yoga Vashishta'. The original text written in Sanskrit is said to have contained 32,000 Shlokas. The presently available text contains only 28,000 shlokas.

According to the legend, Mahashri Valmiki was instructed by Lord Brahma to compose a scriptural guide which would

enable people to free themselves from the shackles of birth and death and attain moksha.

This Ramayana is also in the form of a dialogue between Sri Rama and Vashista his Kulaguru - the Royal family's preceptor. As a young man, Rama, at one stage becomes completely depressed, wondering about the purpose of human existence. The dialogue between Vashishta and Sri Rama is about the futility of life and how to aim at eternal happiness.

Yoga Vashistya was one of the most preferred books on Advaita philosophy often recommended by Ramana Maharshi and Sri. Ramakrishna Paramahansa.

- 3. ANANDA RAMAYANA :** This anonymously written book consists of about 12,000 verses. It is in the form of a dialogue between Shiva and Parvathi. This contains many popular stories like the story of Gokarna and about Airavana and Mahi Ravana, helping Ravana. The work is assigned to a period in the 15th century.
- 4. GAYATHRI RAMAYANA :** This is a remarkable piece of work. Here Maharishi Valmiki requests Sage Narada to teach him Ramayana. Sage Narada initiated Valmiki into Gayathri Ramayana where the first syllable of each stanza is the root syllable or the Beejakshara of the Gayathri mantra. Valmiki comprehended the Ramayana thus taught to him in its

entirety and wrote the Ramayana, now popularly called Valmiki Ramayana. The 24,000 Shlokas in the Valmiki Ramayana make use of the 24 letters of the Gayathri Mantra. Thus one sees a close relationship between Valmiki Ramayana and Gayathri Mantra.

5. **TULASI RAMAYANA** : This is popularly known as Sri. Ramacharitha Manas. This was composed by Saint Goswami Tulasi Das in Avadh, a dialect of Hindi sometime in the 16th Century, supposed to be under divine inspiration. When the work was completed it received wide recognition. Even today, Ramacharitha Manas is one of the most popular versions of Ramayana, which is sung in many households in the northern part of India.
6. **KAMBA RAMAYANA** : This is composed by the Tamil Poet Kamban in Tamil sometime in the 8th Century, during the Chola regime. The work consists of about 10,500 verses of 4 lines each. Kamban mostly follows the Valmiki Ramayana except for a few changes to suit the then-prevailing social needs.
7. **RAMAVATARA CHARITA** : During the rule of Maharaja Gulab Singh in Kashmir in 1847 the first Ramayana was written in Kashmiri by a devout poet Prakash Rama. Dogra rulers belonged to the Raghu Vamsha, from which Lord Rama is said to have hailed. Thus all Dogra rulers were great devotees of lord Rama. It is said that during the Dogra rule a large number of Raghunatha Temples were built in the state of Kashmir as they were great devotees of Lord Sri Rama.
8. **RAMAYANA IN ORIYA** : As per Ramayana Rama is said to have spent a large part of his exile with Sita and Lakshmana in the forests of Orissa. So there are as many as 50 Ramayanas in Oriya. But the one much talked about is the "Jagan Mohan Ramayan" written by the poet Balarama Dasa.

9. **RAMAYANA IN TELUGU** : The Telugu Ramayana is known as the "Ranganatha Ramayana" as it was written by the poet Ranganatha in the 13th Century. Though it is very popular in Telugu, it differs from Valmiki Ramayana a lot.

There is another Ramayana called the 'Bhaskara Ramayana' written by Bhaskara Kavi in the 13th Century. It is said that Bhaskara Ramayana mostly follows the Ranganatha Ramayana.

10. **RAMAYANA IN OTHER LANGUAGES**: Other Indian languages have also been enriched by the Ramayana story written by Valmiki. The Ramayana of Krittivasa in Bengali, The Ramavatara of Guru Gobind Singh in Punjabi, the Ramacharitha of Giridhar in Gujarati, Ramayana in Malayalam by Ezhuthachan, the Ramayana of Madhava Kandali in Marathi, Torave Ramayana of Narahari in Kannada – are some of the well-known Ramayana in other Indian languages.

The story of Rama has travelled far and wide, either in its original form or in a slightly modified form to many of the South East Asian countries. Ramayana can be found even in Tibet, Japan and Mongolia. It is called by different names. Ramayana Kakawin in Javanese, Kikayat Seri Rama in Malaysia, Ramakien in Thailand, Pha Lak Pha Lam and Khavy Thuaraphi in Laos, Hobutsushu in Japanese, Janakhiraja in Sri Lanka.

It may be of some interest to note that an eminent Sanskrit scholar Dr N. Anantharangachar has written a book in Kannada "Ramayana Bharathi" illustrating several versions of Ramayana. He has enlisted as many as 303 versions of the Valmiki Ramayana in several languages of India.

Perhaps this peep into the Ramayana is only the tip of the iceberg. There may be many more Ramayanas that we still need to search and understand the variegated versions of our sacred epic "Ramayana".



Short Story

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(At 98 years, he is the youngest writer we have...!)



Kamath was running a mini canteen in the basement of the company in which I was working previously. The menu there consisted of Coffee, Tea, Biscuits, Chakkuli and Kodbale. He also had Cigarettes of all brands for smokers.

Many from my workplace and building used to frequent Kamath's shack. Whenever I needed a break from work, I used to go there and enjoy eating kodbale dipped in Coffee and have a hearty conversation with Kamath. His sense of humour was great. He had a ready answer to any question under the sky. His wit and his typical loud laughter were extremely refreshing.

After becoming diabetic, I got used to having coffee without sugar. One of those days, I came to him and asked for sugarless coffee. He raised his eyebrows but, immediately realized the reason behind it. He was silently making coffee and I wanted to break the ice. So I asked – "Kamath... How much I should pay for this sugarless coffee"?

"Why do ask, Sir? It is Rupees five, as ever" he replied.

"How can it be? You are giving me sugarless coffee. You should at least reduce the cost of sugar from it and give me a better rate" I was smiling.

While ensuring that no one was in the hearing range, he leaned towards me and whispered 'Sir, for regular coffee, I add adequate water to milk and keep it ready. But for you, I am forced to use pure milk. I can reduce 50 paise for the sugar I save, but for the extra milk I use, I need to add at least a rupee more. Therefore, from now on please pay 50 paise more for your sugarless coffee Sir"

I was taken aback by this reply. Was he an honest business man or was he the other way around? His laughter was becoming louder and louder, as always and I left him with a huge smile on my face!

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



Whip of Humour

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The Pilgrim Pangs

Akin to the spring season adding a spring to our steps, September compels us to be foot-loose! Certain agencies provide suitable spanners for loosening our feet. Reporter Reetu Singh met Pravas Kumar, the pilgrimage tours conductor, and interviewed him about the nuances and tricks of the trade. Here are the excerpts of that tête-à-tête;

Reetu : Sir, you have been conducting tours for several years. Why did you choose this line?

PK : With the sole aim of helping people wash away their sins and attain Moksha.

Reetu : Pilgrims who have travelled with you complain that the tour started two days behind schedule.

PK : Yes. I did not want the pilgrims to be under the false impression that the tour would be a smooth one. While other picnics and conducted tours can work like clockwork, it is wrong to begin any pilgrimage on time.

Reetu : Why?

PK : Because adversity unites men and happiness divides them. Happy people tend to keep to themselves while those who are unhappy tend to share their woes with others.

Reetu : So?

PK : The pilgrims, piqued at the delay, will start cursing me and calling me names. A few hours later they will begin sharing their

frustrations with each other. Once they start chatting they will reveal the woes of their lives to each other and ultimately become good friends. Camaraderie is paramount when you embark on a long journey and to instil that camaraderie I delayed the start.

Reetu : But a few hours or one day's delay would have been sufficient. Why two days?

PK : The second day was Tuesday, an inauspicious day.

Reetu : It is said that the tour manager did not help the passengers in carrying their luggage.

PK : Very true. Dependence is a curse. "Each man for himself", is the right attitude. The pilgrims are elders and they must set a good example for the youngsters to follow. If the elders depend on others, the youngsters too will learn the same and our country will become a dependent country. There is another reason too...

Reetu : And what might that be?

PK : Sin is but, a luggage carried by a man, right from his previous birth. Those who come on pilgrimage will have enough sin weighing them down. Compared to the burden of sin that each individual carries, the luggage, in the form of a bag and baggage is, but, a feather.

Reetu : Still, old arms and legs tend to sag...

PK : Exactly. When the pilgrim becomes tired, he can sleep well. Sleep is a problem with the elderly and I have found weighing them down with their own luggage is the right way to give them a good sleep.

Reetu : That is good, but they also complain that you were not feeding them properly.

PK : It is not a complaint, it is a compliment!

Reetu : How?

PK : Respecting the tradition comes in the way of food. The pilgrims who come to us are orthodox by nature. As the visit to most of the temples was slated around noon and as the orthodox do not wish to take food before abluion, rituals and worship, I deemed it fit not to even suggest anything about food. Any such suggestions would have taken their minds off the rituals and their Bhakti would have been diluted. People will not be able to get the fruits of worship if their Bhakthi is half-baked. Hence, no breakfast was provided.

Reetu : But you could have arranged the tour in such a manner as to visit temples at daybreak.

PK : Obviously you do not know anything about places of pilgrimage. Those places will be packed to the brim in the early hours and the elderly will not be able to compete with the crowd to enter the temple during such rush hours. I only have the good of my pilgrims at heart and hence arranged for a noon visit.

Reetu : It is said that you did not provide them with lunch too...

PK : I did.

Reetu : Not daily. You fed them once in two days.

PK : Again. For their own benefit.

Reetu : Does fasting benefit the old?

PK : You see, the elders who visited the temples used to eat Prasadam heartily. If I were to feed them again they would have suffered from indigestion.

Reetu : What if they were to die of hunger?

PK : The object of pilgrimage is to attain Moksha and death while on a pilgrimage is supposed to provide just that!

Reetu : It is also said that you forced them to move from pillar to post quite often...

PK : That too was for their own benefit.

Reetu : Please explain.

PK : The more the hardship caused, the more will be their pleas for mercy. The more I troubled them, the more they prayed to God. The more the prayer, the greater will be the chances of attaining Moksha. Thus, in a bid to brighten their chances of attaining Moksha, I gave them as much trouble as I could.

Reetu : They also complained that you did not give them sufficient time to perform the last rites of their elders...

PK : Again, it is for their own benefit. The elders who performed the rituals did so under the scorching sun. In a bid to protect them from sunstroke, I asked them to hurry.

Reetu : Ultimately you deserted them and came back. Why did you leave all of them in Varanasi?

PK : But that is our culture. Each person who visits Varanasi must leave something behind. That is an age-old tradition. I left my pilgrims there as a mark of respect for the culture and tradition of our great land.



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