



Maharaja Mayura Sharma

(Reigned 345 – 365 CE)

This young Brahmin, a native of Talagunda (in the current Shimoga district), went on to become the founder of the Kadamba Kingdom to rule over what is today, the modern state of Karnataka. Before the Kadamba rule, the centers of power ruling Karnataka were from outside. Maharaja Mayura Sharma's kingdom established an independent geo-political entity of our own. Thanks to Kadambas, Kannada - the language of the soil, became an administrative language for most of the kings to follow...

The story of Mayura Sharma, a Brahmin turning into a Kshatriya, is a saga...

Having been humiliated by a Pallava guard in Kanchi, in a rage, Mayura Sharma gave up his Brahminic studies of Vedas and took to the sword to avenge his insult. The inscription in Talagunda vividly describes the event thus:

“That the hand dexterous in grasping the kusha grass, fuel and stones, ladle, melted butter and the oblation vessel, unsheathed a flaming sword, eager to conquer the earth...”



Akhila Karnataka Brahmana Mahasabha ®

Gayathri Bhavana, No.3070, 14th Cross, 9th Main
Banashankari 2nd Stage, Bengaluru-5600070
Phone: +91-80-26771695 / 26770066

E-Mail: info@akbms.com

Website: www.akbms.com

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

VIPRANUDI

-English Journal from the house of AKBMS

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

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Ashok Haranahalli
President - AKBMS

Presidential Message

Dear Vipra friends,

Wish you all a very happy Hanuma Jayanthi. May Lord bless the entire Vipra community with happiness and peace.

I draw your attention to the various activities of the Mahasabha, in the month gone by and in the months to come.

Very happy to note that you have heartily welcomed back the monthly magazine Vipranudi, which for some reason had been stopped. The Mahasabha and the Vipranudi team are grateful to the community for their good wishes and encouragement.

I have always believed that Authority and responsibility should not be restricted to just the Mahasabha office, but should be shared amongst all the districts across the state and also spread into various committees and make each of them individually functional. To make this effective, the Mahasabha also decided to give complete freedom to these subcommittees to create a team across all the districts and work towards unifying the community.

Womens' State Wing and the Youth Wing have been duly formed and Convenors for both the committees have been duly appointed. Membership Mobilisation Committee, Membership Processing Committee, Building and Construction Committee, Health and Healthcare Committee, VidyavasiniVipraVasathiNilaya (Girls' Hostel) Supervisory Committee, Matrimonial Committee, Legal Advisory Committee, are a few more sub-committees established to ensure all-round smooth functioning of the Mahasabha.

A decision to create a special team to study, understand and correct the Byelaws as and where required, was taken during the first meeting of the Mahasabha Working Committee. This Subcommittee got together on 15/02/22 and had an in-depth discussion on the changes that are required to be made in the Bye-laws. This meeting had participation from all the zonal and district representatives from across the State and their opinions were sought in making changes to the Byelaws. All the opinions were consolidated and the sub-committee has planned to present its recommendations to the Mahasabha.

The Membership Mobilisation team and the Organising Team have been continuously organizing the Membership Drive across the State and it is very heartening to know that there has been a tremendous response and support in this direction.

The delegates of the Mahasabha met Sri. Basavaraj Bommai, the Honourable Chief Minister of Karnataka 22/02/22, requested a Grant from the Government of Karnataka, to build a Community Centre for Brahmins. We have also stressed the need to have a Reservation policy in

Education for the poor and needed Brahmins and requested the Chief Minister to take necessary steps in this direction. Sri. Bommai responded very positively to all our representations and assured us to look into the matters.

As per the request of many, Vipranudi in English has come into being! Sri Satyesh Bellur well-known Author and Speaker has very kindly taken up the responsibility of publishing the English edition of the monthly magazine Vipranudi. As of now, this magazine will be available as an E-Magazine. A decision on whether to have a hardcopy circulation of the magazine will be taken shortly.

And like this, we are moving ahead and exploring newer avenues where we can bring in changes and improvements in the upliftment of our community. We look forward to your continuous support and pose your trust in us the way it has been all this while. The need of the hour is to stay connected and united as a community to face the trying times of the present. I shall come back with more events and achievements of the Mahasabha in the coming days.

Thank you all once again.

Let Peace Prevail
Ashok Haranahalli



Satyesh N. Bellur
Editor-in-chief

From the Editor's desk...

Dear Readers...

I am personally overwhelmed by the way the first edition of our English journal was received by one and all. I would like to congratulate the management of AKBMS, the entire team of writers, and the extended family of Vipranudi on this milestone.

Mr. Ashok Haranahalli, our President, has expressed his desire to bring out this English journal in print form based on membership subscriptions from June onwards. This is a nice gesture that reinforces his appreciation of the efforts that this team has put in.

I am happy to inform you that we have a new writer added to the team. I welcome Dr. Gayathri Devi to the family of Vipranudi.

I am extremely happy to see that Mr. Vijendra Rao in his write-up has introduced to us, Mr. Vivek Agnihotri. This is both timely and appropriate.

The month of March saw the release of the much-awaited film- "Kashmir Files". In my opinion, it should be regarded as a 'national event'! The film came in silently, but by the time it left the theaters, it had aroused 'humanity' at large, bringing to light the large-scale genocide committed against Brahmins, in their own lands and by their own 'so-called' fellow citizens.

The Kashmiri historian Kalhana (12th Century CE) in his epic book titled "Rajatarangini", which is spread over 8 volumes of research work written in Sanskrit, lists all the kings who ruled Kashmir till his time. From Gonanda III of the Gonanditya dynasty (1182 BCE) to Jayasimha of the Second Lohara dynasty (1101-1200 CE), the rulers of Kashmir were all Hindu kings.

By the start of the 14th century, Islam had become the dominant religion of the region and its kings ruled Kashmir till 1820 when the Sikhs defeated them and came to power for about 3 decades. The British defeated the Sikhs and the land remained to be the 'Princely state of Kashmir & Jammu' till 1947.

Until here, everything is history. There is no point in trying to dig centuries-old pages of history and see who erred and who didn't; who ruled with mass conversions of the people of the land as a forced agenda and who didn't; who destroyed the rich cultural heritage of the land and who didn't. To me, these are events of the bygone over which I had no control. All that I can do is read them and awaken myself to the cruel realities of the other world!

What bothers me is what happened in Kashmir from 1989 to 1995 – six long years of planned and brutally orchestrated persecution of the Kashmiri Pandits leading to their mass exodus. Let alone the bruised Hindu souls, but every 'true Indian national' should feel ashamed that this happened post-independence during their own time and in their own backyard.

The men who ruled us were so preoccupied with their own selfish vote bank politics that they chose to turn a blind eye when the Brahmins were getting massacred. The media of the day was so obsessed with their own narrow definition of secularism and hidden agendas that they were busy reporting a singular stray case of lynching happening in some remote village, not that I support it. The Hindus at large, both the leaders and the populace elsewhere, were deep in slumber and never bothered to dig deeper, as it was not affecting them in any which way. If this was the way the country treated this most uncivilized genocide, then why blame the people who carried out the heinous crime? They did what they felt would take them to their heavens. It was for us to have stood up against those very forces, both within and outside, and fought unitedly. We failed...

This will repeat everywhere and every now and then, for sure. If it has to be stopped, then all those who believe in a just society based on 'humanity' as the only religion of the people, should come together. Fight, with both the words and the swords, if need be...

As Rabindranath Tagore rightly said... "Into that heaven of freedom, my Father, let my country awake".

Satyesh N. Bellur





Savithri Ramesh

AKBMS – News & Events

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

Inauguration of the Women's Wing Of AKBMS

Sri. Ashok Haranahalli, President of AKBMS, felt that there is an urgent need to strengthen the unification of Brahmin Women. In this direction, a State-level Women's cell was inaugurated by him on the 3rd of March 2022 at Gayathri Bhavan. Speaking on the occasion, he said, that the Women's wing should function independently in its own capacity and bring about empowering the needy Brahmin women folk. Strengthening the AKBMS membership and bringing together the women across the length and breadth of the state is the need of the hour he said.

The Mahasabha has been planning various initiatives to help the upliftment of women belonging to our community in terms of financial and social needs. The Mahasabha has reached out to many of our community who have made their successful careers across the world to extend their help in this direction. It's very heartening to note that many of them have already come forward to assist in whatever way possible.

Speaking further, he said women have a very important role in building the culture of their family and she is an equal partner in every religious event that the family undertakes. So, it is very important to bring up this section of society and empower needy women. He is very hopeful that he will be able to generate funds for this noble cause and already an amount close to 25 lakhs has been received by AKBMS to pursue various developmental works.

Smt. Roopa Shastri the Convenor for the State Women's wing spoke on the occasion and emphasised that women need to be financially independent. Separate packages and initiatives would be taken up in this direction. She also spoke on the idea of creating a market for small businesses and also making easy and viable short-term loans available for small businesses.

On March 13th, an all-women's Motor rally was conducted to signify the Unity of Brahmin Women. Mrs. Medini Garudachar welcomed this initiative and stressed on strengthening Brahmin women's power.

Dr. M.R.V. Prasad, one of our past Presidents, Sri. Hirianna Swamy, our senior member and Mentor, Sri. Rajendra Prasad, Sri. Purushottam, and Dr. Raghavendra Bhatt were some of the dignitaries of Mahasabha who were present on the occasion. Representatives from the Ladies Wing from across the State participated in the celebration.

INAUGURATION OF AKBMS BANGALORE NORTH ZONE

A grand function was held to inaugurate the AKBMS North Zone on 6th March 2022. It all started at 8 am with the religious rituals and ended with the Devaranama and Dasa keerthana rendering by Poojya Sri. VidyaBhushan.

Later in the day, under the leadership of Shri Jayasimha, the entire Brahmin community from Bangalore North Zone came together to welcome the beloved President of AKBMS Sri. Ashok Haranahalli.

Speaking on this occasion, Sri. Ashok mentioned that the Mahasabha has been progressing steadily and lots of new projects have been undertaken to strengthen the community through the Mahasabha. He also stressed the point that these events and activities have to percolate to each district, town and village of Karnataka and it is not just the responsibility of just the North and South Zone of Bangalore but each and every one of ours. In order to strengthen the Mahasabha, it's very important to increase the membership of the Mahasabha, he stressed.

On the same platform, our Ex ADGP and Police Commissioner Mr. Bhaskar Rao spoke on how it is important that Brahmins should make their presence in every field and profession with confidence and prosper.

Sri. Katta Subramanya ex-Minister and Sri H.K. Patil spoke on this occasion and said that under the able leadership of Sri. Ashok, the Mahasabha progress to greater heights and achieve success in their endeavours.

A lot of influential people from all over the state attended this function and promised their unstinting support to AKBMS and its activities.

All the Managing Committee members and Executive Committee members were a part of the inauguration function.

The Mahasabha congratulates Sri Jayasimha the convenor for Bangalore North Zone for making this program a grand success.

AKBMS Membership Drive across the State

- ✿ Kundapur Sri Kundeshwara Temple, Udupi District: Under the leadership of the Udupi district working committee member Sri. Srikrishnananda Chaatra, Sr. Channakeshava Bhat and Sri. Taranath Holla.
- ✿ Uppina Angadi, Sri Ramachandrapura Mutt: Sri Mahesh Kajje Vice President of State level AKBMS, Sri. Raghavendra Bhat Secretary, Organising Team of AKBMS, Sri. Suryanarayan Bhat, Member of the Organizing Committee and Sri. Manjunath Shastri committee member led the Membership mobilisation drive.
- ✿ Shanthi Colony, Sri Varasiddi Vinayaka Temple, Hubli: Sri. V. M. Mangala Murthy lead the membership drive along with Sri Pramod Manoli, Dharwadkar, Kiran H.S., Ramachandra, Govind Bhat, Dilip, members of the Women's wing.
- ✿ Hospete Chittavagdi Dattatreya temple, Vijayanagara: Sri Umesh Membership Drive Team member led the drive successfully. Sri Srinivas the President of Chittavagdi Brahmin Association, Sri Ravindra, Sri. Dharmik Parishath, Anil Joshi and Sri. Kalam Bhat also participated in this drive
- ✿ Hanagal Taluk, Haveri District: A tour to various nearby places was undertaken in order to mobilise Brahmin and membership drives. Bommanahalli. Belagalpete, Aaladakatte, Akkialur and Hanagal were some of the places toured. Smt. Desai and Smt, Kashikar were present on the occasion. Sri Tamanna Vedam Bhat, presided over the function. Sri. K.L. Deshpande, Ravindra Deshpande, Krishna R. Poojar, Anand Nayak, Sudhindra Gajipura, Vinay Bankanala, Bheemasena Patil, Chandrakath Dikshith, Sharashchandra Desai, Smt. Madhuri Kamanahalli, Kavya Poojar, Madhulika Desai, Gowri Kulkarni and many young Vipras made the entire program a successful one.
- ✿ Siddapura, Uttara Karnataka: Sri. Raghavendra Bhat, Secretary, Organizing Committee, AKBMS, Sri. Shashibhushan Hegde, Sri Krishnaprasad Hegde, Srikrishna Shivaram Hegde and Narayan Hegde took the membership drive forward and completed it successfully.

- ✿ Khanapurada Srirama mandira, Belagavi: Sri. Vilas Joshi Member, Organizing Committee of AKBMS and Smt. Priya Puraknik led the membership registration drive.
- ✿ Gomukha Rayara Mutt, Gulbarga: Sri. Raghavendra Kulkarni, Sri. Ranganath Desai, Sri. Prashanth Korali, and Manjunath Kulkarni took it forward and lead the membership registration drive.

OTHER EVENTS

- ✿ Hubli: Our ex Chief minister Sri. Jagadish Shettar honoured Sri. Pramod Manoli, Vice President AKBMS. On this occasion, a request and application were made to allot Govt. land for AKBMS. Sri. Raghu Dharwadkar, Doddanna, Veeranna Savadi, and Siddumogali Shettar were also present on the occasion.
- ✿ Sri. Sandeep Ravi who is a lawyer by profession has been appointed as the Chief Convenor of the Youth Wing of AKBMS. The letter of appointment was handed over to him by Sri. Ashok Haranahalli in the presence of Sri Ravi Subramanya.
- ✿ Smt. Sharada Subramanya wife of Late. Sri. R. V. Subramanya will take over the reins of Basavanagudi Brahmana Sangha.

NEW COMMITTEES FORMED

In order that the various departments of the Mahasabha to function independently and efficiently, our President has formed Wings / Teams/ Committees. And some of them are as follows.

Convenors and Zonal Representatives of Mahasabha

Smt. Roopa Shastri – State women's wing
Sri Sandeep Ravi - Sate outhin

Organising Committee

Sri. Jayasimha. L, Bangalore – North zone

Zonal Vice Presidents

Sri. Chandrashekhar – Hassan
Sri. Nataraj Jois – Mysore

Vipranudi Magazine Committee

Sri. Yagati Mohan	Ph : 9880184350
Sri. G. Mohan	Ph : 9845021221
Sri. A. N. Prahlada Rao	Ph : 9611227565
Sri. Prakash Chandra	Ph : 9844063128
Sri. Prithviraj	Ph : 9738693936
Sri. Seshadri Samaga	Ph : 9880107414

Vidyavasini Vipra Vasathi Nilaya (Girls Hostel)

Smt. Samudyatha (Convenor)	Ph : 9741338731
Smt. Savithri Ramesh	Ph : 9900788954
Smt. Vaijyanthi Sharma	Ph : 9742154928
Sri Krishnaswamy A. N.	Ph : 9845010995
Sri. N.S. Narasimha Murthy	Ph : 9449610740

Membership Mobilisation and Verification Team

Sri. V. Satyendra (Convenor)
 Sri. Vijay Kumar
 Sri. Govind Rao
 Sri Mohan
 Sri Shankar Prasad

Ph : 9844001238
 Ph : 9845023901
 Ph : 9844854852
 Ph : 9743327825
 Ph : 9845301382

Committee for Correction of By-Law

Sri. H.N. Hiriannaswamy (Convenor)
 Sri. Natraj Bhagwat
 Sri. K. Diwakar
 Sri. Sundarappa
 Sri. S. S. Srinivas Rao
 Sri. G.M. Hegde

Ph : 9845030460
 Ph : 9448146175
 Ph : 9448072605
 Ph : 9945076785
 Ph : 9341242235
 Ph : 9901944688

AKBMS Matrimony Committee

Sri. Jayalatha Sathyanarayan
 Smt. Rama Srinath
 Smt. Parvathi Swamy
 Smt. Gayathri Rao

Building and Developmental works Committee

Sri. H.N. Hiriannaswamy
 Sri. M. V. Sathyanarayana
 Sri. Nataraj (Chikkamagalur)
 Sri. Srivatsa
 Sri. Ravikumar R

Ph : 9845030460
 Ph : 9448288861
 Ph : 9844079596
 Ph : 8105385529
 Ph : 9844136209

Legal Advisory Committee

Sri. T.N. Ramesh (Convenor)
 Sri. B.R. Vishwanath
 Sri. P.H. Ramalingam

Ph : 9945519208
 Ph : 9845034560
 Ph : 9448669249

Medical and Healthcare Committee

Dr. C.A.Kishor
 Dr. Latha Venkatram
 Dr. Bhanu Prakash
 Smt. Prathima Subhash
 Sri. Srikanth. S
 Smt. Suma Nagaraj
 Dr. Sahana
 Sri. Vinay Kashyap
 Smt. B.K. Sumathi

Ph : 9880286998



Thus Spake Lord Krishna



Mrs. Veena Prahlad

From Vishada to victory

The premise of the Gita is to negate the idea that our life here on earth is a punishment and it is meant to be sad and depressing. We think this is true, as we see that whatever we seem to gain, we keep losing. Be it our ayus (life expectancy) our belongings or our loved ones, they all keep leaving us. Since we consider them as 'ours' we feel we are losing them. We blame everyone for our sad state. God and destiny are our favourite culprits. We blame everyone except ourselves. We never look for answers within us.

Every successful person is no different from us. It is just that, that person takes responsibility for his life and bravely holds on to his dreams. Responsibility is an important word. Our anxiety and blaming nature stem from not accepting responsibility. Even if we take up responsibility, we feel that we are doing someone a favour. In this case, we are not taking responsibility for our own actions. We do it so that others will appreciate what we do. Our whole life is dependent on what other people will think of us.

The other important word is acceptance. We never accept things, persons, situations and events as they are. We want things to be different. Most successful people accept what is there and they also work towards changing them by taking the responsibility of bringing that change.

We have all done it in our lives. We have faced challenges and learned to deal with them. Some give up, but some put their heads down and build their life again. I have heard, stories of people displaced by the partition of our country, starting their lives all over again from scratch. The first step is to accept and then the healing will start.

The Bhagavad-Gita is about this fighting spirit and more. It says life is not a punishment, it is but a path to make us capable to face life as it happens. It is about dealing with vishaada (sadness), and becoming victorious over it. That can happen when the tough situations make us strong enough to become dwandvaateet. It means to not get sad when things go wrong and not rejoice when things go right. It doesn't mean that you don't enjoy life, it just means that you are aware that things won't remain the same always. When you start treating every person, thing, situation or event with equanimity, Sama bhava, you become one with Bhagavanta. A famous sentence in the Gita says exactly this – "samatvam yoga uchyate".

This is why the first chapter of the Bhagavad-Gita is called Arjuna vishaada Yoga. Yoga is to reach Bhagavanta by overcoming vishada. The question might arise that how can you become one with the almighty (yoga is to join) when you are sad. The answer follows.

Arjuna is stuck with sadness on seeing his own kin on the enemy side. He speaks

dr̥iṣṭvemaṁ sva-janaṁ kṛiṣṇa yuyutsum samupasthitam (Gita 1.28)

sīdanti mama gātrāṇi mukham cha pariśuṣhyati vepathuṣh cha śharīre me roma-harṣhaśh cha jāyate (Gita 1.29)

gāṇḍīvaṁ sraṁsate hastāt tvak chaiva paridahyatena cha śhaknomy avasthātum bhramatīva cha me manaḥ (Gita 1.30)

nimittāni cha paśhyāmi viparītāni keśhava na cha śhreyo 'nupaśhyāmi hatvā sva-janam āhave (Gita 1.31)

I am seeing my own people (Swa jana) willing to do war here. Looking at them my body is shivering; my mouth is drying and my hair is rising. My Gandeeva is slipping from my hand and I am feeling so dizzy I cannot stand anymore. What I am seeing is so unbelievable. What am I going to gain by killing my own people?

na kāṅkṣhe vijayaṁ kṛiṣṇa na cha rājyaṁ sukhāni cha kiṁ no rājyena govinda kiṁ bhogair jīvitena vā (Gita 1.32)

I don't desire victory or the kingdom or the comforts. What is the use of all these bhogas or life itself?

This is the mental state of Arjuna. Sounds familiar? We feel like this too, at certain points in our life. That is when we turn to God or good counsel from elders or other people we respect and know wish us well. That is what Arjuna did too. His conversation with Krishna, in his state of vishada is the subject matter of the Bhagavad-Gita. Through this conversation, Arjuna learns to overcome his Vishada and decides to do war. The victory he had decided against, he now embraces. In other words, he accepts the situation as is and decides to take up his responsibility as the soldier that he is.

His acceptance shows that he has risen above likes and dislikes (dwandwateet, a person for whom all situations are the same) He is treating every situation with Sama bhava. This samatva leads to Yoga (samatvam yoga uchyate)

Through this conversation, we also learn to face our own hardships in life bravely and eventually become victorious.





Satyesh N Bellur

My quest for spiritual well-being

Think Right!

All through our childhood, we are told that “actions make what we are”! “What is the use in knowing something, unless you use it effectively in your daily life”? is the question that is thrown at us as we grow. Before we get through our graduation studies, we would have been made to realise that “Theory is just a subject. Practicality is what you need to focus on”. When we move into our careers, this principle gets stretched and hardened. “We don't care what you even do. All that matters is the result”.

The result... Yes. The result drives this world we live in. We pass, we succeed. We fail we perish. We are so obsessed with the result that we seldom worry about the path we take. We never pause a moment to see how fast we are running. We don't care if our pursuits are affecting another human or the society at large. We are overconsumed by just one single factor, and that is the 'selfish pursuit of our goals'.

When we are so focused on the results, we are bound to only think of our actions. That is precisely what we have been tutored all through our lives. “Who cares whether you understand what you are studying or not. Just memorise as much as you can, write well in the exams and get good marks. That is what matters” – Does it sound familiar? The student then starts believing that writing well in the exams and getting good marks is all that is expected of him or her. If for some reason he or she has not prepared well for the exams, then it is fine to follow any method to get good marks in the exams. Because, that is what the world expects from them, right?

I worked for an American multinational company during the mid-part of my career. They had a philosophy that they would never 'bribe' anyone to get contracts. “Business has to be pursued based on our product strengths and organisational credibility, and never on adopting unfair trade practices”, was what our Global Sales Head said in one of the sales meetings. The person sitting next to me was my colleague from Indonesia who looked perturbed. He was not in agreement with this. He said “Then how do you expect us to do business? The Chinese come here and buy people en masse. They provide everything that the customer asks for and they win the contracts. If this is your philosophy, then I suggest that you guys don't waste your time in Indonesia”. The Sales Head seemed to understand the Indonesian's dilemma. He went on slowly weighing every word he uttered – “I said that it is our philosophy not to bribe people. As a part of this organisation, you should never do it, come what may. But you can always hire some local consultants and pay them a hefty fee. They can do what the Chinese do, or probably better...” The Indonesian was happy that he found a solution and the Sales Head too was happier that his revenue expectations from Indonesia would not be taking a beating that year and decrease his sales commissions!

This is life. Unfortunately, this is the 'real-life' we lead. This is the time when 'practicality overtakes theory'. This is when 'our overwhelming indulgence in results will mar our values'. But as one starts realising the fallacies in such a life and starts appreciating the importance of adopting a life of spirituality, he or she would move away gradually toward a more meaningful living.

Let us take a hypothetical case as an example to understand the significance of spiritual learning that can make us realise that there are



more important aspects to life than mere results. This learning will lead us on the path of inquiry which will enlighten us on those principles that steer our actions. Suppose, I don't like a person and on a particular day, I go and beat him up. Is this action of mine spontaneous? Not at all... Before that fateful day, for months I would have foul-mouthed that person. I would have used every occasion to deride him in public. I would have abused him for weeks and months. Can I then say that this 'lose talk' of mine was the starting point for my actions? Not at all... Prior to my talk about that person, for several months my 'thoughts' about that person would have been bad'. I would have spent days and nights thinking about how nasty this person was and about how I should teach him a lesson. So, here we are right at the root of all our actions – 'thoughts'!

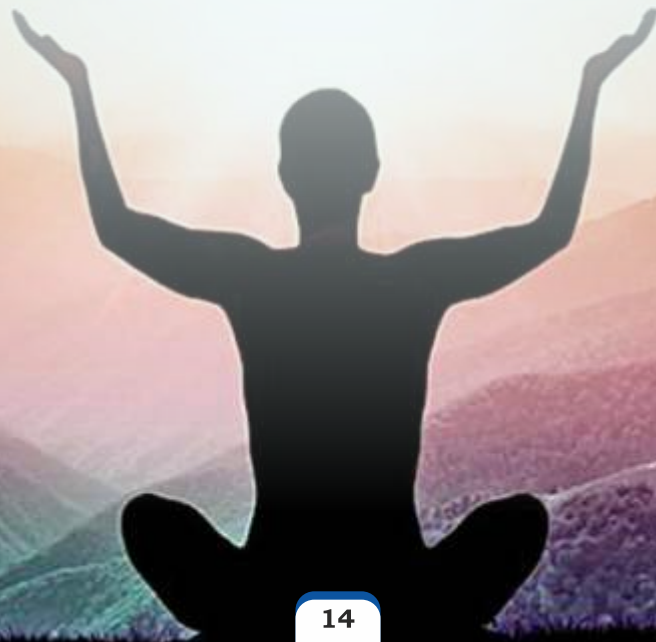
Our thoughts lead us to our speech and our speech leads us to our actions. Spirituality means that we understand this intricate aspect of life and start practicing it in our daily life. When we are on the path of spirituality, we don't spend time correcting our actions. We don't waste time correcting our speech. We singularly focus on correcting our thoughts. Once our thoughts are pure, our speech follows that path, and our actions will reflect the same.

ನಿನ್ನ ಚಿಂತನೆ ಎಂತೋ, ನಿನ್ನ ಮಾತದು ಅಂತು |
 ನಿನ್ನ ಮಾತದು ಎಂತೋ, ನಿನ್ನ ನಡವಳಿಕೆ ||
 ನಿನ್ನ ಬಾಳತ್ತಿಯಲ್ಲಿ ಉನ್ನತಿಯನರಸಿರಲು |
 ಚಿನ್ನಿರಲಿ ಚಿಂತನೆಯು – ನವ್ಯಜೀವಿ ||

I have spent many years of my life pursuing results and in finetuning my actions. The day I realised that it is the thought that decides everything else, I am slowly and steadily transforming myself. I spend more time today contemplating how my thoughts in the past have directed my speech and actions, and how they have stained my results. My focus today is to work on my thoughts and leave the rest, not to God, but to those very thoughts themselves!

Spirituality is all about 'thinking right'!

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





P.M. Vijendra Rao

Brah – men & women

Vivek Agnihotri: Immense guts & clarity



When Milan Kundera wrote *Immortality*, a literary milestone, he said his intent was to ensure that it was not reduced to a movie. It must have been quite an effort to achieve that goal and he has seemingly succeeded: nobody has yet made his novel into a movie! His concern is understandable, as the scope a novel leaves for the reader's imagination is vast and unlimited. But Vivek Agnihotri may have proved Kundera wrong. *The Kashmir Files* has turned my own similar belief on its head, though its horror quotient overwhelms the mind and the power of imagination can remain subdued for long. But, when the audience gradually emerges from the shock and is back in a position to imagine, oddly, the imagination will only land them in the realm of reality. The pool of blood and gore from which Vivek has borrowed for the film is vast and he has wilfully as much as skilfully limited the borrowal to an ounce. How he could do it is something that cannot be understood in a hurry, given the elaborate nature of his behind-the-stage preparations. The brilliance of the director is striking and can be found in many places in the film. Little wonder that I deferred my plans to feature a couple of other achievers I had proposed to feature for this issue.

I have always been of the opinion that when we journalists portray the personalities we have met, we don't always succeed in doing justice to them for, as it so often happens, our meeting with them would have been brief, our familiarity with them fleeting. How could we profile a person based on one brief meeting? Professional pressures, at times, necessitates that we write about a VVIP with whom we have only shaken hands once or another who had once just whizzed past us at a party. Here is somebody I haven't even seen except on YouTube, in his interviews given to TV channels. Perhaps it would be easier to take liberties with Valmiki rather than attempt to profile Vivek, the man of the moment.

Vivek, the man who has so delicately captured terror with the camera, is perhaps more talked about around the world than Vladimir Putin, who has spread terror. *The Kashmir Files* is a bold film, to say the least. Was Vivek aware of the risk he was exposing himself to? The risk posed by the ever-

so-touchy jihadists and fundamentalists is nothing compared to that posed by the left-liberal lobby which provides the intellectual mask to the former. Since the release of the film to worldwide acclaim, Vivek has been provided security cover but that has scarcely proved adequate against the virulent attack by the left brigade. I consulted fellow journalist Prakash Belawadi for inputs about Vivek for a better understanding of the latter's mind. It proved purposeful. Prakash summed it up very well: "I must say that several of us in the cast and crew are very politically conscious. To us, the crux of the matter was not communal, but rather that of denial of justice to the Kashmiri Pandits. They are victims of a crime and the criminals were militants who were operating in the guise of freedom fighters, but also in the name of Islam. But what about the indifference toward the plight of the victims - by the State, successive political parties in power, the judiciary, media and generally the rest of India - for over 30 years? That question provided the emotional core of the film."

Evident that the heart and the mind have blended perfectly to produce the result that is sweeping the world off its feet. The other perfect balance that Vivek has struck is between documentary and feature. It's a very delicate balance. Therefore, easy to lose. How did he not lose it? Says Prakash that it was known that the issues brought up by the film would be emotional and disturbing. The script itself was vivid. "But what gave us confidence was the research that had informed it."

The "we" and "us" that Prakash frequently employs in answer to my many queries on the making of the film is eloquent testimony to The Files team having worked as a family. It says a good deal about the head of the family. Perhaps that also added to the much-needed inner strength that the head needed.

Such strength primarily emanates from honesty and whoever has followed Vivek will find it aplenty in everything he says. He is the last one to mince words.

Sometime in 2019, Neeraj Ghaywan stoked a needless controversy when he advertised that only Adivasis, Bahujans, and Dalits were eligible to apply for certain positions for the film *Masaan* he was directing. Vivek expressed his strong views on it and rejected outright the pernicious practice of reservation entering the entertainment medium. Even on that occasion, he had said that he foresaw what was coming, but that did not deter him from antagonising the casteist and communist elements. Vivek couldn't have been more unsparing than this when he took on vested interests head-on:

"In the name of minorities, secularism and social justice, a particular set of people have acquired money and power. The only cause that has been helped with such activism is the self-interest of these people. Caste being a sensitive subject, everyone tries to stay away from it, but someone must speak. The fear of not speaking up is what I am trying to defeat and make others also speak up."

Vivek's view even then was that the film industry had no space for reservation, as it had always recognised talent. His candid words were liked by many in the industry as someone had the guts to speak the truth.

Vivek's father Prabhudayal Agnihotri was a professor of Sanskrit and had guided many Ph.D. candidates, including some Dalits. He loved Ranjan, a Dalit, so much that he would tell Vivek to be like him (Ranjan). So much so, Vivek became Vivek Ranjan Agnihotri. So, you see that for the left brigade the heart-burning had started long before the runaway success of *The Files*; it cannot even heap caste motives on Vivek (or his father). Vivek is on record as having spoken about this aspect (about the 'Ranjan' in his name) only because he was questioned about it by a journalist. Admirable decency.

Such decency is alien to the agenda-driven commies. The Wire, in its supposed review of the film, talks about the film being laughable. God knows what the reviewer finds laughable in the macabre depiction of reality. A newspaper gives the film 1.5 stars in its rating! Another says the film spreads hatred! Vivek had omitted scenes of rape and some other atrocities at the script's stage itself, says Prakash, adding "it's already a dark film. He set a tone for the story and he shot it in that register".

Prakash is all praise for the star director: "Vivek is very generous with me, about sharing ideas and giving feedback. Only a very confident person could be so open and humble." He had already worked with Vivek in The Tashkent Files, but Vivek apparently had no idea about Prakash's political inclinations. "I would assume therefore that, while my political position may have given him some comfort, he saw me as the actor who would fill the role. It's always a pleasure to work with a director who knows what he is doing," feels Prakash.

Every member of the crew knew the issues brought up by the film would be emotional and disturbing. The script itself was vivid. But what gave them all the confidence was the research that had informed it, reveals Prakash.

In answer to another poser, he says The Tashkent Files was a sleeper hit. "So, we were all reasonably confident that this film too would be a hit. But, definitely, none of us saw what was coming, how massively the public would respond."

Post success, Prakash and Vivek still exchange notes. Perhaps Prakash pulls out one such note when he talks about the political support the film has widely received across the country: "I feel very uncomfortable about it. The film was already a huge hit by the end of the first day of release. It was viral word-of-mouth publicity that made it a hit. The political support that came within days provided ammunition to politically-motivated critics of the film who dubbed it as propaganda. In a way, the political affiliation took away some of the shine that normal filmgoers had given to it."

But, what perhaps more than compensates for that is the encomiums the film has got on either side of its release outside of India, especially in the US and the UK. Vivek and his team have done every Indian very proud. Take a bow, Team Vivek. May the Hindu community wake up to reality and stay united to defeat any more sinister designs forces inimical to them may have up their sleeve. The majority community needs Vivek's kind of grit and guts to build a strong India on the foundation of awareness The Files has laid.

It's the same guts that is in full evidence in The Kashmir Files, a world-class film...



THE KASHMIR FILES



Kiran Kannappan

Nuggets from Samskrutam

संस्कृतम् (Samskritam)

Samskritam is the oldest language of humankind, which is still as alive as it was during the times of Vedas or the Puranas or Kalidasa or Bhavabhuti and so many others. In its form, it is not only adept in expressing various scientific, technical and philosophical ideas but also expressions of beauty and emotions in various literary forms like poems, slokas, prose, plays, etc. Samskritam which means refined endeavor is known as the language of gods Devabhasha (देवभाषा), and the alphabet in which its written or script is called (देवनागरी) Devanagari, that which is employed in the city of gods.

Dandin (दण्डी) a rhetorician and poet remarks, sages (like Yaska and Panini) consider what is well known as Samskritam as the language of gods. All other languages are called Prakruta (प्राकृतम्), which have aspects Tadbhava (तद्भवः), Tatsama (तत्समः) and Deshi (देशी). Tadbhava originated from Samskritam, Tatsama is similar to Samskritam and Deshi are regional flavors.

संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ।

तद्भवस्तत्समो देशीत्यनेकः प्राकृतक्रमः ॥

(Kavyadarsha, First Pariccheda 33)

Even after a passage of a few thousand years, the form and viability of Samskritam remain as vital as ever. With a little effort and dedication most of us can learn the language and read books written a millennium ago, how is this even possible, one would think, while almost all other languages have transformed in a matter of few centuries. For example, my mother tongue Kannada, has three distinct forms called old, medieval and contemporary within a span of a thousand years, and so are other languages. These are not different styles but structurally different forms, which might need reeducation to be read and appreciated. That is not the case with Devabhasha. Samskritam is a very well-defined language, without losing the flexibility of expression with its inherent ability to form words and sentences to suit all region-time variants while honoring the rigor of poetic meters (the large corpus of Samskritam literature is in poetic form, prosody). It is vital and relevant even today, with all our changing technologies and lifestyles.

Panini as early as the fifth century BCE gave a set of four thousand sutras (सूत्राणि) or rules, which are capable of producing word forms in existence then. This mechanism produces words by combining a base/prakruti (प्रकृति) and defined add-ons/pratyaya (प्रत्ययाः). This formulation is like a machine/program/algorithm (प्रक्रिया); the root goes on one end of the machine, pushes a button to get the required form, and out comes the correct form of words on the other end. The pratyayas come in the form of suffixes, modifiers, enhancers etc. that the formulation uses to produce the various forms like tenses (past, present, future, continuous, likely) for verbs/actions or purpose

variants for nouns. The roots are a fixed set of about two thousand for verbs called dhathu (धातु) and pratipadikam (प्रातिपदिकम्) for nouns. (The noun bases for the most part can be derived from the verb roots.) Using these three items, the roots/bases, the add-ons and the formulation potentially infinite combination of meaningful words can be correctly constructed to convey the multitude of objects, activities, and emotions with time and space variants.

These verses in reverence to Panini Maharshi, portray the outlook of our civilization towards the contribution of Panini a sage grammarian. I Salute Panini, who upon receiving the Alphabet from Lord Shiva, declared the formulated Samskrit grammar. I Salute Panini, who with the balm of knowledge opened my eyes towards the light, dragging me out of the pitch-dark world of ignorance.

**येनाक्षरसमान्मायमधिगमय महेश्वरात् । कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥
अज्ञानान्धस्य लोकस्य ज्ञानाञ्जनशलाकया । चक्षुरुन्मीलितं येन तस्मै पाणिनये नमः ॥**

Grammar Tradition existed in pre-panini times too, Panini incorporated all of those into his set of sutras. Panini, Vararuchi and Patanjali are considered the trinity of the science of words or grammar (शब्दशास्त्रम्). Vararuchi wrote axioms to support and expand on Panini sutras. Patanjali wrote an elaborate commentary upon the sutras, without which understanding and working with the sutras would have been impossible. He also takes a philosophical look at grammar as a science and its usefulness. The following verse is in reverence to the three of them.

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् । पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥

Samskrit tradition has given utmost importance to adherence to grammar and usage of words in its correct forms. The following subhashita/saying (सुभाषितः) is advising a student, "even if it is just a little that you are going to study, pay attention to grammar... so that you don't make your ष as श in स्वजनः as श्वजनः".

यद्यपि बहु नाधीषे तथापि पठ पुत्र व्याकरणम् । स्वजनः श्वजनो मा भूत्सकलं शकलं सकृच्छकृत् ॥

A student unknowing of the science of words, when speaking among the learned, is like an attempt to tie a wild forest elephant with the tender strands of the lotus plant.

**शब्दशास्त्रमनधीत्य यः पुमान् वक्तुमिच्छति वचः सभान्तरे ।
बन्धुमिच्छति वने मदोत्कटं हस्तिनं कमलनालतन्तुना ॥**

While expounding on the importance of using correct word forms, Patanjali in his Mahabashya gives the following instance.

**दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह । स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः
स्वरतोऽपराधात् । इति दुष्टान् शब्दान् मा प्रयुक्ष्महीत्यध्येयं व्याकरणम् ।**

Words that are incorrectly used from a swara (accent) or varna (letter) stand-point give undesired meaning and do not convey the desired meaning. The asura wrongly uttered इन्द्रशत्रुः and

brought about his own misfortune, while trying to defeat Indra. An asura (त्वष्टा) wanted to vanquish Indra (Leader of Gods) by bringing forth a son, through a sacrificial ritual. He wanted to say इन्द्रशत्रुर्वर्धस्व meaning "let the vanquisher of Indra Flourish". The compound इन्द्रशत्रुः can have two meanings, depending on the placement of the accent. If the accent is on the last syllable ऋ, then it would mean slayer of Indra. The asura in a hurry and without proper knowledge of the science of words accented इ, implying one who could be slain by Indra, and was bestowed with a son (वित्रासुरः) who was killed by Indra.

The availability of a formulation that does not restrict the usage or creation of a vast vocabulary, and the importance invested in adherence to the same, has given us a very vibrant and fresh as ever language, withstanding the test of time.

काणादं पाणिनीयं च सर्वशास्त्रोपकारकम् ।

Science of Logic, propounded by Sage Kanada and Science of words, propounded by Sage Panini are fundamental to the understanding of all other sciences.





Srikanta H.M

A Teacher's guidance to students

HOW TO SCORE FULL MARKS IN MATHS?

Although Maths is considered to be one of the highest-scoring subjects, there are about 60% of the students who don't like the subject. Mathematics can play the role of a nightmare to some students and fun for some. Either one gets it completely right or entirely wrong. However, this is one of the reasons for making it a scoring subject.

Many of us believe that to get good scores in Mathematics, one should have an extraordinary brain. But this is not true. Maths is a subject that develops rational thinking and a logical approach in a student. It is quite difficult for a student to fall in love with Mathematics overnight but here are a few tips to enhance your score in Mathematics.

Follow these guidelines during Preparation for the examination.

1. Maintain a separate register for formulae, theories, and methods

Mathematics is all about formulae, theories, and concepts and you are always suggested to keep them handy. You can read them anytime you need. This practice is really useful when you are doing your last-minute revision.

2. Find solutions yourself

It is good to go through various types of problems, but at the same time, you should also make sure that you solve them for yourself. It is easy to learn the theories and concepts but learning their application is not that simple. So, if you want to score full marks in Mathematics, you need to solve each question by yourself, at least 3 to 4 times.

3. Understand the Syllabus

Having a clear understanding of your syllabus and the weightage given to various sections will no doubt help you to decide how much time you should dedicate to each section. For example, if you are aware that there will be a 5 mark question from a specific section, then you don't have to spend too much time on such questions.

4. Determine the areas of Improvement

Realizing the areas where you need to focus more will help you to score better. Solving sample papers, and writing tests can help you to find those sections in which you need more practice so that you can improve your scores.

Things to consider during Examination

5. Keep the exam Answer paper clean

You should keep in mind that the examiner has to understand every step of your answer and very likely he would not be having much time to spend on a single answer. Avoid overwriting and cutting clean margins for rough work.

6. Answer in steps

Whenever you write an answer, ensure to pay special attention to the steps that enabled you to get the answer. You cannot simply write the answer and expect to get full marks in Maths. So simply paying attention to the figures is a waste of time. Instead of all this, learn to keep the steps involved. You will score some marks for each of those steps.

7. Attempt the Familiar questions

Read the question paper thoroughly before you begin to solve the questions. It is very normal to get stuck on the questions which you are not thorough, but simply remember that you have a stipulated time to attend the paper. To score better in Maths, you must attend to the questions you know and then move on to the unfamiliar ones.

8. Draw Graphs

Using graphs and figures can help you to score more marks if you write them with concentration and neatness. For this, you will need a ruler and a sharpened pencil.

These are some of the simplest things that you should not forget to carry out as they play a vital role in scoring marks. To give your best performance in Class 10 Maths Board Exams, make sure you are not afraid of the subject. Rather, make it a fun experience. The only thing that you should remember is that there are no shortcuts in Maths.

Exams play a vital role in a person's life and feeling nervous before it is quite normal. However, if you prepare for it in the right way, then there is nothing to worry about. Follow the above-mentioned tips and let us know how they helped you during exam preparation.

Good
luck



on your
exams!

Happy Studying!



Annapurna Murthy

Aptitude Testing - the need of the hour

It is no more as easy as in the earlier days when the children continued the father's business or profession. Children have more independent thinking and competition in the outside world is also very high. The glamour of some professions, the attractive salaries of the IT jobs, the variety of jobs in the media, the attraction of the fashion world, and the unbelievable salary package of the Ivy league Institutions, have set in new trends in the young minds. The parental pressure to take up an engineering course, relatives talking about taking a course overseas, friends making decisions for their classmates, have all made the students stand dazed at the crossroads!!!!



Most students are in the age group of 16-17 and in the midway of adolescence (the teenage), where there are a lot of Physical, Psychological and emotional changes they undergo.

Adolescence is the transitional stage of development between childhood and full adulthood, representing the period time during which a person is biologically an adult but emotionally not yet attained full maturity. The ages which are considered to be part of adolescence vary from culture to culture.

Parents are confused about their behavioural changes. At the same time, they have to make the most important career decisions which are very important. When both parents are working, they prefer to have nuclear families. With no grandparents, adjustment problems are on the rise. All these are leading to attention-seeking behaviours among students.

The confusion arises as to which course to take up - is it the course the neighborhood boy has taken or a course which one might think will get them a lot of money or a popular career choice of many?? Here I advise students to think about their ability levels, Personality dimensions, and interest levels before picking up a course of their choice. A Scientific way of finding out the Aptitudes are by taking a set of tests which include, Aptitude, Personality, Interest, Intelligence and study habits. One must also understand what these tests are and why they should be taken. There are Parents, teachers, principals, board members of schools and colleges, and students themselves who lack the knowledge of what these tests are? Should it be taken? Will it help the student make the right choice? Let me explain to you what these tests are and how much important they are while making career decisions.

Aptitude tests are not designed by any single individual. These are tests that are administered to

lakhs of students and then standardized norms made for boys and girls of different age groups. The validity and reliability of these tests are taken care of. These tests are administered under strict conditions. The room where the test is administered should be well ventilated and silent. Each of the tests has a different duration for administration. It is not the regular test you write in the examinations. You may be medelling with numbers, trying to figure out what is the next sequence in a figure, or answering to a personality trait. They are entirely different and don't need any preparation but truly will reveal the Aptitude, Personality, Interest, Intelligence and Study habits of a student.

Aptitude is an inherent ability to perform a task. There are different abilities present at different levels in an individual. David's battery of Differential Abilities (DBDA), will throw light on an individual's ability levels in 8 different areas.

They are :

1. Verbal ability
2. Numerical ability
3. Closure ability
4. Spatial ability
5. Mechanical ability
6. Clerical ability
7. Reasoning ability
8. Psycho-motor ability

- ✿ **The verbal ability** test is a measure of the ability to understand concepts framed in words. It is aimed at the evaluation of the student's ability to abstract or generalize and to think constructively rather than at simple fluency or vocabulary recognition. The test will predict with reasonable accuracy success in fields where complex verbal relationships and concepts are important. Academic success in most fields would certainly come under this classification. Vocationally, the test also indicates something of the occupational level to which the student may appropriately aspire since there is a positive relationship in many occupations between the level of responsibility of the job and the complexity of verbally phrased ideas to be comprehended.
- ✿ **Numerical ability** is a measure of the student's ability to reason with numbers, manipulate numerical relationships, and deal intelligently with quantitative materials. It teams with the verbal ability test as a measure of general learning ability. Educationally it is important for predictions in such fields as Mathematics, Physics, Chemistry, Engineering and other curricula in which quantitative thinking is essential. Numerical ability is required in varying degrees in occupations such as laboratory assistant, bookkeeper, statistician, shipping clerk, carpentry, tool making and other crafts as well as in professions related to the physical sciences.
- ✿ **Closure ability** involves the ability to perceive relationships in abstract figure patterns-generalization and education of principles from non-language designs. Under ordinary conditions, the score will be relevant when the curriculum, profession, or vocation requires a perception of relationships among other things rather than among words or numbers.
- ✿ **Spatial ability** is a measure of the ability to deal with concrete materials through visualization. The ability to visualize a constructed object from a picture of a pattern has been used frequently

in tests of structural visualization. Similarly, the ability to imagine how an object would appear if rotated in various ways has been used effectively in the measurement of space perception. A feature inherent in these items is that they require mental manipulation of objects in three-dimensional space. There are many vocations in which one is required to imagine how an object would look if made from a given pattern, or when rotated. It is an ability needed in such fields as drafting, designing, architecture, art, die making, decorating, etc.

- ✿ **Mechanical ability**, the ability measured by this test may be regarded as one aspect of Intelligence when Intelligence is defined broadly. High scores on this test indicate that the student finds it easy to learn the principles of operation and repair of complex devices. The test is useful in those curricula and occupations where an appreciation of the principles of common physical forces is required. High scores on this test indicate Aptitude for Physical sciences, Technical, and Manual training courses.
- ✿ **A Clerical ability** test is intended to measure the speed of response to a simple perceptual task. It is one test in the entire series which places a heavy premium on speed. The ability to do routine work of the kind which this test exemplifies is important in coding, stock room work and similar occupations.
- ✿ **Reasoning ability** refers to the ability to apply the process of induction or to reason from some specific information to a general principle. The scores on this test will be a good indicator of non-verbal, non-culturally biased Intelligence. RA is important to success in many areas particularly, those that stress logic, such as courses in law, Mathematics, computer programming, engineering, sciences and scientific technology.
- ✿ **Psycho-Motor ability** refers to precise movements requiring eye-hand coordination under highly speeded conditions. The test scores are relevant for success in assembly line work, drafting, clerical jobs etc.

PERSONALITY TEST : The most distinctive feature of any individual is his personality. This is the overall pattern or integration, of his structures, modes of behaviour, interests, attitudes, intellectual abilities, aptitudes and other distinguishable characteristics. As we observe an individual, we identify a person as 'Dominating', "agreeable", "submissive "etc. These are different personality factors or Dimensions. Personality tests are designed to measure them. The personality factors or traits are equally important to be successful in any career.

INTELLIGENCE TEST: Intelligence is the ability to learn and utilize what has been learned in adjusting to new situations and solving new problems. Intelligence can also be defined as the function of the brain we are born with, its growth to maturity, and how it is modified by what happens to us. Thus Intelligence is not something we are born with. It develops and, at every stage of development, reflects the individual's interaction with his environment. Intelligence test measures differences in performance. Intelligence tests help an individual understand the ability level to take up a particular course. For eg, if one is low in Intelligence and is aspiring for an IIT seat, it makes them understand that it is out of reach for them and they can think of choosing some other courses suited to their ability.

INTEREST TEST: Students must have an interest in the career they choose. We come across a lot of students who are forced into courses that do not interest them. Many dominant parents force them to certain courses which they feel would suit their children. We have come across many cases where irreversible mistakes have been committed for which they regret even now. So, by identifying

the interest areas, it would help the counsellor guide the student appropriately and help prevent such incidences. The Interest Inventory has many different areas such as Administrative, Entrepreneurship, Defence, Sports, Creativity, Persuasive, Medical, Technical, Expressive, Computation, Humanitarian, Education, Nature, Clerical.

STUDY HABITS TEST: Regular study habits are essential to maintaining a consistent record. Students are always in the habit of avoiding difficult subjects. Equal weightage will not be given for all subjects. To regularize the study habits this test is administered. The Good, Very Good and Excellent scores show the level of study habits in a student.

If a student takes all these tests, the scores will help the counsellor evaluate and guide students appropriately to different courses. By taking the tests and finding out scientifically a lot of problems the students may face in the future can be avoided.

Hence all students and parents must bear in mind that **PLANNING** is very essential when deciding on a career. An assessment followed by guidance would be the most appropriate method one should choose. Scientifically finding out an appropriate area of interest, aptitudes to go with it and the right personality traits will help students choose appropriate career paths when they are at crossroads.





Krishnaswamy Subbarao

Tech Café

Introduction to Blockchain

In the last article, I covered the world of crypto. In this article, I will touch upon the power behind the crypto world "Blockchain". Block in blockchain refers to a series of distributed databases. This is analogous to various blocks of a building. Chain refers to a connection between various nodes of a network. Blockchain is also referred to as a distributed digital ledger. The transactions are stored in distributed nodes (independent computers) instead of a single centralized server.

The transaction data is organized into various blocks. These blocks are chained together in the append-only mode using cryptographic techniques. Whenever new data arrives, it is entered into a fresh block. Once the block is filled with complete data, it gets linked to the previous block. The entire chain is stored in chronological order.

Blockchain is one of the highly secure networks as every transaction is authorized by the digital signature of the owner. The signature authenticates the transaction. The data entered in blocks is immutable. The beauty of the immutability of blockchain is that everyone can see the transaction, but they cannot modify it.

Types of Blockchain

There are four types of blockchain networks.

Public Blockchains : As the name indicates, these are available to the public. Anyone can participate in this network without any restrictions. These blockchains have open-source code available to the community. Example Bitcoin

Private Blockchain : These are controlled blockchains. There are strict access controls on who can access the data. Only users with permission can access specific sets of data. The digital payment network Ripple is a classic example of a private blockchain.

Consortium Blockchain : Consortium blockchains are like private blockchains. The difference is that here rather one entity, a group of entities, governs the rules. They are more decentralized than private blockchains. Example: Corda blockchain platform from enterprise software firm R3

Hybrid Blockchain : It is a mixture of private and public. These blockchains are controlled by a single organization. Transactions in hybrid blockchain are private but can be extended to the public through smart contracting. IBM Food Trust which is an ecosystem of suppliers and producers is an example of a Hybrid Blockchain

Advantages of Blockchain

Medium of Trust

Banks were the symbol of trust till sometime back. With increased frauds and scams Banks are losing this trust. Blockchain technology can create this trust between different entities. This enablement of trust is one of the most important benefits of blockchain.

Highly secure systems

The digital signature feature of blockchain makes transactions highly secure. In addition, the immutability aspect of data makes it impossible for anyone to play with or corrupt the data. The

data here is stored under multiple distributed nodes (multiple computers), it is almost impossible for someone to hack the system.

Elimination of Intermediaries

The decentralized nature of blockchain eliminates the need for intermediaries like banks. This makes transactions significantly faster compared to conventional methods. Walmart successfully used blockchain technology to reduce turnaround time in certain processes from days to seconds.

No Single Point of Failure

There is no single person who controls everything in the blockchain. Blockchain enables sharing of data within an ecosystem where there is no single person who is in charge. Multiple suppliers and consumers can converse and exchange information without dependency on one actor.

Tokenization

Traditional modes of investment like real estate, stocks, currency etc. are slowly losing their sheen. The new investment modes are digital assets like art, crypto, Initial coin offerings (ICO) etc. Tokenization is the process by which physical art is converted into a digital token. This token is then recorded and shared using blockchain.

Applications of Blockchain

Most published use of blockchains is in digital currencies. However, blockchain technology is applicable in numerous fields. Few sample applications of blockchain are listed below

Financial Institutions

- ✧ Easy settlement and clearing
- ✧ Visibility and Transparency in money movement
- ✧ Cross border trade settlements
- ✧ Collateralized loans through smart contracting
- ✧ Claim settlement processes in Insurance companies

Infrastructure and Real Estate

- ✧ Paperless verification and transfer of ownership
- ✧ Operations and asset management
- ✧ Protection of personal data and reinforcement of cyber security

Healthcare

- ✧ Safety and security of patient records
- ✧ Protection of patient information
- ✧ Management of drug supply chain
- ✧ Interoperability of electronic health records

Sports

- ✦ Powerful tool to retain and upgrade fan engagement using NFTs
- ✦ Increased Transparency between clubs and teams
- ✦ Use in player auctions

Disadvantages of Blockchain

Blockchain has a few disadvantages

- ✦ One of the major limitations is scalability. For large volumes of transactions scaling using blockchain is expensive compared to traditional techniques
- ✦ Blockchain is complex, especially for the starters
- ✦ Blockchain process is slower especially if there are a large number of users

Blockchain has taken the world by storm. There are no limitations to use-cases involving blockchain. Blockchain is also evolving with the adoption of newer technologies like smart-contracts and proof of stake. Blockchain as a technology will survive and grow irrespective of the legality and future of cryptocurrencies.



Introduction to Blockchain



Nagesh Sidhanti

Avani – the good earth

Value of A Tree



Recently, a panel of five environment experts appointed by the Supreme Court came up with a figure of Rs 74,500 as the worth of a tree per year. Out of this, the component of oxygen alone is Rs 45,000, followed by the value of bio-fertilizers, which are worth Rs 20,000. Upon adding costs of micronutrients and compost, the report stated, living trees will more often than not outweigh the benefit of most of the projects they are felled for.

This is without considering the estimate of environmental benefits such as soil enrichment and erosion control, the habitation of biodiversity, non-wood forest products, food security of a host of living beings, regulation of water flow and its quality, to name a few. It is evident that the value of a 100-year-old tree is

much more than a crore of rupees. Just like a person's net worth is just not the sum of his/her movable and immovable properties, but the adjusted value based on the environmental assets/liabilities created in the process.

So, while this welcome SC judgment is the first of its kind, it is fortunate that the people who made the judgment looked beyond the mere timber value of a tree. They indeed followed the principles as given in 'Vriksha Ayurveda', an ancient practice meant to balance the ecology. In human terms, considering just the timber value is like judging a person's worth posthumously based on his bone weight.

Our ancestors were smarter.

They incorporated Prakriti into our daily lives, traditions & festivals. For instance, it was said that planting a tree corresponding to the nakshatra of birth would free a person from physical and mental ailments. Whether it did or not, it was a great idea to plant at least one tree per person that way. The list of 27 trees in the Nakshatra Vana is carefully curated based on the weather, soil and food needs of the ecosystem. For instance: for Purva Bhadrapada nakshatra one must plant a Mango tree, whereas for Uttaraashadha nakshatra it is a Jackfruit tree.

With nearly 40% of India living in urban centers today, the focus is on urban forests. At the given pollution in urban India, there is a dire need to alter the way we interpret success in the modern days; there are more congratulatory messages on social media for the purchase of a new automobile than for someone who posts a picture from a metro station.

Noted NGO **The Institute for Environmental Solutions** did "The Tree Project" and for the cities whose green cover is nearly destroyed, their suggestions are nothing less than modern-day

Vedas - that visha should be reduced by infusing amrita. Let me list down some of the obvious and immense benefits of urban forests.

Economic benefits:

- Increased patronage to business districts with tree-lined walks, tree grooves, etc.
- Increased property value
- Reduced energy costs

Social Benefits

- Increased social ties
- Improved mental health
- Increase in safety perception
- Improved worker productivity

Environmental Benefits

- Trees moderate local climate
- Improvement in air quality
- One tree is equal to ten air-conditioners in terms of cooling effect
- Reduction in noise pollution
- Improvement in water quality
- Essential habitat for wildlife
- Provide forage: Fruits and Nuts for humans and animals



Answers to some of the frequently asked questions:

Q: I live in an apartment complex and have no space for planting. How do I contribute?

A: Besides creating balcony gardens, you and your Resident Welfare Association (RWA) can adopt barren land or lakebed or open spaces to plant & maintain an urban forest.

Q: I use my car for 20 km a day and for 250 days a year. How much carbon should I offset?

A: An average car emits 130 gms. of CO₂ per km. For 5000 km you are emitting 650 kgs. A medium-sized tree absorbs 30 kgs of carbon per year. To stay carbon neutral, you must plant and maintain 22 trees every year.

Q: I don't have time to physically plant & monitor but as a responsible citizen I am willing to finance tree planting initiatives. Who should I contact?

A: There are many NGOs and voluntary organisations in India that do extensive forestation. Please connect & support them. Let's remember: we have to be stronger than our excuse, as this is an existential crisis.



Prof. M.G.Vedavyas

Real Lessons in



A PASSAGE THROUGH INDIA (Part 2)

In the introductory part of this article, I covered the highlights of some of the episodes from “A Passage through India” written originally in Kannada by Nadoja Sri. S.R. Ramaswamy and recently translated into English by Sri. Paresh Nadig and myself (Published by Rashtrottana Sahitya, January 2022). As we mentioned at the beginning of the book, the exercise opened our eyes to the little-studied never-to-be-forgotten events in our country's history. And this history has a direct link to the present events that are making our atmosphere highly politically charged. The reader will realise where the roots of today's polarization lay and how 'leaders' have acted in a way that has been detrimental to the idea of a united nation. The book is an abject lesson to those who want to see our country continue as a nation.

After the 1857 War of Independence, the next event that brought the country together was the partition of Bengal in 1905. Sadly, the seeds of partition were sown during this episode. This was also the episode where the 'Vande Mataram' slogan of Bankim Chandra ignited the hearts of millions of patriots and made it the signature cry of independence. The spirit-lifting exhortations by Swami Vivekananda, Tilak, Aurobindo and others had begun reviving the spirit of nationalism just prior to this. The 'Swadeshi' agitation was in fact an offshoot of the work of these leaders. They were convinced that the British would leave only if they were hit where it hurts – the import economy. This was the background to the boycott of foreign goods. Fierce nationalist trio Lal-Bal-Pal led the swaraj agitation from the front. It is interesting to note that at this time, Gandhi was not even in the picture.

Unable to bear the rising nationalism, especially in Bengal and Maharashtra, Curzon set his eyes on Bengal which had a Muslim-majority east and a Hindu-majority west. Giving the excuse of easier administration, he proposed to divide Bengal into two parts – the 'divide and rule' policy. Home Secretary Risley had already gone on record saying “one of our main objects is to split up and thereby weaken a solid body of opponents to our rule”. So much for 'administrative efficiency'. Facing opposition from both Hindus and Muslims, Curzon cunningly offered the Nawab of Dacca fourteen lakh Rupees loan and promised to make Dacca the capital of the Muslim-majority East Bengal.

The partition was announced on the 7th of July, 1905. For some time, this resurrected the spirit of nationalism and there was widespread opposition from all leaders and the swadeshi agitation gathered pace. It was during this time that Rabindranath Tagore suggested celebrating Raksha Bandhan across the country as a symbol of national unity. And Vande Mataram became a household slogan.

The actual partition came into effect on October 16th, 1905. What transpired that day in Calcutta and all over Bengal has to be etched in the memory of every Indian. Even before sunrise, people in massive groups marched the streets shouting Vande Mataram; no hearths were lit in any

home; not a single shop or office opened its shutters; not one of the 11,000 tongas came on the road and thousands walked barefoot to the river for a ceremonious and symbolic 'cleansing' ritual. Jute factories, sugar factories and textile mills closed down and students boycotted classes; Rail services and Post and Telegraph too joined the strike. This and the 'boycott foreign goods' call sent a chill down the administration's spine. In a few weeks, the foreign goods business collapsed. A five-year-old girl reportedly refusing to wear shoes because they were imported tellingly illustrates the nationalism that we may never again witness.

In contrast, what the British administration did to curtail the protests was abominable and truly 'divide and rule'. It first created a fear of Hindus among the Muslims. It spread the rumor that Vande Mataram, the bhajans and other symbols of opposition were aimed at establishing Hindu superiority. Muslims began to think that the anti-partition movement was a Hindu movement. Even more despicable was the assurance given to Muslims that any rape or other charges against Muslims would be punished lightly whereas the same charge against a Hindu will be dealt with severely. The result was ghastly. Life for Hindus in Muslim majority towns became a living hell. The administration had already arrested most leaders and made them ineffective. Nevertheless, protests and boycotts continued for many years and the partition was finally revoked on December 12th, 1911 during the visit of King George V to India. Unable to bear the heat of nationalism in Calcutta, the British moved the administrative capital from Calcutta to Delhi.

During these years, in the south, leaders like Subramanya Bharati, V O Chidambaram Pillai and VVS Aiyar led people's opposition to the British rule. VOC Pillai's superhuman efforts in starting a steam navigation company and giving stiff competition to the British who were exploiting their monopoly are well known. Less well known are the trumped-up charges against him, seizing of his ships, cancellation of his advocate license, and his imprisonment, ultimately leading to his living a life of penury.

To be continued.....



HISTORY

Health on Your Plate



Dr. Anita R Bijoor

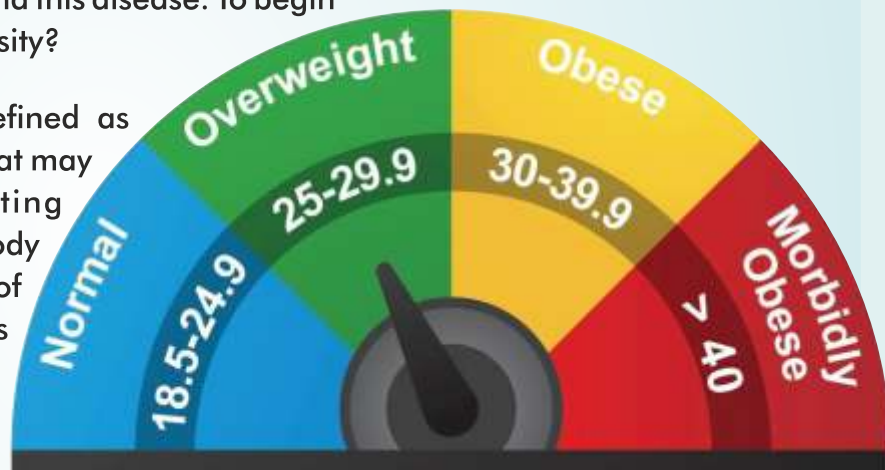
Overweight & Obesity

Does it surprise you when you hear that “Obesity” is a “disease”, just like diabetes or cancer? In fact, it was way back in 1948, that the WHO recognized Obesity as a disease, but currently, its prevalence has reached epidemic proportions that it is now being referred to as a “global epidemic”! The consequences of this disease are too serious to be ignored, and it pays, to take preventive measures before we get sucked into this epidemic

As we discuss overweight and obesity, you will see that this condition – just like any other disease has its causes, risk factors, parameters to diagnose it as well as preventive and treatment measures.

So let us begin the journey to understand this disease. To begin with – What is Overweight and what is Obesity?

Both overweight and obesity are defined as abnormal or excessive fat accumulation that may impair health. The only differentiating parameter between the two is the - Body mass index (BMI)- which is an index of weight for height. It is defined as a person's weight in kilograms divided by the square of his/her height in meters (kg/m²). For adults, WHO defines overweight and obesity as follows:



- ✿ overweight as BMI greater than or equal to 25; and
- ✿ obesity as BMI greater than or equal to 30.

Causes of obesity and overweight – there are TWO main causes

1. **Dietary** - The fundamental cause of obesity and overweight is an energy imbalance between calories consumed and calories expended. Although there are genetic, behavioural, metabolic, and hormonal influences on body weight, obesity occurs when we take in more calories than we burn through normal daily activities and exercise. The body stores these excess calories as fat.
2. **Physical inactivity** : This is due to the increasingly sedentary nature of most forms of work, too much screentime, changing modes of transportation, and increasing urbanization. These changes in dietary and physical activity patterns are often due to environmental and societal changes associated with a lack of supportive policies in areas such as health, agriculture, transport, urban planning, environment, food processing, distribution, marketing, and education.

Risk factors -There are many contributing factors to the development of obesity:

1. **Family inheritance and influences** -Obesity tends to run in families. That is not only because of the genes but also because of similar eating and activity habits that families share. Genes do affect the amount and distribution of body fat. It also determines how efficiently the body converts food into energy, and how the body regulates appetite and burns calories during exercise.
2. **Lifestyle choices** – Includes diet and physical activity.
3. **Certain diseases and medications** - Medical conditions such as Prader-Willi syndrome, Cushing syndrome, and problems such as arthritis which can lead to decreased activity, may result in weight gain. Medications like antidepressants, anti-seizure medications, diabetes medications, antipsychotic medications, steroids, and beta-blockers can also contribute to excess body weight
4. **Stress and lack of sleep** - People often seek more high-calorie food when experiencing stressful situations, apart from the fact that stress hormones (steroid hormones) cause an increase in body fat accumulation. Not getting enough sleep or getting too much sleep can cause changes in hormones that increase appetite.



Even in the presence of one or more of these risk factors, it doesn't mean that one will definitely develop obesity. One can counteract most risk factors through diet, physical activity and exercise, and behavioral changes

Diagnosis : Can be made by the following physical parameters-

- ✳ Calculating BMI. A BMI of 30 or higher is considered obesity. BMI should be checked at least once a year
- ✳ Measuring the waist circumference (also called visceral fat or abdominal fat). For women - a waist circumference of more than 35 inches (89 cms) and for men a waist measurement of more than 40 inches (102 cms) -is categorized as obesity Like the BMI measurement, waist circumference should be checked at least once a year.

Health consequences of overweight and obesity

Raised BMI is a major risk factor for non-communicable diseases such as:

- ✳ Cardiovascular diseases like hypertension, atherosclerosis leading to myocardial infarction and stroke
- ✳ Diabetes;
- ✳ Musculoskeletal disorders like osteoarthritis
- ✳ Digestive problems. heartburn, gallbladder disease and liver problems
- ✳ Sleep apnoea and snoring

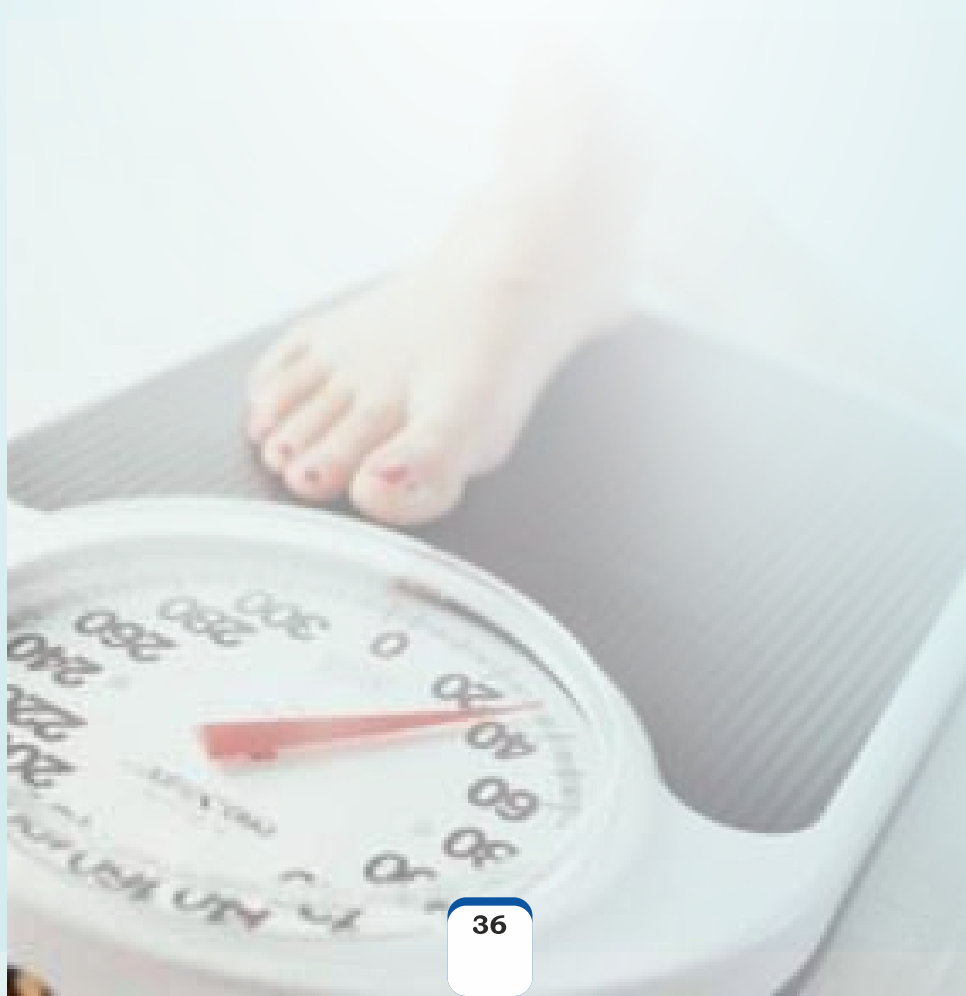
- ✳ Cancers - endometrial, breast, ovarian, prostate, liver, and colon.

Treatment for overweight and obesity – the cornerstone being – creating a negative calorie balance by the following measures -

- ✳ limiting energy intake from total fats and sugars – Avoid “white food items” – like rice, maida, sugar, salt, bakery items, refined foods, ice-creams and soft drinks
- ✳ increase consumption of fruit and vegetables, legumes, whole grains and nuts, fibre rich food, complex carbohydrates, low glycaemic foods
- ✳ eating small and frequent meals
- ✳ engaging in regular physical activity (60 minutes a day for children and 150 minutes spread through the week for adults).
- ✳ **REMEMBER - THERE IS NO MAGIC (OR OTHER) PILL FOR OBESITY!! SELF-DISCIPLINE AND PERSEVERANCE HOLDS THE KEY!**

A word of caution : Childhood obesity is certainly not to be encouraged. It is associated with a higher chance of obesity, premature death, and disability in adulthood. In addition to these future risks, obese children experience breathing difficulties, increased risk of fractures, hypertension, early onset of cardiovascular disease, insulin resistance, and psychological effects.

So let us inculcate and encourage healthy dietary habits and physical activity patterns in our children and of course watch what's on our plate !





Anitha Nadig

Mind over Matter

The 'boy' we could not understand

Avali sat there restlessly while her husband Himan drove the car. She could hear her heart beating. It was beating a little faster than usual. Her palms were sweaty. She was very anxious about attending the parent-teacher meeting. She was thinking about what the teacher would say this time about her son Emen. Emen was 5 and half years old and was in UKG. The last three parent-teacher meetings had been increasingly stressful for her. Emen, when he was enrolled in the nursery at the age of three and a half was only speaking very few two and three-lettered words. Kids of his age in her community had started making sentences. On comparing with kids of his age, Avali felt he was way behind in his speech. Himan and his parents were not as worried about Avali as Himan also started speaking later than his age kids. When they went to enrol Emen in school, the principal quickly noticed his speech delay and gave a lot of assurance that he would learn and be able to speak like others. She also told that every kid has their own learning pace and they would give extra care to him and review him every quarter.



Her thoughts came to a halt when the car suddenly stopped. Himan was shouting at a two-wheeler guy in front, scolding him for not knowing how to ride a bike. Avali noticed that Himan face was tensed and fists tight. She knows that his anger is more to do with Emen's behaviors and feedback and complaints they were getting from the school and fellow parents rather than on the two-wheeler guy. Himan and the two-wheeler guy were arguing about whose mistake it was though there was no visible damage to any of the vehicles. She didn't want to interfere in that fight as she knew his anger would turn on her. As the traffic cop came, their argument ended and vehicles started moving again.

She started reflecting on how their relationship had changed in the last three years. The first three years after Emen was born were so beautiful. Himan used to spend a lot of time with Emen every day. He used to feed him at night, play with him and ensured she gets enough rest herself as she was also working. They were a happy family. Things started changing after that. Emen was growing and he had a lot of energy. As he learnt to walk, he started walking around, running, jumping, and pulling things off like any other kid. Himan parents who used to take care of their grandson along with a nanny could not match up to Emen's energy level. Frequent changes in nanny led to Emen's tantrums and meltdowns. Avali started missing office, frequent work from home and her work used to get piled up. It was difficult for her to juggle between the tasks. Himan kept saying once he starts going to school, it would be better.

The hope of things getting better after enrolling Emen in school went in vain. They started seeing different challenges. Emen, as he was not able to speak at the level of others kids, other kids started facing difficulties communicating with him. Most of the time, it led to fights between the kids. Emen hitting or kicking other kids. Emen was strong physically when compared with kids of his age. Once it happened, he had pushed a kid and the kid fell down and hurt his forehead badly by hitting the corner of a table having a cut on his forehead. The kids' parents became furious and anxious and

complained. Emen's parents had to meet the other kid's parents and apologise. School people asked Emen's parents to spend more time with Emen. They said Emen may be having an emotional issue which is coming out as a behavioural issue. Similar incidents started happening in their community in the evenings when Emen was taken out to play by a nanny. Nannies kept leaving. Avali and Himan discussed and decided that Avali quit the job to take care of Emen and give him more attention.

Things didn't get better. Rather, Avali started seeing more and more of Emen's different behaviour patterns. His speech had improved. But Emen was not responding to the call of his name by others. He was not making eye contact while talking. He used to tease other kids repeatedly. He used to constantly jump and run around. He got into fights quickly and showed meltdowns when he did not get what he wanted or the way he wanted it. She heard people calling him, 'very naughty', 'hyper kid', 'aggressive kid', and so on. It hurt her a lot. When she shared her feelings and observations with Himan, he used to dismiss her feelings. He used to say, 'you are overthinking'. But Himan started feeling the pressure when Emen's teacher started telling them to see a counsellor. They went to the principal to discuss it. She mentioned that Emen seems to have a challenge with social skills and communication. It is beyond their capacity to help Emen to learn these skills. She gave them the details of the counsellor they could meet.

Himan was so angry; he had gotten into an argument with the principal. He was very angry for two-three days. He kept saying that the school was not good and he would put Emen in a different school, teachers are not well trained and so on. In the next PTM, the principal followed up with them on meeting the counsellor. When she heard no progress on that, she also subtly mentioned that either they need to meet a counsellor and take help or they may have to change their school as they are not trained enough to handle Emen. Again, Himan had become angry. He blamed Avali for not parenting Emen well. Avali, already who was going through a lot of guilt and self-doubt about her parenting started feeling worse. The relationship between husband and wife was slowly drifting apart and had strained over the two years.

Avali came to present on hearing a loud honking from Himan. They had reached the school gate. They parked their car and hesitantly went inside the school. There were other parents waiting for their turns. They sat there waiting to be called. A staff came and told them that they were running late and it would take 15 minutes for their turn.

Himan opened his laptop and started working while they sat there waiting. Avali strolled into the area where classes were conducted. As she was walking in the corridor, she heard a loud cry and immediately recognised that it was her son Emen crying. She was not sure if she should go into the class. She knew if he sees her, what would happen for the next one hour. She would not be able to attend the PTM. With tears in her eyes and heaviness in her heart, she came back to the waiting room. Himan, raised his eyebrows looking at her. She just turned away, wiping her tears.

Their turn came and they hesitantly walked in. To their surprise, they saw three people sitting there. Emen's teacher, principal and one more person they had never seen before. After initial greetings, they introduced Shyamala, a 40-year-old lady as a counsellor. The principal told them 'As we had informed earlier, we are experimenting with having a counsellor visit the school for 2 days a week. This would help us to understand the children better and also extend the services for parents on parenting, child developmental milestones and dealing with kids' emotional and behavioural issues.

Little taken aback, Himan didn't know how to respond; Avali smiled and greeted the counsellor. The principal looked at the counsellor and nodded and started talking. "Mr. and Mrs. Himan, you must have seen our messages on the dairy and WhatsApp that we conducted a few activities for kids last month. We did singing, dancing, running, painting activities, memory games and so on. We want to show you a few videos of Emen participating in that.

Both Avali and Himan forgot their anxiety and anger for the moment and curiously waited to

watch the videos. They showed the first video where a group of children danced to the latest Bollywood song. While most of the children did a repeated step and seemed average in dancing, Emen seemed dancing very well, showing different steps. He also did quick jumps and summersaults rhythmically aligning to the music. A smile and proudness emerged on Avali & Himan's faces for the first time after a long time. Avali, enthusiastically said, "I knew he likes to dance. But as we live in the apartment, I can't let him dance as much because of the complaints from the people living on the below floor. He seems to be enjoying the dance well". Himan took it from there, "Wow, this is awesome. I have seen only his tantrums more and never knew the other side of him".

The principal smiled and said we have more. They showed a video of a running race. Emen was way too forward than other children in running. Himan and Avali were smiling again. There were tears rolling down Avali's eyes. Shyama, the counsellor noticing the parents' emotions, "Do you see your son's strengths?". They nodded in silence.

Counsellor continued, "Every child is unique. Each kid has his own pace of learning and development. As a parent and teacher, we need to understand this and help the child in their learning and development". She paused. "But madam, what to do when the kids learning is way too behind the other kids of the same age? For example, Emen's speech is not on par with his age children. Forget about his age children, it is not on par with kids younger to him". Sensing the anxiety in Avali's tone, counsellor says, "Indeed as a parent, one gets worried in such cases. The best thing to do is to consult a child counsellor. There are developmental milestones for kids. As a layman, we are not experts to say whether it is really a delay, a cause for concern, or whether we can wait and watch. A child counsellor is professionally qualified and can guide and direct on what to do in such cases".

"So, in our case madam, I am not sure if you have met Emen. What should we do? Principal madam had told us to meet a counsellor. But we really are worried what if our kid is labelled as a 'mental' person", Himan shares his fear.

Counsellor nods, "Yes Mr. Himan. This fear is very common in all of us. Unfortunately, mental health is not considered as part of overall health and there is a stigma that leads not to take help. Let me ask you a question. Have you seen people with 6 fingers? people who use their left hand dominantly? or someone who has been born blind?"

Himan and Avali nod their heads indicating they have seen such people.

Counsellor asks, "What do you think of them? Why are they like that?"

Before Avali opens her mouth, Himan, "Not everyone is the same madam? There are certain conditions people get by birth. Maybe it is genetic or something to do with the pregnancy".

Avali adds, "My niece has squint eyes madam. But we need to accept that. My sister is very sad and worried about it. I tell her not to comment on this and treat her like a normal child. It should not generate low self-confidence in her right?"

"You guys are so well aware and understanding", counsellor pauses.

Avali, "Madam, can you please guide us on Emen?"

"Sure. Before that, we need to understand a few things about developmental conditions among children. Like how there can be physical conditions like squint eyes, blindness or six fingers, there can be neurological conditions that can impact the mental abilities of the children. There are three most commonly seen neurological conditions called Learning disorder (LD), ADHD and Autism. It does not mean if a child has any of these conditions, their intelligence is low. Earlier, these conditions were categorised as disorders or disabilities. But recent research and discussions are towards categorizing these conditions as neurodivergence. There are exceptional abilities found in some people with Autism, ADHD and LD. For example, Albert Einstein had Dyslexia, a learning disorder.

Abhishek Bacchan had dyslexia too. Britney Spears, an American songwriter and actress had ADHD. The famous Charles Darwin had autism. So, people with these neurological conditions can be intelligent, lead a normal life and be successful in life too. We as parents and teachers need to identify their strengths, help them in the learning journey and deal with their limitations. The way of teaching for the kids with these conditions may be different, based on the severity levels".

Counsellor stops to drink water. Himan, "What should be our next step?".

"I have observed Emen last week and had few interactions with him. I see a challenge in social skills and communications mainly. It is better to get it diagnosed by a developmental psychologist".

Avali in an anxious voice, "What is your diagnosis madam?"

"I am a counsellor. Only a developmental psychologist can help with diagnosis. As a child counsellor, I see an indication of one of these conditions. But it is better to get it diagnosed rather than speculating it."

Avali, "Who do we contact for diagnosis?"

"I will share with you the details of the counselling centre and the developmental psychologist. You can take an appointment. They will give multiple activities and tasks for Emen and ask you to take up a few questionnaires. Based on those results, they give the diagnosis. It will take about 2-3 hours" counsellor takes out a card from her bag and gives it to Avali.

Both of them thank the counsellor, teacher and principal and come out of the meeting room. A staff member says that Emen is waiting outside his class to be picked up. As Himan walks into the corridor of the classrooms, he sees Emen doing multiple summersaults on the grass in front of the classroom. A smile crosses his mind.

They come back home. Both of them experiencing mixed emotions, Himan decides to take off from work for the rest of the day. He makes a coffee for himself and picks the newspaper to read. An article on the 5th page catches his attention with the title 'Is Autism a disability or a neuro diverge condition?' with a subtitle '02-April: World Autism Awareness Day'. He reads through the article while mentally connecting the dots. He gives the newspaper to Avali, "Read this article. Where is that card? I will book an appointment with the psychologist for this week".

STAY TUNED



Performing Arts...



Dr. S.N. Susheela

"Structure of Music Concert"



Popular aphorism says "sangeetam khalu lakshya pradhanam", meaning the music is surely meant for practice. From the ancient period, though music is meant for practical aspects it is also considered from theoretical perspectives. Performing arts survive on performance. But it is true that all arts, be it dance, drama or music are not separated from theory. The first-ever written and available text, Natyashastra by Bharata clearly proves that all practical aspects are dependent upon theoretical dimension. We get references in various texts regarding the details of music concerts from the ancient period. In Natyashastra we get the reference of 'kutupas' or the ancient vrindagana. Detailed discussion on the various musical compositions and instruments is indicated by Bharata. Further, we get ample references to music concerts arranged at royal courts and various temples.

Indian music concerts being a ritualistic celebration have evolved through the ages.

The Pioneer stalwart who laid a strong structural dimension to Karnatak music concert system was none other than the great music icon Vidwan Ariyakudi Ramanuja Iyengar. He has laid a scientific foundation for modern classical music concerts. Musicians usually follow the below-mentioned compositions in a concert:

Varna: Varna being the last composition in abhyasagana has occupied an important role as the first musical composition in a concert. There are numerous composers who have composed varnas in south Indian music. As a composition, Varna has pallavi, anupallavi, chitteswara, charana, and ettugade swaras.

The theme of the literary aspect is usually dipped in devotional expression.

Bhakti bhava is the main source of thematic representation in almost all musical compositions. We see the application of nayaka -nayaki bhava also called as Madhura bhakti occupying an important place in varnas as far as the content of maatu or Sahitya is concerned.

Varna has a very brisk Swara pattern throughout the composition. chitteswara paves a good foundation for Mano dharma Sangeeta which is followed in the second half of the concert in general.

The short inbuilt muktaya in chitteswara pave a strong foundation for an appealing and impressive Swara Kalpana later in the concert. The whole structure of the Varna is said to create an excellent rapport between the performer and the listener. The Sahitya portion in a Varna creates a good layout for an elaborate raga alapana in the later stages of a concert.



The next composition taken is a Ganapathy stuti invoking the Lord of knowledge which will usually be in rakti ragas. To establish a good pace in the mind of the performer this kruti needs to be in madhyamakala which is medium pace, so as to make the conscious level to boost one's creativity. It is worth mentioning here that the Indian music system is the only music system wherein we experience the Mano dharma aspect of creative music.



This aspect is like an acid test to the knowledge one has acquired through rigorous practice through the years.

This Ganapathy kruti must be in ragas like hamsadwani, Vasantha, nata, gowla, etc which are known for their apt possibilities of preparing the performer to establish himself well in front of the audience.

Short swaraprasthara is done usually in second speed here to move well towards the well-structured Mano dharma aspect.

A kruti is chosen next to establish the creative skill by singing a good alapana to any chosen vilamba kala kruti in any raga which can be adopted for an elaborate alapana - Nerval and Swara Kalpana. These are the most important aspects of Mano dharma Sangeeta. A century ago any musical concert never ended unless one sang raga tana pallavi which is popularly known as the epitome of creative music. As the lifestyle has changed so also the concert pattern has also omitted the concept of singing raga tana pallavi in a general mass concert. But in Sabha concerts, raga tana pallavi is still in vogue which is the highest test for one's musical skill.

Taking a major raga like Kalyani, Shankara harana, Kharaharapriya, shanmukhapriya, simhendramadhyama, etc along with janya but with ample scope for ragalapana should be chosen for the vilambakala kruti. Those janya ragas include saveri, Mohana, dhanyasi, anandabharavi, reetigowla, etc will be an apt choice.

Singing raga alapana from akshepika to vidari as explained in the chapter relating to various stages of alapana which is available in most of the musical texts is a general rule. Doing nerval and Swara Kalpana in two speeds is the usual method while unveiling creative abilities. Proper calculative muktayas also are expected to be sung while doing Swara Kalpana. Tani avartana is the most elegant part of any classical music concert as it employs beautiful Swara prastharas with various nade and ends with korvai and muktaya which is a unique way of exploring mathematical applications played by mrudangist and khanjara or ghatam player.

The musician may often choose to sing any devotional song in a regional language which eases the scholarly rendering of creative music. Entertainment being the primary objective, few devaranamas, bhajans, pada, javali, devotional songs of various regional composers such as Sri. Annamacharya, Bhadrachala Ramdas, etc are sung which carry a deep spiritual message to the listener. Ugabhogas composed by various Haridasas also occupies an important place before concluding the concert. Ugabhogas though short in structure carries value-based meaning and a deep spiritual content.



The concert ends with a brisk tillana which is known for its varied, colourful content. A tillana is a short composition that has the finer flavour of nayaka-nayaki bhava related to the Atma-Paramatma context.

Solkattu swaras, small few lines of lighter literature, mathematically derived beautiful Swara patterns are the main features of a tillana which is said to have been adopted by the Hindustani music system, Tarana. This is followed by singing a Mangala which suggests the end of the concert.

Vidwan Sri A. Subbarao, Dr. RK Sreekantan, and others have experimented with singing only devaranamas having complete creative music imbibed in them. This pattern became very successful in Karnataka after the sixties. It is a very interesting point to observe that only in Indian music, instrumentalists follow the same pattern as vocalists in a concert. whereas, in other musical systems of the world, we can see different compositions for both vocalists and instrumentalists. In a most interesting reference in the text published in 1904, Sangeetha sampradaya pradrshini, written by Sri. Subbarama Dikshitar, we find a particular composition called chittatana exclusively composed for veena players. Also, a unique composition called Nagmas, which is meant to be played by veena artists composed by the great Mysore composers.

There are compositions with Swara patterns meant for Indian vadyavrinda.

Thus, to conclude we can visualise varied types of musical compositions which occupy an important place in a South Indian music concert



Yoga – The Brain'Asana



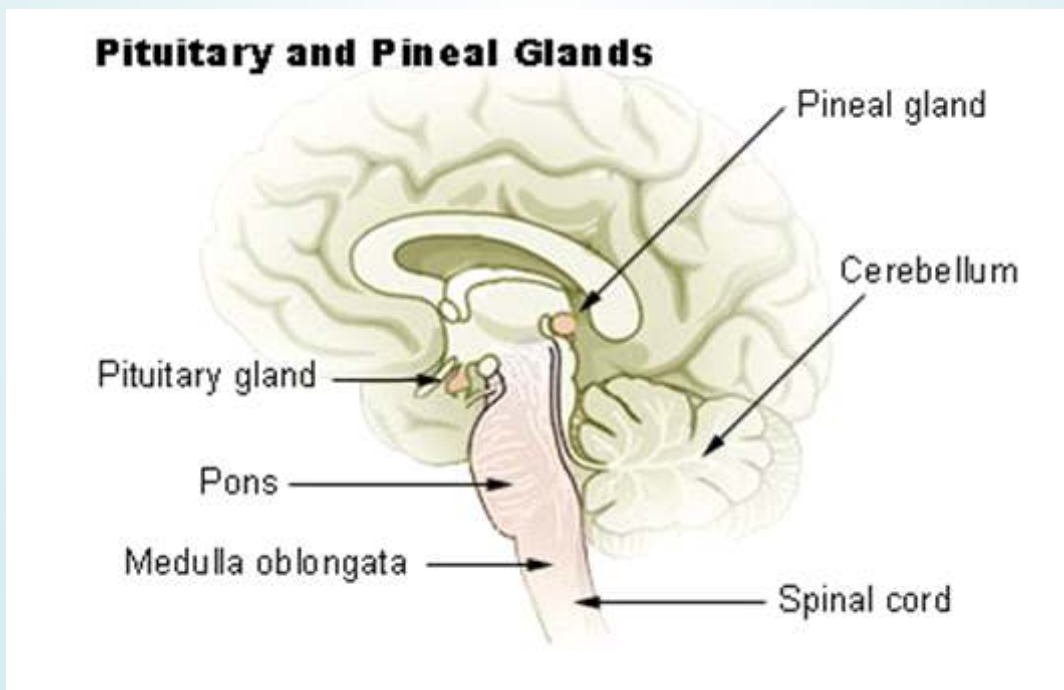
Dr. Deepti Navaratna

Did Shiva ever do a Shirasasana? The Secret of the Pineal Gland

In the inaugural column, we explored how Yogic asanas are indeed conceived to gain control of the brain, activate the parasympathetic nervous system (PNS) and finally alter the brain's state towards a parasympathetic control state. Now, why is this important? Why should we be in a parasympathetic dominant mind-body state? Good health is maintained by two opposite nervous systems in the body, which control all physiological functions like digestion and mental cognition:

- 1) The sympathetic nervous system (SNS) and
- 2) The parasympathetic nervous system (PNS)

The name of these systems can be connected to the concept of 'sympathy' in medicine, which can be understood as a "connection between separate parts", first used medically by the Greek physician and philosopher Galen. Jacob B. Winslow. A French anatomist, in the 18th century, applied the term specifically to nerves, to distinguish nerves that separate out but sympathize with changes in one branch by changing their nervous states in response. The para (non) sympathetic nerves do not 'sympathize' with other branches in the same system, which makes them excellent candidates to regain control over the sympathetic system – which is what Yoga does.



Activation of the sympathetic nervous system is required for all activities grouped under the 'flight-and-fight' response, understood physiologically as increased heart rate, secretion of adrenalin and constricts blood vessels for normal body functions. The parasympathetic nervous system has directly opposite effects on every organ connected by the sympathetic system. If SNS

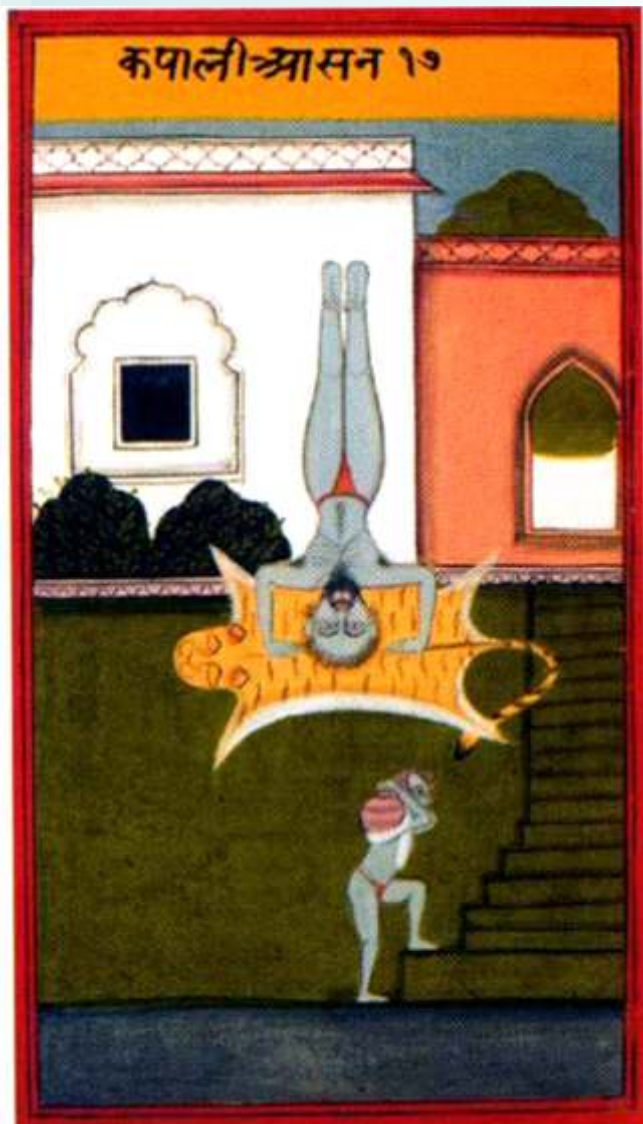
increases heart rate, PNS decreases heart rate, if SNS decreases digestion, PNS increases digestion. Stress, fatigue and several disease conditions such as hypertension and diabetes could be understood as sympathetic overdrive syndromes – where the body-car is always in acceleration with no brakes or gear control. Yogic practice is designed at its core to use the body-to-brain connections of the PNS to put the brakes on and induce necessary control of the navigation.

Perhaps the most remarkable asana, which has held the fascination of both Indians and the West is the Headstand or Shirasasana – an advanced head inversion. The Headstand is supposed to be a powerful tool to activate the PNS and pineal gland. The pineal gland is also the meeting point of both the PNS and SNS – which energetically is recognized in Yoga as being the point where Ida and Pingala NaDis meet. The Pineal gland's sublime body could be recognized as the seat of the Sushumna NaDi. The pineal gland, in Hindu culture, is known as the Third eye, a symbolic name given to what is called in Yogic theory, the Ajna Chakra. The Third eye is very popular and pervasive in Hindu culture: when Shiva opened his third eye, he opened his perception beyond the sensory capacities of the other two eyes. World cultures have centuries of symbolism and anecdotal knowledge of how opening or activating the pineal gland/Ajna Chakra/ third eye elevates the person to a metaphysical consciousness, blessing him with deepened perception, intuition and bliss. In Egyptian history, the third eye is referred to as the Eye of Horus, several Taoist and Chinese medicinal systems speak of 'third eye training' with qigong postures for the body. Modern philosopher Rene Descartes waxed romantic when he called the pineal gland 'the seat of the soul'

How does standing on the head activate the pineal gland, one may speculate? In a stress response, the brain center called the hypothalamus is activated - which then with the pituitary gland kickstarts the SNS. When the heart is placed above the brain, as in the headstand after preparatory yogasanas, researchers have found that heart rate reduces, causing blood to naturally flood this interesting brain structure called the Circle of Willis. The Circle of Willis is a gate-keeper to the blood circulation pathways to the brain – and also encircles the major accelerator of the stress response: the pituitary gland. By shutting down the pituitary-hypothalamic response, the stress signal in the body is turned off – allowing for a deep and sustained relaxation response to be mediated by the pineal gland-PNS pathway. It is perhaps no surprise then that the Shirasasana is considered the King of all Asanas – where the divine fountainhead is accessed and experienced by the Yogi.

Images:

1. Brain anatomy and location of the Pineal, pituitary glands and hypothalamus.
2. The depiction of the headstand (labelled at top Kapālī Āsana) from the 1830 manuscript of the Joga Pradīpika.



The NRI's Kaleidoscope



Venki Prathivadi

The Social Culture Mirror

This second article in the series of "The NRI's kaleidoscope" explores the differences in the social culture of a foreign country and the Indian society with real-life experiences as examples. Many of the observations made in this article relate to the Australian social culture because I have lived here for over thirty years. The Australian social culture is much like the Western culture. It is also characterised to some degree by the Asian culture. Australia is a melting pot of immigrants from over 150 countries.

Culture is simply the way of life for society, as discussed in the previous introductory article. Culture includes religion, food, language, dress, music, arts, sports, business, and many other domains. At its core, culture influences what we value, how we think, behave and act. Cultural traits are handed over to us from previous generations or are imbibed by us from our interactions with people around us. To treat cultures in a binary way, as good or bad, is a mistake. Culture is simply what is and there are good and bad parts in every culture or subculture. It is more useful to be aware of cultural differences and adjust to those differences without being judgemental.

My family and I migrated to Australia 31 years ago and we did not know anyone when we arrived here. Like most other new migrants, we felt like Fish outside water. We looked, dressed, spoke, ate, and behaved differently from the locals. We questioned our decision to migrate, and we were unsure of our future here. At that time, Australia had very few Indian migrants and whenever we saw another Indian family walking on the other side, we used to cross the street, greet them, and engage in a conversation. Indian strangers were like friends and family to us. These days we wonder whether we are in Mumbai or Delhi when we go to university graduation functions or sporting events in Melbourne and hardly any Indian family talks to another unless they know them.

In my first job, a few weeks after arriving in Australia, I met and befriended a British gentleman, Bob who had migrated to Australia 15 years before us. I could hardly understand the English Bob spoke, even though I had attended the best English schools and colleges in Bengaluru and prided in my ability to speak and write English. My mind raced when he asked a simple question as to how I was, and I started to wonder what was wrong with me. I must have appeared strange to Bob but he never judged me or my behaviour. I wish I could say the same about myself. Soon, we became very close family friends and Bob and his wife, Glenis helped us assimilate into the Australian way of life. I vividly remember one experience when we walked into McDonalds for French Fries, which our daughter loved. When placing the order Glenis asked the staff whether the Fries were made from Animal or Vegetable oil because she knew we were Vegetarians. We had not prompted her to ask that, nor had we even thought about it. At the core they saw us as just another young family wanting to make something of life. While they made note of the differences, they did not judge us one bit and that is the most important lesson I learned of social cultures and differences. To be tolerant and respectful of differences without being judgemental.

My Parents visited us five years after we had migrated and settled down in Australia. They were orthodox and practicing Brahmins who had hardly stepped out of their native Bengaluru. They were fascinated to observe the cultural differences and to our surprise and delight, immersed themselves in the Australian way of life for the two months they were here. I remember one weekend when my father excitedly rushed to announce that we had a guest who was parking their large, brand new and shining Toyota Landcruiser with a trailer attached in our driveway. I went out to see who it was because we were not expecting any guests and it turned out to be our Lawnmower man who had

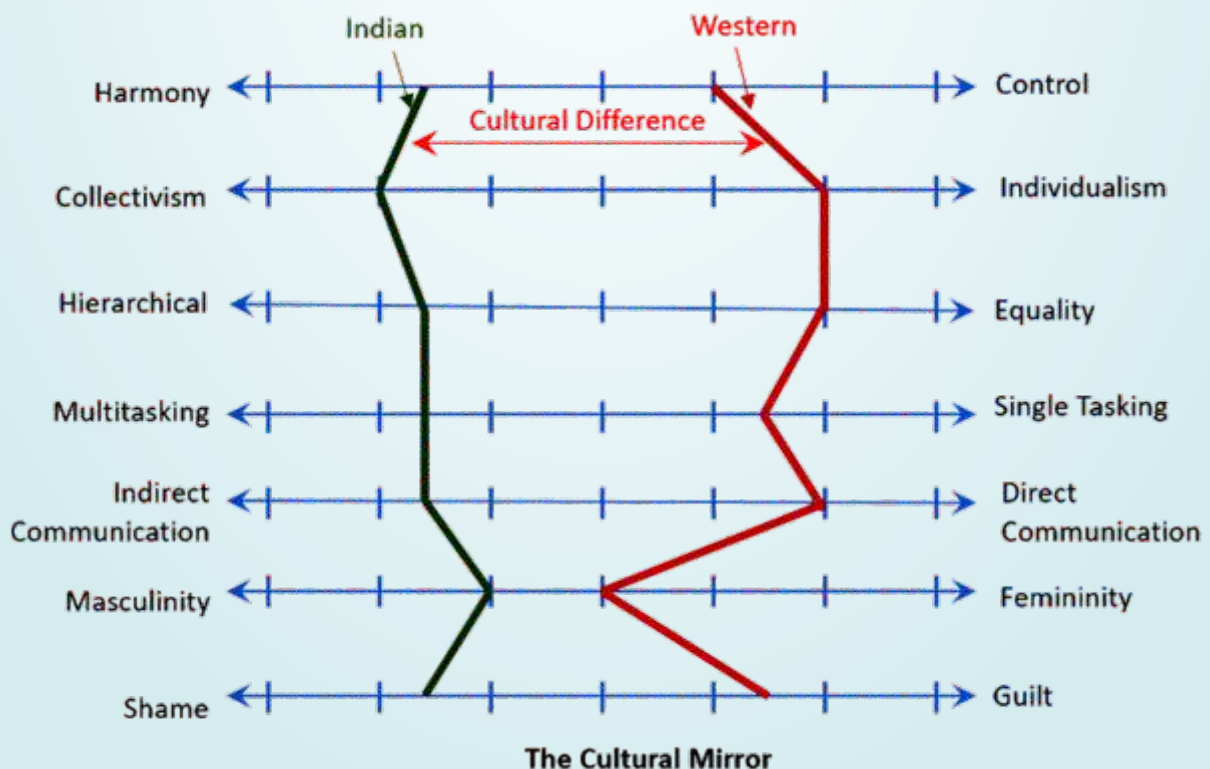
dropped by for the regular monthly job of maintaining our lawn and garden. I can never forget the look of disbelief on my parents' faces as I told them that. They struggled to understand how a Gardener could be driving a better vehicle than their post-graduate educated Engineer. It took them several days to understand that Australia was an egalitarian society and culture and that educational qualifications and occupation had little to do with social standing. All their life they had been accustomed to the hierarchical way of life in India.

I know of a family in Australia that is tri-cultural and tri-religious, where the mother is an Indian Hindu, the father is an Australian Catholic and the daughter is Muslim. The daughter is also the only Muslim in her Catholic school, and that school is guiding her essay on Islam for her Religious Education Assignment. The Australian-Catholic Father is fasting for Ramadan with the daughter and finding peace in that gesture. The daughter is an Afghan-Muslim teenager under their foster care. This example illustrates how unimaginable situations become rewarding when individuals decide to put aside their cultural and religious differences to function as one family unit. Considering how tedious it is to coordinate single-religion rituals among four members in our family, we can only imagine how challenging it must be for that multi-religious and multi-cultural family, and yet they do it willingly and without judgement or bias.

1. The Cultural Mirror

Cultural awareness and sensitivity are important for avoiding stereotyping, ethnocentricity, and parochialism. Stereotyping is a categorisation that organizes our experience and behaviour toward groups. Stereotypes are usually based on inaccurate preconceptions and often lead to false conclusions about people's motives, actions, and goals. Ethnocentrism is the belief in the inherent superiority of one's own group and culture and may be accompanied by feelings of contempt for others who do not belong. Parochialism is viewing the world solely through one's limited and personal perspective.

NRI's can assimilate and fit well in a world with a global economy by becoming more culturally aware and shaping how we think and behave. The seven dimensions of the cultural mirror shown in the model below is a useful tool as we travel, visit, work and interact with various people from different cultures.



1.1 Harmony – Control Dimension

Western societies tend to be highly control-oriented. Western culture, therefore, is predicated on systematic organising, monitoring, and control. People are separated from nature and these societies believe that the environment, including people, can be moulded to fit human needs such as genetically modified food, bioengineering, etc.

Indian culture based on Hindu belief systems emphasises harmonious relations with the world. In the Indian culture, there is no real separation between people and their natural environment, and everyone tries to live with their environment peacefully. Indian culture is more accepting of fate and karma.

1.2 Collectivism – Individualism dimension

Australians, Canadians, Americans, and Europeans tend to be individualists. They use personal characteristics and achievements to define self-worth. Free will and self-determination are important qualities. Individual welfare is valued over that of the group, and everyone is expected to look after themselves and their immediate family. Most Western people do not feel guilty to have aging parents in aged care homes.

India is a collectivist society where people are concerned about the impact of their behaviour on other people and are more willing to sacrifice personal interests for the attainment of collectivist interests and harmony. The will of the group determines members' beliefs and behaviour. Group harmony, loyalty and unity are emphasised over individual rights and choices.

1.3 Hierarchical – Equality dimension

In the Indian culture, which is hierarchical, inequality is seen as normal and is accepted as part of life. Caste, titles, and class are important. Those in authority exercise power in an autocratic and paternalistic way. In this hierarchical culture, people feel dependent on those in authority and expect to be directed by them. They are cautious about disagreeing with or challenging authority. Indians learn strict obedience as children and that usually carries over to adulthood.

By contrast, in a more equality-based culture such as Australia, minimising levels of power and status are valued. People expect to have more control and expect to be involved in decision-making in a consultive way. Young people are treated as equals as soon as they are ready.

1.4 Multitasking – Single Tasking dimension

In the Australian culture (and most Western cultures), people like planning and maintaining schedules. They typically try to do one thing at a time and take time commitments seriously.

By contrast, Indians tend to do several things at the same time and time commitments are seen as desirable rather than absolute. They tend to change plans easily and place more value on the satisfactory completion of interactions with others than on the task itself.

1.5 Indirect communication – Direct communication dimension

In the Western culture, communication means that what is said is what is meant. Emphasis is placed on saying exactly what one means. The most preferred and ideal communication in these cultures is that which contains as many facts, information, and detail as possible. The meaning of a message is conveyed by the words themselves. The Western culture typically prefers a low-context form of communication.

In the Indian culture, words can only be interpreted correctly with the understanding of social, political, or personal contexts and situations. Non-verbal cues such as facial expressions or body language. Verbal skills are generally less important. What is unspoken may be just as important as the spoken word in building and maintaining relationships.

1.6 Masculinity – Femininity dimension

The Indian culture is more masculine oriented where gender roles are clearly distinct. Men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be modest, tender, and concerned with the quality of life. The Indian culture tends to praise aggression, decisiveness, and competitiveness. Conflict is settled by fighting or arguing it out and great value is placed on power, grandeur, and achievement outside the home.

By contrast, Western cultures tend to balance masculinity and femininity with women being treated as equals and independent. In these cultures, gender roles tend to overlap and both men and women are supposed to be modest, tender, and concerned with the quality of life. Conflict is usually settled by negotiation and compromise. The balance between work life and personal life is seen as very important.

1.7 Shame – Guilt dimension

In group-oriented cultures such as Indian society, people are motivated by external societal pressure. Individuals are expected to demonstrate a well-developed sense of social sensitivity towards others in the group. Individuals are driven by a sense of shame should they misbehave. As an example, when Indian students are sent abroad to study their parents are likely to tell them to study well and protect the family's reputation considering the amount of money being spent on their education.

By contrast, in Western cultures, people are motivated by internal pressure or guilt. Individuals are taught to be internally driven and to take control of their own destiny and do things of their own volition.

Conclusion

The cultural mirror provides a framework to understand the differences in culture and norms between NRI's chosen country and India. While seven dimensions have been discussed in this article, the reader is encouraged to include more dimensions that are relevant and useful to understanding differences.

Sensitivity and awareness of these differences are of critical importance in dealing with those people we work, live, and interact with. When we remember and consider these values and preferences, we will find it easier to work through obstacles and difficult situations.

Just as our Indian culture is very familiar to us and is the basic filter with which we see the world, people from other cultures behave and interact according to the culture they were raised in.



Did you know?



Dr. A. Gayathri Devi

English Dictionary

A Dictionary as we all know is a compilation of words in alphabetical order. It's a storehouse of information and knowledge which serves as a reference book. - a dear companion to the proficient and erudite persons. Dictionaries are no doubt a critical communicative tool to understand and to be understood.

The English language blossomed and attained prestige during the time of Geoffrey Chaucer (1340 -1400 AD). It was around this time that the British Government started keeping its records in English rather than Latin. That paved the way to standardize the English vocabulary and Grammar. This perhaps necessitated the origin of the compilation of an English Dictionary. Thus, the first English dictionary came into existence in 1604 to be more precise. It was an outcome of the need of the hour like many discoveries.

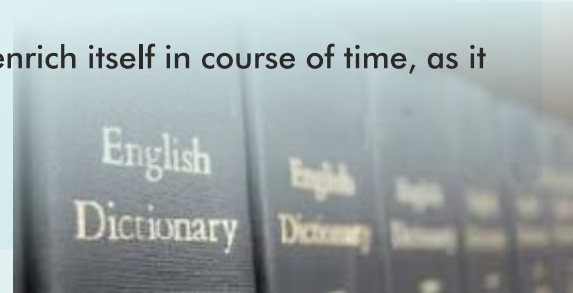
Though the first English Dictionary was published in 1604, which could be called a Dictionary, interestingly there was a precursor to that publication in 1596 by Edmund Coote, a former Head Master of King Edward VI School, and It was called "The English Schoole – Maister: "Teaching all his Scholars, the order of distinct reading, and true writing our English Tongue" This compilation was a collection of catechisms (a summary of the principles of the Christian religion in the form of questions and answers, used for religious instruction), grammar, Prayers etc. It was no doubt a good reference book and contained a good vocabulary of about 1500 words, but could not be classified as a Dictionary in the true sense of the term.

Edmund Coote's book was further developed, enlarged, improved and augmented with the definition of words, by Robert Cawdrey (1538 -1604) an English Clergyman who is hailed as the producer of the first English Dictionaries in the English Language. Robert Cawdrey named the first English dictionary 'A Table Alphabeticall'. 'He started his Dictionary with the word 'Abandon 'till 'Zodiac 'all in all 2500 words. It is said that only one copy of this Dictionary is carefully preserved even to this day in the Oxford University Library.

In the development of the Dictionary, the pride of place goes to Sir James Augustus Henry Murray, a Scottish Lexicographer. It is to his credit that James Murray and his team relentlessly worked for 28 years around 1878 to publish their first Oxford English Dictionary. The team captured all the words then extant in the English-speaking world, in all their various hues and colors of meaning. Since then, all over the world, Oxford Dictionary is an authority occupying a place of pride amongst dictionaries.

But It's the BBC that established Standard British English or The Queen's English as it is popularly called. In the early days of the BBC, the job of a Radio announcer was not given to a person with a regional accent. It's to be noted that BBC was formed in 1922 by a group of wireless Engineers including Marconi.

A language is not static but a flowing river. It is bound to enrich itself in course of time, as it borrows from other languages. Just to have a glimpse.....



Spanish : Bravado, Peon, Renegade, Don, Domino, Armada, Grenade, Parade.
Avocado, Banana, Barbecue, Vanilla, Tortilla, Sherry

French : Cuisine, Croquette, Casserole, Gourmet, Roulette, Expert, Memoir,

Italian : Bravo, Finale, Duet, Soprano, Mandolin, Maestro, Forte, Stanza, Solo

Celtic : Clan, Crag, Gull, Quay, loch, Lawn, Vassal, Galore

Arabic : Alchemy, Camphor, Hazard, Saffron, Shrub, Henna, Amber, Algebra,

The word 'abandon' which was in the first place in Robert Cawdery's first Dictionary in 1604 was relegated to 33rd place in the shorter Oxford Dictionary published in 1933, after a lapse of nearly 330 years. The same Oxford dictionary published a revised and enlarged version in 1984 which contained nearly 4,50,000 words as against 2500 in the year 1604.

With changes in the social setup and changes in the cultural habits of people, words acquire new meanings. When King James called the St. Peter's Cathedral as 'amusing, awful and artificial' the architect of the Cathedral Sir Christopher Wren was supremely pleased. Because in those days 'amusing' meant 'amazing', 'awful' meant 'awe inspiring', and 'artificial' meant 'artistic'.

It may be observed that coinage of new words is common when revising any Dictionary.

Webster's dictionary appeared in the 19th Century by American lexicographer Noah Webster (1758 – 1843). He toiled hard for years and decades and after much research compiled his Dictionary. His first Dictionary was "Compendious Dictionary of the English Language" in 1806. He initiated the American spellings which differed from the English Spellings. (E.g.: Colour - color, Honour - Honor, Centre - Center) He did not hesitate to include words from various other fields like Arts & Science rather than restricting himself to literary words.

In India, there are several giants who polished their language of both writing and speaking all through their life, by constant reference to the Dictionary. It is not without a reason that the writings of such literary stalwarts as Aurobindo, Dr. Radhakrishnan, Rajaji, Rt. Hon Srinivasa Sastry, and Jurist Palkhiwala are a pure delight to savor. Such was their conviction and faith in the Dictionary that once Rt. Hon. Srinivasa Sastry wrote to his daughter, sometime in 1943 when he was already around 75 years old - "When I tell you that I consult the dictionary at least three times even now, you will learn how necessary it is to refer to the Dictionary"

Dictionary moulds the learning of any language to its perfection. That is why it is said by French Literary Man of Letters, Nobel Prize winner for literature Anatole France "A Dictionary is merely the Universe arranged in Alphabetical order"

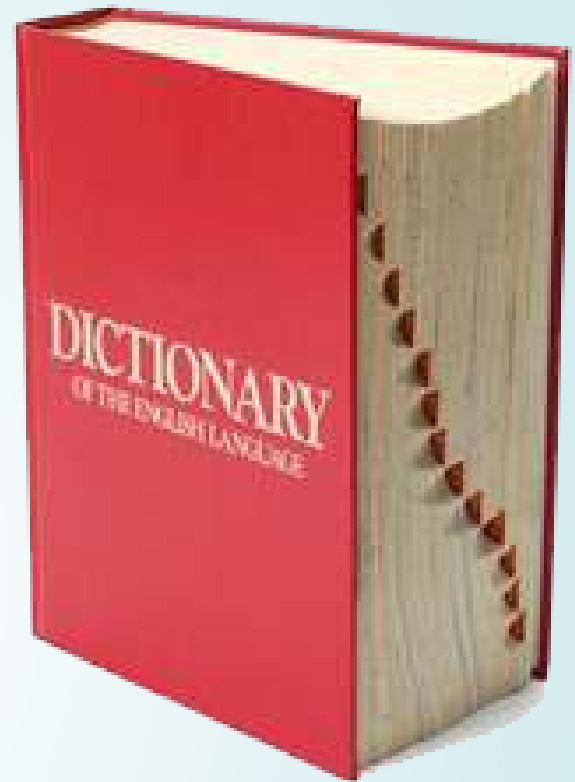


Photo Gallery



AKBMS Womens wing Inauguration



Vipranudi Kannada Magazine – First Release



**Meeting with Chief Minister of Karnataka
Sri. Bommai**



Blessings from Sri Mutt Hariharapura

Inauguration of North zone AKBMS



Dr. Anita R Bijoor

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

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

Contact: 9880302622;

anita.bijoor@gmail.com

Anitha Nadig

Mind Coach and Emotional Wellness Counsellor

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

Contact: 8277130366;

anitha@mindsakhya.com

Annapurna Murthy

Career Counsellor, Director-Manasa Consultants

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

Contact: 9845058349;

manasaconsultants@gmail.com

Dr. Deepti Navaratna

Musician and Neuroscientist

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

Contact: +918277419235;

navaratna.deepti@gmail.com

Dr.A. Gayathri Devi

(Retired) Professor of English

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

Contact: 9886428812;

gayathridevi2007@gmail.com

Karthik S Bapat

Core Banking Consultant, Writer & Poet

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

Contact: 8073447457;

Karthik.bapat@gmail.com

Kiran Kannappan

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

Contact: 9980547474;

kkannappan@yahoo.com

Krishnaswamy Subbarao

Technology Professional, Writer

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

Contact: 9880642353;

Krishnas9083@gmail.com

Nagesh K Sidhanti

Landscape Engineer, Environment Ninja & Citizen Journalist

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

Contact: 9845721118;

nageshsidhanti@gmail.com

K.V.Ramaprasad

Gamaki, Writer, Translator, Playwright.

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

Contact: hamsanandi@gmail.com

Sathvik K. Bharadwaj

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

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

Contact: +44 7815133435;

sathvikbharadwaj2000@gmail.com

Twitter: @ayebonda;

Instagram: sathvikbharadwaj

Satyesh N Bellur

Poet, Thinker, Motivational Speaker & Management Guru

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

Contact: 9845187797;

satyesh.bellur@gmail.com

Savithri Ramesh

Corporate Trainer

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

Srikanta H.M

Principal, TIMES P.U. COLLEGE, Channarayapatna.

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

Contact: 9731338083;

hallimysorekanta@gmail.com

Dr. S.N.Susheela

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

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

Contact: 6361223590;

susheelasn1961@gmail.com

Prof. M.G.Vedavyas

Academician, Historian, Author & Teacher

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

Veena Prahlad

Eternal student, Gita adhyaayee

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

Contact: 9900100776;

veena.tejaswinip@gmail.com

Venki Prathivadi

Owns and operates an IT Consulting company in Melbourne, Australia

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

Contact : vprathivadi@gmail.com

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

P.M. Vijendra Rao

Journalist, Author

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

contact: 8277056282

journocate@gmail.com



Editor's Note

✦ It is intended to have this English Journal of Vipranudi in print form from the June edition onwards. It will be based on the subscription format to the journal. The subscription fee for getting the print copy of the journal is Rs. 1000 for 2 years.

We eagerly look forward to your kind support in this subscription drive.

You can subscribe to the journal using the links that can be found on the AKBMS website. It is so simple...
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✦ From the next edition slated for April 2022, we plan to have the following new sections added:

- o Poetry of the Month
- o Essay of the Month
- o Guest Column
- o New columns on any subjects of interest not covered under this edition

✦ Any of the AKBMS members and their family can send their writings to : editorvipranudienglish@akbms.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.

