



VIPRANUDI

English Journal from the house of AKBMS



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Acharya Kumārila Bhaṭṭa

(Born 730 CE) - Indian dialectician, teacher, and interpreter

Kumārila Bhaṭṭa was a proponent of the orthodox Brahmanical school of Pūrva Mīmāṃsā. Among the most influential thinkers in the history of Indian philosophy, he made significant contributions regarding the full range of issues that follow from that school's constitutive concern with Vedic authority and its interpretations. Virtually all Indian philosophers writing subsequent to him—and particularly Buddhist philosophers, whose positions were most completely antithetical to his—found it necessary to reckon especially with his work in epistemology which brought out the distinction between justified beliefs and individual opinions and with his philosophy of language. In particular, he is known for his defense of Vedic ritualism against medieval Buddhist idealism and thus, his work strongly influenced other schools of Indian philosophy for generations to come...

According to legend, Kumārila went to study Buddhism at Nalanda, with the aim of refuting Buddhist doctrine in favor of Vedic Wisdom. He was expelled from the university when he protested against his teacher Dharmakīrti who was ridiculing the Vedic rituals. Legend has it that he was sentenced to be thrown off of the university's tower as a punishment. He uttered "if the Vedas are the ultimate then I will be spared from Death" and jumped from the tower. As a miracle, he survived from a mere eye injury. Modern Mimamsa scholars and followers of Vedānta believe that he was saved because he imposed a condition on the infallibility of the Vedas thus strengthening further the Hindu belief that Vedas are apaurusheya and parama pramaana.

Kumārila Bhaṭṭa's linguistics views was unique for that time. He argued for a strongly compositional view of semantics called abhihitānvaya or "strict designation of what has been denoted." In this view, the meaning of a sentence was understood only after understanding first the meanings of individual words based on their 'dhatu' or root. Using this linguistic philosophy, he along with his followers, gave an extremely divine and humane interpretation for Vedic Verses.

His works include extensive study and interpretations of Shabara's Commentary on Jaimini's Mimamsa Sutras.

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VIPRANUDI

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Presidential Message

Ashok Haranahalli

President - AKBMS

Greetings to all my Vipra friends...

Congratulations to all my fellow Indians on the occasion of the 75th year of Independence.

It is indeed a very fortunate thing that we are celebrating these 75 years of Independence under the able leadership of Sri Narendra Modi who believes in nurturing the rich Indian Culture, upholding its deep-rooted traditions, and protecting and shielding Indianism. We have gotten our freedom from political slavery. But have we got out of the psychological slavery yet? It is for us to introspect as to how much we have come out of the western culture that the Britishers have left behind. Are we still under the clutches of Western culture and its superficial attractions? It's a question that each one of us has to answer for ourselves.

Let us all spare some time in bowing our heads to the sacrifice done by our great leaders to get us our precious freedom. We have to now think in terms of what each one of us has contributed to this country in terms of its progress and wellbeing.

Self-centric living styles, hunger for power, hoarding of money, and the pathetic state of today's politics are what we are getting to experience today. This observation is not merely to find fault with the system, instead, if each one of us can contribute towards building a society that is free of corruption and clean politics, it would be a better world altogether. With Freedom comes Responsibility. Each Indian has to move from merely a consumer to being an effective contributor towards building a progressive strong and dynamic India. Let us all work towards upholding our deep-rooted culture and tradition and in the process, we also develop as good human beings and citizens of this great country.

As you are all aware all the Gurus and saints and sages of our country are following the Chaturmasya Vrata. Indulging themselves in various discourses on our Vedas and Upanishads. It is our fortune that we visit and pay our respects to the Gurus who are following the Chaturmasya Vrata, and in fact, it is the responsibility of every one of us to offer our Bhiksha Kaanike during this time. AKBMS on behalf of all the Brahmins have decided to offer their respects and contributions to over 40 saints which is a thoughtful initiative spearheaded by our Sanghatana Convenor Sri. Raghavendra Bhat. It is indeed a very noble and thoughtful initiative and I request all the Brahmin sanghas of various districts join hands with AKBMS.

AKBMS has recently flagged off a committee for promoting Art and Culture. The inauguration ceremony was very unique and was appreciated by many.

Dance, music, Drama, and other such forms of art and culture not only provide entertainment but also a kind of stress buster. One of the lines in an Upanishad also mentions this and says appreciation of art forms and experiencing them, enhances and enriches our life. With the sole aim

of protecting and developing the different art forms, this committee has been formed and looks forward to lots of such occasions.

The inauguration ceremony was aptly done by Shri, Suramani Praveen Godkindi the renowned Flautist, and our young and budding child prodigy Chi. Rahul Vellal and the audience had an evening of melodious music.

This program has set a kind of benchmark for the forthcoming events of Mahasabha and look forward to many such programs in all the districts of Karnataka. We wish the convenor for Art and Culture of AKBMS Smt. Nagalakshmi K. Rao and the Co-convenor Shri. Satish N. S all the best while congratulating them for this great beginning.

Let Peace Prevail

Ashok Haranahalli

Yours Truly

Ashok Haranahalli



Independence day celebration at Mahasabha office



From the Editor's desk...✍

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

When one of our distinguished writers Dr. Deepti Navaratna had her maiden book released last month at a glittering function at the Palace Grounds here in Bengaluru, I was extremely happy and privileged to be there. Her book – *Maverick Maharaja* is a biography of the illustrious king of Mysuru, His Highness Maharaja Jayachamarajendra Wadiyar. Three reasons, amongst many others, that makes this book very special to me are:

1. The Maharaja, to date, has not been the primary subject in a written text – It is hard to believe that this is his maiden appearance in print.
2. The author while sketching the life and times of the Maharaja focuses deeply on his musical compositions – trying to bring that facet of the Maharaja that the general public seems to have forgotten. The book is therefore a valuable compendium of information about the Maharaja, and
3. Finally, the author's impeccable language skills – English can be so enchanting when it gets into the right hands!

On behalf of the editorial and the entire team of co-writers at Vipranudi, I wish the author the very best for her book. I wish that many more such gems come from her in the days to come.



I am happy to have two more columns introduced in this edition.

The first is from Miss. Varsha Avadhany. She is going to introduce the subject of criminology, particularly relating to crime prevention through her series of essays. She is a security expert and has spent over two decades with NGOs working in the field of Crime Prevention. She has been instrumental in driving many governance enhancement programmes too. I welcome her wholeheartedly to this elite group of writers...

The second one is a much-awaited section on Book reviews. The series is aptly titled – *The Well Read!* In the first of this series, Dr. Deepti Navaratna introduces her book "*Maverick Maharaja*" in this edition. I look forward to more book reviews in the days to come...

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

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



Satyesh Bellur
Satyesh N. Bellur

AKBMS – News & Events



Savithri Ramesh

Lead members of the AKBMS Women's wing.
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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during July/August 2022, to your perusal:

- ✦ A new committee has been formed for the district of Gadag. The convenor for Gadag District Shri. D.P. Patil with his team was present on the occasion.
- ✦ One lakh Harikathamruthasara at Mantralaya, Raichur District lead by Smt. Yashodamma of Anathpur:
 - ✧ About 1500 people participated in this blissful event.
- ✦ Sanskrit and Astrology Pundit Vidwan Shri. Nagendra Bhat was honoured at his residence for his contribution to Florida Sri Vidya International University for the Science of Veda.
- ✦ Inauguration of the Art and Culture Committee of AKBMS on 30th July at Bharatiya Vidya Bhavan.
 - ✧ A musical evening by Child prodigy Chgi. Rahul Vellal and Flute Maestro Sri. Praveen Godkindi was the highlight of the event.
- ✦ All the Committee members of various committees met at Belur, Hassan district on 2nd July 2022, to take stock of the journey so far.
 - ✧ Discussions were held on important changes to be made in the Bylaws of the Mahasabha.
 - ✧ A committee was also formed to take this discussion forward.
- ✦ Vipra Business Forum, an initiative by AKBMS was formed to provide Financial, legal, and Marketing guidance and support to the small and medium business community of Brahmins in Karnataka.
 - ✧ Sri. Jayatheertha presided over the function. A small directory of all the Brahmin businessmen was released on this occasion.
- ✦ Dr. Shubha Mangala Sunil, the State Convenor of the Women Cell of AKBMS, was honoured by the Mysore District Women's Cell.
 - ✧ Sri. Nataraj Jois and the convenor for women's wing Mysore, Smt. Vijayalakshmi along with the District youth wing convenor Sri. Sathyanarayan was present on this occasion.

- ✦ JP Nagar 7th and 8th phase Trimathastha Vipra Vrinda organised a Pratibha Puraskara program which was presided by Smt. Tejaswini Ananthkumar of the BJP.
- ✦ Another Pratibha Puraskara program was organised at Raichur on Aug21st, 2022, in the presence of Pundit Shri Mukund Acharya and Veda Murthy Shri Shrihari Acharya.
- ✦ A membership drive program was successfully conducted at Kolar, by all the Kolar district Brahmin Sanghas. Unification and strengthening of the Brahmin Community was the sole purpose of the AKBMS, said Sri. Rajendra Prasad, Vice president of Mahasabha, while addressing the gathering.



Pratibha puraskara program at J.P. Nagar 7-8 phase

Guest Column



Dr. G.M. Shailesh MD (AIIMS)

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Glaucoma Awareness

Glaucoma is a disease of the optic nerve in the eye which causes decreased vision and irreversible blindness.

As a country of more than 1.25 billion, there are now expected to be about 11.27 million people with glaucoma. 95% of them do not know that they have glaucoma.

70% of glaucoma is in rural areas and is almost all undiagnosed. More than 90% of glaucoma subjects are potentially under the threat of visual impairment and blindness. A sight that is so common is end-stage cupping in our rural community patients that are brought in for sight restoration from cataracts. This is the hallmark of rural glaucoma. The threat of rapid blindness in Primary Angle Closure Glaucoma is even more significant.

World Glaucoma Week was designed to address this problem. Therefore World Glaucoma Week is even more significant for a country like India, where we are aware of our limitations in addressing the issues of awareness, issues of early diagnosis and also that of affordability, accessibility and therefore eventually of “holistic management”.

The great push that is required is to get the patient to come to the doctor or get the doctor to go to the patient. Proactive efforts at reaching out to the patient and diagnosing glaucoma are in evolution. Unless we make our eye health systems more accessible to the communities, there will be no other way except to look at accessing our patients and identifying means of diagnosing our glaucoma subjects.

All persons above 40 years need to be tested for glaucoma as it is common after 40 years. Certain people are at risk for glaucoma; They are: People in the age group of 40+, family members having glaucoma, trauma to the eye, long-term steroid intake, high myopia, etc., and Certain medications can also cause glaucoma.

Glaucoma is usually asymptomatic and the patient will not have any complaints. But in one type of glaucoma, the patient has redness, pain and colored rings around light as symptoms that need to be treated early.



GLAUCOMA
AWARENESS



Glaucoma detection involves a visit to the eye care doctor who will examine the eyes along with an eye pressure checkup. Some tests will also be done to know the type and extent of glaucoma. The tests are painless and computer-based which are easy to perform by the patient.

Once the glaucoma is detected, treatment usually begins with eye drops and in some cases, laser therapy is given. Regular application of eye drops and regular follow-ups is important to monitor the eye pressure and progress of glaucoma. Only if the condition is advanced and deteriorates, glaucoma surgery is needed in the form of glaucoma filtration surgery.

This year's theme for world glaucoma week is - **The world is bright, save your sight.** Since glaucoma is a silent thief of vision and vision loss is irreversible, it is all the more important for the public to have awareness about this disease and visit the nearest eye doctor for a glaucoma checkup.

(Editorial Note: Dr. Shailesh G.M is a Senior Consultant at Shekar Eye Hospital, Bengaluru. We at Vipra Nudi sincerely thank Dr. Shailesh for this article.)



Chaturmasya – AKBMS pays respect to the Seer



Thus Spake Lord Krishna



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Karma – Part 1

Karma is an oft-repeated word in the Bhagavad Gita. Although the third chapter in the Bhagavad-Gita is about Karma yoga, all of Krishna's discourse is a treatise on Karma. This is as it should be, because, if one thinks about it, we are always doing something – i.e. we're engaged in Karma. Any action is Karma. It is not only what one does with one's limbs; Karma is speech and even thought! Kaya, Vacha, and Manassa (the physical, the vocal and the mental) are the faculties one uses to interact with the world. Every one of these actions one does has consequences. Simply put, as we sow, so we reap. Karma Siddhanta (the theory of Karma) as told by Krishna is not limited to this birth alone, but the innumerable births in the past.

Whenever we are faced with problems, we feel that we don't deserve them, but whether we deserve problems or not, it is a fact that we have to face them. Arjuna didn't want to have to deal with fighting and killing his elders, but he still had to fight the war. Just like in the case of Arjuna, our first instinct is to think of ways to escape from a problematic situation instead of facing it. But, running away from problematic situations seldom gives us peace of mind in the long run. Besides, how many problems can we run away from? That is why Krishna says it is better to deal with problems than run away from them. Krishna reasons thus:

hato vā prāpsyasi swargaṁ jivā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛita-niśchayaḥ (Gita-2.37)

If you die, you will get a place in Heaven for fighting bravely and doing your duty as a warrior. If you win, you will enjoy the kingdom you rightly deserve. Therefore, decide to do war.

This is a very practical suggestion. But Arjuna's grief was not only about fighting the war, but also facing the consequences of it. Most of our anxiety in life is due to our apprehensions about the future, stemming from our past experiences. We are so fixated on the future and the past that we forget the present. We forget that how we deal with the present, decides our future.

So how does one deal with the present? In other words, how should one lead one's daily life? How should one perform one's Karma?

niyataṁ kuru karma tvam karma jyāyo hyakarmanāḥ
śarīra-yātrāpi cha te na prasiddhyed akarmaṇāḥ (Gita3.8)

Krishna says :

Do the Karma as assigned to you. Doing your Karma is better than not doing it. Besides you need to do Karma to take care of yourself.

There are three types of Karmas. Niyata Karma, Vihita karma and Nishiddha Karma. Vihita

Karma and Niyata karma correlate to the right actions. Approved by the scriptures, these are tried and tested ways of doing the action. Vihita Karma relates to commanded actions like rituals - for example, fasting or offering prayers to certain deities on certain days etc. Niyata Karma relates to self-preservation, i.e. what one does to take care of oneself, like feeding oneself, cleaning oneself, providing for oneself etc. This, one has to do no matter what. Nishiddha Karma is what one should never do, like stealing, killing, deceiving etc.

Could one then argue that Duryodhana was only doing Niyata Karma? Just self-preservation? Looking out for himself and his brothers? Yes. But, he was also doing a lot of Nishiddha Karma. He usurped the throne that rightfully belonged to Yudhisthira. His misplaced desire for the throne and his selfishness resulted in the Mahabharata war. Duryodhana's act in fighting the war was Nishiddha Karma, whereas Arjuna's act was Dharma Yuddha, fighting a rightful war. What Arjuna did is a Niyata Karma. Why you do what you do, decides whether you are doing Niyata Karma or Nishiddha Karma.

If everyone is engaged in Niyata Karma (action for their survival) then why are there so many differences among people in our society? Why are there good lives and bad lives? Before answering this question, we should know that Krishna has recommended that one should look beyond these dualities of good-bad, happiness-sorrow, hot-cold, winning-losing, etc.

He proposes equanimity. So, Krishna's advice is to treat all situations in the same way. In his book, there are no differences. So, then, it is our understanding of the world and experience that makes us think, that things are good or bad. Does this mean that we don't aspire to anything good at all? Why does Krishna ask Arjuna to engage in war? Wasn't Arjuna right in choosing a Sanyasi type of life? Arjuna wanted to become a Sanyasi, not because he was ready to give up worldly life, but only to escape facing a bad situation. **Aspiring to do good or aspiring to become a better person is not wrong. We are not conflicted (like Arjuna was at the beginning of the war) when we decide to do what is right. We must do karma according to the dharma.**

We should understand that the conversation between Krishna and Arjuna is a metaphor for the conversation between our Antaratma (inner self/conscience) and us. When we are troubled about something, we have an honest conversation with ourselves. It is honest because one cannot hide from oneself one's desires and one's reasons to favour a particular course of action. Krishna who is nothing but our Antaratma knows exactly what Arjuna is feeling.

Now, that we are convinced that one should face one's troubles no matter how bad they are, how does one get over the anxiety of the consequences of one's actions?

Simple, says Krishna. Do not think of them!

karmaṇy-evādhikāras te mā phaleṣhu kadāchana
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi (Gita 2.47)

You have control only over the action (Karma). You have no control over the fruits of your action. Do not focus on the consequences, or think of not doing your Karma (action)

If one is disinterested in the result of one's actions, how does one motivate oneself to do work?



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

Perform your tasks like a Yagna (like how one performs a sacred ritual, with focus, reverence, respect and most importantly for the good of the society) Not doing so will result in being bound to your actions. Therefore, to become free from that anxiety, do your work without attachment (Mukta Sangha).

How does one not be anxious about the fruit of one's action? It can be done by treating all consequences equally. When all results are equal, there will be no preference or desire for one result over the other. Then there will be no anxiety about not achieving the desired result.

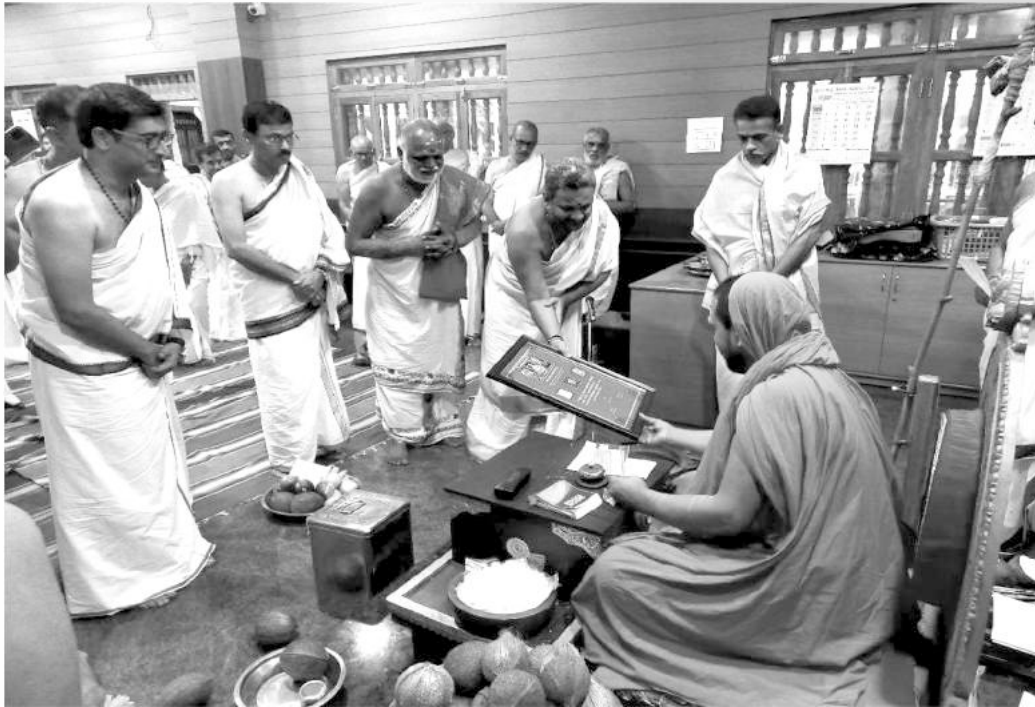
Krishna says :

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpam avāpsyasi(Gita 2.38)

Treat joy or sorrow, profit or loss, victory or defeat with equanimity. Then you will incur no sin.

Sin, in this context, means the suffering we experience resulting from our anxiety about the future.

The topic of Karma is vast. I will cover another aspect of it in my next article.



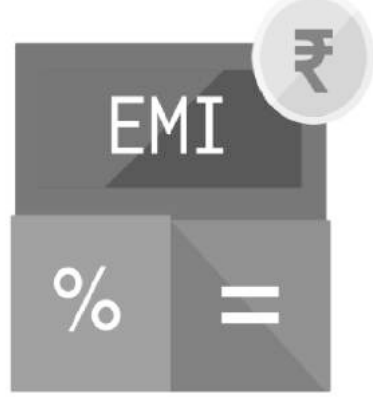
Chaturmasya – AKBMS pays respect to the Seer



My Quest for Spiritual Well-being

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The third EMI...

In the previous two articles, we realised that there are three debts that we need to repay before we kick the bucket. The debt we have from his almighty and the one we have with our parents are the first two. Repaying the divine debt is so simple. All that we need to do is to protect nature in all its purity and splendour and hand it over to our next generation in the same way in which it was given to us by the divine. Once we do that, then the divine will release us from the clutches of this Sansar and bless us abundantly. The next EMI we have to pay is towards our parents. This too is very simple! We need to take care of them in their old age as they have taken care of us during our childhood. If we can be by their side providing our time, patience and love exactly the way they provided for us when we were kids, then we are rid of their debt fully. Whatever we do after their death becomes irrelevant and immaterial. With these two debts behind us, we only are left with the last one...

Our life is an endless journey of learning. No one is born intelligent par excellence. As we move on in life, we learn many things from people we meet. Some teach us certain skills that are needed for us to earn a living and some teach us certain ways of life, that is needed for us to lead a meaningful humane life. Once we realise that everything that we have learnt is a gift to us from someone else, called "the Guru", then the biggest benefit that it brings us is that we become less and less arrogant. And thereby, we become more and more humble and societal in our overall attitude.

ಗುರುಬೋಧೆ ಇಲ್ಲದೆಯೆ ನಾವೇನ ಕಲಿತೆಹವು ? |
ಇರದಿರುವುದನ್ನೇನು ಸೃಜಿಸಿಹವು ಜಗದಿ ? ||
ಒರೆಸಿಡುತ ಬರೆಸಿಡುತ ವಿಜ್ಞಾನಿ ನಾನೆಂಬ |
ಜರವು ಬಿಟ್ಟೊಡೆ ಶಾಂತಿ - ನವ್ಯಜೀವಿ ||
(ಜರ = ಜ್ವರ)

Once we realise that what we have learnt in our life is all due to the courtesy of the Guru, then it will don on us that we indeed have a debt to pay back. "Acharya ruNa" is all about paying back the debt towards the many Gurus who have enriched our life.

We read in many stories of the past that one of the ways to repay the debt of a Guru is to oblige him or her with a Guru Dakshina. Through Guru Dakshina, we do not offer to the Guru what we feel is his need. We offer the Guru, what he feels he needs. The one story that stands out in this perspective is the story where Guru Dronacharya asks Ekalavya, his thumb as a Guru Dakshina. Without batting an eyelid, Ekalavya offers his thumb at the feet of his Guru and etches his name forever in the annals of history among the list of illustrious pupils ever.

Here again, Vedas give us a much more profound and humane way of repaying our debt to our Guru. It says – "Whatever you have learnt from your Guru, please don't keep it to yourself. It is not enough if you spread it among those who come to you. You should spread it to everyone in the

society voluntarily. You should offer the wisdom and expertise you have received from your Guru to others, free of cost and in abundance. Then you are rid of this debt". Isn't this a simple and yet, such profound thought? Through this act, the disciple becomes a Guru and his Guru, an Acharya! This keeps the wheel of the rich "Guru-Shishya Parampara" alive and guides future generations to come.



ಗುರುವಿನೊಲುಮೆಯು ತಾನೆ ನಿನ್ನ ಕಲಿಕೆಯ ಪಥವು |
ಕರುಣೆ ಅವನದು ತಾನೆ ನಿನ್ನೆಳೆವ ರಥವು ||
ಆರಿತುದನು ಅವನಿಂದ ನೀಡಿಬಿಡು ಇತರರಿಗೆ |
ತೀರಿದಂತವನ ಋಣ ! - ನವ್ಯಜೀವಿ ||

Spirituality is not merely about paying Guru Dakshina to your Guru for his livelihood or offering your thumb! It is all about spreading the message of your Guru to the rest of the world so that the world becomes wiser and richer...

ॐ

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



Chaturmasya – AKBMS pays respect to the Seer



Career Guidance

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Para Medical Courses

Most parents and students want to take the known courses to be safe. They mainly concentrate on Engineering and Medicine. Yes, they are good courses and we want engineers and doctors. Can everyone do these courses? Certainly not. Every profession needs different Aptitudes, personality dimensions, skill sets, etc. My advice to Parents is, to check if your child is fit for the course. Do not pressurize them as you wanted to be a doctor and could not be and expect them to fulfill your dream. Instead expose them to what the course is all about, what are the entrance tests they need to take, do they need coaching, Can you afford the fees, which are the best schools, etc... It is always good for them to take a round in a govt Hospital before making decisions. If this doesn't work, what is plan B?

With all the efforts, if a student doesn't get a seat, you can think of paramedical courses like Physiotherapy, speech therapy, Medical Laboratory Technician courses, Nursing, etc...All these courses also have a scope, if you are the right fit.

In this article, I will give some info on Physiotherapy.

Physiotherapy, one of the fastest-growing allied areas of medicine, is the system of treatment of disease and disability using physical exercises. It is the most important rehabilitative service needed in a community and a vital therapeutic supplement of the medical profession, integral to the treatment of most patients.

Physiotherapy may be defined as a science that seeks to improve movement dysfunction, promote and functions of the human body. Physiotherapy helps in the optimal functioning of the body. It involves the assessment, maintenance, and restoration of the physical function and performance of the body and is strongly recommended for people with degenerative disorders, the physically challenged, sportspeople and those suffering from arthritis and neurological disorders. This preventive and remedial procedure is very often used as a supplement with oral medicines. It could also include heat radiation, water therapy, massages, diathermy, traction and other procedures.

Physiotherapists are as essential as doctors in helping recover and rehabilitate a patient from a state of incapacity, due to a genetic defect or the result of an accident or an illness. They must have a thorough knowledge of the human anatomy and the way the bones, muscles and nerves move. Physiotherapists treat a wide range of ailments, so specialisation is possible in areas such as pediatrics, geriatrics, orthopedics, sports Physiotherapy, neurology, clinical electrophysiologic and cardiopulmonary therapy.

The Job of a physiotherapist, which is preventive, restorative and rehabilitative, is challenging but lucrative at the same time. They are qualified to perform a history and physical examination,

conduct assessments to determine a diagnosis process, select appropriate physical therapy interventions to treat the dysfunction, and monitor the effectiveness of treatment. Physiotherapists use various therapeutic intervention techniques to treat a patient. Some of them are Manual Therapy, TENS (Transcutaneous electrical nerve stimulation used to control pain), Ultrasound Technique, Electrical Muscle Stimulation, Manipulation, Acupuncture, etc. Although the work of a physiotherapist may tend to be physically very strenuous as it involves physically lifting and supporting patients, their profession brings with it much satisfaction, since it involves relieving patients of pain and helping them recover from specific physical ailments.

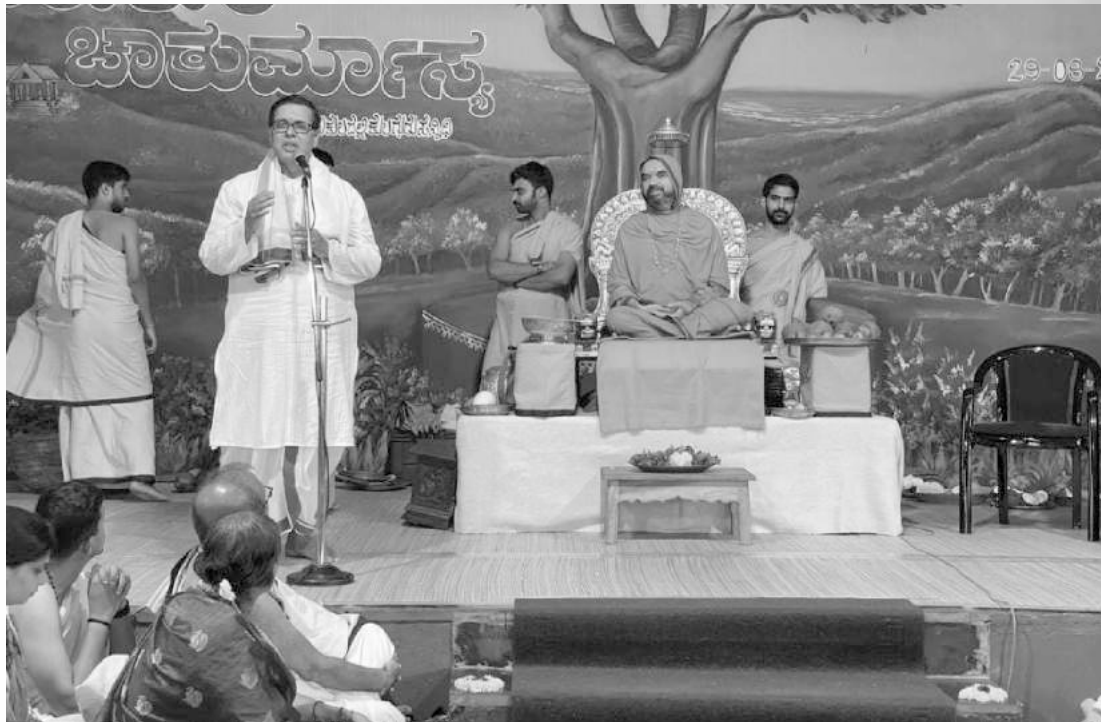


Guided by the assessment findings, the physiotherapist will then develop and facilitate a treatment plan. Aside from the various physiotherapeutic techniques involved in therapy, the treatment regime may include prescribing and advice regarding assistive walking devices; should consider functional progress, and include ongoing review and refinement.

Specialised fields in Physiotherapy: Musculoskeletal physiotherapy, Cardiopulmonary physiotherapy, Neurological physiotherapy, Integumentary physiotherapy.

B.P.T Bachelor of Physiotherapy /Master of Physiotherapy M.P.T in India is offered in many colleges. In Karnataka, the colleges offering the course come under the Rajiv Gandhi University of Health Sciences (RGUHS). It is a 4yrs course followed by a 6 months Internship. Entry is based on merit in the II PUC examination in Physics, Chemistry and Biology with 45% marks. They study, Human Anatomy, Neuromuscular Physiology, Psychology, Biochemistry, Medical electronics, Computer Applications, Pharmacology, Exercise therapy, General Medicine, Neurology&Neuro surgery, and other aspects of pediatrics, and cardiology.

A doctorate in Physiotherapy can also be done at a later stage.





Avani - the good earth

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Cities and Environment

"Are we leaving behind a better world to our next generation than the one we inherited?" is a preoccupying thought that lingers on the minds of most adults. We might even be knowing the answer in our hearts already, but it is possible to analyse the metrics of a better world' and examine where we stand as a generation of city-dwellers.

By 2045, more than 68% of the world's population will be living in urban spaces. Urban planners and designers across the globe are now able to establish these better world metrics by studying the top 100 cities of the world on the below-mentioned lines. People, Profit and Planet are the three pillars, often mutually inclusive, that hold together a sustainable city. The relationship between man and nature is pivotal to sustainability. Nowhere else does it get as pronounced as in urban spaces.

People(social) : Education, Health, Demographics, Parity of Income, Affordability, Work-Life Balance, Public Transport and its Digital Capabilities, Cultural Offering, Broadband...

Profit(economical) : Transport Infrastructure, Economic Development, Ease of Doing Business, Tourism, Connectivity, Technology Research

Planet(environmental) : Natural Environment, Green Spaces, Energy, Air Quality, Greenhouse Emissions, Waste Management, Drinking Water and Sanitation, Bicycle Infrastructure, Electric Vehicle Incentives, Natural Disaster Management

The above parameters carry city-specific values too. For instance, Bicycle Infrastructure might score between 5-8% as a weightage but Air Quality might score 13-15% depending on which city we are referring to.

The way a city is designed often gets reflected in the way that society gets shaped. City planners across the globe today acknowledge the failure of urban sprawls like California which induces car culture (in fact, most North American cities are designed with an express purpose to force people to use cars and airplanes for commute and travel). In the end, we are left with a dumb and sterile city full of smart people; it fails to build communities by isolating people, induces emission of greenhouse gases, weakens regional economies, and broadens the gap between the haves and have-nots; more than 20% Californian children are underprivileged despite its seemingly robust economy. Whereas in a city like Amsterdam, the Dutch people rather prefer a frugal personal lifestyle in exchange for a pleasant and cyclable city; so much depends on the priorities of people and policymakers.

According to the sustainable cities index 2018 (Arcadis) the fast-growing megacities of Asia, especially those in China and India, pose both opportunities and threats to sustainable living. China

has recognised the long-term costs of the environment on the economy and is pushing hard to develop eco-cities such as Tianjin and importantly, investing in academic research for sustainable growth.

Indians from the hinterland are moving to cities not just for economic opportunities but also because cities dissolve social/caste identities and make them feel included; which explains the fast-growing population of our Nagaras, even though the birth rates are stagnating.



Indian policymakers too are beginning to look beyond profits but the measures are random and rather discordant. In a proactive move, Tamil Nadu government is leveraging technology by geospatial tagging of 5000 sacred groves (Saami Thoppu) in the state that should not be touched. Ironically, as we speak, the West is hiring India's scientists and organisations to study their own ecosystems while they could be an important driving force of modern sustainable India. Today, these scientists can pull out historic time series images of cities from satellite data and demonstrate with evidence where we are going right or wrong at even ward level of a city.

As people, we can participate at our own municipal level and seek accountability for the environment. Local corporators conduct ward-level meetings and it is possible for people to ask important questions. Recently, Hulimavu residents in Bengaluru formed a community and managed to save Hulimavu lake from getting further encroached and polluted with soft political persuasion. Likewise, Jakkur Lake in North Bengaluru too has been rejuvenated brilliantly, thanks to a public-private initiative taking charge of their asset and maneuvering paperwork through parastatals. The success of these communities stems from their understanding of rights as citizens and by making their resolve for a better environment stronger than their excuse.





Mind over Matter

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Can Anxiety Influence your Behaviour?

Saahi refused to go to school again. Meena was so angry that day, that she hit her daughter with a scale for resisting going to school. Saahi didn't budge. Instead, she started crying loudly. Meena gave in again and let Saahi stay at home.

Meena was worried. This was the fifth or the sixth-time Saahi was missing school this year. Saahi is in the fifth standard now. After two years of online classes due to the pandemic, now she has started going to school. It has been two months since the school reopened. Saahi was very excited about going to school for the first two weeks. Then she started missing school once a week. Meena tried asking Saahi the reason for not wanting to go to school. Initially, she cited the reason for stomach pain. Meena believed initially but noticed that Saahi's symptoms vanished once she stayed back home. She spent the rest of the day playing video games, watching TV or painting. Meena double-checked if Saahi was missing homework and not wanting to go to school. Saahi was a good student. Meena confirmed that Saahi had done all the homework.

Meena was very puzzled at her daughter's behaviour. This was new to her. Saahi never missed school in the past giving fake reasons. Meena didn't know what to do. She was a single mother and didn't know whom to discuss this with. She was not comfortable discussing this with Saahi's teachers.

Meena remembered her schoolmate Reshma, who was a counsellor. She made a note to call her in the night and left a message to Reshma.

The next day, Saahi had a holiday as it was a Saturday. Meena prepared Poori Saagu, Saahi's favourite breakfast. As Saahi was enjoying her breakfast, Meena served some more saagu to Saahi and said,

"Saahi, today evening I am meeting one of my school friends at her clinic".

Saahi looked up from her plate, "Is she a doctor?" asked curiously.

Impressed by her daughter's keen listening, Meena responded with a smile, "No, she is a psychologist".

"Psychologist? What does she do?"

"Psychology is the study of minds. She helps people to deal with their mind-related issues. You know Veena, counsellor mam in your school. She is also a psychologist".

"Wow.. but what kind of problems can a mind have?"

"That's a great question Saahi. Like our body, the mind can also get sick. Mind's sickness mostly

revolves around thinking, emotions and behaviours of the people”.

“That sounds interesting. I thought people go to a counsellor when they score less. If anyone in my class scores very less marks, they are asked to meet Veena mam”.

“Really?”

“Yeah, also when kids are either bullied or bully others, they are also asked to meet her”.

“Hmm, have you ever got a chance to talk to her?” Meena probed.

“No, I have not scored less so far. Neither I bully anyone nor got bullied” Saahi replied with a smile.

Meena hugged her “Do you want to join me to meet my friend Reshma today?”

Saahi thought for a moment, “Probably, if Pinky is not available in the evening to play”.

Meena, “Absolutely. You can also think about talking to Reshma aunty about your frequent stomach pain if you come with me”.

Saahi raised her eyebrows, “Stomach pain with a psychologist?”

Meena nodded and smiled. Saahi took her plate to the sink with a confused look on her face.

Meena and Saahi came to the Mind Grow Counselling Centre at 5.15. As they were waiting in the reception, Saahi looked around to find a comic book titled, 'I wonder what makes people anxious?'. She started reading it curiously. By 5.30, Meena was called inside. Meena asked Saahi whether she wants to come inside now or finish reading the book and join her. Saahi asked for five minutes so that she can complete reading the book.

Saahi knocked on the door of the counselling room. Reshma, opened the door and warmly welcomed Saahi, “Hi Saahi, please come in. So good to see you”.

“Hi Aunty, thank you” Saahi replied quickly scanning the room.

“Did it bore you while you waited Saahi?” Reshma initiated a conversation.

“No aunty, I was reading a comic”.

“That's nice. What were you reading?”

Before Saahi could answer, Meena interrupted. “Sorry to interrupt. I am getting a call from the office. Must be something urgent. Saahi, is it okay if I step out for 10 minutes? I will join back once this call is over”.

Saahi nodded her head hesitantly.

“Take your time Meena”, Reshma told Meena and turned to Saahi. “We were talking about the comic. What did you learn from that book?”

Saahi changed her position “when people get anxious, they may fight or avoid the stuff causing anxiety”.

Reshma lowered her tone, “Have you experienced anxiety or fear recently Saahi?” Reshma chose her words carefully.

Saahi's face changed and she seemed to be stressed. Reshma sensed it and assured them she need not talk about it now if she is not comfortable. Reshma talked about other kinds of stuff like school and play to make Saahi comfortable.

After two sessions with Reshma, Saahi opened up. Saahi had Karate classes every Friday. On Friday mornings, Saahi felt tired, her stomach used to pain, her heart used to beat faster and she felt very uncomfortable. Once Saahi skipped school, all these symptoms vanished automatically.

Saahi was having anxiety over attending the Karate classes. After further conversations between Saahi & counsellor, it was discovered that Saahi had anxiety issues. Anxiety was stemming from various reasons. One of them was Saahi's earlier experience of witnessing her mother getting beaten by her father.

Reshma explained Saahi and Meena about anxiety, and how the autonomous nervous system goes to fight or flight mode when a person is anxious. She also explained how thinking can contribute to anxiety.

Meena took Karate class exemption for Saahi temporarily as per Reshma's recommendation and continued therapy for anxiety. After six months, Saahi was in a much better state to deal with her anxiety and started to attend Karate classes.

With the timely alertness on the part of the mother with an able counsellor's friendly advice and help, the child was back to her normal ebullient self.





Performing Arts...

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Chaturvidha Abhinaya in Dance

Nandikeshwara, in his text, "Abhinaya darpanam" quotes "Angikam bhuvanam yasya vaachikam sarva vangmayam aharya Chandra taradi Tam vande satvikam Shivam".

In this article, I would like to throw a little light on the Chaturvidha abhinaya in Indian dance.

Bharata in his text, Natyashastra gives a very clear picture of the details of dance, drama and music, which he calls, Samashti kale or composite art form.

Nandikeshwara of the 5th century AD delineated the essence of dance form through four very essential dimensions. He says "I bestow the cosmic God Shiva, the movements of whose limbs are the movement of the entire universe, whose speech is the verbal expression of the whole world, whose decorative ornaments are the moon and the entire galaxy of stars." Indeed, since ancient times it has been in vogue to chant this Mantra or hymn before starting a dance performance.

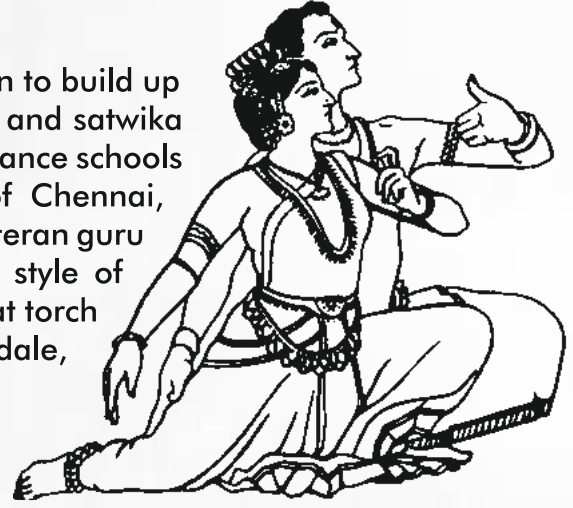
It's a known fact that Indian dance forms are formed according to regional cultural needs, into eight various branches. Bharatanatyam, Kathakali, Kuchipudi, Mohiniattam, Odissi, Kathak, Manipuri and Satriya are the most popular eight classical dance forms which adhere to a definite structure in which the above explained four inevitable factors viz, Angika, vachika, aharya and satwika are like four limbs of dance as an art form. Let us classify these four important factors through individual outlooks and visualise the interconnection between each one of them.

1. Angikam: Above mentioned all eight Indian classical dance forms follow the same pedagogy of learning footsteps or the aduvus which forms the basic structure of each dance form.

Aduvus are the simple movement of hands, feet, and neck which are popularly termed as hasta bedha, paada bedha, Kanta bedha and so on. The perfect angle of the feet and hand movements in all five jathis or the rhythmic variants such as trishra, chaturashra, khanda, misra and sankeerna aduvus are introduced. By learning and practising these adavus, one is surely expected to develop perfect control over the laya. Laya is the backbone of both music and dance. Laya also contributes immensely to the perfect understanding of the role and importance of nritta abhinaya.

The marga system of dance tradition consisted of musical compositions like alaripu, swarajathi pada Varna, etc. All these compositions were mainly Angika abhinaya based. It is interesting to note that marga and deshi dances were certainly complimentary with each other. We also see reference to various karanas discussed in various texts about dance. Thus, Angika abhinaya being the essence of nritta abhinaya is still given utmost importance in dance training centres of both the gurukula system and the later modern institutions in imparting the traditional values and focussing on the modern needs of the changing social scenario. Like the Indian music system, be it Karnatak or Hindustani, abhyasagana which consists of various units sarala, janti, datu varases for a beginner, so also in dance these nritta part of aduvus, karanas, paadabedha, hasta bedha etc constitute the

essence of aangika abhinaya which acts as a strong foundation to build up and enrich the next three levels of vaachikaabhinaya, aharya, and satwika abhinaya. Veterans of past and present, belonging to various dance schools of Bharatanatya, such as the Adiyar Kalakshetra School of Chennai, Pandanallur style of Mysore State (specially designed by the veteran guru Kolar Kittappa), Kerala Kalamandalam style, the Kuchupudi style of Andhra state have been enriched by the oceanic strand of great torch bearers like Guru. Smt. Balasaraswathy, Smt. Rukmini Devi Arundale, Smt Venkata Lakshamma, Smt Jeamma of Mysore. They gave a new structure and outlook to South Indian dance systems as also great gurus and stalwarts have been contributing immensely to the dance field through their innovative experiments thus enriching the dance field.



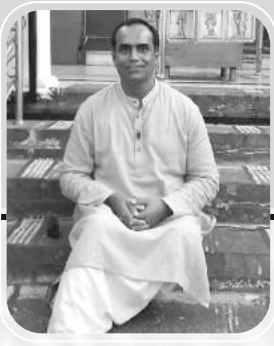
In my next article, I would like to work on the second and very important component of vaachikaabhinaya in dance.

Before concluding I must say that since ancient times, especially in India, all three branches of performing arts ie, dance, drama and music are considered as a single unit of a huge tree that holds the traditional values of performing arts and its variants. There can be no dance without music, no music system can survive on its own without the absorption of finer intricacies of dance and drama, and certainly, there can be no drama without inculcating the essence of music and dance.

It's worth mentioning that this healthy practice of the concept of enriching each art form by fusing the artistic values of the other is seen in all the art forms of all countries of the globe.

Thus goes the last words "vasudhaiva kutumbakam".





Nuggets from Samskrutam

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That which is Spoken and Heard

The primordial entity that is everlasting, which is neither born nor destroyed, called Brahman is the principle behind speech, which is manifest in all forms of words/sounds/languages capable of describing the material world. The first two mantras of Mandukya Upanishad state thus.

ॐ इत्येतदक्षरमिति सर्वं तस्योपव्याख्यानं भूतं भवत् भविष्यदिति सर्वमोङ्कार एव
यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ।। ।
सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् । 2 ।

OM (ॐ) is this visible universe, which in itself is Imperishable. Everything that has transpired, whatever is yet to transpire and all that is transpiring is OM. OM transcends the effect of three states of time. (Past, Present and Future) OM is Brahman and Self is Brahman. (Continues to say self has four parts..)

At the beginning of creation, there was (sound) OM (nothing else), from OM came space and eventually all of creation. It is this, the primordial sound form of Brahman that is also called Pranava (प्रणवः). It is a form-less, attribute-less and virtue-less manifestation of Brahman.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मा मनुस्मरन् । यः प्रयातित्यजन्देहं स याति परमां गतिम् ॥ (Bhagavat Gita 8.13)

Anyone remembering me by chanting OM, which is my (supreme self) representation, while departing from their mortal body, will attain the ultimate path of liberation.

Bharthrhari (भर्तृहरिः) the linguistic philosopher who wrote Vakyapadiyam (वाक्यपदीयम्) propounds that from this Shabda-Brahman (शब्दब्रह्म) -OM all forms of words have derived existence. It is this Brahman (ब्रह्मन्) itself that exists in all these different forms there is no second (नेह नानास्तिकिञ्चन).

अध्याहितकलां यस्य कालशक्तिमुपाश्रिताः । जन्मादयो विकाराः षड्भावभेदस्य योनयः ॥
एकस्य सर्वबीजस्य यस्य च येन कथं । भोक्तृभोक्तव्यरूपेण भोगरूपेण च स्थितिः ॥
(Vakyapadiyam, Brahma Kanda (2, 3)

This Primordial entity is essentially endowed with various strengths, using which it transforms itself into all words. While it is essentially one, it appears to be of different forms. Riding on time (as its strength) it forms different elements like moment, second, minute, hour, day, month, season, year, etc. While time is a singular entity, transaction necessitates these variations. Following the time elements, there are six transformations affected on it. They are - takes birth (जायते), exists (अस्ति), grows (वर्धते), transforms (विपरिणमते), decays (अपक्षीयते) and perishes (नश्यति). Everything takes birth/gets a shape at some point in time. Once it is born, it exists till it perishes. In between the states of Birth-Being-Perishing it grows, transforms and/or decays. This cycle inherently coupled with time is inevitable for every manifested entity. This cycle is termed shad bhava-vikara (षड्भावविकाराः) –the six-fold transformation of the manifest. Furthermore, all manifest objects are perceived in three



ways, the enjoyer (भोक्तृ), the objects of enjoyment (भोक्तव्य) and the form of enjoyment itself (feelings of like/dislike, happy/unhappy; essentially the outcome भोगरूपि). All our transactions with words pertaining to these aspects of objects associated with time, with respect to the doer or enjoyer. Thus, words are formed and transformed to represent all our actions in three states of the time, past present and future.

A spoken sentence is a collection of words, which in turn is a collection of alphabets. The words are constructed and arranged in a preset conventional (idiom and phrases) or grammatical (language) form for the sentence to be understood. (We have already seen that each word is made up of two parts prakrti and prathyayah) Each word denotes an object or action. Bharthrhari opines that the sound associated with a word, the object it denotes and the relation between these two are constant. It's only because of this constant nature, we are able to speak and comprehend what is spoken.

द्वानुपादानशब्देषु शब्दौ शब्दविदो विदुः । एको निमित्तं शब्दानामपरोऽर्थे प्रयुज्यते ॥ (Vakyapadiyam, Brahma Kanda44)

The abstract form/process by which, that which is heard results in clear cognition is known as Sphota (स्फोटः - स्फुटति अर्थः अनेन इति स्फोटः). The form of sound that is uttered to make the understanding possible is called Vaikhari (वैखरी). Grammarian's outlook is that sounds that can be cognized into meaningful outcomes are of these two kinds, one when heard produces the necessary impact to make meanings of it and two the sound that is produced for such meaning to be made.

OM with its sentient capacity referred to as Shabda-brahman forms the basis for all alphabets, forming essential sounds (शब्दत). This is all-pervading and eternal. When a thought stirs, which is to be expressed, this essential sound manifests itself into Vaikhari in these four steps.

First step is Paravak (परावाक्). The circulating air in the Muladhara Chakra region (tip of the spine) manifests as Paravak. This slowly rises to the navel region and forms Pashyanti (पश्य). This travels up to the chest region and forms Madhyama (मध्यमा). Madhyama moves up to the throat region and using the faculty in the oral cavity, is uttered as Vaikhari (वैखरी). Paravakhas no physical manifestation and is common to all beings, an abstract knowledge form. Cognizable manifestation starts appearing from the Pashyanti stage and completes in the Vaikhari. Vaikhari is different for different languages and different beings. It is the final form of sound, that has all the necessary grammatical constricts with the necessary semantics to make it understandable when spoken and speech to be understood. It is this Vaikhariform that individuals hear and understand. It is said that saints can listen to para, pashyanti and madhyama as well.

Meaningful hearing results in the reverse process and culminates in Madhyama. This outcome is known a sphota. Vaikhari production is enabled by different forms of airflow among the five parts of the mouth, the throat, palate, roof of the palate, teeth and lips. Some special alphabets make use of the nasal passage too.

While the speech relates to the word/sound, eventually its association is with the object or action it represents. When we hear "ReadBhagavat Gita", we relate it to a book that is to be read. When someone says "Gita means song", we relate to the word Gita and not the book.

आत्मरूपं यथा ज्ञाने ज्ञेयरूपं च दृश्यते । अर्थरूपं तथा शब्दे स्वरूपं च प्रकाशते ॥ (Vakyapadiyam, Brahma Kanda50)

When we acquire knowledge, there is always an object of knowledge. Similarly, the meaning derived from the shabda-tattva relates to an object.





Health on Your Plate

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THE SUNSHINE VITAMIN –VITAMIN D

Vitamin D is a fat-soluble vitamin that has long been known to help the body absorb and retain calcium and phosphorus; both of which are critical for building bone. The body uses vitamin D for normal bone development and maintenance. Vitamin D also plays a role in the functioning of the nervous system, musculoskeletal system and immune system. Numerous studies have shown that vitamin D can reduce cancer cell growth, help control infections and reduce inflammation. It has also been shown that **Vitamin D supplementation helps in reducing the susceptibility of developing flu by acting as a physical barrier against the infection**, or through modulation of natural and/or adaptive immunity mechanisms to reduce the risk of infection. Known as the **sunshine vitamin**, and is one of the most important nutrients for supporting the immune system.

Vitamin D deficiency is a common vitamin deficiency that causes issues with the bones and muscles. It most commonly affects children and people over the age of 65 and people who have darker skin. It is preventable and treatable.

One can get vitamin D in a variety of ways, including:

- + **Sun exposure on the skin** (however, people with darker skin and older people may not get enough vitamin D through sunlight. The geographical location may also prevent adequate vitamin D exposure through sunlight).
- + **Through the diet** mostly from animal sources. Vegetable sources include spinach, kale, okra, soybeans and white beans.
- + **Through nutritional supplements.**

Deficiency of Vitamin D: Vitamin D plays a crucial role in maintaining normal levels of calcium levels in the blood. When the blood levels of calcium drop, the body takes calcium from the bones, which leads to accelerated bone demineralization (when a bone breaks down faster than it can reform). This can result in **osteomalacia** (soft bones) in adults and **rickets** in children. Osteomalacia and osteoporosis (softening of bones due to non-Vit D deficiency causes like - old age, menopause, or post-trauma in joints put one at an increased risk for bone fractures)

In children symptoms of rickets include

- + Incorrect growth due to bowed or bent bones - since a child's bones are still growing, demineralization causes bow legs and knock knees.
- + Muscle weakness.



- ✦ Bone pain.
- ✦ Deformities in joints.
- ✦ Repeated respiratory tract infections

In adults the signs and symptoms of osteomalacia include:

- ✦ Fatigue.
- ✦ Bone pain.
- ✦ Muscle weakness, muscle aches, or muscle cramps.
- ✦ Mood changes, like depression.



In general, the two main causes of vitamin D deficiency are:

- ✦ Not getting enough vitamin D in the diet and/or through sunlight.
- ✦ The body is not properly absorbing vitamin D.

There are several specific causes of vitamin D deficiency, including:

- ✦ Certain medical conditions affect the absorption of Vit D like - **Cystic fibrosis, Crohn's disease and celiac disease:** These conditions can prevent the intestines from adequately absorbing enough vitamin D, **Kidney and liver disease:** which are the sites of Vit D synthesis
- ✦ Weight loss-surgeries.
- ✦ Certain medications. Laxatives, Steroids (such as prednisone), Cholesterol-lowering drugs (such as cholestyramine and colestipol), Seizure-control drugs (such as phenobarbital and phenytoin). Rifampicin (an anti-tuberculosis drug)., Orlistat (a weight-loss drug).

To **detect or diagnose Vit D deficiency** the physician can order a blood test to measure the levels of vitamin D.

The best way to **prevent vitamin D deficiency** is to ensure that one is getting enough vitamin D in the diet and/or through sun exposure. The physician may also recommend taking vitamin D supplements.

Vitamin D comes in two forms: D2 and D3. D2 (ergocalciferol) comes from plants. D3 (cholecalciferol) comes from animals. D3 is more readily available over the counter and the body absorbs D3 more easily than D2.

Too much vitamin D?

Yes. Too much good may not always be good! One can get too much vitamin D if excess of supplements is consumed. Interestingly, one cannot get too much vitamin D from the sun. Vitamin D toxicity is rare, but it can lead to hypercalcemia. Symptoms can include:

- ✦ Nausea.
- ✦ Increased thirst and urination.
- ✦ Poor appetite.

- ✦ Constipation.
- ✦ Weakness.
- ✦ Confusion.
- ✦ Ataxia (impaired balance or coordination).
- ✦ Dysarthria (unclear speech).

It is therefore advisable not to take higher-than-recommended doses of vitamin D without first discussing it with the healthcare provider.

Considering the roles of vitamin D, not only on the bones and muscles, but also on immune modulation, controlling of thrombosis, and attacking several microorganisms and given its influence on the immune system, vitamin D may have an important future role in the prevention and treatment of infection, specifically during the worldwide attempts to fight against the COVID-19 pandemic and minimize the severity of health complications encountered accordingly.

Remember : Good health not only comes from watching what's on your plate but also from taking walks in the sunshine !!



Real Lessons in HISTORY



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The Indian freedom movement spanned a period of close to a hundred and fifty years in various phases and employed different methods. Only a few prominent aspects of this freedom struggle are known to our people. Scholars and votaries of truth have often lamented the glaring inconsistencies and incompleteness

seen in the available literature. If this lacuna has to be filled, we must publish—particularly in Indian languages—fact-based and verifiable history. A forgotten episode from the annals of our freedom struggle is the Komagata Maru incident.

Bruised by the exploitation under the British government and tired of the dreary life in the early 19th century, a few Indians (largely Punjabis) who had toiled as labourers in farmlands and saved some money, attempted to migrate to Canada in a bid to support their families living in India. This effort was rendered futile owing to the mentality of the officials in Canada and the British government, leading to the torture of the naïve sailors.

When everything failed and the migrants were forced to return to India, the British government considered them a fair game and treated them with the worst sort of disdain. And so, utterly guiltless folk were forced to go into hiding with no respectable identity. This, in brief, is the Komagata Maru saga.

In a bid to ease the migration of aspiring entrepreneurs, Baba Gurdit Singh Sandhu, a daring contractor rented the ship Komagata Maru from the Japanese and made arrangements for Indians to travel to Canada. Despite no technical grounds for objection, the Canadian government saw the migrants as foes and behaved inhumanly. Practically speaking, there was no threat to the security of Canada from a handful of Indians, au contraire would have enabled the growth of the economy. Except for their mindset of racial discrimination, there could have been no other possible reason for their actions.

Since the British government in India was equally racist, Indian migrants were helpless. The Canadian government was unable to put forth any legal hurdle for the settlement of the Indian businessmen but the entire administrative mechanism resisted the entry of Indians, who had to undergo great ordeals with no means of getting food or shelter. It was clear that the illegitimate stance of the Canadian government had the undeclared backing of the British administration. In the end, those who managed to survive and return to the port of Calcutta fell from the frying pan into the fire. A possible reason for the repressive action by the British was the strong suspicion that the sailors

had revolutionaries lurking among them. Whatever the reason might have been, it resulted in the peculiar situation of unfortunate sailors not being granted entry into their own country!

Before 1931, Canada too was a part of England. Just like the other British colonies, the settlement of migrant labourers would have helped in developing the economy of Canada. Before the arrival of Komagata Maru on the shores of Canada, more than 10,000 Indians had already settled in Canada. A majority of them were Sikhs and retired army men. There is no proof to claim that they had any intention to conduct a mutiny against the Canadian government. Many of the Sikhs in that migrant community had served with distinction in the British Army in India disregarding the disapproval of the nationalists. Despite this, the Canadian administration decided to implement a bill called the Asian Immigration Act in 1910. The intention was to specifically target Indians. Every Indian sailing to Canada had to travel on a direct ship from India to Canada, every migrant should carry a minimum of \$204 with him – such clauses were introduced in this Act. These impositions were impractical. Firstly, the ships carrying passengers directly from Calcutta to the shores of Canada were infrequent in those days; it was inevitable for the majority of travellers to travel via Hong Kong or Japan. Secondly, people aspired to migrate to Canada for want of better job opportunities to fight poverty and the chances of them possessing \$204 were remote.

It is a speculation that the Canadian government introduced such a law perturbed by the protests occurring in India owing to Viceroy Curzon's misrule. That said, the following is clear: the Canadian government's anti-India actions resulted in an outrage that was capitalized by the active revolutionaries who were targeting to bring down the British government by infusing messages of Indian freedom among Canada's Indian community. Among those who worked in this direction, the ones in the forefront were Pt. Kashiram, Dr. Pandurang Khankhoje, and the young student Vishnu Ganesh Pingle.

The arrest and exile of Veer Savarkar caused great dismay to Lala Hardayal (leader of the Ghadar Agitation) and he moved to the United States. The leadership of the Ghadar Party, which had been established sometime earlier, fell on Lala Hardayal's shoulders and it is well known that in the following two to three years, the Ghadar Revolution spread like wildfire.

The news of the unfortunate passengers of the Komagata Maru who returned to Calcutta and the oppression they faced under the British administration came to light a few days later and it added fuel to the fire among the revolutionary youth.

By the time the voyagers returned to India after exhausting all options, the hatred towards the British administration had reached its peak. People decided to protest through all possible means and many among them started collecting pistols and other arms. The Ghadar Revolution also played a major role in developing and encouraging their opposition. However, since some of the sailors were British spies, the rebellion did not succeed. When the ship approached the Budge Budge port, the British were prepared for battle. Eighteen Sikhs were martyred in the war that ensued while the rest of them escaped into the forests and went into hiding. Gurdit Singh, who was the leader of the sailors, moved around incognito for months together evading the eyes of the British and his journey in disguise is a brilliant tale of valour.

The Ghadar activists did not stay mute looking at the unwarranted display of hatred towards Indians by both the British and Canadian governments. The immigration officer Hopkinson was

assassinated in full public view in the court by Mewa Singh, who was later sentenced to death. Many years later, Mewa Singh's name too was remembered and revered.

Only minor details of the bravery of Indian revolutionaries that occurred under the guidance of Baba Gurdit Singh during the Komagata Maru episode came to light and even that, after a long time. Those were the days when Congress was still in the 'Appealing Phase.' Mahatma Gandhi in particular had lectured the migrants not to oppose but instead, to surrender to the British!

As the years passed, the innumerable spirited steps taken under highly disadvantageous circumstances by the proud nationalists faded from the memory of the masses. If the current generation finds the name Komagata Maru unfamiliar, it is no surprise. It is of utmost necessity that we shed more light on such untold stories of our recent past and publish such investigative writings. These writings will fill the gaps in the 'established' history by making it truly exhaustive

(Reference: Ramaswamy, S R. A Passage Through India. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrorothana Sahitya, 2022, Page no. 182-186)





The NRIs Kaleidoscope

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Is NRIs Patriotic?

This series of articles broadly explores the experiences and perspectives of Non-Resident Indians (NRIs) as they lead their lives in their adopted countries across the world. In this sixth article of the series, we explore the nature of patriotism in NRIs, contrasted with Resident Indians (RIs).

Introduction and Context

India recently celebrated its 75th anniversary of driving the British out of India. To say it is 75 years since India gained freedom might be insulting because India has been a free country for thousands of years. There was a noticeably higher level of patriotic fervour and emotion in the days leading up to 15th August this year compared to other years. Perhaps, it was the magic number of 75 and the associated propaganda that made it extra special or it might have been due to increased nationalism or both.

Patriotism is the feeling of love, devotion, and a sense of attachment to one's country. The sense of attachment can be a combination of different feelings, and language(s) relating to one's homeland, ethnic, cultural, political, historical, and religious aspects. Patriotism encompasses a set of concepts closely related to civic and cultural nationalism. Central to the concept of nationalism is the belief that each nation should govern itself, free from outside interference. Although nationalism and patriotism are two different concepts they are closely related, and the power of that relationship was strongly evident during this Independence Day.

This article explores the central question "Are NRIs patriotic towards India or is their patriotism diluted given they live elsewhere?". Concepts such as patriotism are not measurable and can only be experienced inside ourselves. External manifestations, while helpful, may not always be accurate and may be unnecessary to classify anyone as patriotic or unpatriotic. Geography, location, and environment also play an important part in observable patriotic behaviour. As an example, although my wife and I have lived in Australia longer than we have lived in India, we are innately patriotic toward India. We may not hoist the Tricolour in our home on Indian Independence Day or unfurl it on Republic Day, simply because it is not practical to do so in a foreign country. However, we remember and pay tribute to my wife's late father who spent time in jail as a Freedom fighter and we celebrate every Independence Day with a special lunch and traditional Indian sweets. We wave the Indian flag with gusto and sing the Jana Gana Mana with pride-filled tears in our eyes during every Cricket match featuring India – even against Australia, our adopted homeland. We get goosebumps whenever we hear the National Anthem of India, in any setting, here. If that is not patriotism, then we don't know what is. It is highly likely that most NRIs, regardless of where they live are like us. I think NRIs are as patriotic as RIs, and their patriotism is not diluted even though they may not demonstrate "patriotic behaviours" in an actively visible manner. However, I do think NRIs are not as "nationalistic" as RIs.

Both Patriotism and Nationalism involve pride in one's country and yet are two different concepts. The word "Patriots" was first used in the 1700s and referred to members of resistance groups and freedom fighters specifically to those who fought against the British in their country's wars for independence. In contrast, nationalism is the policy of asserting the interests of one's nation viewed as separate from the interests of other nations. Some consider nationalism as a kind of excessive and aggressive patriotism.

This brings us to the difficult question of how to assess to what degree is one patriotic or nationalistic. While there can be several subjective yardsticks of measure, there are not many objective measures. I have proposed a set of perspectives to contrast the general feeling of resident and non-resident Indians. I have not surveyed a wide section of RIs or NRIs to gauge their feelings. Therefore, the table below is simply a representation of my thoughts which may or may not be agreeable to you. You will notice that some of these perspectives relate to patriotism and others to nationalism. Where a feeling is rated "Strong", "Medium" or "Weak" is my assessment of how strongly or weakly a RI or NRI might agree with the perspective.

Perspectives and manifestations of Patriotism

#	Perspective	RI feeling	NRI feeling
1	I love India and value her	Strong	Strong
2	I will do "no harm" to India	Strong	Strong
3	I am against foreigners who invade and occupy India	Strong	Strong
4	I am proud of India and her achievements	Strong	Strong
5	I will protect India from external threats(Perspective of the common public - not the military, police, or government)	Medium	Medium
6	I can do anything and everything for India	Strong	Medium
7	I hold India's interests above everything else	Strong	Medium
8	I don't care about other country's interests	Strong	Weak
9	I must fly the National Flag and sing Jana Gana Mana on Independence Day	Strong	Medium
10	India is holy and watered with the blood of our ancestors	Strong	Weak
11	I would criticise India if needed	Weak	Strong
12	I support a multi-ethnic India over single ethnicity	Weak	Strong

Summary

NRI's are likely to be as patriotic as RI's and less nationalistic. They may be less nationalistic because they live outside India and are removed from political ideologies and movements and are not exposed to extreme and exclusionary love for India based on sectarian and religious grounds. Not everyone flying flags on their houses are likely to



send their family members to defend India and not everyone who doesn't don the Tricolour or sing the National Anthem is likely to hurt India. Un-flaunted patriotism in the heart and mind is far more valuable than the outward display on only certain dates of the calendar.





Crime Prevention - A Criminologist's Perspective

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CHANGING FACE OF VIOLENCE IN EAST ASIA... BUILD PEOPLE'S RESILIENCY!!

On 8th July, Japan witnessed an unprecedented incident. **Shinzo Abe San, a stalwart leader was assassinated** during a wayside election rally. While all our eyes were glued to the television and the news network, there was a global outcry. "Are you sure this happened... People don't even carry paper cutters in Japan?!"...such was the apprehension. Yet, it did happen and turned out to be a dark reality. Shinzo Abe San was soon pronounced dead. Today, 2 months forward to this death anniversary, we take a deeper look at the threads of the social fabric in East Asia.

East Asia was largely seen as a habitat of safe communities with a high promise of ease of business ecosystems. These societies were known for their workforce grind, and a reluctance to voice opinions among both employees and citizens. In essence, we can describe East Asia as a High Adherence Quotient society.

This makes some questions pertinent to find answers to how did an adherent society resort to school gun violence incidents in Singapore, stabbing incidents at a hospital in Shanghai and Hong Kong, and what were those pent triggers that culminated into vicious violence?

Based on a comparative analysis of violence, the west has an extrinsic expression of it..." I am upset, so I harm others... I blame the world for my state of world... So I have the right to destroy the world". In comparison, the east has an intrinsic expression "I am upset, I will go into a shell... I won't talk to anyone... this is the end of world... I will commit suicide". While the west is known for mass shooting/ active shooter incidents, the east has been infamous for its suicide rates, with Japan even having a Ministry of Suicide!!

What made a self-harming society take out its vengeance on society? Were these bling spots or did we just ignore the warning signs and chose to turn blind to them? As a Threat Analyst working on the Prevention of Crime, these signs were very evident. Let's discuss a few of these:

1. **Social Isolation of Pandemic** - The concept of Social Distancing induced by the Pandemic meant, iron-clad dissociation of other human beings, leading to an acute sense of loneliness. In societies that were already considered to be disorders relating to depression and suicide like East Asia, this came as the final nail in the coffin, leading to all emotions getting bottled up. However, none expected that these bottles are made up of Fizz of molten lava which can result in volcanic eruptions. An instance of it was seen during the Shanghai hospital attack.

2. **Metaverse Avatar dominance** - Pandemic also gave impetus to the birth of Metaverse Avatar. The virtual world filled with either speaking in rectangles or speaking to the pictures of people made it worse. This is currently the hot topic of all HR conferences on the Hybrid workplace "How do you get people to open their webcam?". When we funnel such behaviours it leads to an important assumption- high comfort in anonymity and the need for exclusion from the herd along with high demand for individual space. A space wherein the individual decides how the virtual world should represent him/her...it could be via letters, snaps, abstract images, pets, hobbies or being okay in revealing their identity. Connected to the decision on the Avatar is the role of electronic gadgets and how it manufactures the brand image of a person...this is defined as a Metaverse world! The addiction to virtual avatars and anonymity has become the breeding grounds of radicalization and induction into terror groups.

3. **Socially disconnected habits** - Hybrid workplaces were also another baby that the Pandemic gave birth to. The surge in anxiety cases that we as Threat professionals and Counsellors had to attend was a fallout of this. While it ensured the due credence for Mental Health Professionals, it also showed the breakdown of the societal structures. The cohesiveness, the team support structures, and solidarity networks all fell through the cracks. Suddenly, managers and HR are called in to deal with low-productive employees. High-performing team members suddenly drop out and take long leaves for no apparent reasons mentioned. A deep dive into the matter and one gets to hear all the inherent fears of facing people, public speaking, being judged, and needing a sense of appreciation/ identity crops up. This was observed in Tetsuya Yamagami, the assassin of Mr Abe as non-conformity to social norms that lead to thoughts of aberrations that society inflicted on him which culminated in him committing the heinous act of political assassination.

This leads us to build a **People Resiliency programme**, a must for all workplaces

1. **RCA on the dip in Productivity** : Dip in productivity is the first symptom of the loss of a Resilient workforce. The normal treatment prescribed is "Let him/ her take leave", and "Refer him/ her to an EAP counsellor". Outsourcing the solution is the current trend in dealing with such issues. Very rarely do managers spend time to figure out the Root Cause behind the dip in productivity in a high-performing employee. The solutions could be very simple- changes in work schedules and tasks. Dissecting the problem statements can help in solution-based exercises. Not everything requires strategic solutions as many are day-to-day tactics that could be followed.

2. **Employee Engagement checkpoints** : This doesn't mean having a fun time, or virtual chai sessions. It demands checking on your colleague by greeting "Good morning" and having a normal day-to-day conversation... Checking mood meter and being with them in their phases of feeling low. An empathetic leader/colleague keeps 100 counsellors away.

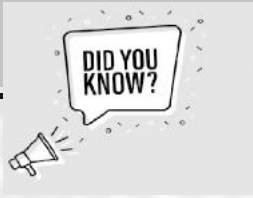
3. **Solidarity networks** : Having solidarity groups is a big boost for people to express their thoughts/feelings. Birds of the same feather can flock together and create something beautiful and energetic which needs to be followed as a rationale.



4. **Space to discuss threats/risks** : While one has whistleblower lines and POSH committees, the inherent question lies in how open is the leadership ready to hear the bad news of Perceived threats. Visible/ stated threats always are dealt with. But the crux of prevention of abuse/harassment is to hear out the perceived threats and address them in the bud.

While the truth is out there in society as a stark reality, violence is here to remain in a perpetual condition. However, can we increase the SENSITIVITY BAROMETER OF WORKPLACE TO BUILD PEOPLE's RESILIENCE. There is no other option!





Did you know?



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VOCABULARY: A TOOL TO SUCCESS - 1

It is a universally accepted fact that English is an international language that has brought the World into a global village. It is a link language of India that is most crucially linking the myriad number of communities constituting the Indian diaspora.

One needs to be comfortable with the English language in all its communicative skills. Listening – Speaking – Reading and Writing to have a bright and successful career. To improve and to be at ease with the language, vocabulary is a prerequisite. One needs to be familiar at first, then be comfortable in its usage which will gradually enable a command over the language.

Vocabulary building goes on unabatedly irrespective of the age of the person. Everyone requires the language - be it a student, teacher, housewife, doctor, engineer, scientist, lawyer etc. They all need the language to express themselves if they need to be understood effectively.

1) ROOT WORDS :

It refers to the etymology of the word. Etymology is the study of the word in its basic form – its origin and its development. With the understanding of the root word, you can divide the word into its different components.

The English language has derived words from Classical Greek, Latin & Germanic words. Once you understand the root meaning, your knowledge about various other words with the same root will increase.

Greek Roots :

Word - Meaning -

- a. Arch - First-
- b. Chron – Time -
- c. Bio – Life
- d. Dem – People –
- e. Helio – Sun –

Words

- Monarch, Archbishop, Archetype, Archipelago
- Chronicle, Chronology, Chronometer, Anachronous
- Biography, Biology, Biotic, Biopsy, Biometric,
- Demography, Democracy,
- Heliotrope, Heliocentric.

Latin Roots :

- a. Act -- do -
- b. Clud -- Close --
- c. Dict--
- d. Scribe - Write --
- e. Sess-- Sit --

- Acting, Action,
- Exclude, Include, Closet
- Say -- Dictator, Dictum, Dictionary, Dictation, Edict.
- Scribble, Script, Prescribe, Scripture, Subscribe.
- Sedate, Settled, Session.



German Roots :

Word -	Meaning -	Words
a.	By -- Near -	Bylaw, Bypass, Passerby
b.	Fore -- Before -	Forehand, Forego, Foretaste.
c.	Un -- Opposite -	Unbeaten, Unpardonable, Unknown, Unworthy.
d.	With - Against, From -	Withstand, Withdraw, Withhold, Forthwith.
e.	Under-- Beneath --	Underestimate, Undermine, Understand,

2) FOREIGN WORDS.

English is a highly adaptable language. It has borrowed words from various other languages and enriched its vocabulary. An aerial view of these borrowed words will make you thirsty to know more.

The knowledge of these borrowed words enhances the historical knowledge, culture and fine arts of the borrowed language. Then, the flavour of your usage changes. It adds finesse, glitter and colour to the usage of the English language.

Spanish Words:

The history of a country has a lot to do with the words of the native language. Till 16th Century English had not borrowed many words from Spain. But the marriage of Queen Mary of England to King Philip II of Spain changed it all. The reign of Queen Mary lasted only for a short duration of 5 years. Not only did the countries merge but the language, courts, trade, and coins were freely exchanged to leave a lasting impression.

Armada - A fleet of warships; Comrade - fellow Soldier; Embargo - Restricting Commerce; Parade - A large public procession; Junta - Ruling group; Canyon - Deep Valley with steep sides. Mustang - Small hardy Horse; Patio - Courtyard; Sierra - Chain of Hills; Stampede - Sudden frenzied rush of cattle.

French Words:

France is known for culinary art, style, fashion and most importantly its Red wine. The battle between France and England is legendary. But the words from France have made the English language very colourful and poetic. It has lifted the language from pedantic to poetry.

Cuisine - Style of Cooking; Burlesque - Ludicrous parody; Roulette - Game of chance; Bourgeois - Middle Class; Charlatan - Quack; Genteel - Refine Bureau - Office; Boulevard - Broad avenue in a city; Salon - Shop related to Fashion

Italian Words:

Italy is known for its rich culture and heritage. The world-famous paintings and sculptures hardly need a mention. Florence was the home of all the activities of the Renaissance. The beauty of the Sistine Chapel is unparalleled. Colosseum makes you wonderstruck! Florence with its Cathedrals is a treat to the connoisseur of art.

The same holds good for its language. The words lent to the English Language deal mostly with art, literature, and music. Italian words have changed the flavour of the language.

Crescendo - Gradual increase in force; Finale - last piece; Villa - Country estate; Mezzanine - Lowest Balcony; Portico - porch; Citadel - A fortress.; Vendetta – A private feud; Ducat - A Gold coin; Bravo - Well Done.

Arabic Words:

Arabic culture has also made inroads into the English Language. It was mainly due to the trading that this language seeped into the English land.

Alchemy - Magic; Apricot - Fruit; Camphor - Strong smelling Ketone; Hazard - Danger; Henna – Dye; Saffron - Spice; Sherbet - a beverage; Admiral – Naval Officer; Elixir -- Life-giving drink.

Indian Dialect :

India was the Jewel in the crown of the British Empire. Our culture, language, mannerisms, education everything underwent a sea change. In turn, India too influenced the British.

A striking feature of the rule of the Raj was the language. Indians became English educated and English as a language borrowed many words from India though from different dialects.

Look at the familiar words which have made their way to the English language.

Bandanna – Scarf; Chutney - Sweet & sour sauce; Ginger - spice; Karma – Fate; Nirvana - Heaven; Pundit – Expert; Dhoti - A kind of dress; Myna-A bird Juggernaut – A tricky situation; Avatar - Reincarnation; Bazaar—A Market Place.

Now, you have a plethora of apt words in your kitty. You can communicate by expressing your ideas, emotions, and opinions. With this armoury, you will find yourself dynamic and powerful.





Short Story

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



Realism!

"Nothing serious... The doctor says that it is a simple viral flu and I should be fine soon... Yes, all the tests are underway... I have been admitted to the hospital now... You don't worry at all... No, No... No need to send the daughter-in-law here... This hospital also provides food. So, for another ten days, I and your mother will have food here itself... What did you say...? No, No... You need not come here... Your mother is with me and she will take care... OK... I will ask her to

call you twice daily and give an update... Thanks for your wishes... You take care too..." saying thus, Vyasa Rao handed over his mobile to his wife and reclined on the hospital bed.

"Ree, when he says that he wants to come, you should let him come. If our daughter-in-law comes here, will it not be of help to us? After all, it is not so difficult for them to come from Delhi, right? At least, you should have told him the truth that you are down with Dengue Fever..." Parvathamma grumbled in anger while pulling the rug on her husband's body.

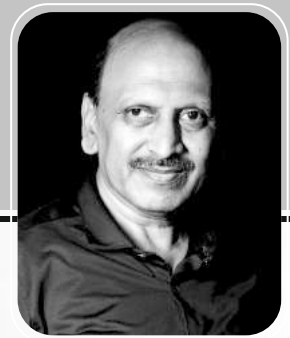
"What if he doesn't come even after we ask him? We both will be hurt. Suppose I tell him that I am down with Dengue Fever and he still cannot manage to come, will you not be terribly hurt and suffer? On the other hand, if we say they don't need to come down, isn't it true that we both will be at peace? Also, the fact is that if he decides to come or send his wife here, what will stop him"? Rao's voice was getting feeble as he was falling asleep...

A sense of realism dawned on Parvathamma and she involuntarily bent towards her husband and started stroking his cheeks affectionately...

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



Whip of Humour



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An assault of choices

'Don't sit idle. Go out. Bring the Idol' roared the head of the family. A gust of fresh air is any day better than a burst of cacophony. I trudged out.

'Welcome to Ganesha kiosk, sir. Which Ganesha would you like to have?' asked the polite sales girl.

'The one with the trunk, naturally' I stated.

'You have to be more specific sir. This is a made-to-order counter' chirped the lass.

'List the specifications' I decided to raise to the occasion.

'What should be the height of the Idol?'

Now that was a tough one. We had not decided on the platform yet. Would it be a stack of books covered with plastic or a few stolen bricks from the next compound? Or would the wife prefer the small stool?

The girl was peering at me like Amitabh from his perch at the participant in KBC. Time was ticking out.

'Four feet' I stammered.

'With or without the rat pedestal?'

'What if I decide not to have the pedestal?'

'You may be chewed apart by your family sir' I espied a tinkle of laughter in her voice.

'With the pedestal' I decided.

'That's a wise decision, sir. A Ganesha without a rat is like a computer without a mouse. Before we move forth, where do you live sir?'

'Molten Rock Apartments'

'The one with water scarcity?'

She had hit the nail on the head. We had two sorts of water problems – inundation and dry taps. I nodded at her.

'I would suggest you to speak to your apartment's association about the height sir'

'Why should I do that?'

'Post-festival, Ganesha has to be immersed in water sir. The association may object if you seed more water for immersion.'

'No worries. I have read the weather report. A heavy downpour is expected the next day. I can immerse the idol in our waterlogged basement. It takes three days to drain out. Enough time for Ganesha to be on his onward journey. Four feet it shall be I was surprised at my own assertive approach – something foreign to my nature!

'With wheels or without wheels?'

'Why would I need wheels?' I squeaked.

'Not you sir. The Idol. Up the ramp to the stilt floor, into the lift, out in the passageway, down the hall... four feet will be heavy on your skeleton-thin frame.' She eyed my bony frame with distaste.

'With wheels, it shall be' I acquiesced.

'Hollow or solid?'

'Solid. Hollow men need solid gods' I declared. A smile of appreciation crossed her lips. I preened.

'Now, to the main aspects. Are you a leftist or rightist?'

'Why would that matter?'

'The colour of the Dhoti worn by the Idol depends on that answer, sir.'

'Please do elaborate my lady' I was all ears.

'The colour of leftists is red; the colour of rightists is saffron.'

'I am neither this nor that'

'Then green it shall be' she declared.

'Why would that be so?'

'Pleasant appearance; people will be green with envy as you are independent of right-left wrangles; green gives me the green signal to move to the next question.' I nodded.

'What should be the trunk size?'

'Anything proportional to the body will do.'

'You cannot be more wrong sir. While the trunk of an elephant can be just proportional to its body, the trunk of Ganesha must not only be proportional to the head but also proportional to the body. This is a tricky aspect sir.'

'You be the judge about this aspect my lady' I said.

'To decide the size of the trunk, we have to first decide on the posture of the Idol. Which posture would you prefer?'

'Options please'

'Standing, sitting, reclining, sleeping...' her option line seemed infinite.

I knew that sleeping posture was a no-no for a house; it would be ideal in the parliament. Reclining posture would be ideal for habitual couch potatoes. Standing posture would look as though God is in a hurry to go out. 'Sitting posture it shall be' I said emphatically.

'How would you like the trunk to be?'

'Solid. I do not want it to be wagging while I perform Puja.'

'Let me reframe the question. Since you said that you are neither a leftist nor a rightist, in which direction would you like the trunk to be? Straight ahead? If so, should it be hanging on its belly or bent in the benediction mode?'

'Benediction mode it shall be.' That was an easy choice.

'Colourful one.'

'Which colour should the skin be?'

'The regular one' I said. I had enough of these questions already. But she seemed to be in an unrelenting mood.

'Rose or Lotus?'

'Rose please' the moment I said so, I knew it was a mistake.

'With or without thorns?' she queried.

'Why would I need thorns? And how would the colour vary related to that aspect?'

'The one with thorns could have a drop or two of blood smears' she smiled impishly.

'Without thorns.'

She picked a colour shade card to help me pick the colour of a rose without thorns. None seemed attractive.

'I would prefer the lotus one' I went a step back.

'Hybrid or natural?'

'Enough of your questions Madam. I care a damn about the colour. It is the thought that counts I decided enough was enough.

'Ah! Just a couple of questions more sir' she added honeyed saccharine to her voice. My anger went out the window.

'What colour shall the mouse be?'

I turned to leave. She turned to the computer at hand, saying 'I will decide it for you, sir'. I stopped in my tracks. She turned the monitor towards me. 'Please send this photo to your wife sir. This is the four feet green attired straight trunked sitting Ganesha, as per your orders' the sweetness never left her voice.

I sent the photo to my wife.

'I need nine-inch standing Ganesha wearing saffron with the trunk turned to the right. Here is the picture of last year's idol' came the reply with a photo attached.

'Sorry, sir. Orders of that type are not accepted here' the girl said, turning away.

I ploughed a lone furrow homewards.

'Sardar Vallabhai Patel said 'Do not pay tax.'

'At least 85% of India toes the same line' beamed Preetham.

'Preetham, you must be proud of our country

'I am. Nowhere in the world can you boast of freedom to accuse without any base; freedom to spit in streets; freedom of excavation; freedom of...'

'Stop...' I cried, 'Don't just go on pointing out flaws. What shall be the course of action ahead?'

'Chodo Kal ki Bate; Kal ki Bat Purani; Naya Daur par LiKhenge Milkar Nayi Kahani' sang Preetham.

I happily hummed along.



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ABOUT THE BOOK

In this biography, I have taken a know-the-man-through-his-muse approach to unravelling the multifaceted genius of JCW. Before he turned 30, the Maharaja had ruled Mysore for a decade, navigated through great national political chaos, seen the best and worst of second world war, managed to pull Mysore out of a war-economy of food shortage and famines, and had finally - dissolved his sovereignty in the Indian Union. By then, he had composed nearly a 100-outstanding Carnatic kritis and had started chipping away at a scholarly commentary on the Sanskrit text of Avadhuta Gita (Song of the Free Soul). As a newly coronated king and lad of 21, he cleared the runway for India's defense aerospace industry. The Hindusthan Aircraft



Company kickstarted the era of great aeronautical st(rides) for India. His desi-twist on the five-year plans of Stalin, envisaged an industrially advanced yet ecologically sustainable future for Mysore. In his tenure, Mysore government spawned several five-year plans: for mineral conservation, sericulture, silviculture and scientific forestry! Stationed in Mysore, he revolutionised European art music by sponsoring the Philharmonia Concert Society London. He promoted and produced key world-class recordings the world adores even today - some MysoreanPhilharmonia in London! From fulfilling German composer Richard Strauss' last wish, to forming a Medtner Society in honour of a remote Russian composer, to holding for the first time in the history of the world, a first-ever global plebiscite for classical music listeners - his benefaction knew no boundaries.

By the end of his third decade, he had witnessed the ephemerality of inherited power. As he stepped down from the Mysore throne in 1950, his creative journeys were enthroned within. Like his Royal Emblem the two-headed Gandabherunda, he straddled his old legacy and new significance with great candor. The saga of his sceptre, though short in time-span, is one of timeless significance in the conjoint histories of Mysore and India. The Maharaja's inner resilience was tested time and again, and each time he emerged victorious, justifying the prefix 'Jaya' added to his name at birth. 'He adapted so well to the new realities, and such large and far-reaching losses - no complaints, no rants' recalls Kamakshi Devi, his daughter. Clearly, the practice of Srividya tantrism and Advaita Vedanta must have anchored him through these very difficult personal transformations. "I would best describe him as an ordinary-seeming man with extraordinary abilities" quipped Kamakshi Devi. The very first adjective that Maharajakumari Kamakshi Devi used to describe her father was 'kind'. She added compassionate and giving. More allegories and synonyms of the word followed. To me, the message was loud and clear, amidst all the high vibratos of his multi-faceted personality, there was only one powerful tremolo of kindness through it all. A quiescent river flowing through his life, touching all aspects of his personal life, creative genius and administrative vocabulary.

The Maharaja brandished a Mysore brand like none else. Contrary to colonial narratives of the Indian Maharaja being a powerless puppet smothered by the shimmerless aura of his reckless vanity, the kings of Wadiyar dynasty were scholars, musicians, composers and philosophers with great global clout and presence. Lord John Sankey, humanist and Lord High Chancellor of Great



Britain remarked that “Mysore was one of the best administered states in the world” at the First Round Table Conference at Royal Gallery House of Lords, London, in 1930. Mysore was and is a global brand today, thanks to the visionary leadership of the Maharajas in creating entrepreneurial ventures that paved the way for modern India. Several such sovereign souvenirs adorn the Indian experience today, from roads, dams, hospitals, research institutes, cultural institutions and a wealth of intangible heritage and knowledge. JCW gifted to the nation, its very first research institute on food technology, the Central Food Technology Research Institute (CFTRI) and a premiere space for research into speech disorders, the All India Institute for Speech and Hearing (AISH). Mysore's first private broadcasting radio station, the 'Akashvani', later became the All India Radio! JCW's vision and activism for protection of India's wildlife as the Chairman of the Indian Wildlife Board remains enshrined as the many national sanctuaries: Gir, Chandraprabha, Bandipur and Ranganatittu. The first research institute in the country—the Indian Institute of Science (IISc) is in Mysore by no mere accident but the strong will of several Wadiyar kings and queen Kempananjammani Vani Vilas Sannidhana. No wonder then that the Wadiyar legacy still sings in high sopranos!

The Maharaja's personal life was nothing short of an operatic plot. Born after World War I in 1919 in Mysore, which was ravaged by multiple famines, and thrust onto the throne in 1940, on the anvil of World War II, his tenure was indeed in very testing times. In the truest sense of the Indian concept of the Avadhuta, he navigated the many transformations of power from Monarch to Rajapramukh to Governor of Mysore with a song in his heart and the piety of a saint. The book uses his creative expressions: music, text, prose and writings to narrate in rich technicolour, the paradoxical portrait of a man who embodied the wisdom of the East and sensibilities of the West with great equanimity. The book captures a life of great paradoxes and passion, of great pomp and predicaments, of legacies and litigations—the opera of dreams and duty as he sat unchallenged on the throne of melody.

(Editor's Note: It was our pleasure and privilege to invite Dr. Deepti Navaratna to share her author's perspectives about her recently published work on the life and times of His Highness Maharaja Jayachamarajendra Wadiyar. “The Maverick Maharaja” revisits the legacy of the Mysuru Maharaja for all of us to understand and appreciate. The author's literary excellence showcases the story of the Maharaja in all its splendour. A must-read...)



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