

# VIPRANUDI

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## J. Sai Deepak

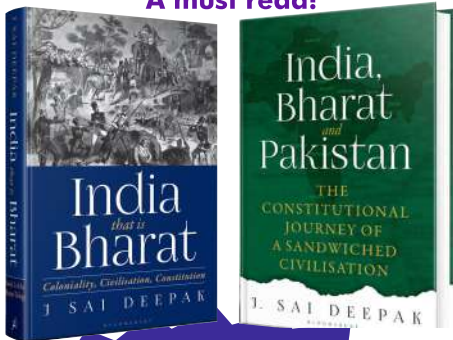
(born 23 November 1985)  
is an Indian Hindutva activist,  
lawyer and writer

Sai Deepak Iyer J. was born on November 23, 1985, and hails from Hyderabad, Telangana. Born into a Hindu Brahmin family speaking Tamil at home, he completed his education at St. Anthony's High School in Hyderabad. Later, he went ahead to Anna University and the Indian Institute of Technology (IIT) Kharagpur to complete his engineering (2006) and Law studies (2009). His wife's name is Akshara Bala and the pair married in January 2014. An engineer turned litigator, practicing as an arguing counsel primarily before the Supreme Court of India and the High Court of Delhi. He has been part of several landmark cases, such as those related to the Sabarimala Ayyappa Temple, the Sri Padmanabhaswamy Temple, the Basmati Geographical Indications, and the Marital Rape Exception in the Indian Penal Code. In 2019, Sai was awarded the Young Alumni Achiever's Award by his alma mater IIT Kharagpur. Apart from delivering lectures on constitutional issues, he writes prolifically for leading newspapers and magazines. He is the author of the bestselling first book of the Bharat Trilogy, India, That Is Bharat: Coloniality, Civilisation, Constitution.

Sai is a towering force in today's public debate platforms who speaks his mind without any inhibitions. He speaks straight and to the point. He speaks with research as his forte. He places facts on the table in such an honest way that his opponents look for excuses to quit the debate. He exposes the pseudo-secular and anti-Hindu theories and narratives of the anti-Indian establishment in such a manner that they are forced to keep silent and gulp humiliation without anything substantial to offer. At the young age of 39, his mastery over the language and the content in his speeches makes one believe that such Hindus are a need of the hour. Where did he draw this wisdom from? Whom did he read and follow to become what he is today? He has clarified himself - "I started reading the works of Pandurang Vaman Kane, Jadunath Sarkar, Radhakumud Mookerji, R.C. Majumdar, K.A.

Nilakanta Sastri, K.S. Ramaswami Sastri, S.L. Bhyrappa, R. Nagaswamy, Ram Swarup, Sitaram Goel, Dharampal, Kapil Kapoor, Koenraad Elst, Michel Danino, Shrikant G. Talageri, Meenakshi Jain and Sandeep Balakrishna, apart from the publications of the Ramakrishna Mission Institute of Culture and Bharatiya Vidya Bhavan. This was, of course, in addition to the writings of Swami Vivekananda, Sri Aurobindo, and other civilisational icons."

### Sai's published works... A must read!



**Foot Note :** What Sai has accomplished at such a young age is exemplary. He indeed is a role model to young Indians who believe in the greatness of this country and its cultural heritage... Listen to him, read his articles and books and follow him...

### The best way to understand him in the current context that India is going through is to read some of his quotes :

"I stick to what I know and am upfront about it"; "The spiritual character of the relationship between indigeneity and nature is an emotion that the coloniser can at best exoticise but can never relate to."; "Cries of 'Hindu majoritarianism' ignore the fact that expression of Hindu-will is based on civilisational nexus between Hindu worldview and this geography. Constitutional morality cannot display selective historical amnesia"; "Gandhi! AIYYOO... Is Gandhi bigger than Lord Rama?"; "The survival of the Hindu Dharma in the mothership (Bharat) and outside will serve as an inspiration to all other Indigenous cultures trying to regain and revive themselves."; **"Stop being a silent majority"...**



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### VIPRANUDI

#### - English Journal from the house of AKBMS

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# Presidential Message

**Ashok Haranahalli**  
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

The countdown has begun for the forthcoming Vipra Summit. I am so happy to see the dedication with which all the concerned committee members are working towards making this an unforgettable grand union of Vipras.

Jagadguru of Sringeri Sharada Peeta, His Holiness Sri Sri Vidhushekara Bharati Swamiji has agreed to inaugurate this event. More than fifteen revered seers and heads of religious establishments from across the state will be present there to bless the gathering and share their wisdom.

The function will begin with the Mahayaaga of Maatha Gayatri Devi. This yaaga will be conducted by around 500 purohiths. As a prelude to this mahayaaga, chanting of 24 crores of Gayathri japa across the state has already begun. Those Vipras who have performed at least 10 thousand Gayathri Japa and are willing to contribute Rs 1000 towards the yaaga would be allowed to do Sankalpa and obtain the Prasad at the yaaga venue. To summarise, it will be a golden opportunity for all the Vipras to partake in this yaaga and achieve personal and societal well-being.

At this summit, there is also an event that will enable us to connect prospective brides and bridegrooms and their families to come together and share their details for mutual wedlock. I request all the parents looking for

marriage proposals for their children to participate in this in large numbers.

There is a separate platform for the businessmen and entrepreneurs of the community to come together share their contacts and establish business connections for mutual benefits. I welcome the Vipra business leaders to utilize this opportunity.

Under the able editorship of Sri H.S.Lakshminarayana Bhat, a souvenir is planned for release. The work towards this is getting complete and I am happy to announce that more than 70 scholars from across the state have already contributed their articles.

Advertisements and sponsorships are trickling in slowly and I urge the members of the association to hasten this activity so that the event gets the required funding to meet all its objectives.

There will be a multi-cuisine food court focusing primarily on specialties from Malnad, South Canara, and North Karnataka. Presentation of "aale mane", the native place where jaggery was being prepared from sugar canes will be a star attraction for people to watch and relive some of our old and forgotten ways of life.

There are a series of cultural events planned. "Mahabharat – those 18 days" will be a ballet that Prabhat Kalaavidaru will be

putting up the show at a cost of over 10 Lac Rupees.

As we are expecting more than a lac of Vipras from across the state to converge for the summit, we are making all the necessary arrangements for their stay, food, transport, and security. We are also planning to honour hundreds of Vipra achievers during the event.

A summit of this proportion needs huge funding. We expect that this event will cost us around Rs. 2 crore. We request all the community members to contribute wholeheartedly to making this event something to cherish for a long time to come.

To inform features and objectives of this summit and invite all of you personally, I am visiting as many districts as possible within the available time. If there are some places that I have not been able to come to, my sincere apologies.

My humble request for all of you is to consider this summit as your own, participate in large numbers, and donate freely. Let us look forward to the same.

I look forward to seeing you again in the next edition with more food for thought...

*Ashok Haranahalli*  
Yours Truly

**Ashok Haranahalli**

## Quotable Quotes from Swami Vivekananda

Truth, Purity & Unselfishness –  
wherever these are present, there is  
no power below or above the sun to  
crush the processor thereof.  
Equipped with these, one is able to  
face the whole universe in opposition

Talk to yourself, at least once a day.  
Otherwise, you may miss a meeting  
with an excellent person in the world

The remedy for weakness is not  
brooding over weakness, but thinking  
of Strength





## From the Editor's desk...✍️

**Satyesh N. Bellur**  
Editor-in-chief

Dear Readers...

Welcome to our 34th edition of Vipranudi – the English journal from the house of AKBMS.

At the outset, I urge all of you to please read the President's message. It details everything that one needs to know about the mega Vipra summit planned for the 18th and 19th of January 2025. The summit offers something of value to everyone. I take this opportunity to personally invite all of you to participate in this event and make it an unforgettable experience.

We have an interesting Guest Article in this edition by Dr. V. Rajagopal. He worked as the Professor and HoD of Microbiology at Mysuru Medical College. He has created a wonderful YouTube channel where he has been rendering discourses on DVG's Mankuthimmana Kagga for several years now. Being a cancer survivor,

in this article he shares his experience and instills courage in all those going through this health issue through his advice and motivational words. A must-read...

A word about Sri. Srikanta. He started writing for the journal from its inception and later took a break. He called me last month and said that he is again ready to continue his column – A teacher's guide to students. Here he shares his wisdom and practical tips for students that are helpful for them in their studies, preparation for exams, and so on. He is the Principal of Times PU College in Channarayapatna. I extend a warm welcome to him.



*Satyesh Bellur*

**Satyesh N. Bellur**

### Answers to Puzzles – What am I?

1. Fear;      2. Wheelbarrow;      3. Makeup;      4. Compass

### Quotable Quotes from Lord Krishna in Gita



You are what you believe in. You become that which you believe you can become

Change is the law of the universe. You can be a millionaire, or a pauper in an instant.

You have the right to perform your duties, but you are not entitled to the fruits of your actions



## Guest Column

### Dr. V. Rajagopal

Retired Professor (Microbiology),  
Author and Motivational Speaker  
Contact: 9845201013

## VICTIM TO VICTOR - LIFE LESSONS OF A CANCER PATIENT

I distinctly remember the day and the time. Sunday 10 am on 22nd May 2005. After taking a bath, I was taken aback by blood flowing down the thighs from the anus. After a few minutes, it stopped. Temporarily I managed this frightening surprise with a cotton pad and plaster. The next day I was examined by my friend and professor of surgery Dr Dinesh Babu who said 'There is a growth in the rectum which needs to be investigated'. I avoided the hospital where I was working, for fear of losing privacy. Rushed to Mysore to meet my mentor and chief of BM Hospital Dr. C.B. Murthy who confirmed the growth and said "I don't want to meddle with it. Dr Gopinath will do the best for you." I consulted Dr . K.S. Gopinath renowned colorectal surgeon of our country at Bangalore Institute of Oncology. The surgeon performed a biopsy sent the sample for examination and asked me to come after a couple of days. **DEADLY DIAGNOSIS:** I had the worst shock and knock of my life when I was told that I was a patient of carcinoma rectum, a malignant tumour. Doctors are bad patients. I was no exception. I started imagining all the consequences and complications. The future seemed very bleak, depressing, disgusting, and frustrating, but the confidence with which Dr .K.S.Gopinath said 'Don't worry. I will put you back on duty in your college in 3-4 weeks' gave me instant hope and some relief.

However, I was thoroughly shaken and

broken to the core when the surgeon explained the surgery I was to undergo. Abdominal Perineal Resection (APR) was the gold standard surgery for me. The terminal part of the large intestine, rectum, and the anal canal will be removed. Anus will be permanently closed. An alternate artificial outlet will be created in the abdominal wall through which faeces will be discharged, to be collected in a thick hygienic plastic bag, meant exclusively for this purpose. I was supposed to carry this 'mobile toilet' attached to my abdomen 24/7 for the rest of my life. I was to be permanently deprived of the comfort of the natural evacuation of my bowels. My hope of living a life with normal defecation was shattered. I had to carry out my professional and domestic duties with this handicap. APR with colostomy, the radical surgery was the only choice for me. Earlier the better, I was driven to the corner.

Three days after the diagnosis, I was on the operation table. When regained consciousness I was in ICU with multiple tubes coming out from multiple openings of my body. Dr Swamy and the attending nurse taught me how to clean and change the bag. The opening is called stoma and I was called ostomate. Never did I imagine to become one myself. But that was the reality and I had no choice but to accept it. After 10 days of uneventful post-operative recovery, I was discharged. Dr K.S. GOPINATH gave me a second lease of life.

I spent many sleepless nights wondering how I had to live the rest of my life with this disability. The only solace was there were thousands of ostomates from various walks of life who were living almost a normal life. When they can I also can. The only silver lining in my case was that chemotherapy and radiotherapy were not required as the tumour was diagnosed in the early stage. I thanked the bleeding which helped me for the early detection. The worrying event became a helping event. With early detection cancer can be nipped in the bud, and treatment becomes easy, less expensive with less suffering. Four weeks after surgery I was back in my medical college department as a Microbiologist carrying out teaching, diagnostic, and administrative duties as Head of dept. The residual tiredness following surgery lingered on for a few more weeks.

**BOWEL IRRIGATION** : Starting of bowel irrigation (BI) was an important milestone in my recovery to normal life. BI is a 30-40-minute procedure of warm water enema. One and a half liters of warm water is slowly let in through the stoma using an irrigator. In 3-4 episodes all the water comes out with faecommode through an irrigation sleeve. The next 24 hours will be free of discharge, avoiding embarrassing situations. BI is a boon to colostomates. Bowel irrigation needs a little skill. Beginners will be discouraged by the initial problems like difficulty in letting in water, incomplete evacuation, or gas block. These can be overcome by patience and perseverance in a few weeks by trial and error method. Similar to car driving which appears complicated and difficult to start with but within a few months of practice becomes easy and effortless. Gradually intestines adapt to the artificial evacuation method. I am thankful to Mr Glen Williams who taught me the correct technique.

With acceptance and a positive attitude, irrigation becomes a routine morning activity like brushing your teeth, washing your face, or taking a bath. Handicap becomes an easily manageable activity. Intestines give sufficient indications and warnings before discharging. We have to understand the intestinal language and adjust our food habits accordingly. Output depends on the input. Avoid junk food, gas-producing, spicy and oily food. Consume more green, vegetables and fruits. Healthy food habits are the key to smooth irrigation.

Except for this half-hour procedure of artificial evacuation in the morning, the rest of the day I am like anybody else. I had to undergo periodic investigations every six months to check for the recurrence of the tumour. After five years of nonrecurrence, I was declared disease-free. It was a profound, celebrating event.

**SPIRITUAL JOURNEY** : Spirituality is a strong shock absorber to withstand turbulent situations of daily life. Dr DVG's Mankuthimmana Kagga which is hailed as a summary of Bhagavadgeeta in a poetic form helped me immensely to manage my disease with a balanced mind. Listening to spiritual discourses on YouTube was a soothing time. When you are in a bad situation, compare yourself with others who are worse than you. I compared myself with patients with kidney failure who undergo frequent dialysis, patients with spinal injury bedridden for months, patients with stroke and quadriplegia, and blind people who live in darkness for life long. This will reduce the severity of your problem.

**OSTOMATES INDIA** : Ostomates India (OI) is a self-help voluntary organization committed to the welfare and rehabilitation of poor ostomates. Dr K.S. Gopinath a Padma

Shree awardee, renowned colorectal surgeon of our country, Founder director of HCG Bangalore, and founder president of Ambuja Health Care is the president of OI. Dr. Vijayakumar a popular onco surgeon and former director of Kidwai Memorial Institute of Oncology, presently vice chancellor of Yenepoya University is the vice president of OI. Mr Manohar who has been an ostomate himself for more than thirty years, an active businessman in the export-import of silk is the secretary. In addition to education and stoma clinic programs, OI supplies materials required for the maintenance of ostomates at a very nominal price, all over India. Soon after recovering from the surgery, I became a member of OI. In 2008, I was elected as a treasurer in which capacity I am serving till today. Our annual business turnover is about 30 lakhs. I have counselled hundreds of patients before and after surgery to boost their moral courage and dispel fears about surgery. With my experience of sixteen years as an ostomate, I also help them solve their bowel irrigation problems. Counselling is a rewarding experience.

**LIFE LESSONS :** My experience as a cancer patient and an ostomate has taught me many lessons which I would like to share here. 1. Life events are uncertain, unexpected, and unpredictable. We don't know what is in store for us next moment. Anything may happen to anybody at any time. Nobody knows what may happen to whom and when. Life is a mystery. 2. The best policy is to take life as it comes with a balanced mind. Hope for the best but prepare for the worst.

3. Early detection is the key to success in cancer treatment. Ostomy is not a handicap but an easily manageable problem. 4. Every problem comes with a solution, you only have

to search for it with a low voice and a cool mind. 5. Spirituality is a strong shock absorber to withstand turbulent situations of daily life. 6. Patience, perseverance, and a persistently positive attitude pay rich dividends in the long run. 7. Best way out of a difficulty is "through it", not by avoiding it. 8. Family support and cooperation is important to boost moral courage to manage health crisis. 9. Avoid junk food and spicy oily food. Consume more vegetables and fruits. 10. To reduce your problems, compare with people who are worse than you. 11. Helping others selflessly with care and sharing is a rewarding experience. 12. Don't react to the face value of the events. There is something behind and beyond what you can see which GOD has planned for you. Just accept it. The core of adversity at times contains the seed of opportunity.

Lastly before concluding I express my sincere gratitude to my family members, friends, and colleagues for their support and cooperation in overcoming unexpected turn of events.

**(Editorial Note: Dr. V. Rajagopal worked as a Professor and HOD Microbiology, at Mysore Medical College. After retirement, he has been an active YouTube content creator with his insightful discourses on Mankuthimmana Kagga and Bhagavad Gita. Being a cancer survivor, he shares his experiences and learning with others going through this tough phase and provides motivation and moral support to them. He Has been actively involved with Ostomates India, Bengaluru for over 8 years now...)**





## Guest Column

**T.V.Nataraj Pandith**

Writer, Works towards the conservation of Historical Temples  
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### RENOVATION OF CHENNAKESHAHA TEMPLE- HONNAVARA



Youth in recent times, are increasingly inclined towards traveling. Software engineers, who typically have weekends off, often engage in activities like bike riding and trekking. While the act of traveling itself is important, the destinations chosen are equally significant. Visiting historical sites in India not only introduces one to the rich Indian heritage and culture but also fosters a sense of pride in our homeland.

Located in Hassan district and Duddataluk, Honnavara is a quaint village that appears as ordinary as other villages in this area. However, it acquires importance due to the presence of the historical Temple, Sri Chennakeshava Temple which has been inscribed in the pages of history. Post its restoration the dilapidated temple regains the shine and reminds us of its glory days. Here is a brief description of the temple's history.

#### TIME OF TEMPLE CONSTRUCTION

According to the donation inscription in front of the temple, the temple was constructed during the reign of the last Shankar Dandanath, as mentioned in the Epigraphia Karnataka Volume 08, Inscription Numbers 65

and 66. The temple was built in the year 1071 of the Shaka era, which corresponds to January 22, 1149 AD, the Vaddavara (Saturday) of the VibhavaSamvatsara, during the reign of Vishnuvardhana.\*\*

This means that this year, the temple has completed 869 years since its construction. After the establishment of the temple, LakshyaHegade, the MahaPradhan (chief minister) of the first Narasimha (son of Vishnuvardhana), was given a land grant for the maintenance of the temple. This donation inscription is installed in front of the temple and details the grant made for daily worship and for conducting temple (utsavas) festivals. It also has a warning message that anyone who misappropriates the donated property of the temple will be born as a worm on Earth for the next 60,000 years. Apart from this, it also states that I bow down to Keshava, the witness of all actions and the cause of the creation, preservation, and dissolution of the world.

"सत्यंसत्यंपुनःसत्यं, उदृत्यभूजमुख्यते  
वेदशास्त्रात्परं नास्ति, नदैवंकेशवास्यपरं॥"

Truth, truth, again truth, raising both arms above my head, I declare: There is no scripture beyond the Vedas, no deity greater than Keshava.



## TEMPLE ARCHITECTURE

The temple is built in the typical Hoysala style, incorporating a Mukhamantapa (portico), Navaranga (central hall), Antarala (vestibule), and garbhagriha (sanctum sanctorum). The ceiling of NAVARANGA has a bas-relief of Ashtadikpalakas. The Doorframe of the entrance door of the temple and the Doorframe of the Garbagriha have this rare sculpture of Goddess Lakshmi. While two Elephants are saluting near the feet of the Goddess the chamara-dhariṇis perform chamaraseva (women holding fly whisks) on either side. This sculpture is very fascinating and the two-lion posture on the edge is unique.

According to the 50 lines of inscription in front of the temple, the Maha Pradhan Lakshmayya Hegade, who was instrumental in freeing the Hoysala Empire from the clutches of its enemies and crowning the Hoysala emperor Narasimha I (son of Vishnuvardhana), donated to the temple. The details of this donation are revealed in the inscription.

In the Dhyanaashloka-verse of the scriptures, some lines say: I bow to that Supreme Being, Keshava and Shiva, who is the witness to all actions and their fruits, worshipped in all three worlds.

This temple, which holds all this historical background, had completely reached a state of decline, as if caught in the blow of time, echoing the saying 'Time destroys the world.' The roots of the trees that had grown over the temple were intruding into the sanctum. If this situation had continued, the temple would have succumbed to the ravages of time.

However, due to the efforts of the village

committee of Honnavar, the Karnataka State Archaeology and Heritage Department of Mysore, and the continuous efforts and correspondence of the Hassan Historical Monuments Conservation Forum, the temple has been completely renovated for one crore rupees.

This sacred work is not limited to this one temple but aims to inspire the local villagers and the youth of the village towards the restoration of many Hoysala-era temples in various taluks of Hassan district that have remained neglected and unvisited.

The Hasan District Historical Monument Conservation Forum is ready to provide guidance, to offer all kinds of historical information regarding this and welcomes all those minds and efforts engaged in such activity of preservation and restoration of dilapidated temples.

**Acknowledgements** : the original article in Kannada has been translated into English by Smt. Sindhu Jagannath, Associate Professor and Research Scholar based out of Bengaluru

(Editorial Note: Sri. T.V. Natraj Pandith is a native of Mysuru. He is an amateur writer and a retired state government employee. He served as an Audit Officer (RTD Audit Officer) in the Karnataka State Audit and Accounts Department. He has a special interest in historical temples and has been working towards their conservation. In association with 'Hassan District Historical Monuments Conservation Forum' he has so far helped conserve 8 temples.)



# Thus Spake Lord Krishna

**Mrs. Veena Prahlad**

Eternal student, Gitaadhyaayee  
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## KarpaNyadosha ---

### The effect of niggardliness or cowardice

Have you ever wondered why we often feel anxious, sad, or dissatisfied, even when we seem to have more than those around us? Friends and family may comfort us with the familiar phrase, "Life is not perfect; there will always be something we lack." However, the deeper truth behind this statement is often overlooked or left unspoken—it highlights our constant sense of incompleteness. Interestingly, in the Bhagavad Gita, Arjuna uses the term Karpanya Dosha to express a similar state of inner turmoil as he seeks guidance from Krishna.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇya-doṣhopahata-svabhāvaḥ  
pṛichchhāmi tvāṁ dharma-sammūḍha-chetāḥ  
yach-chhreyaḥ syānniśchitaṁ brūhi tanme  
śiṣhyaste 'haṁ śhādhi māṁ tvāṁ prapannam  
(Gita 2.7)

Arjuna seeks Krishna's guidance, acknowledging that his character has been overwhelmed by the weakness of his mind.

The Sanskrit word Karpanya originates from KrupaNa, which conveys meanings such as weakness, poverty, and miserliness. What is the root cause of any weakness? It lies in our attachment to something. We grow attached to our children, our possessions, or even our

youth. When faced with the threat of losing these, we become vulnerable, often willing to compromise our values to protect or keep them. They become our weaknesses, undermining our strength to still be truthful or do what is right.

A compelling example of such attachment is seen in Dhritarashtra, the blind king from the Mahabharata. His excessive attachment to his son, Duryodhana, blinds him—both literally and figuratively—to the injustices Duryodhana inflicts upon the Pandavas. As the patriarch of the family, Dhritarashtra could have established order and fairness, but his inability to restrain his son leads to the devastating Kurukshetra war, resulting in the loss of countless lives, including all one hundred of his sons.

This attachment is referred to as putrayamoha. Moha means illusion—a veil that obscures the truth. In Dhritarashtra's case, his sense of justice was eclipsed by his affection for his son (putra). We too are often guilty of similar weaknesses. Our judgments become biased toward what we perceive as our own.

It is not inherently wrong to care for or protect what is rightfully ours. The key lies in the word right. Aligning our actions with what is just and righteous allows us to find true peace within ourselves and with the world around us.

The primary cause of our weakness lies in our attachment to things. Even Krishna acknowledges this when he agrees with Arjuna

that controlling desires is a formidable challenge. Desire stems from attachment, and attachment, in turn, fuels desire, creating a self-perpetuating cycle. This struggle is eloquently captured in a verse by the renowned Kannada poet and litterateur D.V. Gundappa, from his magnum opus Mankutimmana Kagga:

Sattavennashegalu, geddenindriyaganava,  
Chittavinnalugadembaa jamba beda,  
Ethhanindalo gaali mohabeejava tandu  
Bittalaarade manadi? - mankutimma (DVG)

Do not be proud that all your desires are dead. And that you have conquered the five senses, your mind is firm and will never falter. Cannot the wind bring a seed of desire from somewhere and sow in your mind? – Mankutimma

The world is brimming with desirable things, as it is a creation of the Supreme Soul, God. Naturally, it is perfect and true to its essence. However, the way to navigate the allure of this world is not to reject its attractions outright but to refrain from becoming attached to them. Our youth will inevitably fade—that is an undeniable truth. Similarly, any situation we face today will change, as change is the only constant. Friends and family evolve, relationships shift, and circumstances transform over time.

Clinging to what we possess is futile because, as time passes, these things will change and may no longer hold the same charm they once did. We might even lose interest in them, like how the toys we cherished as children lose their appeal as we grow older. Recognizing this transience helps us develop a balanced perspective, appreciating what we have without becoming enslaved by attachment.

When we cling to things, we risk becoming selfish and self-centred. Holding on too tightly to our children, for example, can hinder their

growth and independence. Raising children with the expectation that they will care for us in old age reflects a selfish mindset. Children are not investments meant to yield returns; they are individuals with their own paths to follow.

The same principle applies to all our relationships. When we begin to expect reciprocation for our actions, we set ourselves up for disappointment and despair. Life offers no guarantees that others will act in alignment with our expectations, and clinging to such hopes only leads to unnecessary suffering.

An insightful dialogue from the play Tollu Gatti (roughly translated as Hollow Full) by renowned Kannada playwright and poet T.P. Kailasam offers profound guidance on leading a life free of despair. In the play, the protagonist's mother imparts a timeless lesson: the "rent" we pay for living on this earth is to help those around us.

The story revolves around two brothers with contrasting characters. One is an average student, known for his helpfulness and kindness, making him beloved by many. The other, a brilliant student with a promising financial future and the pride of his father, is self-centred and driven by personal gain. Their opposing worldviews stem from their upbringing: the selfless brother is influenced by his mother's values, while the selfish one follows in his father's footsteps.

The play's tagline, Makkala school manelalve?—translated as Is not the home a school for children?—highlights the formative role of a family environment in shaping character. The climactic scene of a fire in their home encapsulates the brothers' values. The selfless brother risks his life to save his family, while the brilliant but selfish brother escapes with his books, prioritizing his possessions over his loved ones.

This poignant contrast illustrates how selflessness leads to true fulfilment, while

selfishness confines us to narrow, isolating pursuits.

The fire in the house can be seen as a metaphor for the Mahabharata war, symbolizing a crisis that demands decisive action. The contrasting responses of the two brothers reflect the choices one faces in such situations: one embodies the righteous path that helps everyone, while the other exemplifies a selfish approach that serves only personal interests.

Similarly, Krishna's discourse in the Bhagavad Gita emphasizes discerning the right course of action, grounded in dharma. The concept of Karmayoga, or selfless action, lies at the heart of his teachings—urging individuals to act with integrity and responsibility, free from attachment to personal gains.

Arjuna's plea to Krishna in the shloka highlights his state of confusion caused by Karpanya dosha. The term dosha signifies a defect or flaw, and here it refers to a weakness that has upahata—damaged—his swabhava or natural character. This internal conflict has made him dharmasamoodha, someone unable to discern what is right.

When Arjuna admits his confusion, he acknowledges knowing the right course of action but lacking the courage to pursue it. As D.V. Gundappa's verse aptly illustrates, overcoming selfishness and attachment is no easy task. Arjuna, prioritizing his relationships over the larger principle of justice, mirrors the blind king Dhritarashtra, who allowed familial attachment to cloud his judgment.

In this sense, Arjuna's mindset reflects that of a krupana—a miser—focused solely on his immediate circle rather than the greater good. To transcend this limitation, one must cultivate udaracharita—a large-hearted and open-minded attitude—as beautifully expressed in the following shloka from the Mahaupanishad (6.13):

Ayam Nijah Paro Veti Ganana Laghucetasam  
Udaracaritanam Tu Vasudhaiva Kutumbakam

Narrow minded people think this is mine that is his, but for the open-minded people the entire world is their family.

Like Arjuna, we often find ourselves knowing what is right but choosing to feign ignorance, preferring the easier path over the courageous one. Doing what is right and embracing selflessness may be challenging, yet it is the only way to achieve true peace of mind. To rise above being a krupana—a person bound by narrow attachments—we must cultivate the mindset that considers the entire world as one family. This expansive vision is the foundation for lasting peace and harmony in life.

## Significant events in Dec

- 1885- The Indian National Congress was formed on 28th December.
- 1911 – The song “Jana Gana Mana” was first sung at the Calcutta session of Indian National Congress on 27th Dec.
- 1941 – The Japanese attack on Pearl Harbor, Hawaii, on 7th Dec brought United states into World War 2.
- 1961 – Operation Vijay (Liberation of Goa) – Indian armed forces conducted this operation to annex Goa, Diu and Daman from Portuguese making the end of Portuguese rule in India on 18-19 Dec.
- 1971 – Surrender of Pakistani Troops in Bangladesh war happened on 16 Dec.

(Compiled by Sudhir S. Mysore)



# My Quest for Spiritual Well-being

**Satyesh N. Bellur**

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## “Om prajabhyah panchapadi bhava” -The fifth step in Saptapadi...

Parents are always proud of their children. Irrespective of the society they live in, parents contribute tremendously to the growth of their children. They feed, shelter, educate and protect them to the best of their ability and means. They provide for each of their needs. In the Western world, parents often take care of their children till they are in their teens and then on, let them go on their own. In India however, parents fend for their children as long as they can. In most cases (though it is now becoming a little rare) parents and married children stay together. Children (though it is now becoming a little rare) take care of their aging parents while staying together.

It is really interesting to see how parents keep a vigil on their children during their growing years. They follow their children closely enough to see if they are studying well; if they are imbibing the right values; if they are spending more time in meaningful pursuits; and if they are having good friends or are falling prey to bad company and so on. Every responsible parent spends a lot of time trying to carve out a fruitful course of future development for their children. They dream about their success and they pray for their happiness. When their children succeed in life and exceed their expectations, they seem to feel that their life's purpose is achieved. In children's prosperity lies their own happiness. It is a bond that goes beyond any of the human aspects of a relationship.

ಓದಿಹನೆ ಮಗರಾಯ ? ಗುಣವಂತನಾಗಿಹನೆ ? |  
ಆಡುತಾಡುತ ಕಾಲವೆಲ್ಲ ಕಳೆದಿಹನೆ ? ||  
ಸಾಧುಮಿತ್ರರಗೂಡಿ ಸರಿದಾರಿಯಲ್ಲಿಹನೆ ? |  
ಶೋಧಿಸಿರು ಅನವರತ - ನವ್ಯಜೀವಿ ||

This is exactly what many of the holy texts around the world preach to parents with children as to what their duties should be towards their children. However, it is only in Vedas that we find preaching given even to a couple who is getting married with regards to their future children. Yes – I am talking about the Saptapadi. When the couple take the fifth step together in a Vedic wedding, they pray for children who would be a boon not just to their house, but to the society at large. Prajaa means “born with exceptional values and great regard for society”. The couple aspires for such children for themselves. They together vow to have children who will grow as good and responsible citizens.

ಸುಧಿಯಂತೆ ಬೆಳಗಿರುತ ಬದ್ಧಕಂಕಣರಾಗಿ |  
ಸೊದೆಯನ್ನೆ ವಿಶ್ವಕ್ಕೆ ಉಣಬಡಿಸುವಂಥ ||  
ಮುದವೀವ ಮಕ್ಕಳೇ ನಮಗಿರಲಿ ಎಂದೆನುತ |  
ಐದನೆಯ ಹೆಜ್ಜೆಯೆಲೊ - ನವ್ಯಜೀವಿ ||  
( ಸುಧಿ = ಒಳ್ಳೆಯ ಜ್ಞಾನವನ್ನು ಹೊಂದಿರುವ )

The question that arises naturally is – Can we have noble children only by praying together during Saptapadi? The answer is no. Hence, the 5th step of Saptapadi is a prelude to the four samskaras that the couple should go

through in the future – Garbhadhaana (Talks about the positive mental make-up with noble thoughts that the couple should have during conception), pumsavana (talks about what all needs to be done to strengthen the pregnant mother physically), seemanthonayana (Talks about what all needs to be done to strengthen the pregnant mother mentally and emotionally) and jaathakarma (Talks about the precautions to be taken by the couple during the birth of their child). All these four samskaras prepare the couple to be in the right frame of mind to have a healthy and noble child. The 5th step in saptapadi that the couple takes during their wedding, in a way, lays an excellent foundation for them to perform the samskaras stated above with the purest of thoughts and intentions.

When you look at the 5th step in isolation, it would not mean much. But when you see that in the light of the samskaras that the couple needs to perform later and how together all of them will prepare the couple to have a noble child, the fifth step would make its importance felt. Everything in the Vedas has a profound meaning. We need to connect the dots and arrive at the right meaning that is life-changing!

Spirituality is all about understanding the profound essence of each of our life's steps and imbibing them in our life's journey...

ॐ

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

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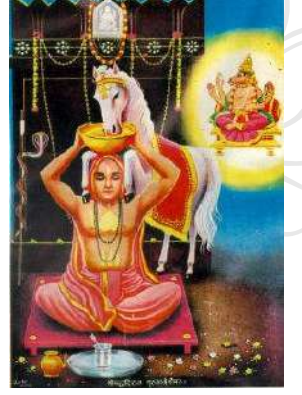
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## Performing Arts...

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### Shree Vadirajaru (1480 to 1600 AD)-Part2

Sri Vadiraja has his legacy as his contribution is visualised through various dimensions. He has enriched Kannada literature, music System and spiritual outlook. He stands apart from all other Haridasas for the reason that his compositions are varied in thematic representation, shringara Kavyas such as Venu Geetha, Bramara Geetha, Devara Naamas, literary works in Sanskrit, Suladis, Gunda Kriyas which have enriched Indian Heritage to a great extent. With Ankita as HAYA VADANA, he added a precious narrative depiction of his true and strong VISHNU BHAKTI. It is quite interesting to know about the rare, sweet recipe Hayagreeva, which he is said to have offered to haya or horse every day. Madhwa mutt and Dwaita followers on special occasions prepare this sweet and offer it to Lord Hayagreeva. To stamp the appearance of a horse every day he has composed a unique Devaranama which is self-explanatory. The Sahitya of this song is given below.

#### ಚರಣ 1

ಮುಂಗಾಲುಕೆದರಿಕುಣಿವಕುದುರೆ||  
ಹಿಂಗಾಲ್ಲಸುರರ ಒದೆವಕುದುರೆ||  
ರಂಗನೆಂದರೆಸಲಹೋಕುದುರೆ||  
ತುಂಗಹಯವದನಕುದುರೆ||

#### ಚರಣ 2

ಹಲ್ಲಣದೊಳಗೆನಿಲ್ಲದಕುದುರೆ||  
ಬೆಲ್ಲಕಡಲೆ ಮೆಲ್ವಕುದುರೆ||  
ಪುಲ್ಲಭವನಿಗೊಲಿದಕುದುರೆ||  
ಚೆಲ್ವಹಯವದನಕುದುರೆ||

#### ಚರಣ 3

ಸುತ್ತಮುತ್ತಲುಆಡುವಕುದುರೆ||  
ಮತ್ತೆವಾದಿಯಗೆಲ್ವಕುದುರೆ||  
ಶತ್ಯಗಳೆಲ್ಲರಬಡಿವಕುದುರೆ||  
ತತ್ವಹಯವದನಕುದುರೆ||

ರಾಗ:ಹಿಂದೋಳ ತಾಳ:ಅದಿತಾಳ. ತ್ರಿಶ್ರನಡೆ

ಪಲ್ಲವಿ

ಕುದುರೆಬಂದಿದೆಚೆಲ್ವಕುದುರೆಬಂದಿದೆ||  
ಕುದುರೆಬಂದಿದೆವಾದಿರಾಜಗೆಮುದದಿ ||  
ಜ್ಞಾನಭಕುತಿಕೊಡುವಕುದುರೆಬಂದಿದೆ||

The above words are said to be a unique experiment on the rhetorical approach of adeptness and adroitness. We can call it aಚಮತ್ಕಾರಿಕ composition. Visualising Lord Vishnu through a horse is a highly symbolic effort which he explains in this song. Trishra Nade is just a beat of 3 Aksharakala. This rhythmic pattern which is extremely simple yet difficult to control the laya may be a



contribution of folk music. Many of the compositions of Haridasas are in this Trishra nade. I have many times listened to my grandmother singing this song in Hindola raga which depicts ಶುದ್ಧಭಕ್ತಿರಸ.

In Pallavi, Sree Vadiraja establishes the fact that a horse has come to him. As Lord Vishnu's ten incarnations are the themes in Haridasa's compositions, even Sree Vadiraja attributes all his compositions to Lord Hayavadana. Very rarely can we see the composer using his real name in the composition which we can observe in this particular song. The word Vadiraja is directly used here. In the next line, he gives a twist to the reason why he has used his name. He embellishes his happiness by saying that the horse has come to enlighten him with knowledge and devotion.

In the first charana, he uses a simple approach while describing the horse by saying that the horse has come after kicking or killing the demons. Here, he might have suggested that the demons inside oneself (lust, anger, ego, jealousy, etc) are the real enemies. He continues to thank the horse for eradicating the inner enemies and making a pure and clean place in his heart for the Lord. ಅಂತರಂಗಶುದ್ಧಿ has been the most important factor in almost all the compositions of Haridasas. We can see many Devaranamas which stress the need for Sntaranga Shudhdhi. Astonishingly he uses the Ankita in all three stanzas. Hayavadana refers to the horse's face. Lord Hayavadana is a mythologically conceptualised God who has a human body with a horse's face. The deity Hayavadana symbolises the complex nature of human identity and the eternal quest for completeness.

Dr. Girish Karnad has the credit for writing and producing a rational theme-based drama

in Kannada named Hayavadana, taking inspiration from mythology which has an intricate storyline of conflict between intellect and lust. This play became a total success which is enacted on the stage even today. Now going back to the song, in the second charana, Sree Vadiraja uses a rare Kannada word, ಚಲ್ಲಣ(ಜೀನು), the dynamic characteristic of a horse is indicated here. Sree Vadiraja depicts the reality of the ಚಂಚಲ state of mind of the horse. Yet he continues to state that this special horse only can control devotee's wavering minds. Again his name is stamped in this stanza too. The third stanza in simple words explains the mischief horse often moving around. The second line proves that Dwaita philosophy focuses more on Vaada(ವಾದ) which is spiritually oriented. He says that Tatva Vaada, being the pillar of Madhwa philosophy, is protected by this horse by winning the logical argument-based contests. Here again, the Ankita is seen. We can see three stanzas in almost all the compositions of Haridasas. The Pallavi is like a verbal foundation to establish the main theme. The first charana opens up the story with similes and metaphors. Comparing human minds to the flickering mind status of the horse and at the same time feeling blessed to visualise the divine horse as his curator is an example of paradox. In the second charana, he explains the divine horse's characteristics. In the third and last charana, he concludes the song with an expression of keeping Lord Hayavadana atop all other deities. A peculiar and strange fact can be seen here as far as the Ankita is concerned. Unlike all other Haridasas, he omits the stamping word VITTALA in his Ankita. It is very interesting to research Lord Hayavadana and His incarnation on earth.

In my next article, I will try to briefly dive into the kavyas of Sree Vadiraja, Venu Geetha and Bhramarageetha.



# Crime Prevention - A Criminologist's Perspective

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## BEHAVIOUR THREAT ASSESSMENT: CULTURE ANALYSIS... TWO SIDES OF THE COIN

Anthropology is such an intriguing subject... It is like a time machine that connects us to our past and explains why we are what we are today. It is a subject that connects us to our roots and keeps us grounded. Thus, in case management of violent behaviour we always study the cultural triggers that can escalate a scenario.

Let's study them in various sociological constructs

- a. **Family Culture / Values** : Domestic violence commonly known as the 'Tale of Mother-in-law/Daughter-in-law' starts with clashes of cultural practices and values those symbolize. Ranging from the kitchen to budgetary management the triggers keep increasing resulting in violent acts like physical assaults to suicide when emotional turmoil crosses the thresholds.

In the parlance of Threat Management, which was practiced by elders in the family was mediation at family levels and establishing a cohesive living atmosphere.

- b. **Organizational Culture** : Each organization has its own threshold of risk to define what it wants to do about harassment/ abuse. Many

organizations ignore the warning signs and believe that time will heal the hurt and gaps. What's happening is that the gaps are widening leading to stronger walls and higher turf wars.

In threat management we strongly every organization to evaluate the 'Spirit of Adherence' of the Policies. Often, the practice of the ground could be starkly opposite to what is written on the paper.

- c. **Societal Culture** : Understanding the cultural dynamic of a community is the most critical part of individual case management. Rituals/ Values they have practiced since birth affect how they act as an adult at the workplace.

While motivations could be assessed using psychological tools, it is important to have a cultural sociological lens while deploying the mitigating controls.

Behaviour and Culture are often used as synonyms. Rightly fully so... Individuals make society. Society creates law and order. A breakdown of this thin membrane is what leads to geopolitical turmoils like War and Mass killing incidents which we are witnessing in hoards today.



### **P G Diwakar**

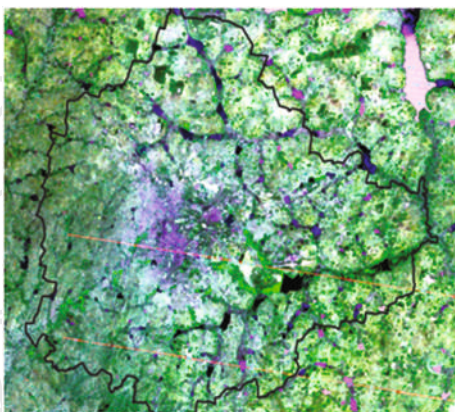
ISRO Chair Professor,  
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## **10. Why Urban floods are common in many of our Cities?**

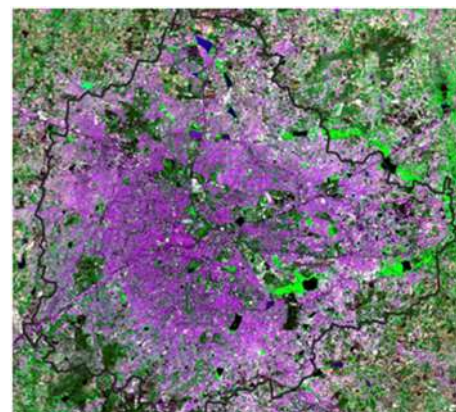
**Urban Development:** Our cities and urban areas are planned and developed through a long process, that is well-defined, to produce a master plan. It has a focus on long-term strategies that guide towards systematic growth and development of any given city. A master plan serves as a roadmap for urban planners, policymakers, and citizens, helping cities grow in a structured and sustainable manner. These plans serve as a blueprint for the use of land, and infrastructure including the resources for sustainable urban livelihood while addressing the needs of the current and future populace. The scope of such planning covers all aspects of urban development, housing, transport, industry, commercial spaces, utilities, and public services while it also integrates socioeconomic, environmental, and cultural dimensions. These plans always address long-term vision too, to a span of 15 to 20 years. The most important aspect of such developmental plans is infrastructure planning, such as roads, railways, water supply, electricity, waste management, and many more. While all these are addressed, the planners also give priority to topography and terrain for all aspects of developmental planning, including measures to combat urban challenges, flooding, and other climate-related aspects.

Flooding in urban areas is being experienced more frequently than ever before. The reasons are many, viz., urbanisation without respecting terrain and topography, very high intensity of rainfall or prolonged high intensity of rains, choking of drainage networks obstructing water flow, and so on. If the slopes and gradients are not properly respected during the urbanisation process it leads to unexpected hardships to the urban dwelling at a later stage. If we face issues of urban floods in Bengaluru, it's just because of this. Major metros, such as Mumbai, Chennai, and Bengaluru are experiencing floods almost every year during monsoon season. While Mumbai and Chennai are cities located along the west and east coast, the terrain conditions of Bengaluru city are much different. The challenges of each of these cities are unique but the bottom line is the same one that needs to respect the terrain conditions for urban development.

Urban planning in Indian cities reflects a rich legacy and the efforts to continue on the same lines needs a serious re-look. We need a system that can adapt to changing socio-economic conditions in urban areas. The entire process of urban development is evolving toward a more dynamic developmental challenge and calls for an integrated and sustainable approach to address contemporary challenges. This calls for the adoption and use of modern tools, such as Space tech/ Drones to get a better appreciation of the geospatial situation that helps in planning for future growth.



👉 Bengaluru  
Satellite  
Image - 1973



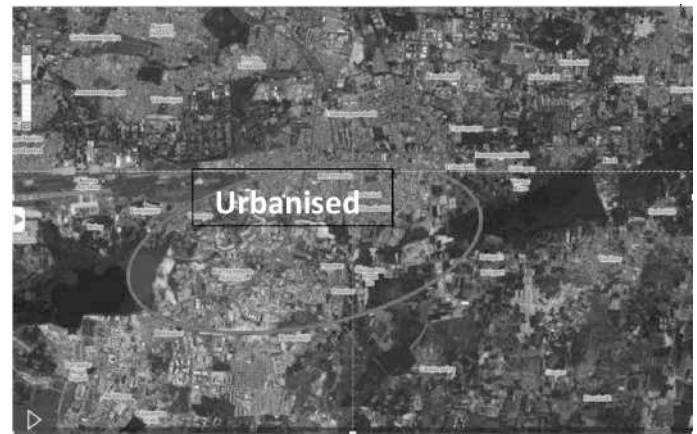
👉 Recent  
Satellite  
Image  
of  
Bengaluru

**Note :** In the above images green indicates vegetation, pink color indicates urbanisation, and black indicates deep waterbodies. Bright green in the recent image shows polluted RajaKaluves. The 1973 image shows a small portion of urbanisation towards the center but the recent image shows urban sprawl going beyond the BBMP boundary

The above images, which are about 50 years apart, clearly depict the urban growth of Bengaluru in about 50 years. Because of the haphazard growth of the city, all natural drainage networks are choked and water does not smoothly get into the drains resulting in flooding in many areas. Urban floods in Bengaluru have become common, as we witnessed in October 2022 and 2024 with many urbanites badly affected.



**Hebbal Valley – Satellite image of 1970s**



**Recent Satellite image of Hebbal Valley**

The above depiction shows how satellite images can be used in identifying all the choked drains to help the Government find ways to de-choke such drains so that urban flooding can be mitigated effectively. This also gives a vision for the planners and developers to implement better regulations for future urban development and also ensures that the terrain and topography get the due respect they deserve while developing cities towards appropriate productive growth.

In the present situation, urban planning and development have to address the following important criteria.

- \* The Planning must be Climate-responsive (green cities, energy-efficient buildings)
- \* Any planning should strictly adhere to the terrain and topographic conditions.
- \* Balanced treatment of Urban-rural dependencies to curb migration.
- \* Participatory planning to ensure Community-based development.
- \* Emphasis on regional planning to connect smaller towns with urban hubs.
- \* Adopt Space & advanced technologies (AI & ICT) for best results.



# The Selfless Warriors of Shivaji

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## 14. BajiprabhuDeshpande, The Hero of Pawankhind Battle



Bajiprabhu was about 15 years older than Shivaji Maharaj. He was born in 1615 (date not known) into a ChandraseniyaKayasthaPrabhu Brahmin family, descendants of the Bandal lineage. Bajiprabhu was one of the youths who, in the year 1645 at the Shiv Mandir atop the Rohideshwar fort, took the solemn oath to not rest or flinch until they established a sovereign Hindavi Swarajya. Bajiprabhu dedicated his life to realise Shivaji's vision, and in fulfillment of this vow, he sacrificed his life for Shivaji at the Battle of Pavan Khind in 1660 at the age of 45 years.

After the humiliating defeat of Afzal Khan on November 10, 1659, and the annihilation of his thirty-thousand-strong, well-equipped army at the hands of Shivaji Maharaj at Pratapgadh, it became impossible to contain the raging wrath of Bijapur Sultan Adil Shah. Shivaji Maharaj, relentlessly expanding his territory into the Bijapur domain and becoming indomitable day by day, had just captured the Panhala Fort too from Adil Shah, thus adding fuel to Adil Shah's fury. On the other front, Shivaji's military commander, Netaji Palkar, initiated a direct assault on Bijapur. Not trusting any of his remaining commanders, who were busy in intrigue and infighting, Adil Shah summoned SiddiJohar of Janjira, an Abyssinian-origin mercenary commander, to

Bajiprabhu Deshpande stands as a paramount figure among those who saved the life of Shivaji Maharaj, rescuing him from the jaws of certain death at Panhala Fort besieged by the mercenary SiddiJohar of Janjira on behalf of Bijapur Sultan Adil Shah. Fighting valiantly with only around three hundred soldiers against approximately three thousand cavalry and ten thousand infantry enemy forces for about twelve hours, this can be considered an extraordinary feat by an immortal soul. Nevertheless, fighting like a man possessed by the spirit of a raging lion, and ultimately sacrificing his life for the safe passage of Shivaji Maharaj, the glory of Bajiprabhu Deshpande, the indomitable warrior, remains immortal to this day in Indian history.

kill or capture Shivaji Maharaj, assuring him of vast wealth as a reward if he succeeded. While Shivaji was encamped in the recently captured Panhala Fort with about one thousand soldiers, SiddiJohar laid a tight three-layered siege on the Panhala Fort with his army of twelve thousand soldiers. Shivaji Maharaj, along with one thousand soldiers, found themselves trapped inside the citadel. As days passed, the situation became increasingly grim, even for basic sustenance and one-time meals for all. Despite continuous efforts from Netaji Palkar and others from outside, SiddiJohar's siege could not be shaken. SiddiJohar was certain that Shivaji Maharaj would surrender sooner or later, thus earning the mercenary commander vast wealth assured by the Bijapur Sultan. Hence, Shivaji had to find a way to escape from this certain capture and death.

Dividing his army into two parts, Shivaji ordered about four hundred men to remain inside the fort to guard it, while he devised a daring plan to escape with the remaining six hundred soldiers in the dead of night, despite the pouring thunderstorm—an extremely courageous strategy fraught with high risk. Waiting until the monsoon rains poured down heavily, Shivaji, on the auspicious day of Guru Purnima (Ashadha Purnima - July 13, 1660), managed to escape from the fort on foot, during the dead of night. He devised a grand plan to traverse through the treacherous mountainous dense forest to safely reach the well-defended Vishalgad fort, approximately 70 km away. BajiPrabhu Deshpande and his brother PhullajiPrabhu Deshpande, along with their three hundred Bandal men, were assigned the responsibility of the rearguard, while Shivaji treaded ahead with the remaining three hundred soldiers.

In the pouring torrential rain, amid the surrounding darkness, a barber named Shiva Naiyi or Shiva Kashid, whose body and facial features resembled that of Shivaji, disguised in Shivaji's royal dress was sent in a palanquin in one direction, while Shivaji Maharaj slipped through in the opposite direction towards Vishalgad. The soldiers of SiddiJohar, who first captured Shiva Kashid, were jubilantly celebrating until the imposter dressed as Shivaji opened his mouth. Enraged for having been fooled by Shivaji, SiddiJohar ordered his three thousand cavalymen to chase down the escapees. In the process, Shivaji gained 2-3 hours of lead over the pursuing enemies on horses. However, the dense forest substantially slowed down the cavalry, while Shivaji's hardy hillmen were quick to pass through the thicket. Soon, the ten thousand-strong infantry were also getting closer on the heels of the escaping Maratha party.

Fazal Khan, the son of the slain Afzal Khan (whose life Shivaji spared following the Battle of Pratapgadh), advanced with approximately three thousand cavalry and ten thousand infantry soldiers. As Shivaji Maharaj veered towards the GhodKhind (meaning the path frequented by horses), located approximately twelve miles away from Vishalgad, the resonating sound of Fazal Khan's horses became audible from a short distance. Accompanied by his six hundred soldiers, Shivaji divided them into two units. He proceeded with around three hundred soldiers towards Vishalgadh, while the remaining three hundred, along with BajiPrabhu and Phullaji Deshpande, stood resolute with drawn swords at the mouth of the narrow passage of the GhodKhind. The passage was so narrow that only one horse or 2-3 soldiers could pass at a

time, with steep rocky cliffs on either side and a rivulet stream flowing under their feet. Holding a 'DandaPatta' (an exceptionally long and sharp twin-edged sword) in each hand, Bajiprabhu roared "HarHar Mahadev" like a lion, determined not to let a single enemy soldier pass through the narrow passage until Shivaji safely reached the Vishalgadh fort.

The battle cry of "HarHar Mahadev" echoed from Bajiprabhu's soldiers, shocking SiddiJohar's army. As they descended from the hills, a rain of stones and boulders poured down upon them atop the cliffs of GhodKhind. The swords of the Maratha soldiers standing in the narrow pass gleamed in the moonlight. For about 3-4 hours, Bajiprabhu's soldiers fought valiantly, holding back Fazal Khan's army. One by one, they fell, but each fought like possessed men, not allowing a single enemy soldier to cross the narrow pass of GhodKhind. It is said that around eighty battle wounds adorned Bajiprabhu's body, and despite bleeding profusely, he did not cease swinging his sword at the enemy. Not a single enemy soldier was allowed to cross the narrow pass of GhodKhind. When Bajiprabhu finally fell upon hearing the three cannon fires of 'DhoomDhoomDhoom,' a prearranged signal indicating that Shivaji had safely reached the Vishalgadh fort, and the surviving soldiers to disperse to safety. But none of the three hundred Bandal soldiers, including his brother Phullajiprabhu survived in this rearguard action. The faces of all the martyred Bandal heroes were filled with a sense of fulfillment for having saved the life of their beloved Maharaj.

In a stroke of misfortune, Adil Shahi commanders SuryaraoSurve and Jaswant Rao Dalvi had besieged Vishalgadh with their army. Shivaji Maharaj had to first defeat them to enter Vishalgadh. This battle lasted for about 1-2 hours. Rango Narayan Orpe jumped from Vishalgadh with his soldiers and repulsed the enemies. In the end, victorious Shivaji Maharaj, along with his meager forces, safely reached the protected confines within the fort of Vishalgadh.

Deeply moved by the heroics of Bajiprabhu Deshpande and his three hundred Bandal men, who sacrificed their lives for him, Shivaji Maharaj renamed the GhodKhind pass as 'Pawan Khind,' signifying the 'Sacred Pass' in acknowledgment of their immense sacrifice. Additionally, he bestowed the title of 'ManachePahile Pan,' meaning the 'First in Honor,' upon Bajiprabhu's family, demonstrating their respect for the family's prestige.

The unparalleled revolutionary saint poet Shri Arabindo penned a fable in English named 'Bajiprabhao,' eulogizing the heroic tale and sacrifice of Bajiprabhu. Inspired by the epic of Bajiprabhu, freedom fighter Vinayak Damodar 'Veer' Savarkar composed a folk drama, which the British authorities had banned. Only on May 24, 1946, the ban on the play was lifted after much protests.

Bajiprabhu sacrificed himself for the country about 360 years ago. Yet, the battle of Pawan Khind and his willing sacrifice for the cause of Hindavi Swarajya remains inspirational even today.



# A TEACHER'S GUIDANCE TO STUDENTS

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## Navigating the Multimedia Landscape -Challenges Faced by Students Today

In today's digital age, multimedia has become an integral part of education, transforming how students learn, communicate, and engage with information. From interactive presentations to educational videos, the variety of tools available enhances the learning experience. However, along with these advancements come significant challenges that students must navigate. This article explores the contemporary issues faced by students in the multimedia landscape.

### Information Overload

One of the most pressing challenges in the multimedia era is information overload. The internet provides an abundance of resources, which can be both a blessing and a curse. Students are inundated with vast amounts of data, making it difficult to discern what is relevant and credible. This overwhelming influx of information can lead to confusion and decision fatigue, hindering effective learning. Many students struggle to prioritize tasks and manage their time effectively when faced with endless options.

### Digital Literacy Gaps

Despite being digital natives, not all students possess the necessary digital literacy skills to navigate multimedia tools effectively. Many lack the ability to critically assess online content, which is crucial in a world rife with

misinformation. Furthermore, creating multimedia projects requires technical skills that not all students have developed. Bridging this gap is essential for ensuring that every student can benefit from the advantages that multimedia offers.

### Distractions and Attention Issues

The multimedia environment is characterized by constant distractions. Notifications from social media, streaming services, and other digital platforms can pull students' attention away from their studies. This fragmentation of focus can lead to reduced productivity and hinder academic performance. Students often find it challenging to maintain concentration for extended periods, which is critical for deep learning and understanding complex subjects.

### Equity and Access

Access to multimedia resources is not uniform across socioeconomic lines. Students from lower-income backgrounds may lack reliable internet access or modern devices, which can severely limit their educational opportunities. This digital divide creates significant barriers, further exacerbating existing inequalities in education. Addressing these disparities is essential for creating an inclusive learning environment where all students can thrive.



## **Mental Health Impacts**

The impact of multimedia on mental health cannot be overlooked. The pressure to maintain an active online presence can lead to anxiety and feelings of inadequacy among students. Social media platforms often promote unrealistic standards, contributing to issues such as depression and isolation. It is crucial for educators and parents to recognize these challenges and provide support to help students navigate the emotional landscape of the digital world.

## **Quality and Credibility of Content**

Navigating the vast amount of online content poses another challenge: ensuring the quality and credibility of information. Students must develop critical evaluation skills to differentiate between reliable sources and misinformation. Without proper guidance, they may inadvertently incorporate inaccurate or biased information into their work. Educators play a vital role in teaching students how to assess sources and understand the importance of using credible information in their research.

## **Collaborative Challenges**

Multimedia tools can enhance collaboration among students, but they also highlight disparities in technological proficiency. Group projects may become frustrating when team members have varying levels of comfort with the tools required for collaboration. Ensuring that all students are on the same page and can contribute equally is essential for successful teamwork. Clear communication and defined roles within groups can help mitigate these challenges.

## **Intellectual Property Awareness**

As students create and share multimedia content, understanding intellectual property rights becomes increasingly important. Many students may not be aware of copyright laws or the significance of proper attribution. This lack of awareness can lead to unintentional plagiarism and ethical dilemmas. Educators must emphasize the importance of respecting intellectual property and provide instruction on how to properly cite sources and give credit.

## **Keeping Pace with Technological Change**

The rapid pace of technological advancements can be daunting for students. New tools and platforms emerge constantly, requiring students to adapt quickly. This can create a sense of overwhelm and stress, particularly for those who may struggle with change. Encouraging a growth mindset—viewing challenges as opportunities for learning—can help students embrace technological evolution rather than resist it.

## **At the end...**

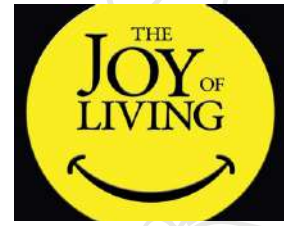
While multimedia offers exciting opportunities to enhance the educational experience, it also presents a myriad of challenges that students must confront. Addressing these issues requires a concerted effort from educators, parents, and communities to ensure that students are equipped with the skills and resources necessary for success. By fostering digital literacy, promoting equitable access, and supporting mental well-being, we can empower students to navigate the multimedia landscape effectively and unlock the full potential of their educational journeys. As we move forward, it is crucial to create an inclusive environment that prepares students to thrive in an increasingly complex digital world.



# Joy of Living

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## 7. DEVELOPING HOBBIES

Time and tide wait for none... and soon one retires from active service... But then what? Children leave the nests with time. Every morning one gazes at the clock which does not move. After the hectic schedule of active career life, suddenly one finds the time to be eternal. Boredom sets in. Without much company one is lost too. Probably this sense of being lost is because most of us do not plan any alternate activity to pursue after retirement. Life just drifts and one ages too fast. What we cannot ignore is the fact that given the longevity and improved standards of health, most of us can hope to spend as many years in our life after retirement as in active service. So obviously there is so much to look forward to...

So when retirement comes one should not despair, but eagerly look forward to entering another happy phase of life. Seriously speaking, life begins at 60 !! One would be through with most of the responsibilities. Your own needs and desires would have dwindled. So with a safety net in the bank balance, it's a blissful time to do whatever one wants to do. The freedom that retired life offers is amazing. What a luxury to get up late and enjoy the leisurely morning walk watching the early morning sunrays, and listening to the chirping birds and the rustling leaves.....

As William Wordsworth puts it in his poem...

" The world is too much with us,

We lay waste our powers getting and spending

Little do we see in Nature that is ours "

So now is the time to look around and enjoy Nature, friends, and different cuisines and spend quality time with your near and dear ones. This is the golden period when one should develop an interest in whatever we are interested in. We need to do what we enjoy doing, which gives a sense of achievement. It brings out the latent talents which had no

occasion to bloom. One needs to take adequate care to develop hobbies in which we have an interest. It could be singing, dancing, reading, meditation, gardening, stamp collection, or writing. It amply satisfies you and one ENJOYS while pursuing it.

Pick up a hobby of your choice and liking. Keep it simple. Make sure it is easy to practice because one is constrained by the advancing age. It should be a hobby that can be easily woven into the daily schedule. It should enable you to forget worries and stress. It should augment your pleasure and happiness. Another vital factor is it should not pinch your pocket. Last but not least your hobby should not trouble / upset any other member of the family.

Hobbies especially help one to forget the pressures and worries that come across our lives. It is a safety valve that can be used to relax and let off our steam. Develop it and one will notice that one is always in a comfortable mood even under stress. As we age, children, siblings, relatives, acquaintances, and relatives slowly move away from us. Hobbies act as a pleasurable companion that gives solace and wipes the loneliness and distressed feeling with which one might suffer. Thus hobbies are an instrument that can promote " JOY OF LIVING both under stress as also old age.

Apart from developing the interests of one's choice, one should not forget that having enjoyed one's life with the benefits of society, it is time to give it back. One must try to do whatever philanthropic work one can do. Try to help the poor and the needy in whatever way you can. Try to alleviate their suffering in the best way possible for you.

Since there is no expectation in service, it gives immense joy and PEACE of mind. If one has achieved the highest joy which is PEACE what more can we ask from life? That is the secret of JOY OF LIVING.



## Short Story

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



### A very bad habit!

Ramesh was in a great hurry to reach the court and play Basketball as his team members were waiting for him. While coming out of his hostel, he observed that there was a high-pitched altercation going on between an auto driver and the passengers who had just then got down. It was about the fare. Ramesh recognized that the passengers were his friend's parents coming from another city.

The auto driver was saying -"I never would have brought you guys in my auto if I knew that you would pay so little. You pay at least another 10 rupees" to which the passenger was rebutting -"You didn't mention the fare upfront and asked us to pay you fairly and now, you seem to be unhappy. This is not acceptable"

Ramesh seemed to have understood the situation. He came near the auto and asked the driver "From where did you pick them up"? The driver replied "From KR Puram. You know the distance. Also, I will not get any return passengers from here. I have to go empty...!"

Ramesh wanted to resolve this issue as soon as possible and run towards the court. Preoccupied by this thought, he said rather

authoritatively to the driver -"You came from KR Puram, right? Then you take Rupees 25 as fare. That will be perfect!"

The passengers who had alighted from the auto were now grinning. The auto driver was embarrassed. He seemed to be furious with Ramesh and shouted back "They were offering Rupees 30 and I was telling them that it was less and they need to pay more. Now you come uninvited and ask me to take Rupees 25! You are a crackpot! Have you ever gotten into an auto? Do you know the current fares"?

The passenger gave another 5 Rupees extra to the driver and walked inside the hostel. The auto driver gave a growling sneer at Ramesh and left.

"Yes. Without hearing both sides patiently ... without understanding the situation fully... and more importantly, without being invited... it was wrong on my part to go and settle someone else's fight! Unnecessarily, I became a joker"! Ramesh forgot his evening game and sat down on the bench nearby deep in thought. He was happy that he had learnt a very valuable lesson in his life!

*(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 itching story...

We are all itching to welcome the New Year. Itches are like taxes; the more you try to satisfy them, the more they demand. Ventriloquist Indushree went with Tata, her grandpa doll, to perform at a South Indian Dermatologists convention. Here is the script penned by me for that occasion.

Tata: where are we, Indu?

I: Dermatologists convention

Tata: Dramatology? Are these people actors in dramas?

I: No tata. These people are der-ma-to-logists. Skin specialists.

T: Oh No! They will get under my skin.

I: No sweat Tata. They are from SAARC

T: From scar?

I: No. SAARC - South Asian countries. Do you know what dermatologists do?

T: Yes. They come up from scratch.

I: You mean they are a hard-working lot?

T: Maybe. But what I meant was we get allergies, start scratching ourselves, and they get paid. Thus they

make their living from scratch.

I: Do you know any dermatologists?

T: Yes. My friend and I had been to a dermatologist...

I: And?

T: He became allergic to me.

I: To you? Why?

T: One look at my purse and he came to know that I amounted to scratch! Then we thought of visiting a

new skin specialist in our area. But we could not.

I: Why?

T: He was arrested for being a quack even before he opened his clinic.

I: But how did they know even before he opened his clinic?

T: By the clinic board. Instead of Skin specialists, he had written leather specialist!

I: What was your friend's complaint, Tata?

T: He had a mole on his chin. The doctor did a biopsy.

I: And...?

T: Said that the mole was just an old piece of chocolate! Do you know which country all these people

belong to?

I: which country Tata?

T: Dermany!

I: Dermany?

T: Yes. People who make a living studying germs are from Germany. People who make a living as

Dermatologists are from Dermany.

I: What a quaint thing to say! Which college do you go to Tata?

T: Medical College.

I: What do you study there?

T: I did not. They are studying me!

I: Now let me ask you some questions.

T: Go ahead. I am sure I can come up with some answers that would horripilate you.

I: what do you call a person who braves the hot sun to get tanned?

T: Tan-veer.

I: What do you call a gentleman with a good tan?

T: Tan-gent.

I: What would be the names of the daughters of dermatologists?

T: Rash-mi, and Pimple Kapadia.

I: What sort of decisions do dermatologists usually make?

T: Rash decisions.

I: which sort of visiting cards do dermatologists possess?

T: scratch cards.

I: where do dermatologists go for shopping?

T: Shopping Moles.

I: Who is the dermatologist's favourite actor?

T: A-mole Palekar.

I: Favourite character?

T: Scar-let O'Hara.

I: What is their favorite proverb?

T: An itch in time becomes nine! Wait a minute. Do you know what Itchcraft is?

I: Itchcraft? What is it?

T: Patients scratching their skin in geometric and artistic fashions! What is a hairline fracture?

I: that is easy. When a bone is slightly cut...

T: Wrong. The hair on the head starts falling. After a while, you see part scalp and part hairs in parallel

lines. That is a hairline fracture.

I: Tata. I too have hair fall. How do I save my hair?

T: That's easy. I will give you a box. Store it and save it. Hahaha. You know, once I met a beautiful

dermatologist girl and said "I am Itching to tell you something"

I: Oh! How romantic. What did she say?

T: Nothing. She just prescribed a Lactocalomine bottle. Once I took my girlfriend to a dermatologist

I: Why?

T: She was awfully simple. I mean simply awful. She had pimples all over her face

I: What did the doctor say?

T: I have good news. You will no longer develop any pimples

I: Why?

T: there is no space for any in your face! Oh. These doctors! You know, I married the daughter of a

plastic surgeon.

I: For her looks?

T: Not the ones that she is giving me of late.

I: How does a Malayalee apologise to his sister?

T: Psoriasis. (Sorry ya sis)

I: What is the main function of the skin?

T: It keeps the inner parts and organs of the body from spilling out all over the place!

I: Finally, are you allergic to anything?

T: Yes. Two items. You and the doctors! Hahaha! Goodbye, folks. If I am late, my wife, very rash of nature, will be itching for a fight. I cannot let my hair down with you people anymore. Before her withering looks cause a change in the pigmentation of my skin, I must scurry. Otherwise, there will surely be tattoos on my skin by tomorrow – dark blue, and black tattoos. Adios Amigos.



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## A secret to Hide!

The rose stood out in all its splendour  
Heightening to glory, its colour  
To be the one most beautiful  
For it had a thorn to hide!

The artist worked his brush in all sincerity  
Splashing the paints intensely  
To brighten the whole canvas  
For he had a mistake to hide!

The Man, in his folly weaves a web of stories  
Building tales of faithfulness and love  
To hold on to the ones who trust him  
For he had a secret to hide!



## Riddles

**(You will find the answers in the editorial section)**

- I am something all men have but all men deny. Man created me but no man can hold me. What am i?
- Two legs I have, and this will confound, only at rest do they touch the ground. What am I?
- I cover what is real and hide what is true, But sometimes I bring out the courage in you. What am I?
- I'm so simple I only point, Yet I guide people all over the world. What am I?

**(Compiled by Sudhir S. Mysore)**

**Glimpses of successful conduct of Central Organising Committee Meetings**



**Sri. Ashok Harnahalli addressing the revered Seers and a large gathering of devotees at the summit in Hosadurga**



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