

VIPRANUDI



English Journal from the house of AKBMS

Edition - 11

January - 2023

Pages : 40

Internal Circulation



Kattingeri Krishna Hebbar

(15 June 1911 – 26 March 1996) was an Indian painter and art educator. He is well known for his paintings that captured the social life of the common people in India.

K.K.Hebbar was born in Kattingeri near Udupi in a Kannada speaking Shivalli Madhwa Brahmin family. His father had retired when he was eleven years old. As the family was poor, they made toys, sold them and also made a living from farming. At the age of fourteen, Hebbar got a job at the same school that he had attended. While teaching the play Shakuntala to the students with the help of images, the officer who came to inspect the school noticed Hebbar's artistic talents and encouraged him to take up art education. Hebbar arrived in Mumbai in 1933 and began his studies at Nutan Kala Mandir, an art school established by G. S. Dandavatimath and later joined Sir J.J. School of Art and graduated in 1938. In the year that followed, he completed a specialization in mural painting under the mentorship and encouragement of C. R. Gerrard, then director of the School of Art. The rest is history!

Hebbar married Susheela in 1935 and had one son, Ranna and two daughters, Rekha and Rajani. Rekha Rao is a contemporary painter whereas Rajani Prasanna is an art historian.

Hebbar worked as an art teacher at the Sir J. J. School of Art from 1940 to 1945 and continued to develop his art. He drew inspiration from various sources including the writings of art historian Ananda Coomaraswamy, art of Jain manuscripts, Rajputs and murals at the Ajanta Caves. Gradually, his style of painting became free and a personality began to emerge. His paintings appeared to have evolved in stages. In the early days, his paintings were somewhat realistic. By the year 1959, Hebbar discovered a linear rhythm and he began to search for his own personality in the lives of ordinary people. Variety is found in these lines and in the pictures drawn by applying the colors directly from the tube. These lines do not give realistic details. They rearrange to express specific emotions through the natural formation of human or other shapes. Such a rhythm is seen in all his paintings. In order to achieve a certain visual effect in the pictures, he used color in a special way. In his paintings, it seems that a different expression of color is achieved by adding one layer of color over another, enhancing the imagery of his work.



Hebbar won many awards throughout his lifetime including the Padma Shri (1961) and the Padma Bhushan (1989). His thoughts on the purpose of art was – **“Art should be addressed to the artistic sensibility of the viewer. An artist, being a part of human society, should strive to make his works communicative. If a work of art displays technical perfection and also expresses a certain mood, thought or idea, communication becomes more meaningful.”** He was indeed an artist par excellence with his feet well grounded in reality!

Akhila Karnataka Brahmana Mahasabha ®

Gayathri Bhavana, No.3070, 14th Cross,
9th Main, Banashankari 2nd Stage,
Bengaluru-5600070

Phone: +91-80-26771695 / 26770066

E-Mail : info@akbms.com

Website : www.akbms.com

President : Ashok Haranahalli
Chief Secretary : S.Sridharamurthy
Treasurer : Venkatesh S.Naik
Organisational Secretary : Dr.B.S.Raghavendra Bhat

VIPRANUDI

-English Journal from the house of AKBMS

Editor-in-chief : Satyesh N Bellur

Associate Editors : Dr. A. Gayathri Devi

: K.V. Ramaprasad

AKBMS News Editor : Karthik Bapat

IT & Web Design : Krishnaswamy Subbarao

Journal Design : Nagaratna Printers,
Bengaluru

Printers : Parimala Mudranalaya,
Bengaluru

Office Timings : Tuesday through Saturday

Morning : 9.30 to 13.00

Evening : 16.30 to 20.00

Sundays : 09.30 to 13.00

Weekly Holiday : Monday

CONTENTS

Topic	Page	Topic	Page
Presidential Message	3	Real Lessons in History	
From the desk of the Editor	5	- Paresh Nadig	21
AKBMS News & Events		The NRI's kaleidoscope	
- Savithri Ramesh	7	- Venki Prathivadi	24
Guest Column		Crime Prevention	
- Dr. Shruti	8	- Varsha Avadhany	27
Timeless Traditions		Did you know?	
- Dr.Jayant Agasthya	10	- Dr. A. Gayathri Devi	31
Thus spake Lord Krishna		Short Story	
- Veena Prahlad	13	- B.R.Bhimachar	34
My quest for spiritual well-being		Whip of Humour	
- Satyesh N Bellur	15	- N. Ramanath	35
Mind over Matter		The Well Read – Book Review	
- Anitha Nadig	17	- 25 offbeat career options	38
Performing Arts			
- Dr.S.N. Susheela	20		



Presidential Message

Ashok Haranahalli

President - AKBMS

Dear Friends

It is well-known fact that the potential of a brahmin is right from his birth. His commitment to culture, tradition, religion, education, and caste is embedded in HIS subconscious mind. This is the reason why parents must imbibe a sense of tradition, knowledge, and culture into the young minds of their children. When this happens, they become a very important part of the human resource of the future inculcating the essence of family, education, tradition, and the rich culture of Brahmins. All this could begin at home by practicing and continuing our simple traditions and spirituality whereby the children are taught early in life to follow these traditions. Every household should make it a practice to chant the Gayathri mantra which in turn will strengthen the spirituality of the entire Brahmin community collectively and thereby establish a strong society of cultured brahmin community. In this direction, the recently held VipraPratibha Puraskara was very unique and exciting. More than 200 students had scored centum in all the subjects and more than 500 students had scored 98% and it was a great pride for us to honour these children. Present on this occasion were eminent teachers, spiritual leaders, and successful people of our

community who addressed these young minds and guided them. It was truly inspiring. The Mahasabha plans to conduct such programs in the coming years too.

In recent years, it has been a practice of humiliating and passing unparliamentary comments on the Brahmin community by the so-called intelligent politicians which has been broadcast in various media. They have been indulging in such cheap politics for their selfish motive and thereby sowing seeds of disharmony among the innocent public. This is a shocking and disheartening incident that we strongly oppose and disapprove. Brahmins have since ages made their presence and served the country in various capacities in all honesty and sincerity. Sarvejana Sukhino Bhavanthu has been the core principle of our community and we have lived by it. Instead of getting into a clash with such people, let us all prove to the world that the Brahmin community can rise above all these petty thinking and prove our worth to the world.

The previous month saw all the sub-communities, district heads and committee members of our community come together to discuss various ways and means by which we can upscale ourselves as a leading community. Lots of opinions and suggestions were shared and the entire meeting was successfully concluded.

A conclave of about 18lakh vipras who practice and follow Krishna Yajurveda has been planned this year during March – April at Hubballi.

Sri Sri Vidushekhara Bharathi the Jagadguru of Sri Sringeri Sharadapeetam toured along the lengths and breadths of our state and engaged in spreading awareness of spiritualism, religion, culture, and traditions. Conducting

kumbabhishekhas of several temples, giving spiritual discourses on the beliefs and principles of Shankara, blessing the devotees, and spreading the mantra for unity has been the main purpose of His Holiness's tour of the state. We all have to follow in the footsteps of the teachings of His Holiness, bury our differences, bury our self-centric thoughts and work towards the unification of all the Brahmin community and uphold the Sanatana Dharma.

Ashok Haranahalli

Yours Truly

Ashok Haranahalli



Youth wing meet at Raichur.



From the Editor's desk...✍

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

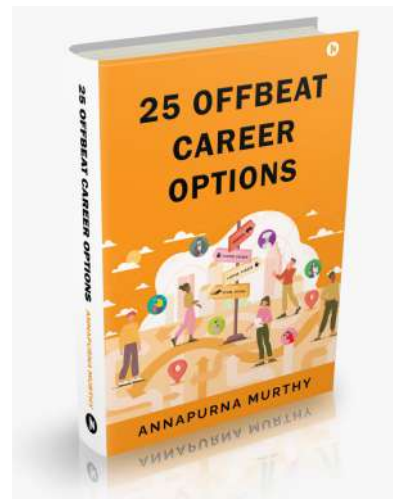
Welcome to our eleventh edition of Vipranudi – the English journal from the house of AKBMS.

When a person is well educated and has a lineage of not stretching his hands in front of the maharajas and the governments for concessions and grants, he becomes independent. So independent that he earns the rare distinction of being able to live his life peacefully under any circumstances and in any part of the world. His constant yearning for knowledge is his biggest arm and his adherence to societal values, is his ammunition. The only flip side is that he will never participate intensely in any united fronts of his clan and group to fight for even his fundamental rights, let alone special benefits. Does this sound familiar to your own being? Does this reflect the sentiments of that group called “the Brahmins”?

The crying child gets the maximum and immediate attention from the mother. Similarly, the united group gets the maximum and immediate attention from the politicians. This is true, more so in the current days that we live in. Is it not good for Brahmins to keep aside their intellectual well-being temporarily for some time and come together to fight for their

fundamental rights as provided by the constitution of the country? At least for the sake of the next generation? Is it not time, not just for organizations like AKBMS, but primarily for the seers and the heads of various religious sub-groups to come together and represent the community's interests while being in unison with societal values too? Just a thought to ponder over...

One of our most distinguished writers **Mrs. Annapurna Murthy** had her new book released on 12th January at a very meaningful function held in the Garden City Campus in Bengaluru. The book titled –“ 25 offbeat career options” is about those offbeat career options for students that they seldom consider. It was so appropriate that the book was released in the presence of hundreds of students.



Having read her book, I have no hesitation in recommending it to all the students and staff alike and all those counsellors and

administrators in the field of education. Three reasons, amongst many others, that makes this book very special to me are:

1. When the whole world thinks of Engineering, Medicine, Law and Commerce as the only bright career options available, this book talks of 25 lesser-known career options that are equally challenging and rewarding as the ones mentioned above.

2. This is not just a compilation of options but is a complete guide to students as the book gives all the details about the career option in question and provides methods and means for students to realize it.

3. The language is simple, yet narrative and is straight to the point. As such, students will find it both informative and interesting. It will open up a whole new thought process that would entertain students to explore other non-traditional career options that are very fulfilling too.

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 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.
Contact: 9900788954; saviramesh14@gmail.com

We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during November/December 2022, to your perusal:

Events and Programs of AKBMS

1. Pratibha Puraskasa, a program to honour the toppers in the 10th Std and II PUC examinations was held by Akhila Karnataka Brahmana Mahasabha and Saptharishi foundation. More than 100 students who scored Centum in all the subjects and more than 500 students who had scored 98% and above were honoured in a grand function. Eminent teachers and Spiritual leaders and influential people of our community attended the function and blessed the students.
2. On 26/11/2022 a meeting of all the Sub Communities of Mahasabha, Presidents of various Brahmin Associations, and the Committee members of various committees was held at Bharatiya Vidya Bhavan, Bangalore. More than 150 office bearers attended this meeting and vouched to work for the unification, strengthening, and progress of our community.
3. The Shimoga Women's wing of AKBMS was formally inaugurated at Shimoga. Smt. Shubhamangala Sunil State Women's wing Convenor made an inspiring speech on that day. Smt. Bharathi Sathish Co-convenor and Pavithra Adarsh District Convenor were present on the occasion.
4. The Bagalkote Youth wing oath-taking ceremony of all the committee members was held at Bagalkote. The need to stay united and strengthen the unity of the community is the need of the hour, said Sri. Vinay Deshpande speaking on this occasion. Sri. Sandeep the State Convenor for the youth wing of AKBMS presided over the function.
5. The Tamil Nadu Brahmana Sangha (Kumbakonam) organised a meeting of all the Brahmin associations of the states of South India. Sri. Ravi Kumar Joint Secretary of AKBMS represented Karnataka and attended the meeting.



Guest Column

Dr. Shrushti D.S.

Consultant

Squint & Paediatric ophthalmology- Shekar Eye Hospital, J.P. Nagar, Bangalore



Pediatric Eye Disorders

– in a nutshell

Children always win the most love and care in the family, naturally. Their eyes deserve special attention too.

A child's eye is not just the miniature of an adult eye but has different parts in it that are growing at different paces, in an attempt to form a well-functioning adult eye. Hence the eye problems that children face have to be addressed differently compared to adults. The way we treat these young eyes is going to impact their development.

Commonly encountered eye problems in children are refractive errors, allergic or infective conjunctivitis, congenital nasolacrimal duct obstruction and squint. Less commonly children are affected with uveitis, retinal detachments, and optic neuritis which are vision-threatening. Injury to the eye in the form of blunt trauma or penetrating ocular trauma can cause serious complications in the eye. Accidental exposure to firecrackers or limestone is also a common occurrence in children which could cause thermal or chemical burns in the eye. Rarely children can be affected with serious issues like Cataracts and Retinoblastoma and may present with white reflexes in their eyes.

Young infants should be screened for blinding eye conditions like Retinopathy of prematurity, Cortical visual impairment, corneal opacities, congenital glaucoma and cataracts as per risk factors.

Lately due to our changing lifestyles towards more indoor stay and addiction to screens, children are facing eye strain-induced focusing issues like convergence insufficiency and accommodative anomalies and also are presenting with acute onset squints.

With early diagnosis and prompt intervention, any of these conditions could be treated or at least improved to the best possible state. Hence it becomes the responsibility of the parents or caretakers to be vigilant about the eye trouble in their child and consult the pediatric eye doctor whenever necessary.

Although kids don't complain, they can present with symptoms like squeezing the eyes, eye rubbing, frequent blinking, watering, keeping objects close to view, frequent falls, abnormal head positioning, squinting (cross-eyed), or white reflex if they have a vision problem. Older children around 8 years of age and

above usually do complain precisely about the problem they are facing.

To avoid missing out on serious eye conditions in young children, it is recommended to screen every preschool child at 3 years of age for eye problems.

Children presenting with vision problems can be treated with glasses (in case of refractive errors), exercises (when a child has focusing issues alone), or may require medicines or surgery in a few conditions to improve their vision.

The risk of delay in correcting the vision problem is Lazy eye, where a child's growing eye would adapt to the blurred vision and may not improve if treated later on. Although lazy eye can be treated, it is difficult or needs lots of motivation and compliance to long-term

treatment. Hence preventing its occurrence is the best thing.

Certain conditions do require regular follow up with eye doctors (eg: refractive errors- especially myopia) as they can keep changing in the child's growing eye.

Editor's Note

Dr. Shrushti D.S. works as a consultant in the Department of Squint & Paediatric ophthalmology at Shekar Eye Hospital, Bengaluru. Any of our readers who wish to consult her can contact the hospital directly or get in touch with Mr. Venkatesh Dwarakanath at 9845038669





TIMELESS TRADITIONS...

Dr Jayant Agasthya

Writer, Seeker & Teacher

Contact: 9739096077 / jayant_agasthya@hotmail.com

Bathing is a ritual!

Shree gurubhyo namah,

Our Sanatana dharma gives a lot of prominence to “karmas”. Karma in simple terms can be understood as “doing things as prescribed”. Karma can be broadly classified (as per Purva Mimamsa) to include – nitya, naimittika, kama and nishiddha.

Nitya karma is karmas (actions or rituals) that have to be performed daily. The word nitya' means continual, perpetual, invariable, fixed, necessary, and obligatory. Nitya Karma means a constant act or duty. The below are broadly classified as nitya karmas.

1. Snana
2. Sandhyavandana
3. Devataarchana
4. Aupasana
5. Agnihotra

Naimittika karma is performed occasionally or due to any specific reason. Out of the innumerable karmas listed in various treatises, importance is given to the shodasha-samskaras (16 rituals) viz.,

Before Birth	During Childhood	During a Child's Education	Changing the Ashrama	Death
Garbhadana Pumsavana Seemanta	Jatakarma Namakarana Nishkramana Karnavedhana Annaprashana Choodakarma	Upanayana Vedarambha Samavarthana	Vivaha Vanaprastha Sanyasa	Antyeshti

In addition to the above, performing vrathas like Gowri, Ganesha, Ananthapadmanabha, etc., fall under the category of naimittika karma.

Kamyas relate to actions performed to appease certain Gods to achieve something. These karmas are generally considered selfish. E.g., doing homa or pooja to get married or to get a good job or to get a child, etc.,

Nishiddha karmas are forbidden karmas and should not be performed under any circumstance. Lalitopakhyaṇa - one of the greatest treatises on Srividya lists out the nishiddha karmas:

ಹನನಸ್ತೇಯ ಹಿಂಸಾಶ್ಚ ಪಾನಮನ್ಯಾಂಗನಾರತಿಃ |
ಕರ್ಮ ಪಂಚವಿಧಂ ಪ್ರಾಹುರ್ದುಷ್ಯತಂ ಧರಣೀತಲೇ ||(3.37)

Stealing from others, torturing (mentally and physically) others, drinking alcohol, killing and adultery are considered the highest amongst the entire list of nishiddha karma.

One common item amongst all the karmas that we perform is water. In any karma that is performed, starting from taking bath to finishing our food, water is an essential part of the day's ritual. Therefore, our ancestors not only gave a lot of prominence to water but also how it had to be energized and purified for our daily rituals.

Snana or the ritual of taking bath: the start to our day has to be fresh – both physically and mentally. There are various methods of freshening ourselves but normally, a good bath goes a long way in ensuring our body is ready for the day's rigours. Our shastras have given a lot of importance to the morning bath.

ಅತ್ಯಂತ ಮಲಿನಃಕಾಯೋ ನವಭಿದ್ರ ಸಮನ್ವಿತಃ |
ಸ್ರವತ್ಯೇಷದಿವಾರಾತ್ರೌ ಪ್ರಾತಃ ಸ್ನಾನಂ ವಿಶೋಧನಮ್ ||

Since our body reeks of all kinds of dirt throughout the day, emphasis has been given to starting the day with a bath.

Is just pouring water on our body and scrubbing it with soap considered a bath? Though the answer is a yes in today's parlance, our tradition and shastras have a different view on what snana/bath means. In addition, our shastras list out various types of snanas –

ಮಂತ್ರಂ ಭೂಮಂ ತಥಾಗ್ನಿಯಂ ವಾಯವ್ಯಮ್ ದಿವ್ಯಮೇವ ಚ |
ವಾರುಣಂ ಮಾನಸಂ ಚೈವ ಸಪ್ತಸ್ನಾನಾನ್ಯನುಕ್ರಮಾತ್ ||

Mantra, Bhoomi (soil/mud), Agni, Vayu, Divya, Varuna and Manasa are the 7 kinds of snana.

❁ Sprinkling water over the body while chanting the mantra □□□□□□□□ is considered as mantra snana.

- ❁ Rubbing soil or mud (some consider □□□□□□□□ in this category) all over the body is treated as bhoomi snana.
- ❁ Rubbing the homa bhasma (the ash of homas) is considered agni snana.
- ❁ Standing in the middle of cattle that rush towards home in the evening (go-dhuli) falls under the category of vayu snana.
- ❁ Taking a dip in mighty rivers, sangama, etc., is treated as varuna snana.
- ❁ Remembering Vishnu in our hearts is considered as manasika snana.

Caution has to be exercised while deciding what type of snana needs to be done.

1. People who are healthy and can take bath daily, have to do so without any exception.
2. For those who are ailing or have a problem with taking a regular bath can take the exception of mantra-snana or manasika snana. However, the exception should not become a rule.
3. Remembering and invoking the 7 mighty rivers of India in the water we use for bathing has been traditionally followed since times immemorial

ಗಂಗೆ ಚ ಯಮುನೆ ಚೈವ ಗೋದಾವರಿ ಸರಸ್ವತಿ | ನರ್ಮದೆ ಸಿಂಧು ಕಾವೇರಿ ಜಲೇಸ್ಮಿನ್ ಸನ್ನಿಧಿಮ್ ಕುರು ||

4. Lalitopakhyana states that it is very good to take bath in cold water. Ayurveda also recommends the same. People who are not able to take bath in cold water can use hot water.

As can be seen from the above, taking bath is not just a daily activity that has to be performed mechanically just for the sake of it. If this ritual is done by giving due respect, snana gives a complete physical transformation to the individual.





Thus Spake Lord Krishna

Mrs. Veena Prahlad

Eternal student, Gitaadhyayee
Contact: 9900100776
veena.tejaswinip@gmail.com



What is Time (Kaala)?

Some of us remember the popular television series Mahabharath made by B. R. Chopra. Each episode always started with the narrator saying "Mein Samay hoon..." Samay means Time in Hindi. So, in that series Time is the narrator of events. An interesting concept indeed, because what is history if not a recording of events? Every event has two important parts - where it happened and when it happened. The Mahabharata is our history; the Ramayana is said to be even earlier than the Mahabharata. So, how far back in time can we go? Our scriptures do talk about a time when the world began (Refer to the same column in the previous issue). Perhaps we can call that the first event. Nobody knows what there was before that point. There is only speculation.

Most theories, be it the "big bang" or the Nasadeeya sukta, agree Time started from that first event (creation). Time is also called Kaala in Samskruta, the language in which our history is written. Kaala also has other meanings in Samskruta. I mention two such occurrences of Kaala below, as mentioned in the Gita which I consider special.

prahlādaśh chāsmi daityānām kālaḥ kalayatām aham
mṛigāṇām cha mṛigendro 'ham vainateyaśh cha
pakṣhiṇām (Gita 10.30)

This is the shloka from the vibhooti yoga (chapter 10 in the Gita). In this chapter, Krishna tells Arjuna how to experience God from the emotions that he gets from the things

he sees in the world. Krishna says that He is Prahlada among Daityas (demons), the Lion among animals, Garuda (the Eagle) among birds and among all the "systems of counting" He is kaala!

What does the shloka mean when it refers to "systems of counting"? There are a lot of things we use in our life to measure time. Hours measure the day, days measure a week, weeks measure months, months years and so on. The moment we are born, the clock starts ticking. It is a fact that every second we live is a second towards our death. Death comes to everyone, at the right Time! Death is an excellent timekeeper. All the things we use to measure time might have errors but Death (Kaala) never misses count. Our breath is counted without any errors! Therefore HE is Death among all that is used to count.

śhrī-bhagavān uvācha
kālo 'smi loka-kṣhaya-kṛit pravṛiddho
lokān samāhartum iha pravṛittaḥ
ṛite 'pi tvām na bhaviṣhyanti sarve
ye 'vasthitāḥ pratyaniḱeṣhu yodhāḥ (Gita 11.32)

In the shloka above, Krishna tells Arjuna, "I am Kaala who has come to decimate this world; I am busy destroying all these people. Even without your participation, none of these warriors will exist in the future".

This is not a bleak commentary on our life here on earth, but only a reminder about the impermanence of the world we are seeing today.

tasmāt tvam uttiṣṭhā yaśho labhasva
jītvā śhatrūn bhūṅkṣhva rājyaṁ samṛiddham
mayai vaite nihataḥ pūrvam eva
nimitta-mātraṁ bhava savya-sāchin (Gita 11.33)

Krishna continues, "Therefore, get up and gain fame by conquering your enemies and enjoy the kingdom you have just won. All these warriors have already been killed by me. You become only an instrument for my work"

It is evident here that enjoyment of life is encouraged, but again there is a reminder that Arjuna is only an instrument and not the actual doer of these actions.

The three shlokas above are loaded with meaning. They are about the cyclical nature of the world. They are also about what is permanent and what is not. Most importantly, it is about curbing the bloated ego that we humans develop.

There is a famous poem on Time by the popular Kannada poet D. R. Bendre. In the poem, the poet uses a bird as an analogy to time. Emperors who thought themselves great did, in time perish, the empires they founded, vanished. Time has not only witnessed these mere mortal emperors, but it has also even witnessed the movement of continental plates over the earth's surface and continues to march forward.

That is the magnificence of Time! Indeed, Timelords even over large Continents. What are mere humans who own small pieces of land compared to that? Time is so powerful that people hope that Time will change their destiny. Time is the observer. It is the silent witness to all things - good and bad. People who have done good will be rewarded in time and those who did bad will have to endure the consequences of their actions. It is but an important tenet of Karma yoga or Karma philosophy.

The creation of this world is nothing but the Supreme One's desire to become many (refer to this column on the topic in previous issues) It is but an illusion, which is bound to disappear when the 'created' realise they are part of the Supreme One. It is something that will happen in the future to each one of us. The Supreme One always exists. And therefore, the past, the present and the future are all the same for the Supreme One. When a created being achieves realisation it also recognises that it has always existed (even before the first event) and that it is beyond Time - Kalaateeta. Perhaps the most important goal of all created beings is to achieve this realisation. The giver of that knowledge is also the Supreme One. Krishna, therefore, says His work is to destroy the created world - so that the 'many' realise that they are the One.

The main obstacle to this realisation is that the created being has a strong sense of 'I', the ego. That makes the created being believe that it is different from the Supreme One. Destruction of this 'I' is the way to self-realisation. And God/One/Krishna's main task is to destroy this ego. So He is Kaala (the destroyer) causing the Kaala, the death of all the created.

Kaalaya tasmai namah!





My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

Contact: 9845187797; satyesh.bellur@gmail.com

Taking Asteya to the next level...

We are walking on the street and we find a purse on the ground. Curiosity makes us pick it up and upon examination, we find that the purse is laden with cash. Now, greed engulfs us. We look around to see if anyone has observed us picking up the purse. We look up and are relieved to find that there are no CCTV cameras anywhere in sight.

One voice within says that it is wrong to take that money as it belongs to someone else. What if that someone else is a crooked guy and God has punished him and is indeed gifting his money to me? Else, how I alone could have spotted it? This thought is very soothing! Another voice is now taking control and is asking what if the guy who has lost his purse is an honest fellow and needed this money to pay for some of his emergencies? A sense of kindness is gripping you. Should I go to the police and report this? Oh, what guarantee is there that the police would find the real owner of this purse and do justice? They are so corrupt! Probably, I should leave it where it is and let God decide. No, let me take it. I need that money more than anyone else in the world at this point in time...

Many conflicting thoughts arise in the mind, each directing you to take a different path. However, the person who follows Asteya as a principle in life will have just one thought. That

will be to simply make all attempts in his capacity to reach out to the owner of the purse and hand it over to him. His own dire need for that money then is immaterial to him. He entertains only one single thought – “This does not belong to me. I have done nothing to earn this. It has to reach its true owner. Period”! Rest is inconsequential...

Asteya is a Sanskrit word that refers to the virtue of “non-stealing.” It is an important “way of life” as prescribed to us in Vedas. Another way of thinking about Asteya is to avoid taking anything that you have not worked for or anything that you do not deserve!

ನಿನ್ನದಲ್ಲದ ಸಿರಿಯ ಕದಿವ ಮಾತದು ಇರಲಿ |
ನಿನ್ನದಲ್ಲದ ಸಿರಿಯ ಚಿಂತೆಯೂ ಸಲ್ಲ ||
ನಿನ್ನ ತಟ್ಟೆಯ ಹೊರತು ಮಿಕ್ಕ ಅನ್ನಕೆಮೆಂದು |
ಕನ್ನ ಹಾಕದೆ ಬದುಕು - ನವ್ಯಜೀವಿ||

If Asteya was just about not indulging in any physical act of stealing materialistic objects, it would not have been termed a “way of life”. The Vedic interpretation for this, as it is for other Vedic principles, is very subtle and profound too.

It says that even if you don't steal but just have

an intention or a fleeting thought to steal, then you have erred. The basic idea of Asteya is that a person should not even entertain the thought of taking away what belongs to someone else. Does it end there? No. Even if one is trying to steal someone else's speech, thoughts, or ideas, or even their peace of mind and happiness, then that person is far from being a practitioner of Asteya! With this, it becomes a "way of life" that can transform one from being an ordinary person to an enlightened spiritual being.

When incorporated into everyday life, the practice of Asteya can actually help that person to easily practice other "ways of life" like Satya, Ahimsa and Aparigraha that we have discussed in the previous articles. They are all interconnected...

ॐ

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



PratiBha Puraskara – honouring the toppers of 10th Std and II PUC students



Mind over Matter

Anitha Nadig

Mind Coach and Emotional Wellness Counsellor
Contact: 8277130366 | anitha@mindsakhya.com



In the lap of anxiety

Rukma was getting ready for the office. She was already running late and Janani's repeated calls irritated her. While she kept declining the calls, she also thought about if there was any emergency for Janani to reach her. She booked the taxi and dialled Janani's number as she waited for the taxi to arrive. Janani received the call after four rings.

"Hey Ruks, congratulations my dear! I am very happy as well as mad at you. Mad at you because I got to know the news from someone else. It was unbelievable at first when I heard the news but later, I was so happy and excited for you", Rukma recognized the excitement and complaint in Janani's tone. She replied to Janani as she sat in the taxi, "Thank you Janani. Sorry, I wanted to call you but the work has been so hectic you know. Anyways, I am fulfilling your dream?". Rukma laughed as she said this.

"See, how nice it would have been if you had taken this decision seven-eight years ago? You had been so rigid on your decision". Rukma never liked her complaining tone of Janani. Though Janani

was a childhood friend, Rukma never felt like sharing her views or feelings with Janani. She didn't feel Janani understood her feelings. Janani had the habit of advising others. Rukma felt Janani was not empathetic. She refrained from sharing her feelings because of Janani's nature of nagging and sarcasm. That's the reason Rukma intentionally had not shared the news of her marriage with Rohit. Rukma quickly closed the discussion with Janani to take a nap on the way to the office.

Rukma's parents started to look for a boy after she turned 25. Rukma was well qualified and was working in a top MNC. She was a combination of beauty and brains. Rukma's parents had found many suitable boys with good family backgrounds all these years. But for some reason, Rukma didn't agree to any of them. After five-six years, Rukma's orthodox mother started pleading with her, "If you are in love with someone, even if it is from some other caste, we will marry you to him". As Rukma grew old, some started talking about her marital status behind her back. "She has a lot of egos as she earns more", "She is very stubborn yar, She does

not listen to anyone", "Looks like she does not want to marry" and so on. Some people who were close to her took the liberty and used to condemn her directly. One friend said, "Looks like you have a lot of demands, that's why no guy is saying yes to you". A colleague commented, "You are very complicated Rukma, that's why you are not married till now". In the last ten years, Rukma had heard many comments on this matter. She used to feel very sad when she was blamed for not being married yet.

Either people gave advice or scolded her. They did not make an effort to understand if she was facing any challenges or how she felt overall about meeting guys. Her parents did attempt it once or twice. As those conversations turned into arguments and ended with Rukma getting angry and crying, her parents stopped questioning her decisions.

In reality, Rukma neither was in love with anyone nor had decided not to marry. She could not understand why she was unable to decide upon a suitable match. It was a puzzle to her. She knew she didn't have valid reasons to say no to some of the guys. When she thought of discussing her challenge with anyone, she would hear "You are overthinking Rukma. Your parents would have checked up on the guy and the family. Just say yes", and "The guy is earning well and not staying with his parents. What else you want?" or so on. Others would extrapolate their experience to her future and say, "Whomever you

marry, it is the same experience! take care of the husband, kids and home. So why are you delaying?". Rukma felt like not opening up to anyone because they were more interested in advising than listening. She felt sad about her struggle to decide on marriage. She felt guilty for putting her parents through a tough ride. She felt helpless. No one could even make out she was going through all these feelings.

Six months ago, she bumped into her childhood friend Rashmi in a mall. Both friends were very happy to reconnect with each other. They took a break from work that day and decided to spend their day at Rashmi's home. They enjoyed sharing life's highlights from the last fifteen years. As they were discussing, Rukma mentioned how she has been very successful in her career but her challenge with deciding upon marriage. Rashmi was a good listener in her childhood too. She was very empathetic. This always gave comfort for Rukma to confide easily with Rashmi. Now Rashmi is a psychologist too. Rashmi encouraged Rukma to talk about her thoughts about marriage. She asked how Rukma feels when she is about to meet a prospective groom.

For one of Rashmi's questions, Rukma said, "It is very easy for me to meet and talk with any guy. All the trouble starts when I start thinking about whether should I marry him".

"What's that trouble you face?" Rashmi asked gently.

Rukma's voice dipped as she spoke, "I don't know Rashmi. Probably I get scared of thinking about getting married. I lock myself in a room and I sleep off".

"So, when you start thinking about deciding to get married, you get scared?" Rashmi repeated her statement.

"I think so. I feel short of breath. My heartbeat increases".

"Do you also sweat?" Rashmi enquired.

"Sometimes yes. As soon as I decide to say no to the guy, all these symptoms vanish", said Rukma with a sigh.

"Maybe you are experiencing anxiety. An increase in heartbeat, shortness of breath, and sweating are a few physical symptoms of anxiety. This may be an indication of mental health issues. But, before we conclude it is something to do with mental health, consult a doctor to rule out any physical issues". Rashmi patted her back gently.

"What? Is this anxiety? I never realised that these symptoms should be discussed with a doctor". Tears rolled out of Rukma's eyes.

"I am there with you. Do not worry about this. Even if it is anxiety, there are different therapies which help to deal with it. We can take the help of medicines as well if just the therapies do not work".

"For some reason Rashmi, these symptoms

are all very uncomfortable to me. These symptoms appear even in other situations. As I recall, I have been avoiding the situations which cause these symptoms", Rukma shared candidly.

"Good Rukku, this awareness itself is a first step towards the therapy".

"Rashmi, will you help me?" Rukma held her hand.

"Of course, Rukku, we will start the therapy this week itself. Meet me at the clinic day after".

Rashmi assessed Rukma's issue as an anxiety problem. Rukma took counselling with Cognitive Behaviour Therapy and Mindfulness for six months. When she met Rohith as a marriage prospect, she shared about her anxiety issue and how it has been an obstacle to deciding on marriage. Rohith was empathetic and supported her to continue the therapy. All this resulted in Rukma saying yes to Rohith and their wedding was decided.

Rukma woke up to the sound of her phone ringing. She smiled looking at the mobile 'Rohith calling', and received the call.

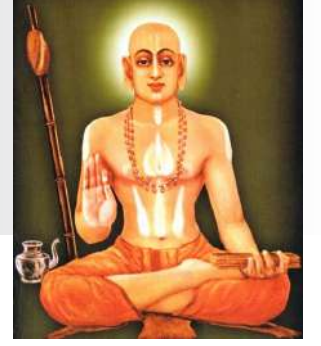




Performing Arts...

Dr. S.N. Susheela

Prof of Music and Director of Department of Yoga, Bangalore University.
Contact: 6361223590 | susheelasn1961@gmail.com



Haridasa of Karnataka - An introduction

India is rightly called as TAPO BHUMI. We can see the earliest reference to great saints and sages who composed various religious texts during ancient times. Yagnavalkya, Vasista, Vyasa, Valmiki, Patanjali, Bharata, Charaka, etc enriched the traditional knowledge which is said to be the earliest reference to any branch of knowledge.

In my earlier articles, I have tried to throw light on the origin and development of music in India which was through Samaveda. Archika or a single person chanting Samaveda in one note gradually was formed into a perfect SAMA SAPTAKA, consisting of all seven notes both in ascending and descending order. In the text Brihaddeshi written by Sage Matanga during the 7th century AD he speaks of Desi art forms for the first time.

The marga Sangeeta which was traditional changed gradually from an ancient form to regional needs. The concept of ethnomusicology gradually yielded in the emergence of a reformed, simplified music system all over the country. During the 14th century, the state of Karnataka witnessed a great revolutionary bhakti movement. This was initiated by sage Vidyaranya who was instrumental in building the great Vijayanagar empire. It is said that he was well versed in the art and science of music and also wrote a text which paved the way for later HARIDASAS to compose bhakti

padas in Kannada. We also get the reference to Sri. Narahari Teertha is said to have lived during the 9th century and is believed to have composed Kannada devaranama.

Sree Vyasaraaya who was a court guru of Sree Krishna Deva Raya s empire composed a few Devaranamas in Kannada. His Ankita was Sree Krishna. The most popular song which he composed is the famous 'Krishna nee begane baro', which is sung by almost all the great musicians and used to adapt for dance performances even today.

The contribution of the great HARIDASAS is of immense value to the Indian music system and also to Indian philosophy and Kannada literature. Musical forms like Dasara pada, suladi, ughabhoga, mundige, and also several kavyas were composed by a few great HARIDASAS. This tradition of HARIDASAS is still alive as many composers are still composing devaranamas in the Kannada language and adding newer compositions to this stream of bhakti parampara. It is no doubt a very interesting topic for deep research to analyse and assess the great contribution of HARIDASAS which is certainly multi-dimensional. Through my next articles, I shall try to analyse each Haridasa's life history and contributions to the whole of mankind.



Real Lessons in HISTORY

Prof. M.G. Vedavyas

Academician, Historian, Author & Teacher

Contact: Contact: 9845052506; vedavyasmg@gmail.com

Rājakārya-prasakta Dewan Bahadur Sir M N Krishna Rao - part 1

The Indian Review of Reviews



(This is the first part of the English translation of Chapter 12 of D V Gundappa's Jnapakachitrashaale – Vol. 4 – Mysurina Dewanaru. Translated by Vedavyas M G and Edited by Hari Ravikumar and Raghavendra G S. Published with permission from Prekshaa Publications.)

According to one set of friends, the letters “M N” in M N Krishna Rao's name stand for Maḍi [orthodoxy, purity, conservatism, discipline, ritualism] and Niyama [rule, principle, order, justice]. It hints at Krishna Rao's nature. In all dealings and all aspects – rules, estimation, conviction, and principle – this was Krishna Rao's speciality.

One morning, around nine, I was sitting at a friend's house in Basavanagudi. Let's call him V. Beside his house lived another friend

M. Though the houses were separate, the front yard was one large undivided area without partition. Hence, words spoken in the front yard were audible in both houses.

My friend M dressed and ready to leave for the office, came into the front yard. At the same time, another friend R appeared at the gate. Then, the following conversation took place:

M: Hello Ayyangari, you are coming now! Where had you been?

R: I had been to M N Krishna Rao's house. Thought of seeing you too, and came here.

M: Why do you trouble that brāhmaṇa?

R: You know, that note I have received, saying that I will retire in three months? I'd been there to see if something could be done about it.

M: Go tell that wall! If there is no blemish in your record, he will not put a spanner in the works. But if there is, he will not suppress it even if your grandfather comes back. What business do you have with such a person who upholds justice at all costs?”

I became curious upon hearing this. I came out and looked at both of them. All three of us laughed together.

What M said was an indirect assessment.

Nyāya-dr̥ṣṭi – A Vision of Justice

Krishna Rao would not do anything that was less than appropriate to the situation or anything more. His argument was: being more than fair to one would entail being less than fair to another. As far as I know, no one was intimate with Krishna Rao. Everyone had a love-and-respect-mixed fear of him. Like Kālidāsa says in the Śākuntala – 'abhyakta-snātam-iva' [one who has been anointed with oil and bathed] – just as an unclean person would feel in the presence of one who is clean [1]. Thanks to my puṇya [good fortune] from a previous birth, I had gained some of his affection.

Acquaintance

M N Krishna Rao and I were first introduced in 1909–10. A person by the name Yogīśvara had camped in a house in Basavanagudi at that time. It seems he hailed from Tirupati; he was an expert in Āyurvedic medicine and mantra-śāstra. I don't remember why I had gone there. When I went there Chief Engineer K Krishna Iyengar and M N Krishna Rao were sitting there, chatting. Since I already knew Krishna Iyengar, we started talking and some topics came up. I quoted a śloka

casually that I recollected from the Nīlakaṇṭha-vijaya-campū. Krishna Iyengar knew Sanskrit very well. His elder brother was a great paṇḍita. Krishna Rao said, "Recite the śloka again." Krishna Rao was also a Sanskrit scholar. He liked the śloka I recited. Thus began our acquaintance.

Even before I met him in person, I was aware of his fame. Even at that time, I considered his acquaintance a great fortune. Thanks to divine blessing, that fortune remained till the end.

Brothers

Krishna Rao hailed from the town of Mysore. His elder brother was the famous Sanskrit vidvān Prof. M Hiriyanna. Krishna Rao's younger brother N Seetharamiah worked as Assistant Secretary in the Government and also as a Magistrate. All three learnt Sanskrit in the traditional system from Periyaswami Tirumalacharya. All three were experts in the English language too. All three had spotless characters. Fate had granted me the affection of all three gentlemen[2]

My Delhi Sojourn

Around 1924, I had the opportunity to go to Delhi. Treaties and covenants between the Princely States and the Government of India, common practices that have evolved with them, special provisions regarding the country's defence, and financial

arrangements – to gain an understanding of these matters was the purpose of my visit to Delhi.

I came to know that N Seetharamiah was in Delhi at that time. What is the modus operandi of the Indian Legislature in Delhi? Who will prepare the first draft of the bill? What procedures will the bill go through? How will the bill move from being a draft to law? – to study these details, the Mysore Government deputed two officers to Delhi. N Seetharamiah was one of them; the other was Abdul Ghani saheb, who later became a Judge of the High Court.

Since Seetharamiah was already in Delhi, I felt I could take his help. But I did not know his address in Delhi. I went to M N Krishna Rao's house one day to get the same. A servant there informed me, “Saheb has gone for a walk at Lal Bagh along with the boss who has come from Mysore.” I too went for a walk near Lal Bagh and went to Krishna Rao's house around seven-thirty or eight in the evening. The servant said, “Saheb is probably at dinner.” I said, “It's alright. No need to trouble him now. After he comes from dinner, mention to him this name” (and I gave him my name).

I was living in Shankarapuram then. It was probably around nine at night. I sat down for my dinner. Both Prof. Hiriyantha and M N Krishna Rao graced my house with their

presence. There were no electric lights then in my house. A kerosene lamp was burning in my room. The brothers sat down there. I completed my dinner, greeted both of them with folded hands, and conveyed my purpose. Both were pleased. Krishna Rao gave Seetharamiah's address – something like 'Tbsetson Circle, Paharganj.'

We were chatting for some time after this. I remember putting a query to Prof. Hiriyantha on the topic of the eternity of the Vedas according to the opinions of the adherents of the Pūrva-mīmāṃsā school and also remember his answer. From the point of view of the spirit of the Vedas, the permanence can be accepted but from a literal sense it is not so easy to accept – this statement of his struck my mind as being extremely pertinent. Further elaboration has faded from my memory. This was forty-four to forty-five years ago.

Footnotes

- [1] The original uses the words 'maḍi' (pure) and 'mailigè' (impure).
- [2] They were four brothers: Lakshminarasimha (1863–91), Hiriyantha (1871–1950), Krishna Rao (1877–1958), and Seetharamiah (1883–1953) and two sisters: Seethamma and Puttanarasamma.



The NRIs Kaleidoscope

Venki Prathivadi

Owns and operates an
IT Consulting company in Melbourne, Australia
Contact : vprathivadi@gmail.com
LinkedIn Profile: <https://www.linkedin.com/in/venkiprathivadi/>

Our obsession with the rich and famous people of Indian origin

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 eighth article of the series, we explore our general infatuation and obsession with the rich and famous people of Indian origin, who don't live in India or do much for Indians or India.

Introduction and Context

Every now and then, the Indian social media world, particularly WhatsApp, is flooded with messages liking, loving, and praising people like Kamala Harris and Rishi Sunak. We Indians, both resident and non-resident, revel in expressing unbridled pride and affection towards these rich and famous people of Indian origin. This list includes and is not limited to Freddie Mercury, M Night Shyamalam, Mindy Kaling, Ben Kingsley, Norah Jones, Etc. We seem to adore them as if they were our cousins, nephews and nieces that have achieved universal fame and honour. We refer to them as "our Rishi Sunak or our own Kamala". They just need to have an Indian name for us to love them. While they may be famous, have they done anything for Indians or India? Why is it that we as a

people are more fascinated with these folks than with thousands of local Indians who have done far more for our people and India than any of these "International celebrities with an Indian name" will ever do?

There is a concept called "acres of diamonds". It is a story about an African farmer with the message that success, wealth and happiness can be found right in front of us and that the grass is always greener where we water it. Sadly, we choose to water someone else's garden.

The purpose of this article is to show you a sample of extraordinary Indians living an unassuming life around us and who have contributed enormously to Indians and India. Very few people know about them or even if they do their contributions and achievements are not publicised enough. So, let us water our own garden instead of someone else's.

My criteria for showcasing this sample of extraordinary Indians are:

- A) Their initiative is not for profit, and they are not a businessperson or related to one
- B) Their work or contribution is directly in India and for the benefit of Indians

C) They are not wealthy or have enormous resources at their disposal

List of Extraordinary Indians

Chetna Gala Sinha

Chetna Gala Sinha is an Indian social entrepreneur working to empower women in areas of rural India by teaching entrepreneurial skills, access to land and means of production. Her talk is featured here https://youtu.be/v5c3FE_qRnI

Jadav Payeng

Jadav "Molai" Payeng is an environmental activist^[1] and forestry worker from Majuli, popularly known as the Forest Man of India. Over the course of several decades, he has planted and tended trees on a sandbar of the river Brahmaputra turning it into a forest reserve. His work is featured here <https://youtu.be/HkZDSqyE1do>

Sindhutai Sapkal

Sindhutai Sapkal was an Indian social worker and social activist known particularly for her work in raising orphaned children in India. She was awarded the Padma Shri in 2021 in the Social Work category. Her work is featured here <https://youtu.be/2IcEY6KHptk>

Dr. Rajendra Singh

Rajendra Singh is an Indian water conservationist and environmentalist from the Alwar district, Rajasthan in India. Also

known as the "waterman of India", he won the Magsaysay Award in 2001 and Stockholm Water Prize in 2015. He runs an NGO called 'Tarun Bharat Sangh', which was founded in 1975. His work is featured in this video

<https://youtu.be/2PMsiXkAmFk>

Auto Raja

Auto Raja used to drive an Auto Rickshaw before he founded a philanthropic organization to serve the poor, destitute and dying. He has rescued more than 19,000 destitute people from the streets. His work is featured in this video

<https://www.facebook.com/watch/?v=938995583357135>

Sunitha Krishnan

Sunitha Krishnan is a social activist and chief functionary and co-founder of Prajwala, a non-governmental organization that rescues, rehabilitates and reintegrates sex-trafficked victims into society. She was awarded India's fourth-highest civilian award the Padma Shri in 2016. Her work is featured here https://youtu.be/escA175J_2Y

Palam Kalyanasundaram

P Kalyanasundaram is a retired librarian from Tamil Nadu, India who donated his savings, pension and award money for charity. He has been donating his earnings for the last 30 years. His work is featured here <https://youtu.be/Tx5yJzXsO3k>.

Dr. Rani Bang and Dr. Abhay Bang

Abhay Bang and Rani Bang are Indian activists and community health researchers working in the Gadchiroli district of Maharashtra, India. Together, they have overseen a programme that has substantially reduced infant mortality rates, one which has been endorsed by the World Health Organization (WHO) and UNICEF and is now being rolled out across India and in parts of Africa. Abhay and Rani Bang also founded the non-profit Society for Education, Action, and Research in Community Health (SEARCH), which is involved in rural health service and research. Their work is featured here https://youtu.be/_TdxjrlbAWU

Anand Malligawad

Anand Malligawad is an IT Engineer living in Bangalore who has worked tirelessly on his passion to save the lakes of Bangalore. Once known as the city of lakes, Bangalore now has lost its natural treasure of water bodies. A total of 280 lakes and tanks has declined to only 34 lakes. Anand has successfully saved 3 lakes so far. His projects are featured here <https://youtu.be/ptKRk1VPH0A>

Priti Patkar

Priti Patkar is an Indian social worker and human rights activist. She is the co-founder and director of the organisation Prerana which has done pioneering work in the red-light districts of Mumbai, India to protect children vulnerable to commercial

sexual exploitation and trafficking. Her work is featured here <https://youtu.be/jQviPghhtus>

Dashrath Manji

Dashrath Manji also known as Mountain Man, was a labourer in Gehlaur village, near Gaya in Bihar, India. When his wife died in 1959 due to injury caused by falling from a mountain and due to the mountain, he was not able to reach the hospital in time, he decided to carve a path of 110 m long (360 ft), 9.1 m (30 ft) wide and 7.7 m (25 ft) deep through a ridge of hills using only a hammer and a chisel. After 22 years of work, Dashrath shortened travel between the Atri and Wazirganj blocks of the Gaya district from 55 km to 15 km. His work is featured here <https://youtu.be/xuz7qliEjmQ>

Summary

The list of lesser publicised Indians mentioned here is a very small sample of the thousands that have done amazing work for the larger population and country with no profit objective. They deserve our attention, gratitude and publicity much more than celebrities and politicians like Rishi Sunak and Kamala Harris.





Crime Prevention - A Criminologist's Perspective

Varsha Avadhany

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com



OUTLOOK 2023- YEAR OF CONVERGENCE OF MACRO AND MICRO RISKS

The post-pandemic era has been a witness to numerous changes in human behaviour. The emergence of the need for individual identity and expression "What's in for me" has been extrapolated even in interpersonal relations.

This has resulted in poor adaptations, anxiety in public space interactions, threats of suicide, rise in familial as well as workplace violence. Well, to put it in layman's language, the conflict between an individual and the world has become "I am ok... You are not ok".

No more can we ignore that the Macro happenings at the legislative or policy levels don't affect individual lives. A decade back it would take a year or two for that to come into effect. However, in the era of information surplus, it takes minutes if not lesser for this to affect a commoner's life and perspectives.

Below are the top 10 current happenings to affect societal structures and Workplace Safety / Violence

Geo Politics, Polarizations and Global Workforce

2022 also gave a taste of how visa

processing has become cumbersome. With protectionism being the global mandate for internal security and war being its external face, the coming times will see the emergence of Cold war 2.0 and the polarizations that will ensue.

This would mean that moving jobs to third world countries for cost arbitration or sourcing of skilled workforce from other nationalities will be questioned. Thus, giving rise to a new concept in global workforce strategies. Seamless teams across the globe could be revised and emphasis will be again on "Make in your country" strategies.

Elections, Narratives and Surveillances

2023 will see many countries going in for elections with many countries starting the preparations for 2024 elections like US and India. This will be a year of information propaganda also leading to the thwarting of information or curbing of information flow.

When it comes to the workforce, this year will see heightened surveillance of the state mechanisms to weed out information that could be harmful to the ruling parties for the forthcoming elections. The thin line between corporate mandate and State

mandate will tend to blur out propelling more forceful policies and actions of compliance.

War, Displacement and Refugees

2022 saw the unthinkable happening... WAR in Europe! While alluding to my previous point of unexpressed emotions can lead to violence, War is one of those that affect leaders' behavioural manifestations. While that is a reality one has learnt to live with, the ramifications of it have been colossal at many ends.

One can see how it has led to the displacement of well-to-do families. Uprooting oneself from your base and moving to an unknown region, physically does have devastating effects on the brain structure.

Today migrant refugees are seen as the biggest threat to National Security in any country. Walls are being erected; their movement has curbed. Their survival status has been compromised. While we do see them joining workforces, especially in the supply chain sectors, they are always vetted and monitored for any suspicious kinds of behaviours. They are always on the 'Look out' list of companies and the Govt agencies.

Climate, life and duty of care

Climate change is seen as the biggest risk to earth. Given that this would require high adaptation mechanisms in lifestyles. Sudden heavy rains leading to flooded cities have become a common occurrence. However, there will a high demand to develop 'Self Save and Self Survival'

mechanisms. Depending on state systems not being a viable option anymore.

This leads to redefining the duty of care. The questions that will need to be answered are- what are our crisis management mechanisms to rescue employees and family members when they are working in remote regions? Will the company take responsibility for the personal travel hazards of employees? Also, what one will see as the dollar cost of having operations versus reputational risk?

Recession, Layoffs, and Abuses

Recession is the favourite crystal ball prediction of economists leading to brazen announcements by tech companies of workforce reductions. At an individual level, this isn't just a loss of financial outflow but also of self-esteem.

This is the time for a surge in workplace harassment which can escalate to abuse and then to violence. This is a time for security professionals to be aware and maintain database threats of harassment and abuse at the workplace as well as at home. Putting preventive systems for a surge in suicide threats, domestic violence, and cyberbullying will be imperative for the Security, Risk and HR functions.

Inflation, Protests and Individual Violence

Be it the cities of Europe or Asia or the Americas one common topic of Anti-State sentiment is arising from the fact of inability to lead a quality life due to a surge in daily living commodities. The protests on the streets are also leading to too small to

large-scale disruptions. Thus, further creating impediments to supply chain movements.

While price rise, interest rates, and GDP growth might seem like a macro systemic issue, these are being discussed as the micro levels from the Vegetable vendor to a homemaker to our employees. Again, to draw parallels from the earlier point, before the pandemic, these were just intellectual conversations. However, Post Pandemics do look for such conversations leading to violent altercations and leading to employees being forced to accept the ideologies and thought processes of the managers/ leaders. While HR professionals can be watching out for the early signs of employees having hardened lines. Security professionals must work on collaborative platforms to prevent such biases from creeping in leading to harassment and abuses.

Addictions, lifestyle and productivity

While alcohol and cannabis addictions are seen as acceptable addictions, the Pandemic gave emergence to other behavioural addictions like online games, electronic screen times and post-pandemic betting on games.

Substance abusers have direct connections to workplace violence and thereafter dip in productivity. Lately, a lot of studies are showing an inverse proportion of productivity to the number of screens. Also, other studies are emerging on the kind of content that one is consuming directly reflecting the behaviours at the workplace and since more of the games are violent

which is complementing the surge of workplace violence.

Child parental divide and dysfunctionalities

Family systems are the starting point of building the inculcation of value systems. However, with more children being raised in the broken family system by single parents it becomes imperative to see the kind of systems that a child is growing.

Single child in the adult company is the trend to stay. However, adult mostly is absent due to their mandates of lives. This has seen parents introducing addictive behaviours to substitute their presence. Thus, a child is an early entrant to addictions like junk foods, screen time, and online games to name a few.

Gig work, Meritocracy and Ethics

There is an increase in demand for white collared jobs too becoming gig work. More and more youths are moving towards such work options. The right to work schedules and work tasks are more in the hands of the employee rather than the employer. While this could take another half a decade to completely institutionalize itself, however, 2023 will be a concrete acceptance of this trend.

This means workplace mechanisms will lean towards the need for meritocracy, with persons with higher delivery abilities will tend to get work orders. However, threat professionals and investigators could also be kept busy during these times. There could be a surge of cases of kickbacks,

backdoor negotiations, and abuse of power to name a few.

Emotions, Guns and Violence

Emotions in Pandemic and Post Pandemic times have turned aggressive either inflicting harm on self or others. Armed attacks in regions known to be safe havens and most peaceful are seeing increasing trends of armed violence.

Workplace ecosystems are best suited to identify the onset of violent (passive or active) traits. They are best positioned also to nip the problem in the bud and put in a de-escalations mechanism to prevent violence. More and more security professionals must be also trained in behavioural threat assessments.

This will be a year of emergence of clarity on new systems be it the 'NEW WORLD ORDER' or 'NEW WORKPLACE STRCUTURES'

||Shri Shankaralinga Vijayatell



Reg No: BK-IV 152/19-20

ಆನಂದಾಸ ಸೇವಾ ಸದನ ಟ್ರಸ್ಟ್ (ರಿ) Ananda's Seva Sadana Trust ®

'Senior Citizen Home Geriatric Home & Rehabilitation Centre'

Facilities Available :

- Geriatric/Oldage Care
- Emergency Oxygen Facility
- BIPAP/CPAP Care
- Blood Investigation
- Doctor/Nurses/Physiotherapists
- Television, WiFi, CCTV Surveillance
- Daily activities: Yoga, Bhajans, Meditation
- 24/7 Nursing Care
- Ambulance Facility
- Wheel Chair, walkmate
- RT/PEG Feed

OLD AGE HOME EXCLUSIVE FOR BRAHMINS

Dressing | injections | catheterization | IV Cannulation | RT/PEG Feeding



☎ 76762 89023

☎ 63625 43616

☎ 70906 95002

📌 Anandas Brahmin ✉ anandassevasadana@gmail.com

www.anandassevasadana.com

We believe if you want Happiness in Life, Never be a Owner of Love, Always be Donor of Love !!

UNIT - 1 : # 40, 4th Main Road, 3rd Stage, BEML layout, Rajarajeshwari Nagar, Bengaluru - 560 098.

Ph : 080 - 4211 5788

UNIT - 2 : # 4-15, Survey No: 56, Muragappa Layout, Jawaregowda Nagar, Rajarajeshwari Nagar, Bengaluru - 560 098.

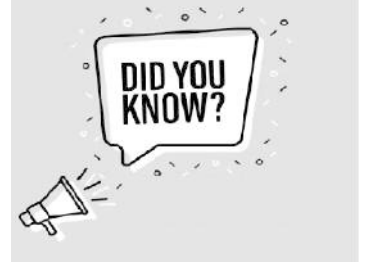
Ph : 080 - 4149 6133



Did you know?

Dr. A. Gayathri Devi

(Retired) Professor of English
Contact: 9886428812
gayathridevi2007@gmail.com



TATA SUMO & BENZ

Tata Sumo



Umpteen stories go around behind the outcome of any effort. The little anecdotes which become part of history have a fascinating charm that binds us to history. Here and there we learn a lesson or two about human existence.

It is said that in the 80s and 90s, there was a senior Officer in the Tata Company. He was known for his hard work, determination and dint of diligence. The people who worked under him felt that they can't play truant or take him for granted. He meant business.

All the employees enjoyed their afternoon food together interspersed with jokes and light talk. It was an enjoyable break from the monotony of the job. All of them noticed something. They found that their boss Sumanth Moolgaokar was absent during lunch breaks. He would coolly pick up his lunch and be off for an hour. They became curious. This led to some light bantering too. But Sumant Moolgaokar continued with his routine of leaving the

office for an hour during lunchtime. The curiosity of the employees grew more and more. The speculation and imagination went rife. But the curiosity had to be satisfied ...an answer had to be found.

It is then that they followed the boss. What they found was very touching..... they appeared small ... insignificant before what they were seeing...

They found their boss, a Senior Executive of the Tata Company, sitting and sharing and having food with the Truck Drivers. He was in a Dhaba. What was he doing there? sharing their problems ..understanding their difficulties with the vehicles on Indian roads. He was so engrossed in what he was doing.. he barely noticed his employees. Sumant Moolgaokar was trying to know the problems of Truck Drivers - first-hand. He was listening from the horse's mouth.

Such was his dedication to the job, his sincerity of purpose and his humane nature to help the people. To him, his status didn't matter. Such was his simplicity that his employees who already adored him were found speechless.

His brainchild was born. He worked hard, incorporated the new ideas borne out of his experience with the Truck drivers and lo! Out came the Vehicle much needed by the Indians and compatible with the Indian roads.

As an industrialist, one of the architects of Tata Motors, he had done wonders. He was the Chief Executive of the Tata Engineering and Locomotive Company.

Soon in 1989, he passed away.

Sumanth Moolgaokar was awarded the 3rd highest civilian award by the Indian Government - Padma Bhushan in 1990.

And Lo ! Behold! Tatas honoured their much-loved Executive when the Multi Utility Vehicle rolled out of the Factory ... It was Tata SUMO ... named after Sumanth MOolgaokar - SUMO.

Mercedes Benz



Mercedes Benz stands for luxury, quality and Pride. The slogan for the brand is "the Best or Nothing". One feels the brand name elevates their stature.

Mercedes is a German Luxury automotive brand, headquartered in Stuttgart, Baden, Germany. Mercedes Benz produces consumer luxury vehicles and Commercial Vehicles.

Karl Benz created the first Internal Combustion engine in a Car ably helped by his wife Bertha Benz. Gottlieb Daimler and Engineer Wilhelm Maybach converted the stage Coach into a petrol engine.

The story goes that in 1888, in Weisslock, which is a small hamlet in Baden, Germany people saw a strange sight. People found that a carriage which was normally a horse-drawn carriage had no horses in front of it. They were bewildered and wondered. Immediately people gathered in large numbers. They thought that it was an act of the witch. Suddenly the cart without the horses stopped and an elegant lady got out. They found her checking the cart ... slowly she moved towards the hospital and then near a bar. She wanted to buy LE GRAIN which is a Petroleum product. It is normally used to remove dirt from clothes. This is supposed to be the first road journey. Bertha, who was the wife of Karl Benz was with her two children, in their new automobile - A car without horses.

Thus Mercedes automobile came to the market in 1901 by Daimler – Motoren –Gesellschaft. Emil Jellinek who worked in this DMG was a European automobile Entrepreneur. He registered the trademark in 1902 after his daughter's name was Mercedes. Jellinek who was a shrewd businessman marketed these horseless automobiles to the high and mighty of society. Jellinek promoted his business in the New World - the USA and his clientele included big names like Rockefeller, Astor, Morgan and Taylor. Jellinek participated in the race held at Nice in 1899. Many consider that as the birth of the Brand name. Later Karl Benz and Gottlieb Daimler's company merged. So, Daimler – Benz company was born on 28th June 1926.

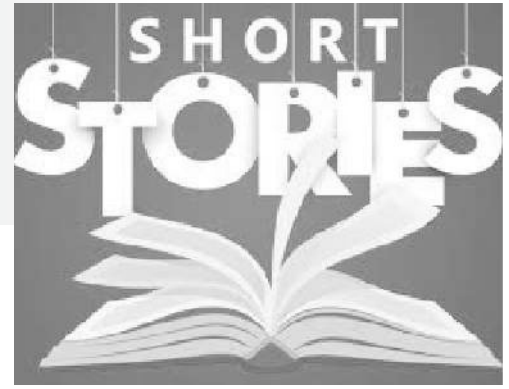
Thus, Mercedes – Benz became the proud possession of many Car owners.



Short Story

B.R. Bhimachar

Author, (Retired) Professor of English.
Contact: 9741419764
(At 98 years, he is the youngest writer we have...!)



Crow?

On the day of the death anniversary of her late husband, Sethubai will be immersed in deep sorrow. Also, she experiences a sort of queer emotion. The sweet memory of her past life with her beloved husband is precious to her. On that day she gets the choicest dishes prepared and serves them to all her neighbors.

She strongly believes that her late husband would fly down to the roof of her house in the form of a crow and partakes in the dishes and delicacies that she keeps there for him. She calls her only son studying in the tenth grade and hands him a plate of all the dishes prepared that day. She does not forget to also keep a pack of Wills Filter cigarettes and a bottle of triple X Rum which were her husband's favorites! The son would also be directed to stay on the roof till evening and till the crow came and devoured all that was kept in the plate! She would be satisfied only when her son came down late in the evening and confirmed

that the crow came and emptied the contents of the plate. She would then feel a sense of absolute fulfillment and peace.

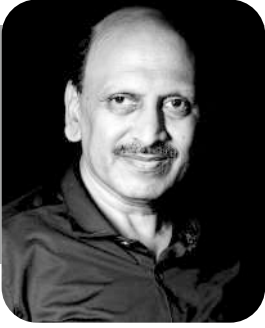
Now Sethubai is pretty old.

Her son comes home in the night with a burning Wills Filter cigarette held between his lips. The obnoxious smell of the triple X Rum coming from his son hurts her consciousness and tears roll down her wrinkled cheeks.

She is bitten by a remorseful feeling of guilt that engulfs her saddened heart and for the rest of the night, she is staring at the roof of her house and crying silently...



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



Whip of Humour

N. Ramanath

Writer, Humourist, Book Publisher

Contact: 9448050463 | anakuramanath@gmail.com



Banana Deed

Ever wondered what happens if Mrs. Gayathri Devi were to receive a simple Banana from an advocate's wife? Roja, the wife of an advocate gifted a Banana to her and How! Peruse and find out for yourselves...

QUOTE :

This Banana gift deed was made and executed on this the 15th day of January 2023 by Ms. Roja alias Saroja, Hindu, Major, residing at No.1762, 34th cross, Bsk second stage, Bangalore-70 hereinafter referred to as the **Donor of the First Part**

In favour of Mrs. Gayathri Devi, Hindu, Major, C/o Gayathri Bhavana, Babukodi road, Banashankari, Bangalore- 79, hereinafter referred to as the **Recipient of the Second Part** witnesseth as follows;

The Banana, measuring about one foot in length and about 1.25 inches in diameter at the centre and tapering to a nicety at both ends is hereinafter, for the sake of brevity, referred to as the **Schedule property**.

Whereas the said scheduled property was a part of a bunch of Bananas belonging to a particular plantain tree that was reared

using natural manure and pure water by a farmer in the Mysore zone.

And whereas the plantain tree was the sole and absolute property of the said farmer as the land, water, manure and such other facilities that are required for the growth of the said plant were procured out of the farmer's funds. The farmer himself looked after the land and the plants and there are no payments towards the rearing of the said plant of which the scheduled property was a small part right from its infancy to its ripe age.

Whereas the farmer, to meet some of his domestic exigencies and also to invest in some other properties, decided to sell several bunches of Banana and approached the Bangalore City Market and after finding a suitable purchaser, sold the bunches to the purchaser without any encumbrances and the purchaser has been in peaceful and clear enjoyment of the same ever since he came into it.

Whereas the purchaser, who is, in reality, a speculator, sold the several bunches that he purchased in an aforesaid manner to various retailers and all such sales were cash transactions and hence no encumbrances were pending on the scheduled property.

Whereas one Sri. Appanna, a merchant, having his shop in Banashankari, was one such purchaser who purchased a bunch of Bananas from the above-mentioned speculator. Sri Appanna sold the Bananas in retail and the Donor herein was one such purchaser who purchased the scheduled property from him by paying the entire sale consideration by Phone pay.

And whereas after purchasing the scheduled property in an aforesaid manner by investing her funds, the purchaser has been in peaceful and absolute enjoyment of the scheduled property without any hindrance or claims from any person or institution and thus has been in a position to dispose of the scheduled property in any manner she pleased with full and unencumbered powers to do all such acts and deeds.

Whereas Smt. Gayathri Devi happens to be a good friend of the donor herein and as a mark of friendship the donor decided to present the scheduled property to the recipient under the following terms and conditions;

1. The scheduled property is a perishable item and will have to be looked after well till the end and all such acts and deeds like preserving the same by keeping it under favourable conditions, keeping it away from the reach of monkeys or humans who act like monkeys will be the responsibility of the recipient.
2. The recipient is at liberty to use the

scheduled property in any manner that she deems fit including gifting the same, pledging it to raise loans, renting out a part or full banana for any exhibition or drama purposes, mortgaging the same for a period that both she and the mortgagee deem fit and also sell the same to any person or institution of her choice.

3. The recipient is at liberty to chew, suck, lick, bite, engulf or masticate the scheduled property, either in part or full and also to extract juice from the fruit and drink the same as it is or by adding any ingredient of her choice.
4. The recipient is hereby advised not to eat the outer cover of the scheduled property as it is generally accepted that the outer cover is to be peeled off and the inner fruit is fit to be consumed. However, if the recipient wishes to eat the scheduled property (fruit) in its entirety she is at liberty to do so. The resultant ill health will have to be handled by the recipient herself and the donor is in no way responsible for such conditions.
5. The outer cover of the banana is very slippery and the recipient is advised to throw the same in a place where people do not tread. However, if the recipient throws the peeling in the middle of a thoroughfare and if someone or the other happens to slip and fall, the recipient shall solely be answerable to all the consequences arising out of such folly and the donor

clearly states that any medical or legal costs that may arise out of such situations shall be borne by the recipient exclusively.

6. The banana is known to be acidic and some people encounter symptoms of hyperacidity after consuming bananas. If the recipient or the person who receives the banana from the recipient happens to undergo such phases of illness, the cost to be met to cure such illnesses will have to be borne by the recipient or the subsequent consumer only.
7. Many fridge companies have averred that it is inadvisable to store the scheduled property in the fridge. If such acts are done by the recipient the cost of repair of the fridge or that of the spoilt banana will have to be borne by the recipient only.

Schedule

All that piece and parcel of the banana measuring one foot in length and 1.5" in diameter and tapering to a nicety at both

ends including an outer covering of yellowish complexion and the inner fruit of white complexion including a small protrusion in the end which was once an attachment to the bunch of which the banana was a part.

The market value of the scheduled property is Rupees two only.

Witnesseth whereof both the donor and the recipient have affixed their signatures to this gift deed in the presence of the under-mentioned witnesses on the day, month and year mentioned above.

Witnesses :

- | | |
|--------------------------|---------------|
| 1. Satyesh Bellur | Donor |
| 2. N. Ramanath | (Roja) |

UNQUOTE

Editor's Note

- AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to:
Satyesh.bellur@gmail.com; gayathridevi2007@gmail.com
- We welcome your feedback and any constructive suggestions for improvement. Please mail them to: editorvipranudienglish@akbms.com
- The decision of the Editorial Board in terms of journal content will be final.

The Well-Read: Book Review

(Editor's Note: It was our pleasure and privilege to invite Smt. Annapurna Murthy to share her author's perspectives about her recently published work on career guidance titled –“25 Offbeat Career Options”. The book offers different career options for students that they seldom consider. The book, therefore, is an eye-opener for many! A must-read by all the students who are looking at career options that is different from the traditional options known to them...)



ABOUT THE BOOK

Annapurna Murthy

Career Counsellor, Director-Manasa Consultants
Contact: 9845058349; manasaconsultants@gmail.com

Society is facing a lot of transformation in our day-to-day life. With women getting more educated, getting employed in MNCs, and the need for more financial support to have a luxurious life, have all brought changes in families. Many times due to the unexpected death of the male earning member, fee structures being escalated to get the children educated becomes a great burden on earning mothers.

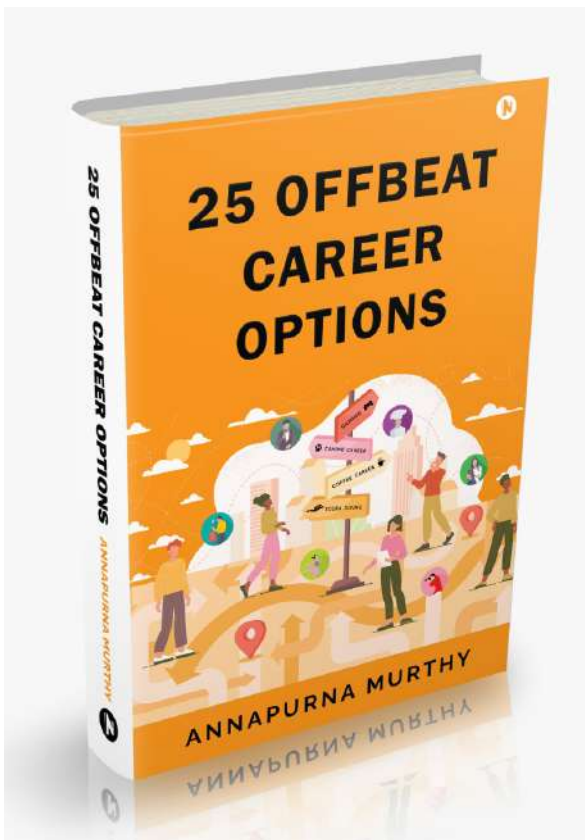
Multiple newer courses have cropped up, close friends picking the popular courses, and attractive salaries in many sectors have brought the students to crossroads and highly confused!! According to me, there is no one without any skill sets. Everyone cannot become Engineers, Doctors, Lawyers, or Scientists!! The world needs people from all walks of life!! Helpers at home are mostly uneducated, but they have the skill to clean up the house or office.

Can you imagine without them how messy places could be? Similarly students also have something special in them. All cant dream of Ivy League Schools!! One has to introspect, and meet career counselors to find out what they are good at and what they can do!

This book “ 25 Offbeat Career Options” is an attempt to guide those students who cannot take the regular route of studies. The book covers the following topics: Acting/Drama, Astrology, Bartending, Bakery, Cosmetology, Coffee Careers, Choreography, Canine Careers, Dance, Dance Therapy, Illustrator, Music, Music Therapy,

Photography, Radio Jockey, Scuba Diving, Story Telling, Tea Careers, Voice over, Wedding Planner, You tuber, Magician, Gaming, Yoga, Medical Transcription.

The book gives you an insight into what these careers are, training in India and abroad, and useful websites. It is also supported by Photographs relevant to the topic. Students don't need any pre-qualifications to pick any of these careers. Training is necessary to get insight into the job you would pursue after training. The book is not only useful to students, but it also helps people who want entrepreneurial ventures like opening a parlour. If you have a passion to breed dogs, it has no age limit, but a thorough knowledge of the breed, climatic conditions required for the specific breed, etc is a must. A voice-over career can be picked by all age groups!!! I know people who have gotten into professional photography because of their interest and passion! Similarly, people take the help of wedding planners for marriages, and events. If you are a person interested in cooking, you can be a You tuber with a difference!! The latest movie Gandhadagudi has shown wildlife Photography, and scuba diving as professions where you can be successful! Students need to be serious when it comes to picking up careers. Your Interest, Perseverance, setting goals, and training at the right places will surely make you successful. Remember one thing that all careers are important and do not compare or feel low about a profession you pick. A beautician or a dog breeder owner may be earning more than an IIT graduate!



(Book is Rs 449 only. Anyone interested to buy the book can send their name, and address on WhatsApp and make google Pay to 9845058349. NEFT transfers can also be made to Annapurna Murthy, Bank of Baroda, J.P.Nagar Branch, A/C no: 27500100009366, IFSC CODE: BARBOJPNAGA. After payment, kindly message on WhatsApp your name and address, and transaction details. The total amount would be Rs. 449+ courier charges of Rs. 70 = Rs 519 only for Bangalore. Outstation candidates can send me a message and I shall enquire and let you know the amount.)



Sri Ravi Kumar representing AKBMS at Tamil Nadu Brahmins meet



Shimoga Womens Wing inauguration function



Youth wing oath taking ceremony at Bagalkote



Badminton match – Vipra Cup 2022

To,

Note from AKBMS

- ◆ **The tariff for publishing your advertisements in this journal is provided hereby. We eagerly look forward to your kind contributions...**

- **Advertisement Tariff**

○ Back Cover– Outside - Colour:	INR 15,000
○ Back Cover – Inside – Colour:	INR 10,000
○ Front Cover – Inside – Colour	INR 10,000
○ Inside – Full Page – Black & White	INR 8,000
○ Inside – Half Page – Black & White	INR 4,000
○ Inside – Quarter Page – Black & White	INR 2,500
○ Sponsorship for any one article	INR 1,000

* The above rates are for (single) monthly insertion

** For those opting for annual – 12 insertions, there will be a special 15% discount offered on the total amount.

*** For further details, please get in touch with AKBMS office or call 9845038669

- **Bank Details:**

- Name: Akhila Karnataka Brahmana Mahasabha
- Bank: Karnataka Bank Limited, 2nd stage, Banashankari
- Account No: 1072500102058301
- IFSC Code: KARB0000107

- ◆ **The subscription fee for getting the print copy of the journal is Rs. 1000 for 2 years (Includes 24 editions)**

You can subscribe to the journal using the links that can be found on the AKBMS website. Various payment options are available. It is so simple...

<https://akbms.com/Home/vipranudiJournal>