

VIPRANUDI

English Journal from the house of AKBMS



Edition - 17

July - 2023

Pages : 40

Internal Circulation



Rameshwar Nath Kao

**(10 May 1918 – 20 January 2002)
was an Indian spymaster and was one
of India's foremost intelligence officers.**

Kao was born in the holy city of Banaras (now Varanasi) in Uttar Pradesh to a Kashmiri Pundit family who migrated from Srinagar district of Jammu & Kashmir. He was brought up by his uncle Pundit Trilokinath Kao. Encouraged to pursue education, he had his early schooling in the city of Baroda, in the Bombay Presidency. Here he did his matriculation in 1932 and intermediate in 1934. In 1936, he attained a Bachelor of Arts degree from Lucknow University. He then chose to pursue a master's degree in English Literature at Allahabad University.

Kao was the first chief of India's external intelligence agency, the Research and Analysis Wing (R&AW) from its founding in 1968 to 1977. Kao was instrumental in building R&AW from scratch. Kao held the position of Secretary (Research) in the Cabinet Secretariat of the Govt. of India, which has been held by all R&AW directors since. He had also, during the course of his long career, served as the personal security chief to Prime Minister Jawaharlal Nehru and as security adviser to Prime Minister Rajiv Gandhi. He also founded the Aviation Research Centre (ARC) and the Joint Intelligence Committee.

Kao was well-liked in the international intelligence community. His professionalism was well regarded by his colleagues and the Prime Ministers- Nehru and Indira Gandhi. Count Alexandre de Marenches, erstwhile head of the French external intelligence agency, or SDECE (Service For External Documentation And Counter-Intelligence) as it was then known, named Kao as one of the 'five greatest intelligence chiefs of the 1970s'. About Kao, whom he knew well and admired, Count remarked - "What a fascinating mix of physical and mental elegance! What accomplishments! What friendships! And, yet so shy of talking about himself, his accomplishments and his friends." Alexandre praised the way Kao had built up R&AW into a professional intelligence organisation and made it play a key role to change the strategic face of the Indian subcontinent within a span of three years of R&AW's formation.

His accomplishments: He played an important role in the creation of Bangladesh; He is largely credited for merging Sikkim into India in 1975 as its 22nd state. It was he who predicted and identified the fact that the merger must be effected before other competing interests like China moved in; He set up National Security Guards during Punjab militancy – 1980, to name a few.

Kao was a fiercely private man. He was rarely seen in public. He knew too much to make a public statement or write a book. Some attribute this to a life devoted to adventure and espionage which made it very difficult for him to mingle publicly. He was a recluse leading a heavily guarded life in his New Delhi bungalow, very rarely giving interviews. From 1989, Kao dedicated his time largely to the task of restoring the dignity and honour of the Kashmiri Pundits. He died at age 84. He is survived by his wife, Malini Kao, to whom he had been married for sixty years, and daughter Achala Kaul.



The James Bond of India

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

: Sudhir S Mysore

AKBMS News Editor : Karthik Bapat

Public Relations Officer : Venkatesh Dwarakanath

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	Mind over Matter	
From the desk of the Editor	5	- Anitha Nadig	21
AKBMS News & Events		Performing Arts	
- Savithri Ramesh	7	- Dr.S.N.Susheela	23
Timeless Traditions		Crime Prevention	
- Dr.Jayant Agasthya	8	- Varsha Avadhany	26
Thus spake Lord Krishna		Topical & Trendy	
- Veena Prahlad	10	- Anand Prahlad	28
My quest for spiritual well-being		Did you know?	
- Satyesh N Bellur	12	- Dr. A. Gayathri Devi	32
Nuggets from Samskrutam		Short Story	
- Kiran Kannappan	14	- B.R.Bhimachar	35
Real Lessons in History		Whip of Humour	
- Prof Vedavyas	18	- N. Ramanath	36



Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

Namaskaram to all my Vipra friends.

At the outset, I would like to congratulate all the newly nominated committee members of AKBMS. I wish and hope that all of you will put your efforts towards achieving the Mahasabhas goals of Sanghatane (Unity), Samskara (Culture and tradition) and Swalambhane (self-reliance). I also wish that all of us work towards the uplift of our community, and involve ourselves physically, mentally and socially towards this noble cause.

There is no doubt in the fact that we conduct and participate in all the events and programs that echo our three mantras of unification, culture and self-reliance. We do understand that in today's world, it is becoming increasingly difficult to follow our rich traditions and hence have learnt to compromise on a lot of such practices. When we delve deeper, we feel somewhere, we as parents have not been successful in inculcating the age-old traditions and culture. Parents set a precedent for their children by following such traditions. When children observe their parents reading books, chanting mantras and doing Pooja sincerely,

they tend to follow it unconditionally. Instead when parents spend most of their time watching television, the essence of setting an example of our culture is saturated.

So in order to bring back a sense of pride in our culture, we have to work relentlessly towards this goal. We have to reach out to today's young generation in terms of demonstrating to them the importance of following our age-old customs and explaining to them our scriptures and the importance of upholding them.

Other than this issue, there is now an ongoing trend of passing unwanted comments on Brahminism and our practices on various platforms. This has become a cause for concern and the advocates of law who belong to our Brahmin community have been drawing various ways to address this issue. They came together and discussed extensively on how to take this issue head-on. It was decided that it is most important to stand strong and oppose such manipulations that target our community. We are happy that we have formed a special committee under the leadership of senior advocate Sri. Puttige Ramesh whose main purpose will be to address such unwarranted maligning issues that threaten to harm the unity of Hindus in general and Brahmins in particular.

This committee over time will advise, guide, and be the voice of Vipras as and when required, and will also work towards bringing the legal community together. The main focus however will be to take action on those who indulge in maligning our Brahmin community specially the Purohiths, and book the defaulters for defaming our people.

In the last one year, Mahasabha has been introducing new ideas and new projects that would reach and help the Brahmins even from the remotest area of our State. It is with great hope that all of you will stand by Mahasabha and help in contributing positively towards a progressive Brahmin community, I sign of for this month. Will come back with more such musings in the next edition.

Peace Be To All


Yours Truly
Ashok Haranahalli

AKSHAYA VIPRA MAHA SABHA

13-1, 12th Cross, Sarakki, Jp Nagar, Bengaluru – 560 078

Requires a male Brahmin candidate aged 25-45 years to handle its website, matrimonial centre and look after accounts and general administration.

Candidates with basic computer knowledge and owning two wheelers preferred.

If interested, please post your resume with latest photo and Mobile Number to E-Mail address : avms3617@gmail.com or WhatsApp message to Mobile No. 8951883766.

Selection based on Personal Interview



From the Editor's desk.../

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

There was an interesting function organized by AKBMS, on the 24th of June at APS College Auditorium. This was to felicitate all the Brahmin MLAs who have won the recent assembly elections in Karnataka. It was nice to see the MLAs from across party lines, coming on the same stage and voicing their opinions on the community and its issues and how they would be able to jointly work towards the betterment of their community and society at large.



Sri. R.V.Deshpande, the veteran Congress MLA who has consistently won over nine elections

so far (He probably is one of the senior-most and highly respected members in the Karnataka Assembly today) spoke very beautifully on many aspects encompassing state politics, community issues, and how they can deliver to meet the expectations of people at large. At one point, while emphasizing on the way the Brahmin community fails to demonstrate its strength, he observed: "In such platforms as these where the politicians are present, the auditorium has to be full to the brim. The MLAs give importance to the numbers and it would have been nice if this hall was full". Of course, the hall was three fourth full, as always.

Sri R.V.Deshpande's remarks have to be taken seriously. It is not enough in today's society if you are intellectual, self-motivated, and so on. You need to be united and physically show that strength every time there is an opportunity. It is an old adage that says that only the crying child gets the maximum care. We don't have to cry but need to show our numbers at full strength.

After Sri. R.V.Deshpande finished his talk, I went down briefly for taking an urgent call. There I saw at least a hundred-plus people engaged in enjoying the snacks that were being served and involved in discussions that remotely looked intellectual. If all those people were to be present in the hall, the hall would have looked full! I wonder whether we are

“bahu jana priya” or really and only, “bhojana priya”. It is not enough only if people like Sri. Ashok Harnahalli is committed to our cause.

We all need to back him up by contributing our part equally. We once again take pride in congratulating the eleven Brahmin community leaders who have won with hope in our hearts

that they will render some constructive service to their community at large. For that to happen, we need to showcase our strength on every occasion.

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.

(Answers to Puzzles – What am I?)

1-Tie, 2-Tongue, 3-Breath,
4-Fire, 5-Street)



Satyesh Bellur
Satyesh N. Bellur

Significant events in July...

- 1776 – Declaration of Independence for United States
- 1908 – SOS distress signal becomes the worldwide standard for help
- 1966 – England win their first and only World Cup at Wembley stadium
- 1969 – Apollo 11 astronauts were launched into space hoping to be first men to land on moon
- 2007 – Seven wonders of the modern world announced

(Compiled by Sudhir S Mysore)



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 June 2023, to your perusal:

Events and Programs of AKBMS :

1. Kumbhabhisheka of Sri Sharada Devi Temple at Kashmir by Shringeri Sharada Peetadhipathi Sri Sri Vidhushekhara Bharathi Swamy. This was a historic moment for all Hindus.
2. A committee was set up to deal with various issues like speeches and social media posts that target the Brahmin community by Sri Ashok Haranahalli on June 2nd 2023.
3. A blood donation camp and an organ pledging program were held in Bangalore. Sri. Ashok Haranahalli, Sri. Hirianaswamy, Dr. Muralidhar, Smt. Shubhamangala Sunil was present on this occasion.
4. The Temple cleaning project was undertaken by the Tumkur district of AKBMS. Thopanjanya Swamy temple was cleaned by the Tumkur committee and many women from that district were a part of this noble initiative.





TIMELESS TRADITIONS...

Dr. Jayant Agasthya

Writer, Seeker & Teacher

Contact: 9739096077 / jayant_agasthya@hotmail.com

Pancha Mahayagna

Shree gurubhyo namah.

Sandhyavandana is a nitya karma that is non-negotiable. Whoever has been initiated into the Gayatri mantra as part of their upanayana samskara has to perform sandhyavandana regularly. Similarly, Sanatana Dharma has coded certain instructions that everyone must follow. These are called Yagnas. Rigveda says “यज्ञो वै श्रेष्ठतमं कर्म” (शतपथ ब्राह्मण 1/7/1/5) means “Yajna is the best of all deeds”. There is another mantra in Rigveda ईश्वर has given a command to perform a Yajna by saying 'स्वाहा यज्ञं कृणोतन' ॥

To help mankind understand these yagnas in a proper way, Manusmriti describes the five basic yagnas everyone must perform.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्। होमो
दैवो बलिभौतो नृयज्ञोऽतिथिपूजनम् ॥ 3/70 –
which means

1. Brahma yagna – the teaching of Vedas / Vedanagas: Brahma-yagna pertains to reading the Vedas and other scriptures and teaching them to others. While the study increases the wisdom of the person



studying the texts, the discussions that happen during teaching help one have a better interpretation of the intricate details. This helps both the teacher and the student to study in-depth and try to understand the लक्ष्यार्थ- the actual meaning

2. Pitr yagna – giving tarpanas and performing shraddha to forefathers: though this yagna talks about the actions that need to be performed to our forefathers and parents after they pass away, the explicit meaning is that we must take care of our elders and parents when they are alive and not merely perform the shraddha ceremony after they expire.
3. Deva yagna – performing pooja, homa, etc., for society and then for self.

This is an interesting yagna where the priority is given to the welfare of the society. This yagna tells people to put society before themselves. We have evidence from the past that tells us that the Rishis and ascetics used to perform yagnas for the betterment of society. We can still see this practice prevalent in many parts of the country even today. We find the below in Karma yoga of Bhagavad-Gita:

“At the beginning of creation, Brahma created humankind along with duties, and said, “Prosper in the performance of these yajñas (sacrifices), for they shall bestow upon you all you wish to achieve.” – Shloka 10

“By your sacrifices, the celestial gods will be pleased, and by cooperation between humans and the celestial gods, great prosperity will reign for all.” – Shloka 11

“The celestial gods, being satisfied by the performance of sacrifice, will grant you all the desired necessities of life. But those who enjoy what is given to them, without making offerings in return, are verily thieves.” – Shloka 12

“The spiritual-minded, who eat food that is first offered in sacrifice, are released from all kinds of sin. Others, who cook food for their own enjoyment, verily eat only sin.” – Shloka 13

The summary of the above is that if we selflessly propitiate the Devatas, they will give us what we need at the time of that need.

Manu – in his opus, Manusmriti asks people to always keep engaged in studies of Vedas and the performance of Vedic rites. Doing this regularly turns the wheel of life in accordance with the divine will and finally helps the evolution of mankind and the other worlds.

4. Manushya yagna: this refers to the practice where one person helps another in whatever way possible without expecting anything in return. This activity also includes giving food, alms, or shelter to the needy. If we revisit our history, we see many examples of “grihasthas” / family men serving food to guests at noon before taking their own food. The belief that was and to a very large extent even today is that guests who come home at the time we eat food are considered as God and it is our duty to serve them first.
5. Bhoota yagna: every animal living on this earth – from the smallest insect to the largest whale is called Bhootas and these need food and shelter. Many living creatures do not have access to even basic requirements of food and shelter. Hence, as human beings, it becomes our primary duty to provide for these basic requirements as much as possible. E.g., keeping a pot of water on our balcony for thirsty birds, leaving sugar or sweets in a secluded place in our house for ants, etc., are actions of Bhoota yagna.

Benefits of Pancha Mahayagna :

Whatever has been said in the shastras is for the benefit of mankind. The concept of Shastra's dictums is to ensure people lead a disciplined life as only humans have the gift of intellect to understand right and wrong. The main benefit of these yagnas is for people to become more merciful as we develop kindness with the entire world. People should realise that we do not have a separate existence as we relate to the world in some way or the other. By the continued practice of these yajnas, the main result will be “chitta-shuddhi” thereby leading to realising our actual “self”.



Thus Spake Lord Krishna

Mrs. Veena Prahlad

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



Sarvarambha Parityagi

– Path to salvation

The water that evaporates from the ocean transforms into clouds, which then fall as rain on the land. These raindrops flow into rivers, providing sustenance to the world and quenching the thirst of countless beings. Having fulfilled its selfless duty, it returns to its source. This analogy is used to illustrate the soul's journey, as the atman separates from the Paramatma, performs its duties selflessly, and becomes eligible to merge with the Paramatma.

From the outset of his discourse, Lord Krishna emphasizes the importance of selfless action. He also speaks of being unattached to the people and possessions that surround us, be it family or belongings.

Some may argue, influenced by this teaching, that Arjuna was justified in his desire to become a sanyasi. They may question the necessity of engaging in any action at all.

To answer this, it should be noted that Krishna delivered his discourse on the battlefield rather than in a serene hermitage. The key is to discover how to attain peace while navigating the life we are already in. We cannot start anew, and Krishna's intention aligns with this understanding. He does not advocate changing our circumstances but rather transforming our attitude toward them. Peace is not an external possession to be sought; it



resides within us, waiting to be discovered. Arjuna's fears cannot be eliminated by withdrawing from the battlefield. Instead, his fears and confusion must be dispelled from within.

Lord Krishna prescribes various practices to find this inner peace. Giving up the sense of doer ship in all actions is one such practice. It is akin to Krishna's flute, which creates

enchanting music when played by the Lord himself. Our ability to perform actions stems from the force of Paramatma within us.

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

In the above shloka, Krishna advises Arjuna to fulfil his warrior duty. By winning the war, Arjuna could enjoy the fruits of his actions, as the soldiers he would be killing had already been slain by Krishna in his efforts to establish dharma. Krishna wants Arjuna to become a nimitta, a medium for Krishna to carry out his task.

The story of Barbareek, the grandson of the Pandava Bheema and son of Ghatothkaja, exemplifies the concept of nimitta. After the Kurukshetra war, during a victory celebration at the Pandava camp, Bheema and Arjuna argue about who was the superior warrior. They turn to Krishna for judgment. Krishna, having been Arjuna's charioteer during the war, admits his inability to judge accurately due to his limited perspective. He suggests seeking Barbareek's opinion, as he had observed the war from a nearby mountain. When asked, Barbareek reveals that he saw neither Bheema nor Arjuna on the battlefield; all he witnessed was Krishna's discus annihilating the enemy. This revelation made Bheema and Arjuna realize that they were mere instruments through which Krishna executed his duty of establishing Dharma in the world.

In essence, whatever we do, we should understand that our abilities stem from

Paramatma. By recognizing this, we can overcome arrogance. Automatically, we will perform our duties for duty's sake, detached from the outcomes, thereby avoiding initiating new sequences of actions.

*anapekṣhaḥ śhuchir dakṣha udāsīno gata-vyathaḥ
sarvārambha-parityāgī yo mad-bhaktaḥ sa me
priyaḥ (Gita 12.16)*

Describing a devotee whose sole focus is on Paramatma, Krishna highlights qualities such as acceptance of all situations and treating everyone equally. Among these qualities, he mentions "sarvaarambha parityagi" - one who does not initiate new sequences of actions. The primary cause for rebirth is the desire to possess and enjoy the fruits of previous actions.

All our actions stem from desires to acquire something, whether it be a person, an object, or a particular circumstance. We also act to protect what we already possess. However, when we find contentment in what we already have, the urge for more diminishes. When there is no desire for more, we break the cycle of initiating new sequences of actions. Consequently, there is no need to be reborn to perform those actions. This encapsulates the essence of "sarvaarambha parityagi" - a person who refrains from initiating new sequences of actions and renounces the desire for anything belonging to the material world. Such a person recognizes his inseparability from Paramatma, who is complete in every way, lacking nothing and desiring nothing.

Let us be a sarvarambha parityagi to get our salvation by becoming the flute of Krishna.

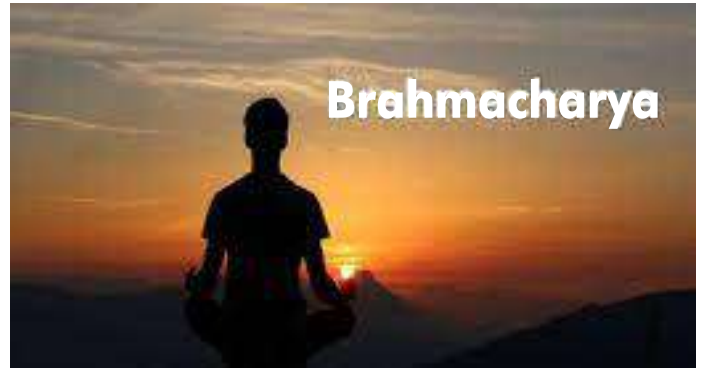
My Quest for Spiritual Well-being



Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

Contact: 9845187797; satyesh.bellur@gmail.com



One of the most confusing words in spirituality probably is Brahmacharya. It has many meanings and interpretations. Several thinkers have shared their understanding of this word and several isms have their prescribed norms for it. The perplexing thing about this word is that all of those varied interpretations are right in their perspectives and context. The practitioners of Brahmacharya are called Brahmachari (man) or Brahmacharini (woman).

Brahmacharya can be visualised from the following three widely accepted meanings given to it:

1. The state of being a student (especially studying religious subjects, before being married)
2. The condition of being unmarried or being under a vow to remain unmarried
3. Complete abstention from carnal activities of any kind or in other words, practice of total celibacy.

World religions at different times have adopted one of the above meanings to Brahmacharya or at some times, all of the meanings to it. This complicates the understanding of this word further.

For instance, what if a person is a student of theology but is married – Do we still call him a Brahmachari? Or can a Brahmacharini be not a student of theology but can be only practicing celibacy? Is taking a vow of not marrying for life render him to be called a Brahmachari? Questions galore and probably the only way to understand this word is to simply (or blindly) follow what one's belief system is preaching. But that is not adhyatma as adhyatma asks questions and arrives at an answer that seems to be unique and helps its practitioner to achieve a joyful state of being!

The Vedic wisdom comes to our rescue, once again. The dhatu (etymology) of the word Brahma is – bruhi vruddhav, meaning that which can grow endlessly. The question is what is it that can grow endlessly? Everything in this world – our wealth, our proficiencies, etc has limitations. They can only grow to a certain extent. But there is one thing that can keep on growing without any limits and that is – our knowledge! One can keep acquiring knowledge even if he is lying on his deathbed and breathing his last! The one, who pursues knowledge at all times, therefore can be called a Brahmachari or Brahmacharini.

Now the next question arises. Does he have to necessarily be unmarried? Does he have to necessarily follow celibacy? The one who is walking the path of adhyatma will discount these physical attributes of a Brahmachari and conclude that irrespective of the fact that he is married or not and follows celibacy or not, he or she who is at all times pursuing knowledge is a Brahmachari or Brahmacharini! This understanding will help the person to focus on acquiring knowledge at all times and thereby becoming wiser and more humane. He would ruthlessly dismiss all the other physical and external attributes and focuses only on that aspect of inner equilibrium which will take him closer to the almighty.

Spirituality is all about understanding the essence of any practice and following that till the final realisation. Acquiring knowledge about the material aspects around us and then moving inwards and acquiring knowledge about the ultimate truth would simply mean that, that person is an eternal Brahmachari. Whether he is married or practices celibacy might then become a matter of lesser significance and importance.

ॐ

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

ಕಲಿಕೆಯೇ ಘನತತ್ವ, ಕಲಿಕೆಯೇ ಬಾಳಗುರಿ |
ಕಲಿಕೆಯೇ ಗತಿಶಕ್ತಿ, ಕಲಿಕೆಯೇ ಮುಕ್ತಿ ||
ಕಲಿಕೆಯಾ ಈ ಪಥವೆ ಅನುದಿನದ ನಡೆಯಾಗೆ |
ಕಲಿಬ್ರಹ್ಮಚಾರಿಯವ - ನವ್ಯಜೀವಿ ||

Puzzles – What am I ?

(You will find the answers in the editorial section)

- There are two meanings to me. With one, I may need to be broken, with the other I hold on. My favorite characteristic is my charming dimple. What am I?
- I'm a king that speaks for my country. At birth I am protected by no one. As I grow my father gives me 2 soldiers to protect me. As I get matured many more are given to me, and at my full age, my father gives me 32 white soldiers to guard me and protect me. What am I?
- I'm as light as a feather, yet the strongest man can't hold me for more than 5 minutes. What am I?
- I'm not alive but I glow. I don't have lungs but I need air. What am I?
- I go around all the places, cities, towns and villages, but never come inside. What am I?

(Compiled by Sudhir S Mysore)



Nuggets from Samskrutam

Kiran Kannappan

Technocrat with a keen interest in Sanskrit and Indian Iconography

Contact: 9980547474; kkannappan@yahoo.com

Birth of Sloka

The word sloka brings to mind verses like गुरुर्ब्रह्मागुरुर्विष्णुः, अगजाननपद्मार्कम्, सरस्वतीनमस्तुभ्यम्, ज्ञानानन्दमयं देवं etc. Each of these verses have a similar rhythmic gait of their own and are in praise or salutations to a deity. The word श्लोकः originates from the root श्लाघ् (कृत्यने) which implies to praise or a hymn. Technically a sloka is a verse with a very defined rhythmic sound pattern, referred to as छन्दस् prosody. Sloka more precisely referred to as अनुष्टुप्छन्दः (Anushtup-chandah) consists of four quarters of eight letters each. The first four letters of each quarter can be anything, the fifth has to be a लघु (short sound), sixth always a गुरु (long sound) and seventh short in even quarters and long in odd quarters.

श्लोकेषुष्टंगुरुजेयंसर्वत्रलघुपञ्चमम्।
द्विचतुष्पादयोर्ह्रस्वसप्तमं दीर्घमन्ययोः॥

(In Sloka sixth letter is long sound and fifth always short. In Second and Fourth quarter (पादः) seventh letter is short and long in odd padas.) The above verse defines the character of Sloka and follows the same rules of versification.

शैले शैलेन माणिक्यं मौक्तिकं नगजे गजे।
साधवो न हि सर्वत्र चन्दनं न वने वने॥
(5th 6th Letter Highlighted)

This is an example of Sloka or Anushtup, meaning highlights how good things are uncommon, with examples. Precious stones are not found in every mountain, Mouktika a precious pearl to be found in select elephants, good humans are not everywhere or every forest does not have sandal trees.

The unstated rule is that the first three letters of the quarter are never a combination of all short (न-गणः:UUU) or a long with two shorts (भ-गणः: -UU). With the freedom given to the first four letters, Sloka can take various forms. All these possible forms give rise to a unique genre of similar sounding/rhythm verses, owing to the arresting outlook of the short fifth and long sixth and oscillating seventh letter coupled with only eight letters to a quarter. Let us see a few examples of sloka.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न
प्रणश्यामि स च मे न प्रणश्यति॥

(Bhagavat Geetha, Chapter 6, Verse 30)

For a person who sees me everywhere and everything in me, I will never cease to exist and he to me.

सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम् ।

स संजां याति भगवानेक एव जनार्दनः ॥

(Vishnu Purana, Amsh 1, Chapter 2, Verse 66)

The essences of Creation, Sustenance and destruction embodied by Brahma, Vishnu and Maheshwara, are symbolic of the singular godhead Janardana.

वागर्थाविवसंपृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥
(Raghuvamsha by Kalidasa, Verse 1)

My salutations to the universal parents Parvathi and Parameshwara, who are related to each other like the sound/word and its meaning and are the embodiment of all words and their meanings.

लौकिकानां हि साधूनामर्थं वागनुवर्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥
(Uttara Ramacharitam by Bhavabuthi, Act 1)

Words uttered by a worldly person, follows events that have already occurred. Occurrence of events clammer to make the words of an ascetic true.

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।
स्वानुभूत्येकमानाय नमः शान्तायतेजसे ॥
(Neetishatakam, Bhartrihari, Salutatory Verse)

Unbounded by space and time, continuous, unending, singular, existing only in the spirit form (formless); persistent by its own self-effulgence, I salute to such peaceful brilliance.

योजनानि शतान्यष्टौ भूकर्णो विदुःशतानि तु ।
तद्वर्गतो दशगुणात्पदं भूपरिधिर्भवेत् ॥
(SuryaSiddhanta)

This verse gives the diameter of earth as, twice eight hundred yojanas. The square root of ten times the square of that is the circumference of earth. (yojana is about 8kms)

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥
(Vivekacudamani)

Three prime ingredients needed for efforts towards self-knowledge are very hard to come by, and possible only through divine grace. They are a human body/form, the quest for liberation and a preceptor.

Sloka is one of the most common forms of verse found in Samskrit works involving various aspects like literature, sciences, philosophy etc. While being simple and short, Anushtup lends itself to communicate various ideas and emotions. A very sizable portion of Ramayana and Mahabharatha are in Anushtup (Some variants to the above rule are also found).

Even though Sloka or Anushtup like forms can be traced back to the Rig Vedas, Sage Valmiki also known as आदिकविः (Primordial Poet) is attributed to have come up with this simple yet powerful form of Verse. There is a very fascinating story describing this incident which inspired Sage Valmiki to recite a sloka as if from nowhere, out of the blue.

Sage Valmiki was very curious to know of individuals, with various virtues who inhabited this world at present times. He poses the following question to Hermit Narada.

कोऽन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्योऽदृढव्रतः ॥

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।
विद्वान्कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥

आत्मवान्कोजितक्रोधोद्युतिमान्कोऽनसूयकः ।
कस्यबिभ्यतिदेवश्चजातरोषस्यसंयुगे॥

एतदिच्छाम्यहंश्रोतुंपरंकौतूहलंहिमे।
महर्षेत्वंसमर्थोऽसिजातुमेवंविधंनरम्॥

(Ramayana, BalaKandam, Sarga 1,
Verse 2 to 5)

In this world at present, who would be full of virtue? One who knows dharma, is grateful, truthful and of firm resolve? One who is friendly towards all beings and of right conduct? One who is knowledgeable, capable and with pleasant looks? One who is self-realized, subdued anger, who is majestic, devoid of jealousy? One whose anger is feared by the Gods? Oh Sage, I am eager and curious to know of such individual, for you are the most capable one to fill my quest.

Narada, says that after full consideration and thought, he finds that a person named Rama from the Ikshwakulineage fits well into all these rare qualities. He then describes to Valmiki all the qualities of Rama and gives a short exposition into Rama's life. He concludes by saying that Rama ruled this world virtuously for a long time before ascending to brahma-loka. Sage Valmiki and his students felicitate Sage Narada, as he takes leave.

Sage Valmiki rests in his hermitage reminiscing over what he heard from Narada and eventually walked towards the Tamasa River bank in preparation for his midday rituals. He found a non-muddy sloop leading to the clear transparent water and asked his student to bring his bark-garment by the bank and remarked that the water was as clear as the mind of a righteous person. As he descends towards the river with bark in his hand, he glances at the dense forest. At the edge of the

forest, he saw a crane couple indispensable from each other, in the act of love. As he was glancing at them, an arrow originating from a hunter nearby struck the male crane. As its bloodied body rolled on to the ground, the female bird gave out a shrill cry of intense pain. The female bird with its copper colored (mating) plumage, still in ecstasy with its overflowing wings was vailing at the loss of her companion. The sage was very moved with compassion at the plight of the female bird and disturbed by the thoughtless unethical action of the hunter and spontaneously uttered the following verse.

मानिषादप्रतिष्ठांत्वमगमः शाश्वतीः समाः ।
यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम्॥
(Ramayana, BalaKandam, Sarga 2, Verse 25)

Oh Hunter, may you never attain peace and stature for a long time, for you killed one among the crane couple as they were making love to each other.

The sage was perplexed by his own utterances, for he was so struck with grief. Realizing that his words were musical and metrical, he says this to his student.

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।
शोकार्तस्यप्रवृत्तोमेश्लोकोभवतुनान्यथा॥
(Ramayana, BalaKandam, Sarga 2, Verse 28)

The verse is symmetric with equal number of alphabets in each quarter. It has a rhythm and can be sung with instruments. This meter that originated out of grief be known as hymn/sloka.

Following this incident, the sage completes his ablutions and heads back to the hermitage along with his student. Finishes his rituals and gets engaged in teachings for the day. A little while later, Brahma appeared

wanting to meet the Sage. Sage Valmiki was mesmerized by this sudden appearance of the creator himself, with full reverence, he stood up and greeted him with folded hands. He worshipped Brahma and washed his hands and feet, and offered him a seat. Brahma occupied the seat and looked effulgent in his own aura and directed Sage Valmiki to take a seat. Valmiki was seated in front of the progenitor himself; the sage was still thinking of the earlier incident of the day. He could not detach himself from the idea that a great wrong was perpetuated on the bird, by the hunter who had malicious intent to catch the bird while it was immersed in ecstasy. Sage Valmiki was overwhelmed with grief again and repeated the same verse to Brahma and sought clarity of its meaning and its spontaneous outpouring. Brahma smilingly answers thus.

श्लोकएवास्त्वयंबद्धोनात्रकायविचारणा।
मच्छन्दादेवतेब्रह्मन्प्रवृत्तेयंसरस्वती॥

रामस्यचरितंकृत्स्नंकुरुत्वमृषिसत्तम।
धमत्मिनोभगवतोलोकेरामस्यधीमतः ॥
(Ramayana, BalaKandam, Sarga 2,
Verse 30 and 31)

Oh Sage, do not think of the incident any more. The metrical composition structured by you be the source of glory. It was my will that perpetuated the flow of such words from your lips. Describe the life of Rama who is full of piety and virtue, with these metrical verses.

Brahma goes on to encourage Valmiki to describe all the various details he heard from Narada. He also mentions that all the unknown details will also be revealed to him and nothing that Valmiki describes will be untrue. With these words, Brahma disappears at the very spot.

This was born the meter called sloka or anushtup, from the grief-stricken pure heart of

Sage Valmiki, inspired by the creator himself for composing the epic Ramayana.

The tenth century poet king Bhoja, inspired by Valmiki's Ramayana has rewritten the story in a prose-poetry combination, which is famously called चम्पूरामायणम् (Champu-Ramayana). In this, the poet describes the appearance of Brahma in a rather interesting way.

वाणीविलासमपरत्रकृतोपलम्भमम्भोजभूरसहमान
इवाविरासीत्।
आभातियत्कृतिरनेकविधप्रपञ्चव्याजेन्द्रजालविधि
कपिञ्छकेव॥

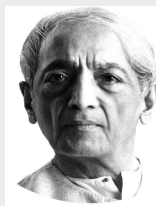
(ChampuRamayanam, Balakandam, Verse 7)

Vani (speech) the consort of Brahma has now (Valmiki's Utterance of मानिषाद...) favored another person, making Brahma jealous. This makes the creator of multi universe appear suddenly in front of Sage Valmiki. The narration goes on to say, Brahma directed Valmiki to compose the entire Ramayana, in the same meter through which Saraswati manifested herself as a verse in this world.

Sloka or Anushtup is a very popular meter which is extensively used in Sanskrit works. The format described in this article is a generic definition, there are various other refinements and variants of this basic format that are found in Ramayana and other works.

Quotable Quotes from

Jiddu Krishnamurthy



Understand the whole of life. You must understand the whole of life, not just one part of it...

Emptiness comes as a sunset comes...

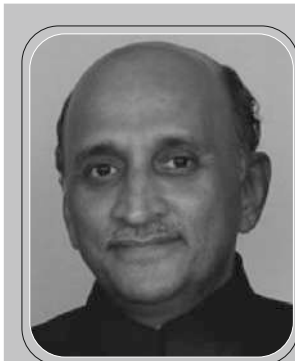
You are the world...

Real Lessons in HISTORY

Prof. M.G.Vedavyas

Academician, Historian, Author & Teacher
Contact: Contact: 9845052506; vedavyasmg@gmail.com

Magadi Karanika Krishnamurthy



(This is the ninth essay in D V Gundappa's magnum-opus Jnapakachitrashaale (Volume 6) – Halavaru Sarvajanikaru. Translated by Vedavyas M G, edited by Raghavendra G S and Hari Ravikumar. Adapted for VipraNudi by Vedavyas M G with the permission of publishers)

Magadi Karanika Krishnamurthy is worthy of remembrance. He had a mind that was liberal, a heart that was generous, and an outlook that was progressive. The reward the world gave him was—to some extent—admiration and a bit of ridicule. The Karaṇikas were descendants of a minister of the famous chieftain Kempegowda, who had apparently donated plenty of land and gold to him. Krishnamurthy's ancestors were virtuous; they had utilized the wealth and prosperity received from the chieftain for the patronage of the Vedas and Śāstras. Tens of pundits and students lived under the patronage of the Karaṇikas during those days and were immersed in the tutelage of Vedas. Krishnamurthy took pains to retain and protect that tradition.

Physique

Krishnamurthy was a well-built man. A tall person with a well-nourished body; a physique and an expression that exuded courage.

Once Krishnamurthy was a participant in a display of physical strength—conducted under the aegis of the Mahārāja of Mysore—at the Gymkhana Club, which was meant for sporting

events. A while after the start of the physical events, he pulled out a plantain-tree stump that was used as a maṅṭapa decoration and brandished it like a mace. The other participants ran away, scared. Such was his strength. By 1907–8, Krishnamurthy had taken an interest in public affairs. He was one of those who built a house during the early days of the Basavanagudi suburb. He was a member of the Legislative Assembly of those days. He used to participate enthusiastically in the proceedings of the Assembly.

Being convinced that agriculture is a prime need for the well-being of our country's citizens and that modern machinery is necessary for agriculture, he corresponded with several companies abroad, procured new models of agricultural equipment, and displayed them in a large room in the front portion of his house. Tools such as ploughs, new types of weeding machines, seeding machines, harvesting machines, machines for crushing unburnt bricks, de-husking machines, cotton seed separators, and new types of shovels, spades, and sickles were exhibited. He had even advertised in magazines in this regard. I had seen these adverts even when I was a student. I got curious about them. Unfortunately, not many people visited the exhibition. His friends, when they had no other work, would go there, see those exhibits from a distance, and giggling would say “Sir, you have put in a lot of effort for this. There is so much ingenuity!” So saying, they would just walk away.

No loss for them; no income for him. He ran this for a few years and then had to close the shop. Moreover, some exhibits had disappeared. This was the experience of the heralders of progress.

Organized Brainstorming

Our Krishnamurthy had another idea. Members of the Legislative Assembly come to Mysore from all over – they come on behalf of the public, and spend their money, but to what end? They would not have understood anything in-depth related to their duty. They had no idea about what others are thinking and what their opinions are. These members ought to work in unison instead of being disparate. For this, they should all stay in the same camp and utilize their spare time for the exchange of opinions and discussion. With this aim, Krishnamurthy submitted an appeal requesting members to stay in the lodge that he organized. He took possession of Nanjaraja Bahadur choultry for this purpose. This was probably around 1908–9.

'Auspicious Deed'

At that time, the topic of discussion was a plan to host a feast (At Home) for the king. I was not interested in this per se. My objective in going there was to understand what was happening with the Mahājana-sabhā (an assembly of dignitaries) established the year before. The honorary secretary of that Mahājana-sabhā was Nanjappa of Santhebachahalli. When I enquired, he smiled and said, "What is the hurry? You should not hurry, my boy" and sat me down. The question was not answered. He just joked and closed it.

Let it be. The more important thing was the sajjige and bonḍa being prepared in the kitchen under Krishnamurthy's orders. I realized then that people attended the event for this reason.

As it is, extremely tasty; when it's free, it tastes much better!

Krishnamurthy was already known for being rich and generous. Would it be proper to offer money for dining or snacking with friends? What would they think? This was an 'auspicious deed' as far as Krishnamurthy was concerned.

Try and Try Again

On his part, Krishnamurthy would not want to learn lessons from such experiences. When the Legislative Council was meeting in Bangalore, he persevered again to organize a get-together. But this time, the number was not significant. During this period, Mokshagundam Ramachandra Rao was a member of the Legislative Council. He would take me to the Council, imploring me to assist in the organizing. My task was to highlight the main points of the budget and explain them. The members were to deliberate on those points and adopt a resolution at the end. Afterward, based on the resolution, the audience was to debate it during the day's assembly. This was the idea.

What I could, I did, with dedication. But soon as I took up a budget point, one of the four or five members there would step out of the room saying "...we will be right back." Another would say, "It's kind of cold. A hot cup of coffee would be good!"; yet another would inhale snuff. A couple of hours of opportunity we got would be thus frittered away.

Magadi Krishnamurthy was the one to bear the charges for all these endeavours. He ended up extremely disappointed.

Budget Speech

At the time when Visvesvaraya was the diwan, Magadi Krishnamurthy was a member of both the Representative Assembly as well as the Legislative Assembly. In the budget speech he made at that time, he quoted extensively from portions of Rāmāyaṇa's kaccit-sarga. In kaccit-sarga, Lord Rāma, while advising Brother Bharata on how he could administer the State, goes on to tell him about the fiscal policy:

आयस्तेविपुलःकच्चित् च्चिदल्पतरोव्ययः।
 "One should get high income, but spend less"

Listening to these examples, the audience gave out a slight giggle. On the other hand, Visvesvaraya, pleased with it, said, "What you are saying is good. We should follow that principle. Let's think about how we can follow it in our present situation."

In the Municipal Assembly

Krishnamurthy was a member of the Bangalore Municipality for a few years. I was his co-worker. Krishnamurthy had a slightly aggressive trait. He was not used to camouflaging or being delicate about a matter. On the one hand, were his words – unrefined and not subtle; on the other hand were PuttannaChetty's words – refined and delicate; watching their verbal exchange was a pastime for us.

Once, there was a water distribution dispute in Bangalore. Usman Khan stood up and said, "Sir, there is one community, they come to the public tap, wash their clothes again and again, clean their vessels repeatedly, and scrub their bodies ad infinitum." He showed this with miming and body language. Krishnamurthy, who was sitting opposite Khan, rolled up his shirt and coat sleeves (as if getting ready for a fight), stood up, and started saying, "Sir, our friends..." By then, Puttanna Chetty understood [the intended meaning] and addressed Usman Khan, a bit menacingly "Who did you say takes much time at the public tap?". Khan said, "I did not refer to brahmins, sir. All my customers are brahmins. If you want, I will show you the ledger." What else could we do but laugh?

An Idea

Ideas that didn't strike others used to strike our Krishnamurthy. I will relate one here.

"The time for brahmins to secure salaried jobs is over. It is going to be difficult for them to

survive. To face this, they need to practice other livelihoods. One such is that of a barber. Brahmins have now opened hotels for a living. Scriptures say that the selling of food by Brahmins is prohibited. But obeying it is impossible now. If a Brahmin can run a hotel, why not run a salon? If he puts up a board 'Brahmins' Salon', and runs it well, all Brahmins may go there alone. Can't it feed a family? Why just for Brahmin men, why not a salon exclusively for Brahmin widows? It will be in accordance with our rules of sanctity and practices. They will be untouched by non-brahmins." He used to reason this way. Some amongst us would even ridicule such ideas.

Injury

Krishnamurthy's last days were not filled with joy. During the early days of Mirza Saheb's reign as the Diwan, Krishnamurthy had once been to Magadi to visit his lands. A few people surrounded him and beat him up. Krishnamurthy was injured and had to spend a few days at Bangalore's Victoria Hospital for treatment. Then, one day, Mirza Saheb came there to enquire about his well-being. Looking at Krishnamurthy's pain and suffering, he expressed his grief. Recounting his experience, Krishnamurthy said, "Sir, while beating me up, they were saying in Hindi – 'Our man is the diwan; beat him up, our Mirza Saheb is there (to take care of us)'."

Krishnamurthy was a pious man and respected tradition. After returning from a pilgrimage to Badrinath, realizing it was the right time to pass on his assets, he distributed them. A part of this munificence resulted in KaraṇikaKṛṣṇamūrtigaḷa Veda Pāṭhaśālè (a school for the study of Vedas) and the Badrinārāyaṇa temple within. Krishnamurthy was a virtuous man. He would not tolerate the world's deceit.

He had no counter plans for that deceit. What we need to remember is not his loss due to his naïveté but the happiness and benefit to the public due to his nature.

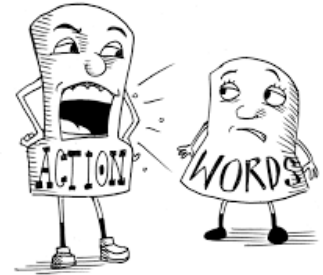


Mind over Matter

Anitha Nadig

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

Action speaks louder than words



Achal is 5 years old, living with parents and grandparents. He is an inquisitive kid who is curious about new things and does not hesitate to ask questions. He talks well and has friends at school and neighbourhood. He talks to his mother non-stop when he is around her, and has his own set of activities with grandparents. However, he becomes silent when his dad is around. His dad likes to spend more time with Achal. But Achal gives monosyllabic responses to his dad, he does not ask questions to him and usually avoids interactions with his dad. Worried about this, Achal's parents go to a counsellor along with him as per their pediatrician's advice.

Vandana and Varun have been married for a year now. There are constant fights between them in a span of a year. It was an arranged marriage. Vandana gets triggered and gets angry after most of the conversations with Varun and his mother. She talks well and has a good bonding with her father-in-law. Fights between Varun and Vandana reached a stage where they decided to consult a family therapist.

Anantha was upset after the meeting with his boss. He was a director in an MNC with 25 years of experience. He joined the MNC 2 years back after 23 years of experience in small companies. In the last 2 years, there were a lot of complaints against Anantha by his reportees. This time, it had reached the leadership team and his boss had

recommended Anatha to get coached by an internal coach for communication.

On a visit to the counsellor and coach in the above cases, it was found that one of the components which led to the issue was communication skills.

During the counselling, Achal's parents came to know that Achal was hesitant to talk freely with his dad as he used to panic about his tone. His dad's voice was loud and whenever he was not accepting the child's behaviour, he used to raise his voice. Achal felt threatened by the tone of his dad. Gradually, he started avoiding interactions with his dad as a coping mechanism.

Varun and his mother had typical ways of facial expressions and hand gestures while they talked. This annoyed Vandana. Also, their pace of talk used to become fast and loud when they were stressed or under pressure. During the counselling session, it was discovered that Vandana felt rejected by those facial expressions and hand gestures. The loud voice led her to an anxious state.

Anantha, who was upset with the complaints from his reportees, checked with his boss on what exactly was his reportees complaining about his communication skills. His reportees had complained about the way he gave feedback, some of the specific words he used, his tone of voice and his body

language. When any work was not delivered, Anantha used to get angry and felt to show a sense of power. This led him to yell at his reportees. When he accused his reportees, he used to make hand gestures that intimidated them. In the meetings, the way he used to sit used to show authority and power which used to irritate his reportees.

Communication is not language. Webster's dictionary defines communication as 'a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour'. As the definition says, communication is not just the words one uses. In fact, according to Albert Mehrabian, communication has three elements. He calls it a 7-38-55% rule for personal communication.

According to this rule, communication happens in three ways as one talks.

1. Choice of words: The words one uses to communicate make up to 7% of the communication
2. Voice: the pitch, tone, volume and pace of the voice makes up to 38% of the communication
3. Body language: the visible actions seen by others using all the body parts makes up to 55% of the communication

During the counselling sessions for Achal & Vandana and their families, one of the important factors identified for Achal's parents and Varun and Varun's mother was to work on their communication. They were asked to be mindful of their voice and body language along with words used while talking. They were also taught assertive communication skills. They were taught to recognise their emotions and express them instead of showing them in their voice or body language. They were suggested to get further counselling done to process the emotions behind the tone and body language used.

Anatha went through a series of coaching sessions with a communication coach to learn effective and empathetic communication techniques and explore his belief in power and authority.

Communication is not just a tool to exchange information. It helps in building trust and relationships. It helps in solving problems, making decisions, increasing knowledge and making better choices in life.

The unsaid things can have a deeper and longer impact than the said things. Let us be mindful of what we say, our voice and our body language.

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.



Performing Arts...

Dr. S.N. Susheela

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

Contribution of various Haridasas - Sri Narahariteertha (Continued...)

In my previous article, I wrote about the life history of Sri.Narahari teertha .In this article, I will try to throw a little light on one of his compositions. Entu marinade...which is in the Kannada language. There are many instances where Sanskrit is amply used by Haridasas.Sri Purndara dasas popular devaranama ,"Venkata chala nilayam"has Sanskrit in toto .But being a pioneer in the Haridasa tradition, Sri. Narahari Teertha composed the song in Kannada. we can see very few Sanskrit words such as "Raghukula Tilaka", "Naree putraadi", and "Brahmadi vandita" in this composition. It is indeed an interesting point to look back into the history of Indian music which got its origin in Samaveda. During the Vedic period, Sanskrit was the language which was used during chanting the Vedic hymns as all four Vedas,18puranas, Aranya samhite, and Agamas, were in Sanskrit. The ancient Indian music was enriched by complex compositions like prabandha, vrittana etc. These compositions were more like stutigeetas, which were set to intricately talas of marga traditions. To make the element of music more simple and easily accessible to all including laymen, the whole structure of the raga system, tala system and structural outlook of compositions got evolved to a great extent during the medieval period. As Sri Narahari Teertha lived during this period it became a challenge for him to compose devaranamas in the Kannada language. But he certainly changed the flow of music and laid a strong foundation for the regional essence of

Karnataka by using the local language to reach the common man at large, as the main purpose of composing Kannada devaranamas was to preach ethical values to the society at large. Now let us try to understand the verbal meaning and also the sahitya bhava(emotional aspect) in the keertana of Sri Narahariteertha:

Composition : Entu Marulade
Raga : behag
Tala : Adi

Shudhdha sahitya
Pallavi

Entu marulade nanentu marulaade ||

Anupallavi :

Entu marulade bhavadolu
Balalide santara pore Raghukula Tilaka ||
MatinalliHaridasatana ||
Neetiyaalli prabhudasadana ||
Preeti dhanadi vishayadalli ||
Nirbheeti daiva guram drohadali ||

Charana:1

Ekantadalli dhanada gosti ||
Lokantaradi vairagya gosti ||
Sreekantana sevege anumana ||
Bhukantana sevege summana ||

Charana:2

Dharmakke ondu kaasu
Saavira honnu adharmakke koti honnu ||
Onde kaasu Dharma madalu besarike ||
Adharma madalu echcharike ||

Charana: 3

Dombanante bayalige harahi ||
Dhambhatanake karmava Maadi ||
Ambuja naabhage dooragi ||
Kumbhee pakake guriyayagi ||

Charana:4

Satiyara baidare Naa baiyye ||
Sreepatiya baidare keluta naguve ||
Matigettu vishaya lampatanagi ||

Charana: 5

Yaarigagi dhavati paduve
Innarige odave bachchiduve ||
Naaree putraadigalu yaroo baararo
sangadadi

Charana:6

Bhajisu Brahmadi vandita Hariya ||
Tyajisu kaamadi durvishaya ||
Sujana vanditanada
NARAHARIYA bhajisu
Shreesha sree RAGHUPATIYA

Analysis of the composition:

In the Pallavi (opening)part, the composer gives a prefix to what he is going to establish further. The verbal meaning of Pallavi and Anupallavi suggests the monologue of the composer. He says how he was deceived in this IHA with worldly attraction. He continues to explain how much he is exhausted and pleads with God, to take care of him. In the anupallavi he accepts his mistake of speaking about Hari without any devotion, while preaching he regrets that he pretended to be the devotee of the Lord. He wonders why he got attached to love, lust and money and repents how he could betray God and his gurus without any hesitation.

Due to constrained space, I will do a small analysis of the keertane from various dimensions.

The structure of this composition throws light on many things. The division of pallavi, anupallavi and charana suggests that a new creative effort of composing was made possible by him.

In this composition, the composer regrets having been an untrue devotee of God for a long time. It is noteworthy that Haridasas followed in his footsteps while composing devaranamas. A new pattern of experimenting with the rhetorical aspect is established here. Rhetorical beauties consist of adi, Madhya, antya prasas, the prosody such as yamaka, yati (linguistic aspects), the metre in which the composition is structured etc. This innovation further laid a strong foundation for later Haridasas to focus on literary beauty in their compositions.

Prasa in this keertana :

Madhya prasa is used deliberately in anupallavi ,maaTi nalli and neeTi yalli, Preeti -nirbheeti

Dombanante -Dambhatanake, satiyara -sreePATIya-MATI.

In each charana we can see numerous examples of PRASA.

It is a known fact that the later Haridasas also composed keertana consisting of more than 5 or 6 charanas.

In this keertana , the composer puts a series of questions to himself. He regrets that he never did any monetary charity but started accumulating unnecessary money to please his wife and children. He admits his grave mistake that when someone insulted his wife he felt irritated but when God was abused, he laughed aloud.

Further in the fifth charana, he stops questioning himself and converts the mode of expression into a preaching style.

Here he advises that for whom one must struggle in life, for whom one should hoard gold jewels, and ends the charana with a statement that no wife and no kids will accompany him after dying.

The final charana further reveals the proper way to be followed by all. He advises us to worship Lord Hari, leaving aside all the lust and bad character.

The Ankita is used by him in the last charana which is followed even today by all the composers.

In this devaranama, we can see a simple Kannada language through the composition which suggests that Haridasas intended to

reach the common man and spread Vaishnavism .

The metre used here is depicted very well. The structural analysis suggests that these keertanas were tuned to a particular Raga and Tala. Though there is no notation for the composition of all Haridasas, one can analyse the sahitya bhava and notate it with a suitable raga which elaborates the aesthetic essence of both ragabhava and sahitya bhava. These two essential components are also known as Maatu and dhaatu -a perfect blend of both the aspects enriches the value of the composition to a great extent. Sree Narahari teertha, certainly has influenced the later Haridasas to a great extent.

Quotable Quotes from Mahakavi Kalidasa



Today well lived makes every
yesterday a memory of happiness
and every tomorrow a vision of
hope

Ah, my wishes become hopes

Misfortune finds the weak spot



Crime Prevention - A Criminologist's Perspective

Varsha Avadhany

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com

THRESHOLD OF TOLERANCE... A CONCERN THAT WARRANTS ACTIONS

"A boy meets a girl; they fall in love... Along the way they have disagreements, and the girl says I want to end our relationship. The boy's ego is hurt and ends up killing the girl". This a very common story that we all have heard since time immemorial... Now here is the twist in the 21st century –The boy kills the girl with a gunshot at point-blank range. No, this isn't fiction or an occurrence in some US universities. This is very much in the Capital of India. The trend of 'Gun Violence' rising at an alarming rate is what puts the safety and security of citizens at peril.

Our brain structures are wired for self-protection in a defensive manner. It immediately reacts biologically, chemically, and physically to save itself. And the mind's program over the years of inducements only refines it to know thresholds that we can bear pain or a disagreement or any other adversity. It automatically works on the mechanism that is palatable to oneself and within the norms laid by the sociological structures to take care of survival needs. So, what changed in recent times, more so in the post-pandemic era that the defense mechanism has given rise to harming others to protect self? Let's examine one more case of 'Gun violence at the workplace'. Two colleagues have a disagreement on the usage of office furniture resulting in one of the colleagues killing the other again at point-blank range. What was so pressing that one couldn't resolve this through a simple dialogue?

Let's pass a lens of tolerance through various stages:

- a. **Childhood nurturing-** Today, most urban upper-class households are moving towards the trend of a single-child family. A child is bought up with utmost care and affection with very rare opportunities for them to be able to share the affection they get or the materials they possess with others. In addition, what is also observed is that the child is reared in an environment with the least disagreements.
- b. **Individualistic lifestyle-** Chinese real-estate market saw the utmost boom since many youths invested in houses to enhance their need to have their own space. It was an economy that was built on the mirage of an 'individualistic mindset', where I, myself, take a predominance. However, this fell like a pack of cards when the economy shrunk, and people opted for a co-habiting lifestyle. However, what needs to be observed is that this was an economic compulsion, not an emotional or sociological compulsion. The result is a rise in domestic violence, separation/divorce, mistrust among partners, and other abusive and violent crimes
- c. **Age of information-** The most commonly asked question on ChatGPT is 'How to

crack the password of emails?'. While AI and tech were ideally meant to create a safer and more secure society, their usage by evildoers is far greater than for common goodness. The case in point is the 'Dark Web' is larger than the actual web world. The information on how to commit a crime is available just at the click of a few buttons aids the minds to circumvent ethical behaviours and take the route of jumping a few rules that could disrupt the thread of sociological semblance.

d. **Copycat crimes** – Being possessive in a relationship isn't a new behaviour. However, the Pandemic and Post-Pandemic times have seen a rise in partners with psychopath tendencies cutting up the bodies of their partners as an absolute act of vengeance. On the other hand, in socially deviant behaviours that are also on the rise, what is seen often in the media is Aviation industry stories. However, one can also observe at non-adherent behaviours are also on the rise whether at traffic lights, for payment of taxes, or being ethically right.

How can the preparedness for such a shift be worked out?

1. Workplace – Have a **robust Insider Threat program** that identifies deviant behaviours at the start and ensures corrective actions
2. Community – Have community programmes that create a conducive environment for adherent behaviours. Even **Positive behaviours can be copycat behaviours.**
3. Family – Nurture a child that accepts failures, sadness, and disappointments as part of life. Along with exposing them to **situations of resource scarcity.**

The most important is to understand that currently, our reaction to crimes is templated whereas crimes themselves aren't templated!! Can we customize our minds to respond to prevent crimes?





TOPICAL and TRENDY

- What people are talking about...

Anand Prahlad

Technocrat, Entrepreneur
Contact: anandp123@gmail.com

How Encryption Works

Encryption pervades all aspects of our lives today. We utilize it as a matter of course without even giving it a second thought. That book you ordered for your Kindle library last night, the message you sent your friend on WhatsApp this morning, the agreement you digitally signed just now – all these acts used encryption or the science of Cryptography.

A Bit of History

The desire to keep and hold secrets is ageless. Cryptography in the form of basic ciphers, has existed from the times of the Greek and Roman civilizations. These were rudimentary and mainly designed to obfuscate messages, so they didn't make sense if they fell into the wrong hands. An early example called the Caesar Cipher shifted characters by 3 places (e.g. A = D, B = E, C = F, and so on). Such a cipher is called a substitution cipher. A modern example, called ROT13 is a modified version of the Caesar cipher that simply shifts characters by 13 places (instead of 3). ROT13 is interesting because there are 26 letters in the alphabet – and as a result, it is its own inverse. Basically, the same algorithm (shifting 13 places) can be used for both decryption and encryption.

As ciphers go, however – ROT13 is an example of weak encryption and is rarely used where secrecy is valued.

A historically more recent example where encryption was used was when the German

military used the Enigma machine to transmit and receive coded messages. The Enigma's encryption key changed every day, making the messages hard to crack. The story of how Alan Turing famously cracked the code and helped the Allies win the 2nd world War is memorably captured in the Hollywood movie – “The Imitation Game”.

Modern Encryption

In more recent times, IBM created a block cipher back in 1973 to protect their customer data. It was later adopted by the United States as a national standard called DES (Data Encryption Standard). It was in wide use until 1997 when it was cracked and later replaced by AES (Advanced Encryption Standard). AES is still extant and widely used in all modern applications.

You can understand encryption in the simple form of multiplication. If you think of the message you are trying to encode as a string of digits, which you multiply using another long string of digits (think of this second number as your encryption key), their product is your encrypted message. Easy, right? In order to decrypt, you simply need to divide the encrypted product with the same encryption key, and voila! Your original message is back.

What we've described above is an example of Symmetric Key Encryption and so long as

you have a long enough key, it actually works quite well. Both DES and AES are examples of Symmetric Key ciphers, although their algorithms are substantially more complex than the simple multiplication example I've used above. The reason the encryption key needs to be long is to make the decryption computationally expensive enough for an unauthorized actor who may use computing techniques to decipher the key.

AES-256 is arguably the most secure, practical implementation of a symmetric key cipher available today. The 256 denotes the length in bits of the key used. Longer keys obviously will make AES more secure, but they also make the task of encryption computationally more intensive. To crack a 256-bit key, an attacker would need to try 2256 different combinations. This number is 78 digits long and is several orders of magnitude greater than the number of atoms in the observable universe. So, for all practical purposes, AES-256 is virtually impenetrable. The 56-bit DES key which was cracked in 1997 can be cracked in less than a day using today's computers. In comparison, AES would take billions of years to break (using current computing technology – but more on that later).

Types of Encryption

Ciphers like DES and AES are Symmetric key ciphers. This means that the key used to encrypt is decrypt is the same. This is fine for scenarios where the same system needs to decrypt at a later date, something it had encrypted earlier. In such a case, the key is kept secret and is known only to the system.

However, what if a system needs to send an encrypted message to someone else? How would the other side decrypt it? Well, the other party would need the same key to decrypt the message. But therein lies the problem. How do you communicate the key

securely to the other party? What would you do? Encrypt the key? And then how do you protect the key you encrypted the key with? We could go on forever.

In 1976, Stanford researchers Diffie and Hellman proposed a way that used 2 separate keys for the encryption and decryption operations. One key could be used only for encryption whereas the other could be used to decrypt what the former encrypted. Or vice versa. It was a revolutionary* concept and completely changed the encryption landscape. (*In 1997, it was revealed that the British signals intelligence agency, had shown as early as 1969, how public-key cryptography could be achieved – but they did nothing about it)

We won't get into the math of this right now – but in this model, 2 keys are assigned to each user. One is a private key and another a public key. The public key can be shared freely with the world, whereas the private key is held secret by the user.

When A wants to send a secure message to user B, she uses B's public key to encrypt it. B in turn uses his private key to decrypt it. The message is secure because nobody other than B knows how to decrypt the package.

The public-private key pair can also be used for digital signing – i.e. to validate a sender. If B receives a message from A and he needs to be sure it is from A and nobody else, A uses her private key to sign the message. When B receives it, and can decode the signature using A's public key, he can be 100% sure the message is from A.

So, in short, Symmetric encryption is useful when you have a single entity doing both encryption and decryption. As an example, if you were to maintain a diary that you wished to keep private to yourself – you could make all your entries in a cipher that only you

understood. That would be symmetric encryption. Symmetric key encryption is relatively fast computationally and doesn't require very long keys to make it computationally defensible. As stated earlier, a 256-bit length key used with AES would take billions of years to break with currently extant computing power.

Asymmetric encryption is something you would use when you have at least 2 entities that need to exchange messages. In such a case transmitting a single "symmetric key" to the other party would be risk-prone because somebody might eavesdrop. Going back to the diary analogy, it would be like writing down instructions on how to decode your cipher. You would have to worry about the instructions falling in the wrong hands. Asymmetric key encryption, therefore, has 2 keys – one with which you encrypt; and another with which your recipient decrypts. Asymmetric key computation is also more intensive computationally and requires much longer keys to make it defensible. As an example, a 1024-bit RSA key is only reasonably secure and can be cracked by a fairly determined hacker with sufficient computing power. A 2048-bit RSA key is predicted to be secure until 2030. The problem with making these keys longer is that the computation complexity increases, and the speed of encryption slows down drastically.

What is HTTPS and SSL/TLS?

In a practical application of asymmetric key encryption between 2 parties, the Diffie-Helman mechanism requires an exchange of public keys between the 2 entities – so they can encrypt messages meant for the other or decrypt messages sent by the other.

A practical implementation of Diffie-Helman was made possible by 3 MIT scientists – Rivest, Shamir, and Adleman in 1977, the very next year after Diffie and Hellman made

their theory public. Popularly known as RSA, this practical implementation of Diffie-Helman used mathematical factoring as a way to create the one-way function that is essential as part of the Diffie-Helman key exchange.

In real-world scenarios using asymmetric encryption for the transmission of all data would be frustratingly slow. So, asymmetric encryption is usually used to exchange a symmetric key confidentially between both sides – which is then used to encrypt the actual data payload.

The mechanism of this initial handshake, exchanging public keys, deciding on a confidential, common, symmetric key, and transmitting data encrypted in flight is called SSL (Secure Sockets Layer), also known as TLS (Transport Layer Security). SSL was originally invented by Netscape and then handed over to the Internet Engineering Task Force (IETF). HTTPS is the protocol that SSL rides on.

SSL Certificates? Why do we need those?

One risk with Diffie-Helman is that an intermediary can intercept the public keys during the initial exchange and substitute them with their own public keys thus fooling the endpoints into believing they're communicating with each other when in reality, all communications are being hijacked by an actor in between. This is commonly called a Man-In-The-Middle attack (MITM) and is the reason we use certificates today. A Certificate is a way to authoritatively attribute ownership of a public key to an entity or individual. Certificates are typically issued by trusted sources called Certificate Authorities and are protected dearly. This is why, when you are using a browser with an HTTPS URL, you may sometimes see a warning that the site may not be trustworthy. This usually means that the certificate being used by the site isn't from a valid CA and that it could be vulnerable to a MITM attack.

Quantum Computing and Quantum Resistant Encryption

While classical computers carry out logical operations using the definite position of a physical state (0 or 1), quantum computers perform calculations based on the probability of an object's state before it is measured - instead of just 1s or 0s - which means they have the potential to process exponentially more data compared to classical computers.

While quantum computing is still in its infancy, it is a fact that mathematical problems which are considered computationally "too intensive" for today's computers may not be so for quantum computers. Should that happen, the defensibility of today's encryption algorithms could disappear or be seriously compromised.

Not surprisingly, asymmetric encryption algorithms (which are weaker and less defensible computationally) are likely to be the main casualties of quantum computing. But work is already underway to build more quantum-resistant versions of asymmetric encryption.

Symmetric encryption will not be impacted nearly as much by quantum computing. While quantum computing is likely to take a bite out of symmetric encryption algorithms, increasing the key size will again give symmetric encryption enough runway and defensibility.

Key Management and Segregation of Duties

A small thought to end with... remember that your encryption is only as good as how well your keys are protected. Many times,

when you place data on the cloud (aka someone else's computer), you need to be sure that the data is safe. Most cloud/SaaS vendors will claim to encrypt the data you put there in order to make you feel safe, but you should know that you really have no control over the encryption process or the keys used in that process.

Best practice encryption always requires a separation of duties between the owner of the data and the cloud or SaaS vendor. This means you should control the encryption and the keys and let the cloud or SaaS vendor manage the data.

Strong encryption without separation of duties is as good as no encryption. You can technically argue the data is secure, but since it can be decrypted by others you haven't authorized, it is not private.

Encryption will be an important key (no pun intended) to the future of computing. Knowing how encryption works will put you in a position of advantage and let you have more control over your data assets.

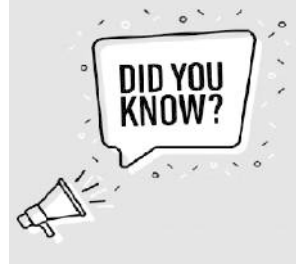
(Editor's Note: Anand is Founder and CEO at Parablu Inc. - a B2B SaaS start-up. With over 30 years of experience building enterprise software solutions, Anand has a unique mix of security and storage DNA. After relocating to India in 2010, he served as Managing Director and Head of McAfee's R&D Center in India. Before that, in the US, he spent 16 years at Commvault, where he was Senior Vice President of Product Development and a key member of the executive team that led Commvault through a successful IPO in 2006. Anand is a prolific inventor and claims several granted patents in the area of computer storage management.)



Did you know?

Dr. A. Gayathri Devi

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



NATURE - THE BEST TEACHER

The wisest and the noblest of the teacher is Nature. Every blade of grass has a lesson to teach. As rightly said by William Wordsworth, "Little do we see in Nature that is ours, we lay wasting our powers, getting and spending"

Bhagavata Purana has an episode of the 24 Gurus. Sri Krishna advises Uddava, His ardent devotee, by illustrating a story of His ancestor King Yadu. It contains the invaluable knowledge of the highest order leading to liberation.

1. **EARTH:** The first and foremost Guru is Mother Earth. People trample over, dig, burn, break the land, and disturb the tranquillity of Mother Earth. But Earth is undisturbed – not excited, angry, no hatred. Instead, it produces grains, fruits, vegetables, and minerals. Thus Earth teaches man forbearance, altruism, sharing and giving to others.
2. **AIR:** When the wind blows over flowers it spreads fragrance. When it passes over garbage it sends a foul smell. But the air let go of them both and remains as pure as before... untainted. This teaches man to be equanimous in all situations. Even in trying situations, one is expected to be calm.
3. **SKY:** The sky is all-pervading. It does not get attached to anything. Man must learn to remain detached despite being surrounded by the material World.
4. **Flowing Water:** Water is pure and it allows everyone to make use of it without discrimination. Flowing water teaches man to remain pure in heart and render selfless service without anticipating a reward.
5. **FIRE:** Fire radiates light and warmth. It consumes the impurities and purifies them in the process. So also we should burn our impurities and glow with Self-knowledge. The Light of knowledge must be used to illumine other's life.
6. **MOON:** The moon despite waxing and waning continues to be bright and shining. Similarly, the cycle of birth, living, growth, suffering, disease, old age, and death are states of the physical body.
7. **SUN:** Sun has a lot of lessons to teach. He gives the foremost lesson of duty on



time, bereft of any conditions. Treating everyone equally, making no distinctions, Sun spreads his sunlight spreading Warmth and light. Man must learn to spread love making no distinctions whatsoever. Man must learn to remove ignorance within and around him.

8. Pigeon: A story goes that once when the parent birds were away in search of food. A hunter caught the baby pigeon in the net. On their return, seeing the baby in the net, they were unable to bear the separation. The parents jumped to the net and died along with the Little Pigeon. This teaches man to avoid being too attached to material things and worldly life.
9. Python: A python lies waiting for the food. It never grumbles for food. It is happy with whatever comes its way and takes food to sustain itself. It teaches a very good lesson to man. " Eat to live and not live to Eat "
10. OCEAN: A Ocean is vast and deep. It teaches man to have broadmindedness and acquire depth of knowledge. Even though an Ocean has waves, froth and foam, etc. deep inside it is calm. It teaches man to have equanimity of mind even under trying situations.
11. MOTH: The moth gets attracted by the brilliance of the fire; it plunges deep into the fire and embraces death by its action. So also sense objects attract men and they completely lose themselves in its attraction. Indulgences in them cause his destruction.
12. BEE: The honey Bee gathers the sweet honey and hoards it in its hive for a long time, for an unknown future.

Unfortunately, the honey bee gatherer comes and sets fire to the hive and collects all the honey. This teaches a very good lesson to the man that he should not hoard anything beyond his needs.

13. ELEPHANT: The male elephant even at the sight of the statue of a wooden elephant gets wild and rushes towards it and gets trapped. This teaches man the danger of not exercising care in seeking a woman's company.
14. HONEY COLLECTOR: This taught him to share whatever he has with others and give up the tendency of being selfish. It taught him that the joy of giving and sharing gives greater joy and happiness.
15. DEER: The Deer is attracted by the sweet music. It runs in search of it. Similarly one should be careful about sensuous things.
16. FISH: Fish gets caught by the food in the bait. It teaches a lesson that one should have control over one's tongue. One who can not control his tongue can not control his other senses.
17. DANCING GIRL: As the story goes, Pingala, the dancing girl pined for her lover in vain till morning. Ultimately she was disgusted which generated dispassion in her. The story teaches the man to be dispassionate towards everything.
18. HAWK: A hawk had a piece of flesh in its mouth and because of it other stronger birds pounced on it and caused pain. The moment it dropped it, all others flew away. The lesson that the Hawk gives man is that one should renounce everything and one shall be free and fearless.

19. **CHILD:** The carefree child has no worries about the future and always plays with zest and happiness. So also man must be pure in heart like a child and be happy.
20. **MAIDEN:** a story goes that when some guests came home unexpectedly when her parents were away, a maiden had to pound the rice inside the kitchen. Her bangles started clinking and it disturbed the peace. So She removed all of them except one. That brought back calm, peace and quietness. The lesson it teaches man is that unwanted company should be discarded and solitude must be sought after when in search of spiritual knowledge and meditation.
21. **HUNTER:** The story goes that once a hunter was so deeply engaged in sharpening his arrow that he did not notice even a royal procession as it passed by him. This teaches man the virtue of single-minded devotion and concentration.
22. **SNAKE:** A snake lies alone on an ants hill – a house built by others. It lives peacefully but detached. So also a man must live on this Earth detached unperturbed and with serenity.
23. **SPIDER:** It is said that just as a spider weaves a web from its saliva, resides in it and finally destroys it by swallowing it, similarly God creates, sustains and destroys the World. Man is only expected to play his part.
24. **WORM:** A wasp carries the worm to its nest. The worm constantly thinks of the Wasp and assumes the body of the wasp without discarding its own. Similarly, constant prayer to the Lord metamorphoses one to the Lord Himself.

Thus Nature has a lesson for us all. As Shakespeare rightly put it in his TWELFTH NIGHT "Books in the running brooks, Sermons in stones and good in everything"





Short Story

B.R. Bhimachar

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

Golden Jubilee...



"My name is Baburaya. I was ..." Rao's voice was feeble and probably the lady didn't hear it.

"Ajjja, Please come here slowly. Leaving the first six rows that are reserved for guests; you can sit anywhere you wish. The function will start anytime now..." She left him to find his way and departed in a hurry.

The person looking colorful in his traditional suit must be the principal. Intending to talk to him, Rao approached him. "My name is Baburaya. I was fifty years ago..." The Principal seemed to be in a hurry and in no mood to listen to the old man. He paid a courtesy look at Rao and said "Please come. It is a pleasure that old and respected people like you have come to our Golden Jubilee function. Venkatappa... Hey Venkatappa... see that this elderly person is seated properly..."

Attender Venkatappa was assisting Rao to a

chair when he heard the Principal calling him loudly to go and see if the Guests have arrived. Venkatappa deserted Rao mid-way in a lurch and ran off.

The Chief Guest was speaking now "Our institution has completed fifty years and is celebrating its Golden Jubilee year with pomp. The real pillars of glory are all those old teachers who selflessly and dedicatedly worked in the formative years of the institute..."

The crowd was cheering and whistling. With difficulty, Rao got up from his seat and was screaming "My name is Baburaya. I was fifty years ago the first Kannada teacher of this institution..."

It was only a cry in the wilderness as no one was in any mood to understand him, let alone listen!

(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

The skeptical, the medical and the Google

"Happy doctor's day doctor, I extended my hand in greeting.

Instead of taking my palm in his, he caught hold of my forearm and attained the posture of an eyes-half-shut Buddha.

"Doctor, I have..."

"Hypertension... yes. Your pulse is racing" he said.

"That is because your nurse..."

"Good looking, isn't she? Surely, she could not be the reason for your hypertension..." The Buddha's pose shifted to that of a motorbike rider at 90 kmph speed.

"Not really. She said that you will be leaving in five minutes. So I bounded up the four flights two at a time..."

"Ah! But you could have taken the lift", the forward hunch of the bike driver turned to the one found in hair-cutting saloons – ramrod straight spine and challenging chin.

"Indeed, but there were patients and I was impatient. I just came to greet you" I said, withdrawing the forehead from his pulse-checking grip.

"Thanks a lot. But a doctor is happy when..." he began.



"He gets due kickbacks from labs and scanning centres?" I ventured.

"Ah! That would make a mercenary doctor happy. My league of doctors will be happy when the patients are fresh..."

"I understand" I cut in, "Sweat, stench, bad breath..."

"Cut it out. A good doctor should not even recognise these aspects. I was speaking about the habits of the patients" he blurted.

"By habit, do you mean the clothes they wear? Yes. Some of today's clothes..." I ventured again.

"But those are better than the olden-day clothes. A cold shoulder top saves us more time than a full-sleeved garment. Just aim your syringe and shoot. The job has become lightning fast because of that dress. I was speaking of fresh, unpolluted mind" he explained.

"What would make the mind of a patient dirty?" I queried.

"Indulging in unnecessary search" he shot back.

"But seek and you shall find is the right attitude" I opposed his statement.

"Not if you seek wrongly."

"And how would one search wrongly?"

"Google search" he growled.

"Surely, you jest. Google is the omniscient guru of the 21st century" I countered.

The doctor took a knife from his 'armoury' and placing it before me, stated, "In the hands of a housewife, this cuts vegetables. In the hands of a doctor, it cuts out troubles. In the hands of a rowdy, it causes trouble. Google is like this knife"

"But an informed search..." I began. His intercom plinked. 'Send him in' he spoke into it and turning to me he said, 'Be in the anteroom. You shall get your answer". I went in as the door opened to let the patient in.

"Hello Ramesh, what brings you here?" the doctor chirped.

"Oh! I am deeply anguished doctor. I am at my wit's end" replied Ramesh.

"What's the problem?"

"I sneezed thrice yesterday. Could it be Covid?"

"Let me check... pulse normal... oxygen level 98... No temperature... no sign of Covid. What makes you think you have contracted it?"

"My wife's cheese pulao doctor. She asked me

how it tasted. I was unable to discern any taste." I knew Ramesh. I knew his wife's cheese pulao. Compared to it, fresh raw cotton from the fields tastes like Ambrosia.

"One symptom does not make a disease," said the doctor.

"Can it be asymptomatic?" he persisted.

"Perish such thoughts. Here, drink this liquid" said the doctor. After a few minutes, I heard Ramesh cough loudly and utter, "What was it doctor? So viscous and so ridiculous to taste."

"Ah! Your taste buds are back in action which means no Covid. That was the Paani from across the road. That Paanipuriwala is quite famous in this area" replied the doctor.

"Oh! I am happy that my taste buds are fine. But... doctor... I coughed! That is a sure sign of Covid."

"You coughed because it was quite spicy."

This seemed to calm Ramesh a bit. But that proved to be just the calm before the storm.

"Doctor... That Paanipuriwala... which water does he use?" he yelped.

"Calm down. I was just pulling your leg. It is homemade. Nothing to worry about."

"I have one more problem doctor. My knees and elbows pain a lot."

"Get out of your computer chair at least once in two hours" suggested the doctor.

"But, doctor, it is said that such pains may be the first sign of arthritis"

"Who says so?"

"Google. I searched a total of forty-nine sites. Forty-two of those suggested 'being in the same position for a long time.' Seven sites suggested it could be arthritis."

"Ours is a democratic country. We go by the majority. Adhere to what the 42 sites say" said the doctor.

"But Doctor... The churches said Sun revolves around the Earth. Galileo said otherwise and he was proved right. What if those seven are correct?"

The doctor seemed to be short of words. Silence ensued. After a few minutes, the doctor said, "Those are fake sites. Do not believe those."

This seemed to have the right effect. "That, I can understand sir. The government declared recently that there are many fake sites. Now, one more small doubt doctor, if I may..."

"Go ahead."

"Is Idli good for health? Some sites say it causes acidity and acidity can lead to ulcers and ulcers could lead to cirrhosis. What should I do? Should I do away with Idlis once and for all?"

"Consult a dietician about it. My secretary will fix up that appointment for you. Come to me after consulting her" the doctor said. The sound of shuffling feet and the ensuing silence suggested that Ramesh had left.

"Do you know which day will really be the Doctor's Day?" he asked as I re-assumed my seat. I sat in anticipation of the answer.

"The day people stop Google-doctoring themselves" he averred.

I nodded my head in acquiescence.

II 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



Photo Gallery for July 2023

VIPRANUDI

July - 2023



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>