



VIPRANUDI

English Journal from the house of AKBMS



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B.R. Bhimachar

(DoB: 05.06.1924) is a teacher par excellence, author, a centenarian and a living legend

Bhimachar was born into an upper-middle-class Brahmin family in Sagara, Karnataka. Father, Sri. Baalagaru Ramachar was the famous lawyer who successfully fought the legal battle, "Issuru's case" against the ruling British during the Quit India movement. He was honoured for this meritorious service by the High Court in Bengaluru subsequently. Bhimachar's mother was Indirabai, who had the distinction of exhibiting her singing prowess by performing on many occasions in front of the Royal audience at the Mysuru palace.

After finishing intermediate in Shimoga, Bhimachar obtained his Bachelor of Science degree from Central College in Bengaluru and started his illustrious career as a teacher at the Government Junior College, Shimoga. He taught Physics and Mathematics. Well into his late forties, he went on to do his Master's Degree in English. He retired as the Principal of the college in 1980.

Bhimachar has authored many books. He has done translation of several Kannada works into English. "Vishnumangala", and "Lingering Illusions" are some of his popular translations. Two of his books "Venkatesha Mahatme" and "Srinivasa Kalyana" were released by the then Pejawar seer, His Holiness Sri Sri Vishweshwara Theertha Swamiji. He has been writing a regular column in this journal for over twelve months now. Amongst his favourite readings are DVG's Mankuthimmana kagga and Navyajeevi quartets, a few hundreds of which, he has translated into English so far. While in Shimoga, he was instrumental in raising funds of over Rupees ten lacs and played a pivotal role in the resurrection of The Kerekodi Anjaneyaswamy Temple. Scores of students have immensely benefited from his guidance and life teachings. He was felicitated by AKBMS in Shimoga for the services rendered to his students and society at large.



At 100, how does he keep so fit – physically and mentally?

His daily routine includes :

- Reading few pages of a book
- Memorising a few quartets
- Writing – Translations, journal writing, letters...
- Walks at least 1000 steps inside the house
- Enjoys singing Kannada folk and old Hindi films songs and loves playing the Harmonium

His mantra for life: "Believe that every one in this world is kind to you. Have no grudges and be true to yourself... If you must fight, then fight for the truth!"

His favourite lines: I cant believe that I have turned hundred! It feels as though it has only been a few moments...



On 16.07.2023, his family and admirers in large numbers got together to celebrate his 100th birthday at Gayathri Bhavan, Bengaluru

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VIPRANUDI

-English Journal from the house of AKBMS

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Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

Namaskaram to all my Vipra friends.

As you are already aware from my previous edition a new working committee has been formed and responsibilities have been duly allotted to work in different areas. These committees in turn have formed subcommittees to help better work. Some of the committees are already well into their work which is a very heartening thing to know. Such committees have been instructed to work within the scope of their allotted responsibilities and have been given complete freedom to arrange and organize various events and conduct programs. They have also been advised to conduct timely meetings amongst themselves and with the managing committee as and when they feel they need extra input or feel the need to discuss any issues and build a productive learning and sharing platform. Keeping the vision and mission of the Mahasabha in focus, these committees will indulge themselves in organizing various programs and events which work in tandem with the purpose for which such a Sabha has been established. Along with this, I invite all of you to come join hands with Mahasabha and work towards the upliftment of our Mahasabha and our community.

The Bangalore committee and the Gulbarga team have already started their work and are way ahead in organizing events within one week of coming into being. I request the other committees also to follow suit and come up with various ways and means to build a strong and dynamic Mahasabha.

One other point worth mentioning here is the activities of the Mahasabha are not limited to only Bengaluru anymore, but has spread

and reached out to the other districts of Karnataka. Speaking of Bengaluru also, South Bengaluru has always been active and involved. So it became very important that the other parts of Bangalore also participate equally in driving the initiatives of the Mahasabha. So a committee was formed and a convenor exclusively for the North zone of Bangalore was duly appointed and am happy to say that in the past one and a half years, lots has been happening in this zone. All the initiatives undertaken by the Mahasabha are reaching the corners of Bangalore and going forward we expect that our initiatives reach all 28 Vidhana Sabha zones. All the newly appointed committees are working towards this target and lots of events are being planned in all the areas of Bangalore so that there is participation from all the nooks and corners of this dynamic city and Mahasabha events become the talk in any household.

We make an earnest request to all the committee members to develop a close working relationship with the Managing Committee and facilitate to spread and reach out to all the layouts of Bangalore city. This will help us to spread awareness of the various activities of the Mahasabha. The essence of the unification of the community is achieved when every member of our community is informed and aware of the purpose of the Mahasabha. Through this we hope to enter a new era of an evolved Brahmin community and this change will not be possible without these appointed office bearers.

I will come back in the next edition with more such news of coming together and all the events planned by AKBMS.

Peace Be To All

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk..✍

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

I just watched the film – “Oppenheimer” in the morning and when I am sitting here in the evening to complete my editorial, I am compelled to write about the film itself – one of the best I have seen in a long time now.



The film is all about Robert Oppenheimer's role in the first nuclear test that the Americans performed – code-named “Trinity”. He is considered the “father of the atomic bomb”- the man who gave that destructive piece of technology that was used by the Americans on Hiroshima and Nagasaki to end World War II. Though the movie is complex and very focused, as long as one can digest the first half that is pretty intriguing, they will get answers to all their questions when the second half begins. I

am not here to tell you the entire story as it is there in the theaters for you to go and experience. I only wanted to share some of my thoughts and those aspects of the film that kind of set me thinking.

When in the opening slots of the film, there is a reference to Prometheus, it was evident as to how the Director – Christopher Nolan was going to end his film. Like Prometheus who defied the Olympian Gods, stole the fire from them, and gave it to humanity, it was Oppenheimer who was instrumental in offering the Atomic bomb to the world. In both cases, their contribution was for good and for bad, depending on how it got used!

The atomic bomb, per se, only forms a backdrop to the three-hour saga. What we see on the screen is a series of theatrical excellence that showcases Oppenheimer's equation with himself and the people around him; His ambitions and dilemmas and also his commitment to the cause on hand; His adept way of handling the project with so many famous physicists of the time contributing their bit; The way the political powerhouses will use, manipulate and at the end discard even the best of brains – there are so many beautiful strings of above-par performances that one has to watch the film to experience fully.

The scene where Albert Einstein tells Oppenheimer that people will garland him and praise him for his work only to let him exit silently and unnoticed when the work is all done is a recapture of the Indian ethos which admonishes people not to go after public glory thinking that it is eternal. In one of the end scenes, Oppenheimer meets Trumann, the US

President, and conveys to him his feeling of remorse for having developed a device of mass destruction and requests him not to use it. Trumann looks straight into the scientist's eyes and tells – "The world will only blame me for the bombings of Hiroshima and Nagasaki because I ordered it. They will never ask the question as to who invented the bomb" – How true? There are many such beautiful situations in the film that will set you thinking...

What stood out as far as I am concerned is Oppenheimer's admission to his girlfriend that he is learning Sanskrit. It made me feel good that the best of the physicists of the scientific world have learnt Sanskrit or studied our scriptures to understand the marvels and secrets of creation, thereby charting out a path of scientific studies that would only attempt in unraveling each of them, one bit by one bit and

one at a time! The reference to Vishnu that comes later in the film also prophecies that he alone will end this world as he alone has created it in the very first place! Go watch the film... It will be worth it!

On July 27th in Bengaluru, AKBMS brought the community entrepreneurs together on one platform. The idea was to connect them together and allow them to share their best practices and work together for each other's success. It was a novel initiative as anything that we do to create newer business opportunities and thereby enhance the earning potential for the individuals, will positively affect the development of the society itself. This great initiative of Sri. Ashok Harnahalli will evolve further and exceed expectations. I congratulate all the team members of AKBMS who are lending their support to the President in this noble activity.

I thank all my columnists and editorial colleagues for their continued patronage. Till we meet again in our next edition, wishing you all a blissful time ahead.



Satyesh N. Bellur

ಸಂಯುಕ್ತ ಸಹಿ ಕರ್ನಾಟಕ ಸರ್ಕಾರಿ ಸೌಲಭ್ಯ ಬ್ರಾಹ್ಮಣರಿಗೆ ಮರೀಚಿಕೆ

ಸಂ.ಕ.ಸಮಾಚಾರ, ಬೆಂಗಳೂರು
ಬ್ರಾಹ್ಮಣ ಸಮುದಾಯಕ್ಕೆ ಸರ್ಕಾರದಿಂದ ಯಾವುದೇ ಸವಲು ಸಿಗುತ್ತಿಲ್ಲ. ಇದರ ವಿಚಾರ ಸಂವಿಧಾನದಿಂದಲೂ ಸಿಗುವ ಸೌಲಭ್ಯಗಳು ದೊರೆಯುತ್ತಿಲ್ಲ ಎಂದು ಅಖಿಲ ಕರ್ನಾಟಕ ಬ್ರಾಹ್ಮಣರ ಮಹಾಸಭಾ ಅಧ್ಯಕ್ಷರಾದ ಅಶೋಕ ಹಾರನಹಳ್ಳಿ ವಿವರಿಸಿದರು.



ಎಫ್‌ಕೆ‌ಸಿಎಂ ಭವನದಲ್ಲಿ ಅಖಿಲ ಕರ್ನಾಟಕ ಬ್ರಾಹ್ಮಣರ ಮಹಾಸಭಾ ಅಧ್ಯಕ್ಷರಾದ ಅಶೋಕ ಹಾರನಹಳ್ಳಿ 'ಉದ್ಯಮ ಕ್ಷೇತ್ರದ ಸಾಧಕ ವಿತ್ತದೊಂದಿಗೆ ವಾಣಿಜ್ಯೋದ್ಯಮಗಳ ಮಂತ್ರಾಲಯಗಳ' ಸಭೆಯಲ್ಲಿ ಮಾತನಾಡಿದರು. ಇಂಗ್ಲಿಷ್, ಬೆಚ್‌ಪಿ, ಬೆಟಿಎಸ್ ಯಾವ ಸರ್ಕಾರ ಬಂದರೂ ಬ್ರಾಹ್ಮಣರಿಗೆ ಸೌಲಭ್ಯ ದೊರೆಯುತ್ತಿಲ್ಲ. ಪುಸ್ತಕಗಳ ಸೇವಕಾಶಿಯಲ್ಲಿ ವೀಕ್ಷಿಸಿ ದೊರೆಯುತ್ತಿಲ್ಲ. ಹಿಂದಿನ ಸರ್ಕಾರ ಹುಣಸಾಣಿಗೋಸ್ಕರ ಪಾತ್ರ ವಹಿಸಿ ಕೊಡುಗೆಗಳನ್ನು ಫೋಟೊ ಮಾಡಿತ್ತು. ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿಯೂ ಬ್ರಾಹ್ಮಣರು ಎಂದು ಹೇಳಿಕೊಳ್ಳಲು ಹಿಂಜರಿಯುತ್ತಾರೆ. ಏಕೆಂದರೆ ಮಹಾಸಭಾ ಕ್ಷೇತ್ರ ಹೋಗಬಹುದು ಎಂಬ ಭಯ. ನಮ್ಮ ಸಮುದಾಯದಲ್ಲಿ ಹಿಂದುಳಿದವರು ಅಧಿಕವಾಗಿದ್ದಾರೆ. ಮಹಾಸಭಾ ನೀಡುವ ಮಾಸಿಕ 500 ರೂ. ಹಿಂದಿನಿಗೆ 6 ಸಾವಿರ ಅರ್ಪಣೆ ಬಂದಿವೆ. ಇದನ್ನು ನೋಡಿದರೆ ಸಮುದಾಯದಲ್ಲಿ ಅಧಿಕವಾಗಿ ಹಿಂದುಳಿದವರು ಹೆಚ್ಚಾಗಿ ಇದ್ದಾರೆ ಎನ್ನುತ್ತಾರೆ ಗೋಪಾಲಕೃಷ್ಣ ಎಂದು ತಿಳಿಸಿದರು.

ಎಫ್‌ಕೆ‌ಸಿಎಂ ಭವನದಲ್ಲಿ ಅಖಿಲ ಕರ್ನಾಟಕ ಬ್ರಾಹ್ಮಣರ ಮಹಾಸಭಾ ಅಧ್ಯಕ್ಷರಾದ ಅಶೋಕ ಹಾರನಹಳ್ಳಿ 'ಉದ್ಯಮ ಕ್ಷೇತ್ರದ ಸಾಧಕ ವಿತ್ತದೊಂದಿಗೆ ವಾಣಿಜ್ಯೋದ್ಯಮಗಳ ಮಂತ್ರಾಲಯಗಳ' ಸಭೆಯಲ್ಲಿ ಮಾತನಾಡಿದರು. ಬೆಂಗಳೂರು ಹೋಟೆಲ್ ಮಾರೀಚಕ ಅಡ್ಡಕೆ. ಎ.ಸಿ.ರಾವ್, ಬೆಚ್‌ಪಿ ನಾಯಕ ಭಾಸ್ಕರ್‌ರಾವ್, ಡಾ.ಗಿಂಧರ ಕಣಿ, ರೂಪಶಾಸ್ತ್ರಿ, ಉದ್ಯಮ ಪ್ರದೀಪ್ ರೈ ಮೆತ್ತಿಕರಂದರು.

ಸರ್ಕಾರ ಹಾರಿ ತಂದಿರುವ ಮಾತಿ ರಾಜ್ಯಕ್ಕೆ ಉತ್ತಮ ಫಲ ಇಲ್ಲದಂತಾಗಿದೆ. ಸಮಾಜದಲ್ಲಿ ನಮ್ಮನ್ನು ನೋಡುವ ದೃಷ್ಟಿ

ಬ್ರಾಹ್ಮಣ ಯತಿಗಳ ಸಮಾವೇಶ

ರಾಜ್ಯದಲ್ಲಿ ಅತಿ ಶೀಘ್ರದಲ್ಲಿ ಬ್ರಾಹ್ಮಣ ಯತಿಗಳ ಸಮಾವೇಶ ನಡೆಯಲಿದೆ. ಎಲ್ಲ ಯತಿಗಳು ಒಂದೇ ವೇದಿಕೆಯಲ್ಲಿ ಸೇರಲಿದ್ದಾರೆ. ಸಮಾವೇಶದಲ್ಲಿ ಬ್ರಾಹ್ಮಣ ಉಪವೇದಿಕೆಗಳ ಸಮವೆ ಉದಯ ಹಾರಕಮ್ಮನನ್ನು ಯತಿಗಳು ನಿರಾಂಕ ಮಾಡಲಿದ್ದಾರೆ.

* ಅಶೋಕ ಹಾರನಹಳ್ಳಿ, ಎಕೆಎಂ ಅಧ್ಯಕ್ಷ

ಬ್ರಾಹ್ಮಣರ ಸಂಖ್ಯೆ ಕ್ಷೀಣ

ರಾಜ್ಯದಲ್ಲಿ ಬ್ರಾಹ್ಮಣರ ಸಂಖ್ಯೆ ಕ್ಷೀಣವಾಗುತ್ತಿದೆ. ಅರಣ್ಯದಿಂದ ಬ್ರಾಹ್ಮಣರು. ಈಗ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ ಅವರ ಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗಿದೆ. ಅನ್ನವು ಬರುತ್ತಿದ್ದರೆ, ಬ್ರಾಹ್ಮಣರ ಸಂಖ್ಯೆ ಕಡಿಮೆಯಾಗುತ್ತಿತ್ತು. ಬ್ರಾಹ್ಮಣರನ್ನು ಈಗ ಅಲ್ಲಸುವುದು ಅಂತ ಹೇಳುತ್ತಿದ್ದಾರೆ. ಮುಂದೆ ಇನ್ನು ಸಮಸ್ಯೆ ಸೃಷ್ಟಿಯಾಗುವುದು.

* ಡಾ.ಗಿಂಧರ ಕಣಿ, ಅಯೋಜಕ ವೈದ್ಯ



AKBMS – News & Events

Savithri Ramesh

Lead members of the AKBMS Women's wing.
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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during June 2023, to your perusal:

Events and Programs of AKBMS :

1. The first working committee meeting of the newly appointed committee was held on the 24th of June at Gayathri Bhavan Bangalore.
2. A program to honour all the newly elected MLAs and Corporators was held in Bengaluru on the evening of 24th June at the APS college auditorium. All the elected leaders promised to stand by AKBMS and do everything possible to support and strengthen our community.
3. PratibhaPuraskara program and honouring the successful people of the Brahmin community was held at Mandya district. A similar program was conducted at Gadag to honour the toppers in education on 2nd July.
4. Medical camps were set up in various parts of Karnataka like Belthangady, ArasikereSindhuru, Bengaluru, and so on.
5. A free medical camp was held on 9th July by AKBMS and Nalanda Education Academy. This camp addressed medical issues for women and conducted an awareness program.

Quotable Quotes from Swami Vivekananda



"Arise! Awake! And stop not until the goal is reached."

"You cannot believe in God until you believe in yourself."

"Talk to yourself once in a day, otherwise you may miss meeting an intelligent person in this world."



Guest Column

Ashok G Narendra

Retired Banker, Avid Bibliophile & Passionate Reader
Contact: 9611838712

Doyle's Sherlock Holmes: Legend and Reality (Part – 1)

Sherlock Holmes, the fictional detective created by Arthur Conan Doyle, has fascinated readers for more than a century. He wrote 4 novels and 56 short stories, between 1881 to 1927 which are considered Doyle's finest stories. It is claimed that the original stories have been translated into more languages than any other work except The Bible! The first Holmes film was made in 1900 followed by dramas, musicals, comics to even a ballet! Sherlock Holmes and his friend Dr Watson have acquired a life of their own, to become the most popular characters. In a survey conducted in 2008, 58% said Sherlock Holmes was a real person!

Arthur was the second child of Charles and Mary Doyle of Edinburgh, with six siblings. Charles was an artist, who drew pictures and also designed fountains in the palace in Edinburgh. He took to heavy drinking, lost his job and in the end, was admitted to an asylum where he died. Mary brought up the big family by starting a lodge in which she had some experience. Mary read a lot. It was said that she had a book in her left hand when her right hand stirred porridge. She read novelist Gustav Flaubert and Goutier, the French poet. She admired American writer, Oliver Wendell Holmes for whom she had great respect. She encouraged her son to read literature, who read Jules Verne on her lap when he was only four. Doyle idolised her throughout his life. It was no coincidence when Doyle named his detective Holmes.

He studied initially at Stoneyhurst College in Lancashire. In 1876 when he was 17, he was admitted for medicine in Edinburgh's Royal Infirmary(Hospital). He read a lot in those days and borrowed books from the library, and returned them to borrow again. The exasperated librarian finally told him that he cannot exchange books more than two times, in a day! He would buy books for three pence, - his daily expense for meals and a beer, but had to go without food. He worked for six months to maintain himself and crammed all his studies into the other six. This way he tried to reduce his dependence on his mother and earned his degree of MB, CM (Edinburgh) in 1881. Soon after, he worked on steamships, Hope and Mayumba headed for West Africa. After his return, he settled in a place called South-sea, near Portsmouth for his practice.

No 1 Bush Villa, on Elm Grove, where he began his practice, had a ground floor, to examine patients and an upstairs room, where patients were not allowed to go. Here, he wrote his stories of mystery, suspense, murder and the supernatural and sent them to newspapers. They were not accepted by editors and came back to him, like carrier pigeons. As he had few patients, he wrote continuously without disturbance. No 1 Bush Villa proved lucky, for he met his future wife, Louise Hawkins, a soft-spoken girl, who provided him stability and a warm home and his fear of creditors faded, after marriage.

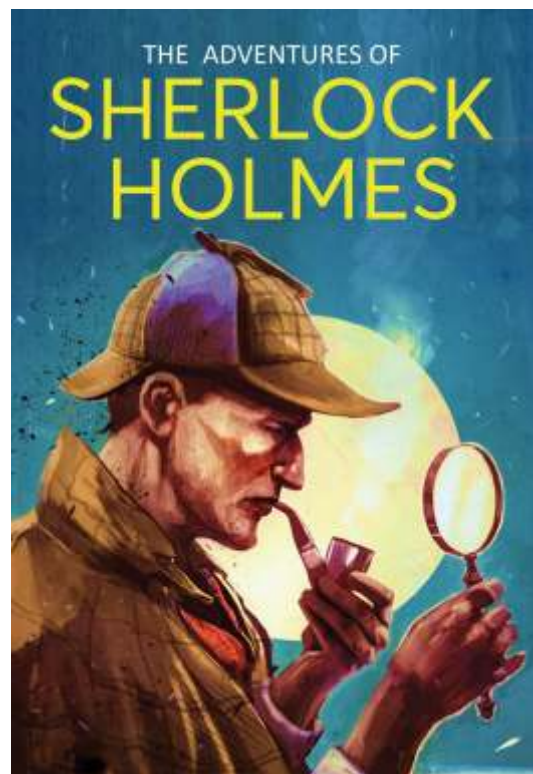
Doyle felt that his mind had quickened to write fresher, crisper and more workman-like stories after he married Louise Hawkins, nick-named Touie. In due course, his practice improved, and he depended less and less, on his mother, for her money and material help.

Arthur Conan Doyle was just shy of a few months before his 27th birthday when he wrote his first Sherlock Holmes novel, 'A Study in Scarlet'. It propelled him into the front ranks of Detective story writers, like American writer Edgar Allan Poe and French writer Emile Gaboriau. He admired Poe's novels and his detective, Auguste Dupin. He says Poe endowed Dupin with brilliant thinking and clarity of thought which was the only quality left for him to make his tales short but intensely enjoyable. He also felt Poe had great originality and laid the foundation of detective literature with his three novels. Poe explored the limits of this form and left no ground for his successors to cover. However, Poe's long winding description and analysis of the evidence of crime appeared like an essay to Doyle.

Frenchman Gaboriau had Doyle, deeply impressed by his hero Monsieur Lecoq. He knew how to keep his readers turning the pages of his novels and became a household name in Paris. To build up advanced interest in his novel 'Monsieur Lecoq', mysterious posters appeared all over Paris and the book was a sensation. Doyle liked his neat plots and his story format. In the first part, a crime is discovered, an investigation is carried out and the criminal is revealed. Then the author explains the complex history of mistakes and violence that led to the murder, in the second part. It looked like two books joined together. This format was absorbed by Doyle fully. After centuries of poetry, representing the summit of literary achievement, fiction had climbed in the nineteenth century as the most popular form of literature and was esteemed by critics after

'War and Peace' in 1869 by Tolstoy and George Eliot's 'Middlemarch' a couple of years later.

England in the 1830s saw the formation of a police force. Robert Peel, the then Home Secretary got approval from Parliament for his Metropolitan Act. It replaced the earlier watchmen called Runners. During subsequent decades this police force did exemplary work, attracting public praise. The Press was full of their exploits. Doyle read about Police, called as Bobbies in England and as Peelers in Ireland, when the idea of detection and investigation of crime, took root. The legendary Chief Inspector William Sherlock attracted him, which ultimately set his mind on calling his hero Sherlock Holmes. Doyle sought to create a (consulting) detective who would set the police on the right path, after the criminal, when all available evidence was placed before him. He would be observant of evidence, a reader of the criminal mind, with power of deduction, with knowledge of medicine, and history of crime, who built up scientific evidence and boldly went after the criminal without bias.



His creation, Sherlock Holmes, did not evolve out of his inner consciousness, as people believed. But his character was based on a surgeon named Bell in Edinburgh Royal Infirmary(Hospital). Dr Bell's talent for analysing and deducing a patient's disease had an electrifying effect on his students. Doyle's very first novel, 'The Scarlet Red ' showcased this aspect to become a runaway success. Doyle dramatised situations in which, Sherlock Holmes observes 'small things' which when put in a logical order pinpoint the criminal. His use of a magnifying glass, a hat and a curved smoking pipe have become the symbols of his profession: Detection of crime.

Let us see an example of this. In London, in a place called Lauriston Gardens, the dead body of a man is found. The Police conduct the initial investigation and their theory as to who killed the victim is ' ready' in no time! But the motive for the crime is missing and Inspector Gregson of Scotland Yard seeks help from Holmes who goes there with Watson. On nearing the scene of the crime, Holmes lounges up and down the pavement and intently observes the ground, the sky, opposite houses and the line of railings. He observes footsteps on the wet clayey soil, smiles and utters an exclamation of satisfaction. Then they reach the murder scene. Inspector Gregson has just discovered writing on the wall of the house. The word Rache is written in blood on the wall and everybody thinks it was the name of the woman who killed the victim for revenge. Holmes takes out a measuring tape and a large round magnifying glass from his pocket. He trots around the room, sometimes stopping and kneeling and once lying flat on his face. So engrossed is Holmes that he appeared to have forgotten all others, and chatters away with several exclamations, groans, whistles, and cries indicating hope and encouragement. To Watson, he appears like a pure-blooded, well-trained foxhound, dashing

backwards and forward, whining in eagerness, until it catches the scent! Holmes continues his research, measuring with care, the distance between marks, applying his tape to the walls and gathering up carefully, a handful of grey dust from the floor in an envelope. Finally, he examines with his magnifying glass the word ' Rache ' written on the wall, going over every letter with the most minute exactness. "

He then says, ' I'll tell you one thing which may help you in the case. There has been a murder done, and the murderer was a man. He was more than six feet high, was in the prime of life, had small feet for his height, wore coarse, square-toed boots and smoked a Trichinopoly cigar. He came here with his victim in a four-wheeled cab, which was drawn by a horse with three old shoes and one new one, on his off foreleg. In all probability, the murderer had a florid(healthy) face and the fingernails of his right hand were remarkably long. These are only a few indications, but they may assist you. The Police Inspectors glance at each other with an incredulous smile. Holmes continues, " he was killed by poison and Rache is the German word for revenge " and advises them not to waste time looking for Miss Rachel. Holmes walks away, leaving the police open-mouthed behind him. Like a true consulting detective! Such dramatisation made his readers scream in suspense, which ended with the arrest of the murderer Jefferson Hope, in their house at 221B Baker Street.

To be continued...

(Editorial Note : Sri. Ashok G Narendra is a Banker. He served Canara Bank before retiring as Senior Manager and during his tenure, has worked in several states. He loves Dasa Sahitya, Kannada, and English literature and evinces a keen interest in Music & History.)



TIMELESS TRADITIONS...

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Shree Devata Aradhana

Shree gurubhyo namah.

In the previous article, we saw some aspects of the main or pradhana yagnas that people should compulsorily perform – of course, according to their capacity. We find different methods of worship if we turn the pages of history. Each method had its codes, rules etc., along with fallacies and most of the time, it was very cumbersome and often confused people. There have been instances where people have fought amongst themselves to prove their practice to be superior. If it was not Jagadguru Shankaracharya, our modern society would have been in shambles even to understand the right method of doing worship.

A very learned scholar rightly summarizes Jagadguru Shankaracharya's contribution below:

1. Jagadguru Shankaracharya reconciled various Hindu religious traditions or paths. He did not teach any sectarian beliefs or worship. For example, he reconciled

- ✦ Karma and Jnana (which means the Veda and Vedanta)
- ✦ Saguna and Nirguna Paramātma,
- ✦ gave a chance of sadhana for those adhering to Varnashrama dharma as well as those who are out of it for some reason,

- ✦ reconciled Vedic rituals with Puranic as well as Tantric rituals.
- ✦ Accepted all the various sastras like the Vedas, Smritis, Puranas and Tantras (or Agamas).
- ✦ He also reconciled Shiva and Vishnu; karma and Sanyasa; and bhakti and Jnana, worship through murti as well as without murti.

2. He travelled all over India and reinforced once again that the whole Hinduism of the entire India is one

3. He established various Sankara peethas for spreading and protecting Dharma.

4. He is also believed to have established Panchayatana (पञ्चायतन) puja of five Devatas.

5. He advocated logical thinking and harmony with faith which became a healthy faith. Thus found harmony between logic and faith.

6. He remained in and sustained the broad and multifaceted as well as multi-levelled Hinduism and did not find a separate sect or cult of his own.

Jagadguru Shankaracharya did not create a new system in पञ्चायतन pooja. There is

archaeological evidence that tells that this practice was already in place even before Jagadguru Shankaracharya. Many पञ्चायतन mandalas and temples have been uncovered that belong to the Gupta period. Jagadguru Shankaracharya opined that people during Kaliyuga would find it very difficult to understand the highest level – Nirguna Brahma and required a medium through Saguna Brahma – an instrument to understand the true essence of Brahma.

पञ्चायतन is a combination of 2 words पञ्च and आयतन. पञ्च means five and आयतन simply means seat or more colloquially seating arrangement. Therefore, seating arrangement has been assigned to each deity in a particular spot depending on the sampradaya of the sādḥaka.

The principle devatas in पञ्चायतन are Devi / Shakti, Shiva, Narayana, Ganapati, and Surya. Some traditions in Tamil Nadu add Subramanya as well. There are 5 important stone idols or indicators of the supreme Brahman in the form of a "Roopa".

Vishnu is represented through Saligrama (found in the Gandaki River in Nepal),

Ganapati as a shonabadra stone from the Son river in Madhya Pradesh,

Surya is a quartz crystal taken from Tamil Nadu,

Shiva as Banalinga from the Narmada River in Maharashtra, and finally

Shakti is a Swarnamukhi river stone from Andhra. Some traditions keep the esoteric Srichakra as well as a representation of Shakti. Sadhakas who worship Skanda add the Vel (spear) to their pooja.

Jagadguru Shankaracharya's intention of creating the concept of पञ्चायतन pooja by acquiring various objects from different parts of India gives a glimpse of the magnanimous mind he had towards fostering a strong and well-connected nation.

Though there are many methods of performing the पञ्चायतन pooja, the sādḥaka should follow the tradition his ancestors used to follow or his Guru's directions.

Though many people are eligible to perform the पञ्चायतन pooja, they do not understand the significance or the benefits that accrue from doing this. Some of the common benefits are listed below:

1. The mind needs to be active and fresh for the entire day. पञ्चायतन pooja offers this peace of mind when the sādḥaka chants various during the pooja. This brings calmness to the mind.
2. पञ्चायतन pooja offers a great spiritual connection as everyone in the family gets an opportunity to be involved – some may prepare gandha, some may prepare the flowers etc.,
3. This pooja brings discipline, especially in times of high stress and depression, this guides as a daily source of breaking the negative energy.

However, the main reason for doing pooja or spiritual practice is to ensure that our mind becomes attuned to understanding the supreme Brahman. Vedanta also directs that since understanding the highest truth is not easy and sādḥaka has to go through a process, पञ्चायतन pooja is one of the easiest and most economical ways to achieve this.



Thus Spake Lord Krishna

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The Knower and the Known: How to Experience God

The Bhagavadgita, also known as Krishna's song, came into existence when the warrior Arjuna asked his charioteer, friend, and cousin Krishna a simple question - whether he should fight in a war against his kinsmen for a piece of land. Instead of a straightforward answer, Krishna delved into the complexities of action, its consequences, and the importance of duty. This is because the answer to Arjuna's question had to be discovered by Arjuna himself. The battlefield setting of Krishna's discourse is symbolic of the fact that we must find solutions to our problems amidst the many commitments and responsibilities of our lives. When we are engrossed in living, difficult issues unfold, and we must make tough choices. In such times, we seek wise counsel, and that is what Krishna is providing to Arjuna.

In the Gita, Arjuna represents us all. We, too, get confused when facing challenging situations and are unsure which path to take. We ponder over the pros and cons of each option and then decide on our actions. Though we may seek guidance from others, ultimately, the decision lies with us. Krishna's long discourse guides Arjuna in making his choice and, in turn, guides us in facing tough situations in our lives.

A key aspect of making good decisions is being aware of who we are, why we are here, and why we are confronted with tough choices or challenging situations. Therefore, Krishna talks about the distinction between the soul and the body. He explains that if Arjuna desires a good and peaceful future, he must act accordingly in the present, as his future is shaped by his current actions, just as his present situation is influenced by his past actions. This self-awareness brings clarity to our understanding of the world. It is called Atmajnana, knowledge of the self.

nādatte kasyachit pāpam na chaiva sukṛitam
vibhuḥ
ajñānenāvṛitam jñānam tena muhyanti jantavaḥ
(Gita 5.15)

The Gita tells us that the Supreme entity, God, remains unaffected by the good and bad deeds of living beings. However, living beings, whose wisdom is covered by ignorance, become enamoured by the world they perceive.

The Sun shines brightly upon the Earth, illuminating all activities, both good and bad, that people engage in. The consequences of these actions are borne by the individuals themselves and not by the Sun. Despite being the source of all energy for everything and

everyone on Earth, the Sun remains unaffected by human actions. Similarly, the Supreme entity, God, remains unaffected by the actions of His creations. His creations are an integral part of Him and therefore inherently divine. Why is this inherent divinity and knowledge of our true selves our atmajanana forgotten?

śhrī bhagavān uvācha

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam
(Gita 3.37)

āvṛitam jñānam etena jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya duṣhpūreṇānalena cha
(Gita 3.39)

indriyāṇi mano buddhir asyādhiṣṭhānam uchyate
etair vimohayatyēsha jñānam āvṛitya dehinam
(Gita 3.40)

tasmāt tvam indriyāṇyādau niyamyā
bharatarṣhabha
pāpmānam prajahi hyenam jñāna-vijñāna-
nāśhanam (Gita 3.41)

Krishna says that the reason is Desire and anger, born of restlessness (rajas) and are to be considered as our enemies. The knowledge of the self is obscured by ignorance in the form of desire, which is insatiable like an unquenchable fire. This desire takes residence in our senses, mind, and intellect, deluding our soul. To regain this knowledge, Krishna advises controlling our senses and subduing the enemy, desire, which destroys our wisdom.

indriyāṇi parāṇyāhur indriyebhyaḥ param manah
manasas tu parā buddhir yo buddheḥ paratas tu saḥ
(Gita 3.42)

evam buddheḥ param buddhvā sanstabhyātmānam
ātmanā
jahi śhatruṁ mahā-bāho kāma-rūpaṁ durāsadam
(Gita 3.43)

The Gita also presents two hierarchies. In one, our senses perceive the world, and they control our mind, intellect, and self. On the other, the self is powerful and controls the intellect, mind, and the senses.

The choice of which hierarchy to adopt lies with us. This struggle is exemplified in an incident from the Mahabharata.

When Krishna was approached by Arjuna and Duryodhana to aid them in the impending war, Arjuna chose to sit at Krishna's feet, symbolizing that he placed the self in control of his intellect, mind, and senses. On the other hand, Duryodhana, sitting near Krishna's head, symbolizes a person who allows his senses to control his mind and intellect, driven by the desire for worldly possessions.

Desire is indeed our enemy, and it becomes formidable due to our ignorance of our true selves. The weapon to defeat this enemy is knowledge of the self, to understand the Knower. To realise the divine inside of us. That is when we experience God.

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



My Quest for Spiritual Well-being

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One of the most sought-after courses and workshops by people around the world pertains to religion and spirituality. Amongst them, what interests most people are those courses that teach them how to perform dhyana or meditation. Pick any modern-day Guru and visit his website and you will find a hundred different workshops where they would be teaching the various steps to be followed in meditation. Each spiritual Guru has his own methodology too. His leanings, his realisation and his own unique practice of meditation are all up for grabs.

Meditation is a practice in which an individual uses a technique, such as mindfulness, or focuses the mind on a particular object or thought. This would help the person to train his attention and awareness and achieve a mentally clear and emotionally calm and stable state of mind. Dhyana though means meditation on the periphery, has a deeper philosophy owing to its Indian roots. 'dhi' means mind and 'yana' means journey. Therefore, in essence, dhyana means the journey of mind, specifically inwards and not outside towards worldly pleasures. One more way to explain Dhyana comes from the root word 'Dhyayi', which means 'to think of'. In this sense, Dhyana is the state of mind that requires deep mental thinking or concentration or even, introspection.

Why do people meditate? Humans will never do anything without deriving substantial benefits from it. So is the case with

meditation! The practice of meditation early in the morning is believed to give the individual a state of mind that would help him address all his daily chores without any stress and strain! An hour of peaceful meditation in solitude in the morning hours is supposed to prepare that individual to manage the activities during the remainder of the day with focus, confidence and pomp! For these perceived reasons, meditation today has become a 'sellable' commodity... It is something that can be learnt like any other subject... It is something that can be practiced under guidance and coaching.

Well, all of this is true and the benefits that one derives from this practice are huge. I am neither contesting nor contradicting any of these. I only intend to give you another perspective that is more spiritual and of course, more pragmatic.

We meditate every morning to live the rest of the day with focus and in a productive way, right? If that is true, then the corollary is also true – “If we manage to live every day with focus and in a productive way, meditation is something that will come naturally”. In such a case, we do not have to necessarily practice meditation at all as it would then become

unnecessary. It would even become redundant, right?

Do we need to meditate and improve our lives or improve our lives in such a way that meditation would not become a matter of rigorous practice? Meditation would then not become something that one would have to pay for and attend weeks and sometimes year-long courses to learn and practice. Isn't this worth contemplating?

ತೆರೆದುಬಿಟ್ಟರೆ ನೀನು ಮುಚ್ಚಿರುವ ಒಳಗಣ್ಣು |
ಒರೆಸಿಬಿಟ್ಟರೆ ಹೊಲಸ ಹೊದಿರುವ ಮನವ ||
ಭರಿಸಿದರೆ ಎದೆಯಲ್ಲಿ ನಿಜದಿ ಅಂತಃಕರಣ |
ಅರಸಿ ಬರುವುದು ಧ್ಯಾನ ! - ನವ್ಯಜೀವಿ ||

Spirituality is all about understanding the

essence of any practice and imbibing that essence into our daily life till the final realisation. It is not about understanding the practice per se superficially and following that blindly. Trying to live a life of self-attainment without hurting any living being around would lead to a state of mind that forever would be in meditation! Dhyana would then become an integral part of one's persona and not something that has to be acquired by practice and penance!

ॐ

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत्

ॐ शान्तिः शान्तिः शान्तिः

||Shri Shankaralinga Vijayatell



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Real Lessons in HISTORY

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The Imperial Era (Part 3) : "Modernization"

We repeatedly get to hear that Europeans were responsible for the modernization of their colonies. Even to this day, some people believe this. But the reality is that the foreign rulers engaged in all this modernization to protect their self-interests. For example, the Indian Medical Service was established to protect the health of British soldiers. It is pertinent to note one more point here.

Along with the introduction of already-known medical cures and services, the foreigners also brought new diseases hitherto unknown to the colonies and spread them. A notable development of the nineteenth century was the practice of using legal terminology as the political language by the ruling class. The British purchased India with India's money! As Will Durant says – "...the British government took over the captured and plundered territories as a colony of the Crown; a little island took over half a continent. England paid the [East India] Company handsomely, and added the purchase price to the public debt of India, to be redeemed, principal and interest (originally at 10½ %) out of the taxes put-upon Hindu people. All the debts on the Company's books together with accrued interest on these debts were added to the public obligations of India, to be redeemed out of the taxes put on the Hindu people. Exploitation was dressed now in all the forms of Law – i.e., the rules laid down by the victors for the vanquished. Hypocrisy was added to brutality while the robbery went on."

John Marley informs us that England fought 111 battles in India during the nineteenth century. It is needless to mention that most of the people who fought and were martyred in these battles were Hindus. And it was India that ended up financing these battles. Robbing about 2,50,000 square miles of land within a span of only forty years and extracting every penny spent for this from the vanquished is perhaps England's greatest achievement.

A Chain of Myths

The English-originated fables bombarded incessantly through the official machinery, creation of deviant history, and design of education structure, finally engulfing the minds of even the educated class in India. Why did the knowledgeable people nod in agreement to these absurdities? This is worth pondering over. The decline of the warrior class, the diminished pride, the ebbing of dharmic traditions, the subjugation by the Western European monarchies, the long-time political fiefdom, the abolition of existing practices being replaced by new political-fiscal-administrative methods by the foreign



rulers to strengthen the repressive administration, the widespread technology progress in Europe after the eighteenth century and the novelty of it – and as a result of all this, the amazement in Oriental countries about the West for a variety of these reasons, inferiority complex set-in among Indians, especially amid the upper classes.

In this way, along with political slavery came intellectual slavery. The Western rulers were aware that their efforts to establish power would bear no fruit unless the Indian psyche was undermined (One of the reasons the Spanish showed unbounded cruelty to American Indians was the fear that their own people may be influenced by the local civilization and customs). India is at an extremely low level in the hierarchy of world civilizations – among the first well-known proponents of this theory was James Mill. In his book History of India published in 1817, he wrote – “By the combination of despotism and of the priesthood, the Hindus are physically and morally the most enslaved part of humanity.” Only a handful of people like Arnold Toynbee and Will Durant were exceptions to this trend in writing history.

Grand Lies

The incessant European misinformation that India is a third-rate country and that all its ancient achievements are worthless was so effective that there was hardly anyone even in India boldly questioning them. For the right questioning mentality to spring, the country had to wait until the arrival of Dayananda Saraswati. The idioms and phrases used by Westerners to degrade Indian culture and civilization were sometimes ludicrous. For example, 'India is three hundred years behind Europe' was being trumpeted as a self-evident truth during Nehru's time and was also taught in schools. God knows who has indeed measured with such precision the achievements of the East and the West!

Unfortunately, India's well-educated people too silently accepted this drivel. There are people, even in the twenty-first century, who believe India was always primitive and that foreigners came and lifted it out of its backwardness.

Hollow translations by Westerners who had no inkling of the Indian subconscious came to be regarded as respectable. They are amazed when told that 'fire' is not just 'flame' and that power' does not mean 'capacity to destroy.' The baseless understanding that all the knowledge that originated in India is supplementary to the Hindu dharma also gained ground. The truth is that heaps and heaps of secular knowledge are also available in Indian tradition. Even when one considers just the size and quantity, the number of works available in Greek, Latin, and other languages is not even a hundredth of what is available in the supposedly 'dead language Sanskrit.

Many modern Indian historians were mentored by pundits and institutions of the imperial times. The servile mentality of this class promoted the propagation of myths created by the West.

Only those who contend that 'might is right' propose that the Europe-centric civilization is superior to the oriental civilization. Thinkers of cultural establishments have not given any value to this 'law of the jungle.' The irony, however, is that history is still being written from the same 'law of the jungle' point of view.

To be continued...

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Mind over Matter

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The cognitive triangle - Interplay of thoughts, emotions and behaviours

We, humans, are not consistent in our behaviours. If you have paid attention to human behaviour, you might have noticed that different people behave/react/respond differently to the same situation. A person may react to similar situations differently, in different timelines, or with different people.

A boss may yell at his team member for missing an important delivery. Another person in the same position and same situation may give critical feedback without yelling and get the work done. A mother-in-law may feel very happy that her son-in-law helps her daughter in the kitchen. The same person may get annoyed when his son helps her daughter-in-law in the kitchen.

We might have noticed such a change in behaviours within us as well.

Ever wondered what may be the reason?

Reasons for human behaviour are a very vast and deep topic. While there are numerous reasons why a person's nature or behaviour is in a certain way, in this article we will focus on learning about the cognitive triangle, the interplay of thoughts, emotions and behaviours.

Assume you are walking on a street. Suddenly, you see a snake close to your path. What happens to you? You get scared. You may get thoughts like - "Oh my god. Snake! It could

be poisonous. What if it bites me?". Then you ensure you go away from the snake. Call up a snake catcher if it is in your office or apartment premise. Alert others about the snake.

You see a snake as you walk along a street. You get scared for a moment. Then, when you observe, the snake looks like a rubber snake. When you carefully see it, it is a rubber snake. What happens to you now? You get thoughts like "thank god, it is a rubber snake" or "Oh! I was so scared looking at a rubber snake. How stupid". You feel relief as soon as you realise it is not a real snake. You may laugh at yourself when the thought of getting scared looking at a rubber snake crosses your mind. Now, you may just continue to walk on the same path.

Imagine, you saw the snake and got scared. Then you realise it is a rubber snake. You see a small group of kids hiding a little away from the snake, looking at you and laughing. You realise that kids are trying to prank on you. What happens to you? If you think after all they are kids and having some fun. You may act as if you are scared and laugh with them. If you think kids are trying to make fun of you, you may get angry and scold them.

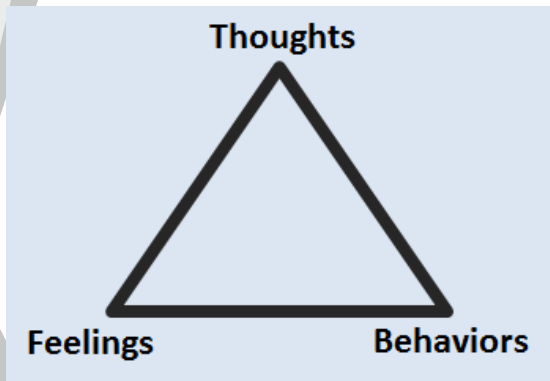
In the above scenario, each of us may react differently. But the reason why we react in a certain way is interesting.

When we see a snake, a thought is generated in our minds based on our

knowledge about the snake and our previous experience. We know that snakes are poisonous, if a snake bites we may die. This thought leads to the emotion of fear. Because of the fear, we try to avoid the snake and take a different route.

But, once we realise it is not a real snake, a thought is generated that it is not a real snake and hence we are safe. This may lead us to feel a sense of relief. This feeling makes us continue on the same route.

When we realise that kids are making a prank, if we think that after all they are kids, they are just having fun. We enjoy their prank, participate in them and laugh. If we think that playing a prank is wrong or how dare kids do a prank on us, we may get angry, and that anger can lead us to shout or scold the kids.



From all three scenarios mentioned above, what is the common thing? When there is any trigger(situation), a thought is generated in the human mind. That thought creates an emotion and eventually, it drives the human to behave in a certain way.

What if we don't like our behaviour? What if our behaviours are not helping us reach our goals?

What to do if our emotions are troubling us? What if they are not pleasant?

Aron Beck, the founder of Cognitive Behavioural Therapy(CBT) has found a model called The Cognitive Triangle, in which he describes how our thoughts influence the way we feel and subsequently how we act. And it is a continuous process.

Aron Beck also has given tools through CBT to address the negative pattern of thinking and behaving in an unhelpful manner. According to CBT, changing our thoughts leads us to feel different emotions and behave differently. We have seen in the snake example how we feel differently and behave differently when our thoughts change.

Thoughts, emotions and behaviours are interlinked. You either change the thought or the behaviour, it has an impact on the other two.

Think of that one behaviour you do not like in you. Are you finding it difficult to change that behaviour? Take a deep breath and recollect the thoughts you get when you show that behaviour. What are those thoughts?

Write down your thoughts. Connect the dots. You have the key to change your behaviour or your emotion. You can make a choice!

Quotable Quotes from Subhash Chandra Bose

"Freedom is not given, It. Is taken"

"It is our duty to pay for our liberty with our own blood."

"One individual may die for an idea, but that idea will, after his death, incarnate itself in a thousand lives."





Performing Arts...

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Contribution of various Haridasas Sri Madhwacharya



In my previous article, I wrote about Sri.Narahariteertha. In this article, I shall try to pen about the great contribution of Sri.Madhwacharya to Indian philosophy and music. Sri Madhwacharya was born in 1238 AD at a small place called

Pajaka in Udupi district. His parents were Naddantillaya and Vedavathi .He had a brother named Vishnuteertha. Sri.Madhwacharya has the credit for building Udupi Sri. Krishna mutt. Sri Madhwacharya is also known as Poornapragna and Anandateertha. His philosophy is popularly known as "Tatvavada", which later was called Dwaita philosophy.

Sri. Madhwacharya introduced the concept of poetry in his works. His poetic song "madhwa nama" stands as an unchallenged composition. It's a practice of madhwas to sing this elegant song in chorus at madhwa matas. This composition is in the Sanskrit language wherein we find the format of stutigana .various names of Lord Hari are seen in this unique composition. His attempt to compose in a simpler yet effective approach as far as

musical composition is concerned is depicted in his Madhwanama. It can be sung with ease even though it is in Sanskrit.

Being one of the unique compositions, Sri Madhwanama of Sri Madhwacharya, a stutigeetha is rich in prosody and rhetorical beauties. As this composition is in Sanskrit, a proper approach to analyse the Sahitya is very important. Many composers of the Haridasa cult have used apt words which have numerous dimensions. In this composition, he depicts the beauty of Bhagavanta from toe to head. It is a fact that deities always must visualise God from paada or toe. Here the composer follows the same principle. In the pallavi or the introductory verse, he bestows the lord with a few adjective words like sadanandam, the eternally graceful one, thus stamping the truth that only He can give complete happiness to His devotees.

The next verses are dedicated to glorifying the power of Bhagavanta, in which the composer explains the blissful beauty of Him. He continues to express the glowing beauty of god's feet. We can see a lot of adjectives used by the composer. The essence of this composition lies in the fact that each part of the divine appearance of God can never be elaborated without using roopaka alankara. He further expresses that the lotus feet of God are decorated with many crowns of all other devatas. He continues to say that he bestows the one who alone can eradicate worldly grief. This verse in a monologue pattern throws light

on the concept of comparing God with a simile of the Sun's bright rays.

In the next stanza, he explains the Kati or the hip portion of God. He compares the hip of God to a bright ocean of gold. The golden thread which is tied to His hip is explained here. One of the astonishing styles of Sri Madhwacharya while exploring the sacred beauty of God is well depicted with a unique metaphor. Here the composer glorifies the structure of god's stomach as very delicate but he praises Him as the one who is holding the whole universe in His stomach.

The chest of God is elegantly explained next. He continues to say that the divine chest of God where Sri Lakshmi resides should always be adored. God's shoulders which hold shankha, chakra, gadha, and Padma which are the decorative elements of God, should always be remembered. The neck of God is elegantly explained as the divine one from which all four Vedas originated. Further, the composer gives a beautiful insight into His divine smile. The eyesight of God is explained as the divine look which throws away the struggle of worldly life.

The eyebrow of God is explained with a simile of Lord Vishnu always seen by goddess Lakshmi.

This unique composition ends with a note of the advice that at the time of death, one should be soaked in His smarane. Here we can see a reference to music. He concludes this composition by praising Lord Hari for His infinite supreme qualities. A detailed analysis of this composition proves that it has all musical elements. The usage of various prasas like adi, madhya, and antya is abundantly seen throughout the composition. The meter of this composition suggests that this is a musical composition. The tala suitable to this composition is Aditala which has eight beats.

All twelve charanas can be sung in ragamalika keeping in view the application of navarasas. I conclude my article with a note that Sri Madhwacharya's manhwa nama had a great influence on later Haridasas to compose devaranamas, which is the greatest contribution of Haridasas to our country's literary, cultural, and spiritual heritage.





Crime Prevention - A Criminologist's Perspective

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PARENTING –

A MYRIAD OF MIND GAMES

Recently, I was in a small temple town in South India. Visiting the temple, was a complete detox experience, as one had to deposit the mobile phones 😊... Now, starts the journey where in you start hearing the birds, admiring the architecture of the Pallava dynasty (who built the temple), and thinking of the spiritual journey you want to attain. I entered the serpentine queue which lasted for 90 mins before one gets to see the 'Lady Deity'. This was a surreal experience to witness how parents from small towns had got their children, toddlers and even infants in high-humidity climates. It reminded me of my childhood tours, holding our parent's hands and visiting these temples. But my learning was very specific to how children coped with being away from gadgets... they discovered physical games of jumping the stairs, passing the railings, playing in the courtyard, and trying the slyly make friends with children across the lanes. Isn't this normal childhood or a textbook childhood in today's times??

Continuing my journey of reflection, I was reminded of one conversation with a dear friend, *"I think today we are more scared as parents than the child itself. Like, we used to have only one bulb while studying, now make sure there are multiple lights in the room, fearing poor eyesight"*. This is a trend I have observed in Upper Middle-Class families, especially in the East. Once I was brought into a Workplace Violence case in China, where in



lady employee was frequently taking leave. On investigation, one found that she was traumatized managing the chronic depression of her teenage daughter. On the other end, I remember talking to a colleague in the Czech Republic who narrated her parenting experience, *"Thanks to the stringent environmental clauses, all our children have to walk or cycle to school. Our teenagers are campaigning towards minimalistic living, wanting to forgo too many clothes, multiple gadgets life"*. This is a classic case of regulatory changes that brought a change in parenting styles. A similar move is being brought in China too... Post Covid, to bring back a child's physical activities, they have stipulated online time to a few hours a week with a vigilant cyber security team enforcing to see who is holding the device and tracking usage hours.

The lifestyle of today's upper middle class has evolved to plenty of technology-aided

fixtures, which has turned into an addiction. For many individuals, life is unthinkable without multiple houses, cars, multiple entertainment devices (which would hardly be used), and exotic luxury travel. What does it mean in parenting terms, it reminds me of an official lunch conversation, when a VP remarked *"I am supposed to compete with the father of my son's friend, whom I have never met in my life, as he owns the latest iPhone and I supposed to own the same"*. So, here starts the journey of the invisible rat race to make our child's status in their social circle better.

Having observed a lot of parents in the current generation, these are some deductions one can observe;

1. **High need to protect** : Rise in social media is directly proportional to a rise in fear in society, more so among parents. The web they are casting on the child is almost preventing them from exploring, experiencing failures, and then having the thrill of success. Parents are getting into a cocoon of being highly watchful of their child e.g. to check if they are falling and what immediate rescue measure they have to adopt to safeguard them rather than allow the child to explore their path of success.
2. **High exclusion criteria** : There is also high-class structure or exclusion structures being created in the society, wherein the child is refrained from being friends from certain cultures and social/economic strata. Giving to friends who didn't have certain amenities was seen as normal in yesteryears, but today it is termed 'Social Giving', thus emphasizing the disparity structures inducing exclusion behaviours rather than inclusions.

3. **High standard of essentials** : In upper-middle-class families, the definition of essentials in life has drastically changed in the last 10 years with gadgets and luxury comforts creeping into the list of essentials. Junk food, Tech gadgets, have substituted parental time and coaching. Today, YouTube, Snap Chat is meant to bring in Values, rather than parental talks.
4. The child being the adult in the relationship: Over time the societal fabric has moved towards ensuring that the child is treated as an adult with the maturity to process data and take the necessary decisions. An extension of that is a child taking over the decision-making in a family too. In some families, they have even taken over redefining value structures too.

Let's fast forward, it is these people to enter the workplace and these are the issues they bring in;

1. Non-adherence to the Code of Conduct
2. Non-acceptance of Authority
3. Constant evasion of work
4. Disturbing the 'Trust Fabric' of the organization

One of my friends, while watching me coach my child reacted *"Why are you being so strict with her on eating veggies, and exercising... It is her vacation"*. I could relate her frustration to all the parents who have the intention to teach the best things, their own insecurities become their impediment. But the bigger question ***"Can good behaviours ever be on vacation?"***



Analytics Playground

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Unveiling the Magic of Data Science - Discovering Insights to Make Better Decisions!

Part 3: Real-World Examples of Data Science in Action

Sharanya and Rihaan continue on their journey of understanding Data Science...

Sharanya : Rihaan, as we were discussing earlier, Data science has become an essential tool for solving complex problems, making informed decisions, and extracting valuable insights from vast amounts of data.

Rihann : Can you tell me some details about this?

Sharanya : Its applications span across various industries, from healthcare and finance to sports and entertainment. In this article, we will explore some fun and fascinating real-world examples of how data science is making a positive impact and transforming our daily lives.

Let me give you some examples.

1. Predicting Box Office Hits

Sharanya : You enjoyed watching certain movies, right? Like Jungle Book, Tom and Jerry, etc.?

In the entertainment industry, data science plays a crucial role in predicting the success of movies. By analyzing historical box office data, social media trends, and audience preferences, movie studios can identify potential blockbuster hits before they hit theaters.

Data-driven insights help in optimizing marketing strategies, targeting the right audience, and maximizing revenue.

Rihaan : Oh yes, so that they can target children and adults with specific recommendations.

2. Fantasy Sports and Data Analytics

Sharanya : Fantasy sports enthusiasts have witnessed a revolution with the integration of data science. Predictive algorithms offer valuable advice, making the experience more competitive and enjoyable for millions of fans worldwide.

Rihaan : Fantasy platforms utilize player performance statistics, injury reports, and match-ups data to assist users in building winning teams.

3. Personalized Medicine

Sharanya : Data science is transforming the healthcare sector through personalized medicine. By analyzing genetic data, patient history, and environmental factors, doctors can tailor treatment plans to individuals, improving patient outcomes and reducing adverse effects.

Rihaan : This approach is revolutionizing disease prevention and treatment.

4. Traffic Optimization

Sharanya : Data science is instrumental in managing traffic flow in busy urban areas. By analyzing real-time traffic data from various sources, cities can implement dynamic traffic light systems and optimize traffic patterns.

Rihaan : This not only reduces congestion and travel times but also enhances safety on the roads.

5. Smart Agriculture

Sharanya : In agriculture, data science is enhancing efficiency and crop yields. By monitoring weather patterns, soil conditions, and crop health using IoT devices and drones, farmers can make data-driven decisions about irrigation, fertilization, and pest control.

Rihaan : This precision farming approach leads to better resource utilization and sustainable practices.

6. Sentiment Analysis in social media

Sharanya : Businesses are using sentiment analysis to gauge public opinion and customer satisfaction on social media platforms. By analyzing vast amounts of textual data, companies can gain valuable insights into customer preferences, sentiment, and feedback, enabling them to make improvements to products and services.

Rihaan: I understand why social media is gaining importance.

7. Fraud Detection in Finance

Sharanya : Banks and financial institutions use data science to detect fraudulent activities in real time. Sophisticated algorithms analyze transactional patterns and customer behavior to identify suspicious

transactions and protect customers from potential financial losses.

Rihaan : That is why we keep getting cautionary messages from banks!

8. Recommender Systems

Sharanya : Recommender systems are prevalent in e-commerce and content platforms. By analyzing user behavior and preferences, these systems can recommend products, movies, music, or articles tailored to individual tastes, enhancing user experience, and driving customer engagement.

Rihaan : This has made life easier but also very consumerist.

9. Conservation and Wildlife Protection

Sharanya : Data science aids conservation efforts by tracking and monitoring endangered species. GPS-enabled collars and satellite imagery provide researchers with valuable information about animal movements, habitats, and population trends, enabling them to develop targeted conservation strategies.

Rihaan : Wow, so animals benefit too!!

Sharanya : Data science is no longer confined to research labs; it has become an integral part of our daily lives, driving innovations, and enhancing various industries. From entertainment and sports to healthcare and agriculture, these real-world examples demonstrate the power of data science in solving complex problems and making informed decisions. As technology continues to advance, we can expect even more exciting and impactful applications of data science in the future.

(To be continued...)



TOPICAL and TRENDY

- What people are talking about...

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Space Technology for Watershed Development

Watershed development is a universally adoptable mechanism to ensure that our soil and water are well-kept and by adopting proper management techniques one can ensure sustainable development of land and water resources. These techniques could be practiced anywhere and by anyone in any part of the world and hence it is necessary for all humans to follow, be it rural and urban areas. Space technology provides a lot of interesting opportunities for anyone to access data and adopt simple practices for the development of land and water resources. With the advent of new technologies in the form of space-based imaging, network-based computation, and information technology, the focus has shifted to how these technologies could change the livelihoods of rural communities and put them on the path of developmental process in a short timeframe.

Any agricultural field first needs to be understood with regard to the terrain conditions in terms of slopes and gradients, soil type, capability and potential to grow, climate and weather information or agro-climatic zone, and so on. Most of this information can systematically be accessed and used by any citizen through free and open domains for planning and development. Using data from satellites enables one to derive many important parameters of our land, such as land use & cover, natural drainage network,

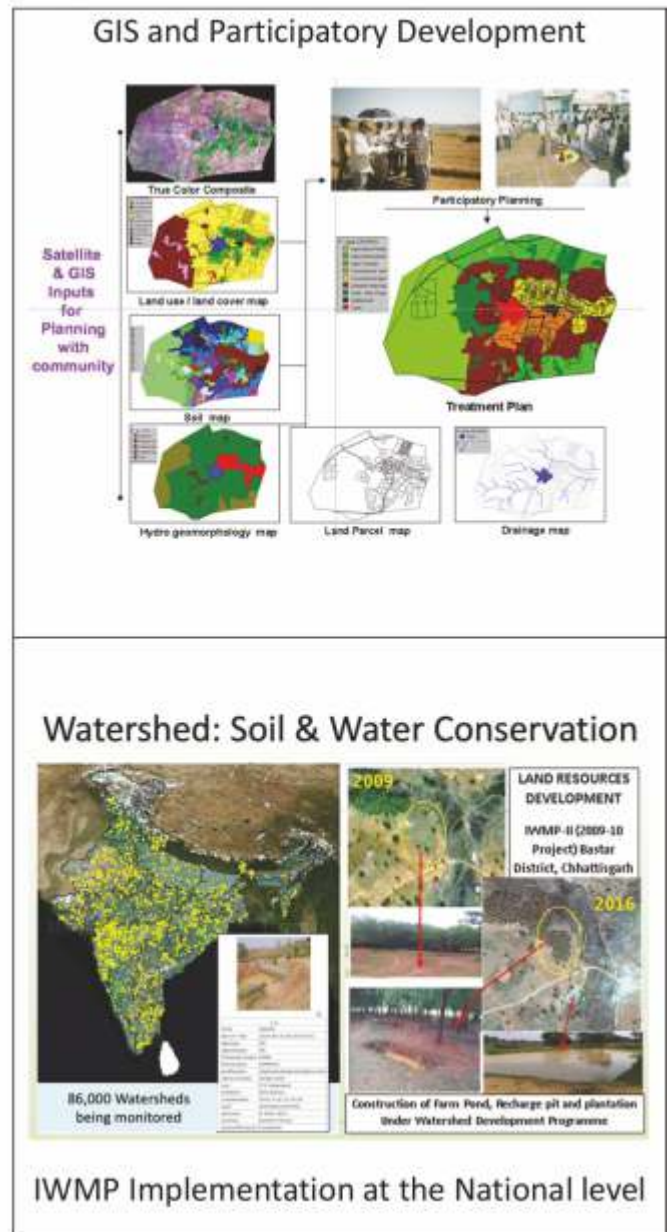
geology, structure, geomorphology, surface waterbodies, terrain slopes (from digital surface models), and so on. All these layers of information could be organized into a Geographic Information System (GIS) that is freely usable today. Mobile tools can be used to create location-specific data and integrated into the GIS system, in addition to the space data as above. Once all relevant layers of data are stacked and made available on a GIS system, there are varieties of decision-making possibilities that can be enabled through software for scientific planning related to Agricultural and/or Horticultural crops, using basic information from the standard Package-of-Practices. Locale-specific interventions could be taken up specific to land and water conservation to ensure optimal agricultural produce. Throughout the developmental process, a series of satellite images can be downloaded and used for monitoring crop growth, using ground coordinates as a reference. Both at the beginning of the crop transplantation and during the crop growth period, regular weather parameters could be accessed and used for monitoring. Weather parameters, such as wind speed, wind direction, surface humidity, precipitation, rainfall forecasts, sunshine hours, etc., can be obtained online every half an hour. It is also possible to set up a sensor network at the field level to always ensure a proper crop health monitoring system. Internet of Things (IoT)

technology has now enabled such activities which can be integrated with space-based data on a geospatial system for monitoring crop health and for efficient management of farmland. These tools could be put to practice for precision agricultural practice which is the need of the hour in our society today.

Such systems have been developed and demonstrated in dry regions of Karnataka during 2002 – 2010 as part of the Sujala project, for the Government of Karnataka. This was one of the unique successful programs implemented, due to the practice of participatory methods that was adopted in all phases of the project implementation. Space and IT were efficiently deployed across 738 watersheds that were developed in more than 5 dry districts of Karnataka. The unique space-based scientific methods used in all phases of the project, such as planning, implementation, monitoring, and management became a model for others to follow. The Sujala project became an eye-opener for many other countries too and this project got worldwide recognition for following scientific good practices with success. ISRO scientists played a pivotal role in integrating technology-based decision-making mechanisms that showed great promise for even the common man. The Ministry of Rural Development, Government of India, quickly recognized this project and was keen to implement the program at the country level under Integrated Watershed Management Program (IWMP). This was successfully implemented by some more improvisation using ISRO's WebGeoportalsystem. Bhuvan geoportal (www.bhuvan.nrsc.gov.in) was customized to accommodate this program and the IWMP program is implemented for more than 86,000 watersheds at the national level. The program continues to be monitored using GPS-based Geotagging and Space images-based monitoring techniques, which has enabled a

unique transparency for spending of public money in such government schemes. The tools developed help in all phases of development of the project across the country and a massive database is available on the geoportal for even a common man to access and see to understand the interventions going on at various locations in the country. Space-based Watershed development with peoples' participation is the right way to success.

A few illustrations are provided below to highlight the above write-up.



Space data at very high resolution



BHUVAN Geoportal – National Geospatial Engine

- 1 m and 2.5 m Satellite data for Nation
- Plans to have twice National coverage
- Digital Surface Model from Cartosat Stereo
- Multi-temporal & Multi-sensor data coverage
- Multi-Theme Map layers / database
- 10 Million Geotags/ Point of Interest



- Large Concurrent Users
- 90 K unique visitors /month
- 95 Million map tiles/month
- 1500 Gigabytes of data flow/month
- 6.5 Lakhs data downloads
- 6200+ OGC Services

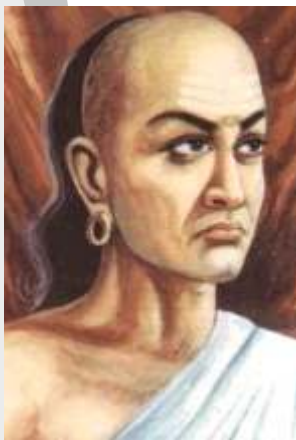
2D, 3D, on mobile

- Online Disaster Support
- Central/ State Ministries
- Crop Pest Surveillance



(Editor's Note : Dr. P G Diwakar is a visionary space scientist with a distinguished career at the Indian Space Research Organization (ISRO). He holds a Ph.D. in Participatory Geomatics and possesses expertise in Space Technology & Applications, Digital Image Processing, and Geospatial Technology.

He played a crucial role in global disaster management and sustainable development goals. Recognized with prestigious awards like the Globe Sustainability Research Award and Geospatial Excellence Award, he has an impressive publication record with over 100 publications in reputable journals, significantly advancing the field of space science and applications. His exemplary work and leadership, including his tenure as Scientific Secretary, have left an enduring legacy, inspiring the future of space exploration and research)

**Quotable Quotes from Chanakya**

A man is great by deeds. Not by birth

Save your wealth against future calamity... when riches begin to forsake one even the accumulated stock dwindles away

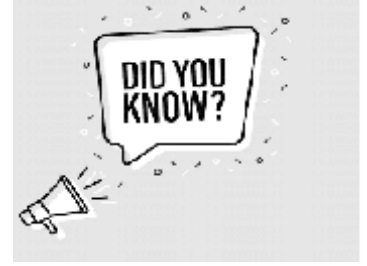
Education is the best friend...



Did you know?

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THE SIGNIFICANCE OF NUMBERS IN RAMAYANA...

In Hindu Tradition and culture certain numbers hold special significance. One such number is the number Seven. It is considered to be a symbol of good fortune. We have the:

Sapta Kshetras : Ayodhya Mathura, Maya, Kashi, Kanchi, Avantika and Puri.

Sapta Lokas : Bhuvana, Bhuvana, Swarga, Mahar, Jana, Tapa and Satya.

Sapta Swaras: Nishada, Rishabha, Gandhara, Shadja, Madhyama, Dhivata, and Panchama.

Sapta Chiranjeevi: Ashwattama, Bali, Vyasa, Hanuman, Vibheeshana, Krupa, and Parashurama.

We are familiar with the seven days of the week, the Seven colours of the rainbow, and the Sapthapadi of the marriage. Similarly, the number Seven has a striking connotation in the Ramayana.

When we read the Dhashavataras of Lord Vishnu, we notice that Raamavathara is the seventh. Sage Valmiki has composed Ramayana in seven cantos, namely Bala Kanda, Ayodhya Kanda, Aranya Kanda, Kishkinda Kanda, Sundara Kanda, Yuddha Kanda and Uttara Kanda.

The birth star of Rama is Punarvasu which is the seventh in the constellation. Rama's period of exile is Fourteen Years which is twice the seven.

Another interesting factor about Ramayana is, in our galaxy, we identify a group of seven sages popularly known as the Sapta Rishis. These seven sages are – Kashyapa, Atri, Bharadwaja, Vishwamitra, Gautama, Jamadagni, and Vasista. They recited the story of Valmiki Ramayana in a condensed form in just seven slokas. Each of the Saptarishis has recited one sloka about one Kanda bringing out the important aspect in the canto. Finally, all the sages collectively sing the Mangala Sloka. This is known as the Saptarishi Ramayana.

There is an interesting anecdote about Goswami Tulasi Das, the Saint - poet and the author of Ramacharitha Manas and Hanuman Chalisa. He is renowned for his devotion to the deity Sri Rama.

Once a devotee approaches Goswami Tulasi Das. He questions him " You are a great Bhakta Of Sri Rama. You always sing songs in praise of the Lord. Have you ever had the Dharshan of Sri Rama?"

Tulsi Das replied " Yes. Of course. I have had the Dharshan of Sri Rama. "

Bhakta asks " Then can I also have the Dharshan of Sri Rama ?"

Tulsi Das replies, " You can also have Rama Dharshan. It is very easy. If you see any person in the World, you will find Sri Rama in that person. "

Bhakta did not understand. He requested Tulsi Das to elaborate and explain. Tulsidas replies, "This has a very simple principle. In this World, you apply this principle to anyone. Ultimately you will find Rama in them "

Bhakta's curiosity was roused further. With surprise, he requested Tulsi Das to give him that principle. Then Tulsi Das says :

NAMA CHATURGUNA PANCHATATVA
MILANA TAASAAN DVIGUNA PRAMANAM II

TULSI ASTA SOWBHAGYE ANTHA ME
SHESHA RAMA HI RAME II

According to this take anyone's name. Count the number of letters in it. Multiply that with 4 (CHATURGUNA) Add 5 to that (PANCHATATVA) Double the no. now (DVIGUNAPARAMANAM) Whatever comes, divide it with 8 (ASTA SOWBHAGYA) Whatever be the end. Only two letters remain. That is RA -- MA.

Bhakta was supremely pleased. He said, " You have shown me, Rama Dharshan. From today I will have Rama Dharshan every day "

Then what is it that Tulsi Das taught us in his principle? What is the addition, subtraction, multiplication and division which Tulsi Das taught?

CHATURGUNA: Dharma, Artha. Kama, Moksha.

PANCHATATVA: Earth, Water, Fire, Air, Sky . (panchabhoothas)

DVIGUNA: Maya and Brahma.

ASTA SOWBHAGYA: Food, Money, Power,youth,Residence,clothes,Jewelry,glory.

We enjoy all these in our lives. With this, we add, subtract, multiply, and divide. We enjoy and experience all these pleasures of life given by God.

But, What remains ultimately is the two letters RA and MA.

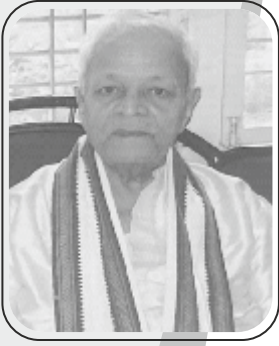
Try the name....SITA 4 letters. Multiply with 4... $4 \times 4 = 16$. Now Add 5. $16 + 5 = 21$. Double it $21 \times 2 = 42$. Divide it with 8... 42 divided by 8 = 40.....2 remaining.

The two remaining are RA - MA.

Thus the numbers make it a very interesting read of the Ramayana.



1 2 3 4 5
6 7 8 9 0



Short Story

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

Superstition!



Raju, our company's driver started his car. "Hurry up Raju. We have to reach within half an hour" I said. "Yes Sir..." he said and shifted to first gear. I was shocked, sitting adjacent to him. The car was parked very close to the compound wall. There hardly was an inch of a gap between the bonnet of the car and the wall in front.

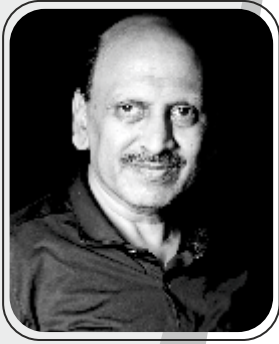
But Raju was cool like a cucumber. He adeptly moved forward a little over a centimeter, stopped the car and then applied the reverse gear. I was furious – "Why do you have to move the car forward every time you start? You could have easily hit the wall and damaged your car now". With a smiling face Raju said "Sir, every time I start the car, a forward motion is a must. You should never start with a reverse gear. This way, your entire journey will be smooth and safe. This is my firm belief. Now, you relax and watch how I will take you to your destination

within the next half hour". I did not smile back. I only ridiculed him for such superstitions and advised him to be logical in his thoughts!

Years have rolled by. I have my own car now. Every time I start the car in my garage, I move it forward a little and then apply the reverse gear to bring it out into the street. "One day, you will be hitting the wall and that would damage both the car and our house. I don't know why you live with such superstitions. You have to be logical in your thoughts..." My wife keeps screaming at me...



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



Whip of Humour

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A glimpse of the life of an IT professional

Reporter Pal Sarma interviewed Motu, an IT professional at his chambers in the IT Park for Vipranudi. Here are the excerpts:

- Pal:** Good morning Mr. Motu.
- Motu:** Hush! Not so loud! I am Motu only to the outside world. Here I am called www dot third cabin dot com
- Pal:** What sort of a name is that?
- Motu:** www means World Wide Worker,
- Pal:** Third cabin?
- Motu:** First cabin for boss, second for secretary, third for employees!
- Pal:** Com?
- Motu:** I will always have to be calm
- Pal:** And those dots?
- Motu:** I will always have to be on the dot. So...
- Pal:** So...?
- Motu:** So my name is www.thirdcabin.com
- Pal:** What is the difference between IIT and IT?
- Motu:** IIT means both eyes on the text.
- Pal:** IT?
- Motu:** Immersed totally
- Pal:** Why did you choose IT?
- Motu:** I wanted to take revenge on myself.
- Pal:** Oh! And how did you do that?
- Motu:** I took an undertaking
- Pal:** What is it?
- Motu:** I stated that I hate holidays and love working days.
- Pal:** That's ridiculous.
- Motu:** That I hate my wife, children, friends and relatives and that I like work, work and work
- Pal:** Oh!
- Motu:** That my cabin is my house, my boss is my god and my job is my food
- Pal:** Does it mean that you never go sightseeing?
- Motu:** Of course I do.
- Pal:** You do...?
- Motu:** Yes. I visit many websites.
- Pal:** What is your concept of life?

Motu: It is all about software and hardware. You install some; delete some, while some get

installed automatically.

Pal: Could you be more specific?

Motu: Take the example of Wife software

Pal: Wife software? What is it?

Motu: Wife software 01 is a very useful software. It supports husband 01 software in various functions and folder options. When you install this software, folders like brothers-in-law, sisters-in-law and father-in-law are installed automatically. The mother-in-law virus too enters the system when you install this software. This software tends to limit the functions of friends software. Software like girl friends.com and lovers.ex will be deleted automatically. This software is not compatible to mother-in-law files in the husband folder and the system may hang often. To avoid this, keep both softwares in different systems. Once installed, it will be very expensive to delete this software and may need the help of an antivirus named advocate.dovorce.ex

Pal: You do seem to have a jargon of your own

Motu: Don't we all?

Pal: How do you address your parents?

Motu: As mother board and Service Provider.

Pal: Children?

Motu: Laptops.

Pal: Why?

Motu: Because they sit on our lap and top (indicates head)

PAL: You are so immersed in computers and internet. Are you not interested in books?

Motu: I am.

Pal: Which is your favorite book?

Motu: Face Book.

Pal: But is it good?

Motu: It was. Now it's a private grouse outlet in the guise of a public platform.

Pal: What are the things that you follow in life?

Motu: Anything on Twitter!

Pal: What are your working hours?

Motu: I go to work in the morning and come back in the evening. There is only one small difference between me and the government workers.

Pal: What is it?

Motu: They come back on the same evening.

Pal: And you?

Motu: I go to work on Monday morning and come back on Friday evening!

Pal: You spend so much of your life for some company or the other in America. What is the difference between India and America?

Motu: Indians are rich, Americans are poor.

Pal: How?

Motu: We throw away lot of food. Americans

carry leftovers in doggy bags to eat at home! Indians have freedom; Americans do not have any freedom

Pal: That is not true.

Motu: It is. They are not free to throw garbage anywhere and everywhere. They are not allowed to spit on roads. They have to wear seatbelts and follow traffic rules. They are not at all free. But look at us. We can throw anything anywhere, can spit at will, and can throw shoes, tomatoes and rotten stuff both on roads and politicians. No seatbelts either. We can zoom to our doom. That is freedom! Americans are misers.

Pal: Misers?

Motu: Yes. We give 80 rupees to them and what do they give in return? Just one dollar.

Stingy is the word for them!

Pal: But America is not corrupt. Here the government is corrupt.

Motu: No problem at all. After all, they have declared that they are corrupt openly.

Pal: Openly?

Motu: Yes. You surely must have seen boards proclaiming 'Indian government Undertaking!' They also have 'push' and 'pull' boards on their doors. It means you will have to push money towards them and they shall extract!

Pal: How is your married life? Is it a happy married life?

Motu: Ah! You are a dullard. Happy and marriage are opposite words.

Pal: Why do you say so?

Motu: When there is no recession and we earn well, the wife says "I have everything I need. But you are never at home'. When there is recession, she grumbles 'fellow is always at home. I have no freedom at all".

Pal: With whom do you share your joys and sorrows?

Motu: With Face book. One of my friends had shared that he had killed his mother in law

Pal: Oh! What happened?

Motu: Four thousand five hundred and six daughters-in-law said they liked it and a few fathers-in-law commented on it.

Pal: Do you own a site?

Motu: Not one, two sites – website and short sight.

Pal: Okay friend. What do you have to say to the IT gathering the world over?

Motu: May your monitors be always eye-friendly. Upgrade your friends, refresh your family ties, delete your enemies and log in to a network with a good firewall and antivirus protection. Save all your files and folders. Wish you all a very happy surfing throughout your lives.



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August - 2023

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