

VIPRANUDI

English Journal from the house of AKBMS



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(8 December 1900 – 26 September 1977) was an Indian dancer and choreographer, best known for creating a fusion style of dance, adapting European theatrical techniques to Indian classical dance. He was a pioneer of modern dance in India.

Uday Shankar Chowdhury was born in a Brahmin family in Maharashtra with origins in Narail (presently in Bangladesh). His father Shyam Shankar Chowdhury, a noted barrister, was employed with the Maharaja of Jhalawar in Rajasthan at the time of Uday's birth, while his mother Hemangini Devi was descended from a zamindari family.

In 1918, at the age of eighteen, he was sent to Mumbai to train at the J.J. School of Art and then to Gandharva Mahavidyalaya. Subsequently, he joined his father who was by then in London. He enrolled in the Royal College of Art, London to study painting under Sir William Rothenstein. He continued to pursue his interests in the field of performing arts.

Uday Shankar

Uday Shankar did not have any formal training in any of the Indian classical dance forms. Nevertheless, his presentations were creative. From a young age, he had been exposed to both Indian classical dance and folk dance, as well as to ballet during his stay in Europe. He decided to bring elements of both the styles together to create a new dance, which he called "Hi-dance". His interaction with the legendary Russian ballerina Anna Pavlova led to them together choreograph many performances on India-based themes. Some of their creations that shook the world of performing arts then were: "Radha Krishna and "Hindu Wedding".



In 1938, he made India his base, and established the 'Uday Shankar India Cultural Centre', at Simtola where he invited legends like Sankaran Namboodri for Kathakali, Kandappa Pillai for Bharatanatyam, Ambi Singh for Manipuri and so on to perform and explore different dance forms together. In 1948, he produced a feature film titled "Kalpana" based on his dance, in which both he and his wife Amala Shankar showcased their dance forms. He settled in Kolkatta in 1960, where the "Uday Shankar Center for Dance" was opened. In 1962, he was conferred with the highest award of the Sangeet Natak Academy for his lifetime contribution to Indian dance. In 1978, a commemorative stamp in his name was released.

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VIPRANUDI

-English Journal from the house of AKBMS

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Presidential Message

Ashok Haranahalli

President - AKBMS

Dear Friends

Wishing all our Vipra friends a very happy Kannada Rajyotsava. Come November and the love for Kannada and Karnataka seems to take precedence. But this enthusiasm, love, and care must be the same for the entire year and not restricted only to November. It saddens me to observe that the love for our language seems to be dwindling in a big city like Bangalore. But it is very heartening to know that in the smaller towns, districts, and villages, the essence of the language is still very much alive. The language in all its glory and purity is seen in these smaller places which give me some solace. Whatever people might say about the Kannada language becoming extinct, our language has indeed stood the test of time. Out of the 7000 languages in India, only 2000 are in use today and it is a matter of pride that the Kannada language is one among the 2000 which is thriving still. So, it is no wonder that we take pride in this language, in this beautiful state, and in being a Kannadiga. Another important observation that comes to my mind is that Brahmins have taken a lion's share in this year's Kannada Rajyotsava awards!! Vipranudi and Mahasabha congratulate all those who have won this coveted Kannada Rajyotsava award this year.

"Nammavaru Namma Hemme" 'Our People Our Pride' is an event conducted by our Vice President Sri. Mahesh Kaje in a short period in

Dakshina Kannada District on behalf of the Mahasabha.

Such type of events wherein we recognize and honour our Vipra achievers should be organized in every district of Karnataka under the title of "Nammavaru Namma Hemme" is what I would aspire for in the coming future.

Other than this another development needs to be celebrated which has gained a lot of momentum. Our supreme court has come out with a path-breaking correction in the Indian Act Bylaws. The forward communities of India have a right to avail of a 10% reservation if they are from the economically backward section of society.

In this context, we have been meeting various ministers to enforce this law which has been pending for more than 4 years now. We have been pushing this discussion of 10% reservation for the economically backward section of the forward community at a fast pace, knocking on various doors. We also plan to meet our Chief minister and have a detailed discussion with him and ensure that this law comes into force as soon as possible.

Another significant development in the activities of the Mahasabha is that we had arranged a meeting with a lot of influential people and businessmen of our Brahmin community. To mention a few, Mohandas Pai of Manipal Institutions and Infosys, Public TV Ranganath, Many software bigwigs, IAS Offices, IPS Officers, like Jayaraj, Madanagopal, Ranganath, Gopala Hosuru, Guruprasad, Retd Judge A.V. Chandrashekhar and the likes. They have all come forward to

join hands with Mahasabha which in itself is a significant development.

Happy to share with you that AKBMS has now its own YOUTUBE Channel called "GYANAVAHINI". As the name itself suggests, the purpose of this channel is to bring to its audience a variety of unique programs which will showcase the Hindu Dharma.

Our Brahmin community, since age-old, has been giving more stress on enriching our

knowledge rather than material possessions. In place of this, we have organised a program "Prathibha Puraskara" on Nov.20 this year at BNMIT college grounds, Bangalore. This program is mainly to motivate and appreciate the hard work of the upcoming students of our community who will be the torchbearers of future India and the Brahmin community.

I will come back with more information and news on the events of Mahasabha in our next edition.

Peace Be To All

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Oath taking ceremony of the state wide office bearers of the Womens wing AKBMS.





From the Editor's desk...

Satyesh N. Bellur

Editor-in-chief

Dear Readers...

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

I wonder why in this world, there always is a situation when one is ridiculing and defaming the other. The stronger you are, you ride on the weaker. The wealthier you are, you stride on the poor. The more prominent community you belong to, you deride the other. The saga continues...

The world indeed has seen such consistent disparities over the ages. One trying to score over the other. The result is that there has been strife and pain all through human history. Most of its pages are written in blood! Isn't it time for us to change? Isn't it for ourselves and for societal good? It would do a lot of good to each of us if we stopped targeting one another for any of the misdeeds of the past and instead come together to build a world where the "live and let live" philosophy would rule. Because, in God's creation, there is plenty for all if we start caring and sharing. Just a thought to ponder...

Sri. Ashok Harnahalli Ji has been telling me for some time now, to start a column where we can showcase some of our traditions and religious practices from the right perspective and educate the younger generations about them so that they willfully start practicing the same. I was looking for a writer to do the honors. I am very happy to inform you that Dr. Jayanth Agastya has agreed to pen that series for us,

starting from this edition, titled "Timeless Traditions..." (A brief profile of him is provided as an editorial note at the end of his article). On behalf of the editorial board, I extend a warm welcome to Dr. Jayanth Agastya and I eagerly look forward to his future writings.



It was wedding bells to our young and multi-talented writer - Anitha Nadig on the 2nd of December. All of us from the house of AKBMS wish her and her husband, Sri. Raghavendra Prasad, a very happy married life.

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

Satyesh N. Bellur



AKBMS – News & Events

Savithri Ramesh

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

- ◆ Strengthening of the Brahmin Community – coming together of influential people of our community on 30/10/2022 at Century Club. Ways and means to bring unity and strength amongst our Vipras were discussed in depth.
- ◆ Oath taking ceremony of the office bearers of the State Women's wing of AKBMS was held on Oct 29th, 2022 spearheaded by Smt. Dr. Shubhamangala Sunil the Convenor of the State Women's Wing of Mahasabha.
- ◆ The youth wing of Mahasabha met at Shimoga wherein more than 75 young Vipras came together to discuss various initiatives to strengthen the youth of our community.
- ◆ Vipra Conference at Udupi district was held at Karkala and was inaugurated by the CEO of Karnataka Bank Sri. Mahabaleshwar Bhat and presided over by Sri Sudhakar Bhat the President of Udupi District Brahmana Mahasabha.
- ◆ AKBMS president Sri. Ashok Haranahalli made an impactful speech touching upon various concerns of our community on this occasion.
- ◆ Nammavaru Namma Hemme – a unique concept initiated to identify and honour the achievers of our community in various fields.
- ◆ Celebration of the 67th Rajyotsava function at Mahasabha on Nov 1st, 2022, by hoisting the Karnataka Flag and followed by a light-music program.
- ◆ 80th birthday celebration of our Ex-President Late Sri Dr. BNV Subramanya on 15/10/2022 at Shankarapuram Bangalore.
- ◆ Dr. MRV Prasad Ex-President of AKBMS has been appointed as the President of the Music and Dance Academy by the Government.
- ◆ Golden Pen gifted to Sri. S. L. Byrappa by Sri Ashok Haranahalli at Malnad Engineering College. Sri Byrappa expressed his happiness to be honoured in his birthplace.



TIMELESS TRADITIONS...

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Our day is in our hands!!

Shri Gurubhyo Namah

Famous British writer Edward Bulwer-Lytton said – “a fresh mind keeps the body fresh”. Though he made this statement during the 19th century, our Sanatana dharma has been talking about the necessity for a fresh and clean mind since time immemorial.

Amruta Bindu Upanishad says, Mana evamanushyaanaam, kaaranam bandha mokshayoho – the mind is the cause of bondage and at the same time, the mind is the cause of liberation. Mind absorbed in material objects causes bondage, and the mind detached from material objects causes liberation. Therefore, Sanatana dharma has attached a lot of importance to keeping the mind in our control and at the same time, ensuring it is clean, fresh and always alert. However, our Upanishads explicitly state that our mind is a collection of vasanas – imprints from our various previous births and therefore a lot of effort has to be put in the right way to ensure its constant cleanliness. The process of maintaining a healthy mind starts in our childhood. It will interest us to know our ancestors had many simple exercises to stimulate the mind positively, right at the beginning of the day. Let us explore some of them and try to understand the rationale:

ಕರಾಗ್ರೇ ವಸತೇಲಕ್ಷ್ಮಿಃ ಕರಮಧ್ಯೇ ಸರಸ್ವತೀ ||
ಕರಮಾಲೇತು ಸ್ಥಿತಾ ಗೌರೀ ಪ್ರಭಾತೇ ಕರದರ್ಶನಂ ||

“Lakshmi Devi resides on the top (tip) of our hand (fingertips), Devi Saraswathi resides in the middle of the palm and Devi Gowri resides at the base of the hand. Hence, we should look at our hands' first thing in the morning.

This is a very famous shloka taught to us from our childhood. Chanting this shloka while looking at our palms may seem out of place today and many find it funny. However, as the adage – our destiny lies in our hands/palms and hence invoking the Devis of wealth, knowledge and power at the beginning of the day ensures our day is good.

Physiological advantages :

The first thing taught to us when we wake up is to turn to our right, wake up, sit on the bed/mattress for a minute or two and then completely get up. When we wake up and move from the horizontal to the vertical position, our body constricts the blood vessels to adjust itself. This prompts the heart to start beating at a little higher rate. The constricted

blood vessels and increased heartbeat rate will put more pressure on the heart. Also, doing some major activity suddenly, like waking up directly from the bed can impact the blood flow to the heart and the head. To avoid this, our elders made it a practice to sit up for a few minutes after waking up and utilise this time effectively to remember something positive, like reciting the morning prayer, which gives time for our body to adjust and gradually transition from the horizontal position and also mentally become alert. When a person recites this shloka calmly with a smile on their face, it makes for a good exercise for the body and helps to stabilize the blood pressure, keeping him/her healthy.

Psychological Benefits of Karadarshanam :

A person's future is in his hands – literally meaning, the person needs to be active using his faculties properly.

By seeing the palm in the morning, one invokes the Supreme Lord in the form of different deities. The person gets the opportunity to thank God, elders and nature that is providing for him and his family. Further, by invoking the three supreme powers – Lakshmi, Saraswathi and Gowri, one is invoking the three main aspects of our life – knowledge that is required to survive, the financial means to earn our daily bread and the power or the means of livelihood that is within the ambit of puruṣārtha and not through unjust means.

Therefore, giving prominence to our palms early in the morning has a say in the way we do things throughout the day. A prayer on the lips with folded hands in the morning heralds a good beginning for the day.

Editor's Note

Timeless Traditions is a new column being started from this edition. It will focus on introducing to us various traditions that have kept our religion vibrant and alive over centuries and will also educate us on why they are relevant even to this day.

This column is being penned by Dr. Jayant Agasthya. He is a qualified Company Secretary and has worked in several multinationals. He has also contributed over 60 articles in Bodhi Vruksha on topics related to spirituality, Soundarya Lahari of Shankaracharya and so on. He is a regular contributor to Vishwavani newspaper as well. As a Jyotishi, he has close to 25 years' experience and has contributed around 80 articles in Hariharapura Sreematha magazine and is also a regular contributor to the Astrological eMagazine – a world famous astrology magazine. He has also contributed over 60 articles in Bodhi Vruksha on topics related to spirituality, Soundarya Lahari of Shankaracharya and so on. He is a regular contributor to Vishwavani newspaper as well.

We are extremely happy to extend hereby a warm welcome Dr. Jayant Agasthya...



Thus Spake Lord Krishna

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Who is God?

The Gita is the conversation between Krishna and Arjuna. In the Mahabharata the two are cousins. Although Krishna addresses Arjuna as Sakha (friend), Krishna is addressed as Bhagavanta (the Almighty) by Vyasa the author of the Gita. Krishna's utterances are invariably preceded by Shree Bhagavaanuvācha, which means 'God says. Few in the Mahabharata knew that Krishna was God Almighty himself, in one of his avatars. Many thought of Krishna as a mortal and nobody special. Each individual follows their own belief, and what one person sees as 'Godly', another may not. We all know that there are even individuals who are atheists. The Charvaka philosophy propounds that we cannot believe what we cannot prove - so there must be no God.

In the Gita, there is no reference to God Almighty at all. The discussion is about the individual Self. It is about depending on one's Self to rise above difficult times. It is about not depending on someone to take care of one's Self.

Uddhared ātmanātmānam nātmanānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur
ātmanah(Gita 6.5)

Uplift yourself by yourself. Do not put yourself down. Your Self is your friend and your Self is your enemy

bandhur ātmātmanas tasya yenātmaivātmanā jitah
anātmanas tu śhatrutve vartetātmaiva
śhatru-vat(Gita 6.6)

One who has won over his senses and mind, for him his Self is a friend. One who has not won over his senses and mind, his Self is an enemy.

It is simple as that. This is what Karma Yoga is about - taking responsibility for one's Self. In the Gita when Krishna tells Arjuna that He (Krishna) instructed the Sun in Karma yoga first, Arjuna is surprised that Krishna could be older than the Sun. Krishna then tells Arjuna, that the two of them (Krishna and Arjuna) have taken many births together. While Arjuna doesn't realise who he is, Krishna knows who both Krishna and Arjuna are.

śhrī bhagavān uvācha
bahūni me vyatītāni janmāni tava chārjuna
tānyaham veda sarvāṇi na tvam vettha
parantapa(Gita 4.5)

We both have had many births. I know all of them, but you do not know them Arjuna

ajo 'pi sannavyayātmā bhūtānām īshvaro 'pi san
prakṛitim svām adhiṣṭhāya sambhavāmyātma-
māyayā (Gita 4.6)

Though I am always present, eternal and Lord of all creation, I manifest using my power of illusion.

In this same column, in the last issue, we understood the creation theory in The Gita. Krishna talks of Prakruti (Maya, illusion) creating the world under his direction. That same illusion (Maya) is referred to here. We are controlled by Maya whereas Krishna manifests by controlling Maya.

Krishna gives a description of 'God' in the above shlokas. He has control over the senses (sense organs and their objects) and mind. One who has control over the Maya or illusion. Although Krishna refers to other characteristics as well, these two are emphasized throughout the Gita as the main reasons for us not realising who we are and who 'God' is.

The second chapter in the Gita is almost a summary of the whole discourse Krishna gives in the Gita. In this chapter, Krishna describes the indestructible soul and the destructible body. Indirectly He is telling Arjuna that he is not the body but the soul. Later in the 13th chapter, Krishna talks about Kshetrajna (soul, the life source) that resides in the Kshetra (the body). This Kshetrajna not only resides in all bodies but is also the same in all bodies. Indeed Kshetrajna is all that exists. Everything else is Kshetra, the place Kshetrajna lives. All of creation is Kshetra. The creator is Kshetrajna.

śhrī-bhagavān uvācha
idaṁ śharīraṁ kaunteya kṣhetraṁ ity abhidhīyate
etaḍ yo veti taṁ prāhuḥ kṣhetra-jña ity tad-viduḥ
(Gita 13.2)

This body (Sharira) is defined as the field (Kshetram) and the one who knows it, as the knower of the field (Kshetrajna) by the knowers of both (realized souls).

kṣhetra-jñāṁ chāpi māṁ viddhi sarva-kṣhetreṣhu
bhārata
kṣhetra-kṣhetrajñāyor jñānaṁ yat taj jñānaṁ mataṁ
mama(Gita 13.3)

Know that I am the knower of all the fields (Kshetras). This understanding of the field (Kshetra) and the knower of the fields (Kshetrajna) is the only knowledge worth knowing.

We are not our bodies. That is why we refer to our body as "my body". It is like a dress you

might wear. The dress is merely an object we possess, as is the body.

Who is the owner of this body/field? Who is the knower of this field? It is the Kshetrajna / the soul. This Kshetrajna is the knower of all the fields. We can thus infer that there is only one knower.

avibhaktaṁ cha bhūteṣhu vibhaktam iva cha sthitam
bhūta-bhartṛi cha taj jñeyam grasiṣṇu
prabhaviṣṇu cha(Gita13.17)

The knower (the Kshetrajna) is indivisible but appears divided into all fields/beings. He is the one who sustains all the created. He is the One to be known. He is the destroyer and also the creator.

Now we can answer the question of who God is. The reason we do not realise who God is is that we look for him in the created world. We do not realise that He is inside all of us. He is the knower. He is the witness to all that we are seeing, hearing, smelling, tasting, and experiencing. How does one see something that has no form or qualities? How to know or see the one who is seeing? The answer to this question is something each individual being has to realise on their own. It cannot be taught. We can only get guidance to reach that state. Attaining that state is called self-realisation.

Although there are many paths leading to it, once you reach that destination, where you know the Knower, the world will cease to exist for you. The realisation that it was just a desire for the One to become many is understood. When the world doesn't exist, it doesn't matter which path one took to reach that state, the time taken, or who took the path.

The Knower is eternal, omnipotent and omnipresent. He is who we refer to as God. Make it your mission to know the Knower!



My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

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Aparigraha



I grew up in the ITI (Indian Telephone Industries) township and in those days, during the 1970s, it was one of the most beautifully developed gated communities in the city. Whenever I think of my childhood days there, I invariably also recall Sri. Somanna, the Head Priest of the colony's Ganapathy temple. He was very fond of me and I used to talk to him at length whenever visiting his house which was within the temple complex.

Once, my father was taken ill seriously and admitted to the hospital where he had to stay for several weeks. During one of those early days when I was at the temple, Somanna enquired about my father's health. He said that he would do a Navagraha Puja in my father's name daily and I have to go there in the evening to collect the prasad and give it to my father. The routine began. I would go to my work in the city in the morning and upon return, go to the temple and collect the prasad for my father. I would then stay with my father till the next morning. This went on for several weeks till my father returned home and never once, Somanna accepted any money from me for this.

After my father returned home, I met Somanna once and offered him some fruits and took his blessings. I had hidden a few one hundred rupee notes beneath the fruits so that he could not see them. Else, he would have rejected it. That was the only way I could offer him some money for all the prayers and services he provided daily while my father was in the hospital.

Months rolled by and it was that time of the year again when the colony would come alive for Ganesha festivities. I went to Somanna's house to invite them for that evening's arati at home, as was the custom. Somanna was not keeping well and hence was lying down in his house. His children were taking care of the temple duties. He called me and spoke with affection as he always did and gave me a cover with prasad. I took that and prostrated to him and left.

When I returned home and opened the cover, beneath the prasad were hidden those very crisp hundred rupee notes that I had offered to him months ago. I was speechless...

This, in Vedic wisdom, is called as "aparigraha". A strict adherence to non-acquisitiveness through which you will not take anything more than what your life's basic needs call for. The people who practice this are saints and men and women of wisdom. They will not accept any money or favours for their services beyond what they need at that point in time for their survival. They do not hoard wealth for tomorrow, as tomorrow is yet another day for them to practice aparigraha. They are contented with what they have on hand for that moment and do not see the need for storing and saving for their future. They exactly know the size of their bed and without making futile efforts to stretch it, they squeeze their body to adapt to the bed and believe me when I say that they are the ones who always sleep well.

ನಿನ್ನ ಬದುಕಿಗೆ ಇಷ್ಟೆ ಸಾಕೆಂಬ ಅರಿವಿನೊಳೆ |
 ಅನ್ನವನು ಸಿರಿಯನ್ನು ನೀನು ಹೊಂದುತಲಿ ||
 ನಿನ್ನ ಹಾಸಗೆಯಷ್ಟೊ ಅಷ್ಟರೊಳೆ ಮಲಗಿರಲು |
 ನೀನೊಬ್ಬ ಸಂತನೆಯೊ - ನವ್ಯಜೀವಿ ||

I wonder how beautiful this world would be if all of us were to practice aparigraha. The money would lose its value and people would gain the same. Everybody would be fed and there would be no hunger. Everyone would be enjoying giving and taking and both these activities would be fulfilling the needs of each other.

Like all Vedic principles, this is easier said than done. Those who practice are only a handful and because of their blessings, I strongly believe that there still are in this world, rains and grains...

ॐ

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

Sadbhavana Yatre: 2/10/22 Gauribidanur to Vidurashwatha



ಸದ್ಭಾವನಾಯಾತ್ರೆ

ದಿನಾಂಕ: 02-10-2022

ಸ್ಥಳ: ಗೌರಿಬಿದನೂರು ನಿಂದ ವಿಧುರಾಶ್ವತ್ಥ.





Career Guidance

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Paramedical Courses -II: Psychosocial Rehabilitation

More than two thousand years ago, Hippocrates' observation that our well-being is affected by our settings established a fundamental cornerstone for Western medicine.

There appear to be many sociological factors that can affect a person's adjustment to a disability. People with any disabling condition must face the task of adjusting to their conditions, disabilities, and their environment. According to Lazarus and Folkman (1984), psychological stress results from a particular relationship between the person and the environment, one that persons with disabilities often may perceive as either taxing or exceeding their resources and endangering their well-being.

According to the current statistics, one out of 4 people suffer from mental health issues, By 2030 depression will be the leading cause of disease burden globally. Over 900,000 people commit suicide each year. Suicide the second most common death cause of death among young people. 3 out of 4 people with severe mental disorders receive no treatment. Many of those who suffer do so in silence because the stigma surrounding mental health is still alive

in our communities.

Over the last three decades, Psychiatric rehabilitation has emerged as a professional discipline. 20 million people have schizophrenia but less than a third receive treatment. These schizophrenia statistics illustrate the prevalence and treatment gap of the disorder. According to the World Health Organisation (WHO), Psychosocial Rehabilitation (PSR) is a process that helps individuals who are impaired, disabled or handicapped by a mental disorder to reach their optimal level of independent functioning in the community.

Severe psychiatric disabilities are described as persistent mental or emotional disorders that significantly interfere with a person's ability to carry out such primary aspects of daily life as self-care, household management, interpersonal relationships, and school or work

The preferred modes of intervention include strengthening both the client's skills and the level of environmental support. Client skill-strengthening approaches involving social and independent living skills training, symptom

management, and job-finding clubs have been recognized as having a strong positive effect on individuals with psychiatric disabilities. Critical environmental support strengthening approaches include family behaviour management and the use of peer groups in the transition to community living. Supported employment has been cited as a crucial service component that places equal emphasis on the strengthening of client skills and environmental support.

Richmond Fellowship, the world's largest network of mental health service providers, has established a full-fledged Post graduate college, in Bangalore, which offers 2yrs full-time course for a Master's degree in Psychosocial rehabilitation. The Richmond Fellowship Post Graduate College follows the Curriculum based on the Credit Based Annual System, for the last two years, which is approved by Rajiv Gandhi University of Health Sciences, Karnataka.

Several Colleges are offering MSc in Psychosocial Rehabilitation courses in India.

Eligibility: Candidates who have passed their Bachelor's degree in Social work, Psychology, Sociology, Nursing, Home-Science, MBBS or graduated with Occupational Therapy, Behavioural & Social sciences as one of the major subjects of study and who have secured 50% of aggregate marks in the final examination, excluding marks in languages.

Scope:

Considering the number of people who require Psychosocial Rehabilitation, the potential is enormous and the need for such

training is increasing. The course will equip the students to pursue their careers in this field effectively.

Job Opportunities are in Government and /or State Mental hospitals, Institutes of Mental Health, Private Psychiatric Nursing Homes/Hospitals, Halfway Homes, Day Care Centers for mentally challenged and mentally ill patients, Rehabilitation facilities run for alcohol, substance abuse, HIV/ AIDS patients...

Individuals with psychiatric disabilities have many of the same desires as other individuals in society – namely, to feel a part of the larger community. Work can, in many ways, help individuals with psychiatric disabilities achieve integration by providing a means to develop valued societal roles, reduce stigmatization, increase social connectedness, and serve as a normalizing factor. Rehabilitation professionals can play an integral and valuable part in the lives of individuals with psychiatric disabilities by integrating and implementing a variety of strategies designed to increase the community integration and independence of people with psychiatric disabilities through successful employment outcomes.

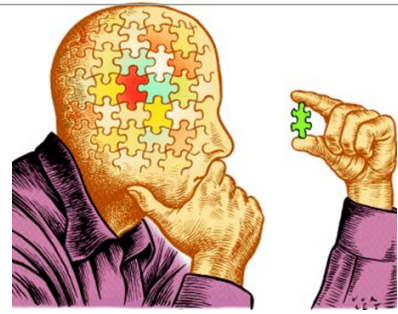




Mind over Matter

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How can errors in thinking impact us? (Part 3)

Quick recap:

Have you ever felt feelings of anxiety, fear, sadness or hurt? Where are they stemming from? Did you know your thoughts can influence your feelings?

According to Cognitive therapy, our thoughts can influence our emotional well-being. Negative thinking patterns or cognitive distortions can aggravate the problems of depression and anxiety.

Types of Cognitive Distortions (contd..)

Emotional reasoning:

People with this type of negative thinking may be seeing the facts through their feelings lens. This makes reality distorted. People with anxiety and panic disorder use these lenses more often than others.

Sara is a team leader and is responsible for the overall delivery of the project. She is a workaholic and works long hours and most of the weekends to ensure that the deadline is met. When she foresees delivery slippage, Sara feels guilty. She thinks she must have missed something or done something wrong which is leading to delivery slippage and ends up working more due to guilt. In reality, delivery slippage might have happened due to

unplanned leaves of her team members, unforeseen technical challenges consuming more time, and additional ad hoc work requests in between. As Sara is wearing a lens of her feelings, she is unable to rationalize the cause for the slippage.

Should statements: People with this type of distortion, criticize themselves or other people with 'shoulds' or 'shouldn't'. 'Musts', 'Have tos' and 'Oughts' give a similar effect. This type of thinking creates fear or worry in the individual. It also creates unnecessary pressure on the person.

Suhas is good at studies. As the exams are near, he starts thinking I should be the topper. As this thought intensifies, Suhas starts worrying about what if he does not be the topper. It creates a lot of pressure for him. The pressure and worries do not allow him to focus on his studies.

Labelling:

People with this distortion, negatively label themselves or others based on a single event or few incidents. This can lead to misunderstanding people, underestimating self or others or perceiving things wrongly leading to problems between people.

Akshay sees Emma arguing on the road

with a fellow biker. He judges Emma as an aggressive person based on one incident.

Raka is a class teacher for Goel. Goel scores very less on the first test in all the subjects as his parents are going through a divorce. Raka labels Goel as a poor student.

Personalization and Blame:

In this type of negative thinking pattern, a person blames himself or others solely for a situation when multiple factors are involved.

Shika blames herself when her husband falls sick due to food poisoning. She keeps telling us she missed cooking that day, her husband had to eat outside and fell sick. In reality, her husband is allergic to chat and he was tempted to eat chat and gave in.

What can we do about cognitive distortion?

Separate your thoughts from emotions:

Feelings are different from thoughts. We often mistake our thoughts for feelings. Ask a student who has scored fewer marks in an exam, 'How are you feeling after seeing the result?'. Most probably he may answer 'I should have put more effort. Why did I waste my time playing? And so on. While these are thoughts, the student may be going through the emotions of anxiety and guilt.

When you feel uncomfortable, name the emotion. Sara feels uncomfortable as soon as she foresees a delivery slippage. Sara

can ask a question to herself, 'How am I feeling as I foresee a delivery slippage? Guilty? What makes me feel guilty? Did I go wrong? Are there any other reasons for slippage?' These questions will help Sara to remove the emotional lens and see the reality

Reframing thoughts:

Reframing thoughts is observing the unhelpful thoughts in the mind and changing them into helpful thoughts.

In the case of Suhas, replace the thought 'I should become a topper' with 'It is nice to be a topper/I want to become a topper. What can I do to reach there?'

In the case of Shika, the thought, 'Because I missed cooking, he fell sick' leads to guilt. Instead, Shika can reframe it into, 'Next time I need to remind him to be careful while eating outside.'

In a nutshell, recognizing and understanding cognitive distortions can help us to deal with negative patterns of thinking and avoid psychological damage and relationship issues they cause.

Have you noticed negative thinking in yourself? What do you want to do about it?

While the techniques given in the series will help you to a certain extent to deal with cognitive distortion, it is better to see a therapist if the distortion is severe and interfering with day-to-day life.





Performing Arts...

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"SATVIKABHINAYA"

The term satvika (सात्त्विक) is derived from the Sanskrit language. It usually indicates the finer quality of a person and his soothing soul. In the Indian context, it usually refers to saints and souls with higher spirituality.

In all eight classical dance forms of India ie, Bharatanatya, Kuchupudi, Kathakali, Mohiniattam, Kathak, Manipuri, Odissi, and Satriya, We finally seek the portrayal of SATVIKABHINAYA which refers to rasa abhivyakti or the essence of aesthetics. In any art form, it differs from person to person. There are many theories of aesthetics put forth by various authors throughout the globe. Bharata clearly explains it as the culmination of all previous abhinayas viz, Angika, vachika, and aharya. He further continues to quote that satvika is the intricate form of self-expression by an artist. usually, satvika is best depicted in the nritya aspect, wherein nritya is the part of dance that consists of various karanas, padacharis, hast, Shiro and other bhedas, mudras, etc, Satvika bhava in all three performing art forms can only be experienced internally by both the performer and the spectator.

It is the satvika that remains in both conscious and subconscious minds. Satvika abhinaya is best portrayed in sancharis. In

music, especially in Indian music, satvika can be well established through various branches of manodharma or creative music, i.e. raga alapana, tana singing, neravallu, and Swara Kalpana.

Kalpita Sangita is the preexisting form of musical compositions. The notation system makes it more perfect which cannot be easily changed or modified. The composer here becomes the sole authority of his particular composition. There is evidence of abstract structure in kalpita Sangita which is again the backbone of any dance performance. We can say that satvika is the part that portrays Kalpana Sangita or creative music. The two branches of created and creative components make any artistic expression more perfect and meaningful.

Though portrayed through sanchari, always Satvika ends up in sthayi bhava. The elegant internal experience of satvika is said to be permanent. The final mental stage of ecstasy makes both the performer and the listener experience the tureeya ananda bhava (ultimate enjoyment) which makes the participants remain in an unexplainable state of mind. This is determined as satvika in all three art forms.



Cultural background also plays an important role in making a person understand the satvika effect. Through rigorous practice and by developing a taste for proper listening and viewing, satvika becomes more effective. Indian art forms are best perceived through sravanagnana or the knowledge acquired through continuous listening or drushyajnana, the knowledge acquired through proper and deeper observation. Shravya jnana and veeksha jnana are mandatory for any practitioner. This intricate aspect of satvika abhinaya occupies a major role compared to the other three abhinaya aspects such as angika, vachika,

and aharya. A continuous flow of the above-mentioned three aspects is said to be the cause of satvika abhinaya. A proper depiction of navarasas, which intelligently blends with the first three abhinayas leads to create satvika bhava. A proper continuous flow of the literary content, along with the movement of the body parts when perfectly matches with aharya as discussed in my earlier articles, leads to satvika, the last but the everlasting component.

Thus we can conclude that satvika abhinaya is the essence of all other previous abhinaya variants.





Real Lessons in HISTORY

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1946 Naval Uprising

It is essential for today's generation to know the reality behind the various political events in the period of five to six years before independence, for there is a considerable difference between the prevalent version that has been publicized and propagated by interested factions vis-à-vis what happened. The soi-disant leaders [of the freedom struggle] continued obstinately to tread the path of negotiation with the imperial masters, with whom decades of negotiations had repeatedly proved fruitless. In the preceding years, the British had gone back on their word on several occasions and despite these 'U-turn' experiences of the past, Gandhi's stubborn advocacy of sticking to the path of conciliation astounded even Nehru, by his admission The movement that was started by Netaji's Azad Hind Fauj concluded in reality with the Royal Indian Navy rebellion in February 1946.

The Naval Uprising started at the Bombay naval base on February 18th, 1946. Refusal to partake of sub-standard meals, absenteeism for the daily parade – the protest which started in this manner gradually spread like wildfire. By the following day, the number of protestors



had crossed 20,000. The rebels had taken control over seventy-four warships. Netaji's photo was mounted on them and the tricolour flag was hoisted. In the span of a few hours, the strike had spread from Madras and Cochin in the south to Karachi in the north and from Bombay in the west to Calcutta, Visakhapatnam, and Andaman in the east.

For Indians, it was a substandard fare of chapati and mutton curry. For the British, it was bread and beef stew. This was the menu for the entire week. The uniforms provided were so coarse that washing them proved to be travail. Repeated requests for improving living conditions fell on deaf

ears. On top of that, they faced vulgar rebukes and discrimination. Discussions regarding their salaries were out of the question. While reminiscing these aspects, it has to be mentioned that a rebellion by the soldiers was extremely rare; apart from an occasional protest, they displayed an extraordinary and infallible loyalty towards the government.

In the end, the extensive protests by the soldiers were due to Netaji's enthusiastic call for national independence. A short while before the rebellion arose, one of the reasons that were provided for levying fine on some of the soldiers was that they possessed wireless radios and listened to Netaji's broadcasted speeches.

Indian soldiers, including those in the naval forces, were subjected to discrimination and injustice; their salaries and perks were pitiable. The sailors and soldiers rebelled being fully aware that non-compliance with orders had horrifying punishments in the military system. The rebellion started at the Bombay Naval Dockyard, followed by Calcutta and then the Delhi Headquarters, followed by Cochin and Madras. That the British government utilized its enormous strength to bring the situation under control is nothing exceptional. However, in the face of the one-sided argument that the Uprising was cut short, what is beyond doubt is that the Uprising symbolized the chasm in the two-hundred year- old Indo-British relations. The instruction from the military chiefs to shoot at the protestors

was not heeded by the Gorkha soldiers. Inspired by the radiance of Netaji's campaign when the soldiers of the Royal Indian Navy stood up for autonomy against the world's most powerful empire, driven by self-motivation,—being fully aware that their career and life could be destroyed—did the Congress come to their support? No! Instead using of this opportunity for atonement, Congress again displayed its habitual narrow-mindedness. Leave aside older history [i.e. the 19th century and early 20th century]; between 1942 and 1945, the navy soldiers organized nineteen strikes and protests. Yet the Congress leadership could not read the writing on the wall.

Similar to many earlier instances, during the Naval Uprising too, the Congress leadership displayed a complete lack of dynamism. The protesters were supported by the common people. The soldiers were deserted by the political leaders. On February 21st, rallies and processions were organized by the public and the students across the city of Bombay in support of the rebels. More than two hundred and thirty people among the common public died due to gunshots by the police; more than a thousand were grievously injured.

The common men and women exhibited such love towards the nation that it seemed to illuminate the invalidity of the leaders. They expressed sympathy to the soldiers by rushing to the Gateway and offering food and water. Roadside beggars too did not

fall behind and provided packets of food in a heartrending incident. When the repressive attitude of the British administration and the neglect by the Indian political leaders made the soldiers dejected, it was the general public's friendly response that served as a silver lining.

Aruna Asaf Ali, who had taken up the role of mediating between the naval soldiers and the Congress top brass could only tell them: Stop the protest, maintain peace. What's more, the 'Iron Man of India' Sardar Patel and Maulana Abul Kalam Azad themselves advised the soldiers to stop protesting and surrender, instead of supporting them. Both the Mumbai Pradesh Congress and the Muslim league offered their support to the British government in containing the 'riots.'

While the Congress was concerned about the upcoming local elections, the Muslim League was focused on pressing its demand for the creation of Pakistan. Where would they get the time to think about the soldiers?

In the midst of all this, in Britain too, the political scenario changed and the Labour Party came to power, thus setting the Indian independence process into motion, Congress had no inhibitions to promptly return to its policy of negotiation! Due to these changed circumstances, during the Naval Uprising, the Congress allies backed

the British military leaders against the nationalist soldiers.

It is a great tragedy that the post-independence generations are completely unaware of the details about the naval soldiers, who sacrificed their all and carried out a courageous campaign for the welfare of the nation. The soldiers had faith that they would naturally gain the support of the 'great' political leaders, who instead of lending a helping hand were busy concentrating on occupying future seats of power; far from helping the rebels, the political leaders labelled those who were fighting for the country's freedom as criminals and dealt with them in a most unworthy manner. The same people ensured that the great sacrifice of the soldiers was ignored and forgotten after India attained independence. This neglect is saddening. The top leaders, who publicly gave the country empty, laconic slogans such as 'Do or die' internally supported the British government – this was the harsh reality. It is strange but true. In the Congress Working Committee meeting, only one member had a different opinion and said that handing over the administration to Indians and exiting India was the only reasonable way for the British– it was the member of the CWC, Dr Narayan Bhaskar Khare.

During this decisive moment, the country's proclaimed spokesperson the 'worshipper of truth,' the 'Mahatma' was so 'straightforward' in calling the Indians

mischievous mongers. The Congress leaders almost achieved the dubious task of bringing the courageous soldiers to the point of surrendering to the British. All the naval soldiers who rebelled against the British government were in the age group of 20–25 years. They had put their future lives at stake and were ready to defy the establishment. But the Congress leadership, which had not only aged physically but mentally too, failed to back the sacrifices of the soldiers. The leaders who were puffed with the lack of questioning by their listless followers probably did not see any benefit in supporting the army workforce that they were not familiar with. It is not baseless to opine that the strong agenda of the Indian leaders was to strategize sharing a portion of the authority with the British rulers rather than expelling them. Viceroy Wavell had said that the Indian political leaders cleverly use such people and communities for their selfish ends.

But when these people and communities undertake something independently, the leaders are surprised and express panic. Gandhi not only condemned the Naval Uprising but also reaffirmed his deep-rooted illusion towards the imperial rulers in his 'Statement to the Press' at Poona, dated February 23rd, 1946.

In the public speech organized at Chowpatty Beach, Bombay on February 26th, 1946, both Nehru and Patel condemned the 'violence' and called for

'adherence to peace.' Under the same circumstances, Patel ordered the Congress to strive towards fulfilling the soldiers' requirements and Nehru promised that the Congress would toil to ensure that the British government does not take retaliatory measures – all these were empty words.

Patel not only dubbed the rebellion as wrongdoing but went so far as to speak in a manner that sounded like a justification for the reaction of the military officers. Both Patel and Nehru suggested to the British government that they provide a responsible answer to the demands of the soldiers. But when did the British administration ever value their words of sagacity?

Au contraire, the judge (in the radio broadcast) had decided that punishing the naval protestors was his duty and his statement was supported by the British minister Frederick Pethick-Lawrence in their parliament (February 26th, 1946).

Let us assume for a moment — philosophically speaking— that owing to their obligation to the imperial rulers, Patel had instructed the naval soldiers to surrender. But for more than twenty years, had not Congress constantly preached to the Indian citizens to break the law laid down by the British?

Was not Congress the provoking force for the sentiment that landing up in jail was the

ultimate form of loyalty and devotion towards the nation?

Despite all this, the intellectuals in Congress advised the soldiers to follow the rules.

Viceroy Wavell himself had to state during the Working Committee convention that he was not anxious concerning the Royal Indian Navy Mutiny because the top brass of the two major political parties had given their word that they would help in crushing the rebellion. Our leaders ensured that the government's peace was not disturbed. Wavell divulged that he had received the validation of Gandhi as well in reigning the rebellion.

The government enquiry committee that was appointed to 'investigate' the matter came out with a report and the overall verdict stated that the root cause of the rebellion was discontentment due to the lack of basic facilities provided to the soldiers. The European authorities were advised to develop better conduct, gain the trust of the Indians, and so on. With these recommendations, the episode came to a close.

After India's independence, the Congress never honoured the memories of Netaji's Azad Hind movement nor the 1946 Naval Uprising. The exact opposite of that was practised systemically, as we know from history.

The post-independence Indian government declined to reappoint those soldiers who had participated in the Naval Mutiny. A majority of those soldiers were in dire poverty. A few of them took up jobs as private sentinels or took up other occupations. Can we not term this the period of lamentation created by the Indian government? Many individuals who merely shouted pro-Congress slogans were anointed as freedom fighters and received special facilities. Twenty-seven years after the Naval Uprising, the Congress government of the day recognized 476 soldiers who were part of the rebellion and displayed generosity to give them the appellation of 'freedom fighters.' But as recently as in 1992—during the commemoration of the 50th anniversary of the 'Quit India' movement—the requests of the naval soldiers, who were then in their eighties, to the government to provide them equal facilities as the freedom fighters fell on deaf ears. Even the non-Congress political parties that had supported the Naval Uprising neglected these soldiers. (And their honouring of the Naval Mutiny was for self-glorification.) In rare cases, political leaders praised the contribution of the Naval Mutiny's role in obtaining freedom.

But these hollow praises did not fill the stomachs of the hungry naval soldiers. A few regretful incidents occurred, too. Mischief mongers raised funds money. Some made money by publishing interviews or small writings on the Naval

Uprising. Several Congress lackeys—assuming that the people would have forgotten the past—interpreted the Naval Uprising as a protest of soldiers for their meals, clothing, and other facilities (similar to the Congress minions criticizing the Azad Hind campaign). Thus, countless great heroes ended up with the feeling of इतोभ्रष्टःततोभ्रष्टः — Damned if you do, damned if you don't—and this is truly saddening. Jawaharlal Nehru, who

benefited the most through Netaji's movement, never wished to commemorate the Naval Mutiny and had termed it as “an inconvenient national memory.”

Soldiers who displayed utmost devotion to the country were neither reappointed into service nor were eligible to receive a pension – even this minimal courtesy was not exhibited by the post-independence Nehru government.

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

II Shri Shankaralinga Vijayatell



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Crime Prevention - A Criminologist's Perspective

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LAYOFFS CAUSING TROUBLE AT WORK AND HOME - CAN WE PREVENT VIOLENCE ESCALATION?

Meta under Mark Zuckerberg announced the laying off of 11,000 employees on 11 Nov 2022. This occurred in the backdrop of the Twitter acquisition and the layoffs thereafter. While this appeared as a jolt, there were tremors in the early part of the year itself with the startup community trenching its workforce. In the aftermath of this announcement, a sight was witnessed-



a free fall in the tech sector with many companies being brazen with their workforce reduction strategies.

While one can sympathize and do a victimology of the people who have lost jobs, which is just one side of the coin, there is another side of the coin which is the people who remain part of the workforce and also face stressors. Not wanting to exclude one also needs to include the family dynamics that take a turn for the worse. This would mean residual effects on the sociological fabric of society.

What does this mean for the workforce staying back

- a. **Difficult termination** : This period will witness intense negotiations including some hardcore legally liable cases wherein employees might play the victim card of mental health. One can see a surge in suicidal attempts and other related mental health illnesses.
- b. **Workplace harassment** : International Labour Organization recently came out with data that 1 in 5 employees experience workplace harassment. Given this context, the HR teams will receive constant complaints of managers being high micro managers and employees being absentee at work. Threat Assessments will play a role in finding these scenarios. However, this period will see a growth of hyper-sensitive and subjective work environment
- c. **Workload stress** : This period might also be a witness to a change in job roles wherein employees will be asked to wear generalist hats and do multiple roles. The era of super specialist roles will see a reduction. However, this change will induce workload stressors since employees will have to change

their mindsets to broaden their vision and multi-tasks to survive in the system.

- d. **A decline in productivity** : This period may see a steep decline in the productivity of employees. As work environment will demand maintenance of the status quo. Innovation initiatives could take a back seat, leading to the low motivation of employees to perform. Thus, resulting in a laid-back workplace.

What does this mean for family structures

- a. **Familial skirmishes** : Pandemic and Post pandemic eras have resulted in the breakdown of familial structures. The need for individual space and expression has risen many folds resulting in violent trends in domestic disputes. Filing of divorce cases has also seen a 10-fold increase in many countries.
- b. **Mental health decline** : The inability to hold on to interpersonal relationships, and accept failures and loss has become the trademark of Pandemic and Post Pandemic times. Anxiety disorders, Depression cases are seeing a high rise. This is making difficult for parents to nurture children or managers to nurture their teams.
- c. **A rise in addiction** : Cannabis and alcohol addiction has become an expected trend; however, this era is

seeing a rise in behavioural addictions like Online games, Selfitis (Taking selfies), Online shopaholics, and betting on live matches. One might argue what is different now; Well, since the rise in hybrid work culture the indulgence in these addictions is during worktime thus hampering work productivity.

How do we gear up for this

- a. **Ripple reaching your employee** : Be ready to empathize with family members losing jobs and the strain of that falling on your employee. Be alert to family skirmishes turning violent and thus endangering the security of your employee at home
- b. **Redefine Duty of care** : This period will have to be treated by crisis evacuation times and the duty of care might have to include relatives / familial members. Essential is that the Employee Assistance Program is extended to members of families who are in need.
- c. **Saving and conservations** : This era will see the need for the preservation of the traditional value of "Save for the rainy day" as well as accommodate the shortcomings and build last relationships.

Yes, this era is bound to be transformational. And like any change will cause discomfort. And say the best way to deal with change is not to resist the flow but allow and accept the flow!!



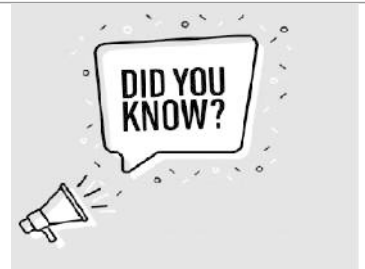
Did you know?

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HIS MASTER'S VOICE - HMV

The modern inventions of Television, YouTube, I phone, and I - Tune have changed our mode of listening to music. Gone are the days of Gramophone, where one would set the plate, adjust the needle and watch it in fascination as the plate turned and turned... Humming the familiar music... be it MSS, Chittibabu, Mozart or Frank Sinatra. That was our audio entertainment.

Amongst the many companies that produced the Gramophones, HMV was a household name. The HMV gramophone record carried a label on its top which showed a picture of an adorable dog's face listening quizzically to a familiar sound coming from the gramophone horn. This iconic imagery taught the world a lesson to humanity. Recorded music and turntables were not tricks but a way to enter the heavenly bliss of music – the very essence of what makes us Human.

The story goes that Francis Barraud was a famous painter in London. When his brother passed away, Barraud inherited a couple of things including a Phonograph player, a recording of Mark's voice and Mark's dog, the Nipper. Nipper was a



mixed breed fox-bull Terrier that got his name Nipper because of his propensity to nip the ankle of people. Apart from nipping the ankles, Nipper had a heart-wrenching peculiar habit. He would intently listen to the phonograph that emanated HIS MASTER Mark's VOICE.

It was the habit of Francis Barraud to listen to phonographs whenever he painted. Nipper never missed the chance. Nipper listened to the horn of the machine with his tilted head. Unfortunately, Nipper died in 1895. But his memory haunted Francis. He decided to paint the picture of Nipper to keep him alive in his memory.

When the painting was completed in 1899, Barraud tried to get painting to be

exhibited at the Royal Academy in London. Unfortunately, the Academy did not welcome the proposal. Francis tried his luck with Edison Bell Phonograph Company. He was disappointed again. They even said that Dogs do not listen to Phonographs. When he was depressed with no place to sell it, one of his friends suggested that Francis must paint the horn in brass colour and not black.

Francis Barraud then went to purchase the Brass horn, to do a better painting. Intrigued by the enquiry for a brass Horn the company Manager William Barry Owen became curious about the painting. William Owen being a smart businessman saw better possibilities for his business through the painting. Owen offered to pay 50 Pounds to purchase the painting on completion provided the painting exhibits his company's brass horn. As a shrewd businessman William Owen offered another 50 Pounds – No doubt a very substantial amount in those days - if Francis would agree to the offer to use that painting as a trade mark. Francis Barraud was supremely pleased with the offer. Owen on behalf of the Company insisted that Francis return home with a Camden-made turntable by Victor as a reference to repaint the image to feature the proper disk record player as opposed to a cylinder Phonograph.

Francis was overjoyed and was stepping out when William Owen asked him "By the way, what were you thinking of calling your Picture? "

Pat came the reply "HIS MASTER'S VOICE "

The painting was handed over to the Company in 1900. Nipper was all over the place in advertisements, Magazines, Needle Boxes, packs of Cards etc. Nipper was a World Icon by 1905.

It is said that as a tribute to the memory of Nipper, glasses were raised towards the painting of Nipper in 1984, a clear 100 years after Nipper's death, in the office of the Chairman, EMI, London, (Electric and Musical Industries) a multinational Musical Company. The painting occupies a pride of place in the vantage position even today.

Nipper functions as the proverbial watchdog of music all over the World. He symbolizes exquisite music. The Victor Camden Company adorned with the imagery of Nipper, has notably immortalized Nipper in the form of a stained glass window at the top of building # 17, now affectionately called " The Nipper building " in Camden, New Jersey.

Nipper the Icon was born with a heart-wrenching story. The Painting has cemented into the collective consciousness not only of music lovers but the whole World. The image of Nipper listening to 'His Master's voice is tied to the history of recorded music in the World. Nipper and His Master's Voice act as Universal symbols of the Music Industry with its - Watchful Eye and listening Ear - and guides the entire new generation of music lovers.



Short Story

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



Prayer?

I was immersed in my morning prayers. I don't know why today, the ever-enticing idol of Lord Shiva is all-alluring! The chanting of the sacred verse "Om Namah Shivaya" is transporting me into a world of bliss.

"From where is this gushing noise of water coming" I wondered. "Is it from my house"? I intently listened to the sound and concluded that it was not from my house. I was relieved. I went back to my prayers, "Om Namah Shivaya, Om Namah Shivaya..."

The babble of water pouring was getting louder. I could not concentrate on my chanting any further. I turned my search outside of my house and listened carefully. "Yes, it is coming from the tap of my neighbor's courtyard. He is such an irritating person. He is ill-mannered too.

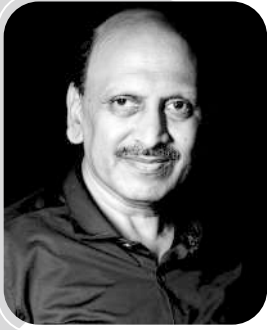
He keeps on fighting with me for petty reasons. Why should I bother? It is his tap and his problem. Let me focus on my prayer". I got back to my chanting.

Something must have happened. Lord Shiva who a few moments earlier was in my meditation seems to have slipped out. He is not responding to my pleas to return. Have I done anything blasphemous? I was wondering...

Instantly I came out of my house. I called my neighbor and brought his attention to the leaking tap in his courtyard. He paused for a moment and then gave a smile. He said "Thanks" and went to get his tap fixed.

I returned, sat before Lord Shiva and started my chanting. "Om Namah Shivaya... Om Namah Shivaya..." I was at ease. Like never before, my mind was wholly getting enraptured by Shiva...

(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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Hanuman and Vijnan

I gazed at his grand form. Verily, unbeknownst even to himself, he has unearthed so many scientific truths. Hanuman and Vijnan have never been pariahs at all.

Let us begin at the beginning. The entire world may say that aviation took to wings in the nineteenth Century. But we know better. Hanuman, a mere toddler, sprung from his cradle to the realms of the Sun only to be slapped across the mouth. This ushered in two home truths – Never disturb a person while on duty (The Sun was on his daily rounds) and Face is malleable. Pounded with a strong fist, it can morph from one form to another in no time.

The jump from earth to Sun also was a great feat which went unrecorded and unnoticed. That act was the first show of Escape Velocity which is the basis for aerodynamics. The fact that he passed the threshold of the earth without getting shattered or burning to smithereens is something that defies the scientists of modern days too.

Hanuman was a sleuth too. It was he who was entrusted by Sugreeva to find out

whether the two wayfarers were real men or demons in disguise. The questioning proclivity, an intrinsic arsenal of scientists, was used judiciously by Hanuman to discern the truth. The 'Gold Test' wherein the ornaments dropped by the abducted were to be identified was conducted by Hanuman. This shows that he sought a basis for any and everything which again is the primary trait of a scientist.

'Be a sceptic. Gathering enough information before making decisions is the watchword of Hanuman. When the other Vanaras asked him to fly across the great ocean, he just sat there, undecided about the expedition to the unknown. Egged on, he decided that his small size would not suit the long journey and began to grow. Trans-Atlantic flights need bigger planes than Trans-border planes. This aspect was underlined by Hanuman in this instance.

When Surasa came to engulf him, he immediately adopted the laws of elasticity. It is surprising that the she-demon too knew those laws. As Hanuman elasticized his body to gigantic proportions, Surasa met him measure for measure and opened

her mouth wider. Poor Surasa did not know that elastic can rush back to its original shape and size in a jiffy. Hanuman let off the tensile strength thereby returning to a size smaller than his usual one and just whizzed through the mouth-ear passageway of Surasa. This incident indicated that elastics can be of various intensities and certain elastics tend to be plastic for a while before assuming total elastic qualities.

Hanuman confronting Ravana in his den was a classic act. Not offered a seat, Hanuman grew his tail and formed a seat that was higher than Ravana's. This is the basis for the helix, and subsequently, the spiral staircase. It was also an expression of practical psychology. 'When the world denounces you and you are forced to fend for yourself, you shall grow to such degrees that even your detractors are forced to take notice is the lesson showcased by Hanuman in that single act.

The annihilation of Lanka is a magnificent chapter in the annals of scientific adaptations. Hanuman first let his tail be put on fire. Then he controlled the fire adroitly. The fire never burnt any part of his body. It did not cause any burns on his tail too. It was the best-ever controlled combustion seen to date. Even the internal and controlled combustions during the take-off of rockets and the subsequent breach of the earth's atmosphere leave some residues. But Hanuman's tail

remained intact after the annihilation was complete. 'Do not panic when your tail is on fire. Act astutely' is the basic lesson taught to the pilots of today and Hanuman's demeanour when his tail was on fire is the basis for this important lesson.

'When in doubt, do not waste time on contemplation. seek the experts' opinion' is the lesson imparted by him as he first searched for Sanjeevini and then carried the entire mountain on his shoulders (or is it a single hand? Many pictures suggest 'hand transport' rather than 'shoulder transport') to Lanka. We have many companies which claim to be earth movers. At best, they move a few tons of loose soil. Hanuman is the only person who can claim to be an earthmover – he moved mountains to save a life!

Portia, if she were to meet Hanuman, would have lost her case miserably. 'Take your pound of flesh without shedding a drop of blood was her refrain. Hanuman has performed open heart surgery on himself (for showing that Rama is in his heart) shedding tons of devotion and not a drop of blood.

If a single character in Ramayana can throw so much light on the various aspects of science and lifestyle, the amount of unexcavated information in the entire epic is mind-boggling. Hanuman has provided tons of food for thought, without any Anuman(doubt)!



The MASTERMINDS...

- Personalities behind AKBMS

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"The Historian of AKBMS" Sri H.N Hiriyanaswamy



When we approached Sri Hiriyanaswamy for an interview, his immediate answer was "Please interview Sri Honappa and Sri Laxminarayan Bhat first. They have been our senior colleagues and torch bearers for

the Brahmin movement in the state". Such is the humility of this noble soul.

Sri Hiriyanaswamy is the only founding member who still enriches the Mahasabha with his experience and guidance daily. While doing this, he is someone who believes that being in the background and working silently is the best service that one can offer to the Sabha.

On a rainy day when myself and Satyesh Bellur reached Sri Hiriyanaswamy's house, we were welcomed to a table that displayed many documents and historical emoluments of AKBMS, starting from the very first day of Brahmin's movement in Karnataka. Even before we asked our first question, he had started talking about AKBMS, and its achievements to date and explained to us all those initial days of

struggle as vividly as he could. His passion and emotional connection to the organization are immense.

From our discussions with him, we could chart the timeline of the Brahminical movement in Karnataka as follows: (He explained each of these events so vividly and emotionally. We are thankful to him for that...)

- ❖ 1943: First pre-independence Brahmana Sammelen at Tumkur
- ❖ 1949: Second Sammelen at Hasan
- ❖ 1972: About 25 young and committed Brahmins came together and held a Sammelen in Bangalore
- ❖ July 11, 1974: Akhila Karnataka Brahmana Maha Sabha (AKBMS) was formed
- ❖ 1978, 1981, and 1983: Sammelens were arranged in Bangalore to gather support for the movement
- ❖ 1984: Sammelen was held in Hubli
- ❖ 1989, 1994, and 2004: Sammelens were held again in Bangalore

- ✿ 1997: Vipra Industrial Entrepreneurial Summit was held in Bangalore. This brought all the Brahmin entrepreneurs together to address their issues under one umbrella.
- ✿ 2000 and 2002: Mahila Sammelens were organized in Bangalore
- ✿ 2016: Sammelen organised in Belagavi
- ✿ 2021: Under the leadership of Ashok Harnahalli Ji, the Sabha is now gearing up to newer heights of collective movement and glory.

Sri. Hiriyanaswamy while explaining to us the initial struggles that they had to face, also enumerated with pride some of the achievements of the past. We wish to share a few of them with our readers as detailed below:

1. Discontinuing Pujari Krishna's Telecast on Doordarshan : In 1992, this TV serial was telecasted on Doordarshan. The serial had derogatory content on Brahmins. Thousands of Brahmin youth gathered at Cubbon Park and marched towards Doordarshan's office, demanding that the Director come out and talk to them. The demands were two folds:

- a. Doordarshan to stop the telecast immediately and
- b. Doordarshan to apologize during prime time for the derogatory content that was aired against Brahmins.

Both these demands were met and this successful initiative was considered to be a milestone in the history of AKBMS.

2. PIL filed against the Government for surpassing reservation quota :

There was a time when the total reservation quota proposed by the Government was to be 93%. That is when AKBMS filed a PIL, fought the case in the courts, and won. This led to the Government restricting the quota to 50%. This hallmark decision of the court ensured that every segment of society could benefit.

3. Economic stability : Under the stewardship of Sri B.M.V Subramaniam, who had three Presidential tenures with the Mahasabha saw the golden era of economic growth and stability. Here are some of the notable achievements during his leadership era:

- ✧ Fundraising through Ratha Yatra: Around 135 taluks were toured for 3 months. At all the places that were visited there would be an evening Maha Arathi where people would be encouraged to donate to the 'Aarthi Tatte'. This 'Tatte Kasu' campaign finally mobilized over Rs. 9 lakhs.
- ✧ Fundraising for Hostel: When the women's hostel was being constructed, a fundraising drive was conducted where donors gave Rs. 3.5 lakhs for constructing one room of the hostel. The donors were recognized for their contributions by erecting a plaque in their honour in each of those rooms.

The entire hostel was constructed with these and other donations. Sri. Hiriyanaswamy recalls with gratitude that Sri. Subramaniam not only completed the hostel building but also saved over a crore of Rupees in the project and brought financial stability that was much needed for the Sabha.

4. Publication of Vipra Vaibhava : This was one of its kind publication in 1989. It carried stories of achievers among the Brahmin community across fields of Science, Arts, Sports, Engineering, Medicine, and others.

We also tried to speak with Sri. Hiriyanaswamy about his personal life. He was insistent that all of it is irrelevant to the larger interests of the Sabha. On consistent questioning by our Editor, he shared some of his details that we feel proud to share with you all.



The life of Sri Hiriyanaswamy started in a small village called Honnavalli, in Tiptur Taluk. He was the youngest of six children. As he lost his mother when he was only 9

months old, he was raised by a widowed lady in the neighborhood. Hailing from a family of teachers, he studied at Banmaiah College, Mysore. Later on, he pursued his career in politics becoming a member of the Congress party, and member of the Bangalore Development Authority (BDA) to name a few. His story would not be complete without mentioning his better half Smt. Shanta is an ardent follower of the Vedic way of life. She has been silent and strong support to her husband in all his Sabha activities for years now. They have two children. The son is a software engineer working for a multinational in the US. The daughter is a renowned classical dancer and is settled in.

Our talk with him concluded with his observations as to how the world today has changed from those earlier years. He opined "There is a lot of focus on individualism today as against the societal cause. Hence the expectations from any organization are towards how it can serve the individual growth over its own future. However, AKBMS is different. The Sabha is having a strong foundation with both financial and leadership stability. It has a stature in the Brahminical movement map today and is bound to have more glorious times to come..."

We thank Sri Hiriyanaswamy and Smt. Shanta for their valuable time and the wonderful stories and memories that they shared with us. We wish them and their families the very best.

Rajyothsava Celebration at Gayathri Bhavan and Vidya Vasini Hostel



Prathibha Puraskara program at BNMIT College grounds



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