

# VIPRANUDI

English Journal from the house of AKBMS



Edition - 16

June - 2023

Pages : 32

Internal Circulation



## Natarajan Chandrasekaran

(born 2 June 1963) is an Indian businessman and the chairman of Tata Sons

Chandrasekaran, also known as Chandra, was born into a Brahmin family in Mohanur near Namakkal in Tamil Nadu. His father Sri. Srinivasan Natarajan was a farmer and a lawyer. Chandrasekaran studied in a Tamil Government school in Mohanur. He later received a bachelor's degree in applied sciences from the Coimbatore Institute of Technology, Tamil Nadu and earned his Master of Computer Applications (MCA) from REC, Trichy during 1986.

Chandrasekaran has spent his career in TCS, joining the company in 1987. He took over as CEO on 6 October 2009, prior to which he was COO and executive director of TCS. Under his leadership TCS has emerged as one of the world's most powerful brands in IT Services and has been recognized as one of the most valuable companies to work for. In 2017, he was appointed as the Chairman of Tata Sons. The Tamil Brahmin community has probably never had it so good in the world of business.



Chandrasekaran is an avid photographer, music aficionado and a passionate long-distance runner who has completed marathons in Amsterdam, Boston, Chicago, Berlin, Mumbai, New York and Tokyo. He completed his fastest marathon or personal record (PR) at TCS New York City Marathon (2014) with a finishing time of 05:00:52 !

He has an extraordinary memory and some of the people who have worked with him say that he knows at least 5000 of his employees by their first names !

Chandrasekaran has received several awards and recognition in the business community.

### Some of them are :

- India's RBI appointed him as director on its board in 2016.
- In 2022, He has been honored with Padma Bhushan by Government of India for excellence in Trade and Industry
- He was voted as the 'Best CEO' for the fifth consecutive year by the Institutional Investor's in 2015
- He was awarded CNN-IBN Indian of the Year 2014 in Business Category
- He has received Honorary Doctorate from Nyenrode Business Universiteit, Netherlands in 2013
- In April 2017, India Today magazine ranked him #10th in their list of India's 50 Most powerful people
- On 16th May 2023, He has awarded Legion d'Honneur, the highest civilian award of France



## Akhila Karnataka Brahmana Mahasabha ®

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

Phone: +91-80-26771695 / 26770066

E-Mail : info@akbms.com

Website : www.akbms.com

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

## VIPRANUDI

-English Journal from the house of AKBMS

Editor-in-chief : Satyesh N Bellur

Associate Editors : Dr. A. Gayathri Devi

: Sudhir S Mysore

AKBMS News Editor : Karthik Bapat

Public Relations Officer : Venkatesh Dwarakanath

IT & Web Design : Krishnaswamy Subbarao

Journal Design : Nagaratna Printers,  
Bengaluru

Printers : Parimala Mudranalaya,  
Bengaluru

**Office Timings** : Tuesday through Saturday

Morning : 9.30 to 13.00

Evening : 16.30 to 20.00

Sundays : 09.30 to 13.00

Weekly Holiday : Monday



## CONTENTS



Topic	Page	Topic	Page
Presidential Message	3	Crime Prevention	
From the desk of the Editor	5	- Varsha Avadhany	19
Timeless Traditions		Analytics Playground	
- Dr.Jayant Agasthya	6	- Dr. Sahana Prasad	22
Thus spake Lord Krishna		Did you know?	
- Veena Prahlad	8	- Dr. A. Gayathri Devi	23
My quest for spiritual well-being		Short Story	
- Satyesh N Bellur	10	- B.R.Bhimachar	26
Real Lessons in History		Whip of Humour	
- Paresh Nadig	12	- N. Ramanath	27
The NRI's kaleidoscope		The Masterminds	
- Venki Prathivadi	15	- Varsha Avadhany	29
Mind over Matter			
- Anitha Nadig	18		



# Presidential Message

**Ashok Haranahalli**

President - AKBMS

Dear Friends

Namaskaram to all my Vipra friends.

This time's Legislative Assembly Elections saw eleven of our Brahmin community leaders getting elected successfully with a convincing margin. This is very heartening news for the entire community. Hearty congratulations from me personally and from the entire Vipra Community. In today's world of caste-driven elections, our Brahmin legislators have managed a respectable win even though our count is much less when compared to other communities. This in itself is an achievement worth mentioning here. Under such current conditions, these people have won the goodwill of the people at large and we wish that they take this opportunity to serve society and solve the prevailing issues. Along with this victory also comes the responsibility of serving the community from which they come and helping in the overall development and upliftment of our Vipra community. On this occasion, Mahasabha extends its cooperation and support wherever needed to these elected Representatives.

As we talk about service to society, is one of the primary responsibilities of the elected leaders,

it is also important to understand the importance of Sanghas and samsthes in understanding the purpose of their existence as a combined society. The goals and objectives for which they have been formed have to be constantly in focus and time and again reviewed as to how much has been achieved and what remains to be done. But for this, these sanghas can become inefficient and unproductive. Each one of us who holds some position in these Sanghas has to put our efforts towards reaching the objectives for which it has been established.

As far as our Mahasabha is concerned, the Convenors and Committee members have had a lot of interactions and together have been working towards the objective of our Mahasabha. Some of them have taken a backstep due to their limitations while some of them have been constantly contributing towards the progress of Mahasabha. We hope that they continue to serve our community in the same way in the future also.

Other than this, Mahasabha has formed a new committee consisting of veterans, experienced, freshers, and youngsters for the year 2023 and looks forward to an effective contribution from each one of them. We expect that these newly nominated committee members will understand the responsibility assigned to them and will be successful in fulfilling them. We expect them to stay well connected with the Mahasabha either through one on one meetings with us or through



telephones at least once a month and update us about their ongoing work.

It is also true that each one of us has our personal life, our career, and our priorities in life. But along with all these, service to our community should also be given importance. If not daily, at least once a week, we stay connected with the Mahasabha and contribute towards the upliftment and betterment of our community. We have to be in constant touch with people around us and check if we can be of any help to those who seek help. This way we are constantly working towards strengthening and unifying our Vipra Community.

Another important aspect that I need to bring to your notice is that there are a lot of our members who have been working for

Mahasabha for a long time. Their contribution many a time will be much more than what the Committee members would have done. Yet they would have preferred to work from behind the screen. They do not need a post or a position. Silently they go about doing their bit without any expectation. Such people are the real contributors to society and today, through this medium I want to acknowledge their work and convey my heartfelt wishes to them. The community needs more such people who work towards unifying and strengthening our Brahmin community.

Peace Be To All

*Ashok Haranahalli*  
Yours Truly

**Ashok Haranahalli**







## From the Editor's desk...

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

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

The elections are finally over. From the propaganda of nationalism to offering all sorts of freebies – every arsenal in their ammunition was (ab)used by the politicians. Everyone had only one intention – to win... to win at any cost! We the people performed our duty by sincerely voting for the one we thought was the best among the worst! There was one smaller community that voted in unison and there was one larger community that voted randomly, as always. Some were focused and some were utterly confused. Some voted for their own self gains and there were a few who voted for national well-being. Amidst all of this high drama, the state elections have come to an end. What a relief...

We congratulate all the victors with hope in our hearts that they will raise above mundane politics and work towards making Karnataka stronger by the day. We also take pride in congratulating the eleven Brahmin community leaders who have won with hope in our hearts that they will render some constructive service to their community at large. We intend to cover interviews with these leaders in our subsequent editions.

Sri. K.V.Ramprasad, based in the US has been a part of our Editorial Board till now. He has immensely helped us in the first 12 editions of the journal. Due to his other pressing engagements, he has sought a breather from

this responsibility for the time being. While we thank him wholeheartedly for the help he rendered us during the initial stages of our Journal formation and growth, we also wish him the very best in all his future endeavours. We will be eagerly waiting for his return.

I am extremely happy to introduce Mr. Sudhir S Mysore, who will be joining us as an Associate Editor from this day.



Born in the cultural capital of Karnataka, Mysore, Sudhir spent his toddler years at Mysore. Most of his formative years were in Bangalore where he completed his schooling and graduated in Mechanical

Engineering. After a brief stint at work, he went on to pursue his MBA from Mumbai. Sudhir is a sports enthusiast, movie buff and loves reading and solving puzzles. He actively takes part in social causes and never misses an opportunity to highlight issues via his columns in the newspapers. Sudhir is married to Divya who works in a software company and they are blessed with two boys aged 12 and 8. He would be lending a helping hand to me and Dr. Gayathri Devi in the Editorial Board. Dear Sudhir, Welcome aboard!

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**



# TIMELESS TRADITIONS...

**Dr. Jayant Agasthya**

Writer, Seeker & Teacher

Contact: 9739096077 / jayant\_agasthya@hotmail.com

## Necessity of Sandhyavandana (Part 4) Benefits of Sandhyavandana and Gayathri Japa

Shree gurubhyo namah.

Our shastras categorically say that there are no specific or additional benefits for performing nitya-karma. Conversely, people who do not perform nitya-karma attract demerit points! Shankara Bhagavadpada says ನಿತ್ಯಸ್ಯ ಚ ಕರ್ಮಣೋವೇದಪ್ರಾಮಾಣ್ಯಬೋಧ್ಯತ್ವಾತ್ಫಲೇನಭ ವಿತವ್ಯಮ್ | ಅನ್ಯಥಾ ವೇದಸ್ಯಾನರ್ಥಕೃಪ್ರಸಂಗಾತ್ || ಗೀತಾ-ಭಾಷ್ಯ ೬. As the author of Bhashya for Geeta, Sri Shankara has given a lot of prominence to Sri Krishna and Sri Krishna himself has given a lot of importance to the performance of Karma. There are many vakyas in our Shruti and Smriti which indicate the benefits of performing sandhyavandana and Gayathri Japa.

Manusmriti gives a lot of vakyas with relation to sandhyavandana and Gayathri. Listing a few of them below:

ಏತದಕ್ಷರಮೇತಾಂ ಚ ಜಪನ್ವಾ ಹೃತಿಪೂರ್ವಿಕಾಂ | ಸಂಧ್ಯಯೋರ್ವೇದವಿದ್ವಿಪ್ರೋವೇದಪುಣ್ಯೇನಯುಜ್ಯತೇ || - the person who chants the most sacred Gayathri mantra with the vyahruti (ಓಂ ಭೂ: ಭುವ: ಸುವ:), during the morning and evening sandhyavandana will get the benefits of chanting the Veda-mantras continuously.

ಏಕಾಕ್ಷರಂ ಪರಂ ಬ್ರಹ್ಮ ಪ್ರಾಣಾಯಾಮಾ: ಪರಂತಪ: | ಸಾವಿತ್ರೈ ಅಸ್ತು ಪರಂ ನಾಸ್ತಿ ಮೌನಾತ್ಸತ್ಯಂ ವಿಶಿಷ್ಟತೇ || -

meaning Om is the all pervading Brahma, best penance is performing pranayama, no mantra as powerful as the Gayathri mantra and speaking the truth always is the best sadhana.

ಜಪ್ಯೇನೈವತುಸಂಸಿದ್ಧೇದ್ವಾ ಹೃಷೋನಾತ್ರಸಂಶಯ: |  
ಕುರ್ಯಾದನನ್ಯವಾಕುರ್ಯಾತ್ಯೈತ್ರೋ ಬ್ರಾಹ್ಮಣ ಉಚ್ಯತೇ ||

Whatever a Brahmana needs, he can get them through the regular performance of the Gayathri Japa. There is no doubt about this. Other anushtana may or may not be required.

ಯಾದಹ್ನಾತ್ಕುರುತೇಪಾಪಂತದಹ್ನಾತ್ಪ್ರತಿಮುಚ್ಯತೇ |  
ಯದ್ರಾತ್ರಿಯಾತ್ಕುರುತೇಪಾಪಂತದ್ರಾತ್ರಿಯಾತ್ಪ್ರತಿಮುಚ್ಯತೇ ||

Whatever bad karmas (ಜ್ಞಾತಾಜ್ಞಾತ) are done in the morning and evening, gets completely destroyed by the performance of sandhyavandana, giving ಅರ್ಘ್ಯ and doing Gayathri Japa.

Even the famous Srividya upāsaka Bhaskararaya Makhin in his Varivasya Rahasya says ... ತೇಷ್ವಪಿ ಚ ಸಾರಭೂತಾವೇದ: ತತ್ರಾಪಿ ಗಾಯತ್ರೀ || according to him, even Brahmanas have to necessarily perform Gayathri before taking the Upasana of Srividya.

ಯೇ ಕೇ ಚ ಸಾವಿತ್ರಂವಿದು: | ಸರ್ವೇ ತೇ ಜಿತಲೋಕಾ: || -  
meaning whoever understands the essence of

the supreme Gayathri mantra, they will win over the entire world and even win over the great veil of Maya

The above are only some of the many smriti-vakyas as listing all of them in the article may not be prudent. The essence of all these is that a Brahmana who performs the sandhyavandana and Gayathri japa regularly gains both ಶ್ರೇಯಸ್ and ಪ್ರೇಯಸ್.

Having shared many vakyas and injunctions from various shastras till now, let us understand the 'concept of sandhyavandana' for the present and modern society.

1. People are always stressed. Performing Sandhyavandana and consistent chanting of the Gayathri mantra is known to bring down stress levels. Many experiments have been conducted to understand the power of the Gayathri mantra.
2. Benjamin Franklin said, "Early to bed and early to rise makes a man healthy, wealthy, and wise." He picked up this habit based on the practices that were prevalent in Indian Gurkulas. Further, everyone today knows that waking up early in the morning and getting your mind and body ready for the day is the key ingredient for success!
3. The mantras chanted during sandhyavandana are Veda-mantras. Hence, continuous chanting creates a divine vibration around that place.
4. Performing nitya-karmas regularly makes us lead a disciplined life.
5. A tree cannot survive without its roots. Similarly, performing nitya-karmas regularly, especially sandhyavandana, Gayathri japa, and agni-karya, ensure the connection to our ancient culture continues

To conclude, I will share a story, I was fortunate

enough to experience 20 years ago. As our family is close to Sringeri Matha, we used to have regular visits from Sringeri Sreematha to our house. One such person was Sri-Vidya-Upasana-Dhurandhara Veda Brahmasri Narahari Subramanya Bhat, Asthana Archaka of the Matha. One day, he visited our house and was accompanied by a person who was very unassuming and silent – but had a brilliant radiance around him. The aura around this person was mesmerising. After receiving them cordially and offering them refreshments, the discussion turned toward the visitor. Sri Narahari Bhat told me that the person with him was a great Gayathri upāsaka. This person had undertaken the Akshara-laksha Japa of the Gayathri mantra not once but twice! After completing the second akshara-laksha, when he went and submitted this to Mahasannidhaana Sri Sri Bharati Teertha Mahaswami and sought His permission to commence the 3rd round of akshara-laksha, Mahasannidhaana went into a meditative mood for a few minutes and upon opening his eyes, looked at this person through His piercing gaze and asked him to not perform the 3rd purascharana as he had already attained the mantra-siddhi and complete blessings of divine mother Gayathri. The visitor told me that he was not initiated into any other mantras and had only concentrated and surrendered completely to Gayathri for over 15 years and it was through the continuous japa, he had received Her abundant grace. I had the opportunity to prostrate to this divine soul and get his blessings. As a matter of fact, there are many such people around us, but we are blissfully unaware of these people as we are busy with our worldly pursuits.

Brahmanas are known because of Gayathri and not vice-versa. If we assume that we are doing a favour to anyone by performing sandhyavandana and Gayathri Japa, especially mechanically, rest assured, there is no bigger fool than us.





# Thus Spake Lord Krishna

**Mrs. Veena Prahlad**

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



## Titiksha & Samatvam - Endurance and equanimity

*Titiksha*, beautifully captured in John Milton's sonnet "On His Blindness" - "They also serve who only stand and wait," teaches us to endure with a smile. Milton who was going blind in his later years wrote this poem when he understood that he cannot give up or spend time worrying just because of this setback and sure enough he wrote "Paradise Lost" even after he had lost his eyesight.

mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-  
duḥkha-dāḥ  
āgamāpāyino 'nityās tans-titikṣhasva bhārata  
(gita 2.14)

In this shloka, Krishna is reminding us that the senses and their objects bring temporary happiness and sorrow, which should be bravely endured. When words like endurance and tolerance are used it would mean that it is unfair to that person. *Titiksha* on the other hand is the understanding that what is being experienced as an adverse situation is a result of a previous wrong action. Since it is the consequence of wrong action, it will be endured without complaint and with a smile. Every adverse situation is dealt with with indifference and commitment. The practice of *Titiksha* is instrumental in attaining the equilibrium that Lord Krishna says is essential to attain liberation.

yoga-sthaḥ kuru karmāṇi saṅgam tyaktvā  
dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga  
uchyate (Gita 2.48)

Krishna emphasizes treating all situations with equanimity. When all situations are treated equally the happenings of the world cease to affect us. In other words, we become indifferent to the world and become observers. This helps us realise that we do not belong to the world and leads towards self-realization.

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau  
tato yuddhāya yujyasva naivam pāpam avāpsyasi  
(Gita 2.38)

Krishna advises us to be indifferent to joys and sorrows, loss and gain, victory and defeat and focus on performing our duties. By doing so, our actions lead to good consequences and bring us peace. The aim is to detach ourselves from the fluctuations of the world, becoming observers rather than being entangled in its outcomes. In our pursuit of a peaceful life, *Titiksha* and *Samatvam* hold great significance. These qualities empower us to face any situation with courage, treating life as a continuous learning process rather than a punishment. Whether it is navigating the challenges of running a company or managing a household, embodying these qualities

fosters contentment and resilience. Through Titiksha, we embrace endurance and acceptance, while Samatwam allows us to cultivate equanimity and detachment. Incorporating the teachings of Titiksha and Samatwam from the Bhagavad Gita into our lives grants us the keys to finding inner peace amidst the chaos. By embracing endurance, acceptance, equanimity, and detachment, we discover the strength to face challenges with courage and view life as a profound learning experience. Through these practices, we can experience contentment, overcome complaints, and avoid succumbing to inaction.

Ultimately, our journey on this path leads us towards self-realization and liberation.

yañ hi na vyathayantyete puruṣhañ  
puruṣharṣhabha  
sama-duḥkha-sukhañ dhīrañ so 'mṛitatvāya  
kalpate (Gita 2.15)

That wise person who does not get agitated by the happenings of the world and who treats joy and sorrow alike becomes eligible for liberation. Let us heed Krishna's advice and embrace the practice of Titiksha and Samatwam to foster a sense of tranquillity amidst the chaos of our world.





# My Quest for Spiritual Well-being

**Satyesh N. Bellur**

Poet, Thinker, Motivational Speaker & Management Guru

Contact: 9845187797; satyesh.bellur@gmail.com

## Three Paths – One Destination



In the entire world, if there is one belief system that preaches multiple paths to salvation, it is only our Sanathana Dharma. Here, the walk is more important than the path you take. As long as the walk is in such a way that it does not hurt another being and is all the time about your own spiritual well-being, the path you tread is of lesser importance. The God you worship (Assuming that there is more than one God!) is immaterial. The scriptures you read can be anything!

Many different paths that are available for a Hindu believer to enhance his experience of the current life can all be broadly grouped under three headings: Karma, Bhakti and Jnaana.

The first is Karma Marga- The path of Karma. The walker considers his duties, his work, his deeds and his actions as divine and immerses fully in them. He is a workaholic (if I may use this word!) fully dedicated to his work on hand. He would strive hard to make it beautiful causing no harm to another being in the world. He would aim at ensuring that all his work is towards the good of self and society.

The second is Bhakti Marga- The path of utmost devotion. The walker is engrossed in the divine methods of reaching to the Lord he believes in. While conducting all the external duties that he is expected of, internally he is always in unison with his Lord and reverberates and rejoices in his Lord's thoughts at all times.

The third is Jnaana Marga- The path of adhyatma or spirituality. The walker is constantly in search of the "truth". He will question the traditions, practices and even scriptures to arrive at the universal truth. That truth to him has to be societal while ensuring that he spends all of his energy and time pursuing a state of joyful well-being for himself.

All these paths eventually take their walkers closer to that state of realisation of joyful living. They all attain salvation in their own defined ways. However, each of them has to adhere to one rule...

The Karma Margi has to understand that all his actions need not produce the results he desires. So they need to wholeheartedly accept any result that comes to their actions as just and as offered by the Lord and continue their walk relentlessly.

The Bhakti Margi has to subject himself completely to the feet of his Lord. His submission to the divine has to be unambiguous and unfettered. To him, his Lord is the Supreme Being and all his commands are scriptures. And this he achieves without causing any damage to another being or another belief system.

The Jnaana Margi has to realise the "truth" as is and then dwell deep into his heart to practice it, day in and day out. He has to choose only the "Truth" at all times and practice that as his



"way of life". He may face censure from society for his thoughts and methods, but he will not desert the path of "Truth" at any time.

Leaving the results to the almighty for all your actions, complete submission of self at the feet of your Lord and "walking the talk" are the three quintessential of any spiritual seeker. I feel so blessed to be born in this holy land of spirituality where three and more paths are available for me to choose as per my realisation levels and still be with no conflicts with anyone else in the world.

ತಳಿತೋಟವದಲ್ಲಿ ಎಲ್ಲವೂ ಉಂಟಯ್ಯೆ |  
ಬಾಳೆ ಕಿತ್ತಲೆ ದ್ರಾಕ್ಷಿ ಮಾವು ಸೇಬುಗಳು ||  
ದಾಳಿಂಬೆ ಸೀಬೆ ಮೂಸಂಬಿ ಹಲಸುಗಳಿಹವು |  
ಒಲಿದುದನೆ ತಿಂದು ನಲಿ - ನವ್ಯಜೀವಿ ||

Spirituality is all about walking the path of Truth while treating every other belief system in the world with love and dignity. Our Sanathana Dharma is like a farm not just dedicated to growing one type of fruit. There are bananas, grapes, mangoes, pomegranates, guavas, oranges, and so many others. One can get in there and eat the fruit that he likes. The fruit that he thinks will make him feel joyful. Being joyful and not hurting another soul in the universe is everything that a spiritual walker needs to be aware of...

ॐ

ಸರ್ವೇ ಭವಂತು ಸುಖಿನಃ ಸರ್ವೇ ಸಂತು ನಿರಾಮಯಾಃ  
ಸರ್ವೇ ಭದ್ರಾಣಿ ಪಶ್ಯಂತು ಮಾ ಕಶ್ಚಿದ್ಃಖಭಾಗ್ಭವೇತ್  
ॐ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ





# Real Lessons in HISTORY

**Paresh Nadig**

Solar Energy Professional

Contact: 9964817758; paresh.nadig@gmail.com

## The Imperial Era: A Flashback (Part 2)

### Self-centered View

There is no foundation in reality for the Westerners' view of the Orient; it was formed based on the Europeans' preferred understanding of how the rest of the world ought to be. According to William Carrey, Sanskrit works were "filled with nothing but pebbles and trash."<sup>1</sup> H H Wilson who prepared the translation of Rigveda, cited as a fantastic achievement to this day, declared that the purpose of his work on Sanskrit literature was "to confute the falsities of Hinduism."<sup>2</sup> The unreliable conjecture of Wilson Jones that Sanskrit and European languages originated from a common ancient language that is now defunct and its extension, the fairy tale called 'Aryan Invasion Theory' have been forceful theories. All these bids were aimed at disproving the classicism of Sanskrit and the identity of Indian culture.

The speculation that all European languages had a common root was advocated by Boxhorn. It was pursued later by George Horn in the later part of the 17th century. This 'guesswork' was elevated to the level of a theory when Leibnitz and other dignitaries supported it. By the end of the 18th century, Sanskrit was added to this list of 'common root' (Scythian) languages by William Jones.

By contesting the ancestry and the supremacy of its language and literature, the Westerners

refuted a whole civilization of the world. Another point also needs to be mentioned here. This restrictive thinking was entrenched more in historians who called themselves Orientalists or Indologists. For philosophers outside this zone—Voltaire, Schopenhauer, Thoreau, Emerson, etc.—it was not difficult to grasp the central ideas of Indian cultural philosophy.

The Westerners developed a narrow view not just of Indian culture. The truth is, it is not in the nature of Westerners to comprehend or perceive anything that is not Western. Since this mental makeup is deeply rooted in their minds, they interpreted all things oriental in the same manner as museum artifacts. In their view, civilization means only Western civilization.

(1 Swarup, Ram. On Hinduism: Reviews and Reflections. New Delhi: Voice of India, 2000 2 From his 1840 speech at the University of Oxford)

### Superiority Complex

Indians have no qualms in accepting the West's achievements in science and other fields. Neither do Indians reject



Western philosophical thought. The problem arises in their outlook on history, sociology, spiritual studies, and the like. Even Indian literature, recognized as unique by Westerners, was viewed as ordinary literary creations and not as brimming with the values of Indian life. The difference between Oriental and Western civilizations has been reflected not only in spirituality and philosophy but also in literature and arts.

Prior to the colonial era, the Oriental countries were far ahead in trade, commerce, manufacturing, etc. when compared to the Western world. India and China together accounted for more than 80% of world trade. The Europeans were astonished at the prosperity of these unknown parts of the world. But instead of trying to understand the cultural and social means and methods that led to this prosperity, the Europeans centered their attention on pillaging the wealth of these countries.

As a reaction to such things, people like Surendranath Banerjee propounded that if India desires to invigorate itself, it should understand its history properly. Bankim Chandra's assertion in this regard is well known – the Indians' lack of national awareness and historical knowledge led to the downfall and subsequent trampling by the foreigners. As a consequence, more and more people began showing interest in pre-Islamic Indian civilization, its form, its age, and the permanence of Ramayana, Mahabharata, and other literary works.

In reality, the English established colonies in distant places to find solutions to their problems of poverty, population density, etc. in their own country but advanced the theory that

colonization is beneficial for the world. A few among them may have honestly believed so. "How dare the natives of these 'uncivilized' countries question our propriety?" was the general rationale of the English as well as the French. This racist argument justified exploitation and repression. In fact, the English and the French behaved as if they were of a higher race than other Europeans.

### **The Advent of the Struggle**

Prior to the Portuguese and Spanish arrivals, only commercial relations were of importance between India and foreign countries. There were hardly any quarrels. To capture all the trade and the seas east of India, the Portuguese waged wars. In the early phases, communities that had converted to Islam worked hand-in-glove with the Portuguese and became rich. The affluent Mappilas are their progeny! However, when Albuquerque attempted to establish supremacy over the whole country and the oceans, they stood up against him. By then, the Hindus had already become 'enemies;' those who displayed any defiance were held captive on ships.

Details of the clamor created by the foreigners have been recorded in their own reports. One point that stands out is: the local Hindus were decent and soft-natured but the foreign aggressors were barbaric. It became possible for the Europeans to establish dominance in several countries as a result of this primary difference. Francis Drake, who garnered wealth by looting and piracy, was hailed as a great adventurer and was knighted by the Queen of England.

### **Well-organized Repression**

The disturbances created by the Europeans in



India are well known. They caused similar massacres in other countries across the globe. In Australia too, they hunted down the natives like animals and slaughtered them. In the Middle East and Africa too, the English and the French massacred people with impunity. They behaved and believed that the eradication of natives was the final phase of colonization. They appreciated those who did not oppose them as 'good savages.'

England believed the expansion of its empire and colonization of other countries was its natural right. Even Napoleon, who invaded Egypt and other places, asserted he was propagating 'civilization.'. They never felt it was necessary to seek the opinion of the locals in treatises made amongst them.

"Speak softly but carry a big stick. You will go far" is a famous saying attributed to Theodore

Roosevelt (US President, 1901–9). In many cases, the invaders did not follow even the first part of the saying!

As a case in point of Roosevelt's saying, one can name Woodrow Wilson (US President, 1913–21). At the end of World War I, Woodrow Wilson romantically proposed freedom for all nations. These words, coming from the leader of the most advanced nation, won praise from everybody. Rabindranath Tagore dedicated his book Nationalism to Woodrow Wilson. But the selfsame Woodrow Wilson justified the US colonization of the Philippines. When Wilson did not support the independence claim of Annam—part of Indo-China—a thoroughly disillusioned Ho Chi Minh became a proponent of Bolshevism.

(3 Platt, Suzy. Respectfully Quoted: A Dictionary of Quotations. New York: Barnes & Noble, 1993. p. 123)

***To be continued...***

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





# The NRIs Kaleidoscope

## Venki Prathivadi

Owens and operates an  
IT Consulting company in Melbourne, Australia  
Contact : [vprathivadi@gmail.com](mailto:vprathivadi@gmail.com)  
LinkedIn Profile: <https://www.linkedin.com/in/venkiprathivadi/>

## History of Bengaluru–Recent Findings

This series of articles broadly explores the experiences and perspectives of Non-Resident Indians (NRIs) as they lead their lives in their adopted countries across the world. In this tenth article of the series, we explore the history of Bengaluru from new and intersecting perspectives of geography, history, linguistics, science and technology.

### Introduction

Randomly ask a hundred people who were born and brought up in Bengaluru as to who founded the city and more than ninety-five people are likely to say Kempe Gowda founded Bengaluru. Read any school or university history textbook or visit any website, including Wikipedia or others and they are highly likely to state that Kempe Gowda founded Bengaluru. Some people may even ridicule that question because the answer is so commonplace that anyone even asking that question must have a poor knowledge of the history of Bengaluru.

The Government of Karnataka's official website also implies that Kempe Gowda, a feudal ruler under the Vijayanagara Empire, founded Bengaluru in 1537 CE (Common Era).

Would it surprise you to know these facts?

1. Bengaluru existed since at least 750CE (almost 750 years before Kempe Gowda's time).

2. Inscription stones from the ninth century (801 to 899 CE) have been found that mention Bengaluru by name.
3. There are over 1500 inscription stones found in and around Bangalore, that provide rich new perspectives of not just the history and geography of Bengaluru but also valuable insights into the languages and scripts used in the region, almost 1200 years ago.

There is now physical evidence to show that Kempe Gowda was not the founder of Bengaluru as is commonly believed. He simply may have been the most popular historical figure associated with Bengaluru. However, Bengaluru existed several hundred years before Kempe Gowda's time.

### A History of inscription stones

An enthusiastic resident, P.L.Udaya Kumar of Bengaluru, became very interested in the history of a locality called Kethamaranahalli, near Rajajinagar, in 2017, when he came across an inscription stone that dated the locality back to the 14th century (1301 to 1399 CE). That chance discovery of an ordinary-looking stone by the roadside sparked a curiosity in him. The granite stone with inscriptions had looked insignificant and boring to the millions who had seen them every day but had not wondered about the stone's significance. However, to that resident, the fact that his locality was more than 700

years old sparked a burning desire to learn and understand more of the local history. This spark led to the formation of a small team of like-minded individuals and a major research effort in inscription stones.

They found a wealth of information in a book called "Epigraphia Carnatica" written by a British historian, archaeologist and educationist, Benjamin Lewis Rice in 1894. Mr Rice had meticulously documented about 175 stone inscriptions in and around Bengaluru that recorded the culture, religion and language of people in the region. Udaya Kumar and his team passionately started to track these stone inscriptions to learn more about the history of Bengaluru. They managed to trace about 110 of them and to their dismay, they found one stone from the 8th century, in a gutter with fresh paan stains and pushcart vendors pouring dirty water on it. They found about 30 stones in various dumps and moved them to safer and more secure places. They fear that many precious inscription stones have been destroyed in the mad urban development of Bengaluru. They approached the State Archaeological Department for help and support and although they received sympathy, the Government Department could not offer them any financial support to rescue and preserve the invaluable inscription stones. Not disheartened by that, Udaya Kumar and his friends started a Facebook public group called "Inscription Stones of Bengaluru". That Group has over 20,000 members now. They have organized several exhibitions and webinars and the Bengaluru General Post Office has issued a Special Cover on the Inscription Stones of Bengaluru. The group raised money through crowd-sourcing and erected a mantapa in Hebbal to house an inscription stone from 750 CE. Udaya Kumar and his team's work started being noticed and commended widely and in 2021, the Mythic Society, a pioneering institution for Indic studies came forward to financially sponsor an

excellent project to preserve and digitise these inscription stones. These stones have now become virtually accessible to anyone interested. The Project has already discovered 1500 inscription stones around Bengaluru. These discoveries have contributed significantly to a new understanding of Bengaluru's history. The team has digitally recorded about 300 inscription stones in a book series called "Bengaluru Itihaasa Vaibhava" (The Historical Glory of Bengaluru) and has freely made it available online, in Kannada and English, for anyone interested. Please see the links in the reference section. The team is releasing a new 1000-page book, later this year, documenting 200 Bengaluru region inscription stones.

### **New perspectives**

The "Inscription Stones of Bengaluru" project is fascinating because of invaluable insights obtained at the intersection of various disciplines such as History, Geography, Archaeology, Linguistics and Computer Technology. Every stone discovered by the Team has inscriptions (writing) that record historical information of a person, usually a local Ruler, Chieftain, Warrior, Etc., and their accomplishments with the recording of dates and regions. The stones have geographical significance from the location of their original installation and provide insight into the localities of Bengaluru, past and present. Further, the location of many stones near or inside Temples has archaeological significance. The script used in the inscriptions, especially Halegannada (old Kannada), Tamil and Telugu provide an amazing linguistic perspective to the languages spoken and written in those old localities of Bengaluru, 1200 years ago. They also reveal how our language has evolved over time. Linguistic scholars of Halegannada now have a new lease of life with the discovery of these inscription stones and are hugely excited to interpret the writing.



The Inscription Stones Project team, with support from the Mythic Society, has taken on the commendable task of digitising these 1500 stones in three dimensions with leading-edge scanning technology and computer models. In essence, this world-class technology has helped them preserve these invaluable inscription stones, forever, in the form of computer models. This author believes that no other comparable work exists anywhere in the world such as this pioneering digital scanning project. It is befitting that a few keen enthusiasts from the Technology Capital of India have rediscovered the 1200-year-old history of Bengaluru using cutting-edge technology to preserve our heritage.

### Conclusion

Local history is possibly far more important and interesting than broader global or national history. Unfortunately, schools and institutions do not teach the local history of a locality, town, district or city in a factual manner and we grow up learning very little about our own neighborhood than we know about a Portuguese explorer that visited Goa. Further, history tends to get twisted and misrepresented over time and we come to embed incorrect aspects in our minds. It is imperative that

citizens of Bengaluru must know the proper history of the city and appreciate the fact that our city is at least 1200 years old and existed long before Kempe Gowda. The interest and passion of a small team of people and modern technology have provided an extraordinary opportunity for all of us to learn more about Bengaluru, its people, culture and languages through innocuous stones that have stood the test of time. This team has done commendable work to preserve the rich heritage of this wonderful city, which otherwise would have been destroyed by our uncontrollable itch for urbanisation. Every citizen can visit and see these inscription stones and learn more about the Digital Conservation Project.

### Further Information and References :

ಬೆಂಗಳೂರು ಇತಿಹಾಸ ವೈಭವ -

BENGALURU ITIHAASA VAIBHAVA

Archives [https://bit.ly/BIV\\_Collection](https://bit.ly/BIV_Collection)

Digital Conservation of Bengaluru Inscriptions

**(Editorial Note :** The views, thoughts, and opinions expressed in this article belong solely to the author)





# Mind over Matter

**Anitha Nadig**

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



## What does losing a job mean to you? (Part-2)

Ravichandra, Vishwanath and Suhas, all three lost their jobs for different reasons but one thing common among them was grief due to job loss. The way each of them coped with it is also different.

Based on their stories we can categorise job loss into three categories, but the same coping mechanisms may apply to them.

Job loss, be it due to retirement, recession or performance issues can lead to a range of emotions like anger, hurt, sadness, guilt, anxiety, fear, disappointment, frustration, self-esteem issues and so on. Emotions depend on how a person equates to the job and the need for the job. It is important to acknowledge how one feels after losing a job. Accept the different emotions to move forward. Anticipating the probable challenges post-job loss and being prepared for them helps to cope better without getting stuck in a grief cycle.

Financial preparation, a constructive plan for a new routine and finding a purpose can help to deal with the job loss positively.

### Tips to deal with a job loss :

1. Permit yourself to grieve the job loss but do not dwell on it: Recognize the emotions, and talk with family or a trusted friend about how you feel concerning the loss. Releasing the pent-up emotions is like a pressure cooker. You release the pressure now and then to avoid an outburst.
2. Accept the reality: Only once the situation is accepted, one will be able to go to the next stage. Accepting helps to think and plan for the future and move forward.

3. Being financially prepared for the situation puts less stress after retirement or an unexpected job loss. In the case of retirement, clearing the loans and liabilities before retirement, having an idea about the expenses post-retirement and financial preparedness for it reduces the mental burden of money needs. In the case of private jobs, fields, where layoffs are common, financially being prepared to lead a life with the same lifestyle for 6 months without a job, helps to deal with grief and also focus on finding another job peacefully.
4. Importance of routine: Plan the new routine - how to utilise the time constructively. Knowing how to spend the sudden extra time in hand keeps one busy and avoids unnecessary brooding over the job loss.
5. Explore opportunities: Look for opportunities to either earn or to do something fulfilling based on one's needs. It could be finding another job, volunteering for community work, exploring oneself with hobbies and so on.
6. Focus on your health: It is very important to take care of your physical health and mental health. It may take some time to find a new job and decide how to spend your retired life. Being healthy allows one to think clearly.
7. Reach out for support: If none of these strategies work and grief is prolonged beyond three months, reach out to a professional counsellor.

Change is the only constant thing in life. Adapt and adjust and move forward!





# Crime Prevention - A Criminologist's Perspective

**Varsha Avadhany**

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com

## MENTAL HEALTH – EMPLOYER OR EMPLOYEE RESPONSIBILITY??

During a recent interview with a Senior MSME (celebrating his 60 years in the industry), the entrepreneur was very revealing in terms of how innovation aided him to stay agile, emotionally charged, and forever curious. He quotes – “My employees remain loyal to me always... Even those who have moved on, have become successful entrepreneurs”. The crux, according to him is three aspects,

- 1) Be a giver
- 2) Don't be wedded to your job
- 3) Always contribute to building a conducive environment

Post-pandemic has seen a lot of focus on the mental/emotional well-being of people, with many surveys and research studies projecting that as much as 50% to 60% of the employees will be affected by mental health issues. There are studies stating this could lead to a great quitting / great resignation era. Equating mental health issues to stressors in life, here is a generational viewpoint on how this has developed over ages

1. **1930s to 1960s – An era of deep depression**, meant that one breadwinner was supporting probably the entire clan of the family tree. There was very little on the table and more hungry stomachs leading at times to discontent about who would get the better share. On the other hand, we have also heard stories of sharing,

empathy and better standards of community living.

2. **1970s to 1990s – An era of an educated workforce**, meant that the industries were able to provide opportunities to those who were ready to roll up their sleeves and work hard. It also saw the emergence of nuclear family structures thus, leading to more familial value structures followed by community living structures. Giving was inculcated as a moral value to help the less privileged. Thus slowly, seeding the divide in the society between 'Haves and Have-nots'
3. **2000 to 2020– An era of financial independence**, meant that the supply of an educated workforce was on a high. Giving rise to the competitive spirit and heightened growth of the industry. This was also an era that reaped the benefits of liberalized economy, thus giving rise to a consumeristic lifestyle. Another hallmark is this era is the emergence of 'Individualism', which means that self-growth would lead to the growth of the community. However, the friction has been that transition from individual to the community hasn't been that smooth, leading to a rise in violent crimes to secure oneself.

Given this context, almost all large MNCs have set up Emotional Well Being programs to reduce friction and bring down stress. The



question that gets asked often is the responsibility of the employer to keep the employee healthy. What are the responsibilities of an employee? Let's examine these more closely

**An employee** (whether an entry-level shop floor person or a leader on the top) could ask these questions to themselves

1. How does my work desk look?
  - a. Is it filled with papers or stale food crumbs?
  - b. Does it have quotes or things that ignite my passion to work?
  - c. Is there space to add something fresh every day?
2. What does my 'To do list' look like?
  - a. Does it have a backlog of more than a month or 15 days or a week?
  - b. Does it have something to working with others / spending time to make others' lives?
  - c. Does it have something that makes me explore something new?
3. What does my emotional baggage look like?
  - a. Does it have something which has been carried along for more than a month?
  - b. Does it have something that prevents me from smiling or being happy?
  - c. Does my work invoke passion and joy in me?
4. How does your mind declutter?
  - a. Do you involve in physical activities of cleaning up your house/room or your desk?
  - b. Does your mind successfully compartmentalize and prioritize the tasks that need attention?

- c. Have you felt good about being there at the right time at the right place?
5. How is your brand image perceived?
  - a. Somebody who is unapproachable and blocked from criticisms
  - b. Somebody is late in responses and thus losing their relevance
  - c. Somebody who is a 'Walk the Talk' person

As an **employer/organization** (applicable for large MNCs, MSMEs, and start-to-boutique firms) here are the cornerstone questions that I need to address for bringing a Culture of belongingness and adherence.

1. How is the Records Management System?
  - a. Are your systems having to segregate and maintain records?
  - b. Are your systems carrying unwanted records and investing more in space for records?
  - c. Are you regularly shredding records that are unwanted and being light and economical in your infra management?
2. How is knowledge transfer happening?
  - a. Are there any good Standard Operating Procedures (SoPs) lost in the transition of people?
  - b. Are there systems that can store the SoPs for easy access?
  - c. Are the SoPs refined as time changes?
3. How open are you to discovering deviancy?
  - a. Is there apathy and negligence in the system towards negative mindsets?
  - b. Is there a fear in the system to listen to bad news?

- c. Is the system sensitive and conducive to arresting abusive and harmful behaviours?
- 4. How does innovation happen?
  - a. Only to be done by the Research and development team
  - b. Only to be done by the foot soldiers
  - c. Done by all in the organization from the management to the foot soldiers
- 5. How is the brand image perceived?
  - a. Hierarchy-driven organization – My Way or High Way
  - b. Mood swings organization – Hire and Fire Culture
  - c. Trustworthy organization – Least controlled systems

As a practitioner in the prevention of Workplace Violence, I can say that most of the cases that we take are due to the disconnect between the expectations of employer and employee which has led to either the employee abusing the system of care or the employer being apathetic to the calls of vulnerabilities and threats in the system.

Employee and Employer are the wheels of the same vehicle, one failing leads to the failure of the other, which is what we are currently experiencing in terms of customer satisfaction. Industry systems are currently struggling to strike the right balance with this new demand.

The answer lies in what the Octogenerian entrepreneur said, '*Learn to give and you will find joy return in leaps and bounds!!*'





# Analytics Playground

**Dr. Sahana Prasad**

Data Scientist, Author  
Contact: 9448854135;  
sahanaprasadp@gmail.com



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

Sharanya and Rihaan continue on their journey of understanding Data Science

Hey Rihaan, Imagine you have a special power that allows you to unlock secrets hidden in numbers. You can use these secrets to understand the world better and make smarter decisions. Well, that power is called data science! Today, we'll embark on an exciting journey to explore the importance of data science and how it helps us gain incredible insights. Let's dive in!

Rihaan was excited! " Mom, let us start right away. I am very eager to understand these concepts!"

Cherie: "The World of Data Science: Data science is like a treasure hunt. Instead of hunting for gold, we hunt for information hidden in data."

Rihaan: "But what is data?"

Cherie: "It's like a collection of clues, numbers, and facts. Everywhere we look, data is waiting to be discovered – from the weather outside to the number of people who love pizza!"

Rihaan: "Why is Data Science Important? That I should know about it?"

Cherie: "Data science is essential because it helps us understand things better. Have you ever wondered how scientists predict the

weather or how stores know what toys to stock? It's all thanks to data science! By analyzing data, we can uncover patterns, make predictions, and solve problems."

"Think of data as puzzle pieces. Individually, they may not mean much, but when we put them together, they reveal a bigger picture. Data science helps us assemble these puzzle pieces to gain insights."

Rihaan: "Give me an example of this, Mom"

Cherie: "Let's say we have data on how many books kids read in different countries. By analyzing this data, we might discover that countries with more bookstores have more avid readers!"

Rihaan: "Data science is like a superpower that helps us unlock the secrets hidden in numbers. It allows us to understand the world better, make smarter decisions and solve problems. Isn't it?"

Cherie" Very much! I will also tell you why Data science is Important. Data science is essential because it helps us understand things better. Have you ever wondered how scientists predict the weather or how stores know what toys to stock? It's all thanks to data science! By analyzing data, we can uncover patterns, make predictions, and solve problems."

**(To be continued...)**

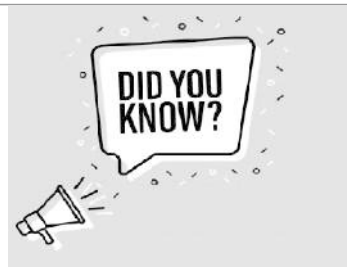




## Did you know?

**Dr. A. Gayathri Devi**

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



## A FEW CULTURAL PRACTICES & THEIR PHILOSOPHICAL SIGNIFICANCE.

Indian culture is the heritage of ethical values and social norms. Though ethno- linguistically divided, we Indians imbibe a few practices which are prevalent in the whole country and sometimes in some of the South Asian countries too. We have a few cultural habits passed on from generations that are unique but intriguing and baffling to an outsider.

### **LIGHTING A LAMP BEFORE THE LORD :** It is



a common practice in most homes to light a lamp before God both in the morning and the evening. In some houses, the light of a lamp is maintained

throughout the day and is called the Nanda Deepa. All auspicious festivals, functions, and even social functions herald the lighting of the lamp.

Light symbolizes knowledge and darkness symbolizes ignorance. The Almighty is called the Chaitanya or the Knowledge principle. He is the source, energizer and illuminator. Light symbolizes the Lord Himself. We pray to the Lord to remove the ignorance and enable us

with the light of knowledge. Knowledge here is the realization of the Self. That's why we pray "Asatoma... Sadgamaya... Tamasoma... Jyotirgamaya... Mrutyorma... Amrutangamaya... Om Shanthi Om Shanthi Om Shanthi "

Though modern lights remove the physical darkness, here what one is seeking is the spiritual light to kindle the spark within. Light has a spiritual significance. A lamp reminds us of the main aim of life which is Self-realization. The oil or the ghee symbolizes the vasanas and negative tendencies. The wick symbolizes the Ego. When lit by the spiritual knowledge, all our vasanas get extinguished and our ego finally perishes. Another significant factor to observe is that the light always burns upwards symbolizing our aim in life should be to move towards the higher aims, and ideals and ultimately merge with the Brahman.

While lighting the lamp, we pray "Deepanjyothi para Brahma Deepam Sarva tamovaham. Deepena Sadhyate sarvam, Sandhya Deepa namostute" Which means "I prostrate before the dawn/dusk lamp whose light is the Knowledge principle which is the

Lord himself, that removes the darkness of ignorance and enables me to higher realms .”

**PRADAKSHINA :** When we visit the Temple we have the practice of going around the Sanctum Sanctorum three times in a clockwise direction, which is also called the Pradakshina.

Just as we have a central point in a circle so also Lord is the centre of all our activities. He is the central focus from which all our activities radiate. Pradakshina is the symbolic recognition of our faith that He is the focus of all our life's activities.

Also, as every point on the circumference of a circle is equidistant from the centre, so also we are all equally close to Him irrespective of our gender, caste, country, creed, etc. His grace is impartial. Pradakshina is always clockwise – Lord is to our right. In Hinduism, we believe that the right side is auspicious. We are expected to lead a life of auspicious righteousness.

When we do Pradakshina we normally chant – “ “ Yani kani chapapani Janmantara krutanicha Tani Tani vinashyanti Pradakshina Pade pade”. This means “All the sins committed by an individual from innumerable past births be destroyed by each step taken while doing pradakshina “.

**RINGING THE BELL IN THE TEMPLE :** The ringing of the bell in a temple produces an auspicious sound



we have the practice of going around the Sanctum Sanctorum three times in a clockwise direction, which is also called the Pradakshina.

“ OM ” which is the universal name of God. To have a glimpse of the Lord, purity of both mind and body are prerequisite. The ringing of the bell enables us to have that purity.

It is customary to start the pooja by reciting – “Agamaarthanthu devanam gamanartham Tu Rakshasam , Kurve gantaravam tatra devatahvana Lakshanam “. It says “ I ring the bell indicating the invocation of divinity so that virtuous and noble forces enter my home and heart and the demonic and evil forces from within and without depart”

### OFFERING OF COCONUT TO GOD:



Offering coconut to the Lord is in vogue both at home and in the

temples. Coconut is supposed to symbolise our ego, the coconut water is supposed to represent the inner vasanas and the white kernel represents the mind. By breaking the coconut, we break our ego and offer our vasanas to the lord along with the mind which becomes purified in His presence.

**AARATI:** Aarati is one of the shodashopacharas – one of the 16 steps of the pooja rituals. When Aarati is performed we simply behold the Lord - His beautiful form in all His glory when the lighted lamp is close to Him. It opens up in us an open-eyed silent meditation and sheer bhakti flows in our hearts with total surrender.



Aarati is normally done by burning camphor. It has a lot of spiritual significance. During Aarati the camphor burns completely without leaving a trace. Camphor represents our internal tendencies. When lit by the fire of knowledge, which illuminates the Lord, our vasanas are burnt completely, not leaving any trace of our ego.

**BLOWING OF THE CONCH :** In some temples and even at homes the conch is blown before the start of the ritualistic worship and even during the Aarti. The conch is also placed at the altar and worshipped. When the conch is blown the primordial "OM" sound is emanated. OM is a sacred sound that was uttered first by the Lord before creating the Universe. Hence blowing the conch is symbolic of heralding auspiciousness.



Blowing the conch drowns all negative comments and thoughts that disturb the mind of the worshipper. In ancient India, in villages that were quite small, the sound of the conch from the temple could be heard all over the village. People who could not make it to the temple would stop whatever work they were doing for a few minutes and mentally bow to the Lord. Thus the sound of the conch elevated the minds of the people to a prayerful attitude even in the middle of their busy mundane activities.

Thus we notice that many of the simple rituals have a deep spiritual significance and enable ordinary beings to arrive at an equanimous disposition amidst their worldly activities. These activities were imbibed by all – educated and the uneducated, rich and the poor, and men of all classes or castes. Apart from augmenting their spiritual knowledge, it brought a lot of solace and peace of mind to the life of ordinary people, which is all that one asks for in life.







## Short Story

**B.R. Bhimachar**

Author, (Retired) Professor of English.

Contact: 9741419764

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



## Pell-mell

In the background of light TV music, Nagaraj was reading the book –“A Search in Secret India” authored by Dr. Paul Brunton. “Oh! It is hard to believe that even now such mystic yogis abound in the Himalayas. What a wonder it is that they live for hundred and odd years by simply controlling their heart rate”!

He was reading the same lines again and again. The number of heartbeats of a person is predetermined by certain factors. It gives a clue to the length of a person's lifespan. With the help of Yogic practices, the heartbeat per minute can be decreased and thereby, the longevity of the person can be increased. For example, if the life span of a person is sixty at a pulse rate of eighty per minute and by yogic practices that person can reduce his pulse rate to forty per minute, in essence, he can live for a hundred and twenty years. It sounded very logical to him. Moreover, it is the way some of our ancestors and sages have outlived others.

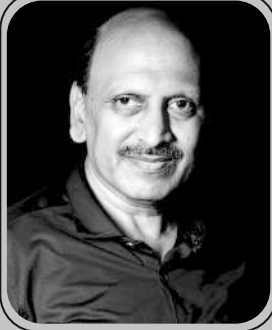
Now his mind is shifted from the book to the TV. A lot of youngsters are running on the treadmills and doing their exercises in a gym.

An expert was telling “If we increase our heart rate more than our normal rate by running and doing other exercises in the gym, our heart becomes stronger. It increases the body metabolism rate thereby making you fitter and live longer”!

Nagaraj who thought a little earlier that he had understood the secret of long life was now totally in pell-mell...



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



# Whip of Humour

**N. Ramanath**

Writer, Humourist, Book Publisher

Contact: 9448050463 | anakuramanath@gmail.com



## All About A Question Mark

This was all that remained in the Twitter post after I had deleted an intended post. What followed was astounding.

"The fellow seems to be an eternal student. 'Seek and you shall find' said the seer. May this fellow's thirst for knowledge remain unquenched" said a tweet.

"Why has he deleted the subject matter? I know such men. He must have raised something objectionable and was quick to cover his steps. It's the intent that counts. Such men with clandestine antisocial thoughts are a menace to society" tweeted the Red Brigade@wbcitizen.123

"Do I espy a sickle camouflaged in the question mark? I see Red" declared saffron@anger.net.

"I agree with you. But the handle of the sickle seems to be broken. It is a commentary on the left wing losing its grip in India. What a symbolic representation! An artistic touch to the real-life commentary is hard to come by" tweeted Elangovan@meroon.inc

"Forget what is. Think about the missing things. A person tweets something and immediately deletes it. What does that indicate? An infirm mind! The fellow must seek the help of a psychologist at the earliest. I pity his family members" tweeted lay counsellor Armugam.

"This is a trick; a marketing strategy. Have you

not come across many billboards in prime areas with just a question mark adorning those? Over time, the mark will be replaced by some advertisements. It's a trick to draw the attention of the general public. I am not falling for that. I refuse to tweet my comment on this" tweeted Bhushan@moron.in

"This man must be from the question paper-setting committee. Like a cricketer practicing for a main event well in advance, he has begun with the question mark as a precursor for the full paper. The words will follow over time. The fellow must be a firm believer of the adage Practice Makes Man Perfect" said Bruhaspati@edustandards.inc

"I hate questions. I detest those brain-pickers. I have but one question for all the quizzing knowledge snoopers of the world – Have I ever questioned your dress sense? Why should you question my 'address' sense? Leave me alone. I will address any person, situation, or instance in the way I deem proper. This is an open request - Shy away from questioning me henceforth. When the fellow has deleted all the words, it required just one more tap of the delete button to leave a blank. But NO! He aims to bug people who dislike questions and hence has left his mark here! May his clan perish" tweeted gencurse@stupidlyinclined.out

"Whether you are a theist or an atheist, at the end of the deep-digging, you come across a

blank wall. "A supreme being created all" avers the scripture. Who created that Being? "There was a big bang and the world was formed," say the scientists. Who created the Bang? The Zenith of both paths is but a question mark and the fellow, by just posting a question mark, has showcased his grasp of either of the paths" tweeted brainy@thoughtfulness.muse

"I always believed in the 'seven lives' theory. The good old Yaksha of the Mahabharata times is born again! The questions will tumble forth. He who can answer all questions will attain Nirvana! Oh! An online Nirvana! Just incredible" tweeted Swamy@believeall.nonsense

"I wonder about the gender of the tweeter. In any normal family, the one at the receiving is usually the male. The moment a boy falls into the folds of a girl's charms is the moment that heralds the 'questioning times'. He spends the rest of his breathing life answering an avalanche of unanswerable tantrum-filled questions fired by her. It is such questioning that has earned the fairer sex the sobriquet "deadlier than the male". Given these observations, I feel that the tweeter is a female" said murthy@gender.biased.

"Look at the shambles we are in. GST here, tax there, the burden on the common man everywhere. Add to it the onus of freebees to 'grey-collared beggars'. The future of the State and hence the country, looks bleak. It's said that a sign is worth a thousand words. The fellow, by just posing this question mark, has waxed eloquent on the global future" tweeted vishwamanava@eternal.inc

"Fellow must be a fan of Kishore Kumar and Rajesh Khanna. The song "Ye kya hua; kaise hua; kab hua; kyo hua" from the film "Amar Prem" is full of questions. It also says "Chodo; Ye no socho" asking the interrogated to not bother about answering! Any fan of Amar Prem is a fan of humanity. I salute the person who has tweeted this question mark" tweeted bollywood@fanmail.brink

"A question mark without a question suggests huge trouble. He could come up with anything that would annoy the entire world. 'Why peace? Why not terrorism?' could be the deleted text. We can never be too overcautious about such people. The fellow must be booked under the Prevention of Terrorism Act forthwith" tweeted spy@terrorcontrol.net

I deleted the question mark forthwith!

### **Editor's Note**

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







# *The MASTERMINDS...* - Personalities behind AKBMS

**Varsha Avadhany**

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com

## **The MASTERMINDS...** - Personalities behind AKBMS

### **"THE FURURISTIC INNOVATOR"** **M.V.SATYANARAYANA**

An interlude with Mr. MV Satya Narayana is an insight into how to stay eternally positive, humble, and curious for a lifetime. His life is dedicated to having the mindset of a 'Happy New Person' every day of his life. And that is seen in his endeavours of career and life and the way the all mighty has blessed him with an abundance of happiness and contentment. When asked, "Sir, do you have any regrets in life?" ... His response "That word doesn't exist... I do what I want to do and hence there can't be any regrets".



S r i S a t y a Narayana started his journey with AKBMS right from the start of the first Sammelena at Rama Mandira at NR Colony. It was a meeting that was meant to put forth the

Brahminical rights and had the stalwarts like Master Hiranya chairing and Dr. D.R Bendre addressing the gathering. The

objective of the Mahasabha was twofold, one being 'One Voice for the Brahmins of Karnataka' and another being 'Fight for the rights of Brahmin Community'. He does mention that he hasn't been the office bearer of the Maha Sabha due to time constraints but has been the executive member for over 30 years. His contribution mainly has been towards mentoring the entrepreneurial skills of the Brahmin youth. In this context, he was instrumental in holding 'Vipra 97' an exhibition of all the Medium and Small Scale (MSME) industries run by Brahmins across the state. It saw the participation of over 100 exhibitors including some women from the cottage industries.

On his journey, he celebrates '60 years in his career this October'. He belongs to K.R. Nagar. After finishing High School, he moved to do his Diploma at Mysore. Then began his journey with Kirloskar where he worked for 8 years. He says he has been very fortunate throughout his life as he has met people who have given impetus to an innovative mindset. Starting from his boss at Kirloskar who encouraged and nurtured

his entrepreneurial skills while working there and allowed him to initiate his journey as an industrialist. It was in 1974 that he started his journey of venturing as a businessman with at most support from his parents and his spouse Smt. Nagarathna. He says that was very essential since they were his pillar of strength and helped in keeping things together.

His motto in life has been 'Don't be wedded to your job'. Thus, he has other pursuits in life. He was active in the theatrical circles at the Hoysala Brahmana Sabha. His noted contribution to the Sabha has been in publishing books introducing several achievers of the Hoysala Brahmin community. About 140 personalities have been covered in over 115 books with over 7000 pages. He is still active with the Sabha holding office positions and raising funds for various initiatives.



With regards to the future of Mahasabha, here are few things he would like to see happening in the days to come:

1. Restore the Knowledge-giving value of the Brahmin-He believes that the Brahminical community's main goal/objective was to impart knowledge of peace, harmony, and an ethical lifestyle to the society around. That needs to be restored for bringing back the Value systems of society at large.

2. The federal structure of management- He strongly suggests that the Maha Sabha should adopt a federal structure where each regional office should raise its funds and spend it on the upliftment of its region. Thus, there are two-fold goals met - one being sustainability and the second being better reach of the hinterland of the state.
3. Mould the younger generation towards the unification of the community- He believes that it is not so fruitful in trying to invest time in changing the mindsets of those who are already wired through various experiences. He thought the ripe stage for investing in the youth would be with those who are just about entering the workforce. It would be ideal to inculcate the right values and ethical conduct in them so that they become the torch bearers of the community.

He is an entrepreneur who never locked his office. Believed in total transparency to earn loyalty and respect from his fellow workers. That gave rise to multiple entrepreneurs from his facility and they all succeeded in their ventures. While saying this he also says there are mischievous (mind it is not deviant) persons in the workforce. The best way to work with them is to build an environment/process/system that discourages such behaviors and work cohesively.

Sri Satya Narayana symbolizes the principle, **'Be a giver and the universe will give back in multi-fold'!!**



# Photo Gallery

for June 2023

VIPRANUDI

June - 2023

## Congratulations to the Newly Elected MLA's from Vipra Samudaya



**Sri L.A. Ravi Subramanya**  
Basavanaguvi



**Sri Suresh Kumar**  
Rajajinagar



**Sri Shivaram Hebbar**  
Yellapura



**Sri Uday B. Garudachar**  
Chikkapete



**Sri C.K. Ramamurthy**  
Jayanagara



**Sri Vedavyasa Kamath**  
Mangalore



**Sri Kiran Kumar Kodgi**  
Kundapura



**Sri T.S. Vathsaraja**  
Krishnaraja



**Sri R.V. Deshpande**  
Haliyala



**Sri Dinesh Gundurao**  
Gandhinagar



**Sri Vishwas Vaidya**  
Savadatthi



To,

## Note from AKBMS

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

○ **Advertisement Tariff**

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

\* The above rates are for (single) monthly insertion

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

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

○ **Bank Details:**

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

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

You can subscribe to the journal using the links that can be found on the AKBMS website. Various payment options are available. It is so simple...  
<https://akbms.com/Home/vipranudiJournal>