



VIPRANUDI

English Journal from the house of AKBMS



Edition -6

August - 2022

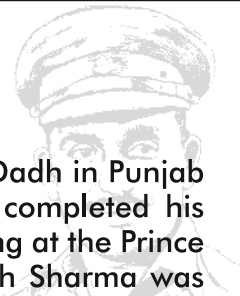
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MAJOR SOMNATH SHARMA

(31 January 1923 – 3 November 1947)



Somanath Sharma was born into a Brahmin family at Dadh in Punjab (Present day, Himachal Pradesh). Somnath Sharma completed his schooling at Sherwood College, Nainital before enrolling at the Prince of Wales Royal Military College in Dehradun. Somanath Sharma was commissioned into the 8th Battalion, 19th Hyderabad Regiment in 1942. Fighting in the Indo-Pakistani war of 1947-48 with a pre-injury on his left hand, Somnath Sharma was martyred in action while bravely repulsing Pakistani infiltrators who outnumbered his own men, near Srinagar Airport. His gallantry was a significant contributor to an eventual Indian victory in the war. **He became the FIRST recipient of the Param Vir Chakra, India's highest military decoration, when he was awarded posthumously in 1950.** During his childhood, Somnath was influenced by the teachings of Lord Krishna in the Bhagavad Geetha, taught to him by his grandfather.

A Brahmin by birth and a brave soldier by choice, Major Somnath Sharma will remain a legend for years to come!

The official citation of PVC reads – "On 3 November 1947, Major Somnath Sharma's company was ordered on a fighting patrol to Badgam in the Kashmir Valley . He reached his objective at first light on 3 November and took up a position south of Badgam at 11:00 hours. The enemy, estimated at about 500 attacked his company position from three sides; the company began to sustain heavy casualties. Fully realizing the gravity of the situation and the direct threat that would result to both the aerodrome and Srinagar via Hum Hom, Major Somnath Sharma urged his company to fight the enemy tenaciously. With extreme bravery he kept rushing across the open ground to his sections exposing himself to heavy and accurate fire to urge them to hold on. Keeping his nerve, he skillfully directed the fire of his sections into the ever-advancing enemy. He repeatedly exposed himself to the full fury of enemy fire and laid out cloth strips to guide our aircraft onto their targets in full view of the enemy. Realising that casualties had affected the effectiveness of his light automatics, this officer whose left hand was in plaster, personally commenced filling magazines and issuing them to the light machine gunners. A mortar shell landed right in the middle of the ammunition resulting in an explosion that killed him. Major Sharma's company held on to this position and the remnants withdrew only when almost completely surrounded. His inspiring example resulted in the enemy being delayed for six hours, thus gaining time for our reinforcements to get into position at Hum Hom to stem the tide of the enemy advance. His leadership, gallantry and tenacious defence were such that his men were inspired to fight the enemy by seven to one, six hours after this gallant officer had been killed. He has set an example of courage and qualities seldom equalled in the history of the Indian Army. His last message to the Brigade Headquarters a few moments before he was killed was, 'the enemy are only 50 yards from us. We are heavily outnumbered. We are under devastating fire. I shall not withdraw an inch but will fight to the last man and the last round'".





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▶ AKBMS Vipra Meet in Hatti – May/June 2022

AKBMS Vipra Meet in Lingasaguru - May/June 2022 ▶



▶ AKBMS Vipra Meet in Maski – May/June 2022

AKBMS Membership Drive in Haveri and Shiggov May/June 2022 ▶



Ashok Haranahalli
President - AKBMS



Presidential Message

Dear Vipra members

Greetings to you all.

Under the constitution, the central govt is providing for the economically backward sections, a 10% reservation. However, this has not been enforced by the state govt. If it is comprehensively enforced, the economically backward sections of the Brahmin community can also benefit from it. This has been debated in many forums. We too have put forth this our views with the govt for their earliest action in this regard.

In this context, AKBMS on its own has thought of two plans that can assure the development of economically weaker sections of the Brahmin community. The first step in this direction was that the Maha Sabha conduct due diligence of its members who are eligible to get benefits from this law of the govt. The second step was to create a permanent annuity fund which will ensure funding to such members of the Sabha. In this regard, we request generous donations / grants from all the members so that these plans can be successfully implemented.

We have also submitted a memorandum to the Honourable Chief Minister of Karnataka requesting for Government to take up works pertaining to the renovation and upliftment of Mutts, temples and community religious centres in the state. The Youth and the Mahila wings of the Sabha are also conducting their own activities to spread the message of the Sabha. In this regard we are glad to inform that many institutions have come forward committing their undaunted support to us in this initiative. Organisations that have come forward to support us are BASE, YESH Academy, Analog BAS Academy and Adden Educational Trust. We thank them wholeheartedly and look forward to working with them in the days to come.

We are also happy to inform the we have refurbished and renovated our Gayatri Bhavan building. You have to visit us to realise the facelift we have given to our office now. We are extremely thankful to all our members for their support in making this a reality.

॥ sarve jana sukhino bhavantu ॥

Ashok Haranahalli

Yours Truly

Ashok Haranahalli

From the Editor's desk...



Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

Ever since Sri. Ashok Harnahalli Ji has become the President of AKBMS, its office in Gayathri Bhavan has become one of the most happening places in town. On the days he is there – Tuesdays and Fridays – there is a perceptible high energy level among people who gather there. New projects are being launched and new teams for managing them are being put in place. Everyone seems to be enjoying what they are doing. This is the hallmark of a true leader who can get his people to commit and deliver what they promise. Kudos to the entire team of AKBMS for transforming its approach and attitude towards all its activities.

Every time I sit down to pen my editorial, I look at one of the key milestones at AKBMS to cover. It has to be very special and worthy of a recall. This time it is what Sri. Venkatesh Dwarakanath Ji (aka. Venkatesh) has achieved that caught my attention. Miss. Gauri Sridhar Hegde from Honnavara comes from a poor family and was to undergo life-saving heart surgery at Narayana Hrudayalaya at a whopping cost of Rs.7 lacs+. Her family could not afford this. They approached AKBMS and Venkatesh in particular, for help. Venkatesh immediately sent feelers to all his associates to contribute to this humane cause. He also got in touch with all the Doctors he knew in Narayana Hrudayalaya and sought their help in giving as many concessions as possible. In less than a couple of days, this sum was arranged and the girl was successfully operated upon.



When Dr. Devi Prasad Shetty and the team finished a marathon 9 hours of surgery and Gauri later in the ward came to her consciousness, it was Venkatesh who was visibly relieved. The passion with which he took this up as a project that has to be completed on time and the perseverance he showed in its fulfillment trying everything at his disposal to make it happen are a testimony of his commitment to the cause. Due to his sincere and honest efforts, a life was saved and humanity was rendered richer. Blessed are those who rise to the occasion when it comes to serving others without any expectations in return. May his tribe increase...

In the previous editorial, I had the privilege of introducing Sri. Satyanarayana Joshi and the team who do all the DTP design for our journal. This time, I have the pleasure and privilege to introduce Sri. K.C.Prabhakara who owns Parimala Mudranalaya. His office does the printing and distribution of our journal as well as the Kannada version of Vipranudi.



Sri Prabhakara hails from Kudumallige, a place from Thirthahalli in Shimoga district. Born to Sri. K.Chidambaraiah and Late Smt. M.N.Jayalakshmi, he graduated with a degree in Commerce. He ventured into his own business by setting up "Parimala Mudranalaya" in 1983. Ever since then, he has been active in printing and publishing an innumerable number of religious and dharmik books and periodicals. He associated himself with the activities of AKBMS around 1988 and has been its Executive Committee member since 1992. He also served as its General Secretary during 2020-22.

His wife, Smt. Bharati Prabhakara is a homemaker and helps him in all his religious activities and services. He is blessed with two daughters, K.P.Sarayu and K.P.Peeyusha, both working with MNCs. Sarayu is married to Sri. Bharath Bhat, who also is working for an MNC. In his free time, Sri. Prabhakara spends his time reading books and following Cricket.

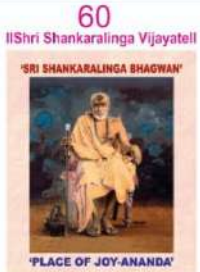
What makes me like him immensely is his simplicity and eagerness to help. He was a total stranger to me when I first met him in the AKBMS office. But within a few minutes, we were talking as though we knew each other for ages. His inclination to religious pursuits and his strong belief in our traditions and values make him a very special human being. From all of us in the journal, I thank him for his help thus far and look forward to his continued guidance in making our journal reach a large number of readers in the time to come...

I thank all my columnists and editorial colleagues for their continued patronage.

Till we meet again in our next edition, wishing you all a blissful time ahead.



Satyesh Bellur
Satyesh N. Bellur



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Guest Column



KIDNEY STONES: PATIENT EDUCATION

What are Kidney Stones?

Kidney stones are deposits of calcium and other minerals in the kidney. These deposits increase in size over a period of time to form a stone. They can be of different sizes and shapes. Stones range from as small as 3.0mm to as large as 30.0 mm. They can form in Men, Women and children. Kidney Stones occur in about 15-20% of the general population.

How do Kidney Stone Form?

Kidneys filter the blood by removing excess water and waste chemicals to produce urine. Urine passes from each kidney down a tube called the ureter into the bladder, then out of the body once the bladder becomes full. Many waste chemicals are dissolved in the urine and these chemicals sometimes form small crystals in the urine especially when the urine is concentrated. These small crystals form a nidus where further deposition of minerals results in stone formation.

What are the symptoms of kidney stones?

Passing a kidney stone has been called the worst pain in the world! Of course it would be second to labour pain. They're usually without symptoms when they're growing in the kidney, but when they pass down the very narrow tube called the ureter, they can get stuck and cause severe pain called "Ureteric Colic". Ureteric colic is an intermittent severe pain in your back or side that might move into your pelvis as the stone is passing down to the bladder. It's often associated with nausea and vomiting and frequent urination. There may be blood in the urine.

What are kidney stones made up of and how are they caused?

There are different kinds of minerals in kidney stones, but the most common are calcium containing stones. There are some diseases that are associated with kidney stones, like gout, overactive parathyroid gland and others. But the most common stones are formed due to dehydration.

Can kidney stones damage kidneys?

Yes, it is a possibility. Stones can damage the Kidney if they block the tube (Ureter) for a long time, and if left untreated can result in permanent loss of kidney function resulting in removal of the kidney rather than removal of a stone. They can also damage the kidneys by causing repeated or serious infections.

How can kidney stones be treated?

Stones less than 4 mm may pass out spontaneously. For such stones, your doctor may ask you to drink plenty of water to facilitate the spontaneous expulsion, and monitor you closely at regular intervals; you may be prescribed analgesics if you have pain and an alpha blocker to facilitate the stone passage. For larger stones, there are various treatment options available. The simplest and

the most safest option is ESWL (Extra corporeal Shock Wave Lithotripsy) ESWL is a simple day care non surgical procedure where a large stone is broken into small fragments which then pass out with the help of medications.

The surgical options include PCNL and RIRS. These procedures are minimally invasive which requires Anesthesia. Your doctor will assess and give you the best treatment options based on the stone size, location and hardness of the stone.

What are the ways to help prevent kidney stones?

Once a stone patient, he/she is at a high risk of forming a stone again. One of the simplest way to prevent a recurrence is to drink a glass of water on an hourly basis during day time to keep your self well hydrated. Restrict Non Veg intake, A glass of Citrus fruit juices like Lemon juice a day will help to prevent recurrences. Restrict excess salt and sugars from the diet. Excess consumption of green leafy vegetables like spinach to be avoided. Say No to Junk foods. Maintain a healthy weight and have adequate physical activity and do regular exercises

Final Tips: Talk to your doctor about what kind of stone you've formed in the past and what should you do to decrease your risk of recurrence. Avoid skipping scheduled follow up visits to your doctor.

(Editorial Note: Dr. Rajeev S Bshetty is Lead Consultant and Director Clinical Excellence, Department of Urology at United Hospital and Mathoshree Kidney Stone Center, Bengaluru.)



02.06.2022 : AKBMS celebrated "Acharyatraya Jayanti" in Shimoga

AKBMS – News & Events



Varsha Avadhany
Risk Culture & Security Expert
Contact: varsha.avadhany@gmail.com

AKBMS – NEWS & EVENTS

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

❁ Foundation laying of Shivagange Sharada Mutt's Shankara Bhagvat Pada and Kumba Abhisheka

- o Sri Sringeri Mutt's Sadguru Sri Sri Vidhuskekhara Bharati Swamy and Shivagange Sharada Peta Sri Sri Purushothamma Bharti Swamy laid the foundation stone for the new Bhagvata Pada and performed Kumbabhisheka at Shivagange Sharada Mutt.
- o The function was graced by President of Akhila Karnataka Brahmin Maha Sabha Sri Ashok Haranahalli, Former MLA of Shivamoga Sri Prasanna Kumar, Charan Bank Dwarakanath and Sri Banu Prakash.
- o Others present included Nelamangala Talukdar K. Manjunath, Secretary L. MohanKumar, Nelamangala Brahmin Sabha's D.S. Ganesh, Veda Pandit Vinay Kumar, Suryaprakash Sharma.

❁ International Philosopher's Day

- o Malleshwaram Brahmana Trust and Advaita Maha Mandala Trust organized International Philosophers' Day.
- o They celebrated Shankara Jayanti by lighting One lakh diyas organized by Himamshu Jyoti Kala Peta. The festivities were inaugurated Chief Justice of Karnataka Sri Krishna Dikshit. President of Akhila Karnataka Brahmin Sabha Sri Ashok Haranahalli also graced the occasion. M.B.S. and A.M.M.D leaders, Advaita speaker Dr.Pavgada Prakash Rao spoke at the occasion. The trustees and office bearers were present at the occasion

❁ Felicitation of President of AKBMS at Shivamoga chapter

- o The new president of AKBMS Sri Ashok Haranahalli was felicitated by the Shivamoga chapter members on June 11, 2022 at Gayathri Mangalya Mandira.
- o The occasion was graced by Sri Vasant Divekar, Director VTU, Sri Nagapura G.S. Narayana Rao, President RashtriyaShikshana Samiti, Shivagoma SriRamesh Hulakalli, Vice President, Lamp Course, ShivagomaSri Nagraj SN, Secretary RashtriyaShikshana Samiti, Sri Gopal Yedagere, journalist, Sri Srinivasa Murthy Administrative Director, Value Product Pvt limited, Shivamoga AV Shyamprasad, President Vipra Trust
- o Sri MS Suryanrayana, Director Brahmana Maha Sabha anchored the session. Smt. Surekha Muralidhar was the special guest. Shri Swaroop Hosanagara gave the welcome speech

❁ Vipra youth summit

- o June 11, 2022 youth summit was organized at Mata Mangalya Mandira, Shivamoga. The occasion graced by Sri Sandeep Ravi, state secretary AKBMS youth wing, Sri AB Prasanna Kumar, Sr. S. Datatri, Dr.B.S. Raghavendra Bhat, Sri Raghavendra, Ravi Kumar Nuggemakki, Dr. Ravikiran.

❁ **Vipra Mahila Summit**

- o Under the leadership of Dr.Subhamangala Sunil, the Vipra Women's wing held a seminar.
- o AKBMS Secretary Dr. BM Raghvendra addressed the gathering. Others who graced the occasion were Banu Prakash, Mattur, Former MLA of Shivamoga, Sri Raghvendra, Sagara, Smt. Pavithra Adarsh, Smt. Vinutha Muralidhara, Shri Swaroop Hosanagara, Smt. Dr. S. Nagamani, Smt. Sarala Hedge, Dr. Chitrlekha, Sri V. Krishna

❁ **Felicitation ceremony by Mysore Maharaja Sri Yuduveer Krishnadutta Chamaraja Wodeyar**

- o June 5, 2022 Mysore Maharaja Sri Yuduveer Krishnadutta Chamaraja Wodeyar in felicitating ceremony addressed the gathering. On this occasion, AKBMS President Ashok Haranahalli was felicitated. The occasion was graced by Sri Bhashyam Swamy, Former MLA Sri Ramdas, MaydiniGarudachar, Sri H.G. Rajeev, Sri Shrivatsa, Sri Naveen Kumar, Veda Brahma Sri Banu Prakash

❁ **Book Launch of Sri L.T. Hegde**

- o The Book written by Sri L.T. Hedge "Naanu" was launched in an event. The event was graced by AKBMS President Sri Ashok Haranahalli. Sri Heremagaluru Kannan launched the book.

· Vipra Association, Sagara events

- o Various events were held at Sagara, Sirsi, Siddhapura. Sagara Brahmana Sabha President Sri Ravish, Sri Raghavendra, Sri KS Sridhar graced the occasions

❁ **Govt grant ceremony**

- o An event was organised to receive govt grants in Shivamoga. The event was graced by AKBMS President Sri Ashok Haranahalli, Sri Narayan Murthy, Sri SG Gopal, Former President Sri Prasanna Kumar, Sri Gururaj Rao, Sri Srinivas Murthy, Sri Ratnakara, Sri Varidi Jagdish, Sri CM Kulkarni, Smt. Malathi, Sri Kishore Sidnali

❁ **Inauguration of office bearers of Raichur Chapter**

- o The event was graced by Sri DA Muralidhara, Sri Narsinga Rao Deshpande, Sri Ananda TheertaChadnis, Sri Pranesh Muthalik, Sri Raghvendra, Smt Rekha Muralidhara, Sri Venugopal Imandar, Sri Ramrao Kulkarni, Sri. K. Sudhira, Sri TaranathJogarkal. The Kolar chapter members also attended the event.

❁ **Teacher's Anniversary event, Shivamoga**

- o The event was held on June 2, 2022 at Acharya Mandali. The event was graced by Sri Bharghav Raman, Sri Krishnacharya spoke at the occasion. Sri Shankarananda Joise was the chief guest

❁ **Membership event**

- o The event was organized on May 31, 2022 in Haveri district. The event was graced by office bearers Sri Vijaya Nagadoji Sri Prabhakar Mangaluru, Sri Vasant Mukkali, Sri Ramesh Kadakola, Sri Jayatheerta Deshpande, Sri Gururaj Sarathi, Sri Sarathi Ram, Sri Kulkarni, Sri Dikshit, Sri Deshpande, Sri SP Joshi, Sri Diwakar Dikshit alongwith many women members

❁ **Sri ShuklaYajur Shaka Trust event**

- o In this event AKBMS President Sri Ashok Haranahalli congratulated Vice President Rajendra Prasad, Sri Prabhakar for their sincere efforts in promoting AKBMS activities in the region

❁ **Event at Rattehalli, Hangal**

- o Sri Vijayendra Katti led the event. Chief guest was Sri Vijaya Naroshi, AKBMS President Ashok Haranahalli, Sri Vasant Muktali, Sri Ramesh Kadakola, Sri Hanumant Nayak Badami, Sri MR Patil, Sri Girish Desai, Sri Duttana Nadig, Sri GL Nadigar, Sri Umesh Vishwarupa, Smt. Prabhavati Kulkarni, SmtUshabaiBidarahalli, Smt. Lakshmi Katti, Sri Vinayaka Nadig, Sri Vishwanath, Sri Raganna, Sri Sirola Gururaj Katti, Sri Sunil Nadigar graced the occasion.
- o At the Hangal event at Sri.Venkatshwara Swamy temple was led by Sri Tamanna Vedambhat. The event was graced by Smt. Pravati Kashikar, Smt. LM Desai, Sri. Ghaasham Deshpande and Sri Appanna

- ❁ **Felicitation by Sringeri Peta** was accorded to Sri HS Shivashankara and Sri Ashwin Kumar for their contribution to the Brahmin community at large.



AKBMS Installation Ceremony of its newly elected office bearers in Raichur - May/June 2022



Mrs. Veena Prahlad

Eternal student,
Gitaadhyayee
Contact: 9900100776
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August - 2022 **VIPRANUDI**

Thus Spake Lord Krishna

Why do we fear?

Fear is an emotion that is exhibited by most living beings. We justify fear by saying that it is necessary to keep us alert; to do well in life. This attitude may lead us to think that life is a punishment. Most of our life is spent on anxiety. We think that material things and accomplishments will give us happiness. And when we don't attain these things, we feel sad that we are not good enough. We fear that somehow we got the short end of the stick and everyone else in the world got a lot more. Of course, we cannot generalise things. There are a lot of people who find happiness in all situations. The one quality that defines the second set of people from the first set is fearlessness. Abhayam.

Fear is mostly a result of losing something that we feel belongs to us. Be it fame, respect, belongings, people, health, or youth.... The list goes on.

buddhir jñānam asammoḥaḥ kṣhamā satyaṁ damaḥ śhamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo bhayaṁ chābhayameva cha (Gita 10.4)

ahinsā samatā tuṣṭiḥ tapo dānaṁ yaśho 'yaśhaḥ
bhavanti bhāvā bhūtānāṁ matta eva pṛithag-vidhāḥ (Gita 10.5)

In the above two shlokas from the Gita, Krishna tells Arjuna that intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, joy and sorrow, creation and destruction, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and infamy –all these different states of all living beings arise only from HIM.

The shlokas are from vibhooti yoga, which describes the omnipresence and omnipotence of Bhagavanta. HE is the life force within us so that we experience these states. So, the natural question that arises is why am I fearful? Why indeed should I experience these undesirable mental states?

Notice the 'I' in the above statement. Who is the 'I' that is being referred to here? Surely, it is not the body, because we know that that body will perish sooner or later. Krishna has already talked at length about the perishable body. So, the 'I' being referred to is only staying in the body temporarily and is not attached to it at all. If the body is only your temporary abode, then why worry about losing it? While we are at it, we might also think of all the other paraphernalia attached to this body. Surely, they will perish too. No matter what you acquire, they will most likely perish in your lifetime. If they do outlast you, what difference does it make when 'you' no longer inhabit that particular body?

If this is the case then why fear?

tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ
guṇā guṇeṣhu vartanta iti matvā na sajjate (Gita 3.28)

The knower of truth knows the divisions of the gunas. He understands that the gunas (in the form of senses) are interacting with the gunas (in the form of sense objects) and knows to remain uninvolved.

We perceive the world through our sense organs. Our sense organs belong to this body, which is also perceived by us as 'my body. As such the body is also part of the perceived world. In the above shloka, Krishna explains further why we should not get agitated by the happenings in the world around us since the world is itself perishable whereas the 'I' within is avinashi (non-perishable)

We are experiencing this world as we are still on the path to the realisation of who we are. Every situation, every calamity we face, and every loss we endure, teaches us equanimity. We may have lost loved ones; some may have lost life savings in natural disasters, but as long as we are alive we strive to survive. This spirit shows that we can overcome fearful situations. This quality of fearlessness is listed as the very first of the divine qualities in the following shloka.

śhrī-bhagavān uvācha
abhayam sattva-sanśhuddhir jñāna-yoga-vyavasthitiḥ
dānam damaśh cha yajñash cha svādhyāyas tapa ārjavam (Gita 16.1)

The 16th chapter of the Gita is called the Daivasurasampadvibhaga yoga. It deals with the differentiation between divine qualities (qualities that takes us towards self-realisation) and demonic qualities (qualities that take us away from self-realisation).

To accept the world as it is, and to deal with any situation without complaint, requires a fearless (abhayam) attitude towards life. Many great people we see around us are good examples of such fearless people. For them, failure is a step towards success. They understand that a situation will not change if they complain about it. They instead work relentlessly to work towards any change that they want to bring. We have read stories of a single person creating a forest in a barren land one tree at a time. Such people not only help themselves but also help society.

Self-realisation is nothing but recognising the divinity within us. Sooner or later we will all reach this goal. Until then we experience this world.

uddhared ātmanātmānam nātmanam avasādayet
ātmaiva hyātmāno bandhur ātmaiva ripur ātmanah(Gita 6.5)

Elevate yourself by yourself. Do not let yourself down. You can be your friend and also your enemy.

It is entirely up to us how we lead our lives – fearful or fearless.



AKBMS President Ashok Harnahalli in talks with members in Sagara – May/June 2022

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker
& Management Guru
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My Quest for Spiritual Well-being

The Second EMI...

In the previous article, we realised that the debt we have from his almighty, in essence, is the natural resources that he has granted to us for our survival and growth. He has been magnanimous in giving us all of this in abundance, in its purest form and at no cost to us. The only way we can repay his debt is to use this sensibly for our good and most importantly, to ensure that we protect this nature in all its original form and texture and hand it over to our next generation. This is the first of the three EMIs that we need to pay all through our life.



There is this beautiful story of Shravankumara that we read in Ramayana. Though it was unfortunate that both his parents were blind, they were extremely fortunate to have had a son like Shravankumara. He looked after them with utmost love, care and devotion. While fending for their entire requirement he also performed all his household duties to perfection. At old age, his parents desired to go on a pilgrimage. Hearing this, Shravankumara created a balance-like device with two baskets at the extreme ends connected by a log of wood. He made his parents sit in the baskets and carried them around on his shoulders while visiting pilgrimage centers across the country. The story continues to tell us how he gets killed by King Dasharatha near Sarayu River and how his parents also end their life upon hearing his death and how before dying, they curse the King. Surprising as it may sound, the curse comes true...

Why this story now? The answer is simple. People like Shravankumar seldom come up in history. They are a rare breed. They are the ones who pay their second EMI so sincerely and fully that they don't have to take another birth to repay the balance.

We all owe our birth to our parents and all of us without any exception, have taken months to even stand up on our own legs. It has taken years for us to even proclaim that we are independent beings. All these years, our parents have taken care of us. They have addressed every need of us as best as they could. They have fed us, they have educated us and they have cared for us every time we fell ill. They have compromised their personal pleasures and comforts to ensure that we are safe and healthy. This is a debt that we all need to repay without a fuss or a second thought.

There are several ways in which the world repays this debt. One way is to ensure that we give our children what we got from our parents – culture, discipline, education and an attitude that is societal in every sense. We should ensure that we care for our children more than our parents could afford. We should offer our children all those things that we craved for, but could not get due to the challenges that our parents had to face in their lives. Another way is to ensure that we perform all the religious rites after the death of our parents in a way that is prescribed in our scriptures and continue to do that as long as we live. This would help us to remember with gratitude every single noble deed of our parents even long after they are gone.

Is there another way to repay our second debt? Yes, indeed. This happens to be the best way for us to repay this debt that is on our shoulders from birth. We need to take care of our aging parents' requirements - come what may! Similar to how we were so vulnerable when we were kids, they are

when aging. Similar to how they took care of us when we were kids, we need to take care of them when they are old and weak. The debt we repay directly to them when they are alive and in this way is certainly more divine than the rites we perform after their death. It is more meaningful than all the nurture and care that we give to our children. For whatever reasons, if you happen to forego all the religious rites and do not care for your children as much as your parents did for you, but if you have personally taken care of your parents during their old age as best as you could, then you have paid all your EMIs. You are debt free and without a doubt have transcended the boundaries of humanity.

ಜೀವಿತದ ಅವಧಿಯೊಳೆ ತಂದೆತಾಯಿಯರನ್ನು ।
ಸೇವೆಗೈಯುತಲಿರಲು ಅತಿಶ್ರದ್ಧೆಯಿಂದ ॥
ಸಾವನಪ್ಪಿದ ಬಳಿಕ ಪಿಂಡವಿಡದಿರಲೇನು ।
ತೀವಿದಂತವರ ಋಣ ! - ನವ್ಯಜೀವಿ ॥
(ತೀವಿದಂತೆ = ಪೂರ್ಣವಾದಂತೆ)

Spirituality is not merely about paying up all the expenses for someone else to take care of our ailing parents. It is also about ensuring that we spend our quality time with them in those times of their life when they need it the most.

May Shraavanakumara guide us through this spiritual path wherein we are trying to lessen the baggage on our shoulders and lighten our heavy hearts...

ॐ

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



AKBMS constituted new office members of Sri Shuklayajurshaaka Trust ® - May/June 2022

Annapurna Murthy
 Career Counsellor,
 Director-Manasa Consultants
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 manasaconsultants@gmail.com



Career Guidance



As mentioned earlier, planning is very essential for one to choose the right course, which they need to pick after class 12th. Assessment by a professional counsellor would help students to choose the right course scientifically. Aptitude, Interests, and right personality traits also play a major role while making career choices.

The following options are available for students to choose from after II PUC:

I. Science and Technology:

A handful of students consciously opt to be a scientist, biologists, chemists, physicists, mathematicians, or a statistician. The fault is not theirs, they are not aware of the career opportunities available to them once they make choices of getting into a BSc course!!! Choosing a B.Sc. course is a short-term goal, long-term goals would be to do MSc and Ph.D. in the relevant subjects. Once you are qualified in these areas, you can be an astronomer, an astronaut or a space scientist!!! Integrated MSc programmes are available at the Indian Institute of Technology- IITs, MS Ph.D. programmes at Indian Institute of Science (IISc), Birla Institute of Technology & Science- Pilani Rajasthan, Indian Space Research Centre, New Delhi, Indian Institute of Astrophysics, Bangalore, Baba Atomic Research Centre, Mumbai and many others....

Engineering and Information Technology being the most sought-after career option holds a prominent position to date. There are over 30 branches of engineering courses in Karnataka itself !!! Students should know what these branches are and the job openings related to the branch and then make a choice of the branch. Entrance examinations like the IIT-JEE, AIEEE, BITSAT, KCET, and COMEDK should be taken for entrance to engineering colleges at IITs, NITs, BITS and State level Colleges. After graduation students must pursue PG options ME, M.Tech, or MS in India or abroad. MBA and Civil services are the most sought-after option after graduation in Engineering.

Agricultural science:

India is a land of agriculture, Indian Council of Agriculture Research (ICAR) is an Apex organization that conducts, coordinates, and supports agriculture. ICAR conducts an All India Entrance Examination in Agriculture and Allied Sciences excluding veterinary science. This examination is conducted to fill up 15% of the seats in state agricultural Universities, Central Agricultural University, Imphal, 100% National Dairy Research Institute, Karnal, and in different subjects namely, Horticulture, Sericulture, Fisheries Science, Forestry, Home Science. Sericulture, Veterinary Sciences, Agricultural engineering, dairy Technology, Food Science and Technology and Agricultural Marketing, Banking and cooperation. The courses are available for interested science students at premier Institutes.

Options in Veterinary science, Wildlife, Forestry, Environmental science, and Forensic science, are also available.

Medical and Paramedical :

The Medical and Health Care sector is developing at a rapid rate with research and discoveries of new drugs, treatments and cures. Modern Technologies have given an almost new look to this sector. A noble profession, if dedicated can save many lives and give a new turn to the lifestyles of people. Graduate course MBBS/ BDS can lead to MS/MD and super specialization in many areas. Lifestyle-related problems like Diabetes, Hypertension and cardiac problems, are on the rise among the present-day youth. This calls for more and more students to this profession. Students interested in this area have to take medical entrances of All India Institute of Medical Sciences AIIMS, Armed Forces Medical College AFMC, All India Pre Medical/ Pre Dental Entrance Test (AIPMT), St. John's National Academy of Health Sciences Entrance Examination, Karnataka CET, CMC, Vellore entrance and many others.

Post graduation in many areas like Surgery, Anaesthesiology, Anatomy, Biochemistry, Community Medicine, Dermatology, Venereology & Leprosy, Forensic Medicine, General Medicine, Hospital Administration, Microbiology, Paediatrics, Pathology, Pharmacology, Physiology, Psychiatry, Radio-diagnosis, Radio-therapy, Obstetrics & Gynaecology, Ophthalmology, Orthopaedics, Otorhinolaryngology, etc are available.

Paramedical courses like Nursing, Pharmacy, Physiotherapy, Medical Laboratory Technology, Speech and Hearing etc can also opt. These are very essential services associated with the medical profession. These courses are available at premier Institutes like AIIMS, AFMC, NIMHNS, Anna University, BITS Pilani, JIPMER, KMC Manipal, etc.

Law :

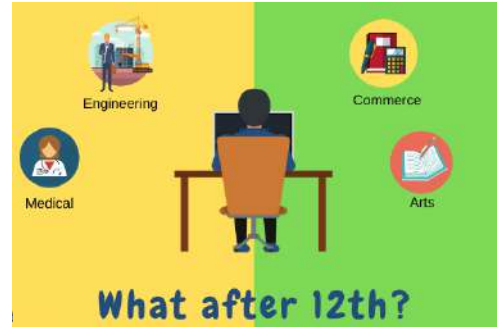
There is no area that does not come under the preview of law. With terror, crime, murder, rape, and dacoity on the rise, lawyers are in great demand. With newer career opportunities in the areas of Cyber laws, Intellectual property rights, Legal process outsourcing, and Criminal law there has been a steep increase in the number of applicants to law schools. Common Law Admission Test-CLAT must be taken for admission to Law schools that have signed the MoU with the University Grants Commission (UGC) and Bar Council of India (BCI) at National Law School of India University (NLSIU), Bangalore, National Academy of Legal and Sociological Research (NALSR), Hyderabad, National University of Juridical Studies (NUJS), Kolkata; National Law Institute University (NLIU), Bhopal, National Law University (NLU), Gandhinagar; National Law University (NLU), Jodhpur, Hidayatullah National Law University (HNLU), Raipur.

Hotel Management :

This course will equip you with the knowledge of how the Hotel Industry functions and the various departments and their management. Some Institutes also have collaborative programs with foreign Universities. The National Council of Hotel Management and Catering Technology with branches all over India conducts the Joint Entrance Examination JEE. Institute of Hotel Management (assisted by the Taj Group of Hotels), Rauza Bagh, Aurangabad, Oberoi Centre for Learning and Development (Oberoi School of Hotel Management) New Delhi, Welcome group Graduate School of Hotel Administration, Manipal, International Institute of Hotel Management, Calcutta, are some of the premier Institutes one should consider applying.

Fashion Technology:

India has always been a centre for the textile and garment trade and is also growing into a



centre of innovation in garment and accessory design. Fashion technology has a wide scope for choosing a career. Now the fashion industry has become so specialized that it encompasses a vast field of studies in design, concept management, design production management, quality control, planning, fabric design, printing, fashion accessory design, fashion merchandising, textile science, colour mixing, marketing and so on.

National Institute of Fashion Technology-NIFT, Delhi with its branches in Bangalore, Hyderabad, Chennai, Kolkata, Mumbai, Bhopal, Patna, Gandhinagar, Raebareli, Shillong, and Kannur, is the premier Institute imparting education to suit the demand of the fashion Industry. They conduct an All India Entrance Examination for admission. Various Schools conduct courses in Fashion Design and Technology.

Defence :

Entry to careers in Defence is many. II PUC students can take National Defence Academy –NDA, examination, which is conducted by the Union Public Service Commission UPSC, twice yearly. They offer graduation in Science and Arts. The training is for 3 yrs and in the last semester, one can opt for Army, Navy or Airforce.

Students can opt to have a University entry scheme, NCC cadets entry scheme, graduate entry, Engineering entry etc, for career opportunities in the Defence services.

Career opportunities in the areas of Fine Arts & Design, Performing arts- Music, Dance, Animation, Pilot training, Computer training etc are available to the PUC students.

Parents and Students are at crossroads at this stage while going through the process of choosing the right career. Believe in yourself, Plan and put in hard work, and success is sure to follow.



30.06.2022: Felicitation function of AKBMS office bearers of Youth Wing & Womens wing

Avani - the good earth



Nagesh Sidhanti

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Soil-free Farming

We associate soil and water with plant growth. Soil is the planting medium that hosts the biomolecules and nutrients of natural elements, the building blocks for their development.

With world population explosion being what it is, more and more cultivable lands are being carved out by destroying forests, the consequences of which are being felt in floods, heat waves, temperature rise, droughts and other inexplicable changes in nature.

Hydroponics can potentially reduce the extent of destruction of forest cover to gain cultivable land. The area of primary forest-cover worldwide has decreased by over 200 million acres over the last three decades alone; you can fit in an entire Sri Lanka and would be still left with enough space to accommodate the top five metros of India.

Aztecs and Babylonians knew Hydroponics and in that sense, it's not a recently invented farming method. But it took some serious urban congestion in the modern world and the space agencies' quest to grow food for long-term space explorations, to rediscover the method.

Hydroponics is a method of growing plants in water-based solutions containing nutrients with or without an inert medium like soil and in the controlled environment of greenhouses. Besides saving forests, hydroponics enables multiple crops per season, greater yields, shorter growing times and season agnostic year-round production. In addition, the plants could be grown vertically reducing space requirement by nearly 70% compared to conventional soil farming. The controlled environments help grow food with consistent quality and correction of deficiencies. Growing cereals, pulses, sugarcane etc. still requires soil-based farming so in that sense Hydroponics is not a complete alternative but can take a great deal of load off from conventional agriculture methods.

The most popular crops grown hydroponically are tomatoes, cucumbers and sweet peppers; others include melons, lettuce, strawberries, herbs, aubergine, chillies, and ornamental plants and flowers. In 2009, the UK alone produced 87,000 tons of tomatoes through this method.

This author had attended a vertical farming field visit in Singapore where a star hotel had installed a hydroponics set-up on its terrace producing tomatoes, sweet peppers, melons, lettuce, herbs, chillies etc. The company which had installed the system had bookings from twelve countries consisting of tech parks, star hotels, office and apartment complexes, schools and governments reflecting the speed of acceptance and acknowledgement of the obvious benefits of the hydroponics method. There are disadvantages too such as the quick spread of disease owing to the density of planting, and entry-level cost of the infrastructure but are manageable to a fair degree. In recent days, several start-ups are offering starter kits for families to install the system on their terrace or backyard.





Another potential application of this method is to produce fodder for livestock and grow biofuel crops. There is serious research going on to explore if lignocellulosic biomass which helps in the production of ethanol can be produced on large scale.

From a commercial perspective, hydroponic technologies have the potential to help grow in the regions of the world that have limited arable lands such as Africa, Asia and parts of Australasia and the US. Given the water scarcity in the Middle-east where agriculture is unsustainable, Hydroponics has become an important tool for self-reliance and import substitution and the region now grows roughly 20% of all its fruits and vegetables in this method.

In India, farmers, who make up around 58% of the country's population, are still struggling to meet ends owing to unpredictable monsoons, poor infrastructure, shortage of skilled labour, damaged soil, poor quality seeds and low use of farm technologies. Their entire livelihood depends on their produce and the majority of them still depend on traditional farming techniques. For the land extent they have which averages at roughly 1.5 acres per farmer, Hydroponics can be a game-changer to empower them in days to come. Imagine, if a small part of the government's irrigation budget is diverted for financing Hydroponics, it has all the makings of a revolution. The future of soil-free farming is already here. And here to stay.



**AKBMS participated in
International Philosophers Day
celebrations at Malleshwaram
Brahmana Sabha Trust
in Bengaluru – May/June 2022**

Mind over Matter



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Speaking the right love Language



Menaka feels that her husband does not love her any more after ten years of their married life. In the first few years of their marriage, Ravi, Menaka's husband used to come home early, take Menaka out for dinner or movie. They used to travel and trek over the weekend and holidays. As the years passed by, their family grew with a daughter and son. Their responsibilities increased. Ravi also

was growing in his career, with higher roles and responsibilities requiring more of his attention and time at work. From growing demands from his work to helping Menaka in her house hold tasks and taking care of kids, Ravi hardly got time for himself. Their routine changed from late evening dinners and movies to picking and dropping kids from school to tuitions. Attending to kids' homework and health. There used to be one or the other thing every evening for Ravi - an unplanned meeting, breakdown of Menaka's car or one of the kids falling sick to attend and so on.

The neighbours envied Menaka for the support and help she got from Ravi. But Menaka lately felt that Ravi is not giving her enough attention. He is not the same Ravi who loved her so much earlier.

Ravi's additional efforts to help Menaka in her house hold chores and taking care of kids did not make Menaka feel loved. For Menaka, Ravi spending time with her everyday was very important. She wanted Ravi to express his love by spending quality time with her.

For Ravi, expressing love was in the form of helping. In spite of his workload at office, Ravi made sure that he gets enough time to help Menaka in the kitchen, getting the kids ready to school and ensuring there is enough fuel in Menaka's car and so on. He felt that his love through helping her was never appreciated by Menaka.

Here is another story. Saanu was eight and threw tantrums like a four-year kid. From feeding to making her go to school, Saanu's mother Rekha had to try hard every day. Rekha felt anger and frustration about Saanu's behaviour. Rekha made efforts to take Saanu to park every day. She took her to new places during weekends to give her daughter new experiences. She also bought lot of gifts from toys to books for Saanu as a gesture of love. But Saanu seems not to understand how much Rekha loved her.

Saanu felt very good when she had a chance to sit on her mother's lap. She liked when she was hugged and kissed by people she loved. Rekha was born in a family where physical touch was not encouraged. Rekha didn't like when eight-year-old Saanu came and hugged or kissed her. She used to gently push Saanu aside when Saanu showed love to her mother through hugs and kisses. Saanu felt rejected by her mother whenever she was not reciprocated with hugs and kisses.

Now, let us move on to Vinay. He is a quick learner and very committed to work. He used to get motivated when he was praised for his work. But his boss was a perfectionist. Any small mistakes, his

boss used to criticise him which demotivated Vinay. Though his boss ensured Vinay got good hike and promotions for his hard work, Vinay felt very frustrated for not being appreciated for his work. In a span of two years, Vinay decided to quit his company to join a new one.

Love is a complex emotion comprising of intimacy, care, commitment, respect, trust, affection and attraction. Each of us expresses love in different forms. Do we feel loved by any gesture of love by others? May not be so.

Gary Chapman, an author, speaker and counsellor, with his wide range of experience with clients, says that different people with different personalities give and receive love in different ways. By learning to recognize these preferences in oneself and in their loved ones, one can learn to identify the root of the conflicts, connect more profoundly, and truly begin to grow closer. He has classified the expression of love into majorly five categories called love languages.

WORDS OF AFFIRMATION

People with this type of love language value verbal acknowledgments of affection and appreciations. It could be a gratitude note like 'Thank you', words of encouragement - 'Well-done' or expression of affection 'I love you'.

QUALITY TIME

People whose love language is quality time feel most loved when their loved ones actively spend time with them. Spending quality time does not mean always a vacation or going for a dinner. Giving an un-divided attention, going for a walk together or even by cleaning dishes together, quality time can be spent without distractions.

ACTS OF SERVICES

People with love language as acts of service, value when their loved ones go out of their way to make their life easier. It can be getting your loved one some water when she is watching her favourite TV show, making a coffee in the morning or reminding him to take the umbrella.

GIFTS

Gifts are a straightforward love language. People feel loved when others give a visual symbol of love. It's not about the monetary value but the thought behind the item. Gifts can be as simple as baking a cake for your loved one, getting an ice cream on a hot day or making a greeting card.

HOW TO FIND YOUR LOVE LANGUAGE?

There are online quizzes to find one's love language and you could take the test to find out your primary love language. Other way is to carefully observe yourself and find out which of the five love languages you are using on others. That will be your primary love language.

Once you find the primary love language, you need to request your loved ones to express their love in these forms. Before that, it is recommended to find out your loved one's love language and make efforts to express your love the way they want it.

Love at first sight happens. Sustaining love requires everyday commitment and effort.

"In fact, true love cannot begin until the in-love experience has run its course." observes Gary Chapman...



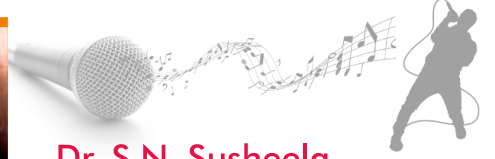
Performing Arts...

A Scientific Analysis of Sri Purandara Dasa's concept



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Sri Purandara dasa is rightly named as the "Father of Karnataka music". This title was conferred on him unanimously by all the musicians and musicologists of South India. A question rises as to why this great title to him when before and during his period there were innumerable composers. An insight into the raga, tala and structure of the compositions of Sri Purandara dasa will open up a new dimension. It is said that before Haridasa tradition emerged, raga Harikambhodhi was considered to be the first raga to begin music learning. It is a topic of interest to look into the scientific reasons which paved the way to switch over from earlier Harikambhodhi to Mayamalavagowla raga by Purandara dasa. Sarala varase etc, which a beginner student learns, are composed in Mayamalavagowla raga.

It is a known fact that Indian music system has 12 swarasthanas in an octave. Shadja and panchama are natural and constant notes where as rishabha has three swarasthanas- shuddha, chaturshruti and shatshruti. The gap between two notes is called as Shruti. Gandhara has 3, madhyama 2, dhaivata 3 and nishadha 3 swarasthanas. The Shruti count between shadja with shatshruti rishabha, antara gandhara, prathi madhyama, shatshruti dhaivata and kakali nishadha is maximum. Due to this reason, for a beginner student of music would be more difficult to learn ragas which have more shruti distance between each swara. Technically speaking, a raga which has minimum shruti interval between each note would be most suitable for a beginner.

Sri Purandara dasa certainly possessed a scientific temperament and hence he was successful in adopting the 15th mela, Mayamalavagowla as the first raga. A question arises as to why this particular raga was chosen. This wonderful raga has shuddha rishabha, antara gandhara, shuddha madhyama, chaturshruti dhaivata and kakali nishadha. No doubt turns out to be the best for a beginner, be it in vocal or instrumental music. This scientific innovation further was proved when Purandara Dasa composed swaraavalis in this same raga. The greatest credit of introducing Suladi sapta talas again goes to all Haridasa composers, especially to Purandara Dasa.

The very first lesson in Karnataka sangeeta is the scale of raga Mayamalavagowla. Through this experiment Purandara Dasa re-established the fact that the scale or the arohana-avarohana was the foundation for the development of any raga. The concept of singing in three consecutive speeds is another outcome of his scientific analysis of understanding musical intricacies and adopting it in the music learning system.

The concept of increasing the avartas or the division of tala pattern is also well portrayed by him. This is wonderfully depicted in his saralavarase. Tarasthayi varase expands the sthayi or the pitch varieties to the learner. Both Tara sthayi and mandra sthayi helps a beginner to clearly identify various pitches. Then is the excellent application





of daatu varase wherein thenon-linear movements of swaras creates and promotes the inquisitive quest of the learner.The most wonderful contribution of Sri purandara dasa is the creative skills proved in Alankaras .Since ancient times marga ragas and marga talas were in vogue in India.It is the vachana composers and the later Haridasas who simplified the whole music system into a simpler and mass attractive art form.

In Alankaras, the Suladi sapta talas were infused for the first time by purandara dasa. Five jathis or varieties clubbed with seven types of sapta talas became a very applicable framework for all types of compositions. The next composition in abhyasagana or the beginner's music is the "Pillari geethe".It is the incredible creative concept of composing Ganesh stuti in Malahari raga which is born out of mayamalavagowla. Simple Sanskrit language is adopted in this composition.Using prasa is seen here .This pillari geethe,i.e., Lambodara lakumikara is sung as the very first composition during Sri Purandara and Sri Tyagaraja aradhana all over the world.

Sri Purandaradasa's scientific analysis is best portrayed in his compositions.It is a million-dollar question to prove whether music is an art or science.The great composers of Karnataka music through their majestic compositions have proved that music is certainly an art when performed on a stage and no doubt is science too when the inner essence of the composition is depicted with deep understanding of the intricacies in the technical aspects.

In my next article the contribution of Purandara Dasa to music will be focused.

It is rightly said that the bulk contribution of Sri Purandara dasa to the society as a whole,was named as "Sri Purandaropanishad."



11.06.2022: AKBMS President Sri. Ashok Harnahalli was felicitated in Shimoga



Hamsa Dhwani

KaTaPaYadi Sutra



K.V. Ramaprasad
Gamaki, Writer, Translator, Playwright.
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It is a well-known fact that the usage of large numbers goes back a long time, in the Indian tradition. Nowhere else do you find proper names assigned to large powers of 10. Just to name a few, we have कोटि(10^7), अब्ज (10^8), खर्व (10^9), निखर्व(10^{10}), महापद्म (10^{11}), शंक्कु (10^{12}), जलधि (10^{13}) and so on. We also notice that most languages in India, do not have their own names for numbers over a 1000, and use the same names used in Samskrta language. This indicates how the advanced state of mathematics and the textual traditions in Samskrta took all over the subcontinent quite early in history of India. The advantage of assigning names to numbers was that they could be easily incorporated in shlokas making them easy to remember and recollect as and when needed. Given that the oral traditions were very important in our civilization, as well as preservation of manuscripts was quite hard in the monsoon climates we find in India, the importance given to create texts or formulae that were easy to remember is easy to understand.

While it is possible to remember a set of names for the powers of ten, it would be rather impossible to name every random number that may occur as a part of a calculation. Hence several schemes were employed to denote numbers using letters of the alphabet and the KaTaPaYadi sutra is one such.

Just to see the practicality and utility of such a scheme, let's hypothesize there are 48,48,258 people who read and write Kannada. Now, is it easy to remember this large number, or a phrase like ಸಮರಸವೇ ಜೀವನ? I am sure you'd agree the word/phrase is easier to remember when you are required to remember many such seemingly random data. A scheme like KaTaPaYadi makes it possible to create such easy to remember word-equivalents for numbers.

The earliest attested use of KaTaPaYadi sutra goes to about 7th century CE. It was typically used in books relating to Jyotisha, in which mathematics forms a major part in the calculations of positions of various astronomical bodies. It is also used in other contexts, as we will see in this article.

Now let's get to the Sutra. It can be stated in a very simple form as below:

कादिनव - टादिनव - पादिपञ्च - याद्यष्ट

Simply stated, the translation of the Sutra is thus:

Nine from Ka; Nine from Ta; Five from Pa; Eight from Ya.

The reference is to the Devanagari (or in general, the Indian) alphabet where the consonants are organized in this fashion:

क ख ग घ ङ
 च छ ज झ ञ
 ट ठ ड ढ ण
 त थ द ध न
 प फ ब भ म
 य र ल व श ष स ह



The sutra assigns a numerical representation to each consonant. The 9 consonants starting from क get a value running from 1 to 9. Similarly, 9 consonants starting from ट get a value from 1 to 9. The 5 consonants starting from प get a number from 1 to 5. The 8 consonants from य get values running from 1 to 8. The consonants ञ and ञ do not have any assignment and are considered to represent zero. This can be summarized by the following table:

क,1	ख,2	ग,3	घ,4	ङ,5			
च,6	छ,7	ज,8	झ,9	ञ,0			
ट,1	ठ,2	ड,3	ढ,4	ण,5			
त,6	थ,7	द,8	ध,9	न,0			
प,1	फ,2	ब,3	भ,4	म,5			
य,1	र,2	ल,3	व,4	श,5	ष,6	स,7	ह,8



So, there are multiple letters of the alphabet that correspond to individual numbers. For example, the number 8 can be represented by the consonants, ज, द or ह. The number 1 by क, ट, प, or य. Because of this flexibility, one can always come up with meaningful words to represent a number.

Now let's take an example. Take the word , भारत. From the table above you can see भ=4, र=2, त=6. So, the word string equates to "426". But there is an addendum to the sutra that states, अङ्कानां वामतो गतिः (i.e., numbers increase in their place value from right to left). So typically for KaTaPaYadi applications, we read the numbers in reverse, and so भारत = 624.

Another example: Take the word ,जय. You can see ज=8, य=1. Hence जय=18.

Similarly, if the word was दय, that would be 18 as well, because द =8 and य=1! Now you can visualize the advantage of encoding the same number with different consonants to get meaningful words to incorporate into verses that are easy to remember!

I would like to quickly illustrate how this scheme is used in naming the mELAs (basic musical scales) used in Karnataka Sangeeta. All mELAs are given names where in the first two consonants of the mELa indicate the position within the 72-mELa scheme (thus running from 1 to 72). When the number is known, it is also possible to get the musical notes assigned to each of those, because of how the mELAs are arranged in the table. For ex: the 34th mELa is named

वागधीश्वरि (व=4, ग=3, hence वाग = 34); the 40th mELa is called नवनीत (न =0, व=4, hence नव= 40); the 28th mELa is named हरिकाम्भोजि (ह = 8, र=2, hence हरि=28) and so on.

Here is an example application of kaTaPaYadi sutra, of a verse that lets you the value of Pi, up to 31 decimal places:

गोपीभाग्यमधुव्रात-शृङ्गिणोदधिसन्धिग ।
 खलजीवितखाताव गलहलारसंधर ॥

This shloka is written to give the value of Pias 3.1415926535897932384626433832792. Please note that the shloka itself does not mention that it is about Pi and does not encode the decimal point. Also, this specific shloka is not following the अङ्कानां वामतो गतिः format. However, given this contextual information, it is now easy for anyone to remember the value of Pi to 31 decimal places!

Decoding the sloka using the sutra is left to the reader to try out! This will also help the reader to understand how to decode of conjunct-consonants (samyukta-aksharas), since the outcome is already known.



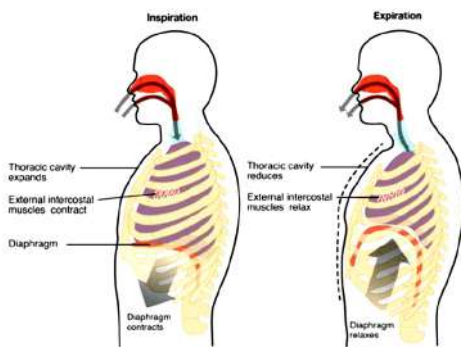
11.06.2022: AKBMS President Sri. Ashok Harnahalli was felicitated in Shimoga

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**Yoga The Brain'Asana****The Breath and Brain; a Tango of Two!**

In our previous article, we explored how the breath is indeed the passport to gaining control over the mind and cognition. How exactly does this happen? How does the breath pattern alter the brain? How do the acts of inhalation and exhalation change neurophysiological thresholds in the brain? Let us take the example of Kapalabhati – one of the most popular breathing patterns taught in Pranayama practice today. In Kapalabhati, the exhalation is gruff, exerted and short – but longer than the inhalation it enforces after. The other remarkable thing about Kapalabhati is that it is practiced at a high speed, with no rests between cycles of inhale-exhale. Now let us examine, what happens when the exhale is short, forced and is exerted actively. First, the inhalation, as a consequence, is passive. Breathing in general is controlled by three groups of muscles which regulate the expansion of thoracic cavity. These muscles engage in the pulling up and down of the rib cage and the thoracic



diaphragm to make inhalation and exhalation possible. When you inhale, the external intercostals pull up the ribs and expanding the transverse dimensions of the thoracic cavity, so we that we may retain air. The diaphragm contracts and makes space for the ribs. When we exhale, the internal intercostals depress the ribs, bending them inward – so the thoracic cavity now contracted. The diaphragm now is distended and at its most upward position. It is this beautiful mechanical musculoskeletal apparatus that makes breathing possible. When the exhalation is long and exerted, like in Kapalabhati, the thoracic cavity to a great extent remains more in

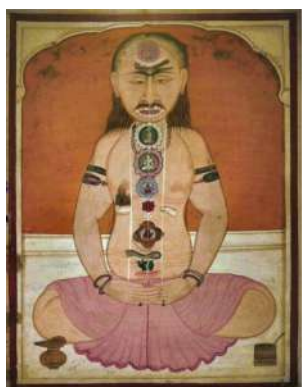
the depressed state. This means that the overall ratio of breath-in versus breath-out is tipped towards more breath-out. This means, overall you are forcing more carbon-di-oxide out and inhaling oxygen at a normal rate. This increases your diastolic blood pressure and puts pressure on your circulation to maximize oxygen utilization as the body is in some kind of a mild stress state. Your sympathetic nervous system is activated initially in response to exaggerated state of breathing.

The short-passive-inhale to long-active-exhale ratio creates a certain kind of catabolic stress in the brain, the cerebral cortex is mildly deprived of oxygen and the active thinking neurological pathways are slowly shut down because there is simply not enough 'gas in the tank'. It is a 'combustive approach' to simply de-fuel the brain engine in a controlled way, so that the thinking-dominant pathways are laid to rest - activating what is called the default mode network. The default mode network (DMN) is a network of brain regions that are active when a person is focused inwards, not engaged in any active thought. The activation of the Vagus nerve and the parasympathetic nervous system is kickstarted simultaneously. Thus, the person experiences a deeper level of release– leading to a thorough nervousystem cleanse. Thus, Kapabhati is prescribed as being one of the Shatkarmas, six actions or Shatkriyas - a set of body-mind purifications that prepare the Yogi towards deeper levels of practice. The idea is to cleanse the channels and systems of the body – so that the vital energy or prana can be



shunted into the higher central energy channel called Sushumna. In the Varaha Upanishad, the Nadis and their anatomy is described thus: "The Nadis penetrate the body from the soles of the feet to the crown of the head. In them is Prana - the breath of life and in that life abides Atman, which is the abode of Shakti, creatrix of the animate and inanimate worlds." The opening of Sushumna and the activation of the SahasraraChakra, located on the skull bone is thought of as the 'final destination' towards Yogic goal of enlightenment. It is no accident then, that this type of breathing is meant to create the 'Shining skull' (Kapala means skull in Sanskrit) – where the Sahasrara chakra radiates in glow of the Kundalini energy.

Since this is an intensive form of breathing cycle, it is preceded by a long breath and if done right, the Kapalabhati creates a certain kind of 'breath vacuum or apnea' at the end of the cycle. There are several seconds of no muscular activity that can either power an inhale or exhale. Such a vigorous breathing cycle one may think is bound to increase sympathetic nervous system – but in contrast, a balance in both sympathetic and parasympathetic nervous system activation is achieved before shunting the brain into a parasympathetic nervous system-dominant state.



Now to contrast, let us take the very common practice suggested by a variety of contemporary meditation practices: the deep Belly breathing technique. What happens when we breathe 'into the belly'? With the distension of the belly, the intercostal muscles remain more contracted transversely than usual, the diaphragm pushes down on abdominal contents in this type of breathing expanding the belly area. The result is a slow, tidal act of breathe in and out, gently lulling the heart to relax. The slow circular breathing cycle first operates at the level of maximizing blood oxygen levels and slowing down your heart rate. The blood is bathed in oxygen, spilling into the brain which enjoys this rich supply. The heart is forced to slow down as there is not much muscular action or active thought ongoing. The parasympathetic switch happens, kickstarting the rest-and-digest neurophysiology. Your blood pressure drops and sits in a nice spot. Some small messengers of peace called endorphins are secreted by the brain– the body gets a nice little wash of love. Notice that this type of a relaxation is not the same as the high-breath-throughput cleanse effected by Kapalabhati. By changing the pattern of breath, we can change underlying neurophysiology towards various goals. Another, interesting aspect of understanding this neurophysiological cycle between breath, brain and body is that one truly can appreciate the control the body has over the brain. Conventionally, the brain is thought as the mastermind, regulating all functions downstream – it is often overlooked that this 'mastermind' is in-turn regulated by the 'United States of Organs' of the body!

Figure Text :

Figure 1 : Inspiration and expiration occur due to the expansion and contraction of the thoracic cavity, respectively. Courtesy: Lumen Learning:

<https://courses.lumenlearning.com/suny-ap2/chapter/the-process-of-breathing-no-content/>

Figure 2 : Tibetan depiction of Tummo (candali, inner heat) practice showing the central channel, the Sushumna

Figure 3 : Manuscript painting of a yogin in meditation, showing the chakras and the three main channels (nadis) of the subtle body. A small serpent, symbolising the Kundalini climbs up the central sushumna channel; she will pierce each chakra as she climbs. When she reaches the head she will unite with Shiva; the yogin will then be liberated in his body.

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The NRIs Kaleidoscope

Stereotyping of NRIs

In the first article of this series, we broadly explored the experiences of NRIs as they adjust to life in their adopted country. In the second article, we focussed on how differences in social cultures, between western countries and India, impact the lives and experiences of NRIs. In the third article, we explored the differences that develop between NRIs and RIs (Resident Indians) over time. In the fourth article, we explored the experiences of Indian students who travel abroad for education. In this fifth article, we explore the stereotyping of India and Indians as experienced by NRIs in their countries of adoption.

Stereotyping is the incorrect belief that a whole group of people, with similar characteristics as a few individuals, are the same. As an example, we might assume that an elderly person is likely to have hearing issues and we might speak loudly to them even though their hearing is good.

A few common country-specific stereotypes are.

1. Americans are loud
2. Italians are passionate
3. English people like talking about the weather
4. Russians are scary
5. Canadians are polite
6. There are Kangaroos everywhere in Australia



As we can see it is wrong to generalise an entire group of people or country based on the observed characteristics of a few. In some cases, stereotyping can cause negative emotions such as frustration, disappointment, anger or even hatred. One such extreme and unfortunate example of stereotyping is the perception in the western world that Muslims with beards might be terrorists. Nothing could be farther from the truth and such stereotyping must be avoided and condemned.

NRIs often face stereotyping in the countries they live in. While the stereotyping is not quite damaging, it can be irritating at times. Resident Indians do not experience this unless they travel abroad. Here are a few very common stereotypes. This list is not exhaustive and is indicative of the stereotyping of NRIs and Indians in general.

1. NRIs follow only Cricket

While many NRIs love Cricket, especially when India is playing at a National level, several NRIs only have a fleeting interest in the game. If they have lived in countries such as the USA, Canada, England, or Australia they are likely to follow other sports such as Baseball, Basketball, Ice Hockey, Australian Rules Football (AFL), Rugby, Tennis, Etc and not just Cricket. Contrast this with Resident Indians who are more likely to follow Cricket than any other sport. Many Australians are pleasantly surprised when they come across groups of NRIs sitting alongside them in the stadium watching AFL



and cheering loudly for their team. Australians might demonstrate disbelief if an NRI told them they don't follow or like Cricket.

2. NRIs are either Doctors or Engineers

This common stereotype has its origins in India and has gained further momentum across the world. It is a common belief in India that anyone migrating abroad must be a Doctor or Engineer or a student pursuing studies in Medicine or Engineering. While I cannot speak for other countries, I can say with confidence that this perception is true for only about 60% of NRIs in my network in Australia. The other 40% include Accountants, Businesspeople, Teachers, Lawyers, Factory workers such as Mechanics, Tool and Die Makers, Nurses, Taxi Drivers, Etc.

3. NRIs are in the IT

This stereotype is a subset of the previous one. If an NRI is an Engineer, then he must be in IT (Information Technology). This is a common perception considering India is a powerhouse in Information Technology and provides skilled people and services to the rest of the world. When I go to business events or social gatherings in Australia a common question by many is "You must be in IT?" The reality is that many NRIs who are Engineers can be Mechanical Engineers, Electrical Engineers, or Civil Engineers and not just in the Software / Computer field.

4. NRIs speak Hindi (or sometimes Hindu, as if there is such a language)

This stereotype can be very annoying to NRIs who hail from South India and is very similar to the stereotyping by North Indians of South Indians being "Madrasis". If people from North India do not know there are four major languages in South India, how can we expect foreigners to know that 22 regional languages are widely spoken in India? My Australian colleagues are astonished that I can understand 5 Indian languages and can speak four of them. I explain to them that these languages (Kannada, Tamil, Telugu, Hindi and Marathi) are not dialects and are as different as French, Spanish, German, Italian and English.

5. Indian movies are from Bollywood

This stereotype has its origins in the previous one relating to the Hindi language. This is surprising considering Indian movies are being released, Internationally, the same day they are released in India. A few months ago, I watched an Indian movie (1984) in a theatre in Melbourne. Of the 10 movies that were playing in that Cinema complex, 6 were English movies, 2 were Hindi movies, 1 was a Telugu movie, 1 was a Tamil movie and 1 was a Kannada movie. Less than 50% of them were from Bollywood and yet the advertisement proclaimed, "Now screening latest Bollywood Films".

6. NRIs eat curry and like spicy food

There are two stereotypes in this, one that all Indian dishes are "curry" and that all NRIs like and can handle spicy food. The first one is annoying and the second one is embarrassing when my Australian colleagues see me sweating profusely while enjoying spicy food of any type, Indian, Thai, Mexican, Etc. While the curry may be a common term for all Indian sabji's it is ridiculous to reduce the amazing variety of Indian dishes to a stupid English word called "curry".

7. NRI marriages are arranged

This stereotype might be valid for older NRIs who were married in India several decades ago and is certainly invalid for the younger generation NRIs. Even in India, the nature of marriages is changing from “arranged” by parents to arrange by themselves through knowing each other. It is highly unlikely that younger NRIs marry through an “arrangement” by their parents. Interestingly, this stereotypical thinking is held both by resident Indians about NRIs and by foreigners about Indians in general.

8. NRIs speak English with an accent

So what? Don't Germans, French, Scots, American, South African, Australians, Japanese, Russian, Spanish, and Chinese people speak English with an accent? Anyone whose mother tongue is not English is likely to speak with an accent. If an Englishman learns to speak Malayalam, would they speak without an accent? Even people who speak English speak it with different accents. It is very difficult to speak any language with a neutral accent. People adapt to a way of speaking over time. NRIs stand out, when they visit India, with their English accent from their country of residence. They are not “putting on” an accent. They have had to adjust their “Indian accent” to be understood better in their country of residence.

9. NRIs are teetotalers and vegetarians

Reality may be hurtful to the conservative resident Indians but more than 75% of NRIs are unlikely to be teetotalers or vegetarians regardless of their caste and background when they were residing in India. This is a conflict that many NRIs go through in life – whether to remain committed to their Indian value system or to integrate with the local community customs and culture. Interestingly, people from the NRIs adopted country usually perceive them as vegetarians and teetotalers based on the Indian culture.

10. NRIs drive Toyota Camry or Honda Accord

This stereotype is stronger in America than elsewhere where it is believed that if one is of Indian background then they are more likely to drive a Toyota Camry or Honda Accord car. The reason for this is the belief that NRIs care about value for money, reliability, and longevity than luxury, performance, and fad/fashion. They have found those characteristics of value for money, reliability and longevity in Toyota Camry and Hero Honda cars. The reality is that 40-50% of NRIs do not drive these cars and many NRIs drive luxury cars such as BMW, Mercedes, Audi, Jaguar, Etc, however, the stereotype is commonplace.

Summary

Does it matter whether these stereotypes listed are valid or invalid, are damaging or rewarding, established, or changing? The answer to that question depends on the sensitivity of the NRI and their circumstances. Some laugh it away; others are offended, and some are ignorant of these stereotypes. However, stereotyping does exist. Stereotyping can lead to reinforced perceptions and perceptions can become reality if not corrected by both sides – those that stereotype and those that are subject to being stereotyped.



Did you know?



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CHARMING ENGLISH

Any fair-minded person will concede that English is a delightful language. Here is an attempt to give a friendly salute to the language which is highly entertaining too, if taken in the right spirit. Words make a world of difference in human affairs. So, we should treat them like pets to be stroked and loved. So, relax and enjoy it.



PALINDROMES :

A Palindrome is generally defined as a Word, sentence, verse or even a number that reads the same backward or forward. It has its roots in the Greek language. Palin means again or back and dromos is running. So, it means running back. Even in Mathematics Palindrome is used in Integers. In the field of Music, certain melodies are the same backward. Painting and Floral designs may have mirror reflective symmetry. Flying Seagull may be an example of visual symmetry.

Some of the palindromes for you to enjoy: The common Palindromes are MOM, NOON, RACECAR, LEVEL CIVIC, KAYAK, DEED, MALAYALAM, and WOW. Sometimes it could be a complete sentence. BORROW OR ROB? NEVER ODD OR EVEN, WON'T LOVERS REVOLT NOW? NOW, SIR, A WAR IS WON, NO MELON, NO LEMON.

It is a sheer coincidence that some well-known personages have Palindromic names. LON NoL was the Former Cambodian Prime minister. U NU was the Former Prime Minister of Myanmar. REVILO P. OLIVER was a well-known Professor at Illinois.

Places can also have Palindromic names. SEMMES in Alabama and WARD DRAW in South Dakota are a case in point.

The fear of Palindromes is called "AIBOHPHOBIA" which is in itself a Palindrome.

A story goes that after Napoleon Bonaparte was exiled to the Mediterranean island of Elba, he was asked whether he could have invaded England. He surprised everyone around him by saying "ABLE WAS IERE I SAW ELBA" which is a Palindrome.

It is said that President Ronald Reagan, after reviewing the mistakes of his Democratic Predecessors, appears to have exclaimed "STAR COMEDY BY DEMOCRATS" - Indeed a palindrome. Let's not forget that Ronald Reagan was a Hollywood Star before becoming the 40th President of the USA.

Interestingly, in a contest sponsored by the New Statesman magazine in 1967, the following entry by one Mr. James Michie won the 1st Prize. "DOC, NOTE. I DISSENT. A FAST NEVER PREVENTS FATNESS I DIET ON COD"

Carl Segan, the World-famous Astronomer, while deeply thinking about extraterrestrial life appears to have said "RATS LIVE ON NO EVIL STAR"

It is said that a Honeymooner exclaimed looking at the sheer beauty of Niagara Falls”
 NIAGARA, O ROAR AGAIN “

The other interesting Palindrome is

“YOU CAN CAGE A SWALLOW, CAN'T YOU? BUT YOU CAN'T SWALLOW A CAGE, CAN YOU? “

ANAPHORA.

Anaphora is a rhetorical device used for emphasizing. It adds rhythm to the passage. The repetition of the word enhances and intensifies the overall meaning of the piece. It's used for persuasion and in reinforcing an idea.

It is said that Winston Churchill, known for his oratorical skills made ample use of Anaphora for emphasizing his ideas. Look at this speech to the House of Commons in June 1940.

'We shall fight in France, We shall fight on the seas and oceans, We shall fight on the beaches, We shall fight on the landing grounds, We shall fight in the fields, and the streets, We shall fight in the hills “

Another best example of anaphora is the much-quoted famous speech by Martin Luther King Jr's in Washinton in 1963. “I have a dream that one day this nation will rise ... I have a dream that one day on the hills of Georgia ... “

Abraham Lincoln was no exception. in his second inaugural address to the Nation, he said “With malice towards none, with charity for all, with firmness in the right ...“

QUEER ENGLISH

1. When a girl says “You are going too far “the meaning is the opposite. It only means one is getting too close.
2. Copyright is what takes away the right to copy.
3. Flammable is the same as inflammable!!
4. Valuable is the same as invaluable!!
5. Nightfalls. It does not break.
6. Day breaks. It does not fall.
7. Nightmares take place in broad daylight.
8. We can daydream all night!!
9. Morning sickness can occur in the evening also.
10. An Englishman's Day can begin at midnight.



PHONOLOGY AND SCRIPTOLOGY OF ENGLISH.

English is so strange neither one can assume nor forcibly convince others that a letter is pronounced in a particular way as the combination of the four letters O – U – G – H -- The combination can be used to signify at least distinctly and widely different sounds.



“Though the tough cough and hiccough plough me through, my thought remains clear “

In the following sentence, we pronounce the combination OUGH in 9 different ways.

“A rough-coated, dough-faced, thoughtful ploughman strode through the streets of Scarborough: after falling into a slough, he coughed and hiccoughed.

GENIUS ENGLISH

The following sentence contains 20 words, contains only several letters in a word according to the position of the word in the sentence, in ascending order. For Eg: the 4th word contains 4 letters.

Watch this sentence - “I do not know where family doctors acquired illegibly perplexing handwriting; nevertheless, extraordinary pharmaceutical, intellectuality counterbalancing indecipherability transcend lines intercommunications “

The word BOOKKEEPER is the only word with three consecutive double letters.

The word Uncopyrightable is the longest English word that contains no letter more than once.

The following sentence contains all the 26 letters of the alphabet. This sentence is often used to test typewriters or keyboards.

“The quick brown fox jumps over the lazy dog “

The word Alphabet comes from the first two letters of the Greek alphabet - Alpha and Beta.

The dot over the letter I and j are called a superscript dot.

Language is the very stuff and marrow of our innermost selves. We are known by our words. Our thoughts, feelings, and emotions are expressed in words. Words that we use are powerful tools to reveal or conceal what we are. So, the command and control of the language which is at our disposal enable us not only to reveal about ourselves but also to penetrate beneath the concealing obscurity of the language that is used by others. The word game goes on.... Willy – nilly, I'm sure, we all enjoy them.



11.06.2022: AKBMS President Sri. Ashok Harnahalli was felicitated in Shimoga

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

**Short Story**

“Ramu, stop here at 'Kamath Vararuchi'. Let us have some snacks and proceed”. The driver pulled the car near the hotel and parked. I came out of the car and flexed my muscles to wean out the travel fatigue. I informed the driver to come in and have his snacks too and I entered the restaurant.

It was jam packed. A table was empty at a corner. I took that table and sat down. In the corner of my eyes, I was watching Ramu enter the restaurant and look for a seat. He saw the chair in front of my table vacant, but he hesitated to come over and sit in front of me. I too have never encouraged my drivers to come and sit beside me. He was now eyeing another table that was getting vacant.

I called the waiter and ordered my dish and pointing to Ramu, asked the waiter to serve him his dishes and bill us together. In the meantime another person came and sat in front of me. He never bothered to ask me if I minded him taking the seat. He looked rude. I somehow exercised restraint and waited for my dish to arrive. Steaming mosala dosa arrived and I got into enjoying the same along with delicious chatni and sambar. Ramu also by now had found a seat and was having his snack.

I was now sipping my coffee when a loud voice came startling from behind – “Prakash, finish soon and get back to the car. Let us move on”. The person sitting in front of me gulped the remainder of his coffee in a hurry and got up. Looking at me he said “My boss, Sir. I am his driver”. Beaming a light smile he departed hastily.

I paid the bill and came out. Ramu was sitting in front of some strangers and sipping his coffee.

Guilt was engulfing me...

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



Whip of Humour



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The Perennially Pertinent Slogans

'Three quarters and going strong. Cheers!' gushed Preetham. No. He was not holding any drink in his hand. He was staring intently and proudly at the map of India spread before him.

'Ah! The struggles, the movements, the slogans...' I cried.

'Indeed; all those slogans, all those struggles are still pertinent' declared Preetham with a gleam in his eyes.

'Surely, you jest! Those words, those deeds were meant for those times' I protested.

'Good things tend to become eternal dear boy. Take, for example, the Civil disobedience movement. The British may have left, but the movement has not! We civilians continue to believe in the 'Rules are meant to be broken adage and break many rules at will. Is that not Civil Disobedience?'

'I concede on that count. How about Non-Cooperation Movement?'

'Look no further than your family. How many times have your children cooperated with your plans? How many times has the spouse overruled the family tenets?'

Surely, I had never kept count! I let the questions pass.

'Gandhiji said Do or Die. Is it pertinent now?'

'That slogan is the watchword of my hairstylist. Whenever I visit her, she asks, 'Do or Dye?' Depending on the occasion and the mood I opt either for hair-do or hair-dye.'

'I meant DIE and not DYE. Let me present it in Hindi – Karo ya Maro.'

'Same words uttered by Babloo's Yoga teacher. Babloo weighs a ton. He must reduce weight, but is lethargy personified. The exasperated teacher shouted, 'Yoga Karo Ya Maro' smirked Preetham.

'Swaraj is my birthright said Bala Gangadhar Tilak' I continued.

'That was uttered by a minister's son a few years ago. He is running a school'

'What has that to do with Bala Gangadharji?'

'Maybe not with Gangadharji; but with Bala. Bala means child you know... He wanted a Swaraj Mazda for his school children and felt that acquiring a fleet of Mazdas, by being a minister's son, was his birthright' explained Preetham.

'How about Swadeshi Movement? With the advent of globalisation, such movements are passé.'

'Not at all. We now have a slight variation to it. Instead of Swadeshi, we have Swiss movement.'

'What do you mean?'

'Many of our leaders move towards Switzerland. That movement is generally termed as Swiss Movement.'

'And what is the reason for such a movement?'

'Equal distribution of wealth throughout the world is the motto. Depositing all your money in India is a selfish attitude. 'Think Global' is the latest Mantra' averred Preetham.

'Jai Jawan; Jai Kisan was the slogan of Lal Bahadur Shastri' I said, sidestepping his remark.

'There was a slight change in it during Emergency. 'Jail Jawan, Jail Kisan, Jail anyone who comments on the government' was the slogan in those days' declared Preetham.

'Is it not true today too?' I ventured.

'Ah! There is no declared emergency now.' It was his turn to sidestep the issue. 'Let me come back to the burning of foreign goods issue. Nowadays people are more eco-friendly...'

'so?'

'Since the burning of goods, especially dresses causes air pollution, they have decided not to burn them. Instead, they will tear them and wear them. That's the reason behind all these torn jeans' he stated.

'Subhash Chandra Bose said 'Give me blood and I will give you freedom.' Surely, you cannot connect it to today's aspects' I posed another challenge.

'But that's a slogan befitting today's freedom struggle' cried Preetham.

'Today's freedom struggle?' I exclaimed, confused.

'Aye, freedom from the nursing home! You get admitted; you will be given a few units of blood. Those units are to be replaced. The hospital says, 'Give me blood. You will be discharged or, in other words, given the freedom to walk out of the hospital. Till then you are their prisoner' he elaborated.

'Swamy Vivekananda said 'Stop not till the goal is reached.' What a statement!' I proffered some more grist to his thought mill.

'The slogan of teenagers today! They neither stop at crossings nor signal lights till they reach their destination; no matter how many one-way streets they enter from the other side, no matter how many signals they jump...' the gleam turned mischievous.

'Vande Mataram was written by Bankim Chandra Chatterji...' I said hesitantly.

'That was when the whole country was one. Now it is divided into parties. Those with a woman heading the party say 'Vande Mataram, and those with a man heading the party say 'Vande Pitaram'. There is another side to it – One day cricket commentators and reporters say 'One day Matter hmmm...!'

'Garibi Hatao...' I was not finished yet.

'The scheme, introduced by Indira Gandhi, was a success.'

'Sure?'

'Of course. Garibi is eradicated from their family.'

'Nehru said 'Aram Haram Hain' I persisted with my line of thoughts.

'Slight change! Aajkal Haraam hi bahut Aaram hain' replied Preetham.

'Sardar Vallabhai Patel said 'Do not pay tax.'

'At least 85% of India toes the same line' beamed Preetham.

'Preetham, you must be proud of our country

'I am. Nowhere in the world can you boast of freedom to accuse without any base; freedom to spit in streets; freedom of excavation; freedom of...'

'Stop...' I cried, 'Don't just go on pointing out flaws. What shall be the course of action ahead?'

'Chodo Kal ki Bate; Kal ki Bat Purani; Naya Daur par LiKhenge Milkar Nayi Kahani' sang Preetham.

I happily hummed along.



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