

# VIPRANUDI

English Journal from the house of AKBMS



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## Lal Bahadur Shastri

(2 October 1904 – 11 January 1966) was an Indian politician and statesman who was Prime Minister of India from 1964 to 1966

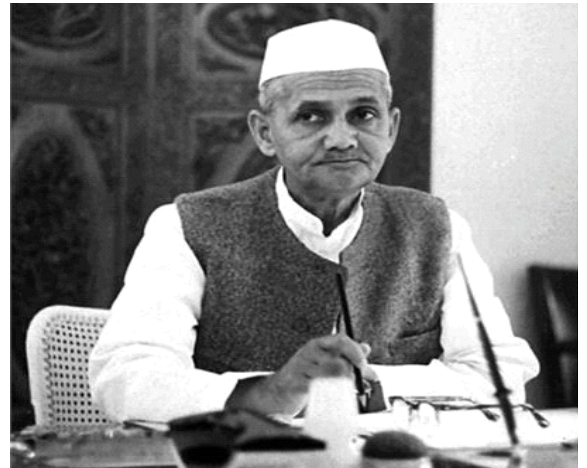


Shastri (Lal Bahadur Srivastava was his given name. He became Shastri later in life...) was born in a North-Indian Kayastha Hindu family. Shastri's father, Sharad Prasad Srivastava, was a school teacher who later became a clerk in the revenue office at Prayagraj while his mother, Ramdulari Devi, was the daughter of Munshi Hazari Lal, the headmaster and English teacher at a railway school in Mughalsarai. Shastri was the second child and eldest son of his parents. When Shastri was hardly 18 months old, his father died in an epidemic of bubonic plague. Shastri's mother, then only 23 years old and pregnant with her third child, took her two children and moved to her father's house in Mughalsarai and settled there for good.

A member of Mahatma Gandhi's non cooperation movement against British government in India, he was imprisoned for a short time (1921). Upon release he studied in the Kashi Vidyapitha, a nationalist university, where he graduated with the title of shastri ("learned in the scriptures"). He then returned to politics as a follower of Gandhi, was imprisoned several more times, and attained influential positions in the Congress Party of the state of the United Provinces, now Uttar Pradesh. Shastri was elected to the legislature of the United Provinces in 1937 and 1946. After Indian independence, Shastri gained experience as minister for home affairs and transport in Uttar Pradesh. He was elected to the central Indian legislature in 1952 and

became union minister for railways and transport. He gained a reputation as a skillful mediator after his appointment to the influential post of minister for home affairs in 1961. After Nehru's death he became prime minister in June 1964. Shastri won great popularity for his firmness on the outbreak of hostilities with neighbouring Pakistan (1965) over the disputed Kashmir region.

**Some lesser known achievements of Shastri :** While speaking on the chronic food shortages across the country, Shastri urged people to voluntarily give up one meal so that the food saved could be distributed to the affected populace. **However, he ensured that he first implemented the system in his own family before appealing to the country.** He went on air to appeal to his countrymen to skip a meal a week. The response to his appeal was overwhelming. Even restaurants and eateries downed the shutters on Monday evenings. Many parts of the country observed the "Shastri Vrat". **He motivated the country to maximize the cultivation of food grains by ploughing the lawn himself, at his official residence in New Delhi.** During the 22-day war with Pakistan in 1965, On 19 October 1965, Shastri gave the seminal 'Jai Jawan Jai Kishan' ("Hail the soldier, Hail the farmer") slogan at Urwa in Allahabad that became a national slogan. Underlining the need to boost India's food production, Shastri also promoted the Green Revolution in India in 1965. This led to an increase in food grain production, especially in Punjab, Haryana and Uttar Pradesh. Major milestones in this undertaking were the development of high-yielding varieties of wheat and rust resistant strains of wheat. Shastri, though he was a socialist, stated that India cannot have a regimented type of economy. His government passed the National Agricultural Products Board Act and was responsible for setting up the Food Corporation of India under the Food Corporation's Act 1964.



**The End-Note :** The Tashkent Files- the story of Lal Bahadur Shastri's mysterious death, is a film worth a watch, to understand the mysterious ways in which one of our noblest Prime Minister helplessly breathed his last...

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### VIPRANUDI

#### - English Journal from the house of AKBMS

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# CONTENTS

Topic	Page
Presidential Message	3
From the desk of the Editor	4
AKBMS News & Events - Savithri Ramesh	6
Guest Column - Ashok G Narendra	7
Timeless Traditions - Dr. Jayant Agasthya	11
Thus Spake Lord Krishna - Veena Prahlad	12
My quest for spiritual well-being - Satyesh N Bellur	14
Performing Arts - Dr. S.N. Susheela	16
Crime Prevention - Varsha Avadhany	18
Spaceuse - P.G. Diwakar	20
The selfless warriors of Shivaji - Guru Prasad Bhat	22
Real Lessons in History - Paresh Nadig	24
Short Story - B.R. Bhimachar	25
Joy of Living - Dr. Gayathri Devi	26
Whip of Humour - N. Ramanath	28
Rhyme and Rhythm - Dr. Anita R Bijoor	30



# Presidential Message

**Ashok Haranahalli**  
President - AKBMS



Dear Friends

My salutations to Viprabhandhavas...

A very happy Navaratri and Vijayadashami to all my dear Vipras.

It gives me immense pleasure to announce that Mahasabha will be celebrating 50 years of its existence on January 18th and 19th 2025 at Tripura Vaasini White Petals Hall, Palace grounds. Preparations are in full swing to celebrate this golden jubilee. On this day we also have planned to have our 11th Brahmin Conference.

To organize an event of this magnitude, we have been taking suggestions from various people who are veterans and well-experienced, business heads and politicians, the pontiffs, and the spiritual leaders. Various committees have been formed and they are all already working out and planning the event.

On the 18th morning, the program will be flagged off with a formal flag hoisting program. The poornahuti of One Crore Gayathri JapaMahayaaga and the opening ceremony will also take place on that day. Sri Sri Sri Vidushekhara Bharathi Jagadguru of Sringeri Sharada Peetam along with all the Matadhipathis will be invited to give it a religious and spiritual opening for the two-day event. Many political leaders will also be invited to be a part of the inaugural program. This golden jubilee celebration will be a historic event in all our lives, celebrating 50 yrs of togetherness and continue this for the coming years.

Pratibha Puraskara, honouring the successful vipras of various fields, recognizing

and saluting the extraordinary achievers, a grand procession of all vipras, discussion panels, cultural events, and various other programs are being planned.

“SangheShakthi, Kali yuge” which means, survival becomes a challenge for individual players in the Kali Yuga. It is always sensible to move forward as a community, especially for upholding the Sanathana Dharma. With this as the core subject, we intend to bring in a discussion panel to understand and agree upon the need for unity in Kaliyuga. A movement towards unifying the Trimathastha Brahmin community and reiterating the need to take a solid step towards moving forward and moving together will be the core agenda of this event.

The golden Jubilee celebration of Brahmana Mahasabha is an ambitious project, that sends out a strong message to the world that we stand as one community, blessed by the Gods and we will stand strong in all the coming years. We extend our hands to invite all of you to participate wholeheartedly, spiritually, and emotionally and make this a grand successful event. We also seek financial contributions big or small which will go a long way as support.

Let us all come together in tens of thousands and together hoist the 'Flag of Unity'

I look forward to seeing you again in the next edition with more food for thought...

*Ashok Haranahalli*  
Yours Truly

**Ashok Haranahalli**



# From the Editor's desk..!

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

Dear Readers...

From the Editors Desk - Satyesh N Bellur

Dear Readers...

Welcome to our 32nd edition of Vipranudi – the English journal from the house of AKBMS.

As we all know, come January, it will be our Golden Jubilee year. AKBMS has planned for a mega show on the 18th and 19th of January, 2025, like never before in its history. Everyone is waiting to be a part of that extravaganza. Under the able leadership of our President Sri. Ashok Harnahalli, there are scores of AKBMS members identified under several responsibilities who are working tirelessly toward making this event a grand success. I wish them all the very best...

As a prelude to this mega show, our Health Care Services division spearheaded by Sri. Venkatesh Dwarakanath has signed up with a few hospitals in Bengaluru to offer special prices and discounts on their health-related services to all the members of AKBMS. We think that activities like these will add another

meaningful perspective to the January celebrations that are planned. We congratulate the Health Services team for these initiatives that bring real value on the ground to all its members. We have the pleasure of sharing herewith details of two of those initiatives:



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October is the month of Gandhi Jayanthi when Sri. Ashok Narendra Ji called me and said that he had an article on Gandhi, we welcomed it and thanked him for his timely

contribution. It is our pleasure to have that article under the Guest Column in this edition. Another great personality who also shared his birthday with Gandhiji was none other than one of the most honest Prime Ministers of our country, Sri. Lal Bahadur Shastri. We thought that it was appropriate to give some significant

space in our journal to this often-forgotten son of our soil. We have him on our cover this edition and that has made October very special to all of us...



Satyesh Bellur  
**Satyesh N. Bellur**

**Answers to Puzzles – What am I?**

1. Temper;      2.Ship;      3. Riddle;      4. Elevator;      5.Dandelion

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# AKBMS – News & Events

**Savithri Ramesh**

Lead members of the AKBMS Women's wing.

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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during August - September 2024, to your perusal :

## Events and Programs of AKBMS :

1. Kalyana Vrishtistava chanting was organized at Gayathri Bhavan, Bangalore. This chanting is a movement to commemorate 50yrs of Sanyasasweekara of Sri Sri Jagadguru of Sringeri. On 26th October 2024, there will be a grand gathering of more than a lakh of people to chant this shloka jointly and unitedly. Practice sessions are being held at various centers all over the state.
2. United Hospitals, Bangalore has released a unique initiative for the golden jubilee celebration. A health checkup scheme at the most affordable price has been announced by them for the Months of October to January. This scheme is available to all AKBMS members. For more details, you can contact the Gayathri Bhavan office.



3. PratibhaPuraskara program to honour the top performers in academics was held at Mandya district. Jointly they also organized

a program in memory of Sri Sir. M. Visveswaraiah and paid respects to this great engineer of India.

4. Basavagudi Brahma Sangha organized an Ayurvedic health check-up camp flagged off by Sri Ravi Subramanya.

As announced by our President, the Golden Jubilee function of the Sabha is being organized at the Palace Grounds, Bengaluru on January 18th and 19th, 2025. It would be a grand celebration of the Sabha's journey in the past 5 decades in the service of the community and society at large. A meeting was held at Gayathri Bhavan on the 20th of September to chart out detailed plans for the function. All the organizing committee members with defined roles and responsibilities toward a smooth and successful completion of the Golden Jubilee Function have been identified and finalized. Some photos of the day...





## Guest Column

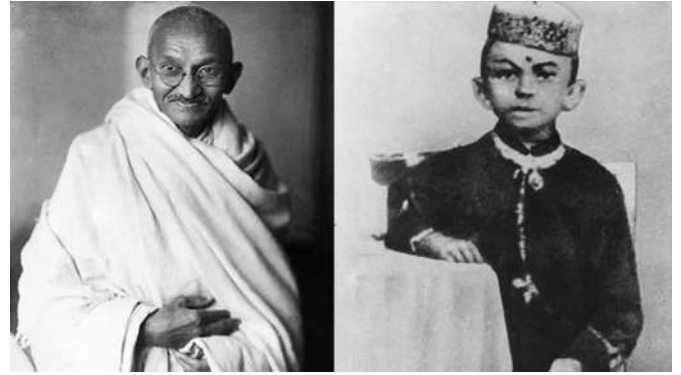
**Ashok G Narendra**

Retired Banker, Avid Bibliophile &  
Passionate Reader  
Contact: 9611838712

### Mahatma Gandhi : Childhood and Early Years

Mahatma Gandhi's life and principles have become the subject of rigorous public attention, since the early twentieth century. Everything he said and everything he did, in pursuit of Indian independence has been made public. It is said when he was unable to sleep, millions did not sleep: when he fasted, thousands fasted. His slow gentle words were carried by radio to every corner, day after day. The title of Mahatma made him a political saint, to have touched millions of souls. The Satyagraha principle, developed and practiced by Gandhi became a phenomenon, to be embraced by subsequent generations of leaders in different parts of the world, like Nelson Mandela and Martin Luther King. The Gandhi phenomenon cannot be satisfactorily explained though he led a simple life and everything he did was in the public domain. Was it his goodness and humbleness as remarked by Viceroy Halifax or was it the practice of Teachings of Bhagavad-gita that explain it. His life was full of opposites: his personality commanded when he least desired to command: and his death came when he thought that his followers started drifting away from the principle that he so carefully crafted. To what, shall we attribute the magic called Gandhi?

His childhood and early years offer us a few insights. But again it was the opposites that combined to make him the Mahatma that we love!



Mohandas was born in Porbandar on October 2 .1869, a small princely state in Gujarat. His father Karamchand Gandhi also called Kaba Gandhi was prime minister, as his grandfather had been before him. Kaba Gandhi also served as prime minister of Rajkot and Vankaner but never accumulated wealth during his lifetime. Gandhi remembered his father as a capable man, highly practical who could solve intricate questions and disputes that seemed to defy resolution. Kaba Gandhi was devoted to Bhagavadgeeta and would regularly visit temples to offer prayers. He followed the Vaishnava sect and was a Bania, the merchant caste. It is said that the ideas of Sin, Redemption, and Divine -grace are deeply dealt with in this sect which Gandhi absorbed in early childhood. There were also many Jains in Porbandar who believed in Ahimsa and called it the highest principle for all humans: Ahimsa Paramo Dharma. Gandhi while he remained a devout Hindu was influenced by beliefs in Jainism, as also other members of his family. Putlibai mother of Gandhi was a very religious person. She was known to follow the Upavasa tradition which mandates that for purification of self, a person should be fasting on certain days. Upavasa could extend beyond a day or two on certain occasions. Children in Gandhi's family anxiously waited for the first rays of sunrise and would run to Putlibai to tell her to eat and complete her fast. Gandhi used this method later in his life so effectively that his British rulers called him a "one-man army "

to control strikes that tended to become violent. Gandhi as a child was not remarkable and showed no great aptitude for his studies. The thing that readily came to others' notice was his shyness. He would run to and from the school, to avoid talking to other students. As he would later recall very often, the story of Harishchandra, the King who sacrificed his all, his kingdom, wealth, wife, and child for the sake of truth, was implanted in his mind. A performance by a traveling drama company about Harishchandra made a deep and lasting impression and Gandhi would enact Harishchandra to himself for "times without number."

The idea of truth as the supreme good became in time a central idea governing the entire region of his thought. He married Kasturbai at the tender age of thirteen and his love for her was extreme in sensuality and he regretted it, in later life, with sorrow and shame. Later he considered child marriage as an evil in Indian society and talked and wrote in detail against child marriage. Even so, his marriage to Kasturbai was happy and he considered her as the solace of his life. He tried to teach her everything but she remained illiterate except for basic letters in Gujarati. The final sin, as Gandhi calls it, came when his father died. He was by his father's side in his last days. One night he went to his bedroom leaving his father, when his wife was pregnant. A servant knocked on the door, to inform him of his father's death. The child born to them died in less than a week. Gandhi's sorrow and shame remained for many years to be called by him his "double shame".

Gandhi's adolescence saw him experimenting with meat eating, drinking wine with a friend, and stealing money and a piece of gold from his brother's armband. But his conscience revolted and he wrote a letter of confession to his father and asked to be punished while pledging that he would never

steal again. Gandhi remembered his teary-eyed father ever after. Also, the incident when his friend took him to a brothel but was saved by his shyness. Gandhi remained faithful to Kasturbai throughout his life. He was fourteen and he had difficulty in his studies but still completed his high school. Gandhi was eighteen years old and wanted to study medicine in England. But Mavji Dave, an old family friend and advisor, persuaded him to take up Law. He reasoned that knowledge of the Law was necessary and he pictured Gandhi as the prime minister like his father and grandfather. Gandhi accepted Mavji's advice.

In the 1880s few people went to England to study or otherwise. It meant expulsion from one's caste. To be associated with foreigners, eating food and enduring contaminations of various types were unavoidable on such journeys. The caste system was a stumbling block. A high-caste Hindu needed to avoid the shadow of an untouchable falling on his person. While he could accept milk from an untouchable he could not accept water. Strange indeed but that was the system that ruled Indian society then. Gandhi ignored them. His mother dreaded his sailing to England and living a life of wine, women, and meat eating. She forbade him to leave but finally relented. For this, Gandhi made a firm vow to abstain from any of these habits. It was her confidence in him that he would never violate the vows he had made that persuaded her to allow him. It was not only Gandhi's discipline and adherence to his vows but also his skills of persuasion that won the day. Gandhi's persuasive skills and sincerity of purpose later gave handsome dividends in South Africa. However, on reaching Bombay he was to face more caste-related difficulties. He was read -out of his caste. He accepted this and remained an outcast for his life and never followed the custom of wearing the "sacred thread" and other ritualistic acts like shaving the head.



On September 4th, 1888 Gandhi sailed from Bombay to Southampton. He travelled on the ship in a black dress and saved his white flannels for landing. A lonely boy, he did not speak to anyone and ate the food he had brought from home. He was conscious of his ill-fitting dress which was unsuitable for cold autumn weather in England. He was acutely conscious of his vows to his mother and avoided speaking to others. He wept at night for a long time, fearful of contamination and breaking, knowingly or unknowingly, vows made and committing Indian sins in the new English climate. The immediate problem was food. He could not eat the sodden things that make up English vegetables. Unable to find a suitable vegetarian boardinghouse he starved for weeks in the beginning. From one another boarding place, he walked alone until he found a place that offered him vegetarian food. There he found a book called 'A Plea For Vegetarianism'. He read it over and over again and it converted him from vegetarianism by religion to vegetarianism by the rightness of the cause, that he believed in. The book was the Authority that he was in search of and stuck to vegetarianism with all his mind and spirit. During all this, his friends kept making fun of his foolish vow. However, after some time, Gandhi tried to play the Englishman by learning the violin, taking dancing lessons and buying evening clothes. He soon gave it up completely and started studying for the bar. □ The much hyped Bar-at-law examination to which bright students from India applied, was simple enough. All it required of the student was "keeping terms" of three months each for three years. The call to the bar was automatic after passing a simple examination. Gandhi had no difficulty and decided to study London matriculation examination for one year, in addition to the bar examination. He studied in detail, unlike other students who read only "Notes" from previous examinations. His detailed study of Justinian in Latin, under

Roman Law on which Dutch Law was based, defined what he would do in South Africa. But at the moment, it appeared unnecessary hard work. Gandhi was better prepared for the bar examination than the other students.

Gandhi read the Bhagavad-gita in its English metrical form, with two other students, called "The Song Celestial" by Edwin Arnold. His father might be familiar with Bhagavad Geeta in Sanskrit and Gujarati but Gandhi read it in English, which appears as an irony. Reading Geeta crystallised his own set of beliefs in life and appeared to offer a solution to the struggles on which his life was based. Geetha's teachings and principles became the basis of his existence and thought. It gradually became the Law of his life. He also read The New Testament of The Bible, in particular, The Sermon on the Mount. Like Geetha it made a powerful impression but to a lesser extent because it was Christian rather than Hindu.

Gandhi's discovery of Bhagavadgeeta and The New Testament did not mean his preoccupation with religious thought for, he was actively preparing for the bar examination. He passed his examinations, was called to the bar on June 10, 1891, enrolled in the High Court on the 11th, and sailed for India the next day. On his first day home, he learned of his mother's death which was a greater blow than his father's death. His knowledge of English and Roman Law did not make up for his ignorance of Indian Law. He had to study for two years Indian Law. In his very first case, he nearly fainted when he got up to cross-examine a witness. He could hardly utter a word and asked the client to go to another lawyer. Thus his two years in Bombay were disastrous for him and it was his first and last case as a barrister in India. Bombay High Court was not a place for a shy person like him. Meanwhile making ends meet became difficult with Bombay's high prices and living standards. He went back to Rajkot to make a

living by writing briefs for other lawyers. He disliked giving commissions here and there, using influence, intrigue, and doing petty politics, in carrying out the business of law. He was more than willing and ready to leave, en the chance to go to South Africa appeared.

Daba Abdulla and Co had a suit in court in South Africa, with a claim amount of 40000 Pounds, which was going slow. The company was in the business of bringing contract labour from India. The case had dragged on for years. The proposal involved Gandhi going to South Africa for a year and advising the company on the progress of the lawsuit. He would receive Pounds 105 in cash and expenses. It was not a very lucrative proposal and Gandhi knew next to nothing in South Africa but it appealed to him, even if it meant, leaving his family in India.

Gandhi read "Unto This Last ", by Ruskin around 1904 The Indian Opinion, a weekly journal started by him in Durban holds a place of pride and Gandhi poured all his ideas and thoughts in its columns. Gandhi himself has said his success in Africa and the success of Satyagraha itself was possible because of this

journal. Albert West was given charge of this journal in Durban He informed Gandhi that due to the negligent bookkeeping, he could not decide if it made a profit or loss. Gandhi was startled and went to Durban from Johannesburg, where he was doing voluntary service to victims of the black plague. During the overnight journey Gandhi read "Unto This Last." The next day morning when he got down from the train, he had made up his mind to put ideas in this book into practice. Ruskin's ideas come as the flip side of Marxism. It says (1) the welfare of an individual is contained in the welfare of all. (2) that the work of a barber is equally important as a lawyer's, (3)that a life of labor ie life of a tiller of land and handicraftsman is a life worth living. Gandhi's life and work in South Africa, proved invaluable later when he returned to India.

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

## Quotable Quotes from Mahabharatha



The greatest enemy is the one within –  
Krishna

All creatures are equal in suffering and  
death – Vidhura

The highest dharma is to uphold the  
truth – Bhisma



# TIMELESS TRADITIONS...

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## Samskaras (Part-3)

### Shree gurubhyo namah.

After Garbhādhāna, the next important samskaras to be performed were Pumsavana and Simantonnayana. Pumsavana – this term generally means the rites performed to beget a male child. We find a lot of mantras in Samaveda and Atharvaveda that indicate prayers to obtain a male child. This is generally called Prājāpatya (ceremony related to Prajapati), but unfortunately, nothing much is known about the specific rituals that are to be performed. The ones that are being performed today seem to be a very diluted version of this ritual.

This samskara was generally performed during the 3rd or 4th month of the pregnancy. A point worth mentioning was that this samskara was performed in the male nakshatras (of course aligned with the tara and chandra bala of the couple). Male or Purusha nakshatras are Ashwini, Bharani, Pushya, Ashlesha, Magha, Uttara Phalguni, Swati, Jyeshtha, Mula, Purvasadha, Uttarasadha, Shrivana, and Purva Bhadrapada. According to the practice, the pregnant lady, after completing the ritual bath was adorned with new clothes on the day this samskara was to be performed. At night, banyan tree sprouts were ground and juice was prepared from these pounded sprouts. 3 to 4 drops of this juice were poured into the lady's right nostril along with the Veda-mantras like “ಹಿರಣ್ಯಗರ್ಭಃ..” etc.,. Sushruta, the great doctor of ancient India, reasons that the properly extracted juice from the banyan tree along with other herbs like Sulakshmana, Batasunga, Sahadevi, and Visvadeva ensured there would be no abortion, keep the body cool, remove excess bile, burning, etc.,. The husband would place a bowl of water on the lap of his wife during the above process and chant relevant Veda-mantras to ensure that the child born would be virile (ವೀರ್ಯವೃದ್ಧಿಕರಃ). This was a symbolic performance. The reason behind this is that pot full of water (ಪೂರ್ಣಕುಂಭ) represented

life and spirit in the would be-child and this was done by the father indicating his resolve to take care of both mother and the child. The most important aspect of this samskara is that this was performed completely based on the relevant Gruhyasutras and not based on Dharmashastras or Smritis.

Smritis suggests that the best time to perform this samskara is before the fetus begins to move in the womb. However, there is another school of thought that suggests performing Pumsavana during the 3rd month – the month when conception manifests. Many learned scholars believe this to be the correct time because, according to Jyotisha, the 3rd month of pregnancy is ruled by Jupiter also called a Jeeva graha. Hence, the time the Jeeva (based on the previous karmic factors of the child) enters the fetus is the 3rd month. Therefore, performing Pumsavana in the 3rd month seemed more appropriate. However, society back then was broad-minded as well to understand the symptoms of conception and pregnancy and performed Pumsavana at the times when the pregnancy became visible. This differentiation was based on the kulāchāra or the traditions followed by the family. Gruhyasutras also accentuate that Pumsavana samskara should be performed in the 3rd month of the 1st pregnancy. In case of subsequent childbirth, it should be performed in the 4th, 6th, or even 8th month of pregnancy – the main reason being, that the conception manifestation happens earlier in the first pregnancy compared to the later pregnancies. However, there are numerous discussions in Smriti regarding performing this samskara for subsequent pregnancies. Some smritis say Pumsavana should be performed for all pregnancies, whereas the famous Yagnavalkya smriti says that Pumsavana should be performed only for the 1st childbirth. The current practice is to perform Pumsavana only during the 1st pregnancy and not afterward. The 3rd samskara is called Simantonnayana.

(To be continued...)



# Thus Spake Lord Krishna

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## Vachana: words of promise



In our culture, significant importance is placed on the words we speak. The phrase 'Pran jaye par vachan na jaye' is often repeated, meaning that one should keep a promise even if it costs their life.

An excellent example of keeping one's word is seen in Rama. He willingly gave up his life of luxury and embraced 14 years of ascetic life in the forest so that his father's promise could be honored.

Keeping your word speaks volumes about your character. People trust those who practice what they preach, and this integrity also supports one's spiritual journey.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥  
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

karmaṇaiva hi sansiddhim āsthitā janakādayaḥ  
loka-saṅgraham evāpi sampaśhyan kartum  
arhasi (Gita 3.20)  
yad yad ācharati śhreṣṭhas tat tad evetaro  
janaḥ  
sa yat pramāṇaṁ kurute lokas tad anuvartate  
(Gita 3.21)

In the above shlokas, Krishna explains to Arjuna the importance of action by giving the example of King Janaka, who fulfilled his duties as a king while remaining unattached to his position.

King Janaka achieved this by ensuring that all his actions were for the benefit of his people. Through these selfless actions, he became a karmayogi, progressing toward union (yoga) with the Supreme Being. Krishna emphasizes that people follow the example set by those who do the right thing, making it essential for respected individuals to be responsible with both their words and actions.

Elders in a household carry great responsibility. Their behaviour sets the standard for the rest of the family. Parents, in particular, must be mindful of their words and actions if they want their children to grow into responsible individuals.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्माणि ॥

na me pārthāsti kartavyaṁ triṣhu lokeṣhu  
kiñchana  
nānavāptam avāptavyaṁ varta eva cha karmaṇi  
(Gita 3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वत्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

yadi hyahaṁ na varteyaṁ jātu  
 karmaṇyatandritaḥ  
 mama vartmānuvartante manuṣhyāḥ pārtha  
 sarvaśhaḥ (3.23)

As the creator of the universe, Krishna explains in the above shlokas that he has nothing to gain from any actions on this earth. Yet, he continues to act like any mortal being, fully aware that people look up to him. He understands that his behaviour is closely observed, and that others will follow his actions and trust in what he says.

Whether we realize it or not, our speech and behaviour impact those around us. While we have the freedom to say and do as we wish, this freedom comes with inherent responsibilities. Every action we take, including our words, should aim at purifying our thoughts. The purer we become, the closer we come to realizing the true essence of our soul.

The Pandava brothers followed a rule regarding their time with their shared wife, Draupadi—each brother would spend a year with her, and the others were not to disturb them. However, there came a time when Arjuna had to enter Yudhishtira's palace while Draupadi was with him. Arjuna needed his weapons to assist someone in need. Given the urgency, he chose to break the rule. After fulfilling his promise to help, Arjuna returned and informed his brothers that he would go on a year-long pilgrimage as penance for breaking the rule. Yudhishtira argued that, since Arjuna broke the rule to fulfil his duty as a kshatriya, no repentance was necessary. But Arjuna insisted that a promise, once made, must be kept—no matter the justification, a broken promise can never be excused.

Not all promises are the same. The intention behind making or breaking a promise is crucial.

Bheeshma, the stalwart of the Kuru clan in the Mahabharata, earned his name by taking a vow of celibacy and pledging to protect the Kuru throne. Though he remained true to his oath, Bheeshma allowed the unjust treatment of the Pandavas to continue, ultimately leading to the war that annihilated the Kauravas.

It is understood that some promises must be broken for the greater good. Rama's commitment to honouring his father's word led to the destruction of many evil rakshasas who were tormenting the common people. In contrast, Bheeshma, as a kshatriya, had a duty to protect everyone under his care—this was his dharma. However, he failed in this duty. Bheeshma's vow was more about demonstrating his personal perseverance than serving the greater good.

The takeaway from these shlokas is that our words carry value when we honour them, and they are worth keeping if they are selfless and for the greater good. Words spoken merely to prove something to the world or as a personal accomplishment hold no true value if they do not benefit others. Ultimately, to achieve self-realization, we must become karma yogis, meaning that all our actions—whether through body, mind, or speech—should be selfless. Both Rama and Arjuna were kshatriyas; Rama kept his word, and Arjuna broke his, yet both did so in service of their kshatriya dharma—their duty.

The words we utter are promises we make. Let us pause to think before we speak, and remember that promises are meant to protect, not to serve as trophies of accomplishment



# My Quest for Spiritual Well-being

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## “Om raayasposhaaya tripadi bhava” -The third step in Saptapadi...

As one enters the corporate world and starts climbing the ladder of hierarchy, he should mature in his thoughts and his actions too. Otherwise, he will fall more than he climbs. Initially, when he starts his job, all that is on his mind is to complete the assignment on hand himself in such a way that it turns out better than the rest and he gets applauded for it. “I did it” is something that excites him like nothing else can! As years pass by, he realises that he alone will not be able to complete any given job and that he needs the active support and involvement of others too. “I did it” gets replaced by “We did it”! Is it all? No. It doesn't end there. Along with people, he realises that he also needed (which he didn't recognise initially...) a hoard of resources from a friendly space to sit and work to money that can buy all the necessary accessories that makes his work an experience to cherish. “We did it” now gets replaced with “We did it with the help of all the necessary resources”! At that time, one understands that he alone can do only a little and for him to achieve the optimum, he needs resources – the right things at the right time and right place and he needs people – the right people at the right time and the right place! When this realisation dawns on him, we can say that he is ready now to lead and not be led!

ಎಲ್ಲ ಕೆಲಸಗಳನ್ನು ಒಂಟಿ ಮಾಡುವುದಕ್ಕೆ |  
ಎಲ್ಲ ಬಲ್ಲವನಲ್ಲ, ದೈವ ನೀನಲ್ಲ |  
ಒಲ್ಲದಿದ್ದರು ನಿನಗೆ, ನಿನ್ನ ಬಳಗವದೆಲ್ಲ |  
ಸಲ್ಲಲೇಬೇಕಯ್ಯ - ನವ್ಯಜೀವಿ ||

Veda understands this extremely well. Nowhere in any of the Veda mantras would you find phrases that glorify individual acts of success alienated from the rest of the world. It recognises the importance of resources and people to work with you on your plans and projects so that it is a win-win for all. It is this philosophy of “we” vs. “I” that also gets reflected in Saptapadi – the 3rd step...

After seeking the basic needs of life and health in the first two joint steps, the couple is now seeking wealth. Wealth to us primarily means money. Things like cash, gold and precious metals, land; etc that are earned by someone are attributed to be his wealth. In Vedic wisdom, wealth is all that but not just that! It includes natural resources like water and air for instance that the almighty has provided, the good-will that one has earned in the society due to his noble thoughts and actions, and the number of people who are willing to voluntarily and lovingly help him out during his bad times and so on. From this

perspective, the couple is on the one hand committing to each other to be each other's support system, come what may and together through their noble conduct, earn the support and love of people around. They are committing that together they would respect all the resources that the almighty has granted and would use them judiciously and ensure that through their joint efforts, they would bring happiness not just to themselves and their family, but to the larger society that they live in.

ಆರ ಬೆಂಬಲ ಬೇಕೋ, ಆರ ಸಾಧನ ಬೇಕೋ |  
ಆರ ನೆರಳದು ಬೇಕೋ, ಆರ ಸಂಪತ್ತೋ ||  
ತೀರಿಬರುತಿರಲೆಲ್ಲ ಚಂದದಲಿ ನಮಗೆನುತ |  
ಮೂರನೆಯ ಹೆಜ್ಜೆಯಲೊ - ನವ್ಯಜೀವಿ ||

Vedic wisdom is profound. It always provides a holistic and universal approach to understanding life and then guides you to

follow that path so that you along with the rest of the world benefit together! When wealth does not necessarily mean money but, it can also mean the natural resources and the people around, just imagine how the couple would think and work together to utilise them for the good of the universe. The very fact that Veda considered these values to be a lesson to be imparted to the newlyweds shows how much care it has towards the entire universe...

Spirituality is all about understanding the profound essence of each of our life's steps and imbibing them in our life's journey...

ॐ

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

## Riddles

(You will find the answers in the editorial section)

- The shorter I am, the bigger I am. What am I?
- Weight in my belly, trees on my back. Nails in my ribs, feet I do lack. What am I?
- When you do not know what I am, then I am something. But when you know what I am, then I am nothing. What am I?
- All day long it's in and out. I discharge loads from my shaft. Both men and women go down on me. What am I?
- First you see me in the grass dressed in yellow gay; next I am in dainty white, and then I fly away. What am I?

(Compiled by Sudhir S. Mysore)



## Performing Arts...

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### Sri Kanakadasa, an unmatched Haribhakta (Part-4)

In my previous article, I Penned about Sri KanIn this article, I have tried to understand the most unheard but eye-opening work of Sri Kanakadasa. As I discussed about the Kavyas written by him in my previous article,, the most sensitive work remains to be "RAMA DHANYA CHARITE ". This work makes one identify it as the work written during the evening of Kanaka Dasa's life. It is written in Kannada. It is said that the concept of this story is Kanaka Dasa's own imagination. We find many versions of Ramayana by different authors like Valmiki, Kanda, Tulasi dasa etc. In none of these works, do we find the Unique storyline which Kanakadasa Portrayed.

Kanakadasa, in this work, has attempted to seek justice as he never was recognised as one among the Haridasas who were blessed by Ankita of Vittala by their gurus. Keeping those references aside, when we study his Kavya, the fact that he was discarded by a set of People turns out to be a truth. Coming back to the theme of this Kavya, the author has chosen to narrate the great story of Ramayana. It explains the conflict between Bhatta and Ragi He has created the dialogues between these two grains in a subtle way that no one gets humiliated. He, being a person of rich human values Pleads the Society to stop discriminating. ಭತ್ತ is referred to as ವಿಹಿಗ and ರಾಗಿ is termed as ನರೆದಲೆಗ, which were common terminologies used during his time. The story actually begins with the description of the grand Scene of Sri Rama returning from the

Vanavasa of 14 long years. After Killing Ravana, he establishes Peace and justice in Sri Lanka, Rama, with his wife, brother, and the Vanaras walks back to Ayodhya. In the forest, a group of Saints requests him to stay there for a while and receive their hospitality. The actual imaginary story begins from here. Everyone present there started a serious dialogue as to whether Ragi was better or Rice was better. A serious exchange of different opinions among them creates an urge to request Rama to give his final Verdict.

The language used here suggests that it can be Sung as it has the finer qualities of Kavya. The author adheres to strict standards of Poetry. Coming back to the story, the author further decides to sensitise the issue. Rama requests Saint Goutama to keep both grains in his Ashrama for a month. Following the instructions given by Rama, all others except Ragi and Bhatta return to Ayodhya and Sri Rama's Crowning Ceremony makes everyone happy.

After a month Rama asks Gowtama to bring both the grains to his palace and after a long discussion, he announces that Ragi is the best among all other grains. Here Ragi is referred to as thick-skinned lower class People and Bhatta is referred to as white Prominent grain and upper Caste people. The Pain, frustration, disappointment, and feeling of rejection by the Surrounding People, are very tactfully been portrayed by the author. He



continues to herald the greatness and upholds the impartial and just decision of Rama.

As a true HARI BHAKTA, Kanakadasa ends the Kavya with a Mangala Padya. This work has 158 Padyas written in Simple Kannada. There emerged a Unique Musical and literary form called Kavya Vaachana Padhdhati in Karnataka Its Origin is said to be during the 16th century. Lakshmeesha Kavi from Gadag district made this art form Popular by Composing a great work called "Jaimini Bharata " in Kannada which has occupied an important place in the periphery of Performing Arts. It resembles the Kavyas written by Kanaka Dasa . Both the works are in Anibhaddha format (not constrained to rhythm or Tala). The ನಾಂದಿ verses (introductory Part ) are almost identical in the usage of Prosody. Lots of ಸಂಧಿ ಪ್ರಯೋಗ can be seen in both the works .Lakshmeesha kavi starts his kavya with ಶ್ರೀ ವನಿತೆಯರಸನೆ ವಿಮಲ ರಾಜೀವ ಪೀತನ ಪಿತನೆ where as kanakadasa starts with the following words:

ರಾಮಧಾನ್ಯದ ಕೃತಿಯನೀಜನ  
ದಾಮವೆಲ್ಲಾಧರಿಸುವಂದದಿ  
ಭೂಮಿಗಚ್ಚರಿಯಾಗಿ ಪೇಳುವೆ  
ನೀ ಮಹಾಕಥೆಯಾ

Here the poet suggests that the story will be a surprise (ಅಚ್ಚರಿ ) to the listeners or readers. As the concept of this particular work is out of Kanakadasa's imagination, he calls the work a surprise. After going through the full text, one can opine that the whole work is best for singing just like gamaka vaachana. The last but one stanza contains the ಫಲಶ್ರುತಿ which every Haridasa mandatorily writes especially in kavyas. Numerous works of various Haridasas never end without saying or stamping the ಫಲಶ್ರುತಿ. The ending ಮಂಗಳ ಪದ್ಯ is as follows :

ಶರಧಿ ಶಯನ ಮುಕುಂದ ಸಚರಚರಾಭರಿತ  
ನಿರ್ಗುಣ ನಿರಾಮಯ ಸುರವಂದ್ಯ  
ವರ ಪುರದಾದಿ ಕೇಶವನ  
ಚರಣದಂಕಿತಮಾಗಿ ಪೇಳಿದ  
ಪರಮಧಾನ್ಯದ ಚರಿತೆ ಸಂತತ  
ಆ ಚಂದ್ರಾರ್ಕ ಪರಿಯಂತೆ  
ಧರೆಯೊಳಿ೦ತಿಪ್ಪಿಹುದು

The linguistic elegance with intricated grammar followed by Sri Kanakadasa makes this kavya stand apart as a unique contribution to both music and literature. Due to the space limit, I did not analyse most of the interesting literary aspects and also the uniqueness of this work in toto. Great is our nation which has produced such great innumerable personalities who from time to time have enriched the ocean of our country's cultural heritage to a great extent. I am forced to pen down a thanking note to Sri. Ashok Harnahalli Ji and Sri Satyesh Bellur for the great opportunity given to me.

### 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:  
  
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- ★ We welcome your feedback and any constructive suggestions for improvement. Please mail them to:  
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- ★ The decision of the Editorial Board in terms of journal content will be final.



# Crime Prevention - A Criminologist's Perspective

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## WAR AND THREATS AT WORKPLACE

With missiles blazing across the skies like firecrackers, the emotions that emit aren't joy and happiness, but fear and hopelessness. Currently, the geo-political circumstances are moving towards generational war with infants and toddlers having memories of massacres and killings. Given this let's discuss the threats that loom in our workplaces and prepare our readiness quotient.

- 1. Emotional upheavals :** Fear of the loss of life of near and dear ones, and loss of hard-earned property and assets can trigger the most innate emotions. Workplaces need to gear up for the non-productivity of employees who are to be directly impacted by the war. You can expect to lose control of emotions and get into bouts of crying, anger, or helplessness leading to depressive mindsets. Some can even develop panic attacks leading to anxiety disorders.

This is the time for the mental health hotlines to be robust and active in assisting the employees during trying times. In addition, organizations can also form cohesion groups of employees with positive minds who can be the sounding board for employees who want to express their thoughts and feelings. This is the time for '**Culture of Compassion**' to be at its best.

- 2. Evacuation and repatriation :** Corporations will be pressured to evacuate and repatriate their employees and

families. The cost of these could be enormous. Now, comes the cost-benefit analysis of 'Duty of care'. Investing in such evacuations would enhance employee morale and create a 'Humane Corporation' brand. However, on the flip side, one might not be sure repatriation of these employees can result in retention and higher employee productivity. One must still understand that emotional upheavals are still high.

Industry benchmark study of large corporations during the Ukraine- Russia conflict '**Duty of Care**' benefited the organization's brand and employee morale. However, the long-term issues of legal asylums, work permits, and assimilation into new culture continue to be challenging.

- 3. Factionalism :** Political narratives often turn to interpersonal debates. Post-pandemic times have seen an extreme rise in low tolerance towards disagreements or opposite views. Gun violence incidents even across Asian countries are an indicator of this. Workplace conversations are turning toward propaganda which can border on coercion too.

The election year of 2024 was witness to this factionalism. The lesson learned from this was to reiterate the values of '**Respect for all**' and '**Agree to disagree**'. Also, be prepared to address more workplace harassment and abuse cases.

4. **Social media outrage** : With citizen journalism at its peak and the era of misinformation and disinformation adding fuel to the fire, it is essential that corporations work on stringent social media Policy and governance of it. Opinionizing of political happenings is a natural phenomenon during these incidents. It is a balancing act between 'Freedom of speech' and against 'National Security'. Perspectives can result in legal battles for corporations with the state, especially for MNCs who have set up their subsidiaries across the globe and promote a diverse global workforce. This is the time

for close monitoring of water cooler conversations and any coercive conversations that can affect employee morale. These abusive and harassing environments can spill over to the external platforms resulting in '**Reputational Risk**' for the company.

What is stark about these times is the sense of **acceptance of the negative and numbness** that crept in. There is inaction in the mind to do anything to set right the wrong, almost bordering hopelessness. This will have more far-reaching effects in the coming years!!

### Significant Events of October...

- 1851 – The first telegraph line started between Calcutta and Diamond Harbor on 24th Dec.
- 1945 – India Joins the United Nations on 30th Oct.
- 1951 – The first general election began in India on 25th Oct.
- 1955 - For the first time, a company called Microwave Oven was started by Tappan Oven for domestic use on 25th Oct.
- 1984 – India's first and only woman Prime Minister Smt. Indira Gandhi was assassinated on 31st Oct.

(Compiled by Sudhir S. Mysore)



# SpaceUse

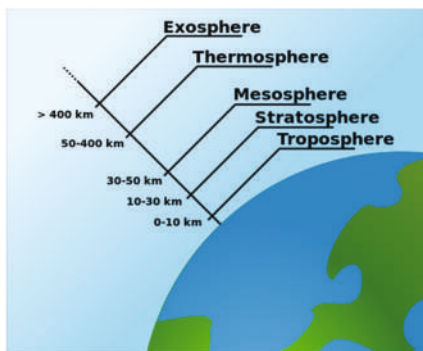
- Space Applications for Development

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## 8. SPACEUSE – India Water Resources Management

Water resources management is one of the most complex subjects when it comes to effective management at the national level. It is a tedious task that involves expertise in multidisciplinary domains and is dependent on reliable data for optimal decision-making at all levels. Before we talk about water resources management, I feel we need to understand the source of water and how that gets used in general. Perhaps a common human never bothers to even think about how the entire water cycle behaves in nature! If you ask anyone in Bengaluru about water, they will only tell you about BWSSB supply and nothing else. But, What I am thinking and jotting down here is the entire water cycle. Let us get back to Earth “Our Bhoomi” which is a huge spheroid rotating about its axis and is part of the solar system. Earth has a unique cover of Atmosphere and Ozone which ensures that we are all safeguarded from the tough conditions of space.



Ozone layer is present as part of stratosphere around 15 to 30 km range above the earth. This works as a shield for all living beings from the sun's ultraviolet radiation

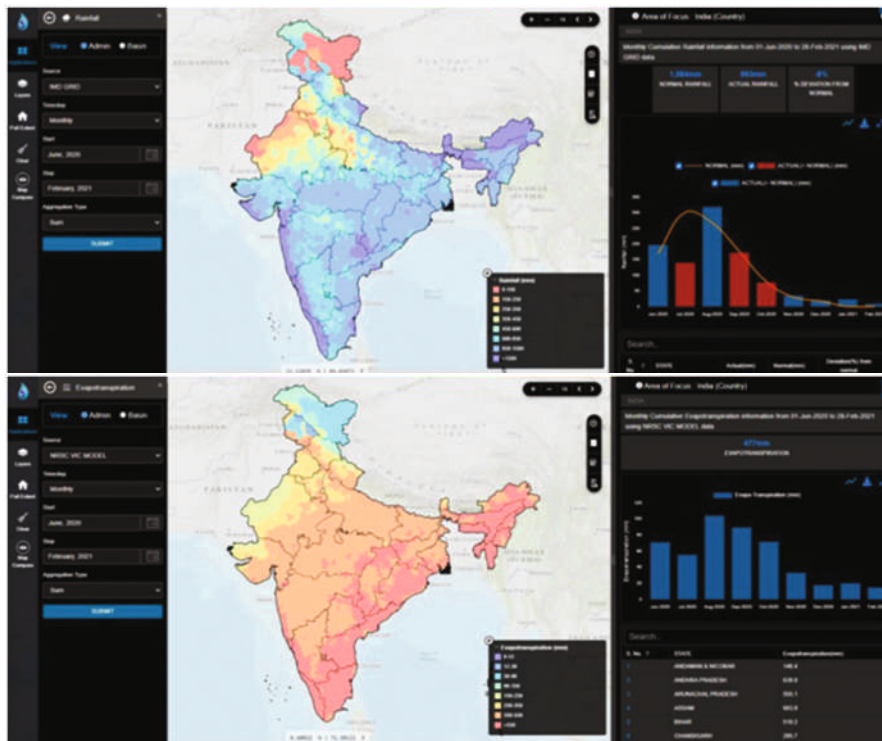
So, all the processes that happen around the earth and within the atmospheric layer stay within and possibly on the earth itself. We all know that there is a cycle of evaporation, formation of clouds and rainfall based on sufficient cooling in the upper atmosphere. Earth is dominated by ocean water which is about 70% and the average depth of the ocean is 3.7 Km, at some places, it is even deeper, which speaks about the volume of water in the ocean. One of the recent research outcomes even claims about the presence of a massive water reservoir 700 km beneath the earth's surface. Complexities in water further increase from such findings. However, the mass of water on Earth has remained fairly constant over time. The partitioning of the water into the major reservoirs of ice, fresh water, salt water and atmospheric water is always a variable that mostly depends on climatic factors. The water moves from one reservoir to another, such as, from river to ocean, or from the ocean to the atmosphere. Its interesting to understand such processes that drive these movements, such as evaporation, transpiration, condensation, precipitation, sublimation, infiltration, surface runoff and subsurface flow of water. So, Water resources management needs a lot of authentic data for analysis and deterministic results. Space technology provides most of these data with good reliability and we briefly explore them here.

Central Ministry on Water Resources decided to have a comprehensive water resources management system more than a decade back and ISRO took up the study jointly with the Ministry and organised an information system by the name “India-Water Resources Information System”(India-WRIS) - <https://indiawris.gov.in/wris/#/>. The information was also posted into the public domain for better visibility and scientific assessment of the resources by experts and even common humans for informed decisionmaking.

## A few important features of the India-WRIS are highlighted below

- In addition to water, spatial information on land resources is also integrated
- The platform also contains surface water as well as groundwater data
- The portal can disseminate real-time data in addition to historical data
- It contains multi-temporal and spatial information to help in varieties of analysis
- Important products, like, Evapotranspiration and soil moisture at the district level
- Water budgeting using spatial analytical tools are integrated

India-WRIS is a powerful tool for water resources management in the country and addresses all aspects related to water as a theme. When one examines the entire water cycle, two important parameters play a major role in decision-making at all levels in the country, viz., Precipitation and Evapotranspiration (refer to illustrations below as described in the NWIC Help manual).



As part of the water cycle, evapotranspiration is the process that takes the water away to the sky based on sun illumination on the earth. The evaporated water droplets form into clouds and get carried away by the prevailing wind conditions. Depending on the atmospheric cooling the rainfall occurs at various locations. It is a challenge to understand and follow all the micro-level processes that happen concerning water and its journey up and down. These parameters could be computed quite accurately using space data and geospatial technology under India-WRIS. Many other aspects are responsible for water management, such as terrain conditions, gradients, drainage network/density, rainfall-runoff, infiltration into the soil (that results in groundwater recharge) and so on. To understand the water cycle and availability of water for a region, it is necessary to observe and assimilate all the above parameters and also other global and regional parameters related to water. By way of scientific analysis and modelling of the diverse processes of the water cycle, above the earth's surface and even below, it is possible to make some reasonable estimates of water availability. This also helps in working out proper strategies for the preservation and conservation of water for the future populace. Educating the masses on the importance of the water cycle including the conservation measures is of utmost importance in today's world due to the various complexities that exist for sustaining such precious resources which determines the future of mankind on earth.



# The Selfless Warriors of Shivaji

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## 12. YesajiKank, Childhood Friend and Bodyguard of Shivaji



ShiledarY esajiKank was not only a c l o s e childhood friend of Chhatrapati Shivaji Maharaj but

also a loyal companion in the quest to establish Hindavi Swarajya. They grew up together, and Yesaji was one of the devoted associates who took the oath at the Shiva Temple atop the Rareshwar Fort. Born in 1626 into the Kank family, in the village of Bhutondi, nestled at the foot of the majestic Rajgad fort, Yesaji hailed from the Koli Mahadeo family of the rugged Mavli community, known for its military prowess and hardiness. Yesaji's father, DadojiKank, had previously served in the army of Shahaji Maharaj. Recognizing Yesaji's imposing stature and lightning speed of swordsmanship, DadojiKondadev (Shivaji's Guru) took him under his tutelage. Yesaji was raised in the disciplined environment of the mountain hill forts, where both Shivaji and Yesaji mastered the art of guerrilla warfare during their adolescent days. As they grew older, Yesaji assumed the role of the head of the infantry division in Shivaji's army.

Yesaji was a giant, standing at a height of approximately six and a half to seven feet. In contrast, Shivaji was of shorter stature, standing at around 5 feet. Yesaji was four years

older than Shivaji Maharaj and almost towered over him, but both remained steadfast friends throughout their lives. Yesaji revered Shivaji like his personal deity. When Shivaji whispered a wish, his words held the authority of a command from Lord Shiva for Yesaji. Serving as Shivaji's shadow, Yesaji was one of Maharaj's ten principal bodyguards, and he was ready to protect his king with his life.

Yesaji was a match for Afzal Khan in terms of height, formidable physique, and immense strength. Before the fateful encounter between Afzal Khan and Shivaji at the base of Pratapgadh, Shivaji Maharaj diligently trained with Yesaji for two to three months. Their training involved wrestling, strategies to counter Afzal's potential attacks, physical exercises, combat, boxing, various martial techniques, and training with different weapons, from knives to swords. They prepared meticulously to thwart any treacherous attack by Afzal. Afzal was known for his ability to squeeze the life out of his enemies with his bare hands, using a powerful grip on their necks. People feared his royal embraces. Thanks to the daily practice sessions with Yesaji, Shivaji was fully prepared to face every one of Afzal's deceptive surprise attacks. As expected, Afzal attempted to stab Shivaji in the back during the formal royal embrace while tightening his stranglehold grip around Shivaji's neck. However, Shivaji was well trained to wriggle out of such a stranglehold and was equipped with his hidden

Vyagranakha (tiger claws) and Bichuva (scorpion tail knife) to swiftly counter the attack. Shivaji clawed at Afzal's belly with the Vyagranakha and stabbed his sides with the Bichuva knife. Entrails spilled out, and Afzal collapsed in pain. In the fierce battle that ensued, Afzal's army was swiftly routed in the Battle of Pratapgadh, earning Shivaji a resounding victory and unparalleled fame in the history of India

In Golkonda fort, Chhatrapati Shivaji Maharaj stayed for a month in Qutb Shahi Sultan, Tana Shah's palace, to foster friendship and form an alliance against Adil Shahi and other rulers in Southern India. On the second day of their meeting, when the Tana Shahi inquired how many elephants Shivaji had, he replied, "All these are my elephants," pointing to hundreds of Maratha warriors of colossal stature. When the Nizam asked whether these warriors could match their enormous royal elephants, Shivaji Maharaj chose YesajiKank, a tall, robust, muscular man of giant stature to fight with a drunken and angry elephant. In response, the Tana Shah wondered if any of these warriors could wrestle with their royal elephants. With a big smile, Shivaji Maharaj then ordered YesajiKank to grapple with a drunken royal elephant, which boosted Yesaji's confidence to win the seemingly unequal battle.

YesajiKank fought valiantly with the drunken elephant, which charged at him with great rage. Yesaji, with his wit, exhibited remarkable agility and speed to outsmart the elephant and ultimately chopped off its trunk with one swift blow of his sword. The scared elephants ran away. Yesaji was a fifty-two-year-old warrior when he displayed this valor. Witnessing Yesaji's bravery and strength, Tana Shah was awestruck.

YesajiKank also saved Shivaji Maharaj's life at the ShrishailamMallikarjuna Temple, one of the twelve Jyotirlingams. Shivaji performed

deep meditations and found immense peace in front of the deity Mallikarjuna. Overwhelmed, he experienced a divine trance-like state out of deep devotion to God and desired to offer his life to the Lord then and there. He quietly woke up that night from his camp and walked alone silently to the temple. He prostrated in front of the deity, lifted his heavy sword, and was about to bring it down on his neck. Just in the nick of time, Yesajifirmly held his sword and hand, thus saving the life of Shivaji. Unaware to Shivaji, Yesaji had quietly followed him when he slipped away from the camp, as he has been observing subtle changes in Shivaji's behavior and gazing in trance (samadhi). Yesaji remained Shivaji's shadow and safeguarded him throughout his life.

Yesaji was also among the members of the feigned marriage party who, along with Shivaji, bravely attacked Shaistha Khan's harem in Lal Mahal in Pune (April 5, 1663). This action instilled a sense of terror in Shaistha Khan, deeply fearing Shivaji that eventually drove him to insanity. In response, Aurangzeb ordered Shaistha Khan to end his siege and transferred him to Moghul's Bengal province.

As his bodyguard, Yesaji was always beside Shivaji Maharaj in almost every war till the last days of Shivaji. Under Sambhaji Maharaj, Yesaji and his son KrushnajiKank fought against the Portuguese in Ponda and both were grievously injured.

Yesaji had the rare distinction of serving under all four Chhatrapati, namely Shivaji Maharaj, Sambhaji Maharaj, Rajaram Maharaj, and Shahu Maharaj. There are no records to show how and when Yesaji died.

Behind Shivaji's success, thousands of individuals like Yesaji Kank contributed with their relentless efforts...



# Real Lessons in HISTORY

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## Contribution to the freedom struggle from foreigners -British Prime Ministers

Let us now remember now a few senior officers and Prime Ministers.

### Edwin Samuel Montagu (1879–1924)



Edwin S Montagu was an Under Secretary of State who was later appointed as the Secretary. When he came up with ideas for a responsible government based on diarchy (Joint Rule), he had to face stiff opposition from both the British and the Indians. The British felt it was 'too much' while the Indians said it was 'too less.' Even a stateswoman like Annie Besant criticized Montagu. George Curzon, Leader of the House of Lords—the upper house of British Parliament—always looked upon him with scorn. In spite of this, Montagu used to support the reforms whenever an opportunity arose. Even Prime Minister Lloyd George had asked him sarcastically, "Are you a British citizen or Aurangzeb's successor?" Tired by the persistent opposition from all quarters, Montagu resigned as the Secretary of State for India in March 1922. He passed away within two years (November 15th, 1924). He was only forty-five when he passed away.

### L Ramsay MacDonald (1866–1937)



Ramsay MacDonald was the head of the Labour Party in the British Parliament. The party wielded negligible power in England. Because of this, there were hardly any occasions for him to implement his ideas for

improvement. However, within his limitations, he tried to do the best he could. In 1912, he had argued vehemently for the release of Tilak. For a few months in 1924, Ramsay MacDonald was the Prime Minister of England. He was the Prime Minister again in 1929. Even that was a minority government. He was the one that took up the initiative to organize the Round Table Conference of 1930. In the 1931 elections, the Conservative Party returned to power but MacDonald was Prime Minister again. Conservatives like Winston Churchill and Samuel Hoare took a forceful stand that 'India must continue to be a subordinate country.' We should never forget that in such extenuating circumstances, MacDonald strived to do his best for India and Indians.

### Clement Richard Attlee (1883–1967)



In 1947, the British Labour Party came to power with Clement Attlee as Prime Minister. He immediately undertook steps to accelerate the procedure for Indian Independence. There were many in his own party who opposed his pro-India stand. Without surrendering to the pressure, he took a firm decision. It was Attlee who instructed to speed up the process of independence and for that purpose, was instrumental in appointing Lord Mountbatten to the post of Viceroy and Governor-General.

In this way, the almighty chose Attlee to make the historical proclamation of India's independence

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

Note: Image courtesy:- Wikipedia

[Reference: Ramaswamy, S R. A Passage Through India. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrorothana Sahitya, 2022]





## Short Story

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(At 100 years, he is the youngest writer we have...!)



### All that glitters...

Sadashiva was in the city of Rio de Janeiro on business. He was having a conversation over dinner with his business partners. "What I remember the most about this beautiful city is..." Before Sadashiva could complete his sentence, Karlo had cut him short with his loud utterance "I know... The carnivals of Rio are the most talked about... For almost a week before the Lent festival starts ... Oh... What revelry of music, dance and drinks... This fun-filled event is the best in the world, right?"

Sadashiva replied quite seriously "No. Pardon me... I am not a partying man. For me, when I think of Rio, I remember Paulo Coelho. I have read all his books many times. He is a brilliant writer!"

Fernando was telling "Then you are a serious type! A voracious reader! Right?"

"Yes. Not just reading. I am also a writer. I have so far penned twenty books!"

"Twenty books... Jesus Christ! Tell me where they are available. After the carnival is over and the Lent rituals start, I too spend my free time reading books. This time, I will read only Mr. Sadashiva's books"

"That might not be possible. All my books are in Kannada"

"Kannada? Is it an Indian language?" Karlo interjected.

"Yes. It is one of the most beautiful languages of India. Also, my mother tongue"

Mathews who was silent till then asked "Did you say that you have written twenty books?"

Sadashiva with all humility under his command nodded his head and said "Yes". Now everyone around the table was dumbstruck. They rested their jokes for a while realizing that they were now seated in front of an intellectual... a famous writer!

Karlo who was slowly returning to normalcy asked "Then you must be a millionaire. Paulo Coelho earns nothing short of a couple of millions of Dollars per book. You must have made at least 50 million! Not a small amount by any measure!"

For everyone around the table, Sadashiva is now looking like a millionaire. They are also getting puzzled as to why he should still be working as an ordinary salesman and keeps roaming around the world... For them, it is an insoluble enigma!

Sadashiva was now struggling for words to convey to them that first of all, he was not Paulo Coelho... Secondly, he wrote in Kannada and not in Portuguese... It was now Sadashiva's turn to be dumbstruck!

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



## Joy of Living

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## 5. WELCOMING A FRIENDLY CIRCLE

Euripides, the great Greek dramatist says, "Life has no blessings like a prudent friend"

Man by nature is very gregarious. All of us love to have the company of our fellow human beings and welcome their attention, and appreciation, be it for looks, dresses, intelligence, or abilities.

But in reality, a majority of people find it difficult to maintain a wide circle of good friends. People who are at one time very close to each other fall out soon with some differences cropping up in their relationship. Apart from family members, relatives and colleagues, it is with friends that we spend most of our time. It is therefore very vital that we obtain the joy of friendship to achieve the JOY of LIVING.

The other day, Mrs Sadhana was busy talking to her friends at the kitty party. She was happy describing her new house, her loving husband and her intelligent children. In her enthusiasm to talk about herself and her family accomplishments, she inadvertently commented about Mrs. Nita's son's inability to cope with his studies and some of Nita's family issues. It was not in good taste and obviously, it didn't go well with the rest of the friends.

Mr. Rajiv had taken over as a Technical Director of a Tyre company. He was an outstandingly brilliant and capable person. In his excitement to show his contribution to the development of the company, he made it a point to continuously mention that the company was left in a very bad shape by his predecessor and he had to start from scratch.

All of us become Sadhana or Rajiv to some extent in our lives. This is what we must guard against if we want to have a welcoming friendly circle.

True friendly circles can develop only if you SHARE and CARE about whom you call friends. Remember, never be inquisitive to ask your friends about their personal questions. Let there be sympathy and empathy when they share their issues with you. Be sincere in advising them But, as the saying goes, "Never advise unless asked for".

As Chile has rightly put it " Be more prompt to go to a friend in adversity than in prosperity."

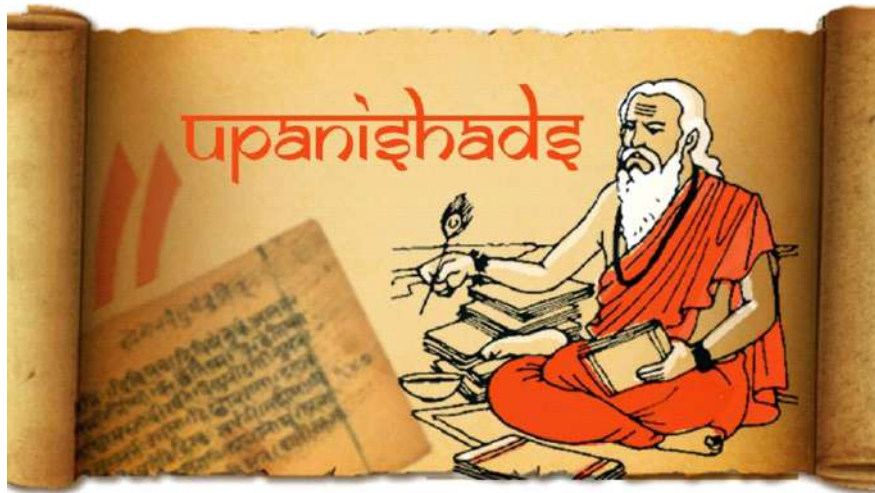
### A FEW TIPS TO A JOYOUS FRIENDSHIP :

1. Avoid one-upmanship.

2. Share & Care is the very foundation of any relationship. and friendship is no exception.
3. Show sympathy and empathy.
4. Do not interfere in their money, family, or personal matters. This always leads to serious misunderstandings.
5. Be courteous to friends but always maintain a healthy distance from the family members.
6. Remember these relationships are for a lifetime. Do not be in a hurry to exhaust all that you have to say or expect your friend to say everything to you. There is always enough time.
7. Ensure that mutual trust is maintained because that is the very basis of that friendship. Even a slight crack will break the mirror.
8. Be honest in the relationship. One need not agree to do something which one can not. Your relationship must be maintained over a long period. O it should contain and need to be nurtured and tended carefully.

By following these practices, you will notice that your friend's circle has widened and certainly has brightened up. It is a sign that you are really getting the "JOY OF FRIENDSHIP" and thereby you are enjoying the " JOY OF LIVING "

## Quotable Quotes from Upanishads



There is enough in the world for everyone's need; there is not enough for everyone's greed

That which is not comprehended by the mind but by which the mind comprehends—know that...

The desire for liberation arises in human beings at the end of many births, through the ripening of their past virtuous conduct



# Whip of Humour

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## The Vamana-Sukracharya Legal Struggle

"Post" cried the postman of Vaikuntha, tossing a letter in the general direction of Lord Vishnu, reclining on the serpentine bed.

"Read it, Lakshmi," said the Lord, turning to his wife.

"I am not Saraswati to be engaged in erudite aspects" retorted Lakshmi.

"Let me put it this way. Please give me an account of what the letter has to convey" The Lord changed tacks. The words 'convey' and 'account', being those to do with accountancy and hence money, drew the attention of Lakshmi. She picked up the letter, peered at it and declared, "It is from down under."

"You mean Australia?"

"Further down. The land of Bali" said Lakshmi, as she tore the letter open and began to read aloud.

To,  
Lord Vishnu alias Vamana alias Trivikrama  
Adishesha Villa, Ksheerasamudra layout,  
Vaikuntha  
Shriman

Take notice that my client, Mr. Shukracharya, the guru of demons, informs me that he has been wronged by you and that you have been the root cause of his miseries. He contends that,

a) You meddled with his duty of protecting his disciple King Bali from all his enemies;

b) You very well knew that my client was in the nozzle of the water kettle;

c) You blinded him in one eye intentionally; and

d) Since that day he has been put to innumerable hardships including not being able to drive his own vehicle. This has forced him to engage drivers for his travels, the cost of which is becoming dearer by the day.

In the period when he lost his sight, my client approached Dhanvantari, the god of medicine, who, unfortunately, was unable to find a suitable way to restore the eyesight of my client. It seems surgery was either unknown or still in its infancy then and Transplant was not even heard of. With the advent of time and new finds in the field of medicine, it could be possible to restore his eyesight now.

My client, having identified the best of ophthalmologists, is keen to go under the scalpel. The charges would run to several lakhs. The cost of hardships is incalculable. However, being large-hearted, he has asked me to demand just the medical expenses. Failing to do so will force us to move the court of law in this regard. Since the 'blinding incident' took place in India, we will be filing a case there only. The period of this notice is fifteen days.

On behalf of my client Shukracharya,

Dushtabuddi,

Low life arcade,

Down and Out Nagar,

Nether Lands (Adholoka)

Vishnu smiled as Lakshmi read out the final lines.

"What do we do now?" Lakshmi furrowed her brows.

"Such creases do not suit you, my goddess," said the Lord, ironing out the furrows from her brow, "Just toss the notice in the general direction of Hell and continue my leg massage with your heavenly hands."

Lakshmi followed the Lord's instructions. The notice sailed over the Hell compound and settled at the feet of Vakrabuddi, the most notorious lawyer of his time on Earth. He read the letter, guffawed and began dictating the reply.

To,  
Dushtabuddi,  
Low life arcade,  
Down and Out Nagar,  
Nether Lands

Received your notice and noticed the contents. At the outset, let me assure you that your charges are, at best, laughable. Here are the views of my client Lord Vishnu about the charges you have so childishly deemed to level against him.

a) Your client, Shukracharya, says that my client meddled with his duty of protecting his ward. Ridiculous. Does he not know that King Bali was an ardent devotee of gods? When God approaches a devotee, it is considered a boon and not construed as a hindrance.

b) Yes. My client Vishnu knew that Shukracharya was in the nozzle. But the kettle was not transparent. Hence, Lord Vishnu did not know which part of the anatomy he will be poking.

c) This charge is preposterous. Your client Shukracharya is the guru of the most devious clan on earth – the Danavas. Having

dealt with them day in and day out, he must have been clever enough not to present the most delicate part of his face towards the mouth of the nozzle. If Shukracharya were to present, say, the back of his head, no amount of poking would have hurt him.

He could have done still better. He could have blocked the nozzle with his heel. Then all the poking from Vamana would have just tickled him. He could have laughed Vamana out of the room. But, poor Guruji presented his eye! The poor fellow should have seen it coming. Alas, it was this lack of intelligence that proved detrimental in the end.

About the restoration of the eye, I would like to draw your attention to the fact that Gods do not hold any grudge and sanction boons to the worst of demons too. The demon Guru should have buried the hatchet and approached lord Shiva immediately after losing his sight. The three-eyed Lord, with a successful head transplant under his belt, would have performed a transplant in the twinkle of an eye.

Even if Shukracharya did not wish to get help from the Gods, he need not have waited for his eye transplant till now. He could have approached Bedara Kannappa, the one who performed a twin eye transplant on Lord Shiva, long long ago. Failing to do so only underlines his apathy.

Take note that your notice has disturbed my client's mental peace. Hence we are seriously contemplating moving the court for suitable compensation.

Vakrabuddi  
Satanic Street, Horrible layout,  
Hell.

Lord Vishnu has never heard from either Shukracharya or his advocate till today.



**Dr. Anita R. Bijoor, M.D, Ph.D**

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anita.bijoor@gmail.com

## True Love

True Love - enters without a voice  
It creeps in so stealthily  
Tip-toes into our lives  
Homing itself in every cell.

A feeling so immeasurable  
Comes from the depths of the soul  
From so deep, that it doesn't reach the tongue  
It loses its way from the deep valley of emotions

Feelings that reach the tongue easily  
Stem from the superficial layers of emotions  
They come orchestrated from the brain  
And miss the rhythm of the heart.

Feelings that are genuine and true  
Escape the tongue to reach the eyes  
And that's when words fail  
The tongue gets tied.

Words are hollow without meaning  
Without emotions, without truth  
Shallow babbles, that come easily  
Filled with the stench of dishonesty

True emotions radiate from the heart  
Finding meaning in touch  
Expressing a thousand words through the eyes  
In love, in respect and in silence.



॥ ಶ್ರೀ ಗಣೇಶ ಶಾರದಾ ಗುರುಭ್ಯೋ ನಮಃ ॥



## ಅಖಿಲ ಕರ್ನಾಟಕ ಬ್ರಾಹ್ಮಣ ಮಹಾಸಭಾ (ಲಿ) AKHILA KARNATAKA BRAHMANA MAHASABHA (R)

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(ಗೇಟ್ ನಂ.6) - ಬೆಂಗಳೂರು.



**SUVARNA SAMBHRAMA - 1974 - 2024**

**11<sup>th</sup> BRAHMINS MAHA SAMMELANA**

**On 18<sup>th</sup> Saturday & 19<sup>th</sup> Sunday, January 2025**  
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