

# VIPRANUDI

English Journal from the house of AKBMS



Edition - 30

August - 2024

Pages : 32

Internal Circulation



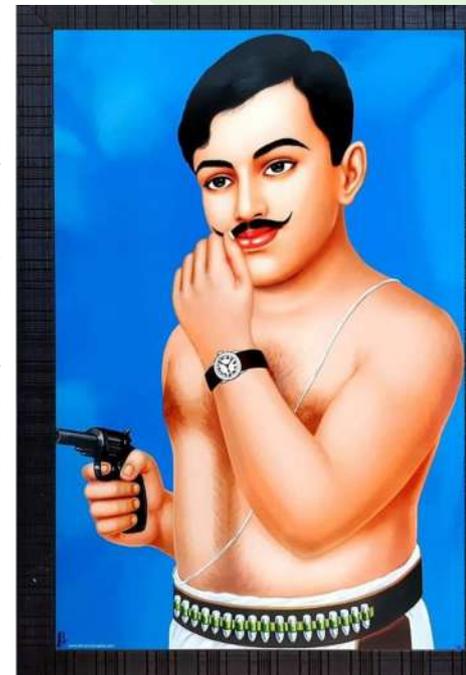
## Chandra Shekhar Sitaram Tiwari

(23 July 1906 – 27 February 1931), popularly known as Chandra Shekhar Azad, was an Indian revolutionary who fought for Indian independence...

Chandra Shekhar Azad was born on 23 July 1906 in Bhabhra village in a Brahmin family, in the princely-state of Alirajpur. His forefathers were from Badarka village of Unnao district of Uttar Pradesh. His mother, Jagrani Devi, was the third wife of Sitaram Tiwari, whose previous wives had died young. His mother wanted her son to be a great Sanskrit scholar and persuaded his father to send him to Kashi Vidyapeeth at Banaras to study. In 1921, when the Non Cooperation Movement was at its height, Chandra Shekhar, then a 15-year-old and a student, joined. As a result, he was arrested on 20 December the same year. On being presented before the Parsi district magistrate Justice M. P. Khareghat a week later, he gave his name as "Azad" (The Free), his father's name as "Swatantrata" (Independence) and his residence as "Jail". The angered magistrate punished him with 15 lashes and needless to say, Azad received them with a smile on his face and the slogan of "Azad Hind" on his lips... He reorganized the Hindustan Republic Association (HRA) under its new name of Hindustan Socialist Republican Association (HSRA) after the death of its founder, Ram Prasad Bismil.

After the suspension of the Non-Cooperation Movement in 1922 by Mahatma Gandhi, Azad was highly disappointed. He started to collect funds for HSRA. Most of the fund collection was through robberies of government property. He was involved in the Kakori Train Robbery of 1925, the shooting of John P. Saunders at Lahore in 1928 to avenge the killing of Lala Lajpat Rai and at last, in the attempt to blow up the Iceroy of India's train in 1929. Azad made Jhansi his organization's hub for some time. He used the forest of Orchha, situated 15 km from Jhansi, as a site for shooting practice and, being an expert marksman, he trained other members of his group. On 27 February 1931, the CID head of the police at Allahabad J.R.H. Nott-Bower was tipped off by someone that Azad was at Alfred Park and was having a talk with his companion and aide Sukhdev Raj. On receiving it, Bower arrived at the park with police and surrounded it from all four sides. Some constables along with DSP Thakur Vishweshwar Singh entered the park armed with rifles and the shootout began. Azad killed three policemen but was badly wounded in the process of defending himself and helping his colleague Raj escape. After a long shootout, holding true to his pledge to always remain Azad (Free) and never be captured alive, he shot himself in the head with his gun's last bullet. In the shootout, Bower and DSP Singh were injured in the right hand and jaws respectively. The police recovered Azad's body after the other officers arrived at the site. They were hesitant to come close to Azad even after finding him dead. It is sad to note that our revolutionaries were deceived and killed by our own men and the British were only a lame excuse...

Starting from Jagdish Gautam's 1963 film Chandrasekhar Azad and Manoj Kumar's 1965 film Shaheed, many films have featured the character of Azad. Sunny Deol portrayed Azad in the movie in the later version of Shaheed (2002). In the 2006 film, Rang De Basanti, produced and directed by Rakesh Omprakash Mehra, Azad was portrayed along with the lives of his other revolutionary associates. The film drew parallels between the lives of young revolutionaries such as Azad and Bhagat Singh, and today's youth, and dwelt upon the lack of appreciation among Indian youth today for the sacrifices made by these men. The 2018 television series Chandrasekhar chronicled the life of Azad from his childhood to his being a revolutionary leader. In 2023 DD National serial Swaraj included a full episode on Chandra Shekar Azad.



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Associate Editors : Dr. A. Gayathri Devi

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AKBMS News Editor : Karthik Bapat

IT & Web Design : Krishnaswamy Subbarao

Journal Design : Nagaratna Printers,  
Bengaluru

Printers : Parimala Mudranalaya,  
Bengaluru

**Office Timings** : Tuesday through Saturday

Morning : 9.30 to 13.00

Evening : 16.30 to 20.00

Sundays : 09.30 to 13.00

Weekly Holiday : Monday

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# Presidential Message

**Ashok Haranahalli**  
President - AKBMS



Dear Friends

My salutations to Viprabhandhavas...

Ashada is over and Shraavana has set in. It is time now to celebrate a number of festivals. It is the time when there is a festival every second day. That does not mean that Shraavana is a month of festivals only. In order to appreciate the relevance of Shraavana, one has to read the poems written by Bendre about Shraavana. One of his evergreen poems –“Shraavana banthu naadige, banthu kaadige, banthu beedige...” is well known to all of us. Bendre has written more than a dozen poems on Shraavana and his poem –“gudda guddasthaavaralinga...” is a philosophical take on Shraavana. Here the poet says that the Mother Nature itself is the temple and the hillocks are the deities (Shiva Linga). Only Bendre can visualize Shraavana in these many different ways...

Shraavana hence has meanings of both the physical and philosophical aspects of life. It is both a celebration and a time for prayers and penance. I wish you all to embrace Shraavana this way and experience it fully.

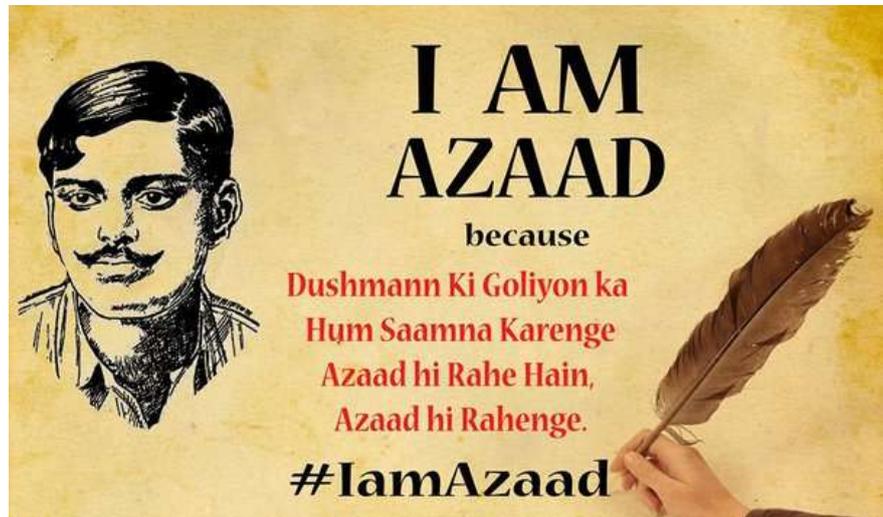
On August 18th, we have a function at BNMIT Auditorium where we honour our SSLC students who have done well in the 2022-23 academic year. Pujya Swami Nirbhayaananda Saraswathi will inaugurate this function. Smt. Ahalya Sharma, Sri Narayana Mane and Sri Asagodu Jayasimha will be the Chief Guests.

One more News that I wish to share with you is that AKBMS was started in 1974. This year, it would be completing 50 years and would be getting past an important milestone in its journey thus far. The Sabha has faced many challenges in the past and by the grace of Matha Gayathri, it has successfully overcome them all. It has been decided to hold the Golden Jubilee celebrations in a significant manner and discussions are on as to how this should be organized. In my next Presidential Address, I will be able to share more details on the same.

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...

Welcome to our 30th edition of Vipranudi – the English journal from the house of AKBMS.

Come August, it is time to paint the country in tri colours. We found it appropriate to have Chandrashekar Azad on our cover. Why? The reasons are plenty...

We all have been told repeatedly that we got our independence through non-violence and that is true. The innate nature of this land has been one that is primarily non-confrontation based and excels in mutual-cooperation and negotiations. Hence the people of this country accepted the path shown by Gandhi Ji as a chosen path to pursue freedom.

So far so good... But the first few Governments of free India, in order to prove that this was the ONLY right path for freedom and we had no other choice, have downplayed the role played by the revolutionaries of the time. Our school text books on History don't even allocate a half page story for people like Azad, Bhagat Singh, Bose and other freedom fighters who have laid their lives in pursuit of independence to the country. They laid their life with a smile on their face– and this alone is enough for me to place them on a higher pedestal than all of the people who led and followed the path of non-violence. These people at least stayed alive to tell their story...

India has been a country where every possible theory or doctrine on a given subject is debated and each given its own space to prove its validity and stay relevant. Even Charvaka is considered a Rishi! Then why these revolutionaries have been written off from our school text books and most of the times shown as people who failed in their mission or worst,

they are even portrayed as people who adopted a wrong path!

What if the country as a whole had adopted the path of these revolutionaries and led the freedom struggle? Would we have got our independence much earlier than 1947? Would we have redeemed our self respect and country's pride in a much better fashion? Would we have sculpted our post independence path in a more inclusive, fair to all and extremely progressive manner than what we did? Would we have been better today than what we are? The answers to these questions might be debatable and not agreeable for a majority of the people. That is acceptable. But what is not acceptable is the fact that even such questions have not been debated itself...

In the light of the above, freedom fighters like Azad need to be revisited and kept alive. Their sacrifices need to be given an equal place in the country's overall mindset. We need non-violence to lead us forward and it should be backed by a revolutionary mind set when the time and situation demands...

Wishing all of you a Happy Independence Day and May the year bring out the very best in each of us.



Satyesh N. Bellur

**Satyesh N. Bellur**

### Answers to Puzzles – What am I?

1. Ton
2. Mailman
3. Glasses
4. Computer
5. Fingernails



# AKBMS – News & Events

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

## Events and Programs of AKBMS :

✦ July 28th: A free medical camp was organised at Gayathri Bhavana in association with Jayanagar United Hospital and Mallesharam Jupiter Hospitals. This camp focussed on early diagnosis of any bones related issues that our senior citizens are facing. "There is so much of benefits for the senior citizens from such free camps" opined Sri. T.T. Srinivas from Gottagere. Dr. Muralidhar and Mr. Venkatesh Dwarakanath from AKBMS initiated this camp and were present during the conduct of the camp.



✦ The Youth Wing of AKBMS had conducted a workshop to prepare the young students towards facing the competitive examinations successfully. More than 140 students were present at the venue and another 230 students had logged on to participate in the workshop. From AKBMS, Mr. Umesh Shastri led this event from conception to a closure. Sri. Bhaskar Rao, Retd. IPS officer

and Sri. Ramesh, Senior IAS officer addressed the gathering and shared their life experiences. Other speakers on the day were Sri. Asagodu Jayasimha, Sri. Chayapathi, Smt. Roopa Shastri and Sri. Vinaykumar G.B



# TIMELESS TRADITIONS...

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## Samskaras – introduction

### Shree gurubhyo namah.

Vedas are the supreme authority of our lands with Rigveda considered the oldest. Scholars do accept that not many hymns are found in Rigveda that talk directly about samskaras as Vedic hymns are related to ಕರ್ಮಕಾಂಡ. With no exhaustive and conclusive information on samskaras in Vedas, the next available guidebook is "Brahmans". These are a very thorough treatise on Vedic rituals and exhaustively talk about the Shruta yagas, along with the arthāvada of these yagas, although there are sporadic references regarding samskaras.

Aranyaka and Upanishads are concerned with philosophical subjects and don't talk anything about the rituals. However, Taittiriya Aranyaka does have references to samskaras. For, there is a glowing mention of the need for Brahma yagna, mantras related to "Antyeshthi" etc., In Upanishad, we find references to Upanayana samskara, rules related to the 4 ashramas – Brahmacharya, Grihastha, Vanaprastha and Sanyasa.

Given this background, Dharmasutras and Gruhyasutras – the two most important manuals of Hindus, are the most referred documents regarding samskaras. Over a very long period of time and with practical experience, people have accepted that the Dharmasutras talk about the rules & regulations pertaining to society, in general;

while Gruhyasutras talk about the protocols or procedures to be followed by families. However, we do find some instances where they overlap each other. Further, Dharmasutras deal with Varnas (identified wrongly today as castes, but accepted nevertheless due to social norms). It also has information about punishment (civil/criminal), acts of society, husband & wife, varna & ashrama, etc., along with a host of other exhaustive list.

Smritis has helped us understand Dharmasutras better and this has led to Dharmasutras being classified under – Āchāra, Vyavahāra and Prāyashchitta.

Āchāra mainly talks about the rules pertaining to Upanayana and Vivāha. Vyavahāra refers to the laws of the land and dos and don'ts (e.g., Narada Smriti). Prāyashchitta – as the name suggests, refers to the 'cleansing' rituals due to various 'ashouchās' relating to death, birth, etc., however, it is interesting to note that most Vedic rituals don't find a place in these Smritis.

In addition to the above handbooks, customs or ordinances are recognized as a rich source of samskaras. Apasthambha, Bodhayana, Gautama, Vasishtha, Manu – all are Dharmasutras that list out samskaras that need to be followed by all. It is very interesting to know that many of these are applicable even today. E.g., ApasthambhaDharmasutras say –

ಯತ್ ಸ್ತ್ರೀಯಾ ಆಹುಸ್ ತತ್ – whatever ladies say, that is final (this can be noticed in family customs), ಅತ್ರ ಗ್ರಾಮವೃಧಾಃ ಪ್ರಮಾಣಂ the elderly village ladies are the authority. Women are trustees of our heritage and this goes to show the amount of respect our land has towards women. And one other ಉಕ್ತಿ says - ಶೇಷಾಕ್ರಿಯಾಯಾ ಲೋಕೋನುರೋದ meaning, for the rest, do as the society suggests.

Meaning of Samskara – as with every other untranslatable Samskruta word, there is no direct meaning of Samskara in any language. The generally accepted meaning is – Acts (mostly religious) in general. The great scholar Sri Rajbali Pandey, in his magnum opus – “Hindu Samskaras, A socio-religious study of the Hindu Sacraments”, says that samskaras are “acts that indicate an outward and visible sign of an inward and spiritual grace.” Sri Pandey gives the list of the meaning of Samskaras under different categories below:

1. Mimamsakas consider samskaras as the ceremonious purification of sacrificial materials
2. Advaita Vedantins treat samskaras as the false attribution of the physical action of the soul.
3. Naiyayikas use it in the sense of self—productive quality.
4. In classical Samskruta literature, this word means a sense of education, cultivation, training, etc.,

It is very evident that the word Samskaras encompasses a wide range of meanings however, for the purpose of common understanding, we can summarise that Samskaras include rites or rituals along with the rules and regulations required for the

maintenance of the rites/ rituals not only for the physical purification, but also for the purpose of sanctifying, impressing, refining and perfecting the entire individuality of the person performing the samskaras. Samskaras are fulfilling in nature. Additionally, samskaras can be for anything – deha samskara (physical purification), manas samskara (purification of mind), buddhi samskara (intellectual purification) and most of the samskaras are interrelated. Samskaras essentially can change a person's nature, if done properly – the main reason being our sharira (body) has the capability to become Brahma-sharira by performing samskaras. For, If Pancha Mahayagna is performed correctly as per the dictums, shastras ordain that the person doing so will get Rishitva (stage of a Rishi) and the devata-sthiti.

Following is the number of Samskaras listed under various Gruhyasutras:

1. Ashvalayana Gruhyasutras list 11
2. Parashara Gruhyasutras, Bodhayana Gruhyasutras and Varaha Gruhyasutras list 13
3. Vaikhanasa Gruhyasutras list 18

As we can see there are a plethora of differences in how many samskaras are to be followed, below are the generally accepted samskaras that are in vogue today:

Nisheka (Garbhadana); Pumsavana; Simantonnayana; Jatakarma; Namakarana; Nishkramana; Annaprashana; Choodakarma; Karnavedhana; Vidyarambha; Upanayana (including Vedarambha); Samavarthana; Vivaha; Antyeshti

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



# Thus Spake Lord Krishna

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## Aniketha .... Do not dwell

There is a popular poem written by the renowned Kannada poet K.V. Puttappa, which celebrates the theme of not being confined to a single place or limited by space.

ಓ ನನ್ನ ಜೈತನ, ಆಗು ನೀ ಅನಿಕೇತನ

The line encourages the spirit, the soul, to transcend the limitations of space. The Sanskrit word "aniketana or aniketa" is difficult to translate into English, as it carries a deeper meaning than simply being without a house or not building a home.

In general, there is no guarantee that we will live in the same house where we were born or spent our childhood. It is more likely that we may move from city to city or even country to country. Although we might own the house we live in now, life may take us to a different place eventually. We might have to sell the house we once thought we would die in and buy another home in a new location.

This is due to the transient nature of life. Our circumstances can change dramatically in a matter of seconds. We may outgrow our current situation. Whatever the reason, the reality is that nothing in life remains constant. It makes sense not to hold on to things as our own. When even our own body will eventually be left behind, what then is the true value of a house?

While listing the qualities of a devotee, Krishna includes "Aniketah" as well.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

tulya-nindā-stutir maunī santuṣṭo yena kenachit  
aniketah sthira-matir bhaktimān me priyo narah  
(Gita 12.19)

The Sanskrit word "niketah" means an abode, a dwelling, or a place that binds you—a place you always want to return to. When the negation "a" is added, it becomes "aniketah," meaning without a home.

As mentioned earlier, we rarely live in one house throughout our lifetime, so what we call home is never a permanent abode. For the soul, the true and permanent home is the Supreme Soul or God. Just as we find peace when we return to our current home after a long journey, the soul will find everlasting peace by returning to its divine origin.

When we look back at our life's journey, we notice that we have learned many lessons and become wiser. This suggests that the events in our lives are meant to teach us something. These lessons guide us toward detachment from the world, as our ultimate goal is to return home to the Supreme Soul.

Home in the poem is a metaphor for anything that binds us or that we hold on to—it could be our status in society, our youth, our health, our body, our possessions, or our relationships, including our children. Eventually, all these things will leave us, or we will have to let go of them, whether we like it or not. By asking us to be "homeless," Krishna is guiding us toward liberation. It is the attachment that leads to misery, as explained in the following shloka.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

mātrā-sparśhās tu kaunteya śhītoṣhṇa-sukha-  
duḥkha-dāḥ  
āgamāpāyino 'nityās tāns-titikṣhasva bhārata  
(Gita 2.14)

Krishna's advice is not about seeking some unfathomable freedom from life and death. It is meant to make our current life more pleasant and peaceful. Peace is achieved by detaching ourselves from the bindings that are inevitably going to change.

When Shukha Muni (narrator of the Bhagavata) was young, his father, Veda Vyasa, sent him to King Janaka to learn about detachment. Shukha was surprised, believing a king immersed in materialism could not teach him detachment. Despite his doubts, he obeyed and visited Janaka's opulent court, sceptical of what he could learn.

When King Janaka learned that Veda Vyasa's son was at his gates, he welcomed him and asked about his visit. After hearing Shukha's request, Janaka agreed to accept him as a disciple if he completed a task: to observe the city's festival the next day while carrying a cup of oil and return without spilling a drop of oil from the cup.

At the end of the day, Shukha returned with the cup of oil and reported that not a drop had been spilt. King Janaka then asked about his experiences during the day. Shukha replied that he had been so focused on the cup that he had not noticed the festivities or debates. Janaka explained that the cup represented the mind, and the oil symbolized the atma, or soul, focused on the Paramatma, or Supreme Soul. Despite being a king engaged in the material world, Janaka's mind remained still and centred on the Supreme Soul. Through this demonstration, Janaka taught Shukha the art of maintaining detachment while fully participating in the world.

Aptly explained in this verse from D.V. Gundappa's magnum opus, Mankutimmana Kagga

ಎರಡು ಕೋಣೆಗಳ ನೀಂ ಮಾಡು ಮನದಾಲಯದಿ |  
ಹೊರಕೋಣೆಯಲಿ ಲೋಗರಾಟಗಳನಾಡು ||  
ವಿರಮಿಸೊಬ್ಬನೆ ಮೌನದೊಳಮನೆಯ ಶಾಂತಿಯಲಿ |  
ವರಯೋಗಸೂತ್ರವಿದು - ಮಂಕುತಿಮ್ಮ ||

ಕಗ್, ೩೦೧ ||

The poet suggests creating two distinct areas in the mind: one for engaging with the outside world and the other for focusing on the soul within. This means that while you participate in the world, you remain unaffected by it. Achieving inner peace is the path to realization.

God and the world are not separate entities. We do not need to go anywhere to be with God. Realization does not involve negating what we experience through our senses. Instead, it is about understanding that everything we experience through our senses, including the senses themselves, is a manifestation of God, the Paramatma, or Supreme Soul.

Let us not confine ourselves to our physical home. We are part of that which created the home and the space both inside and outside of it. For the Paramatma, the entire world is home—Jagannivasa. It is the abode of the entire creation. Therefore, the entire universe is our true home!

Kuvempu's poem goes on to say

ಎಲ್ಲಿಯೂ ನಿಲ್ಲದಿರು, ಮನೆಯನೆಂದೂ ಕಟ್ಟದಿರು,  
ಕೊನೆಯನೆಂದು ಮುಟ್ಟದಿರು,  
ಓ ಅನಂತವಾಗಿರು,  
ಓ ನನ್ನ ಚೇತನ, ಆಗು ನೀ ಅನಿಕೇತನ

ಅನಂತ ತಾನ್ ಅನಂತವಾಗಿ, ಆಗುತಿಹನೆ ನಿತ್ಯಯೋಗಿ,  
ಅನಂತ ನೀ ಅನಂತವಾಗು, ಆಗು ಆಗು ಆಗು,  
ಓ ನನ್ನ ಚೇತನ, ಆಗು ನೀ ಅನಿಕೇತನ

Do not linger, do not build a house, do not reach the end ....become infinite without a boundary oh my spirit become an aniketha

One who has reached such a state has indeed become one with the supreme soul. There fore my spirit... you become an aniketha.

Will continue the idea of aniketha and jagannivasa in my next article.



# My Quest for Spiritual Well-being

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“Isha ekapadi bhava”

- The first step in Saptapadi...

In the previous article, we learnt about “Saptapadi” being one of the most important rituals in a Vedic wedding. We have seen that those seven steps that the bride and the groom together take define their wedded life. The vow that they take at every step guides them toward a life that would be meaningful to them both and the society at large. I have not seen a more profound way of guiding the couple for a meaningful life ahead than what is prescribed to them during this ritual.

The couple takes the first step together. “Together” is the key word. It is not one behind the other. It is “together”. This itself shows the importance that the Vedic wisdom prescribes toward gender equality. Both the girl and the boy have to “walk the talk” together to make their journey meaningful to themselves and more so, to the society around them.

When they take the first step, they say these words – “Isha ekapadi bhava”. “We take our first step together for the sake of food and willpower”. What does this mean?

For all of us to survive and grow, we need food. Food is the basic necessity of all humans (and animals too...) without which we perish. Vedic wisdom never guides people to pursue higher things in life like prayer, penance, spirituality, etc before they acquire the very

basic requirements of life. The Jain sages said – “annam brahman” for the same reason. “annam” does not merely mean the food we cook from rice alone. It represents the entire spectrum of food that a human needs to survive.

ಮೊದಲಿಗನ್ನವು ಇರಲಿ, ಬಳಿಕ ವಸ್ತುವು ಸಿಗಲಿ |  
ಅದರ ಹಿಂದೆಯೆ ಸೂರು, ಸಂಸಾರ ಬರಲಿ ||  
ಉದರಪೋಷಣೆಯಲ್ಲೆ ಚಿರಚಿತ್ತದಾನಂದ |  
ಆದರದಿ ಹೊಮ್ಮಿರಲಿ - ನವ್ಯಜೀವಿ ||

Once the basic needs are fulfilled, the happiness of the mind becomes something to pursue. ಚಿರಚಿತ್ತದಾನಂದ ಆದರದಿ ಹೊಮ್ಮಿರಲಿ only after the fundamental requirements for survival are met. And for this state of happiness to be achieved, one needs to have a “strong will”. As food is for the body, a very strong will is for the mind. Those who are self-sufficient in the food requirement and those who have a strong will to acquire whatever they dream of (as long as it does not hurt another being!), then such a human being is certain to lead a successful life.

The Vedic wisdom understands this and hence has prescribed for the couple to first focus on these in their journey of wedded life. Thus the very first step that they take together, they are advised to strive together to achieve





# Mind over Matter

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## COPING WITH STRESS

Suresh is a senior manager in a MNC. He works under high pressure, tight deadlines, limited resources and a toxic boss. Often, he receives blows and humiliation from his boss in front of his team for escalations and missing deadlines.

Anvit is studying in 10th grade. He frequently witnesses his parents' fights. During their fights, he hears his parents threatening each other about divorce. He also knows that one of the topics of their fight is him, where his father didn't want a child. Anvit feels very scared and confused about his future.

Rakshitha is newly married. She has moved from a nuclear family to a joint family after her marriage. She is undergoing a lot of stress coping with joint family and traditions to be followed by her husband's family.

We all go through stressful situations in life. The stress can be external, triggered by another person or situation around us. Stress can also be internal, by recollecting a stressful memory or through distorted/unhelpful thinking.

On the days Suresh gets a blow from his boss, he gets angry and frustrated. He does not express his view of the failure because of fear of losing his job. Humiliation and pent-up emotions create distress in him. Every time this episode happens, Suresh's way of dealing with it is to consume alcohol.

Anvit feels like sharing his fears with his parents. He is very afraid to talk to his father because of his previous experience with him. Anvit's father has anger issues and abuses his

wife and Anvit physically even for small things. Anvit has tried to talk about his fear with his mother. His mother is anxious that if Anvit comes to know about their separation plan, it may affect his academic performance in 10th grade. So she always brushes the problems under the carpet. Fear, sadness and guilt build up within him. With no channel to ventilate, Anvit cuts his skin on his thighs to get relief from his emotional burden.

Rakshitha, being the only daughter, is also responsible for taking care of her old parents. With a new role and responsibilities at her husband's place, adjusting to an orthodox environment with a modern outlook mindset, Rakshitha feels agitated and angry all the time. She ends up throwing all her anger and frustration at her parents when she visits them.

*Coping mechanisms are the strategies that help a person deal with stress and uncomfortable emotions. People may use these strategies consciously or unconsciously. These strategies can be positive or negative but help to relieve the stress for the time being. Stress can be experienced physically with discomforts in the body like a racing heartbeat, increased breathing, aches and pains and so on. Stress can also be experienced cognitively with negative and overthinking or uncomfortable intrusive thoughts.*

*Coping mechanisms can be categorised as **Adaptive and Maladaptive** styles. Adaptive styles empower one to change the stressful situation or adjust one's emotional response to the stress.*

**Adaptive Coping** strategies include but are not limited to deep breathing, physical exercise, meditation, reading a book, thought journaling, talking with a trusted friend, and having positive thoughts. This style involves support seeking and making meaning out of a situation along with learning skills like problem-solving and emotional regulation.

**The maladaptive style** helps to deal with the stress negatively. It gives temporary relief from stress but has long-term physical and emotional harm.

This style adopts reacting to the situation instead of responding and the aim is to just escape from the discomfort caused due to stress. Some of the typical examples of maladaptive styles are indulging in alcohol and drugs, smoking, overuse of gadgets and social media, anger outbursts, self-harm, negative thoughts, binge eating, isolating self or ignoring the problem and so on. Maladaptive styles are usually followed by people with childhood trauma or abuse.

When Suresh's alcohol indulgence started affecting his health and family life, his wife sought the help of a psychiatrist. The psychiatrist recommended counselling to deal with the office stress. With multiple counselling sessions over three to four months, Suresh started to recognize his anxious thoughts and physical discomforts during stressful situations. Problems seemed bigger to Suresh with similar experiences in the past. Lack of knowledge and skills also led to escape the stressor through alcohol abuse. Through the counselling sessions, he is learning techniques of emotional regulation along with life skills like managing conflicts, assertive communication, problem-solving and decision-making.

Anvit's class teacher noticed a scratch on his leg and informed his parents. She also spoke to the school counsellor to get Anvit much-needed help. Anvit got a safe space to share his worries and frustration. Anvit's

parents have been updated on how their fights are manifested as self-harm in Anvit and recommended counselling for parents.

One of Rakshitha's friends pointed out her anger outbursts with her parents. She also mentioned that this could be because of her inability to cope with the stress of the new environment, role and responsibilities. Initially, Rakshitha denied it but later she started to see a pattern in herself. She is doing thought journaling and talking to her friend about her challenges. She is also reading books on emotional regulation to help herself. She has also joined a support group.

*Stressful situations are common in our lives. The body goes into a fight or flight state when there is a stressor. The body recognizes any and every stressor as a danger and hence either wants to avoid or fight the danger. With adaptive coping mechanisms, one can deal with stress more healthily.*

### Significant events in August

- ★ 1509 – Coronation of Maharaja Krishnadeva Raya as emperor of Vijaynagar Empire
- ★ 1945 – The first Atomic bomb was dropped over Hiroshima on 9th Aug
- ★ 1956 – Apsara, the country's first nuclear research reactor was started on 4th Aug
- ★ 1997 – Britain's princess Diana died in a car crash on 31st Aug
- ★ 2020 – The foundation stone of Ayodhya Ram Mandir was laid on 5th Aug

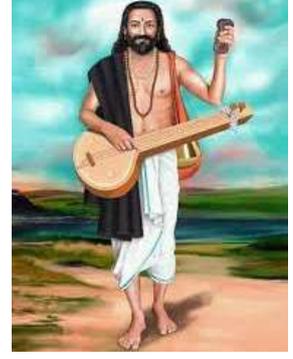
**(Compiled by Sudhir S Mysore)**



## Performing Arts...

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### Sri Kanakadasa, an unmatched Haribhakta(Part-2)

In my previous article, I tried to throw light on the life sketch of Sri Kanakadasa. Among all other Haribhaktas he witnessed a life that was full of unforeseen turns. As these anecdotes are quite known to everyone I will, in this article try to analyze one of his compositions. Some of his very rare and unheard songs are available even today. As with any other Haridasa, his compositions too have no notations. The liberty of tuning it according to the sahitya bhava is given to the music composer.

Along with the shelter of the Haribhakta movement he is said to have been influenced by the earlier Vachana composers who were in Shaiva bhakti movement. The following composition is the best example of that.

ಒಂಭತ್ತುಹೂವಿಗೆಒಂದೇನಾಳವುಚಂದಮಾಮ  
ತುಂಬಿನಾಳತುದಿಭಾನುಪ್ರಭೆಚಂದಮಾಮ  
ಕದರುಗಾತರಕಾಯಿಒಂಟೆಗಾತರಹಣ್ಣುಚಂದಮಾಮ  
ಕಾಲಿಲ್ಲದಾತನುಹತ್ತಿದಾನಮರಚಂದಮಾಮ  
ಕೈಯಿಲ್ಲದಾತನುಕೊಯ್ವನುಆಹಣ್ಣುಚಂದಮಾಮ

This is in the form of a special composition called ಮುಂಡಿಗೆ, a unique musical form created and composed by many of the Haridasas. A similar Devarananama is popular which is composed by Sri Purandara Dasa who was his contemporary.

ಅಂಬಿಗನಾನಿನ್ನನಂಬಿದೆ  
ಜಗದಂಬರಮಣನಾನಂಬಿದೆ  
ತುಂಬಿದಹರಿಗೋಲಂಬಿಗ  
ಅದಕೊಂಭತ್ತುಭಿದ್ರವುಅಂಬಿಗ

Human life is compared to a long voyage in which both the composers use the term ಒಂಬತ್ತುರಂಧ್ರ, indicating the nine physical holes in the body. For Kanakadasa, the navigator is Chandra wherein Purandara Dasa considers Sree Vishnu and calls Him Ambiga. If we go deep into this rare expression of ಚಮತ್ಕಾರಪದ, Kanakadasa by attributing Chandra as the navigator suggests that all nine planets are under the control of Sree Hari and the influence of Chandra or the planet moon is subtly suggested here. Chandra is known to control the minds of all creatures. For the same reason, he is called as ಮನಕಾರಕ . One can for sure assume that Kanakadasa uses the term Chandamama in this beautiful composition to establish the fact that to gain a strong mind, Chandra's influence is most essential.

He establishes the fact that as a lotus which has nine petals, the human mind and body both have nine layers or holes. The beauty of lotus can be seen only if we open the petals with care. Here he suggests that the layers of the mind should be opened with the element of bhakti. When it is done we can see

the essence of Haribhakti. Another way of understanding this song is by comparing the ನಾಭಿ with a connecting tube between mind and body.

Among the six chakras hidden in our physique, the central Naabhichakra is the most important one. Even a foetus inside the mother's womb is nourished by the umbilical cord. If we go on exploring the various routes to analyze this type of chamatkararachane (magical creation) the possibility of establishing endless dimensions open up.

"ಯದ್ವಾವಂತದ್ಯವತಿ"

Sri Krishna, in Bhagavad Geetha, gives us the ultimate truth that what we think makes us one. I quoted this, as different people's views vary depending on his/her conception of analyzing any given song. Each one's views differ according to the popular saying "ಲೋಕೋಭಿನ್ನರುಚಿಹಿ".

Coming back to the analyzing part of Kanakadasa's above-mentioned song, it is noteworthy to see the beauty of the verbal expression in the second line.

ತುಂಬಿನಾಳತುದಿಭಾನುಪ್ರಭೆ

I was wonderstruck when I tried to analyze the inner meaning of this particular line.

Kanakadasa says that ಭಾನುಪ್ರಭೆ or the energy from the sun is most essential to be filled up at the end of the cord in Naabhichakra. Here the composer explains the necessity of the most essential source of energy, i.e. the sun. In most of the compositions of all great composers, we get a reference to both the sun and the moon. Few examples I would like to add here where in the dual term

Surya Chandra is aptly used by many other composers.

- 1) ಸೋಮಸೂರ್ಯನೇತೃಡೈನ-ಶ್ರೀತ್ಯಾಗರಾಜ
- 2) ರವಿಶಶಿ-ಶ್ರೀಮೈಸೂರುವಾಸುದೇವಾಚಾರ್ಯರು
- 3) ರವಿಚಂದ್ರನೂನೀನೇ-ಶ್ರೀಪುರಂದರದಾಸರು

Coming to the third line which depicts the voluminous imagination and creativity of Kanakadasa, it is very interesting to unveil his expertise in Kannada literature. He very intelligently indicates that the final destination of attaining salvation or moksha is like a fruit as big as a camel. He continues to submit the fact that the tedious route to attain Vaikunta is the greatest challenge in front of the devotee's vision.

The last line explains the fact that with the help of the moon to have a strong and stable mind and with the blessings of the Sun, which fills energy to our body, even a crippled person can climb the tree of spirituality and a person who is born without hands can easily pluck the fruit of moksha. I was in deep tears when I analysed these words of Kanakadasa. It is impossible to understand the insight into the unshakeable faith in Sree Hari he possessed. These four lines also reveal the trauma or the turbulence he faced in his life due to the caste system. He considers himself a crippled person to reach the ultimate destiny of attaining moksha. But with the blessings of lord Sree Krishna, he says, he is a complete human being without any lacuna. Keeping aside all the life instances and hard experiences he faced, I feel that the whole world showers high respect to Sri Kanakadasa for his everlasting contribution to Bharateeya samskruti.

In my next article, I intend to understand and analyze all his four ಕಾವ್ಯ very precisely...



# Crime Prevention - A Criminologist's Perspective

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## Idioms That Define Threat Management

Idioms are often used in communication parlance to convey concepts succinctly and effectively. Many of them bring a sense of humor, thus becoming a tool of direct messaging with a garb of pointing out weaknesses in a system or a person.

Here are the idioms used in Threat Management;

### 1. For Systemic challenges

- a. See no bad, Hear no bad, Do no bad
- b. Let's not rock the boat
- c. Scared to death

Threat management is all about calling the bad elements out in the open. Thus, one needs to be self-introspective and look at the early warning signs that can bite us in the long run. It requires one to accept the vulnerability and convert threats into opportunities for improvement.

### 2. Mitigation Control

- a. The early bird catches the worm
- b. Prevention is better than cure
- c. Stitch in time saves nine

The base tenet of Threat Management is 'Prevention'. That also leads to the principle of

threat management being 'De-escalation of the violent situation'. This would again go back to the fact that one needs to accept that cracks are developing and one needs to deep dive on why those cracks are developing and work repairing those damages. Threat management always believes in 'Preventing the fire' not 'Fire Fighting'

### 3. Culture Change

- a. Walk the talk
- b. Bell the cat
- c. Hit the reset button
- d. Turn over a new leaf

For a robust Threat Management programme one requires Leadership who stands out, communicates, and drives ethics. The need of the hour is not to get into a blame game but to hit the button and do what is required to bring change. Also, a shy leadership will fall short in their effectiveness thus encouraging the vicious cycle of weakened systems.

Threats do not only exist in the corporate world. It starts right at the family, the schools, and the sociological systems of communities and associations. All elements need to work together to create a safe and secure society!!

**SpaceUse***- Space Applications for Development***P G Diwakar**ISRO Chair Professor,  
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## 6: SPACEUSE – Water Resources Management

### 1. Background

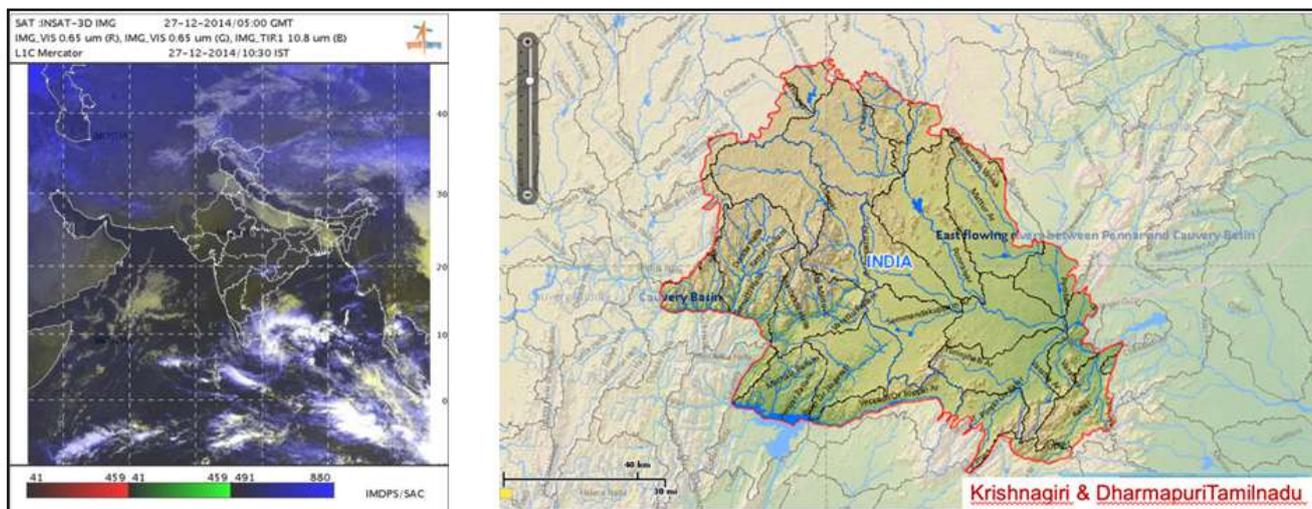
Water is an important sector and needs maximum focus across the world to ensure that we can sustain its resources for years to come. With the growing population, the needs are increasing by leaps and bounds. But, humans have not learnt any lessons concerning conservation and sustainability-related aspects. Water is very precious, and we have it in abundance as nature gives it bountiful. Even though there are many global initiatives, including those of the United Nations, the impact has not been significant. Human psychology of wasting water does not change, irrespective of whether it is available or during scarcity. There are many countries in the world where water is in scarcity, and they have adopted several mechanisms to conserve and also for optimum use. India is a country that is gifted with abundant natural resources, including water, that need to be utilized with long-term sustainability strategies. India is blessed with a unique system of Monsoon, a gift from nature (!), that provides a systematic pattern of rainfall for many months across the year. The mountain ranges of the Himalayas, the Himalayan cryosphere, host rich reserves of water in the form of Glaciers and Snow. During the warm seasons, the snow-melt/ glacier-melt runoff provides a lot of fresh water that flows across many mountain ranges

Recognising the importance of water resources for the nation as well as for the globe, many strategies for optimal management have been adopted in the past. However, with many possibilities from space technology, various new methods have emerged that help in better organization of data and information, including analytics. We explore some of them here.

### 2. Space-based Remote Sensing for Water

Sensing Water from space is quite straightforward as the spectral behaviour of water is quite unique. As has been discussed in the earlier SpaceUse articles, the electromagnetic spectrum (EMS) exhibits unique signatures for water, depending on the status of the object and type of observation. Imaging in the Visible and Infrared provides unique signatures for objects like water. For example, a particular waterbody imaged in Red, Green, Blue and Infrared spectrum would provide different levels of information depending on the reflectance properties of the same object in different bands. Water exhibits relatively low reflectance, in general, but its reflectance is quite pronounced in the blue part of EMS which is an important behavioral pattern that characterizes water. Basically, water has high absorption and hence low reflectance and virtually no reflectance in near-infrared wavelengths range and beyond. INSAT Image – Cloud Tracking Geospatial Analysis

of Surface Water Resources With these characteristics when we acquire a digital image of a waterbody, both qualitative and quantitative estimations of the object are determined in terms of depth, quality, spread, sedimentation pattern and so on. Data analysis also shows many other characteristics, such as stream and drainage networks, soil moisture levels, and all surface waterbodies including whether they are shallow or deep, etc. The technology also allows for geological, geomorphological and structural interpretation of space images to determine potential groundwater sites. Meteorological satellites aid in the close monitoring of precipitation, humidity, temperature, wind and other parameters on a continuous basis, including forecasts for improved decision-making concerning water management issues. The other important aspect is the hydrological aspects which helps in understanding surface and groundwater regimes for improved management aspects.



### 3. ISRO's Water Focus

ISRO undertook several unique projects at the national level to enable the country to optimally use the water resources in the country. Considering the massive population of our nation, it has been most essential for our country to adopt improved water management. Using our Earth Observation Satellites we have been able to successfully map the groundwater resources of the country under the Rural Development Ministry, GOI to enable dry areas, like Rajasthan or North Karnataka, to be provided with drinking water (BhuvanBhujal-<https://bhuvan-app1.nrsc.gov.in/gwis/>). A comprehensive India water resources information system (IWRIS <https://indiawris.gov.in/wris/#/>) was prepared and published using extensive satellite and ground data for the Jal Shakthi Ministry. This data is live and available for public use through a national-level geoportal under the Jal Shakthi Ministry (IWRIS portal). Space is also being effectively being used in the Integrated Watershed Management Program (IWMP) of the Rural Development Ministry (Watersheds <https://bhuvan-app1.nrsc.gov.in/iwmp/>). Similarly, the National Hydrology Project provides many important parameters on the water at the national level. There are many more initiatives that have been successfully implemented at a local level in many States and today most of the local governments use space technology for water resources management even at a local level.



Groundwater Map (BhuvanBhujal)

## Water Conservation & Afforestation



**Chandrayaan-1 – 1** was the first mission that could establish the presence of water even on the Moon. Water resources on any planetary body are very precious and humankind should ensure its sustainable use, no matter where ever we inhabit.

## Riddles

(You will find the answers in the editorial section)

- Forwards I am heavy, but backwards I am not. What am I?
- Take away my first letter and I remain the same. Take away my last letter and I remain unchanged. Remove all my letters and I'm still me. What am I?
- Without a bridle, or a saddle, across a thing I ride a-straddle. And those I ride, by help of me, though almost blind, are made to see. What am I?
- I warn you about meetings, and I assist you in your life, I can help you do most of your work, unless I have a bug. What am I?
- I can be long, or I can be short. I can be grown, and I can be bought. I can be painted, or left bare. I can be round, or square. What am I?

(Compiled by Sudhir S Mysore)



# The Selfless Warriors of Shivaji

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## 10. Prahlad Niraji, the crisis manager of Hindavi Swarajya



Every king has a team of dependable master strategists who act as crisis managers par excellence whenever their king and his kingdom pass through an existential crisis. Prahlad Niraji, popularly known as Pralhad Pant, was one such crisis manager of Hindavi Swarajya.

Prahlad Pant was born into a Chandraseniya Kayastha Prabhu (CKP) Brahmin family, the son of Raoji Niraji, who served as the Nyayadhish or Chief Justice of the Swarajya in the Ashtapradhan, the council of eight empowered ministers of Chhatrapati Shivaji Maharaj. However, Prahlad Pant did not inherit his father's position as the chief justice; instead, Shivaji Maharaj appointed him as a resident ambassador to the court of Qutb Shahi Tana Shah in Golconda, recognizing his extraordinary talents as a master strategist and an eloquent speaker.

After the untimely demise of Chhatrapati Shivaji Maharaj on April 3, 1680, at the age of fifty, the next two years were marked by internal political strife, turmoil, and deep divisions among the Maratha chieftains. Constant threats from adversaries like the Mughals loomed over their heads like a sword of Damocles. During this critical juncture, Prahlad Pant played a significant role in providing stability and reassurance to the new Chatrapati Sambhaji, calming his mind, and playing a pivotal role in steering the ship of sovereignty through turbulent times.

As a kind fatherly figure, Prahlad Pant's presence proved instrumental in preventing Sambhaji from experiencing the void left by the absence of Shivaji Maharaj. Prahlad Pant's most significant contributions to Swarajya occurred after Rajaram became the third Chatrapati. He essentially took control of all the affairs of Swarajya, pacifying the turbulent Hindavi Swarajya after the violent death of Sambhaji Maharaj in 1689 and after Rajaram became the new Chatrapati.

Prahlad Pant served as the resident ambassador of Shivaji in the court of Qutb Shahi Tana Shah in Golconda after both kingdoms allied to fight against the Bijapuri Sultan Adil Shahi. Prahlad Pant managed to convince Tana Shah to meet with Shivaji Maharaj in Golconda, as desired by the latter

to personally seek military and financial support. Several heroic stories and fabled achievements of Shivaji Maharaj had made Tana Shah nervous about meeting him, but Prahlad Pant's assuaging words helped him win over his confidence to agree to the meeting. With the assistance of Qutb Shahi's funding and army, they managed to defeat unruly enemies in southern India, eventually bringing the splintered pieces of the Vijayanagara Empire under Hindavi Swarajya. It was during this time that Shivaji Maharaj offered prayers at many sacred places and temples, and these deeds further established his reputation.

After the brutal assassination of Sambhaji in Moghul jail, Shivaji's second son, Rajaram, ascended the throne as the third Chatrapati. Obviously, he had to be protected from the perennial Mughal onslaught. Rajaram was eventually safely brought to Gingee Fort (in Tamil Nadu today) after a perilous journey of approximately 1,200 kilometers from Raigadh, Maharashtra. This dangerous undertaking was completed with the help of their enemies turning a blind eye to their movements and the meticulous planning by Khando Ballal and Prahlad Niraji, who were entrusted with this responsibility, thus earning the appreciation and gratitude of Chhatrapati Rajaram. After he safely reached Gingee Fort, both continued to shoulder the responsibility of protecting the physically and mentally exhausted Rajaram from the powerful Mughal armies who were baying for his life. Over a period of time, all his three queens were safely escorted to Gingee Fort.

Fierce warriors like Santaji and Dhanaji, among others, served under the command of Prahlad Pant, as only he knew how to put them on a tight leash and utilize their ferocious battle expertise to safeguard Swarajya during the precarious situation. Prahlad Pant's commendable handling of their capabilities,

valor, and unwavering loyalty earned him the name and fame he deserves. He was known for successfully utilizing the services of Sidoji Gopinath and Mundaji Gopinath, who were exceptional military commanders. Their reputation matches that of Prahlad Pant and the entire Niraji family.

Prahlad Niraji held the distinction of being the first-ever 'Pant Pratinidhi' of Rajaram. This newly established high-ranking position fully empowered him to make any decisions on behalf of the King without even needing to consult him. Niraji is remembered for his outstanding contributions to strengthening the Hindavi Swarajya through his loyalty, diplomacy, and exceptional sacrifices.

In 1697, when the Mughals besieged Gingee Fort with a vast army, Chatrapati Rajaram openly censured and reprimanded Prahlad Pant, blaming him for this crisis. Feeling dejected and humiliated from this public shaming, Prahlad Pant supposedly took leave from Gingee Fort to embark on a pilgrimage to Pandharpur in Maharashtra. Historical accounts by Chitnis Bakhar suggest that it was during this pilgrimage that Prahlad Pant is believed to have taken his own life in a Krishna temple (around 1697-98).

Within a few months, with no one to rein him in, the mercurial Dhanaji Jadhav emerged as the chief strategist and warrior, unleashing himself against all internal and external adversaries. Santaji rebelled and was killed by Dhanaji. Without an able leader like Prahlad Pant to manage state affairs, Gingee Fort capitulated within a year and was captured by the Mughal commander Zulfikar Khan once again. Just before the citadel fell, Rajaram miraculously escaped after bribing the Shrikes, the Maratha commanders in the service of the Mughal army, and thus safely returned on February 22, 1698, to Vishalgadh in Maharashtra. Prahlad Pant's son, Naro Prahlad

Niraji, and Timmaji Pant Hanumante, who were defending the Gingee Fort, were arrested. Zulfikar killed Naro Pralhad Niraji, just to please and in the lure of receiving rewards from Emperor Aurangzeb, while Timmajipant escaped in the dead of night.

Helping a nine-year-old prince Sambhaji from Agra jail to a safe hideout in Mathura, arrest by Moghuls (August 20, 1666) on suspicion of helping Shivaji Maharaj escape from Agra jail, the safe passage of Rajaram to Gingee Fort, and subsequently, his reigning as the de facto ruler as 'Pant Pratinidhi', PralhadNiraji played a very crucial role in managing the affairs of Hindavi Swarajya for over three decades, demonstrating his significant influence and importance during those challenging times. His astute military strategies greatly relied on his knowledge of guerrilla warfare, which was paramount in those challenging times.

Pralhad Pant's shrewd warfare tactics played a pivotal role in protecting the Maratha legacy. His accomplishments demonstrated his indomitable spirit and unwavering commitment to the cause. This account exemplifies his cunning battlefield strategies that were crucial for the Maratha resistance during those tumultuous years. Pralhad Niraji was a key figure in the history of the Maratha Empire. He served all the first three Chatrapati's, making significant sacrifices and contributions for the greater cause.

Tragically, a man endowed with such great talents couldn't bear his king's censuring and reprimanding him in the open court, leading to his untimely end. It is intriguing that a crisis manager par excellence failed to handle a personal crisis in his own life and chose death over living under shame. Or was that due to his guilt for having failed in his duties to his nation and the king? We would never know.

## Quotable Quotes from Mahabharatha



In this world, righteousness is the highest good; let no man, therefore, cease from acts of piety and virtue

The strength of a thousand is not as powerful as the strength of one with faith – Bhishma

Truthfulness, purity of mind and heart, self-control and austerity are marks of religion



# Real Lessons in HISTORY

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## Contribution to the freedom struggle from foreigners

### Prologue

It was but obvious that most British officials appointed and dispatched from England to India were champions of imperialism. Principally, such candidates were the ones being selected and posted for government service. Despite this, many Governors-General and other senior officials—to the extent possible under the circumstances—eased India's path for development. We have to comprehend this truth. And denying this would be dishonest.

A large number of foreigners helped India progress and become independent in one form or another. Many Viceroys or Governors-General, England's Prime Ministers, India Home Secretaries, Indian Civil Service (ICS) Officers sent to India by the British, Parliamentarians of England, and private citizens who did not hold any official position have been of great support – selecting a few from each of these categories and writing about these representatives ample, is the aim of this chapter.

But first, we should briefly understand the political circumstances of England. Two main political parties in England captured India – one was the *Conservative Party* and the other was the *Liberal Party*. The third one was the *Labour Party*, which existed only in name.

The Conservative Party's stand was as follows: *We have won India using the might of*

*our arms and therefore we must rule the land through our military; we should use India and other colonies as tools for our economic prosperity.*

The Liberal Party had a different stand: India came into English hands with a sacred trust and should therefore be ruled in a way that supplements its interests and retains its dignity, and gradually, England should aid India in attaining its freedom.

The British cabinet minister Lord Brentford (William Joynson-Hicks) and others were pure conservatives. The well-known orator and writer Edmund Burke and others were liberals.

Among the conservatives, the attitude that England was advanced and that the Indian race was inferior to the English had taken root. England's Prime Minister Lord Salisbury firmly believed that Indians would never be capable of governing themselves. Several Englishmen who knew India better, however, contended that India was culturally at a higher plane than England.

Since the conservatives were more influential, the attempts by the liberals at reformation in India often failed. Still, at every opportunity, such reforms were tried out. For example, as early as 1857, the Madras, Bombay, and Calcutta Universities were established. These were the contributions of the liberals.

Several founders of the Congress organization, established in 1885 to advance India's freedom movement, were British.

Before that, there was no comparable national platform. There is an argument, of course, that the British came forward to establish Congress to diminish the fervor of the Indian freedom struggle. That is indeed true. But it is also true that many English officials, from the early days, toiled for the betterment of India.

With this prelude, we can now look at some prominent personalities that came in contact with India.

## 1. Governor-Generals

Let's start by discussing a few Governor-Generals.



Source: *britannica.com*

Lord William Bentinck (1774–1839) Governor-General Lord William Bentinck who arrived in India in 1828 declared: The first and primary object of my heart is the benefit of the Hindus. He had made it clear from the start that he had no intention of interfering in the dharmic traditions. He had a deep desire to bring in a law prohibiting the practice of the inhuman sati. But he was also aware such a step could be dangerous. He was

apprehensive that there could be allegations against him of interference in dharmic traditions. This was not unjustified. Even Raja Rammohan Roy was not courageous enough to publicly press for the prohibition of sati through statutory means.

By and large, the Hindu society welcomed Bentinck's bill prohibiting the practice of sati. Some traditionalists filed a petition against the bill in England's Privy Council but it was quashed. The Privy Council gave a judgment in June 1832 to the effect that the bill was not at odds with Hindu dharmic traditions.

During those days, even in England, freedom of the press was not particularly open-minded. And then, Bentinck supported press freedom in India. He proposed the induction of Indians into senior positions in government service. For this proposal of his, he faced resistance in England.

Karnataka too was a major recipient of Bentinck's remarkable services. Sir Mark Cubbon, responsible for many progressive administrative steps, was appointed as the Commissioner for Mysore by Bentinck. From 1803 to 1807, William Bentinck was the Governor of Madras province. He was recalled to England probably as a consequence of the Vellore Uprising.

Later on, from 1828 to 1835, he served as the Governor-General. Bentinck was the first among the prominent few who pitched for India to be ruled from a progressive point of view as seen by the Indians.

[Reference: Ramaswamy, S R. *A Passage Through India*. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrottana Sahitya, 2022, Page no. 281-285]

**To be continued...**



## Short Story

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



Maade Gowda and his wife Gangi who had come from the village were squatting on the floor. In front of them was seated Vasanth in an easy chair.

An inexplicable sense of jealousy haunted Vasanth seeing the well structured body contour of this rustic elderly villager. Though he used all the modern facilities available he never could boast of a strong body that this elder sitting in front of him had. The unsophisticated rural grace was contrasted by his modern glare and Vasanth was curious to know the secret behind this...

Maade Gowda was telling –“No Sir Ji... Where will I do in fasting and things like that. Daily morning I drink buttermilk and eat rice porridge...” Cutting short his speech, Gangi

added –“Every morning he consumes a kilo of broken rice in his porridge. Fasting and he never goes together Sir ji”

Maade Gowda brushed aside Gangi's remark and continued –“You keep quite. You speak as though you eat very less... By the by Sir Ji, in the afternoon I eat some Ragi mudde and if there is chicken at home, then I drink some of its soup. Again for the night I eat the same. That is all” Gangi added “Sir Ji, my one hand is not adequate to prepare Ragi ball for him. I must make use of both my hands and prepare a large ball of Ragi and only then he keeps quite. Why don't you also tell Sir Ji that in the evenings you come home and finish off all the left out rice porridge...?”

Vasanth was shocked. For his next question, Maade Gowda was replying –“No Sir Ji... Where do I have time to do exercise and other things? I work hard in the fields from morning till evening. That is all...”

Vasanth made arrangements for their food and came to his room. He swallowed a handful of nutritional pills and medicines that his dietician had advised and was rushing to the nearby gym to sweat it out...

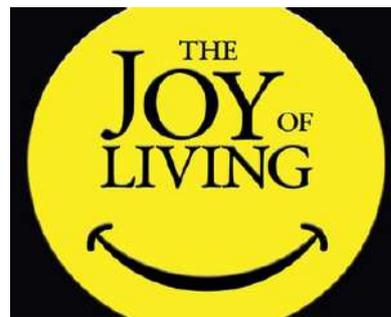
*(The story is a translation of the original in Kannada from the book  
“Putapaaka” written by Satyesh N. Bellur)*



## Joy of Living

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One of the simple tenets of life has been “ You always reap what you sow “We often find people complaining about friends, colleagues, subordinates and their family members as not being responsive to them. But if one analyses calmly and dispassionately, the reasons for such cold responses from others lie in our approach towards them. The shortcomings more often than not lie in our behavior.

Mr Savanth, a Senior Executive in a computer Software company in Bangalore was well qualified, and smart, drawing a fat salary but often felt people did not respond to him Savanth had no time to spend with his friends or even siblings. He felt he was too busy with his job. He called his siblings and friends when he was waiting for the flight or when he was driving and had caught up in the Bangalore traffic.

Neha was no different. Neha, an accomplished lady had of late taken up a job. She slowly felt her friends had dwindled and her cousins and relatives didn't care for her. What she forgot was she had become oblivious to all their calls and had started missing attending all the functions both of her family and her friends. So obviously over some time, she had started feeling lonely.

All of us have Savanth and Neha in us to different extents. We are all so much caught up with our schedule of activities, that I may be pardoned for saying that we have all become “ Little Islands “.We have all become so self-centered that we do not want to share our time, and our opportunities, and are immersed in our little world. While one does not advocate lessening the time and energy that is required to be devoted to the assignment taken up, there has to be some time set apart every day in which one shares one's time, pleasure and pain with our near and dear ones. Only when you spend your time and energy for others, will they respond with equal fervour. When you CARE for others and show genuine concern to be helpful to them, the greater would be the response from them.

If we intend to develop a sincere relationship both at the workplace and amongst friends and family members, we have to show concern and share our time and energy with them. This will ultimately have a positive impact on others, in equally responding to show that they care for you, by sharing their energy and time with you.

Here was Mr. Rajan, an elderly Office Manager at Taranagar Degree College in the early sixties. A conscientious and sincere officer, he was bogged down by the problems and worries of life. Mr. Rajan had to apply for leave since he had to perform the marriage of his eldest daughter. This meant a lot of extra work to his boss, the young Principal who had

taken charge just a few days back. But to his surprise, the young Principal congratulated him and told him that he was performing the sacred and happy duty of a father and he could go on leave as long as he needed. Mr. Rajan was much relieved. He was grateful that the young boss had shared his worries and responsibilities and enabled him to discharge his responsibilities. The Principal's sympathetic consideration obtained the full cooperation of Mr Rajan for his lifetime. With this approach, bondage develops. A friendship blooms.

This practice of SHARE and CARE requires that you genuinely develop this outlook of concern and empathy for all people with whom you need to interact. Once you develop this attitude of trying to help others be it at home or work workplace, there is an inexplicable JOY that one experiences out of such a positivism. The JOY is redoubled when your positive energy leads to positive reactions from others.

Just shake off all your EGOCENTRICITY. You will find that this approach of sharing and

caring will make all the difference in your life and introduce you to a new style of life to enable you to experience the JOY OF LIVING.

Just think about it.... If you have double standards, one for yourself and one for others..... If we are selfish, ego-centric, and blind to other's problems and can not rise above our self-interest to share other's problems and empathize with their issues. If you don't show any care or concern for others for their problems, how and why should they show any concern to you? This kind of attitude and approach will leave the person a loner..... an island... a situation that is self-created.

The human mind is a very rare entity, capable of reacting both in a good and bad manner. However much it may be trained to be bad, and unresponsive, if approached from an angle of care, concern, and sharing, it invariably responds positively.

This essence of SHARE AND CARE will invariably propel one towards the immense " JOY OF LIVING "

### 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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- ★ The decision of the Editorial Board in terms of journal content will be final.



# Whip of Humour

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## The Akashavani Anecdotes



All India Radio, previously known as Akashavani, has continued to be a part of our lives since it began broadcasting in 1936. Many soundtracks and dramas too were broadcast in those days. "Those were days of unbridled joy. We were given a free hand to chalk out various programs" recalled the thespian of Radio, TV, and Stage, Smt. Yamuna Murthy. Here is a nugget from her treasure chest of anecdotes. Before that let me walk you through the drama procedures of those days.

The script for the drama was invariably handwritten as photocopying was not yet in practice in those days and the actors too were more at home with the written script. As many copies of such scripts as several actors were donning prominent parts were manually prepared and handed over to each actor. Sometimes, actors used to share the same script too. The sheaf of papers was never pinned together and as the dialogue on the given page was delivered, the page was carefully allowed to slide to the ground. Such care was necessary to nullify the sound of shuffling of papers being broadcast live.

That day, a drama was being broadcast live. Yamuna Murthy was assigned the role of a mother and another artiste was playing the role of her friend. YM was holding the script sheaf on her lap. The friend was peering over her shoulder and delivering the dialogues. As a part of the play, when the friend uttered "Your son is not to be found anywhere", somehow the sheaf of papers slipped out of the lap and the sheets lay

scattered all over the place. YM started gathering the papers. Naturally, this took more than a minute. All this while, the broadcast could not have been stopped. But the next dialogue was not known by rote to both. Ever an improviser, YM went on wailing "Oh my son! Where have you gone to? Oh! How can I bear a life without you! Oh! What calamities have befallen on you! Oh God!" till all the papers were gathered and arranged in proper order.

The incident of Sir C.V. Raman too is worth recollecting. Dr H.K. Ranganath, a program director at the Dharwad Akashavani, came to know that the famous scientist would be visiting the town and asked him to give a speech about one of his famous studies. Raman agreed readily and a slot of 14 minutes live programme was allotted to the scientist.

Raman entered the recording cabin and began his talk. The scientist had the habit of closing his eyes as he spoke. To begin with, that habit was ok with the radio station. But as the minutes ticked by and Raman's eyes remained shut, Ranganath became jittery. As the talk entered the thirteenth minute, Ranganath began waving his hands, hoping against hope that Raman would open his eyes. But, Nay! The talk entered the last minute. There was no way another person could enter and warn the talker about the time limit. Just thirty seconds remained and Raman seemed to be headed for a good hour's lecture. The people who had to conduct the succeeding program were already waiting in the wings.

When only ten seconds were left, Raman swiftly ended his talk and opened his eyes. He had consumed exactly 830 seconds! The sigh of relief was palpable throughout the radio station!

This anecdote is about a famous musician from North Karnataka. An excellent flautist, it was usual for his performances to draw music lovers by the throngs. The only problem was his inebriation. On the D-day and H hour of the performer going live on air, he was not to be found anywhere. Somehow the director of Akashvani got wind of his whereabouts and beg-dragged him to the studios. A friend of the flautist too accompanied him and he was made to sit outside the recording room. As the flautist began his performance on the dot, Ranganath reclined in his chair with a sigh of relief.

But that relief proved to be short-lived as shouts of "Wah! Bhesh! Kya bat hai!" rent the air. The flautist, still in his inebriated condition, had coaxed his friend to sit next to him in the studio and the friend was uttering words of encouragement as he would in an open concert! Shell-shocked, Ranganath ran to the studio, opened the door with utmost caution so as not to make the slightest of noises, placed a finger on his lips indicating the friend to keep quiet and dragged him out of the room. All this while the flautist continued his recital with his eyes closed. All said and done, the friend's exclamations had gone on air.

But this bit of spoonerism takes the cake! At the end of the program, an announcer, new to the job and hence nervous, was asked to announce the next program titled 'Gautama Buddha'. The nervous bloke promptly announced 'Bhoutama Gudhdha!'



## Quotable Quotes from Ramayana

The greatness of a king lies in being accessible to the humblest citizen – Lord Rama

In the happiness of his subjects lies the king's happiness; in their welfare his welfare – Lord Rama

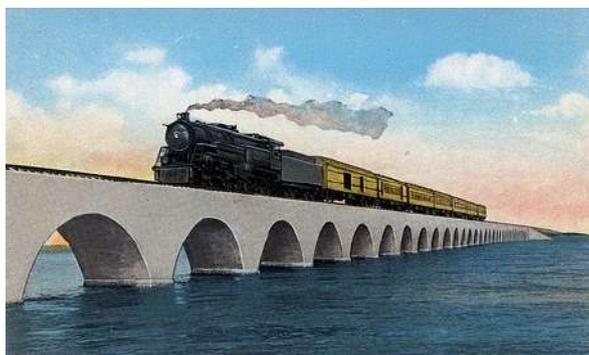
A leader should be like a father to his subjects – Lord Rama



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**The train to Paradise**



This morning, I bought a ticket and boarded the train  
 To begin my journey- destination - "my true self"  
 The train was packed with passengers- leaving hardly any room!  
 I look around at the sea of passengers and recognised them all -  
 They were- Fear, Self Doubt, Misgivings, Expectations, Anxiety, Selfishness,  
 Desires , Past regrets, Past guilts and many many more.

I held on tightly to my ticket- I did not want to lose it in the crowd.  
 I waited patiently for the train to start, as I looked intently at the ticket.  
 Surprisingly I realised that I would reach my destination on a condition-  
 That I would need to de-board all the passengers one by one!

And the train to be completely empty!  
 The engine driver –my mind -waited as I readied myself  
 And took one look at the long route of self realisation  
 I waved the green flag and wished myself – Happy journey !



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