



VIPRANUDI

English Journal from the house of AKBMS



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"Once we become conscious, even dimly, of the Atman, the Reality within us, the world takes on a very different aspect. It is no longer a court of justice but a kind of gymnasium. Good and evil, pain and pleasure, still exist, but they seem more like the ropes and vaulting horses and parallel bars that can be used to make our bodies strong. Maya is no longer an endlessly revolving wheel of pain and pleasure but a ladder that can be climbed to the ultimate consciousness of the Reality."

-Jagadguru **Sri Adi Shankara Bhagavatpada**



Mahasannidhana
Sri Sri Bharati Tirtha Mahaswamiji



Sannidhana
Sri Sri Vidhushekhara Bharati Mahaswamiji

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VIPRANUDI**-English Journal from the house of AKBMS**

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Ashok Haranahalli
President - AKBMS

Presidential Message

Dear friends,

This month is sacred to all of us in AKBMS. His Holiness Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji of Sringeri Sharada Peetham is currently in Bengaluru as a part of his month-long spiritual tour of Karnataka. It is a God-sent opportunity for all of us to visit the Shankar Mutt where his holiness is staying and seek his blessings. Let us offer our due respect and devotion to the holy feet and sincerely walk the path of bettering ourselves as we move on.

We have all recently in the last month celebrated the Hindu New Year Ugadi. Plava nama Samvatsara has gone by and taken along with it all the miseries and troubles it had for us. We look forward to this Shubhakrutha samvatsara with lots of enthusiasm and hope. It has been decided by the Religious Endowment department that this Ugadi will henceforth be celebrated as an official religious day.

"Shathaayur vajra dehaya sarvasampath karaayacha. Sarvarishtha vinaashaaya nimbakadala bhakshanam" is the meaningful shloka that is recited before taking a mix of neem and jaggery which in itself is a symbolic indication of happiness and problems in proper proportion for the coming year. This system of eating a mix of neem and jaggery has been mentioned in Ayurveda also which helps in making the body strong and robust. Neem and

jaggery, the bitter and the sweet combination also indicate that we accept the ups and downs of life with equal positivity. This is true not only in one's personal life but also in community life where we have to handle misunderstandings and varied opinions and oppositions while making even small progress. This is true for any society or association that is formed for the welfare of its people. But these differences have to be taken as a means to meaningful progress and not come in the way of the community work and progression.

A live example of this difference of opinion and misunderstanding can be seen in the movie Kashmir Files - a take-off from real-life genocide in the year 1990 leading to Kashmir Pundits either running away from their motherland or being ruthlessly killed. All this did not come to light until a film by Vivek Agnihotri had to be released. Having seen and understood the cruel genocide and ill-treatment meted out to Kashmir Pundits during 1990, it is now time for us to wake up and as responsible citizens think about how we can undo the injustice done to these Kashmiri Pundits and help them re-establish their homeland. This is very important because such events of injustice could affect any part of the world tomorrow and we cannot be mute spectators. Such incidents cause a lot of pain and hurt and hence wanted to share my thoughts with all of you. Also, any such issues

can be solved through strong societal associations as the very purpose of such Associations is to ensure the welfare of their people.

Coming back to our organisation, recently a meeting of all the district representatives of AKBMS was held in Raichur. The meeting was well attended and opened the doors to lots of opinions and suggestions for the betterment of the Brahmin community. All the projects that were stopped in the recent past, for some unknown reasons, were revisited and discussed on how they could be brought back into functioning. The Mahasabha is working on these projects at a fast pace with the purpose of reaching out to the neediest people of our community and also in order to strengthen this community which for all these years has been lying low.

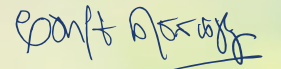
I had mentioned previously that Vipranudi Journal in English is in the making. I am very

happy to announce that the Vipranudi English journal is now a reality and has already seen two editions. The journal is available as an e-read as of now at our website akbms.com.

The membership drive for AKBMS is happening at a rapid pace and it is a matter of pride for the Mahasabha that the Brahmin community is coming forward to be a part of this noble association. Even more, a matter of pride is that people are using our website to become members. The website offers information about all the events and projects that are currently happening. We intend to reach out to all the Brahmins across the world through this website. I firmly believe that this is one of the best ways to keep in touch with the Mahasabha and in turn strengthen our Vipra Community.

Once again, I wish that this new year brings us together as a community and helps us to reach out to every Brahmin in the State.

Peace Be to All



Ashok Haranahalli



From the Editor's desk...



Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our third edition of Vipranudi – the English journal from the house of AKBMS. It has been an exciting three months thus far and it makes me look forward to the next one with curiosity and enthusiasm, alike. I am curious to see how our writers would be developing their respective columns further and how the readers would react. Needless to say, I am extremely enthusiastic too about the way our journal is moving ahead toward meeting its objectives.

We are introducing two new columns starting from this edition – “Guest Column” and “Book Review”.

His Holiness Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji of Sringeri is undertaking a Vijaya Yatra in the state of Karnataka from May 8, 2022 onwards and is currently in Bengaluru giving darshan to scores of devotees. During this sacred period, it is our privilege to have our journal's cover page and its first Guest Column dedicated to the Sringeri Sharada Peetham, the foremost of the theological centers founded by Jagadguru Sri Adi Shankara Bhagavatpada in the 9th century CE. The Guest Column appropriately has a well-documented article written in Kannada by Sri. Prakash Babu K.R and translated into English by our Associate Editor, Dr. Gayathri Devi.

Under “Book Review”, we will sincerely try to bring reviews of books that are current in terms of their content and readership. One of our journal writers, Mr. P.M. Vijendra Rao along with his co-writers, has brought out a Kannada book titled “Brahmana Shikari” which has been featured in this column. It aims to bring all the societal discrimination and injustice meted out to the Vipra community at large and how the community has withstood this onslaught and managed to recalibrate and rebuild itself over time.

In this month's editorial, I wish to touch upon a new program that AKBMS has started. When I was a child, I remember how my parents never worried much about provisioning for their health needs after retirement. They were generally healthy due to their lifestyles and not so worrisome about the dire consequences of what would happen to them if they fell ill, post-retirement. “We have taken care of our children and it will be their responsibility to take care of us when we are old” was a consensus sentiment across and it had its justification then.

Things have changed a lot over time. Today, when we sit down to plan for our retirement, the first and foremost aspect that we take into account is whether we are financially provisioned for any health eventualities after we retire. Are we covered for

hospitalization and other medical bills? Are we in a position to hire domestic nursing help, if need be? The medical expenses have skyrocketed and our lifestyle changes (I don't have to elaborate on this. Isn't it?) have drastically undergone a sea change resulting in this grave situation on our health management front.

I am so happy that AKBMS under the dynamic leadership of Ashok Harnahalli Ji has set up the "Health and Medical Cell". It is being spearheaded by Dr.C.A.Kishore, another AKBMS stalwart who is passionately committed to making this initiative meet all its objectives. Publishing a directory of Vipra Medicos willing to offer their services to AKBMS members at discounted prices and providing home care services to needy senior citizens are among the many goals of this project. I am welcoming Dr. Kishore to write an article for us in the coming edition to detail his plans on this front and how the AKBMS fraternity would immensely benefit from it. While I look forward to that, on behalf of the journal, I extend our sincere appreciation to the entire team behind this initiative and wish them great success.

From the next edition, in all probabilities, our journal will be in print form too. Readers have started subscribing to the journal and that is an encouraging sign for all of us. Those who wish to subscribe for the hardcopy of the journal for themselves and those NRIs who wish to subscribe for their families here, please use the following link:

<https://www.akbms.com/Home/vipranudi.journal>

It is simple. Just give your name and address, phone number, and e-mail id and pay a small amount of INR 1000/-. That's it. You will be getting monthly editions of this journal to your home for the next two years. We eagerly look forward to your wholehearted support in this regard and would sincerely reciprocate it by giving you a rich content-based journal that your entire family can read, month on month.

I strongly feel that in the midst of the ravaging mobile technology that is overpowering every aspect of our lives, reading a book or a journal still happens to be our "best friend".



Satyesh Bellur
Satyesh N. Bellur

Guest Column



K.R. Prakash Babu

SRINGERI SHARADA PEETHAM

-EMINENCE and EXCELLENCE

(Original article in Kannada by – K.R. Prakash Babu. Translation - Dr. A. Gayathri Devi)

Around 1200 years ago, Sanatana Dharma, under constant challenge by various religions, was not only on the brink of extinction, but was undergoing a lot of suffering and mistreatment by its practitioners. It is believed that with the avowed intention of the renaissance of the Sanatana Dharma, Lord Parameshwara Himself reincarnated and was born as Sri. Adi Shankaracharya on the fifth day of Vaishaka Masa in the year 781 AD.

Sri Shankaracharya in his short life span of 32 years, walked the length and breadth of the country, refuting and rebutting the other practices and thoughts opposing Vedas and spreading and propounding the Advaita Philosophy, through his insightful commentaries and treatises, famously called 'Prasthanathrayas' on the Bhagavadgheethe, Dashopanishats and the Brahmasutra.

During his travels around the country, when he came to Sringeri, on the banks of the Tunga river, he was accosted by a rare sight - A cobra was protecting the frog from the scorching sun by spreading its hood over it. Seeing this rare sight where even the natural enemies were friendly and kind to each other, he considered Sringeri as an appropriate and holy place to establish his maiden Mutt popularly known as the 'Dakshinanmaya Sharada Peeta' to propound the Advaita Philosophy that was reinvigorated by him. He

also created and consecrated the holy Sri Chakra and installed Sri. Sharadamba. Apart from this, he appointed Sri. Sureshwaracharya, one of his prominent disciples amongst the four, as the first Guru of the Sri. Sharada Peeta.

The unbroken lineage of the MahaGurus from then on has continued unabatedly. His Holiness Sri. Sri. Bharathi Theertha Swamiji, who is the 36th Guru in the lineage was initiated into Sanyasashrama on 11/ 11/ 1974 by his Guru His Holiness Sri. Sri. Abhinava Vidhya Theertha Swamiji. After His Holiness Sri. Sri. Abhinava Vidhya Theertha Swamiji attained the lotus feet of the Lord, His Holiness Sri. Sri. Bharathi Theertha Maha Swamiji became the 36th Guru in the holy lineage of Guru Parampara. His Holiness Sri. Sri. Bharathi Theertha Mahaswamiji's erudition in the Vedas and shastras, multilingual skills and abilities, Kindness and compassion towards one and all, strict continuance and adherence to the Dharmic traditions set through centuries, and encouragement of programmes for the universal benefit are unparalleled.

As ordained by Sri. Sri. Sharadambe, Jagadguru His Holiness Sri. Sri. Bharathi Theertha Maha Swamiji initiated Sri. Sri. Vidhu Shekara Bharathi Swamiji as his successor to the sacred Sringeri Dakshnamaya Peeta in Jayanama Samvatsara, Magha Tadige, i.e. on 22/01/2015.

Sri. Sri. Vidhu Shekara Bharati Swamiji is a person of great erudition. He is a storehouse of knowledge about Vedas, and shastras and accomplished their study in just three years that normally would have taken more than six years. Before the initiation, he was personally taught by His Holiness Sri. Sri. Bharathi Theertha MahaSwamiji, continuing this unbroken tradition from inception till date.

UNIQUENESS OF SRI. SRI. SRINGERI SHARADA PEETA.

In the Indian tradition, we have four ashramas – Brahmacharya, Gruhapatya, Vanaprastha and Sanyasa. Accordingly, Sanyasashrama is acquired/attained after vanaprasthashrama. To attain sanyasashrama, the absence of worldly desires is the key factor. But persons with a strong propensity of renunciation towards all mundane matters and disposed toward asceticism can embrace sanyasashrama after brahmacharya. The Shastras say,

“Pravajedbrahmacharyadva pravajecha gruhaadami” It is precisely this understanding of life that enabled Sri. Sri. Adi Shankaracharya to take up sannyasa immediately after brahmacharya. This practice is followed in the Peeta even to this day.

Sri. Sri. Adi Shankaracharya established four Mutts - i.e. Sringeri, Dwaraka, Badari & Puri in the four corners of the country to propagate the Sanathana Dharma. These Mutts are known as the 'Chaturanmaya Peeta'. Amongst the four 'Amnaya Peetas', Dakshinmaya Sringeri Sharada Peeta has attained eminence and prominence. This place is holy not only because it has

“Sri Malahanikareshwara linga' that was worshipped by sage Vibhandaka but also because Sage Rishya Shringa had his ashram here. This place is known as Rama Kshetra where Sacred Tunga is the river, Sri. Sri. Sharada is the reigning Goddess, Chandramouleshwara is the venerable deity and Varaha is the God.

Swamiji's in Sringeri assume and are known by any of the one or two of the ten titles out of Aranya, Theertha, Giri, Ashrama, Parvatha, Vana, Saraswathi, Puri, and Bharathi. How the Gurus occupy the Sri. Shankaracharya Peeta has been brought out in the great order or edict of Sri. Adi Shankaracharya.

“Shuchir Jitendriyo vedavedangaadi visharadhaha

Yogagne sarva shastragna namadasthana maharhi'

The purport of the above sloka says that “one who occupies my place must be clean, must have conquered the senses, must have the expertise over all the Vedas and its offshoots as also of the shastras as well as Yoga.

One can find all these divine qualities in the 36th Guru His Holiness Sri. Sri. Bharathi Theertha Maha Swamiji and his successor His Holiness Sri. Sri. Vidhushekara Bharathi Swamiji.

Jagadguru's Travels and visits:

Whenever the Jagadguru of Sri. Sharada Peeta goes on a long journey outside their

mutts, usually, around 50 supporting disciples accompany him. That is because the normal daily practices to be undertaken by the Jagadguru such as the daily Pujas cannot be disturbed and needs to be continued in the same manner. The daily poojas of Lord Chandramouleshwara and the accompanying deities will be performed by his Holiness Sri. Jagadguru himself irrespective of the place of visits outside Sringeri. This almost looks like the arrival of Sri. Sringeri Sharadambe herself to the new place. That's the reason for the number of disciples accompanying the Jagadguru during his visits. Sringeri Sharada Peeta is thus unparalleled.

SARVAGNA PEETA.

Sarvagna Peeta is in Kashmir. The shrine is 142 feet in length and 94 feet in breadth. It is even called the Sri. Sharada Peeta. During the Veda and Upanishadic times it was the centre of Sanskrit.

Once when Sri. Adi Shankaracharya came to this place and tried to ascend the Peeta, it is said that Sri. Sharadambe appeared and challenged Sri. Adi Shankaracharya

to answer all her questions and only then would he be eligible to adorn the ' Sarvagna Peeta '. As desired by the Goddess, Sri. Adi Shankaracharya answered all Her questions much to her satisfaction and then ascended the Sarvagna Peeta.

As per the recent history, it is said that apart from Sri. Adi Shankaracharya no one has been able to occupy the Sarvagna Peeta, as it has its inherent strength. This Sarvagna Peeta is now in Pak Occupied Kashmir. Under such circumstances, probably now there is neither the temple nor is it possible for anyone to reach there from India.

Sringeri Sharada Peetam from time immemorial has ever been the most revered theological center in India.

Editorial Note: Sri. K.R.Prakash Babu hails from Mandagadde in Shimoga. He has been recognized with many awards for his yeomen service to the Sringeri Sharada Peetham and Sri. Ramakrishna Mission. His recent book in Kannada on Shringeri Guru Parampara was released by his holiness Sri Sri Vidhushekara Bharati Mahaswamiji in 2020.

Guest
column



Ashok Haranahalli
President - AKBMS

Essay of the Month



Adi Shankara - The greatest thinker of all times

South India for the Bharati, Puri, and Sarasvati orders.

He came at a time when Hinduism was getting stressed under the rising influence of Buddhism and Jainism. In the midst of orthodoxy and ritualism, Hinduism was on a decline. There was so much instability post the fall of King Harsha that the hitherto central power and associated beliefs were getting decentralised. Several regional kingdoms emerged, each with its own philosophy and religious adherence. It was in such a chaotic world order that Adi Shankara came and conquered all through his Advaita Vedanta. It provided a robust response to every question of the day. His philosophy integrated the existing diverse thoughts and Hindu practices into a powerful expression – "One Truth, Many Expositions" bringing together the crumbling pieces of wisdom into a solitary and strong Vedic dictum. If one can answer the question as to what would have happened to the Sanatana Dharma if, at that juncture, Shankara had not come about, one would realise the enormous significance of his mission. He indeed was an "Avatara Purusha" in all its meaning and splendour. He thus became a key figure in restoring the belief of the Hindu masses in the Vedas and Upanishads. The maths he founded had a great influence in reforming Hinduism further and giving it the standing that it richly deserved.

Jagadguru Adi Shankaracharya (788-820 CE) was born in Kaladi in Kerala. What he achieved and established in his short span of 32 years of life, is unmatched by any other philosopher in the world.

He travelled across the length and breadth of our country three times on foot debating hundreds of spiritual scholars on his way. He met scores of people preaching to them his beliefs and philosophy. He established sacred peetams for divine worship and spiritual practice, at four strategic places - the Govardhana Matha in Puri on the east coast for the Aranya and Vana orders; the Jyotih Matha, near Badrinath in the Himalayas, for the Giri, Parvata, and Sagara orders; the Sarada Matha in Dvaraka on the west coast for the Tirtha and Asrama orders; and the Sringeri Matha in

I would like to cite here some excerpts from Mr. Pavan K Varma's book "Adi Shankaracharya" that provides another insight into understanding the contribution of Shankara to Hinduism in particular and to the world order at large:

Quote...

The most remarkable congruence with Shankaracharya's philosophy is the recognition by leading scientists today that the energy that pervades the entire cosmos is actually nothing but unsullied luminescent consciousness. Shankara asserted that Brahman, although beyond all attributes, is consciousness personified (Chaitanya). In this form, Brahman has no specific determinations, either of merit or demerit from the human point of view, except that of a pure being, which is characterised by 'chith' or absolute awareness undetermined by any extraneous or causal factor. As Shankara writes in the Viveka Chudamani: As the wave, the foam, the whirlpool and the bubble, etc. are all in essence but water, similarly the chith is all this, from the body up to the notion of "I". Everything is verily the Chitta, homogeneous and pure".

From this Brahman consciousness arises the transient and the finite. They are its manifestations, like waves on the surface of the ocean, while the essential ground is the water from which the wave emanate. "All this universe cognised by speech and mind is nothing but Brahman – There is nothing besides Brahman that exist. Are the pitcher, jug or jar known to be distinct from the earth or which they are composed?" Shankara, thus clearly makes two categorical assertions – first, that Brahman, as Chitta or undifferentiated

consciousness, pervades the entire universe – and, two, that the consciousness is the ground from which the empirical, either physical objects, or the subtle mind, arises.

What is fascinating is that the leading scientists today are saying the same thing. At the end of their deeply penetrating examination of the working of the universe, both at the macro and micro level, their vastly increased but still inconclusive knowledge of the who, what and why of the cosmos, has led them, finally, to posit the existence of a third dimension as the ground for all that they can observe, and that dimension is consciousness.

...Unquote

Thus, we see that Shankara's philosophy was not just an act of reiteration of Vedic wisdom, but also a manifestation of science and logic in its most splendid practice. It, therefore, appealed to the confused masses that were looking for clarity and thus, rejuvenated the 'Sanatana Maulya' yet again in the society.

Sri. Satyesh Bellur in his quartet has brought this out vividly and I quote:

ಅಂಕೆಯಿಲ್ಲದ ವಿವಿಧ ಭಾವದಿಂ ಜಗದೊಳಗೆ |
ಶಂಕೆ ಮೂಡುತ್ತಿರಲು ದೈವನಿಯಮದೊಳು ||
ಸಂಕಲಿಸುತ್ತೆಲ್ಲವನು "ದೈವತ್ವ" ಒಂದೆಂದ |
ಶಂಕರನನುಸರಿಸಿ - ನವ್ಯಜೀವಿ ||

Bhagavadpada Adi Shankaracharya will remain one of the greatest philosophers of the world and would be revered by all Hindus as one of their greatest Acharyas of all times.

Om Tat Sat.

Thus Spake Lord Krishna



Mrs. Veena Prahlad



From Desire to destruction

It is the time of the year when the trees are filled with beautiful flowers. We are fascinated by their beauty. We want them to last forever. When we bring home a bouquet, we try to keep them fresh using various methods. We know they don't last long. The truth stares us in the face but we refuse to see it. We feel bad when the flowers wither and fade away. Some of us even put them between pages of heavy books and rejoice in the possession of these pressed dry flowers. It is a battle we know we are losing, but we fight to hold on to our memories. This desire to stop change from happening is possibly the best example of being blind to the Truth.

When we look at our epics, we can see that they all start with one character in the story desiring something that doesn't rightfully belong to them, and eventually lead to the hero of the story establishing order by setting right the wrong. In the process, the person with the wrongful desire invites his/her destruction, either via painful repentance or death. In the end, the reader understands the futility of desiring things that are so short-lived (ashashwata), and our attention is drawn towards the permanent, i.e. shashwata, bhagawanta.

In Ramayana, Rama's journey started with Kaikeyi's desire for her son, Bharata to ascend the throne. In the Mahabharata, the destruction of the Kuru Clan starts with Satyawati's father's desire for her progeny to rule the land, although Bheeshma's strong desire to keep his vow is also a contributing reason. The last straw was, of course, the blind

king Dhritarashtra's desire to bequeath the throne to his son, Duryodhana.

The second chapter in the Gita is like an index for the entire work. It lists all the subjects Krishna will eventually cover during his conversation with Arjuna. Kama (desire) is mentioned in this chapter as the root cause of all problems we face in this world.

yāminām puṣpitaṁ vāchaṁ pravadyant-
avipaśchitaḥ veda-vāda-ratāḥ pārtha nānyad
astīti vādinaḥ - (BG-2.42)

some people think there is nothing to live but fulfilling their desires. They advertise this idea using flowery words and provide their interpretation of Vedic statements, to prove their argument.

kāmātmānaḥ swarga-parā janma-karma-phala-
pradām kriyā-viśeṣa-bahulāṁ bhogaishwarya-
gatim prati - (BG-2.43)

Such people who are immersed in desire think Swarga (Heaven) is the ultimate goal. They believe in enjoying the fruits of their work. To fulfil their desire, they do not mind doing whatever it takes.

bhogaishwarya-prasaktānām tayāpahṛita-chetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate -
(BG-2.44)

People whose mind is occupied with such thoughts cannot have space to think of what the ultimate goal of human life is, i.e. to realise their Divinity.

When Arjuna asks Krishna to guide him, he doesn't ask him for help to win the war. Instead, he asks Krishna to tell him what is shreyaskar for him. The word Shreyas has a very deep meaning. Very simply, it could be interpreted to mean – “What is best for Arjuna”. But, then wasn't winning the war the best thing for Arjuna? Then why wouldn't Arjuna just say, “How do I win this war? Why does he instead say “Tell me what is best for me”? In reality, Arjuna did not doubt his ability to win the war. What he was confused about was whether it was worth killing his kin for the throne. The same throne Dhritarashtra desired, the same throne Duryodhana desired, the same throne Bheeshma vowed to protect, and the same throne Satyawathi's father wanted his descendants to rule from. It turns out that Shreyas for Arjuna was more than just the throne.

As we go through the Bhagavadgita we understand Arjuna's vishada (sorrow) Why was he so tormented? When we struggle hard and reach a goal we set for ourselves, we feel elated and happy. But a few moments or some days later, we feel empty. The object we desired so much is with us, so now what? Many of us fill the emptiness with more goals, and more desires to fulfill. But, there does come a time when we realise that this is not what we want. Or we may never realise it, and keep setting new goals and reaching them, going round and round like a hamster on a wheel. Or perhaps we realise this truth, but don't try to get off the wheel (like Bheeshma and Dhritarashtra), and perish without attempting to find out what is best for us like Arjuna did.

Swarga is this imaginary place that is the right opposite of the world we see. In Swarga, there is no death, nor hardship. It is a place where there is only enjoyment. But if one reflects a bit, we realise that we understand Day only because we know Night. We similarly

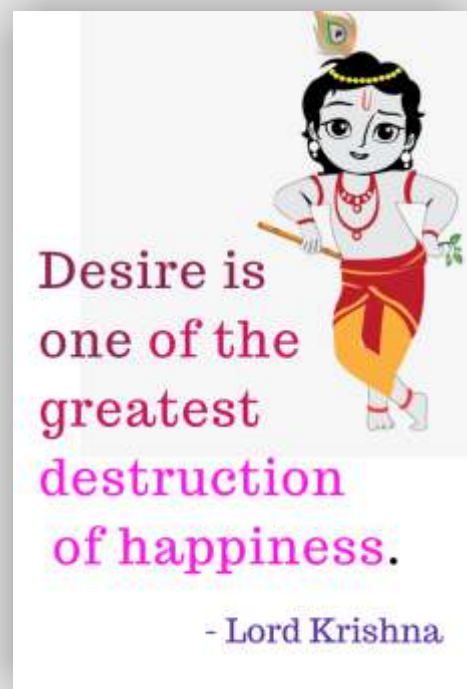
can appreciate knowledge because we know ignorance. We similarly understand life, only because we see death. How would life be in Swarga, then? If that is something to work towards and attain as a reward, then wouldn't we lose interest in it? Just like in the case of all other goals we reach? Wouldn't we again ask the question, “Now what?”

The way Krishna speaks in the shlokas above, it is obvious he is indicating that winning the war is not what will bring Shreyas to Arjuna. This is evident in this Shloka below

traigunya-viṣṭhaya vedaṁ nistraigunyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema
ātmanān –(BG-45)

The Vedas' talk of the world is made of three Gunas (the material world) Rise above that Arjuna, nirdvandva, rise above duality (happy-sad, life-death) Always be focused on the Truth (the Ultimate Truth, Paramatma, Sat) Do not focus on the material world, Focus on the Self.

This is the advice Krishna gives Arjuna about his Shreyas. To seek the divine in himself. This is His advice to us too.



My quest for spiritual well-being



Satyesh N Bellur

The “Eternal Truth”

Socrates, the Greek philosopher advocated that people should ask themselves the following three questions before they say anything: “Am I sure that what I am going to say is true?”, “Is what I'm going to say pleasant?”, and “Is what I say, useful and necessary?”

Socrates, like many people, probably had heard the famous verse from Manusmrithi (Verse 4.138) but had conveniently interpreted the first half of the verse only.

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।

If one has to speak, he should say what is true and also that which is pleasant. The interpretation is simple – “If what one is saying is true, but not pleasant, then it should not be told”. Continuing, we can even conclude that “Always speak pleasantly. Even if it means that it is not true”. This to me, looks more like a management lesson meant for salespeople who are supposed to speak pleasantly at all times. This appeals to the western world where their quest is to understand and manoeuvre the “external, the outside”. For the Hindu way of living where the quest is to understand and manage the “internal, the self” one has to also read the second part of the verse and interpret it completely.

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

The second line says “Just because it is pleasant, one should not tell a lie and this is the way of life as prescribed by the world's most ancient civilisation”. Now put the two together

and you will arrive at an interpretation that is unambiguous – “Speak only and only the truth”.

We are then back to the Vedic Wisdom, the roots. “Truth” is a very powerful practice. One who is at it might end up having a few enemies around, but will forever be at peace within. There is an adage in Kannada that says that if you speak a lie, then you will end up speaking another hundred lies to keep substantiating it. You have to make special efforts to remember that lie too. However, if you speak the truth, then that is it. You can simply forget it from thereon. No need to substantiate it at all times, as the truth remains truth eternally.

Eternal truth is the Vedic concept of “truth”. It is not bound by time or space. If it is true only for a period of time or if it is true only for a specific geography or if it is true only for a given set of people, then it is not considered an eternal truth. Veda admonishes us to keep ourselves afar from such time-bound truth. They might look pleasant at times and they might be a thing to follow for some, but they are not eternal for the simple reason that eternal truth is the truth at all times, in all of the worlds and is meant for people across the universe without any differentiation, what so ever.

People of a certain belief system may consider that a pilgrimage to a holy place will cleanse them of all their sins and take them to heaven. How can this be an eternal truth as it is meant only for the followers of that belief system and most importantly, it has not been a

practice from the time the first man or woman set their foot on this mother earth. On the contrary, a simple practice like "sharing our extra resources with those who are in dire need of the same would make us better human beings" is an eternal truth. Even during the stone age, the one who had compassion for others and shared his hunt with those who were starving was a nobleman. Compassion is a virtue all across the world and all the faiths prescribe them for a better living.

Being on the spiritual path, our quest always has to be to unearth those thoughts, those beliefs and those practices that would drive us towards the realisation of that eternal truth, which will be unambiguous in its interpretations and would not be restrictive in terms of space and time.

ಅರೆಗಳಿಗೆ ಯತ್ನದೊಳೆ ಯಶವು ಬೇಕೆಂದೆನಲು |
ಅರಸುವನು ತರವಿರದ ಎಲ್ಲ ಯುಕ್ತಿಗಳ ||
ಚಿರಕಾಲದಾಟದೊಳು ಚಿರಸುಖವ ಬಯಸಿರಲು |
ದಾರಿ ಸತ್ಯವದೊಂದೆ - ನವ್ಯಜೀವಿ ||

Those who are looking at short-term gains and temporary success will be attracted to those practices that are convenient and pleasant. But for those who are looking for eternal bliss, the only path for them to tread is the path of "eternal truth".

What Socrates said was only a "half-truth". However, appealing it might be, it is far away from the spiritual essence of our ancient wisdom. We don't have to waste our time and energy asking all those three questions that Socrates prescribed to us. We simply need to ask that one question – "Is it the eternal truth"?

Spirituality is all about searching for that 'eternal truth' and of course, practicing it with passion!

ॐ

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

Eternal
Truth

A Teacher's guidance to students



Srikanta H.M

CONCENTRATION TECHNIQUES

How to prepare our minds for study???

For a student, a very important requirement is **concentration** on reading. We see some students who lack concentration, reading for hours together, but unable to complete even a few pages. They always complain that though they work hard, they don't get what they deserve.

Usually, when a student wants to study, he takes a book and starts studying straight away. Do you know it's a mistake to do so? But this is the common practice of any student. When you want to study, before you start studying, you need to prepare your mind. If you do that, you will get peak concentration and will be able to understand the subject very well. Let us see various aspects of preparing the mind one by one.

Relation between Breathing and Concentration.

Breathing is vital for living. The food that we eat is converted into glucose, when burnt in oxygen, releases energy and gives out carbon dioxide. This process is called metabolism. Hence, metabolism leads to energy release in the body, which is very important for our living. But for metabolism to happen, we need to breathe in enough oxygen. That is why breathing is vital for our living.

Through proper breathing, you can get peak concentration at studies, sound health, instant energy, freshness throughout the day, calmness in mind, briskness at work and lead effortless life. Indians recognised it thousands of years ago and named proper regulation of breathing called Pranayama.

But unfortunately, most people have defective breathing which is the root cause of all concentration problems. Hence, let us know about defective and perfect breathing.

Defective breathing :

When you breathe in, you may often be taking only a little air. This is called Shallow breathing / thoracic breathing. This fails to supply enough oxygen for metabolism. And so, you will feel drowsy and lethargic. You will lose concentration while studying. Added to this, most people do hollow breathing. That is, when they breathe in, their stomach (abdomen) goes in and the chest bulges out; and when they breathe out, the abdomen comes out and the chest shrinks. This hollow breathing affects both concentration and general health. Hence, one should not do shallow/hollow breathing which is defective.

Perfect breathing :

Instead of shallow breathing, do deep breathing as often as you can. This improves your concentration very well. During deep breathing, remember a thumb rule - **Always exhalation should be longer than inhalation.**

Whether shallow/deep breathing, always do it abdominally. When you inhale, your stomach should bulge out and when you exhale, your stomach should shrink. Your chest position should remain the same while inhaling and exhaling. This is called **abdominal breathing**. Even while you are sleeping, you should be breathing abdominally.

It is easy to shift from defective to perfect breathing within a week. Remember, if you want to be an achiever, the first thing that you should care about is your breathing!



Career Guidance



Annapurna Murthy

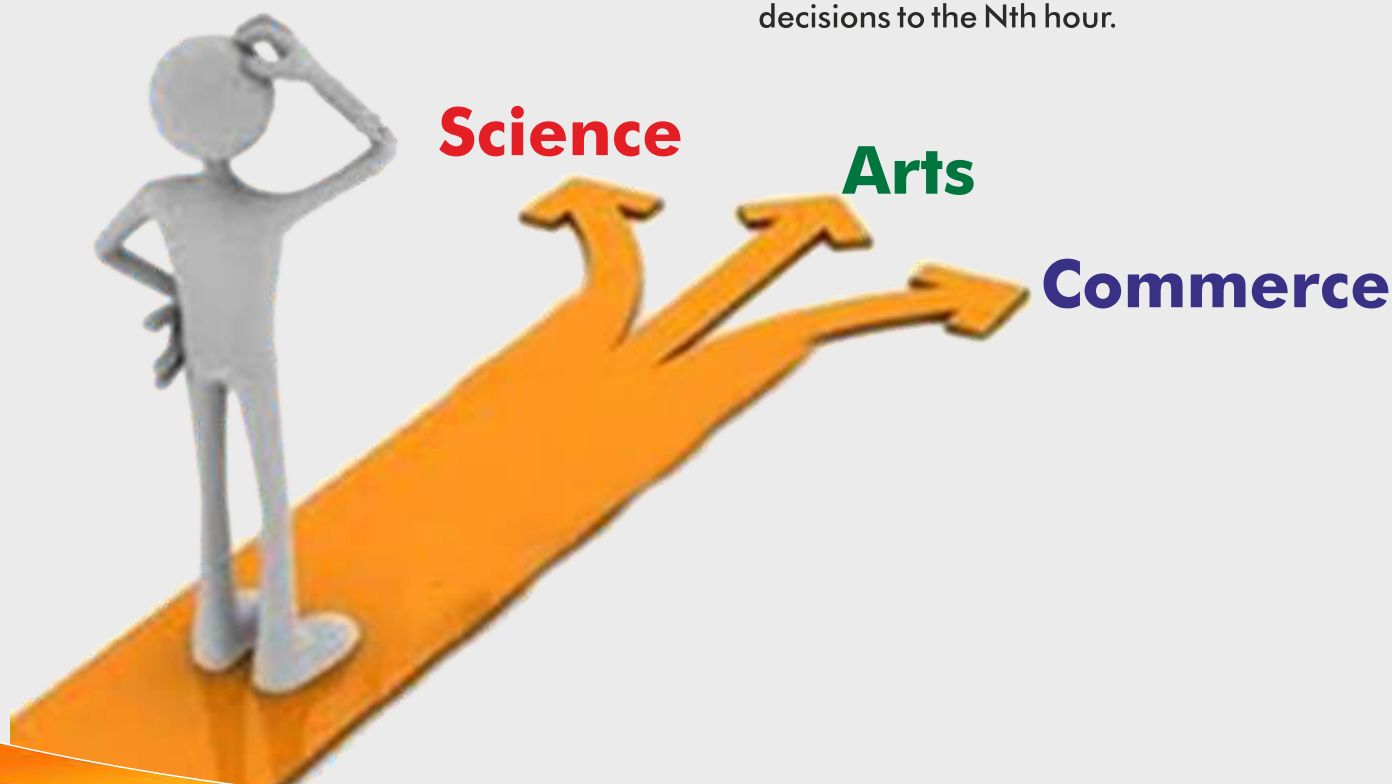
Options for Science/ Arts and Commerce students

Choosing a career path is the most difficult stage in a student's life. We take time to choose a dress or an article we want to buy but somehow don't give much importance to the most important decision of choosing a career path. Most of you are certainly carried away with the IT Jobs!! Everyone wants an IT Job irrespective of knowing whether you make the right fit or not.

The discussions of choosing a career are done mostly in consent with friends! It could be right or wrong as your friend is also in the same state as yours. Some parents force their children to the decisions they have made for them. It is not at all easy to make decisions either for parents or for students who are in +2, as they would have entered the adolescent stage, where they undergo a lot of physical, emotional and psychological change.

Students have to bear in mind that ambitions are different and the abilities they possess are different. Every individual is differently made. All of us have some ability or the other. We have to identify our strengths, that is what we are good at and then make career choices. For example, a student who cannot communicate, cannot hope to be a good lawyer or a teacher. As these careers require communication skills. Similarly, those who are not good in Maths, cannot think of picking up courses in Engineering or finance careers.

There is no need to panic. The world needs people from all walks of life. As I said, all of you have some ability or the other. So, make choices based on your abilities, Interests, Intelligence and personality. Remember you must plan ahead of time and don't push your decisions to the Nth hour.



Students must remember that every career needs some specific ability and personality. Many times there is no correlation between academic achievement and success in careers. Students who have done badly academically are today earning handsome salaries! How does this happen? It is because of the personality traits we possess. Personality traits like good interpersonal skills, communication skills, empathetic attitude and ability to listen to others, will contribute to making you successful.

Whichever stream you pick-Science, Arts or Commerce, put in hard work and learn the basics properly. You must not lose out on Self-Confidence at any point in time. There will be some students who may not be able to continue studies for various reasons like health, lack of family support, lack of interest, failures etc. Such students must remember that education is the most important treasure one can possess, so, you got to opt for a correspondence/ Open university system of education. There are many universities in India offering different courses. So, if you have to start work or have missed out on the regular system of education, opt for this one.

Students opting for Diploma courses should bear in mind that graduation is very important in the job market. Even if you happen to choose diploma courses, plan on taking a correspondence graduation program, Lateral Entry Schemes, etc.

There are also many offbeat career options available to those who don't take up the formal line of education. To pick those, you must have something special like a good voice, love for animals, good English, creativity in some niche area, etc...

Another major requirement to complete education is finance. Students who need such support, have to apply for scholarships offered

by Govt of India as well as private Institutions. There are different kinds of scholarships like Merit scholarships, Merit-cum means scholarships, Loan scholarships and caste scholarships. You have got to keep your eyes open to apply for the scholarships on time. Bank loans are also available for students. There is no collateral up to 4 lakhs loan!! So, reading newspapers is extremely important while you plan your career.

Students and parents are under the wrong impression that those in the Science stream can only make good careers. Now, there are many opportunities for students in all streams to pick many newer career options. Your success always depends on whether you are the right fit for the job or not.

Every student needs to decide after the 10th, whether to take up Science, Arts or Commerce. This is the right Stage to take an Aptitude Test, which helps you make the right decisions.

Here are some Science, Arts and Commerce options :

Science: Bachelor of Science-BSc, This was a course opted for by only Intelligent students in the past. A B.Sc. graduate was a sought-after groom!! With newer career options, a change of mindset among students and parents wanting to send their children only to professional courses like Engineering and Medicine has brought the significant value of the BSc Course low. One should bear in mind that this is the stepping stone to becoming great scientists, Space scientists, and Astronauts who have put our country on the World map today. There is a definite shortage of scientists in our country. Those who are good in Physics, Chemistry, Mathematics, Biology can take a BSc course. PG/Ph.D. in the respective subjects must always be pursued in

reputed Institutions. Those aspiring to be Astronomers, Astronauts, Space Scientists and Physicists can choose this option.

BSc in the following areas is offered at many colleges under Bangalore University.

Computer Science, Electronics, Microbiology, Biotechnology, Biochemistry, Genetics, Physics, Chemistry, Biology, Mathematics, Nutrition and Dietetics.

BSc in Fashion & Apparel Design, BSc in Nursing, BPT-Physiotherapy, Hearing and speech therapy, Radiology and X-ray Technology, Occupational therapy, Prosthetic and orthotic courses are also available. Those who are good in Numerical ability can choose a BCA program.

Data Science and Data Analysis are upcoming areas. Students good in Numerical ability and reasoning can pick these fields.

Diploma courses in Dental Mechanics, Dental Hygiene, X-ray technician courses, and Medical Laboratory technician courses can also be pursued.

The most popularly opted option by science students is either Engineering, Information Technology or Medicine. Those who don't make it to Medicine can opt for Pharma, Paramedical courses. There are different systems of Medicines like Ayurveda, Unani, and Siddha which can also be chosen.

Students wanting to do Engineering courses should know about the various branches offered. I find a large number of parents, as well as students, rushing at the last minute to know whether a particular branch has scope or not. The most popular branches are known to everyone, While choosing newer branches like medical electronics, Biomedical engineering, Biotechnology engineering, and

Genetic engineering, one has to know the scope before choosing.

Most students are also hell-bent on getting an Electronics branch in the Best of the colleges. Is it even possible? One must know that most companies that come for campus recruitment, look at you as a fresh engineer, take you for training and then depute you on various projects in India and abroad. So, don't worry too much about the branch. If you choose branches like Textile Engineering and Petroleum Engineering, then you get narrowed down to jobs in that specific field only. Choosing a branch always depends on the Post-graduation you have planned to do. If you have planned to take up an MBA programme or have thought of doing IAS after Engineering, then the branch may not matter much. So, bear these points in mind before you decide on the branch of Engineering.

Pilot training courses at Indira Gandhi Rashtriya Uran Academy at Raebareli, which gives B.Sc. in Aviation along with a CPL Licence, and other Flying clubs that are taking in students for their 18months CPL training programme can also be looked into.

Courses in Agriculture, Veterinary Sciences, Forestry, Wildlife, Sericulture, Dairy Technology, Fishery Science, Horticulture, and Wood Science can be chosen by science students.

First PUC students can still plan for an undergraduate programme abroad. They will have to take TOEFL and SAT examinations.

(There are many more courses Science students can choose from)

Arts :

Students going to Arts were always looked down upon. The science options were always preferred. Opportunities in areas like

Television Channels, Newspapers and magazines, Media planning, Serial producing, Creative writing, screenplay writing, Direction, Photography, counselling, Psychology, Journalism, Advertising, Economics, Corporate communications, legal transcriptions are extremely promising for those with the right Aptitude and Personality trait. Recently students are picking Arts course by choice.

Courses in Hotel Management, Law, English, technical writing, Sociology, Social work, are the choices of many. Degree programmes in Travel management, Teacher Training, Fashion Designing, and Library science are also available.

If students plan well ahead of time on their long-term goals, in the PG programmes there is no doubt that they will find excellent placements with Arts degrees!!!!

Commerce :

B.Com, B.Com-Computers, BBA, and BBM courses are the choices of many. Enrollment to Finance related courses like CA, ICWAI, and CS can be sought. One should be good in Numerical ability, Computer skills, Interpersonal skills to pursue these courses. PG programmes in Management, Foreign Trade, International Trade, Financial Analysis, and Certified Public Accountant (CPA) could be pursued.

Fine Arts and Performing Arts :

Students interested in Fine Arts- which comprises Painting, Sculpture making, Art History can also make very rewarding careers. One must have Spatial abilities, that is the ability to put ideas on sketches for the fine arts course.

Performing Arts like Music, Music therapy, Dance, Dance Therapy, Drama, and Acting, when planned properly also has a very bright future. A knowledge of Dance along with a pass in II PU is a must for the performing arts. Both are degree programs at Bangalore University.

Undergrad, grad and Ph.D. programs are available in Music, Dance, and Drama in India and overseas also.

For a complete list of the degree colleges visit: www.educationbangalore.com

Other courses :

Courses in Photography, Physical education, Yoga, Beautician, Foreign language, computer courses, and Airhostess training can also be thought of. Animation courses are extremely rewarding for the right candidate. Computer courses like DOEACC are also interesting and rewarding. The B-level course is equivalent to MCA. You get placements in software companies too.

NOTE :

Graduates from any stream can pursue PG courses like MBA and can take up competitive Exams to pursue a career in IAS, IPS, IFS etc. So, What is needed is good Planning on the long-term goals you want to achieve. Improve your language abilities, communication skills, and Computer skills for any career option you want to choose. Your personality traits along with your academic achievement, with the necessary skills, will surely make you successful. Choose the courses with the utmost care, so that you do well. Doors are open, go and tap the right one best suited for YOU.



Real Lessons in



Prof. M.G.Vedavyas

The Little-Known History of Karnataka's Brave DHONDIA WAGH

In the book 'A Passage Through India' (by Nadoja Sri. S R Ramaswamy; translated into English by M G Vedavyas and Paresh Nadig), some little-known facts about the 1857 War of Independence are mentioned. I have selected one of these for expansion in this write-up.

The 1857 war is generally believed to be the beginning of the end of British imperialism. While that is so, it is important not to ignore the series of revolts that took place as isolated incidents much prior to the 1857 war. Among these revolts, the one by Dhondia Wagh (referred to as Dhoondiah Waugh in British historical documents), a feudal lord in northern Karnataka is praiseworthy. It is a pity that our history books hardly ever mention his name.

Dhondia Wagh was born in Channagiri (in the present Davanagere district of Karnataka) into a Maratha family. He was a military soldier and an adventurer who was serving Hyder Ali in the mid-1700s. After Hyder Ali's death, he served his son Tipu Sultan as a shiledar (a senior soldier with his own sword and horse). He never liked Tipu's ways and deserted him during the Third Anglo-Mysore War (1790-92). He then moved to the Mysore-Maratha border and declared himself the ruler of some areas of the Mysore-Maratha border. It is to be noted that a lot of these areas were ceded earlier by Tipu Sultan to the Marathas as a result of the Treaty of Seringapatam.

It is worthwhile understanding a little more about the Third Anglo-Mysore War and the treaty of Srirangapatam that ended it. The war started as a result of Tipu's bravado against the kingdom of Travancore which was an ally of the

British East India Company. The Company was obliged to support the Maharaja of Travancore. The war dragged on for nearly two years - from 1790 to 1792. Finally, with the help of Maratha Peshwa's army and the Nizam of Hyderabad's army, the Company forces laid siege to Seringapatam. They forced Tipu to sign the treaty by which the territory to the north of Tungabhadra was given away to the Peshwa, the province between rivers Krishna and Penner to the Nizam, and a large portion of Malabar Coast as well as Baramahal and Dindigul districts to the Company. In addition, because Tipu Sultan could not pay the indemnity of 330 lakh Rupees, he had to surrender his two sons as hostages of war to the East India Company. This last part, of course, is known to all of us. In essence, while Tipu Sultan is touted as a great and intelligent warrior, his lack of ability to estimate the enemy's strength resulted in the Mysore kingdom losing almost half its territories to others. Appears to be a case of misplaced bravery!!

Back to Dhondia Wagh now. After declaring himself the chief of some of the areas around Dharwar, he captured Haveri and Savanur and some regions earlier ceded to the Peshwa. It is no wonder then that the Marathas sent an army commanded by Dhondur Pant to curtail Dhondia's rising power. He was forced to flee from North Karnataka and ended up taking refuge with Tipu Sultan again. Recognising his abilities, Tipu happily rehabilitated him, subject to him converting to Islam. His name was changed to Malik Jahan Khan and was given charge of the army command. Tipu always suspected his fidelity and finally imprisoned him in Srirangapatnam.

Then came the Fourth Anglo-Mysore War. In the melee after Tipu's death in 1799 in the war, Dhondia Wagh was one of those released by the British. He fled to Bednore (now known as Bidanooru in Shivamogga district) accompanied by several of Tipu's disbanded army. There he increased his military numbers, forcibly collected taxes and declared himself Ubhaya Lokadheeshwara (Lord of two worlds). Several smaller fiefdoms acknowledged his suzerainty. At its peak, he is supposed to have commanded a cavalry of 90,000 and infantry of 80,000 men. Quite sizeable by any standards. He had grown large enough to be a threat to the British.



Dhondiya wagh approx 1748-1800

In late 1799 Wagh raided some territories on the Mysore-Maratha border. He tried getting into an alliance with Dhondur Pant (Gokhale), but Dhondur Pant responded with a surprise attack on Wagh. Wagh then vowed to "dye his mustache in the blood of Gokhale's heart". He took shelter in Kolhapur and then returned with a larger force and at one time he controlled almost all the forts of Haveri. Several soldiers from Aurangabad, Hyderabad and Kadapa joined him, disgruntled with their kings.

In 1800 the British, under the leadership of Arthur Wellesley (who was one of the architects of the Fourth Anglo-Mysore War), alarmed at Wagh's raising power decided to send a troop to capture him. The British were so worried that Wellesley, in a letter to the Governor-General wrote "... The tranquility of Mysore was, however, interrupted by the celebrated Dhoondiah Waugh, one of those adventurers who have so often subverted empires and founded dynasties in the East....The

destruction of this man, therefore, is absolutely necessary for our tranquility".

From this point onwards, the British pursuit of Wagh with all their combined might with help from the Peshwas and Wagh giving them the slip every time reads like a thrilling suspense novel complete with chase, escape, killing and treachery.

In fact, on 24th May 1800, Josiah Webb, a British official of the Company wrote to Arthur Wellesley stating "... You are to pursue Dhoondiah Waugh wherever you may find him and to hang him on the first tree. For this purpose you will receive immediate authority to enter the Marhatta frontier". This dispatch indicates how much the British feared Wagh.

Between June 16, 1800 and June 27, 1800, Wagh took Wellesley on a wild goose chase from Harihar to Hubli to Ranebennur to Bidanoor, every time escaping capture by the British and Maratha armies. Meanwhile, Dhondur Pant joined the Marathas to help them capture Wagh. On June 30, the Marathas attacked Wagh at Kittur. Dhondur Pant was killed in an ambush and Wagh is said to have literally fulfilled his vow by smearing his mustache with Dhondur Pant's blood. The Maratha forces had to withdraw and take refuge in British camps.

Even during July, Wagh continued to keep the British guessing and continued to evade the enemy forces traversing through Saundatti, Annigeri, Munavalli, Kittur, Khanapur and Badami. On the 18th of July, Wellesley wrote to his Lieutenant Colonel referring to Dhondia Wagh - "...When I found that he ran away from me at Hoondgul, I took the opportunity of offering a reward for his person of 30,000 rupees...". This reward offer shows how desperate the Company was to catch Wagh. They hoped that some of Wagh's followers would give him away. The British also thought that this would be an attractive offer for the Nizam's people to help them in their effort. Even after announcing this offer, Wagh could not be captured for nearly another two months. By the end of July, the British had still not

captured him. Wellesley by now had captured almost all of Wagh's earlier territories, thanks to his access to endless resources from allied feudal lords. On the 30th of July, while Dhondia Wagh was crossing the Malaprabha river, Wellesley staged a surprise attack, but Wagh was able to give him the slip and escape, though a lot of his men were caught.

In late August, he again crossed the Malaprabha river. He was hotly pursued by Wellesley and was finally caught on 9th September 1800. He was killed the next day. Wellesley was so overjoyed by this conquest that he reportedly took Wagh's blood-stained mustache as a trophy, back to England.



In all it took nearly four months for the British with assistance from Maratha and Nizam's troops at different points in time, to defeat and capture Dhondia Wagh. And this, in spite of the fact that the resources at the

Company command were far more than Wagh could ever muster. This was one of the longest campaigns by the East India Company to capture a single individual. Arthur Wellesley's confrontation with Dhondia Wagh was his first major face-to-face encounter against a brave fighter. Wellesley later commandeered and won many battles in India. Later, he was one of the commanders in the battle of Waterloo that heralded the supremacy of the British and the downfall of the French. Wellesley would later go on to maintain that all he ever knew about warfare was learned on the fields of India. It would not be wrong to speculate that he probably had Dhondia Wagh uppermost in his mind when he said this.

Dhondia Wagh was a freebooter, loyal to no one but himself and a fighter par excellence. He was a daredevil soldier, and a strategist and gave the East India Company a run for their money. Many freedom fighters in later years leading to the First War of Indian Independence would no doubt have taken inspiration from his exploits against the Company in their own rebellion against the British.

Whether or not we agree with his methods, we must accept and acknowledge that his fighting spirit is worth emulating. For this and for the fact that he was from Karnataka, he deserves our admiration and remembrance.

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Health on Your Plate



Dr. Anita R Bijoor

VITAMIN A DEFICIENCY



Nutrition is an indispensable part of human life and is inevitable for leading a healthy life. Vitamins for a very essential part of nutrition.

A vitamin is an organic molecule that is an essential micronutrient that an organism needs in small quantities for the proper functioning of its metabolism. Most vitamins need to come from food because the body either does not produce them or produces very little.

There are currently 13 recognized vitamins. They are classified based on their solubility into – Fat-soluble vitamins and Water-soluble vitamins. Vitamins A, D, E, and K are fat-soluble. The body stores fat-soluble vitamins in fatty tissue and the liver, and reserves of these vitamins can stay in the body for days and sometimes months.

Today we will discuss one of the most important of all vitamins – Vitamin A, which is also known as “Retinol”. Vitamin A deficiency is a major concern, especially for children living in developing countries.

Role of Vit A in the body

Vitamin A is necessary for the regulation of various bodily functions such as growth, vision, reproduction, and immunity. Hence the deficiency of this vitamin will lead to various health issues



such as susceptibility to various infections, stunting of growth, eye health, and vision issues. Vitamin A (retinol) is necessary for the function of light-sensitive nerve cells (photoreceptors) in the eye's retina and thus helps maintain night vision. It also helps keep the skin and the lining of the lungs, intestine, and urinary tract healthy and protects against infections

Causes of Vitamin A Deficiency

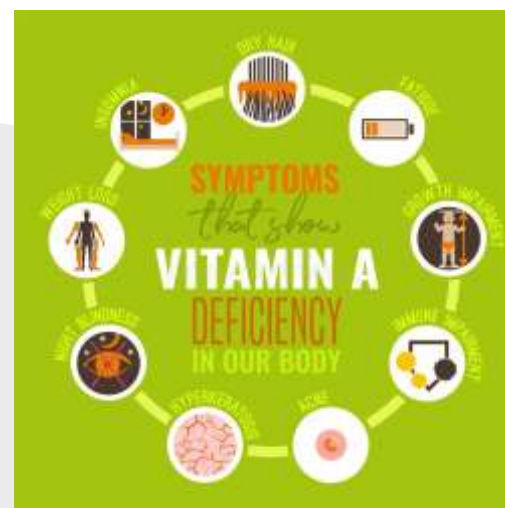
Vitamin A deficiency can result from a diet low in vitamin A or an absorption or liver disorder

Dietary - Vitamin A deficiency is usually caused by a diet that has been deficient in

vitamin A for a long time. By far, this is the commonest cause for vitamin A deficiency

Disorders that impair the intestine's absorption of fats can reduce the absorption of the fat-soluble vitamin A and increase the risk of vitamin A deficiency. These disorders include chronic diarrhoea, celiac disease, cystic fibrosis, certain pancreatic disorders, and blockage of the bile ducts. Surgery on the intestine or pancreas can have the same effect.

Liver disorders can interfere with the storage of vitamin A. Most of the body's vitamin A is stored in the liver.



Vitamin A deficiency is common among people who have had a severe deficiency of protein and calories (protein-energy undernutrition) for a long time. People with this disorder do not consume enough vitamin A, and storage and use of vitamin A is impaired

Good sources of vitamin A

These include egg yolk, butter, cream, and fortified milk. Carotenoids, such as beta-carotene, are pigments found in fruits and vegetables that give them their yellow or orange, colour. Once consumed, carotenoids are converted to vitamin A in the body. Good sources of carotenoids are yellow, and orange vegetables and fruits Golden rice has higher amounts of beta carotene and may decrease vitamin A deficiency. Animal products like fish liver oils, liver, and fortified milk products are good sources of Vit A

Symptoms of Vitamin A Deficiency

An early symptom of vitamin A deficiency is night blindness -which essentially means that the adaptation time taken when a person enters a dark room from a well-lit area, is longer than the usual time. Soon thereafter, the whites (conjunctiva) and corneas of the eyes become dry and thick—a condition called xerophthalmia. Later foamy deposits (Bitot spots) may appear in the whites of the eyes. The dry cornea may soften and deteriorate causing corneal ulcers, and eventually resulting in blindness. Vitamin A deficiency is a common cause of blindness in developing countries.

The skin too becomes dry and scaly, and the lining of the lungs, intestine and urinary tract thicken and stiffen, which predisposes to frequent infections of the lung, gastrointestinal tract, and the urinary tract respectively.

The immune system does not function normally, making infections more likely,

particularly in infants. Children's growth and development may be slowed.

Diagnosis of Vitamin A Deficiency

A doctor's evaluation, and blood tests (however, levels do not decrease until the deficiency is severe because the body stores large amounts of vitamin A) and relief of symptoms when vitamin A supplements are taken, are generally used to diagnose Vit A deficiency. If people have problems seeing in the dark, eye tests, such as electroretinography, may be done to determine whether vitamin A deficiency is the cause.

Prevention of Vitamin A Deficiency

To help prevent vitamin A deficiency, people should eat dark green leafy vegetables, yellow and orange fruits (such as papayas and oranges), carrots, and yellow vegetables (such as pumpkin). Other food sources include milk and cereals that are fortified with vitamin A, liver, egg yolks and fish liver oils. The carotenoids that give fruits and vegetables their yellow, orange, or red colour are also good sources of Vit A.

Treatment of Vitamin A Deficiency

Vitamin A supplements are administered as oral capsules in doses prescribed by the physician. A physician necessarily has to be consulted in order to arrive at the right medication and dosage.



Mind over Matter

Can you read my mind?



Anitha Nadig



We were visiting my aunt in Shivamogga last week. Citing reasons for visiting our family God temple, we decided to visit my father's ancestral place which is about an hour's drive from Shivamogga. After a joyful drive in the rain due to the cyclone effect in Andhra, we reached this place in an hour. After the pooja rituals, we started visiting some of my dad's cousins who live there.

We went to meet one of my dad's cousins and his family. My dad's cousin was pleasantly surprised by our visit and did welcome us with a lot of excitement. After the initial exchange of greetings, my dad introduced me to his cousin. I did a namaste and smiled at him and said 'Nice to meet you, uncle'. With a smile on his face, he said 'Nice to meet you too. We usually do not get to meet our cousin's children. I am glad you came'. I smiled and nodded not knowing how to respond. After inquiring about where I live, 'Do you work?' he asked. 'Yes, uncle. I am a Counselling Psychologist. I have my practice in Bangalore', I took out my business card and handed it over to him.

'Oh! Psychologist? So, you can read people's minds, right?' he blurted out with curiosity in his voice. I smiled and paused. Curiosity in his voice told me from my experience what was coming next.

'Can you tell me what is in my mind now?' he said with a mischievous smile on his face. To his disappointment, I said 'No uncle. I cannot read others' minds'.

'Really?', his voice dropped as if my response seemed to disappoint him.

'But you are trained to say whether a person is good or bad by talking to them, right?'

Being used to such questions, I took a deep breath to explain a bit. 'Uncle, that is the usual understanding people have about psychologists or counsellors. We are trained and taught not to judge our clients. That is part of our ethics. Categorizing a person as good or bad is more of a judgement. We only care about our client's concerns and what is the reason they have come for counselling and how to help them to get better. As I finished the sentence, I noticed another elderly woman and a young lady had already joined the conversation and listened.

My uncle introduced them as his wife and daughter. After the exchange of greetings, the uncle told his wife that I am a psychologist. She asked, 'You mean you are a mind doctor?'. I could not control my smile on hearing the word 'mind doctor'. I said, 'yes & no' with a half-smile.

Looking at her puzzled face, I continued, 'I work with human minds. But I am not a doctor. I paused and observed the confused faces around me. 'Both psychologists and psychiatrists work with human minds. A psychiatrist is a medical doctor who has specialized in the human mind. They are the people who have a bachelor's degree in medicine, i.e. MBBS and then a Master's in psychiatry, like other specializations after MBBS – Orthopaedic, cardiology and so on. They are

the people who can decide whether medicine to be given to a person with a mental illness or disorder. They assess the illness or mental disturbance based on clinical symptoms. Psychologists, on the other hand, are professionally qualified people who assess, diagnose and treat emotional, thought related and behavioural problems through counselling. Counselling is also called talk therapy. I took out the water bottle from my bag to take a sip of water.

Uncle's daughter hesitantly asked me, 'I am entering my second year of Pre-University. I have taken an elective in psychology. Can I ask you a few questions?'.

I was delighted to hear that she has opted for an elective in psychology. My energy levels doubled to talk more about psychology. To confirm her name which I saw on the certificates on the walls, I asked, 'Kaavya right?'. She nodded with a smile. 'Please go-ahead Kaavya. I am happy to share whatever I know and have learned.

With a curious tone, she asked, 'I want to know what is counselling and what exactly happens in counselling'. 'That is a very good question Kaavya', I said. Before I continued, her father interrupted, 'I have heard that counselling means giving advice, isn't it? People have various problems that they do not know how to solve. When they go to a counsellor, the counsellor solves their problems by giving advice. Am I right?', he turned to me, awaiting my response.

'It is a misconception people have that counselling means advice-giving. But it is not true. Counsellor neither gives advice nor any ready-made solutions to client's problems.

'Then how does the counsellor help in solving others' problems?', the uncle's wife asked.

'Counselling is a process of listening to the clients' problems, bringing awareness about what is the client going through due to the problems, what is bothering the client and helping them find a solution on their own. In this process, the client is helped to identify the emotions generated from the problem, what kinds of thoughts are going in their mind, how do they behave in such situations and what physical symptoms trouble them. As part of the treatment, counsellors also teach techniques to the clients to deal with their thoughts, behaviours and emotions constructively. If the counsellor feels that the problem is deeper and any symptoms of mental disorder, they will refer the client to either clinical psychologists who do the diagnosis or the psychiatrists for medicines'.

Kaavya seemed to reflect upon what I said and asked, 'That is why counselling is called talk therapy. You don't give any medicines but talk to the client, and teach some skills to deal with their problems.

'Absolutely' I said, amazed by her inference.

'What kind of problems usually people bring in counselling' Auntie asked shifting her sitting position.

'People come for counselling with various kinds of problems. Any emotional or behavioural issues, negative thinking, overthinking, work stress, relationship issues, coping with long term physical illness, grief due to any loss, anxiety, depression and so on. Some people recognize that these problems are hampering their peace of mind, happiness or productivity and performance in their day to day life and seek counselling. Some are not aware that counselling can help them to deal or accept with issues bothering their life' I paused. Auntie looked eager to ask a question. She removed her spectacles and said, 'There

problems seem to be very personal. How can one discuss their issues with a counsellor? How safe is it?'

'Yes, Aunt. Everyone who approaches counselling will have this concern. Many people do not seek counselling because they are not sure whatever they discuss will be kept confidential. Counsellors are taught and trained to keep confidentiality. Whatever is discussed in the session is not shared with anybody. But exception if the counsellor sees a self-harming tendency in the client, the counsellor is bound to inform the family for safety reasons. In such cases as well, only clients' symptoms of self-harm are shared and instructions for clients' safety with family and not any other contents are discussed. The counsellor may discuss the client's case with a supervisor for supervision without disclosing the client's identity.

'Just one last question, Kaavya said. 'What is the difference between a counsellor and a psychologist?'

'There are different terminologies used. Counsellors usually deal with milder forms of mental health issues. They could be trained professionals with or without a Master's degree in psychology. Counselling Psychologists have a Master's degree in psychology and deal with moderate to serious mental health issues. There is another category called clinical psychologists. They either have a doctorate (PhD) or M.Phil and assess and diagnose the mental illness and disorders along with counselling & therapies. They often work in medical setups and hospitals. Psychotherapists are psychologists with specializations in specific areas like family therapy, marital therapy, anxiety and so on.

Aunt came from the kitchen holding glasses filled with juice on a tray. Uncle asked, 'I



am wondering, does counselling help people to solve their problems?'

I smiled and said, 'Beautiful question uncle. Counselling is something like attending a driving class. Do you learn driving after attending a driving class?'

He laughed loudly. 'My two sons attended driving classes last year. One of them learnt it well and but the other one is still struggling. Aunt added to his statement, 'My younger son, after the driving course used to take his uncles and friend's car and practice. So, he became good at driving. My elder son hardly attempts to drive. We can't blame him also, as we do not have a car', her voice dropped towards the end.

'You pointed out very well aunt. What I wanted to convey was, that in a counselling engagement, the client's interest and effort are very important to bring the best results. Willingness and motivation from the client are required to practice and apply the learnings from the counselling session on the one hand and the other hand, a supportive ecosystem also helps to make progress'.

'It was an insightful conversation today', my uncle said finishing the juice.

'You people have a curious mind and interest to know about this stigmatic topic. I appreciate you all for initiating this conversation I said, keeping the glass on the teapoy. I turned to Aunt and said, 'the juice was really tasty. It had been a long time since I drank bitter lemon juice'. I thanked her for the home-grown bitter lemon juice. Aunt and Kaavya went to prepare the food for us and we went with my uncle to see the big areca nut garden behind the house.



Dr. S.N. Susheela

Performing Arts...



Requisite qualities of an ideal listener

The periphery of musicology has been expanded due to advanced research interest in academicians.

Technological advancement has opened new dimensions in music research too. Psychological aspects which are most essential for both the performer and the listener play a vital role in the success of a music concert. We can see plenty of research studies going on in this particular area of analysing the facts that influence the success of a concert. The concept of a music concert has been extended to identify certain requisite qualities of an ideal listener of music. The gap between the performer and the listener shortens when the listener develops certain disciplines to understand the essence of music performed on stage. In my previous article, I tried to establish the concept of music concerts and their very content.

It is also important to adapt a few qualities to enhance the propagation and preservation of elements of music as far as concerts are concerned. It is true that music is carried through generations by performance. In ancient musical texts, several chapters are dedicated to explaining the gayaka guna and dosha (singer's qualities and blemishes). We can see volumes of literature on the importance of voice culture and several other interesting points on dos and don'ts for a musician, from the aspect of performance. Similarly, it is very interesting to learn also about the requisite qualities of an ideal listener of music.

It is believed that an audience should possess certain criteria to be a good listener.

Basic knowledge of music is the most

important aspect to be a good listener. Unless he or she has a certain amount of musical awareness, the technical aspect of any musical concert is totally lost. If a listener has an introduction in musical aspects, then the psychological connection will help both the artist and the audience to exchange the musical process taking place on the stage.

Interest in identifying the raga becomes an essential requirement for a good listener. Indian music systems, both karnatak classical and Hindustani classical music systems are built on the raga system. Unlike any other music system in the whole world, Indian music has a unique branch of manodharma Sangeeta or creative music. To some extent other music systems in the world also have limited improvisations, but not to the extent of elaborate improvisations that are done in Indian classical music.

The importance given to manodharma, or creative music, forces a listener to basically start identifying the raga sung by the performer. An apt swarajana or the knowledge of musical notes makes a listener understand the raga bhava in a better way. To achieve this a basic knowledge of musical notes and their varieties ie, the swara prabheda is to be understood by the listener.

Unless the audience identifies the raga it is never possible to get a deeper understanding of the very purpose of the concert. Indian music is rich in terms of varieties of musical compositions. Unlike Hindustani music, the South Indian music system gives more importance to lyrical application in compositions. Vachana composers, Haridasas, the trinity - Sri.Tyagaraja, Sri.Muttuswamy dikshitar, and Sri. Shamashastry and composers of the post Trinity period have given

us innumerable varieties of musical compositions in south India.

Both Maatu (lyrics) and dhatu (musical content) are the backbones of South Indian music system. Because of this reason, a good listener must have sufficient awareness of the language and also the musical aspects when any composition is sung.

Musical content includes the Sahitya bhava, the raga employed, the tala used, the rhetorical analysis, etc to enhance the performance.

It is a well-known fact that when an instrument is played the essence of understanding the Sahitya is totally lost. To overcome this lacuna, it is opined that a good listener must know the Sahitya of composition to enhance the involvement in the concert.

A good rapport is easily and quickly established between the performer and the listener if the Sahitya is known already to the audience. The next important component of a listener's quality is the proper knowledge of the tala. Along with the knowledge of raga, proper awareness of understanding the angas or the parts of a particular tala becomes very essential. Like, whether the tala is trishra, chatusra, khanda, mishra or sankeerna pattern is to be understood by the listener to enjoy the rhythmic beauty of the tala used in a composition.

Along with these factors, it is of much importance that a good listener should be aware of the type of composition sung by the performer. In a Karnataka music concert, compositions like Varna, keertana, kruti, devaranama, raga tana pallavi, javali, pada, ashtapadi, Ugabhogas, tillana are generally chosen by the performer. In Hindustani music system compositions like Chota kayal, bada khayal, dhrupad, thumri, Tarana, and bhajans are employed to be portrayed by the performer.

In both the systems manodharma Sangeeta which comprises raga alapana, tana, nerval and swara kalpana are performed in a concert. This creative musical aspect needs a trained ear and heart as far as the listener is

concerned. Unless one is efficiently trained to understand the intricacies of creative musical aspects the very purpose of the concert will be lost.

For both vocal and instrumental concerts, accompaniments play an essential role to lift the concert to a greater height. It is also essential for the listener to have a basic knowledge of various musical instruments which are used for accompanying the main artist. Good knowledge of the scientific aspects of instruments like violin, mrudangam, khanjira, ghata, tabla, sitar, harmonium, etc is essential for the listener to enhance the spiritual aspects of music.

Especially as Indian music focuses much on spiritual upliftment, it becomes inevitable for the listener to listen beyond mere verbal expression. An apt understanding of the application of navarasas is also essential for the listener to get the pulse of the performer. Any Indian art form depicts the aesthetic content. When we speak about classical music, it is essential that a listener must be able to grasp the aesthetic components of music as an art and also as a science.

Another important aspect of a good listener is that one should be mentally unbiased. Whether an established musician or an upcoming artist, a good listener should be in a position to listen to their performances and treat them alike without any biased mind. Some listeners discard instrumental concerts thinking that the meaning of the literary aspects cannot be understood and enjoyed. Many say this is a misconception as the very essence of music is naada-based. This implies the fact that both vocal music and instrumental music must be equally given importance.

In conclusion, we can say that a modern approach to the understanding of music has paved way for a better understanding of music concerts and a knowledge of the essential qualities to be adopted by a listener of music for the preservation of traditional values and to adopt a modern and scientific approach to understand various aspects of musical awareness.

Yoga – The Brain'Asana



Dr. Deepti Navaratna

Mastering Prana the Hanuman way!



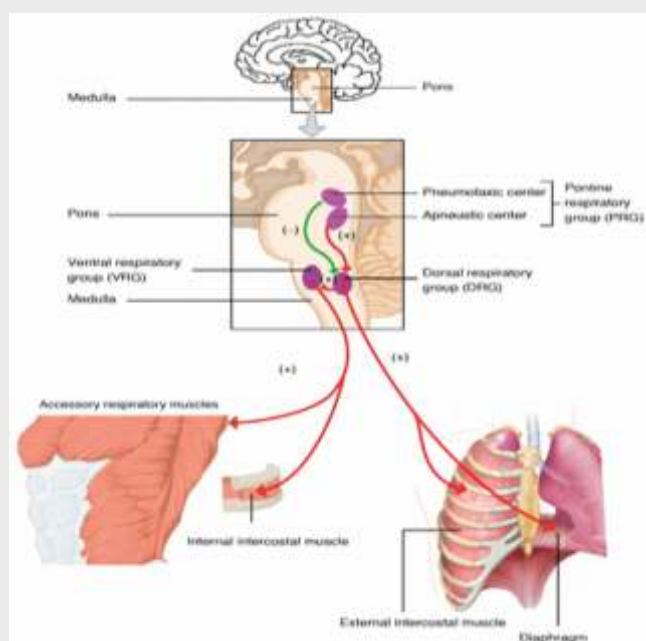
Yoga was envisioned as Ashtanga Yoga - its practice laid out as eight Angas or limbs of a wholistic design of Yoga. A Yogi must first prepare his body for Asana and Pranayama by practising inner austerities such as Yama and Niyama. It is interesting to note that Yama and Niyama are in the realm of human behavior. Yama is a set of behavioral recommendations made in the tradition; a Yogi commits to Ahimsa (non-violence), Satya (truthfulness), Asteya (Non-stealing), Brahmacharya (sensory introvertedness) and Asangraha (living without greed). Next, the Yogi must commit to inner observances or Niyamas of Shaucha (cleanliness), Santosha (contentment), Swadhyaya (self-study), Pranidhana (surrender to a higher god concept). A Yogi must thus support his practice of Asana with such inner observances and self-mandated discipline. The idea of Angas in the Astanga concept is that every limb is important throughout his/her

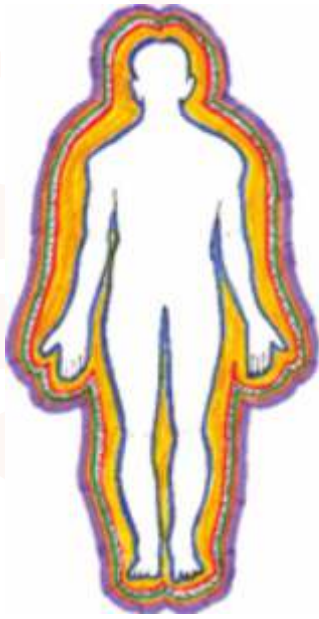
journey with Yoga - it is not a matter of moving from Yama to Niyama and forgetting all about it once you are in the Asana stage. In many ways, the first four angas (Yama, Niyama, Asana and Pranayama) anchor the person to transit into the deeper states of Dharana, Dhyana and Samadhi. This structure of the Ashtanga Yoga is laid out thus because the Yogi must indeed be the master of his Prana.

An analysis of the neurophysiology of the body corroborates this structure of the Ashtanga Yoga with the Prana at its heart. Quite simply, the mind has to be centered first before it can be harnessed into higher cognition and consciousness. Can anybody get any job done with fleeting thoughts and an inability to focus? Even to feel a sense of peace, the mind has to be awake - but not too agile. When asked thus, even though it may seem like this is common sense – but the scientific questions they refer to are incredibly deep. How to regulate the mind? If one wants to steer the mind-car straight into transcendent alleys, where is the steering wheel in the first place? If it is the brain, then how does one grip it and drive? Where is the gearbox located in this engine? How can one use the brain-mind-body mechanics to apply brakes on such an engine? Given the complexity of the brain, body and the nervous system - how does one use this complexity to drive straight into the zone of bliss? These questions need an in-depth awareness of the original manual of the human body and mind. Yogic knowledge gives us this route. The breath and Prana are the heart of

this engine, given their ability to connect various energies. Take the simple act of breathing. In involuntary breathing, the brain region called Medulla initiates an electric impulse that is relayed down to the body through dorsal respiratory groups of muscles to power inspiration. We breathe in air and the oxygenation of the blood leads to a blood PH change. Chemoreceptors in aortic and carotid arteries detect these blood PH changes and signal back to the medulla to initiate expiration through the ventral respiratory group of muscles. As a consequence, we breathe out. The simple act of breathing involves transformations of Prana: from electrical energy of neurons to chemical energies transmitted through neurotransmitters to other nerves and later muscles. The communicated 'sweet-nothings' from neurotransmitters, then transmute to muscular currencies that enable movement and action – all of which feedback to neurophysiological pathways in the brain. In its various forms, Prana is both the subject, the object, the medium and the fuel of life. It is everything and everywhere, like God himself, and given its centrality to life, it is symbolized as Prana-Devaru in Hindu theology.

Prana is a very complicated metaphysical concept to comprehend. The popular notion is that Prana is breath, the most sure-shot sign of life and the last sign-off before death. Breath is thought of as a manifestation of Pranic presence and movement in the body – but it is not the only type of Prana perceivable directly or indirectly. We invite Prana into the body through the breathing apparatus from the cosmos which is abundant in Prana. As this vital energy is invited into the body through the breath, the chain of actions supports the functioning of the various Koshas or sheaths in which we trap Prana. To begin with, prana directly pervades the Annamaya and Pranamaya Koshas. To understand Prana, one must appreciate that idea of various levels of mind, matter and energies at which we are thought to operate. What we acquire after birth, through the process of consuming food and growth is called the Annamaya Kosha, the physical body which embodies the five elements of earth, akasha, fire, water and air. Now, the Pranamaya Kosha regulates these five elements through the transformative powers of the various 'Vayus' – energy channels that are not detectable yet through modern scientific methods. In Sri Aurobindo's Integral Yoga, the pranamaya kosha is envisioned as a "vital sheath" or "vital body,". The Asana thus performs the task of moving prana in specific and a directed fashion so as to integrate Pranic movement across Annamaya and Pranamaya koshas. The Yama and Niyamas make sure that the Yogi is able to maintain and consolidate on the positive benefits of Asana practice by placing himself in web of self-driven sensory choices. Hence, Asana is in the business of making 'room' for good Prana and regulating Pranic energy before we learn to control the Prana through Pranayama directly.



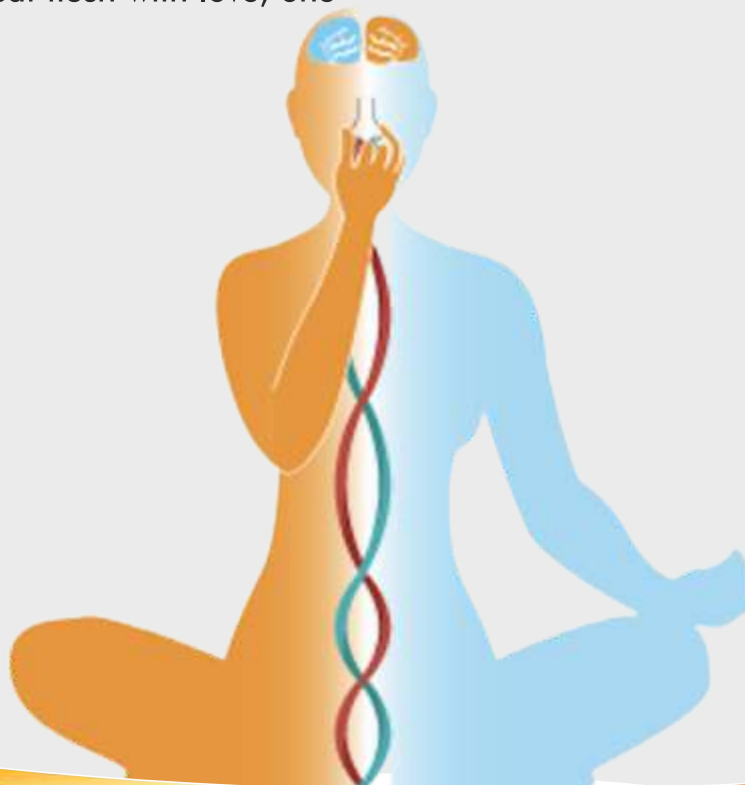


manifests it as the iron-will that can make the impossible possible, and one finally becomes the gentle giant of sublime love. The antics and anthologies of Hanuman symbolically represent the many ways in which Prana operates in our world – also thus informing the Yogic goal of mastering one's Prana.

Figures:

1. The neurophysiology of involuntary breathing. Source: Illustration from Anatomy & Physiology, Connexions Website:<http://cnx.org/content/col11496/1.6>, Jun 19, 2013.
2. The subtle body in Indian mysticism, from a manuscript on Yoga written in Braj in 1899. The various elements and symbolisms of the kosha concept can be seen here.
3. A visualisation of the five koshas, but they are not to be thought of as concentric sheaths but as interpenetrating at different levels of subtlety, from the grossest to the subtlest. Source: Wikipedia

This knowledge in many ways could explain why Hanumantha or Anjaneya is understood as the embodiment of Prana. The association of Hanuman and Prana has evolutionary significance as well: cursed to be born a monkey with the phenomenal capacities of mind which when untamed can lead to distraction and destruction. Once channelized, the power of Prana can be effectively harnessed towards higher levels of human consciousness. Working with Prana, one becomes the energy that can move mountains, one lives in his heartbeat flush with love, one





Hamsa Dhwani



K.V. Ramaprasad

Indian (Hindu) Calendar System

You may have noticed that most Hindu festivals do not occur on the same day each year. Such variations in dates are commonly understood to be due to most of our festivals being calculated on a 'lunar' calendar. Beyond that many of us don't venture to seek further explanation. This article aims to throw some light on the basics of this topic.

To provide some background before diving into the specific intricacies of the Hindu calendar system, the Hindu calendar, or the Panchanga, keeps track of the year, and various festivals that are celebrated throughout the year. The name Panchanga comes from the five primary elements, known as angas, that make up the calendar - Tithi, Vara, Nakshatra, Yoga and Karana. I won't get into the details of how various angas of the Panchanga is calculated in this article but suffice to know that most of our festivals are determined by tithi or nakshatra, and masa (month).

Early mankind was very much influenced by celestial events and had noted the cyclic nature of the movements seen in the night sky. While this has happened in all civilizations around the world, in India we can be very certain that it had reached a fairly advanced state of calculative and predictive measurement of time, at least around 3500 years before present times. The Vedanga Jyotisha of Maharshi Lagadha, which can be dated to around this time (There are some different opinions about the date- with estimates going as back as 3800 years before present, to as low as 3100 years before present), describes a calendar system with a year of 366 days long, with 12 months of 30 days nominal length per year, and with

intercalation (adding of the additional month) to bring the seasons not to drift and the year made of 12 months is brought back in synchronization with the 366-day long year at the end of a Yuga - a period of 5 years, as defined in the Vedanga Jyotisha. It can be noted that there is another interpretation that the yuga in the Vedanga Jyotisha was 19 years long, but that does not make much difference for the purpose of this article. This yuga referred to in the Vedanga Jyotisha has no relation to the yugas that go by the names Krta, Treta, Dvapara and Kali. Those are of much larger periods of time and those concepts arose later than the text of Vedanga Jyotisha.

It is clear from the text of Vedanga Jyotisha that both the movement of the moon and the movement of the sun, as seen with the background of stars, were quite well understood in India by its time. The northerly and southerly movement of the sun in the sky and its relation to the seasons on earth were also understood. Suffice to say that the calendar described by Vedanga Jyotisha took care of the needs of civilization by providing a calendar for their agriculture, ritualistic and other life needs.

Panchanga calculations used today for determining festivals and other rituals are datable to more than 1500 years and are more advanced than what Vedanga Jyotisha describes. But we can understand the basic principles without getting into details. Two methods of measuring the year, namely the sauramana and chandramana years are in use in India apart from the common year starting in January. Sauramana - 'sun measure', or the solar year is a way of reckoning time using the

movement of the sun. Chandramana-'moon measure' is a way of keeping track of the year with the moon's movement. Although commonly it is called a 'lunar' year, it is apt to call it a lunisolar year, because it is not just the moon's movements that determine this year, as we will see soon.

The solar year is the time it takes for the sun to return to the same relative position with a star in the sky, as seen by an observer on the earth. One may ask how to find out which star the sun is appearing close to when the stars are not seen in daylight. Observations made before the sunrise, and after the sunset, help to determine the actual position of the sun. It was thus understood several millennia ago that the sun took somewhere between 365 and 366 days to reach the same point in the sky. This is exactly the time taken by the earth to complete one revolution around the sun, and by far it is quite an accurate indication of seasons too, for a given place. This is what is traditionally called the solar year. The anchor for the beginning of the year would be set to some well-known star. At the time of Vedanga Jyotisha, a yuga (and the new year as well) began when the sun and moon were near the star named Shravishta (or Dhanishta). Today, the solar year is pegged to a star named Ashwini.

Then you may ask if it were so perfect why doesn't the sauramana year be the only one in use? Just think of the convenience or the lack of it. Since stars are not visible during daytime, the position of the sun must be estimated by watching the stars that are leading the sun in the dawn, just before sunrise and following the sun during dusk, just after sunset. It would be quite convenient to have an alternate mechanism where seasons and years can be measured by direct observations. Here is where the moon in our night sky, along with stars, becomes a convenient tool. The daily movement of the moon across the sky is perceptibly large and can be easily tracked.

It was long discovered in India (and other civilizations of the world) that the moon takes between 27 and 28 days to come back to the

same position in the sky with reference to a given star. Since the moon shows different phases of illumination, it was seen that the full moon in the sky repeated at an interval between 29 and 30 days. This is how a month of 30 days length came into vogue. Out of the 30 days of the month, the moon goes from new moon to full moon in 15 lunar days or 'tithis'. In each tithi, the moon travels the same distance in the sky and the tithi does not have to have any alignment with the practical day, starting at sunrise. The duration of the tithi does not have to be 24 hours but less or more depending on where the moon is in its orbit around the earth. Given the fact that 12 full moons occurred in a span of a solar year of 365/6 days, the year was set to have 12 months. With these coordinates of the masa (month) and tithi (lunar day), any specific day within a year can be identified.

Since the moon took 27/28 days to go around the sky, the sky was divided into 27/28 equal parts. A star or a group of stars (called a nakshatra) within each division was assigned as the representative star (Yogatara). These nakshatra divisions are seen in the Veda itself, and date to the very beginnings of Indian civilization. There are some efforts to find the antiquity of the Veda by analyzing the nakshatras as listed there, but that discussion is outside the scope of this article.

Although initially, a 28 star-cycle was in use, one star (Abhijit) was dropped at some point in time, and we are left with the 27 stars (Ashwini to Revati, as counted today). The time in which the moon crosses the boundaries assigned to a yogatara is identified by the name of that nakshatra. So on a specific day if the moon is at Ashwini, the following day it will be at Bharani. Since the moon's orbit is not a circle, the time taken is not constant and the moon may spend slightly different times at each of the nakshatras. Since the moon can cross a star boundary at any arbitrary time of a day, the nakshatra for a given day can change at any time of the day, but for practical purposes, the tithi and the nakshatra for a day are determined by what they are at sunrise.

It was also observed that the full moons tend to occur near certain stars - and hence the months were named after those stars. In the month of Chaitra (चैत्र) the moon is near the star Chitra (चित्रा) on the full moon day; Vaishakha (वैशाख), near star Vishakha (विशाखा); Jyeshtha (ज्येष्ठा)—near the star Jyeshtha (ज्येष्ठा); Ashadha (आषाढ)—near the stars Purvashadha and Uttarashadha (पूर्वाषाढ/उत्तराषाढ); Shrawana (श्रावण)—near the star Shrawana (श्रवण); Bhadrapada (भाद्रपद)—near Purvabhadra /Uttarabhadra stars (पूर्वाभाद्र उत्तराभाद्र), Ashwayuja (आश्वयुज)—near star Ashvini (अश्विनी); Kartika (कार्तिक)—near stars of Krittika (कृत्तिका); Margashirsha (मार्गशीर्ष)—near the star of Margashiras (मृगशिरस); Pousha/Puysa (पौष)—near the star Pushya (पुष्य); Magha (माघ)—near the star Magha (मघा)—on those respective full moons. An interesting tidbit here is that some names of Indian months went to China and were used in their calendar too.

With these 27-star boundaries determined, it was also applied to the position of the sun in its movement along the sky. Since there are 12 months in a year, the sky was also divided into 12 equal parts with 2.25 nakshatra divisions ($2.25 \times 12 = 27$) corresponding to the distance covered by the sun in one month, since the sun covers the entire 27 nakshatra divisions in exactly one year. These 2.25 nakshatra divisions correspond to one rashi or the constellations of the Zodiac. There are some conflicting opinions on whether the rashi concept came as an import or indigenous - but the source does not matter, as long as we know the sun covers one rashi in each month. These are the solar months, and the day the sun moves from one rashi to another is called a Sankramana (or Sankranti). Thus, there are 12 sankramanas in a year. Makara Sankramana,

occurring around January 14th and Mesha Sankramana occurring around April 14th of each year, are widely celebrated festivals. It is the Mesha Sankramana, or Vishu, that is considered the beginning of the solar 'sauramana' year. Since the revolution of the earth around the sun is of a fixed duration, it must also be clear why the festivals such as Makara Sankranti or Vishu occur at the same calendar dates.

By now you'd also have understood that the year based on 12 lunar months falls short by about 11 days ($29.5 \times 12 = 354$ days versus the 365 days required for the solar year), each year. If we allow this to accumulate, what would happen? Any festival you are celebrating would fall out of season. For example, Yugadi which is supposed to occur in the months of spring, will very quickly fall into winter and then into the autumn and so on. To avoid this situation, approximately once in about 3 years (generally at 33-month intervals), an additional lunar month is added thus bringing the lunar and solar years almost in sync. This is called 'adhika-masa' or the extra month. By doing this the constant drifting away from festivals is avoided. This is also the reason why I said earlier that the term luni-solar describes the term chandramana more accurately than lunar.

To see this play out in effect: In 2021, Chandramana Yugadi was celebrated on April 13th. In 2022, on April 2nd. In 2023 it will be on March 22. Before 2024, there will be an occurrence of adhika masa (extra/intercalary month) and instead of falling back to March 11th, the festival would fall on April 9th. When exactly the adhika-masa is inserted is based on the sankramanas occurring in a lunar month. A lunar month that has no sankramana would be termed as adhika. So, in such cases, you will have the same month named twice. For example, you might have an adhika-ashadha (excess-ashadha month followed by nija-ashadha (true-ashadha) month, when there is no solar sankramana in a month that was supposed to be Ashadha. With the process of

these additional months, the chandramana year synchronizes seasons with the chandramana months.

Now you can see when we celebrate birthdays, or other festivals based on the Indian star calendar, we are actually doing it when the orientation of the moon with respect to stars is very close to how it would have been at the time of the original event it commemorates, because of their relationship with the tithi and/or nakshatra of the day. Now we can see there is nothing 'unscientific' about Indian festivals occurring on different dates each year. It is just a different frame of reference.

So far you noted all these measurements of time in the Indian calendar are based on the movement of the brightest bodies seen in the sky, i.e. the sun and the moon. However, there are calculations that involve the movement of

planets like Jupiter (Guru) and Saturn (Shani). Jupiter takes about 12 years to go around the sun (and thus takes a similar amount of time to go back to the same star in the sky on its path). Saturn does the same thing in about 30 years' time. By the time Saturn covers the sky twice, Jupiter covers it five times and at the end of 60 years, both Jupiter and Saturn would repeat their relative positions with reference to a given star. This is the basis of the 60-year samvatsara cycle that is followed by the Hindu calendar.

While this article does not provide an exhaustive explanation or details of the depth of calculations that go into making the Panchanga, it should provide the interested reader some basic information and clear up common misconceptions.

(P.S: All Samskrta words are italicized but no diacritics are provided because these are quite common words)

Hindu Calendar 2022

हिन्दू कैलेंडर 2022



The NRI's Kaleidoscope



Venki Prathivadi

NRI vs. RI

In the first article of this series, we broadly explored the experiences of NRIs as they adjust to life in their adopted country. In the second article, we focussed more closely on how differences in social cultures between western countries and India impact the lives and experiences of NRIs. In this third article, let us explore the differences that develop between NRIs and RIs (Resident Indians) along the time dimension. This is an outside-in perspective of an NRI and his interactions with RIs and how they evolve over time.

As declared in previous articles too, the perspectives are based on my personal experiences and that of people within my network in Australia. While our personal experiences may not be generalizable, I will leave it to readers to overlay their own perspectives. It is important to note that perspectives are shaped and reshaped over time and are never static. Further, perspectives are just that. They are neither right nor wrong and are subject to varying interpretations.

My timeline as an NRI

I have lived outside India for 31 years and have gone through different phases of feelings toward India. Possibly, other NRIs may have experienced similar phases in their lives.

During the first five years of my NRI life, I missed India. I missed my parents, sibling, friends, food, events, places, sights, smells, and



sounds as I worked hard to adapt to my new environment and culture. Once I started adapting and assimilating to the norms and behaviours of my new adopted country and started growing my roots in the new place, the bond with India started weakening. This is the impact of distance and separation when NRIs belong neither to India nor to their adopted country.

In the next fifteen-year phase, I was totally engrossed with my family, work, and life. The connection with India was reduced to the regular phone calls with parents and siblings. The connections were renewed during the obligatory holidays to India, every 3–4 years. These periodic visits served the dual purpose of re-bonding with close relatives and keeping the foreign-born-and-bred children in touch with Indian culture and tradition.

It was during those periodic visits to India that the dichotomy between resident Indians and Non-resident Indians became glaringly obvious. While the uncleanliness, poverty,

general confusion and chaos, unpredictability and behaviour of people had never bothered me when I lived in India, they now challenged me. I felt like an outsider in the country where I was born and grew up in. My attitude and behaviour caused tensions with resident Indians, including family members, friends, and acquaintances. I made the mistake of comparing India with my adopted country Australia, in discussions with resident Indians. My comments appeared as complaining and patronising and resident Indians treated me with a low but perceptible level of disappointment, irritation and even anger. It was hard for resident Indians to understand how I had become an outsider. I had the mindset of a tourist instead of a traveller.

I am now in the third phase of my life outside India (30+ years) and I have lost both my parents. My only real strong connection to India is just my sibling. I have also matured in my thinking to be aware and sensitive to differences in thinking, attitudes and behaviours of resident Indians and non-resident Indians. I can now adjust better to India, its people, and its ways of life, during my

travels there. I have less of that complaining attitude and am more willing to accept India as it is with all its faults and strengths than how I wish it should be. I think both I and India have changed, over time, in many areas. I may have become more adaptable and diplomatic in my views and comments and India has also become more modern and global.

I have not travelled to India in several years due to the Pandemic situation. However, my interactions with family and friends through social media have more than made up for the long gap. I am a member of about 12 active WhatsApp groups, averaging 8 members per group. Of the approximately 100 people that I regularly interact with through WhatsApp, about 75% are resident Indians and 25% are NRIs. It is fascinating to see the dichotomy of thinking, attitude, and behaviours between RIs and NRIs. The table below illustrates a few common topics/subjects of discussion in these WhatsApp groups and the differences in perspectives between NRIs and RIs. It is the intent of this article to surface these differences for deeper introspection.

#	Topic / Subject	NRI View	RI View
1	India	India in a global context	Nationalist and local context
2	World	Mostly pro-western worldview	Slightly anti-west view
3	Religion	Secular and liberal	Pro Hindu and conservative
4	Caste	Indifferent to Caste	Conformance to Caste
5	Social culture	Multicultural, Liberal, and adaptive	Indian Culture and tradition-oriented
6	Politics	Liberal and Conservative	More Conservative and less Liberal
7	Business	Global	Local
8	Food	Global and Multicuisine	Predominantly Indian
9	Sports	Multi-sports / International	Mostly relating to Indian Cricket
10	Entertainment	Global and Indian	Mostly Indian Cinema and Music

I have an interesting observation regarding these differences in my virtual interactions with resident Indian members of these WhatsApp groups. I think this observation may also be true for face-to-face interactions during visits to India by NRIs. Differences in views and perspectives on many of the topics listed above tend to become amplified, problematic, and confrontational when it is an NRI that expresses them. If the same view or perspective were to be expressed by a resident Indian, I think it would be received differently (with less sensitivity). Let me illustrate with some examples.

Bangalore traffic – A NRI criticising Bangalore's traffic might not be received well even though every Bangalore resident freely expresses their frustrations.

Rubbish on the roads – A NRI's remarks on cleanliness are likely to irritate or anger, although resident Indians too do not like seeing rubbish. Paradoxically when resident Indians visit Western countries, they observe how clean those places are relative to India.

Corruption and Bureaucracy – While most resident Indians may be fed up with corruption and bureaucracy, they feel irked by comments from NRIs on this topic. Yet resident Indians spend hours endlessly discussing that topic and bemoaning the state of affairs.

It is fascinating to observe this phenomenon where resident Indians view non-resident Indians differently – as outsiders and those who have chosen to leave India and therefore have forfeited their right to make relevant negative observations. Non-resident Indians on the other hand struggle to change their frame of reference from their current life and environment to that of resident Indians. Another common conflict arising from the differences in perspectives and frames of reference is when resident Indians suggest that NRIs ought to make a difference to the state of India and improve it instead of criticising it. That argument seems more rhetorical than practical.

In conclusion, I feel that it is useful for resident Indians to understand NRI perspectives and their frames of reference with less sensitivity and more tolerance. Similarly, NRIs can endear themselves better to resident Indians by being aware and sensitive to their feelings and pride. After all, both groups were born from the same cradle of civilization and both NRIs and RIs want the best for India, even if their views and perspectives are different. The desire for a strong, successful, and powerful India in the global context is every NRI's dream and obsession.



Did you know?



Dr. A. Gayathri Devi

IDIOMS - YOUR PASSPORT TO EXCELLENCE IN EXPRESSION

English Idioms are a group of words that makes sense but has a different meaning when used. Since Idioms add spice and expressiveness to the language, English speakers invariably use idioms in their daily life which gives the right punch to one's communication.

Sometimes the idioms may be culture-specific. They may pertain to the native land of England or they may have been borrowed from other lands.

English speakers use the idioms in their communication faultlessly & freely. But it may pose a problem to the speakers of other languages. Even if one has a good command of the language one may lack the knowledge of the idiomatic expressions. A better understanding of the idiomatic expression enables one to enrich one's language and make communication more effective, evocative and exciting.

Interestingly, these idioms have a past. They have entered the language with a story behind them! An understanding of the situation/ history that has led to the entry of the idiom into the language enables one to use it effectively.

1. CLIFF HANGER. means a Dramatic situation when one does not know what is next.

The phrase seems to have come from one of Thomas Hardy's novels "A pair of blue eyes" released in 1873, where the protagonist Henry Knight is left hanging from the Cliff, with the danger looming large. From 1914 Hollywood used it for short, melodramatic

serials like "The Perils of Pauline", "The exploits of Elaine" and "The Hazards of Helen"

These episodes would dramatically end each episode keeping the audience in suspense till the next episode. The heroine would either be hanging from the cliff or would have been tied to a railway track or is about to drown.

Such "Cliff Hanger" endings are used even now in the television serials to show the dramatic and uncertain situations.

2. ALBATROSS AROUND THE NECK means a burden that an unfortunate person has to carry.

This idiom has come from the Poem by T. S. Coleridge named "The Rime of the Ancient Mariner". In the poem, a mariner shoots an Albatross and he has to pay the price for it. He is obliged to tie the Albatross around his neck for the rest of his journey as an atonement for the ill deed.

Coleridge Published this poem along with other poems in the 'Lyrical Ballads' in 1798 which heralded the Romantic movement in English Literature.

3. ACHILLES HEEL means the vulnerable part of the person.

Achilles was a Greek Hero who took part in the Trojan war. Achilles, the protagonist of Homer's Illiad was the son of Peleus and Thetis. Achilles's mother wanted to make her son strong, immortal and invincible. So she tried to dip the baby in the River Styx.

When she dipped the baby, she held the heels in her hand and the baby could not be fully dipped. So that part of the body became weak.

So, in the Trojan war, to avenge the death of his brother Hector, Paris kills Achilles by striking his heels.

This reminds one of the stories of Mahabharat where Queen Gandhari tries to make Duryodhana invincible by the power of her eyes. Duryodhana feeling shy to come naked in front of his mother covers his thighs and becomes vulnerable in that part of his body. So Bhima kills him with his mace striking Duryodhana on his thighs.

4. STEAL SOMEONE'S THUNDER. Use someone's ideas and inventions to one's advantage.

Devices that produce the sound of thunder in the theatres are in vogue for a long time. There was a literary critic and a largely unsuccessful playwright called John Dennis. In 1704, his play 'Appius and Virginia' was produced in the Drury Lane Theatre, London, in which John Dennis invented a new method of creating the sound of thunder for the production. Unfortunately, the play did not succeed.

Though the play failed, the production of the sound of thunder was used in the next production of Macbeth authored by William

Shakespeare. As everyone is aware, Macbeth was a huge success. Dennis was upset and he is supposed to have said, "Damn them !! they will not let my play run, but they steal my thunder " What is clear is that Dennis's experience is the source of this interesting idiom.

5. GIVE SOMEONE THE COLD SHOULDER means treat someone in disdain.

This expression comes from Sir Walter Scott. It is said that in the olden days, in England, when a guest was welcome, he would be given a hot meal. But when he was unwelcome he would be given a cold meal. So giving someone a cold shoulder meant treating a guest with disdain, lack of warmth and affection.

This expression was later used by Charles Dickens in his writings. But the reference to the food had slowly vanished. It meant a lack of warmth in treating someone.

Idioms are cameos holding a cupful of emotions and thoughts. They add colour, clarity and cogency to our expressions. The more one understands the idioms and their usage, the language becomes very endearing. Thus it enables the individual to effectively communicate.

This is only the tip of the iceberg. The more one explores, the greater will be the treasure.

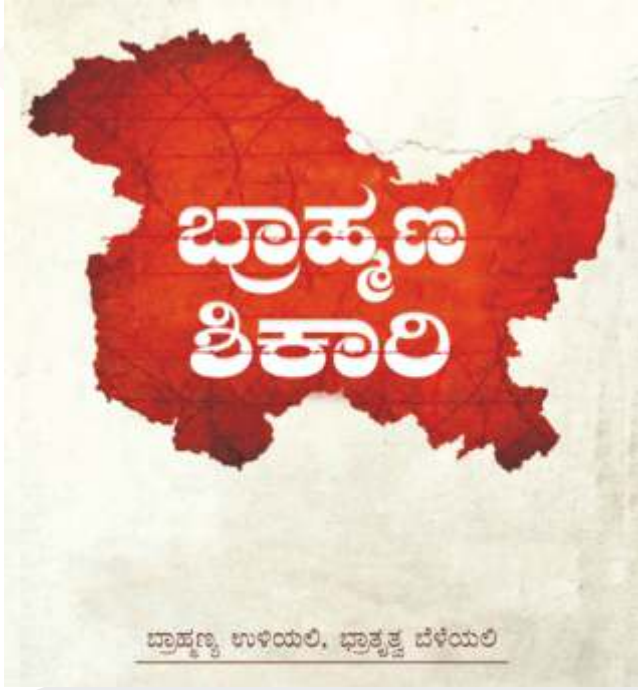


Book Review



P.M. Vijendra Rao

The writing is on the wall...



ago, a research scholar bragged before me that he had violated a Brahmin girl. (I am being gentle and not quoting the depraved fellow verbatim.) Today, he is quite somebody in academic/literary circles and he is a lot more powerful than before because he has risen(!) in the hierarchy and I dread to imagine what further use he may have found for his authority. Since he proclaimed his basic instincts, I have heard from well-meaning people, including those from outside of our community, that such horrifying instances are nothing new in academic circles. What perhaps can be even more horrifying is that the media looks the other way and these murky tales don't come out in the open.

Another friend narrated her harrowing experience at college when one day she accosted her lecturer who had marked her absent on quite some occasions, leading to her name being put up on the notice board for the shortage of attendance, when the fact was that she had not missed a single lecture. "You expect to be marked present because you wear jeans? or, speak English or, because you are Brahmin?" was his question. The poor girl was aghast by the question. She vehemently told him that she demanded attendance because she had not missed any class.

These are some random examples of the dismal scenario. What do we make out of it? Let me share, by way of an answer, what a lady I heard in a Clubhouse room a few months back, had to say. An NRI and, even more importantly, not a Brahmin, she drew a parallel with the persecution of Jews in Germany under Hitler. She, of course, was not the first person to do so, but she said before the Jews were annihilated, they were ridiculed. It is a perfect sum-up of what the Brahmins across India are being

Going by my broad understanding of the professional backgrounds of the ensemble of writers here, I may not be right in presuming that they have no first-hand experience of being abused for being a Brahmin. So rampant is the malady and I would be happy if my presumption is wrong. Discrimination is also a form of abuse and the community is being discriminated against as a matter of routine. Perhaps because of the spiritual and cultural strength which is inherent in the members of the community, they have withstood this social malady and carried on, though there must be exceptions. Ask the minuscule percentage of Brahmins in government service, for instance, and they will tell you the harassment they face at their workplace because they are Brahmin. There are instances of Brahmins quitting their jobs in disgust. The scourge of harassment of Brahmins across India has become an epidemic. If it was mere harassment, one could still tolerate or ignore it (depending upon who one is - victim or observer), but the scenario is uglier than what one is willing to believe. Long

subjected to systematically. Once you have devalued somebody, their life does not matter; they are ready for the massacre. The victim is prepared for it. Why does even society prepare itself to assimilate the horror and be blind and mute? That is what happened in Kashmir over 30 years ago. The Pandit tag did them in. Nobody seemed to care. It was as if every pillar of the most populous democracy had crumbled to facilitate the horror.

Three decades down the line, the five hundred thousand Pandits, many of the Brahmins, are nowhere in sight of relief. Their psychological scars are permanent. The threat of the jihadis has not waned. It is primarily to sensitise Indians, especially the Hindu community, even more particularly the Brahmins that Brahmana Shikari was conceived over two years ago. The trigger was provided when a friend was verbally abused on Facebook for making an innocuous comment on a post. Her fault was her surname: Joshi. It shook her to be at the receiving end of some insensate, even irrelevant comment. I comforted her and told her that we need to respond to this differently and effectively and suggested that we bring out a book by inviting writers to contribute articles on the various aspects of the prevailing situation.

My concern was to not just rebut false allegations against the community. It was also to go to the root of the problem and discuss it threadbare so that we find solutions to it. Closer scrutiny tells us that the problem of Brahmin hatred is affecting not merely the Brahmins but the persecutors as well. How can hatred ever let anybody prosper in life? The colonizers, especially the British, had a selfish need to divide us Indians. The seeds of hatred they sowed to achieve their end, have become vast poisonous plantations in our midst. The game of destruction they played on us can keep only them entertained. Our rulers have only been acting in ways to exacerbate the situation and the media has, by and large, added fuel to the raging fire of enmity against the community.

With sustained effort, we managed to get about 45 articles for Brahmana Shikari, many of them written by scholars and thinkers. This book is a collective effort. Brahmins and their friends are responsible for it. Lakshmi BS Joshi, a homemaker from Sagar who inspired this effort, has spent considerable time coordinating and writing. She was my automatic choice for Editor. As Honorary Chief Editor, we were lucky enough to get the support and blessings of BN Yalamalli, a thoroughbred nationalist. He holds the Brahmins in such high esteem that he feels Brahmins have a significant role in the resurgence of India. An engineer with awe-inspiring achievements himself, Yalamalli, at 77, is working tirelessly for promoting the book, nay, the cause that the book strives to promote. My sashtanga namaskara to him. May the vision he has for India materialise.

JB Rangaswamy retired as Deputy Commissioner of Police, Mysore. For four decades, he has lent his voice to the live commentary on radio or television on the Dasara procession. He is a man of letters. He was closely associated with poet laureate Kuvempu, his writer-son Poornachandra Thejaswai, et al. Influenced by Prof MD Nanjunda Swamy, the late ryot leader and writer-journalist P Lankesh, he is a refined writer and a fine person. His left-leaning does not stop him from looking at any issue - political or social - dispassionately. He is amazingly balanced. He has written the Foreword to the book.

Then, we got an endorsement from Addanda Cariyappa, another equally balanced person, the director of Nataka Karnataka Rangayana, the theatre repertory. Who should know persecution better than him!

Starting from Ramanujacharya, the Sri Vaishnava great, the number of Brahmins who have striven for Dalit welfare, has been significant, but vested interests don't let the truth be told. After having followed his posts on Facebook, which are at variance with the false narratives of the left brigade, I invited Kranti

Manju, a promising Dalit leader from Mandya, to write for the book. A keen follower of Dr BR Ambedkar, he falsifies tales of atrocities by Brahmins.

I have my Dalit friend from Facebook, a Sindhu, who is actively involved in checking the propaganda against the Brahmin community. She never tires of repeating the "enormous help" she received from many Brahmin families all through her life. So much so, that she is trying to rehabilitate a Brahmin friend of hers by getting a suitable match for her after the latter was widowed. She is keen to bring her friend back to her original dharma by getting her a Hindu bridegroom.

Well, I must stop talking about the book here lest you will be discouraged to read it because I am eliminating the suspense. The

book has much more. It is intended to be a milestone in the non-fiction genre of Kannada literature. As a journalist, I know where to draw the line between writer and publisher. I am not comfortable appearing to promote the book. My friend Nagabhushan Krishnamurthy is doing it. He is a first-time publisher, but he is working overtime to promote the cause. I am appealing to each one of you to read this book to get an insight into the issue at hand. Many distinguished writers have openly and fearlessly discussed the malady mentioned earlier. Please read and spread the word about it even among your friends from outside of our community. The book has a purpose. It's to bring together communities in the true spirit of vasudaiva kutumbakam.

A revival of the nationalistic spirit is the need of the hour.



Popular Kannada writer Wing Cdr (retd) Sudarshan (third) released Brahmana Shikari at a function in Mysore recently. Journalist and author PM Vijendra Rao, writer and activist Shivaram Kansen, Sanskrit scholar and writer Simha Sn, activist Murali Ghatikar, Brahmana Shikari Editor Lakshmi BS Joshi, and Atulya Bharat Ventures partner Nagabhushan Krishnamurthy, who has published the book are the others in the freeze.

Editor's Note : Mr. P.M. Vijendra Rao and his team have put in a lot of sincere efforts in getting this book to print. The editorial board wishes the very best for his book.

Please contact the publisher, Mr. Nagabhushan Krishnamurthy (Mobile: 9740063596) to order your copy of the book - "Brahmana Shikari".



Savithri Ramesh

AKBMS – News & Events

I have great pleasure in bringing this report highlighting some recent activities of AKBMS to your perusal.

◆ **Mahakumbhabhisheka at Hariharapura**

- ❖ Along the banks of the Tunga River stands the divine Sri Lakshmi Narasimha Kshetra at Hariharapura near Sringeri. The mammoth work of reconstruction of the age-old temple of Sri Sharada Lakshminarayana temple was undertaken by Paramapujoya Sri Jagadguru Shankaracharya Sri Sri Swayamprakash Sachindananda Saraswathi Mahaswamy. The MahaKumbhabhisheka of this temple was celebrated on the 15th of April 2022 after 12 years of reconstruction work.

- ◆ **AKBMS President Sri Ashok Haranahalli was honoured** with the "Vyasaraja Sevadhurandhara" title by the Peetadhipathi of Sosale Vyasaraja Mutt Sri Vidyashirshatheertha Swamy.

- ◆ **The working Committee Meeting of AKBMS was held on 9th March 2022 at Raichur.**

- ❖ President Sri Ashok stressed the need for upliftment of the poor and needy in

the Brahmin community and the urgent need to help Brahmin students to complete their education. He also spoke about creating a Vidyaniidhi - funding project and a Pratibha Puraskara program for the students. He also visited Sri Gurusaarvabhoma Sanskrit Vidyapeeth and spoke to the young boys who were learning Veda here.

- ◆ **Smt. Seetha Subramanya wife of Late Sri B.N.V. Subramanya** has donated a sizeable amount to the Mahasabha and to the Women's wing of AKBMS. She blessed and encouraged the Women's Wing to work towards unifying and strengthening of the Brahmin community.

- ◆ **Smt. Sandhya a lawyer by profession** came forward and donated Rs. 40,000 towards surgery expenses for the son of Sri Ramanuja Bhat who had lost his legs. AKBMS appreciates this gesture of Smt. Sandhya.

- ◆ **Sri Sri Sri Shankara Vijeyendra Mahaswamigalu of Kanchi Kamakoti Peeta** blessed Sri Ashok Haranahalli when he went to seek darshan of Sri Sri at Vidyaranya Vidyapeeta, Hospet. Sri. Ashok received lots of guidance and advice from the Mahaswamy on various ways in which he could work for the Brahmin community. Sri Gaviappa, the

ex-MLA of Hospet was also present on this occasion. Sri Umesh and Sri Diwakar, the working committee members of AKBMS from Hospet also participated in this event.

- ◆ **The Kashmir Files' a Film on the genocide of Kashmiri Pundits was aired free for the EC members and the Committee members of AKBMS at Inox theatre, Garuda Mall.** Sri. Uday Garudachar MLA of Chikpet took it on himself to facilitate watching of the movie at Inox. **AKBMS is grateful to Sri. Uday Garudachar for this gesture.**

- ◆ **On the occasion of Ugadi, a program on Panchanga Shravana led by Vidwan Sri Sudarshan Sharma was held at the AKBMS office, Bangalore. On this auspicious day, the first edition of the English journal Vipranudi was released.** Speaking on this occasion, Sri Ashok said that the English journal should become popular among its readers and should reach at least 500 readers every month. Sri. Satyesh Bellur speaking on this occasion thanked all those who have contributed to the magazine. He added that the journal could be made more meaningful and value-added with support and contribution from all the members.

- ◆ **International Women's Day was celebrated at AKBMS Women's Wing on the 8th of March 2022 under the guidance of Smt. Roopa Shastri the State Convenor for the Women's wing of AKBMS.** On this day, a camp for Glaucoma Eye tests conducted by Shekhar Eye Hospital was set up. Lots of people walked in to take this free test.

- ◆ On the same evening, 8th March 2022, a religious program was held to flag the Women's wing. Sri Narasimha Stotra chanting and Durga Deepa Namaskara was conducted with grandeur. Smt. Roopa Shastri the State Convenor took the responsibility for conducting the day's program. Sri. Ashok Haranahalli, Smt. Medini Garudachar, Vice president Sri. C. K. Ramachandra also participated in this religious function.

- ◆ **Membership drive campaigns are being conducted all over Karnataka.** The initiative has received very good support from the Brahmin community of Karnataka. Some of the places where it has been conducted successfully are listed here.

- ◆ Belur, Hassan District
- ◆ Haveri
- ◆ Kalghatagi
- ◆ Sri. Pejavara Mutt
- ◆ Belagavi
- ◆ Channarayapatna
- ◆ Hubballi
- ◆ Malleshwara Sringeri Mutt, Bangalore
- ◆ Sri Nimishamba Temple, Bangalore
- ◆ Hospet
- ◆ Vijayanagara Maithri koota, Bangalore, and
- ◆ Chintamani

◆ Launch of Medical Cell of AKBMS

- ❖ Another major initiative of AKBMS was inaugurated on 15th May 2022 at BNMIT College grounds, Bangalore.
- ❖ The Medical Cell of AKBMS was opened formally in a grand function which was well attended by nearly 450 people.
- ❖ The Medical cell consists of eminent Vipra Doctors from Allopathy, Homeopathy and Ayurveda and will be headed by Dr. Kishor C.A as the State level Convenor. The objective of this cell is to extend medical aid to the poor and needy Brahmin community patients across the state. It is also very apt to mention here that AKBMS is already associated with more than ten hospitals for providing medical services at a discounted price to the poor and suffering.
- ❖ The inauguration event had eminent personalities like MLA Sri Ravi Subramanya, Smt. Medini Garudachar - wife of Sri. Uday Garudachar (MLA Chikpet), Actor Suchendra Prasad, Sri. S.Y. Kulkarni, Sri. Narayan Rao Mane of BNMIT College and Sri. Sunder Raj. President of AKBMS Sri. Ashok Haranahalli presided over the function
- ❖ A Medical camp was also held at the venue on the same day. Around 450 patients were treated for various ailments. Mammography, Pap Smear, Cancer screening and many such tests were conducted free of charge on this day.

Photo Gallery



Photo Gallery





Sri. Ashok Haranahalli, President AKBMS being honoured by the Administrator of Sringeri Mutt at Chikkamagalur.



Sri. Ashok Haranahalli is being blessed by Jagadguru Sri. Sri. Shankara Vijeyendra Swamy of Sri Kanchi Kamokoti Peeta



Vipranudi English Journal Release



**"Vyasaraja Sevadhurandhara" award by
Sri Sri Vidyashreersha Theertha to our President Sri Ashok Haranahalli**



Receiving guidance for the Hariharapura Kumbhabhisheka from the Gurugalu of the Mutt.



The committee meeting of North Karnataka held at Raichur



Photo Gallery

Photos from the Launch function of Medical Cell of AKBMS at BNMIT Auditorium, Bengaluru held on 15th May 2022



Photo Gallery



**Dr. Anita R Bijoor**

Professor and Head – Department of Biochemistry, St. John's Medical College

She has completed her MBBS, MD, Ph.D., and loves teaching. She is a trained NABL internal auditor. She has delivered innumerable guest lectures and has held several scientific sessions. She has many journal publications to her credit. Her hobbies include singing and writing poetry.

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An engineer by profession has worked in the Corporate Telecom field for over 33 years. Travelled over 50 countries successfully conducting business operations. After quitting the corporate job in 2018, now runs his own NGO catering to providing value-based education for rural school children. Lectures extensively on subjects covering Literature, Management and Spirituality. Has 19 published works to his credit. Is an avid sports fan and plays Basketball in the Masters league (60+ age group).

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She is a Counselor and Graphologist by profession. Now settled in Bengaluru, she is an active lead member of the AKBMS Women's wing.

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After graduation at IISC & IIM-B, has worked for over 30 years in the corporate world. Has taught Management subjects to students at PES University. Has done translation of Nadoja S.R.Ramaswamy's seminal essays on Indian Freedom Struggle. Has also translated several episodes of DVG's 'jnaapaka chitrashaale'.

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Editor's Note

- ❖ It is intended to have this English Journal of Vipranudi in print form from the June edition onwards. It will be based on the subscription format to the journal. The subscription fee for getting the print copy of the journal is Rs. 1000 for 2 years.
- ❖ We eagerly look forward to your kind support in this subscription drive.
- ❖ You can subscribe to the journal using the links that can be found on the AKBMS website. It is so simple...
<https://akbms.com/Home/vipranudiJournal>
- ❖ From the next edition onwards, we plan to have the following new sections added:
 - ★ Poetry of the Month
 - ★ Essay of the Month
 - ★ New columns on any subjects of interest not covered under this edition
- ❖ Any of the AKBMS members and their family can send their writings for the above sections to:
editorvipranudienglish@akbms.com
- ❖ We welcome your feedback and any constructive suggestions for improvement. Please mail them to:
editorvipranudienglish@akbms.com
- ❖ The decision of the Editorial Board in terms of journal content will be final.