



# VIPRANUDI



English Journal from the house of AKBMS

Edition -1

March - 2022

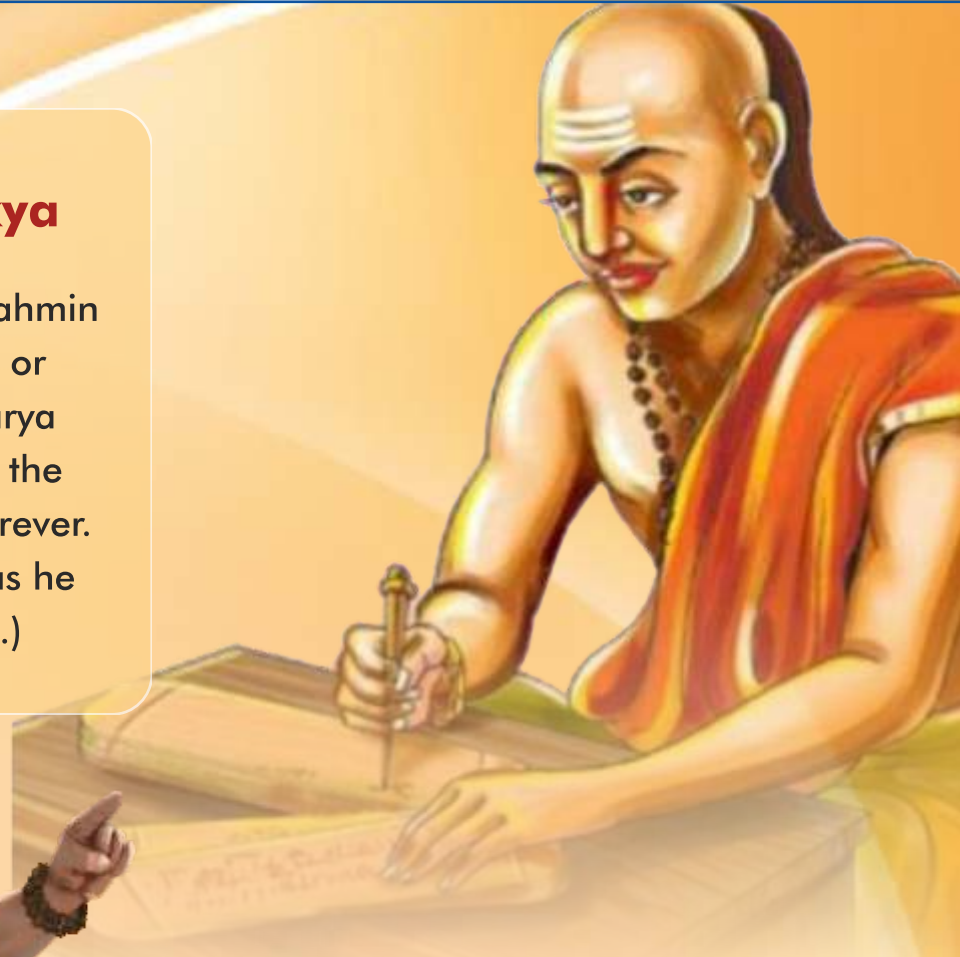
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Digital Journal

## Acharya Chanakya

375 BCE

(The story of this young Brahmin boy called Vishnugupta or Kautilya becoming Acharya Chanakya is a saga that the world would remember forever. He is as relevant today as he was during his times...)



*"Education is the best friend. An educated person is respected everywhere. Education beats the beauty and the youth"*

*"Once you start working on something, don't be afraid of failure and don't abandon it. People who work sincerely are the happiest"*

**- Acharya Chanakya**

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**VIPRANUDI**

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

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**Ashok Haranahalli**  
President - AKBMS

# Presidential Message

Dear All,

Greetings to one and all.

At the outset, I sincerely thank the members of Akhila Karnataka Brahmana Mahasabha (AKBMS) for electing me as their President. It is my pleasure and privilege to have got an opportunity to serve our Brahmin Community at large.

I consider this Presidentship more as a responsibility than just as a position of authority. I take it as an opportunity to serve the erstwhile Brahmin community. I will put in all my sincere efforts to bring about unity, harmony, and progress of all our people. I shall do my best to respond positively to all the challenges and problems that come along the way.

The first step in all these endeavours is to actively involve the younger generation who will be the torchbearers of society in the future. In order to make this a reality, we had to make our presence on the internet and all other relevant social media platforms. I am happy to inform you all that our website is now functional. akbms.com was officially inaugurated on 26th January 2022. The digital team did a great job working round the clock to get the website ready on schedule. I am sure that it will get even better as we move on.

On the same day, a meeting to initiate the Executive Committee members was held. Suggestions and opinions on how to strengthen the Mahasabha were one of the key points of discussion. The new EC members were very enthusiastic to serve the Mahasabha and promised their best in the upliftment of our community. I am privileged to have this team with me.

Another important decision was taken on that day. Vipranudi, a popular monthly Kannada magazine published by the Mahasabha had stopped for some reason. The decision to restart the publishing of this magazine was taken. A new team of experienced members has been formed and the first publication has already reached you all.

On the National Front, a magnificent statue of Sri Adi Shankaracharya in Kedarnath and another statue of Sri. Ramanujacharya at Hyderabad were installed recently. These were inaugurated by our Honourable Prime Minister Shri. Narendra Modi Ji. We feel proud on this occasion and are thankful to Shri. Modi Ji, for resurrecting the ideologies of Sanathana Dharma once again.

Now I come to the event of the day.

I consider the launch of our Vipranudi – English Journal from the house of AKBMS, as another important milestone. It will initially be in digital format and made available on our website. It will enable us to reach out to a larger audience across the globe and get them involved in the community-building activities of AKBMS. Mr. Satyesh N Bellur, a well-known author and speaker, is the Editor-in-chief of this journal. He has conceptualised the theme for this journal and has brought together an enthusiastic and acclaimed team of writers from across our community to collectively establish this journal as a “must-read”, not just for the members of AKBMS but, for a larger audience too. I am sure that in the months to follow, this journal would become one of our flagship projects.

I wish him and his team, the very best in this endeavour.

Let us all collectively work towards the unity, progress, and upliftment of our Brahmin community and society at large...



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

## From the Editor's desk...

Most part of my professional career, I spent with startups. Looking back, I feel that it was a blessing in disguise. For it kept me alive every moment. It offered more challenges than anything else would have. It offered innumerable moments of stress and uncertainty. "What next?" was the constant search! There were failures outnumbering successes. But amidst all this high voltage drama, there came a moment when all of the struggles had reached their logical endpoint – sheer joy! What started off as a 'fancy thought' had eventually fructified into something worthwhile.

This is not true just for startups. Isn't it the same saga in our lives too? We would have set out on a path not knowing how long the walk would be or where it would lead us to. All that mattered at that stage would have been our willingness to walk, come what may. As long as we kept walking, the road was there! It might have taken us to destinations that we never imagined. But destinations were there in abundance. That is all that mattered!

When the other day, Sri. Ashok Haranahalli, the President of AKBMS asked me to join the editorial of Vipra Nudi – Kannada and contribute articles for the same, I had readily agreed to it. I never let go of an opportunity to write. However, a thought came to me later. Why not start something new? Why not a journal in English for AKBMS? That would be new to AKBMS as well as for me! Anything new will bring in that element of excitement and that is what makes us rejuvenated, right? I approached him and shared my views. "Why not? That is a great idea. Go ahead..." was his instant encouraging response. His positivity and high energy levels are addictive! A framework for the journal was put in place and the walk had begun...

The idea was to have a journal that would provide insightfully crafted reading material that would reflect different aspects of life. The target audience would be youth in particular, and anyone else with a penchant for journal reading. The intent was neither to cater to the "utmost scholarly" nor, to the "utterly novice". It should address the "middles", who want to scale up! There were temptations to seek articles from established and well-known writers that I consciously rubbed off. We need to develop a team of writers, even first-time writers who have their own beautiful stories to share. I always believe that "Passion" is the one ingredient that has to be mixed in excessive proportions in a "startup concoction"! And the passion comes mostly when you have a task on hand where you need to prove yourself.

I called some of my friends from varied fields of expertise and invited them to be a part of this journey. They agreed wholeheartedly and in turn, introduced me to some of their other like-minded friends. Even before I realised what was happening, we had about 15 enthusiastic writers who were ready to pen their rich experiences for the journal. It is always the "team" that matters most and we had one straight away!

We have Veena Prahlad, whom I know as someone keenly studying the Geetha for quite some time now. Savithri Ramesh is a Counselor and a Graphologist by profession and is leading the efforts of the Women's wing of AKBMS. P.M. Vijendra Rao, the seasoned journalist has met an innumerable number of personalities in his life and knows "who is what" better than anyone else. Kiran Kannapan is an AI (Artificial Intelligence) specialist who has been studying Sanskrit for many years now. Being the Principal of a PU college, Srikanta H.M spends all his time with youth and knows what advice they need. Annapurna Murthy is a senior career consultant and has rich experience in guiding college students to choose the right professional path for themselves. Krishnaswamy Subbarao has spent all of his time with technology and has seen how it has shaped human life for

the better. Nagesh Sidhanti is a voice that people reckon with when it comes to subjects like environment and citizen-centric perspectives. Prof.M.G. Vedavyas has blended his rich IT industry experience with his unending interest in academics, literature, and history and is a great orator to listen to. Dr. Anita R Bijoor is an accomplished medical professional who loves teaching and guiding medical students on all aspects of medicine and health. Anitha Nadig, quit her lucrative IT job to pursue a career as a mind coach and has since been tirelessly working at bringing in emotional wellness to scores of people. Dr. S.N. Susheela is the Head of the Department of Yoga and is a Professor of Music at Bengaluru University and has been guiding a large number of students in their doctoral thesis. K.V. Ramaprasad, living in the US, is a rare and sublime combination of technology mingled with deep-rooted study in Gamaka, literature, and fine arts. Venki Prathivadi who owns and operates an IT Consulting company in Melbourne, Australia is an avid reader, sports fan, and a professionally qualified photographer. Dr. Deepti Navaratna is an accomplished musician and a neurology scientist who is the founder of Sound Synapse Inc. a music-technology-based company dedicated to finding out solutions in cognitive therapy through music. Dr. Gayathri Devi is a retired professor of English and would be on the editorial board. Sathvik K Bharadwaj is the youngest of the lot and is studying Sports Journalism in the UK and I am sure that his youthful exuberance and charm would have a positive impact on all of us aging (or is it ageless!) souls.

All of the above writers will share their thoughts in their fields of expertise and personal interests and study. In this very first edition, you would read articles, most of them being introductory in nature as they are the first ones in the series. As we move on, you would get to read an in-depth analysis of the subjects being treated. It is my fortune that I have an opportunity to learn varied subjects through my continued interactions with them.

We also have Karthik S Bapat who is a core banking consultant, an avid writer, and Joint Secretary of AKBMS to support us in this (ad)venture. He will provide us with that critical link between the journal and the organization to ensure that both are well informed of each other and reflect on one another in their endeavor.

Then comes the young Amith Nadig. He is an IT student who is starting his professional career soon. He will be helping us design the journal and upload the same on the AKBMS website. We would like to place on record our sincere thanks to M/s.Nagaratna Printers for taking our inputs and for beautifully designing the journal and giving it the final "face and feel" that it so richly deserves

The question that is on everyone's mind obviously is – "How will this journal shape up in the days to come?" Let me get back to the startup stories again. If we observe the startups that have flourished and those that have failed, we will clearly see that the ones that succeeded, in addition to sporting a brilliant idea and enjoying the availability of required resources, also had a passionate team in place from day one. The ones that failed obviously lacked this. In the backdrop of this truth, I am certain that within the next 6 to 8 journal editions, we will reach a stage when the journal would have attained maturity in terms of content and would have ironed out any shortcomings. It would have gotten into a better shape than it is today. We would have a captive readership that would be looking forward to each of the editions with curiosity and eagerness. It would provide a niche platform for AKBMS to reach out to newer memberships and extend its horizon beyond the borders. Our collective commitment to make the journal "a must-read" would strengthen further leading to this journal gaining wider acceptance. It would provide something of value for every reader irrespective of his or her interests, levels of comprehension and fields of study!

The satisfaction that this initial team would relish when the above becomes a reality is immense and it is for such an ecstatic feeling that startup teams stay and strive together – come what may! I am extremely happy to be a part of this.

The journey has begun...

# AKBMS – News & Events



Savithri Ramesh

I have great pleasure in bringing this report highlighting some recent activities of AKBMS to your perusal. Ever since the new team headed by Sri. Ashok Harnahalli is in place, AKBMS is embarking on many projects that would help redefine the community's societal-centric focus in the days to come. AKBMS office today is buzzing with enthusiasm and members are getting ready for a fruitful journey ahead.

## Presidential Elections

- ◆ Presidential elections for the years 20-22 and 22-24 were held in two phases.
- ◆ The first phase was conducted on 12/12/21 at Mysore, Shimoga, Hassan, Hubli and Raichur and the second phase was held at Bangalore on the 19th of the same month.
- ◆ The results of the election were as under:
  - ✦ Total votes - 10,632
  - ✦ Sri. Ashok Haranahalli - won with 4424 votes
  - ✦ Sri. R. Lakshmikanth - 2239 votes
  - ✦ Sri. Raghunath - 3969 votes.
- ◆ The 40th Annual General Body Meeting was held on the same day evening.

## Website Launch

Now AKBMS has its own website!

It was launched by the newly Elected President Sri. Ashok Haranahalli on Wednesday, 26th January, 2022 at Gayathri Bhavan.

The Digital Team consists of Krishnaswamy Subbarao, Nikhil, Guru, Praveen, Amit, Karthik, Shrikiran, Raghu, Samudyatha, Venkatesh, Venu, Prasanna, Kiran Nadig, Umesh, and Hirianna. The team worked round the clock and got the website into being. Kudos to the young and energetic team!

The Website has various features to offer. Membership to the Mahasabha is possible through just a few clicks on the site. Online registration has taken away the difficulty of coming to the office and completing the formalities.

The Website also gives relevant information about Mahasabha, the events that happen all over Karnataka, the upcoming events, and many such news.

The program began with Veda Ghosha by Vidwan Sri. Visveshwara Bhat and his team, followed

by the welcome address by Sri. Hirianna Swamy. Satyesh Bellur, who was the Chief Guest of the function, spoke about the relevance of the Brahmin community in the overall development of society.

In his address, President Sri. Ashok Haranahalli mentioned a few upcoming projects that he has been seriously working on...

### **To mention a few -**

1. To work towards the upliftment of Professional Brahmin cooks and purohiths whose financial situation has worsened due to the recent pandemic.
2. Vidya Nidhi to support the education of the poor and needy Brahmins
3. To negotiate a substantial discounted price structure for AKBMS members who seek medical services from various medical professionals, testing laboratories and hospitals.
4. In response to a call from the President, funds of about Rupees 25 lakhs were committed by members present there towards Mahasabha. They all promised to continue their efforts towards raising funds for Mahasabha's activities and services.

At the end of his speech, he wholeheartedly thanked each one of those who have committed to work relentlessly to rebuild the Mahasabha.

### **Achievers from amongst AKBMS members...**

#### **H.R. Keshava Murthy**

Gamaka Vidwan from Hosahalli, Shimoga

Born in 1934 into an agriculturist family, practiced and popularised the Gamaka style of Vachana Vaachana for 40 odd years.

Due to his dedication, the village of Hosahalli has now come to be known as Gamaka Grama

He is a recipient of PADMASHREE AWARD

AKBMS and VIPRA NUDI take pride in congratulating Sri. Keshava Murthy

#### **Dr. Subbanna Aiyappan**

Agricultural Scientist, Director General of ICAR.

Has been awarded the PADMASHREE for his immense contribution to Agriculture and Research fields.

AKBMS and VIPRA NUDI take pride in congratulating Dr. Subanna Aiyappan

#### **Sri. Trivikrama Joshi - Raichur**

TTD has awarded Sri Purandhara Anugraha Prashasti to Sri Trivikrama Joshi under the Dasa Sahitya Project of Bangalore TTD.

He has also served AKBMS in the past.

AKBMS and VIPRA NUDI take pride in congratulating Sri. Trivikram Joshi

### **Pandit Venkatesh Kumar**

The MP Govt. has awarded the Kalidasa Sanmana to Sri Venkatesh Kumar.

He is a renowned Hindustani Classical singer.

He is also the recipient of the Padmashree Award and the Kannada Rajyotsava Award.

AKBMS and VIPRA NUDI take pride in congratulating Pandit Venkatesh Kumar.

### **Nadoja Dr. Mahesh Joshi**

Newly elected President of Kannada Sahitya Parishad

AKBMS and VIPRA NUDI take pride in congratulating Dr. Mahesh Joshi

## **SHATHAMANADA SADHANE**

### **Shimoga Zilla Brahmana Sabha**

Formed in the year 1918, under the able leadership of Harakere Ramappa.

To impart modern education to the then Brahmin Students.

Today it has grown into huge strength by itself.

The year 2018 marked a century for this Sabha at Shimoga. Truly a fulfilling journey.

To earmark this milestone, Shimoga Zilla Brahmana Sabha started a Goshala, a place to protect and nurture various kinds of cows.

Spread over 110 acres of land, this Goshala has two high-tech cowsheds which provide fodder for the cows. There is an opportunity here for everyone to come and perform Govu Pooja and Govu daana.

Other notable mention...

- ◆ One crore Gayathri Japa was performed by the AKBMS members
- ◆ Funds were collected to help the Brahmin cooks and to provide for a monthly pension for the old and needy Brahmin families. At present this Sabha gives away an amount of Rs.750/- as monthly pension to about 110 poor and needy Brahmin families.

Shimoga Zilla Brahmana Sabha, truly is a role model for the entire community. May such sabhas grow in Strength and add value to the Brahmin Community at large.

AKBMS congratulates all those who have been associated with this Sabha.





Mrs. Veena Prahlad

# Thus Spake Lord Krishna

## The divine flutist's song of bliss

**The Bhagavad Gita is Bhagavanta's song. Aadi Shankaracharya has sung**

**bhagavadgītā kiñchidadhītā.....kriyatē tasya yamēna na charchā (bhajagovindam verse 21)**

One who has read even a little bit of the Gita, that person will not have an argument with Yama, the god of death. The point Adi Shankaracharya was trying to make is that, the Gita takes away the fear of death. We fear death because it is an unknown state. Any kind of uncertainty leads to anxiety and sadness. And death is the most uncertain state. It can come anytime. Death could also mean ignorance. One can fight ignorance by studying the Gita. It is the words of Bhagavanta himself!

### Krishnam vande jagadgurum !

Things come to us at the right time. We have to begin questioning our very existence and the Gita is heard at that time. Krishna and Arjuna were cousins. They spent a lot of time together. Arjuna is married to Krishna's sister. Yet The Gitopadesha was given to Arjuna only on the battlefield just before the start of war, only when Arjuna requested Krishna to tell him what to do. In a way Krishna the divine flutist is continuously playing his music of wisdom and pure knowledge. Maybe we were hearing the notes all the time, but we start listening to it only when we are ready. We listen only when we come to that point in our lives when we realise that this is not all or when we wonder about the purpose of our life. That is when we open the holy book that was just ceremonial to us, thus far. We become Arjuna and that voice inside of us (antaratma), which was only a witness so far, is Krishna and we begin our journey to understand ourselves.

The first chapter of the Gita is called 'Arjuna Vishada Yoga'. The battle ground is described and Arjuna a formidable warrior, full of arrogance about his abilities asks Krishna, his charioteer to take him to a good vantage point where he can see his enemies clearly.

Krishna, the Jagadguru, positions the chariot such that Arjuna could see Bheeshma and Drona Clearly.

The sight of his grandfather, and his favourite teacher and all the assembled relatives who Arjuna should be warring with and will have to kill to win the war, unnerves him. Arjuna wonders if killing his elders and cousins for a piece of land is worth it. How can he sit on a throne got by shedding the blood of his own grandfather? Surely taking up the peaceful life of a sanyasi is better than this life of a warrior. He says his mighty bow 'gandeeva' is slipping from his hand, thinking of the horror he is about to unleash. Arjuna puts his weapons down and gets off the chariot and says he won't fight.





Peace is considered by most as better than war. So, it comes as a surprise when Krishna chides Arjuna for his attitude towards war. He says “kshudram hrudaya dourbalyam”(BG 2.3) He admonishes Arjuna, saying he should not be weak at heart on a battle field and to rise and do battle courageously. Challenges should be faced bravely. So Arjuna must get up and fight. Arjuna considers Krishna to be his well-wisher. So, he asks Krishna to guide him as a guru would guide a student. Arjuna says that he doesn't know his dharma clearly, that he is confused due to his relationship with his 'enemies'. He says he is surrendering to Krishna and Krishna should advise him about what is best(Shreyskar) for him. Krishna, the Jagadguru, then shares his wisdom at length to enlighten Arjuna to realise his dharma, to do the right things at the right time.

The first word in the Gita is 'Dharma' and the last word is 'mama'. Therefore, the Gita is a discourse of our (mama) dharma. (The word dharma has a very deep meaning. It includes duties, responsibilities, commitments and righteousness that is expected of every individual for the well-being of the society)

Our life is also like a battlefield, full of challenges and obstacles. Every day we have to make numerous decisions. Sometimes, we have to let go of loved ones and sometimes we have to deal with situations and people we don't like. At times we feel like giving up and going away and live a peaceful life somewhere where we don't have to make these decisions. Just like Arjuna. He realises his dharma at the end of Krishna's discourse. Maybe we will too.

**kārpaṇya-doṣhopahata-svabhāvaḥ  
pṛichchhāmi tvām dharma-sammūḍha-chetāḥ  
yach-chhreyaḥ syānniśchitaṁ brūhi tanme  
śhiṣhyaste 'haṁ śhādhi mām tvām prapannam ||BG 2.7||**

Arjuna is telling Krishna – “I am confused about my duty, and am besieged with anxiety and faintheartedness. I am Your disciple, and am surrendered to You. Please instruct me for certain what is best for me”.

This shloka is the request from arjuna to Krishna to guide him. As such, it is our own request too for the Lord to guide us. Let us listen to the Divine flutist's song of bliss...



Satyesh N Bellur

## My quest for spiritual well-being

### "Each of us is UNIQUE!"

What is spirituality? This question will surely bother one and all at some point in their life. For those who have not spared a moment to think about this during their early years, it will come back to haunt them when their hair starts turning grey. The earlier one finds time to explore the realms of spirituality, the better for them. Their life would find sublime meaning and the days ahead would be without any inner conflicts.

From time immemorial, many wise men and women have given their own commentary on this subject. While for some it is "total surrender to the almighty", for others it is "a way of life". In western philosophy, if it means "success", then for the Indian wisdom it is "Joy". For some, if it manifests as "meaningful materialistic achievements", for many it would mean "a superlative intellectual sadhana". For some, it is "a means", and for some, it is "a search". For the majority, if it denotes "the end", for a minority few, it marks "the beginning". Thus, spirituality is so very individualistic in its form, shape and content that everyone has their own definition for it. Everyone has their own journey towards seeking it. Everyone seems to be quite content with their own spiritual pursuits.

I for one, like it this way. Anything that is forced upon people will only end up in that very force destroying the self and the nature around. While anything that is left to the free will of an individual, that very force will elevate him or her to their full potential. There should be one caveat, though. Any individualistic exercise of spirituality, whether forced or by free will, must be handled with utmost caution that it does not hurt another living being in God's creation! When I say "hurt", it really means "hurt - bodily or mentally or emotionally"! When I say "another living being", it really means "another living being - human or animal or any other creature"! Just imagine a world where everyone is allowed to practice their life of spirituality without hurting another living being. Will it not be blissful for all?

This is where spirituality becomes a little complex to comprehend for some. How can we follow something entirely based on our whims and fancies and still see that it does not hurt anyone? If crossroads are meant to offer a million different choices, will it not lead to confusion? If everyone is allowed to follow their own rules at the traffic signals, will it not lead to chaos? Questions galore. The answer is simple. Imagine that you are setting out to go to Mysuru from Bengaluru. There is neither just one solitary means to take nor just one solitary path to follow in order to reach your destination. Some like to take the bus while some may prefer the train. I have seen people driving the distance and I have also seen many biking their way through. Similarly, you might go through Bidadi because you like the 'tatte idlis' there or you may go through Kanakapura because you like the 'benne dose' there. If just going from one place to another offers so many different means and paths, just imagine how many alternatives or choices are there for one to traverse the journey of life.

At this juncture, let us understand one simple philosophy that our Vedic wisdom brings forth. Every individual has three forces that define and shape him or her. The first is, 'Sanskar' - the collective memory of the individual's previous innumerable births and life's journeys. No one knows where it resides in them, but everyone has experienced it and knows well that it exists within them. Then comes the 'parisara' - the ecosystem that helps shape the individual. The parents, the teachers, the friends, and the world around - all form a part of this ecosystem. They all impart their thoughts, beliefs, their bias and



prejudices upon us, and without our knowledge, we would have been moulded in a certain way by the degree of influence they wield on us. The third, according to the Vedas, is the most important tool that we have in order to shape our lives. That is 'Purusha Prayatna'- one's own sincere and dedicated efforts in building one's own personality.

An individual is shaped by a combination of all the above three forces. While Sanskar is the seed that germinates, the parisara is the manure, the water, the sunlight, and the air that makes the plant spurt. Purusha Prayatna finally will be the plant's own efforts to grow amidst all odds and yield fruits. Though all of us are a product of these three forces, the way in which they combine together and the proportions in which each of them influences us determines 'what' and 'who' we are. That unknown "divine concoction" of the three forces makes each of us different from one another and makes each of us 'unique' in our own ways. If the world today has 7 billion people, then there are 7 billion different ways of human life that exist.

Once we understand this truth that each of us is unique and each of us is on our own spiritual paths, our life becomes easy. No complexities whatsoever. Our life becomes one of acceptance and empathy. Our life will symbolize the "live and let live" philosophy. We will not fight over petty things like "my God is superior to yours" or "my prayers are more powerful than yours". We will not waste our energies and resources "in converting" people of other faiths into our own or "threaten lives" of others who don't subscribe to our belief system. If you strongly feel that a world devoid of such vagaries of human ill-intellect and of such extreme contradictions of pseudo-religious fervours would lead to a blissful life for all of God's creation, then my friend, you are already on the path of spirituality.

ಸರಳತೆಯ ಬದುಕಿನಲಿ ಎತ್ತರದ ನಿಲುವಿರಲು ।  
 ಒರತೆ ಪ್ರೀತಿಯದಿರಲು, ದ್ವೇಷ ಮರೆತಿರಲು ॥  
 ಒರೆಸುತ್ತ ಕಣ್ಣೀರ ಜಗವ ಪೋಷಿಸುತ್ತಿರಲು ।  
 ವರಿಸುವುದೆ ಅಧ್ಯಾತ್ಮ - ನವ್ಯಜೀವಿ ॥

Whenever one reaches a state of mind where "simple living with high ideals" becomes a lifestyle; where "love overcomes hatred" and makes one treat everyone equally and where "empathy for the life around" becomes second nature, there arises spirituality from within.

In the articles that follow in this series, we will try and explore this path together. Trust you will all be with me...

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



P.M. Vijendra Rao

## Brah – men & women

### A Gentleman-Cop

The very nature of my profession as a journalist does not usually allow me too much closeness with those in power, especially in the police department. It certainly does not nurture a relationship with a police officer. Yet, if I have been in fairly regular touch with HR Kasturi Rangan, even decades after he moved out of Mysore as its police commissioner, it says a lot about him.

The first thing that was striking about him is that he looked least like a police officer. He did not sport a handle-bar moustache. In fact, he has no moustache. If you thought, based on his soft demeanour, that he was soft-spoken, you would be proved wrong. He was one of the toughest cops. He meant business. He freed Mysore City from the clutches of rowdy elements. He constituted an anti-rowdy squad whose accomplishments were many. He was a terror and even his own subordinates, who were less than efficient/honest, feared him. The men in uniform were always up on their feet as they should be. He allowed no margins. The city cops wondered if Rangan slept at all.

During my tenure at Deccan Herald, Mysore, I once called on him. When I was sitting with him, another journalist barged in even when the sentry manning the door told him that there was a visitor. The scribe wished him and Rangan did not wish him back. He pulled a chair and made himself comfortable but Rangan did not do anything to make the intruder comfortable. The guy should have known that the officer was not happy with the intrusion. After a while, he asked, "Why sir, you haven't called any press conference lately?" Rangan was blunt in his answer: "What great purpose does it serve. You guys come, drink the tea on offer, pay no attention to what is said, go back

and write what pleases you." The trespasser quietly moved out.

It's only an officer who is honest and straight who could be so blunt to a journalist on his face, even when the latter is wrong, without being mindful of the consequences. Nobody wants to take on a journalist. I liked Rangan because he tolerated nonsense.



ರಾಜ್ಯೋತ್ಸವ ಪ್ರಶಸ್ತಿ ಪ್ರದಾನ ಸಮಾರಂಭ 2021

Within no time of assuming charge at the top in Mysore, he had got the complete profile of all the subordinate officers. He knew precisely who was what and whom to delegate what. He knew that he had to make do with a department not particularly known for uprightness or efficiency. "If I have to start taking disciplinary action indiscriminately, I may not have anybody to work with," he once famously told me. He was also of the opinion that, despite corruption being so rampant, if a government official wanted to remain honest, he could. So, corruption is necessarily a matter of choice.

However, we were discussing the issue of corruption a couple of years ago when, acutely aware of the further decline in the standards of public life over the years, he said, apparently, with pain in his heart, that it was doubtful if he could discharge his duties the way he could while in service. It speaks not about Rangan, the man whose service record is lily-white, but about the extensive decay in the system.

A testimony of his impeccable record came from a former minister, who once told me this. The cops had rounded up a bunch of trouble-making youth and the MLA, whose followers they were, wanted him to put in a word to Rangan to spare them. The minister (he was still in power and was holding charge as a minister in charge of Mysore District) called up Rangan and made a show of obliging the request of the MLA, belonging to his own party, but once the MLA left, promptly called up Rangan again and told him to do what was right. Even the minister knew that the tough cop could not be influenced. (It also speaks about the games politicians play, but that's another subject!)

K. Ramdas, the man who had distinguished himself as a rationalist and belonged to the inner circle of P. Lankesh, the journalist, was at the forefront of many agitations. Lankesh's rabid hatred for the Brahmin community was legendary, and that did not allow the late Ramdas to come in the way of his praise for Rangan. He lauded, in a private conversation with me, that Kasturi Rangan was democratic-spirited. The then president of India was visiting the premises of math, founded, incidentally, by a Brahmin, and a bunch of rationalists led by Ramdas wanted to hold a black-flag demonstration against the president and Rangan had allowed it.

The best part of his personality was his simplicity. He never for a moment thought that he was doing something extraordinary, even when the whole city was singing his praise for his good work, but believed that he was only discharging his duties. He had no false modesty when he said that. He hankered for no publicity.

That did not come in the way of him being decorated twice with the President's Award and once the Chief Minister's Gold Medal for his distinguished service. Last year, when he was chosen for the Kannada Rajyothsava Award, I was disappointed that governments had delayed giving it to him by at least three-four decades. Many lesser achievers had got it earlier. Not by way of compensating for the delay, but in commensurate with his dedicated service, he should have been chosen for a national award.

It's not every government that finds officers like him easy to work with. Only yes men get coveted positions and men of integrity are relegated to positions that don't hinder plunder. Rangan discharged his duties with utmost selflessness and without complaining about any responsibility being less important. It is perhaps this great quality that made him an automatic inclusion in a coffee table book "Eminent Bureaucrats of Karnataka," featuring a hundred IAS/IPS/IFS officers who rendered notable service to the state from the time of Independence. The book is due for release soon.

It is always important to be creative and innovative in all fields. What creativity can the police department allow for its men? JB Rangaswamy, who served under Rangan and recently retired as DCP, is a fine writer with a literary sensibility rare to find in a cop. In his Kannada book, brought out recently, he has recounted his wide experiences over the years. In that, he has given an example of Rangan's refreshing approach to a tricky case of a serial thief who had snatched gold mangalya from poor women sleeping at night outside their huts. Their husbands, invariably under the influence of alcohol after an exhausting day's work, would be too deep in slumber to notice the theft. The women, on waking up, would notice the missing chain and straightaway blame their husbands for stealing the chain in order to be able to finance their next drink. The smart thief, going by the name Rachaiah, had stolen as many as 367 mangalyas/chains. The worst thing was that the women in distress had not even complained.

As most chain-snatchers would do, Rachaiah had sold the stolen ware to receivers, who, in turn, had converted the precious metal into ingots. The first challenge was to make the receivers accept that they had bought the stolen gold and the next challenge was to prove in the court that the ingots were made out of the stolen mangalyas/chains. It's anybody's guess that the case wouldn't stand legal scrutiny if the ingots are produced before the trial court. Rangan's ingenuity worked and, despite community support that the receivers enjoyed, he convinced them to make mangalya/or chain from the ingots, as the poor women or their husbands could ill afford to pay for the making charges. This is what an honest officer can do, sums up Rangaswamy.

As IGP (Vigilance) at Karnataka Electricity Board, he brought under control energy theft that was rampant. Monthly revenue collection registered a spurt of up to 75 percent during his vigilant tenure. Unprecedented extents of savings were possible because of the stringent measures he initiated against those who were stealing energy. He did not spare even the Member (Technical) for amassing assets disproportionate to his legal income and booked a number of cases against the lesser employees as well.

Rangan's very first posting was at Bhalki as a sub-divisional police officer and he straightaway left a mark. He quelled violence arising out of a political feud and did not think twice to arrest a sitting MP, a former deputy chairman of the State Legislative Council, besides 29 advocates and having them remanded in judicial custody.

The quantum of food grains he seized in 1974, under the Essential Commodities Act, was the highest for any sub-division.

There are a number of instances where Rangan has displayed a remarkable commitment to duty for optimum good to society. I won't list them out here lest this article read like a citation. He constantly strove to upgrade his professional skills by undergoing additional training in forensic sciences, computer application in law and order, management, etc.

It's not every outgoing police officer that we journalists extend the courtesy of a farewell. A handful of us journalists made an exception of Rangan and invited him to tea on his transfer out of Mysore. When we went to see him off at the hotel's car park, we saw Mrs. Kasturi Rangan sitting in the car. The stickler for discipline that he is, he apparently did not think it fit to accept our modest hospitality with her. We felt awkward that we had invited only him.

Post-retirement, Rangan practices at Karnataka High Court. He has also taken to the study of the Vedas. "As a Brahmin, I must know enough (of them) to answer anybody," he says, with a smile.



Kiran Kannappan

# Nuggets from Samskrutam

## वाक्त्वम् (Speech-Principle)

Words have the power to rise a tired army into strength, a laidback student into excellence, a lover into romance, convey the learnings of generations, propitiate the gods we revere, create works of art to bring cheer to one and all and a lot more. Every emotion that we experience is conveyed in some form of speech. Communication with sound/speech is not only among humans but also all of Nature around us. Birds call out to each other when they find food, wolves call out to members of the pack for hunting, members of the herd call out to each other for help and even water dwellers like whales have a complex pattern of speech communication.

The Vedic Seers used words to extoll the greatness of their understanding of the workings of the world and considered speech as a wonderful divine gift. वाक् / Vak is the creative power that is beyond explainable, which gives rise to speech in its many forms. It is Vak that provides form to the formless, identifies objects and action with words, projects a thought, reflects on observation and imagines an unmanifest. This mystical energy that is the undercurrent with all things in Nature was revered by the rishis, who used it to express their visions as rik (ऋक्).

**बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरंत नामधेयं दधानाः ।**

**यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहितं गुहाविः ॥ (Rig Veda 10.71.1)**

In the very beginning, Brihaspati (A rishi, Son of Angirasa, Teacher of the devatas/gods) named objects that were manifest with the power of Vak and gave a form to speech. Then the aspects of these manifest-objects that were excellent, spotless and concealed thus came to be known. This power of Vak, gave an expression to the revelations/understandings/ideas of the Rishis (sages).

Vak finds its expression as akshara meaning syllable (अक्षरम्), pada or sabda meaning word (पदम्/शब्दः), vakyam meaning sentences (वाक्यम्), vachya meaning utterances (वाच्य), bhasha meaning language (भाषा) and sahyam meaning literature (साहित्यम्). It powers melody (nada/नादः) and music (Sangeetha/संगीतम्). Its forms of expression are not only limited to oral and aural in words, utterances, phrases, sentences (spoken/written भाषितम्/लेखितः) in all forms of languages but also gestures (इङ्गित/ingita).

**देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।**

**सा नो मन्त्रेषुमूर्जं दुहाना धेनुर्वागुस्मानुषु सुष्टुतैतुं ॥ (Rig Veda 8.100.11)**

Devas got the divine vak (feminine form) goddess to be born (manifest), the goddess took a universal form and is spoken by all living entities. Goddess Vak the provider of happiness, chants (used in rituals and prayers) officiated by her energy, will bring us (humanity) prosperity in the form of a milking cow, rains that make arid lands fertile.

All forms of manifest (living/creatures and non-living – physical universe, animate and inanimate) entities speak a language of their own. Some of it is grasped by the human (व्यक्तवाक्)



vyakta-vak and others are not (अव्यक्तवाक्) avyakta-vak. All manifests of sound like the ones spoken by humans, cries of animals, sounds of musical instruments, rustling of leaves in the wind, rumbling of waves in the ocean, breaking of twigs, thunder in the clouds, burning of fire constitute various forms of vak in the manifest world. Conveying an idea or thought or dream through words, constitutes vak pertaining to the unmanifest world. Thus, vak is eternal and resonates both the manifest and unmanifest universe. She also renders herself as both the subject and object of a conversation.

Indian Civilization has attached great significance to the aspects of speech as a medium of communication. It is the primordial life force that sustains all well-being and happiness, with unlimited possibilities. It has been revered and seen as an indescribable principal that helps to bring us closer, to the revelations of the seers and understanding of not only the manifest universe but also the spiritual self.

Bhartruhari (भर्तृहरिः) a linguistic philosopher who lived around third century AD and wrote the famous Vakyapadiyam (वाक्यपदीयम्), emphasizes the transformation theory (विवर्तवाद) to highlight that all forms of sound are spiritually one.

**आनादिनिधनं ब्रह्मा शब्दतत्त्वं यदक्षरम् ।**

**विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥ (Vakyapadiyam, Brahma Kanda 1)**

Beginningless and eternal principal called Brahman (ब्रह्मन्) is at the core of the speech-principal (Shabda tattva/शब्दतत्त्वम्), which manifests in the form of various physical objects in the universe. This speech-principal has created the entire describable world of objects.

After giving details of the idea of this transformation, Bhartruhari states this.

**न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते ।**

**अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते ॥ (Vakyapadiyam, Brahma Kanda 123)**

There is no knowledge in this world that is not conveyable with words. It looks like all knowledge and words are intertwined within each other.

**सा सर्वविद्याशिल्पानां कलानां चोपबन्धनी ।**

**तद्वशादभिनिष्पन्नं सर्वं वस्तु विभज्यते ॥ (Vakyapadiyam, Brahma Kanda 125)**

The Speech-principle is the bedrock of all forms of knowledge. Knowledge amounts to ideas or principles, processes or activities, arts or creative outcomes. By being the only means of conveying, Vak is the repository of all knowledge. All of knowledge can only be described through speech/words.

All human activities that are either worldly or spiritual reside in the form of Vak in our conscious, expressed and conveyed as vak.

Dandi (दण्डि) a grammarian and poet in his work Kavyadarsha (काव्यादर्शः), say that the three worlds will be engulfed in darkness, if it were not for speech, that lights up the entire universe.

**इदमन्धतमः कृत्स्नं जायते भुवनत्रयम् ।**

**यदि शब्दाह्वयं ज्योतिरासंसारात् दीप्यते ॥ (Vavyadarsha, First Pariccheda 4)**

End of Part 1



Srikanta H.M

# A Teacher's guidance to students

## How to stay focused while studying

Staying focused while studying is something that everyone finds it difficult at some point or the other during their education. But luckily, there are plenty of things that you can do to try and help develop concentration and avoid distractions while studying. As described hereby, there are lots of methods backed by research that should help you to harness your energy and study in a way that's effective to you.

Do you find yourself struggling to keep motivated while studying? Maintaining the momentum to study for long periods of time can be tough. Whether you're a secondary school student revising for those all-important exams or an undergraduate student trying to complete your dissertation, figuring out how to stay focused and avoid distractions while studying are challenges that you will face. Here are some tips that you may find useful:



### 1. Create a suitable study environment

Creating a suitable study space is an essential part of any successful study session. As humans, we are creatures of habit and for you to get into a routine and stay focused on your studies, you need a dedicated study space. That is where your brain would be tuned to know that it needs to study.

*Whatever your choice of location be, just ensure your study space passes all the following criteria:*

- ◆ Clear surfaces – With enough space to comfortably hold all the mugs of coffee, notebooks, textbooks, pens, pencils, laptop, and anything else you may need to have an effective study session;
- ◆ Comfortable seating – When selecting your place of study, it's important for you to pick a place that has the right furniture to promote good posture for prolonged periods of time. Whether you're using an ergonomic chair with the right back support or even a standing desk, sitting upright is not only crucial for good posture and health, but it's also been shown to increase energy levels;
- ◆ Power supply – This is especially important if you're studying at a library or coffee shop. If your laptop doesn't have a long battery life, you need to ensure that there's a power outlet close by.

### 2. Set clear, precise goals

One of the key motivations behind being able to stay focused while studying is to understand exactly why you want to study in the first place. This doesn't just mean writing down "I want to do well in my exams," but being precise with the detail. If you want to achieve a certain grade, write it down; if you hope to attend a particular university, include it in your goals – anything you can do to make your goals as vivid and as 'real' as possible will make them more impactful.

*Some examples of goals you may want to achieve can include:*

- ◆ "I want to achieve [insert grades] in my A-Levels so I can study [subject] at [insert dream university]."
- ◆ "I want to develop my [insert skill] so I am prepared for the workplace."
- ◆ "I want to cultivate healthy study habits so I can always do my best."

Whatever your goals, write each of them down and keep the list visible and displayed near your workspace. This way, you can remind and self-motivate for studying, each time you feel your concentration is slipping.

### 3. Create a study schedule

Do you ever find yourself sitting down at your desk or table, opening your laptop and thinking “now what?”. One of the other critical components of helping you to stay focused on your studies and achieve your goals is to create and implement a study schedule that helps you establish a routine. Over the past year, not having a rigid school or university timetable has left many of us trying to navigate a new way of managing our time. For some, it's been a chance to fit in studying around a busy schedule of other commitments, while others have struggled to manage their own time.

*Here's our top tips to make one that fits in around your lifestyle:*

- ◆ Include all your goals/deadlines – Are you studying for upcoming exams? Or perhaps you just need your timetable until you return to school? Whatever your 'deadline,' make sure you create a schedule with all these important dates in mind – it gives you a final date and achievement to aim for;
- ◆ Add 'free' time – One of the key factors in helping you to stay focused on your studies is to allow yourself a healthy study-life balance. Schedule regular breaks, days off, and downtime in the evenings, allowing you to relax and recharge with the things you love to do.
- ◆ Colour-code subjects and topics – Colour-coding your timetable is a great way to ensure you're spending enough time on each subject or topic. Highlighting each subject, or even topic in a different colour will help you – visually – to see if you are actually balancing out your studies effectively.

### 4. Create a study 'ritual'

Along with creating a study schedule, it's also important to create a study 'ritual' that helps get your mind into the flow and focus of studying.

A good place to start is to create a pre-study ritual, such as setting up your desk space, going for a brief walk around the block, creating a daily to-do list, or doing a 10-minute yoga session to focus your mind.

### 5. Don't forget: Share your study schedule with friends and family

Once you've created your schedule and developed your pre-study ritual to help you 'get into the zone,' you want to make sure you share these with your friends and family, so you can avoid being distracted during the moments when you should be studying.

If you're studying at home, post your schedule on your bedroom door or on the refrigerator door in the kitchen. This way, your family will know when to leave you alone. You can also do this on your bedroom door if you're at university and tend to have friends pop by for a chat.

### 6. Try the Pomodoro Technique

Recently, the Pomodoro Technique has been hailed for helping students to stay focused and make their working sessions more effective.

Its premise is very simple: select a task to work on, set a timer, work until it rings (completely interrupted), and then take a short break. Usually, it's recommended that you study for 25 minutes and have 5 minutes off, and then repeat until the task is completed. But it really comes down to what works best for you.

Enjoy your studies. I wish you the very best...





Annapurna Murthy

# Career Guidance

## Introduction

Making a career choice is one of the most important and critical decisions in students' life. Students and their parents are tense and are at crossroads when their children are in 10th and 12th standards. When students are in 10th std, the decision regarding whether to continue in science or change over to Arts or Commerce comes into the picture.

It's no truer that the children will take over the family profession!! A lawyer's family would insist their children study law and run the office! Similarly, a doctor's family would insist that their children be in their profession.

Also, many parents thrust their children to fulfill their dream of a profession that they themselves could not pick!

When children come to these crucial stages, parents, teachers, relatives, and friends pitch in to give their ideas. Many students are carried away by what their friends choose. This is the stage where career guidance comes to help. There are too many newer areas of careers that are available. One has to thoughtfully make their Choices based on their Aptitude and Interests.

Parents must remember that Comparison of their son or daughter with their siblings, friends, and relatives should never be done. Every individual is born with different abilities. Society needs people from all walks of life. Parents must support, get involved in their academics, and show interest in what their child wants to do. They should support and guide them or take help from career counselors.

I have handled a lot of students who have faced problems because of comparisons. They start losing self-confidence, and self-esteem. This will lead to a lack of motivation in studies, setting in of depression which further leads to frustration and aggression. Parental support is extremely important for a student. I have seen in many households with one child being extremely brilliant, and the other with different degrees of retardation and mental health issues. There are also cases when parents have divorced and got remarried when the children are in 10th and 12th standards! If these can be avoided and we can create a healthy environment for our children, we can expect greater success in them.

There are many career options in Science, Arts, and Commerce. The fixation that only science students are going to be Successful is not true. Many Arts and Commerce students have been holding senior positions in various organizations.

Students have to be responsible for their coursework. They have to be studious and not waste their time chatting, being involved in unwanted social media interactions, wasting their time with friends, etc. Consistent study habits make students better achievers.

I will keep introducing students to various career options and career-related information they would need in my future articles.



# Technology



Krishnaswamy Subbarao

## Tech Café

### Money Trail from Cows to Crypto

The Webster Dictionary defines money as, “something generally accepted as a medium of exchange, a measure of value or a means of deferred payment.” Simply put, anything that is regularly used to buy goods and services. This definition includes not only cash in the form of coins and notes but also other instruments like deposits, cheques, debit cards and credit cards. Money can also be in the form of valuable commodities like gold, silver and platinum. Even today, oil is used and exchanged in Russia for imports from countries like Hungary and Poland.

The direct exchange of goods or services for one another is known as barter. Before the advent of currency, circa 5000 years ago, the barter system was the only means of trade. The barter system makes the process of trade and exchange cumbersome and lengthy. Barter systems depend on the double coincidence of wants. In the double coincidence of wants, one desires to sell exactly what the other wants. This is impractical for most of the transactions.

Interestingly, during the recent economic crisis in Zimbabwe and Venezuela, barter again came into prominence. Due to hyperinflation, people lost confidence in their money. This prompted farm workers and others to demand payment in terms of their produce rather than the currency. The produce was more valuable, and people could easily swap it for essentials like bread, cooking oil etc.

After the barter system, commonly used articles became the measure of the value. The Holy cow was used as a medium of exchange not only in Vedic India but also in Greece and Rome. The Latin word for money “Pecunia” is derived from pec, meaning cattle. Famous Roman Historian Cornelius Tacitus cites that the misunderstanding and demand for bigger hides led to the war between Romans and Frisians.

Indians went one step ahead to clear confusion about money as a “value standard”. Upanishad has a clear definition and defines a cow one-year-old and immaculate as the standard price for Soma. There is also a mention in Rigveda that an image of Indra can be obtained for 10 cows.

Cow as a store of value still had the problem of measuring fractional parts. For example, a quarter of a cow. To overcome this, standard precious metals were introduced. Even today we use the term gold standard. The world's first mint is located at Guan Zhuang in China dating back to 640 BCE. In Rigveda, there is a repeated mention of the word “Niska ” meaning gold coin. The etymology is not clear as “Niska” is sometimes referred to as an ornament. It also can be connected, as in India most of the ornaments are made up of gold.

Paper money was introduced into the world by the Chinese in 700CE. Marco Polo, a trader from Italy, mentions various types of denominations used in China. European nations kept using coins made up of precious materials till the 16th century. Banks started using paper notes for depositors and borrowers to carry instead of metal coins. This paper money was used to buy goods and services, pretty much like the modern-day currency.

Currencies made trade easier. International trade prospered. Banks and rulers started buying the currencies from other nations. This was the beginning of the currency market. The stability and the economic prosperity of the governments and the countries influenced the value of the currency.

This marked the division into rich and poor countries. This led to currency wars, where countries would influence to drive the currency of their rival countries up or down based on need.

This century has seen two new forms of currency. Payments done through electronic devices are generally referred to as mobile payments or virtual currency or cryptocurrency. Mobile phones today are used to do fund transfers, to make utility payments, etc.

Bitcoin, released in 2009 by the mysterious Satoshi Nakamoto, is the world's first virtual currency. Today, virtual currency forms nearly 3% of the world's money. Virtual currency is also referred to as cryptocurrency as it is secured by cryptographic techniques.

Virtual currency use blockchain technology for validation. This lowers the transaction fees. Most of the virtual currencies are operated by decentralized authorities called miners, who validate the transactions.

Buoyed by the success of bitcoin and alarmed by the usage of the same in the dark market, some countries are trying to introduce central bank digital currencies (CBDCs). Digital currency is the digital format of paper currency backed by an authority. RBI is planning to launch digital currency in India by 2023. The biggest difference between digital and cryptocurrency is that digital currency is centralized and validated by the central bank, whereas crypto is decentralized and validated by miners. Digital currency is nothing but electronic cash and not encrypted, while crypto is stored in the blockchain in encrypted forms. Digital currency is a legal tender while crypto is not in many countries.

Irrespective of the type and form of currency, the functions of money remain the same. They are a medium of exchange, storage of wealth, unit of account and the standard for deferred payment. All these functions of money are important for the functioning of any economy. If any of these functions break down, the economy is going to break down. This is where the macroeconomic policies of the government play a very important and key role.

To conclude on a lighter note, one of my friends, who is a major land shark, has started liquidating most of his lands. I asked, "What has caused this shift?" He said he was compelled by his son, who has settled abroad. His son mentioned to him that there is no point in investing in land as sooner or later it may become a victim of litigation. It may also not be easy for his children settled abroad to get benefits from the land. His son forced him to invest in crypto as it is easier to get converted into a liquid asset.

Is the future then going to be "Cryptos all the way"? Like any technology, only time will tell us if it stands or falls...



Nagesh Sidhanti

## Avani – the good earth

### Our Environment is Nature-Centered, not Human-Centered



Anthropocentrism is a human-centered belief that all other beings are means to human ends, which is clearly flawed both as an environmental approach and as an ethical value. Since Earth's ecosystems provide life support for humans, it begs a question as to why their preservation is not a priority. In other words, if self-love is the basic nature of humans, wouldn't it be a starting point for loving other life forms? Especially, when they are so vital to our own wellbeing?

Nature is unambiguous when it comes to delivering messages: for her, there are no rights and wrongs but just actions and consequences- in the short, medium and long terms. When people talk about highest rainfall of the decade, it's a myopic view that reduces a precipitation phenomenon of millions of years to a nano-second with reference to the timeline of Earth. That said, we humans have collected enough evidence to understand the causes and effects of most environmental markers, to even think of contesting climate changes caused by human greed.

As observed cogently by the noted Indian scholar Vandana Shiva “the least responsible for climate change are most affected by it”; and humans exploit the asymmetry that other life forms can't communicate in a way humans understand, as good enough a reason to order their destruction. For this, humans seek validation from pseudo-science to exhort their designs. As a result, although there's enough science that tells us to be inclusive in our decisions, human projects get executed by a small but powerful bunch that cherry-picks the 'to do' and 'to not do' lists based on the immediate economic consequences which is strangely called as “development”.

For example, the proposed deforestation of 2.2L trees in the Kali Tiger Reserve, could bring less or erratic rains in Bayalu Seeme region, plus, can create human-animal conflicts & causes landslides from soil erosion among other permanent damages to the biosphere. But these won't feature in the project report of the decision makers who are merely interested to introduce a railroad between two economic centers. It's akin to insisting on buying from a faraway shopping mall just because you get a minor discount, without considering the time, fuel, stress, social and environmental costs of

commuting a greater distance. It's fair to say that more evolved societies would be interested to include life system costs in its decision-making process. In this sense, the way we calculate GDP of a nation or net-worth of a corporation is fundamentally flawed if we don't adjust the environmental costs in it. To set this right, we all have to first agree that such a cost exists.

In the recently concluded COP26\*, many large nations have made net zero pledge (to become carbon neutral) led by India, and the time to start work on it was yesterday. The public enthusiasm for acknowledging the impending environmental disasters is lukewarm if not non-existent, which can be attributed to absence of immediate threat perception; all the more, environment should take center-stage in media, education, public & political discourse. Whoever coined "Jaan hai toh jahaan hai" must be praised for putting so much wisdom in so few words.

In this column we shall explore how, as societies and individuals, we can support this pledge through minor behavioral changes. In my personal opinion, we Indians are spiritually primed to harbingers this global movement; we already venerate Varuna, Indra, Marut, Aditya & Mitra that are responsible for maintaining a fine balance. It's a civilization that can and should extend benefits of its ancient knowledge system to the rest of the world without losing sight of its own deliverables.

\* COP26 is the most recent annual UN climate change conference. COP stands for Conference of the Parties, and the summit was attended by the countries that signed the United Nations Framework Convention on Climate Change (UNFCCC) – a treaty that came into force in 1994.







Prof. M.G.Vedavyas

## Real Lessons in



### A PASSAGE TO INDIA

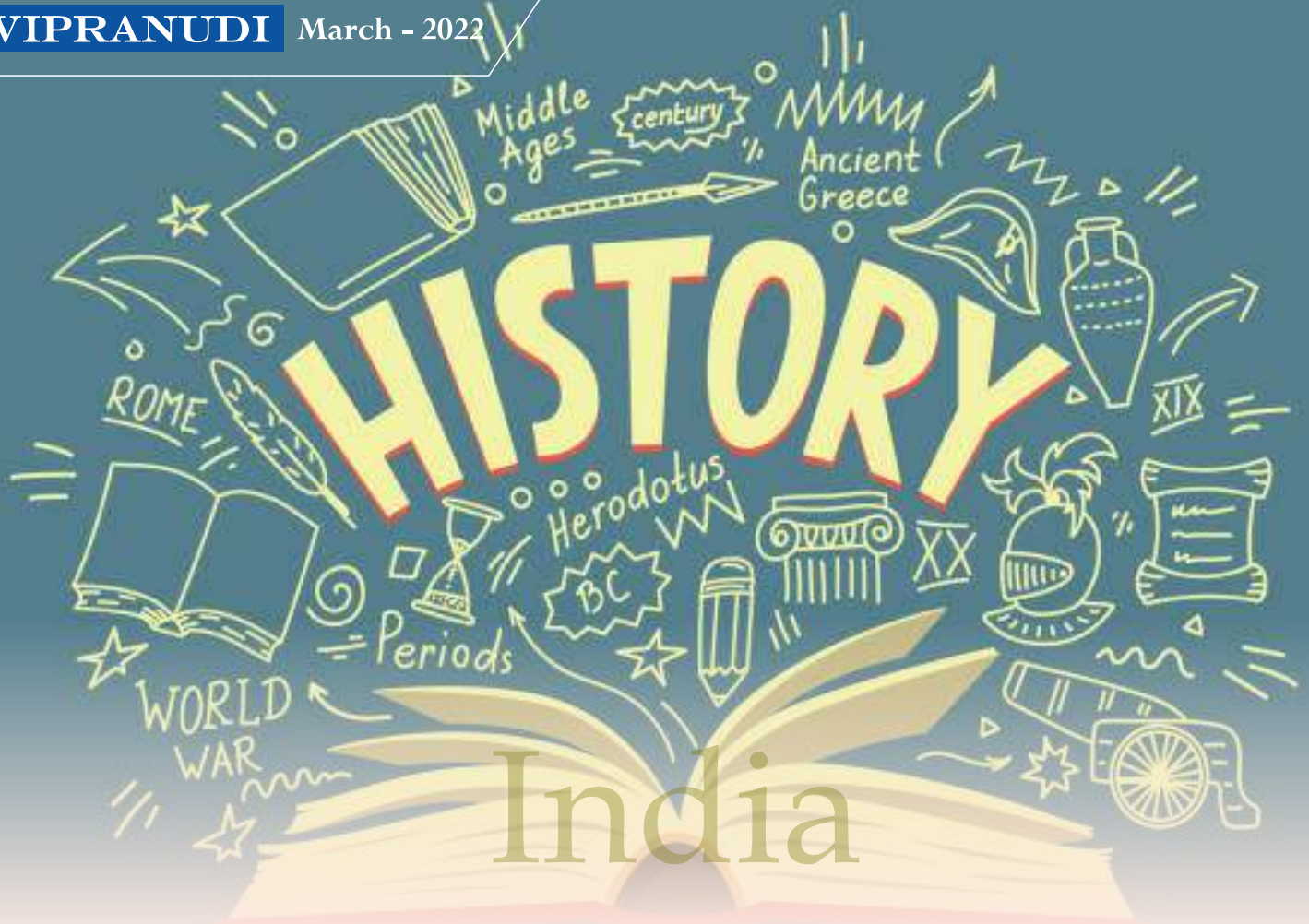
Ask any high school student what history is all about and the typical answer is that it is about past events, their dates and about the key players in those events. Students often see it as a long humdrum list of wars (ah, so many to remember!) and reigns of kings (why can't they have distinct names instead of George the First, Edward the Seventh and so on confusing us no end!). It is also rather disappointing that Indian students study less about India's freedom struggle and disproportionately more about the European wars. Today's generation takes its freedom and rights for granted - whether it is the right to protest, right to wear a hijab or the freedom to write and say what they want. It is difficult for them to understand that as recently as a hundred years ago, things were very different and that their grandparents didn't enjoy those freedoms.

Unfortunately for the new generation as well as the earlier ones, the study of history has been lop-sided, incomplete and biased. This is a danger in any society as the ruling dispensation would want its own 'version' of history to be popularized, thus sweeping the 'inconvenient' parts of history under the carpet of 'out-of-syllabus'. This robs the new generations of arming themselves with facts and reduces their ability to properly judge the events around them within a proper historical context. And without such ability, they are likely to fail in their desire to take the country to newer heights. After all, we are all products of our ancestry and history and it is our duty to understand all events of relevant history in all its hues, tears, travails and joys.

With this objective, it is sometimes very educative to study some history from non-textbook sources. Nadoja Sri. S R Ramaswamy's recently published *A Passage Through India* is one such source of knowledge that takes the reader through some of the unforgettable and not-to-be-forgotten episodic essays. These 19 essays trace some of the most important events affecting India since the 17th century and detail the sacrifices of some great freedom fighters who have been conveniently relegated to the sidelines of history. The book is an essential reading for the youth of the country to understand how hard fought our independence has been, how people have sacrificed their lives for no apparent benefit except the love for their country. In many cases, it seems inconceivable that such men and women even existed and walked this holy land. If we do not want to fritter away our political freedom, the lessons from this book are a must-learn for the youth of this generation.

The book starts by documenting India and its richness before the arrival of the British East India Company and how the private trading company came to occupy a position of influence and power across India over a period of time. Tacit approval by the British government and oppressive measures of tax collection by the Company are also documented. Did we ever learn in high school that India and China accounted for more than half the world's GDP? That being the fact, how could we be taught that the British gave us 'culture' and made us 'civilised'? What rot is this theory? In reality, while Kautilya was writing one of the most intellectual treatises on Economics and Warfare, the British were still probably dangling from the trees!

The gradual looting of India and the flow of wealth from India to England led to that country's richness and funded the Industrial 'revolution'. It can be seen that many inventions and ideas were taken from India and China.



Declaring India as its colony should have meant that the British government treats Indians at par with British citizens. But did that happen? No. Using arms and ammunition as well as propaganda, Indians were suppressed, abused and many converted to Christianity. None of the rights that accrue to its citizens were provided by the British. Any 'development' like the roads and railways were only to help improve transportation of 'stolen goods' to their own country and any benefit to the people at large was only incidental. Several examples to prove this have been provided.

Today's students could be forgiven if they think that the independence struggle began with the formation of Congress in 1885. That's what most school history books say. Is that really so? How many know of the Sannyasi Rebellion of 1763 when the Sadhus of the country, enraged at seeing the British 'adharma', rebelled in true kshaatra spirit, capturing several towns and treasuries, creating a major headache for Warren Hastings? The independence movement obviously started far before the Congress was even conceived. The rebellion resulted in swarajya for more than two years in many towns and cities of India.

The author then takes us through the journey of how such revolts (some of them in Karnataka) finally led to the First War of Indian Independence which the British conveniently titled as the Sepoy Mutiny. It took someone like Veer Savarkar to write a detailed book with all possible documented evidence to show the world that it was not a mutiny but a war for independence. This rekindled the flame of patriotism that created people like Aurobindo, Bankim Chandra, Subramanya Bharati, Tilak and many more.

We have all studied about the partition of Bengal by Lord Curzon. But have we understood how the divide and rule policy that began with this episode finally led to the partition of India in 1947 resulting in the death of more than Five Million people? Have we learnt how people like Rabindranath Tagore and the common citizens of the country reacted to the partition? Just reading about it brings tears to one's eyes.

To be continued.....

# Health on Your Plate



Dr. Anita R Bijoor

## Iron Deficiency Anaemia

Symptoms of fatigue, light-headedness and sometimes dizziness are very common complaints among people. These symptoms can be caused by a spectrum of disorders ranging from innocuous conditions like lack of sleep or heavy exertion to serious conditions like heart failure, kidney or liver disease and even cancer.

Today let us look at one of the more common preventable and treatable conditions causing these symptoms - Iron deficiency Anaemia.

Iron is a very important "micronutrient" -which means - substances needed by the body in very small amounts but are very critical and important for the body's wellbeing. Iron is a component of haemoglobin ("heme" means Iron containing) a compound that is present in the red blood cells. It is mainly responsible for the oxygen transport in blood to all the cells in the body. So, we now know why iron is so important for our bodies.

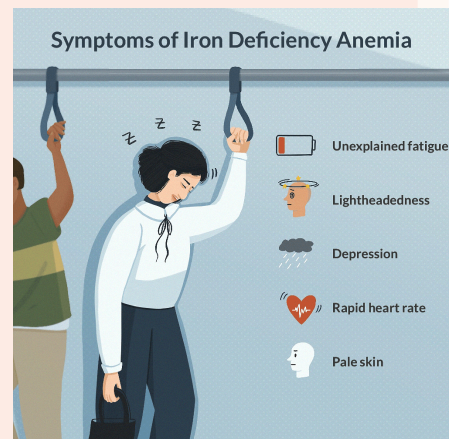
The only source of iron for the body is through the diet. Hence if our diet lacks sufficient iron - then invariably we suffer from Iron deficiency anaemia. Lack of a deficiency of iron in the body is one of the commonest causes of iron deficiency Anaemia.

The main causes of iron deficiency Anaemia are :

- Lack of iron in the diet** - As already mentioned, the only source of iron in the body is through the diet - intake of food lacking in iron can lead to iron deficiency Anaemia
- Loss of iron** - through bleeding - Blood loss as in heavy periods in women, or chronic and slow loss of blood as seen in conditions like - peptic ulcers, colon cancers or other gastrointestinal bleeds. Hookworm infection also causes blood loss and can result in anaemia.
- Inability to absorb iron from the intestine** - Intestinal malabsorptive conditions like celiac disease or intestinal bypass surgeries or removal of a part of the small intestines can result in failure of absorption of iron. Concomitant intake of calcium, phytates (present in wheat) can decrease iron absorption.
- Increase in demand for iron** - as in pregnancy, adolescence - Pregnant women need iron supplementation as they need to serve their own needs as well as the needs of the growing foetus. Hence, they need to increase their intake to meet this demand. Insufficient intake during this period can result in iron deficiency Anaemia. There is an increase in the demand for iron during periods of spurts in growth as seen during adolescence and puberty.

**Common Symptoms of Iron Deficiency anaemia** - include fatigue and weakness, shortness of breath or breathlessness, dizziness, pale skin and tongue, brittle nails and chest pain.

**Diagnosis** – diagnosis can be made by a simple blood test - Haemoglobin estimation. A peripheral blood smear test can also be done which will help differentiate the different types of anaemias. (Iron deficiency is not the only cause of anaemia. other causes are – Vit B12 deficiency, Folic acid deficiency some genetic disorders-like sickle-cell anaemia, thalassemia etc.)



**Treatment - DO NOT SELF MEDICATE.** Consult your physician who will prescribe the iron supplements in the correct dosage and form. Overdosage can lead to IRON TOXICITY.

**Iron supplementation -** For oral iron supplementation, ferrous iron salts (ferrous sulphate and ferrous gluconate) are preferred because of their low cost and high bioavailability. Although iron absorption is higher when iron supplements are given on an empty stomach, nausea, and epigastric pain might develop. If such side-effects arise, lower doses may be given or iron can be taken with meals, although food reduces the absorption of medicinal iron significantly.

**Prevention -** As already mentioned, as **diet** is the only source of iron, consumption of a diet sufficient or a diet rich in iron will go a long way to prevent Iron Deficiency Anaemia

Some of the foods rich in iron are dark leafy vegetables - spinach, beans, peas cabbage, broccoli; dried fruits like apricot, raisins; and for non-vegetarians- organ meats, red meat and shellfish are good sources of iron.

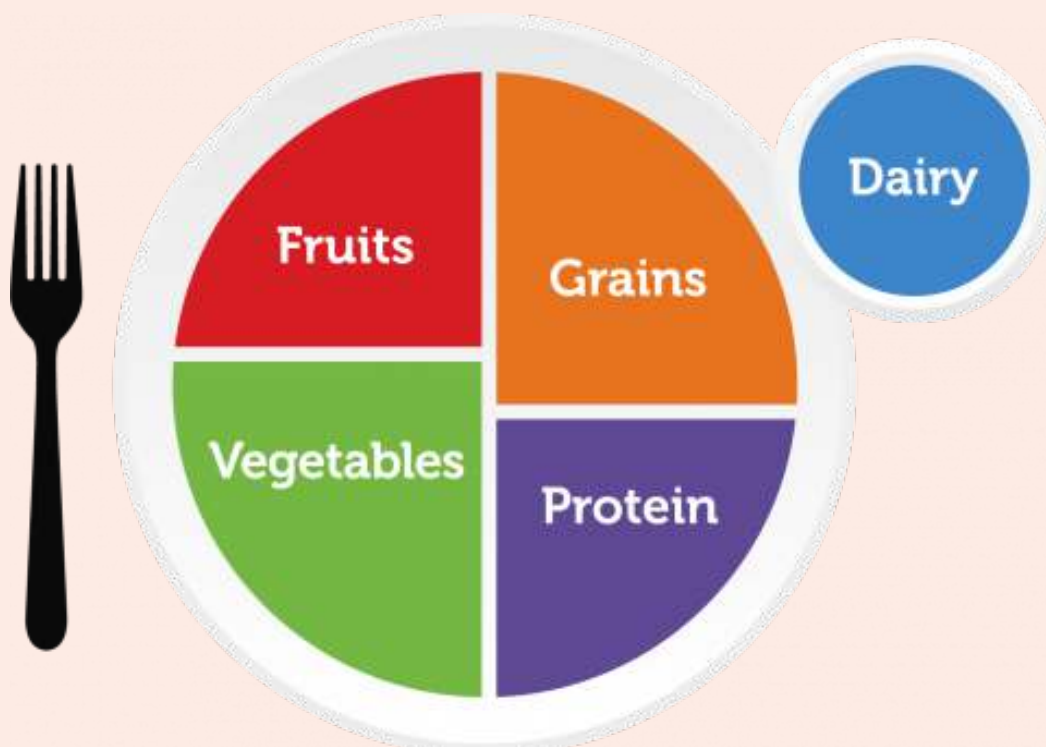
Vit C increases absorption of iron and hence increasing Vit C in diet along with iron will help.

Any **cause of bleeding** must be investigated and treated. Appropriate remedies -medical or surgical will stop the blood loss and prevent further iron deficiency.

**Malabsorptive conditions** – when diagnosed, should be treated and iron supplements should be advised through parenteral routes such as intramuscular injections.

We can see now that Iron Deficiency Anaemia is a common but easily treatable disease and preventable with simple and cost-effective measures!

Hence it is good to remember that the food we eat plays such an important role in maintaining good health and wellbeing; So, take a look at what is on your plate!



# Mind over Matter



Anitha Nadig

## MENTAL HEALTH: HOW MUCH DO WE KNOW?

She was unable to sleep. She was not able to eat. She had lost interest in even the activities which excited her in the past. She was clueless on what was happening to her.

Her husband was also clueless on why she was acting that way. Everything seemed fine to him. He loved her a lot; they had everything they wanted and aspired for. Cute kids, a villa, a successful career and a handsome salary. He was unable to understand the cause for her laziness and disinterest in everything, literally everything. He was annoyed with her behaviour. His enquiries on what was bothering her went in vein. She did not tell him the reason. She repeatedly told she did not know! That annoyed him more and led him to shout at her which was never the case in the past.

She was thinking how her husband had changed. Just a year back, when she had fractured her both legs, the same person so lovingly had taken care of her, in spite of more responsibilities at work and home. He seemed not understanding her at all. He had started shouting at her, which hurt her even more.

After 6 months, a visit to a psychiatrist revealed that she was suffering from depression.

Such scenarios may happen in any of our families. Physical illness is very much visible and hence empathising with the person suffering is easy. Mental illness is INVISIBLE and makes it more complicated to understand what a mentally ill person going through. Or why a person with poor mental health state acts in certain way. Hence, it becomes all the more important that we understand mental health better; to ensure we are mentally healthy & help our near and dear one's for healthy mind.

A healthy body also needs a healthy mind. Mental health is part of overall health. It is as important as physical health.

## WHAT IS MENTAL HEALTH?

As per World Health Organization (WHO) 'Mental health is a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively, and is able to make a contribution to his or her community?'

Mental health refers to cognitive, behavioural and emotional wellbeing. It is about how people think, feel and act. Mental health can affect our daily living, relationships, work and physical health.

## WHY IS MENTAL HEALTH IMPORTANT?

As mental health involves how we think, feel and act, almost all the activities we do in a state of wakefulness involves one of these or all of these. Any impairment in thinking, emotions or behaviour can impact life in multiple ways. It can affect different aspects of our life -it could be productivity and focus at office, quality of our relationships, self-image, managing stress and so on. As we have started understanding mental health, there may be various questions arising in your mind.

## WHAT IS MENTAL ILLNESS?

Knowing about mental illness helps in recognizing it as well as overcoming the stigma of mental illness. Mental illness is a health condition which affects emotions, thinking and behaviours or combination of these. It creates distress and problems dealing with relationships, work or any social activities. Mental illness is also referred to as Mental disorders. Some people may have mental illness while few may temporarily go through poor mental health state on certain circumstances.

## CAUSES OF MENTAL ILLNESS

Many people who are diagnosed with mental illness have this question, 'Why me?'. What is the cause of getting a mental illness?

Mental illness cannot be attributed to a single cause. Usually, it is a combination of biological, psychological and environmental factors.

**Biological :** There are many reasons for physical illness; it could be an infection, hormonal imbalance or an injury to name a few. Sometimes it could be even hereditary. Likewise, mental illness can also occur due to infection or chemical imbalance in the brain or brain injury, substance abuse and so on.

**Psychological :** Any abuse (physical, emotional or sexual) in childhood leads to a psychological trauma and hence may be a cause of mental illness. Neglect of the child or loss of a parent can also cause mental illness.

**Environmental :** Death or divorce, changing schools or places, social or cultural pressures can contribute to mental illness.

When we are physically ill, we initial may do a home remedy, if that doesn't help, reach out to a doctor to take a professional help. Certain illness may need hospitalization or long-term treatments. Similarly, mental illness also needs professional help. It may call for short term or long-term treatment and/or therapies. A very few cases may need hospitalization or rehabilitation.

Do you want to know more about mental health? Mental illness and stigma around them? What exactly are these illnesses? How can one identify mental illness or poor mental health state? Whom to reach out?

If you are interested in knowing more about mental health, follow this column every month. I will come back with interesting and intriguing topics related to mental health.



STAY TUNED

# Performing Arts...



Dr. S.N. Susheela

## Indian Music – An introduction

**Sahitya-sangita-kalaa-viheenah  
Saakshaat pashu-pucchha-vishaana-heenah.**

The above aphorism clearly explains the role of fine arts and literature in the development of any human being's personality. A man without the knowledge of these two branches looks weird like an animal without horns and tail. Such is the greatness of knowing the art forms.

Indian music is said to be the earliest, music system in the whole universe. It is said that the primitive man who realized the existence of voice-box in his physique, started using it for many reasons and on many different occasions. While in a happy mood or in a sad mood or while wondering at the natural happenings around him, he started to imitate the sounds of nature. The flow of the river, various sounds of animals and birds, the sound of the thunder, etc. made him understand the various types of pitch and gradually, he learnt to adopt the same in his daily life. Variations in pitch allowed him to form basic notes and he improvised them with melody leading to musical notes. Thus, the primitive man along with recognising the need for social changes as to live in groups and families, as to live a more sophisticated way of life, also absorbed the natural gifts bestowed upon him by nature and blended them with scientific analysis. According to Darwin's theory of evolution of human life, we find this logical explanation most acceptable and scientific.

Coming back to Indian music, we can divide the evolution of the history of Indian music into three different stages, namely Ancient, Medieval and Modern. We all know that Indian music got its origin from Samaveda. Among the four great Vedas, only Samaveda yielded to give birth to music as it had both short and long vowels. We get references to sages singing Samaveda while sitting around the Yajna Kunda or the holy fire while making divine offerings (havissu). When saints performed Yajna, it is believed that their wives too often danced around the Yajna Kunda, and these are earliest references to the origin of Indian dance as well. As Samaveda had 'hrasva' and 'deerga' svaras or alphabets, it paved way for the emergence of various notes. The term "samagana" is very common and used by many musicologists and composers.

We call the Vedic period, the ancient period of performing arts, as it provides the earliest reference for all three art forms (The three types of performing art are - Music, dance, and drama). During ancient times, all three art forms were called "Samasti Kala", the integrated art form. Even today, it is a known fact that music, dance and drama are interrelated. They don't survive without each other. There is music in dance and drama, there is the application of 'navarasa' in the musical compositions and there are certainly theatrical acts in dance when it comes to 'abhinaya' being the soul of any dance form. Dialogs are also found in musical compositions. In vachanas of Shivasharanas, in Ashtapadis of Jayadeva (He wrote the text – Geetha Govinda), in the compositions of Haridas, In the compositions of Sri. Tyagaraja, Sri.Shama Shastry and Sri. Muthuswamy Dikshitar – the doyens of Karnatak Music, we find in many places' dialogs interwoven in lyrics.

Going back to the ancient period, we can classify the history of Indian music into Pre-Vedic (the period before Vedas were written by the great saints); Vedic (the period of Vedas, where we find ample references to the origin of performing arts); and post-Vedic (the period after Vedas). Being the earliest system of Music in the world, it was developed on a strong scientific understanding of sound

and notes. The gradual development of seven notes or 'saptha svara' was logical, imaginative and pure science. This was later proved by Bharatha, through his great text – 'Natyashastra', wherein he demonstrated the 22 'Sruthi' through a scientific experiment keeping two types of 'Dhruva' – the immovable frets and 'Chala'- the movable frets.



To trace the origin of Indian music, as said earlier, the earliest reference we get is Samaveda. The Sama Vedic hymns which had both short and long vowels made it possible to realize 'Swara nomenclature'. The practical evidence of singing Sama Veda makes it evident that Indian music has in reality, emerged from it. Singing the hymns in a single note by a single person was called 'Archika' and 'archino gayanthi'. This type of singing in one note was the very beginning of Indian music. However, it is difficult to say as to which exact first note or Swara from Sama Veda was chanted or sung.

Today we have saptha swaras, in which 'sa' and 'pa' i.e., 'shadnya' and 'panchama' are prakruthi, meaning natural notes. These two notes are constant and the same principle is found in both Karnatak and Hindustani music systems. The other five notes i.e., 're' – Rishabha, 'ga' -Gandhara, 'ma' – Madhyama, 'dha' – Dhaivata and 'ni' – Nishadha are variables. Though identified with two different nomenclatures, Rishabha has 3 variants, Gandhara has 3, Madhyama has 2, Dhaivata has 3 and Nishadha has 3. This is true in both South Indian and North Indian music systems alike. These seven notes are the base for any music system in the world. In western music too, there are only seven notes, but their names are different. It is noteworthy that there are similar ragas or scales, both in Indian and Western music. Being two sides of the same coin, both South and North Indian music systems have many common factors in context with ragas, talas, compositional forms, etc.

The history of Indian music since ancient times till modern times indeed becomes an interesting study.







Dr. Deepti Navaratna

# Yoga – The Brain'Asana



## Asana – The body ain't a no-brainer

The word 'Yoga' brings to mind, the images of flexible bodies, twists that seem to belie the basics of human anatomy and gravity all at once. Today, the word Asana seems to be synonymous with Yoga. With Yoga's international recognition and dissemination, there is Yoga for marathon runners, Yoga practice with Pilates, Cardio-Yoga, Yoga for back pain and Yoga for fertility even. Was Yoga conceived as a tool to create body fitness originally? Why is Yoga then, a part of the Shad-Darshana literature, a group of six Hindu philosophies that 'illuminate' the Vedic essence? What Vedic knowledge is showcased in Yoga, qualifying it to be one of the most practical schools of the Darshanas? The popular notions of Asana as Yoga are offset by the core definition of Yoga codified by Sage Patanjali. Sage Patanjali in his Yoga Sutras describes the goal of Yoga as: 'Yogas Chitta Vritti Nirodaha'. The closest English translation could be: 'Yoga is the tool to disengage the mind from compulsive thought-centric consciousness'. The question arises then, why bother with the body and its twists and turns, if one wants to regulate the mind? If the brain is indeed the mastermind, then how could the body which is anyway minded by the brain be a passage to alter the mind? An insight into the neuroscience of yoga reveals the ageless and timeless knowledge of the mind - which informs the practice of Yoga.

Descartes, the famous Western philosopher exclaimed 'I think, therefore I am' or in Latin, — 'Cogito, ergo sum'. In his view, the mind and body were two separate entities, and the brain is king; the body is a passive participant at best in the perception of reality and consciousness. Yogic principles are rooted in the knowledge that the brain is not the seat of the mind; the brain which we understand as the Central Nervous System (CNS) is no all-time king in the mind's court. The body, the spine and the Peripheral Nervous Systems (PNS), like in a democracy have quite a say on what regulations are passed. Take the example of the Suryanamaskara, where the entire sequence of poses and the name of the asana-routine is clear about its goal: when one goes through the entire cycle from Pranamasana to the Hasta Uttanasana – some key brain transitions occur. The sympathetic nervous energy that flows through the Surya Nadi-right nostril is balanced and eventually regulated by the opposing autonomic nervous energy flowing through the Chandra Nadi-left nostril. That is why one complete cycle of the Suryanamaskara is actually two cycles of asana sequence one each for the right and left Nadis. Now, how is this physically possible? Simply because the top-down brain-to-organs sympathetic nerve signals can be blunted by the bottom-up parasympathetic effect of Suryanamaskara. The parasympathetic cranial nerves in the head are perhaps targeted during the raised arms to hand-to-foot pose, the various transitions from Dandasana to Bhujangasana are likely to target the Vagus nerve along the spine while the Parvatasana to Pramanasana flow is likely to target the pelvic splanchnic nerves from the lumbar-sacral region in an orchestrated fashion. Thus, one complete cycle of the Suryanamaskara activates the parasympathetic-Chandra Nadi channels – in the morning when the sympathetic tone is most active. That is why Suryanamaskara is prescribed as an opening routine in the mornings as well. An overactive sympathetic nervous system is associated with cardiovascular diseases, heart failure, diabetes mellitus and a variety of anxiety disorders. By resetting the balance between these two opposing energy systems, the Suryanamaskara is a classic example of how the body can be exploited to regulate brain thresholds. Hence, even though it is the body that may be visibly moving in Yoga, every Asana is indeed the Brain's Asana – towards the Yogic goal.



# Hamsa Dhwani



K.V. Ramaprasad

## Where in the world is Meru Mountain?

It's a common occurrence in Indian poetry to compare exemplary humans to Mount Meru. In a very well-known composition, composer Tyagaraja addresses Rama as "Meru samaana dheera", meaning Rama's valor and majesty to that of Meru Mountain. Around the same time, composer Syama Shastri addresses Goddess Parvati as "Sumeru madhya nilaye", — "she who dwells in the great mountain of Meru". Even in current news reports, you often see the usage of this word, as an adjective applied to mean "great", "of a tall order" etc. If you are a practitioner of Yoga, you may have heard this word as well in a yogic context too.

But where is Mount Meru, exactly? If you believe Wikipedia, it could be anywhere from the Himalayas to Tibet to Central Asia to Tanzania! But can we try to find the location of Mount Meru by primary sources?

The Mahabharata (in Bheeshma Parva) describes Mount Meru as a globular mountain made of Gold. Surely a poetic description, but not something that helps in identifying a geographic location. The Bhagavata too has several references to Mount Meru (in the 5th Skandha), but that too leaves us with poetic descriptions that tell us it is "somewhere to the north of Bharata Varsha", "surrounded by the ocean", "golden mountain" etc. Not very helpful in finding the exact location.

However, in addition to the colorful description of poets and Rishis, we also have descriptions of Mount Meru by people such as Aryabhata and Varahamihira, despite being a little fanciful, help us in the identification of Mount Meru.

In the 11th verse of the Golapada section of Aryabhateeyam, Aryabhata (5th century AD) says the following:

मेरुर्योजनमात्रः प्रभाकरो हिमवता परिक्षिप्तः  
नन्दनवनस्य मध्ये रत्नमयस्सर्वतोवृतः ॥

"In the center of the Nandana forest is the bright Mount Meru, a yojana in width, full of precious stones, and surrounded by the Himalaya Mountains" — Sure, this is as poetic as the description in the Bhagavata or Mahabharata. But let's see what Aryabhata says in the next verse:

स्वमेरू स्थलमध्ये नरको वडवामुखश्च जलमध्ये ।  
अमरामरा मन्यन्ते परस्परमधिस्थितान्नियतम् ॥

"At Meru Mountain, at the center of the landmass, live the devas; At Vadavamukha, at the center of water live the asuras. Now each of them, think that the others are situated below them"

A few verses later, in the 16th verse of the same chapter Aryabhata has this interesting observation:

देवाः पश्यन्ति भगोलार्धमुदङ्मेरुसंस्थिताः सव्यम्  
अपसव्यगं तथार्धं दक्षिणवडवामुखेन प्रेताः ॥

"The devas situated on Mount Meru see half of the starry sphere, and the departed souls on the south end, see the other half of the starry sphere".

Now, this is a very good description of how the sky is seen from the earth's north and south poles. At each of the poles, only half of the starry sphere can be seen, and these halves are mutually exclusive. This implies that Mount Meru should be located at earth's North pole, and Vadavamukha, at the South pole.

However, it must be pointed out that the shloka does not plainly say that Mount Meru is at the North Pole. For that, we must visit the work Panchasiddhantika of Varahamihira (6th century AD). In verse 34 of the Bhugoladhyaya of Surya Siddhanta section from Panchasiddhantika, we find the following description:

अनेकरत्न निचयो जाम्बूनदमयो गिरिः  
भूगोल मध्यगो मेरुरुभयत्र विनिर्गतः

“Filled with different types of precious stones, the golden Meru Mountain goes through the center of the globe onto either side”

This is as close as it gets to saying that Mount Meru is on earth's axis. Note that the reference here is not to Jambu Dweepa (or India) but to “jAmbUnadamaya”, which is a term used for gold (typically panned from a river) As per the dictionary, this term means “of Jamboonada gold”, or “of golden” etc. Leaving out the hyperbole, it is quite clear that Meru here is referring to the axis of the earth.

The next verse (35) goes on to say the Gods live at the top of the Meru and the demons at the bottom of the Meru. It is very similar to the description by Aryabhata we saw earlier.

उपरिष्ठात् स्थितास्तस्य सेन्द्रा देवा महर्षयः  
अधस्तादसुरास्तद्विषन्तेऽन्येन्यमाश्रितः

What does go through the “center of” the globe of earth and project to both ends? It's nothing but the axis about which the earth rotates. Underneath all the description of glittering gold and being the abode of devas and asuras in these shlokas, we see the truth being plainly told — that Meru refers to the axis of the earth. The top of Meru is the North pole, and the bottom of the Meru is the South pole.





Venki Prathivadi

# The NRI's Kaleidoscope

Everybody knows a migrant (Migrant is a person listed in the census at a different place than his / her place of birth). Indian Migrants are people who have left India to study, work or live in another country. Some return to India, and many don't. They are more commonly known in India, as non-resident Indians or NRIs. The term NRI is loosely used for any overseas Indian, regardless of whether they hold an Indian or foreign passport.

There are some 32 million NRIs. It is thought that people of Indian origin are amongst the largest proportion of global migrants. One in ten families in India has one of their family members living outside, on average. Every year 2.5 million Indians migrate overseas adding to the tally of NRIs. Indians are known to have migrated out of India to parts of Central Asia as early as the Bronze Age (3300 to 1200 BCE) and some may be boarding a flight even as you are reading this. While the United States has the largest number of NRIs, Indian migrants can be seen in practically every country on the planet. Although NRIs constitute less than 2.5% of India's population they remit approximately \$83 billion to India which is almost 3% of India's GDP. Other than financial remittance, NRIs contribute to tourism, job creation, market development and most importantly, the flow of knowledge into India.

The journey of an NRI is not easy. It starts with hope and anxiety, determination and doubt, encouragement and criticism, acceptance and rejection, ease and difficulty among many other conflicting and opposing characteristics. Although NRIs succeed in their goals and objectives over time, most go through a significant transformation of their lives. They go through a constant process of adaptation and adjustment. The life and experiences of an NRI may not be plainly evident to resident Indians.

The purpose of this series of related articles on this topic is to provide a glimpse into the journey of an NRI. While every individual NRI's journey is different based on their circumstances and background, many aspects can be generalised. Further, an NRI's life can never be simplified and viewed in any one dimension. Just as fascinating and complex patterns of colours and shapes can be seen in a kaleidoscope, an NRI's experiences over time can be seen through multiple lenses of culture, lifestyle, education, politics, business, employment, sports, entertainment, technology, etc. This first article in the series views an NRI's journey over time, through the cultural lens. The perspectives are based on the author's personal experiences having migrated to Australia 31 years ago. They are also based on anecdotal experiences of NRIs across the US and Europe, in the author's network.

## The cultural lens

Culture is a broad term that characterises the social behaviour and norms found in societies. Culture also describes the knowledge, beliefs, arts, laws, customs, capabilities, and habits of individuals in any group. In much simpler terms culture is all the "ways of life" for an entire society passed down from generation to generation. Seeing the journey of an NRI through the lens of culture is important because culture is fundamental and foundational to the ways of life and everything else sits on it.

The first problem that an NRI needs to deal with when they leave India and enter a foreign country to live there is the differences between the culture of their new country and their homeland. These differences can be daunting and confronting for the first 2 to 5 years for an NRI. Some adapt and adjust faster and easier than others.

## Individualism and Collectivism

A big shock to Indians when they emigrate to Western countries such as the USA, England, Canada, Australia, New Zealand, etc. is how the needs of an individual in these countries have a higher priority and precedence than the needs of the group. This difference is strongly evident not just in schools, colleges, and workplaces but also within family units. It is common for a local Australian couple on an outing, to buy food and drink according to their individual taste and preference using their individual money. Contrast that with an NRI family where the father or man decides for the rest of the family and pays for everyone. In both cases, individuals within the family unit will have no problem with their behaviours but both families would find each other's behaviours strange. Over time NRIs will do the same as their adopted country people do. In essence, the longer an NRI lives outside India the more individualistic they tend to become. A related characteristic is that of privacy vs openness. Whereas life in India is more public and less private, an NRI's life tends to become more private over time. This can be easily observed in NRI families that go back to India for a vacation after having lived abroad for a while.

## Secularism and Diversity

Secularism and diversity in theory and practice can be quite different for an Indian who may belong to a majority religion or community than for an NRI who is likely to be in the minority and be surrounded by people of all religions, castes, languages. In some countries, it might be easier for an NRI to be free from religious conformance. Living among diverse communities can also have its own challenges. When the author's family first emigrated to Australia, they found it confronting to shop for Asian vegetables that were commonly placed next to meat and seafood in shops. It took a few years to become used to it. Many such differences tend to make NRIs more tolerant of diversity.

## Hierarchy and Equality

Societies consist of a dominant culture, subcultures, and countercultures. It is common that an NRI may come from a dominant culture in India and find themselves in a minority with little power and standing in their new country of domicile. For example, the dominant culture in the United States is that of white, middle-class, Protestant people of northern European origin. NRIs in the United States, regardless of their background, accomplishments, and stature, are always likely to

remain a subculture. Australia, New Zealand, and Canada are somewhat different because of the egalitarian nature of those cultures. Egalitarian societies tend to be flatter and more equal than hierarchical ones.

Many other cultural dimensions, in addition to the above three impact and influence the lives of NRIs in their adopted countries. It is the Author's personal experience that it takes 3-5 years to understand these cultural differences and another 5-10 years to become fully comfortable with them and adopt the foreign culture into their lives without being judgmental. After all, culture is "what it is" and, to classify culture as good or bad is being uninformed.





Sathvik K Bharadwaj

## The Sports Huddle

### How the Pro Kabaddi League has helped in reviving the sport of Kabaddi.

The sport of Kabaddi has its origins in ancient India, with historians suggesting that the roots range back to the Vedic period. Mentions of Kabaddi can also be traced to Sistan, a region of modern-day Eastern Iran.

In India, Kabaddi has traditionally been played in four forms: Amar, Sanjeevani, Punjabi and Gaminee. The Amateur Kabaddi Federation of India recognises the rules and regulations of these four forms. The first framework for the rules of modern Kabaddi was crafted in 1921, combining the Sanjeevani and Gaminee forms. Kabaddi was demonstrated on a global stage at the 1936 Berlin Olympics by the Hanuman Vyayam Prasarak Mandal (HVPM), an educational institution based in Amravati. HVPM's then Vice President Dr Siddhanath Kane, who was also a member of the Indian Olympic Federation (IOA)'s Executive Committee, sought permission from Carl Diem, the chief organizer of the Berlin Olympics, to allow a 35-member contingent to demonstrate Indian physical education techniques. Kabaddi was one of the techniques demonstrated both at the Berlin Olympics and the Congress of Physical Education. The global audience was fascinated by the display, which found mentions in local newspapers. Adolf Hitler was also amazed by the sheer athleticism and skill involved in Kabaddi, as he awarded medals to the traveling contingent. Several domestic competitions were conducted across India during the late 1940s, and the rise in popularity demanded the formation of an organization. Hence, the All India Kabaddi Federation was born in 1950.

Kabaddi became a part of the 1984 Dhaka South Asian Federation (SAF) Games. The sport was then played during the 1990 Asian Games in Beijing, with India winning Gold. India proceeded to win five consecutive Gold Medals in the Asian Games and three World Cups. Women's Kabaddi was introduced in the 2010 Asian Games. India and Iran have been the traditional powerhouses of World Kabaddi. Iran is now a serious force, with both their national teams upsetting India to win Gold in the 2018 Asian Games. Iran Women inflicted India's first-ever defeat in the Asian Games, en route to their first Kabaddi Gold. Bangladesh's national sport is Kabaddi and they also have fared

# KABADDI



well, winning three silver medals. The Kabaddi World Cup saw 12 countries participate, with Kenya, Canada and Poland improving with each edition.

To be included in The Olympics, a sport needs to be played in 75 countries across four continents. Currently, The International Kabaddi Federation consists of 31 national associations. There is still a lack of national Kabaddi federations, leagues, and competitions in many countries. The success of India's Pro Kabaddi League (PKL) can provide the ideal blueprint for other countries to follow and spread the knowledge of the sport.

The idea of an Indian Kabaddi League was first pitched by Deoraj Chaturvedi, an official from the Asian Kabaddi Federation. Chaturvedi spoke to Charu Sharma, who was the Kabaddi commentator for the 2010 Guangzhou Asian Games. Charu Sharma had the vision to promote Kabaddi among Indian audiences when he started Mashal Sports in 1994 with Anand Mahindra. In 2013, Mashal Sports and Star India combined to plant the foundations of the Pro Kabaddi League. Eight franchises were formed in 2014 with bases from across India: Bengal Warriors, Bengaluru Bulls, Dabang Delhi, Jaipur Pink Panthers, Patna Pirates, Puneri Paltan, Telugu Titans and U Mumba. The auctions for the inaugural season took place on 20th May 2014 and the season kicked off on 26th July, with Star India Network bringing the broadcast coverage to the masses. The league soared to popularity during its first-ever season, becoming the second-most followed sport in India after cricket. PKL registered 435 million viewers in its first season, catapulting it to mainstream recognition. In its fifth season, PKL added four new teams: Gujarat Fortune Giants, Haryana Steelers, Tamil Thalaivas and UP Yoddha, increasing the total number of participating franchises to 12. This made PKL eclipse the Indian Premier League (IPL) and Indian Super League (ISL) in terms of the number of teams and the duration of a season.

National Kabaddi players Anup Kumar, Rakesh Kumar, Manjeet Chillar, Sandeep Narwal, Ajay Thakur and Rahul Chaudhari reached celebrity status after the first few seasons, as their fame and recognition spread far and wide. The PKL has also been the platform of emergence for a plethora of Indian talent, who have gone on to change their lives and become household names. Pawan Sehrawat, Surjeet Singh, Pardeep Narwal, Mohit Chillar, Rohit Kumar, Maninder Singh, Surender Nada, Deepak Niwas Hooda, Siddharth Desai, Ravinder Pahal and Kashiling Adake are a few examples of players that have emerged from the league and have gone on to make their national debuts while finding a place in countless Indian hearts. The introduction of the Future Kabaddi Heroes Program has led to scouts finding the stars of tomorrow. Under-22 players Naveen Kumar, Nitesh Kumar, Rakesh Sungroya, Sachin Tanwar, Arjun Deshwal, Mohit Goyat, Aslam Inamdar, Guman Singh and Meetu Sharma have emerged through the age groups and have firmly established themselves as ones to watch out for with some scintillating performances in recent seasons. The rise in popularity also helped in transforming the financial status of some of these players. In the auctions for Season 8, Pardeep Narwal cost UP Yoddha ₹ 1 Crore 65 Lakhs, Siddharth Desai went to the Titans for ₹ 1 Crore 30 Lakhs, while Arjun Deshwal earned a whopping ₹ 96 Lakhs and secured a move to the Jaipur Pink Panthers. Several other established names, such as Surjeet Singh, Manjeet Dahiya, Sachin Tanwar, Ravinder Pahal and Chandran Ranjith hit paydays in the Season 8 auctions, earning between ₹ 70 to 85 Lakhs. Franchises also opted to retain some of their star performers for big money. This has made Kabaddi a very viable career option for youngsters, and this is a huge shift in mentality which is crucial for the long-term sustenance of the sport.

Iranians Meraj Sheykh and Fazel Atrachali took the league by storm, coming up with clutch performances for their teams over the years. Fazel has captained U Mumba for 3 seasons and Esmaeil Nabibakhsh led the Bengal Warriors to their first PKL trophy in season 7. Mohammadreza Shadloui Chianeh has been the find of the recently concluded Season 8 of the PKL. The Iranian all-rounder has been a revelation at left-corner for Patna Pirates, breaking the record for the most tackle points in a season with 86. South Korean raider Jang Kun Lee became the first overseas player

to score 400 raid points. Hadi Oshtorok and Abozar Mighani have been key cogs in the success of their respective teams. Nigerians Victor Oberio and Daniel Odhiambo have been a part of a few franchises over the years. Teams have begun to invest in intensive overseas scouting programs to find the best talent for their teams and this will no doubt increase the influx of foreign players in the PKL.

Star Network India needs to be credited for increasing the marketing and advertising revenue the PKL has to offer with some robust partnerships and initiatives. The 'Le Panga' term, which was turned into a song by Amitabh Bachchan helped to consolidate the number of Hindi-speaking viewers. Regional ambassadors like Yash, Salman Khan, Vijay Sethupathi and Rana Daggubati also carried their influence over, resulting in a boom of viewership numbers. Abhishek Bachchan owns the Jaipur Pink Panthers, Akshay Kumar owns a stake in Bengal Warriors, Allu Arjun, Sachin Tendulkar and Ram Charan were a part of Tamil Thalaivas, and Bollywood producer Ronnie Screwvala owns U Mumba. Before Season 7, Jaipur Pink Panthers jumped on the OTT bandwagon, as a documentary titled 'Sons of the Soil: Jaipur Pink Panthers' was released on Amazon Prime Video to a good response.

The PKL has coverage in Kannada, Telugu, and Tamil along with Hindi. The format and prime-time slot have helped it stay engaging despite the pandemic forcing the matches of season 8 to be played without the presence of fans.

Pro Kabaddi was India's second-most searched sports event in India, according to Google Trends 2019. Competing with sports like cricket and football, Kabaddi has held its own and managed to steadily improve its reach season after season. Social Media has helped fans stay connected to their clubs and players. The league's initiatives like the Women's Kabaddi Challenge (WKC) and KBD Juniors, an intra-city school tournament, have posted very encouraging numbers according to Star's Broadcast Audience Research Council (BARC) data. The 2016 WKC grabbed more eyeballs than the 2016 Euros statistically. While KBD Juniors saw a total viewership figure of 156.4 million, WKC 2016 saw 38 million people tuning in to watch the action on the mat. This figure was the highest viewership any women's sport got in India at the time.

While cricket remains to be the most viewed and followed sport in India, Pro Kabaddi has opted to go with a different sponsorship model to the IPL. The IPL can have two different sponsors from the same category, whereas, in the PKL, sponsors can be present on the ground, on-air and digitally at the same time. According to the PKL's sponsorship model, there is no chance for a sponsor to be overshadowed by a rival from the same category. PKL also allows a multi-franchised sponsorship deal model.

Typically, PKL is played in indoor stadiums according to a home-away format, with each franchise hosting a 'leg' of fixtures in their base. The unmatched atmosphere helps exemplify the hair-raising action on the mat. The venues are air-conditioned, equipped with laser lights and booming music, which enrich a matchday experience. The multi-camera telecasting and colourful 3D graphics make the viewers at home closer to the action.

The success of the PKL has been a result of a combination of multiple factors. But what can the future hold? With absolutely no qualms about the PKL's ability to captivate audiences at home and in stadiums, the league could dip into virtual reality and further enhance the viewing experience of the sport. More tie-ups with OTT platforms, resulting in fly-on-the-wall documentaries about individual teams or the league could also be an option. An AI or Augmented reality-based Kabaddi videogame could appeal to younger audiences.

The goal is clear: for the sport to be an Olympic event in the future. Many interesting paths could be taken. So far, the resurgence of Kabaddi has gripped us like an ankle hold. May the chant of Kabaddi.. Kabaddi.. Kabaddi..Kabaddi.. never stop and be heard worldwide!





Brahmana Sabha meeting at Hubli 0on 27/02/22



Membership movement at Haveri



Entrepreneurs come together at Belagavi to discuss various prospective initiatives for Mahasabha



Membership drive at Ranebennur



Membership drive at Uttara Kannada



Udupi - Membership drive



Hospet Membership drive



Reviving of Vipranudi the monthly magazine of AKBMS



Felicitating the newly elected President Sri. Ashok Haranahalli at Arasikere on 13/02/22



Inauguration of the Womens' wing of AKBMS on 19/02/22



Felicitation of AKBMS Vice President Sri Pramod Manoli at Hubli



Membership drive at Gulbarga



Meeting the Minister for Higher education Sri. C.N. Ashwath Narayan and ensuring Govt support for AKBMS



Ex Chief Minister Sri Jagadish Shettar felicitating the Vice President Sri Pramod Manoli



Membership drive inauguration at Ramachandrapura Mutt, Dakishina Kannada



Inauguration of the AKBMS official Website and online membership facility

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## Editor's Note

1) From the next edition slated for April 2022, we plan to have the following new sections added:

- ◆ Poetry of the Month
- ◆ Essay of the Month
- ◆ Guest Column

New columns on any subjects of interest not covered under this edition

Any of the AKBMS members and their family can send their writings to: [editorvipranudienglish@akbms.com](mailto:editorvipranudienglish@akbms.com)

- 2) We welcome your feedback and any constructive suggestions for improvement. Please mail them to: [editorvipranudienglish@akbms.com](mailto:editorvipranudienglish@akbms.com)
- 3) The decision of the Editorial Board in terms of journal content will be final.

