

VIPRANUDI

English Journal from the house of AKBMS



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Alooru Venkata Rao

(12 July 1880 – 25 February 1964)

A freedom fighter, lawyer, historian, writer and journalist,
he led the Karnataka Ekikarana movement.

Alooru Venkata Rao was born to Bhima Rao, a sheristadar working in revenue department. They were of orthodox Deshastha Madhava Brahmin family in Bijapur, Karnataka. He studied for a B.A and L.L.B at Fersussion College and started his law practice. In 1920, he gave up his legal practice to dedicate his life to the freedom struggle. Apart from the demand for independence for India, he was also inspired by the Maharashtrians' love for their language. The vision for Karnataka did not occur to him until a chance visit to Anegundi, in present day Koppal district, on May 4, 1905. In Hampi, he witnessed the ruins of the erstwhile Vijayanagara empire and made up his mind to write 'Karnataka Gatavaibhava' (Past Glory of Karnataka), a compilation of the rich contribution of all ruling dynasties in Karnataka in all forms – military supremacy, art, architecture, culture, and trade and commerce. It took him 13 years to collect evidence from various inscriptions, coins and other artifacts, travelling across the length and breadth of present day Karnataka, and finish his book by 1918.

He will always be revered for his contribution towards the cause of a separate Karnataka state. He became famous for undertaking a Karnataka Ekikarana movement in support of the formation of a state for the Kannada speaking population of Mysore, Bombay Presidency and Nizam's Hyderabad.



Alooru Vankata Rao was overjoyed when Karnataka was unified on 1 November 1956. He went to Hampi and performed pooja to the goddess Bhuvaneshwari at the Virupaksha Temple and gained the name **Karnatakada Kulapurohita**. He was sad that the name of Karnataka did not find a place in the list of states mentioned in the national anthem and wrote about its inclusion to the Prime Minister and the President of India.

In pre-independence India, Kannada speaking people lacked a sense of identity and pride in their rich heritage and culture. Aluru Venkata Rao resurrected the pride of Kannada speaking people through his writings and political activism.

"Karnatakatva is not just patriotism or love of the language or history, but it is the very pure emotion that rises above all these but includes all of them," the Kannada Kulapurohita had famously said...



ಕನ್ನಡ ರಾಜ್ಯೋತ್ಸವದ ಶುಭಾಷಯಗಳು

Wishing you a Happy

KANNADA RAJYOTSAVA

Akhila Karnataka Brahmana Mahasabha ®

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VIPRANUDI

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CONTENTS

Topic	Page	Topic	Page
Presidential Message	3	Real Lessons in History	
From the desk of the Editor	4	- Prof. Vedavyas	19
Guest Column		The NRI's kaleidoscope	
- Dr.Sahana Prasad	5	- Venki Prathivadi	24
Thus spake Lord Krishna		Crime Prevention	
- Veena Prahlad	7	- Varsha Avadhany	27
My quest for spiritual well-being		Did you know?	
- Satyesh N Bellur	9	- Dr. A. Gayathri Devi	29
Career Guidance		Short Story	
- Annapurna Murthy	11	- B.R.Bhimachar	32
Health on your plate		Whip of Humour	
- Dr. Anita R Bijoor	13	- N. Ramanath	33
Mind over Matter		The Sports Huddle	
- Anitha Nadig	15	- Sathvik K Bharadwaj	35
Performing Arts		The Masterminds	
- Dr.S.N.Susheela	17	- Varsha Avadhany	37



Presidential Message

Ashok Haranahalli

President - AKBMS

Dear Friends

It was a momentous day for all of us at the Sabha participating in the "Sadbhavana Yatra" on October 2nd which happen to be the Jayanthi of both Gandhi and Lal Bahadur Shastri Ji. It was special for me as the Yatra transcended beyond the disparities and differences we have amongst us and was solely focused on national pride. It was our privilege that this Yatra got its support from all the Heads of religious organisations, cutting across beliefs.

I would like to make a special mention with reverence to Jagadguru Sri Sri Dr. Shivamurthy Shivacharya Swamiji of Sirigere Taralabalu math, Sri Sri 1008 Sri Vidyakanvaviraja Thirth Sripadangalu and the junior seer of Hunisehole Kanva matha and Sri Sri Sri Madhava Thirtha Swamiji of Tambiholi math - who led us from the front all along the 10 Km walk.

We had support and active participation in this yatra from politicians, ministers, senior beurocrats and workers from across party affiliations. We had the general public joining us in the yatra from the beginning in large numbers. I thank each one of them for their support that made this yatra a grand success.

People from different faiths and belief systems and people from different political ideologies came together to make this yatra reflect the

vision statement of our sabha - "sarve jana sukino bhavantu". In the days to come, the Sabha will organise yatras and plan for programs that will strengthen the community and bring a sense of nationalism to all sections of the public. I call for unity among all the community leaders to this single purpose.

Sandip Ravi, Head of our Youth Wing organised the participation of 72 youth leaders drawn from across the state. It was a pleasure to see the Youth Power in action and I wish him and his team, the very best as we move ahead. Dr. Shubhamangala Sunil, Head of our Women's wing, organised a mammoth function to inaugurate their Chikkamagalur unit. I wish her and her team the very best and eagerly look forward to their contributions to society in the future.

In November, we have a program to recognise and accord "Merit Scholarships" to our community students who are excelling in their studies. I look forward to the same, as propagating knowledge among our youth is one of the major missions of the sabha.

I wish all of you a joyful Deepavali and pray God enlightens us all...

Ashok Haranahalli

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk...

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

We had a subdued Deepavali celebration last month. Of late, every aspect of the Hindu belief system is being questioned illogically by the so-called intellectuals on one ground or another, and sadly, the Hindus themselves are surrendering and succumbing to the same. If once a year Deepavali celebrations are believed to be causing air and noise pollution (as they claim!), then what about the felling of trees and increased vehicular smoke doing irreversible damage to our environment on an hourly basis? What about all those religious chants on loudspeakers? In comparison to these, the Deepavali celebrations of bursting a few crackers here and there are negligible in terms of causing nationwide air and noise pollution. But we live in times where the most tolerant is made to brace for the most intolerant and the most honest is made to pay for the most corrupt. This should stop...

Come November, it is Rajyotsava celebrations all around. It is a time to remember all those who relentlessly worked for the unification and formation of Karnataka and relive their life and times. It is a time to showcase to the world the rich heritage of our state and feel proud of our roots. It is a time also to tell the world that we are a progressive society with a modern outlook too.

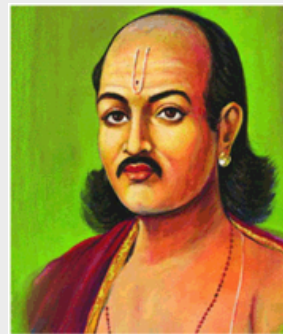
Sri. Alooru Venkata Rao is on our cover page this month. It is our way of saluting him and his contemporary doyens who toiled and moiled for years for the sake of this holy land and its beautiful language. We also have a special Guest Article on this occasion written by Dr. Sahana Prasad. Her tribute to the state is simple, yet profound. Both these have made this journal very appropriate and a must-read! I take this opportunity to wish all our readers a very happy Kannada Rajyotsava. Jai Kannada! Jai Karnataka!!

I thank all my columnists and editorial colleagues for their continued patronage. Till we meet again in our next edition, wishing you all a blissful time ahead.



Satyesh Bellur

Satyesh N. Bellur



PAMPA

Pampa (10th century) called by the honorific adikavi was a Kannada language.

Pampa is best known for his epics Vikramarjuna Vijaya or Pampa Bharata, and the Adi Purana, both written in the champu style around c.939. These works served as the model for all future champu works in Kannada.



Guest Column

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Kannada Rajyotsava- A celebration

November 1st is a day of pride and happiness for every Kannadiga. A day of processions and celebrations, with red and yellow Kannada flags fluttering everywhere, on buildings and vehicles. The state anthem "Jaya Bharatha jananiya tanujaate" reverberates in the air, bringing a sense of belongingness. Irrespective of caste, creed and religion, all Kannadigas participate in the Rajyotsava programs, consisting of varied events. Most organizations, educational institutions, apartment blocks and others conduct activities, skits, concerts, talks, technical seminars and more. The celebrations are widespread, all over the country and the world. Various organizations of Kannada and its culture have their programs chalked out well in advance and artists and literary folks are very busy during this time. The audience too is served a wide array of entertainment and education about the state. The main aim is to highlight the importance of Kannada and its culture. Many artists, writers, sportspeople and others are honoured on this day, with the prestigious Rajyotsava awards being bestowed by the State government.

The Kannada flag has an interesting history. It was designed by Shri.M Ramamurthy, a Kannada activist who prepared a flag using yellow and red colors, where red represented

vermilion and yellow meant turmeric and saffron. Also yellow symbolizes peace and harmony whereas red represents revolution. The message is that Kannadigas are committed to peace but ready for war if need be.

Today, the state is known for many things, especially IT but a lot of efforts have gone into making Karnataka what it is today. It is interesting to note that the origins date way back, to 1905, with the Karnataka Ekikarana movement, spearheaded by Shri Aluru Venkata Rao. When British ruled India, the present state of Karnataka was under many different administrative units, based on the region. Apart from Mysore, Kannadigas in the Hubli-Karnataka region were in the Bombay Presidency where Marathi was the official language, in the Hyderabad-Karnataka region where Urdu was the main language, in South Canara, under the rule of the Madras Presidency which used Tamil as their main language and so on. These people were discontent as they felt side-lined and also the areas were economically underdeveloped. So, a movement, against linguistic oppression was gaining momentum, with the agenda of creating a separate state, and consolidating all Kannada-speaking regions. This was called the Ekikarana or 'Unification' movement.

The people of North Karnataka, including Aluru Venkata Rao, were the leaders of this movement. The Karnataka Vidyavardhaka Sangha, one of the earliest and most important organisation that was chosen to

lead the movement, had origins in Dharwad. Established by Shri. R H Deshpande in 1890, this organization got the support of leaders from all over the state. The influence and success of the organization led to the setting up of many more such organisations notably, the Kannada Sahitya Parishat (Bangalore) in 1915 and the Karnataka Sangha (Shivamogga) in 1916. The rulers of Mysore patronised the Kannada Sahitya Parishat, whose annual literary conferences continue to this day. During the Home Rule Movement, Aluru floated the idea of a Karnataka 'Provincial' unit of the Indian National Congress and thus Karnataka Pradesh Congress committee was formed.

Along with the Indian independence movement, the Kannada linguistic movement also started gaining momentum and followers. Organisations in the movement began organising rallies, talks and conferences, where demands for a separate state for Kannada-speaking people were made. It attained political hues when, in 1920, Karnataka State Political Conference was held at Dharwad and presided over by V P Madhav Rao. A unanimous resolution was passed demanding the unification of all Kannada-speaking areas. Further conferences in Nagpur and Belgaum strengthened this call.

When India became a republic in 1950, the country was divided on the basis of the language spoken and thus, the state of Mysore was formed. On 1 November 1956, Mysore

state, comprising most of the area of the erstwhile princely state of Mysore, was merged with the Kannada-speaking areas of the Bombay, Madras presidencies and the principality of Hyderabad, to create a unified Kannada-speaking entity in which North Karnataka, Malnad (Canara) and old Mysore were the three regions. As per the wishes of the people of North Karnataka the name of the state was changed to "Karnataka" on 1 November 1973. Devaraj Arasu was the Chief Minister of the state when this landmark decision was taken. Many literary and political leaders played an important role in this regard.

Today, Karnataka stands tall in the country, being a pioneer in many areas. Kannada is one of the oldest languages in the country as revealed in the epigraphs that the old Kannada flourished during the Ganga dynasty in the 6th century AD and during the Rashtrakuta dynasty in the 9th century.

Kannada has 10 vowels and every word in Kannada ends with a vowel and there are no silent letters in Kannada. It is based on Sanskrit and is heavily influenced by it. It has a very extraordinary grammar and is easy to follow and learn. The Kannada language is written using the Kannada script, which has evolved from the 5th-century Kadamba script. Kannada literature has the distinction of winning 8 Jnanpith awards. Kannada movies are also making waves across the country. It is important to know the meaning and history of the state so that future generations understand the value of their language and culture.

(Editorial Note : Dr. Sahana Prasad is a Ph.D. in Applied Mathematics. She has authored textbooks in Statistics and Data Science and has innumerable journal articles to her credit. She also is a prolific writer in English, Hindi and Kannada, with nearly 900 publications against her illustrious name)



Thus Spake Lord Krishna

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Why do we take birth?

The creation theory in the Gita

All cultures have theories about the origin of the universe. Every human being has probably encountered this question at some point in their life, that of his existence on earth. The star-studded sky over the centuries has filled many minds with wonderment, as well as questions. Of course, modern science has put forth theories of how the universe might have come into existence. All cultures have a story of how the world was created. But there are only a few explanations about why it came into existence.

There is a famous sukta Rigveda(Nasadiya sukta, Rigveda 10.129) which is said to be the creation hymn. It talks of the beginning of the Universe. It talks of what must have existed before time began. An important understanding we get from the sukta is that we don't know or there is no way of knowing. It also states that there is something behind the universe that is eternal and always exists.

This is a very pragmatic approach to begin understanding the world as we know it. If one claims that there is "someone" that created the universe, then the next question that naturally arises is who then created that 'someone'? Making a good assumption that there is always something that exists, which neither can be created nor destroyed, helps in progressing the explanation further of how the universe was formed. Perhaps, this 'something' that existed always, desired to become many. That desire is the first karma. All our karmas start with desiring something. This 'something' wanted to become many. How is that possible? It can

only be done as an illusion. This is the maya/prakrithi, which covers reality.

mayādhyakṣheṇa prakṛtiḥ sūyate sa-charācaram
hetunānena kaunteya jagad viparivartate (Gita 9.10)

In My presence, prakrithi, creates this world and this is the reason the cycle of life keeps revolving.

How do you make many from one? There must be some difference between each of the created so that it might seem like many. This is done by the combination of different amounts of the three Gunas -- Satva, Rajas and Tamas. This is a very superficial explanation of how creation is described in the Gita. Many shlokas in the 11th chapter, Vishroopadarshana yoga, are about the order in which the world we see was created. Interestingly, the first thing that Krishna talks about in the order of creation is the adityas (the stars), and then the vasus (the earths), and then the Rudras (the storms) and other volatile things that were present during the formation of our earth. (Gita 11.6)

Be that as it may, it explains why and how we came about. Now that we know that, how come we continue to exist? What is it that is keeping us in this cycle of births and deaths? It is our idea of the 'self' which is keeping us from getting out of this cycle. We are unable to see beyond the differences that prakrithi has created to make the illusion of many. We cannot believe that we are one with the chair we are sitting on. Or that we are one with the people around us. We always think of 'me' and

'mine'. We think we are this body that we occupy, and the name we are addressed by. We think we possess family and material things, like houses and cars. We feel sad when we lose them and happy when we acquire more of them. We make great plans to protect these acquired things, knowing fully well that one day we will leave them; or they will leave us. We know intuitively that this world is constantly changing and is never the same. We know everyone grows older, yet we feel sad about losing our youth. We know all who are born will die, and yet we fear death.

daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te
(Gita 7.14)

This Maya is divine because it is created by Me. If you surrender to Me you will be able to surmount this Maya.

A beautiful shloka, it tells us how to get out of this rut of 'me' and 'mine'. We are so engrossed with ourselves, our sorrows, and our losses, that we blame God or "destiny" for our plight. In our sadness, we see God as different from us - bhinna. But God is always within us, guiding us, telling us to look within, and not out in the world for peace. Surrendering means to realise that we are not disconnected from God, that we are abhinna from Him. The Gita thus guides us in discovering our divinity. We belong to Him, who is the creator of this world and beyond. We will need nothing more. He is eternal, so there is no question of losing Him. Surrendering or merging into Him, dissolves the Maya, the illusion. That is liberation!

I would like to recount two Upanishadic shlokas which summarise the article.

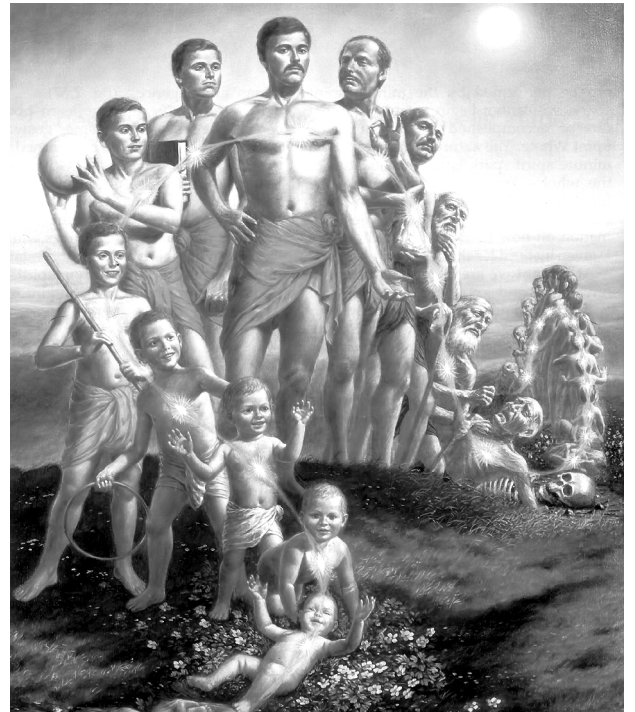
dvā suparṇā sayujā sakhāyā samānam vṛkṣam
pariṣvasjāte |
tayoranyaḥ pippalaṁ svādvattyanaśnannanyo
abhicākaśīti || (Mundakopanishat, 3.1.1)

Two birds which are bound by a beautiful and affectionate bond are sitting on a tree. One bird is busy eating the fruits of the tree. The other bird does not eat the fruits, but sits simply watching the other bird

samāne vṛkṣe puruṣo nimagno'niśayā śocati
muhyamānaḥ |
juṣṭam yadā paśyatyanyamīśamasya mahimānamiti
vītaśokaḥ || (Mundakopanishat, 3.1.2)

Though sitting on the same tree, the bird that is eating the fruits is confused and filled with sorrow because of its ignorance. When he sees the other bird and understands his greatness, the bird also is liberated from its sorrow.

Needless to say, the two birds are the Self and God (Atma and Paramatma), while the tree represents the body. As long as the Self is engrossed in the body, it experiences sorrow. This is but natural since what is created will be destroyed. So, the Self-engrossed in the body is in constant anxiety of losing what it gains. But when the Self realises who it is, it attains liberation.





My quest for Spiritual Well-being

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Vedic interpretation of non-violence...

We have seen in the previous article that based on Vedic wisdom, Maharshi Patanjali prescribes ten tenets in his "Yoga Sutras". He classifies them under "Yama-Niyama" and offers them for us to follow in our lives. These are well-thought-of principles that enrich one's life if sincerely practiced.

Non-violence or "ahimsa" as defined by Vedas, is one of those tenets that is easy to preach and yet, extremely difficult to practice. Why Vedic interpretation of non-violence is so hard to practice is the question that we then logically ask...

Is Lord Buddha, the original proponent of non-violence? Not true, as non-violence is the very essence of Vedic wisdom and Vedas have been around for several millenniums before the first prophet even set foot on earth. Buddha, like other enlightened souls, perceived one of the Vedic tenets as the primary path to be followed for salvation. He made it a quintessential part of his philosophy. So also others...

Most of the philosophies of the world equate non-violence to a physical plane. Causing bodily injury to another individual is considered violence. Why should only injury caused to another fellow human being be considered violence? Why can't it be the same when inflicted on any being – animals or any

other species that exist? Some say that since humans are much-evolved beings, they have a right to kill certain animals and devour them. Some say that one can also consider it not a sin if he kills animals that turn out to be a threat to human existence. Some do not even talk about humans killing, for instance, cockroaches or flies as they are supposed to spread epidemics that can ruin a human life. On an extreme, we also have sects that preach to their devotees to kill even other human beings if they do not subscribe to their faith and belief systems. They justify such violence as something that can take you directly to the heavens...

Vedic interpretation of non-violence is unique. It also is simple and straight. In this philosophy, any form of violence is violence. Period! It is immaterial whether it is inflicted on a fellow human being or an animal or a worm. It is irrelevant whether it is carried on to get food on your plates or as self-defense. So the question of inflicting violence on others to protect or grow your sects does not even arise. All of this is bad karma. The beauty of Vedas is that it does not stop here. Since it is preaching the truth, it goes a step further to fathom the ultimate. Forget about causing injury to another being, even thinking about it in your mind is also considered violence. Even if your thoughts or actions are not causing physical

injury to another being, but may cause a slight mental agony to another being, it is considered to be violence and hence, bad karma.

So if you follow the Vedic way of life and would like to practice non-violence, then just imagine how pure should your thoughts be in the very first place. It says, that even in your mind you cannot think of causing the slightest agony in the minds of another being! If we extend this further, we can simply say that we are not supposed to even take away or think about taking away not just the life of another being, but everything that is theirs.

ನಿನ್ನದಲ್ಲದ ಸಿರಿಯ ಕದಿವ ಮಾತದು ಇರಲಿ |
ನಿನ್ನದಲ್ಲದ ಸಿರಿಯ ಚಿಂತೆಯೂ ಸಲ್ಲ ||
ನಿನ್ನ ತಟ್ಟಿಯ ಹೊರತು ಮಿಕ್ಕ ಅನ್ನಕೆಮೆಂದು |
ಕನ್ನ ಹಾಕದೆ ಬದುಕು - ನವ್ಯಜೀವಿ ||



RANNA

Spirituality is all about finding that balance of mind that respects another being, its life and its belongings as something that is not ours. Once everyone agrees on this principle, just imagine how healthy and fearless this world would be. Every being will have its own space, its own meaning of existence and its own path to salvation.

As I said in the beginning, Vedic principles are simple and straight as they reflect the ultimate truth. For the same reason, they are extremely difficult to practice...

ॐ

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

Ranna was a 10th-century Kannada poet. He was born in 949 C.E. in ancient Belagali, known now as RannaBelagali in the Bagalkot district of the modern Karnataka state in India, to a family of bangle sellers.

The writings of Ranna are in Halegannada (lit, "old Kannada"). Of the five known major works accomplished by him, two are available in full and one in part. They are: Ajitha purana, Parashuramacharithe (extinct), Saahasabhima Vijaya (also known as Gadaayuddha), Rannakanda and Chakresvaracharite



Career Guidance

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Pharmacy Careers - 1



The dream of most parents has been to enroll their children into either a Medical or an Engineering profession. The Entrance examinations, filter out those with Aptitude for the course and those who don't have it. But still, they want a medical seat, as they think they can earn as long as they are fit.

When you think of the medical field, there are Doctors, Nurses, Technicians, laboratory assistants, Physiotherapists, Pharmacists, and others. In any career, we cannot think that everybody has the same kind of earnings. Success always depends on an individual's ability level. If one does not get a medical seat, one can think of paramedical courses which are promising and has good prospects. It is only that people don't have enough information on the career prospects of these professions.

Nursing a profession that recalls the name of Florence Nightingale is indeed one of the noblest professions in the world. It is the art of caring for sick people with the science of health care. It is a vital component of any form of medical care. The largest group of workers in the health sector are those in nursing occupations such as nurses and nursing assistants. In a hospital from the general ward to the operating theater, nursing forms an integral part. This is one of the few domains of work that is almost totally dominated by women.

Nursing duties are manifold and cover a wide range of functions and responsibilities, that depends on the level of qualification and the working environment. At the initial level,

nurses are required for the bedside care of patients, while at the senior level they are required to manage a special group of people like psychiatric, pediatric, cardiac, and intensive care patients, etc which require specialised skills. They are also involved in dispensing medication keeping records of the patient's progress, setting up and operating medical equipment administration, and several other routine chores.

The pandemic has reminded all of us how much we all depend on nurses, from our first days to our last, and why all countries must invest in nurses now and for the future. There are more than 3 million registered nurses in the nation, according to the U.S. Bureau of Labor Statistics. As the physician shortage grows steeper and COVID-19 continues to cause shifts in the healthcare landscape, career prospects are brighter!!

This field is both mentally and physically demanding and nurses are often exposed to health risks from infectious diseases. As such this profession demands long hours of work and duties which incorporate both skill and understanding of patient's needs.

If you opt to choose the profession, you need to be disciplined, have a bundle of patience, and be Responsible, Punctual, Committed, and Dedicated. Put in a lot of hard work, must have Good Physical stamina, be extremely Alert, must be flexible to adapt to follow difficult time schedules, must be able to think in crisis, needless to say, you must have an Empathetic attitude.

Different areas of Nursing :

1. **Hospital Nursing** : Hospital nurses form the largest group of nurses. Hospital nurses are usually assigned to any special area of work such as surgery, maternity, intensive care, pediatrics, obstetrics, rehabilitative, etc.
2. **Public Health Nursing/ Community Health Nursing** : Public health nurses / Health workers work in government and private clinics and health departments in urban and rural areas to provide basic medical services to the local population. They instruct individuals, families, and other groups in health education, disease prevention, nutrition, and child care. They arrange for immunizations, blood pressure testing, and other health screening.
3. **Military Nursing** : Provide health care services in the armed forces.
4. **Educators** : This field combines nursing with the teaching of students of nursing and the administration of educational programs.
5. **Industrial Nursing/ Occupational Health Nursing** : They work under the direction of industrial physicians and assist in taking preventive safety measures. They provide emergency care at the time of accidents taking place inside the industrial premises.
6. **Psychiatric Nursing** : This nursing involves working with patients suffering from emotional and psychological distress. Nursing these patients requires devotion and patience. They generally work in coordination with psychiatrists, doctors, and other specialists.
7. **Pediatric Nursing** : this is concerned with the care of sick babies and children.
8. **Orthopaedic Nursing** : requires knowledge of physiotherapy and rehabilitation.

I would like to clear the misconception among people that when they hear the word "Nurse" or "Nursing " they think of only the person who does bedside nursing to patients. An undergraduate in nursing, BSc (Nursing) is a 4 yrs course that comprises the study of Physiology, Psychology, Anatomy, Basic principles of Nursing, Pharmacology, statistics, Nutrition, Medical and surgical nursing, Maternity&Gynaecological nursing, Child health nursing, mental health nursing, computer science.

Eligibility : Science students who have passed II PUC with Physics, Chemistry, and Biology are eligible.

Undergrad/Post-grad/Ph.D. programs in Nursing is available.

Employment Opportunities : Hospitals, Nursing homes, Clinics, and Health Departments, Orphanages and old age homes, Military, Schools, Industrial houses and factories, Railways and public sector medical departments, Training Institutes as educators.

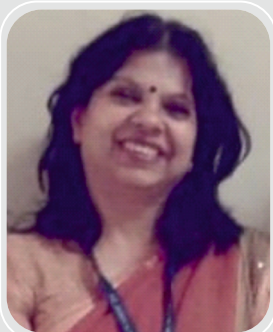
Career prospects :

Nursing is no longer confined to the bedside. Today's nurses can now be found in professional venues once thought impossible. Nurses influence legislation, change healthcare delivery systems, write and publish, educate about disease prevention and health promotion, and participate on boards of directors.

Here are some of the professional paths nursing can lead to :

Private ventures, Collaborative practice, Alternative care, Teaching, Community care, Journalism, Business, Sales and marketing, Law, and Informatics.

Opportunities overseas are plenty. Nursing shortages in the United States, Canada, the United Kingdom, and many other developed countries, have become a global problem.



Health on Your Plate

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C - THE TANGY VITAMIN !!

Vitamin C, also known as ascorbic acid, is an essential vitamin for the body. It is a water-soluble vitamin. Water soluble vitamins have a unique feature – they are not stored in the body and hence they must be taken daily through food or supplements. Even before Vitamin C was discovered in 1932, nutrition experts recognized that something in citrus fruits could prevent a disease that killed as many as two million sailors between 1500 and 1800, which later was coined – “Scurvy”

Vitamin C is a very important vitamin. It functions in controlling infections and healing wounds and is a powerful antioxidant that can destroy harmful free radicals. It is required to make collagen, which is a fibrous protein found in connective tissue present in many systems in the body: the nervous, immune, bone, cartilage, blood, and others. This vitamin also helps to form several hormones and chemical messengers used in the brain and nerves. In general, this vitamin is essential for helping to protect cells and keeping them healthy, maintaining healthy skin, blood vessels, bones, and cartilage

Linus Pauling who lived in the 1970s, and who was a double Nobel laureate and self-proclaimed champion of vitamin C - promoted daily mega doses as a way to prevent colds and some chronic diseases.

Few studies have shown that vitamin C

offers protection from eye diseases like cataracts and macular degeneration. These findings, though are not consistent, but it is believed that there does exist a strong association between a high daily intake of fruit and vegetables and decreased risk of cataracts.

Rich sources of Vitamin C include fruits and vegetables especially - citrus fruits (oranges, kiwi, lemon, grapefruit), bell peppers, strawberries, tomatoes, cruciferous vegetables (broccoli, brussels sprouts, cabbage, cauliflower), and white potatoes. The Indian gooseberry is one of the richest sources of Vitamin C (700 mg/100 g)

The Recommended Dietary Allowance for adults is 90 mg daily for men and 75 mg for women. For pregnant and lactating mothers, the amount increases to 85 mg and 120 mg daily, respectively. Smoking decreases vitamin C levels in the body; hence an additional 35 mg over and above the RDA is suggested for smokers. In generally healthy adults, mega doses of vitamin C are not toxic because once the body's tissues become saturated with vitamin C, absorption decreases, and any excess amount will be excreted in the urine. However, adverse effects are possible with intakes greater than 3000 mg daily, and can cause diarrhoea, increased formation of kidney stones in those with existing



kidney disease or history of stones, increased levels of uric acid (a risk factor for gout), and increased iron absorption and overload.

Vitamin C improves the absorption of non-heme iron, the type of iron found in plant foods such as leafy greens. Drinking a small glass of 100% fruit juice or including a vitamin-C-rich food with meals can help boost iron absorption.

Vitamin C is destroyed by heat and light. High-heat cooking temperatures or prolonged cook times can break down the vitamin. Because it is water-soluble, the vitamin can also seep into the cooking liquid and be lost if the liquids are not consumed.

Vitamin C deficiency is rare but may occur with diets that provide less than 10 mg

daily for a long period. Those at greatest risk for the development of deficiency are the ones who are eating a diet restricted in fruits and vegetables, those who are smoking or exposed to long-term second-hand smoke, and drug and alcohol abuse.

A deficiency of vitamin C leads to Scurvy, the hallmark disease of severe vitamin C deficiency. The symptoms of scurvy are due to loss of collagen that weakens connective tissues and blood vessel walls. This results in skin lesions and spots caused by bleeding and bruising from broken blood vessels, swelling or bleeding of gums, and eventual loss of teeth, hair loss, delayed healing of skin wounds, fatigue, malaise and iron-deficiency anaemia due to decreased absorption of non-heme iron. In infants and children, bone growth may be impaired.

Diagnosis is usually clinical. As Vitamin C is available in abundance in many natural sources, treatment naturally is, in consuming a diet rich in citrus fruits and green leafy vegetables. Vitamin C supplements are also available. See –it's so simple!!

Editor's Note

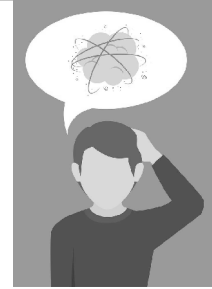
- ◆ AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to: Satyesh.bellur@gmail.com; gayathridevi2007@gmail.com
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Mind over Matter

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How can errors in thinking impact us? (Part 2)

Quick recap :

Cognitive distortion refers to an exaggerated pattern of thoughts that is not based on facts. It leads to viewing things more negatively than they are.

Thoughts are tightly coupled with our emotions and behaviours. When we think based on faulty assumptions, it may lead to unhealthy behaviours and unhelpful emotions.

Types of Cognitive Distortions (contd...)

Discounting the positives :

It is similar to mental filtering. In this type, instead of just ignoring or invalidating the good things happening to the person, she actively rejects them. People with this distortion, view good things in life as a fluke.

Sheens got an award for handling a crisis well at the office. Instead of being proud and happy, Sheens thinks that anyone in that position would have done well in such a situation.

Ravi lost ten kgs in six months with a lot of hard work and determination. When his friends appreciated him for this, he just shrugs their compliments and says 'you guys are just being nice to me.'

Discounting the positives takes away the joy from life and makes one feel inadequate and unrewarded.

Jumping to conclusions :

Mind reading :

A person with mind reading interprets things negatively and concludes based on their faulty assumptions. There would be no evidence for either their assumptions or conclusions.

Rohan comes home from work with a serious face. Sonali, his wife thinks that Rohan is angry with her. Instead of asking him how was his day/what happened, she chooses to avoid talking to him.

Fortune telling :

People with this type of distortion predict that things will go wrong to avoid doing something difficult.

Sharan kept telling his colleagues that his boss would scold him again and does not want to attend the meeting. Sharan has difficulty handling tough conversations and hence looks for an opportunity to miss such meetings.

Magnification or Minimization :

This is also called the binocular effect on thinking. A person may either enlarge (magnify) the problems or shortcomings or ignore (minimize) the positives in oneself.

While coming back from work Joel's car met with an accident with a bike. Luckily, there were no major injuries to the biker. It was turning dark and no street lights on the road. As Joel was driving on his side of the road, a biker suddenly came sliding from the other side of the road and fell near the wheels of Joel's car. Joel, a careful driver applied breaks and stopped the car. He got out and checked on the biker's safety and attended to him. People who saw the accident mentioned that it was neither Joel's nor the biker's fault. A tempo hit the biker and he lost control.

Joel kept replaying the scene in his mind multiple times and told himself he was careless while driving. He ignored the fact that his applying timely brake had saved the biker from major injuries.

What can we do about cognitive distortion?

Change Roles :

If you are Joel, imagine your best friend to be in Joel's situation. Ask yourself what you would have told your best friend when he has faulty thinking.

Challenge your thoughts :

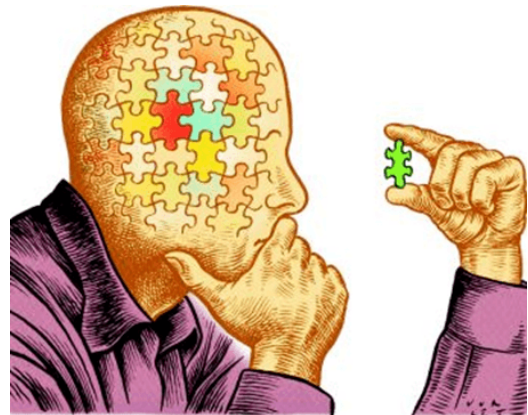
In the case of Sonali, ask her where is the evidence that her husband is angry with her.

Be mindful of your thoughts and unusual physical symptoms :

If you are feeling uncomfortable about something, pay attention to your thoughts. Write down what is running in your mind. Pay attention to your body. Identify if there is any muscle tension, sweating, racing heartbeat and so on. Ask yourself when did those symptoms start and note them down. You can use the below template to write down your thoughts.

Describe the uncomfortable situation	What were the thoughts in your mind then?	What was the emotion? Are there any unusual physical symptoms?
		Emotions : Unusual physical symptoms :

Cognitive Behavioural Therapy (CBT) helps to understand, identify and deal with faulty thinking. Stay tuned for the next edition to learn more about cognitive distortions and tips to deal with them.



|| To be continued... ||



Performing Arts...

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AHARYABHINAYA



Be it dance or drama, the element of aharya plays a vital role. In the general sense, aharya refers to makeup, costumes and also the stage property. Before the advent of electricity, dance and drama shows were meant to be performed during late evenings where the moonlight and the bright stars were the sources of natural light. "Aharyam Chandra taradi", the beginning sloka of Bharata's Natya Shastra, clearly shows that the light from moon and stars were prominent lights for the shows.

Later on when modern gadgets started pouring in, the theme of natural light was diluted.

Anyhow, yakshagana, kathakali, doddada, sannata, bhutakola and other folk dances prefer natural light.

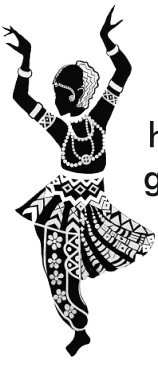
When we speak about aharya, it has many inbuilt aspects - primarily the make-up plays an important role in the aharya of dance and theatre. Be it a folk, mythological, historical or social theme, aharya is inevitable for these two art forms. The colour of the makeup depends upon the character being depicted. Especially in sem-classical art forms, a deep and dark makeup is preferred. There are fixed colours for various characters too. For example, Krishna and Rama wear blue makeup. Similarly, Shiva and Ganapathy

also have their own colour code. It is said that once a character enters the stage it's very first appearance must speak of the character. During ancient and medieval periods colours made out of natural sources were used for make-up. In modern times, make-up also evolved and now we have various types available.

Next is the costume. We all know that costumes play a vital role in dance and theatre. The king, minister, soldier, queen, Sakhi, and the common man have their own costumes without which their character looks incomplete. India has eight forms of classical dance. For each of them, we have a definite costume that adds to the aesthetic experience of both the performer and the spectator. Though slightly different from each other, both Bharatanatya and Kuchupudi styles have their unique costumes.

Even in a music concert, all the stage performers are expected to be in a decent and traditional dress code. These various aspects are discussed in most of the ancient texts as it becomes the most important factor for an artist to follow the make-up and costume rigorously to uphold the traditional art forms and their value.

Jewellery plays another important role in aharya. Crown for any God or king, and other colourful ornaments are included



here. In dance performances glittering jewellery is opted. We can also see the simple yet elegant costume in Mohini attam. An extravagant costume is used in manipuri dance form. Odissi dance has its own traditional costume design which makes it stand out from other dance forms. Being influenced by the Arab and Mughal invaders, in the north Kathak dance has been the main art form to uphold the cultural heritage of India. In kathak we can see the perfect blend of both Indian and Persian cultures. For a kathak performance, a flowing costume is always preferred. The costume in yakshagana, kathakali, and such other folk dance drama forms is more picturesque when compared with classical forms.

Aharya also consists of stage properties that add meaning and insight to a dance or drama performance. Yavanika, the ancient term for the screen in Greek culture also is included here. Especially in mythological plays and dance dramas, we can observe that the backdrop depicts a particular scene very effectively.

Due to modern technological advancements, we can see a lot of innovative elements experimented in music productions too. With the help of modern computers, one can produce a colourful music thematic production with a self-explanatory backdrop. Different lights in support of the depiction of various rasa or bhava is made more effective - red for roudra, white for shanta, yellow for bheebhatsa , a black-red combination for bhayanaka ,etc are used to make the character more visible. Artificial glimpses of thunder,rain, flame, mountain, oceanic waves, etc are possible to be shown on screen in support of the thematic production.

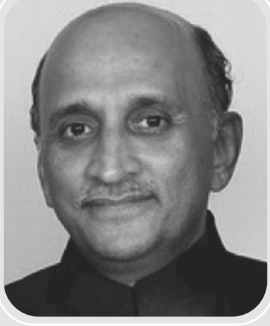
Hence,we can say that the Aharya consisting of various aspects like the costume, colours, stagecraft, stage property, jewellery, and lighting arrangements makes the performance more effective and if a proper adoption of aharya is followed, the performance is sure to have a great impact on the audience.



KUMARVYASA

Kumarvyasa is the pen name of Naranappa an influential and classical poet of the Kannada language in the early 15th century. His pen name is a tribute to his magnum opus, a rendering of the Mahabharata in Kannada. Kumarvyasa literally means Little Vyasa or Son of Vyasa (author of Mahabharata). He worked in the court of Devaraya II.

His magnum opus, Karnata Bharata Kathamanjari, was completed in 1430 when Deva Raya II was ruling the Vijayanagara empire. Kumarvyasa earned high esteem as a poet in his court. Kumarvyasa was mentioned by other prominent poets of the 15th century, such as Kanaka Dasa and Timmanna Kavi.



Real Lessons in HISTORY

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Veer Savarkar's HINDUTVA (Part-2)

What is Hindu?

By giving examples from Vedic texts, Savarkar concludes that the Hindu has its origin in the term Sindhu which later became the Indus. Based on the network of seven (seven) rivers from where the race progressed, the ancient people gave themselves the name from SaptaSindhus. Many of us invoke these seven rivers every day.

गङ्गे च यमुने चैव गोदावरि सरस्वति ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

It was the visible symbol of common nationality and culture. The letter s becomes h in some Prakrit languages and thus we have Sindhu becoming Hindu. The book gives a number of examples from Sanskrit and some European languages to support this viewpoint. He mentions how Saptha Sindhu has been mentioned as Hapta Hindu in the Persians' Avesta.

Were the 'Hindus' a nation?

One of the arguments usually given by some historians is that India was never a nation until the British colonized us completely and brought the whole land under one rule. Savarkar gives evidence from history and ancient literature to propose that the Hindu race formed a

country, this side of the Sapta Sindhu. As tribes became larger and expanded geographically, newer kingdoms were established and the political structure became more decentralized. Kurus, Kashis, Videhas and Magadhas developed their own kingdoms and the names Sindhus and Hindus were overshadowed. However, the national and cultural unity did not vanish. This was exemplified by the position of Chakravartin (Emperor). The nation reached its geographic limit when King Rama crossed over and won Ceylon and brought the whole land from Himalayas to the seas in the South under one sovereign sway. The day Rama was crowned emperor in Ayodhya, our nation was born consisting of Aryans and Anaryans (Sugreeva, Vibhishana, etc.).

Bharatakhanda

Other names like Aryavarta and Brahmavarta have been used to describe our country. Savarkar feels these are not suitable or comprehensive enough to express the vast synthesis that is our country. Aryavarta indicates the land between the Himalayas and Vindhyas, while Brahmavarta is the region between the rivers Saraswati and Drishadwati. Over time, people started expanding into deeper regions and the country started being referred to as Bharatakhanda.

Bharatakhanda included in its sweep all that lay between the north of the seas and south of the Himalayas. To substantiate this, Savarkar quotes extensively from the Vishnu Purana.

Buddhism and Sindhusthan

The book then goes on to explain the background to the rise and fall of Buddhism, making the case of how non-violent people will end up becoming an easy target for 'fire and steel' (referring to the invading Huns) and how only valor and strength can safeguard the future. The importance of the river Sindhu and the etymological importance of Sindhusthan (later Hindusthan) and Sindhurashtra are described in detail along with its emotional appeal. It talks about how Sindhu also means the 'sea' in Sanskrit and therefore, how the word Sindhusthan represents the region from the river Sindhu to the seas in the south thereby making Sindhu an appropriate epithet for our country.

Distinguishing Sindhusthan

Savarkar quotes the Bhavishyapurana, parts of which deal with the history and lineage of kings. He discusses how Shalivahana, the son of Vikramaditya fought back and defeated many invaders and declared the Sindhu river as the border beyond which lie other countries, effectively defining the geographical borders of India. The word Arya was then taken to mean all people who flourished on this side of Indus (Sindhu) irrespective of caste or creed as long as they own or claim to inherit a common culture, common blood, common country and common polity. Those not fulfilling any of these criteria are Mlechchas (foreigners).

We have to note here that in defining the Hindu people, Savarkar is not using religion as a criterion. Culture, blood and country take precedence. He uses these carefully constructed and historically strong arguments to later define Hindutva in a very broad, inclusive and comprehensive way.

The objection by some people to identify themselves with Hindutva seems to be some secret fear that such identification would make them associated with dogmas and religious practices that go by the name "Hinduism". The superficial similarity between Hindutva and Hinduism, he says, is responsible for this '..regrettable estrangement'. A man can be as truly Hindu as any without believing even in the Vedas as an independent religious authority. The most important factor that provides cohesion, strength and unity to a nation are an internally well-connected and externally well-demarcated geography as well as a name that rouses up love cherished images and loved memories. 'Hindustan' is blessed with both.

The First Essential of Hindutva

The first essential of Hindutva is thus a geographical one. "A Hindu is primarily a citizen in himself or through his forefathers of Hindustan and claims the land as his motherland." Note that this statement has no religious or cultural implications. However, being a citizen itself is not enough of a requisite as the term 'Hindu' has come to mean much more than its geographical significance.

We may ask ourselves at this point whether it is therefore enough to be an Indian to be an adherent to Hindutva. Obviously not.

The Second Essential of Hindutva

The Hindus are connected not just by bonds of love to a common motherland, but also by the bonds of a common blood - a common origin. In other words, they should have descended from the Vedic fathers and this is the second essential of Hindutva. The author then gives many examples of intermarriages (between castes) since Vedic times to the modern day as well as examples of movement across castes, thereby implying that all Hindus have a shared common blood irrespective of what caste they belong to. This is true even among Jains and Sikhs who are very much part of the Hindu fold under the second essential of Hindutva. So, it doesn't matter if one is an Aryan or an Anaryan, a Brahmin or a Shudra, or an Aiyar or a Nayar, a Vanara or a Kinnara - one is a Hindu as long as he shares the said common blood. The same blood flowed through Rama and Krishna, Buddha and Mahavira, and Nanak and Chaitanya. So we are not just a Rashtra, but also a jati, bonded by common blood. Not that Jati here is used not to mean caste, but the common brotherhood based on blood. More like a race.

The Third Essential of Hindutva

This then leads us to the next question - can Hindutva or Hinduness be completely defined by the bonds of the motherland and common blood? Savarkar says No. This leads to the third essential of Hindutva - a common homage we pay to our Hindu culture - or Sanskriti.

We are one because we are a Rashtra, we are a jati and we own a common Sanskriti.

Sanskriti is a culture expressed by a civilization. The story of the civilization of a nation is the story of its Thoughts, its Actions and its Achievements. Literature and Art tell us of its Thoughts; History and Institution's Actions and Achievements. The Vedas, the Upanishads, the Puranas, the Smritis, the Epics and a great deal of literary and spiritual work in every vernacular and every language in India represent its rich thoughts. These thoughts are so integral to the life of a Hindu that everyday speech and actions have these elements ingrained in them. Panini and Ashoka may be from the north, but every South Indian relates to them the same way they relate to a Shankara or a Ramanuja. They are all very much our 'own'. When we read about a Padmini immolating herself to save herself from an invader, we feel for her as we would for our own sister. That is the common bond of Sanskriti, notwithstanding any number of skirmishes and wars that may have taken place amongst our tribes and kingdoms. Gurugovind is as truly a property of a Hindu in Bengal as is Aryabhata in the deep south.

This commonality extends to law, jurisprudence, festivals, rites, rituals, institutions, heroes, arts, and sacraments. Across Hindu Rashtra, we have more in common across these than with any others anywhere else in the world. That is what makes us all brethren.

Now comes the important difference from the others. It is not that a Hindu does not have differences in the above-mentioned aspects from another Hindu. Indeed she has. But the similarities are closer than the differences, compared to those with say,

Arabs or Englishmen. That is why Christian and Mohammedan communities, though they can claim the same blood and fatherland as Hindus, cannot be recognised as Hindus. Since their adoption of the new cult, they have ceased to own Hindu Sanskriti as a whole. As Savarkar says, “..They belong, or feel that they belong, to a cultural unit altogether different from the Hindu one.”

The Fourth Essential of Hindutva

This leads him to come up with the next essential of Hindutva - that of punyabhumi or the Holy land. To a Hindu (in the larger sense) this Bharat is also a Holy land. Every piece of stone, every place in the country is related to us through its history, belief, references in mythology, its heroes and its language, its seers and its saints. Not so for Christians and Mohammedans. Though they may be of Hindu blood, have lived here for generations, and consider this to be their fatherland, their Holy land is Palestine or Arabia. The heroes and the parables of those countries are their heroes and parables. Consequently, their names and outlook are smack of foreign origin and their love is divided.

Savarkar goes on to say that it is natural for them to treat another country as their Holy land and has no complaints against it. He is just stating the fact that they do not possess one of the essentials of Hindutva. He gives an impassioned call to all such converts to come back to the Hindutva fold and to start treating Bharat as their Holy land.

Conclusion

Savarkarji concludes the Hindutva

discussion by condensing his whole argument into a Sanskrit couplet that can be truly considered as icing on the cake or the crown jewel of the book. It captures in a two-line verse the essence of Hindu and Hindutva. Befittingly it reads like a couplet from a Purana or a Smriti.

असिन्धु सिन्धु पर्यन्ता यस्य भारतभूमिका ।

पितृभूः पुन्यभूश्चैव स वै हिन्दुरिति स्मृतः॥

Validation

In Chapter 7 of the book, Savarkar examines some difficult and different examples to see if they validate his definition of Hindutva. He subjects them to the tests of ativyapti (over-inclusiveness) and avyapti (exclusiveness). He takes the examples of Sindhis and traders outside India and concludes they satisfy his essentials of Hindutva. He goes on to show how there is no more an Aryan or a Dravidian race, but only a Hindu race.

The next important point he makes is that Hindutva is different from Hinduism and Hindu dharma. Hinduism is unfortunately normally identified with Sanatana dharma. However, in Savarkar's definition of Hindutva, a non-Sanatani easily qualifies as a Hindu. He exemplifies the Sikhs, Jains and Buddhists in this case. He shows how they are deeply embedded in Hindutva essentials and calls them Hindu communities as a religion finds no place in his essentials of Hindutva.

He speaks of people like Sister Nivedita and Annie Besant as de facto Hindus though they do not have Hindu blood. They pass the test of genuinely identifying

themselves with the people of India and India as their fatherland. Hence, such exceptions can be made.

Utility of Hindutva

The last Chapter (Chapter 8) is dedicated to examining the utility of this defining Hindutva. Does it contribute towards the strength, cohesion and progress of our people? Considering the असिन्धु सिन्धु पर्यता, we are blessed with natural boundaries of the rivers, the Himalayas and the seas that give us a geographic basis for a nation. Thanks to पितृभू: and पुन्यभू:, we have a cohesive and undivided culture where, unlike others, the land of our birth and the land of our prophets are the same. We never have to choose between our motherland and our Holy land. Naturally, we have the ideal historical and numerical conditions for the solidarity and cohesion needed for a nation.

In essence, Savarkar is saying that defining Hindutva in a broad-based inclusive way, as it should be, gives rise to the idea of a solid, cohesive and great nation.

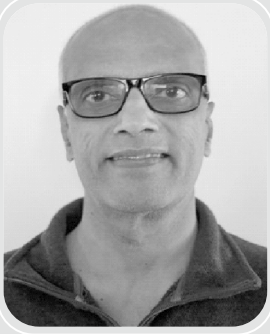
Let's Remember...

We have to remember this was written in 1923, more than two decades before the independence from the British; before the partition; before the Second World War; before the United Nations. We can only imagine how this would have fired up the youngsters of the day to dream of an independent nation and act to realise that dream. We cannot even begin to imagine how the patriotic believers in Hindutva would have felt when the motherland was cut into two. Of course, sitting today, in 2022, several generations later, it is time to leave the scars behind and look forward to healing, progress and development. We do not want to forget history, but learn from it and move on.



LAKSHMISHA

Lakshmisha was a noted Kannada language writer who lived during the mid-16th or late 17th century. His most important writing, Jaimini Bharata is a version of the Hindu epic Mahabharata. The writing focuses on the events following the battle of Indraprastha between the Pandavas and Kauravas, using the Ashvamedha ("horse sacrifice") conducted by Yudhishtira as the topic of the epic narrative. The writing is in the shatpadi metre (hexa-metre, 6 line verse) and was inspired by the Sanskrit original written by sage Jaimini.



The NRIs Kaliedoscope

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An NRI's frustration

This series of articles broadly explores the experiences and perspectives of Non-Resident Indians (NRIs) as they lead their lives in their adopted countries across the world. In this seventh article of the series, we explore a recent real-life experience of an NRI in Melbourne, Australia.

Introduction and Context

Saaransh (a Hindi movie made in 1984) is the story of an elderly couple living in Mumbai who is devastated by the sudden and unexpected death of their only son living in the United States. The last rites of the son are performed in the United States and his ashes are sent by registered post to the grieving father in Mumbai. The film portrays the hassles and frustrations of the father as he navigates through the bureaucratic procedures of Indian customs to have the ashes released and formal rites completed. Although this is a movie and therefore fictional, the film may likely have been based on someone's real-life experience.

Nothing much seems to have changed in 38 years as we roll forward to the present in the context of this real-life story based in Melbourne, Australia.

This is the story of Keshavram who lives in the United States and was on holiday in Australia with his wife. We have been close

friends for 55 years. We were classmates in primary and secondary school and university. We played cricket together for the same teams. We worked together in the same companies in Bengaluru and Pune until 1991. I then migrated to Australia, and he migrated to the USA. We have met several times in different cities in the world since then. We hold fondly cherished memories from our interactions. This is a real-life story of the hassles that Keshavram and his wife went through in October 2022, during their visit to Australia for the T20 World cup cricket and sightseeing.

The journey and experiences

Keshavram and his wife's trip to Australia grew as an idea, in 2019 when both our families met in England for the Cricket World cup and a holiday in Europe. We spent much time planning the travel and logistics and little did we know then that the Coronavirus pandemic would impact our plans. The T20 World cup that was supposed to be held in Australia in 2021 was moved to 2022 and Keshavram arrived in Melbourne from the US in mid-October 2022. On 23 October 2022, we watched the best-ever game of cricket, at the famous MCG(Melbourne Cricket Ground) along with 93,000 other fans, when India beat Pakistan. Melbourne looked like Mumbai for 6 hours that evening. This city

had not experienced unbridled enthusiasm, support, pride, passion, anxiety, nervousness, and anticipation like that ever before. It is impossible to describe the feeling in words when India won the game.

After experiencing a high like that, Keshavram and his wife travelled to Tasmania for sightseeing. Tasmania is a beautiful Island state in Australia, known for its pure nature and pristine landscape. Sadly, their holiday was cut short when they learnt that Keshavram's father had passed away in Bengaluru early on Friday morning. They decided to return to Melbourne and catch a flight to Bengaluru to be with the family and perform the rites. Unfortunately, they were not carrying their OCI (Overseas citizen of India) card with them because they had not needed it for travel from the USA to Australia and had not anticipated the need to travel to India from Australia. They had visited Bengaluru only a month earlier from the USA and they had spent time with their father and other relatives.

Thus started their saga of seeking a Visa to travel to India. When they arrived in Melbourne from Tasmania it was late night Friday, and the Indian Consulate was closed. It was also closed for the weekend. They had contacted an agency called VFS Global to whom most Indian Visa and Passport services have been outsourced. Unfortunately, that agency was also closed for the weekend. On checking the Indian Consulate Website, we found that they offered "emergency visa" services during the weekend for such situations. There was a local telephone number that was supposed to be used in such emergencies. We called that number and left at least 10

voice and text messages pleading for help. Nobody answered that phone, and we did not hear back from anyone. The silence was very painful and frustrating. We had booked flights from Melbourne to Bengaluru in anticipation of the Visa and we had to cancel it because we could not even reach the Indian Consulate let alone get a Visa. On Saturday, we also applied for a general e-Services Visa that is used for general-purpose travel to India. This type of visa application can be made online and does not require in-person submission of documents or evidence of an emergency such as a death certificate. The e-Services Visa generally takes much longer than an emergency visa and that is why we were depending on getting an emergency Visa.

On Sunday morning, our guests decided to fly back to the USA, collect their OCI card from home and then fly to Bengaluru, as a last resort. We had not heard from the Consulate's emergency visa services section, and we did not know the status of the generic e-Services or online Visa application. When faced with a tragedy, the mind loses its ability to think rationally or exercise patience. Our friends from the USA felt that it was better to be on the move and travel halfway across the world rather than sit and wait in anticipation that a visa would come through. They needed to be in Bengaluru by Wednesday for an important ritual and they were more confident in making the deadline by going back to the USA and then flying to India with their OCI card. So, they booked their Melbourne to Los Angeles and Los Angeles to Bengaluru flights. This would mean they would be in the air for 36 hours and reach Bengaluru in time for the deadline. For readers who may not be able to visualise the geography of Australia, the USA, and India this is like



going from Mumbai to Calcutta to Bengaluru instead of flying from Mumbai to Bengaluru directly. The difference being these flights take 36 hours and not a couple of hours like local flights in India.

While they were packing to fly from Melbourne to Los Angeles on Sunday evening, 48 hours after desperately and unsuccessfully seeking an emergency visa to India, they got an email from the Indian consulate saying their e-Services (online) visa had been approved. What was supposed to be a slower and general-purpose visa application had been processed faster than an emergency visa. This meant that Keshavram and his wife could now travel directly from Melbourne to Bengaluru on a flight that was only 12 hours in duration compared to the 36-hour itinerary of Melbourne to Los Angeles to Bengaluru plan. So, they cancelled the longer flight plan at a cost of \$600 and rebooked their Melbourne to Bengaluru flight via Singapore for Sunday night. They safely reached Bengaluru on Monday morning well in time for the ritual on Wednesday. It was an emotionally and physically exhausting weekend for our friends especially given their grief. Sadly, the Indian Consulate was not helpful in their emergency because of their non-availability during the weekend.

Insights from the experience

No Indian or NRI should experience such situations during an overseas holiday and it is not correct to adopt a fatalistic approach

that things may go wrong during travel. However, it helps to be prepared and thoughtful, especially when travelling through multiple countries.

1. Always carry the OCI card with your passport for international travel, regardless of whether one is travelling to India or not. If you have an Indian Visa on an older or expired Passport, carry that passport along with the current valid passport. All passports need to have a validity of 6 months beyond the return date.
2. Indian Consulates can minimise pain and suffering for people by making emergency services work rather than just listing them on the website. They can also help by providing regular updates on the Visa application status. If a telephone number is provided for emergencies or after hours, then someone should monitor that number and respond to messages. It is unacceptable to let people suffer in pain.
3. The Indian Government can make available "Visa on arrival" for NRIs without an OCI or Indian Visa for emergencies like the one described, with evidence of the situation. This would be very helpful when emergency travel may occur during weekends or public holidays.





Crime Prevention - A Criminologist's Perspective

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MENTAL STRESSORS... WORKPLACE TURBULENCE Prevention is better than cure

As crisis management professionals our duty frequently begins after working hours. We are accustomed to midnight calls of employees threatening to commit suicide, or having verbal altercations after drunken stupors or violent domestic skirmishes. We are called in for rescue operations and management thereafter just so we prevent bad press or a lawsuit. The question that we security team often end up asking the Business team or HR remains-were such behaviours have not been noticeable hitherto. We could have helped prevent this escalation if we had known this earlier.

The post-pandemic situation has stimulated several disinclinations or hesitations including the return to the office, interpersonal communication, and cross-functional collaborations amongst others.

There is an increase in the ask of wanting to be an anonymous gig worker working remotely. This would mean the least amount of responsibility with zero avenues for building relationships or team spirit. It is very task oriented with zero to minimalistic emotions almost robotic in nature.

There are benefits of course from an ESG perspective; decongestion of urban clusters, better traffic management, Air pollution control, etc. However, the

downside of such reluctant behaviour has in a way trickled down into harassment and abuse cases.

Here are a few data points on mental stressors given by World Health Organization [WHO] in 2021

- ★ **USD 1.03 trillion – Estimated loss** between 2012-2030 due to mental health conditions
- ★ **Over 700,000 – Commit suicide** annually and there are more who attempt to take their lives.
- ★ **1 in 3 (30%) of women- Domestic violence** victims once in a lifetime
- ★ **8.0 violent crimes per 1,000 workers-** Average annual rate of nonfatal workplace violence in the US [Department of Justice]

The pandemic has increased the awareness of the need for mental health fitness; however, the question is- does it lead to misuse of the benefits provided by the firm? Like POSH and domestic violence cases wherein 80% of cases are fraudulent, is it the same for mental health leaves too? Increasingly many managers and HR professionals have been voicing this opinion of a pressure-filled working environment being correlated to employees taking the value of the company for a spin.

The common threat scenarios that we hear are

- ★ *"Oh, he got promoted but is saying not being a client calls late in the evening, since he is stressed and is under plenty of work pressure. Lately is getting aggressive with the manager during feedback sessions and has spurious team conversations"*
- ★ *"She is saying that she wants to be the team lead, but her peer management skills are at their lowest and she is disliked by all. Can't she get that it will cause more mental issues?"*
- ★ *"He overworks to the point of falling ill and gets aggressive when asked to delegate and share responsibilities. There is the feeling of insecurity in him"*
- ★ *"When asked to go on leave due to the stressful atmosphere she was creating in the team, she went a crying spell and threatened to end her life"*

The question we get asked as Threat Assessment Professionals is *"Can you make a psychological assessment of the person?"*, *"Can you predict if the person will turn violent?"*. The answer is **"NO"**. Threat Assessments do not replace the 'Employee Assistance Program [EAP]'. It is the EAP counsellors that conduct a psychological assessment of the mental health of a person. A Threat Assessment professional supports in identifying the triggers that can escalate the threat situation today and recommend the remedies/mitigation controls. One of those controls can also be a referral to the counsellors of EAP or even a psychiatrist in high-risk cases.

However, we advocate a marriage of an EAP program and a Threat Assessment [TAT] program. While counsellors are bound by the Hippocratic Oath not to disclose the diagnosis of the patient, we TAT professionals do have a high rate of referrals to EAP. Has been seen with organizations having a TAT program have increased registrations with the EAP program. TAT function also demystifies the myth of mental illness and mental disorders. While EAP works with an individual, TAT function works on organizational dynamics and upholds the corporate policy mandate of a 'Violence Free workplace'.

The pivotal aspect of a TAT function usually runs on the principle of *"Prevention is better than cure"*. TAT professionals look at behaviour trends to identify anomalies and recommend mitigation controls to de-escalate a situation and restore normalcy at the workplace. Another aspect of this program is that it mandates the requirement of a cross-functional team for its success. For any workplace violence case mandates, the TAT case worker teams up with HR including the EAP counsellor, and Legal and Business teams to work on possible support for the victim and end the abusive situation.

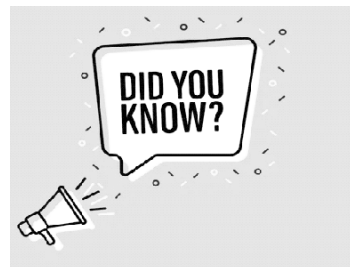
The conclusion is that while one cannot control the macro triggers of **policy/govt levels** which induce mental stressors, the micro triggers within a workplace can be prevented by observing **'Early Warning Signs'** and thereby ensuring a safe and secure workplace.



Did you know?

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Vocabulary: A Tool To Success - 3

Nothing comes easily. One has to work hard to build vocabulary right from a young age. Having a rich vocabulary will help you towards a successful and bright future. But words are fun. Enjoy the "game of words" as you build your vocabulary.

- 1. ALPHABETICAL WORDS :** One can expand the vocabulary by extending the word building. We all know that there are 26 letters in the English language. You can have some interesting games with your parents, family and friends and enjoy expanding the word building.

Alphabetical Animals:

A – Alligator, Anaconda, Antelope, Ant, Albatross.

B – Bee, Beetle, Bear, Buffalo, Bat, Butterfly, Bison Beaver.

C – Caterpillar, Crocodile, Camel, Centipede, Cobra, Cat, Cow.

One can play this game using other subjects like Flowers, Birds, Games, Places, Persons, Countries, etc



- 2. Y Factor :** One can build vocabulary by exercising the mind in a pleasurable way.

In the following Y Factor game, all words must end with the letter Y.

- Any. Bay, Boy, Buy, Cay, Coy, Cry, Day, Dry, Fly, Guy, Hey, Icy, Ivy, Joy
..... And so it goes on. Try with other Letters and increase the difficulty level.

- 3. ALPHABETICAL QUALITIES :** You can try making words that describe a person. Each one is different and you will find a quality in him with which you recognise him. List out the qualities.....

A – Agreeable, B – Bountiful, C – Constant, D – Dutiful, E – Elegant, F – Faithful, G – Gallant, H – Honorable, I – Indignant, J – Just, K – Kind, L – Loyal and so on...

- 4. ANAGRAMS :** Anagrams are words that can be formed using the same alphabet in

different combinations. Below are given a few examples. You can try doing it with other words.

- a. POST - STOP, SPOT, TOPS, POTS, OPTS
- b. DEAR - READ, DARE,
- c. STAR - RATS, ARTS,

Enjoy working on these words. Change the positions of the alphabet and you will form a new word. Get to know the meaning of all the words that are used.

5. ISOSCELES WORDS : These are like your building blocks. From a big word you can make small words or from Small words you can make big words.

CUMULATIVE	I	SCHOOL	TEACHER
CUMULATE	IS	LOCOS	CREATE
MEL	SIR	COOL	TRACE
CAME	STIR	COO	CART
CAM	TIRES	CO	CAR
AM	PRIEST		ARC

6. SUBJECT-WISE WORDS : You can learn to build your word power by expanding your horizon. You must list all the words related to a subject. But make sure you know the meaning of all the words written.

- a. School - Teacher, Black Board, Chalk, Books, Examination....
- b. Swimming Pool - Water, Trainer, Shower, Butterfly, Stroke.....
- c. Airport - Flight, Lounge, Ticket, Wing, air hostess, Departure.....
- d. Railway Station - Train, Platform, Tickets, Bogie, Sleeper, Whistle...

8 . KANGAROO WORDS : There are many words in English whereby removing one letter, you can form one more word. A few examples are given below. You can try any word that you come across. Try doing it with friends and elders and you will find that like a kangaroo, a big word has a small word held within its pouch.

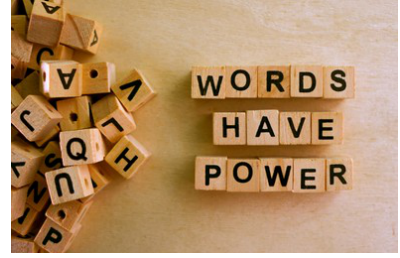
- a. CANE -- E -- CAN BATE -- E -- BAT BAIT -- I -- BAT
- b. DAME -- E -- DAM TRAY -- A -- TRY CARE -- E -- CAR

9 . PIGGYBACK WORDS : Below are given a few words with a clue. You can add a letter and form a new word.

- a. BAD (clue: A request) - BADE
- b. STAG (clue: A place to perform) - STAGE
- c. NOT (clue: To tie securely) - KNOT

10. SISTER WORDS : There are some words that sound funny to you. But they have meaning. They come hand in hand. It will be fun if you can add some more to this list...

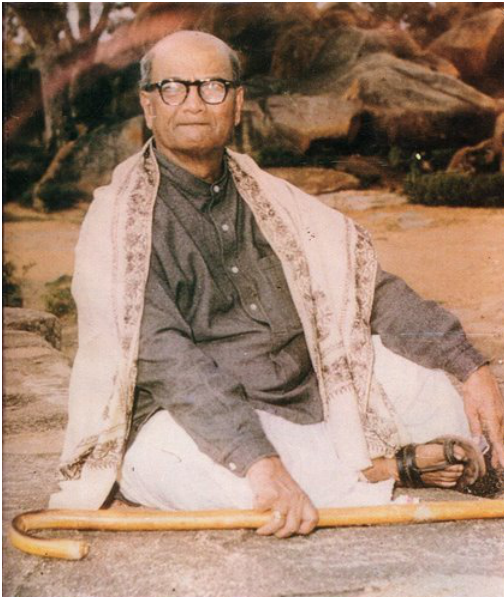
- a. Helter – Skelter = Disorderly movement
- b. Hubble – bubble = Confusion.
- c. Pooh – Pooh = Make light off.
- d. Tittle – Tattle = Idle Talk.



11. BUILD THE LADDER : One must learn to build the words starting from the same word with which one starts...

- a. Can -- Canary, Canal, cancel, candy, candidate, canoe, confidence
- b. Tri -- Trinity, Triangle, Trident, Trio, Tricycle, Tripod, Tricolour, Trimester
- c. Trans -- Transact, Transcend, Transit, Transport, Transmit, Transparen

These are some of the games you will find very amusing. You will notice that any new word that you learn is fascinating and informative too. It is exciting to learn new words through such indulgences. Words not only increase your word power but also your knowledge. It opens your horizon into different fields of knowledge and takes you further on in life toward your intended goal. Why not learn them in a fun-filled way?



D.V.GUNDAPPA

Devanahalli Venkataramanaiah Gundappa (17 March 1887 – 7 October 1975), popularly known as D.V.G., was an Indian writer, poet and philosopher in Kannada-language. He is one of the stalwarts of modern Kannada literature. His most notable work is the **Mankuthimmana Kagga**, which is similar to the wisdom poems of the late medieval poet Sarvajna.

D.V.G. wrote a sequel to Mankuthimmana Kagga, known as Marula Muniyana Kagga. Marula Muniyana Kagga is practically the extension of Mankuthimmana Kagga. These are the stray poems of DVG which have been collected together and published after his death. There are 825 poems in this book, 120 poems less than the number of poems in Kagga.



Short Story

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

The Pit...



If you come to the end of the road you see the gigantic arch of Sri Anjaneya temple. It was as usual eight in the evening when Ramesh was walking past the arch to his home. As he raised his head to offer his salutations to Lord Anjaneya carrying the large mountain in his hand, he experienced a jolt. He had tumbled upon a deep pit that was dug adjacent to the arch pillar. It was open and he felt a sense of horror strike him upon the thought of some innocent passerby falling into that pit.

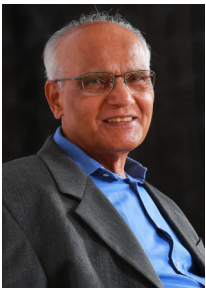
He murmured in disgust. "They dig dangerous pits like these and do not even cover them. They could have at least put some signboards here. Lucky me that I missed a fatal fall today!" He examined the spot. At a distance was a pile of bricks. They could have been arranged around the pit to forewarn the passersby. He stood for a while and thought about himself picking those bricks and putting them around the pit. It is just a matter of a few minutes.

While he was pondering on this thought, another flashed into his mind. "This pit is dug by the BBMP fellows. It is their responsibility to fill it up. Aren't we paying taxes for the same reason? They should own it up. Why should I bother"? With this inner call intensifying, he forgot everything else in an instant and started to tread homeward.

Just when he was having his dinner, somebody was desperately ringing the bell. He opened the door. His daughter was sobbing "Anna, hurry up. While coming back from the temple, Amma slipped and fell into a pit that has been dug up near the temple arch. I am getting nervous about her well-being..."

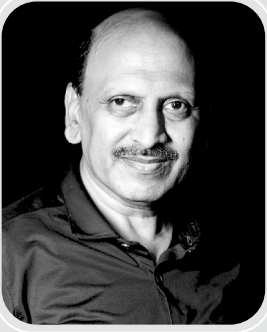
Without even washing his hands, Ramesh was running wildly toward the arch with a feeling of guilt that was probably larger than the mountain that Anjaneya ever carried...

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



S. L. BHRAPPA

Santeshivara Lingannaiah Bhyrappa (born 20 June 1931) is an Indian novelist, philosopher and screenwriter who writes in Kannada. His work is popular in the state of Karnataka and he is widely regarded as one of modern India's popular novelists. His novels are unique in terms of theme, structure, and characterization. He has been among the top-selling authors in the Kannada language and his books have been translated into Hindi and Marathi which have also been sellers.



Whip of Humour

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Paeans of a pothole

'I abhor BBMP' declared Seenu as he gazed at the headlines of the Daily.

'Love has no reasoning. Hate demands one' I replied.

'We worship the moon. He has craters.'

'So?'

'We worship craters too.'

'So?'

'Potholes are but little ones of craters. Hence we worship potholes too. Trying to end the glorious lives of potholes is but a sin of the first order' he continued.

'But potholes are a nuisance...'

'So are news channels, TV serials and ministerial visits. You happily enjoy all those miseries but harp about potholes. Potholes are good for our economy.' I bade him continue.

'In the good old days, the tar portion of the roads used to end about a foot away from the footpaths. Rainwater that hit the roads used to run along that one-foot strip en route to the drains. BBMP, in all its stupidity, is now tarring or concreting the road to its entire width. This means no run-off water and hence no percolation. Water table decline is the result of this stupidity. That which is done by the BBMP is undone by the

potholes. They hold the rainwater for a while, allow it to percolate and at the same time soften the pothole edges with the poor people in mind' explained Seenu.

'What have poor people and softening of edges in common?' I queried.

'Soft edges lead to wider potholes. Wider potholes lead to relaying of roads. Relaying requires labour. Poor people fill those slots' he threw up his hands expansively.

'More labour, more work leads to more expenditure. More expenditure leads to more taxation which is the basis of our economy. Right?' I venture.

'Right you are. Potholes loosen the parts of vehicles. This entails more visits to mechanic shops and more business to spare parts dealers. More business means a healthier economy' continued Seenu.

'Potholes make driving hazardous' I butted in.

'One man's hazard is another man's livelihood. You thump into the pothole; sometimes your offspring spring to the roadside from their perch atop the two-wheeler's petrol tank. The pillion rider sometimes does the vanishing act. You will know of that person's absence only after you have reached your destination. In the meantime, a few of the bones and muscles

utter war cries, thereby seeking immediate attention. The ill-being of your bones and muscles is the well-being of the doctors in the area. A few companies have come forth to sponsor potholes' Seenu seemed to be on song.

'Sponsor for potholes? Would their placards be sticking out of such holes? This is incredible' I was aghast.

'No such scenarios, my boy. The spare parts manufacturers association, the tincture and iodine suppliers' inc., the walking stick producers fraternity and such people have come forth to sponsor more and more potholes indirectly.'

'Indirectly?'

'Yes. They will sponsor Ganesha festivals, Kannada Rajyotsava and such public functions. The sponsored ones are encouraged to erect pandals by digging holes in the road. 'More the digging, more the sponsorship' is the Mantra. 'The unscrupulous medical fraternity', an offshoot of 'Life Scare Nursing guild' is joining hands with these people.'

'Nowadays they are resorting to white topping. Will this not hamper their zeal?' the doubting Thomas in me raised its head again.

'No surface is unbreakable. None is beyond the clutches of selfishness. When leading companies decide to destroy, even governments get destroyed. Poor roads have no say over such matters. Potholes are dearer to teenagers too' he switched the topic.

This was something that needed digging

deep to understand. I threw an enquiring look at Seenu.

'Obstacle race is the magic word. Teenagers enter competitions wherein the one who avoids all potholes in a given stretch of road is declared the winner. Believe me; this is more difficult than the routine Olympics hurdle race and more dangerous. There are also contests like the 'spot the road contest' wherein you will have to mark the tiniest piece of road between two mega potholes. 'Connect the deepest ones' requires a real 'in-depth' study of the miniature craters. In really challenging roads, the contestants have to resort to wheeling only as there will be no road for the second wheel to run on. Besides these, there are other attractions too' elaborated Seenu.

'What other attractions?' I bit the bait.

'On rainy days the potholes act as natural mirrors. Dudes stop at potholes to check on their hairstyles; dudettes resort to lipstick touch-ups, critical viewing of makeup and 'wind-shield wiper-like' hairdos. Bigger potholes act as full-length mirrors. A sly glance at the reflection of the boys following girls would allow the girls to decide on their next course of action. Potholes are very helpful features indeed' declared Seenu.

'All said and done, would not a smooth road look better?' I posed.

'Beauty is not everything sir. An ugly servant is better than a beautiful minister' averred Seenu.

With that statement, Seenu had pocketed my vote.



The Sports Huddle

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Fans returning to stadiums... -Pro Kabaddi League Season 9 Success Story: Bengaluru leg

The Pro Kabaddi League is back with packed crowds, and it is just the reunion the sport needed. Despite a year-long break and then a season with empty stands, the PKL did not lose its appeal. The Bengaluru leg of season 9 was a resounding success, as both players and coaches spoke very highly about fans returning to stadiums and the value of their support. Let us look at some inclusions that have contributed to the success of the Bengaluru leg and the league as a whole.

Season 9 trialled two new Kabaddi regulations successfully. Increasing the number of substitutions and the amendment of the lobby rule have ironed out the minute flaws that were pointed out during previous editions. Teams can now name 14 players in their matchday squad and up to seven substitutions. This has kept the players fresh and given coaches a new side of the sport to explore with impact substitutions. The lobby rule now states that a defender who follows the raider into the lobby without being touched by the raider will no longer be declared out.

The PKL fan squad was introduced in Season 9. Throughout the Bengaluru leg, a

whole section of the SreeKanteerava Stadium was packed by members of the PKL fan squad representing different teams and players. Every time the Bengaluru Bulls played; the stadium was filled to the last seat. The atmosphere and decibel levels every time the Bulls scored a point was extraordinary. Bulls rode on their home support to script back-to-back comebacks from unimaginable odds.

PKL stuck to the league and playoff formats from season 8, with fans being treated to a 'Triple Panga' on Fridays and Saturdays. This format has made every point in every game extremely important. Players are pushing themselves to new levels of consistency and fitness, which bodes well for the sport. Teams are actively looking to scout young talents who have the potential to play on the big stage. This season, KBD juniors graduate Narender Kandola made his debut for Tamil Thalaivas and has led the raiding burden in Pawan Sehrawat's absence. Sourav Gulia, Ankush, and Krishan Dhull are the other debutants taking the league by storm.

Before Season 9, the auctions with new retention categories have evened the 12

teams. Games are very tightly contested with absolutely no margin for error. We have witnessed stories such as Patna Pirates, who were yet to win in five matches, defeating an unbeaten Dabang Delhi. Such a fiercely competed league wherein coaches and players have the utmost respect for each other builds a very holistic experience for all stakeholders.

Anupam Goswami, the CEO of Mashal Sports, believes that "A multi-team women's league is still a long way to go. There needs to be an uplift in training

regimes to build a pool of players as part of a multi-franchisee league." The KBD Juniors initiative will be an outstanding platform for the stars of tomorrow to show their abilities in front of PKL scouts.

It could take a trial-and-error type of period before the PKL returns to the caravan format or ponders a home-away scenario to decide the playoff spots. But this league has ticked all the right boxes and the increased boost of fans in the stadiums should steer the PKL and the sport of Kabaddi in the right direction going ahead.

IIShri Shankaralinga Vijayatell



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The MASTERMINDS...

- Personalities behind AKBMS

Varsha Avadhany

Risk Culture & Security Expert

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"THE FEARLESS LEADER"

Sri D.S. Honnappa

Ex-Vice president and Ex-Treasurer, AKBMS



Entering the home of Sri Honnappa felt like I am on a Time machine travelling back 40 years. The interview didn't just span out his journey alone, but of the family, their struggles, and sacrifices.

The Value upholders

His stories revolved around the stories of values that laid the foundation for AKBMS "Give first, Take Later", "Stand for Brethren", "Daring leads to solutions", and "Boldness leads to growth" are some of his mantras...

He is of that era where in the Brahmin community people remained obscure and were reluctant to form a group and fight for their identity. But it is that very invisible character of the community that fuelled the needs of the youths then to fight for the formation of an association. The sacrifices and the journey partners weren't just the peers in the Mahasabha, but the family members (Wives and Children), who were always inducted as the default volunteers. This ensured that the "Ownership index" for the organization went beyond just the office bearers.

The Initiators

In the 1970s, some of us youth Venkat Naryana, Vaidhyeshwar, and H S Shivshankar started the Brahmana Yuvakara Sangha to foster the identity of the Brahmin youths. We organized a Sammelen at Ram Mandira, N.R.colony which was a huge success. Unfortunately, the event brought in envious hooligans from other communities who had a Black flag protest that led to Police intervention to bring in semblance. We had Master Hiranayya as our First President who was a stalwart in guarding the identity of the Brahmin community. He fearlessly spoke at major events about the role of Brahmins in building a strong society. Looking at our courage and enthusiasm, the Badaganadu Sangha which was formed in the late 1930s but was dormant, approached us to revitalize the Sabha, and thus in 1972 "Akhila Karnataka Brahmana Sabha" was formed. One of the main purposes of the formation of the Mahasabha was to have a common platform for all three sects – Smarthas, Iyengars, and Madhavas. It took decades for this amalgamation to happen and over the years there have been relentless efforts toward strengthening this.

The activists

In the initial years, we were active in holding Sammelans to mobilize the members and get the community together. Our first office was a small space in the Shankara Mutt. We participated in the long march in Tamil Nadu supporting the Brahmin community over there. We held a Sammelen in Belgaum to boost the image of the community in Uttara Karnataka. We also had a successful filing of writ petitions in the Supreme Court against the unconstitutional move of exceeding Government reservations beyond 50%.

The change makers

During the early years, we observed that people would wipe away the Brahminical symbols like Kumkuma, Gopi Chandana, and Vibhuti while they went out to work. There was a fear to be identified as Brahmin and facing the backlash. However, that trend has changed over time. Now people wear these symbols with pride.

The Bankers

Very early on, it was understood that the way to progress is through financial independence and thus "National Cooperative Bank" was formed in the 1980s with exclusive membership for Brahmins, supporting the financial growth of the community. Today this Bank has 11 branches. In the 1980s "Vishvesvaraya Cooperative Bank" came into existence with the same ideology and today has 9 to 10 branches.

The fundraisers

During the era of BVM Subramanya (4

terms over 20 odd years) was the sunshine era of the association with maximum funds raised and assets built for the community. The strategy was simple - 'Tatte Kaasu'. You put money first on the plate before you ask others to contribute. We travelled all the 29 districts, village by village mobilizing funds thrice over. These trips were filled with perils being attacked by Naxals in Dharmapuri to sleeping in community centres to working tirelessly with very little sleep and zero family time. We also didn't shy away from building political relations for strengthening the community. We succeeded thus in obtaining the land for the Women's hostel. It was allotted to us by Sri H.D Kumara Swamy, the then Chief Minister of Karnataka.

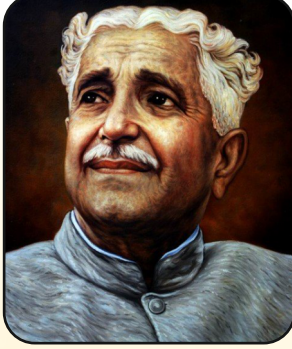
What can be done next

The sabha needs its community political leaders and thought makers of the society to voice support for its activities in parliaments and government bodies. We need to empower our women and encourage them to take up important responsibilities. As far as the Brahmin community is concerned, "We are like a rubber ball. The more the society stamps us down, the higher we bounce back". I am happy to see the Sabha emerge from being submissive to being a fearless fighting force. I strongly believe that the stronger our community becomes, the stronger will the society be at large...

With sincere gratitude, I would like to thank Sr. Honnappa and his family for supporting me in my humble quest to capture the emotions and perseverance he, his family, and his peers displayed in building the brand - "AKBMS".



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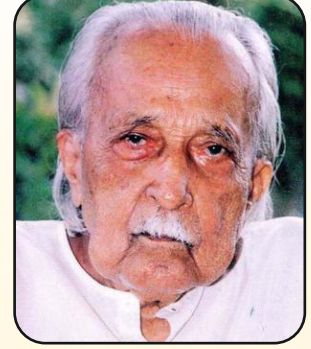
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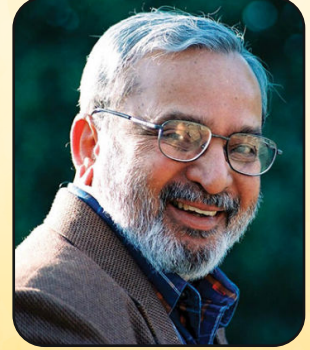
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