



VIPRANUDI

English Journal from the house of AKBMS



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Shikaripura Ranganatha Rao

(1 July 1922 – 3 January 2013) was an Indian archeologist who led teams credited with discoveries of a number of Harappan sites including Dwaraka.

Dr. S. R. Rao, was born into a Brahmin family in Anandapuram, Sagar Taluk, Shimoga District in erstwhile Mysore state (now Karnataka). He completed his education from Mysore university and worked in the Archaeological Department of Baroda State and subsequently served the Archeological Survey of India in various capacities. Rao has led excavations of many important sites such as Rangpur, Amreli, Bhagatrav, Dwaraka, Hanur, Aihole, Kaveripattinam – to name a few. One of his most important works were leading the research and excavations at Lothal, the earliest known port in history and the most important Indus-era site in India. He was also associated with conservation of monuments such as Taj Mahal and many forts. Despite officially retiring in 1980, Rao was requested to work for the ASI Director General in leading Indian archaeological projects. It was under Rao's initiative that the NIO opened a marine archaeology research centre in 1981, which grew into a world recognised body. He was the founder of the Society of Marine Archaeology in India. Rao has been at the forefront of Indian Archeological initiatives for many decades. He is famous for his involvement in extensive research into India's ancient past, from the sites of the Indus Valley Civilisation to the excavations pertaining to the Kurukshetra war.



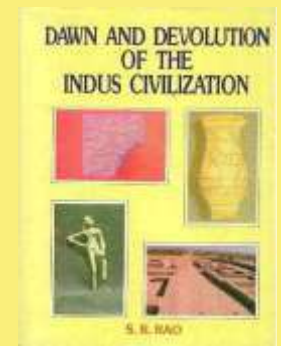
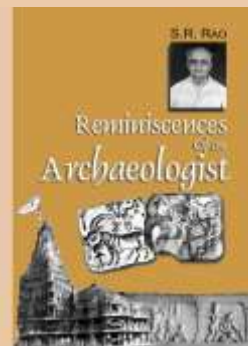
THE LOST CITY OF DVĀRAKĀ



S. R. RAO

Dr. S.R.Rao came from a school of thought that believed in mythology being a part of history. His archeological explorations were always focused towards unearthing this possibility in the backdrop of science and explorations. At Kushasthali (Bet Dwaraka), a strip of sand and stone situated 30 km north of town of Dwaraka, Rao and his team found a wall (560 metres long) visible on the shore itself. Dating of pottery found here gave a date of 1528 BCE based on thermoluminescence dating. Further unearthed was a seal. Rao asserted the three-holed triangular stone anchors found in large numbers in Dwarka waters suggested a continuity in evolution of the anchors in Lothal and Mohenjodaro, which had a single hole, and that the Dwarka anchors of late Harappan phase are a couple of centuries older than the identical anchors of Bronze Age. However, later on the NIO dated the stone anchors to be of fourteenth century of Common Era. It also stated that similar such anchors have been found in other old ports of India. Rao asserted that the unearthed remains at Dwarka were the historical city that was home to Sri Krishna which is currently in ruins. S R Rao, in 1992, deciphered the Indus script as a Sanskritic language, but due to leftist bias in the academia, his decipherment which has been praised by scholars was not accepted by academia.

RTI reveals the step motherly treatment meted out to Hindu projects, by and large. The project initiated by Rao has been stalled by subsequent governments for want of funds. The best tribute that the country can offer this great son of soil is to restart the marine excavations that he once led. Excavations at Dwarka and its archaeology can shed some very important light on the history of our civilization. It can give scholarly authority to our epics. Ignoring it points to a surprising lack of judgment on the part of our leaders and Hindus at large...



Akhila Karnataka Brahmana Mahasabha ®

Gayathri Bhavana, No.3070, 14th Cross,
9th Main, Banashankari 2nd Stage,
Bengaluru-5600070

Phone: +91-80-26771695 / 26770066

E-Mail : info@akbms.com

Website : www.akbms.com

President : Ashok Haranahalli
Chief Secretary : S.Sridharamurthy
Treasurer : Venkatesh S.Naik
Organisational Secretary : Dr.B.S.Raghavendra Bhat

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Editor-in-chief : Satyesh N Bellur

Associate Editors : Dr. A. Gayathri Devi

: Sudhir S Mysore

AKBMS News Editor : Karthik Bapat

Public Relations Officer : Venkatesh Dwarakanath

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Presidential Message

Ashok Haranahalli
President - AKBMS



Dear Friends

Namaskaram to all my Vipra friends.

Happy Festival season to all of you. The State is gearing up for a festive atmosphere with the Gauri Ganesh Festival. In this way, festivals always provide an opportunity to focus the mind towards God by giving some break to the human nature of materialistic pursuits. These festive times create a platform for everyone to participate in moments of joy and happiness without any distinction between the old and the young, refreshing the mind in turn. Thus festivals and customs have their own significance and representation. But in recent days, there have been unmindful talks about Brahmins and Sanatana Dharma. In fact, few people are heard making indiscriminate statements under the false assumption that they can eradicate Sanatana Dharma. However, those who are passing comments like this should take cognizance that all those who want to destroy Sanatana Dharma have destroyed themselves because Sanatana Dharma is imperishable and it is also the prescribed way to attain truth. Sanatana Dharma is immortal and imperishable.

All through History, Sanatana Dharma and our country have been attacked by foreigners and upon every such attack, we have had a Shivaji or a Baji Rao who stood up for the protection of Bharatha Bhumi and upheld Sanatana Dharma. Although foreigners tried to torment, torture and destroy our country and our faith in various ways, the unity of the country has stood firm not just due to any one

political effort. The reason why the country is united from Kanyakumari to Kashmir, is because of our ancient way of life, our cultural heritage and the penance of great people. Those making statements against Sanatana Dharma should note that Sri Adi Shankaracharya was the one who showed that our country is religiously and spiritually one Nation. Besides this, in the past, foreigners attacked our customs, thoughts and cultural practices. But the irony now is that there are attacks from our own people. Hence today, more than ever before we need to give more importance to one of the missions of our Mahasabha which is Samskara. In this regard, the elders should increasingly organize educational programs to spread the knowledge of Dharma in our children, which inculcates an inclination towards Sanatana Dharma right from their childhood. In this light, we must not forget that the responsibility of building heroic Sanatanis who can face and respond effectively whenever there is an attack on Sanatana Dharma is a little more in all of us dear Vipras.

Realizing that being organized and united (Sanghatane) is the only answer to all these factors, we laid great emphasis on bringing together of all Vipras together under one umbrella. Keeping this Snghatane in view, which is also one of the visions of Mahasabha, we undertook a tour of North Karnataka during the last month. It is remarkable that six office bearers enthusiastically participated in this three-day organizational tour despite their work pressures. We started from Bengaluru to visit Hampi village where we interacted and responded to some of the problems of Vipras and informed them about the legal steps already taken. The next day we proceeded to

Ilkal town and met the local leaders and addressed the gathering as well. We visited Bagalkote on the same day and participated in an award function for young talents. The same evening, a meeting of a large gathering of vipras was organized in Bijapur which in itself was a unique experience. The enthusiasm of the people gathered and the organizer's concern about the Brahmin community touched our hearts. The next day we got to meet and interact with about ten local Brahmin associations and were able to collect their opinions. A visit to the Brahmin society in Lokapura village, located slightly away from Bijapur was significant. The efforts of a handful of Vipras from that village is worth mentioning here. They have planned a Community building for Vipras, they have taken up many such projects and also have involved themselves in addressing the grievances of the community, all of which is a great story to inspire the unification of the entire Brahmin community in the State.

From the perspective of building a strong community, our Bijapur visit was one of its kind while at the same time the visit to the divine shrine of Sri Samarth Sadhguru Ganapati Rao Maharaja in Kannur, the spiritual house of Sri Gurudev Ranade in Nimbal, Jnana Yogashram of Sri Siddeshwar Mahaswamy Shivaikya and the visit to Sri Kshetra Gnaneshwar Mutt in Lokapura, spiritualized our thoughts and opinions. As mentioned earlier, the sanghatane of Bengaluru Metropolis is important for several reasons. Given this, we will be appointing key people to organize and undertake various programs to bring people together and strengthen our community. The roadmap for this is ready and will be executed in phases. Shortly, I hope the enthusiastic young men and women, seniors and juniors will join hands with Mahasabha on a greater level. See you in the next issue with more details.

Peace Be To All

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Quotable Quotes from Lal Bahadur Shastri



"Jai Jawan Jai Kisan"

"Discipline and united action are the real source of strength for the nation"

"The preservation of freedom is not the task of soldiers alone. The whole nation has to be strong"

From the Editor's desk...✍

Satyesh N. Bellur
Editor-in-chief



Dear Readers...

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

Today in India, every second house has one of its family members residing abroad. These NRIs have done extremely well for themselves and have brought laurels to India. But how much do we know about them? They have their own challenges and their own unique life to lead – both are different from our own here. What makes them tick? What unnerves them? What would make them stay there forever or look to return sooner or later? Any insights about them would make up for both an interesting and informative read for many here...

Mr. Venki Prathivadi who stays in Melbourne has been writing articles in our journal ("The NRIs Kaleidoscope") enumerating various aspects of an NRI's life in general. In this edition, there is a very interesting article from him wherein he has touched very briefly upon three subtle aspects that relate to an NRI and reflect their thought process. I think that this article gives just enough food for thought for us all in our attempt to understand and more so, to appreciate our fellow citizens staying outside the country. We would be very happy to see Venki continuing this series and providing further insights on the subject, as we do not get to read them often...

Dr. A Gayathri Devi ("Did you know" series) left for the US on an extended trip. Before leaving she called and spoke to me. She said – "Satyesh, Due to my travel, I will not be able to write my articles every month. Also, my present column is coming to an end. So I have decided to start a new column titled "Wit & Wisdom" and have mailed you the first six articles under that. That will take care of the next six editions of our journal. By the time you finish with them, I will be back". That is commitment! I wish her a pleasant stay in the US and am happy to inform you that her new column has begun!

Asian Games – 100 plus medals. India is rocking. A long way to go, but the road now seems to be getting even and predictable...

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



Satyesh Bellur

Satyesh N. Bellur

Answers to Puzzles – What am I?

- | | |
|-------------------|--------------|
| 1 - A Tooth; | 2- A Barber; |
| 3 - A Dictionary; | 4 - Mercury; |
| 5 - A Cold | |



AKBMS – News & Events

Savithri Ramesh

Lead members of the AKBMS Women's wing.
Contact: 9900788954; saviramesh14@gmail.com



We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during June 2023, to your perusal :

Events and Programs of AKBMS :

1. A grand award ceremony to recognize young talents was organised at Bagalkote in September. Speaking on this occasion Sri Ashok Haranahalli expressed that there is an intense need to follow up with the Govt of Karnataka on the Educational policy that has been proposed, which would largely help poor Brahmin students to complete their studies and take on the career that they want to pursue.
2. The President along with a few office bearers visited the North Karnataka regions intending to build and strengthen the community. They visited Hampi, Ilkal, Nimbale and Lokapura. They met the local Brahmin associations and interacted on various aspects of progress and unity of our community there.
3. Sri Ashok Haranahalli also visited Bijapur as a part of strengthening the Mahasabha and unifying the community.
4. Various programs towards building the AKBMS memberships, Pratibha Puraskara for students, and Girija Kalyana celebrations were held in Mysore.
5. A unique initiative of bringing together the business community of Brahmins through a conference was held at Kalburgi and Hariharapura. The focus of these conferences was to encourage the business of Brahmins, networking, helping each other's growth, and enabling the building of a strong independent body of Brahmin business force.
6. A medical camp on Neurology and related ailments was held in Bangalore.
7. In the following month of October, on the 8th of that month, a free medical camp and Breast cancer screening test is being held in Bengaluru.

VipraVanijya, a program to promote, network, and progress is being organized by the AKBMS Entrepreneurship wing on Oct 8th.



Rayara Aradhane 12



TIMELESS TRADITIONS...

Dr. Jayant Agasthya

Writer, Seeker & Teacher

Contact: 9739096077 / jayant_agasthya@hotmail.com

Ahara paddhati (food habits)

Shree gurubhyo namah.

According to Upanishads, food means that which is experienced by the real Self or the consciousness. This can happen directly by the Self or through intermediary means like organs. The Maitrayani Upanishad states that a conscious person exists amid matter (Prakriti). He is also an enjoyer since he enjoys the food of matter. The fact that food is any extraneous experience is brought out by the same Upanishad: as per VI -12, Verily, all beings fly forward day by day with a desire to obtain food. The sun takes food for itself through its rays. Fire burns due to food and Grhita (ghee in common parlance). This world was created by Brahma with a desire for food and except man, no other being on earth strives or struggles to earn their food!

Our shastras repeatedly tell us that a good mind is the most essential tool to do any type of sadhana. मन एव मनुष्याणां कारणं बन्ध मोक्षयोः – the mind is the instrument that either leads us to liberation or bondage. Chandogya Upanishad describes the process of how food is assimilated. अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठोधातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांससंयोऽणिष्ठस्तन्मनः – The food that is divided into 3 parts – the first part or the most coarse part is converted into faeces after the primary digestion happens in the stomach. This means that not all the food we eat must necessarily get digested. The second part or the medium part becomes the

flesh etc., and the finest or the most subtle part becomes the mind. Similarly, even the water we drink is divided into 3 parts – the first part or the undigested part becomes the urine, the second part becomes the blood and the last part becomes prana.

Eating food just for the sake of eating creates an imbalance in the body. The food that is eaten should not only nourish the physical body but also ensure that all the remaining 4 koshas – pranamaya, manomaya, jnanamaya and vignaanamaya get the proper nourishment.

The Bhagavad Gita provides a lucid philosophical explanation for such importance to this common human act. Considering the body as the dwelling of the divine, the Brahman, as it is addressed, is the one who eats as an inseparable part of this divine entity and hence Brahman himself and the food being eaten as a manifestation and gift from the divine and thus as a form of Brahman again, the act of eating becomes an act of Brahman being offered to Brahman by Brahman, a contiguous act of humility devoid of any sense of vanity or egotism. Viewed in this light, eating becomes an act of supplication, a ritual that purifies man's mind by removing the encrustations of all extraneous vitiating factors. A purified mind is the portal through which positive and constructive thoughts are engendered, aiding in man's emotional and spiritual development.

The question now arises on the what, when, how, etc., of the type of food we eat. Many scriptures decline the way, time, type, and method of food that must be eaten. The primary and most important among these scriptures is Manusmriti. It is interesting to note that the food to be eaten or not eaten is to ensure that type of Vritti a person follows – e.g., for a brahmana following Sanatana dharma, it is of utmost importance that his mind is clean and pure as the main Vritti of a brahmana is adhyayana (constant study of scripture) and adhyapana (constantly teaching or sharing his knowledge). Hence, the food that a brahmana partakes must be in line with his Prakruti / nature whereby the mind is always calm with razor-sharp intellect. Similarly, the food a Kshatriya partakes must induce valour in him as his primary duty is towards safeguarding the nation.

Some shlokas may look impractical to common people given the current lifestyle. However, the entire concept of food, types of food that must be eaten, those foods that must be discarded, the way food must be eaten, etc., is followed scrupulously even today by many people with positive effects on their mind and sadhana.

Food must never be eaten with passion or with greed just for the sake of eating. Our Upanishads categorically state that food is life's medicine. It is the Agnihotra sacrifice offered to the Atman in the Prana, in the form of Rayi or food. The Maitrayani Upanishad says that both the mind and the food to be eaten should be purified before eating food. The food we eat must be eaten consciously and never gulped. Our elders always had the habit of spending quality time eating food and never rushed. Further, the food we eat must be purified as we are offering it to the Atman. Hence, chanting Anna sukta or other relevant Mantras that are meant to convey the meaning of this sacrifice or internal Dravya-Yajna is chanted before consuming the food. The Vaisvanara Agni or Virat is the Fire that digests food.

To conclude, food must be eaten to sustain life and not to give in to our cravings. There is a famous saying "Eat to live, Not live to eat" – the meaning is very profound. Food is called 'Anna' because it is eaten (Adyate) by all beings and it eats (Atti) all things in the form of Prana the eater of food (Taitt. Up. III. 7).

Significant events in October...

- 1854 – The introduction of postage stamps started in India
- 1862 – The Indian Penal code Act was passed and came into force
- 1962 – The war started between India and China over the border dispute
- 1978 – The marriage age of girls was increased from 14 to 18 and that of boys from 18 to 21 years
- 1978 – The first test tube baby was born in the Indian state of Calcutta and the second in the world

(Compiled by Sudhir S Mysore)

Thus Spake Lord Krishna

Mrs. Veena Prahlad

Eternal student, Gitaadhyayee
Contact: 9900100776
veena.tejaswinip@gmail.com



Sharanagati – Total Surrender

Many readers may be familiar with the story of Gajendra Moksha, the salvation of the Elephant King Gajendra. In this tale from the Bhagavatpurana, the Elephant King Gajendra's leg becomes ensnared by a crocodile in a lake, leading to a prolonged and fierce struggle. As time passes, Gajendra realizes the futility of his efforts and decides to surrender to Vishnu, the Supreme Lord, the only one capable of saving him from the relentless grip of the crocodile. The core of the story lies in Gajendra's stuti, his prayer to Vishnu. It's not merely an elephant seeking deliverance from a crocodile but a soul yearning to break free from the cycle of life and death. Eventually, Vishnu arrives riding on Garuda, and with His divine discus, He severs the crocodile's hold, setting Gajendra free. The crocodile, touched by the Supreme Lord's discus, also transcends its curse, transforming into a celestial being.



This story is often depicted with the elephant offering a lotus to Vishnu while the Lord descends from the sky, mounted on Garuda. However, there exists a more profound representation of this narrative, one where Vishnu stands in the lake, cradling the elephant in one hand and gently caressing the crocodile with the other. This depiction is more poignant, for it underscores God's love for all beings, as He liberates both Gajendra and the crocodile from their respective entanglements.

Irrespective of how the story is portrayed, the essential lesson lies in the concept of surrender—total surrender. In his prayer, Gajendra expresses his willingness to relinquish his mortal form, realizing that Vishnu is his ultimate destination. This realization that our current existence is a product of our attachment to the material world and that we are fundamentally part of the omnipresent, omnipotent being, can only dawn upon us when we shed our ego and surrender to God.

The term "surrender" may carry a negative connotation, but the surrender discussed in the Bhagavad Gita is more about remembering our true nature. Arjuna articulates this realization at the end of Lord Krishna's discourse:

"naṣṭo mohaḥ smṛtir labdhā tvat-prasādān
mayāchyuta sthito 'smi gata-sandehaḥ kariṣhye
vachanaṁ tava" (Gita 18.73)

Arjuna acknowledges that his ignorance has dissipated, and he now remembers his true self and purpose. He adds that all his doubts have vanished, and he is prepared to follow Krishna's guidance.

It's important to note that in the Gita, Krishna symbolizes our conscience, as evident in this verse:

"īśhvaraḥ sarva-bhūtānām ḥṛid-deśhe 'rjuna
tiṣṭhati bhrāmayan sarva-bhūtāni yantrārūḍhāni
māyayā" (Gita 18.61)

Krishna elucidates that God, through His illusion (Maya), orchestrates the human experience by residing within the hearts of all beings. Our task is to transcend this illusion and realize our true selves. The most straightforward path to this realization is surrendering to the divine presence within our hearts:

"tam eva śharaṇam gachchha sarva-bhāvena
bhārata tat-prasādāt parām śhāntim sthānam
prāpsyasi śhāśhvataḥ" (Gita 18.62)

Krishna advises Arjuna to surrender to the force responsible for the entire creation, assuring him that this path leads to ultimate peace and liberation.

"man-manā bhava mad-bhakto mad-yājī māṁ
namaskuru māṁ evaiśhyasi satyaṁ te pratijāne
priyo 'si me" (Gita 18.65)

This verse encapsulates Gajendra's realization in the story. If material gain were the key to happiness, then why do many wealthy individuals lack inner peace while some contented souls possess very little? This paradox emphasizes that true bliss is found within us, our authentic selves. In verse 18.65, Krishna instructs us to focus our minds on Him, become His devotees, worship Him, and surrender to the all-encompassing God—the only reality. This transcends the perishable

body, ego, mind, and intellect. By concentrating on what is eternal and ever-present, we come to understand our true nature. This verse assures that by following this path, we will ultimately attain God.

"sarva-dharmān parityajya mām ekaṁ śharaṇam
vraja ahaṁ tvām sarva-pāpebhyo mokṣhayiṣhyāmi
mā śhuchaḥ" (Gita 18.66)

In simple terms, this verse exhorts us to abandon all roles and surrender to God. By doing so, all sins will be forgiven, and liberation is guaranteed. However, a deeper interpretation suggests that we should relinquish the belief that we are the sole doers of our actions. Any task we undertake is ultimately a manifestation of the life force within us—the Supreme Self. It is our ego that makes us believe that we are performing the action and therefore are the owners of the fruits of these actions. Since we are part of the divine being we need nothing, so why are we attached to the things of the world? We instinctively surrender to our parents and teachers because we trust they will guide us toward our goals, Krishna, or the Supreme Self, makes a similar promise in this verse. Total surrender only occurs when we transcend the limits of our physical bodies and the material world, recognizing the divinity within ourselves.

The concept of sharanagati, total surrender, as conveyed in the story of Gajendra Moksha and the teachings of the Bhagavad Gita, invites us to transcend our ego and realize our inherent divinity. Total Surrender is not a weakness; it is a profound realization of our true nature.



My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru
Contact: 9845187797; satyesh.bellur@gmail.com



Swadhyaya

Several phases in life are different from one another. Each of these phases imposes a certain duty on us and offers in return, outcomes that too are different from one another. Life is beautiful only because of the diversity that it brings forth. Just imagine how mundane our life would have been if we were to get up every morning and do exactly what we had done the previous day.

Come childhood, it is the time for learning the very basics – basics of education, a chosen vocation and life in general. It sets the foundation for one's physio-intellectual growth. Then comes marriage and home life along with a career to build. This is a time when one gets into multiple roles to don and multiple responsibilities to shoulder and accomplish. The focus is more on utilising what has already been learnt to one's potential and earning a name in society. This time too passes away quickly and one reaches an age when he has to take a breather from his job and relax. He has had enough of work done and goals accomplished. He is physically in a deteriorating stage, but intellectually on a tremendous growth path. This is the right time to introspect...

It is that stage when learning has to come back. All that one wanted to master but couldn't due to time constraints and circumstances are there now at his disposal. To

all the life lessons he has learnt, he is now able to add on the higher values and realisations. He is now in a position to put into practice all those spiritual thoughts that are waiting in the wings to fly. Though Swadhyaya simply means self-learning, it indeed reflects upon what one should be doing at this stage of life.

It is time to introspect. It is time to evaluate the past years and see how the coming years can be different in terms of achieving a joyful life. It is time to put into practice new thoughts and realisations that can enrich one's soul and make it truly enlightened. This calls for newer learning and doing things very differently from the earlier years. Swadhyaya indeed refers to this activity more than simply referring to learning...

ಬದುಕಿನೊಳಗಲ್ಲಲ್ಲಿ ಒಳಸರಿವ ಯತ್ನದಲಿ |
ಬದಿಗಿಟ್ಟು ರಗಳೆಗಳ ಅರಸುತೊಳಿತುಗಳ ||
ಓದಿನಲಿ ಕಲಿಕೆಯಲಿ ಮೈಮರೆತು ಸಾಗುವುದು |
ಇದು ತಾನೆ ಸ್ವಾಧ್ಯಾಯ - ನವ್ಯಜೀವಿ ||

Spirituality is all about understanding the essence of any practice and imbibing that essence beyond its limits into our daily life till the final realisation occurs. If somebody gets into a life of self-learning and self-actualisation, by our earlier definition, he has to be in Swadhyaya. No doubt about it. But spirituality is taking that extra meaningful step

from where the common thought process stops. In this case, one while continuing to focus on his joyful journey should also focus on imparting all his lessons and learning to the rest of the people around so that they too can start their joyful journeys. While being in that phase of self-learning one should also bring his fellow beings on the very same path. When one can achieve this, he truly will be indulging in Swadhyaya – He not only enriches his own life but will also enrich every other soul that touches him...

The final question emerges now. Is there a particular age or stage in life that one needs to think of Swadhyaya? For a spiritual practitioner, there is nothing like a good time or a bad time or the appropriate stage in life to do something good, meaningful and beneficial to society at large. Now is the time!

ॐ

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभागभवेत्

ॐ शान्तिः शान्तिः शान्तिः

Puzzles – What am I ?

(You will find the answers in the editorial section – From the Editor's Desk)

1. I'm (usually) white and used for cutting and grinding. When I'm damaged, humans usually remove me or fill me. For most animals I am a useful tool. What am I?
2. I shave every day, but my beard stays the same. What am I?
3. I'm where yesterday follows today and tomorrow is in the middle. What am I?
4. I'm a god, a planet, and I measure heat. What am I?
5. I can never be thrown but I can be caught. Ways to lose me are always being sought. What am I?

(Compiled by Sudhir S Mysore)



Real Lessons in HISTORY

Paresh Nadig

Solar Energy Professional

Contact: 9964817758; E-mail : paresh.nadig@gmail.com

The Imperial Era (Part 4): "A Flashback"

Thanks to colonization, the quality of interaction between India and the Western nations took a turn for the worse. Since the British made extensive changes to everything including administration, education, judiciary, transport, and the army, the very structure of the State became different. Over time, a middle class vastly different from the earlier days was formed which began questioning the legitimacy of foreign rule. Along with this, attempts at improving social and spiritual realms ushered freedom movement that obtained a definite form in the second half of the nineteenth century.

It is worth noting a paradox here. Earlier, England went on establishing colonies aspiring to be the leader of the whole world. It profited immensely from its colonies, especially India.

But during the twentieth century, England's prosperity was the end of a tale. Particularly after the 1930s, England had lost the capability to retain India, Burma, Sri Lanka, Palestine, etc.

Unlike the earlier days, it had become impossible for England to enhance its coffers by using its imperial status. The multinational companies had become more powerful than any government to protect England's economic interests.

The Failing

In a limited sense, imperialism came to an end. However, the imperialist mindset

continues as before – this is clear from a perusal of recent history. In the pretext of promoting independence, the US has been working for decades towards maintaining its dominance.

Theodore Roosevelt 'liberated' Cuba from Spanish oppression. Since then, on the pretext of 'security,' the US has been controlling Middle America and Panama. Such measures are being taken all through the twentieth century. Haiti, Nicaragua– the US has been interfering everywhere. Noam Chomsky has opined that in whatever measure the US government or the CIA invests money in South American countries, in the same measure, there have been offenses and human rights violations.

This analysis by Chomsky is not baseless. It is a myth that powerful nations aid the progress of the weaker ones. In reality, the Western nations are interested in other nation's resources and cheap labour. To profit from such circumstances, the US in the Philippines, Singapore, Korea, Mexico, and Nigeria; Japan in Taiwan and Hong Kong; and the Germans in parts of South America, established manufacturing facilities.

Globalization

From all this, benefits did ensue to the Western nations. But as a result, they are facing the dilemma of a significant portion of their population becoming lethargic and unemployed. Such developments have created chaos everywhere. Kwame Nkrumah said in

his 1965 work, *Neo-Colonialism: The Last Stage of Imperialism* –

“The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality, its economic system and thus its political policy is directed from outside.”

This can probably be seen as direct interference. Apart from this, there are numerous occurrences of indirect meddling via the IMF, the World Bank, and other omnipresent 'invisible governments.' Earlier, there were attempts to occupy the whole world. Today, with trade as a weapon, there are attempts to make the whole world move in a single direction. In recent times, since 1982, the money flowing out from the colonized countries to the rich nations has been more than what they receive from outside. Naturally, there is an outpouring of opposition to the

West's 'globalization' attempts. As a result of this reaction, there are now efforts being made in several countries to annul the perversities that had crept in while writing their history.

Servile Mentality

To summarize: Instead of saying that social and cultural transformations occur as a result of empire building, it is reasonable to believe that these processes occur synchronously, complementing each other. Getting the elite classes of society to come to their side is a process that supplements the expansionism of powerful nations. Consider the following example. If a view is taken that education must help promote and grow Indian culture, then the textbooks would include the Vedas and the Puranas. However, at present, all these value-based and foundational knowledge are limited to classes far removed from the mainstream.

Localization of education and history is yet to commence even after six and a half decades of independence. The study of humanities continues to proceed in a direction away from the local view.

Even after colonialism has ended, the psychology of the masses on the one hand, and the submissive mentality on the other continues to be in the pre-independence mode.

The desire of powerful nations for supremacy keeps showing up in different forms - this is regrettable, but unfortunately is also the eternal truth. A new kind of colonialism—neo-colonialism—is in vogue through the establishment of economic supremacy; even this is now stale news. It is not a new development. History has always taken this path. That which is termed 'history' is nothing but the memoirs of evil forces repressing noble, civilized races. Conciliation, compensation, divide and rule, and force - the evil forces will not hesitate to use any of these four well-known tools as exemplified by the US's actions over the past sixty-five years. There is a saying – 'War' is a different form of 'Negotiation.' This applies to international relations too. We have witnessed during the history of the world over the last six to seven decades that when it becomes nigh impossible for powerful countries to achieve their aims through political means, they will not hesitate to go to war against weak countries.

To be continued...

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Mind over Matter

Anitha Nadig

Mind Coach and Emotional Wellness Counsellor
Contact: 8277130366 | anitha@mindsakhya.com



Giving in to your obsessions

'Raksha and Bharath were worried about their daughter Sanvi. For three months, Sanvi was consistently late to school. She used to miss the prayers regularly. Punishments and warnings didn't seem to bring any change in her behaviour. Raksha and Bharath's efforts to help her get ready also didn't help much. The school authorities have asked Sanvi to meet the school counsellor.'

'Nishanth is a software developer, who was recruited by a Singapore-based company. He is an extremely intelligent & brilliant individual. He has been working for three years and he has not received any promotions while his peers have moved up one step in their career ladder. He is getting the same feedback in his performance review every year. The complaint about him is he is neither on time to the office nor to any of the meetings, even the client meetings. This time, his manager asked him to meet a psychologist.'

'Jaya is a school teacher and has hopped three to four schools in the last six years. She has lost her job in the school for the same reason - coming late to school. Seeing the same challenges faced by Jaya, her husband advised her to meet a therapist.'

Over the years and months, Sanvi, Nishanth and Jaya have realised that they are unable to come out of this habit in spite of making efforts. They are frustrated with this behaviour but do not know how to come out of it. Finally, they decided to seek professional help.

On meeting the counsellor, they were diagnosed with OCD - Obsessive Compulsive Disorder.

Obsessive-compulsive disorder (OCD) :

The American Psychiatric Association defines OCD as a disorder in which people have recurring, unwanted thoughts, ideas, or sensations (obsessions). To get rid of the thoughts, they feel driven to do something repetitively (compulsions). The repetitive behaviours, such as hand washing/cleaning, checking on things, and mental acts like (counting) or other activities, can significantly interfere with a person's daily activities and social interactions.

Obsessions :

Obsessions bring fear, anxiety or disgust. They are shown in the form of recurrent and persistent thoughts, impulses or images. People with OCD recognize that these obsessions are not rational. The intrusive thoughts are so excessive and unreasonable that even thinking logically does not help to stop the compulsions. People with OCD, ease the distress either by compulsive behaviours or distract themselves with other activities.

Compulsions :

Compulsions are repetitive behaviours (washing hands multiple times) in response to an obsession. This compulsive behaviour can also be a mental act like rumination, mental

rehearsals and counting. In severe cases of OCD, compulsions affect daily activities and routines badly.

'Rakhsa and Bharath took Sanvi to the counsellor. They explained how Sanvi takes more time to get ready to school. On probing her, the counsellor discovered that Sanvi feels clean only after using twenty mugs of water. She feels that germs in her teeth get cleaned only after brushing her teeth for four rounds. If she does not stick to these specific numbers, it causes her distress. To avoid the distress, she sticks to those numbers.'

'Nishanth already had an awareness that his time management issue has something to do with his mental health. With his research skills, he had already read many articles about OCD and had suspected that he may have OCD. But he needed a push to seek professional help.

When he met the psychologist, he explained his problems well without probing. He mentioned that he is a religious person and does pooja every day. He feels something bad will happen if pooja is missed. Also, his bowel does not get cleared at once in the morning. He feels that his bowel gets cleared only after going to the toilet three times. He also carries this belief that if he goes to the toilet after taking a bath and before doing pooja, he should take a bath again to do pooja. If he thinks to skip any of these self-inflicted rules, he gets scared that something bad will happen. To overcome the fear, he ends up doing all these compulsions and then leaves for the office.'

'Jaya met the therapist along with her husband. During the discussion, Jaya's husband shared his observations about Jaya's compulsive behaviour of rechecking the stove, geyser and locks before leaving home and her obsession with keeping things in symmetry.

On further probing Jaya, she confessed that

she has the habit of rechecking twice whether the geyser and stove have been switched off. Once she locks the door and takes the lift, she starts doubting if the door is locked and again comes back to recheck. If she does not recheck, she starts thinking about the catastrophic effects of a house being robbed or burned down. To avoid those thoughts, she rechecks again and again before leaving for school.

She also spends a good amount of time keeping the kids and her husband's slippers in order in the shoe rack before leaving. All these activities take time and Jaya ends up late in school.'

OCD can be broadly categorised into 5 types.

1. Contamination obsessions with cleaning compulsions
2. Symmetry obsessions with ordering compulsions
3. Harm obsessions with checking compulsions
4. Obsessions without visible compulsions
5. Hoarding

Sanvi was diagnosed with contamination obsession and cleaning compulsion whereas Nishanth's case was of harm obsessions with checking compulsions. Jaya had both harm obsessions and checking compulsions as well as symmetry obsessions and ordering compulsion.

They were psycho-educated about OCD and its types. An awareness was brought about how it is affecting their daily routine and goals. They were briefed about the therapy approach and duration.

All three of them are undergoing Cognitive Behavioural therapy(CBT) and

Exposure and Response Prevention(ERP) therapy for OCD. Mindfulness techniques are also being taught to them to deal with their fear and anxieties.

CBT helps in identifying the unhelpful ways of thinking(Cognitive distortions) and unhelpful behaviour patterns. It teaches techniques on how to deal with unhelpful thoughts and behaviours and to change them. Counselling with CBT includes problem-solving and healthier ways of coping with difficult situations.

ERP helps people to reduce their anxiety by slowly exposing them to perceived threatening situations in a controlled

environment. It also encourages people to prevent compulsive behaviour. ERP is not about eliminating the anxiety but accepting and learning to manage it.

Research is still going on to find the exact cause of the OCD. There are various theories about OCD where experts say that OCD occurrence can have multiple factors contributing. Some of them include genetic, neurological, behavioural, cognitive and environmental.

Avoiding the occurrence of OCD is not in our hands. But understanding it and learning to deal with it is absolutely in our hands.

||Shri Shankaralinga Vijayatell



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Ph : 080 - 4149 6133

Performing Arts...

Dr. S.N. Susheela

Prof of Music and Director of Department of Yoga, Bangalore University.
Contact: 6361223590; susheelasn1961@gmail.com



SREEPADA RAYA's legacy through his compositions



**(Vrindavana of Sreepadarayaru
at Mulabagilu, Kolar District)**

In my previous article, I wrote about the life of Sree Padaraya. In this article, I have tried to analyse various types of musical compositions composed by him. Sreepadaraya seems to have used the Ankita VITTALA in his compositions which was continued by all his shishyas and prashishyas. There is a place called Abbur, in Channapattana Taluk of Bangalore District. This place is blessed to have the Vrindavana of the great sage Sreebrahmanya Teertha in its soil which attracts everyone for many good reasons. It is believed that both Sreebrahmanya Teertha's and Sreepadaraya's mothers were sisters.

Sreepadaraya composed many Dasarapada. He, for the first time, started using the pen name – Vittala. His Ankita naama was Rangavittala. It is noteworthy to observe that many Haridasas later composed Devaranamas in the praise of Sreepadaraya. Sree Vyasraya's composition gave complete details about his life. Before analysing his songs, it is essential to mention here that Sreepadaraya was the pioneer in introducing group singing, and also Nartana Seva. As time passed, this tradition was named Bhajane, an already established form in Maharashtra. We must remember the fact that Sree Panduranga, the deity at Pandarapura is popularly known as Bhajana Priya.

We can classify the compositions of Sreepadaraya into a monologue, praise of God, and devotional compositions composed to correct the corrupted society. These songs establish the importance and greatness of the Vaishnava tradition or Dwaita mata Siddhanta. One of the major contributions of Sreepadaraya lies in the fact that he penned wonderful compositions on Lord Narasimha, which paved the way for his followers to do the same. His Shree Lakshmi Narasimha Pradurbhama Dandaka stands as a unique example of his oceanic knowledge in Sanskrit, music and grammar.

This composition starts with the words

"Duritagaja Vanchanana Narahariye bankapurada dhaaruni puravasa sree narasimha" is one of his most popular compositions which depicts the very purpose of the incarnation of Vishnu as Narasimha. The opening words "Duritagaja" portray the story of Vishnu saving the life of an elephant. Also, the geographical details are helpful for a researcher to go in deep about his legacy given to mankind. He has also written a great text, Vagvajra in Sanskrit. This tradition of writing Sanskrit texts was then followed by his Disciples. The portrayal of the concept of Navavidha bhakti became the theme of the compositions of all later Haridasas which Sreepadaraya initiated.

The nine types of bhakti in general are Shravana, Keertana, Smarana, Paadasevana, Archana, Vandana, Daasya, Sakhya, and Atma nivedana. It is a well-known fact that Sreepadaraya laid the foundation for composing in all nine varieties of Bhakti. Compositions like "Kangalidyatako Kaveri Rangana nodada" ... prove his strong faith in Lord Hari. He symbolically says that the human eyes are meant to visualise Sreehari. The act of submitting all our body parts to Lord Hari's feet is well depicted here. Eyes to visualise Sreehari, ears to listen to the Keertanas of Sreehari, tongue to speak and sing the sacred songs of Sreehari, legs to walk to places of pilgrimage, hands to serve the needy, and finally dedicating our whole body and mind to the lotus feet of Lord Vishnu. All nine types of bhakti are the very essence of the compositions composed by Sreepadaraya.

He also has the credit of composing Venu Geete in Kannada, Gopigeete and Bhramara geete. We can assume that these works which have a fervour of shringara bhava influenced

the later padas&javalis which is known as Nayaki-Nayaka bhava which is a very popular term in Indian music. Many of the themes of his compositions are derived from Bhagavatha.

Few of his compositions carry Vatsalya bhava too. Here the composer becomes Yashoda, an elegantly characterised mother and the compositions are in dialogue form. We can see this form in one of his compositions - "Drusti tagee to beedi mettabyadavo" where Yashoda requests Srikrishna not to go out and be safe inside the house. An unusual experiment of fusing two different incarnations of Vishnu Ramavatara and Krishnavatara is seen in this composition. We find various types of compositions. 35 devaranamas, suladis (unique compositions of Haridasacult), Ugabhogas which again is a unique form of composition coming under "Anibhadhdha" group of compositions, etc.

Ee vanadegula, Ninnaadheena shareeraare the suladis he composed. Unfortunately, as none of the Haridasa compositions have been notated, it is difficult to trace the traditional and authentic way of singing these suladis. Perhaps Sreepadaraya is the first composer who was immensely mentioned in other Haridasas in their compositions that were composed later. Smarisi badukiro sreepadarayara, Sreepadarayara Divya paada and other compositions by the later Haridasas prove this and are like a mirror to the huge contribution he poured on India's cultural heritage.

Sreepadaraya found all happiness in stamping the various plays of Sree Krishna as a child. This can be seen in compositions like Ada pogona baro Ranga etc where sakhya bhava is

well depicted. Lullabies like "Laali Govinda laali kousalyabala" etc are the best examples of Sreepadaraya's mystic imagination of becoming the mother to sing for the child. In a few of his compositions, he pleads with other gopikas who often complained about Krishna's mischievous attitude, to consider him as a small, innocent child. "Eke dooruviri", "Iko node Ranganathana chikka padava" are the most popular songs which every musician joyfully sings during their performance. Sreepadaraya is credited with having composed many Dasarapada with shringara bhava. The feeling of separation by the Gopis is well depicted in songs like "Ranga kolalanuduta banda Yashodeya kanda kolala dhanwige virahavu naariyarige kalavalavagalu". This particular song is said to have been inspired by a sloka from Bhagavatha.

Though all the Haridasas were stringent followers of Vishnu, yet, they never disregarded the role of Mahadeva. Lord Shiva is identified as Rudra Deva by all Haridasas. A few examples to prove this fact are compositions like Vrushabhanerida vishadhara, hasule parvatiya etc. The tradition of seeking the blessing of Lord Ganapati is well seen in all the compositions of Haridasas which proves the fact that they impartially worshipped every deity.

It is noteworthy that Sreepadaraya composed a unique composition called "Madhwanama" Jayajaya jagadprana for which the phala Shruti or the verdict of blessings was later composed and added by Sree Jagannatha Dasa. A unique form of ancient composition called "Vrittanama" were also composed by Sreepadaraya. A popular

vrittanama "shringara parijata" which is in dialogue form is said to have been composed taking inspiration from Geeta Govinda of Jayadeva.

Saint Suradasa, is said to have composed Hindi bhajans taking inspiration from Sreepadaraya. In the compositions of Sreepadaraya we can trace the importance given to the emotional aspect than to the magical words which are used as a glorifying component as rhetorical beauties. The rules of Madhwamatha are well portrayed with authority by him. He is known to be a pioneer in introducing the intricacies and spiritual aspects of maatu (sahitya), the infinite power of mantra Shakti, keertana tradition, which are his outvalued contributions to the world of Kannada literature, and music system during the medieval period, upliftment of spiritual thoughts, streamlining the society, and finally attaining salvation. The quarrel between Rukmini and Satyabhama for the possession of Sri Krishna is a popular theme for many composers. Sreepadaraya is not an exemption to this. He has composed many devaranamas which contain this episode which is an eye-opener to every human being.

Sreepadaraya's contribution can never be given full justice in one article. His valuable contribution to the music system is immeasurable. The concept of composing according to "Taratamyā" was introduced by him which is followed even today by Madhwas. His compositions are filled with a total dedication to Dwaita philosophy which is full of ultimate, unquestionable, matchless devotion towards Lord Hari.



Crime Prevention - A Criminologist's Perspective

Varsha Avadhany

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com

SILOS: BREEDING GROUND FOR WAR AND TERROR ATTACKS

Oct 7, a festive day in Gaza was awakened to air sirens, cries of children, and women screaming for help. Imagine your streets with guns blazing, rockets lighting the skies... The fear and panic it causes. Let me recount similar scenes on

- ♦ 9/ 11 World Trade Tower destruction, New York
- ♦ 26 / 11 Terror attack, Mumbai
- ♦ 21 / 4 Sunday Easter Bombings, Sri Lanka
- ♦ 25 / 2 Start of the Ukraine Conflict

You might wonder what is the common thread in all these events. A post-mortem of these incidents [Israel conflict yet to be done] reveals the following

1. Silos functions of intelligence and military response teams lacked collaboration
2. One anticipated the scale of violence that could occur, thus leading to weak preparation
3. Disregarding the suppressed angst of the bad guys

A good lesson from history, while we are busy building our fiefdom and engaging in turf wars, the bad guys are busy always enlisting our vulnerabilities and enhancing their penetrative offensives.

While these are so evident in the geopolitical scenarios, the same applies to Workplace scenarios. There are people in any

organization who are there to scheme the system. They watch for vulnerabilities where one function doesn't interact with the other and pass on information for the larger good of the organization.

When conducting a Risk assessment or Root Cause Analysis of an incident one always finds a lack of communication between varied stakeholders which leads to the ball being dropped which was caught by the Bad guy and made merry time of it. While most organizations do have an Ombudsmen line, it is time to examine the below

1. Conducive environment for reporting
2. Non-retaliation of the complainant [Not just Policy, implemented on the ground]
3. Immediate actions to correct the wrong culture
4. Actions against fake cases

As these situations evolve do look out for these

1. High Political / extremism debates at the workplace
2. High global collaboration of Terror outfits
3. High radicalization propaganda for extremist groups
4. High risk of Lone wolf attack

The Mantra Safe and Secure World is **COMMUNICATION** and building **TRUST!!** This is the bedrock of **RISK CULTURE**.



Analytics Playground

Dr. Sahana Prasad

Data Scientist, Author

Contact: 9448854135; sahanaprasadp@gmail.com



Unveiling the Magic of Data Science - Discovering Insights to Make Better Decisions!

Part 5: Unleashing the Power of Numbers ¹ + ⁴ ⁵

(Sharanya and Rihaan continue on their journey of understanding Data Science...)

Sharanya : Rihaan, do you realize that numbers are everywhere around us, and they have incredible powers! Have you ever wondered what you can do with numbers?

Rihaan : Well, kind of. I love numbers and how fantastic they are to play with! I love playing with my abacus!

Sharanya : Well, get ready for a thrilling adventure as we explore the amazing world of numbers and discover how they can unlock fantastic possibilities.

Vineeth joins in the conversation.

C'mon, count on your fingers!

Rihaan: I folded one finger, so I counted one!

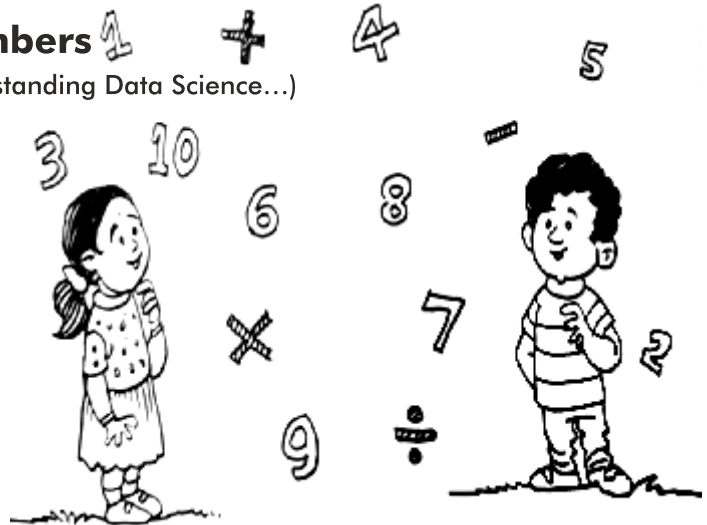
Vineeth: Numbers help us count everything, from your toys to the stars in the night sky.

Sharanya: They are like magical markers that help us keep track of things. Imagine trying to share your candies with friends without numbers! It would be chaos.

Rihaan: Yes, it would be impossible!

Vineeth: Now, let's dive into the wonderful world of addition.

Adding numbers is like collecting



treasures. If you have 2 toys and your friend gives you 3 more, how many toys do you have now? That's right, you have 5! Addition helps us combine things and find the total.

Sharanya: But what if you need to share your toys with your little brother or sister? That's where subtraction comes in handy. It's like a magic spell that helps us take things away. If you have 8 candies and you eat 3, how many candies do you have left?

Rihaan: Is it 5?

You guessed it, you have 5! Subtraction helps us figure out what's left after we've taken some away.

Vineeth: Now, let's talk about multiplication. Multiplication is like making copies of things. If you have 3 toy cars, and

each car has 4 wheels, how many wheels do you have in total?

Rihaan: I think it's 12.

Sharanya: That's right, you have 12 wheels! Multiplication helps us find out how many things we have when we have several groups of the same thing.

Lastly, we have division. Division is like sharing things equally. If you have 10 candies and you want to share them equally with your 2 friends, how many candies does each of you get?

Vineeth: You get 5 candies each! Division helps us split things into equal parts.

Rihaan: That's amazing!

Vineeth: Yes, Numbers are like a secret code that scientists, engineers, and mathematicians use to solve big problems and make amazing inventions. They help build rockets that can travel to space, design cool video games, and even create delicious recipes.

Sharanya: So, learning about numbers is like learning the secret language of the world!

Now that we've uncovered the power of numbers, you'll be amazed to see how they are part of your everyday life. Whether you're measuring ingredients for a yummy cake, counting the minutes until your favorite show, or saving up your allowance to buy a special toy, numbers are always there to help you.

Rihaan: Yes, numbers are not just boring symbols on a page; they are the keys to unlocking incredible adventures and solving mysteries all around us.

Vineeth: So, embrace the power of numbers, and you'll discover that they are your best friends on this exciting journey through the world of mathematics. Remember, you can count on numbers to make your life more fun and interesting!

(To be continued...)

Quotable Quotes from Chandrasekhar Azad



"I believe in a religion that propagates freedom, equality and brotherhood"

"Don't see others doing better than you, beat your own records every day because success is a fight between you and yourself"

"A plane is always safe on the ground, but it is not made for that. Always take some meaningful risks in life to achieve great heights"

The NRIs Kaleidoscope

Venki Prathivadi

Owns and operates an IT Consulting company in Melbourne, Australia
 Contact: vprathivadi@gmail.com
 LinkedIn Profile: <https://www.linkedin.com/in/venkiprathivadi/>

"Evolution of Indian Diaspora : A Journey Through Time and Identity"

Introduction

In this eleventh article of our series, we delve into the transformative journey of Non-Resident Indians (NRIs) and People of Indian Origin (PIOs) as they adapt to life in their adopted countries across the globe. With India's Ministry of External Affairs reporting a staggering 32 million NRIs and PIOs, we examine the changing dynamics, experiences, and perspectives of this massive diaspora that stands as the world's largest.

A Historical Perspective

The Indian diaspora is not a recent phenomenon. It dates back centuries, with Indians migrating to different corners of the world for various reasons. From early movements along the Indus periphery to Southeast Asia during Emperor Ashoka's reign and later to Central Asia, Russia, and Arabia in the 1650s, the Indian diaspora has a rich history. During British colonial rule, significant migrations occurred to places like Mauritius, Guyana, Trinidad and Tobago, East Africa, and South Africa. Post-independence, a wave of Indians started relocating to countries such as the United Kingdom, the United States, Canada, and Australia. The pace of migration has surged, resulting in a diaspora of 4.5 million NRIs/PIOs in the USA, 1.9 million in the UK, 1.9 million in Canada, 1.5 million in South Africa, and 0.72 million in Australia.

Key Questions

In this article, we aim to provoke thought on three vital questions:

1. How does the bond with India evolve over time for NRIs and PIOs?
2. What changes occur in the "Indianness" of NRIs and PIOs as they spend more time abroad?
3. What might the Indian diaspora look like in the year 2050?

Bond with India

Our personal journey as PIOs in Australia began in 1990, a time when the Indian community in Sydney was small. We had one temple, one grocery store, and a handful of restaurants serving Indian cuisine. The sight of an "Indian-looking person" on the street was a reason to strike up a conversation, regardless of their region or language. Fast forward 33 years to Melbourne, where we now reside, and the landscape has drastically changed. The Indian community has grown to over 720,000, leading to the establishment of multiple temples, cultural associations, and a variety of regional grocery stores. The term "Indian" has given way to more specific identities like "Kannadiga" or "Punjabi," and even within regional groups, further distinctions emerge. While our observations pertain to Australia,

similar trends are observable in the USA, UK, and Canada, possibly more pronounced due to earlier mass migrations.

However, exceptions to this trend exist, particularly during significant events like cricket matches involving India, Independence/Republic Day celebrations, or notable achievements by Indians worldwide. These moments rekindle a sense of being Indian that transcends regional identities.

"Indianness" Over Time

The concept of "Indianness" is complex but centers around identifying as Indian first, transcending geography, race, gender, caste, and religion. Our observation is that this sense of "Indianness" tends to be stronger among new migrants in smaller diaspora communities. Over time and within larger diasporas, this connection gradually weakens. It raises an intriguing question of whether "Indianness" holds relevance primarily for NRIs and PIOs, rather than those residing in India.

The Future of Indian Diaspora

The success of Indian professionals in various fields worldwide is a catalyst for increased migration. As India continues to supply a significant pool of skilled individuals to the global workforce, envisioning an Indian diaspora of over 100 million by 2050 is not far-fetched. Many nations may come to rely on Indian talent for progress, leaving us to ponder whether this is a boon or a challenge for India itself.

In Conclusion

The transformation of NRIs and PIOs over time in their adopted countries is a nuanced journey marked by evolving identities and changing bonds with India. While the diaspora continues to grow and diversify, the concept of "Indianness" remains a dynamic and intriguing aspect of this global community. The future promises to bring new dimensions to the Indian diaspora story, shaping the global landscape in unforeseen ways.



Hariharpura





Wit & Wisdom

Dr.A. Gayathri Devi

(Retired) Professor of English
Contact: 9886428812;
gayathridevi2007@gmail.com

GREEK PHILOSOPHERS



"A good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life," said Milton. A peep into the life of great men gives us a glimpse of their wisdom. It represents the essence of life and its experience as viewed by extraordinary and penetrating minds from diverse angles of vision. Experience and sayings, utterances of these great men showcase the wisdom and genius of the race. The reaction of these alert minds to a particular situation or experience is sometimes spontaneous and sometimes the fruit of deep and long meditation over the ways of the World.

It should however not be forgotten that a great part of the intellectual relish of these anecdotes of the great spirits derives from the scintillating expression which often covers them. The sparkle goes straight to the heart, illuminating the mind and the spirit and giving rise to a fulfilling aesthetic experience. Sometimes new mental, moral, psychic and emotional horizons are opened up, soaking us in a rich moral education and we emerge as better human beings, invigorated and fresh.

THALES (640 – 546 BC)

Thales from Miletus, Greece was a legend

of his time. A great hero, he was a man of many talents. Very skillful in Mathematical calculations, he could correctly predict the occurrence of eclipses. He was brilliant to calculate the heights of Pyramids by their shadows. But he was an epitome of absentmindedness.

One night Thales was walking with his head towards the sky watching the stars. Deep in his calculations, he miscalculated his steps and fell into a ditch. A young maidservant pulled him out of the situation and admonished him "If you can't see what lies under your own feet, how do you expect to understand what is going on yonder in the sky?"

SOCRATES (469 -399 BC)

Socrates needs no introduction. We know about Socrates primarily from Plato – his disciple. For Plato, Socrates was the wisest, justest, and best of all men whom he had ever known. Socrates had a unique technique of his, known as 'Socratic Irony'. Every professed expert would fare badly under his scanning questions and ultimately it was Socrates who professed ignorance would rescue the person who had come to him and clarify all doubts.

It is well known that Xantippe his wife was a very short-tempered lady. One day, it is said, she rallied against him for a long time. Socrates was quiet, unmoved. At the peak of her raising anger, she brought a bucketful of water and poured it on Socrates. Socrates was soaked in cold water..... but unmoved. He quipped "It was only thundering before, now it is pouring."

ZENO (336 -264 BC)

Zeno, a native of Cyprus was a Stoic philosopher. He has carved a niche for himself among the Greek philosophers.

Once when Zeno was on a voyage, his ship got wrecked. Since he lost his fortune, he came to Athens. He was almost destitute, roaming the streets of Athens. He chanced up on a book, where he read about Socrates, and said to have exclaimed "Where are such men to be found today? " It appears that at the same time, Crates of Thebes who was a cynic Philosopher was passing by. As per the advice of the bookseller Zeno followed Crates and became his pupil and savoured Philosophy under the guidance of Crates. Zeno considered it a blessing in his life. It is said that he exclaimed " I made a prosperous voyage when I was wrecked "

DIOGENES (412 -323 BC)

Diogenes was a great cynic philosopher. He chose a life of poverty and simplicity. There were days when he lived on begging. He was living with the motto "I do not possess in order not to be possessed "

Once Diogenes was walking, carrying a

lantern in broad daylight. When asked why he was doing so, he said that he was ' looking for an honest man '

Alexander the Great had high regard for Diogenes. Once the King saw the latter basking in the Sun. The King came to him one day and said " I am Alexander The Great ' The Philosopher replied " I am Diogenes The dog "

The King asked him " Ask me any favour of your choice "

Diogenes replied "Stand out of the Sun ...and let me have the light "

Alexander the Great was stupefied....Later Alexander confessed " If I were not Alexander, I would be Diogenes "

AUGUSTUS CAESAR (63 BC – 14 AD)

Augustus, a Roman Emperor, also known as Octavian, was a genius next only to Julius Ceasar. He as the founder of the Roman principate had consolidated a legacy as one of the greatest leaders in human history. He died at a very young age. When he knew his end was coming near, he is supposed to have told his friends " Since well I have played my part, clap now your hands, and with applause dismiss me from the stage."

Greek history is full of erudite scholars. Thus it is replete with witty remarks arising out of their incisive mind and experience in life. Philosophers are not morose and gloomy-looking people instead they light the light on society and are torch-bearers to the coming generation

Short Story

B.R.Bhimachar

Author, (Retired) Professor of English.

Contact: 9741419764

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



Conflicts galore

“My daughter would have studied the whole year sincerely. But, come exams and she is in utter tension” Mahesh was telling his friends. “You should see her the night before the exams. Her face will be swollen! That is why she never scores more than sixty percent marks though she studies very hard. No one should have this examination fever...” Everyone was nodding their heads in agreement with Mahesh. Probably they all had a child in their house similar to Mahesh's daughter.

Mahesh's wife was telling him that evening “Tomorrow morning, please drop your son to college. He has his final exams starting tomorrow”. Mahesh said OK and curiously passed his son's room to see how his examination preparations were underway.

His son had large earplugs and was playing his guitar. He was completely lost in his world of music. Some vague English song was blaring from his computer speakers. Mahesh could not watch this scene even for a minute. Fuming with anger, he came running to his wife and said –“Please go and have a look at how your dear son is preparing for the exams. Why can't he have some exam fever? That is why, he never score a mark more than ninety in any of his exams. Go and tell him to stop his music and get into studies”!

Mahesh's wife nodded her head. She was thinking about her son's ninety being better than her daughter's scores of sixties. With a smile on her face, she walked slowly towards her son's room to teach him a little bit of “examination fever” that he should practice and develop...

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



Whip of Humour

N. Ramanath

Writer, Humourist, Book Publisher
Contact: 9448050463 | anakuramanath@gmail.com

When Monu made mincemeat of Cricket!

'Crazy' cried Monu. This was his reaction to the cricket match being telecast on some sports channel.

'Fortify your opinion' I thundered. Ever an ardent fan of cricket, his acerbic remark cut me to the quick.

'A housekeeper can touch any part of his house, right?'

I nodded.

'But a wicketkeeper cannot touch the wicket unless he has a ball in his hand. Ridiculous.'

'But...'

'There's more. The one next to the wicketkeeper is called a slip. There can be as many as four slips. None of those have a license to slip or let any ball slip past them. Non-slip would be the ideal word' remarked Monu.

'They are called slips because they catch the ball when the batsman slips' I ventured.

'Au contraire, if a batsman slips he is not caught. He is stumped or run out! This 'OUT' jargon is just hilarious! The batsman will be out in the middle, distinctly visible to one and all. When he gets bowled or caught or whatever, he 'gets IN' to the pavilion. He does not get OUT. Actually, when batsmen enter the field they are OUT. When they are dismissed, they are IN. They say that cricket was born in England! Look at the terminologies! Confusions galore!' Monu seemed to have developed an immense affinity towards his own voice.

'Look at this fellow' he pointed to a fielder at an oblique angle from the second slip fielder, 'why would one entertain such a person?'

I peered at the fielder. He certainly did not resemble any gangster of repute (or is it disrepute?). 'Why not?' I queried.

'He is called the third man. Now, in any matter of business or life, you do not need a third man. 'Two is a company and three is a crowd' is the adage. Yet, here you are, inviting a person to join your team and calling him names. If we have to accept that he is the third man, who are the first and second men?'

This did stump me. I stood gaping at him.

'Does a mosquito a day keep the doctor away?' Monu was all innocent.

'Not as per my knowledge. What brought about this twist in the conversation?'

'Your gaping mouth was an open invitation for a swarm of mosquitoes. I wondered whether you had developed a liking for some special menu with mosquito as the main course.'

I shut my mouth and glared at him.

'Look at this fellow. He is called a Gully! A gully is a huge trench made by gushing water. When just a few drops of rain can cancel a cricket match, how can there be gushing waters and ravines caused by such gushes? Come to think of it, the way you people resort to body shaming is highly deplorable!'

I was truly lost for words.

'But... Who... I mean, when... To be more precise, where...' I stammered.

'Look at the fielders in these positions... This fellow near the boundary line is called the long leg; the one a bit finer is the fine leg. These can be accepted as flattery in men's cricket. But in women's cricket, such words could be viewed as serious cases of ragging! The most damning thing though is calling a person a short leg! And to compound the matters, what on earth is a square leg? Are his feet square in shape? Do his legs multiply by themselves and become legs square or square leg analogous to A multiplied by A becoming A square? There's a short square leg too. While at it, what is a leg slip? Surely, we are not talking about garments here?'

'Oh! No! You do not have any idea of the game...' I began.

'But I know and revere the language. A bowler hurls a ball which goes high over the batsman's head. The batsman swings his bat and it flies to the long leg boundary. You call that shot a hook shot. No problems there. But calling the batsman a hooker? Admiring him as a fine hooker? No sir, not for me such inanities. The best joke is, that you use such preposterous terminologies and call this sport a 'gentleman's game!' Gentleman! My foot!' Monu was apoplectic with rage.

'This certainly calls for a drinks break Monu' I said as I dragged him to a nearby tavern. A few swigs seemed to down his latent temperature.

'You speak about swingers too - in swinger and out swinger. Either you stop throwing profanities at people or stop calling the game as one for the gentleman.' He was back on the same track.

'In swinger is the ball that dips into the batsman and out swinger is the one that leaves him' I tried to explain.

'Then call those as in dippers and outgoers. Respect is paramount mister. A person ready to sell his sporting talent for a fee must be allowed to do so with dignity. Calling people silly openly, would definitely hurt their feelings' he seemed to have calmed down a bit.

'Silly? Yes, if a batsman gets out playing a rash shot...'

'That would be a silly mistake. No harm in pointing it out. I was referring to silly point, silly mid-on, silly mid-off... By the way, how can a mid or waist be on or off? Mid is a fixed portion of the body.'

'Those are certain positions in the field...' I ventured again.

'Not all will be endowed with 'zero figure'. Calling people with a bit of fat accumulation at the waist as wide mid-on and wide mid off too must be a thing of the past.'

'Monu, those are fielding positions...' I tried one final fling.

'How many stumps are there in a cricket field?'

'That's easy - 3 on each side; totally six stumps.'

'You call stumps as wickets, right?'

'Right.'

'Middle and Mid mean the same?'

'Yes.'

'Then how do you explain midwicket as something far away from the six wickets?'

'Monu...'

'If a straight umpire is straight, is a leg umpire crooked?'

I switched channels. Arnold Shivajinagar (some spell it as Schwarzenegger) filled the screen. Monu sat gaping at him.

Peace was restored.



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