

VIPRANUDI

English Journal from the house of AKBMS

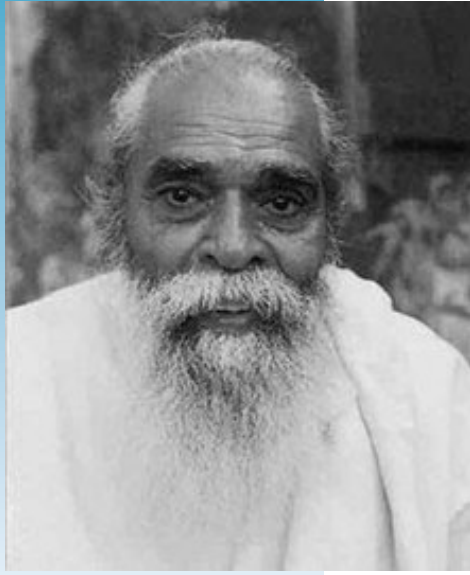


Edition - 37

March - 2025

Pages : 40

Internal Circulation



Ganapathi Venkataramana Iyer

(3 September 1917 – 21 December 2003) was an Indian film director and actor who was nicknamed "Kannada Chitra Bheeshma".

G.V. Iyer was born in a Tamil Brahmin family in Nanjangud, Mysuru district. He started his career at the age of eight when he joined the Gubbi Veeranna theatre group. His first role as an actor in a feature film was in Radha Ramana. Besides this, he acted in several other movies such as Mahakavi Kalidasa, Sodhari, Hemavati and Hari Bhakta. He is credited with providing breaks to two of the greatest Kannada actors – Dr Rajkumar and Narasimha Raju in the movie Bedara Kannappa for which G.V. Iyer was the producer and also had done the story and script. Though Raj Kumar had acted in a single scene in a movie previously, the movie Bedara Kannappa where Iyer cast him as the hero, is where he got his real break and is regarded generally as his first significant movie. G.V. Iyer also produced the critically acclaimed movie Vamsha Vriksha based on an acclaimed novel by S.L.Byrappa. He soon started directing movies. Hamsageethe was well-received and made him famous. Iyer wrote scripts, and lyrics and produced and directed many movies thereafter. G.V. Iyer's biggest success in commercial cinema was Ranadheera Kanteerava. He continued to make commercial movies until 1970.

G.V. Iyer won many awards and received rich accolades from the film fraternity for many of his films. In 1983,

Adi Shankaracharya received the National Awards for Best Film and Best Screenplay. In 1993, his film Swami

Vivekananda was nominated for Best Film at Bogota's Film Festival in Golden Pre-Columbian Circle. In 1972, he won the Film Fare Award for Best Film for his film Vamsha Vriksha and later on in 1976, the Best Director Award for his film Hamsageethe.

The Kannada film industry has seen hundreds of critically and commercially appreciated filmmakers in the last eighty years, but G.V. Iyer stands apart. He made complex philosophical ideas suitable to celluloid. He brought to the medium of cinema Advaita, Dvaita and Vishistadvaita propagated by Shankaracharya, Madhwacharya and Ramanujacharya without compromising on their essence. He got the admiration from people across the industry that he richly deserved.

In his younger days, he was committed to Gandhian philosophy. He stopped wearing footwear from the day Gandhi died and never wore them again. He also wore hand-spun clothes made of "Khadi" as was advocated by Gandhi. He was proficient in both Kannada and Sanskrit and was soon to make the first movie in Sanskrit on the life of Sri Adi Shankaracharya (1983). It is believed that the movie made a great impact on G.V. Iyer. He later made films on Sri Madhwacharya in Kannada and Sri Ramanujacharya in Tamil. He also made a remarkable Sanskrit movie Bhagavad Gita (1993). He produced Natyarani Shanthala, a historical television series on the life of Hoysala queen Shanthala. He later went on to make a movie Swami Vivekananda. It was an attempt to portray the Hindu monk realistically. It is interesting to note that Mithun Chakravarty played the role of Ramakrishna Paramahansa in the film and subsequently won the National Award for Best Supporting Actor.



'ಕನ್ನಡ ಚಲನಚಿತ್ರ ಕಲಾವಿದರ ಸಂಘ' ಕನ್ನಡ ಕಾಲಕರ್ಮಿಗಳು, ಬಾಲಕೃಷ್ಣ, ಪಿ.ಡಿ.ಅಚ್ಚಾರ್, ಸದಾಶಿವಪ್ಪ

Foot Note: Being the ONLY film-maker in India who made National Award-Winning film in Sanskrit, G.V. Iyer should remain as one of the most respected Kannadigas for a long time to come...

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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

General Secretary : S.Sridharamurthy

Treasurer : Venkatesh S.Naik

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Editor-in-chief : Satyesh N Bellur

Associate Editors : Dr. A. Gayathri Devi

: Sudhir S Mysore

AKBMS News Editor : Karthik Bapat

IT & Web Design : Krishnaswamy Subbarao

Journal Design : Nagaratna Printers,
Bengaluru

Printers : Parimala Mudranalaya,
Bengaluru

Office Timings : Tuesday through Saturday

Morning : 9.30 to 13.00

Evening : 16.30 to 20.00

Sundays : 09.30 to 13.00

Weekly Holiday : Monday



Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

50 years ago, some of the enlightened Brahmin thinkers and community leaders felt that there was a dire need for an organization that would bring the members of all three sub-communities together under one roof. By God's grace, under the leadership of Founder President Master Hirannaiah, Akila Karnataka Maha Sabha came into existence on 11-07-1974. Even to date, the organization has been consistently fighting against all those elements in society that used to demean the community. It has also been opening up newer avenues for the community to come together for its overall well-being.

"Tradition, Unity & Self Dependence" – This is Maha Sabha's both the Vision and the Mission statements. Under this doctrine, the Maha Sabha has been working towards the preservation of our heritage, religious identity, and culture. Currently, there are over 70,000 members in Maha Sabha, and many other local Brahmin organizations are associated with it in one way or another. The Brahmin community has a rich history of several thousand years and has excelled in many fields like Spirituality, religion, Social, Administration, Education, Industry, Agriculture, Art, and Literature, to name a few. The Sabha has been involved in nurturing the community's achievements in all of these, and it is a matter of pride to one and all that it is now celebrating its 50th year of an extremely meaningful journey.

In these 50 years, the Sabha has successfully held ten conclaves and recently concluded its eleventh Suvarna Sambhrama to the satisfaction of one and all. Each of these conclaves has been memorable. In the last three years under my tenure, the Sabha has emphasized – Unity, Unity and Unity! It has

always been my focus on how to further strengthen the Unity and Organizational Abilities of the Community.

As we are all aware, there are lots of Brahmins who are struggling with life and have various problems that have made their life miserable. We as a community need to come together to uplift them and help in their betterment. This is possible only when we all unite and find a common purpose. This unity will create empowerment and strength where no outside influences can work against the Brahmins. To unite, we need to deal with our internal conflicts and misunderstandings amicably and have a broader perspective on the overall well-being of this great community.

In the backdrop of the above and in view of protecting the doctrines of our organisation and strengthening the community further, the ensuing elections to the Sabha scheduled in April are vital. I would have loved to have a unanimous verdict on the Presidential elections that would also have saved the Sabha a huge sum of money required in conducting such a mammoth operation. However, now that the stage is set for the elections, I request each of our members to come and cast their vote. They should select a President who would uncompromisingly work for the Sabha's interests in his term. I wish the candidates in the fray the very best, and may the eventual winner lead us towards more unity and prosperity.

I look forward to seeing you again in the next edition with more food for thought.

Peace Be To All

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk..✓

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our 37th edition of Vipranudi – the English journal from the house of AKBMS.

The current management team at AKBMS comes to an end shortly and the elections to the next President and regional heads of the organization is being held across the state on April 13th 2025. This election will give a tenure of 5 years (unlike 3 years, as earlier) to the elected President and his team. While we request every member to come out on that day and cast their votes, we also wish the candidates the very best. May the best one win and serve the organization with the same zeal and enthusiasm as exhibited by the past President Sri. Ashok Harnahalli and his team in the last three years.

I have great pleasure and it is also my privilege to welcome Sri. Bapu Satyanarayana Ji to our journal. He joins the elite group of our writers from this edition.



A brief introduction: Sri Bapu Satyanarayana graduated from NIE, Mysuru in 1954 as Civil Engineer. After an illustrious career, he retired as Chief Engineer from the Ministry of Transport in

1991. Apart from the headquarters service in Delhi, he also served in Orissa, Assam and Uttar Pradesh. He served Foreign Service in Tanzania (1975- 79) and later served for a short time as a Consultant to the World Bank for Tanzania and Ethiopia. In addition, he has served as Chairman of five Arbitration Tribunals for National Highway Projects. During his work, he has visited several countries in Europe, SE Asia, Africa and has travelled extensively in USA. After retirement, he is active in serving as a social activist and writing articles to magazines and newspapers. He loves reading and writing. Loves all types of music and sports. Attending lectures, music concerts, social functions and interaction with friends are activities he enjoys most. He evinces a keen interest in his daily walks, even to this age. He has been a recipient of many awards. His proud family includes his wife, son and a daughter and four grandchildren.

When we spoke the other day and decided that he would contribute his articles to our journal, month on month, I asked him – “Sir, what shall be the title we can give to your column”? “How about Potpourri?” was his immediate reply. Potpourri – yes, it is! Very appropriate indeed. He would write on a host of different subjects and like Potpourri, it would have a bit of everything! I eagerly look forward to an invigorating relationship with Bapu Sir and am certain that his articles would enthral our readers – young and old alike. Sir, Welcome aboard!



It gives me immense pleasure to write about a Vipra achiever – Mrs. C. Sujatha. She is the first lady Chief Engineer (O) heading the Bengaluru Transmission zone at BESCOM. Her rise to this position has been due to her hard work and service, thus far. After completing her Engineering Graduation at UVCE, she joined KEB in 1991 as Asst Engineer. Later on, as a Superintendent Engineer, she was involved in furnishing the replies to questions being asked in Vidhan Soudha pertaining to KPTCL and ESCOMs. She also was in-charge of monitoring all the on-going projects at

KPTCL. We congratulate Sujatha on her promotion to the post of Chief-Engineer and also wish her the very best in all her future endeavours.

Answers to Puzzles – What am I?

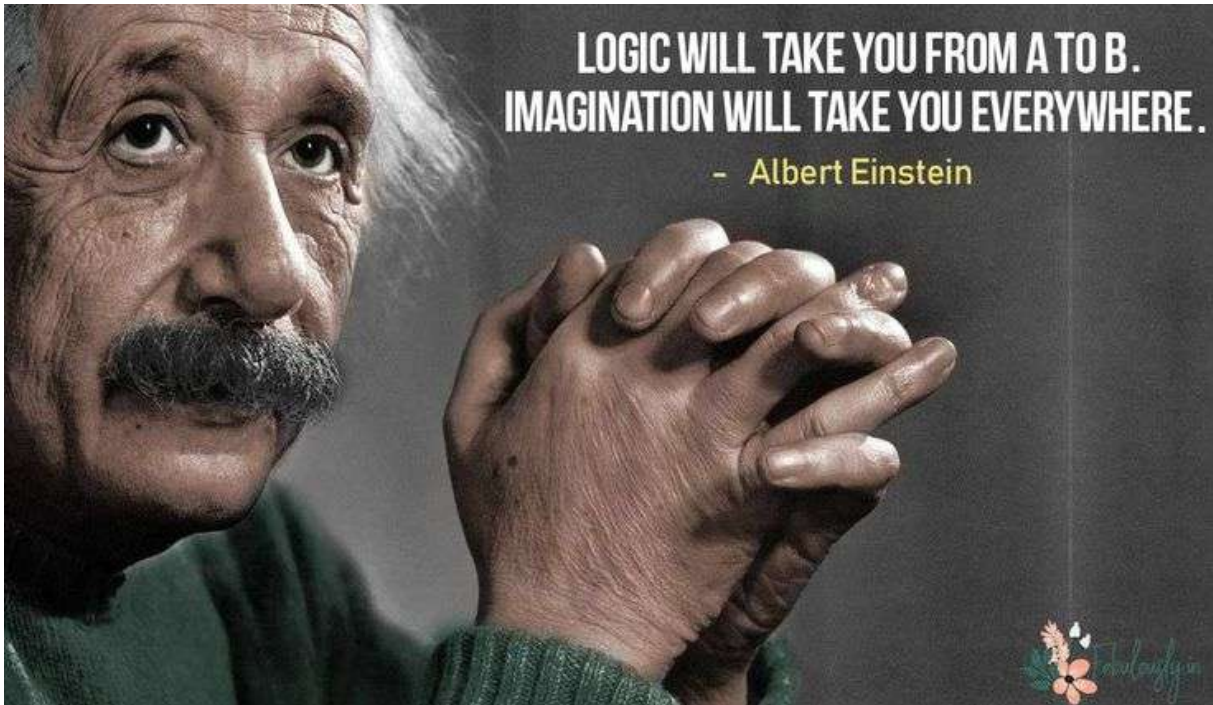
- 1- Sausage; 2- Fly; 3- Cigarette; 4- Coconut;
5- Ghost

Till we meet again...



Satyesh N. Bellur

Satyesh N. Bellur





Guest Column

Guru Prasad Bhat

Telecom Industry Veteran, Author
Contact: 9819324363;
gurubhat@hotmail.com

Brahmins of Kamarupa, the symbol of Austerity and Piety, who declined lavish Royal gifts



“Oh Rajan, I am a Brahman. My Dharma mandates that I adhere to austerities and piety. Accumulating and dispersing knowledge is my Dharma, not amassing and stashing away material wealth. Only knowledge is a true asset; the more you give, the more you receive. Like Paramatma, knowledge, too, is infinite. Forgive my brazen talk; I urge you to use your wealth for the welfare of your subjects, not to reward an austere Brahman like me. I have no desire or attachment to such wealth.”

This remarkable conversation occurred a thousand years ago between a learned and pious Brahmin named Prahasa and King Jayapala of the Kaamarupa Kingdom (in today's Assam). King Jayapala was greatly impressed by Prahasa's selfless work in building temples for devout Hindus and constructing public water tanks for poor peasants and farmers without expecting anything in return. Prahasa believed that 'Seva Paramo Dharma,' which translates to selfless service to humanity, represents the highest form of Dharma. Therefore, he found satisfaction in knowing that his efforts in social welfare benefited thousands of underprivileged individuals across numerous villages in the Ahom state. He encouraged people to lend their hands to wonderful and meaningful social projects, ushering in life-changing reforms wherever he camped.

Goodwill among the people swiftly transitions into adoration and admiration, growing into fame and eventually reverence. For Prahasa, it wasn't long before his name and fame permeated the Kamarupa kingdom with reverence. Impressed by his yeoman service, the benevolent king graciously offered to conduct a 'Suvarna Tulabhara, or Tula-Purusha-Suvarna-Daana,' which translates to weighing the king in gold and gifting it to the Brahmin in his honour. The king evaluated his body weight at approximately 900 gold coins and offered it as a Daana, a token of appreciation to Prahasa. However, the Brahmin declined! It is unfathomable for us today that the Brahmin refused to accept wealth equivalent to over ₹75 crores in today's monetary value of gold!

On top of that, the king also offered to grant a vast, fertile piece of land in his kingdom, with an annual yield of 1,000 Mana (~40,000 kg) of food grains. The learned Brahmin politely declined both gifts. Yes, he refused to accept the stately gifts with conviction, albeit at the risk of earning the king's ire! A true Brahmin is fearless, too. An austere Brahmin like Prahasa had no desire for wealth, let alone an iota of greed. Such were the great Brahmins of the Sanatana Dharma of the bygone era. The stone inscription from the eleventh century in Silimpur recounts the remarkable actions of the Brahmin Prahasa. (Ref.: K.L. Bahadur Rai Barua's 1933 book 'Early History of Kamarupa', Dynasty of Dharmapala, P.147 and 'Kamarupa Sasanavali, P.41).

Not just Prahasa; there are records of two other Brahmins of Kamarupa from that era who chose austerity and piety over wealth. One Dirghaacharya is praised as an 'Asesa Vidya PaaragaTaponidhi,' meaning one with infinite knowledge and austerity as his only wealth. This truly means that this Brahmin has attained 'Self-realization,' the ultimate truth or Brahmajnana of 'Who am I?' A copper plate from King ChalukyaMularaja (I) Vikram Samvastara 1051 (CE 994-995 AD) details his deeds. Another Brahmin named Gadhadhara from the Kollagallu inscription of Khottiga, dated Shaka Samvatsara 889 (CE 967 AD), was hailed for his renowned knowledge, learning, asceticism, and austerities. He consecrated the images of God Kartikeya with divine hymns and installed the Brahma, Vishnu, Shiva, and Parvati deities.

Maharshi Vasishta was also praised as a 'Taponidhi,' meaning one with tapas as his only wealth.

One of the Silimpur stone inscriptions reads: "Oh, future kings, listen to this prayer of mine. Give up your false pride in your sovereignty, which lasts only a short while, like a lightning flash. But do not give up Dharma, which leads to eternal bliss." This

demonstrates how the wise and fearless Brahmins of that era guided the kings to follow Dharma instead of vanity and vain pursuits.

Many readers may wonder why the learned Brahmins of that era chose austerity and piety over wealth. The Bhagavadgita 18.42 explains the inherent traits of a true Brahmin:

शमोदमस्तपः शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्मस्वभावजम् ॥42॥

Shamo damastapaḥśaucam
kṣāntirārjavameva ca
jñānamvijñānamāstikyam
brahma-karma svabhāva-jam || 42||

Shri Krishna carefully chose these words for a reason: Shamaḥ(Peacefulness); Damaḥ(Self-control); Tapaḥ(Austerity); Shaucam(Cleanliness, purity); Kshantiḥ(Tolerance); Aarjavam(Honesty); Eva (Certainly); Cha (and); Jnanam(Knowledge); Vijnanam(Wisdom); Aastikyam(Religiousness); Brahma (of a Brahmana); Karma (Duty); Svabhava-jam (Traits by birth, Born of his self-nature).

Meaning : The inherent qualities of a Brahmin's life are peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, belief in Paramatma, the one supreme self-consciousness, and religiousness. In other words, regardless of the Varna into which they are born, anyone who lives by these lifestyle qualities qualifies unequivocally to be called a true Brahmin.

Takeaway :

Everyone takes pride in realizing that most of our ancestors embodied these qualities for thousands of years, and many still abide by them. Let us all strive to be the Brahmins as Jagadguru Shri Krishna wants us to be.



Thus Spake Lord Krishna

Mrs. Veena Prahlad

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



Be Blissful

Kisa Gotami lived in Shravasti and was deeply devoted to her only son. One day, tragedy struck when the child suddenly passed away. Overcome with grief, she refused to accept his death and desperately went from house to house, pleading for a medicine to bring him back to life.

The townspeople tried to explain that no medicine could revive the dead, but she remained unconvinced. Seeing her anguish, a wise villager directed her to the greatest healer of all - Buddha, who was residing nearby.

Gotami approached the Buddha with her request. The Enlightened One listened compassionately and told her that he could prepare the medicine, but it required white mustard seeds. However, there was one condition—the seeds must come from a household that had never experienced a death.

Blinded by hope, Gotami eagerly went to the first house, confident she would find what she needed. The woman there was willing to give her the mustard seeds, but she had recently lost her father. As Gotami continued her search, she heard related stories in every home she visited. Many had lost children, just like her, and were mourning their loved ones.

At last, realization dawned upon her—death had not singled out her son. It was a universal truth, occurring repeatedly, sparing no one. With this newfound understanding, she returned to the cemetery, performed the final rites for her son, and then went back to the Buddha to express her gratitude for this profound lesson.

The Buddha then said :

o ca vassasatamjeeve
apassamamatampadam
Ekaahamjeevitamseyyo
passatoamatampadam

Though one should live a hundred years
without seeing the Deathless State,
yet better indeed, is a single day's life
of one who sees the Deathless State.

This can be interpreted as a single day of realizing the impermanence of life and gaining knowledge of the eternal Atma (as explained in the Bhagavad Gita) being far more valuable than a hundred years spent in ignorance and suffering.

Like Kisa Gothami, we also see ourselves as victims, believing that we have been wronged by everyone. We assume that God or fate is against us. Just when we think our troubles are over, another problem arises. We feel as though we are singled out for suffering, as if we are not among the "chosen few."

As we grow older, we witness loved ones leaving us, yet we still fail to recognize the fleeting nature of the world. Even the familiar route we take to work every day can suddenly change due to unforeseen circumstances, causing unexpected delays.

We know that life is unpredictable, and we do our best to prepare for it. Ironically, we mock those who fail to plan ahead. This contradiction highlights our confusion—we acknowledge life's uncertainties, yet we still lament when things do not go as planned.

Krishna addresses this very dilemma in the following shloka:

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

avyaktādīnibhūtānivyakta-madhyānibhārata
avyakta-nidhanānyevatatratrakāparidevanā
(Gita shloka 2.28)

The Shloka above states that all living beings were unmanifest before birth, manifest for a brief time, and will become unmanifest again after death. So, why grieve?

Why do we grieve? The word used in the shloka is paridevana. In Sanskrit, paridevana is formed from the prefix pari, meaning "all around," and devana, meaning "to wail or grieve." Thus, paridevana implies uncontrolled lamentation over everything.

By using this word, Krishna seeks to help Arjuna understand the fleeting nature of the world and the disproportionate intensity of his sorrow. It is akin to grieving over water poured onto a hot surface, which inevitably evaporates and ceases to exist in its previous form. Such lamentation is futile, and the tone of the Shloka reflects this wisdom.

We often observe his attitude of lamenting or complaining in others and even in ourselves. We begin the day with complaints—grumbling about a delayed milk delivery, feeling frustrated over pothole-ridden roads, or lamenting the weather. It seems as though we have forgotten how to be content, happy, and truly blissful.

When we visit a temple, our eyes immediately notice the filth, and our minds dwell on it even while standing before the deity. Instead of immersing ourselves in devotion, we are preoccupied with thoughts about people not following rules and the chaos of the crowd jostling for darshana.

Undoubtedly, there are issues in and around temples, but why visit only to complain and feel

frustrated? What was our purpose in coming? If it was to have darshana of the deity, why isn't our mind focused on that? And if distractions arise, instead of merely lamenting the situation, can we offer a practical solution and take steps to improve it?

There is much concern about trees being cut down to widen roads. However, roads are essential as populations grow and more vehicles take to the streets. We seek better connectivity to visit our families and friends with ease.

While change is inevitable, the least we can do is contribute by planting trees elsewhere. This acceptance of change is precisely what Krishna alludes to in the Shloka.

Grieving may be cathartic, but dwelling on it or constantly focusing on what is wrong rarely brings peace. It is wiser to accept life as it is, recognizing that we have little control over external circumstances. No amount of preparation can shield us from the uncertainties of the future. Krishna's advice is to prepare for the worst, hope for the best, and embrace life with equanimity.

The deeper truth that Krishna alludes to is that we are merely manifestations of the Supreme Soul, the Paramatma. The Paramatma is Sachidananda—existence (sat), consciousness (chit), and bliss (ananda). Since He is the embodiment of truth, awareness, and bliss, our original nature is also to be blissful.

We have a choice—to align with our true nature or to remain entangled in the temporary and ever-changing nature of our manifested existence.

Our constant eagerness to complain about everything in the world while ignoring the true purpose of our existence will never bring us the peace and happiness we seek. Instead, we can strive to be the change we wish to see and cultivate an open mind to accept the world as it is.

After becoming a disciple of the Buddha,
Kisa Gothamiled the life of a monk. One day, while
she is sitting under a tree, she encounters an evil
spirit which said

Why,
with your sons killed,
do you sit all alone,
your face in tears?
All alone,
immersed in the midst of the forest,
are you looking
for a man?

The enlightened Kisa Gothami replies thus
I've gotten past
the killing of sons,
have made that the end
to [my search for] men.

I don't grieve,
I don't weep —
and I'm not afraid of you,
my friend.

It's everywhere destroyed — delight.
The mass of darkness is shattered.

Having defeated the army of death,
free
of fermentations
I dwell.

Our current life is merely one episode
in the vast continuum of our eternal existence.
Let us connect with our divine selves and
remain detached from the transient nature
of this life, understanding that it is but a
temporary manifestation of the eternal,
blissful Paramatma.

Subhashitha 5

विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्यः साधोः विपरीतमेतद् ज्ञानाय दानाय च रक्षणाय ॥ ५ .

A crooked man's (Durjan) Knowledge (Vidya) is used by him only
for the arguments (ViVaad), his Wealth (Dhanam) results in him
becoming an egoistic (Madaaya) person and his Power (Shakthi) is
used just to trouble others (Paripidaanaaya). The opposite is true
for a good man (sajjan). His Knowledge (Vidya) is used for good
purposes, his wealth is used to donate (Daanaaya) it to others and
his power/might is used to protect (Rakshanaaya) the weak.

(Compiled by Sudhir S Mysore)



My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

Contact: 9845187797; satyesh.bellur@gmail.com

THE ART OF GIVING

There are two well-known events we often get to see in nature. One looks beautiful and one ruthless – but both have lessons to us contrary to how they are perceived by us.

The first one refers to the Bees. So meticulously they visit each flower and collect honey and bring them home. They so beautifully build their honeycombs and store all the honey that they bring. The honeycomb grows in size. The bees do consume some of the honey, as little as required, and stores the rest. Then comes a bear or a man with firesticks and they take away all of the honey and destroy the honeycombs. What do the Bees get for all their hard work over weeks and months? They could have savoured all the honey themselves having a feast and left nothing for the looters to come and take. On the other hand, they could have voluntarily shared the honey with other beings around so that no one would come and destroy their home and take all their savings.

Then we have the second common scene in the forests. The lioness, for example, will hunt and its pack will have a feast. Once they are full, they leave the remains for jackals, vultures and so on. Once these have had their share and gone the worms will come out and eat the bits and pieces left out.

Both these have a great practical lesson for us. They teach us how we should cultivate the habit of giving.

ಎನಿತೋ ಕುಸುಮಗಳಿಂದ ಮಕರಂದ ಶೇಖರಿಸಿ |
ಜೇನುಹುಳು ಕೂಡಿಟ್ಟು ಗೂಡು ಕಟ್ಟುವುದು ||
ಮನುಜನೋ ಕರಡಿಯೋ ಕಡೆಗದರ ಯಜಮಾನ |
ಜೀನನೋಣವಾಗದಿರು - ನವ್ಯಜೀವಿ ||

(ಜೀನ = ಜಿಪುಣ)

ಹೊಟ್ಟೆ ತುಂಬಿದ ಸಿಂಹ ಅಳಿದುಳಿದ ಬೇಟೆಯನು |
ಬಿಟ್ಟುಕೊಡುವುದು ಇತರೆ ನರಿನಾಯಿಗಳಿಗೆ ||
ಊಟವದು ಮಿಕ್ಕದ್ದು ರಣಹದ್ದುಕ್ರಿಯೆಗಳಿಗೆ |
ಕೊಟ್ಟುಬಿಡು ಉಳಿದುದನು ! - ನವ್ಯಜೀವಿ ||

The ideal way of giving is to give every thing you have to those who are in need. But as I said, it is the ideal way! The two illustrations above, I believe, provides for a practical approach to giving.

The first lesson should be not to be like a Bee. You should work hard and earn whatever is due to you. Then you should be able to enjoy whatever you can from it without any guilt because it is your hardearned fruits. Save a little for the future too, but whatever is left out even after that, you should voluntarily give it to those who are in need. You should neither wait for someone else to come and steal that from you nor leave them all behind when you kick the bucket.

The second lesson should be to be like a Lioness. simple and straight forward. Earn honestly and then enjoy your fruits to your satisfaction. If something is still left out, then just walk away from that and let those who

need take it. In other words, do not store the leftover wealth and get attached to it. Once your needs are met, give the excess voluntarily for others to fill their stomach.

The Vedic wisdom gives us a simple formula to achieve this. It says, it is extremely important for you to earn in honest means. Then whatever be your earning, divide them into three parts. You use one part for yourself. Use the second one for securing the future for yourself and your family. Then voluntarily share the third with the society. Only Vedic wisdom gives such simple but, most pragmatic

solutions to all our miseries. Spirituality is not about giving everything you earn to the Society blindly. Spirituality teaches you to earn in the right way, enjoy the fruits of your earnings and then share a good part of it with the Society voluntarily. Spirituality thus is the most practical way of life!

ॐ

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

Subhashitha 6

दुर्बलस्य बलं राजा बालानां रोदनं बलम् ।
बलं मूर्खस्य मौनित्वं चोराणाम् अनृतम् बलम् । । ६ .

The strength (Balam) of the weak (Durbal) is King (Raja) [The king is expected to protect the weak]. Crying (Rodanam) is the strength of a small child [Parents accede to the child's demand due to the child's crying. Thus crying is the strength of a child as it can get what it desires by crying!]. Not expressing the views is the strength of an unintelligent person! [People think that the person talks less, which is considered as a good habit] And telling lies is the strength of a thief. Thieves get away with their crimes by their art of telling the untruth. Let's identify our strengths!!

(Compiled by Sudhir S Mysore)



Performing Arts...

Dr. S.N. Susheela

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

Sree Vijayadasaru (1682 AD -1755 AD) – Continued



Sri Vijayadasa is accredited with many compositions which are in Praise of Lord Shiva.

For example, ಕೈಲಸವಾಸ ಗೌರೀಶ, ಗೌರೀವರನೆನ್ನಮೊರೆಕೇಳೋ, ಪಶುಪತಿಯತೋರಮ್ಮ, ಉಮಾಕಾತ್ಯಾಯನಿ, etc..

There are a few compositions composed by other Haridasas glorifying the contribution of Sri Vijayadasa

Sri. Subbanna Dasa's Popular "VIJAYA KAVACHA " is sung by all Hari bhaktas. This particular long composition is in simple Kannada language. It is mentioned that this song, which is in ಸ್ತೋತ್ರ format, must be sung in ಗೋಪಿಗೀತಮಟ್ಟು or ಧಾಟಿ. We can notice that this composition is tuned in Arabhi Raga, which is considered as one of the most auspicious ragas in Karnatak music. It has 27 stanzas in total. It is also an ಏಕಧಾತುಪ್ರಬಂಧ which has similar notation from the beginning till the end. There are no ಸಂಗತಿ. There are no complex verbal expression which aims at focussing more on ಸಾಹಿತ್ಯಭಾವ than ಸಂಗೀತಭಾವ. It is strongly believed that anyone singing this daily will surely receive the kind blessings of Sri Vijayadasa.

The ಅಂಕಿತ is Vyasa Vittala. According to the composer this popular composition

"ಸ್ತುರಿಸಿ ಬದುಕಿರೋ ದಿವ್ಯ ಚರಣಕೆರಗಿರೋ" acts as a medicine for both mind and body. For the purpose of analytical task. I would like to choose a rare composition of Sri Vijayadasa

ಪಲ್ಲವಿ :

ಪಶುಪತಿಯ ತೋರಮ್ಮಾ ಅಮ್ಮಾ ||
ವಿಷವಸವಿದರುಂಡಮಾಲನತ್ರಿಭುವನಪಾಲನಾ ||

ಅನುಪಲ್ಲವಿ :

ಹಸನಾಗಿತೋರಮ್ಮ

ಮೈನಾಕನಂದಿನೆ ಮಾಡುವೆವಂದನೆ ||
ಮನೋನಿಯಾಮಕನಮುನಿವಂದಿತನ ||

ಚರಣ 1 :

ಮತಿಯಕೊಡುವೆನ್ನಹಿತದಿಂದನೋಡುವ ||
ಪತಿತಪಾವನತಾತಮೃತ್ಯುಂಜಯನಾ ||

ಚರಣ 2 :

ತ್ರಿಜಗಪೂಜಿತಉಮೆಪೊಗಳುವೆನಮ್ಮ ||
ವಿಜಯವಿಠಲನ ನಿಜವನರಿತವನ ||

Though it is quite a short song, yet the power of each chosen word has given an elegant effect when the composer uses rare words like Hasanagi, Manoniyaamaka, VishavaSavida etc.

The very opening word PASHUPATI inducisa lot of primary questions. We all know that the famous Pashupati Temple is now situated in Nepal, our neighbouring country. Maybe at the time when Sri Vijayadasa composed this, Nepal must have been a part of India.

One may be interested in doing deep research into these historical references. Sri Vijayadasa pleads Devi Parvathi to bless him with the darshan of Lord Shiva. It is interesting to mention here that both Shiva and Vishnu are accessible easily through their wives... Parvathi and Lakshmi.

The next line, ವಿಷವಸವಿದ gives a different version of Lord Shiva swallowing the poison which came out while churning the Mandara mountain to acquire Nectar (Amrutha).

The composer here deliberately coins the word ಸವಿ indicating the supreme power of converting the poison into nectar by Shiva.

Any normal entity can never swallow poison with a feeling that it has nothing but ಅಮೃತಸವಿ other than Lord Shiva

In the following Charana, he uses the term, ಮನೋನಿಯಾಮಕ. In Hindu tradition, it is strongly believed that among the nine planets, Chandra is the one who influences the ಮನ of all creatures, including humans, animals, birds, insects, trees, the ocean etc.

Sri Muthuswamy Dikshitar, who is considered as one among the trinities of Karnatak Music, in his Navagraha Krutis, uses ಚಂದ್ರಮೃಜಮಾನಸ as the opening phrase.

Lord Shiva is known to bear Moon or

Chandra on his head. The Planet Moon is said to have the power to influence the minds.

The place of the Moon indicates the mental stability in one's horoscope. Here, Sri Vijayadasa clearly suggests that by worshipping Lord Shiva one can get over the bad KARMA as He has both the moon and Ganga in the purest form on His head.

The word ತಾತ is used by a few composers, which denotes the meaning father. ತಾತ is a Sanskrit word rarely used in musical compositions. Later composer Sri Tyagaraja uses this word in one of his Divya Nama Sankeertana ವದನಾದ್ಯುತಿಜಿತಸೋಮ. We should treat this as a Sanskrit word and not as a Kannada word.

In the last Charana Sri Vijaya Dasa again trickily ends the composition by bestowing himself to the lotus feet of Goddess Parvathi. He thus suggests that the whole universe is inside Goddess Parvathi as he begins this composition with Her name and ends the Song again with Her name.

Lastly, the word ನಮ್ಮ can be used in two different dimensions. If we join both the words ಪೊಗಳುವೆನಮ್ಮ it refers to Goddess Parvathi. On the other hand, the split words, ಪೊಗಳುವೆ - ನಮ್ಮ gives another version of all the great Haridasas submitting their ದೈವನಿಷ್ಠೆ towards Lord Sri Hari, if we understand it as ನಮ್ಮವಿಜಯವಿಠಲ.

One can see this subtle way that many Haridasas used in their ಶಿವಪರ compositions. Sri Purandaradasa has also composed a few compositions in this unparalleled unique usage of dual faceted words.



Crime Prevention - A Criminologist's Perspective

Varsha Avadhany

Risk Culture & Security Expert

Contact : varsha.avadhany@gmail.com



PERSONAL TURMOIL... RISK CULTURE, THREAT MANAGEMENT

Recently, one of the CEOs said that he has decided to ignore the turmoil in his life. He said, "What is unknown is not my problem... not my monkey, not my circus." The question is, do they bring the same belief to organizational management, too? While interacting with many leadership members I often come across them saying "I wasn't aware this was happening in the organization... How can I solve it?". This brings us to the 'Culture of Risk'.

The pertinent questions are,

- Are there inherent fears in management team members?
- Are they happy with the green scorecard?
- How much of subjective matters do they address?

I remember meeting a senior lady leader during a leadership showcasing her goal sheet, which was filled with reds. Her statement, "If my goal sheet is green then there is no progress in the organization". All the Gyaan Gurus promote failures as the stepping stone towards success... Obstacles build our grit. If this were true, Behaviour Threat cases would be at an all-time high. However, reporting failures in the risk parlance 'Vulnerabilities' is probably at the lowest in an organization.

A friend of mine working in the retail sector working on a project was frustrated to the core as the team refused to write down the risks of the project. There is an inherent thought, 'If it hasn't happened it won't happen'. Extrapolating to larger Geo-Political scenarios, who thought wars would again begin... And when it happened, there was shock, denial, and then fire fighting to manage it. Wars were seen as a part of the Chessboard but not in the Battleground. What were the personal beliefs of the world leaders who felt there was still time to avert the inevitable? Were the leaders not ready to read the signs of vulnerabilities?

Now examining this from the lens of Behaviour Threat Management. 2024 saw a low reporting of cases of Behaviour Threat Management cases (Workplace Violence cases). Here is a short analysis of the causal factors

1. Organizational restructuring: Worldwide rapid changes in geopolitical scenarios and the high demand of corporate leaders to have political alignment have resulted in multiple restructurings in short duration (sometimes every quarterly). Teams thus are just kept busy with making goals and plans rather than execution resulting in lower productivity levels and rising discontentment leading up to violent exchanges.

2. Problem fatigue: The Pandemic brought in a sense of lethargy and fatigue in our brain cells which seems to continue. While violent activities are on the rise whether it is wars, road rage, suicide, or domestic violence, the attitude of 'Apathy' is also equally on the rise. The saying 'Not my Monkey, not my circus' is at an all-time high. While this was seen as urban culture it has to percolate to sub-urban and rural areas. The mind wiring is how much problem I need to solve. Is anyone addressing my problems too?

What one has to be cognizant of is that while we are ignoring the early warning signs, the vulnerabilities are piling up. There are times it does manifest currently though in pockets as mass shootings, mass stabbing incidents, or gun violence cases. While we read the headlines and turn over the next news... there is very little introspection and action on whether it is happening in one's own family or organization.

Matter of time before we will be having a pile of cases in Behaviour Threat Management and very few professionals to manage them!





Mind Over Matter

Anitha Nadig

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



CALMING YOUR CHILD DURING OUTBURST

Sanvi, the birthday girl who was celebrating her 10th birthday, was wiping her tears while sitting on a sofa as Vivek entered the party. 'Why are you getting upset over an old toy? See, you have got so many new gifts today. You can play with them instead of crying over that old toy. You are also spoiling the party mood' Vivek heard Sanvi's mom from the kitchen. Sanvi ran into the room and slammed the door. Her mom explained that one of her friends who had come for the birthday party was playing with an old toy car she had and broke one of the wheels. Sanvi was upset and crying because of it.

Such scenes are familiar in homes with kids. Emotional tantrums are a normal part of childhood development. While parents know how to manage the child's tantrums, sometimes, it may also test their patience and get them into embarrassing situations. At times, parents may lose their temper and struggle to handle the child and the situation.

Parents often struggle to understand why their children overreact to seemingly minor setbacks, like a broken toy. However, the truth is that children's brains are still in the process of developing, and they lack the emotional regulation and perspective-taking skills that come with maturity. In fact, studies show that the brain continues to mature until the mid-20s. Parents also may not see the reason behind a child's behavior, like what that old toy means to the kid. The child may be going

through different emotions and is unable to express them in a comprehensible manner.

So, we are coming to the question: how to know why the child behaves in a certain way? What does a parent do to understand the child better?

Emotions influence our actions. Our emotions are stemming from how we think/interpret the situation, what we believe or in the examples above what meaning the child has given to the toy.

A simple and beautiful way to calm down an upset child is to ask what her emotions are and what is her thought process is about the situation.

Vivek, Sanvi's uncle, assessed the situation and sensed that Sanvi was sensitive about her toy being broken. He gently knocked on the door and opened it and asked Sanvi if he could enter the room. He went inside and wished Sanvi a happy Birthday. She was still crying. He sat next to her, putting his arm around her and asked, 'Oh no, I see you are upset. Are you feeling sad about something?'. He gently checked Sanvi's emotions. She nodded, indicating she was sad. 'Oh, that's why you are crying', he wiped her tears gently and patted her back. Vivek saw that there was a shift in Sanvi's energy. 'You want to share what happened?' he nudged her to talk. Sanvi started playing with her hair. 'Rohan broke my

car which dad had got me', she showed a sad face. 'You are sad because the car is broken?', Vivek questioned.

'Ya,' her voice volume increased a bit. 'Dad got it for me from Dubai.' Vivek sensed the car must have been her favourite toy as her dad had gotten it from Dubai. "That must have been special for you. Did you love that toy very much?". Sanvi replied, 'That was my favourite.'

'Oho, that's why you were sad when the car broke' she nodded to Vivek and showed concern. 'Now mamma will throw that as it is broken. She keeps saying there is no place for more toys.'

'Ah, I see that you are worried about the car being trashed. Looks like you want to keep that toy with you as it is your favourite.'

Sanvi jumped from the bed, 'I don't want to throw that, I will ask mamma if I can fix the tyre and keep that toy' and ran to her mother with this new idea.

Sanvi's meltdown slowly vanished as she started talking about her emotions around seeing her favourite toy being broken, how

special the toy was for her and fear about losing the toy. As she started processing with the help of her uncle, she identified her emotions and expressed what was running in her mind. With identifying her emotion and thoughts, she could understand what was happening to her and that helped her to calm down. She also figured out a solution to keep the toy with her.

Children need help in identifying their emotions and thoughts. This has to be taught by the parents, teachers and elders around. Situations like the above are a wonderful opportunity for parents to help their child build emotional intelligence. Parents and teachers should ask about their emotions and feelings in different ways and check what thought process or how they are thinking about the situation. That helps the child to become more self-aware and also the parents and teachers to understand what's happening to the child.

By teaching children to navigate their emotions and thoughts, you'll empower them to change their behavior from the inside out. How do you feel now about learning something new? What are your thoughts about it?



Artificial Intelligence

[är-tə-'fi-shəl in-'te-lə-jən(t)s]

The simulation of human intelligence by software-coded heuristics.



P G Diwakar

ISRO Chair Professor,
National Institute of Advanced Studies, Bengaluru
Contact: 96767 09898; diwaa6@gmail.com

13. Satellite images for Land use/ Land cover

Space data for Land use / Land cover : Did you know that space data can be used to map our land use & land cover quite accurately? Yes, we can use space data to map our land use and cover it very frequently with accuracies of 85% and beyond. To be more precise, one can develop precise urban and rural land use maps that could be used for planning and development. Urban & rural growth monitoring could also be easily done using frequent images from space. There are many ways in which such maps can be prepared depending on the level of information that is required. A large area coverage, such as regional scale maps, could be prepared by using satellite data at about 55-meter spatial resolution with large swath coverage. Such data helps in understanding broad-level land use/ cover at regional, zonal or State levels, and these maps can be generated more frequently to monitor any zone or the entire country regularly, which is of strategic importance. However, if one wants to generate maps at very high resolution, say 50 cms, there are a few challenges. The area coverage from such satellites shall be small due to very high-resolution imaging and small area coverage as compared to the above-discussed option. For example, the RESOURCESAT satellite with AWIFS imaging sensor covers a swath of 740 km with a pixel resolution of 55 meters. One can easily plan for national and global coverage and mapping at a fast rate, while on the contrary, a CARTOSAT-2 satellite with about 10 km swath coverage and 50 cms pixel resolution does mapping at a much slower pace due to small coverage with greater details. Hence, for larger area coverage with very high-resolution mapping, it is required to set up a constellation of satellites and also higher levels of data processing after data acquisition.

Need for satellite images : Before satellite imaging and related studies came into existence, the land use and land cover were done purely by manual means that were not so accurate and at the same time subjective. The mapping was primarily done using extensive ground surveys, aerial photography (expensive and time-consuming), and topographic mapping. The result of such a subjective assessment would only lead us to poor planning for the future developmental growth of the country. What does that mean? Generally, current land use/ Land cover would broadly tell us about our Agricultural areas, Forest areas, Waterbodies & Reservoir storages, Urban areas & infrastructure, Rural areas, Roads/ Rails/ Canal infrastructure and so on. Accurate information about all these in near real-time would always help the country to draw the best plans for the future and also the finances required. Traditional systems would always take a very long time to organize such databases, and with many subjectivities (human errors) for the Government to arrive at futuristic development plans. Hence, all the developmental aspects would always be based on untimely and not-so-accurate data, resulting in inappropriate development plans which obviously would not take the right course for national development. Satellite images from ISRO have made a big impact on national developmental strategies. The relevant government departments are always up-to-date with the current status of development for better planning for the future. Some of the following illustrations demonstrate the products that are being used today in India.

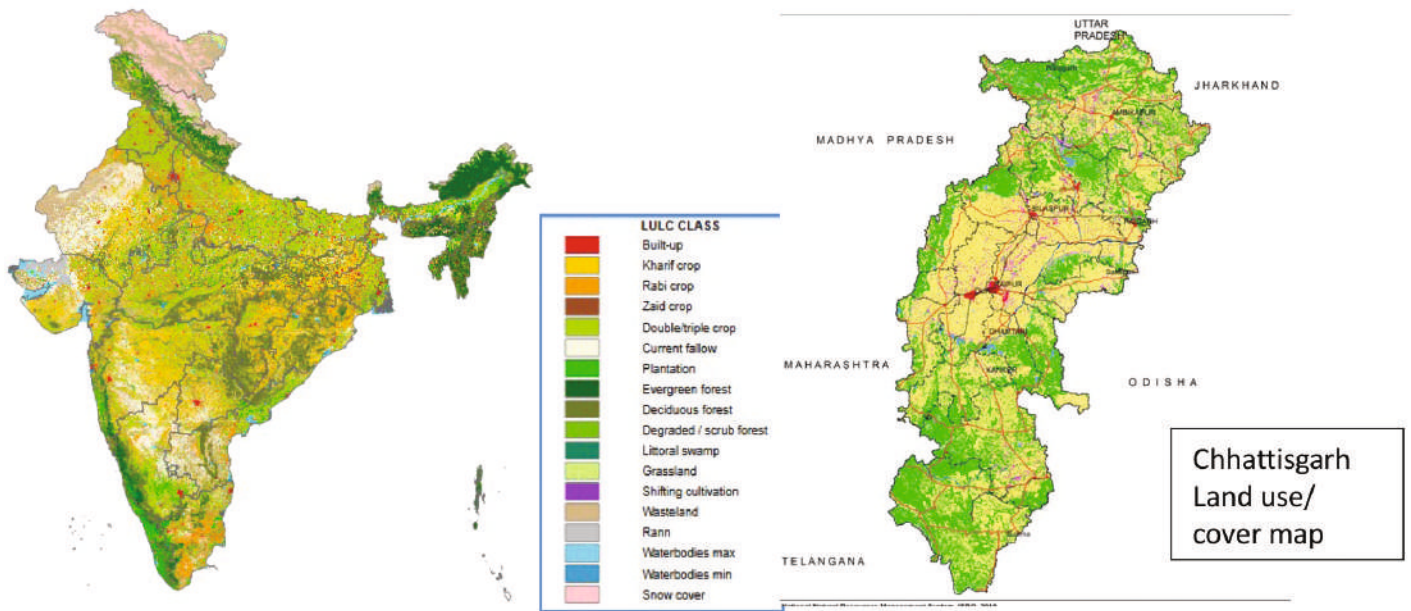


Fig – 1: Coarse resolution image for National & State level Land use / Cover maps



Vegetation landscape map of India that is mapped using medium/ low resolution satellite data shows forests, green and other areas of agriculture at a national level.

Fig – 2: National Vegetation type and Land use map



Fig – 3a: Very High resolution satellite image for Urban planning



Fig – 3b: Map derived from above image for Urban Land use – AMRUT program of the Government

A few examples depicted above clearly demonstrate the various types of land use/ cover maps derived from satellite images that help in decision-making for the growth and development of the country. Figure 1 shows both the National and State land use/ cover maps with the dominance of the agricultural patterns. Such data has been available for the past 20 years on an annual basis for the country to study from the past and make decisions for the future using even AI tools. Figure 2 shows a different dimension of using medium-resolution satellite data to map the vegetation landscapes of the country. Multispectral, medium resolution satellite data is used in vegetation type mapping that is important for sustainable development and also to conserve biodiversity of the country. Figures 3a and 3b showcase the use of very high-resolution satellite images in mapping our urban areas for improved planning and development under the AMRUT program of the government of India. The use of satellite data has become imperative for any developmental activities in a country like India.



The Selfless Warriors of Shivaji

Guru Prasad Bhat

Telecom Industry Veteran, Author
Contact: 9819324363;
gurubhat@hotmail.com

17. The Hanumante family Dedication to Swarajya lasting a century!

Introduction :

"Hanumante" (also known as Hanmante) is a distinguished Dvaita-Madhva Brahmin family that has devotedly served the Hindavi Swarajya established by Chhatrapati Shivaji Maharaj for over a century. They are well-known for their expertise in land revenue taxation management, finance, commerce, treaties, foreign affairs, and diplomacy. Moreover, they were fierce warriors and military strategists! The Hindavi Swarajya greatly benefited from their well-rounded personalities and selfless contributions.

The Hanumante clan was equally skilled in Shaastra (Holy Texts) and Shastra (weapons). They showed unparalleled determination and courage in battle, establishing themselves as formidable wartime leaders and expert war game strategists. Notably, they also wielded swords on the battlefield as military commanders when circumstances required them to defend their emperor's fief, a 'Karma' they viewed as their paramount 'Dharma'. They secured numerous victories for their masters. Time and again, they proved to be the backbone of Swarajya while remaining humble ministers.



Beginning of the Time-Tested Bond :

Historical records reveal a close relationship between the Hanumante family (Naropant and Balakrishna's father) and Malhoji Bhonsle (Shivaji's grandfather) during their service to the Ahmednagar Sultanate in 1580 AD. This association occurred over half a century before Shivaji was born! They assisted Malik Amber, who was credited with being the first to reform the land-revenue taxation system and balance the state budget. However, he followed Chanakya's tax proposals in essence but chose Dakhani-Yavani (Parsi-Urdu) names that were in line with the official language prevalent at the time

within the Sultanate. Sanskrit and the native language, Marathi, had no place in their administration system.

The once unconquerable Vijayanagar Empire lost the 1565 Battle of Talikote primarily due to treachery by the Gilani brothers, who switched sides at a crucial moment and pledged their loyalty to the enemy's faith instead of remaining loyal to the emperor. This betrayal caused chaos, anarchy, and the irreversible destruction of Hampi. Established in 1336, the Empire, which had remained invincible for 230+ years, ultimately succumbed to overconfidence, excessive reliance on a few commanders, and tactical errors in trusting Muslim captains to defend against invasions by the combined forces of the Bahamani sultanates. The Ramaraya's sluggish elephant squad couldn't compete with the swift Bahamani Sultanate cavalry. The empire fragmented into numerous factions ruled by Palegars and Nayakas, who bitterly quarrelled for supremacy and sought help from external invaders, further contributing to their downfall. This was one of the greatest tragedies in India's history. The disunity among Hindus has long hindered us.

Following this, the Maratha power, under the leadership of Shahaji Bhonsle and his son Chhatrapati Shivaji Bhonsle, emerged from challenging conditions to sow the seeds of Hindavi Swarajya, or the Hindu Kingdom, which offered considerable respect and protection to Hindus. The seeds grew into a magnificent forest during the founders' lifetime, yielding sweet fruit known as 'Hindu Pride.' This marked the onset of a dynamic period for Hindu India. With the invaluable assistance

of his Brahmin Finance Minister, Naropant Hanumante, a close confidant, Shahaji Bhonsle successfully united the Tanjavur state with his own Bengaluru fief, politically and culturally aligning with Maratha Hindu pride while still maintaining allegiance to the Adil Shahi of the Bijapur Sultanate.

Shahaji specifically sent Balakrishna Pant Hanumante, Naropant's younger brother, from his court in Bengaluru to serve as the Muzumdar or Auditor General, assisting and training the twelve-year-old Shivaji Raje in the state affairs of his ancestral Pune and Supe Jahgir. He is one of a team of 10-12 fiercely loyal and trustworthy Brahmins dispatched by Shahaji from Bengaluru to Pune to groom Shivaji. A book titled "Shivaji" by S. V. Reddy (1921) states that Naropant Hanumante was the 'Principal-Agent' of Shahaji in 'The Carnatic Province' (Southern India), highlighting his position in the hierarchy.

Shivaji meets Guru Raghavendra Swamiji:

The Hanumante family adhered to Dvaita-Madhva philosophy, which explains their reverence for Mantralaya Guru Sarvabhouma Shri Raghavendra Tirtha Swamiji and Raghunathpant Hanumante's reverence for Shri Samartha Ramadas Swami.

Naropant Hanumante (Narasingha Pant Hanumante) facilitated a historic meeting between Chhatrapati Shivaji and Mantralaya Guru Sarvabhouma Sri Raghavendra Tirtha in Kolhapur, during which the Swamiji joyfully blessed Shivaji for his success in establishing Hindavi Swarajya.

Naropant was the second generation of Hanumante closely associated with the Bhonsle family. He was a polyglot, proficient in Sanskrit, Marathi, Dakhni-Yavani (Parsi-Urdu), and Kannada. Some historians suggest that Naropant was a Kannadiga due to his Dhvaitha-Madhva Brahmin heritage and deep reverence for Guru Raghavendra Swamiji, but this is factually incorrect. He was a Marathi Dvaita-Madhva Brahmin.

Third Generation Hanumantes :

Naropant Hanumante had two sons, Janardhanpant Narayan Hanumante and Raghunathpant Narayan Hanumante. Both were well-trained in the family's professions, which included finance, commerce, diplomacy, land revenue taxation, auditing state accounts, and managing the state budget. While Janardhan joined Shivaji Maharaj in Pune, Shahaji assigned Raghunath to manage the state affairs of Venkoji Bhonsle in Thanjavur. After Naropant's passing, Raghunath took over his father's role as the principal agent for Shahaji, overseeing the southern provinces. Following Shahaji's death, Naropant's sons worked under Shahaji's two sons, Shivaji and Venkoji, in administering their respective kingdoms. Thus, the third generation of Hanumantes continued their collaboration with the third generation of the Bhonsle royal family!

Raghunathpant Narayan Hanumante :

Like his father, Raghunathpant was a polyglot with a profound interest in metaphysics, with roots in Veda. He excelled in the Persian language spoken at the royal court

and was a Sanskrit scholar in his own right. Shivaji Maharaj appointed him as the chief official or Governor of the Carnatic region (South India). He played a vital role in ensuring strict security across the provinces of this area while skillfully fostering significant revenue generation.

Shivaji Maharaj commissioned Raghunathpant to lead a committee tasked with writing the 'Rajya-Vyavahara-Kosha,' which replaced numerous Parsi-Urdu administrative terms in governance documents with their corresponding Sanskrit words. This remarkable work includes over 1,360 Sanskrit words that Shivaji Maharaj incorporated into the administrative vocabulary. It can be considered the first written constitution of Shivaji's Hindavi Swarajya.

Raghunathpant played a key role in negotiating a peace treaty between Shivaji and his half-brother Venkoji Bhonsle of Thanjavur after an inheritance dispute arose. He counselled both brothers, aligned them in their views, and drafted a 19-point agreement that averted a looming civil war and bloodshed, instead bringing the situation under the protective umbrella of Hindavi Swarajya.

Additionally, Shivaji Maharaj designated Raghunath as the governor of Carnatic Pranth, chief diplomat, and Shivaji's agent at the court of the Qutub Shahi Tanashah in Golkonda. He was tasked with overseeing the relationship between the two kingdoms and ensuring the prompt collection of Chauth, which was a 25% share of the revenue. Raghunath forged a

close personal relationship with Madanna (Madan Pant), a Marathi Pingale Brahmin Prime Minister of the Qutub Shahi Sultan, and his brother Akkanna (Ekanath Pant). Both were the de facto rulers of the Qutub Shahi Sultanate. Their command of Sanskrit and Marathi further deepened their bond. Certain historians suggest that Shivaji Maharaj secretly placed the Madanna and Akkanna brothers in Golkonda to achieve a grand vision of reviving the Vijayanagar Hindu Empire and uniting all fragmented Hindu kings into a powerful federal Hindu empire. Unfortunately, Shivaji Maharaj passed away two years after his successful southern campaign, leaving this grand vision merely a dream.

Following the death of Shivaji Maharaj, Sambhaji Raje grew cautious of a potential conspiracy at Raigad that could threaten his claims as the second Chhatrapati and his inheritance. Historical records indicate that in the month of Pausha in the year 1680, Raghunathpant was detained in Chandi (Jinji Fort) and replaced by Harjiraje Mahadik and Shyamji Naik Punde, both from the Brahmin community, who were entrusted with administrative responsibilities in the Carnatic Pranth. Subsequently, Raghunathpant was reinstated at Raigad after he cogently articulated his case to exonerate himself from all allegations and prove his loyalty. His reinstatement in the capacity of Amatya, as appointed by Sambhaji, is evidence of the renewed trust between him and Chhatrapati Sambhaji. Unfortunately, he also passed away shortly thereafter in 1682.

Janardhanpant Narayan Hanumante :

In 1679, Janardhan Pant Hanumante served as Shivaji's 'Samant Pradhan' of the southern campaign. As Shivaji's commander, Janardhanpant heroically defended the Bijapur Sultanate against the feared Mughal assault led by Diler Khan, repelling their terror from the Koppal, Athani, and Raichur regions, and freeing thousands of men and women captured as slaves for sale. In the book 'History of the Mahrattas,' page 240, historian Grant Duff notes that Janardhan Pant commanded a cavalry of 6,000 horses, personally launched a frontal attack on the Mughal army, and decisively defeated Diler Khan. He pursued and intercepted the retreating Mughal army, slaughtering many enemy soldiers in his way. It was a decisive victory for Shivaji, leading to the Mughal retreat, but it turned out to be his last war, and within months, he died in April 1680.

After Shivaji's death, following the orders of his queen Soyarabai, his secretary Balaji Avaji Chitnis sent a Royal Diktat to the Panhala Khilledar, or fort commander, directing him to imprison Sambhaji immediately. The army dispatched to capture Sambhaji was commanded by Janardan Pant Hanumante. However, Sambhaji Raje caught wind of this conspiracy and neutralized the Khilledar and his henchmen in a preemptive strike attack. Janardanpant was intercepted in Kolhapur and kept in his own home with his family, not being allowed to leave. Sambhaji succeeded in securing the loyalty of Hambirao Mohite, the commander-in-chief of the Maratha army. Janardan Pant Hanumante was exonerated after proving innocent and having

no direct involvement in the conspiracy surrounding the succession intrigue. The Hanumante brother, who played a crucial role in the grand success of Shivaji's southern campaign, was forgiven and reinstated.

Aurangzeb captured Sambhaji Maharaj in 1689 and assassinated him after torturing him for 42 days. Immediately, Janardhanpant, acting on the orders of his widow Yesubai, played a crucial role in appointing Rajaram as his successor and ensuring his safe escape to the distant Jinji Fort in Tamil Nadu. This pivotal move preserved Hindavi Swarajya from the Mughals and continued their struggle to liberate their kingdom under Chhatrapati Rajaram's leadership. She was the queen mother of a seven-year-old son, the rightful heir apparent, Sahu, yet she chose a nineteen-year-old Rajaram as the successor to Sambhaji. This remarkable selflessness resulted in Yesubai becoming a political prisoner in Mughal jails for thirty years; however, it effectively thwarted the Maratha Empire's downfall against the Mughal assault.

Fourth Generation Hanumantes :

Janardhan Hanumante passed away in 1697. His son, Timmoji, also known as Timaji Raghunath Hanumante, was appointed the 'Raja Pratinidhi' by Chhatrapati Rajaram in 1694 after the reigning Pratinidhi, Prahlad Niraji, died. He was empowered to make decisions for the Chhatrapati, a power that no other Hanumante had held during their long careers like Timmoji.

Conclusion :

Madanpant, also known as Madanna, was a prominent Hindu Vazir (Prime Minister) of the Qutubshahi Sultanate who made significant contributions to the stability and prosperity of his realm. The fertile eastern coast, rich in diamond mines and lush alluvial plains nourished by numerous rivers, made the region particularly appealing to Shivaji. After the fall of the Vijayanagar Empire, Islamic rulers ravaged this once-thriving Hindu land for more than a century. Sriranga Raya III, the last ruler of the crumbled Vijayanagar Empire, desperately attempted to reclaim its former glory but fell short due to a lack of military strength and unity, passing away crestfallen in 1678. This presented a golden opportunity for Shivaji to revive the Vijayanagar Empire or establish a federal Hindu state. Vazir Madanna and his brother Akkanna aligned with Shivaji's vision and joined forces with Raghunath Narayan Hanumante of Tanjavur to carry out this ambitious plan.

Shivaji Maharaj wrote a letter commending the Hanumante families, particularly Raghunathpant, for their outstanding contributions to Hindavi Swarajya. The gist of the letter is: "I have supported many peers, warriors, commanders, pandits, and ministers, but your excellence is unparalleled. You have served my father, and just like him, you always ensured I did not stray from our ideals and virtuous path. No one else has influenced me as you have! I regard you like a parent figure and deeply appreciate your contributions."

Raghunath Pant embraced Shivaji's noble aspirations and earnestly sought to promote them. It is neither fair nor historically accurate to suggest that he had selfish or deceitful intentions when he encouraged Shivaji to pursue the Camatic expedition for personal revenge against Venkoji or financial gain. It's unjust to judge him solely based on his Brahmin origins when seen through a skewed 21st-century perspective. Raghunath's brother, Janardanpant, also proved to be an effective administrator. He served under Shivaji in the Deccan, just as Raghunath did in Camatik under Ekoji. What troubled Shivaji was that his half-brother Ekoji had allied with the Turks and Muslim sultans to destroy the Hindu kings. Shivaji admonished his brother by questioning

how someone with Muslims in his army could hope to defeat a 'Mlechha-Kshaya-Dikshita' (slayer of invaders) who wields the Bhavani Sword!

The Brahmin Hanumante family continued to serve Hindavi Swarajya for many decades until the end of the 17th century. However, records donotprovidemanydetails about the Hanumantes' legacy or contributions to the Maratha Empire from the beginning of the 18th century. After the Peshwa took control of the Maratha Empire, the name Hanumante disappeared from history and lost its significant role. Yet, one Dvaita-Madhva Brahmin family serving a single royal family for over a century is a rare and remarkable feat.

GSTIN: 29AAYCA1817C1ZJ

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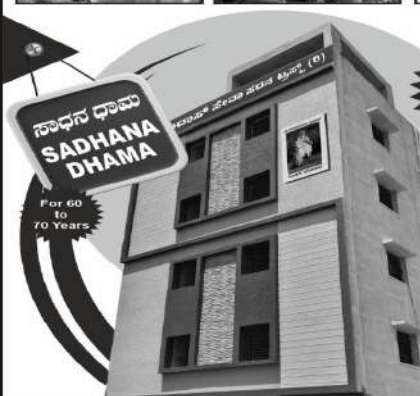
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How to Set Goals in Reading: A Guide for Students

Reading is one of the most powerful tools for learning and personal growth. Whether you are a school or a college learner, setting clear reading goals can help you improve comprehension, develop critical thinking skills, and make studying more effective. But how do you set goals in reading that are achievable and beneficial? This article will guide you through practical steps to set and achieve reading goals to enhance your academic success.

1. Understanding the Importance of Reading Goals

Reading goals help students stay focused and motivated. They improve comprehension, enhance vocabulary, and encourage lifelong learning habits. Without clear goals, students may feel overwhelmed or lose interest.

2. Identify Your Purpose for Reading

The first step in setting reading goals is to determine your purpose. Are you reading for academic success, personal development, or leisure? Understanding your purpose will help you set meaningful goals.

3. Set SMART Reading Goals

To make your reading goals effective, use the SMART method:

- Specific : Define what you want to achieve.
- Measurable: Track your progress.
- Achievable: Set goals that are challenging but realistic.
- Relevant: Ensure the goal aligns with your growth.
- Time-bound: Set deadlines to stay motivated.

4. Create a Reading Schedule

A well-planned schedule ensures consistency. Set a daily reading time, prioritize books over distractions, and use a reading planner to track your progress.

5. Choose the Right Books

Selecting books that match your interests and academic needs is crucial. Choose books that challenge but don't frustrate you, and explore different genres.

6. Take Notes and Summarize

To retain information effectively, take notes while reading, summarize chapters, and discuss ideas with peers.

7. Challenge Yourself with a Reading Goal

Make reading exciting by setting personal challenges like exploring a new genre,

completing a book series, or participating in reading competitions.

8. Overcome Reading Struggles

Students often face challenges like lack of time, difficulty understanding, or losing interest. Address these issues by starting with short reading sessions, choosing simpler books, and switching genres when needed.

9. Track Your Progress

Keeping track of your reading boosts motivation. Use reading journals, book lists, or digital apps to measure progress.

10. Reward Yourself

Motivate yourself by setting rewards for achieving reading milestones. Celebrate your achievements by sharing them with friends, starting a book collection, or treating yourself to something enjoyable.

Conclusion

Setting reading goals is a powerful way for students to improve their academic performance and develop a lifelong love for books. By identifying your purpose, setting SMART goals, following a schedule, choosing the right books, and tracking progress, you can make reading a fulfilling habit. Start today by setting a small reading goal and watch how it transforms your learning experience!

Riddles

(You will find the answers in the editorial section)

- I have seven letters and am something you eat. My only anagram can help your pain. If you remove my first 2 letters I wear things down. Removing my first 3 letters is an adjective and removing my first 4 letters leaves a measure of time. What am I?
- On the wall, in the air, You just want me out of your hair, Try to catch me, but you cannot, For my vision is thousand-fold. What am I?
- I am slim and tall. Many find me desirable and appealing. They touch me and I give a false good feeling. Once I shine in splendor But only once and then no more. For many I am to die for. What am I?
- A little pool with two layers of wall around it. One white and soft and the other dark and hard, amidst a light brown grassy lawn with an outline of a green grass. What am I?
- There's no reason to fear, If you see me lurking here. Even though I shouldn't exist. But few might have missed. That I'm not at all real. Because nothing can conceal. The fact that I'm something. That's not at all living. What am I?

(Compiled by Sudhir S Mysore)



Namma Bengaluru

Dr. A. Gayathri Devi

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



2. Attara Kacheri

AttaraKacheri is the Painted stone and Brick building in Cubbon Park located in front of the Vidhana Souda.

AttaraKacheri means 18 Offices or departments. It was even called the Bowring's Attara Kacheri. There is an interesting story behind this name. When the Mughul Governor Kasim Khan, who was then housed in Sira, passed away, The then King of Mysore Chikka Devaraja Wodeyar sent an emissary to seek the continuity of the cordial relationship between the two kingdoms. It is here that the Envoys noted that the Administration of the Moghul Empire was divided into eighteen departments for the smooth functioning of the Empire. Taking a cue from this, Wodeyar too divided his administrative wings into Eighteen parts. Thus the Secretariat was called Attara Kacheri. Attara means 18 Kacheri Departments.

There was some rebel - a kind of mutiny in the Kingdom of Mysore in 1830 which was just the opportunity that the Britishers were waiting for. Lord William Bentinck, the East India Company's Governor General was not the man to lose the golden opportunity. He soon took possession of the Kingdom and sadly deprived the Wodeyar of their rightful kingdom. Ten of the administrative departments were shifted to Bangalore and Eight departments remained in Mysore.

Lord William Bentinck took over the administration of the Princely State of Mysore from His Excellency Krishnaraja Wodeyar - III. The offices were first shifted from Mysore to Tipu's palace in Bangalore. But that was only a temporary arrangement for the running of the administrative Offices. When Bowring took over the administration from Lord Cubbon he felt the need for a more spacious place to accommodate the increasing number of administrative work. Perhaps he was concerned more about the treasury worth 10 Lakh rupees in those days, which was stored in that old building. The distance from the British Cantonment also concerned him. Lord Bowring planned for a full-fledged Administrative Block. There was a need to have all the Administrative offices under one roof. Though he proposed to begin the work in 1857, it was not to be, since the First War of Independence took place in the same year.

It took nearly 4 years from 1864 – 1868, for Four and a half lakhs. Richard Sankey was the Chief Engineer. Interestingly, the administration of the state was run from this building till 1956. After the unveiling of Lord Cubbon's statue, a beautiful Park was laid which was a later addition and it gave the building a Royal look.

Apart from the Administrative

departments, the Chief Court of Mysore was also shifted to the building. But it so happened, by quirk of fate or so, the British Indian Government returned the administration of The Mysore to the Wodeyars. The Dewans of Mysore were the Commissioners.

After 1947, when India got her Independence from the British, The High Court and the Secretariat continued in the Attara Kacheri. Bangalore became the Capital city of the new Mysore State. There were festivities when the new cabinet with Elected representatives was sworn in on the 24th of October 1947.

AttaraKacheri is an imperial building no doubt, but it is a vestige of colonialism too. Some people in authority wanted to demolish it. They wanted to vanquish it since it was a symbol of imperial power, both in length and height not to talk of majesty....

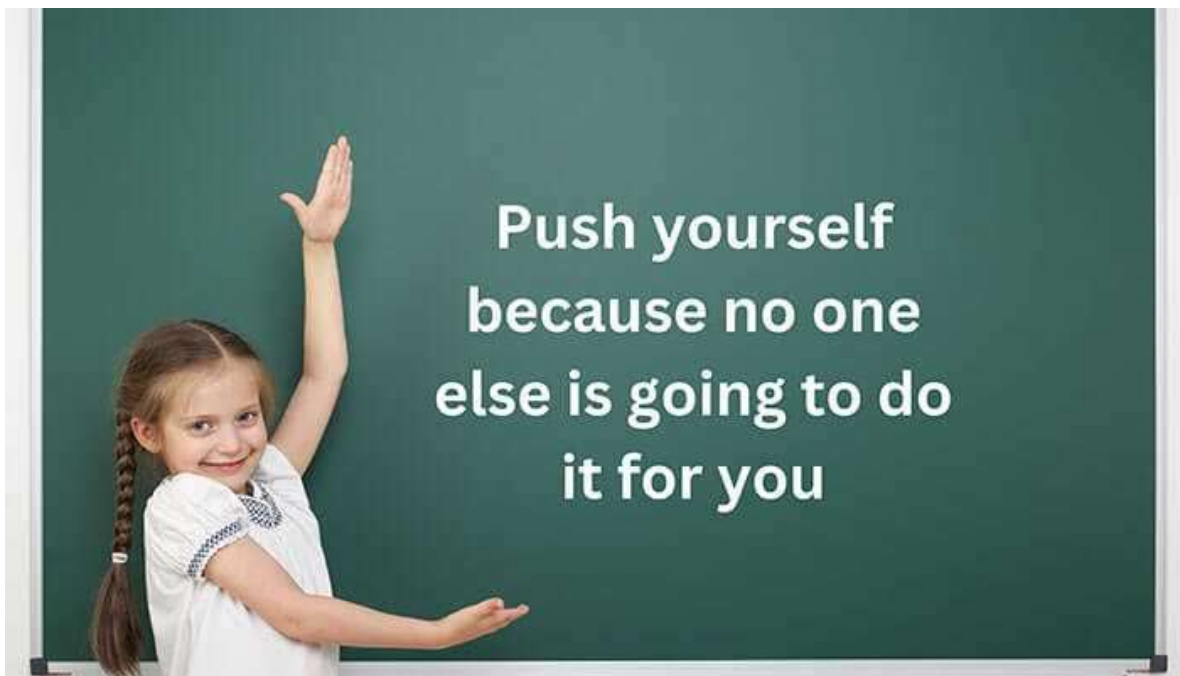
The Court occupied the entire building after Vidhana Soudha was constructed, The

legislature and the Secretariat moved to Vidhana Soudha in 1956. The Court assumed the name as the High Court of Karnataka. Now it is called the Karnataka High Court, the highest Judicial authority in the state of Karnataka.

With the increase in the number of benches in the High Court, an additional wing with a similar architecture has been added to the backside of the old 'Attara Kacheri' that gets beautifully merged with the old structure.

Further, the old building that houses the Karnataka Government Insurance Department (KGID) has also been merged with the 'Attara Kacheri' to house the expanded Advocate General's office of the State.

Today underground Metro Lines pass under the arena to provide easy connectivity to 'Attara Kacheri' to the ever-growing population of Bangalore and presently housed Karnataka High Court.





Short Story

B.R. Bhimachar

Author, (Retired) Professor of English.

Contact: 9741419764

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



Well-Organised!!



"Sir, it is a new place. Well organized. It has all the facilities to perform the last rites with acme of perfection. Clean accommodation, well – trained priests to propel religious rites and rituals, your food will be prepared separately as per prescribed norms. We have clean bathrooms and 24x7 hot water"

Murali's joy knew no bounds, when he heard the above words from Annaiah of "The Shraddha Home".

Till then annual ceremonies of his father were being performed by Murali at the local Rayara Mutts or any available nearby temples. Here the ceremony used to be performed for all at once. He remembered the difficulties he faced all these past years.

Murali was happy about this new set up run by professionals and providing necessary amenities too. "How much"? he enquired. "Merely two thousand Sir. It includes Rs 500 towards Shraddha Hall, Rs 500 towards ceremonies, Rs 500 towards remuneration to

priests and Rs 500 towards food" Annaiah replied. "Anything extra to be paid that day"? Murali asked cautiously. "Not a penny more, Sir. Everything is included in this. You can come without your wallet peacefully..." Annaiah was emphatic.

Shraddha day arrived. Everything was perfect. Just as Annaiah had said. Rites done with, Murali and his family was getting ready to settle down for lunch when Annaiah and his team of associates came into the room and stood in front of Murali. "Sir, you have paid everything already. But in memory and well-being of your departed father, we request you to contribute to your might. Sir, this act of kindness from you will bless your father's soul and make him extremely joyful" so saying Annaiah placed a plate in front of Murali while all his associates had raised their hands ready to bless Murali and family and ensure a smooth passage for the departed soul to heaven."

"Everything here was so well-organised" Murali was deep in thought...

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



POTPOURRI

H.R. Bapu Satyanarayana

Retd. Chief Engineer (Min of Transport), Author
Contact: 9482475167; what_option@yahoo.co.in



Crisis of values in society

Background

Present day India is going through an unprecedented environment of unrest in various fields. Everyday TV media and the newspapers reports are full of shocking and disturbing news of gruesome crimes of various types like abduction, killing, gang rape and rape of children, honour killings and missing people etc which fall into this category. It would be naive to assume that such evils did not exist earlier and the reason being it did not see the light of the day because of less exposure compared to now where nothing escapes the prying eyes of the media and other modern features. Probably the number and the scale of depravity of the crime were less then. On the domestic front, family discord leading to the incidence of divorce has increased tremendously. With the educational opportunities increasing for women and concurrent with gender equality and technological progress has resulted in increased opportunity for employment of both husband and wife to earn. This has helped in meeting the rising household expenses from their earnings to lead a comfortable life. The normal expectation is that it should help to run the family smoothly and is largely true. With money to spare by double earnings has

naturally increased aspiration to acquire other luxuries like owning a car and also a house or a flat which also become as basic necessity. It also catalyses desire to equip the houses with good furniture, good carpet and latest fittings etc. Along with this arises the aspiration to enjoy the married life of freedom for some years before they plan to have children. There is nothing wrong about such aspirations and the situation appears almost ideal. However, increasingly in many instances it appears to have increased the family discord as they are not able to devote adequate time to look after the children. There is another downside to this because it has endangered the family peace as in many such families the husband instead of sharing domestic responsibilities still thinks that cooking and readying children to school etc are the responsibility of the wife, a throwback to the age old male chauvinistic dominance irrespective of both earning and sometimes wife earning more. This ends in frequent quarrels and sometimes ending in tragedy of divorce, infidelity and much worse of physical harm. The result is it has a traumatic effect on children. This is so in employment in software sector and statics reveal a disturbing trend particularly in the software capital like in Bangalore. Concurrently another

phenomenon has emerged as a result of well-educated persons not able to find a suitable employment opportunity in India coupled with those employed finding the office atmosphere stifling due to lack of appreciation of merit, jealousy and pettiness and sometimes not being able to reconcile to the type of work assigned. This has increased many youngsters migrating to USA or other countries for gainful employment. Though we are credited as the world's largest democracy with a fantastic constitution next only to USA and yet there is a growing cynicism amongst the people for they feel a sense of disenchantment with the political atmosphere dominated by power and pelf where corruption reigns supreme. Though our judiciary is not above corruption, it has been the final refuge for justice and largely respected except that the complaint is about unconscionable delay in delivering justice. India has the largest media both TV and newspapers and one large failing is that they are ideologically divided with the result it is difficult to know where the truth lies and the latest usurper in the field is the fake news that has queered the pitch. Among such diversity, the brightest and shining aspect that overhauls all the negativities in various fields referred to above is our Armed forces who are the true representative of India shining for they away from the glare of publicity are keeping the vigil in doing their work quietly at personal sacrifice and courage to ensure the security of 1.3 billion Indians so that they can sleep soundly during nights. For a country of 1.3 billion people divided into many states, with diverse language, religion, beliefs, ethnicity, culture, attitude, dress, climate etc perhaps it is a miracle that it is held together and thriving as democracy

Basic reasons for the present-day phenomenon

Social scientists believe that whatever the attitude, outlook and value system that a child imbibes during its growing years will largely remain unchanged. In this connection two institutions viz Family and the Teachers play a major role to influence in shaping its future destiny and moulding their values of persons to play as a useful citizen of the society. And in a larger sense the society acts as building blocks to lay the firm foundation to play its role in creating a national identity as a global member. I belonged to the era of forties through eighties in which our value system was moulded by the two institutions referred above. Therefore, there is a natural tendency to bemoan the falling in values and get disillusioned by blaming it on the generation gap. Personally, I believe this is a cynical view for there is much to commend in the youth of present generation without realising how passage of time with technological development and communication has changed everything including value system. Earlier, to a large extent role of woman was relegated to the kitchen and all decisions were taken by the man of the house. Children were expected to implicitly obey and any inconvenient question was nipped in the bud with a peremptory admonition of finality to accept it without much argument. Even so it cannot be denied that enduring contribution particularly in social studies, history and literature were produced in various fields. Present day youth are smarter, energetic and have a mind of their own and are quick learners forging ahead in many fields. Our

Diaspora have spread everywhere in the world and making significant contribution and entering every field with enviable record of achievement. Women are entering every conceivable area of activity including in armed forces which was once thought impossible. Many social evils have been removed and social revolution has been ushered in with education of women, gender equality, employment opportunities etc. Are not these a very positive developments to be proud of?

Society in ferment

What is happening in society should be viewed in a larger perspective of the restlessness and confusion that has gripped the youth and the chaos in society is due to relieve their pent-up energy that is bursting forth without direction. It is bound to exhaust itself before certain normality is established. It takes time and the name of the game is patience. The nearest comparison can be Sagara Manthana. The present stage is the emergence of poison before the elixir of life is produced. It devolves round us elders to be more sensitive with the youth and refrain from criticising them. We had our time and now it belongs to the new generation. The earlier concept of the filial bond expecting the youth to look after the elders has no longer validity. Now it is nuclear family that is the norm. If I were to take the example of Mysore in most of the household elders are staying alone as the children have gone abroad. Concurrently, living in old age home is not an anathema and has become an aspect of life that elders should accept it with

grace without putting emotional pressure on the children. It appears that especially in case of some elders they seem to have taken a leaf out of the youth and now prefer to live independently and develop a philosophical detachment that helps to develop a positive attitude to face life's reality. Occasional meeting with children and grandchildren should be a celebration time. In this connection I am fond of quoting Khalil Gibran who has expressed this very evocatively in the following:

Your children are not your children

**They are sons and daughters of life
longing for itself**

**They come through you and not from
you.**

**Though they are with you, they do not
belong to you**

**You may give them your love but not
your thoughts**

For they have their own thoughts.

**You may house their bodies and not their
souls,**

**For their souls' dwell in a house of
tomorrow**

**Which you cannot visit not even in your
dreams.**

**You may strive to be like them but seek
not to make them like you**

**For life goes not backwards nor tarries
with yesterday.**

**You are the bows from which your
children as living arrows are sent forth.**



Whip of Humour

N. Ramanath

Writer, Humourist, Book Publisher

Contact: 9448050463 | anakuramanath@gmail.com

The Trump-Gandhi Comparison

"Good Joke" I declared.

"I am serious. Trump is but Gandhiji in formal attire" reiterated Reetu.

"Gandhiji stood for non-violence" I blurted out.

"So does trump. His eagerness to put an end to the Russia-Ukraine war is proof of that."

"Gandhiji never took to arms."

"But he did. He took people from all walks of life into his arms."

"Trump's arms are from the armoury, not the physique" I decried his statement.

"Arms are arms irrespective of the roots." Reetu was not in a mood to relent. After all, he was defending Trump.

"Trump has sent back illegal immigrants. Gandhiji..."

"Gandhiji's non-violence is starkly evident here. Instead of following the standards set forth by certain countries by hunting down and massacring the immigrants, Trump sent them by plane! Such royal treatment to wrong-doers is akin to Gandhiji's 'turn your other cheek' attitude"

"Stop trumpeting about Trump. He has decided to handcuff the immigrants who were literally sitting ducks" I cried.

"Ah! That's service at its humanliest!" Reetu seemed to be in a mood to introduce new superlatives to the English language.

"Preposterous" I Thundered.

"Look, the illegal immigrants were those who had lost lots of money. They were jobless. 'Our hands are tied. We are unable to make our ends meet' was the complaint of many such men. Trump looked at their hands, saw no handcuffs and decided to help them live up to their word by tying their hands. I see nothing wrong in it."

"Trump said that he will take over and own Gaza. This is totally un-Gandhian by nature" I countered.

"Au contraire, sir, Palestine will strip the strip off the globe if strong hands do not protect the strip. America is now the strongest. Being hailed the 'big brother', it's but right for the country to show its hand in the matter!"

"He has imposed heavy tariffs on China."

"That's fantastic! China is the undeclared enemy of our country. Any discomfort imposed on China is to be construed as a friendly gesture towards India." Reetu seemed to be on a roll.

"Trump asked Federal workers to resign by proffering incentives."

"Though there is nothing Gandhian about this, it surely has the class of Indian administration stamped all over it. Here too attempts are made to show the door to the investigating agencies set up by the previous governments or their personnel. Anything Indian is, by default, Gandhian" stated Reetu.

"If you continue in these nonsensical veins, you are sure to attract some demented political party or the other" I complimented him.

"Trump has decided to recognise only two genders, thereby hurting other genders. This is psychological violence" I put forth another aspect.

"That's a divine attitude sir. No mythology speaks of a third or fourth or nth gender," said Reetu.

"But the hurt..." I responded rather weakly.

"Truth may hurt. Gandhiji too hurt the British sentiments many times. For the global good or the noble cause, ignoble and provincial hurt is but a trifling price to pay" Reetu's adeptness at defending his statements were truly astounding.

"Trump threatened Canada with massive Tariff hikes. That's an antipathy to 'love thy neighbour' theory." I continued throwing spanners in his wheels.

"Ah! A forgettable linguistic anomaly. 'Padosonko tariff karo' said Gandhiji, meaning 'praise thy neighbours'. That Taif is mistaken by Trump to mean this Tariff. Canada will take measures to bring Trump on track." Did I espy a crack in Reetu's defence?

"Trump ordered air strikes on Islamic Groups. Gandhiji would never have taken such

steps!" I knew I had a trump card up my sleeve.

"A slight variation in sentence, that's all to it. Gandhiji aired his views on strikes and Trump strikes by air. We should not read too much into it. After all, peace is but an interval between two violent acts. If you hanker for more peace, you are forced to comply with more violence." Reetu had found a way to wriggle out of my clutches yet again.

"Trump intervened in a dispute in the golf world. Surely, Gandhiji had no time for play in his whole life" I tossed another ace into the ring.

"Gandhiji intervened in even lesser aspects of life. When he was in Mysore, he bought a bar of soap, cut it into two and handed over the pieces to the mother of two children who seemed to have not bathed at all for quite a while. When asked why he handed over the cut pieces, he said 'Not because of miserliness. A whole bar would have been resold by the parents to buy some other stuff. These pieces cannot be resold and hence the purpose of bathing the children will be accomplished.' Society itself was a playfield for Gandhiji and he had chosen his own fields and handicaps to play with" said Reetu. I found it really difficult to get out of this hole.

"Gandhiji went on hunger strike. Trump can never be accused of such acts" I was sure I had trumped him.

"You are wrong. Trump too is adept at hunger strike. He strikes at any and everything in order to quench his hunger for power," said Reetu.

I acquiesced.



March - 2025

VIPRANUDI

Dr. Anita R. Bijoor, M.D, Ph.D

Contact : 9880302622
anita.bijoor@gmail.com

A Lesson from here and there

The trees shed their leaves
And the wind, in all its playfulness,
Scatters them, carrying them far and wide.
And all in a few moments they are far from their trees,
Of which they have no sight.

The fruits hang down from the branches,
All ripe and ready to eat
With no sorrow or pangs of despair, they wait
A palate to appease, and far from the trees which bore them
To different homes, they reach.

The flowers, they stand bright and beautiful
Dancing in the breeze
Inviting the bees and butterflies to feast
Before they leave, breaking away from their stems,
To adorn the Almighty's feet.

The branches –they cling not to their leaves and fruits
The roots- they stop not, providing
Thus, Nature stands in all its wholeness
Reminding us -Cling not, own not and Let Go!
The world is not for you to keep!



Gayathri Mahayaga Sankalpa Vishvamitra Brahmana Maha Sammелana, 17 January 2025



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