

VIPRANUDI

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Sir Benegal Narsing Rau

(26 February 1887 – 30 November 1953)
was an Indian Civil Servant, jurist, diplomat and statesman who helped draft the constitutions of Burma in 1947 and India in 1950

Physics, and Sanskrit, and gained an additional first in Mathematics in 1906. On a scholarship, he proceeded to the Trinity College, Cambridge and took his Tripos in 1909, just missing the Wranglership coming out ninth. Rau passed his Indian Civil Services Examinations in 1909 and was posted to Bengal. Doing well on the executive side, in 1909 he moved to the judiciary thereafter and served as a judge in several districts in East Bengal. He later served for eight years in Assam. He also worked with the Reforms Office of the Government of India, on drafting the Government of India Act, 1935. He served thereafter as a judge on the Calcutta High Court. During his illustrious career, Rau handled several projects of national importance and retired in 1944. He was then appointed as the Prime Minister of the princely state of Jammu and Kashmir, which he resigned a year later owing to serious disagreement with the King on certain fundamental matters of external and internal policies. He was a no "Yes Man". He believed in his conviction and philosophy that was rooted in the interest of the nation. His distinguished work brought him a Companion of the Order of the Indian Empire (CIE) in the 1934 New Year Honours list and a knighthood in 1938.

Rau was appointed the Constitutional Adviser to the Constituent Assembly in formulating the Indian Constitution in 1946. He was responsible for the fundamental overall structure of the democratic framework of the Constitution and prepared its initial draft in February 1948. This draft was debated, revised and finally adopted by the Constituent Assembly of India on 26 November 1949. He is rightfully known as the Pioneer of the Constitution of India. As part of his research in drafting the Constitution of India, in 1946, Rau traveled to the US, Canada, Ireland, and the United Kingdom, where he had personal consultations with judges, scholars, and authorities on constitutional law. The Constituent Assembly's resolution set up the Drafting Committee on 29 August 1947, under the chairmanship of B.R.Ambedkar. After several rounds of scrutiny, public debate, and detailed deliberations on proposals offered by various committees, the final draft of the Constitution was introduced by Ambedkar on 4 November 1948 (first reading). The second reading was clause by clause consideration and took over a year. After three drafts and three readings, the constitution was declared as passed on 26 November 1949.

Ambedkar in his concluding speech in constituent assembly on 25 November 1949 stated that: "The credit that is given to me does not really belong to me. It belongs partly to Sir B.N. Rau the Constitutional Advisor to the Constituent Assembly who prepared a rough draft of the Constitution for the consideration of the Drafting Committee." There cannot be a more valuable recognition to Rau than that coming from Ambedkar himself!

Foot Note : In the chronicles of the Indian Constitution, it is usually rare to see the name of Sir Benegal Narsing Rau mentioned with any prominence. While Rau was certainly not singular in architecting the potential of the constitution, he was definitely at the forefront, which is a compelling reason for us to remember him, however briefly as we can... and if possible, more often than we do...



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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

VIPRANUDI

- English Journal from the house of AKBMS

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: Sudhir S Mysore

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Presidential Message

Ashok Haranahalli
President - AKBMS

Dear Friends

My salutations to Viprabhandhavas...

Our much-awaited Suvarna Sambhrama Sammelana was concluded successfully in January. It was not just a conference. It was something like the confluence of Gods.



All our Acharyas have endeavoured to establish, maintain and keep alive our ancient tradition and culture. On the final day of our Suvarna Sambrahma, i.e. 19th Jan 2025, the speeches and divine musings by the great Acharyas, Pujya Swamijis and dignitaries, who in turn are staunch followers of Gurus like Adi Shankara, Ramanuja and Madhwacharya have uplifted the audiences to a higher being through their talks.

During this occasion, the foundation stone was laid for the construction of the Suvarna Bhavana building by the divine hands of Sri Sri Jagadguru. This building is expected to earn a sizeable revenue which will be used for the wellness of our community.

As we are all aware by now 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 and 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. The very core agenda for this conference is that our great spiritual leader's guidance and advice to help us solve our internal differences and lead us towards unity.

Another issue that we all need to observe and understand is the total Brahmin population count in the Caste Census in the state. According to a government study, they have estimated that the population of Hindu Brahmins is 14 lakhs. Here we need to understand that the number should have been much more. While mentioning the caste in the Hindu religion, many of us have mentioned only the sub-caste, without mentioning Brahmin. As a result, these sub-caste Brahmins missed out on the final count. This is a cause for concern because the number shown is not authentic. It shows a decrease in number of Brahmin population. We must mention the term Brahmin in our forms and avoid

mentioning sub-caste to avoid such types of errors in counting. We need to uphold our rich tradition of Sanathana Dharma by staying undivided and united. We need to include our Brahmin brethren who stay outside India in our population count. We at the Mahasabha have been working tirelessly towards this mission of bringing the community together which was well demonstrated by the participation of delegates from abroad during this Golden Jubilee celebration of AKBMS. We are hopeful that in the coming days, the spirit of Unity will gain momentum and will see our Mahasabha expanding worldwide. We will be a force to reckon.

Some of the key decisions made during the conference are

- Freedom to be given to our temples, which should involve themselves in upholding our Sanathana Dharma, spread awareness and popularise our beliefs and culture instead of limiting themselves to be just a money-spinning holy place.

- The Caste Census has not been done fairly and properly. So, this census has to be

done again scientifically, which will give an accurate count of Brahmins.

- EWS initiative by the govt wherein 10 Percent reservation for economically weaker sections should be applicable in Karnataka also which will benefit economically backward Brahmins.

- Temple lands which have been received as donations, have been taken away by the Govt, which should be returned to the temples.

- The State Govt should release special funds for the construction of the Suvarna Kattada – Golden Jubilee Building of AKBMS.

These are some of the key points discussed and decided during the historic Golden Jubilee Celebration of AKBMS at the Palace Grounds on the 18th and 19th of January 2025 which was a historic milestone celebration.

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

Ashok Haranahalli
Yours Truly

Ashok Haranahalli

Subhashitha 3

नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्त्वस्य स्वयमेव मृगेन्द्रता ॥ ३.

There is no official coronation (RaajyaBhishekh) ceremony held to declare that lion is the king of jungle. He becomes king by his own attributes and heroism ('Parakram').

(Compiled by Sudhir S Mysore)



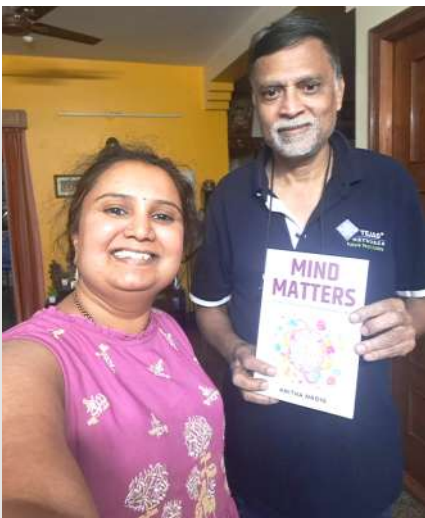
From the Editor's desk...

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our 36th edition of Vipranudi – the English journal from the house of AKBMS.

The much-awaited and eagerly anticipated event- the two-day Suvarna Sambhrama of the Sabha was held on the 18th and 19th of January last month to a full house of Vipra members coming from across the country. Every detail – Stage, Food, facilities for the visitors, stalls and all other arrangements was flawless. The planning and preparation for this event would not have been as fruitful as it turned out to be but for the front-line leadership of Sabha's President Sri. Ashok Harnahalli and his team of dedicated Vipra volunteers who worked for weeks and months. Kudos to them all. The detailed event report along with all the photos and videos are available on the Sabha website and I request our readers to visit the site and get an overall glimpse of the event in all its splendor.



Anitha Nadig has been one of our journal's mainstream writers with her insightful articles on Mental Health from almost the first edition. She has now compiled all her articles that were

published in the journal into a book titled "MIND MATTERS" – something that we all can be proud of. When she visited me and handed over a copy of her book I told her – "Anita Ji, you are a wonder to me. With an engineering background and a decade of IT work experience, you listened to your inner call to become a Mental Health Expert, pursued all the required degrees for the same and today, you are an established counsellor and a reputed author on the subject. You are our journal and the Sabha's pride. Kudos to you...!". This is her second book on the subject and I personally wish her the very best in all her future endeavours...

Venki Prathivadi has been a distinguished writer in our journal with his earlier articles under the column - The NRIs kaleidoscope. He was recently in India when he visited Belur, Halebeedu, and other Hoysala temples. Being an avid photographer, he has captured the glory of Hoysala temple architecture and with them, has written an article in this edition. A must-read...

Dr. A. Gayathri Devi has already written two columns in our journal in the past. From this edition, she has started her third column – Namma Bengaluru wherein she will bring about lesser-known and some interesting facts about our beautiful city. I am certain that it will be an interesting self-exploratory reading for all of us...

Amidst all of these events, have I forgotten the **MOST IMPORTANT?** Something that makes each of us in the journal feel so good about ourselves! How can I? Friends, we have completed 3 years – 36 editions – in style. It is a milestone that we have achieved and it is what we all should feel extremely proud about. We have given exceptionally valuable material to our readers on varied subjects as concisely as possible in the last three years. Never we have missed a deadline nor we have compromised on content. Each of us has taken upon this task as our own and done our bit with utmost sincerity. I take this opportunity to thank everyone – Writers, Journal Designers, Printers, IT team members, avid readers (both subscribers and readers on social media) and the Sabha executive for having joined hands with me unequivocally and supported me all through... Still a long way to traverse but thus far, it has in every sense one of the most fulfilling experiences!

Answers to Puzzles – What am I?

- | | | |
|-------------|---------|--------------------|
| 1. Penguin; | 2. Pea; | 3. Vacuum Cleaner; |
| 4. Stack; | 5. Hole | |

Till we meet again...



Satyesh Bellur
Satyesh N. Bellur

Subhashitha 4

वनानि दहतो वन्हेः सखा भवति मारुतः ।
स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ।। ४.

When it catches fire in forest, wind is there to assist it. (sakha bhavati marutah). Same wind destroys a small lamp (sa eva deep nashayay). If one doesn't have power/wealth, he doesn't have friends (krshe kasyaasti sahrdam). The above Subhaashita is very much applicable from the national point of view. One will support you if you are powerful or else the same will destroy you. So the only alternative with us is to become a mighty and powerful nation in the world.

(Compiled by Sudhir S Mysore)



Guest Column

Venki Prathivadi

Owens and operates an IT Consulting company in Melbourne, Australia

Contact: vporthivadi@gmail.com

LinkedIn Profile: <https://www.linkedin.com/in/venkiprathivadi/>

Temples of the Hoysala period – A Photographer's Perspective

Introduction

The Hoysalas of Dwarasamudra were not just rulers of a bygone era but visionaries who wove stories of devotion, artistry, and timeless beauty into the very stones of southern India. Between 1000 and 1346 CE, they carved an enduring legacy that continues to captivate the hearts of all who behold it. Stretching across southern Karnataka and parts of Andhra Pradesh and Tamil Nadu, their kingdom was not merely a domain of power but a cradle of culture and splendour.

The name "Hoysala" is itself steeped in legend. Imagine a brave warrior named Sala, poised against a ferocious tiger in the dense forests of Sosavur. His teacher's urgent cry, "Hoy Sala!" ("Strike, Sala!"), echoed through the air, urging him to slay the beast. This act of courage became the emblem of his lineage, and the striking image of Sala defeating the tiger now graces the temples that stand as silent witnesses to history.

Hoysala Temples (1000-1346 CE)

Time, with all its relentless wear and tear, has failed to dim the brilliance of Hoysala temples. More than a hundred of these marvels stand today, weathered but resolute, each a treasure trove of history, faith, and unparalleled artistry. Among these, the Chennakeshava temple in Belur and the Hoysaleswara temple in Halebidu are the crown jewels. Their towering grandeur may remain incomplete, but their sculptures narrate epics of devotion and human ingenuity.

For the seeker who looks beyond grandeur, the smaller temples in Karnataka's quiet villages hold a charm that whispers of the Hoysalas' intricate vision. The Chennakeshava temple in Somnathpura, consecrated in 1258 CE, is one such masterpiece, a poem in stone where every carving speaks of reverence and artistic mastery. These sanctuaries, silent for centuries, found renewed recognition in 2023 when Belur, Halebidu, and Somnathpura were accorded UNESCO World Heritage status, a testament to their universal significance.

The prosperity of the 12th and 13th centuries allowed the Hoysalas to channel their wealth into creating temples that were not just places of worship but sanctuaries of unparalleled beauty. Their unique architectural style evolved from the Dravida tradition, but they gave it a soul distinctly their own. After the fall of their empire, temple design shifted to a different aesthetic under the Vijayanagara empire. Yet, the spirit of the Hoysalas lives on, a quiet whisper in the stones they left behind.

Hoysala temples are equally devoted to Shiva and Vishnu, with some harmonizing the worship of both deities. Shiva is enshrined as a linga, while Vishnu appears in captivating forms like Keshava, Lakshminarasimha, and Lakshminarayana, often accompanied by Lakshmi, his consort. The Jain temples of this era, too, echo the spiritual meditations of the time, their statues serene and contemplative.

The Soul of Hoysala Temple Architecture

Every Hoysala temple is a symphony of

devotion, geometry, and storytelling. They were meticulously planned, their parts harmonizing like the notes of a raga. Sanctums housing divine idols, halls where prayers resonated, and porches welcoming the devout all come together in structures that are more than just buildings; they are living, breathing testaments to faith.

1. Star-Shaped Platforms : At the heart of Hoysala architecture lies the jagati, star-shaped platforms that seem to lift the temples closer to the heavens. These platforms, beyond their aesthetic appeal, channel natural light into the interiors, creating a divine glow that bathes the sanctum in ethereal beauty.

2. Shrine Classifications: Temples are lovingly classified based on the number of shrines they house:

- ✦ Ekakuta: One shrine
- ✦ Dvikuta: Two shrines
- ✦ Trikuta: Three shrines
- ✦ Chatushkuta: Four shrines
- ✦ Panchakuta: Five shrines

Most Hoysala temples are ekakuta, dvikuta, or trikuta, with the trikuta design favored for Vaishnava temples.

3. Towering Sanctity (Vimana) : The vimana, or the sanctum tower, rises gracefully, its intricate carvings narrating tales of gods and their celestial attendants. Crowned by a water-pot-shaped kalasa, it symbolizes the flow of divine blessings. Beneath the kalasa, the shikara—a domed roof—stands as a testament to the sculptors' artistry.

4. A Tapestry of Stories : The temple walls are canvases adorned with multi-tiered friezes (shilapattika). At the base,

elephants march in unison, bearing the weight of the structure. Above them, lions and tigers evoke valor, horsemen ride valiantly, and scenes from the Ramayana and Mahabharata unfold in intricate detail. Imaginary creatures (makaras) and graceful swans (hamsas) complete this visual symphony.

5. Soapstone Magic : The Hoysalas' medium of choice was soapstone, a material as soft and malleable as their devotion when freshly mined, yet enduring and resilient as it hardened over time. Some panels remain unfinished, silent witnesses to the passage of time and the hardening of stone.

6. Epic Narratives in Sculpture : The Ramayana and Mahabharata come alive in clockwise sequences carved into the friezes. This direction mirrors the circumambulation of devotees, aligning their footsteps with the stories of gods and heroes.

7. Pillars of Elegance : The mantapas, or halls, are supported by exquisitely lathe-turned pillars. These pillars, with 16, 32, or 64 sides, are crowned with sculptures of salabhanjika or madanika, divine maidens frozen in timeless grace. No two pillars are alike, each bearing the unique touch of its creator.

8. Asymmetry and Individuality : Hoysala temples defy symmetry, celebrating the uniqueness of every carving and motif. They honour the individuality of their artists, including the women who poured their souls into these creations.

Conclusion

The temples of the Hoysala period are not just relics of history; they are poems etched in stone; and hymns sung in silence. To walk through these temples is to feel the pulse of a

civilization that revered both gods and the hands that sculpted their images. For photographers, artists, and dreamers, these temples are not mere subjects but muses that inspire awe and introspection.

As you stand before a Hoysala temple, let

the stories whispered by its stones envelop you. Feel the devotion that turned soapstone into symphonies of faith. Let your eyes trace the curves of a salabhanjika, your heart follows the epic journey of Rama or Arjuna, and your soul connects with the timeless artistry that celebrates both divinity and humanity.

Photographs of a few Hoysala Temples



Channakeshava Temple – Somnathpura



Channakeshava Temple – Belur



Shiva and Parvati – Halebidu



Multi-tiered frieze – Halebidu



Veeranarayana Temple –Belavadi



Hoysaleswara Temple – Halebidu



Brahma, Shiva, Vishnu – Halebidu



Exquisite Carving on Ceiling – Belur

List of Hoysala temples (Sample list)

#	Name of temple	Location	District	Period	Deity
1	Amruteshvara	Amritapura	Chikkamagaluru	1196	Shiva
2	Channakeshava	Araluguppe	Tumkur	1250	Vishnu
3	Eshvara	Arsikere	Hassan	1220	Shiva
4	Mallikarjuna	Basaralu	Mandya	1234	Shiva
5	Channakeshava	Belur	Hassan	1117	Vishnu
6	Veeranarayana	Belvadi	Chikkamagaluru	1200	Vishnu
7	Lakshmidēvi	Dodda Gadduvalli	Hassan	1113	Lakshmi
8	Hoysaleshvara	Halebidu	Hassan		
9	Basadi complex	Halebidu	Hassan	1133 1196	Parshvantha Shantinatha Adinatha
10	Someshvara	Haranahalli	Hassan	1235	Shiva
11	Lakshminarasimha	Haranahalli	Hassan	1235	Vishnu
12	Lakshminarayana	Hosaholalu	Mandya	1250	Vishnu
13	Lakshminarasimha	Javagallu	Hassan	1250	Vishnu
14	Buchesvara	Koravangala	Hassan	1173	Shiva
15	Nageshvara - Channakeshava	Mosale	Hassan	1200	Shiva, Vishnu
16	Sadashiva	Nuggihalli	Hassan	1249	Shiva
17	Keshava	Somanathapura	Mysore	1268	Vishnu

Credits and References

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4. P.L.Udaya Kumar, Expert on Inscriptions stones and Accidental Historian

(Editor's Note : Venki Prathivadi has been a distinguished writer in our journal with his earlier articles under the column - The NRIs kaleidoscope. He was recently in India when he visited Belur, Halebeedu, and other Hoysala temples. Being an avid photographer, he has captured the glory of Hoysala temple architecture and with them, has written this beautiful article. We thank him for sharing his invaluable impressions of what he saw and experienced...)



Guest Column

J N Jagannath

Author & Experienced Banker
Contact: 8095863119;
jnjagannath12@gmail.com

Architect of economic reforms in India



Dr. Manmohan Singh, India's 13th Prime Minister, passed away on December 26, 2024. Prime Minister Narendra Modi remembered him as a distinguished leader who rose from humble beginnings to become a respected economist.

Dr. Singh was a gentleman as Prime Minister and a reformer as Finance Minister. His achievements as Finance Minister from 1991-96 and as leader of the opposition in the Rajya Sabha between 1998-2004, resulted in him being the choice as PM in 2004, though he was not a member of Lok Sabha. The choice worked well to give the party another term of five years in 2009.

During his tenure as Prime Minister from 2004-2014, India experienced rapid economic growth, averaging around 8% annually. In fact, In the year 2007, it even touched a record 10.08%. He implemented several key legislations, including the National Rural Health Mission, Employment Guarantee Act (MNREGA), and the Right to Information Act.

His legacy is marked by significant economic reforms, including :

- 1. Economic Liberalization :** He opened up India's economy to the world, encouraging foreign investment and reducing trade barriers.
- 2. Privatization :** He implemented policies to privatize public sector companies, increasing efficiency and competition.
- 3. Globalization :** He encouraged Indian businesses to expand globally. In 2007, the Indian Rupee became very strong. (However, turned weak again).

Dr. Singh was the Chief Economic adviser in the Ministry of Commerce in 1971, Governor of RBI (1982-85), and Head of the Planning Commission (1985 – 1987). Mr. Singh took the reins of the Finance Ministry in 1991 when Mr. Narasimha Rao, the then Prime Minister wanted to usher in a new era in Indian Economy. Mr. Singh successfully anchored the sinking ship of the Indian economy by introducing bold Economic Reforms. When he took over, India's fiscal deficit was close to 8.5% of the GDP. Foreign Exchange Reserve of India was at its lowest ebb, enough only to take care of 16 days of import, RBI had to pledge 67 Tons of Gold and borrow USD 2.2 Billion from the IMF.

Mr. Singh, devalued India's Rupee against

the US Dollar two times, encouraging Exports and reducing the current account deficit, which was during that time just 3.5% of the country's GDP. He also opened up the economy to the outside world, reduced the rate of interest, and permitted foreign investment in selected areas. Today's India with IT, BT, Foreign employment, liberal Foreign Education, Flow of investment from abroad, and respect for Indians outside India was all majorly due to the change in the economic outlook of India. In 1947, Rs. 3 was required to buy USD 1, depreciating year after year. Only in 2007-2008, India witnessed a strong two-way movement of USD against Rupee. The rupee became strong against the US Dollar. From Rs. 49 for one USD, it moved to Rs. 40 per dollar albeit, for a short period.

On the political front, despite trouble from allies and the pressure of scandals, he maintained interaction with the opposition and media. However, the media enjoying full freedom, took advantage and branded Mr Singh as weak. On 3rd January 2014, before the end of his tenure, he responded "History will be kinder to me than the media". 10 years later, on 26th December 2024 when he died, the media voiced "PM Extraordinaire". It is notable, he was a Rajya Sabha member for 33 years.

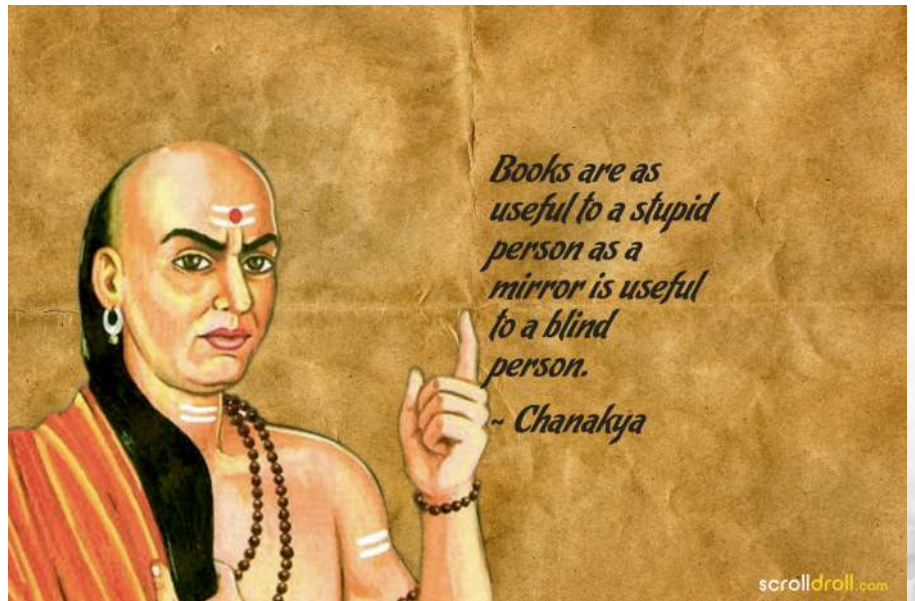
As a true statesman, he was responsible for the Indo-US Civil Nuclear Agreement ending India's nuclear isolation and securing the energy resources. He strengthened India's image on the global stage, including securing a permanent seat at the G20 summit.

Dr. Singh was born on September 26, 1932, in Gah, Punjab, and went on to study economics at Punjab University, Cambridge University, and Oxford University. He had a distinguished academic and bureaucratic career before entering politics.

The Delhi School of Economics Professor, hailed from a village without electricity, studying under the dim light of kerosene lamps, went on to become a storied academician and was a copybook reluctant politician.

Dr. Singh will always be remembered for his polite demeanour, creative economic decisions, and innovative ideas that transformed India's economy.

(Editor's Note : Jagannath J N has served for over two decades in the Banking industry followed by a stint at Infosys for over a decade. He evinces keen interest in Kannada Literature. Many of his articles are published in Kannada news papers. He has also created rich YouTube content covering profiles of more than 30 Kannada writers...)





TIMELESS TRADITIONS...

Dr. Jayant Agasthya

Writer, Seeker & Teacher

Contact: 9739096077 / jayant_agasthya@hotmail.com

Samskaras (Part-5) -Jatakarma

Shree gurubhyo namah.

Jatakarma – this is perhaps the most practical samskara of the initial samskaras we have seen thus far. As the name suggests, Jatakarma involves the newborn baby and the mother who has given birth. It is a very well-known fact how helpless the mother and the newborn would be during and after the birth. Though it is a great event for a woman to be a mother, it has its own harrowing experiences for both the mother and the father. It would fall on the shoulders of the man – acting responsibly as the husband and the father to protect his lady and the child at this critical juncture. It was his responsibility to protect the duo from natural and supernatural circumstances.

Rigveda and Atharvaveda have mantras that are used for prayers and spells for easy delivery (this can be of interest in recent times as the concept of cesarean has increased drastically). These prayers and spells were used extensively by the husband during the time of delivery. Shoshyantikarma – a particular type of mantra was used extensively for speedy delivery. There are a few mantras in the Aruna-prashna as well that help with easy delivery. We find a lot of content regarding this samskara in the Gruhyasutras as compared to Dharmasutras and Smritis.

There is evidence that shows that the preparations for the delivery began a month in advance. The first thing that was done was to



select a good and comfortable room in the house (maybe a good hospital room in the modern day). This was called the Sutikagriha and would act as the room post-delivery. A couple of days before the delivery, the expectant mother would enter this room that was well protected from physical harm and had been purified by Veda-mantras. People around the would-be mother would keep talking about positive things, keep her happy, etc., This is perhaps one of the few samskaras that predominantly involves ladies – those who have experience handling deliveries, those who have been mothers multiple times, etc. These type of experienced ladies around the expectant mother gives her the necessary confidence at the time of delivery. In some parts of India, there is a Vedic ritual still conducted involving tying a sanctified thread around the house till the time of delivery. When the expectant mother is about to go into labour, the Vedic pandits loosen this sanctified thread symbolically indicating the loosing of the fetus in the womb leading to the safe delivery of the child. As per Markandeya Purana, fire, water, staff, lamp, weapons (available at home like a knife, etc.), mace, and mustard seeds are kept near the expectant mother. Apasthambha Gruhyasutra adds another item – Tooryanti plants.

The Jatakarma ceremony was generally performed before the umbilical cord was cut. This was very common as most of the deliveries in those days were normal. The exact time of the severance was meticulously noted to prepare the horoscope, which indicated the various important events of the child, with longevity and health being a primary event. Though people have matured enough to know that there is no difference between a girl-child and a boy-child, people back then would celebrate the birth of a boy differently as compared to a girl. The primary belief is that the birth of a boy freed the parents from all ancestral debts. This can be seen in some Smriti-vakyas also. However, it is a practice even today for the father to see the face of the child immediately after its birth as it is believed that the father is absolved from all debts and has the necessary license to attain salvation. After 10 days, ceremonies like Nāndi-shraddha are performed and Hiranya-dana is given (based on the capacity of the father).

Medha-janana (roughly translated, production of intelligence) – as parents, it is but natural for them to expect their child to be intelligent. Hence, the father would follow some procedures to give intellect to the child. The generally followed process includes the

father giving honey (some practices mix ghee) to the child through a gold ornament. Gayathri-vyahruti is chanted while doing this. Doing this gives extremely high intelligence to the child. In addition, Ayurveda affirms the combination of honey and gold to give mental vitality to the child.

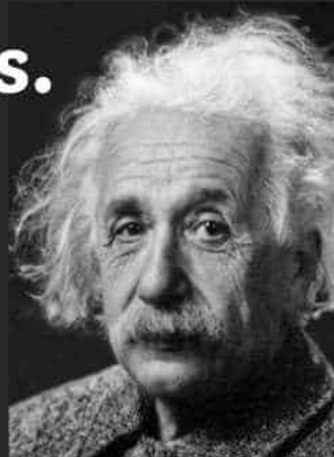
Ayushya (longevity) – the next item performed in Jatakarma pertained to increasing the longevity of the child. By chanting specific mantras, the father invoked the blessings of the Gods to grant longevity to the child. The father chants Vedic mantras indicating longevity in the baby's right ear or navel (the sound waves from the mantras directly impact the body positively as the aforementioned points have nerve endings). Jyotisha Shastra forbids reading the horoscope of the child till it is 12 years. However, the shastra itself clarifies that the child's horoscope must be scrutinized thoroughly to check for its longevity and health, and in case remedial measures must be adopted, the father must do so diligently.

Strength – in addition to a long life, the baby must be endowed with strength to carry on its life without any support. The father performs the rites to ensure that the child gets sufficient strength and this includes the ability to sustain itself, have a good marital life, and procreate.

Finally, after all the ceremonies are completed, the father offers presents and other honours to the Pandits. The pandits shower blessings with Vedic mantras to the entire family, especially the child.

**Try not to become
a man of success.
Rather become
a man of value.**

Albert Einstein





Thus Spake Lord Krishna

Mrs. Veena Prahlad

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



Ajamila's last word



Ajamila is a remarkable figure in the Indian spiritual tradition. His story, narrated in the sixth Skandha of the **Śrīmad Bhāgavatam**, is both unique and profound.

Ajamila was a pious Brahmin who strayed from the path of righteousness after losing control over his senses. Ensnared by desire, he abandoned his devoted wife and loving parents to live with a materialistic woman. To Fulfil her desires and maintain their life together, Ajamila resorted to theft and deceit, gradually becoming the very opposite of his former self—callous and contemptuous toward others.

He had ten sons with this woman, but his youngest, whom he named **Nārāyaṇa**, was especially dear to him. Ajamila never let the boy out of his sight and found immense joy in his child's playful antics.

As with all beings, the moment of death eventually arrived for Ajamila. As he lay on his deathbed, he saw the **Yamadūtas**—the fierce emissaries of Yama, the god of death—approaching to claim his soul. Terrified, he instinctively cried out for his beloved son, **Nārāyaṇa**. At that very instant, hearing the divine name, the **Viṣṇudūtas**—the celestial messengers of Lord Vishnu—descended to protect Ajamila, preventing the Yamadūtas from taking him away.

This moment is the most pivotal in Ajamila's story. A fierce debate ensues between the Viṣṇudūtas and Yamadūtas over Ajamila's fate. The Yamadūtas insist that he must be taken to Yama Dharma for judgment, while the Viṣṇudūtas counter that simply uttering the divine name washes away all sins, making one eligible to reside with the Lord.

The Yamadūtas argue that Ajamila never repented for his misdeeds and, therefore, must face the consequences of his adharma. In response, the Viṣṇudūtas firmly admonish them, declaring that the mere act of calling out his son's name—Nārāyaṇa, a name of Vishnu—had absolved Ajamila of all accumulated sins.

In the Indian spiritual tradition, it is widely believed that chanting God's name at the time of death leads to mokṣa (liberation). This practice aims to instill the habit of divine remembrance throughout life, ensuring that one's last thoughts remain fixed on the Supreme.

This point is stressed by Krishna in the Gita

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मदभावं याति नास्त्यत्र संशयः ॥

anta-kāle cha mām eva smaran muktva
kalevaramyaḥ prayāti sa mad-bhāvaṁ yāti
nāstyatra sanśhayaḥ (Gita shloka 8.5)

Krishna declares that if a being utters His name at the moment of death, they will undoubtedly attain Him.

The eighteen chapters of the **Bhagavad Gita** can be broadly divided into three sections. The first six chapters focus on **Karma Yoga** — liberation through selfless action. The next six chapters (7–12) emphasize **Bhakti Yoga** — liberation through devotion. The final six chapters (13–18) explore **Jnana Yoga** — liberation through knowledge.

However, this division is not rigid, as all three paths are deeply interconnected. The shloka in question falls within the **Bhakti Yoga** section, where **devotion** is the central theme.

A true devotee performs all actions as an **offering** to the Divine, seeing themselves as a mere **instrument** through whom God's will is executed. Complete **surrender** to God arises only when one possesses **knowledge** of the Divine. This highlights the deep interconnection between the three **paths to liberation**—**Karma Yoga**, **Bhakti Yoga**, and **Jnana Yoga**.

A devotee remains immersed in the **constant remembrance** of their chosen deity, and as the scriptures affirm, one who is truly devoted always attains liberation.

After hearing the discussion between the Vishnudūtas and the Yamadūtas, Ajāmila realizes how far he has strayed from the path of righteousness. He is overwhelmed by the Lord's boundless compassion, recognizing that even an unintended utterance of the divine name can invoke His grace. Filled with deep repentance, he renounces his past ways and returns to a life of virtue. At the right time, he attains liberation, exemplifying the very truth Krishna expounds.

In the meantime, the yamadhootas go back to Yama and ask him if the vishnudhootas were right. Answering them yama says

अजानादथवा जानादुत्तमश्लोकनाम यत् ।
सङ्कीर्तितमघं पुंसो दहेदधो यथानलः ॥

Ajnaanaadthava jnaaduttamashlokanaama yat|
Sankeertitamagham pumso dahededho
yathaanalah|| (bhagavatamahapuraana 6.2.18)

This means that just as fire burns anything it touches, whether knowingly or unknowingly, the name of God when uttered—consciously or unconsciously—has the power to burn away all sins.

It is said that both amrita (the elixir of immortality) and fire make no distinction between good and bad. Whoever drinks amrita attains immortality, and whoever touches fire will be burned. Likewise, uttering God's name always leads to the upliftment of the self.

Continuous recitation of God's name does not come without practice. As the renowned exponent of the Dasa tradition, Purandara Dāsarū, has said, one must chant the divine name constantly; otherwise, it will not arise naturally at the time of death.

ರಾಮ ರಾಮ ರಾಮ ಸೀತಾ ರಾಮ ಎನ್ನಿರೋ
ಅಮರ ಪತಿಯ ದಿವ್ಯ ನಾಮ ಅಂದಿಗೊದಗಿ
ಬಾರದೋ ||

Rama Rama Rama Sita Rama enniro
Amarapatiya divya nama andu odagado

The constant remembrance of God's name keeps us focused on the virtuous path. When our goal remains firmly in our minds, we are less likely to be swayed by worldly distractions.

Adi Shankaracharya, in his renowned composition Bhaja Govindam, extols the virtues of chanting God's name. The title itself—Bhaja (to worship, honor, pray, or serve) and Govindam (the name of Lord Vishnu)—emphasizes the transformative power of divine remembrance.

The ultimate goal of all beings in this world is liberation. True knowledge lies in realizing that there is only one supreme reality—ever-present in everything and beyond all. Attaining oneness with that divine essence is the highest purpose of life. Regardless of the path we choose—be it action or knowledge—all ultimately culminate in the path of devotion. Devotion, in its truest sense, is complete surrender. Yet, surrender does not mean losing oneself; rather, it is the merging of the self with the Divine.

The practice of constant remembrance requires both discipline and detachment from the transient events of the world. It entails accepting every situation—whether good or bad—as a gift from God, fostering an enduring sense of gratitude. Ajāmila's realization is ultimately a result of the Lord's boundless benevolence. Before his fall, he had lived a life of piety, which perhaps led him to name his son Nārāyaṇa.

Unknowingly, he was calling out to the Lord each time he addressed his child. The ways of the Divine are mysterious—He resides within us as the inner guide, even in our darkest moments, leading us toward redemption. He has also assured that He is ever accessible to those whose thoughts remain steadfastly fixed on Him.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

ananya-chetāḥ satataṁ yo māṁ smarati
nityaśhaḥ
tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya
yoginaḥ (Gita shloka 8.14)

What truly matters is leading a virtuous life, ensuring that no new karma is accumulated. When karma ceases to grow, the cycle of rebirth comes to an end. The simplest way to attain this state is through complete surrender to God. Just as we felt secure in the care of our parents as children, surrendering to the Divine brings the same sense of reassurance—knowing that He will always take care of us.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

ananyāśh chintayanto māṁ ye janāḥ
paryupāsate
teṣhāṁ nityābhiyuktānāṁ yoga-kṣhemam
vahāmyaham (Gita shloka 9.22)

God is ever merciful and always ready to embrace us. All we need to do is take the first step toward Him. Liberation is not a distant goal—it is ever present; we need only to awaken to its reality.



My Quest for Spiritual Well-being

Satyesh N. Bellur

Poet, Thinker, Motivational Speaker & Management Guru

Contact: 9845187797; satyesh.bellur@gmail.com

“Om sakha saptapadi bhava” -The seventh step in Saptapadi...

The beauty and the relevance of the Saptapadi come out profoundly in its seventh step. After the couple has aspired and pledged together for the basic necessities of life, good health, the right resources, true happiness in life, able children who would do good to society, to lead an organised and well-orchestrated life, what else is needed? One has aspired for everything, right? Vedic wisdom never considered marriage as a male-dominant act of life as in many belief systems worldwide. It always laid importance for both the couple to work together with utmost harmony. The seventh step brings out this aspect by saying that the couple has to work towards achieving all that they aspired for in the earlier steps, by being friends! By being there for each other and by being there together for their family and the society at large. No one is superior or inferior to the other. They both must live amicably and with utmost mutual respect. They both must conduct themselves to their capabilities and fulfill their roles and responsibilities fully. Only then their life would be a true experience of joy.

ಗೆಳೆಯ ನಾ ಮೊದಲಲ್ಲಿ, ಪತಿರಾಯ ನಂತರದಿ |
ಗೆಳತಿ ನೀನೆನಗೆಂದು, ಪತ್ನಿ ತರುವಾಯ ||
ಬಾಳ ಬೆಳಗಿಪ ಸ್ನೇಹ ನಮಗಿರಲಿ ಎಂದೆನುತ |
ಏಳನೆಯ ಹೆಜ್ಜೆಯೆಲೊ - ನವ್ಯಜೀವಿ ||

Marriage is not merely a courtship between the two. Marriage is not merely a relationship between the two. Marriage is neither a contract between the two. It is way beyond... It is friendship in its purest and most sublime form! I have always considered friendship as the most

difficult relationship to nurture. Father, mother, brother, sister, husband, and wife – they all are due to either blood relationship or due to wedlock. Their conduct is well-defined by society. Their Dos and Don'ts have been well articulated. Friendship on the other hand is different. It has innumerable possibilities. It can become very chaste at one end and in another extreme end, it can even become very nasty and vulgar. Therefore, it is the responsibility of both to nurture, safeguard, and make friendship work for them.

In light of the above, it is so heartening to see Vedic wisdom emphasizing for the couple to treat each other as friends - foremost and forever. There is no problem that the couple cannot solve amicably. There is no aspiration that the couple cannot achieve through love and affection. Friendship encompasses all the other relationships and can achieve what others can't. The seventh step, in my opinion, therefore becomes vital and a course that the couple should take to realise all the aspirations that they pledged in the earlier six steps.

Vedic marriage is not merely a set of rituals. It is indeed a “Samskara” – where the couple is initiated into wedlock and lessons about how they should conduct their journey together are given in a crystal clear manner. As such Saptapadi is the most important part of Vedic marriage. Only after the couple takes the seven steps together they are declared – Husband and Wife!

Isn't it so spectacular to observe the Vedic way of treating a marriage ritual as a

Samskara? Isn't it so different from the way marriages are otherwise conducted today in society, more as a ritual and celebration of sorts? Samsakara Vedas prescribed as a simple, low-cost, low profile but profound in its objective, has today become a costly extravaganza that indulges in rituals without emphasis on life learning and mere ostentatious and elaborate display of grandeur! Some food for thought here, for all of us...

ಸಪ್ತಪದಿಯಲ್ಲಿರುವ ಚಿಂತನೆಗಳೇಳರೊಳು |
ಸುಪ್ತವಾಗಿಯೆ ಇಹುದು ಆತ್ಮನುನ್ನತಿಯು ||
ಆಪ್ತ ಆಪ್ತೆಯರಲ್ಲಿ ನಿಯಮವಿದರದು ಇಳಿಯೆ |
ಸಪ್ತಪದಿಗೊಂದರ್ಥ ! - ನವ್ಯಜೀವಿ ||

All the seven steps in Saptapadi when followed will truly enhance the couple's life experience. It will make their journey, irrespective of the ups and downs and vagaries of life, a memorable path to tread and an

enchanting companionship to cherish. Everything in the Vedas has a profound meaning. We need to connect the dots and arrive at the right meaning that is life-changing! Spirituality is all about understanding the profound essence of each of our life's steps and imbibing them in our life's journey...

With all the seven steps of Saptapadi dealt with, I eagerly look forward to penning my next articles that will reflect other aspects of adhyatma (spirituality though an appropriate word in English, it fails to echo the profound thought that the Vedic word adhyatma reverberates...)

ॐ

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

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Sree Vijayadasaru (1682 AD -1755 AD)



S r e e
Vijayadasaru was a
contemporary
of other great
Haridasas like
Gopala Dasa,
Helavanakatte
Giriyamma and
Jagannatha Dasa.
He was born in
1 6 8 2 A D
in a place called
Cheekalaparavion
the Karnataka-
Hyderabad border.
His father was
Sreenivasappa and
his mother was
Koosamma. He
was named
"Dasappa" by his
parents. He had
a b u n d a n t
knowledge in many

desire to see his family. He stayed with his
parents and wife for nearly ten years allowing
his internal quest to grow deeper.

There is an anecdote of Sree Purandara
Dasa appearing in his dream and informing
him about the lapse of 25000 more
compositions that he could not complete. He
also told Dasappa that to complete the target
of reaching two lakhcompositions, he now,
with a pen name of VIJAYA VITTALA, has to
compose 25 thousand more compositions.

Blessed by the great Purandara Dasa, he
initiated to compose Kannada devara namas.
The knowledge he had acquired by deep and
long penance at Kashi started pouring out like
an ocean in verbal form. He is said to have
composed numerous Padas, Suladis, etc. It is
also believed that he composed one lakh
padas in the propagation of Haridasa
principles. He went around the Divyakshetras
and composed kshetra padas accordingly. He is
also said to have visited Tirupathi Kshetra 27
times just by walk.

Now just a bird's view of his various types
of great compositions without which it may be
impossible to assess his legacy of
compositions. As his thematic representation is
much varied from one form to another form, it
will be a difficult task to analyse all the forms
that he has composed in.

Sree Vijaya dasaru for his great efforts to
uplift the Hindu culture in general and
Brahmin community in particular, has been
applauded by many of his contemporaries and

subjects during his childhood. He was married
at an early age. Unfortunately, due to Muslim
forces occupying the small village, he lost all
his property and became broken. This hard but
in evitable circumstance made Dasappa a
person with an enlightened soul. He was
deeply involved in the philosophical search to
find out the true reason for the cycle of birth &
death. He chose to stay at Kashi, he then
spiritual centre of India and stayed there for
four long years in seeking the ultimate truth. It
is said that he returned to his native with a

successors through various songs. Along with numerous padas, he has contributed through his other forms of compositions like Ugabhoga, Suladi and Pancharatna Suladi, a very unique composition which stands apart from all other Haridasa compositions. After studying his compositions, I realised that his songs are full of Sanskrit words. I have, in my very first few articles in Vipranudi, discussed the sanctity of using the Sanskrit language for musical compositions during ancient and mediaeval periods.

The change of language from Sanskrit to Kannada was not taken into total consideration by the Haridasas of the 15th century. Some of the compositions of Sree Purandara Dasa, Venkatachala Nilayam and a few others are totally in Sanskrit language. One must admit that the Haridasas followed the principle of merging both languages and submitting to the lotus feet of Sree Hari. Especially in Sree Vijaya Dasa's Pancharatna Suladi which has five khandas or parts, we can abundantly see this experiment. It is very interesting to analyse this particular Suladi as it is highly unique in its verbal, musical and thematic representation.

One may notice that Sree Tyagaraja of the 16th century also has composed universally acclaimed Pancharatna Krutis in which the last one "Endaro Mahanubhavulu" in Sree Raga is said to be the longest musical composition if written with complete notation. Indeed, the compositions of both these composers are different from each other in structure, yet the new outlook of using the term "Pancharatna" creates immense inquisitive questions for any researcher.

Now let me briefly give a note on Sree Vijayadasa's Pancharatna Suladi and close my article. It is strongly believed and also proved that by singing this particular Suladi one can get rid of both mental and physical ailments. As the name of the composition itself indicates,

this has five khandas. For each khanda (part) only the name of the tala has been suggested based on the flow of rhythm in Sahitya keeping Vrutta, Chandassu and Praasa. No mention of raga is found. Surely musicians can adopt suitable ragas for each part.

It is interesting to observe that this composition can also be choreographed by a dancer and performed on stage as there is much scope for abhinaya in this composition. His other popular compositions are - ಶರಣುಗಜಮುಖ ಪವಮಾನ ಜಗದಪ್ರಾಣ, ಶಾರದೆಯೇ ಕರುಣಾವಾರಿಧಿಯೇ ರುದ್ರಾವೀರಭದ್ರ, ಶ್ರೀಮಹಾಲಕ್ಷ್ಮಿ, ಬೆಳಗಿಂಝಾವದಿ ಬಾರೋಹರಿಯೇ etc. We all know that including Sree Purandara Dasa, all other Dasas started their journey as a composer by composing a song on Lord Ganapathi. Sree Purandara Dasa's geete "Lambodara Lakumikara" can be quoted here. Sree Vijayadasa also prays Lord Ganapathi for His blessings. We can also remember that during the ancient times in Sanskrit dramas Naandigeete (ನಾಂದಿಗೀತೆ..) was sung before commencing the performance. Even today, all music and dance performances commence only after dedicating an invocatory song to Lord Ganapathi.

Coming back to Sree Vijayadasa, his yet another most popular song "ವೇಣಿಮಾಧವನತೋರಿಸೆ" depicts the atma-paramatma concept which is a special and a unique mode of expression chosen by the Dasa. This song is sung by almost all musicians in their concerts as its poetic elegance is totally self-expressive.

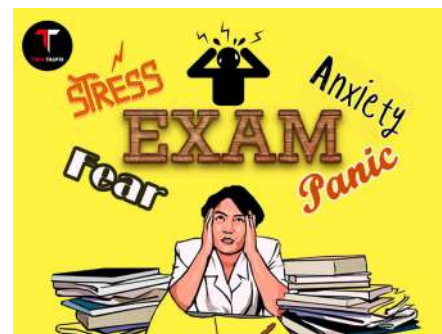
Before winding up my article I thank the expert editorial members for giving me this opportunity. In my next article, I shall try to analyse any one composition of Sree Vijayadasa.



Mind Over Matter

Anitha Nadig

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



REINS FOR EXAM ANXIETY

Partha is an average student studying in 10th grade. He used to score around 70% in his previous years. His scores started declining after he entered 10th grade. While this decrease in marks started hitting Partha's self-esteem, his parents' anxiety started shooting up seeing the marks range in 35-45%. His teachers were also concerned about Partha clearing the 10th exam.

Aayana is a bright student and very aspirational. She is determined to crack NEET and get into medicine. She has also dreamt of studying in a top medical school in India. As she was closer to her exams, Aayana started scoring less in her mock tests and Pre-Boards. She started getting tense and broke down one day after her mock test. Her parents were stressed looking at Aayana's state, clueless about how to help her.

Exam Anxiety is a common but overlooked mental health concern among students. Because our society is mostly inclined towards judging a student's future more on academic performance, students go through a lot of pressure, especially around major milestone years like 10th & 12th. This can lead to anxiety and depression, distress and sometimes lack of motivation for students.

Partha's teachers suggested his parents seek a counsellor's help. His Parents found a counsellor nearby and took him there. In the first counselling session, the counsellor discovered that Partha was getting anxious on

the test and exam days. As soon as he entered the class on the exam days, his heart used to beat faster, he could hear his heart pound loudly. He used to get stressed, not able to understand what was happening to him. He used to go blank on seeing the questions. He was not able to either remember answers or write completely.

Aayana shared her challenge with one of her seniors. Her senior recognised this as exam pressure and anxiety and suggested talking to the college counsellor. Aayana met the counsellor and found out how her thoughts created severe stress. During the counselling session, Aayana realised that her dream to join the top medical school in India had put a lot of pressure on her. Slight low marks on mock tests and Pre-Boards hit her very hard with thoughts like, 'Will I be able to join my dream college', 'What if I don't get into top college' and so on. These thoughts led to feelings of anxiety. Along with anxiety, Aayana also at a deeper level felt that not getting a seat in the top college was like a failure in life. Fear of failure also led to distress and she had broken down.

Partha was educated about anxiety manifestation in the physical layer in the form of a racing heartbeat and palpitation. Counsellor taught him deep breathing and candle breathing to manage racing and pounding heartbeats. He was asked to do a body scan relaxation at home on the day of the exam, before leaving home. He was also asked to do deep breathing and

candle breathing to release the stress so that it does not pent up.

Aayana was educated about the anxiety manifesting in the form of thoughts, how thoughts can affect emotions and behaviour. Counsellor helped her to reflect upon her thoughts and brought awareness that going to a top college is not the only option. She was also taught CBT(Cognitive Behavioural Therapy) to recognise unhelpful thoughts, challenge and positively reconstruct them.

Exam stress if not managed at the right time in the right way, may convert to anxiety. Anxiety can manifest in physical and cognitive layers. Some students may experience anxiety with a racing heartbeat, palpitation, sweating, shivering, headache, difficulty breathing or fatigue. Anxiety manifests in the form of thoughts starting with 'What if' statements ending with a negative outcome. Students may be bombarded with negative thoughts like 'What if I fail', 'What if I get low marks', 'What if my parents scold/get angry' and so on.

TIPS FOR EXAM STRESS :

Preparing well in advance, understanding the concepts, and doing the required number of revisions will put a good foundation to face the exam stress.

Below mentioned techniques below will help to manage exam anxiety and stress when applied consistently. These techniques need to be practiced well in advance before applying on the exam day. Students may need parents' help in reminding them to use these techniques during exams and tests.

Techniques that help to manage physical symptoms of anxiety :

1. Deep breathing: Start with normal inhalation and exhalation. After initial rounds, slowly increase the depth of breath.

2. Candle breathing: Inhale through the nose and exhale through the mouth. Exhalation should be longer and while exhaling open the mouth and exhale, just like when one blows the candle on their birthdays.
3. Walking and stretching the upper body parts and joint rotations. Helps in releasing the tension trapped in muscles.
4. Body Scan: Imagining each part of the body from feet to head one by one and paying attention to the body parts to release tension and relax.

Techniques that help to manage cognitive symptoms of anxiety:

1. Recognize negative thoughts and acknowledge them. Thoughts like 'What if I fail?', 'What if I get low marks?'.
2. Challenge these thoughts with the question 'Is this thought helping me?', 'Is it true?'.
3. Rephrase the thoughts to 'I will prepare well', 'I will give my best in the exam', and so on.

One cannot stop the stress but can learn to manage it so that stress does not become distressed. An easier way to identify stress is by paying attention to one's own thoughts and physical symptoms. Anything uncomfortable with physical uneasiness, and restlessness accompanied by frequent negative thoughts draining energies could be stress. When they are moderate, they can be managed by simple and practical techniques shared above.

Exam stress is like a wild horse. It can run with its whims and fancies. But once you rein it in and know how to control it, you can ride the horse well and enjoy it.



SpaceUse

- Space Applications for Development

P G Diwakar

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

12. Chandrayaan-1 established Water on the Moon

Moon Missions: First man-made artificial satellite, the "Sputnik-1", was launched in 1957 that heralded a new era of using satellites to reach out of earth's atmosphere and into space arena. Considering the great interest in exploring the moon, the lunar exploration started as early as 1959 itself. Ever since that time more than 100 lunar missions (unmanned and manned) have been undertaken by humankind. As part of the manned missions, at least a dozen men have already travelled to moon onboard Apollo missions. The first human-made object to reach the moon was the Luna-2 space probe of Soviet Union in September 1959. Subsequently, there were a series of Luna missions from the Soviet Union to explore moon. Meanwhile USA sent Ranger & Surveyor missions, including the Lunar orbiters to moon. Further, they took up a series of Apollo missions to land on the moon, with humans, to explore the moon. Neil Armstrong was the first human to land on the moon in 1969 and the mission returned with substantial moon samples for further analysis. There were many more mission that continued to explore moon, including the missions of Japan and others.

The missions "Clementine (USA-European joint mission in 1970) and Lunar Prospector mission" (NASA mission in 1998) had a focus on water and ice on the moon. Radar data from Clementine hinted at the presence of frozen water on the moon and Lunar Prospector hinted at presence of hydrogen and hence the water or ice in the polar region. However, these were only hints but not decisive inputs with scientific basis. In 2007, SELENE, a moon explorer from Japan was also launched to study on various aspects of the moon. Even though Clementine lunar orbiter had produced some interesting signals of the presence of water in the Permanently Shadowed Regions (PSR) of the moon, the scientists did not find the signals conclusive. The Lunar Prospector also gave certain indicators in the PSR with regard to soil that corresponded with the presence of hydrogen atoms but were not conclusive. The PSR, as referred above, are those regions in the poles that have not seen the Sun for billions of years and hence the strong possibilities of finding water in these regions, considering the impacts of many water-carrying asteroids on to the moon.

Chandrayaan-1 Mission finds Water on Moon: India was not in the picture for any moon missions so far and gradually the country came up with a very well-planned mission "Chandrayaan-1", which had elaborately planned 11 payloads, of which 5 were Indian and rest were from other countries including ESA, Bulgaria, UK, and USA (NASA). In 2008, ISRO took up the planetary exploration seriously and launched Chandrayaan-1 with all these 11 special instruments onboard. This was the first deep space mission undertaken by ISRO by launching the orbiter to the 100km orbit around the moon while at the same time a "Moon Impact Probe (MIP)" was also released to strike on to a pre-intended target on the south pole of the moon. As the MIP descended, one of its sensors "The Mass Spectrometer" could detect water molecules in the thin atmosphere present on the moon, which subsequently was also published by ISRO. Amongst the many instruments that Chandrayaan-1 carried, two important instruments from NASA also successfully established the fact that polar region of the moon contains water / ice, particularly in the permanently shadowed regions. The two instruments, (i) Moon Mineralogy Mapper (M3) and (ii)

Mini Synthetic Aperture Radar (Mini-SAR), that were flown onboard Chandrayaan-1, could also decisively establish the presence of water on the moon.

The Moon Mineralogical Mapper (M3), which is an infrared spectrometer, could produce clear evidence of water presence on the moon. M3 detected clear signature of water in the PSR areas, while it could also produce differentiation amongst ice/ liquid water, and water vapour quite decisively. This was done purely about the signature of the reflected light from the infrared sensor. Hence, it was M3 that gave the most authentic information on the presence of water on the Moon (Fig-1a and 1b).

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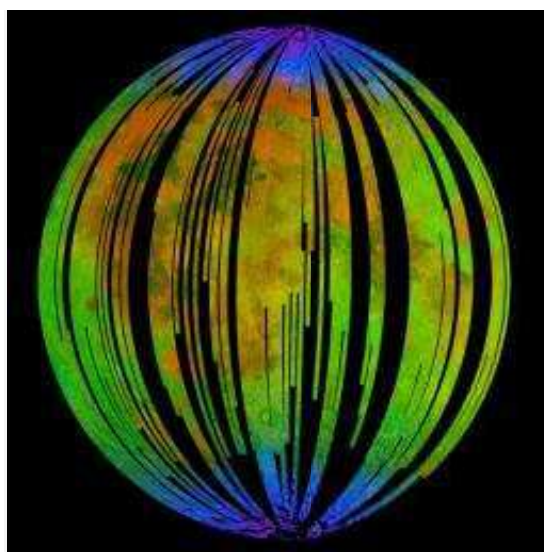


Fig-1a: Image generated by M3 as part of. Chandrayaan-1 mission

(Water and hydroxyl (blue), detected on the surface of the moon at various locations, illustrates their distribution at high latitudes toward the poles)- Credit: NASA

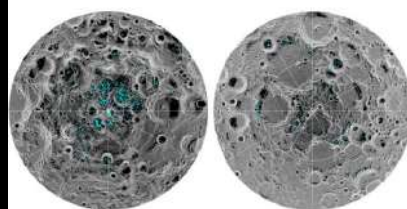
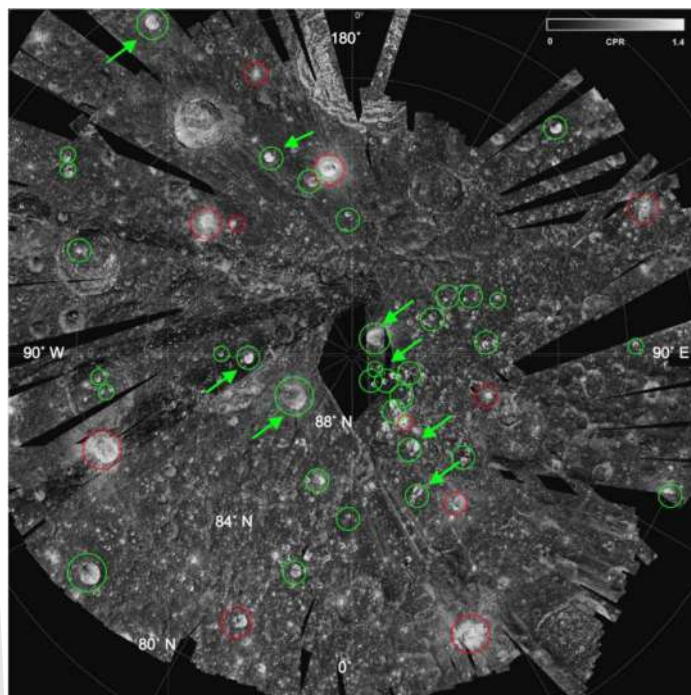


Fig-1b: Moon's south pole (left) & north pole (right)



2. The Mini-SAR also produced specific patterns to establish water ice amongst many polar craters on the moon surface, even though it was not a perfect outcome with the kind of data that was acquired around the craters of PSR type (Fig-2).

Fig -2: Moon's north pole depicting, most-likely Water ice deposits, marked in green circles: Output of Mini-SAR flown aboard Chandrayaan-1 (Credit: NASA)

Thus, Chandrayaan-1 mission of ISRO achieved the distinction of definitively establishing the fact that water / ice is present on the moon in the polar regions. This was one of the major breakthroughs that rejuvenated moon exploration with a newer vision for the future.



The Selfless Warriors of Shivaji

Guru Prasad Bhat

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



16. Hirakani, the Epitome of mother's Love conquered Raigad Fort



A few years before his grand coronation, Shivaji Maharaj initiated the construction of a

magnificent fort palace atop the impregnable Raigad mountain. He chose this location, deeming it strategically safer than Rajagad. The palace is built at the pinnacle of the mammoth 2,700-foot-tall Raigad mountain, surrounded on three sides by sheer vertical cliffs. (Compared to Raigad, the world-famous Rock of Gibraltar is just 1,400 feet tall or half in size). Only one side features a path with 1,737 steep steps leading to the Royal Gates or the main entrance. The cliffs are so precipitous that ascending or descending was nearly impossible, as one false step or slip could hurtle them down to a fatal fall into the ravines.

Before the introduction of a Ropeway Cable Car in 1996, inaugurated by Prof. Rajendra Singh (fondly, RajjuBhaiyya), climbing the steps to Raigad fort was an arduous task for any untrained individuals, requiring several hours of treading the unending steps at high altitude. However, these days, one can effortlessly reach the top in just 10 minutes, thanks to the convenience of the cable car. The view during the ascent up the steep mountain is genuinely breathtaking, and the vertical cliffs are undeniably intimidating.

Despite Shivaji Maharaj's confidence in the impregnability of his new capital, believing that no one could scale its vertical cliff, let alone an army to plan an attack, Hirakani—an ordinary housewife and a milk seller, the embodiment of a mother's love—felt compelled to descend it by the thought of her lonely toddler left behind in

her hut. Her motherly instincts prompted her to conquer the Raigadh Fort cliff with her bare hands and prove him wrong.

As each garrison fort served as the nerve center of his kingdom, Shivaji Maharaj had established strict rules to control the entry and exits of visitors, merchants, and sellers for the security of all his forts, including his capital city fort of Raigad. One of these rules was that irrespective of the circumstances, all entrance and exit gates should be closed by sunset and should not be opened until the dawn of sunrise. Thousands of armed soldiers were stationed to guard the main gates and the precincts of the citadel around the clock. Opening the gate without permission from higher authorities would be considered treason, and the punishment for this offense was to be thrown down the 'TakmakTok,' a precipice designated for such crimes. Consequently, the gatekeepers and security personnel vigilantly adhered to the fort's gate timing rules without making any exceptions for anyone.

On both sides of the Rajamarga (Royal Street), a broad main road within the fort, shops were established with designated areas for sellers from neighboring villages. Thoughtfully, the platforms of these shops were elevated enough for men on horses to make purchases without needing to dismount. The villages surrounding the foothills of the Raigad citadel were engaged in farming, dairy, fruit, and vegetable cultivation, sustaining themselves by selling a variety of farm products on the Raigad fort. However, they had to leave through the gates they used to enter the precincts before sunset, and if they missed the timing they had to spend the night at specified locations on the fort and await sunrise to return to their villages. The security personnel were resolute in enforcing this regulation.

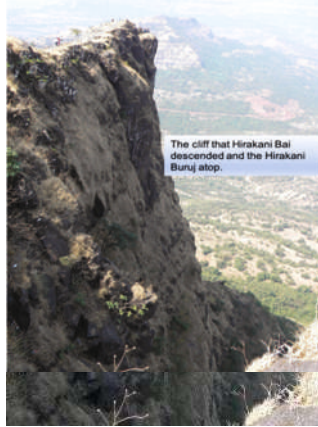
A young mother named Hirakani Bai would milk her cows in her village daily, carrying the milk to the fort to sell, the earnings from which sustained her little family. One day, while calming her crying child, she could only set out at noon, rushing up the Raigad fort steps uphill, she hastily visited house after house to sell the milk. She realized it was nearing sunset by the time she finished selling and needed to hurry back home. As she traversed from one end of the gigantic Raigad fort to the other, to her dismay, the main gate was already shut, locked, and the keys taken away by the Killedar (the fort in charge, a high-ranking officer). Despite tearfully pleading that her toddler child was alone in her hut, the security guards wouldn't open the doors, as it went against the rules. They expressed their helplessness and advised her to wait until sunrise the next day.

Hirakani Bai, by now extremely worried for her child, succumbed to her motherly instincts which transformed fear into unfathomable bravery. Determined, she descended the formidable fortress hillside cliff barehanded through the darkness of the night. If you look down from above, your head will spin, and if you fall from this 2,700-foot-high rocky cliff, you may not even find remains for the last rites. However, a mother's single-minded pursuit to reach her child overpowered all her fears, and Hirakani Bai successfully descended the dangerous cliff of the Raigad mountain.

Her motherly love, overcoming any fear, compelled her to accomplish the seemingly impossible task of descending the steep cliff of the impregnable fort, considered insurmountable even by Shivaji Maharaj. The next day, as she returned to sell milk at the fort's main gates, the gatekeepers were astonished. Upon inquiry, the realization of her accomplishment dawned on them. They were amazed at her daredevilry and promptly took her to Shivaji Maharaj, who, at first, couldn't believe her feat. However, upon examining the scratches and wounds on her hands and legs, he was thoroughly impressed.

True to her words, Hirakani narrated her tale and demonstrated how she descended the treacherous cliff to Maharaj again, showcasing her extraordinary feat. Highly impressed, Shivaji Maharaj applauded her bravery, presented her with a lot of gifts, and sent her

off. Hirakani Bai thus demonstrated how a mother's true love for her child could conquer any hurdles in the world.



Shivaji Maharaj thanked the mother for pointing out a weakness in his capital city fort. In acknowledgment of this service to the Swarajya, Shivaji not only rewarded her generously but also fortified the entire elevated wall by constructing a watchtower. He named this watchtower 'HirakaniBuruj' as an expression of gratitude for her service. This incident occurred some 365 years ago; 150 years later, after the Marathas lost the 3rd Anglo-Maratha war, the entire Raigad fort was destroyed by the British by bombarding from long-range cannons from a nearby hill called Potlyaand set on fire on May 10, 1818, so that it would never be resurrected as a center of patriotic pride to challenge them ever again. However, the 'HirakaniBuruj' survived this mayhem and still stands tall even today as a resilient tribute to that mother's bravery.

Nagayya Shetty, a wealthy merchant from Karnataka, provided substantial funds as loans necessary for the construction of this fort. He insisted that his name be prominently carved in one of the buildings on the Raigad fort. Initially dismissing this request, Shivaji Maharaj later consented to only carve an image of a cobra (Nagayya or Naga in Kannada means Cobra) on a stone wall along the Rajamarga, which remains visible to this day. Strange are the ways of King Shivaji - who didn't hesitate a bit to name the prominent watchtower in honor of a poor mother, but declined the request of a rich merchant who loaned him money to build the entire fort! For Shivaji, Hirakani's feat was a selfless service to the nation, risking her life, but the rich merchant's deed was just another for-profit business.

Raigad is full of such life-changing and inspiring anecdotes!

A must-visit sacred place, the Raigad of Shivaji!



Real Lessons in HISTORY

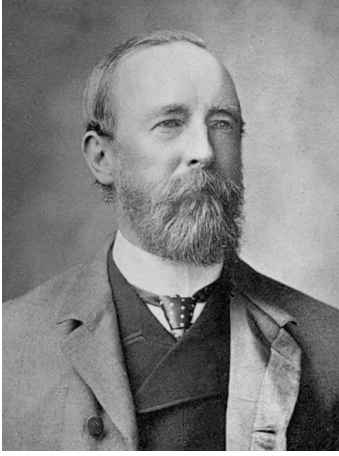
Paresh Nadig

Solar Energy Professional

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

Contribution to the freedom struggle from foreigners.

Sir William Wedderburn (1838–1918)



Another good acquaintance of India was William Wedderburn. He arrived in India in 1860 as an Indian Civil Services officer. Later, he went on to become the judge of the Bombay High Court. He established schools for girls in Maharashtra. He was

also the President of Poona's Deccan Education Society and Fergusson College and retired from his career in 1895.

From 1893 to 1900 he was a member of the House of Commons and also presided over the Congress sessions of 1889 and 1910. Surendranath Banerjee commended Wedderburn as the 'Incarnation of some great Hindu Mahatma.' Gopal Krishna Gokhale called him a rishi. Mahadev Govind Ranade considered Wedderburn his Guru. Wedderburn went back to England in 1889.

Wedderburn's career began in Karnataka. He was the sub-collector of Dharwad and had learnt the local Kannada language. He advocated for alcohol prohibition. Wedderburn proposed innovative ideas such as the establishment of a banking system that could assist farmers during famine by providing loans on easy terms. However, the monarchy in

England did not provide support to take it forward.

Wedderburn had a deep interest in education. The British government, however, showed no enthusiasm towards this. Therefore, he established schools in Poona, Karachi, and other places from his personal funds. In association with Ranade, he founded the Poona High School. He donated his money to provide scholarships to students which was worth tens of thousands of Rupees during those days. After returning to England, Wedderburn was in continuous interaction with the then Secretary of State, Lord Marley, and tried to convince Marley about the need to urgently reform the political landscape of India.

Private Citizens

Several people in the British government with a compassionate outlook towards India were mentioned above. Several private citizens who did not hold any official position have also contributed to India during their time. Let us recollect a few of them.



**Henry Fawcett
(1833–84)**

Henry Fawcett was one man who relentlessly raised his voice in England's parliament on behalf

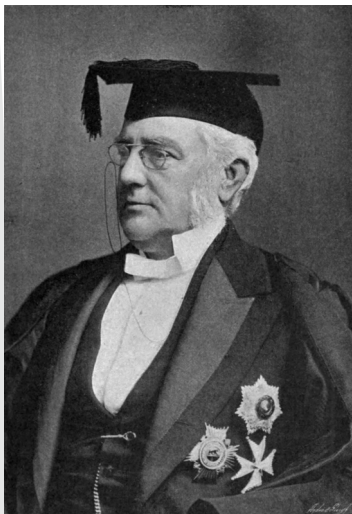
of India. For a short period, he was also the Postmaster General of England. He was such a well-wisher of India that the citizens of Calcutta had arranged a huge public reception for him in 1872. When he contested as a candidate for the House of Commons in England, many Indians raised funds for him.

He crusaded for many years for the spread of a cooperative movement in India. Fawcett had canvassed for women's voting rights even during those early days. Money from India was spent to give a feast in London to the Sultan of Turkey. Fawcett used to strongly condemn such practices of the British government. England's parliament discusses trivial matters for hours and hours but does not give adequate attention to the problems of a large country like India – this was Fawcett's refrain.

India's population was eight times that of England. Henry Fawcett used to strongly criticise the tax on salt and other such measures of the British government.

He was well known for his scholarship too. He had obtained doctoral degrees from both the universities of Oxford and Glasgow.

Friedrich Max Müller (1823–1900)



We have all known about the German-born Max Müller. Having been born a Christian, if he had loyalty to Christianity in some corner of his heart, it would not be unnatural. It cannot be denied that Max Müller had a conspicuous role in erasing the impression that was created until then

among the English that 'India is an uncivilised country.' Only the distorted versions written by people such as James Mill were study material for the British officials appointed for the Indian service.

Their baselessness was highlighted, and a respectable illustration of India was created by a series of lectures delivered by Max Müller in 1882 to the ICS candidates. Those lectures have become famous as *India: What it can teach us*. Avid nationalists like the venerable D V Gundappa would frequently mention that it is a book that every Indian should read. Swami Vivekananda too had great appreciation for Max Müller, calling him the Vedantin of Vedantins! Max Müller was a supporter of Bal Gangadhar Tilak.

Though an advocate of the British Empire, at every available opportunity, Max Müller argued for Britain to take a magnanimous view of India. He opposed the salt tax. He had petitioned the Queen of England, urging the government to make special facilities for the care of child widows.

When Max Müller passed away in 1900, Tilak declared with tense emotion – "In him, India has lost the warmest friend, the wisest lover, and the most enthusiastic admirer whose place, alas, will be filled, we know not when."

(To be continued...)

Note: Image courtesy:- Wikipedia

[Reference: Ramaswamy, S R. *A Passage Through India*. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrarthana Sahitya, 2022, Page no. 290-292]



A TEACHER'S GUIDANCE TO STUDENTS

Srikanta H.M.

Principal, TIMES P.U. COLLEGE, Channarayapatna.
Contact: 9731338083; hallimysorekanta@gmail.com

CONSTRUCTIVE WAYS FOR STUDENTS TO SPEND THEIR SUMMER VACATION

Summer vacation is often a time of relaxation, adventure, and freedom from the structured schedule of school. However, it's also an excellent opportunity for students to engage in activities that contribute to personal growth, skill development, and future success. While taking time off to unwind is essential, constructively spending part of your summer can set you ahead in various aspects of your life, from academics to career prospects. In this article, we will explore multiple ways students can spend their summer vacation productively, ensuring they return to school not just refreshed but also equipped with new experiences and skills.

1. Develop New Skills or Hobbies

Summer is the perfect time to learn something new. Without the pressure of assignments and exams, you have the opportunity to explore interests outside of your usual schoolwork. Acquiring new skills not only adds to your personal growth but can also make you more competitive in both academic and professional settings. Here are some areas to focus on:

a. **Learn a New Language:** One of the most useful skills you can develop is learning a new language. With platforms like Duolingo, Babbel, and Memrise, language learning has become more accessible than ever. Mastering a foreign language opens up opportunities for travel, and cultural exchange, and can make you more attractive to future employers. You don't need to become fluent in one summer, but learning the basics or improving your skills can be a fulfilling challenge.

b. **Pick Up a Musical Instrument:** If you've ever wanted to learn to play an instrument, summer is the time to start. Learning to play the guitar, piano, or any other instrument can be both enjoyable and mentally stimulating. Playing an instrument improves cognitive skills such as memory, focus, and creativity. You can start with online tutorials or download apps that offer guided lessons to help you get started.

c. **Explore Digital Tools and Technology:** In today's world, being tech-savvy is an essential skill. Consider exploring coding, graphic design, or video editing, all of which are in high demand in various industries. Websites like Codecademy, Coursera, or YouTube tutorials provide free or low-cost resources to get started with web development, app creation, or digital art. Learning these skills over the summer could lead to lucrative career paths or hobbies that set you apart in the future.

2. Engage in Volunteering and Community Service

Volunteering is a great way to make a positive impact in your community and gain valuable life experiences. Whether you're helping at a local charity, tutoring children, or participating in environmental efforts, volunteering provides opportunities for personal growth while making a difference in the lives of others. In addition, volunteer work can be an excellent addition to your resume and college applications.

a. **Support Local Charities and Nonprofits :** Many organizations seek

volunteers during the summer to help with events, food drives, environmental conservation, and other community initiatives. By participating, you'll not only give back but also develop a sense of social responsibility and empathy. Additionally, these experiences can help you build teamwork and leadership skills.

b. Tutoring or Mentoring : If you excel in a particular subject or have specific talents, consider offering tutoring services to students who need extra help. Many younger students might struggle with subjects such as math, science, or reading, and your assistance could be valuable. You can tutor online or volunteer with local schools or community centers. Mentorship can also help you refine communication and teaching skills.

c. Environmental Conservation : If you have an interest in the environment, volunteer for programs focused on sustainability, recycling, or wildlife protection. Many non-profits organize clean-up drives or educational workshops, where you can contribute your time and effort while learning more about environmental conservation.

3. Focus on Personal Development and Well-Being

Summer is a time to recharge, and what better way to do so than by focusing on your mental, emotional, and physical well-being? Cultivating good habits and prioritizing self-care during the summer will set you up for a successful return to school in the fall. Here are some ways to improve your personal well-being:

a. Exercise Regularly : Exercise is vital for maintaining good physical and mental health. You don't have to join a gym to stay fit—simple activities like jogging, swimming, cycling, or even home workout routines can have significant health benefits. Staying active during the summer also boosts energy, reduces stress, and improves mood. Set fitness goals, whether it's running a certain distance, trying a new workout routine, or simply being active for 30 minutes a day.

b. Cultivate Mindfulness and Meditation : A great way to deal with stress and maintain mental clarity is through mindfulness and meditation. Apps like Headspace or Calm can help you get started with guided sessions that focus on relaxation, stress management, and emotional health. Establishing a daily meditation practice can lead to increased focus, better emotional regulation, and a greater sense of well-being.

c. Develop a Reading Habit : While the summer break offers a break from textbooks, it's an ideal time to cultivate a love of reading. Pick up books that interest you—whether they're novels, biographies, or non-fiction works on topics you're curious about. Reading regularly improves cognitive abilities, vocabulary, and critical thinking. It also helps you relax and unwind. Consider setting a goal to read a certain number of books during the summer and try to mix genres to expand your perspective.

4. Prepare for the Upcoming Academic Year

Although summer is a time to relax, it's also an opportunity to get a jump start on the next school year. By reviewing past material and starting early on upcoming assignments, you can ensure a smoother transition when school resumes.

a. Review Previous Subjects : Take time to revisit your notes from the previous school year. Identify areas where you struggled and aim to reinforce those concepts before the new academic year begins. You can do this by reading through your textbooks, watching online videos, or using educational platforms like Khan Academy or Coursera. This proactive approach will help reduce the stress when the school year starts and improve your confidence.

b. Organize School Materials : Use the summer to declutter your study materials and organize your notes, binders, and folders. Having a clean and organized workspace

when school starts can help you feel more focused and productive. Consider investing in new study tools such as notebooks, planners, or digital apps that can help with organization and time management during the school year.

c. Prepare for College Applications or Internships : If you're a high school senior or planning, the summer is a great time to start working on your college applications, writing personal statements, and researching potential schools. Additionally, internships, either in-person or online, can provide valuable experiences and insights into various career fields. Summer internships also make great additions to your resume and give you a taste of the professional world.

5. Pursue Internships or Job Shadowing Opportunities

Taking on a part-time job or internship during the summer provides valuable work experience and allows you to explore potential career paths. Even if you aren't able to secure a formal internship, consider job shadowing or volunteering with organizations in fields you're interested in. Here's how to get started:

a. Internships in Various Fields : Many businesses and organizations offer summer internships, which allow students to gain hands-on experience and learn about the day-to-day tasks of professionals in their field. Whether you're interested in technology, marketing, healthcare, or law, summer internships can be an excellent opportunity to explore your interests and build your resume.

b. Job Shadowing: Job shadowing involves observing professionals in their work environment, which is a fantastic way to learn about different industries and careers. You can contact local businesses or professionals in your network and ask if they're willing to let you shadow them for a day or week. This experience allows you to gain insight into potential career paths and helps you determine if a specific field is a good fit for you.

6. Start a Creative Project or Side Hustle

If you enjoy creativity or entrepreneurship, the summer is the ideal time to start a new project or side hustle. Whether you're interested in blogging, photography, creating online content, or offering freelance services, these projects not only allow you to express your creativity but can also generate income.

a. Start a Blog, YouTube Channel, or Podcast : If you have a particular interest or passion, consider starting a blog or YouTube channel. Whether it's gaming, fashion, tech, or travel, creating content can be a fun and rewarding way to spend your summer. You can also start a podcast, discussing topics that matter to you. These platforms allow you to connect with others who share your interests while developing valuable skills in communication, content creation, and digital marketing.

b. Freelancing : If you have skills in writing, graphic design, photography, or web development, consider offering your services on freelance platforms like Fiverr or Upwork. A summer freelancing side hustle can help you gain professional experience, earn money, and build a portfolio for future career opportunities.

CONCLUSION

Summer vacation is a great time for students to recharge, explore new interests, and work on personal development. By focusing on learning new skills, engaging in community service, preparing for the upcoming academic year, or gaining work experience, students can make their summer vacation both productive and enjoyable. The key to a constructive summer lies in finding a balance between rest and activities that enrich your knowledge, creativity, and career prospects. So, take advantage of the time off to invest in yourself and make the most of the summer break!



Namma Bengaluru

Dr. A. Gayathri Devi

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



1. Sweet Mangoes and Malt Vinegar...

Bangalore is " India without its scorching Sun and Europe without its snow "

When Kempe Gowda built the four Towers to mark the Eventual Boundaries of Bangalore more than four centuries ago he could hardly have visualized the shape which the city has taken now. " A bit of England in an alien land' had already begun when the Britishers shifted their troops from Srirangapatnam to Ulsoor. They were attracted not only by the climate but also by its strategic location in the political struggles of those days. The climate of the region, the nippiness of the air, and the sheer beauty of the plateau country never failed to attract, and fascinate the foreigners. Winston Churchill in his " My Early Life " exclaims about the climate and setting of Bangalore.

" The climate of Bangalore, at more than 3000 feet sea Level, is excellent. Although the sun strikes with torrid power, the nights except in the hottest months are cool and fresh. The roses of Europe in innumerable large pots attain the highest perfection of fragrance and colour. Flowers, Flowering shrubs, and creepers blossom in glorious profusion. Snipe and snakes abound in the marshes, brilliant butterflies dance in the sunshine"

Bengalooru is cosmopolitan i.e. " belonging to all parts of the world.. not restricted to any one country or its inhabitants.

" When one strolls in Bangalore, each one of them feels at home !!!..... The city has grown... Kempe Gowda Towers are lost in the center of the city. But the invisible line dividing the city from the country has also stretched You go a little far ... you are in a different state, sometimes a country. You cross the line you come back to Bengalooru... Traditional Bengalooru coexists with the modern Bengalooru.... City within City.... A country within the Country... one can see the traditional city coexisting with the modern city... You can find Ragimudde and Anna-Saaru with Nan and Tandoori. You have Mysore Pak with K. C. Das Sandesh and Rasgolla You have Kefeshri with Burger King... Sweet mangoes with Malt Vinegar.....

A long... time has rolled by.....Bangalore has emerged from a quaint colonial town to a city with its ceaseless quest for sky space with its high-rise buildings. A typical Banglorean is rudely disturbed. Alas !! The city seems to be searching for its soul. Old Bangaloreans can go to Brigade Road and find a mixed " melting Pot' of ' Bombay Mixture' people there !! The discovery is tinged with surprise and sadness. They complain of the city being overtaken by outsiders. But that is the price one has to pay for "GROWTH" The influx continues.... Many MNCs continue to move their Headquarters to Bangalore -- A preferred destination much to

the consternation of Bangaloreans. Bangalore is home to almost every one of the big names in the corporate galaxy of our country.

Many aesthetically built buildings have been hopelessly elbowed into obscurity by the new buildings looming all around old Bangalore. Many veritable voyages need to be undertaken to find those priceless buildings. " Though much is lost... much abides "

The Bangalore of yore was a paradise. Can you believe that Bangalore never feared the Dacoits... Oh! it never happened but people were afraid of Wildlife...Blackbuck roamed the western outskirts of Malleshwaram and Jackals, Peacocks cried.... Owls hooted. Rumours abounded that a Panther had been sighted near Guttahalli. There were trees, groves, lakes and marshes....

Bangalore is the vibrant heart of Karnataka.

Sprawling and always in a state of growth, the city is a mosaic of parks, avenues, and superb public edifices. Perhaps it was natural that with the advances in technology and with the changing times, Bangalore has also changed. Behind the façade of Bangalore's modern appearance lies a glorious past which though appears to be far removed from the present, nevertheless almost imperceptibly blends into the present.

Bangalore no doubt has changed from what it was... but it has a rich heritage, which is a unique and integral part of its personality.

This series of articles will celebrate the very special aesthetically built buildings of the yore. It is no doubt tinged with nostalgia, sadness and a slight panic over the disappearance of many buildings. But it is highly rewarding and enjoyable to know about our own culture and heritage.

Riddles

(You will find the answers in the editorial section)

- Always well dressed, but I never fly. Black and white, sometimes in a tie. I swim and slide, and dance and glide, With one person by my side. What am I?
- I am a seed, three letters in the name, Take away two and I sound quite the same. What am I?
- I'm named after nothing, though I'm awfully clamorous. And when I'm not working, your house is less glamorous. What am I?
- This on this. That on that. Growing tall, But never fat. What am I?
- The more you take from me, the bigger I get. What am I?

(Compiled by Sudhir S Mysore)



Short Story

B.R. Bhimachar

Author, (Retired) Professor of English.

Contact: 9741419764

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



Devotion – Fear!

Three years had rolled by. Reddy had tried his utmost to sell his two-acre land. The deals used to reach the terminal point of fruition but used to suddenly collapse causing deep distress and despair. Truly, he had lost his peace of mind.

Just around that time, he came into contact with a Baba, a practicing Guru! The Baba walked around the land and after thorough inspection suggested to Reddy to close the open well to the north of the land and that would usher in an era of prosperity.

Reddy executed his Baba's orders to the letter. The open well was filled up. Miracle as it may sound, within two weeks the land was sold and Reddy made more profit than he had expected.

Reddy had become an ardent devotee of the Baba!

Reddy constructed his new palatial house in the heart of the city spending crores of

rupees. Baba was invited for the housewarming rituals and his paadapuje was performed with utmost devotion! . After inspecting the house, Baba was telling "Reddy, the door of this room must be closed. It is not as per vastu. Shift it to the east and also, the kitchen has to be converted into the store room and the store room into the kitchen. These changes will bring a lot more prosperity to you and your family". Baba made several more observations and suggested several more changes too...

Reddy is now bringing his house down and reconstructing it in many places. His peace of mind has taken another severe beating! He is now spending more money than he made from the sale of his land! He has started feeling that his old land should never have been sold in the very first place!

Reddy had now become so very fearful of the Baba!!

(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

The Mischievous Nurse

She was young, very pretty and absolutely mischievous. Being mercurial, she was the darling of both the patients and the doctors. Ever eager to meet all persons pretty and playful, I fixed up an appointment with her for an interview.

"Come in, extend your hand and stick your tongue out" she greeted me as I entered her chamber.

"But I am not a patient" I protested.

"Anyone who meets me will experience an increase in his BP and pulse rate. Let me check it" she said. She was right. My heart was thudding and her beauty made my face flush with pleasure. Yet, I refused her offer of a free checkup.

"It is our routine. We are so used to it that the other day, when a dignitary visited our hospital, at the time of introduction, I held out my hand and as soon as he proffered his hand, I grabbed his forearm checking for pulse and asked him to stick his tongue out. The dignitary, instead of getting angry, praised our efficacy" she said.

"That is quite interesting. You are an attractive nurse. You will have many admiring patients. Can you share some of your experiences with such admiring patients?"

"To begin with, all patients are my admirers. But as they get well, they begin to show their true colours" she said.

"Could you explain that?"

"When the patient is in pain, we are

angels. As his pain subsides, he curses us for giving injections. As he gets still better, he blames us for waking him to give him his pills and when it is time to go home, he will ask us out on a date. Men are so shamelessly predictable" she said with a chuckle.

"But not all men are bad," I said, trying to sound special.

"True. Some men are worse. They act in the most preposterous ways whenever any female moves within hand-shaking distance" she retorted. I chose to be more discreet with my words.

"You came to the hospital just a few months ago and now are the most-paid nurse. Is it because you are better than others?"

"I am beautiful. Many men come and join here citing some imagined disease or the other. For instance, if a man says that he has stomach pain, we will not be sure whether he is telling the truth or not. We will just admit him and give him antacids or some such things. I will usually attend to such patients. They will chat with me, extend their stay to the maximum period and then go off with the promise of returning in a short while. Since I came here, the patient density has gone up. You can say that I am the brand ambassador for this hospital"

"Does it mean that you are not good at work but your beauty is carrying you through?"

"Not really. I am indispensable. The doctors will not be able to leave me"

"Ah! The usual doctor-nurse love affair, is it?"

"Squash your dirty thoughts. I do not allow any affairs to crop up. I am a happily married girl. The doctors will not be able to leave me because I have studied all their cases and know all their faults. I have first-hand information about the secrets of many deaths that took place in this hospital. They do not wish those secrets to be disclosed and hence I am here as long as I wish to be here"

"Blackmail?"

"No. their guilt has them in a bind"

"You say that you are happily married"

"I am. But my husband, my in-laws and children have reasons to dislike me. Mine is a very strenuous job. I have to maintain a smiling face throughout and this has caused a lot of trouble for me. For instance, when my children secure lower marks in exams, my scolding is not taken seriously as the smiling mien takes away the entire sting from my words. Sometimes, when my in-laws or my children call me, I yell at them to tell me their bed numbers and their prescriptions. This naturally puts them off. The other day, I took a few peppermints to my children and out of sheer

habit asked them to open their mouths, popped the mints in and poured a good measure of water! The other day, when the tap in my house developed a leakage, I poured a disinfectant on the pipe and tied a bandage around it. There are many instances of me using boric powder instead of salt for soup and the same instead of sugar for coffee. The people at home have been very understanding and hence I am happy"

"You come across so much pain in your profession. How do you stand the sight of such pains?"

"That is no problem. I watch TV serials whenever I can. The pathos and melancholy that we find is far more than that found in real life. Serials are good for preparing us for disasters"

A loud groan interrupted our conversation. "Must be the young boy who has a crush on me. He is here for the third time this month. He is the son of a rich minister and we do not want to lose such patients. Bye for now" she said as she hurried away.

Cursing my good health that is preventing me from getting her attention, I sauntered away thinking of ways and means to join the same ward as a patient anon.



Editor's Note

- AKBMS members and their families can submit their articles under any of the sections for publication: Poetry of the Month; Essay of the Month; Guest-Column. Please e-mail your articles to:

Satyesh.bellur@gmail.com; gayathridevi2007@gmail.com

- We welcome your feedback and any constructive suggestions for improvement. Please mail them to: editorvipranudienglish@akbms.com
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Dr. Anita R. Bijoor, M.D, Ph.D

Contact : 9880302622
anita.bijoor@gmail.com

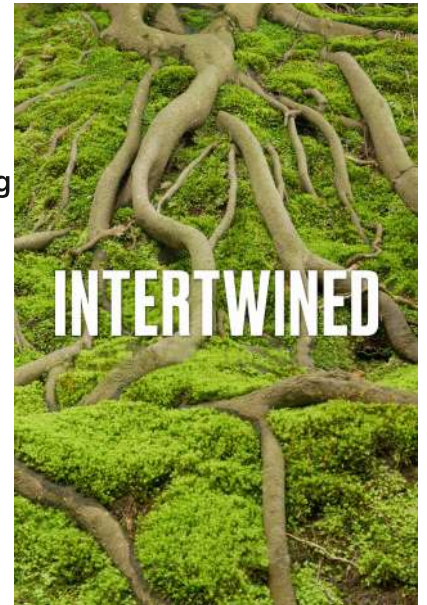
The Intertwined

I sit by the window, watching the rain, as it battered relentlessly
Making a rivulet, flowing along the fence, dashing against the stones
Sometimes slow and calm and sometimes ruthless and aggressive
Just like the thoughts as they flow through the mind.

The sky above, grey and cloudy, threatening to burst
Hiding the sun behind, lest he show his face, so bright, so golden
Sometimes hideous and quiet and sometimes thunderous and roaring
Just like the waves as they flow through the soul.

The little daisy, in its timeless charm and beauty, stands in awe,
Quivering in the wind, and daring to face the torrent
Sometimes standing brave and sometimes fearing to break
Just like the beats as they cross the heart

The rains cease, the sun is out and the little daisy dances
In the peace and freshness, Mother Nature rejoices
Sometimes a little of me in Her and sometimes a little of Her in me
Just like the snug embrace of a Mother!



Glimpses of Suvarna Sambhrama Sammelana 18th and 19th January 2025



Divine presence of Swamijis: Sri Sri Madhavananda Bharati, Sri Sri Purushotamananda Bharati, Sri Sri Vidhushekara Bharati, Sri Sri Gangadharendra Saraswati, Sri Sri Advaitananda Bharati



Poornahuti at Gayathri Maha Yaaga



Event inauguration by the Revered Jagadguru



Gayathri Yaaga Mahasankalpa



Shilanyasa Puja for Suvarna Bhavan

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