

VIPRANUDI

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Hedgewar was born in a Marathi Deshastha Brahmin family in Nagpur, Maharashtra. Deshastha Brahmins were a branch of Marathi Brahmins who lived in surrounding Kannada and Telugu districts as well. His great-grandfather Narhar Shastri migrated from Kandakurthi to Telangana to Nagpur. His parents were Baliram Pant Hedgewar and Revatibai, a Marathi couple of modest means. When Hedgewar was thirteen both of his parents died in the Plague Epidemic of 1902. Hedgewar's uncle ensured that he continued to receive a good education and became a patron and a father figure for the young Hedgewar. He studied at Neel City High School in Nagpur, from where he was expelled for singing "Vande Mataram" in violation of the circular issued by the then-British colonial government. As a result, he had to pursue his high school studies at the Rashtriya Vidyalaya in Yavatmal and later in Pune. After matriculating, he was sent to Kolkata in 1910 to pursue his medical studies. During his college years in 1913, Hedgewar joined forces with the Missionaries of Ramakrishna Mission to assist in combating the devastating floods in the Damodar River. The deadly cholera outbreak that plagued India during those years claimed thousands of lives. He selflessly dedicated himself to serving the people during those trying times. After graduating from Calcutta Medical College in June 1916, he completed a year-long apprenticeship and returned to Nagpur in 1917 as a physician. He received a lucrative job offer in one of the British dominions, but Hedgewar declined, as his mind was now set on a path of dedicated human service.



Keshav Baliram Hedgewar

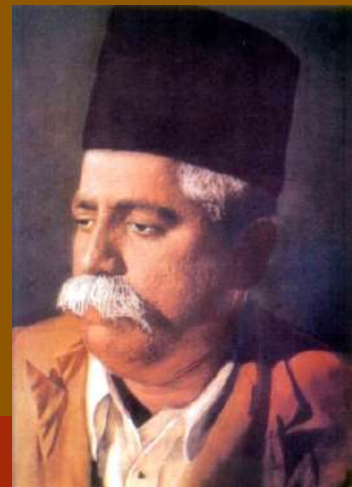
(1 April 1889 – 21 June 1940), was a true Nationalist and the founder of the Rashtriya Swayamsevak Sangh (RSS)

His study of Indian history and culture made Hedgewar a patriot. While in college he came in contact with the revolutionary patriots who founded the Anushilan Samiti, inspired by Bankim Chandra Chatterjee. His participation in the Non-Cooperation Movement resulted in Hedgewar's incarceration for one year. To understand the ills of the society which led to the subjugation of the country by the marauding foreign invaders, it was his firm belief that unless the natives of this land unite and feel proud of their cultural ancestry and start practicing the 'dharma' and fight for this great land there was no way in which India could regain its old glory. To achieve this goal, Hedgewar thought of building an organization of the committed 'sevak of society', and thus, on the auspicious festive day of Vijayadashami in the year 1925, he founded the RSS. He was popularly known as Doctorji and was inspired by the heroic fights and bravery of Shivaji.

Some Inspiring Quotes from Hedgewar: "Happiness of Hindus is the happiness of my family and me. The problems faced by Hindu society are our problems and its humiliation is our humiliation. Such a feeling of belonging should be in every Hindu. This is the basis of Hindu Dharma."; "Peace and love are possible only between equals. The real enemies of peace are those weak people, who, because of their weakness, incite the strong. If we are weak, we sin disturbing world peace. The real cause of our degradation is our mental weakness."; "Only one meaning is revealed from names like Bharatkhand, Bharatvarsha, Aryavarta, etc. But we are taken aback by the mere thought of the meaning of the words. Our situation is like that of a parrot in a cage. We have suffered from a loss of intelligence. We are eager to embrace as brothers those who have vowed to destroy our culture. All this is a result of our weakness of mind" ...

Foot Note: RSS approaching its centenary in 2025 is a testament to the enduring influence and significance of this socio-cultural organization in shaping the fabric

of Indian society. It is appropriate for us to salute its chief architect K.B.Hedgewar on this momentous milestone...



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Presidential Message

Ashok Haranahalli
President - AKBMS



Dear Friends

My salutations to Viprabhandhavas...

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

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

In these 50 years, the Sabha has

successfully held ten conclaves and is getting ready now for its eleventh. Each of these conclaves has been memorable. In the last three years, the Sabha has emphasized – Unity, Unity and Unity! Hence, the theme of this conclave will be "How to further strengthen the Unity and Organizational Abilities of the Community"

The 11th Sammelana was held in Palace Grounds (Tripurvaasini Hall) on January 18 and 19. It started with the Gana Homa, Gayathri Japayajna, and Gayathri Mahayaga. It was followed by Yati Samaagama, Innagural function, and other stage programs. The leaders of the Vipra community from across the country did participate.

Trade Fair, Business conferences, Food and Beverage sections, live demonstration of Jaggery making (aalemane), Marriage Counsel and Data exchange forums for prospective brides and grooms, A mammoth Shobha Yatra, Variety of Cultural Programs, Depiction of our rich art forms, etc were on display. This conclave had something to everyone and attracted the participation of society's "who is who"...

I will talk about this event in detail very shortly in another edition of the journal. I look forward to seeing you again in the next edition with more food for thought...

Ashok Haranahalli
Yours Truly

Ashok Haranahalli



From the Editor's desk.../

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

Welcome to our 35th edition of Vipranudi – the English journal from the house of AKBMS.

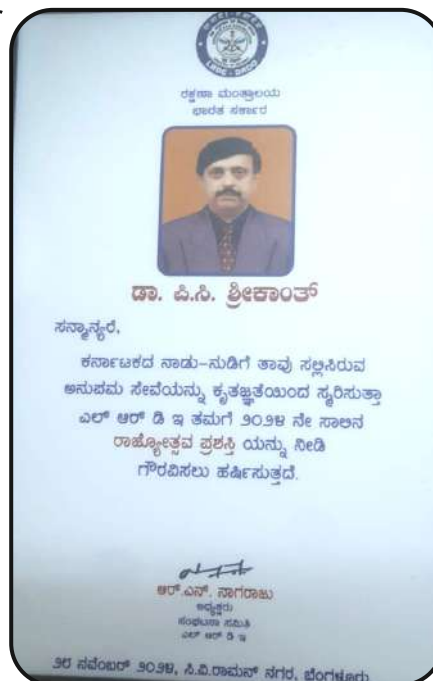
I take this opportunity to wish all our readers a very happy 2025. Our Honourable Prime Minister Sri Narendra Modi Ji used the term "Amrit Kaal" for the first time in 2021. In his address on India's 75th Independence Day, he said "The goal of Amrit Kaal is to take India and its citizens to new heights of prosperity" Taking a cue from there, I wish each of us that this new year be our first step towards the country's Amrit Kaal- make both our country the "Vishwa Guru" it richly deserves to become and in that journey, also make each of us prosperous and joyful.

As I write this editorial, the much-awaited Golden Jubilee Sammelana of our organization, AKBMS is scheduled to begin in a week. A lot of efforts from scores of individuals for the last few months will culminate then. I wish the Vipra Conclave 2025 grand success and pray it meets all its intended objectives beyond anyone's expectations. We will cover the Sammelan in detail in our next edition.

This year is the centenary year of Rashtriya Swayam Sevak Sangh. Started in 1925, RSS has grown into being the world's largest

NGO. It is an organization that is committed to its ideals of nationalism and the Hindu way of life. It is an organization that rises to the occasion of providing aid and humanitarian services at times of national calamities as no other organization does. It has scores of Swayam Sevaks who are highly disciplined, highly cultured, and highly passionate about their service to the nation. We felt it appropriate to feature RSS founder Sri. K.B.Hedgewar on our cover this edition to pay our respect to him and to the organization that he founded...

Krishnadevaraya (17 January 1471 – 17 October 1529) was the most popular emperor of the Vijayanagara Empire from 1509 to 1529. January 17th happens to be his Birth Date.



When Sri. Guru Prasad Bhat called me and informed this and also offered to write an article on him covering his well-talked-about book Amuktamaalyada, I readily agreed. The article is featured in this edition for your reading pleasure...

We are happy to share the news of a Vipra couple – Dr.P.C.Srikanth, a Doctorate holder in Engineering, and Dr. Nagalakshmi D.N. a Medical Doctor. Both have been conferred with prestigious awards recently. Dr. Srikanth received "Rajyotsava Prashasti-2024" from the

Department of Defence, Government of India and Dr. Nagalakshmi received the "Sadhaka Ratna" award from Babburkamme Seva Sangha, Bengaluru. We congratulate them on their achievement and wish them well in all their future endeavors. They do make the Vipra community extremely proud.



Satyesh Bellur

Satyesh N. Bellur

Answers to Puzzles – What am I?

1. Justice; 2. Giraffe; 3. Football; 4. Traffic light; 5. Photograph



The Man who works for others,
without any selfish motive,
really does good to himself.

- Ramakrishna Parmahansa

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:

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

Guest Column

Ashok G Narendra

Retired Banker,
Avid Bibliophile & Passionate Reader
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How we welcomed the New Year !

The dawn of the New Year comes with celebrations. The young generation welcomes it by going to places where they see an opportunity to indulge in their favourite sport, entertainment, new sights, and food. People with family are more choosy—they choose to go outdoors to places that interest the whole family, offering education, good times, and safety.

What about seniors like us? Distant places such as the Himalayas, Sikkim, and the Statue of Unity beckon us, but distance, time, and climatic conditions could deter us. Places that are peaceful, nearby, holy, and historical come to mind like Lepakshi, Nandi Hills, and Adi Yogi near Chikkaballapur appear as a better choice. It is that time of the year when we “Ring out the old, ring in the new,...Ring in the true....Ring in redress to all mankind...Ring in the nobler modes of life, With sweeter manners, purer intentions...Ring in the love for the truth and right...Ring in the common love of good....Ring in the larger heart, the kinder hand”. as Lord Tennyson expresses in his poem - “ In Memorium”.

As we were mulling various options, a friend called to inform us that the Gokhale Institute of Public Affairs in N R Colony, had arranged a lecture on New Year's Day, and our name was mentioned as a sponsor in its brochure. It was a lecture by

Dr KrishnarajBhatKutpadi, Professor of Sanskrit and Vedanta, who would be speaking on Sri Hanuman Chalisa of Tulsidas. This news made us happy and set at rest all speculation about choosing a place to visit on New Year's Day. We have been regularly attending lectures at the Gokhale Institute for 18 years and listened to great speakers like Shatavadhani R Ganesh, Dr GururajKarjagi, Dr. S Ranganath, and others. The character of Hanuman in Ramayana is fascinating. Incidentally, during the Corona Pandemic lockdown, like many others, we too read Kuvempu's Ramayana Darshana. It had stolen our hearts completely and this program for 1st day of the New Year came as a blessing in an instant!

Sri Hanuman Chalisa by Saint Tulsidas needs no introduction. In India, in millions of homes, it is recited daily. It is in praise of the great qualities of Hanuman such as his great strength, courage, wisdom, and most importantly his devotion to Lord Rama. It has forty verses- as the name “chalisa” indicates, but the first two and last two couplets are called Dohas and do not form a part of the Hanuman Chalisa. Poet-saint Tulsidas also wrote another great composition - The Ramacharitmanas.

On the evening of New Year's Day, we sat down to delve into the insights of the character of Hanuman, as envisioned by Tulsidas. Sri Krishnaraj Bhat, the young scholar spoke with

confidence and explained the Hanuman Chalisa, enlivening it with stories and anecdotes. Hanuman is the greatest character in Valmiki Ramayan, after Rama and Seetha. Rama, after meeting Hanuman in Matangamountain, instantly recognises his wisdom and ability. Hanuman's confidence-inspiring speech and behaviour with strangers, his knowledge, and his sense of purpose impress him deeply. Rama is ready to be led by Hanuman to Sugreeva, in his search for Seetha. (verses 1, 2,7) Before this Hanuman had found the safest place for Sugreeva, who was hunted by the powerful Wali. Sugreeva had searched everywhere till the end of the Earth, to hide but had failed! Hanuman shows him the hermitage of Matanga where Wali cannot enter. Rishi Matanga whose Yagna was spoiled by the spilling of blood by Wali, had cursed him, stopping him from setting foot in his Ashrama and its surroundings! Hanuman brings this place to the notice of Sugreeva who thus gets a haven, from the marauding Wali. (verse 16). But Sugreeva is suspicious and afraid of Rama. He thinks Rama may be a spy sent by Wali. Hanuman with his clear thinking assures Sugreeva that meeting Rama has many benefits. Both Rama and Sugreeva having lost their wives, to Ravana and Walirespectively, can help each other. Hanuman's advice cements the friendship between them and Sugreeva gets back his wife and kingdom after Rama slays Wali.

Vibheeshana, the youngest brother of Ravana was asked to leave Lanka to support Rama-who represented Dharma. He comes to Rama seeking protection for his life but, the entire Kapiarmy, from the foot soldiers to the generals, voice their opposition and does not think it is good for Rama to accept to protect Vibheeshana. They think Vibheeshana is a spy sent by Ravana, as the treacherous acts of

Rakshasas have caused problems in the past. Rama hears their argument but looks to Hanuman for his advice. Hanuman responds by saying that during his wanderings in Lanka in the night while searching for Seetha, he had visited the palace of Vibheeshana and was surprised to hear him reciting Rama's name! Hanuman went on to explain how on the next day, after he met with Seetha, he was captured by Indrajit and taken to Ravana's court, where all but Vibheeshana, wanted a death sentence for him(Hanuman)! Vibheeshana alone spoke against it saying that it was improper - Adharma, to kill Hanuman who had come as a Rajadoota or ambassador of Rama. Then Ravana reluctantly agreed and Hanuman was released, after setting fire to his tail. Hanuman destroyed the entire city of Lanka with his burning tail. (Verse 9,10,17) Rama also recollects what Shoorpanakha had said when she had come to Panchavati. She had pleaded with Rama to marry her, describing herself as belonging to the royal family of Lanka! She had even praised Ravana's and Kumbhakarna's "greatness and bravery" in subjugating the Devas. Then she also mentioned Vibheeshana-who is disliked by Ravana for his virtuous behaviour! Hanuman's description of Vibheeshana as a believer of Rama and his stand on the issue of Dharma, made Rama brush aside all the objections and accept him in his fold. It was also in keeping up with the reputation of the kings of Raghuवंश, that, they never refuse to protect those who have surrendered to them. Thus Hanuman by his wisdom served Rama. (verse27,38)

Hanuman's mind-reading ability helped Rama immensely. The war with Ravanawas won and Rama returned to Ayodhya with Seetha and Lakshmana. However, Rama was troubled by the thought of Bharata. After such a

long absence from Ayodhya, would he still be wanted, and would Bharata will welcome him back? As there was little time left, Rama asked Hanuman to fly to Ayodhya to inform Bharata of his return the next day. He asked Hanuman to observe, Bharata's reaction carefully by looking out for any indication of his aversion and unhappiness about Rama's return. In the meantime, Rama went to meet Rishi Bharadwaj. Hanuman met Bharata and informed him of Rama's return. Bharata showed great happiness on hearing the news as he had prepared to immolate himself if Rama was not returning. Hanuman handled the entire situation with finesse, like a seasoned diplomat and advisor. In this process of service to Rama, he raises himself to Godliness !! (verse 7).

It is easy to correlate these events to modern times.

The speaker also talked about the perfectionist in Hanuman, in whatever he did. When he went to the Himalayas to bring Sanjeevini in Dronagiri, which was needed to bring Lakshmana back to life, he tossed back the mountain to its original place, as it previously was. This showed his methodical work and single-minded application to the task at hand. Instances are not rare when we have to struggle, to set right the poor job done previously by another person, before undertaking an important task. (verse 11,12)

After listening to such an insightful speech, we felt fresh and energized and went to KambadaAnjaneyaswami Temple in PoornaPragna Layout. A massive temple is being built in the same place where the old temple stood. According to SthalaPuranas, I quote," the area where the temple is situated is at the latitude N 12° 54' and longitude E 77° 32'

which is in a straight line to the VasanthaVallabh Temple, corresponding to the path taken by Lord Sri Rama! According to Ramayana the path of Lord Rama's journey in search of Mother Sita is through this area." Sage AniMandavya is believed to have done penance in this area, according to AdiParva of Mahabharata in chapters 106 and 107. Many temples were desecrated in Kalyaninagar (Bengaluru) built by the Chola Kings. It was during the reign of Krishna Devaraya between 1509 to 1529 AD that Sri VysarajaTheertha established 732 temples: Kambada Anjaneyaswami temple was one of them. This small structure with history was acquired by the PoornaPrajna House Building Cooperative Society, headed by Sanatani and President, Sri Hayagreevacharya. The temple surroundings were cleared and poojas were offered. In the year 2022, on the directives of various Jagadgurus, an "AshtaMangalaPrashne " session took place, wherein it was revealed that there stood, in the place of present KambadaAnjaneyaswami temple, a grand temple of Lord Rama. It was also revealed that this ancient temple of Rama had the presence of Lord Ganesh, Eshwara, Durga Devi, and Adi Guru Vedavyasa. Under the leadership of Sri Hayagreevacharya, a massive temple was conceived and the construction started on July 15th, 2024. The proposed complex consists of a Temple for Anjaneya, Rama, and all the deities named above. It will also have a community hall, dining hall with kitchen, Yagashala, Go-shala, and Gopura, to house the chariot. The temple is being constructed according to rules laid down by Shastras, without using cement, iron, or steel. This temple will have 3 main Gopuras with Rajgopura standing 54 feet tall, VimanaGopura-44ft tall, and a smaller VimanaGopura-38 ft tall. The total cost is

estimated at 42 crore rupees and will be completed by 2026. We were filled with wonder upon hearing these details. The foundation is ready. It will be a big attraction for the devotees of Anjaneya and Rama.

It was almost 9 pm and our New Year's Day was nearing a happy ending. As icing on the cake, we were served festival food in KambadaAnjaneya temple where SatyanarayanaPooja was being performed, attended by a large number of devotees. The New Year "celebrations", were unique in that we listened to a fine speech, saw the temple construction for Hanuman and had Satvik meals at the end, and returned home with Rama in our hearts and Hanuman Chalisa on our lips.

Ring out the old, Ring in the new,
Ring out the false, ring in the true,
Ring out the grief that saps the mind,
For those that here we see no more,
Ring out the feud of rich and poor,
And ancient forms of party strife
Ring out the want, the care, the sin,
The faithless coldness of the times.
Ring out, ring out my mournful rhymes,
Ring out false pride in place and blood,
The civic slander and the spite,
Ring out the thousand years of old,
Ring out the darkness of the land,
Ring in the thousand years of peace.



(Editorial Note: Sri. Ashok G Narenda is a Banker. He served Canara Bank before retiring as Senior Manager and during his tenure, has worked in several states. He loves DasaSahitya, Kannada, and English literature and evinces a keen interest in Music and history.)

Subhashitha 1

अग्निः शेषं ऋणः शेषं शत्रुः शेषं तथैव च ।
पुनः पुनः प्रवर्धेत तस्मात् शेषं न कारयेत् ।। १.

Agni (fire) , Runa(runa-loan), shatru (enemy),
if remain even in small trace (shesham) will grow again
(punah punah pravardheta), so finish them completely
(tatah shesham na karayet).

(Compiled by Sudhir S Mysore)



Guest Column

Guru Prasad Bhat

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Shri Krishnadevaraya and his reverence to Brahmins

Introduction :

Shri Krishnadevaraya is regarded as one of the most remarkable kings of the Vijayanagara Empire, ruling from 1609 to 1629. He was born on January 17, 1471, to King Tuluva Narasa Nayaka and Maharani Nagamamba. Thus, 2025 marks the 555th year of the birth of one of the most fabulous Kings of Karnataka.

His father overthrew Saluva Narasimha Devaraya to take control of the struggling empire, seeking to prevent its disintegration due to internal conflicts and intrigue. Krishnadevaraya swiftly revitalized the empire to its former glory. He ascended to the throne after the death of his older brother, Veera Narasimha, on July 26, 1609, and was officially crowned a few months later, on January 23, 1510. Thus, 2025 also marks the 515th year of the coronation of the most celebrated Kannadiga emperor, Shri Krishnadevaraya!

Shri Krishnadevaraya anointed his son Tirumala Raya as Yuvaraja and his successor, but royal intrigue led to his poisoning in 1524. Five years after his only son's tragic demise, the emperor passed away from a sudden illness on October 17, 1529. His brother Achyuta Devaraya succeeded him as the new king. The grandeur of the Vijayanagara Empire began to decline thereafter.

The doyen of literature :

Shri Krishnadevaraya was an exceptional king and warrior and a devoted protector of cows and Brahmins (GouBrahmanaPratipalaka). Throughout his empire, he sponsored extravagant celebrations of Holi and Ugadi, the sacred spring festivals. Even five centuries later, he is remembered as a king who embraced his identity as a connoisseur of poetry and theater, embodying the virtues of Raja Bhoja and KaviratnaKalidasa. Numerous critics recognize and agree that his literary contributions endorse his lofty self-praise.

Shri Krishna Devaraya authored numerous literary works in Kannada and Sanskrit, with one of the most acclaimed being 'AmuktaMaalyada' in Telugu, a language in which he gained expertise much later. This title translates to 'the woman who gives a garland already worn,' symbolizing that Goddess Andal ordained him to compose poetry in Telugu.

Reverence to Brahmins in Raja-Niti :

The sixth chapter of the poetic work *AmuktaMalyada* is titled 'Raja Niti' or 'Political Tenets' and consists of 285 stanzas. In this chapter, Shri Krishnadevaraya praises the Brahmin community and advises his son to



appoint them to important positions and assign critical responsibilities to leverage their intelligence, wisdom, and, most importantly, their unwavering loyalty to the Emperor and the welfare of the citizens.

About a decade into his reign, Emperor Shri Krishnadevaraya penned the AmuktaMalyada, indicating that he drew from his personal experiences to craft the 'Raja Niti' chapter, which serves as the core of this work (Ref. 1 & 2). This section is devoted to the secrets of the empire, composed by a reflective and seasoned king. In several important ways, the author diverges from traditional viewpoints. For instance, he openly suggests appointing Brahmins as leaders of forts, and the practicality of this recommendation is supported by studies of prominent figures in the empire during that time. (Ref. 3)

Make trustworthy Brahmins
the commanders of your forts
and give them just enough troops,
to protect these strongholds,
lest they become too threatening. (207)

According to Shri Krishnadevaraya's principled perspective, Brahmins possess several distinct advantages over non-Brahmins. Although Brahmins are theoretically not linked to warrior roles—despite numerous exceptions in our epics and earlier historical contexts where Brahmins were indeed formidable warriors skilled in both Shaastra (Holy Texts) and Shastra (weaponry)—he summarizes the qualities of Brahmins in stanza 217 as follows:

The king will often benefit by putting a
Brahmin in charge, for he knows both the
laws of Manu and his own dharma
and from fear of being mocked
by Kshatriyas and Sudras,
he will stand up to all difficulties. (217)

Krishnadevaraya's experiences led him to advise his son that the Brahmins enjoy freedom from local attachments and allurements. He believed this quality enabled the dispassionate Brahmins to make impartial decisions that benefited both the state and the king. 'Nation first and self last' was their unwavering guiding principle, and they did not hesitate to make the supreme sacrifice to uphold this noble moral cause.

Seeing how these Brahmins so readily embraced military training and engaged with the broader world is fascinating. This involvement suggests the early foundations of the Maratha state in the eighteenth century, particularly during the significant period known as the 'Brahmin Raj' under the leadership of the Peshwas. Here, we witness the emergence of a secular Brahmin elite, primarily representing the Chitpavan, Saraswat, and Konkanasth sects. Furthermore, we can reflect on the late 17th century in the Sultanate of Golkonda, where the Brahmin brothers Akkanna and Madanna truly distinguished themselves in land-revenue administration as Prime Ministers. Notably, they also wielded swords on battlefields as military commanders when circumstances demanded that they defend their emperor's fief, a Karma they regarded as their paramount Dharma.

The Marathas, particularly Shahaji and Shivaji, were ardent admirers of the Vijayanagar Empire, a Hindu kingdom. They drew inspiration from the administrative principles that reflect a 'Trust Brahmin Officers' theme established by Shri Krishnadevaraya (Ref. 4). Shivaji Maharaj opted to name his fledgling empire "Hindavi Swarajya," and most of his Asthpradhan Mantri Mandal (an empowered council of 8 ministers) was

sourced from the Brahmin community. It is not an exaggeration to say that the Brahmin community was the backbone of the Maratha Empire for over a century.

However, the wise Krishnadevaraya cautioned his son (verse 242) that the king's favoritism toward Brahmins should not extend to those scholars entrenched in institutional roles, as this could lead to independent centers of authority that might destabilize the empire. This verse implicitly suggests the Mathadhipatis of Hindu sectarian Mathas, who may have troubled Krishnadevaraya with their unwelcome interference, triggering tensions in the 15th-century Vijayanagara Empire. (Ref. 5, 6, and 7)

If you are partial to learning and give lands
and money away to the learned,
mendicants, monks and men with matted
hair will become swollen-headed.

Famines, sickness and infant deaths will
increase. Just show devotion to the learned,
and don't be concerned if they resent their
poverty. (242)

In the same breath, Shri Krishnadevaraya describes a dynamic state marked by outward expansion. Further, he advised his son that "a strong sense of movement, integration, and efforts to stabilize new territories and win over their populations is evident. This development is accompanied by a significant increase in economic growth driven by external trade. Foreign traders deserve proper respect, and ports and harbors must be well maintained. Consequently, there is a perception-supported by Portuguese observers in the early sixteenth century-that the kingdom was eager to promote external relations, sharply contrasting with the Thalassophobia (fear of deep waters) observed in various regions of Asia during the same period."

As previously noted, other sections of the text adhere to more conventional standards, addressing the customary approaches for interacting with neighboring monarchs, regardless of their strength, the administration of justice, the handling of spies and soldiers, and the intricate issue of bestowing rewards upon subordinates. The potential for conflict between kings and ministers, a recurring theme in the histories and treatises authored by the 'Karanams,' the class from which the ministers originated, is already evident here. However, its resolution tends to favor the king. The following extended passage sufficiently elucidates this point. In stanzas 211, 212, and 213, Shri Krishnadevaraya emphasizes the importance of **Brahmins as a crucial part of his empire**:

Employ Brahmins who are learned in
statecraft, who fear the unethical and accept
the king's authority, who are between fifty
and seventy (years of age)
from healthy families,
not too proud, willing to be ministers,
capable of discharging their duties well (211)
A king with such Brahmins for just a day
can strengthen the kingdom in all its
departments.

If such Brahmin ministers are not available,
a king must act on his own,
and do whatever he can. (212)
If not (Brahmins), a bad minister can become
like a pearl as large as a pumpkin –
an ornament impossible to wear.

The minister will be out of control,
and the king will live under his thumb (213).

Infrastructural Investments :

Shri Krishnadevaraya emphasizes the importance of infrastructural development. In stanzas 236 and 262, he states that the king

should recognize the necessity of investing in infrastructure while carefully managing his available resources, especially the agricultural ones.

The extent of a country is the source of its wealth.

Make small ponds and channels,
so that even poor people can pay taxes in
cash and kind.

Give them concessions,
and if you let them improve,
both your treasure and virtue will increase.
(236)

It is noteworthy here that Shri Krishnadevaraya mentions that the money spent on Brahmins is a 'good investment' in the state's interest!

The money you spend on
elephants, horses, and their fodder,
and on salaries for your soldiers,
and for Brahmins, and temples,
and your own luxuries too,
this is money well-spent (262).

In verse 270, the King emphasizes the importance of regular exercise before sunrise and also expresses his profound sense of reverence for Brahmins:

"The king is accustomed to drinking a quart of sesame oil every day before daylight, and he anoints himself all over with this oil; he covers his loins with a small cloth and lifts heavy weights made of earthenware in his arms. Then, taking a sword, he practices with it until he has sweated out all the oil, after which he wrestles with one of his wrestlers. Following this exercise, he mounts a stallion and gallops around the plain in both directions until dawn, as he does all of this before daybreak. Only then does the king wash his own body. During this bathing ritual, one of his favourite

Brahmins, whom he reveres, pours water over his head (Jalabhisheka), assisted by a trusted Brahmin of considerable wealth and significance. (Ref. 8)

Yearning Vanaprastha :

Shri Krishnadevaraya earnestly desired to relinquish his power and enter into Vanaprastha Ashrama. This verse aptly reflects on his dispassionate state of self-ironic, meditative vision of thought at that time:

The king is non-violent, though he kills.
Chaste, though he has women.
Truthful, though he lies.
Ever fasting, though he eats well.
A hero, though he uses trickery.
Rich, though he gives away. (278)
The Kingship is rather strange!

The penultimate verse of this Rajaniti section encapsulates a grounded, pragmatic vision of kingship as a duty performed dispassionately, with divine blessings as the resulting rewards (Karma-Phala).

Don't assume that kingship
inevitably leads to wrong,
or that you can't escape it.
Texts don't ask the impossible.
They just tell you: do your best! (284)

Conclusion :

The Rajaniti section of the '**Amukta Malyada**' embodies a paradox, providing practical advice on kingship while simultaneously promoting ideals of renunciation and dispassion regarding power. Only a wise monarch like Krishnadevaraya could effectively compartmentalize his responsibilities, clearly distinguishing the role of rulership as a social function—which is not only desirable but essential for his empire's

coherence—from the King's detached (Virakta) personal ambition to seek a path to salvation (Moksha).

Within a decade of his reign, Shri Krishnadevaraya recognized the true purpose of life. Eventually, even a mighty king would yearn to break free from the constraints of royal life, embrace renunciation, and seek peace in profound Vairagya. Abdicating his duties, as Bhishmaerred, would bring sorrow to his realm. Instead, the King should peacefully pass the throne to a capable successor before embracing the bliss of renunciation (Vanaprastha).

The Raja-Niti text suggests that dereliction or abdicating his primary duties to his kingdom and subjects is not the solution to the challenges of kingship. Rather, a wise king develops the ability to compartmentalize his life, distinguishing the demanding nature of royal obligations from his personal, objective happiness, which differs from the individual problems he encounters. It won't be a hyperbole to state that Shri Krishnadevaraya achieved this unique ability thanks to his handpicked, trusted Brahmin officers, who efficiently managed his kingship, civil administration, and, most importantly, Vijayanagar empire's military challenges during his reign!

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(Editor's Note: Krishnadevaraya (17 January 1471 – 17 October 1529) was the most popular emperor of the Vijayanagara Empire from 1509 to 1529. January 17th happens to be his Birth Date. When Sri. Guru Prasad Bhat called us and informed this and also offered to write an article on him covering his well-talked-about book Amuktamaalyada, we readily agreed...)



Thus Spake Lord Krishna

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Detachment and interconnectedness

As we journey through life, we grow wiser and more mature. Our relationships also evolve. While most relationships may begin with infatuation or attachment, we eventually learn to let go while still staying meaningfully connected. True peace in life arises when we remain detached from the world yet continue to engage with it, fully understanding our role in the grand scheme of things.

Letting go, is easier said than done. Throughout history and in our own lives, we have witnessed the profound impact of attachment. It shapes the individuals we become. Attachment has been a force that built and dissolved mighty dynasties across the world. These dynasties thrived when their leaders understood the interconnectedness between the king, the soldiers, and the subjects. However, they crumbled when kings became overly ambitious and self-centred, severing the vital connections that held their realms together.

The Bhagavad Gita conveys a profound message: to recognize the interconnectedness of all life. We are not isolated entities; our actions, thoughts, and words create ripples that affect the world around us. Every breath we take and every word we utter remains within this world, contributing to its ongoing cycle. In this eternal continuity, nothing is truly new. This idea is beautifully articulated by the renowned Kannada poet D.V. Gundappa in a verse from his magnum opus, Mankutimmana Kagga.

ರಾಮನುಚ್ಚಾಸವಲೆದಿರದೆ ರಾವಣನೆಡೆಗೆ |
ರಾಮನುಂ ದಶಕಂಠನೆಲರನುಸಿರಿರನೆ ||
ರಾಮರಾವಣರಿಸಿರ್ಗಲಿಂದು ನಮ್ಮೊಳಗಿರವೇ? |
ಭೂಮಿಯಲಿ ಪೋಸತೇನೋ ? - ಮಂಕುತಿಮ್ಮ
||132||

Raamanuchvaasavaledirade RaavaNneDege|
Raamanum dashakanThanelarnusirirane||
RaamaRavaNarsirgaLindu nammoLagirave|
Bhoomiyali posatEnO?- Mankuttimma||

Rama and Ravana symbolize good and evil. The world is home to all kinds of people—good, bad, and those in between. All of them share the same air that has existed on this earth since its creation. The poet reflects on this interconnectedness, asking whether the air that Rama breathed might have drifted toward Ravana and whether the air Ravana breathed might have reached Rama. He further wonders if the very air breathed by these two figures might now be within us. Through this rhetorical question, the poet emphasizes the timeless nature of existence and asks: what truly can be new in this world?

Since nothing is new, it follows that everything we do impacts those around us. Our actions undeniably influence our family and friends, but our thoughts are even more potent, often perceptible to those nearby. For example, we can intuitively sense whether our children are feeling low or joyful, and their emotions, in turn, affect our own—without a single word being exchanged. Similarly, a bank clerk with a frown can unsettle customers and colleagues alike, spreading anxiety or irritation through mere expression.

All our actions and thoughts have consequences, impacting not just ourselves but the world around us. This forms the essence of the Karma philosophy as explained by Krishna in the Bhagavad Gita.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

*annād bhavanti bhūtāni parjanyaḍ
anna-sambhavaḥ
yajñād bhavati parjanyo yajñāḥ
karma-samudbhavaḥ (Gita shloka 14)*

The spiritual essence of Karma Yoga is evident in these shlokas. All living beings are sustained by the food they consume, which comes from the rains. Rains, in turn, are said to result from the actions we perform. While the first two statements are straightforward, the third may seem perplexing—how can the yagna (sacrifice) or karma (action) we perform lead to rain? This is where the philosophy of Karma Yoga, as taught by Krishna, comes into play.

Not every action qualifies as a yagna or sacred offering. Only selfless actions, where personal desires are set aside for the greater good, are considered true yagna. Such actions ensure no harm is done to the world and contribute to its well-being.

How, then, can we exist in the world without causing harm? The answer lies in living mindfully using the world's resources only for sustenance while remaining detached from them. Indian philosophy often uses the metaphor of a water droplet on a lotus leaf to illustrate this principle. The droplet rests on the leaf but does not cling to it, rolling off effortlessly with the slightest tilt.

Similarly, the lotus leaf itself rises above the murky waters, symbolizing how we should live: rising above the illusions of the material world, detached from it, even as we engage

with it. Although we currently believe we belong to this world, this belief stems from ignorance of our true selves.

So why should we act at all? As living beings, we are constantly engaged in both voluntary and involuntary actions. Breathing, for instance, is an involuntary action driven by the innate desire to live and sustain us—a fundamental trait embedded in all life forms.

It takes immense self-control to hold our breath and detach completely from the world we inhabit. While rare great souls have achieved this level of detachment. For example, Raghavendra Swamy at Mantralaya demonstrated extraordinary renunciation. Similarly, Jain monks observe Sallekhana Vrata, voluntarily relinquishing their physical needs by gradually abstaining from food, as an ultimate act of spiritual detachment.

For ordinary people, Krishna offers a simple and practical approach: dedicate the outcomes of every action to the greater good of the world.

The famous Kannda poet and devotee of God, Purandara Dasaru has penned this idea very well in his well-known verse

ಕೆರೆಯ ನೀರನು ಕೆರೆಗೆ ಚೆಲ್ಲಿ
ವರವ ಪಡೆದವರಂತೆ ಕಾಣಿರೊ
ಹರಿಯ ಕರುಣದಲಾದ ಭಾಗ್ಯವ
ಹರಿಸಮರ್ಪಣೆ ಮಾಡಿ ಬದುಕಿರೊ
ಸಿರಿಪುರಂದರವಿಠಲರಾಯನ
ಚರಣಕಮಲದ ನಂಬಿ ಬದುಕಿರೊ

Kereya Neeranu Kere ge Jalli
Varava Padedava Rante Kaanero!
Hari ya Karunadolaada Bhagyava
Hari Samarpane Maadi Badukiro
Shree Purandara Vittala Raayana
Charana Kamalava Nodi Badukiro

The poet says that living in this world is like pouring the water from the pond into the pond. Be grateful to God for getting the sustenance from the water. He appeals to the people that

since this life is a gift from God, it is better to live this life dedicated to God.

When you utilize the world's resources for sustenance and strive to give back selflessly, you free yourself from attachment to the material world. It is as if you were never truly bound to it.

Water from the ocean evaporates to form clouds, which then rain upon the land. This rain nourishes crops, sustaining life. The remaining water flows as rivers, supporting countless beings along the way, before eventually merging back into the ocean. It is as though the ocean itself manifested as clouds, rain, and rivers, fulfilling a selfless purpose by aiding life throughout the cycle. This illustrates nature's way of working for the greater good through selfless action.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

*karma brahmodbhavaṁ viddhi brahmākṣhara-
samudbhavam
tasmāt sarva-gataṁ brahma nityaṁ yajñe
pratiṣṭhitaṁ (Gita shloka 15)*

Selfless action is prescribed by the Vedas and is thus rooted in them (Brahmabrata). The Vedas are nothing but divine guidance, offering a path to self-realization. To realize oneself is, in essence, to realize the Supreme Soul, the Paramatma. Therefore, Krishna teaches that God manifests in selfless actions or yajna.

Detachment from the world while living within it becomes possible when we dedicate ourselves to the betterment of the world. As the world improves, everyone within it benefits, reflecting the deep interconnectedness of all living beings.

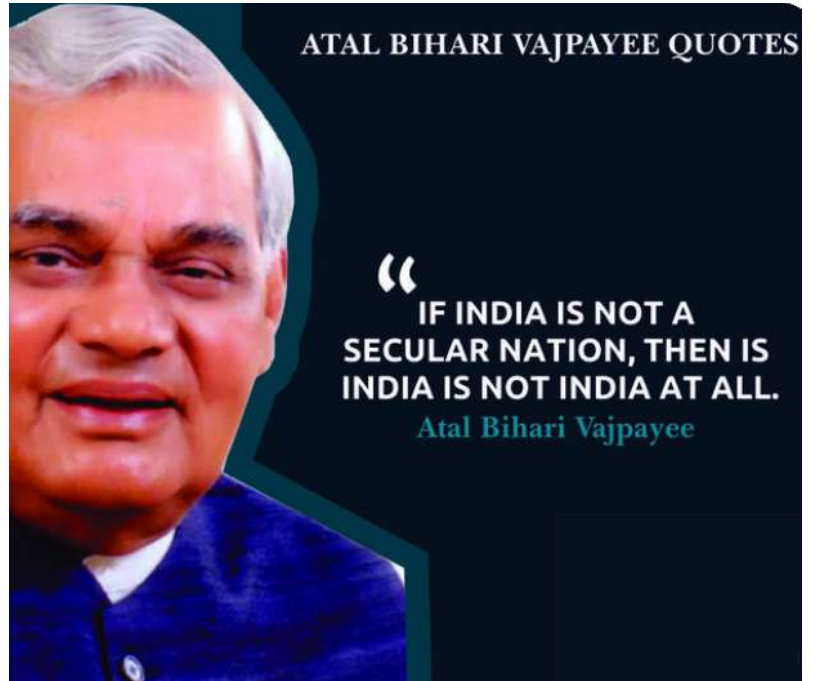
The interconnectedness of all beings

became strikingly evident during the COVID-19 pandemic. If an infected person chose to isolate themselves from others to prevent the virus from spreading, it not only protected the community but also ensured better access to limited hospital resources for those in need.

We have also observed that harming bees to extract honey not only diminishes the global supply of honey but also disrupts pollination, leading to reduced crop yields and a decline in food production.

All actions have consequences. When actions are performed with the right intent, they are never selfish. Such actions are yajna—selfless offerings—and yajna leads to self-realization. Detachment comes from understanding the interconnectedness of all beings. It is the awareness that only the Supreme Soul exists, and this world is but a manifestation of that Divine presence.

Let us commit to work towards the betterment of all and see the divine in everyone.





My Quest for Spiritual Well-being

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“Om ritubhyah shatpadi bhava” -The sixth step in Saptapadi...

After the couple has aspired and pledged together for the basic necessities of life, good health, the right resources, happiness in life, and able children who would do good to society, they are now taking an oath together that they will look forward to an organised life. The sixth step is for a life that is well planned and not something that happens by accident.

Every two months a new season emerges. With it comes a new order in which one has to do changes to their overall lifestyle. Based on the season and its impact on nature one has to plan to have an appropriate diet, a suitable exercise regime, comfortable clothing, etc. Ayurveda prescribes a certain lifestyle for every season depending on how hot or cold it is, how breezy it becomes, how rainy it can get, etc. As nature has an immediate impact on people's lifestyles and also on their bodies and minds, no one can ignore these changes in nature and say that it does not matter to them and that they will continue to live the exact way all through the year. This planning ahead in making changes to one's life is essential to his or her overall healthy disposition. Veda recognises this aspect and through the Saptapadi Sanskar is making the couple commit to an organised way of life that is quintessential for success in anything that one does.

ಎರಡೆರಡು ತಿಂಗಳಿಗೆ ಋತು ಹೊಸತು ಬರುವಂತೆ |
ಸರಿದಿರಲಿ ಬಾಳ್ವತಿಯು ನಿಯಮವೊಂದರೊಳೆ ||
ಪೊರೆಯೇರಲೀ ಪರಿಯು ಚಂದದಲಿ ಎಮಗೆನುತ |
ಆರನೆಯ ಹೆಜ್ಜೆಯೆಲೊ - ನವ್ಯಜೀವಿ ||

Planning is essential to achieve success not only in one's personal life but also in any activity that he or she engages in. A Basketball team that has a clear-cut plan well before the game begins as to who will do the dribble, who will shoot, and who will take rebounds and then execute the plan well is bound to win. An organisation that has a crystal clear plan for its activities for the entire year for each of its departments and executes that plan well is bound to succeed. A filmmaker who has a clear understanding of the script and plans ahead on how to go about making the film is bound to produce a good film. If a traveller has a clear map of the places he intends to visit and has done all the required homework before taking his first step will have a pleasant journey for sure.

ಸರ್ವ ಸಿದ್ಧಿಯು ಲಭ್ಯ ಯೋಜನೆಗಳಡಿಯಲ್ಲೆ |
ಪೂರ್ವ ಸಿದ್ಧತೆಯಿರಲಿ ಎಲ್ಲ ಕೆಲಸದೊಳು ||
ನಿರ್ವಿಕಾರದ ಒಂದು ನಕ್ಷೆ ಕೈಯೊಳಗಿರಲು |
ಸರ್ವಹಿತ ಪಯಣದೊಳು - ನವ್ಯಜೀವಿ ||

Success or failure is dependent on how prepared and informed you are before you start the activity. Organisation, planning, and then executing that plan well is the most important aspect of any activity in life, if one wants to see success and most importantly, if one wants to feel happy engaging in that activity, there is no alternative to planning and then executing the plan.

In a house, the husband and wife have to together plan their lifestyle. They need to anticipate their earnings and expenses and how they can save a little for their future and also meet certain societal obligations. They need to understand the needs and wants of their family and plan on how to meet them on time. They need to plan the individual roles of every family member to achieve the overall goal. From this backdrop, the sixth step in Saptapadi becomes very interesting. Vedic wisdom tells the young couple that from day one, they should together plan their life well and go through with their plan to fulfill their aspirations and objectives. Vedic wisdom emphasises that success and joy are both an outcome of planning and execution.

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...

ॐ

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

Riddles

(You will find the answers in the editorial section)

- I cut through evil like a double edged sword, And chaos flees at my approach. Balance I single-handedly upraise, Through battles fought with heart and mind, Instead of with my gaze. What am I?
- Above the kingdom I reign, Spotted, speckled, with a mane, I travel in packs, And if you're lucky, you'd ride me. What am I?
- I am made from an animal, Although you nickname me after a different one. You can't eat me; you can only hold me, And once a year a festival is erected in my honor. What am I?
- I stare at you, you stare at me. I have three eyes, yet can't see. Every time I blink, I give you commands. You do as you are told, with your feet and hands. What am I?
- One simple click, one simple flash. Preserving a memory, for years I will last. What am I?

(Compiled by Sudhir S Mysore)



Performing Arts...

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SHREE VAIKUNTA DASARU(1480 AD To 1550 A.D)

There are few instances of great personalities embracing the Dhwaita philosophy though born in other Trimatastha subdivisions of Brahmana Kula. Sree Vaikuntadasaru is an example of such a changeover. Let us know a little about Sree VaikuntaDasa and his early life.

He was born at Velapuri, now called Belur. This serene place is popular worldwide for its elegant Hoysala architecture. Lord Sri Chennakeshava temple is built here which is monumental in historical, artistic, spiritual, and celestial embodiment. Sree VaikuntaDasa's parents were Keshava Iyengar and Soumyanayaki. They were Shree Vaishnavas. During his childhood, Sree VaikuntaDasa chose to sit in the temple and do intense meditation. It is said that Lord Sree Chennakeshava appeared in his dream and ordered him to surrender to His lotus feet. Thus, he joined the Dasa tradition and initiated composing Kannada padas. His signature was VAIKUNTA DASA. He has enriched the Dasa Sahitya with this pen name with numerous compositions. He was earlier a wealthy man just like Sree PurandaraDasa. He was known for his stingy character. We find references to Sri VadirajaTeertha enlightening him about the true essence of human life and spiritual upliftment. It is noteworthy that Sree VaikuntaDasa was also a contemporary of SreePurandaraDasa and Sree Kanakadasa. Both Sree VaikuntaDasa and Sree PurandaraDasa met each other at HampiKshetra and exchanged many

interesting spiritual thoughts. Both sought the shelter of SreeVyasaraya as their Guru.

Sree VaikuntaDasa worshipped Lord Hayagreeva on the advice of Sree Vadiraja. He, after dedicating a few years of his life to the worship of Hayagreeva in the form of Saligrama, threw away all worldly desires and got himself transformed into a strong devotee of Lord Sree Krishna. He was blessed with Haridasa Deekshe and started pouring all his deep devotion through songs with Vaikuntaas his Ankita. We get references of SreeKrishna dancing for his singing.

An anecdote is commonly known. It is said that once Lord Sree Krishna Himself was playing in the lap of Sree VaikuntaDasa where SreePurandaraDasa was also present, witnessing both of them playing with each other. The story further explains how Sree Krishna started crying aloud after seeing Sree PurandaraDasa. A beautiful song was sung by Sree PurandaraDasa spontaneously.

ಪಲ್ಲವಿ :

ಅಳುವುದೇತಕೋರಂಗ ||

ಅತ್ತರಂಜಿಸುವಗುಮ್ಮ ||

ಚರಣ1

ಪುಟ್ಟಿದೇಳುದಿವಸದಲ್ಲಿ ||

ದುಷ್ಪಪೂತನಿಯಕೊಂದೇ ||

ಮುಟ್ಟಿಮೊಲೆಯಹಾಲುಂಡಕಾರಣ ||

ದೃಷ್ಟಿತಾಗಿತೆನಿನಗೆರಂಗಯ್ಯ ||

This song has another four stanzas which glorify the eternal energy of Sree Krishna. This rare song was tuned by veteran SreeS Krishnamurthy (grandson of Sree Mysore Vasudevacharya) and Dr H K Ranganath who was the director of Bharatiya Vidya Bhavan during the late 80s. I was fortunate to be one of the staff members of Bhavan and had the privilege of singing this song along with other musicians for recording purposes. This song is also sung as a lullaby with the phrase ಜೋಜೋ ...set in Hindustani Kapi raga. Coming back to Sree VaikuntaDasa, he has composed numerous songs on Lord Sree Hari in simple Kannada language.

A unique song called KAPATAMATA also is said to have been composed by him. He has been accredited with other forms of compositions like Suladi, Sthotra, etc. It is quite interesting to know that SreeAnnamacharya's grandson had come down from Tirupati to Belur and had composed two Telugu compositions in praise of Sree Vaikuntadasa. Sree VaikuntaDasa's compositions can be classified into

- Sree Haristuti songs
- Sree Lakshmi stuti
- Gurustuti
- Songs for social reformation
- Kshetradarshanakrutis
- Gajendra moksha
- Shaneeshwaradandaka
- Compositions which are attributed to other dasas

I will now try to analyse one of his compositions in short: Raga: Dhanyasi; Tala: Not mentioned

ಪಲ್ಲವಿ:

ನೊಂದೆನಾನಾವಿಧದಲಿ||
ಬಂದಜನ್ಮಾವಧಿಯಲಿ||

ಅನುಪಲ್ಲವಿ:

ಮಂದರದರನೇಬೇಲೂರಚೆನ್ನಿಗರಾಯ||
ಹಿಂದಿಟ್ಟುಕೊಮುರಹರಸ್ವಾಮಿ||

ಚರಣ:೧

ಕುಕ್ಕಿರೇರೇಳಲೋಕವನುತಾಳನೆ||
ಪಕ್ಕಿವಾಹನಮೂರ್ತಿಮತ್ಸ್ಯವತಾರನೇ||
ಅಕ್ಷಯಾಗೆಂದುದ್ರೌಪದಿಯಅಭಿಮಾನವನು||
ರಕ್ಕಿಸಿದಕೃಷ್ಣನೇನೇಸ್ವಾಮಿ||

ಚರಣ:೨ ಚಿಕ್ಕಂದು.....

ಚರಣ:೩ ಕರಿಕಂಠ.....

ಚರಣ:೪ ಅಂದುಮೊರೆಹೊಕ್ಕ

ಚರಣ:೫

ದೇಶದೇಶದೊಳತ್ಯಧಿಕಕಾಶೀಗಿ೦ ಮಿಗಿಲು||
ಭೂಸ್ವರ್ಗವೆನಿಪವೇಲಾಪುರವಾಸ||
ಕೇಶವಶ್ರೀವೈಕುಂಠಚೆನ್ನಿಗರಾಯ||
ಶೇಷಶಯನನೇಕರುಣಿಸೈಸ್ವಾಮಿ||

It is interesting to note that Sree VaikuntaDasa composed this song with five charanas. Haridasas followed the structure of composing with three charanas. The Pallavi and the first charana are the introductory part, the second charana contains the essence of the song, and the third and last charana has the Ankita and the conclusion. But here we can observe five charanas in Sri VaikuntaDasa's composition. The same structure is followed in almost all his songs like

ನೀನೇಶ್ರಾದ್ಧದನ್ನವಲುಂಡವ(w h i c h h a s fivecharanas)

ಕೊಡುವುದಿಲ್ಲವೇಪೋದಕಣ್ಣುನಾಲಿಗೆಯ(w h i c h also has fivecharanas)

ನೀರಜೋದರನಾಡಿ(has ninecharanas)

ಮಗುವುಕಾಣೈಯ್ಯ(has fivecharanas)

The song "ನೊಂದೆನಾನಾವಿಧದಲಿ" can be analysed as his ಅನುಭಾವ್ಯಕೃತಿ.He begins this composition with a pleading to show mercy to

him by Lord Hari. In the charanas, he gives a picturesque visual of Sree Hari's purpose of ten incarnations. In the concluding charana, he emphasises the fact that in the whole world, only at Belur, can we visualise the purest form of the most beautiful Sree Chennigaraya. He, having spent years of his life at the epitomic abode and appearance of Lord Krishna, calls Velapura 'Heaven on earth'. All his compositions are dipped with empathy (ಆದ್ಯಭಾವ) seeking total blessings (ಸಂಪೂರ್ಣಕಟಾಕ್ಷ) of Sree Hari, his Ishtadaiva.

His 65 Devaranamas, 2 short songs, and 10 compositions have been accredited with the

glory of various other great composers viz, Sree Vadiraja, Sree PurandaraDasa, Sree Kanakadasa, Sree Tallapakam Chinnanya, Sree Achutadasa, etc. It is also noteworthy to see phrases like "Shree Vaishnava" in his compositions as he belonged to Sree Vaishnavism. His great contribution to Sanatana Dharma can be viewed from various dimensions. His unusual character of indiscriminate tolerance towards all other ISMs has given him a very special place in the realm of great saints of our country. With this, I keep my pen down. In my next article, I will try to throw light on Sree Vijayadasa, who is worshipped as Kulaguru even today by most of the Dwaita/Mata followers.

GSTIN: 29AAYCA1817C1ZJ

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Beyond Tears: Different Ways of Processing Grief

It has been three months now since the sad demise of 70-year-old Govinda Rao. It was a sudden death at home, in front of all his family members. The doctor said it was a cardiac arrest. It was so quick that the family didn't even get a chance to get him medical help.

It was a traumatic experience for the family to lose Govinda Rao who seemed healthy with no symptoms of health issues. But some people around said it was a good death. 'He didn't suffer much', 'He did not depend on others until the last breath'. Few more said, 'It was too early to go', 'He could have stayed to complete his responsibilities'. People shared their perspectives.

Whatever people said, it was a different scene in Govinda Rao's family after his death. He left behind a 60-year-old wife, and two daughters, one who had joined work recently and another was still studying at college.

Sumithra, who was married for forty years had not shed a single tear after her husband's death. The extended family, friends, and neighbors had noticed it very well. They talked behind her back, 'what kind of a wife she is, not grieving for her husband's death', 'how one can be so detached or not be sad'.

Raksha, the elder daughter of Govinda Rao managed her emotions well after her father passed away. She went through emotional outbursts occasionally expressing her sadness but was able to bounce back quickly to her new

job and routine. Elders in the family were very appreciative of Raksha, mentioning her being strong and able to deal with her father's loss in a mature way.

Ranju, the youngest in the family, went into depression after her father's demise. She was unable to eat or sleep properly. Half the time she used to cry. She missed her college frequently. Despite good emotional support from her mother and sister, Ranju was not able to cope with her father's loss. Her uncle and aunts are as much worried for her as her mother and sister. They said 'she is very sensitive', 'was very attached to her father', and 'she was the one who loved him the most'.

Grief is the natural response to a loss. Loss can be in the form of the death of a loved one, a breakup in a relationship, or even the loss of a job. Grief is the experience of coping with loss. This coping mechanism can be different with each individual.

Sumithra didn't shed a tear after losing her husband. Deep within, she missed him badly, every day. It was a 40-years-old relationship. She had grown up with him as she got married at the age of twenty.

The way Sumithra grieved was very different. She wanted her husband's company even after his death. Govinda Rao was a man of discipline. He had a standard morning routine. He used to get up at 6 am, drink coffee after morning rituals and used to go for a walk. After his walk, he used to shower and perform

pooja before breakfast. Sumithra, unlike him, didn't like routine. She used to wake up at different times every day, some days she chose to walk. She was not the one who took care of pooja.

After her husband's death, Sumithra started her morning routine exactly like her husband. She was very diligent, waking up every day at 6 am. She didn't miss walking any day and was determined to do pooja after bath and before breakfast. That was her way to hold on to her husband's company and cope with the loss.

Raksha was sad deep within. She missed her morning walks with her father. She felt a vacuum as she used to discuss a lot of things with him about her friends, work and writing. Raksha chose to write a biography about her father. Govinda Rao was an inspiring man who had risen from rags to riches. Raksha started having conversations with her father's siblings about their childhood. She contacted his friends and started having conversations with them about Govinda Rao's college days, business life and so on. Raksha chose writing to deal with her grief of losing her father.

Ranju had minor health issues since as a baby. She needed more attention and care than Raksha in her childhood. This habit continued even after her health issues were resolved. She needed more help with her studies. Govinda Rao, who liked to teach, spent more time with Ranju teaching a few subjects. She also constantly discussed her challenges with him and about the inferiority complex she developed over the years. Her father had been a great listener and enabler to her in navigating her challenges. With the sudden loss of her father, Ranju felt deep fear, helplessness and sadness. The future seemed very bleak to her without her father's support. Due to

this, she went through a constant emotional drain.

Each one processes grief differently and grief with each loss can feel different. It is complex and very personal to an individual. Grief is driven by multiple factors - the equation one had with the person who is no more, the need fulfilled by the person who is dead, one's ability to deal with their emotions, their earlier experiences dealing with death to mention a few.

When you are processing grief, be kind to yourself. When others are grieving, be kind to them. Do not judge how you or others cope with the loss. It is purely personal and can be very different.

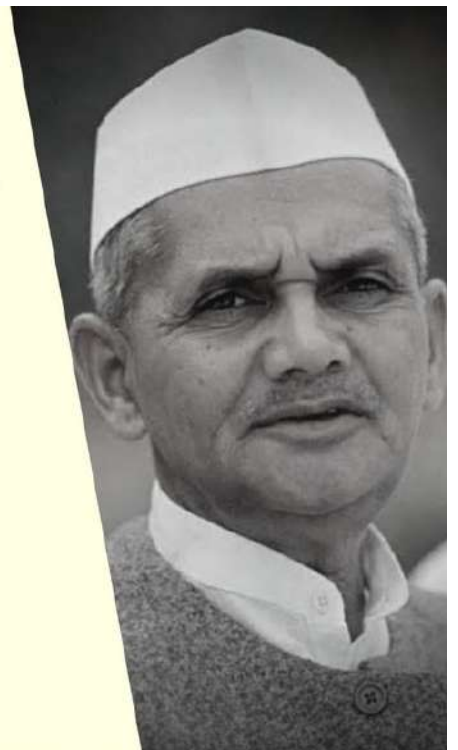
Swiss-American Psychiatrist Kubler Ross, who has done extensive work on grief, says about life and death as "The opinion which other people have of you is their problem, not yours."

Be kind, Be non-judgemental!

“

We can win respect in the world only if we are strong internally and can banish poverty and unemployment from our country.

Lal Bahadur Shastri





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11. Glacial Lake Dynamics of Himalayan Terrain

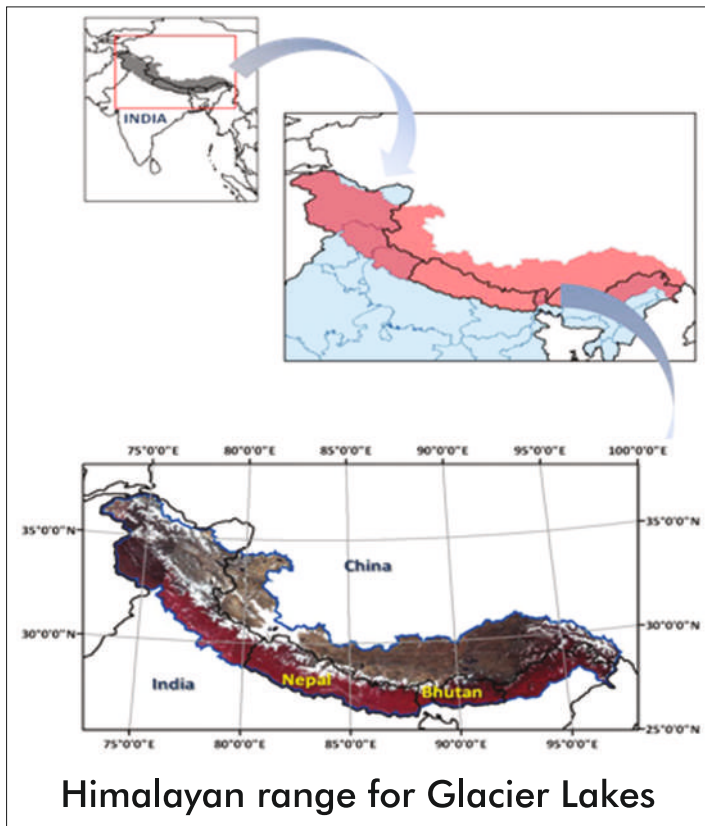
1.0 Himalayas

The Himalayan mountain range, one of the most unique and massive mountain ranges in the world, has a great influence on the interaction between climate, hydrology, and environment. Wikipedia provides interesting details on the Himalayas.....This mountain range, located in Asia, separates the plains of the Indian subcontinent from the Tibetan Plateau and it runs for 2400 km as an arc from west-northwest to east-southeast at the northern end of the Indian subcontinent. This is one of the youngest mountain ranges on the Earth and was formed more than 10 million years ago. The mountain range has several peaks exceeding an elevation of 8000 m (Mount Everest is the highest peak in the world at 8848.86m). The total spread of the Himalayas covers an area of 595,000 sq km that runs across six countries, viz., Afghanistan, Bhutan, China, India, Nepal and Pakistan.

The glaciers of this region are one of the greatest renewable storehouses of fresh water. In the high elevation of glacier basins, the glacial lakes are common. They are formed when glacial ice or moraines impound water. There are varieties of such lakes, ranging from meltwater ponds on the surface of glaciers to large lakes inside valleys dammed by a glacier in the main valley. The melt water generally accumulates in the topographic depression created by moraine, leading to the formation of glacial lakes. The lake sometimes may be unstable, leading to a sudden release of large quantities of stored water. Failure of these ice or moraine dams can be very destructive causing flash floods and termed as Glacial Lake Outburst Flood (GLOF). **The Kedarnath disaster is a typical example of the breakdown of Ofmoraine embankment, near the Chorabari glacier, due to the heavy water pressure causing a major disaster.** Flash floods caused by the outburst of glacial lakes or GLOF, are well known in Himalayan terrain, where such lakes are formed due to landslides.

Considering the importance of the Himalayas, its unique formation, and also the rich reserve of water for humanity it was found necessary to do an analysis, using space images, on the inventory and monitoring of the glacial lakes and water bodies, covering Indian river basins of Himalayan region. Most parts of Himalayan terrain are inaccessible and for inventory purposes, it is most appropriate to use space-based imaging techniques. Accordingly, the Central Water Commission of the Government of India, in association with the National Remote Sensing Centre, (NRSC), ISRO, started using the satellite remote sensing techniques to carry out inventory and monitoring of the glacial lakes & water bodies in the Himalayan region. The inventory of glacial lakes and water bodies in the Himalayan region prepared in 2014 showed the presence of 2028 glacial lakes and water bodies. Also, NRSC has identified a total of 477 glacial lakes/water bodies for further monitoring and future studies.

2.0 Himalayan Glacier Lakes : The entire Himalayan ranges are covered under the major river basins of Indus, Ganga, and Brahmaputra which are amenable for assessments of the Glacial Lakes. The regions selected includes locations that are beyond India and also includes Nepal, Bhutan and China. The area of interest is shown below.



2.1 Glacial Lake Evaluation : Focus was on the monitoring of Glacial Lakes & Water Bodies in the Himalayan Region of Indian River Basins. Hence, satellite images with good visibility from June to October 2021 were considered for further processing of data on glacial lakes.

The analysis of the water spread area of glacial lakes & water bodies was carried out for 209 glacial lakes & water bodies using cloud-free satellite data that were visible for analysis.

- 70 glacial lakes & water bodies have shown a decrease in water spread area, 75 have shown increase, 64 have not shown any significant change ($\pm 5\%$)
- 28 out of 70 have decreased by more than 20% and 28 out of 75 have shown an increase in area by more than 20%.

3.0 Teesta Basin of Brahmaputra (JISRS, 2017) : A detailed inventory of glacial lakes in a Glacial Lake Outburst Flood (GLOF) prone area is always very important, considering that it is essential to prepare for disaster mitigation. The availability of high-resolution satellite data from Indian remote sensing satellites helps in creating accurate inventory and also prioritization of glacial lakes for GLOF risk assessment. Earlier databases and inventories show the presence and dominance of glacial lakes in the Brahmaputra basin in the Indian Himalayas. Teesta River is one of the tributaries of Brahmaputra and previous studies have shown that the inventory of glacial lakes in Teesta basin varies from 143 to 320.

3.1. Time Series Analysis of Teesta Basin : The time series analysis that is carried out using satellite data from the years 2000, 2007, and 2014, shows that the glacial lake inventory ranges from 301 (25.789 sq km) to 302 (26.081 sq km) and 644 (29.706 sq km) in the Teesta basin in the respective years. The steep increase in the number of lakes across time is primarily due to the availability of improved spatial resolution images from newer satellites in the later years. Analysis of the water spread area of glacial lakes at different altitudes shows that most of the lakes in the higher altitudes are small in size. It is observed that more than 66% of lakes are at an altitude beyond 4500 m and of size less than 50,000 sqm (5 ha). Out of 301 glacial lakes inventoried during 2000, the water spread area of 6 lakes has decreased by the year 2014. At the same time, 31 lakes have shown an increase in surface area during the same time frame. Further, out of these 31 lakes, 17 lakes are classified as end moraine-dammed lakes and among them, 14 are located in Upper Teesta sub-basin and higher altitudes (beyond 5000 m). Many of these can be prioritised as potential GLOF risks, which shall need further field investigation. Such studies cannot be done by any other means other than using geospatial data from space platforms (K Abdul Hakeem et al, JISRS, 2017).



The Selfless Warriors of Shivaji

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15. Tanaji - "I won the fort but lost my Lion" Shivaji's lament



In compliance with the Treaty of Purandhar, in June 1665, a s u b d u e d Shivaji was compelled to surrender twenty-three forts to the M u g h a l s . Among the ceded forts was

Kondana, and reclaiming it from Mughal control became imperative for the Marathas. Positioned strategically between the Rajgad, Pratapgad, and Toran forts, Kondana was indispensable for Shivaji to secure if he intended to protect the other three forts. The fate of these significant forts hinged on whether Kondana survived or fell. The Mughals, having asserted control over the fort, appointed their loyal Rajput general, the formidable Udaybhan Rathod, to administer it.

Udaybhan Rathod understood well the strategic significance of the Kondana fort, overlooking the trade route along the highway and providing visibility for potential military advancements over miles. Simultaneously, Shivaji Maharaj recognized that to recapture all his forts from the Mughals, he had to first conquer the strategically important Kondana. Thus, Kondana Fort became a battle of prestige for both sides.

Tanaji Malusare, a childhood friend of Shivaji Maharaj, had grown up dreaming of establishing Hindavi Swarajya. They took a solemn oath to establish a sovereign state of

Hindavi Swarajya atop the Rareshwara Fort Shiva temple, forging an unbreakable bond. Tanaji Malusare, a brave and loyal warrior, possessed intimate tactical knowledge of the fort and strategic secrets to recapture Kondana from the Mughals.

Raje, allow me to secure Kondana's Kalyana (welfare) first; only after that, my son Rayaba's Kalyana (marriage) shall take place!" These were the reassuring words conveyed by Tanaji Malusare to Shivaji Maharaj. Five years after ceding the forts to the Moghuls, Shivaji deemed it the right opportune time to take action starting from February 1670, to recapture the forts one by one from them. Without wasting a single minute, Tanaji promptly geared up for battle, urging Shivaji to oversee his nine-year-old son's wedding, stepping in as the fatherly figure.



Under the cover of darkness in February 1670, Tanaji Malusare, accompanied by his brother Suryaji and a contingent of 1,000 soldiers, quietly approached the foothill of the Kondana fort by

crawling through dense foliage, ensuring they remained undetected. Carrying with them was the legendary monitor lizard named 'Yashvanti,' to whose waist they affixed a rope, encouraging it to swiftly ascend the fort's cliff. Yashwanti climbed and nestled itself between the stones, providing a stable anchor for the rope. Quietly and one by one, Tanaji's soldiers scaled the formidable 800-meter-high fort

wall, using the rope and relying on their sheer strength to overcome this Herculean challenge.

Unfortunately, after only one-third of Tanaji's soldiers had ascended, the Mughal sentries detected a breach as the dogs began barking incessantly. Immediately, the Mughal army of 2,000, led by Udaybhan Rathod, became aware of the intrusion and cut off the rope ladder, resulting in fatal falls for many soldiers still climbing. This triggered a fierce hand-to-hand combat, a close-quarters battle between the unequal forces.

Leading a force of only about three hundred soldiers against more than two thousand Mughal soldiers, Tanaji, despite fatigued arms from scaling the fort using the rope and immediately facing a significantly larger enemy force, displayed extraordinary valor. His soldiers fought like lions, inflicting grievous injuries on the Mughals. Tanaji fell (February 2, 1670) just as they were on the verge of capturing the fort, having slain Udaybhan in hand-to-hand combat. Both warrior leaders succumbed almost simultaneously to the fatal injuries on their bodies. A few Maratha soldiers managed to open the main gates to the fort, and Suryaji led the remaining two-thirds of the Maratha soldiers to rush in aid of his brother Tanaji's depleted forces. Ultimately, the Marathas emerged victorious, and none of the Mughal soldiers, including the mighty Udaybhan, survived this intense close combat. It was a remarkable victory for Hindavi Swarajya.

A bonfire was set ablaze atop Kondana Fort, serving as a signal to convey the message of victory to Shivaji Maharaj, who anxiously awaited the news at Rajagad Fort Palace, situated ten miles away. Upon receiving the message of victory, he hurried on horseback to congratulate his childhood friend. However, upon reaching the battlefield and witnessing Tanaji's lifeless body, Shivaji Maharaj, with tears streaming down his eyes, embraced the mortal remains of his trusted childhood friend. Uttering the words "Gad Ala, PannSimha Gela" (The fort is won, but my lion is lost), Shivaji Maharaj lamented deeply. From that moment on, the fort became renowned as "Simhagad"

(the abode of the Lion) in memory of the heroics of TanajiMalusare.

Just picture the poignant scene in the Malusare household: one woman now widowed, removing the vermilion from her forehead, while another adorned herself with the mangalsutra and Sindoor, symbolizing marital bliss. Yet, in the midst of this, Tanaji's ten-year-old son, Rayaba, immediately took up the sword, ready to assist his uncle Suryaji in protecting the newly won Simhagad fort. Such unparalleled patriotism was displayed by numerous selfless patriots like Tanaji, contributing to the success of Shivaji Maharaj.

In 1675, the fifteen-year-old Sardar RayabaMalusare was appointed as the 'Killedar' (head of the fort) of the Paragad fort near Kolhapur. In honor of Tanaji's valor, Maharaj dedicated a monument of 92 tolas of pure gold and 1200 tolas of silver to the Para Devi temple within this fort. The village of Donaje was bestowed upon Sardar Rayaba and was given the honor of 'MalusareDanda,' a copper plate commemorating the valor of Tanaji and the title of 'Veer Yoddha' in recognition of his contributions to Hindavi Swarajya. As a gesture of gratitude towards his friend, Maharaj bestowed upon Rayaba what TanajiMalusare truly deserved.

Even today, travelers standing at the site where Tanaji ascended Simhagad fort are filled with profound admiration as they recall the battles of that era and Shivaji Maharaj's lamenting words of, "Gad Ala, PannSimha Gela." Most can't help but become overwhelmed, reminiscing the sacrifices of TanajiMalusare, with a lump in their throats and moist eyes.

Kondana marked the beginning of a saga of two years of war with the Mughals. By February 1672, Shivaji Maharaj had recaptured all twenty-three forts and many more from the Mughal Empire, particularly from the Khandesh and Baglan areas of Northern Maharashtra and southern Gujarat. Within the next two years, Shivaji Maharaj was coronated as the undisputed Chatrapati of Hindavi Swarajya, a sovereign Hindu state after many centuries.



Real Lessons in HISTORY

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Contribution to the freedom struggle from foreigners -Administrators

Let us reminisce the services of a few administrators appointed by the British government to serve in India

Thomas Babington Macaulay (1800–59)



Macaulay's name pops up now and then when we talk about the colonial education system. He left his impression in literature too. He was an elected member of England's parliament. Later, he was the Commissioner of the

Board of Control of the East India Company and was later appointed Chief Secretary; he held the post of Secretary of Law too. Even today we hear criticism about his proposal to give preference to the English language and modern education over Sanskrit and the Shastras. That could be true. But we should not forget that our reformer Raja Rammohan Roy was also a champion of modern education. Let us leave it aside. We need to recognize that Macaulay supported liberal policy in several areas.

For instance, ordinary jobless people used to be sent to India as senior officers. Macaulay criticized this and contented that talented people with superior intellect must be appointed to serve a country such as India. He abolished press censorship in line with the statutes.

Sir Henry Cotton (1845–1915)



Henry Cotton ICS, was born in Kumbakonam, India. He was the Secretary in charge of Bengal. He was so consistently partial to India's cause that he was an outsider in the eyes of the British rulers. In

addition to this, it was the conceited George Curzon who was ruling India then.

The European owners of the tea estates in Assam were exploiting the estate workers in inexpressible ways. Henry Cotton always spoke in support of the workers and used to point out problems in the policies of British governance. Being a cultured man by nature, he ignored the impatience of the British and always raised his voice in support of what was fair.

In the then Central Legislative Assembly, Henry Cotton spoke more fervently than Indians on the troubles faced by labourers in India. His passion is reflected in his words –

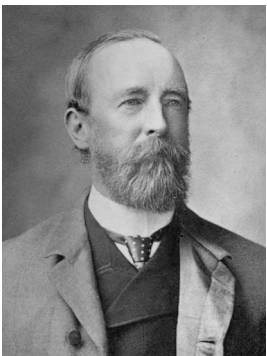
“I confess my blood boils at the recitation of the misery and wrong...”

Cotton was to be appointed the Lieutenant-Governor of Bengal. Curzon ensured that he created an obstacle for that appointment – an indication of his displeasure towards Cotton. The choice of Sir Henry Cotton as the President of the 1904 Bombay Congress

Session was a natural one. He had won the hearts of Indians to such an extent. His presidential address was scholarly and exuberant. He said – “A nation is best administered that can manage its own concerns with least aid from Government, and no system of administration can be progressive or beneficial which crushes out self-reliance of the people and blights their legitimate aspirations to realize their destiny through their own exertions.”

Having returned to England in 1906 post-retirement, he was elected a member of the House of Commons, where he continued to campaign in support of India. He bitterly criticized the division of Bengal and fiercely condemned the exile of Lala Lajpat Rai. In this manner, Henry Cotton stands tall among the European friends of India. He breathed his last in 1915.

Allan Octavio Hume (1829–1912)



The Indian National Congress was founded by Allan Octavio Hume in 1885. Seldom did people wield his level of influence. We must understand that Indians were not in a situation where they could establish something like the Congress. Gopal

Krishna Gokhale and others had great respect for Hume, who tried his best to create a favourable impression about the Indian leaders upon the British government refuting allegations that all Indian freedom fighters were opposed to Britain.

He came to India in 1849 as an ICS officer. He was the District Collector in the United Provinces (Uttar Pradesh) and several other regions. He served as the Customs

Commissioner (1867–70) and Secretary to the Government of India (1870–79).

He resigned from his post in 1882 and began directing his efforts towards forming the Congress. The then Lieutenant-Governor of United Provinces, Auckland Calvin was encouraging Muslim separatism. Hume vehemently condemned the stand.

Despite having no support from the then British government, Hume implemented many reforms in the areas of academia and agriculture. He was an ornithologist as well. After a prolonged study of Indian birds, Hume compiled a voluminous book that was a reference material for several decades. The words Hume spoke on his farewell occasion in 1894 by the Bombay citizens demonstrate his love for India –

“Nations have only to deserve to secure all that they aspire to... Let nothing – no temporary checks, no temporary losses – dishearten you. The spirit of the age is behind you and in you. No matter how impossible immediate progress may... appear, you are bound as true men to hammer on – ...never relaxing your efforts.”

Even after returning to England in 1894, Hume's interest in India did not fade. He continued to publicize pro-India opinions regularly through organizations he knew and through his lectures and interviews.

(To be continued...)

Note: Image courtesy:- Wikipedia

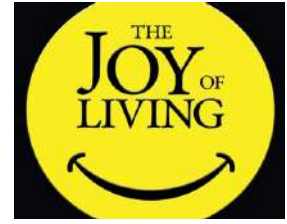
[Reference: Ramaswamy, S R. A Passage Through India. Trs. Vedavyas, M G and Nadig, Paresh. Bengaluru: Rashtrarthana Sahitya, 2022]



Joy of Living

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8. JETSET TO THE JOY OF LIVING

We have all realized that retirement is not the end of our lives. We have several decades to live and defectively contribute to society. Hence we must plan ahead of our retirement about the hobby or the activity of our choice to be taken up and pursued keeping because of our area of interest and limitations due to physical health and mental strength. However, the strong determination to keep working till the last day and be helpful to others brings us a sense of satisfaction enabling us to remain ebullient, and energetic and enables us to savour the JOY OF LIVING, lest we fall prey to diffidence and despondency.

In all these endeavours, the first step is the most important. Naturally, the question that crops up is "When do I start?" Procrastination is only an excuse for one's lack of confidence or laziness. Postponing without fixing a date is not accepted. Each one of us is an energy house, the strength of which has neither been optimally used nor assessed. Each one of us is capable of the impossible.

Life as we have seen is not led in isolation, but amongst fellow human beings who are our relatives, friends, colleagues, and others. One needs to view life in this multidimensional perspective. One needs to systematically work out to find the areas of one's life where one would like to bring in these approaches. No need to start with all the facets of life. Pick the area where one is more comfortable and insert the attitudinal changes. Sincere attempt needs to be made in the most relaxed manner to reap the best results. Give it some days and

one will notice the magic of JOY OF LIVING seeping through in that dimension of life.

Once you are successful in one dimension, you can choose the next area which is most comfortable for you. In this manner, one will notice that one can see that one has slowly started savouring the JOY OF LIFE in several spheres of life.

When you want to attempt any of the suggestions to bring in the changes in one's approach, you need not wait for special occasions. One needs to just start practicing it with everyone around us. As one practices these new approaches, it becomes so internalized that the approaches become part of one's personality. Let the approach be genuine and not fake.

Within days of your approach of sharing and caring for others in small ways and other approaches being adopted, one will notice an excellent positive response at home/friends/workplace from most people.. Try to be unfazed even when dealing with difficult people.

Depending upon the stage of your life, you can practice and experience the different joys from the multiple dimensions of one's present life.

The culmination of all these joys will ultimately lead you to the happiness of savouring the real "Joy De Vivre"

Here in lies the secret of "JOY OF LIVING"

A TEACHER'S GUIDANCE TO STUDENTS

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How to Get Rid of Anxiety During Exams

Exams are a significant part of academic life and can bring about anxiety and stress for many students. While a certain amount of stress can motivate students to study and perform, excessive anxiety can negatively impact both their mental health and academic performance. Luckily, some effective techniques and habits can help students manage and reduce exam anxiety. By understanding the sources of anxiety and implementing stress-relief strategies, students can approach exams with greater confidence and focus. Here, we'll discuss some key methods, scientific insights, and practical tips to help students overcome exam-related anxiety.

1. Understanding Exam Anxiety

Exam anxiety is a form of performance anxiety, where students fear not doing well and may worry about the negative consequences of failing. Common symptoms include nervousness, excessive sweating, rapid heart rate, headaches, and sometimes even nausea. Many factors contribute to this anxiety, such as fear of failure, lack of preparation, or self-doubt. Recognizing these symptoms and understanding their causes is the first step in managing them. By acknowledging that exam anxiety is common and normal, students can start addressing their feelings without judgment and begin focusing on solutions.

2. Effective Study Techniques and Time Management

One of the most effective ways to manage exam anxiety is by developing a well-organized study plan. Rather than waiting until the last minute, students should start their preparation early by breaking down the material into smaller sections, focusing on one topic at a time. Creating a study timetable that allows specific times for each subject can reduce feelings of being overwhelmed. For example, using the Pomodoro Technique, where students study for 25 minutes followed by a 5-minute break, can improve concentration and prevent burnout. Additionally, practicing past exam papers and taking mock tests can familiarize students with the exam format and help reduce anxiety. When students know what to expect, they are more likely to feel prepared and confident. Using active recall and spaced repetition methods for studying can improve memory retention and understanding, making it easier to recall information during exams.

3. Building a Positive Mindset and Managing Negative Thoughts

Often, anxiety stems from a fear of failure or negative self-talk. For example, thoughts

like "I'm not smart enough," "I always fail," or "If I don't do well, my future is over" can create overwhelming pressure. To combat these thoughts, students should practice positive affirmations and replace negative self-talk with constructive thoughts. Instead of thinking, "I can't do this," try saying, "I am prepared, and I will do my best." Visualization techniques, where students imagine themselves succeeding in the exam, can also be effective. Research shows that visualizing success can enhance motivation and self-confidence, helping to reduce anxiety. Mindfulness and cognitive behavioral therapy (CBT) exercises are also useful for managing exam anxiety. CBT helps students recognize and reframe negative thoughts, replacing them with realistic, positive affirmations. Engaging in mindfulness exercises, such as focusing on the present moment and observing one's thoughts without judgment, can reduce anxiety and improve focus.

4. Incorporating Relaxation Techniques and Physical Activity

Relaxation techniques, such as deep breathing, meditation, and progressive muscle relaxation, can help calm the nervous system and reduce the physical symptoms of anxiety. For instance, when students feel nervous, they can practice a simple deep breathing exercise: inhale deeply through the nose, hold the breath for a few seconds, and exhale slowly through the mouth. This helps lower heart rate and induces a sense of calm. Meditation, even for just a few minutes a day, can promote relaxation and mental clarity. Apps like Headspace or Calm offer guided meditation sessions tailored to students dealing with stress and anxiety. Physical activity is another

powerful tool for managing anxiety. Exercise releases endorphins, which are natural mood lifters, and can reduce stress. Even a short 20-minute walk or quick workout can make a difference. Regular physical activity improves concentration and enhances sleep quality, which are essential for peak academic performance. Making time for exercise, especially during exam preparation, can help me maintain mental and emotional balance.

5. Taking Care of Physical Health

Physical health and mental health are interconnected, and taking care of one's body is crucial for managing anxiety. Students should prioritize getting sufficient sleep, as sleep deprivation can heighten feelings of stress and negatively impact cognitive performance. Aim for 7-8 hours of sleep per night, and try to maintain a consistent sleep schedule. The diet also plays a role in managing anxiety. Eating a balanced diet rich in nutrients can help stabilize mood and energy levels. Foods high in omega-3 fatty acids (like salmon and walnuts), antioxidants (like berries and spinach), and complex carbohydrates (like oats and whole grains) are beneficial for brain function. Avoiding caffeine and sugary snacks before exams can prevent jitters and energy crashes, which can exacerbate anxiety.

6. Utilizing Support Systems and Asking for Help

Sometimes, talking about anxiety with someone else can be incredibly relieving. Students should consider reaching out to friends, family, or academic counselors if they

feel overwhelmed. Having a support system can encourage and help students gain perspective, reminding them that exams are just one part of life. If anxiety is particularly intense, many schools offer counseling services that can provide guidance and coping strategies. Talking to a counselor or joining a study group can create a supportive environment that helps students feel less isolated in their experience.

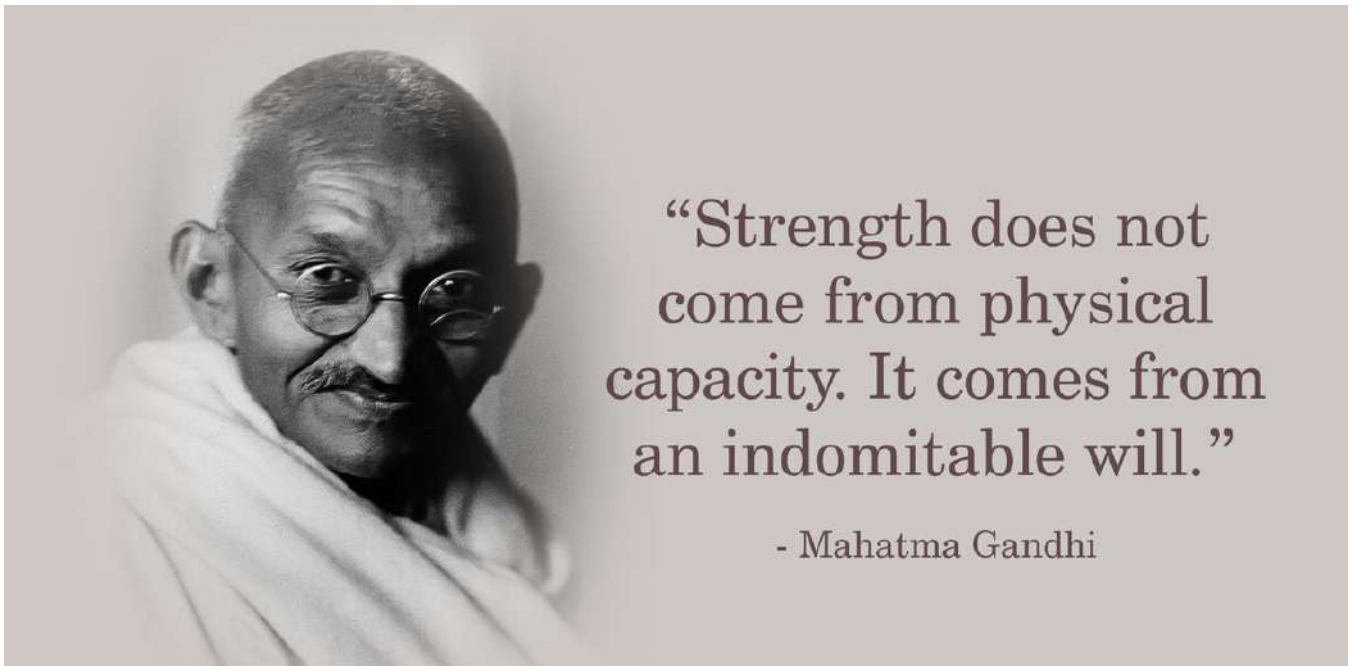
7. Creating a Calm Pre-Exam Routine

The moments leading up to an exam are often the most anxiety-inducing. Creating a pre-exam routine that promotes calmness can help. This may include packing necessary items the night before, having a healthy breakfast, and avoiding stressful conversations about the exam with peers. Students should avoid last-minute cramming, as this can increase stress and decrease retention of information. A

simple breathing exercise or visualization session right before entering the exam room can be calming. Remembering to take deep breaths, relax tense muscles, and remind oneself of the preparation done can provide a sense of control and readiness.

In conclusion...

In summary, managing exam anxiety involves a combination of preparation, positive mindset building, physical and mental relaxation techniques, and healthy lifestyle choices. By implementing these strategies, students can learn to manage their anxiety effectively, build resilience, and perform better in their exams. Anxiety may not disappear overnight, but with consistent effort and a balanced approach, students can gradually improve their response to stress and turn exams into less daunting, more manageable challenges.



Short Story

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



Inborn trait...!

"Yes, Uncle. How do you know?"

"I understood the minute I saw you... I believe you are first in the class...first in singing... also first in sports... Right?"

Sitting adjacent, Paddi's mother felt elated overhearing their dialogue.

Ravi's wife who was getting through the park gate then observed this from a distance. He never spends a moment like this at home with our children. But here with some child, a total stranger, he looks to be so involved. How he is pretending to show that he loves children... especially when the child's mother is sitting ... especially when the child's mother is beautiful... especially when the child's mother seems to be giving some freedom for him to get closer to them... tut tut tut... these men will never change... It is their inborn trait...

"Hello, what is your name, my dear"?

"Paddi... Mom calls me Paddi. But my name in the school is Padmaja"

"How sweetly you talk, my dear. In which school are you studying?" pinching the little girl's cheek, Ravi gave a smile to her mother sitting next to her as though he had known them for long...

"Close by... Young Christ Convent"

"Oh, how smart... I believe you are the monitor of your class!"

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



Whip of Humour

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English: Fine even when flawed

The English language is quite a difficult one to muster. Misunderstandings crop up at the drop of or addition of a letter. Displacement of letters either by oversight or due to the ignorance of the typists too could prove to be embarrassing or funny. Here are some such examples.

A clerk of the PWD was asked to send a letter addressed to the Chief Engineer. The letter was duly sent and the recipient of the letter was livid. When asked, he threw the letter at the underling and shouted "How dare you call me by such names?" The flabbergasted underling carefully studied the letter. The clerk had made just one mistake – Instead of typing 'Chief Engineer' he had typed 'Thief Engineer' and though it was the absolute truth the CE was livid for leaking a departmental secret!

The Chief Cook of a hotel too had to undergo an almost similar incident. Instead of stating "I am sending my Chief Cook to meet you" the manager had written "My Chief Crook to meet you" and the Cook was seen with distrust by the receiver of the letter for quite a long time. The lingering doubts were cleared only after the hotelier met the recipient of the letter and clarified the matter in person.

A single missing hyphen could give an

antagonistic meaning. "His was a pro-Test attitude" was simply converted to "His was a protest attitude" due to the error of a typist who had overlooked the punctuation mark. Similarly, pre-sent items (for already sent) was converted into Present items or, in other words, Gift articles!

The addition of the letter F in the following words could prove quite truthful – Sister-in-flaw, brother-in-flaw, mother-in-flaw, and father-in-flaw and so on will no doubt put the relationships in the proper perspective but it would be hard to digest for the people concerned. Similarly, the displacement of a single letter could be detrimental. Just imagine the scenario; a man sent a letter to his wife stating that he was at the place of his friend. But while writing he had omitted the letter R by oversight. The wife was at her wits end unable to fathom the reason behind the husband visiting the place of his Fiend!

A man once sent his daughter to his rich parents with express instructions to 'provide her with as much milk as she requires' as he did not wish to ask even a penny from them. But the clever girl, seeing that the grandparents were rich enough and loving enough to cater to all her biddings, changed the letter M to S and the grandparents were happy to give her as much Silk as she required! In another

incident a youth was asked to act like a nice man but, again, due to the error of the typist, behaved in a very cold manner and when asked, showed the letter that stated "act like an ice man!"

The letter S too can be very misleading. A headline that was supposed to read "The man was killed" instead proclaimed "The man was skilled". Similarly "The Cream of the Students of that School Won the Music Competition" was converted into "The Scream of the Students of that School Won the Music Competition". A single letter can really do wonders indeed.

An officer who was rather edgy about the colour of his skin exploded with rage on seeing a letter addressed to him thus: The Black Development Officer. The most profuse apologies of the clerk who wrote Black instead of Block were unable to convince the officer of the lack of foul play by the clerk. Similarly, a babysitter was horrified to be addressed as a baby-sitter by an uneducated couple.

Sometimes the error will mirror the truth. The Blow of Music is no doubt an erroneous representation of the actual term The Flow of Music. But considering the shocking cacophony of these days Blow is more apt than Flow! Similarly 'The Students Bought the lessons from the Teacher' is more apt than the actual sentence 'The Students Sought the lessons from the Teacher'!

A minister may have many fiancés but to call him the Minister of fiancés is just not right. Minister of finances it shall be though the erroneous word be more correct than the

correct one. The Prime Minister and the Chief Minister could have Crime and Thievery in them but calling them Crime minister and Thief minister will not only be erroneous figuratively but also literally. We are never to utter the truth but butter the froth. Thus a minister for Shaving, the Ministry of De-Fence, the Minister for Own (Instead of Town) Planning, and the Slipping (Shipping) ministry will have to be accepted in their true and projected forms. The error on the part of the typists and clerks provides us with truthful sentences and we must be thankful to such small mercies.

'His face is cut' could become 'His face is Cute', 'She is Fine' could become 'She is Mine', 'willing' could become 'killing', 'Mate' could become your 'Date' till one of you becomes 'Late'! The richness of language and the beauty arising even out of mistakes makes English the most lovable language of all.

Subhashitha 2

पृथिव्यां त्रीणि रत्नानि जलम् अन्नम् सुभाषितम्।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा प्रदीयते ॥ २.

There are three jewels in this earth.
They are water, food and
Subhaashita!! But the Fools call the
pieces of rocks as Jewels!
Subhaashitaa are nothing but the
collection of vast experiences of
people or in other words wise
sayings.

(Compiled by Sudhir S Mysore)



January - 2025

VIPRANUDI



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Child's play

We teach our children, time and again, the lessons from their textbooks

Repeating each one of them, with tons of patience, believing that they have understood and they know, But they forget!

We are taught, time and again, the lessons from Life's books

Repeatedly with tons of pain, believing that we have realized and have learnt - But we forget!

We remind our children, time and again, not to play too close to fire and water.

Repeating each time with tons of concern, believing that they will remember and obey
But they do not!

We are reminded, time and again, to drop expectations and not to revisit the past.

Repeatedly with tons of hurt and disappointment, believing that we will refrain
But we do not!

Our children's repeated tantrums-stubborn and insistent!

Our repeated demands of Him- foolish and persistent!

As grown-ups, we believe that we have matured!

As grown-ups, we believe that we have ripened!

As grown-ups, it's time we asked ourselves – Why this Child's play !!





Personal invitations extended to Ministers and Senior Politicians for Sammelana



Chief Minister of Karnataka, Sri Siddaramaiah



Central Minister for Defence, Sri Rajnath Singh



**Central Minister for Road Transport,
Sri Nithin Gadkari**



**Central Minister for Food and Civil Supplies,
Sri Prahlad Joshi**



**Central Minister for state for Railways,
Sri V.Somanna**



Chief Minister of Rajasthan, Sri Bhajanlal Sharma



Chief Minister of Maharashtra, Sri Devendra Fadnavis



Deputy Chief Minister of Karnataka, Sri D.K.Shivakumar



National General Secretary of BJP, Sri B.L.Santosh

Moments when Sri Ashok Harnahalli, President, and other office bearers of AKBMS visited and personally extended an invitation to the State and central ministers requesting they participate in the proposed Golden Jubilee Celebrations of the Sabha at Tripuravasini on January 18th and 19th, 2025.

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