



VIPRANUDI

English Journal from the house of AKBMS



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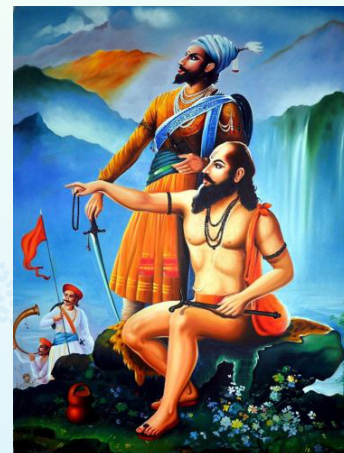
Sant Samarth Ramdas

(1608 – 1681 CE) - saint, philosopher, poet, writer and spiritual master

Narayan was born at Jamb, a village in present-day Jalna, Maharashtra on the occasion of Rama Navami. He was born into a Marathi Deshastha Brahmin family to Suryajipanta and Ranubai Thosar. His father was a devotee of Lord Surya. Narayan had an elder brother named Gangadhar. His father died when Narayan was around seven years of age. Narayan turned into an introvert after the demise of his father and was often noticed to be engrossed in thoughts about the divine. According to legend, Narayan fled his wedding ceremony upon hearing a pundit chant the word 'Saavdhan' (Beware!) during the wedding ritual. Then at the age of twelve, he is believed to have walked to Panchavati, a sacred Hindu pilgrimage town near Nasik. He later moved to Taakli near Nasik. At Taakli, he spent the next twelve years as an ascetic in complete devotion to Lord Rama. During this period, he adhered to a rigorous daily routine and devoted most of his time to meditation, worship and Yoga. He is thought to have attained enlightenment at the age of 24. He adopted the name Ramdas around this period.

Sant Samarth Ramdas stands out as an extraordinary saint in the dazzling assemblage of medieval Indian saints. Whereas many of them were either poets and worshippers and staunch advocates of Hinduism through Bhakti Marg, Samarth Ramdas alone, whilst remaining effectively a saint and poet, was also a dynamic political thinker and activist. He crisscrossed the whole of India, travelling as far as the Himalayas and wandering for twelve years witnessing through this period the miserable condition of the people under the rule of the invaders. He was moved by these circumstances which awakened his political perception, and he gave politics an important role to play while pursuing his quest for the identity of absolute truth.

His literary works include Dasbodh, Karunashtakas, Sunderkand, Yuddhakand, Poorvarambh, Antarbhav, Aatmaaram, Chaturthman, Panchman, Manpanchak, Janaswabhawgosavi, Panchsamasi, Saptsamasi, Sagundhyan, Nirgundhyan, Junatpurush, Shadripunirupan, Panchikaranyog, Manache Shlok and Shreemad Dasbodh. Unlike other saints, Ramdas is not considered to embrace pacifism and his writings include strong expressions encouraging militant means to counter the aggressive Islamic invaders.



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Presidential Message

Ashok Haranahalli

President - AKBMS

Dear Friends

Greetings to each one of you on the occasion of the Dasara Festival. As we emerge from the fear of the covid pandemic, we are ready to celebrate life once again. So that the mind is motivated and energised, we must celebrate these festivals. It also takes our mind away from the mad pursuit of success fame and money and indulges us in higher and spiritual thinking. It is in fact a welcome respite from the rat race that we are all into.

Each one of us defines and celebrates these festivals according to our community, sub-community, culture, and tradition, thus enjoying unity in diversity. But there is something that is above all these divisions which unite us, the spirit of one nation. We need to answer for ourselves as to whether we remember and are grateful to all those great freedom fighters who laid their lives for the sake of the freedom of our nation. Are we able to build on the road that was laid for us by these great leaders and warriors in uniting this great country. Just like how we pass the legacy of our traditions, festivities, and spirituality, it has become of paramount importance to teach the current and the coming generations the spirit of Unity and the spirit of Nationalism.

India is celebrating its 75th year of Freedom. It is also a time when we celebrate this milestone by remembering and paying homage to all those great beings who sacrificed their entire life in getting us this freedom. The difficulties and the struggle that they had to undergo in this difficult mission have to be recollected and remembered with gratefulness during this time. With this purpose in mind, Akhila Karnataka Brahmana Mahasabha has planned an initiative "SadbhavanaYatre" from Gouribidanur to Vidurashwatha on 2nd October 2022. During the struggle for freedom, this small place called Vidurashwatha witnessed the spirit and fight for freedom when the Indian national flag was hoisted here.

The year 1938, From April 8th to April 10th, the first conference of the Congress was held in the town of Shivpurain Mandya district of Karnataka to oppose British rule. It was decided at the conference that they would fight against the British by hoisting our National flag in various places and by boycotting the British rules and policies. Greatly inspired by the spirit of the freedom fight, the people jumped into these initiatives. N. C. Nagaiah Reddy one of the freedom fighters, made Vidurashwatha as the center for fighting against the British.

He connected with the freedom fighters from various districts of Karnataka like Kolar, Chikkaballapur and Gauribidanur and decided to hoist the National flag at Vidurashwatha as a mark of opposing British rule. This news reached the then Magistrate of Kolar district and Section 144 was announced and ordered that no such activities should be conducted. But all these rules were broken, and Nagaiah Reddy went ahead and hoisted the flag of freedom. Shripaliah, Ramaswamy, Naraseyappa, Narayanappa, Suryanarayan Rao, Venkatrao,

Sangappa along with Nagaiah Reddy were arrested on April 22nd and kept in Central Jail. This was aggressively opposed by the freedom fighters and a large gathering was arranged at Vidurashwatha on April 25th under the leadership of T. Raghavachar and other freedom fighters. These people were also taken into custody and arrested. Bharat Mata Ki Jai was all in the air that day and the people came onto the road opposing the arrest of their leaders. Lathi charge and firing by the police to disburse the crowd were witnessed on this day. Shri Bhimaiyya, Narasappa, GajjannagadiNarasappa, Hanumanthappa, KaragondahalliMallaiah, Ashwqthnarayana Shetty, Venkatagiriappa, Narasappa, MaraluruGowramma were shot dead on the spot and hundreds of them were injured in this heartless attack.

The news of this unfortunate incident reached Mahatma Gandhi and he sent Sardar Patel and N.S. Acharya Kripalini. They came and did damage control as best they could and pacified the crowds.

Vidhurashwatha has got its own identity and contribution to the fight for freedom and hence Mahasabha decided to undertake a mammoth Paadayatre from Gowribidanur to Vidurashwatha as a mark of respect and honour to those who fought a relentless battle for freedom. We extend our hands in support of this walkathon to come and participate with friends and relatives and make it a grand success.

Last month saw the meeting of the executive committee members of Mahasabha at Shimoga which was well attended and I extend my warm gratitude to those who attended this meeting. The meeting was well conducted and was a benchmark in many ways. Congratulate the entire working committee of Shimoga under the able leadership of Shri. NatarajBhagwath.

Awaiting your presence in the Padayatra.

Ashok Haranahalli

Yours Truly

Ashok Haranahalli





From the Editor's desk...

Satyesh N. Bellur
Editor-in-chief

Dear Readers...

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

I am happy to inform you that we have started a new column from this edition. We intend to interview personalities that are behind AKBMS and profile their ambitions and plans for the overall health of the Vipra community and the society at large. I have been on the lookout for someone who can pen this column for us, now for over two months. I am delighted to say that one of our writers, Miss. Varsha Avadhany agreed to take up the mantle of penning this series for us. Her enthusiasm for writing is something that I appreciate a lot and am sure that this column will emerge brilliantly as we move on. She has chosen to profile Sri. Ashok Harnahalli for her maiden article – a natural choice. I wish her the very best...

I was wondering about what to cover in this month's editorial as "special news" when Sri. Dwarakanath Venkatesh called me and introduced me to Dr. Venugopal Rama Rao and his service to the people at large. I thank him for that.



Dr. Venugopal Rama Rao, an illustrious Vipra community Doctor and a renowned expert in his field, is the Professor & HOD of the Department of Cardio Thoracic & Vascular Surgery at Rajarajeshwari Medical College & Hospital in Bengaluru. He has embarked on a program under which, **100 heart-related surgeries would be performed FREE OF COST to deserving patients.** On behalf of all of us at the Journal and AKBMS, I wish to place on record our sincere gratitude and appreciation to the Doctor for extending this service to society. May the almighty bless him in abundance. It would be immensely beneficial to our society if all medical professionals think this way and allocate a part of their professional time and resources toward societal causes. I request our members to note this

and help any of their known people who would benefit from this. Needy patients can contact Sri. Venkatesh Dwarakanath (Convenor - Medical emergency, blood donation & other services wing of AKBMS) on his mobile – 9845038669 for further information and any help in this regard.

I thank all my columnists and editorial colleagues for their continued patronage.

Till we meet again in our next edition, wishing you all a blissful time ahead.



Satyesh Bellur
Satyesh N. Bellur

AKBMS – News & Events

Savithri Ramesh

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We have great pleasure in bringing this report highlighting some recent activities of AKBMS held during August/September 2022, to your perusal:

- ✿ Celebrating 75 years of Indian Independence...
 - a. On 13th August 2022, a mammoth bike rally was held to mark this occasion.
 - b. Sri Ravi Subramanya, Sri Mahesh Joshi, all the office bearers of Mahasabha along with Sri Ashok Haranahalli, actively participated in the rally.
- ✿ Free health check up camp was held on 7th August 2022 at Hassan.
 - a. On the same day our President Sri Ashok Haranahalli was felicitated and Sri H. V. Srinivasmurthy presided over the function.
- ✿ The State Women's wing of AKBMS celebrated the Varamahalakshmi pooja at Gayathri Bhavan.
 - a. Lalitha sahasranamaparayana, aarathihatte competition and a Veena ensemble marked that day's celebration.
 - b. Sri. Ashok Haranahalli and his family took it on themselves to distribute Haldi Kumkum bagina to all those who were present.
 - c. Smt. Medini Garudachar, Smt. Manjula Ravi Subramanya, Smt. Shubhamangala and all the members of the ladies wing were present on that day.
- ✿ Since it is the month of pooja and festivities and celebration of the girl child, AKBMS hostel committee distributed Gowri Baagina to all the inmates of our hostel under the leadership of Smt. Samudyatha.
 - a. The EC members Savithri Ramesh, Krishnamurthy and Vaijayanthi were also part of the celebration.
 - b. Smt. Shubhamangala president of the Women's wing addressed the hostel girls and wished them a happy celebration
- ✿ Raichur witnessed a grand Pratibha Puraskara organised by the Raichur Zilla of AKBMS.
 - a. Viprashreetitle and Pratibha puraskara to the students was organised on that day.
- ✿ Madhvacharya Aradhane was celebrated with pomp and ceremony at Mantralaya on 13th August 2022.
- ✿ Haveri district also organised a Pratibha puraskara function along with the opening of Zilla Brahmana Mahasabha at Haveri.
- ✿ Govt of Karnataka has sanctioned an amount of Rs. One Crore by way of donation to all the major mutts of Karnataka.
 - a. Mahasabha is grateful to the Chief Minister Sri Bommai for this gesture.
- ✿ Membership Mobilisation and Unification programs were organised in various parts of Karnataka like Mangalore, Kalburgi, Hubli and Byadagi...



Thus Spake Lord Krishna

Mrs. Veena Prahlad

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Karma – Part 2

We have to do Karma as long as we are on this earth. In his discourse, Krishna explains how one should do this Karma. He says it should be done like a yajna (Gita 3.9, see Karma (part1))

A yajna is normally defined as a type of sacrifice. So, what are we sacrificing when we do our Karma?

Before we answer that question, let us analyse what comes to mind when we hear the word yajna. The picture that comes to mind is a sacrificial altar, men wearing clean clothes and offering ghee to the fire on the altar. We also know that the yajna is always performed according to strict rules and most people who perform yajnas are doing so with a lot of Shraddha and Bhakti (faith and devotion)

When Krishna tells Arjuna to do his Karma as a yajna, he is implying this Shraddha and Bhakti. Karma should be treated as a sacred act. Krishna goes on to explain how every act of every being is important in the whole creation.

annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ
yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ (Gita 3.14)

All beings are begotten from the food they eat. Food is gotten by the rains. Rains are gotten by yajna (sacrifices) and Yajna happens from Karma.

There is a common saying that rains and crops happen because of the presence of good people and their actions. When every person does their duty responsibly, it automatically leads to prosperity.

We often forget that we are part of an ecosystem. Every act we do alters the course of the whole universe. We might be insignificant, but we are still part of the whole. There is a science fiction story I read long ago about time travel. The story starts at some point in our future when humans have learned to travel back and forth in time. In the story, time travel is offered much like how customised tours are done nowadays. So, in the story, there is a set of people who get into a time machine to travel to a time in the distant past. They are all eager to see the ancient forests where dinosaurs roamed. In the time machine, they are given strict instructions to not venture out of the path created for such tours, and that nothing should be disturbed. As you can imagine, the world at the time of this time travel was quite advanced (it obviously must have been since they had figured out time travel) and a relatively happy place with freedom being a right for every being. The travellers reach their point of interest, enjoy the sights and return. When they return, they realise that the world they left was not the same. There is now an evil regime, which has severely curtailed individual freedom. The travellers are naturally quite concerned about what had happened. At that point, one person in the group realises that he had stepped on a butterfly while enjoying the sights in the past. The death of that one butterfly had changed the world's future!

This might be just science fiction, but it is true that butterflies, bees and other insects, however small are required for our survival, be it for pollinating our plants that produce fruits, vegetables and other staples, or for decomposing dead animals and plants and making them part of the soil again. Those insects do their jobs dutifully. It is for good reason that we compare people who work continuously to being as busy as a bee or as industrious as an ant. These insects might perform these duties for their own survival but they manage to perform their Karma like a yajna. Every being has its part to play in the grand scheme of things. We have to do our bit also, not only for our good but also for the good of all creation.

According to the theory of Karma, Krishna propounds the reason for our existence is that we have to settle some karmic leftovers. We have some unfinished business to finish, some unfulfilled desires to fulfill. As long as these desires and commitments are still there, we will continue to remain in the cycle of births and deaths. The man who has desires is only thinking of his own happiness. His actions are for his own benefit. His focus is on the result of his actions. Which makes him bound to the world (remain in the cycle of life and death). You may recall this shloka (explained briefly in Karma part - 1)

yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samāchara (Gita 3.9)

Karma bandhana in the shloka refers to this binding. To avoid this binding, one should do the actions mukta sangha - without attachment. In other words, one has to give up control over the fruits of one's actions. Now, we can answer the question we asked ourselves at the beginning of this article - what are we sacrificing when we do our Karma? We are sacrificing control over the fruits of our actions, Karmaphalatyaga. That means being detached from the results that our actions may produce. If the intention while performing an action is pure and good, then the focus is on doing the action and not on the result. The better your action, the better your result will be. Sooner or later, all consequences from actions will be dealt with, and we reach a state when no more births are required. This breaks the cycle of births and deaths and we attain mukti, Liberation.

The reason we are on this earth, living this type of life is because we have some unfinished business. Instead of complaining about life, make it worthwhile. The easiest way to give up control over the fruits of our actions is to do actions for the greater good - Lokakalyan. Think of it as a service to God, to parents, or the nation. Doing action without the desire for the fruit of the action is called nishkaama (desire-less) karma.

karma brahmodbhavaṁ viddhi brahmākṣhara-samudbhavam
tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam (Gita 3.15)

Karma happens from knowledge. Knowledge is given by akshara brahma (the eternal essence, God) Therefore the all-pervading eternal essence is always present in all Yajna

Brahma in the above shloka refers to the knowledge of how to perform our actions. This knowledge can be obtained by learning from our parents, teachers, books, or our own innate sense of right and wrong. All that knowledge is ancient and so is said to be from that Supreme Being Himself. Therefore, God himself resides in all our well-informed and well-thought-out actions. This is why all actions performed this way are called a Yajna or Sacrifice.

To summarise the two shlokas above, God gives rise to knowledge, and knowledge educates us about how to do actions. When beings do actions in this way, it is like a sacrifice.

This sacrifice gives rise to rains. The rains give rise to crops. Crops beget beings and beings conduct sacrifice.

The more we study these shlokas the more we understand how to do our actions. This learning is never-ending. The Bhagavad Gita is a vast ocean of knowledge. Let me conclude this discussion on Karma with a story.

Four brothers who were farmers saw that even after the month of Ashadha, the rains had not set in yet. Instead of waiting for the rains to start, they decided to start ploughing and preparing their farmland. This ploughing was noticed by peacocks. The peacocks wondered why the farmers were ploughing although there was no sign of rain. Inspired by the farmers, the peacocks began to dance as though there were lots of clouds in the sky. Looking at the dance of the peacocks, the clouds got inspired and started filling the sky. Hearing the clash of the clouds, Indra (the god of the rains) who didn't want to feel left out diligently made sure that it rained.

Good Karma always begets prosperity.



My Quest for Spiritual Well-being

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We should reverse the order...

In the corporate world, especially in one of their group events, this game is often played. I am certain that you all would have seen this on YouTube or WhatsApp.

Everyone is made to stand in a queue one behind the other, facing in one direction. The person in the front cannot see the person behind and so on. The person standing at the very end is now shown a certain set of signs conveying a certain message and he should convey it to the person in front and that person to the person in front of him till the message reaches the person standing right in the beginning. No one can speak a word. The game begins. The last person taps on the shoulder of the person standing in front of him and when he or she turns back, conveys the message through signs that he originally received. The recipient of this message has to now convey it through signs again to the person standing in front of him and this goes on.

The fun part of this game is that every time this is played, the original message that was shown would have completely gotten distorted by the time it reaches the end. Every person in the chain grasps the message and interprets it in their own way and then communicates it further. Long ago, in one of our team outings, I got my team to play this game. The original message I gave was depicting a lady getting dressed. By the time it had reached its destination, that poor lady was performing an obscene dance! It is so funny to see how the message at each stage gets distorted based on the perception and the imagination of the recipient.

There is a great management lesson in this. Simply put, unless we pay attention to what we hear or see from the markets and apply the right analysis to it, what we gather as inputs that define our course of action will be faulty. Information should never be manipulated based on one's preconceived notions and imagination!

Today, I view this game from a different perspective. It is not the information that is critical to me at this juncture. It is the "truth" that matters. It is the "truth" that should prevail. The signs received at the very beginning are the "truth" and what emerges from that at the very end of the game is "untruth" or "Maya". In our spiritual journey, what is most important for us is to understand the truth "as is" and propagate it "as is". We need to realise that there is "only one" truth. It can never be more than one. If it is, then it is untruth. It is a lie. It is Maya. It is but our, vivid imagination and preconceived prejudices...

Truth to be perceived in its divine purity is the ultimate goal of every spiritual person. This is precisely what our Vedas teach us. Based on Vedic wisdom, Maharshi Patanjali prescribes ten tenets in his "Yoga Sutras" to be followed for a meaningful living. He classifies them under "Yama-Niyama". The very first tenet he prescribes is that we should practice truth in all our pursuits. We should seek, understand or perceive, propagate and most importantly practice truth and truth alone.

ಸತ್ಯವೊಂದನೆ ನುಡಿವ ನಿಯಮವೊಂದಿರೆ ಸಾಕು |
 ಕಾಯುವುದು ನಮ್ಮನ್ನು ಎಲ್ಲ ವೇಳೆಯೊಳು ||
 ಸತ್ಯವನ್ನರಸುವುದೆ ಬದುಕಿನಂತಿಮ ಗುರಿಯು |
 ಸತ್ಯವೇ ಮನಕೆ ಹಿತ - ನವ್ಯಜೀವಿ ||

Spirituality is all about finding that ultimate truth. It is all about exploring at every stage in life, that very truth as is. To do this, we need to shun all our prejudices and keep our minds clear of all notions. The truth will then appear like the rising sun.

Let us now get back to the game we played at the very beginning of this article. When we receive truth from a source, we should not perceive it as we think is right and propagate it further. On the contrary, we need to explore the truth beyond the source from where we got it. We should continue our search till the beginning from where the truth emerged. For this, we simply have to reverse the order of the game...

ॐ

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



Career Guidance

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Pharmacy Careers

The pharmaceutical industry in India is expected to reach \$65 bn by 2024 and to \$120 bn by 2030. The pharmaceutical industry in India is currently valued at \$41.7 bn. India is a major exporter of Pharmaceuticals, with over 200+ countries served by Indian pharma exports. Indian pharma exports witnessed a growth of 103% since 2013-14, from Rs. 90,415 Crores in 2013-14 to Rs. 1,83,422 Crores in 2021-22. The exports achieved in 2021-22 is the Pharma Sector's best export performance ever. The Indian pharmaceutical industry is the world's 3rd largest by volume and 14th largest in terms of value. Total Annual Turnover of Pharmaceuticals was Rs. 2,89,998 crore for the year 2019-2020. India also has the highest number of US-FDA-compliant Pharma plants outside of the USA and is home to more than 3,000 pharma companies with a strong network of over 10,500 manufacturing facilities as well as a highly-skilled resource pool.

Pharmacy is an important arm of the healing occupations and has its roots in Scientific study. Pharmacists study the Chemistry of drugs, their origin, procedures for the development of drugs, their preparation, dispensing, their effects and eventual use for the prevention and treatment of disease in living beings. The Process of developing a drug is a complex procedure. This is largely because the human body is so complex that the scientists working in this area have to begin by studying the body functions and malfunctions before they can begin identifying preparations with the necessary curative effects.

Currently, BPS recognizes more than 55,350 pharmacist certifications worldwide across fourteen specialties: ambulatory care pharmacy, cardiology pharmacy, compounded sterile preparations pharmacy, critical care pharmacy, emergency medicine pharmacy, geriatric pharmacy, infectious diseases pharmacy, and nuclear pharmacy. Pharmacy services are usually split into two areas of focus: dispensing medications and providing consultations.

Areas of work:

I Drug Manufacturing Sector:

- a) **Molecular Biologists** : Involved in the study of gene structure and the use of proteins in medical and drug research.
- b) **Pharmacologists** : Studies the effect of drugs and other substances on human organs and tissue and study their effect on both human and animal life systems. Their job incorporates reinvestigation and reprocessing of existing drugs to improve drug value.
- c) **Toxicologists** : Chemical preparations and drugs have to undergo tests for the measurement of toxicity. The study of the toxicity of drugs implies also the identification of substances that would treat reactions to drugs.
- d) **Medical investigators** : They are engaged in the process of development and testing of

new drugs and are critical to the research process due to their background in medicine and human biology.

II. Pharmacy:

- a) **Hospital Pharmacist** : They are in charge of procurement, stocking, preparation and dispensing of medicines, drugs and other medical accessories.
- b) **Retail Pharmacists** : They are the largest group of professionals in the Pharma field. In the retail sector, the Pharmacist has to be a business manager to be able to run a chemist shop efficiently. The team of medical representatives from a large number of pharmaceutical firms in the country is on the increase.
- c) **Industrial Pharmacists** : Industries involved in the manufacture of drugs and healthcare products are largely owned by the private sector. Most firms are involved in the production of preformulated preparations and new formulations through their R&D work.
- d) **Research Pharmacists** : A large number of Multinational companies are entering into a partnership with large Indian firms and Govt run research organizations mainly on technology agreements.

Education :

Students interested in entering the Pharma Industry must take Physics, chemistry and biology PCB or PCMB as their combination in the PUC.

Diploma, Graduate, Post Graduate, Ph.D. and management courses are available in Pharmacy.

The B.Pharma is a 4yrs degree course offered at many reputed Institutes in the country. Most Institutes/Universities offering the undergraduate programme offer 2 yrs. Pharma also.

You will have to clear the entrance examination to enter the course. The fee structures are affordable.

Career prospects :

The drug and Pharmaceutical industry generates tremendous employment opportunities.

The Pharmacy Council of India has prescribed the Diploma in Pharmacy as the minimum qualification for registration as "Registered Pharmacist". **Registered Pharmacists** have enormous opportunities in various health centers, hospitals and medical dispensing stores.

A graduate Pharmacist is recognized as an approved Chemist in the Pharmaceutical Industries, in the manufacturing, Analytical and R&D divisions.

The other fields of employment opportunities include Drug control administration as Drug Inspectors, Analytical Chemist, Office of Customs as an expert (Drugs & Pharmaceuticals), Ministry of supplies and Rehabilitation as Assistant Director of Supplies, Medical Representatives and Executives in the Pharmaceutical Sale Division. There are ample job opportunities overseas also.

If you feel you are the right fit, go ahead and grab these courses!!!

Avani - the good earth

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Climate Change and Us, the Humans

We are the first generation to witness the consequences of climate change and the last ones who can do something about it.

For eight months, between July 2019 and March 2020, fires tore through forests in Victoria, Queensland and New South Wales (NSW). More than 59 million acres burned during Australia's devastating "Black Summer" bushfire season. 2020 ended up as the third-warmest year on record; the planet was warmer by 1.2 degrees Celsius from January to October than the pre-industrial average measured between 1850 and 1900; and cyclones, floods and wildfires caused large-scale devastation.

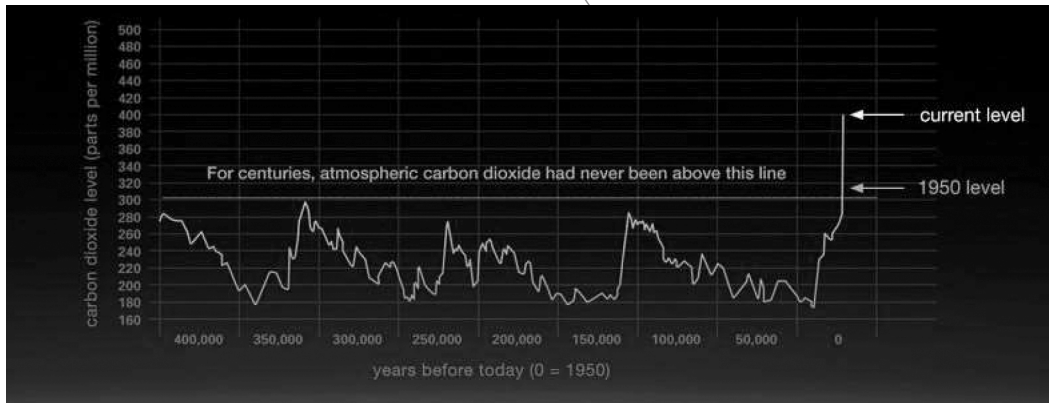
In 2021, unusually high temperatures affected India and Pakistan at the end of April. Several locations set new monthly temperature records. While North America was freezing in the very same month, Africa recorded its ninth warmest April ever. And Australia-NZ, their seventh. Death Valley in California recorded the world's highest ever when the temperature reached 54.4C on 9 July 2021. The ozone hole over the Antarctic in 2021 was "larger and deeper" than 70% of the ozone holes measured since 1979.

Rainfall was recorded for the first time ever at the highest point on Greenland's ice sheet. In mid-July 2021, Western Europe saw some of its worst floodings ever recorded. Western Germany and eastern Belgium were badly affected. The cyclone events were greater in numbers and more expressive in their intensity.

Just in August 2022, there were 33,116 illegal fire hotspots registered in the Amazon, the highest level in 12 years. Sadly, as we speak, the forests are still burning. The prediction surveys reveal that at least seven out of the next ten years will continue to register record high and low temperatures across the globe.

The devastating floods caused by melting glaciers of the Gilgit-Baltistan region in Pakistan last month are yet another reminder that those who are least responsible can be vulnerable the most. Pakistan's share in global warming is low but its glaciers make it prone to flooding; they are paying for someone else's mistakes, which is why the environment can't be defined by political borders. So, how much of this is man-made?

Some obscurantists argue that climate change is a natural cyclic phenomenon and man has very little to do with it. Energy Education, Canada has clinching evidence that they are wrong (pic attached).



Release of atmospheric carbon dioxide over centuries

Reproducing from their report, two relevant paragraphs distinguish what's natural and what's not.

Natural Climate Change

Without the influence of humans, the Earth has natural cycles that drive the climate. The major factors contributing to Earth's natural climate change are determined by the axial tilt, Earth's orbit, the output of energy from our sun including solar flares, the ocean's natural cooling and warming cycles and the constant variability in volcanic activity. Another factor to consider is the glacial advances and retreats that occur throughout Earth's history. In the last 650,000 years, there have been around seven ice ages, the most recent ending around 12,000 years ago.

Anthropogenic Climate Change

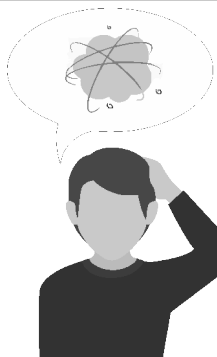
Whereas human-induced climate change is directly linked to the number of fossil fuels burned, aerosol releases and land alteration from agriculture and deforestation. The beginning of the Industrial Revolution shows a major spike in temperature levels and climate influences. The product of fossil fuel burning is the emission of greenhouse gas: carbon dioxide which traps heat.

We, humans, are responsible for sea level rise, temperature rise, melting of ice sheets and glaciers, and increase in extreme events and these claims correspond with the beginning of the industrial era and the use of fossil fuels.

While much depends on the policy-makers, political leaders and scientific diaspora towards implementation of collective action as committed during the UN Climate Change Conference '21 (COP26), at the citizens' level, a lot of localised initiatives are needed. The topic should become the centre-piece of public discourse and should trigger sustained daily incremental actions towards reducing, recycling and renewing our resources.

Because there is no Planet B.





Mind over Matter

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How can the errors in thinking impact us?

Have you noticed that even without doing any physical work, sitting in one place and thinking negatively can drain our energy? Or just by listening to people who have a negative outlook on life.

Negative thinking can exhaust us like hard physical work. Isn't it? We all are negatively biased in one or the other situation, in one or the other time. What is the reason?

Cognitive distortion/errors can be one of the reasons for our negative outlook on life & negative thinking. A cognitive distortion is a mental process of acquiring knowledge and understanding the world often inaccurately and with a negative bias. Cognitive distortion gets developed over the years due to certain experiences in life.

Why should we really worry about this?

Cognitive distortion can take a serious toll on mental health and can increase stress, anxiety & depression. It can impact the way one perceives the world and interacts with people. It can negatively influence the decisions one makes and the relationships!

If you have heard people saying 'Nobody loves me', 'I am not good at anything', 'I have no choice' and so on frequently, it may be coming from cognitive distortion of the mind.

Types of cognitive distortion:

1. **All-or-nothing thinking:** One looks at things in absolute black and white categories.
2. **Overgeneralization:** One views a negative event as a never-ending pattern of defeat.
3. **Mental Filter:** One dwells on the negative and ignores the positives.
4. **Discounting the positives:** One insists that their accomplishments or positive qualities 'don't count'.
5. **Jumping to conclusions:**
 - a. Mind reading: one assumes that people are reacting negatively to them when there's no definite evidence for it.
 - b. Fortune telling: One arbitrarily predicts things will turn out badly.
6. **Magnification or Minimization :** One blows out things way out of proportion or they shrink their importance inappropriately

7. **Emotional reasoning** : One reason for how they feel: 'I feel like an idiot, so I really must be the one'.
8. **Should statements** : one criticizes self or other people with 'should' or 'shouldn't'. 'Must', 'Have to' and 'Ought' etc give a similar effect.
9. **Labeling** : One identifies with one's shortcomings. Instead of saying 'I made a mistake', they label themselves as 'Idiots' or 'Stupid'.
10. **Personalization and Blame** : One blames self for something they were not responsible for or blames other people and overlooks their attitudes and behaviours that contributed to the problem.

All or nothing thinking:

A person with this type always thinks in extremes (black & white) and is unable to find alternate solutions to their problem. People with anxiety and depression may have such faulty thinking patterns.

For example, a person has successfully completed four years of graduation and attended a few interviews to get a job. On failing to clear a few job interviews, he may say "My education is wasted because I am unable to get a job".

Overgeneralization:

Overgeneralization causes errors in thinking leading to unnecessary emotional pain.

Error in thinking happens due to broad assumptions from limited experience, predicting the outcome of something based on just one instance. Prejudice is a form of overgeneralization.

Overgeneralization can demoralize and devastate the person and cause feelings of hopelessness.

Say, an employee's idea gets rejected in a discussion. In one incident, the employee thinks that her idea always gets rejected and stops sharing the ideas. Eventually, she may not give any ideas with this error in thinking.

A person messes up one presentation in the office and thinks 'he is not good at speaking and he always fails at giving good talks'. This kind of thinking will pull him away from any attempt to give a presentation in the future.

Overgeneralization pulls the person away from achieving their goals. This also leads to others disliking this person for a lot of negativities.

Mental filtering :

In an appraisal meeting, a person gets positive and negative feedback. The person feels

very bad about the negative feedback and forgets or discounts the positive feedback. He sees his glass as half empty. Due to this, he feels either sad or anxious which further leads to other types of cognitive distortions.

Mental filtering is a type of cognitive distortion that creates faulty thought patterns similar to overgeneralization. People with this type of thinking tend to filter out all the positives and focus only on the negatives. This leads to feelings of anxiety and sadness.

People with panic disorders are said to use mental filtering very frequently and discount all the pleasant and fulfilling factors of life and give more attention to inadequacies and dissatisfaction. They tend to feel lonely and show avoidance behaviours which is a learned behaviour to cope with panic disorder.

What can we do about cognitive distortion?

Journaling the thoughts helps to identify the distortions in thinking. It will help to easily identify the pattern and address it.

Challenging the thoughts through questions helps to reduce or be aware of one's cognitive distortion.

Examples of challenging the thoughts through questions:

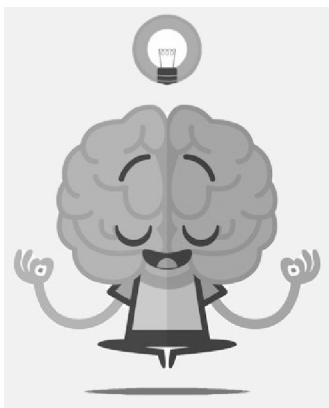
'Nobody loves me':

- 💎 Really? Nobody?
- 💎 What makes you think so?

'I am not good at presenting to a larger audience:

- 💎 How many times you have presented to a larger audience?
- 💎 How many times it has gone wrong?

Cognitive Behavioural Therapy (CBT) helps to deal with cognitive distortions. Stay tuned for the next edition to learn more about cognitive distortions and how they can be dealt with.



||| To be continued... →



Performing Arts...

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Vaachikaabhinaya

The word vaachika is derived from the root vach or speak...the first ever Kannada compositions were named as vachanas which were composed by shivasharanas of the 11th century AD. In the most ancient text, Natyashastra, the word vaachika is used by Bharata to denote the spoken dialogue. In all the three branches of performing arts - music, dance and drama, the element of vaachika has occupied a very prominent place.

According to the Hindus, the whole universe is filled with the very first word - OM. In all arts forms including yoga, the phenomenon of OM is inevitable. In my last article I wrote about the importance of four types of abhinaya, in which the first angika abhinaya was discussed. In this article I would like to shed a little light on the second and the most common of all in the chaturvidha abhinaya ie, vaachikaabhinaya, which is essential for the depiction of navarasas.

Focusing initially on music, the very essence of music is based on two components - MAATU and DHAATU. Maatu here is the dialogue form or the literary aspect in any musical composition. As far as dance is concerned, the aspect of vachika makes the dance performance alive on any stage. Both nritya and nritya performances need the sahitya and the literary support without which any dance performance never is successful. All the compositions right from alaripu to complex Varna presentation lives only through vachika.

A Varna has beautiful sahitya through which a performer can effectively portray the bhava abhivyakti. Compositions like vachana, devaranama, kruti, Bhajan, ashtapadi, javali, pada, tillana etc are enriched by literature. As bharatanatya in particular is supported by the above mentioned compositions, the sahitya bhava which may be expressed as swanubhava or self experience, kathanaka or story format, dialogue between atma and paramatma, vyangyokti or ironical approach, Stuti or in praise form, atma nivedana or sharanagata.nindaastuti, all consists of appropriate bhavas derived from navarasas. Thus it is a universal truth that vachika makes the dance performances successful, impressive and everlasting.

Both for sthayi bhava (static) and sanchari bhava (dynamic), vachika becomes an inevitable source of expression. Very subtly speaking, even anibhadhdha music which consists of raga alapana which has forms of various syllables becomes vachika abhinaya in a dance performance. Especially while depicting the various stages of ashta nayikas, vaachikaabhinaya gets totally imbedded into the particular rasa which is being adopted in a composition like javali, pada or ashtapadi.

Shrungara rasa which is very aptly called as the Rajarasa or the king of all other rasas, is best depicted only with an appropriate literary support. It is true that many compositions which

are highly rich in literary content, are sure to uplift the rasanubhuti or the aesthetic experience both for the performer and the spectator. Kannada javalis like 'sako ninna sneha', devaranama like 'jagadodhdharana', vachanas like 'akka na kanasonda kande', padas like 'e mataladina', ashtapadis like 'Radhika tava viraha' etc which have the legacy of music and dance heritage, are very popular since many decades for the reason that they have a very rich verbal expression. By employing an appropriate raga, a literary composition gets elevated in both dance and music performances. Especially in dance, when an artist chooses to do sanchari, vachika rules the stage. Though the same line or literary portion is repeated several times to establish the story line, a proper vachika along with proper adaptation of apt ragas surely will enhance the beauty and the total impact on the good audience.



Everyone knows that vachika is the most essential part in a play too. Going back to vachika in dance, we can say that like the neraval aspect in music which demands for an elaborate and extensive musical expression along with repeated portion of the sahitya in all three octaves and various jati patterns, makes any music concert very successful. It is a difficult task to explain the oceanic aspect of vachika abhinaya in a limited space. This is my sincere attempt to give an insight into the aspects of vachika abhinaya in a seed form.

In my next article, I would like to focus on the role played by vachika in musical performances.





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Devi Kritis in Karnataka Sangeeta :

Since it is Navaratri's time when writing this article, I thought about writing about the connection between Music and Navaratri. Navaratri is a time when various forms of Devi are worshipped by bhaktas. Karnataka Sangeeta has a heavy influence from bhakti traditions and is inseparable from various kshetras celebrating different deities of Hinduism. Many vaggeyakaras have composed grand kritis about Gods and Goddesses. There are a large number of compositions about Devi and many of them fall into what is called samudaya-kritis or group compositions.

The first samudaya kritis that come to mind during the festival of Navarati is of course the Navaratri Kritis by Maharaja Swati Tirunal. After the fall of the Vijayanagara empire based in Hampi, the kingdoms at Mysuru, Tanjavur and Thiruvananthapuram continued the cultural support for various art forms that the Karnataka samraja based in Vijayanagara had come to be associated with. Many of the kings were not only connoisseurs of music and supported artists, but they were also scholars and vaggeyakaras in their own right. One such was the king of Thiruvannanthapuram, Maharaja Swati Tirunal.

Maharaja Swati Tirunal, was a contemporary of the Karnataka Sangeeta Trimurtis, i.e. Tyagaraja, Mudduswamy Deekshita & Syama Shastri. While a good number of Maharaja Swati Tirunal compositions are about the Anantha Padmanabha, the lord of Thiruvananthapuram, he has also composed a set of kritis about Devi that is traditionally taken up for elaboration, one each day of the Navaratri, at performance taking place at the Navaratri Mandapam in Thiruvananthapuram. Set in grand ragas of Karnataka Sangeeta such as Shankarabharana, Kalyani, Saveri, Todi, Bhairavi, Kamavardhani, Shuddha Saveri, Natakuranji & Arabhi, these remain popular among the performers and listeners. The first six of the compositions are in Vilamba Kala (slow tempo) and the last three are set in madhyama kala (medium tempo).

Among vaggeyakaras, Syama Shastri was a Devi upasaka, and most of his kritis are in praise of Devi. These compositions are set in rakti ragas like Shankarabharana (Saroja Dalanetri), Kalyani (Himadrisute, Biranavaralichchi), Ananda Bhairavi (O Jagadamba, Pahi Srigiri), Varali (Kamakshi Bangaru, Karuna judavamma), Todi (Karuna nidhi ilalo), etc as well as very innovative ragas such as Chintamani. Syama Shastri has also composed three swarajatis in Bhairavi, Todi and Yadukula Kambhoji that stand as gems of Karnataka Sangeeta by any standards. Don't be misled by the name as swarajatis, which are generally taught as initial lessons in music!

Tyagaraja on the other hand, is primarily a devotee of Rama, but has composed quite a good number of kritis about various forms of Devi. Among these, the compositions about

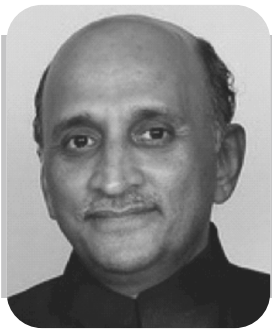
Dharmasamvardhini, the deity of Tiruvarur are very notable. There are eight kritis of Tyagaraja about this form of devi. Among these Karuna judavamma in Todi, Parashakti in Saveri, Bale Balenndu bhushani in Ritigowla and Shive Pahimam in Kalyani are well known. Similarly, his Lalgudi Pancharatna set has a kriti about Srimati of Lalgudi, in Bhairavi (Lalite Sripravrdhe) is very popular too. Lastly, a mention must be made of his Tiruvotriyur pancharatna kritis that Tyagaraja composed about Tripurasundari in the temple at Tiruvotriyur near Chennai. Set in very attractive ragas such as Saveri (Kannatalli), Arabhi (Sundari Ninnu), Begade (Sundari ninnandarilo), Kalyani (Sundari nee) and Shuddha saveri(Darini telusukonti), they have remained listeners' favorites.

Among the Karnataka Sangita trimurtis, Muttuswamy Dikshita is known for his Kamalamba, Nelelotpalamba, Abhayamba and Maduramba navavarana (or Vibhakti kritis), all of which are about forms of Devi, as worshipped at various shrines in Tamil Nadu. However, I would like to bring your attention to a set of compositions, informally called as Tanjavur kritis, that are in praise of Brihadambika and Brihadeeshwara at Tanjavur temple, that he composed to create new examples for new ragas that were proposed by Venkatamakhi's 72 mela system that was proposed sometime before. As examples for this category, I would like to mention kritis such as Brhadamba madamba (Bhanumati), Himagiri Kumari (Ravikriya), Bhogacchayanataka priye (Chayanata) and Santana manjari shankari (Santana manjari).

Coming to more recent times, let's consider two vaggeyakaras of the 20th century. Muttayya Bhagavatar was an asthana vidwan of the Mysuru court. Based on the request of the Maharaja, Muttayya Bhagavatar composed 108 kritis in praise of Chamundeshwari. The sahitya for these ashtottara kritis was written in Kannada by another asthana vidwan, Sri Devottama Joisa. Kritis such as Bhuvaneshwariya (Mohana Kalyani) , Sarasa mukhi (Gauda Malhar), Jalandhara (Valaji), Sudhamayi (Amrtavarshni), Vijayambike (Vijayanagari), Ratnakanchukadharini (Kambhoji), from among this set are well known and are heard on concert stage regularly. The Daru Varna, Mate Malayadhwaja, in raga Kamach, composed by Muttayya Bhagavatar also remains very popular.

Another composer from the 20th century that I want to bring to your notice is Sri M Balamuralikrishna. While he was extremely popular as a performer, many listeners haven't paid the attention to his compositions that they deserve. He has composed various types of compositions, such as kritis, tillanas, varnas and ragamalikas. He is also known for the sahitya incorporating the raga signature. Some very notable kritis on Devi composed by Dr Balamuralikrishna are Pranamamyaham (Vagadhishwari), Sri Vani (Dhavalambari), Eeshwari Jagadishwari (Vanaspati), Kumarunivalenu gavave (Vakulabharana), Nalina nayani (Natabhairavi), Shyamalangi jalaja lochani (Shyamalangi) , Amma Ananda Dayini (Gambhira Nata), Amma ninnu korika (Kamach), Omkarakarini (Lavangi), Nee Daya Rada (Purvi Kalyani), Sharanam tava (Kamavardhini) etc.

This article might look like just a list of compositions, but the point is to be just that. In this era, access to music is much easier than earlier with options like YouTube. Do check out some of the compositions mentioned here in this article. While the article is not intended to be exhaustive, the purpose of the article is served if it opens you to the breadth of compositions that are available for rasikas of music...



Real Lessons in HISTORY

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Veer Savarkar's HINDUTVA

The Background

The country has been abuzz of late with controversial debates about Vinayak Damodar Savarkar, his thoughts, his contributions and his sacrifices. In the first place, it is very difficult for us to sit in a post-independent democratic India and judge the actions of an early twentieth-century freedom fighter rebelling against the atrocities of a colonial master. No matter what views one holds about Savarkar, it is indisputable that he was deeply patriotic. None can ignore the travails and the torture he underwent under the British, who by any account, gave a disproportionate punishment to his alleged 'crime'. Most mortals would have withered and submitted meekly to the powers that be under such circumstances. Not only did Savarkar undergo harsh solitary punishment, but he went on to retain enough flame of patriotic passion to write, while he was in jail, hundreds of patriotic songs and about his ideas of what Hindutva really meant. Despite several deep differences among castes and tribes among Hindus, Sikhs, Jains and Buddhists, people knew there is a common thread that unites us all. Savarkar gave clarity to what that common thread is and what it meant for the idea of a nation.

The necessity for defining Hindu

In this essay, I have tried to capture the essence of Savarkar's book 'HINDUTVA' as I understand it. The way in which the book came about is in itself quite exciting. During the years 1906-1910, while Savarkar lived in England, the question of who is a Hindu was being discussed and debated in newspapers and several forums in India due to communal representations that had taken a political hue. The more precisely they tried to define the term, the more confusion it created. Does the word mean people who follow the religion and the rituals of Hinduism?, does it mean people who live in this country?, does it exclude followers of Sikhism who have been recognized as a separate religion? and so on and so forth. A booklet published at that time gave fifty different definitions for a Hindu! Savarkar, after contemplating all the definitions, concluded that the confusion stemmed from the fundamental fact that the word Hindu was being associated with the religious aspect only, that too in its dogmatic form. Savarkar decided to approach the question chiefly from a historic perspective and traced the development of the Hindu race, religion and polity from the Vedic times.

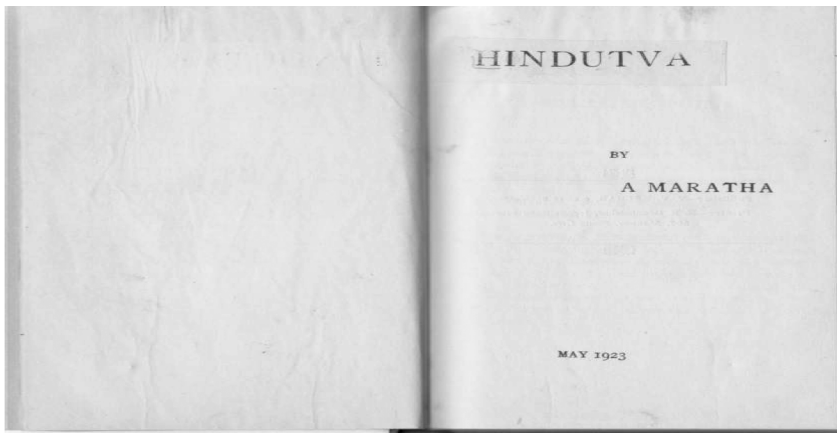
Prison Walls as Paper

Around this time, he was arrested, given two prison terms of 50 years each and

transported to the Andamans and put into solitary confinement. Under the rules, he could not be provided a pen or paper. Using a small sharp pebble, he scribbled his thoughts on the white-washed walls of his cell and memorized them as best he could. After the solitary confinement period, he coaxed his jail mates (who were due to be released from time to time) to memorise parts of his writings. These released political prisoners, on release from prison, go to designated people and recall the writings of Savarkar from memory. These transferred memories were documented and compiled during 1917-19.

Savarkar was released and re-transported to India, only to be arrested again and put into jail. However, this time he was with other Congress co-prisoners and had access to pen and writing paper. He then wrote down his complete treatise on Hindutva and surreptitiously smuggled it out of prison to its publishers. It was finally published in 1923. However, since

Savarkar was still in jail, the author's name was not published. The book appeared under the name, 'A Maratha'.



As soon as it was released, it was hailed by leaders like Lala Lajpatrai and Pt. Madan Mohan Malaviya as a significant contribution to Indian nationalist ideology. The clarity it gave brought together even people who had begun doubting

whether the Hindus were a homogeneous people at all. And for the first time, it gave shape to the idea of India as a nation or Hindu Rashtra. It went beyond the chaos of caste and creed and brought order to the idea of a nation.

The Context

It is important to understand the context in which Veer Savarkar wrote the book. There was already confusion about who a Hindu is. Only a couple of years earlier Gandhi had called for supporting the Khilafat agitation which was an attempt to appease the Muslims by supporting the return of the Caliphate in Turkey that was already rejected by the people of Turkey itself. As a result of this, the Moplah carnage had taken place that resulted in the killing of thousands of innocent Hindu women and children. The national politics was getting muddy and the British were using the opportunity to divide the people deeper. In such a situation Savarkar's book must have come as a guiding light and an anchor around which nationalists could identify a unified purpose and goal.

Hindutva is different from Hinduism

Savarkar argues at the outset that a name is an important identity, whether of a person, a

thing, a race, or a nation, or anything at all. The name comes to be associated with the thing it is trying to identify and the logic of 'a rose by any other name ...' does not work in reality.

What comes to the mind of different people when one uses the word Hindu or Hindutva is so varied and subtle and complicated at the same time, that a definition is elusive. For any general definition, a counter-example can be provided making it difficult to precisely define Hindutva. In fact, Hinduism is only a part of Hindutva. An 'ism' is generally a theory more or less based on spiritual or religious dogma. But Hindutva is much more than that as we shall see. 'Hinduness' or 'Hindudom' is probably a closer word to Hindutva than Hinduism. Hindutva embraces all the thoughts and actions of the whole being of the Hindu race. So, we first need to understand the word 'Hindu'.

"To be Continued..."



IIShri Shankaralinga Vijayatell



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Crime Prevention - A Criminologist's Perspective



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ICE AGE CRIME PREVENTION VS MODERN ERA CRIMES A high disconnect!!

On Sep 3rd, we witnessed a 29-year-old stole a mini aircraft and threatened to crash it into a Walmart store located in Tupelo, Mississippi, United States. After 45 minutes of negotiation, the plane finally landed and the threat was extinguished. The significance of the incident arose from it being near to the anniversary of 9/11. The aircraft had now become one of the latest tools for active shooter incidents though with no gun involved. On Sep 22nd Icelandic police arrested four people over alleged plans of a terror attack. Sep 26th saw another 17 children being shot and 24 wounded in the Izhevsk school shooting in the central Udmurtia region, Russia. Whereas one would call such developments as micro-level incidents, several macro-level factors were involved as an impetus for the recent spate of events. The Russia-Ukraine conflict is leveled up due to psychological factors in which cyber warfare and precision weapons were and have been complemented with foot soldiers. The conflict is also the first instance wherein we saw an outpour of businesses and citizens taking a stance.

What does this mean for us as Crime Prevention professionals? How equipped are we to understand the cognitive constructs of the new age crime doers/abusers? Are we still reactionary to crime and performing retrospective studies to fit the cases towards the prevention of crimes in the future? Or are we working to understand the current geopolitical or socio-economic constructs to investigate triggers of crime and prevent them thereafter? The other question that emerges is pertaining to our education system, corporate world, or society at large and whether they are ready to accept us as Crime prevention professionals to mitigate the symptoms in the bud before they escalate into something much bigger.

Theories of Crime Prevention evolved in the 1800s. Here are a few of them:

1. Theories of Penology

- a. **Deterrent Theory** - How threats or limited force by one party can convince another party to refrain from initiating some other course of action. Currently used by Russia in "Nuclear Deterrence"
- b. **Retributive Theory**- When an offender breaks the law, justice requires that they suffer in return and that the response to a crime is proportional to the offense. Most often used in Islamic states as immediate punitive measures like public stoning or hanging.
- c. **Preventive Theory** - Seeks to lessen the repetition of crime by the offender, by taking away his power to do so, through disablement. Most often used in economic offenses by removal of powers

- d. **Reformative / Restorative Theory** -To ensure that the offender is an able contributor to society once he undergoes his punishment. Gave rise to open jails/probation and paroles. Most often seen in celebrities being given such penal measures.

2. Theories of Crime Prevention

- a. **Rational Cause-** Studies offender's motivation to commit a crime as a purposeful decision with the intent of personal gain. This theory is often used in investigating White-collared crimes and Corporate Espionage cases
- b. **Sociological Positivism** - Studies social structures within an offender's environment such as family, peer groups, socioeconomic status, education level, and subculture that led to his criminality. This is often used in heinous crimes like rape, murders
- c. **Biological Positivism** - Studies an array of physiological factors that may contribute to criminality such as vitamin deficiencies, hormonal imbalances, diet, and brain function. This theory gave rise to the denotation of "Criminals Tribes" in many countries
- d. **Psychological Positivism** - Proposes that the causation of criminality is rooted in the offender's mental illness or personality disorders. This theory has been negated in mass shooting incidents with none of them having a mental illness. However, this is mainly propagated in Domestic violence cases.

As a Threat Assessment professional, I am often asked, "Can you predict if this situation will escalate? How violent can the situation become? Do you think there will be a Nuclear War?" In light of the above theories, which we can argue hold true even today, we can only study the trends/patterns of behaviour. We certainly do not hold a crystal ball and certainly DO NOT BELIEVE IN BRANDING PEOPLE AS CRIMINALS through any of our predictive theories.

However, here are the points of high disconnect between the theories and on-the-ground reality

- 1. **Retrospective rather than futurist-** Studying closely all these cases, one can notice that these theories are applied once the crime occurs. Most of the theories are based on Root Cause Analysis and work on the premise of 'Let's correct the history, to make today, right'. However, the question is whether can the scars of the past be forgotten so easily. In the era of Protectionism, it is even more difficult, since Retributive Theories take predominance.
- 2. **Lack of adaption/agility** – The theories that evolved in 17th century hold good since they are based on constructs of the mind and society. However, the innovation in Modus Operandi of the crimes is at a supersonic pace. We are not seeing any repetitive techniques in any of the terror attacks or war mechanisms. The cyber-attacks are taking a new shape every minute. The radicalization techniques are in such stealth mode that it is even more elusive to know why and how these thoughts are germinating. With agile and hybrid workspaces crimes are even darker and happening in even darker places than ever.
- 3. **Lack of multi-disciplinary approach-** Post Pandemic times has led to a breakdown of interpersonal skills which means a reluctance to communicate and reluctance to collaborate. The concept of 'Team being family' is not essentially true today. This

would mean heightened silos and turf wars. This is absolutely bad news for Crime Prevention since it is based on the premise **“See Something, Say Something”**. It is challenging to get various stakeholders Citizens, Business groups, and Criminal Justice Systems (Police, Courts, and Prisons) to get together for consensus and cooperation.

The endeavor we professional from Criminology background are foretold below.

1. **Awareness of early warning signs** – We as Threat Assessment professionals are trained to see the early warning signs of abuse/violence. We watch out for trends/patterns in habits or behaviors that are not conducive to the workplace or a family structure. What we endeavor is to influence common men like citizens, family members, and colleagues to watch, and seek support to mitigate the escalations. Here is an illustration of this in a Domestic Violence case. The partner does show signs of anger, frustration, and other discords. Family members tend to ignore these and believe time will heal when time only intensifies the matter.
2. **Readiness to hear the bad news-** As humans, we fear hearing the bad news. This happens to be the biggest determinant to us as Threat Professionals. There is a tendency to ignore or turn a blind eye, like the talisman “See no evil, hear no evil, do no evil”. However, the reality is that there is a bad guy looming and one needs to manage the risks that they pose to society. The toughest endeavor is to get the societal stakeholders to be able to address the bad news at the infancy stages before it becomes an unmendable adult.

Illustrating this in a Data Breach/theft case. There are signs of disgruntled employees, with a retributive mindset. However, there is a lack of cohesive Plan of Action between the HR, Cyber Security, and Legal teams to take the necessary steps to prevent such an occurrence.

3. **Creation of equitable/conducive society-** With a push towards building a Diverse and Global Workforce there is, even more, an emphasis on unsaid / unconscious / unintended biases creeping into our workplace. In that context, Threat Professionals struggle to understand the cultural context of such behaviors and put it in the perspective of violent or non-violent behaviors. Our endeavor is to pursue culturally contextualized fact-finding rather than accusatory fact-finding that can burn bridges than create them.

Illustrating this is a Sexual Harassment case. There is a tendency to be always biased towards the victim and undermine the context of the alleged abuser. Many a time looking into the cultural upbringing/undercurrent to de-escalate the situation and restore normalcy with the teams.

Ending on a positive note... There would be acceptability of Criminal occurrence/ Deviant behaviors in the coming times. Like Risk Management of Operations, there would also be the impetus to managing **Culture Risk and Conduct Risk...**

One should always see the early warning signs and DE-ESCALATE THE SITUATION!





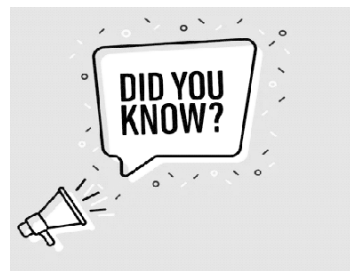
Did you know?

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Vocabulary: a Tool to Success - 2

English is an international language, used in World Finance, Trade, Diplomacy, and Technology. Its importance hardly needs to be mentioned.

1. Nearly 350 million people use English as their native language
2. Another 350 million people use it as their second language.
3. Most of the books irrespective of their subject Science / Technology / Medicine/ Philosophy/ History/Biology/ & myriad forms of human Knowledge are written in English.
4. Computer - Most of the books about computers are published in English.
5. English is used widely all over the world as a communicative language irrespective of the subject in discussion.

English has approximately ONE million words. To gain mastery over it is not easy but not an impossibility. Following a few tips regularly and assimilating vocabulary-building skills, will bring in a great resource of word power at one's command. Enrichment of Vocabulary is a great inducement for future progress in one's chosen path.

Following are a few tips to improve one's English Vocabulary to strengthen one to embark on the long journey of schooling, college, Job, promotions, holding positions, etc.

1. News Paper: - Read the newspaper as a habit. Do read the section of your choice along with the Editorial section and the centre page article.
2. Five new words a day: - Not only should you memorise the words and their meaning, One needs to learn the usage of the word in sentences.
3. TV watching:- Try to learn the new words & their pronunciation, usage and contextual meaning.
4. Reading Books: - Let reading books become an integral part of you as it enlarges your horizon.
5. Play Scrabble: - As a hobby play Scrabble and other vocabulary games which are in plenty on the internet/book shops /newspapers.
6. Keep a diary: - Keep a diary of new words that you have learnt on a particular day. Keep glancing at it 3 - 4 times a day. Or if you have a wallboard black or white - write on it. - Every time you see it, you will remember the meaning and very soon the words will become yours.

7. Watch English Movies: - Learn to watch English movies that are classics. Not only the accent and the meaning but Your knowledge about the society in which the movie is set and their slang and their way of the usage of words will add to your kitty of words.
8. Read the Dictionary: - A page a day will do initially.
9. Exchange new words:- Exchange new words that you have learnt with your friends. Both of you will be benefitted.
10. Speak in English: - Most importantly speak in English. These are some of the methods you can adopt to improve your vocabulary. Arming yourself with a rich vocabulary will ease your journey towards a successful and bright future.

1. Prefixes and Suffixes.

Prefixes are a component of the word that comes before the word. A suffix comes after the word. There are many Latin and Greek prefixes and suffixes which when added to a word change its meaning.

If one learns the meaning of the prefixes and suffixes one can understand the meaning of any word with which the prefix or suffix is joined.

PREFIXES :

- a. Post = after -- postpone, post mortem, post lunch
- b. Sub = under -- Subdue, subordinate, subway
- c. Hyper = Excessive - Hyperactivity, hypertension, hyperventilation
- d. Peri= around -- peripheral, perimeter
- e. Circum =around -- circumference, circumambulate, circumlocution

SUFFIXES :

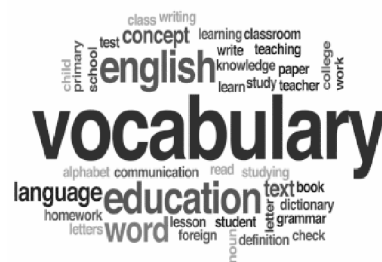
- a. Age= place -- Parsonage, hermitage,
- b. ist = one who -- Zoologist, Biologist, Geologist, Taxidermist
- c. sis = processes & conditions - Dialysis, Hypnosis, Osmosis
- d. ent =manifesting or possessing -- indignant,diligent,ambivalent
- e. ology = Science of -- Psychology, Sociology, Indology

2. ANTONYMS.

There are many words in English that are opposite in meaning to each other. One needs to be familiar with them to use them properly in the proper context. The following is only a short list. The following words have all the antonyms starting from the letter P

- a. Abuse x Praise Arouse x pacify Clean x polluted Horrible x pleasant
- b. Single x plural Completely x partially

The list is endless.



3. SYNONYMS.

Synonyms are words with similar meanings. At times there will be subtle differences that one must know to use in the proper context. One word may have more than one equivalent meaning word. Below are words where all the synonyms start with the letter S.

Abbreviate = Shorten; Ability = Skill; Break = shatter; Grand = splendid; Grave = serious; Plunge = submerge; Taste = Savour; Meek = submissive

There is a wonderful Dictionary to help with synonyms. It is called Thesaurus. One must go through the dictionary to find similar meanings of words. Though they appear all similar, one must become aware of their subtle variation while using them both in speaking and writing. One can learn that judicious use through years of practice and by attaining a hold on the language.

4. HOMONYMS

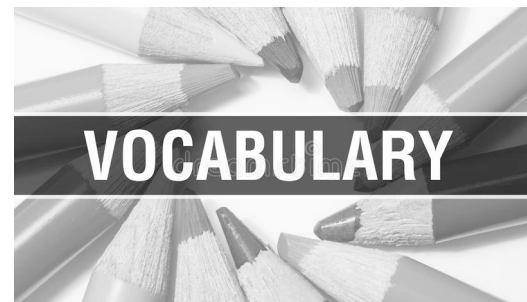
Homonyms are words that sound alike when pronounced but the meanings are different and spellings are also different. There is a long list of words that have homonyms.

- | | | | |
|--------------------------|----------|------------------------|----------|
| a. Eaten at breakfast | = Cereal | Next instalment | = Serial |
| b. An underground digger | = Miner | Inferior in importance | = Minor |
| c. Food made flour | = Bread | Brought up | = Bred |
| d. A rodent | = Hare | Grows from the skin | = Hair |

5. OCCUPATIONS.

People occupy different positions to lead their life. Their occupation can be recognised by their root words also. One must be aware of their usage.

- One who studies birds is - Ornithologist.
- One who studies the science of Mankind - Anthropologist
- One who studies insects = Entomologist
- One who studies the origin of words – Etymologist
- One who studies the science of clock making - Horologist
- One who studies clouds is - Nephologist.



6. PROVERBIAL SIMILES

When two things are compared we call it a simile. There are some comparisons that have been done from time immemorial that it has become proverbial.

- | | | |
|------------------------|-----------------------|-----------------------|
| a. As wise as Solomon | As bright as a star | As light as a feather |
| b. As sly as a fox | As slippery as an eel | As sweet as honey |
| c. As clear as crystal | As stubborn as a mule | As cold as a fish |

These proverbial Similes add colour to the conversation and enhances the meaning of writing.

7. NOT WHAT IT APPEARS!!

Many idioms in English make for interesting reading and usage. It improves the quality of your writing and speaking.

- | | |
|-------------------------|---|
| a. A wet blanket | = Spoil the spirits |
| b. A queer fish | = A person with strange habits |
| c. A bulls-eye | = Right on Target |
| d. A gooseberry | = Unwanted third person |
| e. A black sheep | = a disreputable member of the family |
| f. Woolgathering | = Absent-minded dreaming |
| g. Green fingers | = Knack of making plants grow |
| h. A gate crasher | = Person who enters the house without prior intimation or invitation. |
| i. Scotch Mist | = Fine rain |
| j. Crackerjack | = A person or a thing of the highest order. |
| k. White collar workers | = People who do not work manually. |
| l. Child's play | = something very easy to do |

These are but a few methods by which one can improve vocabulary. Enrichment of word power makes one have a grip and mastery over any subject of one's choice.





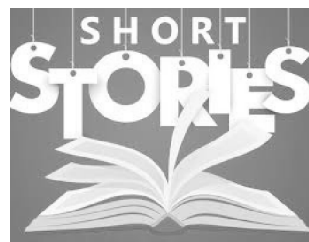
Short Story

B.R. Bhimachar

Author, (Retired) Professor of English.

Contact: 9741419764

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



Spectacles!



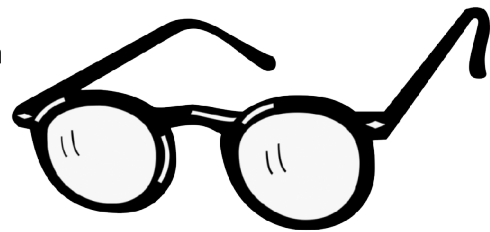
"Age is nearing fifty. Shamanna is busy fixing a button on his pant. He repositions his spectacles that were sliding on his nose and then with absolute concentration, he takes the needle in his left hand and raises it towards the tube light. He picks up the thread in his right hand and is trying to pass it through the needle. He fails. He now bites the thread a little, wets the end on his tongue, twists it to make it stiff and thin and tries again. No luck. He repeats this several times and every time fails to pass the thread through the needle hole. His hand is firm, concentration unshaken but his eyes dim at the right moment and all his attempts turn futile. The thread simply bypasses the needle never passing through it.

Drops of sweat descend on his forehead. He wipes them and tries again and again and alas, to no avail. This time he conjures up all his energies and is almost there, but his eyes give up. The needle, the thread and the world are getting dimmer! He curses "What do they lose if they make the needle hole a little bigger? No one in this world is bothered about the people whose eyesight is dimming". He removes his spectacles that are losing their sensitivity and now not matching his aging eyes and is looking at them helplessly...

Sitting on the cot at a corner of the room, his father now seventy, was at his daily murmur "Shamu, my spectacles have gotten old. Ancient, in fact! I cannot even read the big letters in the newspaper. Please get me a new one. I am asking you for one now for over a year..."

Wearing his pant bereft of the button, Shamanna left his house to see the optician. This time, taking his father along with him!

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



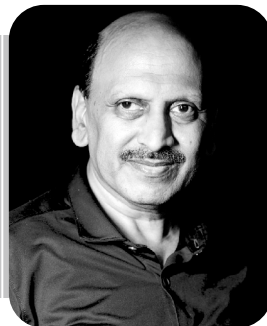
Whip of Humour

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The Demon's musings

It was Ekadashi, the day after the Mysore Dasara procession. I was enjoying the tranquility of the hilltop atop the Chamundi hills.

'Rather cold, isn't it?' boomed a voice. I turned around. Mahishasura had come to life and sauntered to my side.

'I would say' I acquiesced.

'Not as cold as the heart of you people though' shot back the demon. Now, that was a bolt from the blue.

'A demon calling mankind cold-hearted is a good joke. I never knew demons had a funny bone' I countered.

'There are many things you do not know about demons. We knew how to fly a plane well before you knew how to fly a kite' roared the tall fellow.

'Now that I have chanced upon you, I do have some questions for you' I ventured, 'why were demons so bad?'

Mahishasura mused over it for a while. 'Define bad' he said eventually.

'Stealing, disturbing the public, harassment...'

'Wait. Who said that demons stole? We looted, massacred, plundered; but never stole. It's men amongst you who steal unabashedly. Even in kingdoms like Lanka, when the demon leaders had to go out, they took the aerial route and never disturbed the public, unlike your ministers. About harassment, we demons have a lot to learn from your red-tapes and high-handed ones' he gloated.

'You demons stole the wives of others...'

'That was our Dharma. Using force to get what we want is Asura Dharma. Look at your own human clan; you write so much about 'Yatra Naryastu Pujyante' and some respected men or the other are caught in compromising positions. No Sir, compared to us demons, you men are more devilish.'

I decided to tread safer grounds.

'You demons are so heavy. Yet no demon had ever complained of backache, slipped disc, fever, fractures or any other diseases. What is the secret of your excellent health?'

'Mobility and laughter. We never sat at a place for hours. We walked a lot and hence all our joints were intact. To overcome mental stress, if any, we laugh a lot. We were the first to find out that laughter is the best medicine. It is evident in your films too. In the film 'Maya Bazar' demon Ghotkaja guffaws after every few morsels. Laughter increases your appetite too. Whenever

we encountered food in the form of animals or people, we used to first laugh a lot, play, touch and run with them and then only eat. The laughter and the running around help in better digestion. It took more than two thousand years for you people to accept laughter as a therapeutic medicine. People assembling in parks and guffawing like demons in the early hours is a sight for us demons to behold. I have watched many such laughter clubs from my place atop this hill' the demon averred.

'You demons seemed never to lose your path. How did you manage to zero in on places without the help of global positioning systems?'

'Smoke, dear fellow' said the demon.

'No, thanks. I do not smoke' I refused the offer.

'Neither do I. I meant that we detected the places by the smoke emitted by the rituals of the sages. Since we were taller than the trees, we just had to spot and pick the direction.'

'You never had toothpastes or toothbrushes. Yet, your teeth were strong enough to tear raw meat. What is the secret of your dental health?'

'Ah! Those were the days! When we ate animals, especially antelopes while tearing the outer skin, the ends of the horns used to dance on our teeth and cleanse them.'

'Did you demons not suffer from bad breath?'

'No idea at all. Our heads being at such a great height from the ground level, none could smell us except the people whom we ate. The dead do not complain' guffawed the fiend.

'You were never dress-savvy?'

'On the contrary, we were! Shurpanakha would have put any human bride to shame by the way she did her makeup while accosting Lakshmana. From the paintings available, it is obvious that Mandodari used to dress well too. The concept of the two-piece dress was pioneered by Thataki. The telugu film 'Sampoorna Ramayanam' can bear testimony to this.'

'As per the Puranas, there was never a bald demon. How did you maintain your hair?'

'Your own hair-care journal says 'Eat meat, fish and eggs.' We had lots of those. Try combing your hair using tree branches. Allow plenty of air to pass through the mane. Our great heights facilitated good air-flow which rid the hair off the oily stuff' revealed the giant.

'No demon ever had mental health issues. Can you throw some light on it.'

'As already enunciated, no hurry, no worry and no curry pave the way for a healthy mind. We had so many toys to play with – gandharvas, weak men... all play and no work makes a demon a happy healthy bandit' stated the demon.

'Any tips for the present generation people?'

'Be less demonic than the demons, throw less tantrums than a devil' said Mahishasura and sauntered back to his usual place and pose.

The MASTERMINDS...

- Personalities behind AKBMS

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"WALK THE TALK LEADER"

Sri Ashok Haranahalli

President - Akhila Karnataka Brahmana Maha Sabha (AKBMS)



I had the privilege of interviewing Sri. Ashok Haranahalli for the journal. It was a meeting where he came up unassumingly afresh and shared his thoughts on his intended role in AKBMS and society at large. Here are the excerpts from that interview...

Sri Aurobindo said, "What you do isn't that important... What you become is what counts" ... That is the motto of Sri Ashok Haranahalli. A lawyer by profession, but as a youngster, he had also nurtured a liking for English as a subject of study and had even enrolled in a correspondence course to seriously dwell in literature. However, decided to stay focused and to excel in his legal practice. Nevertheless, to say, he is today, one of the most sought-after Senior lawyers in Karnataka High Court.

His foray into AKBMS was by accident. He happened to be giving suggestions on how the organization can work towards its betterment from a legal viewpoint. It is then, that many mooted to him to come on board and lead them from the front. The rest is history.

He does realise that there will be many detractors too. He says, "Only when you do something meaningful, people can say something. Doing nothing doesn't help". He says he believes himself to be a "Profound Fatalist". "I would like to work as per my Atmasakshi in all my endeavours and criticisms cannot be a deterrence," he says.

The goal for Brahmanical society... It's struggles

He quotes Sri Aurobindo "Sanatan Dharma is Nationalism... Propagation of Sanatan Dharma is encouraging nationalist ideologies". Brahmins are seen in society to uphold the righteous way of living and thus we are watched by all. Hence, it is even more important that we need to be united to hold the values for the world.

However, the movement for the formation of Brahminical organisations was highly delayed as late as the 1960s. They came into existence almost half a century later than other communities. The biggest impediment in this regard has been getting various sects to have a common goal. "Giving back to the Community" is a rare trait found among Brahmins. There is always a questioning mindset combined with lethal opinions that impedes the growth of inclusive and collaborative platforms. The individual "Label of success" among the community members tends to make them apathetic to others' lives and rarely do they tend to give a hand of support to the underachievers.

There is a need to bring a vision to Brahmanical societies to resolve their issues. In the population numbers we are weak, a minority. Economic betterment should not be treated as a Safety Cushion, but it should start the process of lending support to organizational development. However, the responsibility equally remains with the Organization too and has to gear up and move along with times.

Perils lurking in the corners

There is a move by the West to "Equate Casteism to Racism" in a similar way they pitched White Supremacists versus the Blacks... This thought process can be highly detrimental to using a White Brush across the globe, without looking at the societal threads and historical perspectives. One cannot be vengeful and retributive in terms of the solution that we moot for resolving the present day's issues. That can only create further divides and build thicker walls of hatred.

Another thought that emerges is "Is Meritocracy, a tool for Oppression". This could be the biggest deterrence for the Brahmin community since we are perceived to be meritocratically endowed and thus are wrongly considered to be a threat to weaker sections. This is an eminent illogical untruth that needs to be addressed by Brahmins around the globe.

"Call of action" for Brahmins

While retaining the holistic thought of "Sarve janaha Sukhino Bhavantu", one should responsibly execute one's own community welfare too. We should be the "Dharma Prajna" of society.

We are not here to propagate reservations and special quotas for the community. However, we should strongly promote the economic upliftment of the weaker sections of the community. Another aspect that needs to be looked into is promoting inclusion/integration between various sects of the community. Can we agree to come together for a cause? That is the bigger problem to be resolved!

Future plans for AKBMS

Among many grandeur plans that he has for AKBMS, here are some...

1. Building Networking Platforms for entrepreneurs and customers
2. Income Generation Programs- This should self-fund many initiatives in the Mahasabha
3. Medical Relief Programs
4. Events for the integration of various sects of the Brahmin community

I thank him for the time he spent with me and wish him the very best in all his endeavours. I am certain that AKBMS, under his able leadership, would circumvent all its issues and become an organisation that would meet the expectations of all its members...





Photo Gallery

VIPRANUDI

October - 2022



Varamahalakshmi pooja celebrations at Mahasabha



Gowri baagina to our Vidya Vasini (Hostel AKBMS) girls



Bike rally to celebrate 75yrs of Indian Independence

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