



RAMAIAH

# ಅಭಿಜ್ಞ ದರ್ಪಣ Abhijna darpana

Come Together ! Speak Together !

December 2021 Vol 05 Issue 05



Art by Krupa, RCPUC



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## Message from the Chief Editor's Desk

*It gives me immense pleasure to release the Fifth edition of the Newsletter, "Abhijna Darpana".*

*The previous issues have been a great success with backing of its readers. This substantially uplifts our publisher's ability to draw together diverse talents, resources and confidence to bring this News letter to fruition.*

*We have received an overwhelming response on the prior issues and this is a great motivation for the editorial team.*

*Furthermore, to draw the attention of reader's that Ramaiah college of Arts, Science and Commerce have been Re-accredited with 'A' Grade (3.14 points) during the fourth cycle of National Assessment and Accreditation Council (NAAC) in the year 2020-21. Hearty congratulations to the Management, Principal, Teaching Staff, and Non-Teaching Staff, Students who made this possible.*

*A huge pool of talent that is waiting for the brilliance of expression, will indeed, find the fulfillment through our Abhijna Darpana.*

*On behalf of all the Editors, Sub-Editors and Student Coordinators, I acknowledge, our management for the brilliant support and encouragement that lead to us completing the successful journey of Abhijna Darpana.*

**B S Ramaprasad, IAS (Retd.)**  
Chief Executive, GEF (E & GS)

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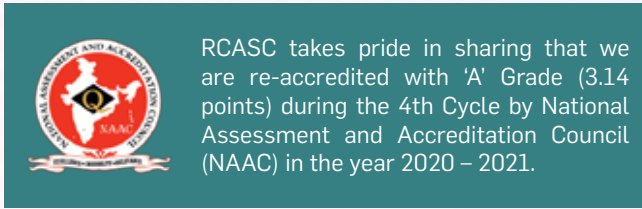
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## Report on Community Living Camp to Kaivara

Objectives of the camp

To enable the student teachers to:

- Understand the importance of community living.
- Cultivate desirable qualities of good citizenship.
- Learn about teachers' role in training children as good citizens.
- Know how to live in a simple and healthy way.
- Develop time and duty consciousness.
- Plan and execute community services.
- Develop secular Outlook and leadership qualities.

The three days camp to kaivara was joyful, surprising and memorable. Our camp inaugural function happened in the auditorium Mr. Anand. T. L (Manager Sree Kshetra kaivara) was our chief guest and our beloved principal Dr Shinty Antony.V chief camp coordinator and accompanied by all teaching and non teaching staff. We were provided with rooms and the Food that we had in Kaivara was awesome.

Students were divided into four teams 'Sangolli rayanna', 'Rani channamma', 'Rani abbakka' and 'Onake obavva' each team performed in the cultural programmes. We had Inter religious prayers, Lighting the Nation, Shramadhan, Sports, Exercise etc.

Students had performed street play of different themes 'Dowry', 'plastic Ban', 'Today's education and its effect' and 'Problems faced by humans'. There was a surprise skit from teaching and non teaching staff.

We witnessed Go Pooja and Maha Mangal arathi in the temple. Camp included Trekking and Walking to Cave temple called 'Yogi Narayana Vishva Mitra' witnessed Yogi Kunda, yoga shale and meditated there. The camp ended with Teacher's Valedictory Function.



**Ramaiah College of Education (B.Ed)**



## A Report on Constitutional Day

The Existence And Successful Survival Of Democracy' In Such Diverse Condition Is The Most Celebrated Fact About Our Country And Constitution Is Its Backbone.

To Reinforce The Significance And Importance Of Constitution The Government Of India Declared 26th Of November As Constitution Day India On 19 November 2015 By A Gazette Notification In Remembrance Of The Father Of Indian Constitution Dr. B.R. Ambedkar.



The Occasion Also Celebrated In The Premises Of M.s. Ramaiah High School In All Its Solemnity. It Was Marked By The Conduct Of A Special Assembly" By The Students Of The School. On 26th November 2021.

**Jayanna H.K.**, Head Master, RHS

## My Knowledge Tree



When I first joined Ramaiah, I was scared:

Whether I would make friends,

Whether I would adjust to the new lifestyle.

But I found that there was a lot more to it

Than what I saw at first.

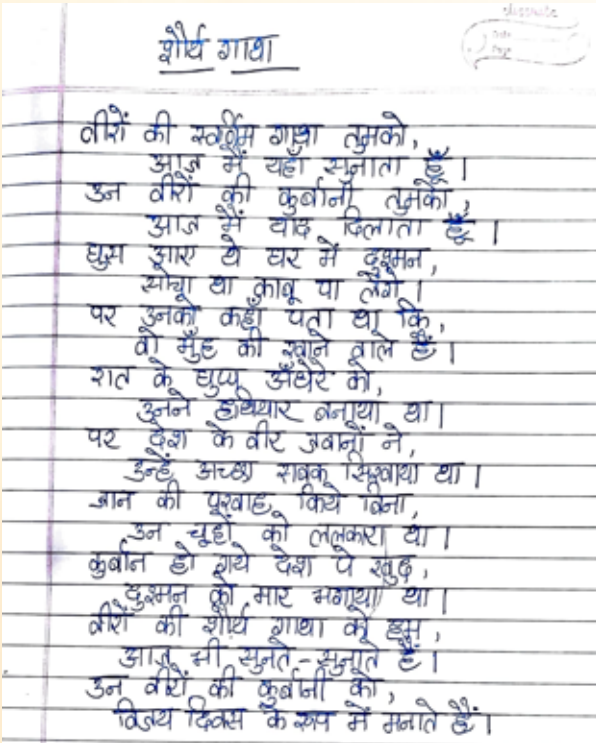
So, I am starting to build my knowledge tree.

THANK YOU RAMAIAH!!!

**Surabhi Gokul**, (moved from the USA), 7<sup>th</sup> Std, RVS



Nishith Reddy M, 8<sup>th</sup> Std RVS



Vijay Diwas, RCL

## Who Are We?

To say that we belong to a particular race, pure blooded or a pure culture is nothing but a blatant violation of truth. The intermixing is so complex that we are unable to draw boundaries of what constitutes a pure culture.



Before people began settled cultivation, they were nomads migrating from place to place either in search of food or water or shelter or to hunt animals or to protect themselves from being hunted or to escape harsh weather conditions or simply for the sake of exploring! Along with this movement, people carried with them their ideas, culture, values, beliefs about God, materials and ways of communication. There is no necessity that all these would have been completely accepted or completely rejected. Some would have been rejected and some would have been accepted and integrated into the local culture.

During this long process of migration, the lines of purity of any culture were severely blurred. People got accustomed to cultural change which is constantly evolving. A culture has to evolve with changing circumstances; otherwise it would become redundant and will perish.

Those who are caught up in the tussle of linking ancient way of living with the modern scientific principles think that everything in the past was glorious, awesome and scientific. Now this is impossible. There exists duality in nature. If there is light, there must be dark. If there is life, there must be death. These dualities are fundamental to our existence. Hence when there is a society, there are people who are intelligent and adapt their culture to the changing scenario and there are others who are mired in ignorance.

People talk about how great their ancestors were; their achievements and their glory. All those ancestors were very clever and made sure that their future generation will remember them through the means of their work, prayer and worship. But they knew that the distinction of purity of culture is artificial. The moment we start asking ourselves who we truly are, many things in the society which are falsely propagated will get exposed. Only self introspection with a neutral stance can expose the truth and when this happens, we might understand the idea of Vasudaiva Kutumbakam!

Mr. SRIROOP .B. K, Lecturer, E&C, RPC

## ತಾಯಿ

ತಾಯಿ ಎಂಬ ಪದವು ಎಷ್ಟು ಚೆಂದ  
ಬಾಳಿನೊಳಗೆ ಕರುಳಿನ ಸಂಬಂಧವೇ ತಾಯಿಯಲ್ಲವೆ  
ಪ್ರೀತಿ ಕೋಪ ನೋವು-ನಲಿವು  
ಮೂಡಿಸುವ ಭಾವನೆ ತನ್ನ ಕರುಳಿಗೆ ತಾಯಿಯಲ್ಲವೆ  
ಬದುಕಿನೊಳಗೆ ಕರುಳಿನ ಕನಸು ನನಸು ಎಂದು ತಿಳಿಯುವುದು  
ತಾಯಿಯಲ್ಲವೆ ಕೋಪದಿಂದ ಪಾಠ ಕಲಿಸಿ ಜೀವನದಲ್ಲಿ ಬದುಕುವ  
ದಾರಿ ಕಲಿಸುವ ಜೀವವೇ ತಾಯಿಯಲ್ಲವೆ  
ಕಷ್ಟವೆಂದು ಬಿದ್ದಾಗ ನೆರಳಾಗಿ ನಿಂತಿರುವುದು ತಾಯಿಯಲ್ಲವೆ  
ಬದುಕಲಿ ತನ್ನತನವನ್ನು ಬಿಟ್ಟು  
ಕರುಳಿ ಗೋಸ್ಕರ ಬದುಕುವುದು ತಾಯಿಯಲ್ಲವೆ  
ಕರುಳಿನ ಸಂಬಂಧವೊಂದು ಬಿಟ್ಟು ಏನನ್ನು ಬಯಸದ  
ಕರುಣಾಮಯಿ ತಾಯಿಯಲ್ಲವೆ  
ಅಂತ ತಾಯಿಗೊಂದು ನನ್ನ ನಮನ  
ಕೋಟಿ ನಮನ ಪ್ರಕೃತಿ ಮಾತೆಗೆ  
ತಾಯಿಎಂಬ ಪದವು ಎಷ್ಟು ಚೆಂದ

Bhagya, 2<sup>nd</sup> Semester, B.Ed., RCE



Aishwarya L, Civil Branch, 5<sup>th</sup> Semester, RIT

## ಇದೆಂಥ ಜಗತ್ತು

ಇದೆಂಥ ಜಗತ್ತಿದು, ಇದೆಂಥದ್ದು  
ಮೋಸ ವಂಚನೆಯ ಕೈಗೆ ಸಿಲುಕುವ  
ಮುಗ್ಧ ಜನರ ಬಾಳನ್ನು  
ಸ್ವಬಗ್ಗೊಳಿಸುವ ಜಗತ್ತಿದು, ಇದೆಂಥದ್ದು

ಸುಳ್ಳು ಕಂತೆಯ ಹೊತ್ತು ಮೆರೆಯುವ  
ತಮ್ಮದಲ್ಲದ ಸೋಗು ಧರಿಸುವ  
ಸೋಗಿನಲ್ಲಿ ಪ್ರಜ್ಞೆನ್ನವಾಗಿರುವ  
ಅವ್ಯಕ್ತ ಮುಖಗಳ ಜಗತ್ತಿದು, ಇದೆಂಥದ್ದು

ಕಿಲಿಬುಗಟ್ಟಿ ಕರ್ಮಮಿತವಾಗಿರುವ,  
ತೊಳೆಯಲಾಗದ ಮನಸ್ಸುಗಳು,  
ಶುಚಿಯಾದ, ಶುಭವಾದ ಮನಸ್ಸುಗಳ  
ನಾಶಗೊಳಿಸುವ ಜಗತ್ತಿದು ಇದೆಂಥದ್ದು

ಪಾಮರ ಜನರ ಅಸುವಿನತ್ತ  
ತುಸು ಕನಿಕರವೂ ತೋರದ  
ಕ್ಷಣ ಕ್ಷಣಕ್ಕೂ ದಿಗಿಲು ಮೂಡಿಸುವ  
ದುರಿತ ಜನರ ಜಗತ್ತಿದು ಛೇ, ಇದೆಂಥದ್ದು

ಸಮ್ಯಕ್ ಎಂಬ ತತ್ವವು ಇಂದು  
ಮಾಯವಾಗಿದೆ ಎಲ್ಲೋ..  
ಮನುಷ್ಯನೋ? ಕೂರ ದೈತ್ಯನೋ?  
ಅರಿಯದಂತಾಗಿದೆ ಇಂದು

ಪ್ರಶ್ನೆ ಮೂಡುವುದು ಬಾರಿ-ಬಾರಿಗೂ  
ನನ್ನ ಮನದಲ್ಲಿ  
ಎಲ್ಲಿದೆ ಮಾನವೀಯತೆ?  
ಎಲ್ಲಿದ್ದಾನೆ ಮಾನವ? ಎಂದು.

Nagadeepa Shastri, S N, B.Sc., B.T, 'A', 5<sup>th</sup> Semester, RCASC



Shayanti Basu, 1<sup>st</sup> Semester, RIM

## Role of Juvenile Justice System in India

The juvenile justice system interests' children who have disaccorded with the law and need care and protection. Children are considered the topmost asset of any society or Nation that is why children should be grown as responsible citizens, mentally alert, physically fit, and innocently healthy so they can contribute to the betterment of society. Due to various reasons, children indulge in crime. In India, a person below the age of 18 years is considered a juvenile. juvenile is a minor who has committed some offence or needs care and protection. In India, any child below the age of 7 years cannot be condemned of any crime because of the doctrine of Doli incapax which means unfit of forming intent to commit a crime. In the recent times, it's also been observed that the crimes done by children under the age of 15-16 have increased significantly. The general tendency or the psychology behind the commitment of the crime or the causes of crime are early- life gests, dominant masculinity, parenting, economic havocs, lack of education, etc. A Latin maxim that suits best for the Juvenile Justice system in India is 'Nil Novi Spectrum' which implies that nothing is new on earth. There has been a presumption in the world since the ancient period that the Kids should be dealt leniently because there exists a

system of study that says – Young folks generally have a habit to respond in a serious and prolonged frustration which is accompanied with hostile approaches. It's a matter of disgrace that the children under the age of 6-10 are used as instruments for carrying out unlawful activities. Since the minds of the juveniles retain an innocent and manipulative character, they can be allured at a stingy cost. With the recent developments in the international community and posterior emergence of the involvement of Kids in crime, the Indian lawgivers are impelled to come forward with new, progressive, and stricter laws for the concerned Juvenile system in the country. As a result, the Juvenile Justice act of 1986 ,2000 and lately act of 2015 was passed by the Parliament. The frightful incident of "Nirbhaya Gan rape Case", on December 16, 2012 shocked the entire nation and numerous debates started among the legal fraternity. The main reason and issue of the debate was the involvement of accused, who was just six months short to attain the age of 18 years. The involvement of the accused in such a heinous crime of rape forced the Indian Legislation to introduce a new law and therefore, Indian Parliament came up with a new law known as "Juvenile Justice (Care and Protection), 2015. The Preface of the Act has replaced the being juvenile laws and has introduced some remarkable changes. One of the changes is juvenile

under the age group of 16 to 18 years should be tried as a grown-up. The main objective of the juvenile justice system is to rehabilitate juvenile offenders and give them another chance. There are varied reasons why children are involved in illegal activity. The main reason is their brains aren't completely developed and they don't have a complete sense of wrong and right. Children who have been exposed to alcohol or drugs and are victims of abuse are more likely to commit crimes. When parents have poor parenthood skills, abusive home, a single parent who left their children for a long time unsupervised. The influence of news movies, social media, and lack of education are also reasoning why children indulge in illicit activities. Juvenile Justice (care and protection of children) Act, 2015 was introduced in the country and replaced the Juvenile Act 2000 after consequential controversy and protest. Making the juvenile justice system more responsive and according to the changing circumstances of society. The main part of the Indian juvenile justice system is that children shouldn't be tried in regular courts, laws for kids made in a way that corrects them in all possible ways. Utmost of the children who committed any crime come from poor or illiterate families. The juvenile justice system focuses on the education of the children rather of punishing them. The trial of the children is grounded on non-penal treatment through social control agencies similar as observation homes, special homes, and special seminaries.

**Anukriti Rawat, 3<sup>rd</sup> year B.Com.,LL.B., RCL**



**Menaka Kumari Prajapat, 1<sup>st</sup> CsSBA, RCPUC**



**Menaka Kumari Prajapat, 1<sup>st</sup> CsSBA, RCPUC**

## Be a Leader Not a Boss



### Differences between a boss and a leader:

- Boss says, "I", while a leader says "We".
- Boss blames team members, while a leader fixes a problem with his/her team.
- Boss takes advantage of weaknesses, while a leader works on strengthening the weaknesses.
- Boss works independently by saying, "Go", while a leader collaborates by saying, "Let's go".
- Boss intimidates the staff, while a leader relies on the team.
- Boss commands while a leader asks.
- Boss is a know-it-all, while a leader shows how it is done.
- Boss takes credit, while a leader gives credit.

**Leading by Example:** A leader must be able to inspire people to go on by themselves. People cannot be led when a leader has to constantly supervise and manage them but should be led by inspiration. The very way a leader exists must be an example that people naturally stand up and want to do things that are necessary to be done. Only then leadership becomes an effortless process.

**A Leader Takes You Where You Cannot Imagine:** The so-called leaders of the day are not leaders; they are just managers and supervisors. But leadership is about being able to take people to a destination not imagined. If it was something that they could have imagined, they do not need a leader. Leadership is not a means for dominance but a huge privilege and an opportunity to make a meaningful difference.

**Qualities of Great Leaders:** A leader requires to have an insight into the existing situation, which is seen only by him/her and others are not able to see. Mahatma Gandhi managed to move millions of people simply because of an extraordinary sense of commitment. So, the qualities are the three Is: Insight, Integrity, and Inspiration. This means that a leader needs a third eye!

**Difference between Good & Great Leaders:** A leader is expected to make sure that regardless of the nature of the business; essentially it should be useful to the people. With that consciousness, that business would be beneficial to a huge number of people, like a very popular African saying that, "When a lion feeds, every creature gets to eat".

**Transformative Leadership:** Every action of a leader has the power to transform the lives of people directly or indirectly and so, a great leader constantly strives to transform himself. He need not be a superhuman being or know everything, but able to see certain things that other people are missing. That makes them leaders.

**Leadership – A Labor of Love:** A leader is just not a person in a suit heading a large organization. But everybody is a leader in their sphere of life. If a leader wants to lead a group of people, the first thing is to just make sure that all of them fall in love with the leader. How to do that? Give them a love pill? To make everybody fall in love with the leader, the first thing is that the leader must fall in love with all of them. The leader is not the privileged one, but the people are the privileged ones because they have their choices, not the leader.

**Rama or Krishna:** Who is a better leader? There is a lot of difference in the times and situations in which they lived, and there is always a need to be relevant to the situations in which one exists. Both Rama and Krishna are great leaders in their style and character. Rama would follow the books, while Krishna would not worry about the means if the end goal was right. Rama wanted to bring order and civilization as there was no predefined law during his time of ruling. He is willing to make personal sacrifices to be seen as an ideal king for being an inspiration and emulated by the citizens. In Krishna's time, kingdoms were well established and there were clear-cut rules of life, business, and warfare. The Kauravas break the law intentionally and so Krishna deals with them with his wit and cunningness. The above traits of Rama put him in the category of leadership style known as Transformative Leadership. These leaders are strong to adapt to different situations, share a collective consciousness, self-manage, and be inspirational. The leadership traits of Krishna put him also in the transformative leader model like Rama, however, there is a subtle difference between the two. In the case of Krishna, there are glimpses of the servant leader model too. The focus is on the needs of team members, before considering their own. They acknowledge other people's perspectives, support them, involve in decisions, and build a sense of community. This leads to higher engagement, more trust, and stronger relationships among team members.

In Ramayana, the battle was less complicated as it was between two nations, but in Mahabharata, the battle was between two brothers of the same family, which makes it complicated. Thus, both situations required different leadership styles exhibited by Rama and Krishna. Finally, the leadership style needed is of Rama leading by example and continuously guiding and directing the team. As the organization matures, the leadership style needed is of Krishna, where the leader acts more as a mentor and provides the vision to the team members to achieve the goals.

Leadership should not be an aspiration. It should be a consequence of competence. Leadership means partnership, cooperation, mentoring, and support. It does not mean dominance. Dominance is tyranny. (Courtesy: Article by Sadhguru, Isha Foundation).

**Dr. S. Sethu Selvi**, Professor, E&C, RIT

## " उड़ान "

आज फिर उड़ते हैं,  
चल एक नयी उड़ान भरते हैं।  
कल गिरे थे तो क्या हुआ ?  
आज गिर कर उठना सीखते हैं।  
कल की कमियों को,  
आज अपनी ताकत बनाकर  
चल एक नयी उड़ान भरते हैं  
आज फिर उड़ते हैं।  
चल ,उठ  
अब फिर कली से फूल बनते हैं  
बून्द से नदी बनने के सफर को,  
फिर से तय करते हैं  
चल एक नयी उड़ान भरते हैं  
आज फिर उड़ते हैं।  
चल आज फिर से कोशिश करते हैं  
इस हार से तब तक लड़ते हैं  
जब तक जीत नहीं जाते।  
चल आज हार को हारते हैं,  
आज जीत को अपना मुकाम बनाते हैं।  
चल एक नयी उड़ान भरते हैं  
आज फिर उड़ते हैं।

Mohit Kumar, 1<sup>st</sup> Semester, 'D', PGDM, RIM



Lalithambikai M V, Semester, E&C, RPC



Aishwarya L, Civil Branch, 5<sup>th</sup> Semester, RIT

## My Experience In Ramaiah Vidyaniketan

It has been almost a year since I moved back to Bangalore from Dhaka, Bangladesh. It was time for me to find a new school. I wanted to find a school which not only provided great education, but also provided an inclusive learning environment with enriching and engaging resources in a nurturing atmosphere. That's when I found Ramaiah Vidyaniketan. They help their students to develop their potential to the maximum academically and socially. I joined the school seven months ago and I have been enjoying it here. So far, my experience has been joyful and delightful. Even if it has only been a short time that I have been in this school, I already feel comfortable and am so thrilled to be here. My classmates are very friendly and welcoming. I have made many new friends. Even the teachers are gracious. They help the students understand the concepts better and encase us in a joyful atmosphere.

Now, we are having offline classes and I feel excited to meet my new friends, teachers, and the Principal. All necessary precautions at school have been made to keep the students safe and still encourage them to learn.

My experience at Ramaiah has been great so far and I'm looking forward to all the new things I am going to learn in the school.

Aaliya Muppana, 7<sup>th</sup> Std, Ramaiah Vidyaniketan





**Sonu Mandal, 10th B, RHS**

### ಮಾಯವಿ

ನಿನ್ನ ಪ್ರೀತಿ , ಜಗದ ಜೀವಾಂಕುರ  
ಗೆಳೆತನ, ಸಕಲ ವಿಸ್ಮಯ  
ನಂಬಿಕೆ, ಕಡಲ ಒಡಲು  
ಕೊಡುಗೆ, ಭೋರ್ಗರೆಯುವ ಮಳೆಯ  
ಮಧ್ಯದ ಕಾಮನಬಿಲ್ಲು.

ಹಚ್ಚಿದರೆ ಹಣತೆ ದೀಪ  
ಉದರೆ ಕಾಡ್ಗಿಚ್ಚಿನ ಶಾಪ  
ಉಲ್ಲಾಸದಲ್ಲಿ, ಜಗತ್ತಿಗೆ  
ಉತ್ಕರ್ಷದಲ್ಲಿ ತ್ರಿಲೋಕಕ್ಕು ದಿಕ್ಕಾರ  
ಆಲಿಂಗನದಲ್ಲಿ ಸ್ವರ ಸಂಗಮ  
ದಿಗ್ಬಂಧನ ಮರಣ ಮೃದಂಗ  
ನಲಿಯುತ್ತಿದೆ ಕವಿ ನೋಟದ ಹೂಬನ

ಸಿಡಿದೆದ್ದರೆ ರಕ್ತ ಚಂದನ  
ಮಿಡಿದರೆ ಶಾಂತಿ  
ಸಿಡಿದರೆ ಕ್ರಾಂತಿ  
ಬಲಿದರೆ ಇತಿಹಾಸ ಪುಟಗಳಲ್ಲಿ ಜಾಗ

ಮಾಯವಿ ನಿನ್ನಲ್ಲಿ ನನ್ನದೊಂದೇ ಪ್ರಾರ್ಥನೆ  
ಕೈ ಜಾರಿ ಹೋಗುವ ಮುನ್ನ  
ಸಾರ್ಥಕಗೊಳಿಸು ಈ ಜನ್ಮವನ್ನು  
ನಿನ್ನ ಸವಿನಾಮ  
ಯವ್ವನ, ಯವ್ವನ, ಯವ್ವನ  
ನಿನ್ನ ಅಗಾಧ ಶಕ್ತಿಗೆ  
ನನ್ನ ನಮನ ನಮನ ನಮನ

**Rakshitha M, B.Com, 5<sup>th</sup> Semester, RCASC**

## A Mirror

I am a mirror.  
When you look at me,  
You see yourself,  
What's behind and beyond,  
What's above and what's below,  
Depending on my angle.  
You blame me,  
If you can't see yourself,  
Once you stare at me endlessly.

If you break or shatter me,  
Neither will you get to see me nor  
yourself in me.  
But little did you know that,  
I am much more dangerous when I'm  
broken,

Than when I'm whole.  
When you break me,  
My broken pieces can tear you apart,  
Leaving scarring cuts;  
Cuts, that may get the best of you;  
Cuts, that may haunt you for life.  
Better be aware,  
Better be;

Or you will end up blaming ME,  
For all-that-stuff,  
That happens to you.  
When you swept me,  
After breaking me,  
Little did you know that when you throw  
me,

I become new things;  
Things, that I never thought I would've  
been.  
Things, that others marvel at;  
Things, that may haunt you for life and  
Things, that I couldn't have been if  
You didn't break me.

I can reflect anything,  
From sunlight to broken faces;

Broken faces of those,  
Who are just as broken as me.  
And I can make people feel beautiful,  
Intensify their beauty,  
Ever so longing to be  
So very beautiful.

Little did you know that  
The smaller and more broken I am,  
I could only be hurt less but hurt more;  
Now here I am,  
In a different size and shape,  
Different world and different strength  
altogether.

Only if thy knew,  
You can't hurt me again  
Because I am broken,  
Broken that I am.  
But I still remain a mirror,  
Maybe a broken one,  
But I still remain a mirror.

Hurt you, did I?,  
Why did you hurt me?  
Unlike you who hurt me,  
I don't want to hurt you.  
But get close enough,  
And you will hurt yourself.  
When you are broken,  
You are not the same;  
But when I am broken,  
I still remain a mirror,  
However broken I am.

Now it seems to me that pain is my best  
friend,  
It never leaves me;  
Not to ever hurt me more and more,  
Unlike YOU, who hurt me.

**Sreenivas . R . Huddar, RCPUC**



**Shayanti Basu, 1<sup>st</sup> Semester, RIM**

## Retail During Pandemic

### Mentoring Helps Building Confidence

Mentoring is not a very new concept. This has been practiced for the last few decades. Over the years' concept of mentoring has gained popularity and several techniques have been developed based on traditional methods. Mentoring helps to develop organizational culture, gives opportunities to employees to perform well. This concept has been getting adopted by all academic and non-academic organisations to help not only their students but employees too. Organisations with or without profit motive have realized the importance of mentoring programmes and introduced them on a regular basis. Before introducing this programme, organisations need to define objectives and look for challenges involved in mentoring. To overcome challenges, mentors and mentees should have good understanding. A mentor should be able to find gaps in the mentee and try not to advise but to show the right path to fill up those gaps. New Education Policy (NEP) focusing on multidisciplinary learning. Students might change their stream or can study different subjects simultaneously. Students face difficulties managing this system. Role of a mentor becomes prominent in this situation to make them understand the benefits of these new policies. To be more effective mentoring should be a regular activity in an organization. Mentees should feel free to share their information, views, issues and opinions. Mentoring is a powerful tool, if applied properly, can help people to have a healthy work life balance with proper personal, financial and diet plan that leads to build confidence to handle situations.

**Dr. Swati Basu Ghose**, HoD- Dept. of  
Mkt. & IB, RIM

## \*Sublime Cigar\*

I 'm not speaking of cigars.  
The quotation of gasoline or fancy cars  
What glides by darkness or daylight days  
Or sweethearts lost in a bleached haze.

We espy the world from points of views  
Where composite strangers pick and choose.  
The thesis that explicates our mind  
Fabricating clouds to fort us blind.

Whilst, as lines we squander inside a joke  
or parley up in smoke  
Or sipping bourbon in a bar  
blethering about the sublime cigar.

Those fiddly moments when we speak  
While twirling cheek to cheek.  
The spell winces and epilogues so fast  
Analogous of smoke rings looping past.

You whisper you'll call plus I believe.  
Then inscribe your appellation on my sleeve.  
We're propelled into a fuggy night.  
You solicit me if I procure a light.

The flake smoulders inside your eyes.  
A sugary exchange of murky lies.  
A dodgy gravity once again,  
A punchline you cannot explain.  
You gust a puff at my face.

And depart without a trace.

My stylographs are merely shovels  
For those daybooks full of dirt  
Gouging up some skeletons  
In a cemetery full of hurt

Submarined in rituals silent  
Where we howbeit, chapel the loss  
As solemn prayers  
Jibing withered flowers tossed.

I sow another headstone  
Just a marker on the dead  
While overshoot of sadness  
Decamp them hew unread.

The frittered days I bury  
Are perpetually reborn  
Like eulogy of poetry  
Hinged on roses, stems or thorns.

Preferentially as epitaphs for memories  
I covertly kill  
Rewriting my history  
With those paper catacombs I fill.

**Saakshi Iyer**, I Year B.A., LL.B., RCL



## Gurubhyo Namaha (new)

ॐ अज्ञानतमिच्छिन्धस्य ज्ञानान्जनशालाकर्या  
चकपुत्रुनमीति येन तस्मै श्रीगुरुवे नमः

I was born in the darkest ignorance, and my spiritual master  
opened my eyes with the torch of knowledge. I offer my  
respectful obeisances unto him.

नमः ॐ वषिणु पादय, कृष्ण पृष्ठाय भूतले,  
श्रीमते भक्ता वैदांत स्वामिनि इति नामिनि ।  
नमस्ते सरस्वते देवे गौर वाणी प्रचारणे,  
नरि वशिष शून्य-वादी पाश्चात्य देश तारणे ॥

I offer my respectful obeisances unto His Divine Grace A.  
C. Bhaktivedanta Swami Prabhupada, who is very dear to  
Lord Krishna, having taken shelter at His lotus feet. Our  
respectful obeisances are unto you, O spiritual master kindly  
preaching the message of Lord Chaitanya Mahāprabhu and  
delivering the western countries, which are filled with  
impersonalism and voidism.

जय श्री कृष्ण चैतन्य, प्रभु नित्यानंद,  
श्री अद्वैत, गदाधर, श्रीवास आर्द गौर भक्त वृन्द ॥

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu  
Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in  
the line of devotion.

हे कृष्ण करुणा-संधि, दीन-बन्धु जगत्पते ।  
गोपेश गोपिकाकान्त राधाकान्त नमोस्तुते ॥

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the  
distressed and the source of creation. You are the master  
of the cowherd men and the lover of the gopīs, especially  
Śrīmatī Rādhārāṇī. I offer my respectful obeisances unto You.

तपत-कांचन गौरांगी, सधे वृन्दावनेश्वरी ।  
वृषभानु सुते देवी, परणमामां हरी प्रथि ॥

I offer my respects to Rādhārāṇī, whose bodily complexion  
is like molten gold and who is the Queen of Vṛndāvana. You  
are the daughter of King Vṛṣabhānu, and You are very dear to  
Lord Kṛṣṇa.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणा ॥ 2.47 ॥

You have a right to perform your prescribed duty, but you are  
not entitled to the fruits of action. Never consider yourself  
the cause of the results of your activities, and never be  
attached to not doing your duty.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 4.7 ॥

Whenever and wherever there is a decline in religious  
practice, O descendant of Bharata, and a predominant rise of  
irreligion – at that time I descend Myself.

परतिष्ठाणाय साधूनां वनिशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 4.8 ॥

To deliver the pious and to annihilate the miscreants, as  
well as to reestablish the principles of religion, I Myself  
appear, millennium after millennium.

चञ्चलं हृदि मनः कृष्ण प्रमार्था बिलवददृढम् ।  
तस्याहं न गिरहं मन्ये वायोरपि सुदुष्करम् ॥ 6.34 ॥

The mind is restless, turbulent, obstinate and very strong,  
OKṛṣṇa, and to subdue it, I think, is more difficult than  
controlling the wind.

श्रीभगवानुवाच ।  
असंशयं महाबाहो मनो दुर्नगिरहं चलम् ।  
अभ्यासेन तु कौन्तेय वैशम्येण च गृह्यते ॥ 6.35 ॥

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is  
undoubtedly very difficult to curb the restless mind, but it is  
possible by suitable practice and by detachment.

यत्र योगेश्वरः कृष्णो यत्र पार्श्वो धनुर्धरः ।  
तत्र श्रीरवजियो भूतधिरुवा नीतरिमतमिमम् ॥ 18.78 ॥

Wherever there is Kṛṣṇa, the master of all mystics, and  
wherever there is Arjuna, the supreme archer, there will  
also certainly be opulence, victory, extraordinary power, and  
morality. That is my opinion.

Sreenivas R Huddar, II PCME, RCPUC



Menaka Kumari Prajapat, 1<sup>st</sup>, CsSBA, RCPUC

## Artificial Intelligence Adoption Challenges

Artificial Intelligence (AI) is all about simulating human intelligence processes by machines, especially computer systems. The field involves developing algorithms for a dynamically changing environment. In 1763, Prof. Thomas Bayes developed a framework for reasoning the probability of occurrence of a future event based on prior events; to Prof. John McCarthy, who introduced Artificial intelligence to the world in 1956, AI has seen many implementations and research challenges. The field is in continuous transition to achieve maturity to handle the 21st-century requirements of industries and society.

According to a McKinsey report, telecommunication, automotive, and financial services are high-end adopters of AI. Retail industries, Media/entertainment, and CPG are the middle-level adopters, whereas education, health care, and travel/tourism industries are low-end adopters. As the industries achieve digital maturity, the levels of these adoptions also vary.

Any successful AI transformation depends on five components, 1. The industry should have a use case that is the right fit for AI, 2. There should be the availability of data sources, 3. Expertise in using tools and technologies, 4. Clarity on how the present workflow could change with AI, and 5. Organizational culture supports the transformation. An overview of a few adoption challenges for AI in business are as follows.

1. Data: The success of AI-based solutions depends on the availability and quality of digital data. There should be a proper understanding of which data should go into the AI model development because the right AI model depends on the correct data we feed. Some aspects like unstructured data and lack of

data labeling would challenge AI adoption.

2. Narrow learning: Present AI systems are good at learning specific to a problem/ use case on hand, leading to AI systems specialized in solving single types of problems. The need of the day is how the experience accumulated in one scenario can be leveraged in another similar scenario, leading to transferring the learned knowledge from one situation to another, building generalized intelligence models.

3. Bias: AI systems learn from the data coming from the external world. The external world might infuse bias into the data. AI systems propagate and understand this bias, resulting in improper decision-making while employed in process management. This challenge is to be handled carefully while developing AI solutions.

4. Errors: Errors are inherent to the learning process. Learning error can be minimized by training the AI model, which also helps solve the problem of memorization and overfitting. Tracing back to the root cause is challenging when errors occur since AI systems developed as black-box models.

5. Business use case identification: Identifying the correct use case for an AI-based solution is a challenge for managers. They need to understand AI technologies, their possibilities, and their limitations.

Therefore, AI implementation calls for a strategic approach with clear objectives, identifying the right KPIs, and complete knowledge of ROI. The onus lies on today's managers to educate and involve your vendors to successfully handle all the adoption challenges and to create a novel business opportunity.

**Dr. P. Bhanumathi, RIM**

## Gig or a gag... US

There has been a recent furore in the media, social media or any other discussion hubs about what comedian Vir Das said in his video, "I come from 2 Indias", shot at the Kennedy Centre, in United States. So basically, it was a monologue, which enunciated that there are two aspects of India, the one which has a great heritage and the primordial philosophy and on the other hand the current acrid truths. There has been a lot of debate on this. Some spokespersons of ruling parties have filed police complaints and some even went far, like demanding UAPA.

Let's just think for a moment about what are the statements made, that can be brought to a court of law and can be said that this is wrong. Is it not correct to say that, in the list top polluted cities in the world, our cities are maximum in number? Can we not corroborate the fact that, crimes against women are one of the biggest issues this nation is facing? A few years ago, elections were fought on this agenda, but now there's not even a discussion on this anywhere, even after the ghastly incidents of Hathras and Shamshabad. Is it not correct that just a couple of months ago, four farmers were run over by a Central Minister's son in Lakhimpur, UP and a lot have suffered during the farmer protests in last few months? Will it be erroneous to say that, a lot of comedians, writers and journalists have been arrested in recent

past and their freedom of expression have been compromised? Moreover, in this case, a comedian said a few things and a whole herd is there to suppress the voice.

The main problem is that humour has come down to girlfriend-boyfriend jokes, office humour, husband jokes, office politics etc. The moment you do political satire or try to become RK Laxman or Harishankar Parsai, the moment you show the mirror, you're declared public enemy number one. And other than those statements, none of the media houses highlighted this that the monologue also talked about the other and brighter side of India. India, which has the largest working population under 30. India, where people worship women. India, that threw out Britishers in 1947. India, where all kinds of diverse cultures reside together. It was meant to draw a contrast.

We need to understand that, hiding our problems is not a solution to our problems. Problems need to be identified, acknowledged, discussed and then we need to speak up against those problems. And that would be real patriotism, not the other way around.

**Priyanshu Karn, 1 Year, B.A., LL.B., RCL**



Photography by **Chandra Mouli Reddy**, 3<sup>rd</sup> Semester, RIM

## Films - A visual medium that entertains and educates

Cinema is from the French *cinématographe* which comes in part from the Greek *kinema*, meaning movement. According to blogger Bruce Bisbey "A movie is more concerned with plot and easy answers and gives the audience exactly what they want, a film, on the other hand, forces the audience to grow in some way. Hence 'film' is more serious as a medium.

Today, education has transcended conventional methods of instruction. Since textbooks and lectures are highly syllabus-oriented, a new way of combining learning with a source of entertainment through visual media is finding a way into the learning rooms. Films are a great resource for visual learners because they enable them to understand concepts without the barriers that hinder learning. E.g. in the film *Gandhi*, the visual clips provide a greater understanding of the time and era of the historical figure than simple words. Students with learning disabilities can relate positively to a visual medium. As the industry is growing diverse by the day, more films are catering to the preferences of different types of people throughout the world. Films can be considered as a 'universal language' which overcomes the barrier of textual learning for all backgrounds.

Films teach students how to express themselves, as the art form depicts actors playing certain roles, with unique skills to demonstrate the part. The visual basis of film gives it a universal power of communication. A good combination of these features makes a person a well-versed communicator if he internalizes the cues and visuals. The film is a motivator and makes the language learning process more enjoyable and helps develop all four communicative skills. For example, a whole film or sequence can be used to practice listening and reading, and as a

model for speaking and writing. The film is an effective catalyst in discussions and debates on social and current issues. Screening different types of films on matters of social importance and other issues further the awareness level of the learner. E.g., *Jogwa* – a Marathi film by Rajiv Patil deals with issues of the Jogathi culture around South Maharashtra and the integration of transgenders into mainstream society. The viewer becomes aware of the issue.

While it is difficult, if not impossible to use films in teaching concepts of subjects like Math, other streams can embrace the medium. Proper planning is essential for this method to be an effective tool and the choice of films needs to be careful and precise for the student to learn. If this method overcomes the challenges to a certain extent and continues to grow at the current rate, a future dominated by full-fledged cinematic education could well be on the horizon. Films like *Schindler's List*, *Manthan* – a Hindi film, by Shyam Benegal on the cooperative movement - *AMUL*, *Bara* a Kannada film by M.S Sathyu that deals with the tribulations of an IAS officer in a drought-ridden district; all portray social themes. *Eega* – a Telegu film by Rajamouli shows the use of animation and technical efficiency in storytelling. Films by masters like Satyajit Ray, Akira Kurosawa, Steven Spielberg, Quentin Tarantino, Martin Scorsese, and other Asian directors particularly from Iran, Turkey, Korea, regional language filmmakers in India, and hundreds of others from many languages around the globe are continuing to educate and entertain giving new dimensions to learning.

**Dr. Kiran Magavi**, Visiting Faculty, Dept. of Humanities, RIT

## Teal Organizations

The pandemic fatigue has been plaguing both organizations and employees since the time Covid-19 struck the globe. Factors such as workforce automation and technological disruptions have resulted in loss of jobs creating a lot of social unrest. An article published by McKinsey in November 2020 revealed that nearly 75 % of employees in the United States and about one-third in the Asia-Pacific region had symptoms of burn-out. Research and evidence/pieces of evidence have shown that mental health of employees has been considerably impacted leading to pangs of anxiety, loneliness and unknown fears. While new vaccines have arisen new hopes, the fact still remains that people are struggling and putting in their best efforts to cope and survive during crisis.

Amidst all this, two promising emotions have taken prominence at workplace during the Covid-19 crisis: empathy and compassion. The true spirit about being in the people-business has helped leaders to look beyond business objectives and understand employees' experiences and needs. Perhaps the largest realization has been that the key to survive during global crisis is empathy. The untold stories and narrations of employees through strong open communication platforms have helped employees gain support. Organizations are making sincere efforts to unleash the potential of their employees by adopting more human-centered principles and identifying that the human factor is the center for a firm's success.

A new paradigm of self-governing organizations where organizations are considered as a living entity has emerged known as teal organizations. In his book "Reinventing Organizations" published in 2014, Frederic Laloux categorized organizations with specific characteristics: Red, Amber, Orange, Green, and Teal. According to Laloux, organizations are expressions of the dominant worldviews of their times and has done extensive research tracing the evolution of organizations over the past years.

### Typology of organizations

The 'red organization' was characterized through constant exercise of personal power and such an organization was controlled by fear and submission. Such organizations were highly reactive and the focus was on short-term. As per Laloux, examples of a red organization include street gangs and hence the metaphor-'Wolf-Packs' was given.

The 'amber' reflected a top-down-command and control system with a formal process leading to stability. So a strict chain of command existed where formal roles and authority were linked and long-term planning helped in achieving all endeavors. According to Laloux, some examples of an 'amber' organization could include the military or a few Government agencies.

The 'orange' is the next evolution of organizational life which retained then hierarchical pyramid structure, more autonomy is given to the members to perform tasks, however organizations are viewed as machines that are controlled by leaders. Examples of an 'orange' organization according to Laloux is a multi-national company where innovative ideas lead to profit and growth.

The 'green' organizations are those where culture and empowerment make the firms more like a family as education levels of workers increased and leaders emphasized on the importance of empowerment. However, a pyramidal structure still exists within which employees operate as the leaders still have the right and authority whether to delegate or not. Laloux further adds that if leaders do not delegate, then these 'green' organizations can move back to 'orange'.

Laloux felt that the common feature among all the above four structures was 'bosses' who felt the need to 'be in charge'. There was a strong need to understand that 'everyone is powerful'. He felt that

organizational structures should be such that 'power' is not a major function and that there is a need to 'be-in-charge'. This gave rise to the concept of a 'teal organization'. Teal organizations are self-managed and have a purpose and a consistent set of practices to provide a direction. Employees are invited to listen and understand what the organization is likely to become, instead of the routine predictions and controlling the future. So, while employees have no longer bosses to command and control, they have learnt to tame their fears. Teal organizations typically operate on the presumption that 'Everything will unfold with more grace if we stop trying to control and instead choose to simply sense and respond'. The three-fold characteristics of a teal organization include self-managed employees along with wholeness and having an evolutionary purpose. The roles are not fixed, yet they are defined constantly to understand the needs. Every individual gets an opportunity to recognize his strength and becomes highly empowered to connect and resonate with the organization's purpose. The employee soon becomes a partner leading to a change in workplace-relationships. He is entitled to be a part of the decision-making process as he becomes a co-owner of the firm. This justifies why Frederic Laloux called his book "Reinventing Organizations" as he emphasizes that organizations 'reinvent themselves' through soft factors such as empathy, compassion, trust, relationship-building and open communication. Laloux also believes that sudden transformations instead of gradual ones increase employees' creativity and independence. Organizations become 'wholesome' as the role of managers is very limited, instead they are more of a coach or a mentor. Absence of job titles and specifications will allow individuals to shape themselves.

### How teal organizations work

Teal organizations believe that organizations should be more powerful and soulful bringing in human collaboration and meaningful work to bind people together and that organizations should be viewed as 'living organisms.' They aim to make firms free of anger, fear, politics, bureaucracy, resentment and stress. A soulful workplace where human talent can be blossomed will lead to self-management and then there is no place for a hierarchy and pyramidal structure. Coordination and meetings will be on an ad-hoc basis as and when the need arises. The focus will be more on team performance and a peer-based process for individual appraisals. Peer coaching and story-telling practices would help in individual development and community building. The basic assumptions of a teal organization are trust, responsibility and accountability. Collective intelligence of employees in the decision-making process will lead to firms becoming more caring and respectable. Such organizations focus on purpose and believe that profits will flow when individual energies are tapped and boosted. Instead of reporting to superiors and bosses, employees strengthen their inner standards which can be extremely demanding. As long as commitment is upheld, there exists a high degree of flexibility in such organizations.

### Leadership in teal organizations

Leadership has an integrated holistic approach focusing on the psychological development of employees. Instead of an employer-employee relationship, teal focuses on partner-partner relationships. Leading without authority leads to a transformational development of employees by inspiring them through wisdom and compassion. The emphasis is on 'everyone should become a leader'. Yet, the biggest challenge is that how much are employees willing to work on themselves and how much are they willing to unlearn and relearn.

Implementing a full-fledged teal management may be slightly difficult, yet a small step can definitely be rewarding and life-changing.

**Dr V Padmaja**, Associate Professor, RIM

## Protection of Environment: A Need of Hour

From ancient times, the Environment was protected and preserved in our country. In Kautilya's ArthaSasthra (a book written in the 3rd century BC), the Vedas and Upanishads advocated for peace and harmony among all species. Certain religious practices like worshipping the Nag (Indian Cobra) and Cow were also followed. Heavy penalties including Capital Punishment was prescribed for offenders who exploited the environment. With time human beings became so greedy, they started abusing, exploiting, encroaching, and destroying the environment around them. This resulted in Global Warming,

Ozone hole, Floods, Forest Fires, Droughts, and the present Killer Virus- Corona.

Hence, in order to protect the environment, The United Nations Conference on the Human Environment was held in Stockholm, Sweden, from June 5-16 in 1972. The then Prime Minister Indira Gandhi in her speech at the Stockholm Conference brought forward the connection between Ecological Management and Poverty Alleviation.

The United Nations Environment Program (UNEP) was created as a result of

this conference and declaration of 26 principles. The failure to implement most of its action program has prompted the UN to have follow-up conferences. The succeeding conferences were the Earth Summit in the year 1992 which led to United Nations Framework Convention on Climate Change (UNFCCC), Convention on Biological Diversity (CBD), and the 2002 world summit on Sustainable Development.

Despite many conventions and countries ratifying the treaties, destruction of the environment continued which resulted in Ozone holes, Global Warming, Forest fires, Floods, Droughts, etc.,

Unplanned Urbanization and Desertification in India led to Floods in many states and an increase in temperature led to Forest Fires destroying many species and threatened many species to extinction. The present Killer Virus Corona is the result of illegal trading of animals despite the country it originated is a member state to the CBD. COVID-19 Pandemic has brought the entire globe to a halt due to our continued anthropocentric activities. COVID-19 is yet again an opportunity for us to evolve as better human beings and respect mother earth.

Every time Nature gave us an opportunity to rectify our mistakes. But we became greedier and continued to destroy the environment to its paramount. "Better Late than Never". As the saying goes, let's pledge to conserve and protect all life forms and follow the rules of Sustainable Development and Intergenerational and Intragenerational equity (preserve and protect the resources for the present and future generations).

Let's adopt and implement simple measures in our day-to-day activities like...

Saving Water- Water is Life.

Saving Energy- Non-renewable resource (except solar energy).

Waste Management- Segregation of waste at source and composting Wet waste.

Educating and creating awareness about the environment to everyone around us.

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## ಸನಾತನ ಧರ್ಮ

ಮೂಲತಃ ಸಂಸ್ಕೃತ ಪದವಾದ ಸನಾತನ ಎಂದರೆ "ಆದಿ ಮತ್ತು ಅಂತ್ಯವಿಲ್ಲದ, ನಿರಂತರ ನಡೆಯುತ್ತಿರುವ" ಮತ್ತು ಧರ್ಮ ಎಂದರೆ "ಶಾಶ್ವತವಾಗಿ ಉಳಿಯಬಲ್ಲ, ಎಲ್ಲರಿಂದ ಸ್ವೀಕೃತವಾಗಬಲ್ಲ ಜೀವನಮಾರ್ಗ" ಎಂಬ ಅರ್ಥವಿರುವ ಸನಾತನಧರ್ಮ ವಾಸ್ತವವಾಗಿ ಒಂದು ಚೌಕಟ್ಟಿಗೆ ಮೀರದ ನೀತಿಗೆ ಒಳಪಟ್ಟ ನಿಯಮವೇ ಆಗಿದೆ.

ಸ್ವಸರೂಪದ ಅರಿವು, ಬ್ರಹ್ಮತತ್ವದ ತಿಳುವಳಿಕೆ ಪಡೆದುಕೊಳ್ಳುವುದು, ಸನಾತನ ಧರ್ಮದ ಸಾಧನೆಯ ಅಂತಿಮ ಗುರಿಯಾಗಿದೆ. ದಿವ್ಯತತ್ವದ ಅರಿವು ಮೂಡಲು ಸಾಧನ ಮಾರ್ಗ ಅಗತ್ಯ. ದೈನಂದಿನ ಕಾರ್ಯಗಳ ಜೊತೆಗೆ ಮತ್ತು ಪ್ರತ್ಯೇಕವಾಗಿ ಮಾಡುವ ಸಾಧನ ಮಾರ್ಗಗಳಿವೆ. ಅಂಥ ಮಾರ್ಗಗಳನ್ನು ಭಗವದ್ಗೀತೆ ಬೋಧಿಸುತ್ತದೆ.

ದೇಶ, ಭಾಷೆ, ಸಂಸ್ಕೃತಿ ಎಲ್ಲವುಗಳ ಮೂಲವೇ ಸನಾತನ ಧರ್ಮದ ಹೆಜ್ಜೆ ಎಂದು ಹೇಳಬಹುದು. ಆಹಾರವನ್ನು ಹಂಚಿ ತಿನ್ನುವುದು, ಹಸಿದವರಿಗೆ ಊಟ ಹಾಕುವುದು ಎರಡೂ ಬೇರೆಬೇರೆ. ಆದರೆ ಎರಡೂ ಕಾರ್ಯದಲ್ಲಿನ ಧರ್ಮ ಒಂದೇ, ಹಾಗಾಗಿ ಧರ್ಮದ ವಿಶ್ಲೇಷಣೆ ಈಗಿನ ಪ್ರಸ್ತುತ ನಾಗರಿಕತೆಗೆ ಬಹಳ ಅವಶ್ಯಕವಾದ ಒಂದು ವಿಚಾರ.

ಮಾನವ ಯಾವುದನ್ನು ಪವಿತ್ರ ಭಾವನೆಯಿಂದ ನೋಡುವನೋ ಅದರೊಡನೆ ಇರಿಸಿಕೊಳ್ಳುವ ಸಂಬಂಧವೇ ಧರ್ಮವೆಂಬ (ರಿಲಿಜನ್) ಶಬ್ದದ ವಿಶಾಲಾರ್ಥ. ಸನಾತನ ಧರ್ಮದ ಪ್ರಕಾರ ದೇವರು ಒಬ್ಬನೇ, ಅವನೇ ಬ್ರಹ್ಮ (ಬ್ರಹ್ಮ ಅಲ್ಲ).

ಮೂರು: ಮೂರು ಋಣಗಳು ಮತ್ತು ಮೂರ್ತಿಗಳಿವೆ. ಪ್ರತಿಯೊಬ್ಬರೂ ಮೂರು ಋಣಗಳಿಗೆ ಬಾಧ್ಯರಾಗಿದ್ದಾರೆ. ಅವೆಂದರೆ ದೇವಋಣ(ದೇವರಿಂದ ಪಡೆದದ್ದು), ಪಿತೃಋಣ (ವಂಶಸ್ಥರಿಂದ ಪಡೆದದ್ದು) ಮತ್ತು ಗುರುಋಣ (ಗುರುವಿನಿಂದ ಪಡೆದದ್ದು) ತ್ರಿಮೂರ್ತಿಗಳು- ಬ್ರಹ್ಮ, ವಿಷ್ಣು ಮತ್ತು ಮಹೇಶ (ಅಥವಾ ಮಹೇಶ್ವರ)

ನಾಲ್ಕು: ಒಟ್ಟು ನಾಲ್ಕು ಯುಗ, ಕ್ಷೇತ್ರ, ಆಶ್ರಮ ಮತ್ತು ಪೀಠಗಳಿವೆ. ಸತ್ಯುಗ, ತ್ರೇತಾಯುಗ, ದ್ವಾಪರಯುಗ ಮತ್ತು ಕಲಿಯುಗ : ನಾಲ್ಕುಪವಿತ್ರ ಕ್ಷೇತ್ರಗಳು: ದ್ವಾರಕಧಾಮ, ಬದರೀನಾಥ, ಜಗನ್ನಾಥ ಪುರಿ, ರಾಮೇಶ್ವರಂ. ನಾಲ್ಕು ಆಶ್ರಮಗಳು - ಬ್ರಹ್ಮಚರ್ಯ (ಅವಿವಾಹಿತ), ಗೃಹಸ್ಥ (ವಿವಾಹಿತ), ವಾನಪ್ರಸ್ಥ (ಅರಣ್ಯವಾಸ) ಮತ್ತು ಸನ್ಯಾಸ (ತ್ಯಾಗ) ನಾಲ್ಕು ಪೀಠಗಳು: (ಈ ಪೀಠದಲ್ಲಿ ಹಿಂದೂಗಳ ಅತ್ಯುನ್ನತ ಸ್ಥಾನದಲ್ಲಿರುವ ಪೂಜಾರಿಗಳಾದ ಶಂಕರಾಚಾರ್ಯರು ಪವಡಿಸುತ್ತಾರೆ)-ದ್ವಾರಕಾದಲ್ಲಿರುವ ಶಾರದಾ ಪೀಠ, ಜೋಶಿಧಾಮ್ ಬದ್ರಿಧಾಮ್ ನಲ್ಲಿರುವ ಜ್ಯೋತಿಷ್ ಪೀಠ, ಜಗನ್ನಾಥ ಪುರಿಯಲ್ಲಿರುವ ಗೋವರ್ಧನ ಪೀಠ ಮತ್ತು ಶೃಂಗೇರಿ ಪೀಠ.

ಐದು: ಪಂಚ ತತ್ವಗಳು, ಗವ್ಯಗಳು ಮತ್ತು ದೈವಗಳಿವೆ. ಐದು ತತ್ವಗಳಿವೆ: ಪೃಥ್ವಿ (ಭೂಮಿ), ಜಲ (ನೀರು), ಅಗ್ನಿ (ಬೆಂಕಿ), ವಾಯು (ಗಾಳಿ) ಮತ್ತು ಅಕಾಶ (ಮೇಲ್ವಾತು, ಖಾಲಿ ಸ್ಥಳ). ಐದು ಗವ್ಯಗಳಿವೆ (ಗೋವಿನಿಂದ ಪಡೆಯಬಹುದಾದ ಉಪಯುಕ್ತ ವಸ್ತುಗಳು)-ಗೋವಿನ ತುಪ್ಪ, ಹಾಲು, ಮೊಸರು (ಹಾಲಿನಿಂದ ತಯಾರಿಸಿದ್ದು), ಗೋಮೂತ್ರ ಮತ್ತು ಗೊಬ್ಬರ. ಪಂಚ ದೈವಗಳು: ಗಣೇಶ, ವಿಷ್ಣು, ಶಿವ, ದೇವಿ ಮತ್ತು ಸೂರ್ಯ

ಆರು: ಆರು ತತ್ವಗಳಿವೆ. ಆರು ತತ್ವಗಳು: ವೈಶೇಷಿಕ, ನ್ಯಾಯ, ಸಂಖ್ಯೆ, ಯೋಗ, ಪೂರ್ವ ಮೀಮಾಂಸೆ ಮತ್ತು ಉತ್ತರ ಮೀಮಾಂಸೆ.

ಏಳು ಋಷಿ ಮತ್ತು ನಗರಗಳಿವೆ. ಸಪ್ತಋಷಿಗಳು: ವಿಶ್ವಾಮಿತ್ರ, ಜಮದಗ್ನಿ, ಭಾರದ್ವಾಜ, ಗೌತಮ, ಅತ್ರಿ, ವಸಿಷ್ಠ ಮತ್ತು ಕಶ್ಯಪ. ಸಪ್ತಪುರಿಗಳು: (ಏಳು ನಗರಗಳು) ಅಯೋಧ್ಯೆ, ಮಥುರೆ, ಮಾಯಾಪುರಿ (ಹರಿದ್ವಾರ), ಕಾಶಿ, ಕಾಂಚಿ, ಆವಂತಿಕಾ ಮತ್ತು ದ್ವಾರಕಾನಗರಗಳು.

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Vidya, College of Education

## The Kardashev Scale- How advanced are we compared to our universe?

The esteemed astronomer/astrophysicist Carl Sagan once remarked that humanity is currently going through a phase of technical adolescence, "typical of a civilization about to integrate the type I Kardashev scale." But what does it really mean? Nikolai Kardashev, a Russian astrophysicist, was very fond of extraterrestrial life so much that he has published papers on it. One of his papers was on Kardashev scale, a method of measuring a civilization's level of technological advancement based on the amount of energy they are able to use. He designated the scale into three categories and I would be describing each of those below briefly and also try to explain what category we belong to-

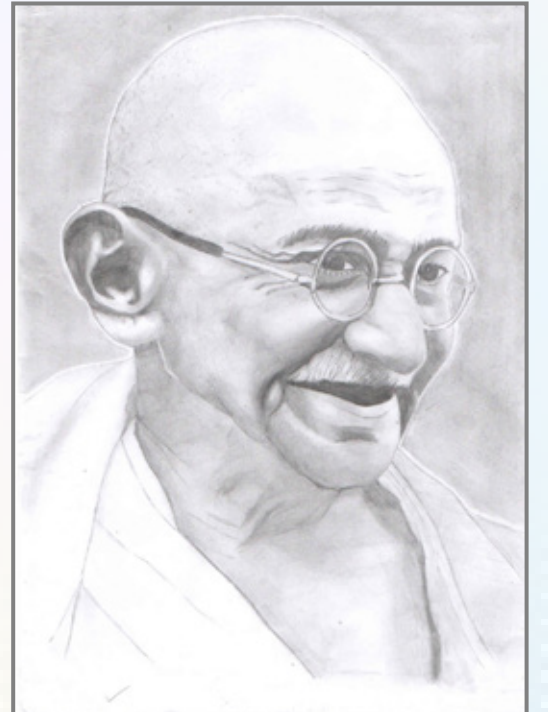
**Type I Civilization** - Technological level of type I civilization that is usually defined as one that can harness all the energy that falls on a planet from its parent star.

**Type II Civilization** - A civilization capable of harnessing all of the energy radiated by its own star not just the energy falling on earth.

**Type III Civilization** - A civilization that can travel between stars with ease and harness all of a galaxy's energy.

Kardashev believed that a civilization beyond this is impossible. Scientist have calculated that to achieve type I civilization the energy required is an enormous  $1.74 \times 10^{17}$  (174 followed by a 15 zeros) watts. The energy consumption of earth currently is at  $\approx 2 \times 10^{13}$  watts which is peanuts compared to that the required energy. So we are currently a type 0.7 civilization and by increasing our energy consumption by 3% every year we may become a type I civilization in a century and half.

Darshan R, 1<sup>st</sup> Year, PU, PCMC, RCPUC



Sonu Mandal, 10<sup>th</sup> Std, RHS



## ಮಾಯವಾದ ಅಜ್ಜಿಯ ಕಥಾಲೋಕ

ಅದೊಂದು ಕಾಲ ಇತ್ತು, ಸುಮಾರು ಇಪ್ಪತ್ತು ವರ್ಷಗಳ ಹಿಂದೆ ನಾವು ಹೆಚ್ಚಾಗಿ ಒಟ್ಟಾಗಿ ಅವಿಭಕ್ತ ಕುಟುಂಬದಲ್ಲಿ, ಸಂತೋಷ - ಸಂಭ್ರಮದಿಂದ ಆಚರಿಸುತ್ತಾ, ನಗುನಗುತ್ತಾ, ಎಲ್ಲರೊಂದಿಗೆ ಕೂಡಿ ಉತ್ತಮ ಸಹಭಾಳೆ ನಡೆಸುತ್ತಿದ್ದು, ಅವಿಭಕ್ತ ಕುಟುಂಬದಲ್ಲಿ ಸುಮಾರು 30 - 40 ಜನರು ಒಂದೇ ಕುಟುಂಬದ ಸದಸ್ಯರು ಯಾವ ಭಿನ್ನಾಭಿಪ್ರಾಯವನ್ನು ಕಾಣದೆ ಇರುತ್ತಿದ್ದರು. ಮನೆಗೆ ಹಿರಿಯರಿಗೆ ಗೌರವ ಸ್ಥಾನ ಪ್ರಮುಖರಾದ ಎಲ್ಲರೂ ಗೌರವಿಸುತ್ತಿದ್ದರು. ಆ ಮನೆಯಲ್ಲಿ ಅಜ್ಜಿಯ ಎಲ್ಲರ ಆಕರ್ಷಣೆಯ ಕೇಂದ್ರಬಿಂದು. ಮನೆಯಲ್ಲಿ ಮೊಮ್ಮಕ್ಕಳ ಜೊತೆ ಕಾಲ ಕಳೆಯುತ್ತಾ ಅವರಿಗೆ ಬೇಕಾದ ರೀತಿಯಲ್ಲಿ ಕುತೂಹಲ ಭರಿತವಾದ ಕಥೆ ಹೇಳುತ್ತಾ ರಂಜಿಸುತ್ತಾ ಉತ್ಸಾಹವನ್ನು ತುಂಬುತ್ತಿದ್ದಳು.

ಅಜ್ಜಿಯೇ ಕೇಂದ್ರ ಬಿಂದು. ಅವಿಭಕ್ತ ಕುಟುಂಬ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಪ್ರೀತಿ-ವಿಶ್ವಾಸದ ಹೊಳೆ ಅಜ್ಜಿ. ಅವಳು ಹೇಳುವ ಕಥೆಗಳಿಗಾಗಿ ಒಂದು ಕ್ಷಣವು ಸುಮ್ಮನಿರುತ್ತಿರಲಿಲ್ಲ, ಅಜ್ಜಿಯನ್ನು ಸುತ್ತವರಿದು ಕಥೆಯ ಆಲಿಸುವಿಕೆಗಳು ಮಕ್ಕಳ ಮನಸ್ಸು ಹಾತೊರೆಯುತ್ತಿದ್ದವು

### ಅಜ್ಜಿಯ ಕಥೆಗಳಿಗೆ ಹಾತೊರೆಯುವ ಕ್ಷಣ

ಅಜ್ಜಿಯು ಕತೆ ಹೇಳುತ್ತಾರೆ ಎಂದರೆ, ಮನೆಯ ಮಕ್ಕಳು ಒಂದು ಕ್ಷಣ ಸುಮ್ಮನೆ ಕೊಳ್ಳುತ್ತಿರಲಿಲ್ಲ. ಕಾಡುತ್ತಿದ್ದರು, ಬೇಡುತ್ತಿದ್ದರು. ಕಥೆಯಾದರೂ ಅಷ್ಟೊಂದು ಕೇಳುವ ಕ್ಷಣ. ಆದರೆ ಅವೆಲ್ಲಾ ಈಗ ಇತಿಹಾಸ.

### ಸ್ಫೂರ್ತಿಯ ಚಿಲುಮೆ ಯಾದ ಮಕ್ಕಳು

ಮಕ್ಕಳಿಗೆ ಅಜ್ಜಿಯು ಕತೆ ಹೇಳುತ್ತಾರೆ ಎಂದರೆ ಎಷ್ಟೊಂದು ಆತುರ ಕಾತುರ ಬೇಗ ತಮ್ಮ ಕೆಲಸ ಮುಗಿಸಿ ಅಜ್ಜಿಯನ್ನು ಸುತ್ತವರಿದು, ಅಜ್ಜಿಯು ಹೇಳುವ ಕಥೆಯನ್ನು ಕೇಳಿ ಆನಂದಿಸುವ ಕ್ಷಣಕ್ಕಾಗಿ ಸ್ಫೂರ್ತಿಯ ಚಿಲುಮೆಯಾಗುತ್ತಿದ್ದರು. ಆದರೆ ಅಂತಹ ಸ್ಫೂರ್ತಿಯು ಇಂದು ಎಲ್ಲಿಗೆ ಹೋಯಿತು.

### ಚಿಣ್ಣರನ್ನು ಸೆಳೆದ ಅಜ್ಜಿಯ ಕಥಾಲೋಕ

ಚಿಣ್ಣರಿಗೆ ಕಥೆ ಎಂದರೆ ಅಚ್ಚುಮೆಚ್ಚು ಅಜ್ಜಿಯ ಕಥೆ. ಪಾತ್ರಗಳನ್ನು ಊಹಿಸಿ, ಆನಂದಿಸಿ, ಮುಂದೆಸಾಗುತ್ತಿದ್ದ ಎಲ್ಲದಕ್ಕೂ ಕುತೂಹಲ, ಮನೆಯಲ್ಲಿ ಅವಳು ಹೇಳುವ ಸ್ವಾರಸ್ಯಕರ ಘಟನೆಗಳಿಗಾಗಿ ಮಕ್ಕಳು ಕಾಯುತ್ತಿದ್ದರು. ಅಜ್ಜಿಯ ಕಥೆಯಲ್ಲಿ ಜೀವನಮೌಲ್ಯಗಳ ಸಂದೇಶ, ಅಜ್ಜಿಯು ಪುರಾಣ ಪುಣ್ಯ ಕಥೆಗಳಲ್ಲಿ ಬರುವ ಸನ್ನಿವೇಶವನ್ನು ಕಥೆಯ ಮೂಲಕ ಮಕ್ಕಳ ಹೃದಯಕ್ಕೆ ನಾಟುವಂತೆ ಹೇಳುವ ಶೈಲಿ ವರ್ಣನಾತೀತ. ಒಂದು ಕತೆಯಲ್ಲಿ ಆಡಕವಾಗಿರುವ ವಿಷಯಗಳು ನಾವು ಜೀವನದಲ್ಲಿ ಹೇಗೆ ಬಾಳಿ ಬದುಕಬೇಕು ಎಂಬುದನ್ನು ತಿಳಿಸುತ್ತಿದ್ದರು. ಇಂತಹ ಕಥೆಗಳ ಆಲಿಸುವಿಕೆಯಿಂದ ಮಕ್ಕಳು ಚಿಕ್ಕವಯಸ್ಸಿನಲ್ಲಿಯೇ ಮೌಲ್ಯಗಳ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಸಮಾಜದಲ್ಲಿ ಸಜ್ಜನರಾಗಿ ರೂಪಿಸುವ ಕೆಲಸವನ್ನು ಅಜ್ಜಿ ಮಾಡುತ್ತಿದ್ದಳು.

### ಹೃದಯಕ್ಕೆ ಸಾಂತ್ವನ

ಮಕ್ಕಳ ಮನಸ್ಸು ಮಲ್ಲಿಗೆಯ ಹೂವಿನಂತೆ ಎನ್ನುತ್ತಾರೆ. ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ಏನೇ ಹೇಳಿದರೂ ನಾಟುತ್ತದೆ, ಅದನ್ನು ಸ್ವೀಕರಿಸುತ್ತಾರೆ. ಅವಳ ಕಥೆಯ ಮೂಲಕ ಹೇಳಿದ ಉತ್ತಮ ವಿಷಯಗಳು ಮಕ್ಕಳ ಮನಸ್ಸಿಗೆ ಸಂತೋಷ, ಸಾಂತ್ವನ ಹೇಳುವಂತಿತ್ತು. ಮಕ್ಕಳು ಸತ್ತಿಯವಾಗಿ ಕತೆಯಲ್ಲಿ ಮುಳುಗಿದರು.

### ಮಕ್ಕಳೇ ಸ್ಫೂರ್ತಿಯ ಚಿಲುಮೆಗಳು

ಅಜ್ಜಿಯ ಕಥೆ ಹೇಳಬೇಕಾದರೆ ಮಕ್ಕಳು ಸ್ಫೂರ್ತಿಯ ಚಿಲುಮೆಯಾಗಿದ್ದರು. ಏಕೆಂದರೆ ಅವರು ತೋರುವ ಪ್ರೀತಿ - ವಿಶ್ವಾಸ ಅಜ್ಜಿಗೆ ಬಹಳ ಇಷ್ಟವಾಗುತ್ತಿತ್ತು. ಆದ್ದರಿಂದ ಮಕ್ಕಳ ಪ್ರೀತಿಯು ಅಜ್ಜಿಯನ್ನು ಬಹಳ ಸೆಳೆಯುತ್ತಿತ್ತು.

### ಅಜ್ಜಿಯ ಕತೆಯು ನೆನಪಿನ ಪುಟದಲ್ಲಿ ಚಾರಿ ಹೋಯಿತೇ?

ಇಂದು ಗತಕಾಲದ ವೈಭವದ ಕಥಾಲೋಕ ನೆನಪಿಗೆ ಬಂದರೆ ನಿಮಗೆ ಬಹಳ ಬೇಸರವಾಗುತ್ತದೆ. ಆಗಿನ ತುಂಬು ಕುಟುಂಬ ಹೀಗಲ್ಲ. ಅಂತಹ ಪ್ರೀತಿ-ವಿಶ್ವಾಸ ತೋರುವ ಅಜ್ಜಿಯು ನಮಗಿಲ್ಲ. ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ವಿಜ್ಞಾನದ ಕೊಡುಗೆಯಿಂದ ಟಿವಿ, ಅಂತರ್ಜಾಲ, ಮೊಬೈಲ್ ಇದರಲ್ಲಿಯೇ ಮಕ್ಕಳು ಮುಳುಗಿರುತ್ತಾರೆ ಆದ್ದರಿಂದ ಕಥೆಗಳು ಯಾರಿಗೂ ಬೇಡ. ಅಂತಹ ಮೌಲ್ಯಯುತವಾದ ಸಂದೇಶ ನೀಡುವ ಕಥೆಗಳಿಗೆ ಚಿನ್ನರ ಮನಸ್ಸು ದೂರವಾಗಿರುವುದು ನಿಜಕ್ಕೂ ದುರಂತವೇ ಸರಿ. ಆದರೆ ನಾವು ನಮ್ಮ ಮಕ್ಕಳಿಗೆ ಹಿಂದೆ ಆದಂತಹ ಎಲ್ಲಾ ವಿಷಯಗಳನ್ನು ತಿಳಿಸಬೇಕು. ಇಲ್ಲವಾದರೆ ಅವರಿಗೆ ಹೇಗೆ ಬದುಕಬೇಕು ಎನ್ನುವುದೇ ಅರ್ಥವಾಗುವುದಿಲ್ಲ.

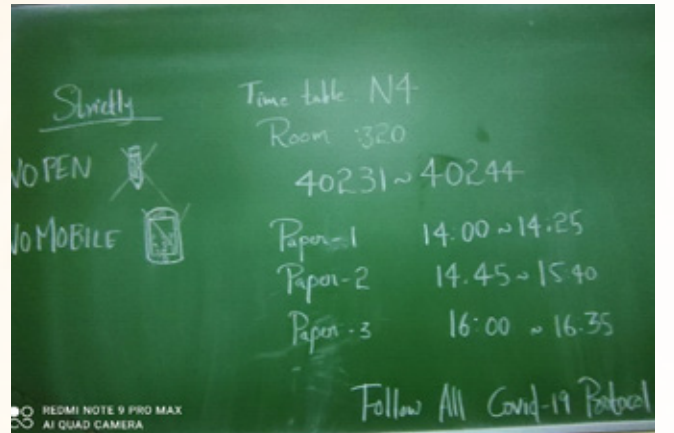
VS Nayak, Faculty, RCL

## Japanese Language Courses & JIPT Exam

Ramaiah Japan Centre has been conducting the following Japanese language courses

1. Basic Spoken Japanese and Management Concepts as an Open Elective two credit course for 3<sup>rd</sup> Semester PGDM students of Batch 2020-22
2. Basic Conversation and Japanese Management concepts Course of 40 hours for the enrolled students from the Ramaiah Group of Institutions.

The students had an opportunity to work as a Control room-volunteer for **Japanese language** Proficiency Test (JLPT) conducted by Bangalore Teacher's Association (BNK) on 5th Dec 2021 at St. Joseph Institution, Bangalore. The JLPT is the Japanese Language exam conducted worldwide twice in a year by Japan Foundation. Nearly 2250 applicants had applied for the exam in Bangalore. The exam was conducted with strict adherence to COVID protocols. The students had the opportunity to experience Japanese management concepts learnt in the class like Time management, 5S and Kanban.



Students at the JLPT Centre

## Feedback with regard to Abhigna Darpana Newsletter

Abhigna Darpana mirrors the happenings in and around the Ramaiah grounds. I think that it is exceptionally intriguing and instructive. Looking at the lively articles by different understudies, it is a stage for all the students to exhibit their innovativeness and improve their composing abilities. I find this very informative to each one of us.

**Chinthan V, PGDM,RIM**

Abhigna Darpana showcases what GEF has to offer to the world it's a valuable platform for teachers and students to put their thoughts across be it academics, changing trends or art they keep you updated on everything with very fresh perspective to look forward to in each edition as a management student whose key knowledge is information Abhigna Darpana stands strong as one of my go to newsletters

**Thanushree V, PGDM, RIM**

ಅಭಿಜ್ಞ ದರ್ಪಣ ತ್ರೈಮಾಸಿಕ ಪತ್ರಿಕೆಯು ವಿದ್ಯಾರ್ಥಿಯವರ ಚರ್ಚೆ, ಕಲಾತ್ಮಕ ಬರವಣಿಗೆ ಹಾಗೂ ವರ್ಣನಾತ್ಮಕ ಚಿತ್ರಕಲೆಗಳಿಂದ ಓದುಗರನ್ನು ದರ್ಪಣದಂತೆ ಆಕರ್ಷಿಸುತ್ತಿರುವುದು ಅಭಿನಂದನೀಯ ಮತ್ತು ಹರ್ಷದಾಯಕಗೊಳಿಸುವ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆ ಮತ್ತು ರಾಮಯ್ಯ ವಿದ್ಯಾರ್ಥಿ ಹಾಗೂ ಭೋದಕ ವರ್ಗದ ಎಲ್ಲಾ ಪ್ರತಿಭೆಗಳಿಗೂ ಅವಕಾಶ ಕಲ್ಪಿಸುತ್ತಿರುವುದಕ್ಕಾಗಿ ಅಭಿಜ್ಞ ದರ್ಪಣ ಸಮೂಹಕ್ಕೆ ಧನ್ಯವಾದಗಳು.

**Kanyakumari S, Professor, RIT**

Abhigna Darpana is providing a great opportunity to all staff and students of Ramaiah group of institutes to express their talent. This issue contained a variety of thoughts, ideas, and creativity through different writing styles. If you provide a small space in the newsletter to express our thoughts for parents from Ramaiah group of institutes would be appreciable. I wish to congratulate all the members of the team for your valuable effort.

**Nagabhushan.K S, Parent-RIT, Bengaluru**

I feel the best part of the newsletter is the variety of articles it showcases. It's a bundle of information, write-ups, literature, poetry, drawings, etc.

**Dhruva Rao B M, 9th Std, Ramaiah Vidyakathan**

Abhigna Darpana - A Perfect Manifesto (ಪ್ರಣಾಳಿಕೆ) for multi-talented personalities to showcase their charismatic Skills. A part from studies, this has been a great initiative by the management that has enlightened the young minds of this generation and giving equal opportunities for all. To say about these editions, it has impressed all of us by its creativeness. However, it would be good idea to encourage sports as well showcasing their achievements and participations in the upcoming editions.

**Roshan Sab, 3<sup>rd</sup> Semester, EC, Ramaiah Polytechnic**

Abhigna Darpana is a nice & fanatic newsletter, because it collects many talent from the students to know about their talent. And the main thing is that many students get promoted about their talent and start working on it.

**Rishi M, I PU (MEBA), RCPUC**

Abhigna darpana newsletter is a best series of news that is happening in Ramaiah Group of institution. It is a quarterly release of newsletter. We get news, poems, drawings and many other stuffs from it, it is the best way of expressing their talents.

**Owaiz Pasha, I PU (HEBA), RCPUC**

It is a nice platform for the students to exhibit their talent. I would like say thanks to this platform for providing an opportunity for spreading the message, "Do good, it will come back to you".

**Rashmi M, I MEBA, RCPUC**

I'm very happy that my article is featured in Abhigna Darpana. Am aware that it covers a wide spectrum of readers. It motivates me to write better and responsibly.

**Anusha, III BA, RCASC**

Abhigna Darpana is an inspiration for students to write report and draw. It is multi-faceted and draws students of all age groups to read it. The innocence of young writers and knowledge of older students' writings provides a lot to chew on. I'm inspired and will soon be writing for an edition.

**Naga Deepthi, III BSc, RCASC**

I have gone through the magazine and am very happy to the read the same. Most of the articles are narrated wonderfully by our college students. It is my pleasure to mention that the poems written in kannada language are most elated and it is appreciable among all the articles, apart from the article written under the heading of life, cash payment v.cashless payment, Namma college, Do good deeds and it will come to you and Toastmaster: A journey in public speaking.

**Meghana S, BA LLB - 'A', RCL**

I really appreciate and thank the team of Abhigna Darpana for recognising the hidden talents of students and showcasing it to everyone and we seek further opportunities to establish our talents. June & September edition has been more colorful & complete with inspiring articles.

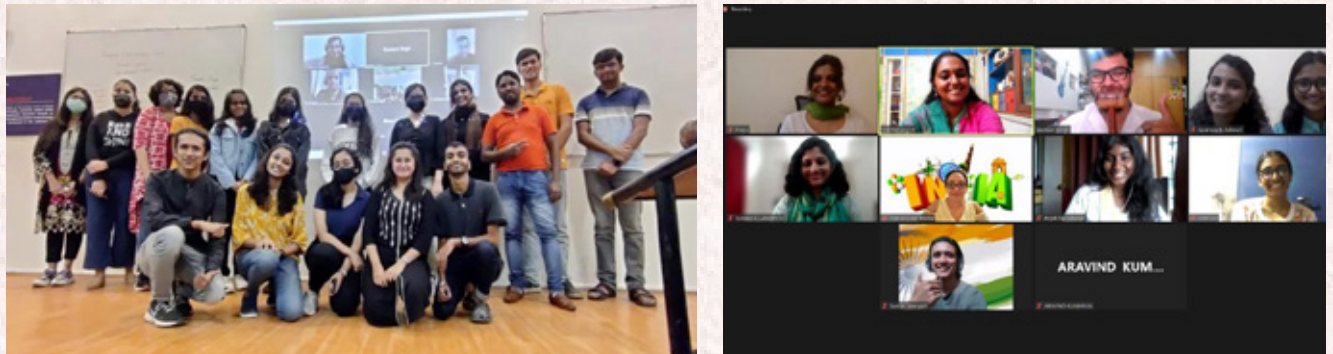
**Lalithambikai, 5<sup>th</sup> Semester E&C, Ramaiah Polytechnic**

## ORIGAMI WORKSHOP



A glimpse into the 1<sup>st</sup> Cultural Workshop on "ORIGAMI" organized by the Ramaiah Japan Centre (RJC) on 24<sup>th</sup> December 2021. Mrs. Geetha Bhat, an Origami expert was the resource person. The event was organized by Ms. Anjana KS-Head RJC and Team. The workshop witnessed an overwhelming participation with over 70 participants including students and faculty members from the Ramaiah Group Institutions.

## Ramaiah Toastmasters Club Events



**CLUB ACHIEVEMENTS**

100th MEET CELEBRATION



CONDUCTED YLP FOR 60+ STUDENTS



ESTABLISHED BOOK CLUB

**CLUB WINNERS**

EVALUATION CONTEST

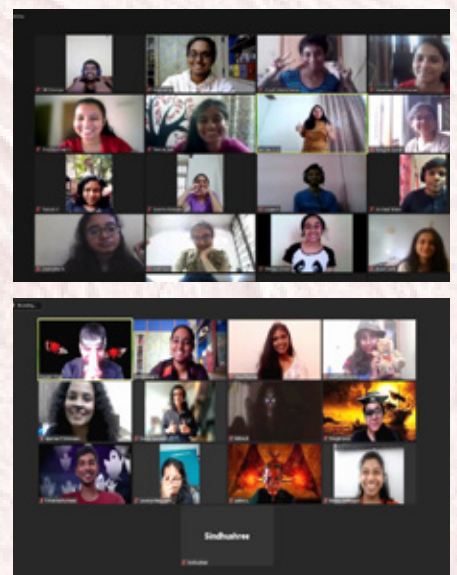
		
TM FREYA 1 <sup>st</sup> place	TM MATHANGI 2 <sup>nd</sup> place	TM SVARNA 3 <sup>rd</sup> place

TABLE TOPIC CONTEST

	
TM MATHANGI 1 <sup>st</sup> place	TM GAUTAM SINGH 2 <sup>nd</sup> place

AREA LEVEL CONTEST

TM FREYA - 2<sup>nd</sup> place for evaluation





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