

Health & Spirituality



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Words of Eternal Wisdom



Power is of two kinds. One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from fear of punishment.

-Mahatma Gandhi

Teaching is a very noble profession that shapes the character, caliber, and future of an individual. If the people remember me as a good teacher, that will be the biggest honour for me. –

Dr A. P. J. Abdul Kalam

May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians give strength to you to carry out your noble idea.

- Swami Vivekananda

To enjoy good health, to bring true happiness to one's family, to bring peace to all, one must first discipline and control one's own mind. If a man can control his mind he can find the way to Enlightenment, and all wisdom and virtue will naturally come to him.

-Buddha

Just as a spring breeze awakens tender new shoots of green, sincere encouragement can thaw a frozen heart and instill courage. It is the most powerful means to rejuvenate the human spirit.

- Dr Daisaku Ikeda

In poverty and other misfortunes of life, true friends are a sure refuge. The young they keep out of mischief; to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.

-Aristotle

Our Formidable but Invisible Strength

Some of the most terrible destructions of human life and property were perpetrated during the past few years by 'volunteers' who have sacrificed their own lives in order to maim and kill maximum number of people, whom they did not know and never met. This is because they were indoctrinated. These people have willingly strapped on their persons deadly bombs or have packed their vehicles with them, and have detonated the bombs in crowded places. They have done so with the belief that their sacrifice would ensure a comfortable and special place of honour in heaven.

People who are normally peaceful in nature, law abiding and disciplined, can be converted by negative rhetoric into a frenzied mob seething in anger. They engage in wanton destruction of property and in merciless killing.



What people need to understand is the fact that positive and effective communication possesses

great power to motivate people, which is many times more potent than the destructive power of negative motivation.

In every country of the world, enlightened, disciplined people of character and compassion engage themselves in constructive and creative activities and they outnumber those who perpetrate violence. Yet, we find ourselves to be living in a world that appears to be tottering on the verge of catastrophe that threatens to engulf the entire world. The situation has been created by a small but powerful and ruthless group of people who have captured power, authority and strength, driven by insatiable greed, enough to enable them to control globally all legitimate constructive activities. The lesson is, in our democratic set up, we can redeem ourselves and also show the rest of the world how to free itself from the clutches of those who hold the entire earth to ransom.

Surendralal G. Mehta

President, Bharatiya Vidya Bhavan Worldwide

The Bhagavad Gita

“Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation.”

— *A.C. Bhaktivedanta Swami Prabhupāda, The Bhagavad Gita*

“The happiness which comes from long practice, which leads to the end of suffering, which at first is like poison, but at last like nectar - this kind of happiness arises from the serenity of one's own mind.”

— *Krishna-Dwaipayana Vyasa, The Bhagavad Gita*

Nonviolence—Path to Happiness

Every year on 2 October, on what would have been Indian civil rights leader Mahatma Gandhi's birthday, the world celebrates the International Day of Nonviolence. It is, the United Nations writes, an opportunity to "disseminate the message of non-violence" with the goal of "securing a culture of peace, tolerance and understanding".

Gandhi, who led his country's battle for independence, is perhaps the best-known practitioner of non-violence. He inspired countless others with his philosophy, including Nobel Prize-winning scientist Albert Einstein.

"Gandhi's views were the most enlightened of all the political men of our time. We should strive to do things in his spirit: not to use violence in fighting for our cause, but by non-participation in anything you believe is evil," Einstein wrote.

"When it gets down to having to use violence, then you are playing the system's game. The establishment will irritate you – pull your beard, flick your face – to make you fight. Because once they've got you violent, then they know how to handle you. The only thing they don't know how to handle is non-violence and humour."
- *John Lennon, Musician*

"Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages."
- *Thomas Edison, Inventor*

Spread - Love not Hatred nor Fear

When the news first broke of the terror attacks in Paris, the world's immediate response was one of solidarity. Facebook profiles were changed to the French Tricolour, #prayforparis trended on Twitter, and buildings around the world lit up in blue, white and red. But those noble sentiments quickly gave way to fear, anger and defensiveness.

In the search for scapegoats, people have started pointing the finger at the refugees fleeing exactly the same violence France fell victim to. In the US, for example, politicians are attempting to slam the doors shut. And in the UK, a recent poll found that public support for resettling Syrian refugees has fallen after the attacks.

But both these countries have a long history of welcoming people fleeing war and persecution. And as this list shows, many of those refugees have gone on to make huge contributions to the country that gave them a second chance.

1. Albert Einstein

Despite being one of the most famous scientists in Germany, Albert Einstein was still forced to leave the country after the Nazi party's anti-Semitic policies made it difficult for him to carry out his work.

After moving to the US with his wife, the Nobel Prize-winning physicist did his utmost to get as many German Jews to safety, filing visa applications and providing personal recommendations. He struggled knowing that while he was safe, so many of his compatriots had not been as lucky: "I am almost ashamed to be living in such peace while all the rest struggle and suffer." *Source: UNHRC*

2. Sergey Brin

He might be one of America's most famous entrepreneurs, but Sergey Brin was not actually born in the US. In 1979, with the help of the Hebrew Immigrant Aid Society, Sergey and his family managed to leave the Soviet Union, where they'd been facing growing anti-Semitism. Sergey, who was just six when he left his native country, found the transition tough: "It was a difficult year for him, the first year," his mother said.

The difficult start didn't last long: in 1998, he co-founded Google with Larry Page

Source: The White House

3. Madeleine Albright

“We came to the United States with nothing,” Madeleine Albright remembers. Her family, who were fleeing the 1948 Czechoslovak coup d’état, were welcomed by the people of Denver with open arms: “People were so incredibly nice, and provided us with furniture and Christmas presents.”

It’s something she will never forget: “I will always feel an immense gratitude to this country, one shared by the millions of other refugees who have come to our shores in the years since.” After settling in the US, she went on to become the first woman to serve as secretary of state.

4. Henry Kissinger

When Henry Kissinger arrived in New York with his parents and his brother in 1938, public opinion in the US was very much against granting refuge to Jewish people fleeing Nazi prosecution: a poll from that year reveals that over 67% of Americans were opposed to the idea. Kissinger and his family were among the fortunate few who gained admission to the country.

After graduating from Harvard University, he went on to serve as US national security advisor and secretary of state, and received the 1973 Nobel Peace Prize. Speaking to the ICRC in 2012, Kissinger said that turning away refugees “would be incompatible with America’s values and our image of who we are”.

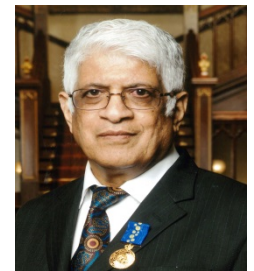
5. Sigmund Freud

When Nazi Germany invaded Austria in 1938, Sigmund Freud was already a household name: just eight years earlier, he had been awarded the Goethe Prize in recognition of his contribution to psychology and German culture. Although he initially resisted leaving Vienna, the British psychoanalyst Ernest Jones managed to persuade Freud that the situation was getting too dangerous, and helped organize his departure.

He died a year after arriving in England, but he was still chosen as the refugee who made the most significant contribution to British life.

This is my humble collection for this Nonviolence Month. Gambhir Watts OAM

President, Bharatiya Vidya Bhavan Australia



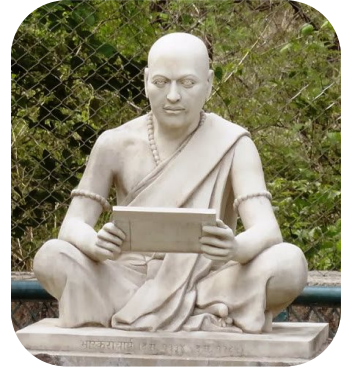
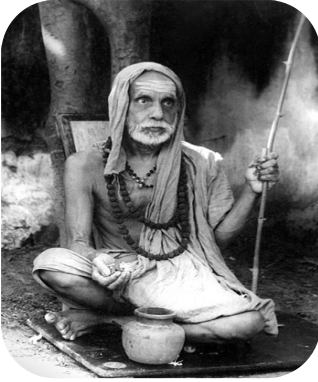
Gandhi Talisman:

"I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny? In other words, will it lead to Swaraj [freedom] for the hungry and spiritually starving millions? Then you will find your doubts and yourself melt away." - *Source: Mahatma Gandhi [Last Phase, Vol. II (1958), P. 65].*

- *One of the last notes left behind by Gandhi in 1948, expressing his deepest social thought.*

“I have known God only as Truth. There was a time when I had doubt about the existence of God, but I never doubted the existence of Truth. This Truth is not something material but pure intelligence.”
- Mahatma Gandhi

Contents



Cleanliness of Mind: Pathway to a	7	Integrative Medicine	16
Mind is the Manager of Body Politic	10	Designing a Bias-Free Organization	19
Clean Mind makes a Healthy Society	12	What America's Economy Needs	21
Ancient Mathematical Treatises	14	Inner Pollution and How to Cope	26

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Publisher & General Editor:

Gambir Watts OAM
 president@bhavanaustralia.org

Editorial Committee:

Shanker Dhar, Parveen Dahiya, Sridhar Kumar Kondepudi, Jesica Flores Sasse editors@bhavanaustralia.org

Advertising:

pr@bhavanaustralia.org
 Bharatiya Vidya Bhavan Australia
 Suite 102 Level L1 (Lower Ground)
 515 Kent Street,
 Sydney NSW 2000
 T: +61 2 9283 6088,
 E: pr@bhavanaustralia.org
 W: www.bhavanaustralia.org

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Cleanliness of Mind:

Pathway to a Happy and Fulfilling Life

It is a welcome sign that our country is aiming to clean itself. Of course the present goals of Swachh Bharat are largely sanitation and physical cleanliness. For a life of fulfilment, it is necessary not only to have physical cleanliness in our surroundings, but also mental and spiritual cleanliness.

Many components of cleanliness can be achieved if there is a clean mind. For example, when I was a young boy, the town I was born in, namely, Kumbakonam in Tamil Nadu, was full of filarial mosquitoes. Almost every third person had elephantiasis arising from filariasis. My father felt it was not due to God's punishment or God's will that Kumbakonam had so many filarial cases, and a severe incidence of elephantiasis.

He, therefore, started a programme on clearing Kumbakonam of its mos-



quitoes, starting with the schools. The schools in every street worked with the Headmasters to identify areas where the mosquitoes were breeding. In other words, they tried to identify the hotspots for mosquito breeding. The Headmaster was asked to take the students to those hotspots and explain to them how the mosquito breeds. For example, the malarial mosquitoes breed in good water. This itself is not well known to most people. The teachers took the students to the breeding hotspots, explained to them the process through which filariasis and elephantiasis spread, and the possible solutions for stopping the breeding.

A simple solution was the application of some crude oil emulsion once a week, provided by the municipality, of which my father was the Chairman. Within a year, as a result of education and social mobilisation, mosquitoes were gone from the city of Kumbakonam.

This surprised many people, but my father believed that ultimately it is only education and social cooperation that will help, and not punishments and regulations alone. This is a philosophy which I found valid in life. The power of education, social mobilisation, and getting people together, is indeed great. Fortunately, we have institutions like panchayats or elected local government today which provide a mechanism for people to get together and manage common problems.

Clean India involving cleaning of the mind is the very foundations for a happy country. Wherever there is dirt, we will not be able to enjoy the desired quality of life. A clean mind is a must for a clean India. A clean mind is one which is not egoistic and over ambitious, which is not jealous, and which takes pride in cooperation, where people work and achieve together. It is like a football or cricket match, where all the players take pride if their side wins. It is a collective victory and not a pursuit for an individual glory. The cleanliness of mind is fundamental to cleaning other areas, such as our atmosphere and living environment. Therefore, what we need in our education system is to begin with an emphasis on cleanliness of the mind and pride in collective endeavours.

What is cleanliness of mind? It means a mind which has tolerance of diversity and pluralism, which does not consider issues in terms of caste, community and religion, but which sees all human beings as equal. We all have the same number of chromosomes – 46. Human beings share their genetic heritage and, therefore, we must ensure that everyone is considered part of the human family, and

treated humanely, rather than belonging to particular sub-caste or group, which are all man-made divisions.

The seeds for a clean mind and thereby a clean life must be sown soon after birth. From the early days, children should thrive in living together and experience the joy of sharing both happiness and unhappiness. The joy of common living from a young age would ensure that children are devoid of unnecessary pride, self-praise and a feeling of being superior to others.

Ego and self-praise are two great enemies of one's mental, professional and spiritual growth. Mahatma Gandhi taught us to be humble. He himself was extremely humble and always felt that humility is an important virtue for a human being. Even when fighting the British he was humble enough to admit mistakes. He never displayed the enormous social power he had. All the great saints of our country like Ramana Maharishi promoted self-enquiry, but not self-praise. This is why I think we have to start from the home and go to the school and society as a whole. We are a democratic country and democracy offers an opportunity to everyone to speak their mind. We should express our views but finally in a democracy we have to abide by the decisions of the majority.

Unfortunately, we are yet to inculcate the true democratic spirit in our country, right from the panchayats upwards. It becomes a competition for limited resources and one finds a large numbers of complaints of scams and improper use of natural and other resources. I would, therefore, suggest that we should make a beginning in terms of the cleanliness of mind with a love of nature. In nature we find that all living beings exist in harmony. The web of life is a common one. If one part of the web is broken, the other parts too are broken. A clean mind will make a large difference in getting an understanding of unity in diversity. I hope that the Swachh Bharat will include not only physical cleanliness, but mental and spiritual cleanliness.

Spiritual cleanliness again offers an opportunity to appreciate all religions, all divergent viewpoints. Respect for life should include respect for gender. Men and women should be considered equal in all respects. There should be no gender discrimination, and female foeticide leading to unfavourable birth ratios should stop. We find that in some of our temples, women are not allowed. This is not conducive to promote the sense of unity in the family, happiness in life and a feeling among women that they are also normal human beings, with the same number of chromosomes as men, and hence deserving the same treatment as men.

We have miles and miles to go in these areas, but there is a great opportunity today since people have started realising that cleanliness is next to Godliness. But this can only be realised if the concept of cleanliness includes the mind and spiritual values. The value system is very important.

As I said earlier, great tasks considered to be impossible, like the eradication of mosquito from the city of Kumbakonam, was achieved by my father in one year by promoting an understanding of where the mosquito breeds, that it is not a God-given problem, and can be solved 'through cooperation. It is this kind of accomplishment, which becomes possible with a clean mind, 'with a cooperative mind, with a mind which brings everybody together, rather than creating discord and dissent.

Today, because of climate change, large numbers of coral reefs are dying. We should take equal interest in the death of the coral reef as in the death of communities. We should try to prevent the coral reefs from getting bleached as a result of higher temperatures. This is a man-made problem, so solutions too have to be man-made. So let us give a wider interpretation to the meaning and content of Swachha Bharat to include the spiritual, mental and human dimensions of development.

Ego, selfishness and intolerance of diversity and pluralism are the major ingredients of an unclean mind. To succeed we must promote humility, love and understanding of diversity and pluralism and a frame of mind which understands the spirit of 'Vasudhaiva Kutumbakam'.

- Prof. (Dr.) M. S. Swaminathan

Source: *Bhavan's Journal*, August 15, 2016

Mind is the Manager of Body Politic

What exactly is Mind or manas? As per ancient Hindu scriptures, a person has three bodies — gross, subtle and causal. Mind is part of the subtle body. So is the intellect. However, both are not the same. Mind is an important part of human personality. Body acts as per the dictates of the mind. Intellect acts only as a consultant, as the mind may or may not refer all matters to the intellect.

Thus the mind is the manager of the body politic. Words come out as per the feelings of the



mind and we perform deeds as per the dictates of the mind. So words and deeds depend upon the thoughts in the mind. Managing the mind therefore means managing our words and deeds. This is the basis of our relation with the outside world.

Mind is full of thoughts in motion. Managing the mind is therefore, managing each thought. This is of three types —managing the quality of thoughts, the quantity of thoughts and the direction of thoughts. The quality of thoughts can be improved by entertaining positive thoughts,

love towards all living beings and devotion to God.

The quantity of thoughts can be reduced by focusing one's attention on the job at hand, to the exclusion of all other thoughts.

This is in fact living in the 'Now', which is a potent technique described in detail in the book Power of Now by the celebrated author Eckhart Tolle. The direction of thoughts can be set right by maintaining a high ideal in life like selfless activity and service to humanity, and association with the good and the noble.

According to Tibetan Buddhism, both body and mind are of two types — gross and subtle. A living person is an aggregate of all four. Gross body is the physical body made of muscles, bones, blood and the like. Subtle body is the energy flowing through the physical body. Gross mind refers to thoughts and feelings. While the subtle mind refers to intuition and inner wisdom.

The purpose of religion is to purify the mind. It is to make thoughts effective and purposeful. Good character is an offshoot of a virtuous mind.

Today, there is restlessness everywhere. Selfishness, greed, wrath and lust are playing havoc. There is an urgent need to reform society; yet, it is the vanity of man that goads him to reform society without reforming himself. Vanity or ego is one of the greatest enemies of man.

Today's education system is in need of a big overhaul. In most schools, a class for 'Moral Science' or 'Value Education' is set apart once a week. In this class, the teacher is supposed to impart good values to children. However, the class is taken seriously neither by the teacher nor by the students in most cases. Teaching and learning are solely mechanical. Value education must become part and parcel of the entire schooling. Formative years in a child's life are very important; it is the duty of parents and teachers to imprint the right values in their minds. To cite just one example, if boys understand at a very young age that girls are fellow

Clean Mind makes a Healthy Society

“You will always have to live with yourself, and it is to your best interest to see that you have good company — a clean, pure, straight, honest, upright, generous, magnanimous companion.”

-Orison Swett Marden

Swachh Bharat, a passionate slogan given by our Prime Minister is slowly turning this country into a healthy nation. That needs to be coupled with internal cleanliness to produce a new generation of Indians who live for others and enjoy in giving. *Thena Thyakthana Bhunjithaha* — they rejoice in giving. For long term results our educational system must internalise this external and internal cleaning into our curriculum. A clean India is a healthy India which in turn is a wealthy India. Cleanliness is true Godliness. Let each Indian take an oath to make a change in him/her for the transformation of the whole nation.

All of us take bath daily, may be even twice daily, to get rid of the dirt, grime, germs and the all the unwanted things from our body's outer surface to keep ourselves healthy. However, we never try and cleanse the mind, which harbours more deadly poisons that could destroy us very easily. Most of us wonder as to where the human mind is, knowing fully well that we cannot see the mind as we see our hands or feet. The mind is an integral part of the body and resides in every cell in the subatomic quantum level. This quantum concept of the mind explains many of the intricacies of the mind that were hitherto a mystery and did not come under scientific scrutiny. With the advances in quantum physics and the realisation that the mind (consciousness) is the one, which observes everything; even in the most complicated scientific experiments. Human body has between 50-120 trillion individual cells, each of which has its mind at the cell wall

with the antennae ready to receive signals from the universal consciousness (universal mind). While every human cell loves another cell in the body, these body cells also love other living creatures' cells.

The mind, thus defined, is the source of all our thoughts that, in turn, direct all our actions. The mind does not reside in the human brain. There are basically two kinds of thoughts—positive and negative. While the former helps the growth



and development of the organism, the latter, the negative thoughts, which are now known to be at the root of all our ills on this planet, beginning with the simple common cold to the deadly heart attacks, strokes, and even cancer, the all-pervasive destroyer!

Study after study of the risk factor hypotheses has revealed the vital role played by negative destructive emotions on the major killers. The Johns Hopkins' student study, the London White Hall study, and the Scandinavian study of men with heart attacks showed the major role played by frustration, hostility and depression in this disease. Similarly depression, with or without treatment, came up as the single most dangerous predisposing factor for growth and maintenance of cancer, with anger as the leading cause of stroke! The simple summary is that it is not what one eats that kills him, but it is what eats one that kills.

All the negative emotions are fed into our minds after we come into existence. In the name of civilisation our environment makes an effort to inject all these negative feelings, basically related to the monetary economy that we inherited in the last few hundred years. Our ancestors that lived in the forests for thousands of years were



innocent people without any of these negative thoughts but could have been physically more cruel when in danger. Emerson was not wrong when he said, “if mankind would have an end it would be as a result of our present civilisation.” Today man’s greatest enemy is man himself!

The basis of monetary economy is competition. Competing with others is mediocrity, but competing with oneself is excellence. The present society has evolved to respect money and powers, thus making man hate another of his species leading to unhealthy competition. In a quest for achievement we drive our younger generation into the bottomless pit of hatred. Our educational system does not inculcate values in the young mind. Spiritual quotient is as important as the intelligent quotient and emotional quotient in education but the first and the last are totally missing in the present system. When the negative feelings have taken root firmly, even if one realises the mistake, it takes a long time to flush one’s mind of those devils. The aim of education should be to prepare healthy mind and not just a wealthy career as is being done now. Healthy mind is defined as a mind that has ‘en-

thusiasm to work and enthusiasm to be compassionate’. Thus defined India will have two and a half billion hands to work and India will have no hatred which rids itself of wars, terrorism and hatred—a true heaven on Earth.

Indian Yoga and praanaayaama are but the cleansing bath soaps of cleaning the mind.

The negative feelings arising in the mind are swept away through the broomstick of praanaayaama. Regular physical exercise, especially outdoor walking, enjoying the bounties of Nature en route would add to the perks. Diet enriched with fruits and vegetables could be an added bonus. Small regular meals four to five times a day help keep the internal environment within the limits of healthy fluctuations of the multifarious functions of the body.

Man lives for others. Helping others is the rent one pays for the comforts one enjoys in society. Molecular biology has taught us that even the thought of helping others brings on favourable changes in the cells of the immune system to prevent diseases! Praying for others is very effective as shown by a couple of well controlled prospective studies done in the US. In addition, praying for others helps one to see life in a better perspective. It gives purpose to life and makes life worth living, avoiding depression. The latter is the greatest epidemic of the West these days. Breathe away to happiness and glory! Bath for the mind consists in daily replacing our negative thoughts like hatred, greed, jealousy, anger and pride with positive thoughts like compassion, camaraderie, co-operation, empathy and enthusiasm to work and love.

“Cleanliness may be defined to be the emblem of purity of mind.”

-Joseph Addison



- Dr. (Prof.) B.M. Hegde

Ancient Mathematical Treatises

Jyotisha serves as the eye the organ of sight of the Veda Purusha. This science or saastra has three parts or skandhas. Hence, it is called 'Skandha Trayaatmakam'. These are Siddhanta Skandham, Hora Skandham and Samhita Skandham. The word Skandha means the main branch from the trunk of a tree.

The Siddhaanta Skandha covers subjects like arithmetic, trigonometry, geometry and algebra. What has taken the Western world centuries to develop in higher mathematics is already found in our ancient Jyotisha.

Arithmetic is pure computation with numbers. Plain numbers are given and their resultant effect is obtained. Simple addition, subtraction, multiplication and division are the functions of arithmetic. 'Avyakthaganita' deals with 'unknown' numbers, (i.e.) instead of numerals like one, two, three or four, symbols like A, etc. are used. This is called algebra. Avyaktha literally means what is not known definitely

'Kshetra Ganita' is geometry. 'Gya' or Geo is earth. 'Miti' means 'metre' or 'measurement'. Hence, the name Geometry. The sacrificial site, the sacrificial Kunda (yajnabhoomi and yajna vedi), fixing their location, shape and dimensions of these were dealt with in this geometry. There is an arithmetic called 'Sameekarana'. This deals with finding the unknowns through the knowns. Unknown group of figures are separately given and they are required to be reduced to equations. This is 'Sameekarana'. It means making things equal. This is what is now called 'equation' in English.

There is a Sameekarana or equation in Aapasthamba sutra. It defied proof until very recently. Since it could not be solved by means of Western mathematics, it was even said that it could not be proved. But, further research

proved that the equation given in the Sutra was correct. This has naturally amazed the Western scholars. The high degree of proficiency in mathematics which had baffled modern science for so long was already known to Indian scholars thousands of years ago. There are many more such sutras which have yet to be proved and deciphered even. These equations also will have to be proved only with the aid of Sameekarana. Our saastras mention many allied branches of mathematics, e.g., Rekha Ganita, Guttaka, Angabhaaga, etc. Avyakta Ganita (Algebra) is also called Beeja Ganita.



Some 800 years ago there was a celebrated mathematician by the name of Bhaskaracharya. There was an incident in his life to illustrate the point that, however, much we may use our intelligence, destiny will prevail. He had a daughter by the name of Leelavati. Bhaskaracharya, being a great astrologer and astronomer realised that the girl was destined to be a widow soon after her marriage. He thought that if he could marry his daughter at a time when the planetary position was so favourable as to ensure a long

conjugal life, he could alter the fate of his daughter. He accordingly fixed a time and date when the planets were in such favourable conjunction. In those days, unlike now, there were no clocks to show the time. The waterpot was then used as Ghatika or the modern Ghatikaara (clock). The vessel was divided into two parts the upper and the lower. Water from the top portion would drip into the lower part through a small aperture. The lower part will have calibrations marked as on a medicine bottle. The level of water will be used to calculate time. Each mark thereon will indicate time equal to $1/60$ of a day. This unit of time is called Ghatika (derived from the word Ghata or pot). A Ghatika is equal to 24 minutes. Since water is subject to evaporation depending on the weather conditions and as this may lead to inaccuracies in cal-

ulation, sand which is not subject to vapourisation came to be substituted for water later on and the instrument which came to be known as the hour-glass came to be in use. As was the custom in those days, the marriage of Leelavati was fixed when she was still a child. This child came near the aforesaid 'water glass' and did some mischief. In the process, a small pearl from her nose ornament got loose and fell into the aperture between the two portions of the Ghatika, which let the water drip. As a result, the size of the drip became smaller. So, when the restricted water supply reached the mark which had been made to indicate the favourable planetary position, that time had long passed and the next 'Lagna' had come which was not auspicious. Since Leelavati was married at that Muhoorta or time she lost her husband at a very tender age, and the prediction in her horoscope came true.

No one, including the child, had noted at that time the pearl dropping into the water glass. But when subsequently this was known, it was too late, the marriage had already taken place and it was accepted that destiny is difficult to change.

Later, Bhaskaracharya wanted to write a treatise on mathematics. He chose his daughter's name as the title of that book. He made his daughter, who had become a child widow qualify as a high-ranking mathematician and named his book after her. This book contains various aspects of mathematics such as arithmetic, Vyaktha Ganita, Beeja Ganita, etc. To assist in the determination of the planetary positions and their movements, he also wrote a book called Siddhaanta Siromani.

There is a book entitled Praacheena Lekha Maal which is a compilation of all the ancient edicts. It is seen from the book that a king of Gujarat called Singana had made efforts to popularise the writings of Bhaskaracharya.

Though the intermediary Chapters 7, 8, 9 and 10 from the book on modern Geometry by Euclid are stated to be missing, all the twelve books in Sanskrit are still intact. We seem to be blissfully ignorant of even elementary mathematics. For example multiplication is nothing but addition over and over again. Similarly division is subtraction over and over.

Long before the time of Bhaskaracharya, over

1500 years ago, there was a mathematician by the name of Varahamihira. He is the author of many treatises like Brihad Samhita and Brihad Jaataka. Brihad Samhita is a 'digest' of all scientific disciplines. It is still a matter of great wonder that our ancient scholars were conversant with a long list of scientific subjects. The Brihad Jaataka deals with all matters relating to Astrology. Aarya Bhatta is the author of a book entitled Aaryabhata Siddhaanta. He also lived over 1500 years ago. The modern arithmetic now in vogue is based on the principles propounded by Aaryabhata. Both Varahamihira and Aaryabhata are held in high esteem by modern mathema-



Bhaskaracharya

ticians. All these mathematical sciences only pertain to the location and movements of the stars and the nine planets. Actually, there are only seven planets. Raahu and Kethu are shadows. Hence, they are called 'Chaayaa Graha'. They run exactly opposite to the transit of the Sun and the Moon. Hence, they require no special calculations. Their particulars can be determined by reversing those of the Sun and the Moon.

What is the difference between a star and a planet? Those that orbit round our Sun are the

Let me illustrate how the sun has both light and movement. Take the rays of sunshine coming through a small hole in the roof of a hut. The moon's rays will also come through the same hole. Whilst the sun's rays will keep shaking, the moon's rays will be still. The other planets are also like the moon. Although the stars may look small, they have both scintillation and movement.

If a star was big enough, in its sparkle, the seven colours, VIBGYOR, will appear, same as the emission of colour from a diamond. One of the



Konark

planets. Those that belong to the solar galaxy are the stars. There is one visual means of identification. When diamond is kept moving around, there will be scintillations. Likewise the stars will be twinkling as if in movement. The planets will emit light keeping still.

The Sun and the stars are self-luminous. The stars sparkle showing various colours, something like the blue and green lights emanating from well-cut diamonds. The planets Guru (Jupiter) and Shukra (Venus) would look like big stars but they have no scintillation. The stars have scintillation. The sun is also like this. If observed closely, the surrounding halo will disappear. Then it will look like a piece of flat mirror floating in water. It will have both scintillation and movement. The moon will not be so.

names of the Sun is 'Saptasvaan' which means that his chariot has seven (sapta) horses (Asva).

It also can be taken to mean one horse with seven colours. The word 'Asva' also means 'rays'. The reference is to the seven coloured rays which the Sun's rays emit. A single ray emits all the seven colours. VIBGYOR also refers to this. Taittareeya Aaranyaka of the Vedas says that a single ray alone is known by seven names 'Eko Asvah Vahati Saptanaama' that is to say, the single colour, white, splits on refraction into seven colours. The stars rise in the east and set in the west. The planets also move westward but every day they shift a little to the east. The seven planets keep moving a little eastwards. The science of astrology deals with these movements.

-Kanchi Paramacharya

Source: Bhavan's Journal, October 15, 2016

Integrative Medicine – the Future of Global Healthcare in particular for control of Lifestyle Diseases

Living the Right Way was the theme of International Conference at Vichar Mahakumbh, Simhasth 2016, Ujjain. Human Health has turned full circle. In spite of industrialization and economic prosperity, fast growing serious health problem of Lifestyle diseases has become a challenge to health planners and administrators. Time tested Sanatana (eternal) Yoga Way of Living is the mantra and shows the right way of living for promotion of Physical, Mental, Emotional and Spiritual health and prevention of disease.

Integrative medicine / Holistic medicine is the combination of the practices and methods of Complementary and Alternative medicine (CAM)

with conventional medicine. Integrative medicine offers nutritional and preventive treatment programmes customized for each patient to promote wellness and intrinsic healing in the whole person - body, mind and spirit for a healthy and vibrant life. After complete health assessment, a physician directed wellness plan of therapies is provided for optimizing one's health or treating chronic medical conditions.

As per WHO report [1], CAM is used by 40 - 70% of population globally in different countries with highest in UK, North Ireland, Belgium, Chile with as much as 70% while 40% of population in USA, France and Australia. Most CAM therapies globally used are for chronic diseases such as Neuromuscular disorders, Life style disorders, allergies, arthritis and insomnia, HIV/AIDS, cancer and so on. The main topics covered in

the 3rd European Congress for Integrative Medicine in December 2010 were cancer, pain, mental disorders, atopic diseases, patient and physician relationship and placebo, primary care, education and various other topics.

National centre for Complementary and Alterna-



tive Systems of Medicine (now renamed as National Centre for Complementary and Integrative Health, NCCIH) has classified CAM as (1) Alternative Medical Systems (Ayurveda, Yoga, Naturopathy etc.); (2) Mind-Body Interventions (meditation, prayer, music etc.); (3) Biological Based Therapies (herbal medicine, special diet etc.); (4) Manipulative and Body-Based Methods (Chiropractic approaches) and (5) Energy Therapies (Qi gong ('chee gung') etc.). Statistics on CAM costs in the United States showed 83 million adults spent \$33.9 billion out-of-pocket on CAM (2007). Pediatric Expenditures on CAM visits and remedies were \$127M and \$22M respectively [2]. In 2007, 37% of US hospitals had one or more alternate therapies available. Massage, Acupuncture, Therapeutic touch, guided imagery are being most common (Health Forum Survey, 2007).

National Health Interview Survey [3] found that yoga is one of the top 10 CAM modalities used

cient and impersonal. The integrative approach puts the patient as the centre addressing not just



among U.S. adults. Hatha yoga, the most commonly practiced in the United States and Europe, emphasizes two of the eight limbs: postures (asanas) and breathing exercises (pranayama). The 2007 NHIS survey found that more than 13 million adults and 1.5 million children used yoga for a variety of health conditions including anxiety disorders or stress, asthma, high blood pressure, and depression. People also use yoga as part of a general health regimen to achieve physical fitness and to relax [4].

In the Summit on Integrative Medicine & the health of the public Washington DC, Feb 2009 [5], Senator Harkin says “We don’t have a health care system in America, we have a sick care system.” We spend about 3% of our healthcare dollars for prevention and 45 million Americans do not have health insurance. The summit states that the disease – driven approach to care has resulted in spiraling costs as well as fragmented health system that is reactive, episodic, ineffi-

symptoms but the real causes of illness. It is care that is preventive, predictive and personalized. The health care “should account for differences in individual conditions, needs and circumstances, and engage the patient as a partner in addressing all the factors that shape wellness, illness and restoration of health”. The progression of many chronic diseases such as cardiac disease and cancer can be reversed and sometimes even completely healed by making lifestyle modifications. There are some success stories in Yoga. Dean Ornish proved that Yogic way of life, vegetarian diet and stress management showing reduction in angina and coronary risks but also angiographically proved the reversal of blockages in the coronary arteries [6]. A new era has started in the management of coronary heart disease with Saaol Heart Program. Dr. Dean Ornish is the Advisor to the President of USA.

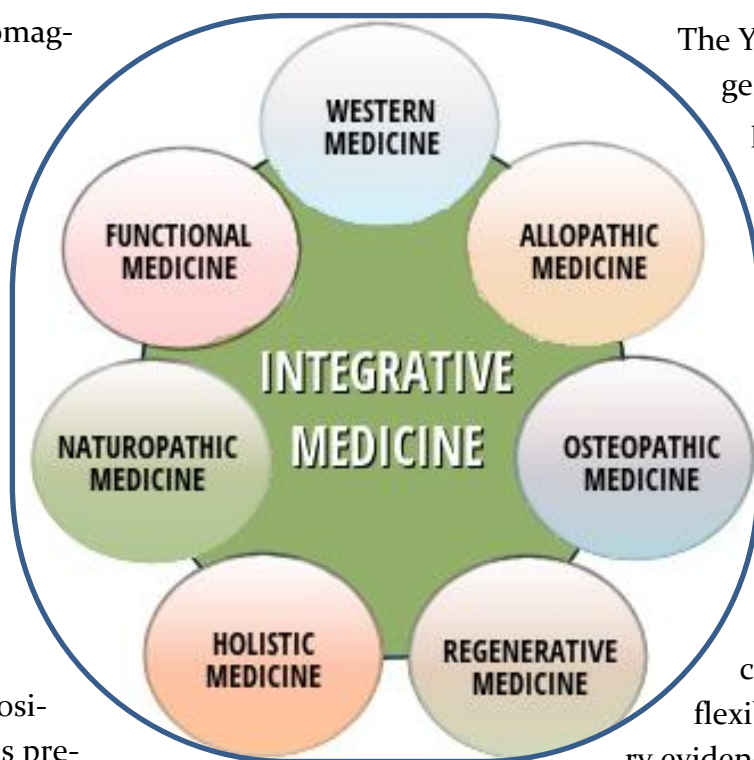
World Health Statistics 2012 report [7] puts the spotlight on the growing problem of the non-

communicable diseases. It is estimated that mortality from diabetic, heart diseases and stroke costed India about \$210 billion in the year 2005 which is predicted to increase to \$300 billion in 2025. International Diabetes Federation (IDF) estimates 40 million persons with diabetes in India in 2007 and this number is predicted to rise to almost 70 million people by 2025. Thanks to automation in the name of convenience and comfort, nuclear family with consumeristic and self-centric living style which have affected human physical, emotional and spiritual health. Fast faced life, excess use of junk foods and modern gadgets are leading to sedentary and addictive lifestyle contributing to increased risk of non-communicable disease and deaths reported namely hypertension (7.5 m), cardiovascular diseases (heart attack and stroke) (17 m), cancers (7.6 m), diabetes (1.3 m), obesity (2.8 m) and chronic respiratory diseases (COPD and asthma) (4.2 m). Industrial farming with extensive use of insecticides, food processing with chemicals, environmental pollution due to automobile exhausts and industrial effluents and exposure to electromagnetic radiation are causing decreased immunity and thus susceptible to infection. However role of empowering man with positive health in prevention of disease is not given due to attention. Yoga and Meditation help in promotion of immunity and positive health and thus prevention of disease.

Mind-Body Medicine has been recognized as an approach to healing. Meditation (Vipassana,

Yognidra or Mindfulness) has become important component of mind-body medicine for promotion of optimal health and showing beneficial effects in reduction of stress, hypertension, anxiety, depression etc. Goal of mind-body techniques (Biofeed back, Meditation, Spirituality etc.) have been to activate the relaxation response and reduce the stress response. When relaxed, the immune system becomes more efficient improving resistance to infection.

Based on ancient Vipassana (Buddha's technique for self-realization) and Yognidra (Yogic Practice), Mindfulness (non-judgment moment to moment awareness) was first developed in 1979 by Dr. Kabat – Zinn and is being practiced under Mindfulness Based Stress Reduction Programme (MBSR) in over 200 hospitals in US and is currently the focus of a number of research studies funded by NCCAM. Mindfulness meditation has been clinically shown to be effective for the management of stress, anxiety, chronic pain, depression and a wide array of medical and mental health related conditions.



The Yoga Research in US suggests that yoga might (1) Improve mood and sense of well-being; (2) Counteract stress; (3) Reduce heart rate and blood pressure; (4) Increase in lung capacity; (5) Improve muscle relaxation and body composition; (6) Help with conditions such as anxiety, depression, and insomnia and (7) Improve overall physical fitness, strength, and flexibility. Supportive laboratory evidence for beneficial effects of

Yoga has shown that meditation could bring down raised cortisol in stress, elevate brain biochemicals GABA and serotonin levels in anxiety and depression and boosts innate immunity as

shown by increase in NK cells and resistance to infection.

In researches abroad, supportive laboratory evidence for beneficial effects of yoga are (1) Therapeutic intervention in diet, lifestyle, stress care, exercise and psychological support changed the expression of over 500 genes in men with early stage prostate cancer. (2) Oncogenes associated with breast & prostate cancer, heart disease, oxidative stress and inflammation were down regulated & protective genes are “turned on” by Life style changes. (3) Acupuncture and mind-body practices helped in reduction of lower back pain, with significant reduction in pain medication intake (Ford Motor company – corporate study). (4) In Corporate employee health program in preventive cardiology, smoking cessation, stress management, weight management – decreased medical costs on employees. (5) In research trials by Health Insurance companies – Therapeutic Yoga & Meditation reduced health care costs.

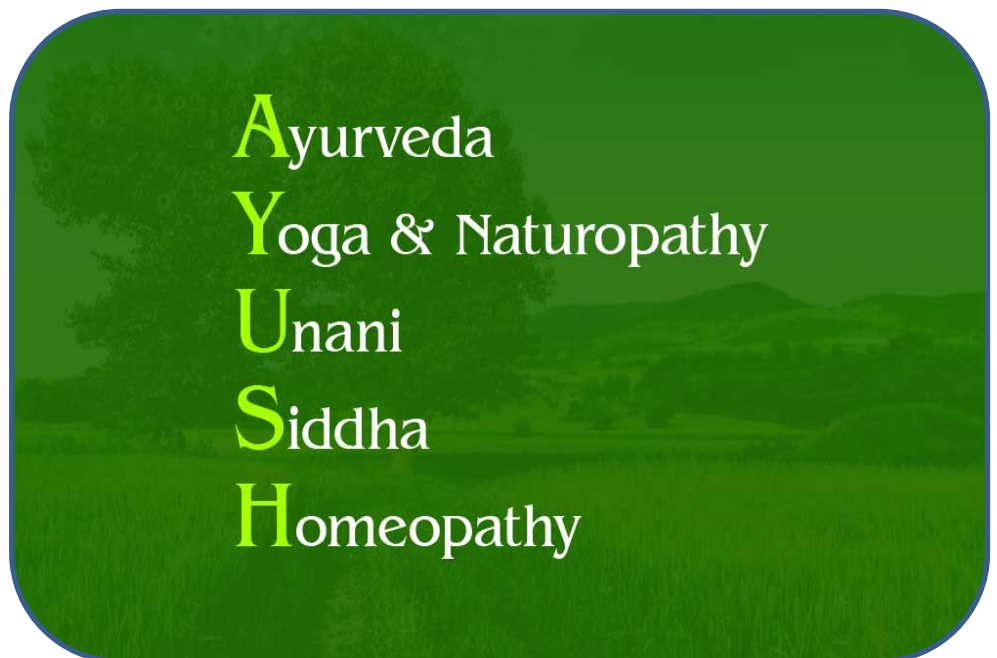
The relationship between Spirituality and Medicine has been the focus of considerable interest in recent years. It is realized that Body, Mind and Spirit are integrally connected. Patients would like physicians to consider this in medical care. More research is emerging on the connection between spirituality and health.

Wellness Institute of Cleveland Clinic has started Life style 180 programme for a fee of \$1500 addressing 25 million Americans with chronic disease, to reclaim their health and vitality by making positive changes in their life style under guidance of experts on nutrition education, exercise and stress management with specific achievable goals.

In India AYUSH of Central Health Ministry has identified Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy for research and development.

The concept of Body, Mind and Soul is the very basis of Yoga. Yoga is oldest and time tested holistic system for mind-body fitness. Yoga & Naturopathy aim at purification of mind (mental) and body (physical) i.e. removing negativity of mind and helps in detoxification of body. Yoga way of Living (YOGism – live Simple, live Spiritual and live to Serve) is strongly preventive and therapeutically effective in reversing Life style health problems in early stages.

There is urgent need in India for integrative



health research in AYUSH health systems and educating public and conventional medical practitioners on the beneficial effects of Yoga & Naturopathy by (1) Research in Life style diseases and publications from Yoga & Naturopathy and medical colleges; (2) Collaboration with allopathic practitioners with joint publications; (3) Support of research protocols for multi – centric trials in management of Life style health problems in collaboration with allopathic practitioners and (4) Staging the health problems (Hypertension, Obesity, Diabetes, Heart disease, Back pain etc.) and effect of therapeutic intervention

with Yogasana, Naturopathy, Nutrition, Exercise, Meditation, Prayer etc.

In September 2015, Nordic Integrative Medicine (NIM), in partnership with the European Society of Integrative Medicine (ESIM), convened the 8th European Congress for Integrative Medicine and Healthcare in Greater Copenhagen, Denmark. The theme of the Global Summit was “Exploring the Evidence-Base for Integrated and Sustainable Research, Healthcare and Workforce for Patients” that, for the first time, truly placed the patient at the center of the congress and offered an innovative, solution-driven platform for physicians and healthcare practitioners, researchers and students, politicians and patients, to collectively exchange and discuss research and research findings in the field of IM and collectively work on the vision and science, economics and education for optimal healthcare [8].

For more than a decade considerable work has been done by the Consortium of 23 Academic Health Centres for Integrative Medicine (CAHCIM) to help transform healthcare, recommended a set of curriculum guidelines for medical schools and was endorsed by CAHCIM Steering Committee in 2003. Initially driven by consumer demand, Integrative medicine places attention on understanding whole person and assisting with lifestyle change to address the epidemic of chronic diseases as a potential solution to the American healthcare crisis.

Considerable evidence has been accumulated on the beneficial effects of holistic health systems. The time is ripe in Indian context for introducing Integrative medicine in healthcare and field research at selected primary health centres / rural hospitals in mission mode for 5 years for control of lifestyle diseases with rigorous 6 monthly monitoring for developing an effective and affordable healthcare model which then can be extended to district hospitals. Young doctors are

selected on all India basis deputed from interested medical colleges are trained for 6 months and posted to head integrative medicine unit supported by AYUSH. Homeopathic and Ayurvedic health kits for minor health problems are also simultaneously evaluated and further improved. This will help in arresting further growth of lifestyle diseases, save on healthcare economic burden (\$300 billion/yr in India) of developing countries and promote positive health.

- Prof. B.C. Harinath, Director, JBTDR, Coordinator, BIC & Arogyadham

Source: www.bicjbt-drc-mgims.in

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Designing a Bias-Free Organization

It's easier to change your processes than your people.

An interview with Iris Bohnet by Gardiner Morse

Iris Bohnet thinks firms are wasting their money on diversity training. The problem is, most programs just don't work. Rather than run more workshops or try to eradicate the biases that cause discrimination, she says, companies need to redesign their processes to prevent biased choices in the first place.

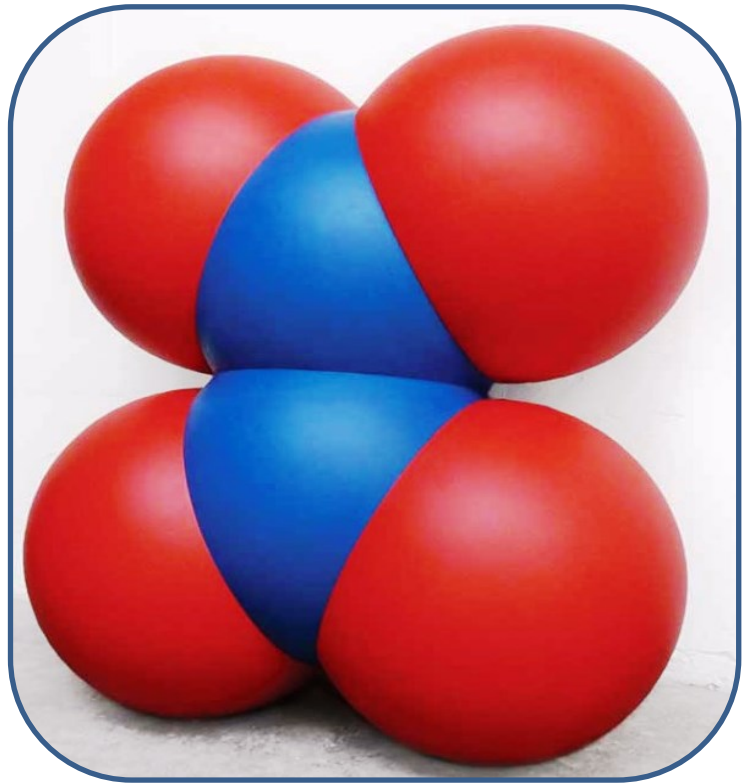
Bohnet directs the Women and Public Policy Program at the Harvard Kennedy School and cochairs its Behavioral Insights Group. Her new book, *What Works*, describes how simple changes—from eliminating the practice of sharing self-evaluations to rewarding office volunteerism—can reduce the biased behaviors that undermine organizational performance. In this edited interview with HBR senior editor Gardiner Morse, Bohnet describes how behavioral **design can neutralize our biases and unleash untapped talent.**

HBR: Organizations put a huge amount of effort into improving diversity and equality but are still falling short. Are they doing the wrong things, not trying hard enough, or both?

Bohnet: There is some of each going on. Frankly, right now I am most concerned with companies that want to do the right thing but don't know how to get there, or worse, throw money at the problem without its making much of a difference. Many U.S. corporations, for example, conduct diversity training programs without ever measuring whether they work. My colleague Frank Dobbin at Harvard and many others have done excellent research on the effectiveness of these programs, and unfortunately it looks like they largely don't change attitudes, let alone behavior. (See "Why Diversity Programs Fail" by Frank Dobbin.)

I encourage anyone who thinks they have a program that works to actually evaluate and document its impact. This would be a huge service. I'm a bit on a mission to convince corporations, NGOs, and government agencies to bring the same rigor they apply to their financial decision

making and marketing strategies to their people management. Marketers have been running A/B



tests for a long time, measuring what works and what doesn't. HR departments should be doing the same.

What would a diversity evaluation look like?

There's a great classroom experiment that's a good model. John Dovidio and his colleagues at Yale evaluated the effect of an antibias training program on first and second graders in 61 classrooms. About half the classrooms were randomly assigned to get four weeks of sessions on gender, race, and body type with the goal of making the children more accepting of others who were different from them.

The other half didn't get the training. The program had virtually no impact on the children's willingness to share or play with others. This doesn't mean you can't ever teach kids to be more accepting—just that improving people's inclination to be inclusive is incredibly hard. We need to keep collecting data to learn what works best.

So the point for corporations is to adopt this same methodology for any program they try. Offer the training to a randomly selected group of employees and compare their behaviors afterward with a control group. Of course, this would also mean defining success beforehand. For diversity training programs to go beyond just checking the box, organizations have to be serious about what they want to change and how they plan to evaluate whether their change program worked.

What does behavioral science tell us about what to do, aside from measuring success?

Start by accepting that our minds are stubborn beasts. It's very hard to eliminate our biases, but we can design organizations to make it easier for our biased minds to get things right. HBR readers may know the story about how orchestras began using blind auditions in the 1970s. It's a great example of behavioral design that makes it easier to do the unbiased thing. The issue was that fewer than 10% of players in major U.S. orchestras were women.

Why was that? Not because women are worse musicians than men but because they were perceived that way by auditioners. So orchestras started having musicians audition behind a curtain, making gender invisible. My Harvard colleague Claudia Goldin and Cecilia Rouse of Princeton showed that this simple change played an important role in increasing the fraction of women in orchestras to almost 40% today.

Note that this didn't result from changing mind-sets. In fact, some of the most famous orchestra directors at the time were convinced that they didn't need curtains because they, of all people, certainly focused on the quality of the music and not whether somebody looked the part. The evidence told a different story.

So this is good news. Behavioral design works.

Yes, it does. The curtains made it easier for the directors to detect talent, independent of what it looked like. On the one hand, I find it liberating to know that bias affects everyone, regardless of their awareness and good intentions. This work is not about pointing fingers at bad people. On the other hand, it is of course also depressing that even those of us who are committed to equality and promoting diversity fall prey to these biases.

I am one of those people. When I took my baby boy to a Harvard day care center for the first time a few years back, one of the first teachers I saw was a man. I wanted to turn and run. This man didn't conform to my expectations of what a preschool teacher looked like. Of course, he turned out to be a wonderful caregiver who later became a trusted babysitter at our house—but I couldn't help my initial gut reaction.

I was sexist for only a few seconds, but it bothers me to this day. Seeing is believing. That is, we need to actually see counterstereotypical examples if we are to change our minds. Until we see more male kindergarten teachers or female en-



gineers, we need behavioral designs to make it easier for our biased minds to get things right and break the link between our gut reactions and our actions.

What are examples of good behavioral design in organizations?

Well, let's look at recruitment and talent management, where biases are rampant. You can't easily put job candidates behind a curtain, but you can do a version of that with software. I am a big fan of tools such as Applied, GapJumpers, and Unitive that allow employers to blind themselves to applicants' demographic characteristics. The software allows hiring managers to strip age, gender, educational and socioeconomic background, and other information out of résumés so they can focus on talent only. There's also a robust literature on how to take bias out of the interview process, which boils down to this: Stop going with your gut.

Those unstructured interviews where managers think they're getting a feel for a candidate's fit or potential are basically a waste of time. Use structured interviews where every candidate gets the same questions in the same order, and score their answers in order in real time. You should also be thinking about how your recruitment approach can skew who even applies. For instance, you should scrutinize your job ads for language that unconsciously discourages either men or women from applying.

A school interested in attracting the best teachers, for instance, should avoid characterizing the ideal candidate as "nurturing" or "supportive" in the ad copy, because research shows that can discourage men from applying. Likewise, a firm that wants to attract men and women equally should avoid describing the preferred candidate as "competitive" or "assertive," as research finds that those characterizations can discourage female applicants. The point is that if you want to attract the best candidates and access 100% of the talent pool, start by being conscious about the recruitment language you use.

What about once you've hired someone? How do you design around managers' biases then?

The same principle applies: Do whatever you can to take instinct out of consideration and rely on

hard data. That means, for instance, basing promotions on someone's objectively measured performance rather than the boss's feeling about them. That seems obvious, but it's still surprisingly rare. Be careful about the data you use, however. Using the wrong data can be as bad as using no data.

Let me give you an example. Many managers ask their reports to do self-evaluations, which they then use as part of their performance appraisal. But if employees differ in how self-confident they are—in how comfortable they are with bragging—this will bias the manager's evaluations. The more self-promoting ones will give themselves better ratings. There's a lot of research on the anchoring effect, which shows that we can't help but be influenced by numbers thrown at us, whether in negotiations or performance appraisals.

So if managers see inflated ratings on a self-evaluation, they tend to unconsciously adjust their appraisal up a bit. Likewise, poorer self-appraisals, even if they're inaccurate, skew managers' ratings downward. This is a real problem, because there are clear gender (and also cross-cultural) differences in self-confidence. To put it bluntly, men tend to be more overconfident than women—more likely to sing their own praises.

One meta-analysis involving nearly 100 independent samples found that men perceived themselves as significantly more effective leaders than women did when, actually, they were rated by others as significantly less effective. Women, on the other hand, are more likely to underestimate their capabilities. For example, in studies, they underestimate how good they are at math and think they need to be better than they are to succeed in higher-level math courses. And female students are more likely than male students to drop courses in which their grades don't meet their own expectations.

The point is, do not share self-evaluations with managers before they have made up their minds. They're likely to be skewed, and I don't know of any evidence that having people share self-ratings yields any benefits for employees or their organizations.

But it's probably not possible to just eliminate all managerial activities that allow biased thinking.

Right. But you can change how managers do these things. One message here is to examine whether practices that we thought were gender-neutral in fact lead to biased outcomes. Take the SAT, for example. Your score shouldn't have been affected by whether you're male or female. But it turns out it was. The test once penalized students for incorrect answers in multiple-choice questions. That meant it was risky to guess. Research by Katie Baldiga Coffman of Ohio State University shows that this matters, especially for women. Among equally able test takers, male students are more likely to guess, while female students are more likely to skip questions, fearing the penalty and thus ending up with lower scores. Katie's research reveals that gender differences in willingness to take risk account for about half of the gender gap in guessing.

An analysis of the fall 2001 mathematics SAT scores suggests that this phenomenon alone explains up to 40% of the gap between male and female students in SAT scores. The 2016 SAT has been redesigned so that it doesn't penalize for incorrect answers. Taking risk out of guessing means that different appetites for risk taking will no longer affect students' final scores. This can be expected to level the playing field for male and female students.

Notice that the new SAT doesn't focus on changing the students' mindsets about risk but instead corrects for different risk tolerances. After all, the test is meant to measure aptitude, not willingness to take risk. Organizations should take a page from this book: Look around and see whether your practices by design favor one gender over the other and discourage some people's ability to do their best work. Do meetings, for example, reward those most willing to hold forth? If so, are there meeting formats you can use that put everyone on an equal footing?

How can firms get started?

Begin by collecting data. When I was academic dean at the Harvard Kennedy School, one day I came to the office to find a group of students camped out in front of my door. They were concerned about the lack of women on the faculty.

Or so I thought. Much to my surprise, I realized that it was not primarily the number of female faculty that concerned them but the lack of role models for female students.

They wanted to see more female leaders—in the classroom, on panels, behind the podium, teaching, researching, and advising. It turns out we had never paid attention to—or measured—the gender breakdown of the people visiting the Kennedy School. So we did. And our findings resembled those of most organizations that collect such data for the first time: The numbers weren't pretty. Here's the good news. Once you collect and study the data, you can make changes and measure progress. In 1999, MIT acknowledged that it had been unintentionally discriminating against female faculty. An examination of data had revealed gender differences in salary, space, resources, awards, and responses to outside offers.

The data had real consequences. A follow-up study, published in 2011, showed that the number of female faculty in science and engineering had almost doubled, and several women held senior leadership positions. Companies can do their own research or turn to consultants for help. EDGE, where I serve as a scientific adviser, is a Swiss foundation and private company that helps organizations across the sectors measure how well they do in terms of gender equality.

A firm named Paradigm is another. I came across it when I was speaking with tech firms in Silicon Valley and San Francisco. It helps companies diagnose where the problems are, starting by collecting data, and then come up with possible solutions, often based on behavioral designs.

You said that “seeing is believing.” But given the lack of senior female role models in organizations, what else can we do?

About a decade ago we noticed that of all the portraits of leaders on the walls of the Kennedy School, exactly zero were of women. The portraits we display affect what our employees and our students believe possible for themselves. I can attest that it was not our intention to signal to fully half of our students that they were not made to be leaders.

Rather, this was done unthinkingly. Since then we have added new portraits, including Ida B. Wells, the U.S. civil rights activist and suffragist, and Ellen Johnson Sirleaf, the president of Liberia, winner of the Nobel Peace Prize, and a graduate of the Kennedy School.

You argue that it's often a waste of time to try to debias people—but hanging portraits of women seems like a strategy to actually change individuals' perceptions.

I am not arguing that mindsets can never change. But what we generally find is for beliefs to change, people's experiences have to change first. Being surrounded by role models who look like you can affect what you think is possible for people like you. Sapna Cheryan of the University of Washington, for example, has shown that decorations in a computer science classroom can affect performance. Replacing the male-dominated Star Wars and Star Trek images with gender-neutral art and nature pictures strengthened female students' associations between women and careers in computer science.

In another study, women who were shown a picture of Hillary Clinton or Angela Merkel before giving a public speech did objectively better than those who were shown a picture of Bill Clinton or no picture at all. So what do we do with our boardrooms and hallways that celebrate our (male focused) history?

When asked this question at a recent talk I gave at the Organization for Economic Cooperation and Development, I answered that, sometimes, we have to “hurry history.” I think that presidents John and John Quincy Adams, spouse and son of the thought leader and First Lady, Abigail Adams, would be proud that her portrait now is on Harvard's walls—and of course, its presence makes a big difference to our female students.

Men may resist organizational changes favoring women because they view gender equality as zero sum—if women win, men lose. How then do you enlist men as agents of change?

Few men oppose the idea of benefiting from the entire talent pool—at least in theory. But some are concerned about actually leveling the playing field. In practice, of course, the blind auditions in orchestras have increased competition

for male musicians. And the inclusion of women affects competition for men in all jobs. I understand that increased competition can be painful, but I am too much of an economist to not believe in the value of competition.

There is no evidence that protectionism has served the world well. Enlisting men is partly about helping them to see the benefits of equality. Fathers of daughters are some of the strongest proponents of gender equality, for obvious reasons, so they can be particularly powerful voices when it comes to bringing other men along. Research on male CEOs, politicians, and judges shows that fathers of daughters care more about gender equality than men without children or with only sons. I would urge fathers of daughters to be outspoken in their own organizations and to advocate for equality not just as a broad goal, but to actively help drive the changes I describe here—collecting baseline organizational data, promoting experiments, measuring what works, changing processes to limit the impact of our biased minds and level the playing field, and so on.

A big part is, simply, continued awareness building—not just of the problem but also of the solutions available to organizations. I recently gave a talk on Wall Street to an audience that was male. I started by inviting people with children to raise their hands. Then I asked those with daughters to raise their hands. Many hands were up. I told them that this made my job easy as some of my biggest allies were in the room.

It broke the ice, especially when I told the audience that my husband and I only have sons—who are great feminists, I might add, and in small ways have already brought behavioral insights to their school by reminding the principal to refer to teachers in general as both “he” and “she.”

- Gardiner Morse, a senior editor at Harvard Business Review.

Source: July–August 2016 issue (pp.62–67) of Harvard Business Review,

www.hbr.org



What America's Economy Needs from Trump

New York – Donald Trump's astonishing victory in the United States presidential election has made one thing abundantly clear: too many Americans – particularly white male Americans – feel left behind. It is not just a feeling; many Americans really have been left behind. It can be seen in the data no less clearly than in their anger. And, as I have argued repeatedly, an economic system that doesn't "deliver" for large parts of the population is a failed economic system. So what should President-elect Trump do about it?

Over the last third of a century, the rules of America's economic system have been rewritten in ways that serve a few at the top, while harming the economy as a whole, and especially the bottom 80%. The irony of Trump's victory is that it was the Republican Party he now leads that pushed for extreme globalization and against the policy frameworks that would have mitigated the trauma associated it. But history matters: China and India are now integrated into the global economy. Besides, technology has been advancing so fast that the number of jobs globally in manufacturing is declining.

The implication is that there is no way Trump can bring a significant number of well-paying manufacturing jobs back to the US. He can bring manufacturing back, through advanced manufacturing, but there will be few jobs. And he can bring jobs back, but they will be low-wage jobs, not the high-paying jobs of the 1950's.

If Trump is serious about tackling inequality, he must rewrite the rules yet again, in a way that serves all of society, not just people like him.

The first order of business is to boost investment, thereby restoring robust long-term growth. Specifically, Trump should emphasize spending on infrastructure and research. Shockingly for a country whose economic success is based on technological innovation, the GDP share of investment in basic research is lower today than it was a half-century ago.

Improved infrastructure would enhance the returns from private investment, which has been lagging as well. Ensuring greater financial access for small and medium-size enterprises, includ-

ing those headed by women, would also stimulate private investment. A carbon tax would provide a welfare trifecta: higher growth as firms retrofit to reflect the increased costs of carbon dioxide emissions; a cleaner environment; and revenue that could be used to finance infrastructure and direct efforts to narrow America's economic divide. But, given Trump's position as a climate change denier, he is unlikely to take advantage of this (which could also induce the world to start imposing tariffs against US products made in ways that violate global climate-change rules).

A comprehensive approach is also needed to improve America's income distribution, which is one of the worst among advanced economies. While Trump has promised to raise the minimum wage, he is unlikely to undertake other critical changes, like strengthening workers' collective-bargaining rights and negotiating power, and restraining CEO compensation and financialization.

Regulatory reform must move beyond limiting the damage that the financial sector can do and ensure that the sector genuinely serves society.

In April, President Barack Obama's Council of Economic Advisers released a brief showing increasing market concentration in many sectors. That means less competition and higher prices – as sure a way to lower real incomes as lowering wages directly. The US needs to tackle these concentrations of market power, including the newest manifestations in the so-called sharing economy.

America's regressive tax system – which fuels inequality by helping the rich (but no one else) get richer – must also be reformed. An obvious target should be to eliminate the special treatment of capital gains and dividends. Another is to ensure that companies pay taxes – perhaps by lowering the corporate-tax rate for companies that invest and create jobs in America, and raising it for those that do not. As a major beneficiary of this system, however, Trump's pledges to pursue reforms that benefit ordinary Americans are not credible; as usual with Republicans, tax changes will largely benefit the rich.

Trump will probably also fall short on enhancing equality of opportunity. Ensuring preschool education for all and investing more in public schools is essential if the US is to avoid becoming a neo-feudal country where advantages and disadvantages are passed on from one generation to the next. But Trump has been virtually silent on this topic.

Restoring shared prosperity would require policies that expand access to affordable housing and medical care, secure retirement with a modicum of dignity, and allow every American, regardless of family wealth, to afford a post-secondary education commensurate with his or her abilities and interests. But while I could see Trump, a real-estate magnate, supporting a massive housing program (with most of the benefits going to developers like himself), his promised repeal of the Affordable Care Act (Obamacare) would leave millions of Americans without health insurance. (Soon after the election, he suggested he may move cautiously in this area.)

The problems posed by the disaffected Americans – resulting from decades of neglect – will not be solved quickly or by conventional tools. An effective strategy will need to consider more unconventional solutions, which Republican corporate interests are unlikely to favor. For example, individuals could be allowed to increase their retirement security by putting more money into their Social Security accounts, with commensurate increases in pension benefits. And comprehensive family and sick leave policies would help Americans achieve a less stressful work/life balance.

Likewise, a public option for housing finance could entitle anyone who has paid taxes regularly to a 20% down-payment mortgage, commensurate with their ability to service the debt, at an interest rate slightly higher than that at which the government can borrow and service its own debt. Payments would be channeled through the income-tax system.

Much has changed since President Ronald Reagan began hollowing out the middle class and skewing the benefits of growth to those at

the top, and US policies and institutions have not kept pace. From the role of women in the workforce to the rise of the Internet to increasing cultural diversity, twenty-first century America is fundamentally different from the America of the 1980s.

If Trump actually wants to help those who have been left behind, he must go beyond the ideological battles of the past. The agenda I have just



sketched is not only about the economy: it is about nurturing a dynamic, open, and just society that fulfills the promise of Americans' most cherished values. But while it is, in some ways, some-

what consistent with Trump's campaign promises, in many other ways, it is the antithesis of them.

My very cloudy crystal ball shows a rewriting of the rules, but not to correct the grave mistakes of the Reagan revolution, a milestone on the sordid journey that left so many behind. Rather, the new rules will make the situation worse, excluding even more people from the American dream.

-Source: www.project-syndicate.org

-Joseph E. Stiglitz, recipient of the Nobel Memorial Prize in Economic Sciences in 2001 and the John Bates Clark Medal in 1979, is University Professor at Columbia University, Co-Chair of the High-Level Expert Group



on the Measurement of Economic Performance and Social Progress at the OECD, and Chief Economist of the Roosevelt Institute. A former senior vice president and chief economist of the World Bank and chair of the US president's Council of Economic Advisers under Bill Clinton, in 2000 he founded the Initiative for Policy Dialogue, a think tank on international development based at Columbia University. His most recent book is The Euro: How a Common Currency Threatens the Future of Europe.

Inner Pollution and How to Cope with it

“Character is that on which the destiny of a nation is built. One cannot have a great nation with men and women of small character. If we want to build a great nation we must try to train a large number of young men and women who have character”.

-Dr Sarvapalli Radhakrishnan

The Human Development Index of a nation is usually regarded as a matter of life expectancy, literacy rate, and standard of living of people. But it misses a great dimension —the character of its inhabitants and the values that sustain them. The driving force of a nation lies in its spiritual purpose made effective by free, tolerant but unremitting national will, said Franklin D. Roosevelt.

India (Bharata) was once known for its natural wealth, philosophy, spirituality, and morality.

they are so famous for these qualities that people flock to their country from every side.”

The British scholar-administrators of the 18th century also praised Indians for their simplicity, truthfulness and austere habits. Can India of today claim to have the same high moral standards of yore? Perhaps no, Exceptions notwithstanding, there is a steady deterioration of values among all the sections of society.

Few can discriminate between right and wrong. The intellect has expanded, not the heart. The



The early Greek, Chinese, Persian and Arab adventurers and writers spoke highly about of the character of its natives, their regard for truth, justice, honesty and integrity. Hiuen Tsang (602-664 CE), the Chinese traveller, praised them for their perseverance, sense of service and fairness in dealings.

Al Idrisi, the 12th century Arab geographer (1100-1165 CE), observed : “The Indians are naturally inclined to justice and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known and

virtues of simplicity, self-denial, sacrifice, patience, temperance, equanimity, contentment and cheerfulness, have become a rarity. Self-interest is overriding societal interest. The supreme ideal of seeing god in others has eclipsed.

Education is preparing students for jobs, not cultivating virtue in them. The wisdom of sages of the past is considered outdated. Religion has become an instrument of exploitation of the gullible. God is on sale. The urge for inner discovery has given way to endeavours for material advancement. Money can buy anything, ranging

from goods to human conscience. Truth and sincerity is a great casualty. The ancient social system has collapsed, and families are breaking up as never before.

Despite material progress and achievements in the domain of science and technology, the fair face of India has warts of scandals, scams and violence. There is a general deterioration in the functioning of all the three organs of the government. The Fourth Estate sometimes acts irresponsibly by creating sensationalism, taking sides, stoking communal fire or social differences, or promoting vulgarity.

Corruption, nepotism, crimes against children and women, arms trafficking, illegal drug trade and cyber-crime are on the increase. All this is due to the increasing pollution in the hearts and minds of people.

Etiology of Inner Pollution

While outer pollution contaminates natural surroundings, inner pollution causes damage to the psychic being and has wider implications. Inner pollution is caused by waves of anger, lust, greed, infatuation, vanity and such other vices that erode mental environment and suffocate the soul. Anger begins in folly and ends in repentance, wrote Pythagoras (582-500 BCE). It affects both human physiology and psychology. Anger spoils relations at home, at workplace and outside, and leads to violent and irrational acts.

Lust is degrading; it dissipates life's creative force, and ushers in a sense of guilt in the subconscious mind. Pliny the Elder (23-79 CE), regarded lust as a canker to the mind, and a corrosive to the conscience.

Greed is limitless. It is to the intellect and the heart what sensuality is to the morals, wrote Anna Jameson (1794-1860). Unbridled desires make the soul sick and leave one disgruntled. Infatuation is self-defeating as it eclipses understanding of the true nature of the Self. Pride turning into vanity (ahamkar) isolates and defeats its own end.

Cleansing Mind and Heart

Observance of the laws of hygiene has its merits but equally important is mental cleanliness which is possible by training the mind to dwell on pure and righteous subjects. The Bhagavad Gita suggests the practices of yajna, dana and tapas, for inner refinement. Yajna is not just offering oblations in the sacrificial fire (agnihotra), but the practice of paying five-fold homage to sages, ancestors, gods, creatures and men. It is the way of sacrifice aimed at igniting the fire of awareness and of selflessness within. Dana is not charity but generosity born of compassion — the vision to see one's self in the other. Tapas or austerities, is the offering of the senses in the fire of restraint to purify one's nature and gain endurance.

In the Yoga Sutras, Patanjali refers to five sorrows or hinderances (kleshas), on the pathway of life, namely, ignorance (avidya), egoism (asmita), intense attachment (raga), aversion (dvesha) and excessive fear of death (abhinivesha).

To be free from these kleshas as also for chan-



elling natural impulses and appetites, we should do contemplative self-inquiry at regular intervals so as to cultivate understanding and self-control. By feeding the body with sattvic food and the mind with noble thoughts, we can eliminate cognitive distortions and junk thoughts, and gradually elevate our consciousness from primitive to human to divine state.

If India is to cope with the growing mental pollution, it must return to the higher values of life so ably propounded by our sages, seers, philosophers and prophets from time to time.

The Vedic wisdom of the unity of existence, of family harmony and social integration, the Four Truths and the Eightfold Path of the Buddha, the three jewels (triratna) of Mahavira, the moral commandments of the Ramayana and the Mahabharata, the five controls (yama) and five rules (niyama) envisaged by the sage Patanjali, for self-realisation, the all-inclusive precepts of Adi Shankaracharya and Bhakti-Sufi reformers, the twin concepts of work (Kayaka) and community (Dasoha) laid down by Basaveshvara, the gospels of Sri Ramakrishna Paramahansa, Swa-

ty, and goodness, so essential for moral perfection. Children should be introduced to human values from early childhood so that they become good human beings. Leaders of society in different fields, be it education, religion, politics, business, media, social work or some other, should set noble examples for others to follow.

To cleanse our minds of prejudices, petty interests and conflicts, we should have a broad heart and an all-compassing consciousness. When social relations are losing warmth and becoming artificial, we should learn to respect one another, observe purity of speech, mind and action, and vow to remain free from arrogance, jealousy, pride and cynicism. We should shed wrong perceptions about people, communities and ideas,



mi Vivekananda, Swami Dayananda, Sri Aurobindo, Swami Ramatirtha, Ramana Maharishi and other elevated souls, show how to transcend the lower nature and reestablish ethical and spiritual priorities in life.

Law cannot bring about moral change, but education can. Parents and teachers have the prime responsibility to shape the character of the youth by guiding them to appreciate truth, puri-

and return good for evil in daily life, as admonished by Mahatma Gandhi. At the same time, we should rise above any feeling of guilt by remembering that our true essence is divinity.

-Dr. Satish K Kapoor, a former British Council Scholar, is a noted educationist, historian, religion-writer and meditation teacher

Source: Bhavan's Journal, August 15, 2016

Balance the Doshas and Build your Senses with Ayurveda

At-home treatments deliver fast results for elemental imbalance

No matter how well we take care of ourselves, each of us experiences a continual flux of internal energies and elements that affect our health. Even at our best — when we're eating a good diet, exercising enough, meditating regularly and keeping good company — chances are we're still experiencing a *dosha* imbalance on occasion. Overthinking, sleepless nights, constipation? Too much *vata*. Aggression, defensiveness, heartburn or acne? Too much *pitta*. Low energy, laziness, weight gain? Too much *kapha*. Some of the most effective things we can do to maintain a balanced constitution, the *prakruti* we were born with, are simple at-home treatments centered around self-love and self-care that also act as amplifiers of the best parts about being — our senses. Try these quick and simple methods for balancing the *doshas* and also improve your ability to see, hear, smell, taste, and feel.

Eyes : Eyes are the home of *pitta*, the fire and water-based quality within us. To balance *pitta* through the eyes, add a tiny bit of ghee to the inner eyelids each night. With a very thin layer of ghee on your fingertip, glide your finger across the lower eyelid and/or gently on the white of your eyeball. Through this daily practice, you'll calm *pitta* (read more about the *doshas* here), improve both internal and external vision, and bring greater clarity of mind. It will also reduce redness, dryness and tired eyes.

Ears : Ears are the home of *vata*, the air and space qualities within us. *Karna purna* is a wonderfully soothing way to balance *vata* dosha by putting medicated oil (*karna purna* oil works well) or sesame oil into the ears once per week. Lie on your side and insert 7-8 drops of oil into the ear canal, then gently massage the base of the ear, the cartilage, and the ear lobe. *Karna purna* will help control too many thoughts in the mind, reduce insomnia and anxiety, and will help you stay grounded when traveling. This also enhances your hearing.

Nose : The nose (and chest) is the seat of *kapha*, the earth and water-based quality within us. *Nasya*, or adding medicated *nasya* oil (most often sesame oil with specific Ayurvedic herbs), into the nasal passages will help balance *kapha* within the head and chest. After showering, or after opening up the sinuses with warm steam, tilt your head back and insert 2-3 drops of oil into each nostril. At any point during the day, if brain fog sets in, gently rub ghee inside the nostrils and breathe normally. Because the nose is a direct passageway to the brain, we can improve brain function and become more alert through the *nasya* treatment. This also relieves lung disorders such as chest congestion and bronchitis and heightens your sense of smell over time.

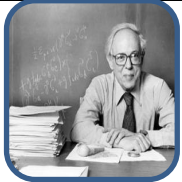
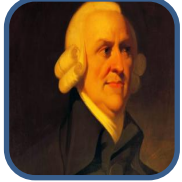
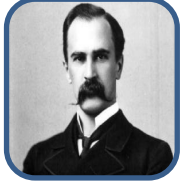


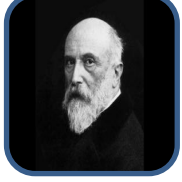


Mouth : Although the mouth isn't the seat of one dosha, we can reduce *kapha* through Ayurvedic methods in the mouth. Each morning, scrape your tongue (use an Ayurvedic tongue scraper or a large stainless steel spoon) from back to front 7-10 times, then rinse the mouth with coconut oil or sesame oil for 5-20 minutes – a process called oil pulling – and then spit the oil into a waste bin. Follow this process by gently massage the gums. Both tongue scraping and oil pulling reduces the heavy *kapha* element, and oil pulling also reduces *vata*. Both processes stimulate our digestion and enhance our sense of taste.

Skin : Our skin is the number one way our body releases toxins, and through weekly dry brushing, *darshana*, or daily self-massage with oil, *abhyanga*, we're not only encouraging the release of toxins and increasing our circulation, we're also improving our sense of touch. If you're trying to lose weight, alternate one day of *darshana* and one day of *abhyanga*. *Darshana* reduces *kapha* in the body, and *abhyanga* reduces *vata*. When *vata* is well-balanced within the body, the other *doshas* will come into balance with more ease. Source: www.spiritualityhealth.com







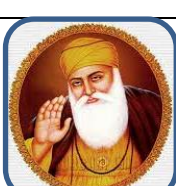


Persons of the Month: India

<p>Raja Ram Mohan Roy (May 22, 1772 - September 27, 1833)</p>		<p>Raja Ram Mohan Roy was the founder of the Brahmo Sabha movement in 1828, which engendered the Brahmo Samaj, an influential socio-religious reform movement. He was known for his efforts to establish the abolishment of the practice of sati, the Hindu funeral practice in which the widow was compelled to sacrifice herself in her husband's funeral pyre in some parts of Bengal.</p>
<p>Sucheta Kriplani (June 25, 1908 - December 1, 1974)</p>		<p>Sucheta Kriplani was an Indian freedom fighter and politician. She was India's first woman Chief Minister, serving as the head of the Uttar Pradesh government.</p>
<p>Bal Gangadhar Tilak (July 23, 1856 - August 1, 1920)</p>		<p>Bal Gangadhar Tilak was a great Indian freedom fighter, national leader and social reformer who advocated Swaraj or Self Rule.</p>
<p>V.S. Naipaul (August 17, 1932)</p>		<p>Sir V.S. Naipaul is a Trinidadian-British writer of Indian descent known for his novels set in developing countries. He won the Nobel Prize in 2001 for his novel, Half a Life.</p>
<p>Bhagat Singh (September 28, 1907 - 23 March 1931)</p>		<p>Bhagat Singh was an Indian revolutionary socialist who was influential in the Indian independence movement.</p>
<p>Dr A. P. J. Abdul Kalam (October 15, 1931 - July 27, 2015)</p>		<p>Dr A. P. J. Abdul Kalam, Former President of India He was the 11th President of India from 2002 to 2007.</p>
<p>Maulana Abul Kalam Azad (November 11, 1888 - February 22, 1958)</p>		<p>Abul Kalam Muhiyuddin Ahmed Azad was an Indian scholar and a senior political leader of the Indian independence movement. His contribution to establishing the education foundation in India is recognised by celebrating his birthday as "National Education Day" across India.</p>
<p>Srinivasa Ramanujan (December 22, 1887 - April 26, 1920)</p>		<p>Srinivasa Ramanujan was an Indian mathematician and autodidact during the British Raj. Though he had almost no formal training in pure mathematics, he made major contributions to mathematical analysis, number theory, infinite series, and continued fractions.</p>










Persons of the Month: World

<p>Abraham Pais (19 May 1918 - 28 July 2000)</p>		<p>A physicist and science historian, Abraham Pais is known for his works on particle physics and his biography on Albert Einstein.</p>
<p>Adam Smith (16 June 1723 - 17 July 1790)</p>		<p>Adam Smith was a Scottish Philosopher and Political Economist.</p>
<p>William Osler (12 July 1849 - 29 December 1919)</p>		<p>William Osler was a Canadian Physician and founding father of Medicine. Osler was one of the founding professors at Johns Hopkins Hospital. Osler founded the medical residency option which he started off in Johns Hopkins Hospital which later spread around the world.</p>
<p>Ernest Rutherford (30 August 1871 - 19 October 1937)</p>		<p>Ernest Rutherford was one of the greatest physicists, often regarded as the father of nuclear physics. He received the Nobel Prize in Chemistry in 1908 "for his investigations into the disintegration of the elements, and the chemistry of radioactive substances."</p>
<p>Abraham Whipple (26 September 1733 - 27 May 1819)</p>		<p>Abraham Whipple was an American revolutionary commander in the Continental Navy. He contributed immensely to the achievement of several milestones in the history of his nation's revolutionary movement. One of his most incredible achievements was that he destroyed the British ship 'HMS Gaspee'.</p>
<p>Adolf von Baeyer (31 October 1835 - 0 August 1917)</p>		<p>Adolf von Baeyer was a well-known German chemist who synthesized indigo, the blue color natural dye used in the textile industry. He also discovered a double salt of copper and barbituric acid.</p>
<p>John Bunyan (28 November 1628 - 31 August 1688)</p>		<p>John Bunyan was a renowned English Christian preacher and writer in the seventeenth century. He was also a famous Christian writer of that time and wrote over 60 religious books, mostly on his preaching and his experiences about walking on the path of Christianity and struggling with the challenges faced on the road to spirituality.</p>
<p>Isaac Newton (25 December 1642 - 20 March 1727)</p>		<p>An extraordinary genius and proficient physicist, mathematician, astronomer and alchemist, Sir Isaac Newton is considered to be the greatest and the most influential scientist who ever lived. One of the paramount contributors of the 17th century Scientific Revolution, he developed the principles of modern physics.</p>

Festivals of the Month: India

<p>Gandhi Jayanti 2 October 2016</p>		<p>Gandhi Jayanti is a national festival celebrated in India to mark the occasion of the birthday of Mohandas Karamchand Gandhi, the "Father of the Nation".</p>
<p>Al-Hijra, Islamic New Year 3 October 2016</p>		<p>In the Islamic religion, Al-Hijra - the New Year - is celebrated on the first day of Muharram, the month in which Muhammad emigrated from Mecca to Medina in 622 CE (the Hijra). The holiday is also known simply as Muharram.</p>
<p>Dussehra 11 October 2016</p>		<p>Vijayadasami also known as Dussehra an important Hindu festival celebrated in a variety of ways in India and world-wide. Dussehra is a form of Dasanan Ravan. The day marks the victory of Shri Rama over Ravana in Treta Yuga.</p>
<p>Diwali 30 October 2016</p>		<p>Diwali or Deepavali is a festival of lights observed on the 15th day of the month of Kartika in the Hindu calendar. Many events are held in Australia to celebrate Diwali. Diwali, which is also known as the "Festival of Lights".</p>
<p>Bhaiya Dooj 1 November 2016</p>		<p>Bhai Dooj is a festival celebrated by Hindus of India and Nepal. It is the last day of the five-day-long Diwali festival and sisters invite their brothers. This signifies the duty of a brother to protect his sister, as well as a sister's blessings for her brother.</p>
<p>Chhath Puja 6 November 2016</p>		<p>Chhath is an ancient Hindu Vedic festival historically native to eastern Uttar Pradesh, North Bihar of India and Mithila State of Nepal. Celebrated on the sixth day after Diwali, Chhath is an ancient festival dedicated to the Sun God.</p>
<p>Guru Nanak Jayanti 14 November 2016</p>		<p>Guru Nanak Gurpurab, also known as Guru Nanak's Prakash Utsav and Guru Nanak Jayanti, celebrates the birth of the first Sikh Guru, Guru Nanak. This is one of the most sacred festivals in Sikhism.</p>
<p>Milad an-Nabi, Id-e-Milad 12 December 2016</p>		<p>Milad an-Nabi, also known as Mawlid al-Nabi, is a holiday celebrated by some Muslims which commemorates the birth of the Prophet Muhammad.</p>
<p>Merry Christmas 25 December 2016</p>		<p>Christmas or Christmas Day is an annual festival commemorating the birth of Jesus Christ, observed most commonly on December 25 as a religious and cultural celebration people around the world.</p>

Festivals of the Month: Australia

<p>Queen's Birthday 3 October 2016</p>		<p>Celebrating the King or Queen of Australia's birthday in Australia dates back to 1788, when Governor Phillip declared a public holiday.</p>
<p>Yom Kippur 12 October 2016</p>		<p>This holiest day of the Jewish year is observed with fasting and repentance. Many Jews will refrain from work and attend synagogue services.</p>
<p>Birth of the Báb 19 October 2016</p>		<p>Baha'i followers celebrate the birth of the Báb on this day, a prophet and forerunner of their faith. Work is suspended on this day.</p>
<p>All Saints' Day 1 November 2016</p>		<p>This Christian day honours saints, known and unknown. Saints are men and women recognised for lives of holiness and devotion to God or who were martyred for their faith.</p>
<p>Remembrance Day 11 November 2016</p>		<p>This day marks the anniversary of the armistice which ended the First World War (1914–18). We observe one minute's silence at 11am in memory of the millions who died or suffered in all wars and armed conflicts.</p>
<p>International Day for Tolerance 16 November 2016</p>		<p>"Tolerance does not mean indifference or a grudging acceptance of others. It is a way of life based on mutual understanding and respect for others, and on the belief that global diversity is to be embraced, not feared." UN Secretary-General Ban Ki-moon</p>
<p>St Andrew's Day 30 November 2016</p>		<p>St Andrew is the patron saint of Scotland. His feast day, 30 November, is the national day of Scotland.</p>
<p>Chanukah 24 December 2016</p>		<p>Chanukah (Hanukkah) commemorates the recapture and rededication of the Jerusalem Temple. It lasts for eight days and nights, and each night an additional candle is lit.</p>
<p>Merry Christmas 25 December 2016</p>		<p>Christmas Day falls on December 25 and is an occasion for Christians to celebrate the birth of Jesus. Many people, even if they are not Christian, give each other gifts, prepare special meals and decorate their homes at this time of year.</p>

Mohandas Karamchand Gandhi

"These are Christmas gifts from Lord Willingdon, our Christian Viceroy", he remarked.

It was on August 7, 1942 that Gandhi announced his "Quit India" programme, which inspired people everywhere.

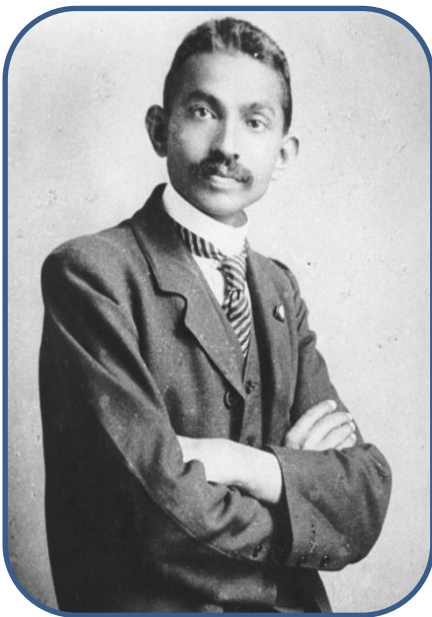
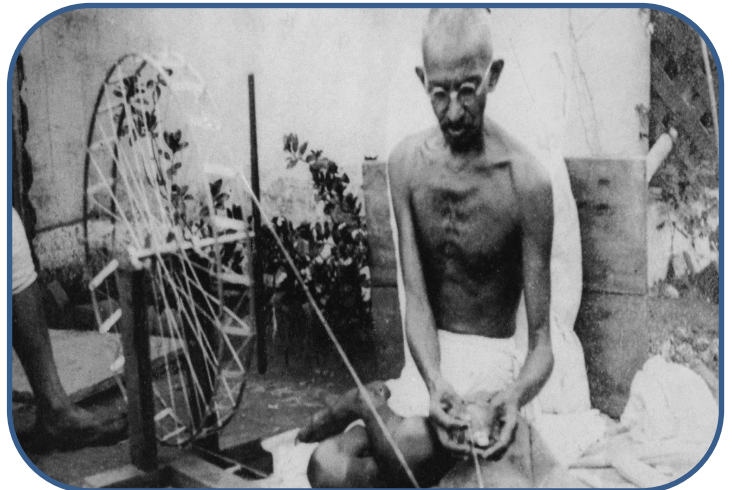
The British replied in their usual way. In the early morning of August 9, Gandhi and other leaders of the Congress were secretly arrested and whisked away to various places under police guard.

The whole of India was aghast. Everywhere people protested and desperately tried to hamper the administration in every way possible. The British government took stern measures and India became a land of armed occupation.

Gandhi was locked up in the Aga Khan

Palace with other leaders like Sarojini Naidu, Miraben and Kasturbai.

There was no alternative but another fast, a fast for 21 days which the Viceroy called "a form of political blackmail". Many of the members of the government resigned in protest but it made no difference.



-To be continued...

-Mrinalini Sarabhai, an internationally recognized dancer and choreographer is a director as well as an author of scholarly books, novels and children's books. She is closely associated with Bharatiya Vidya Bhavan for the past more than three decades. The Bhavan has published her book 'Sacred Dance of India', 'The Mahatma and the Poetess', a selection of letters exchanged between Gandhiji and Sarojini Naidu edited by Mrinalini Sarabhai.



Source: Mohandas Karamchand Gandhi by Mrinalini Sarabhai, Bhavan's Book University, Bharatiya Vidya Bhavan, Mumbai, India

Rewind

Sister Nivedita

"There has arisen a champion for India from an unexpected quarter, as was the way with champions of old. Not from a far country, however, nor from masculine ranks, a strange people, nor from masculine ranks, has this new champion come. She is a lady, belonging to the Ruling Power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of the women in India. Miss Margaret Noble is her name, and though she has been admitted a member of the Order of Ramakrishna and, as 'Sister Nivedita' is now in England addressing audiences in various places"



That was what the London correspondent of the Hindu, Madras, had to report of Miss Noble whose birth centenary year begins on October 28. From the time she had learnt to plait her own hair, Miss Noble had been a relentless seeker of Truth. That characteristic in her was hereditary, for she was born in a family of preachers; but paradoxically enough she could not find any satisfaction in her quest of Truth.

Her childhood dream showed signs of taking a practical shape when in November 1895 she chanced upon Isabel Margesson who invited her to listen to a Hindu Monk. So much was Miss Noble impressed that she made a snap decision to make the monk her guru, and to follow him like the shadow follows the lamp. This Hindu monk was none other than Swami Vivekananda. Miss Noble was greatly impressed by the Swami's striking personality and ingenuity of thought. She was tremendously fascinated to hear of the teachings of the Gita; and seeing how enthusiastic and zealous she was, Swami Vivekananda nursed the idea of making her a disciple.

When he returned to India in 1897, Swami Vivekananda wrote to Miss Noble from Calcutta on the subject of her becoming his disciple and working in unison for the redemption of mankind. But being awake to the aristocratic way of her living and the cold climate in London, the Swami thought it only fair to exhort Miss Noble of the hazards and crude way of living in India.

On July 29, 1897, he wrote to say that he was convinced of her desire to work for the uplift of Indian women and of mankind as a whole, but added that there were many snags. " You cannot form any idea of the misery, the superstition, and the slavery that are here," wrote the Swami. "You will be in the midst of a mass of half-naked men and women with quaint ideas of caste and isolation, shunning the white skin through fear or hatred, and hated by them intensely. On the other hand you will be looked upon by the white as a crank and every one of your movements will be watched with suspicion" - Emile Gomez

*From Bhavan's Journal October 23, 1966
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Flash Back

Kulaptivani

Health and Vitality

According to my experience, what keeps up the vitality of the body and mind is minimum of food, modicum of exercise and maximum of sleep, together with continued and unwavering interest in different aspects of life; more than anything else, considering regrets as a cardinal sin to be avoided at all costs and submission to the will of God as the best of tonics.

Dr K.M. Munshi
Founder, Bharatiya Vidya Bhavan



The Test of Bhavan's Right to Exist

The test of Bhavan's right to exist is whether those who work for it in different spheres and in different places and those who study in its many institutions can develop a sense of mission as would enable them to translate the fundamental values, even in a small measure, into their individual life.

Creative vitality of a culture consists in this: whether the 'best' among those who belong to it, however small their number, find self-fulfilment by living up to the fundamental values of our ageless culture.

It must be realized that the history of the world is a story of men who had faith in themselves and in their mission. When an age does not produce men of such faith, its culture is on its way to extinction. The real strength of the Bhavan, therefore, would lie not so much in the number of its buildings or institutions it conducts, nor in the volume of its assets and budgets, nor even in its growing publication, culture and educational activities. It would lie in the character, humility, selflessness and dedicated work of its devoted workers, honorary and stipendiary. They alone can release the regenerative influences, bringing into play the invisible pressure which alone can transform human nature.





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51544008

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www.taxationguru.com.au +61 2 9283 5888