



HSvj FOUNDATION's

BHARATH BYTES



BRINGING FACTS TO YOUNGER GENERATIONS





contents

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|----|---------------------------------------|----|---------------------------------|
| 03 | PHILOSOPHY | 11 | ASTROLOGY |
| 04 | EPICS AND PURANAS | 12 | SCIENCE & TECHNOLOGY |
| 07 | GREAT PONTIFFS & ACHARYA'S | 13 | YOGA |
| 08 | ANCIENT HISTORY | 14 | CURRENT AFFAIRS |
| 09 | MEDICINE | 17 | ADVICE FROM EXPERTS |
| 10 | FOOD AND HYGIENE | | |

PHILOSOPHY

THE DIFFERENCES BETWEEN SCIENCE AND PHILOSOPHY

By: Siddharth Kumar R.

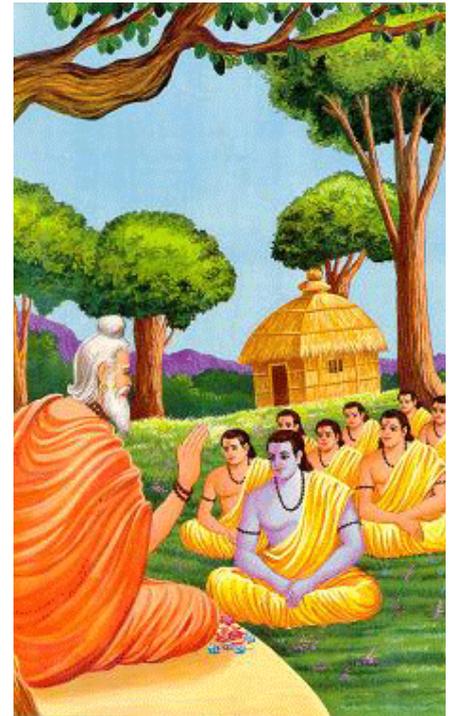


Having understood the need for undertaking philosophical enquiry, it is (equally) essential to understand the distinction between philosophy and science. Philosophy studies the world (or universe) as a whole, while science studies it piecemeal. A study of the world may be divided into different branches like botany, astronomy, chemistry, etc. Each of these branches is studied separately by science. One other distinction is that, while science is empirical, philosophy is a priori. Laws and theories of science are worked out using observation and testing. If the laws are supported by facts of experience, they are accepted; if not, they are rejected. Philosophy, on the other hand, is a priori, i.e., the facts are said to be trans-empirical in nature. In other words, such facts can be neither confirmed nor disproved by sense experience. Philosophy deals with an analysis of basic concepts, which are very general and abstract like space, time, cause, matter, self, etc. When these concepts are combined to provide a thought-process, several problems arise while formulating concepts/theories. For instance, it is essential to ensure that the philosophy is able to remain consistent with facts of experience. Although philosophy is more concerned with entities of a trans-empirical nature, it is imperative that philosophy does not explain away the empirical entities without an adequate explanation. Furthermore, (formal) logic has played a very vital role in philosophical development. In fact, rival schools of thought would often try to show that the opponents' views, if accepted, would result in logical absurdities. Therefore, a successful philosophical doctrine must take cognizance of all these problems and provide a suitable solution. In the upcoming articles, we shall observe as to how Dvaita has successfully solved many complex problems.

INDIAN PHILOSOPHIES

By: Srinivasan Pranesh

Philosophies are also called Darśanās because they enable us to see or vision the truth. In India, philosophies are subdivided as Āstika Darśanās or theistic philosophies and nāstika Darśanās or atheistic philosophies. Irrespective of whether a philosophy believes in God or not, they are classified as theistic and atheistic, based on their belief in eternal Vedās. Philosophies that are based on Vedās are considered theistic and those which do not believe in Vedās but are purely based on the knowledge of prophets who propounded them are considered atheistic. It is surprising to see that, even some philosophes that don't believe in God are accepted as a theistic school because they believe in Vedās. There are nine philosophies originated in India via Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā (popularly known as Vedānta), Buddhism, Jainism and Cārvāka. The former six are propounded with Vedas as the basis and the later three are based on the knowledge of prophets who propounded them. Uttara Mīmāṃsā/Brahma Mīmāṃsā, or Vedānta Sūtrās of Veda Vyāsa Devaru (Lord Śrīman Nārāyaṇa) obviously excels among the nine philosophies. Based on interpretations of Vyāsa Vedānta, several philosophies arose. Tattvavāda of Srīmad Ānanda Tīrtha Bhagavad Pādar (Śrī Madhvācārya) excels among those philosophies. Śrī Madhvācārya to the best extent, reflected the mind of Veda Vyāsa Deva as it is. Other two popular branches based on Vyāsa Vedānta are Māyāvāda (popularly known as Advaita) of Śrī Śaṅkarācārya and Viśiṣṭādvaita of Śrī Rāmānujācārya. There are various disagreements between the branches of Vyāsa Vedānta, based on the interpretation of scriptures.



EPICS AND PURANAS

KUNTI - THE MOTHER OF PANDAVAS

By: Anuradha Sridhar

Six important aspects are enumerated in the 'Aadi Parva.' of Mahabharata.

VistAram kuruvanshasya gAndhAryAH dharmasheelataM

Kshatu: pranjnAM dr^itiM kuntyA: saMyag dwaipAyanoabravit ||

vAsudevasya mhAtmyaM pANdavanAM ca satyatAM durvr^ittiM dArtarAshtrAnAM uktavan bhaghavan r^ishi: ||

- 1.gAndhAryAH dharmasheelataM = Awareness of Dharma in Gandhari
- 2.Kshatu: pranjnAM = Uprightness in Vidura
- 3.dr^itiM kuntyA: = Courage in Kunti
- 4.vAsudevasya mhAtmyaM = Greatness of Krishna
- 5.pANdavanAM ca satyatAM = Truthfulness in Pandavas
- 6.durvr^ittiM dArtarAshtrAnAM = Wickedness of the Kauravas

Among the six, 'Kunti's courage,' is mentioned as the third aspect. We can find several examples of her tolerance and courage in the Mahabharata which should guide and inspire readers. Kunti married King Pandu and lived in the palace of Hastinapura for only a few years. After that, Pandu decided to leave to the forest and without a question, she followed him. As fate would have it, while they lived in the forest, Pandu fell prey to the curse of a 'Rishi' and due to this Kunti was unable to touch him. So, she had to be blessed with children, by the Devas.

Later when Pandu died, she was left with the five Pandavas, who were just entering their adolescence. On advice from the 'Rishis munis' in the forest, Kunti returned to the palace once again. But even here she had to be accommodative to Gandhari. She had to silently suffer the atrocities of Duryodhana and Dritharashtra. Although Vidura, her brother-in law, did support her, he could not do much for her. Later when Pandavas were exiled to the forest, she lived in Vidura's house. She could perceive no future for herself nor for her children. Yet, she stood firm on Krishna Bhakti which was her only foot hold. This made her courageous and did not allow her to entertain any negative suicidal thoughts.

After all the trials and tribulations of life, when finally, her son Yudhishtira emerged victorious in the war, Krishna coronated him on the throne and was about to leave for Dwaraka. Kunti could not tolerate this separation from Krishna. In spite of facing so many problems she praised Krishna in her prayers and remembered every incident in her life and expressed gratitude for His protection. She also strangely prayed to Krishna asking Him to give more problems! She said,

Vipada: santu na: shaswath tatra tatra Jagath pate Bhavatoa darshanam yathsyaath apunarbhava darshanam ||
1-8 - 28 Bhagavata



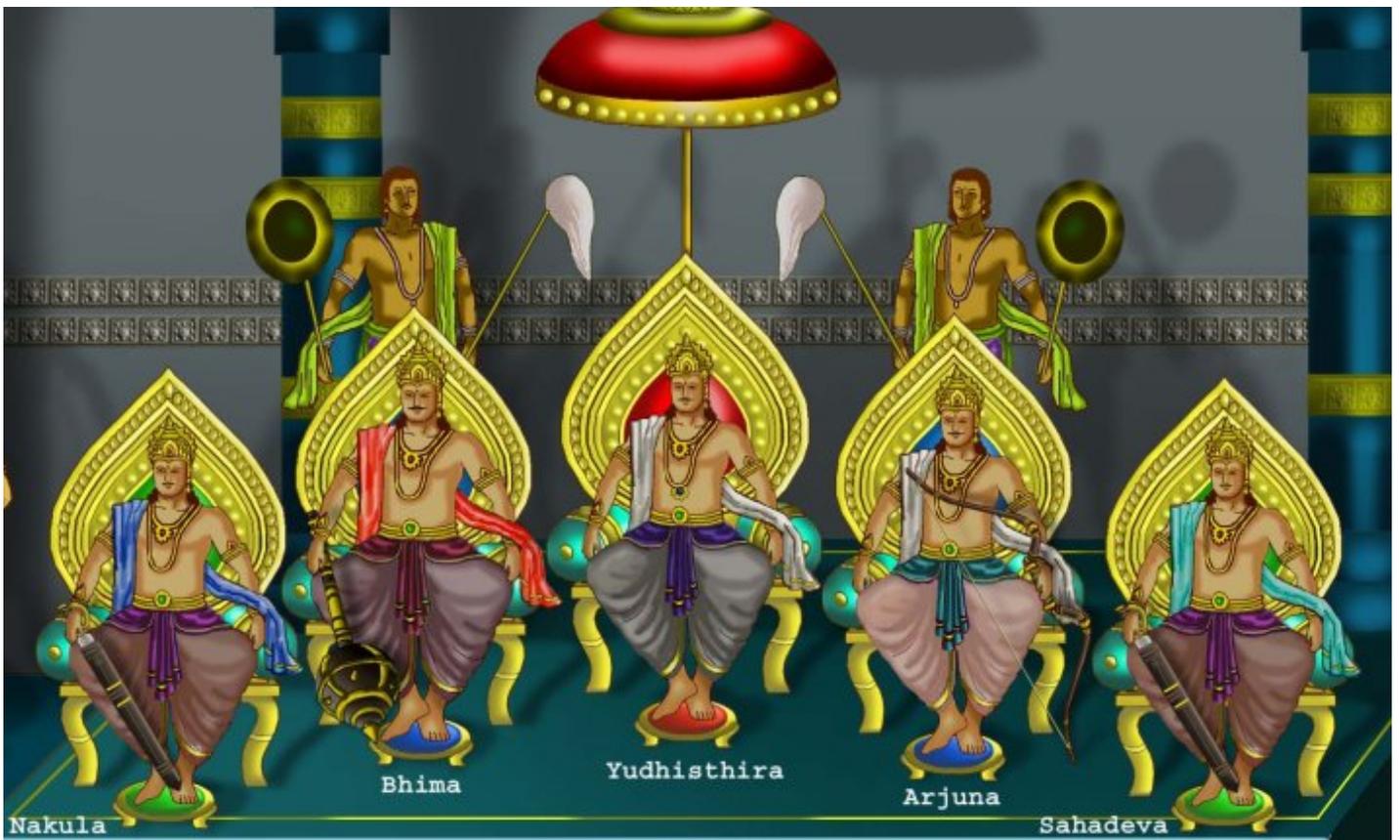
KUNTI - THE MOTHER OF PANDAVAS continued...

Towards the end of the Mahabharata, we come to know that Kunti after having fulfilled all her duties, decided to leave to the forest along with Dritharashtra and Gandhari. Her children prevented her from going. They tried to convince her in several ways. At that time she said to Dharmaraja, who had supported the Mahabharata war purely in the wake of justice. She expressed happiness on justice rendered to her daughter-in-law, Draupadi, which was the main cause of concern for her. Now, with the help of Krishna, 'Dharma' was established in the Kingdom, she would like to retire to the forest for her spiritual upliftment. She advised her children to remain true to 'Kshatra Dharma.' So, saying she left to the forest, blessing her children 'dharma te deeyataam buddhi: manastu mahadastu cha' - Let the Mind and intellect always follow Dharma.

Let this prayer of Kunti, her courage and steadfast devotion to God inspire us to face challenges in life with a positive attitude. Compared to Kunti our problems in life are trivial. 'Krishna, give me more troubles in life. Because only if I face troubles, I will pray to You and repose faith in You. When I pray, You will appear and when You appear, I will be blessed with Moksha, the blissful state. I need not have to return to this sorrowful samsara again!!' - This was the logic of Kunti's prayer.

In this manner, it is but surprising, that Kunti, who in spite of so much suffering in life asked Krishna for more problems! A true devotee is prepared to face any problems and suffering in life because they accept it is a divine plan for their upliftment.

Kunti further said, 'Oh Krishna let my mind always repose faith only in You. Just as the flow of River Ganga is unceasing towards the Ocean, similarly let my devotion flow incessantly from my heart to reach Your feet.



EPICS AND PURANAS

By: Guruprasad Varadharajan
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CORPORATE GOVERNANCE AND OUR EPICS



Governance is from the word "gubernate" which means to steer (guide). Corporation is derived from the Latin term "corpus" which means body. Corporate governance would mean to steer (navigate) a company in the desired direction and the responsibility to steer is with the board of directors/governing body. Every Board room is talking about Corporate Governance. Corporate Governance is nothing but a step towards strengthening the organization so as to face the challenges. Challenges posed by increasing competition at Domestic and International levels. Ramayana and Corporate Governance:

Rama counsels Bharata when he meets in the forest and pleads Rama to return back to Ayodhya :-

- i. Importance of quality of ministers, since quality advise is the key to effective governance.
 - ii. importance of having strategy sessions in administration.
 - iii. prefer one wise man than having a thousand of fools.
 - iv. treat the soldiers well and pay their legitimate wages on time.
 - v. traders need to be ensured of a fear-free environment and their grievances should be redressed promptly.
 - vi. protect the forests and livestock, good irrigation facilities are important.
- Thus Rama gave valuable tips to Bharata on good governance.

Governance and Mahabharatha

The Kauravas and Pandavas are related but from different branches of the same family. Together they serve as directors of the family-managed kingdom. The non-executive chairman is Dhritrashtra. He relies on Sanjaya, the secretary, to tell him what is going on. Dhritrashtra is well-intentioned, but is overwhelmed by his son, the strong-willed managing director is Duryodhana. He dominates the board and the mind of the non-executive chairman. There are two non-executive family directors, of whom Shakuni, the chairman's wife's brother, is prominent. He is constantly plotting behind the scenes and carries fake stories to Duryodhana. The other non-executive family director is Karna, who is a permanent yes-man to whatever Duryodhana utters. The finance director is Yudhishtira, thoughtful and observant. He is also perceived to be the person who knows what is right for the organisation.

The operations director is Bhima, a person of strength and reliable operational delivery with precision. The aggressive marketing director is Arjuna, a fine professional and valued for a sharp instinct and skill. The general counsel is Krishna, very knowledgeable. There are three independent directors, whose key qualification is to be, as far as possible, emotionally equidistant from both sides of the family. Bhishma has rich managerial experience and is wisdom incarnate. He has only one problem: He misses speaking up at the right time. Vidura, another independent director, is upright and ethical, and hugely valued as an insightful independent director. There is also a woman director Kunti, an astute and worldly-wise professional, but cannot influence the deep ongoing. Modern day Corporate Governance which is a buzz word has been practiced in India many eons ago. Hence, youngsters should feel proud of the heritage of Bharatha.

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GREAT PONTIFFS AND ACHARYA'S

“MADHWACHARYA DARSHANA” – BLESSED TRIP

By: Muralidharan Haragopal

“Oh Master Anandateertha, you are the Acharya of the three worlds You have unflinching devotion in the holy feet of Lord Vishnu. Let the holy dust of the lotus feet gracefully purify us. Bharatidevi, the goddess of speech, worshipped by the three worlds With her moon-lit smile showed love, devotion in thy holy feet Let the dust of thy feet always purge and purify us” – Sri Trivikrama Pandita in Vayu Stuti. With the grace of acharya's feet dust, we (my wife and I) both completed the most blessed trip from Sri Krishna Jayanthi (29th Aug 21) to Sri Ganesha Chaturthi. Our majority days of stay were in Pajaka and Udupi. The primary objective of this article (published in parts called “Dharshana”) is to provide information to interested readers about some of the recorded and unrecorded incidents/miracles of acharya and their disciples to help enhance bakthi toward Acharya and Lord Hari. The secondary objective is to help navigate some of the unknown places if you want to take the trip.

Darshana I:

We were experiencing the blessings of acharya every moment when we stayed in his house (**Pajaka**). We felt it was our home throughout the stay. Our 1st dharshana was of Sri Ananthapadmanabha Swamy, from the early morning till evening with pin drop silence. This deity is in the middle of the house, pooja temple (not room) the only biggest place in the acharya house, so whatever we do in the house will be around this deity. Lord Ananthapadmanabha is the prime deity of Sri Madhwacharya's family, and it is said to have been worshipped by the Pandavas. The idol of the Lord shines amidst the naturally lit oil lamps and the lovely areca nut tree, flowers and it is a bliss to the eyes. Acharya's parents worshipped this Lord to beget Jagat guru as their son after offering many sacrifices and vrathas, then Acharya, his brother Sri VishnuTirtha. Sri Vadhiraaja swamy and many other devatas have worshipped this idol. We cannot express in words of the pristine divinity maintained without losing the tradition till now due to the dedication and bakthi/devotion by Sri Madhvacharya and their family, and superbly managed by Sri Kaniyuru Mutt. Our shashtanga pranams to Swamiji and Sri Madhvacharya for their courteousness and virtuous deeds. The beautiful idol of Lord Ananthapadmanabha along with Sridevi and Bhudevi is in centre of the house (may be for this reason acharya's father was called as “Madhyaheya bhatta in those days!) Normally when we hear of Lord Ananthapadmanabha we see in sayana pose, but it is in seated position, which gave us the additional surprise.



The Lord Anantha's idol is not more than 2 feet and is made of Panchaloha (a blend of 5 metals used in making the Hindu idols - Panchaloha is traditionally described as an alloy of Gold (Au) silver(Ag), copper(Cu), zinc(Zn) /lead and iron(Fe) as the major constituents), may be more than 5000+ years old. SriNarayana Pandita in his Madhva Vijaya Chapter 2.18. prostrates; “Let us take shelter with Narayana, our family deity, who has infinite and perfect auspicious qualities, which constitute his body and is an ocean of kindness. He was the deity whom Kardama, Parashara and Pandu and others worshipped in the past, by which they were granted the boon of having sons, who were full of auspicious qualities.” Vishesha phala:Knowing this and contemplating of Lord Ananthapadmanabha will bless people to beget beautiful intelligent noble child. And for those who have children, will help to enhance their knowledge and intellect towards Lord HariVayu.

INTRODUCTION TO HOMEOPATHY

By: Dr. Rekha Srinivasan B.H.M.S,F.Hom (Psych)

Homeopathy was discovered by Dr.Samuel Hahnemann of Germany in the early 18th century. He not only wrote the Theory of law of similars or 'like cures likes' but also developed medicine which can be easily applied to sick people and cure them without many side effects. This has been mentioned in old texts such as Vedic literature and even Hippocrates and Paracelsus talk about diseases cured by similar substances which caused similar symptoms in the healthy person before. Homeopathy is a therapeutic system, meaning it is a part of medical science which uses medicines to treat dynamic diseases caused by factors within our human body (intrinsic factors). Thus, it helps all living beings survive, including animals and plants.

How Homeopathic remedies work

The best example for homeopathic remedies are onions which cause watering as well as burning in the eyes as well as a cold like feeling. Medicine prepared from onions is given when a person gets a severe cold, and burning/watering of eyes are symptoms. So, homeopathic doctors study drug pictures or medicinal qualities of many substances and treat by matching symptoms similarly present in sick individuals. So its big work of matching exact symptoms or similimum; better matching more chances of cure. So when COVID-19 comes, all we need to do is show symptoms of most of the individuals affected by it and match them with medicine symptoms and treatments. We need knowledge of disease for knowing if the case will be cured, and not for medicine choice. That's the difference between modern medicine and homeopathy. We can treat any disease based on symptoms first. So, medicines such as arsenic album and also individual homeopathic treatments are helping millions of people worldwide.

So how do the remedies actually work? This is the question that makes people think homeo is unscientific but many advances in immunology, NanoMedicine and epigenetics have been helping to give a working model of it. Science has yet to catch-up on the science of Homeopathy. When a disease causing agent like a virus or bacteria enters the body, our defence system along with the white blood cells and immune cells get activated and kill it. But disease agents like COVID-19 can trick our body and the reaction is not enough to kill that or there is excess of the virus so our body is not strong enough to fight back and eventually dies.



Homeopathic medicine mimics the disease causing agent and the defence system is activated. The effect of the medicine fades away over time but the defence system kills the virus or bacteria and rectifies all problems and makes us disease free.

It is not a system of medicine like ayurveda which has all branches such as anatomy, physiology and surgery knowledge developed 5000 years back. In Ayurveda, medicinal correction of tridoshas is one part and roughly Homeopathic treatment is like that. We homeopaths gain knowledge of all branches of medicine or allied subjects just like other medical students. Like the tridoshas in homeopathy, disease is caused by the three major miasms or defects in our system carried through genetics. This correction of base miasm is important as to cure disease and improve general health and to have healthy children as well. So it is safe for all, even for pregnant women and newborn babies.

FOOD AND HYGIENE

By: Anuradha Sridhar

Drona's son, Ashwattama Acharya, is another example in Mahabharata who was affected by the food given by Duryodhana. Ashwattama is no ordinary soul. He is the avatara of Rudra. He is said to be one among the 'Chiranjeevis'. Yet when he associated himself with Duryodhana and had the food given by him, he lost his credibility. Drona was a person with meagre possessions. His son, Ashwattama, had never tasted pure milk. His mother fed him with rice flour mixed with water, as milk. But one day Ashwattama happened to drink pure cow's milk given by Duryodhana and realized the taste of real milk. He then refused the flour mixed with water. Finally, that milk which he drank in Duryodhana's house made him go to the extent of promising Duryodhana that he would kill the Pandavas' five children. He also promised him in the battle field that he would beget a son through Duryodhana's wife and make him the king of Hastinapura. Because of this he committed the bizarre act of killing the 'Upa Pandavas' in the night when they were asleep. Finally, he also aimed the 'Brahmastra' to kill the Pandavas' grandchild Parikshith, who was growing in the womb of Uttara, Abhimanyu's wife.

Rudra who was 'Ashwattama' also took another avatara as Shukha Muni, son of Shri Vedavyasa. At that time, he heard the Bhagavata from Shri Vedavyasa. Later when Parikshith Raja was affected by the curse by Shameeka Rishi for having put a dead serpent around his neck, Rudra, as Shukamuni, appeared before him to narrate the Bhagavata and made him attain Moksha.

What is the difference between the two incidents? Both were avataras of Rudra? As Ashwattama, why did he attempt to kill Parikshith, but as Shukamuni he wanted to protect Parikshith by narrating the Bhagavata to him? It is because as Ashwattama, he had food offered by Duryodhana, who is none other than avatara of Kali. But as Shuka muni, he was born as the son of Vedavyasa, avatara of 'saakshaat Narayana.'

So, food is not just what we eat. It is about what we feel, what we think. What are we feeding ourselves spiritually and how are we using our energy to either serve us or drain us? This in turn means that the people who cook for you, who feed you your food, who grow your food, their energy, their vibes, their knowledge, thinking, emotions and care for the quality of the food all goes into your dish.

Food and your connection

We are all interconnected and rely on each other to co-exist on this planet. Whether it be the fruit and vegetables at the shops, or the food on your restaurant plate or the food served with loving care at home, we need to be aware of this interconnection. In this way food takes on a new meaning on all levels - energetically, spiritually, mentally, emotionally and physically. So, if you are not feeling well, begin to look at more than just your physical body. What is not working for you on these other levels? What is the best way to lessen the effects of the food consumed by us? It is to sanctify the food with a prayer. This is done as 'naivedhya' in the traditional way. A prayer before every meal can do wonders.



ASTROLOGY

ASTROLOGY - A COMMON MAN'S GUIDE PART 2

By: Dr V Krishnakanth PhD

There were 18 'Siddhanta' (schools of thought) in Indian Space Science. They were perceived by 18 Rishis. So, they were all named after them. They are:

1. Soorya	2. Pitaamaha	3. Vyasa	4. Vasishta
5. Atri	6. Paraashara	7. Kashyapa	8. Narada
9. Garga	10. Mareechi	11. Mano	12. Angeerasa
13. Lomasha	14. Poulika	15. Chyavana	16. Yavan
17. Brigu	18. Shounaka		

Among them Lomasha, Poulika and Yavana are Greek names, and have been classified under Greek Astronomy. Apart from this, Parashara's Hora Shastra mentions 19 Siddhantas. However, at present they are not available. Varahameerara in 'Pancha Siddhantika' has compiled five schools of thought. In India, Aryabhatta is the pioneer to present a structured compilation of 'Astronomy' known as 'Aryabhateeya.' Later research was carried out in astronomy by several well-known researchers in India, and it was taken to advanced levels. In India, literature about astrology is found only in 'Sanskritam'. Varahameera who is the pioneer in 'Jyothisha Shastra' (Astrology) has written 'Brihath Samhita.' Indian astrology is based on this book. Varahameera's other book 'Bruhath Jataka' is a book of reference even today for several astrologers. The calculated astrological results given in the book is recognized by the scientists of today. After Varahameera, several books on 'Jyothisha Shaastra' are given by Parasharar, Kalyana Varma, Mandireswara, Shripati, Keshava, Dundiraj, and Neelakanta. The literature on 'Jyothisha shaastra' Literature can be classified into three sections.

1. Ganita Skandam
2. Jataka Skandam
3. Samhita Skandam

Ganita Skandam

This includes Siddhantam, Tantram, Karanam and Vaana Shaastram. It helps in several mathematical calculations with regard to planets, stars etc. Based on this 'Panchanga' (calendar), 'Time' is calculated.

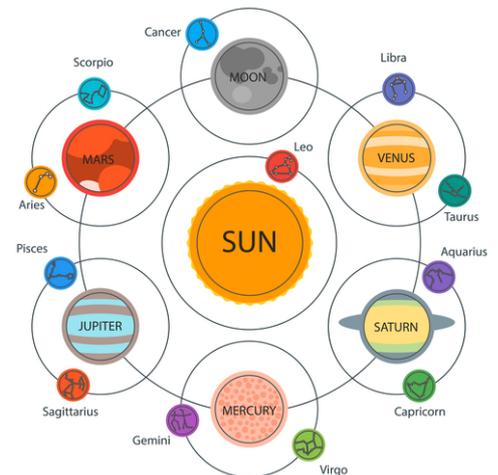
Jataka Skandam

It has two divisions known as 'Hora' and 'Taajiga.' With the help of this the position of planets and stars can be understood which helps in prediction of results accordingly.



Samhita Skandam

This helps in the calculation of the 'Muhurtam,' 'Vastu,' 'Varusha Pani' and 'Aaroodam.' With the help of 'Muhurtam' one can calculate 'auspicious time' for several functions. 'Vastu' helps to choose an auspicious time for starting the building of a house, temple, and also for performing rituals related to them. 'Varusha Pani' predicts 'meteorological' occurrences. 'Aaroodam' helps to predict results for a particular question. Several books have been written based on classifications in this manner. They are all originally available only in 'sanskritam.' It has been translated to other languages which helped others to learn about astrology. They also came forward to do further research in this subject. Astronomy, over time transformed into 'Astrology' and gradually began to individualize 'Jatakam' (Horoscope) giving personalized predictions based on them.



SCIENCE & TECHNOLOGY

By: Shreenidhi Jaganmohan

As said in the previous article, AI is one of the most predominant concepts that is drastically increasing in our world today, affecting us both positively as well as negatively. There is a preconception that Artificial Intelligence will solely bring us benefits, however these are myths. As such, Artificial Intelligence also plays a major role in negatively impacting the society that we live in. Rajiv Malhotra says in his book 'Artificial Intelligence and the Future of Power', "On the one hand AI is the holy grail of technology; the advancement that people hope will solve problems across virtually every domain of our lives. On the other hand, it is disrupting a number of delicate equilibriums and creating conflicts on a variety of fronts." These disruptions can be categorised into five different 'battlefields' (it is understood that each of these battlegrounds have multiple players locally, globally and internationally each and every one competing with high stakes). According to Malhotra, these battlegrounds include: the battle for economic development, power in the new world order, psychological control of desires and agency, metaphysics of the self and its ethics as well as the battle for India's future.

Economic development and jobs:

1. Is concerned with the extent of human work that will soon be replaced by artificial intelligence over the period 20 years.
2. A significant portion of blue and white collared jobs (those identifying from jobs in the manufacturing sector as well as suit-and-tie workers respectively) will become obsolete or changed so that workers will need to re-educate themselves to remain viable.
3. May trigger social instability as well as unemployment especially for countries where majority of the population lacks the education that is necessary to survive this technological change.

Global Power

1. Countries such as China and the US use Artificial Intelligence as a weapon to obtain global domination.
2. Both of these countries identify AI as the most prized, helping them in their race for leadership in economic and political affairs.
3. These countries such as China and the US are already very heavily invested in Artificial Intelligence and control the wide range of AI invested properties such as investments, market share key resources etc.

Psychological control and agency

1. Nowadays, people rely heavily on the internet and so their quest for knowledge and critical thinking is lessening.
2. The deep knowledge of devices and machines has most definitely led to the shallowing knowledge of humans.
3. Technology has the power to alter peoples' psychological behaviour and emotions through the hijacking of social media users.

Metaphysics

1. The digital industry that is empowering self-determined systems is moving in an opposite direction to those of consciousness.
2. The pleasantness of digital humanisation only seems pleasant as pleasure and pains are artificially simulated to create a life that is delusional.
3. The only reason why AI is successful in commercial and technical industries is due to the fact that it is built on an assumption that biology and mind are algorithmic machines that can be manipulated.

India's future

1. India is especially vulnerable to the threat of AI due to high unemployment, poor education as well as overpopulation.
2. Due to the lack of involvement in AI technologies, India is mainly dependent on other countries for the production of technology.
3. India has misused its software league by allowing policies of its leaders to sell them out as cheap labour to make quick profits.



YOGA

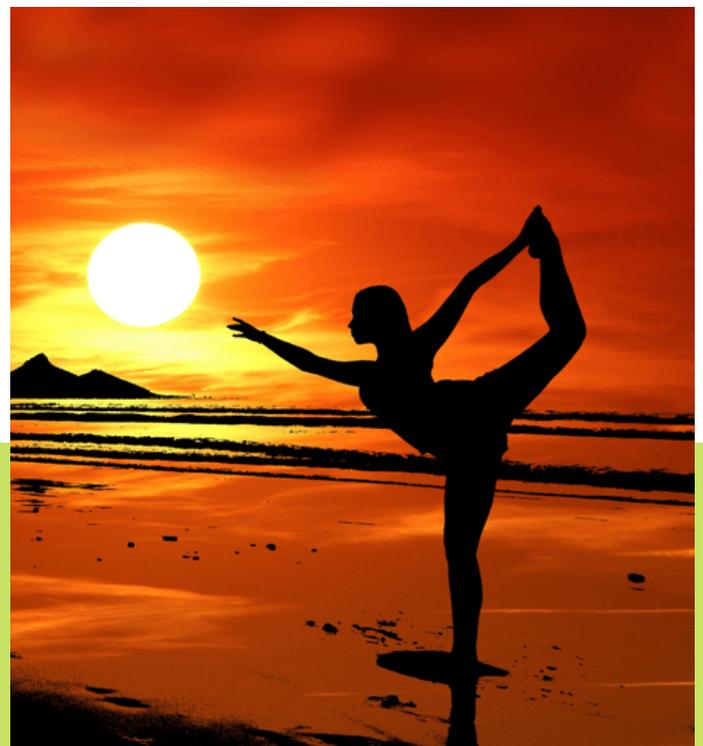
By: V. Lalitha Yoga Practitioner

Yoga means "union" and leads to an integration of the mind and body. It facilitates change based on the principles of reflection, integrity and awakening. Yoga is safe and is practised even by kids and older people. There is no use of hard equipment, but only movements of the body for the extension. Yoga is more than a physical exercise. Yoga offers man a conscious process to solve the menacing problems of unhappiness, restlessness and emotional distress, hyperactivity, etc., in the society and helps to evoke the hidden potentialities of man in a systematic and scientific way, by which man becomes a fuller individual.

Benefits as mentioned in Patanjali yoga sutras, yoga is a process of all-round personality development by:

1. Deep relaxation at a muscular level
2. Slowing down of the breathing and maintaining balance at a pranic level
3. Increasing creativity and will power on a mental level
4. Sharpening the intellect and calming down the mind at an intellectual level
5. Enhancing the happiness in life and equipoise at emotional level
6. Manifesting the innate divinity in man in all aspects of life.

So, yoga exercises help people to be aware of the interconnectedness between their physical, mental and emotional level. The benefits of yoga to the body are numerous and different i.e., physical, mental, spiritual and psychological. For instance, the aging process, which is mainly caused by auto-intoxication, can be delayed by practicing yoga. It also enables us to maintain a flexible, clean and well lubricated body, which significantly decreases the catabolic process of cell deterioration. Yoga can accomplish an all-round personality development by solving the problems of man and by bringing bliss into his life. It is for this reason that yoga is also becoming popular day by day in all parts of our globe just as science and technology grew popular in the society. Yoga is a science applicable to all, irrespective of age or sex, caste or creed, religion or sector.



CURRENT AFFAIRS

By: Jagan Krishnamoorthy

☒ India's Prime Minister Narendra Modi been chosen as the world's most favourite leader in a survey by America's data intelligence from Morning Consult. The results show:

1. Narendra Modi 70%
2. Lopez Obrader - mexico : 64%
3. Mario Draghi - italy: 63%
4. Angela Merkel - germany : 53%
5. Joe Biden: 48%

☒ India's Prime Minister Narendra Modi's government has completed doubles doses for the COVID-19 vaccine for around 300 million people across the country, and single dose vaccines for around 400 million people.

☒ A digital population clock has been Launched by the Union Minister of State for Health and Family Welfare - Bharti Praveen Pawar. This clock provides a minute by minute estimate of the country's population in order to compile data on the total fertility rate, infant mortality Rate as well as maternal mortality rates across the country.

☒ ISRO chief K. Sivan talked about reviewing the FDI policy soon to increase India's investments in the space sector. The future of India's space program is very bright as many international players are willing to invest in this venture.

☒ NITI Aayog-BYJU'S Agreement Key has made an agreement to provide free access to children in its technology based learning programs across more than 100 districts across India. This program is suitable for children from years 6-12 and children from these grades will be give these children an opportunity for quality education.

☒ India's state of Karnataka celebrated "Kittur Rani Chennamma Jayanthi" on October 23, 2021. Karnataka's Chief Minister Basavaraj S Bommai garlanded the statue of the Queen in Hubballi in the Dharwad district. A sum of 50 crore rupees will be sanctioned in the year 2021 for the Kittur Development Authority.

☒ External Affairs Minister S Jaishankar and Defense Minister Rajnath Singh (India) and External Affairs Minister Maris Payne and Defense Minister Peter Dutton (Australia) has made a strategic partnership in the Indo-pacific region, strengthening ties in areas such as bilateral trade, vaccines, defense production, community connectivity, maritime security, cyber and climate cooperation.

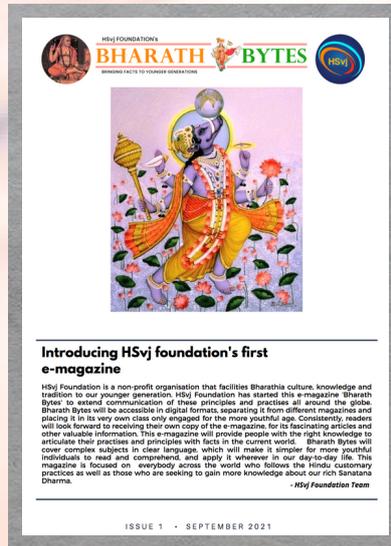
☒ The British Government has recently proposed a law outlining how all newly-built homes and offices in the UK will now have the facility of an electric vehicle charger.

☒ The US former President, Donald Trump, has launched his own social media network called the "TRUTH Social". Because Donald Trump banded other social medias, this app is his initial development of his "Trump Media and Technology Group (TMTG)" after merger took place with the Digital World Acquisition Group.

☒ Technology giant, Microsoft, has launched a programme called "AI Innovate Programme", to nurture and scale start-ups. The programme was launched in its efforts of supporting the start-up ecosystem in India. The programme will support those start-ups that are leveraging artificial intelligence (AI). India holds many different opportunities for accelerating industries, as such, accounts for about one-third of start up ecosystems around the globe.



Kittur Rani Chennamma



HSvj Foundation's e-magazine provides an in-depth analysis of various topics that are covered including Adhyatma, Philosophy as well as basic modern Hindu practices that should be followed on a daily basis. Each issue is bundled with fascinating articles which reiterate the importance of modern living through our experienced authors.

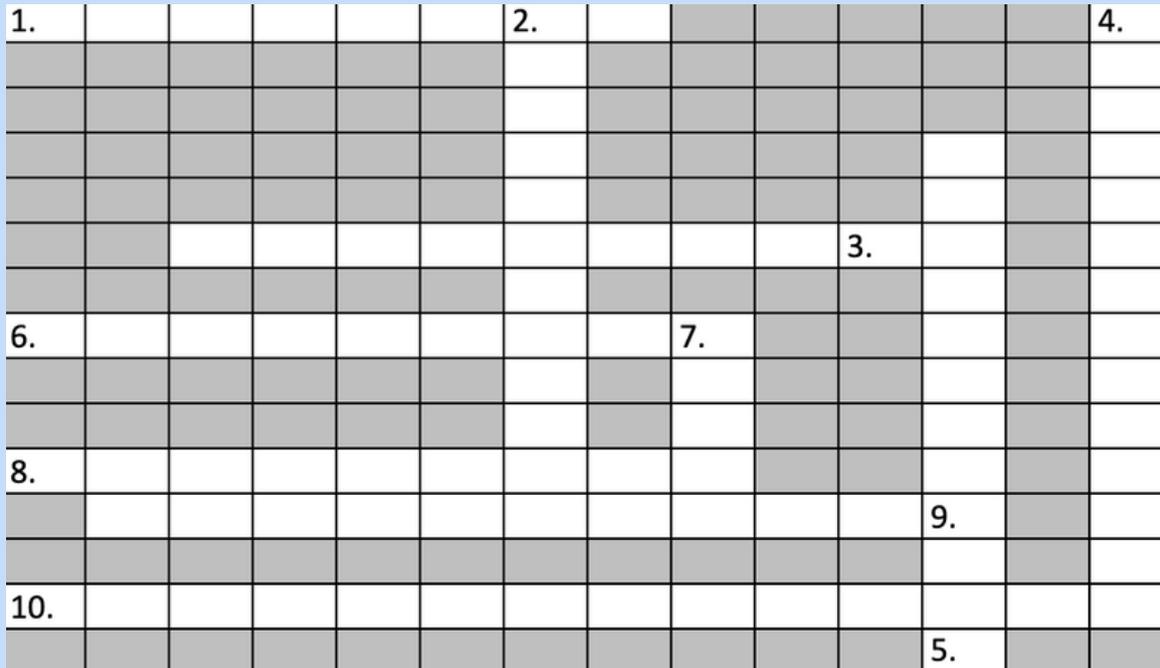
The Bharath Bytes e-magazine is published and distributed electronically on a monthly basis. With a global focus for our younger generation, the e-magazine will carry analytical feature pieces on the significance behind Sanatana Dharma and fact-based fundamental knowledge. This e-magazine will be distributed across the globe.

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CROSSWORD - 1



WEST TO EAST

- ONE OF THE SAGES WHO SET UP THE SCHOOL OF AYURVEDA
- WHOSE FOOD INFLUENCED BHISHMA THAT HE WAS UNABLE TO OBJECT WHEN DRAUPADI WAS HUMILIATED?
- WHICH MAHARISHI IS REGARDED AS THE FATHER OF MODERN YOGA?
- WAY OF LIFE IN OUR ANCIENT BHARATA IS DESCRIBED AS.

EAST TO WEST

- WHICH KING PROVIDED FLIGHT MAKING TECHNIQUES?
- WHO SAID TO INDRA THAT YAKSHA IS THE SUPREME GOD?

NORTH TO SOUTH

- THESE AGAMAS WERE PREACHED BY HAYAGREEVA ROOPI PARAMATMA
- WHICH ANCIENT VEHICLE IS REPRESENTED AS MODERN DAY AIRCRAFT?
- WHICH DEVATA IS IN CONTROL OF SPEECH

SOUTH TO NORTH

- WHAT IS THE NAME OF THE SAINT WHO SPOKE ABOUT SENSES IN HIS COMPOSITION?

ADVICE FROM THE EXPERTS

PRARTHANA - IMPORTANCE OF PRAYER IN LIFE

By: Anuradha Sridhar

A Puja without prayer is like a body without a soul. The Power of a prayer is immense. Every event at a Hindu home begins with a prayer. Even public events start with a short prayer seeking the blessings of a God for the smooth running of events. So, what is Prayer? In 'Sanatana Dharma' a prayer is beautifully termed as 'Prarthana.' 'Prarthana' means to communicate emphatically. It reposes intense faith in God. 'Prayers' help to develop closeness with God and the Deities and thereby develop love and respect for them.

It is believed that when a desired task is undertaken after praying to a Deity, the task is blessed by the Deity. It increases confidence. As a result, the task achieves excellence and success. In our busy schedule of life, a few minutes spent in 'Prarthana' can help develop peace of mind.

Any action performed peacefully and with a steady mind always brings good results. We tend to have an understanding that prayer is connected to 'asking for something.' Yes, most of the time we pray to God and the deities to fulfil our certain wants and desires. There is no harm in doing that. Seeking divine interventions for human limitations is widely accepted in 'Sanatana Dharma.' But ultimately this should help to elevate the ordinary mind to higher realms of 'Sadhana.'

The preliminary stages of 'Me and Mine' should develop to beyond one-self and finally reaching God. The basic reason for 'Prarthana' should be to express gratitude to the Almighty. For Eg. When we are helped by someone, we express our gratitude with a 'Thanks.' Similarly, 'Prarthana' is a form of expression of gratitude to God. God in the 'Vishnu Sahasranama' has been described as 'Sthavya Priya Stotra'. So 'Prarthana' is to repose total faith in the Supreme God and remind ourselves of His presence.

What is a Stotra or Stuti?

Stotra is a Samskrita word that means a hymn of praise. It has a 'samskrita' root 'Stu' which means praise. A stotra is poetic way of expressing praise and devotion to a deity. They are embedded with spiritual and philosophical doctrines. At the beginning of 'Vishnu Sahasrama Naama' it is mentioned 'Yaani Naamani Gaunani' which means each name is an epithet and describes the quality of the Lord. So, with a 'stotra' we contemplate on the 'attributes' of God or the Devata to whom we are praying.

What is a Mantra?

A mantra is a sacred utterance, spiritually arousing sound which vibrates to create calmness in the body and mind. They are melodious and have deep spiritual significance. They also set a tone and ambience for any religious activity. A 'mantra' is not something 'inanimate.' Each 'Mantra' has 'Devata Prathipadya'. That means, each 'mantra' has a 'Devata' who bestows the required results. By reciting 'mantra's we invoke those Devatas or the Lord Himself, who will bestow blessings accordingly.

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Dasar Padas, Ughabhogas, Suladis

Dasar Padas, Ughabhogas and Suladis are also prayers. They are in 'Kannada' and easy for the common man to comprehend. 'Suladis' and 'Padyas' are equated with 'mantras' and have equal power to bestow the needs of the devotee.

Samashti Prarthana

In this people gather in congregation and pray together which has its own significance and vibrations. Each sound produced during the chanting sets a positive energy. This can be done for sheer joy of 'prayer' or with a purpose to invoke Devatas for 'Rains' or to overcome certain calamities in the society. Just as a chariot is easily pulled by several people, similarly problems of the society can be overcome easily with 'Samashti Prarthana.'

Types of Prayers

Sakama prayers are offered for fulfilment of a desire or worldly happiness such as acquiring wealth, health, success. But this entraps us in worldly life again and again.

Nishkama prayers are devoid of any worldly desires, intention, or expectation. This kind of prayers contain self-surrender unto God and in turn eliminate ego and wild desires. They lead us to spiritual progress by motivating us to perform Dharmakarya (service to God and humanity) and move towards God-realization (Sadhana). Do we set aside a certain time of the Day for prayer? Mind is habitually distracted. It needs to be fed with something constantly. Therefore, a definite Prayer time set aside during the day will certainly help to channelise the mind significantly. This habit should be inculcated early in life. The sacred books like the Gita are manual to human life. Don't we read the manual before installation of any appliance or machines? It helps in its proper usage. It is foolish to go through it after it is damaged. Similarly, Human life is very precious. It is the only species with intelligence. The purpose of God giving us the intelligence has to be contemplated and put to use accordingly. Thus, the prayers and sacred texts are the guiding manuals for human life which has to be read before it is too late. Let our prayer be 'Sarve Jana Sukhino Bhavantu'.

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॥ श्री ॥

Jnana Vidyalaya

॥ श्री गुरुभ्यो नमः ॥ ॥ श्री परमगुरुभ्यो नमः ॥

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्य गुरुभ्यो नमः ॥ ॥ श्री वेदव्यासाय नमः ॥

गुरुर्न स स्यात् स्वजनो न स स्यात् पिता न स स्यात् जननी न सा स्यात् ।
दैवं न तत्स्यात् न पतिश्च स स्यात् न मोचयेद्यः समुपेतमृत्युम् ॥ 5.5.18

An advice from Lord Rishaba: One who is not doing advice to release his/her dependents from the cycle of birth and death is not fit to be worshipped as a guru, a father, a husband, a mother or a god.

A Parent who fails to give Shastra knowledge to his child is not a true parent.

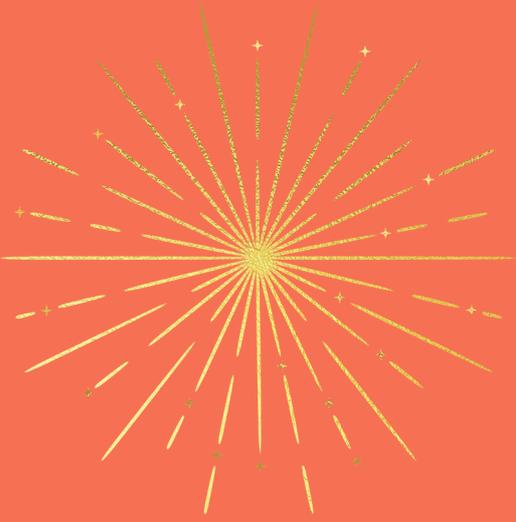
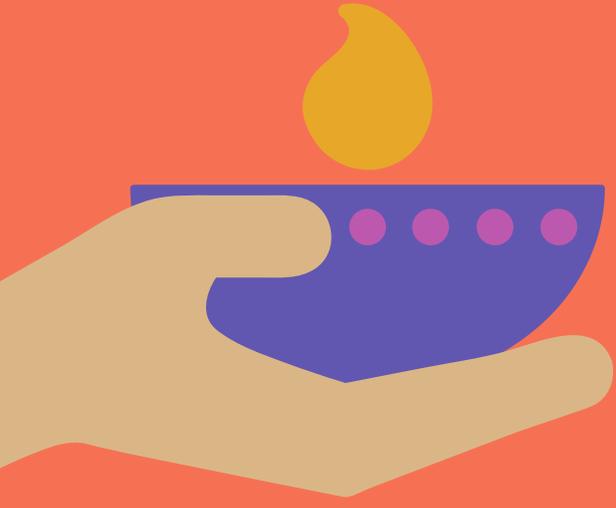
In this competitive world, it is equally important to give the best worldly education to our kids so that they can face the society with confidence.

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