

Knowledge beyond time ...

Samvit



JULY
2016

A QUARTERLY STUDENT
JOURNAL

www.amrita.edu/samvit
(Only for private circulation)

Issue 11



AMRITA
VISHWA VIDYAPEETHAM
UNIVERSITY

अद्वैतान् लभते ज्ञानम् Established u/s 3 of the UGC Act 1956
Amritapuri, Clappana P.O., Kollam - 690 525
A multi campus university accredited by NAAC with 'A' grade



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EDITORIAL

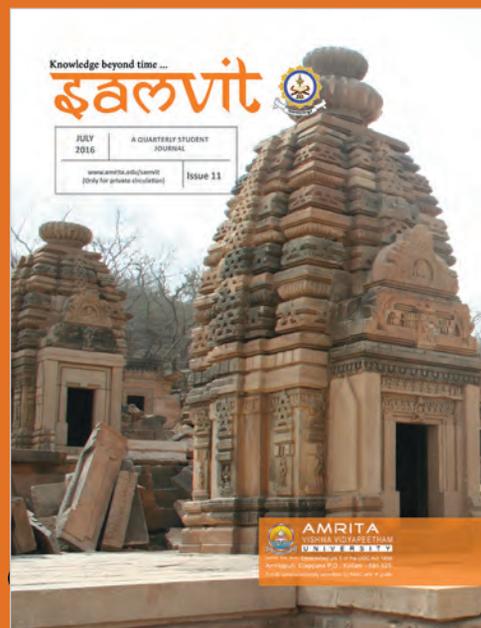
Samvit this time splashes colours into every nook and corners of cultural diversity. "We are, at almost every point of our day, immersed in cultural diversity : Faces, Clothes, Smells, Attitudes, Values, Traditions, Behaviours, Believes, Rituals" said Randa Abdel Fattah once. From the Morena structures of ancient Temples to the most advanced Military Intelligence strategies, India has shown the same impeccable dignity and splendour.

The rich and magnificent diversity of this country has always attracted people from all around the world. The scented disclosure of Perfumery and the woven magical Kullu Shawls, draw colours into the deep rooted artistic talents. Through the words of Dr. Neena Prasad, one traverse through the richness of Indian Dance forms and the importance of Sports in life.

To mirror the culture of our country and to celebrate its unsung heroes, we include "The Chosen One". In this article, we look back we look way back into Ramayana to find Lakshmana's wife Urmila. The sacred divinity and the sacrifice unravels the humungous amount of love and compassion she had towards everyone. Though we lunged upon such a wonderful notion, where did we fail ?

Mahatma Gandhi said, "Be the change you want to see in the world". And after 60 years of independence, we see those changes happening through projects like "Make in India", and thus we transform ourselves into the new era that the whole world was waiting for.

Let this edition inspire and enrich you to that wonderful tomorrow. Yes, to a safe and better India.



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CONVERSATIONS WITH **MATA AMRITANANDAMAYI DEVI**

(1) Question: How should people see Amma? As God, Guru or Mother?

Amma: As you like. I am only interested in serving You.

(2) Question: How do You see those who don't believe in You?

Amma: For Amma, all children are alike — all are Her children.

(3) Question: Why have You come down?

Amma: Son, it is the body that is coming and going; the Self remains unchanged. From birth itself Amma knew that God alone is the Truth.



(4)Question: Does one take birth even after attaining Atmajnana?

Amma: One may do so by one's own will for the protection of the world. Amma is ready to accept any number of births to serve the devotees and the suffering.

(5)Question: I have been worshipping God for a long time, but I have no peace of mind. What should I do?

Amma: Is it not the mind that has no peace? Eliminate the mind. Thus the problem is solved.

(6)Question: What would You do if You were to rule the world?

Amma: I would be a sweeper. I would sweep everyone's mind clean.

(7)Question: Why do political and religious leaders commit mistakes?

Amma: Real followers of religious or political principles won't commit any mistakes.

(8)Question: What is Your opinion regarding religious conversion?

Amma: Religion is something that a person has to choose

for him- or herself. It cannot be forced upon others. To forcibly try to convert others from one religion to another is wrong.

(9)Question: Amma, when somebody prostrates to You, why do You touch their body and salute them?

Amma: Is not everything one and the same Truth? Amma bows down to the Truth. When Amma bows down to 'others', She is really bowing down to her own Self.

(10)Question: I have no interest in sustaining the body, but I do have a desire for God-Realisation. What should I do?

Amma: When one body is given up, another will be gained. To attain God, spiritual practices should be done. The body is needed for that; therefore, to think of giving up the body is wrong.

(11)Question: How did You feel speaking in Malayalam to a foreign audience? (Asked to Amma after She spoke at the UN General Assembly in 2000).

Amma: It felt no different than talking with anyone else. Just like I am talking to you, I was talking to them.

(12)Question: Amma, so many Mahatmas have taken birth, yet the common man remains the same. Why is this?

Amma: Soap is available, but just because it is there doesn't necessarily mean that everyone will use it. Only if you use the soap will you get clean.

(13)Question: Amma has followers all over the world. Do they all worship You?

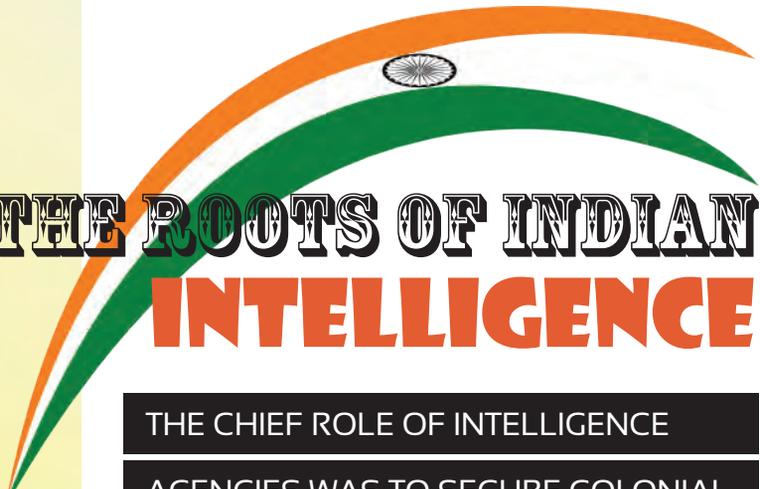
Amma: Amma worships them. All of them are my God. Amma does not have a God who dwells beyond the skies.

(14)Question: Is it possible for us to get liberation in this birth?

Amma: Do not say 'for us.' There is no group liberation. Liberation is attained in different births according to each individual's karma.

(1)Question: There is only one Truth. To reach it and become one with It, rishis (seers) have advised countless paths. Isn't it better to exercise one's own free will and choose a path based on what one likes? Is it necessary to follow a certain discipline bound by its rules and regulations under a Guru's guidance?

Amma: Children, it is said that the seed is Brahman (supreme consciousness) and the tree is Brahman. But a seed cannot emulate the usefulness of a tree — the shade and fruits it offers. To do so, the seed has to go under the soil, sprout by breaking through its shell, and grow into a tree. If not, it will only become food for some rat. Similarly, if we egoistically think, "Everything is within me. Why should I bow my head before anyone," we cannot know God. We will always remain a slave to samsara (the phenomenal world). ■



INTO THE ROOTS OF INDIAN INTELLIGENCE

THE CHIEF ROLE OF INTELLIGENCE

AGENCIES WAS TO SECURE COLONIAL

RULE WITHIN THE COUNTRY.

Most people in India are aware that when India was ruled by Britain, the chief role of intelligence agencies was to secure colonial rule within the country. Intelligence on threats emanating from outside of India, such as the 'Great Game' which was designed to thwart Russian designs on Afghanistan, was tackled by Military Intelligence.

During the Second World War a number of listening posts in the high frequency bands, coupled to Japanese language interpreters and code-breakers, were set up outside of Delhi. After independence, the work of these high-frequency listening posts degenerated into circulating meaningless reams of foreign broadcast transcripts. The Internal Intelligence Agency, now named the IB, came a cropper after the 1962 war with China. An assessment of the success and failures of intelligence in 1962 was carried out but was never published, although a new agency responsible for external intelligence called the Research and Analysis Wing (RAW) was constituted in 1968 and was placed under the Cabinet Secretariat.

Military intelligence was to be reduced to roughly 20 kilometres beyond the actual front, and Navy and Air Force intelligence was left practically unfunded. By 1970, external human intelligence was the exclusive responsibility of RAW, with defence attaches giving specialised inputs from open literature sources to service headquarters.

Technology had however moved on, and it soon became apparent that only the services had the resources to create listening assets in the very high, ultra high, and super



high frequencies of the electromagnetic spectrum (3 Mega-hertz to 30 Giga-hertz). It also became apparent that interpretations of India's growing satellite surveillance capability required the inputs of military specialists, and an inter-services organisation was set up for that purpose, narrowly surviving an attempt by RAW to torpedo it.

Today the responsibility for external intelligence is divided between RAW and the Armed Forces. But the Defence Intelligence Agency has been thwarted by both lack of inter-services coordination and by obstacles placed in its path by the ministry of defence. These structural deficiencies will become much worse in the next century as we shall see.

Every age sees its own evolution in military affairs. At times the rate of this evolution speeds up to such an extent that it becomes a revolution. Such a revolution is currently under way, caused by the chip, whose massive impact we see clearly in the following advances:

- Miniaturisation of all sensors to unbelievable levels. (A surveillance aircraft might well be only ten inches long.)
- Vast computing power enabling the movement of large amounts of information, both data and visual.
- All ordnance delivery will be precision guided in some way.

The effect of these developments will be to change the nature of warfare, or the manner in which it will be fought.

This aspect of intelligence is purely the responsibility of the Armed Forces, and they are falling down on the job. Although many analyses have been carried out of operation Desert Storm, in which Saddam was soundly beaten, not many are perhaps aware that the USA used aircraft which were mostly 20 -25 years old (except for the F-117s), while Saddam's aircraft were only ten years old. The difference lay in the intelligence collecting armada whose cost was the same as the ordnance delivery armada.



Most people in India are aware that when India was ruled by Britain, the chief role of intelligence agencies was to secure colonial rule within the country.

Thus the question of how military intelligence will evolve remains, but will the necessary adaptations be implemented? In the normal course it is unlikely. The reasons are more sociological than technological. Just as it took policymakers decades to understand that population cannot be controlled without educating girls and creating a shift in the power base of society, so will it be in the armed forces. The present operational hierarchy will have to be partly destroyed by a deliberate act and replaced by an officer cadre that reflects the new realities of satellite management, electronic warfare, command information exchange, telecommunication, aerial reconnaissance and intelligence analysis. A bitter pill, but will the chiefs have the courage to administer it? ■

Anandhapadmanabhan.S

S6 EEE B

THE CHOSEN ONE

30 YEAR OLD MBA GRADUATE, CHHAVI RAJAWAT

INDIA'S YOUNGEST SARPANCH

A degree from a reputed college, a job in a well known company and a fat paycheck that everybody would crave for; would you leave all of these behind to develop your village? Well, here's someone who did just that. She is definitely the chosen one.

Thirty year old Chhavi Rajawat India's youngest and only MBA graduate to become a village head (a position usually occupied by elders) quit her senior management position with Bharti-Tele Ventures of Airtel Group to serve her beloved village as a "sarpanch". Chhavi Rajawat was born in Jaipur Kachawaha Rajput family, Rajasthan. She is from a small village called Soda in Malpura Tehsil, Tonk District. Chhavi Rajawat studied at Rishi Valley School in Andhra Pradesh. After obtaining her MBA degree from Pune, she worked for companies such as the Times of India, Carlson Group of Hotels, Airtel, etc. Today, she is the first woman Sarpanch in India with an MBA degree.

Rajawat left her corporate job and city life to help develop rural India. Since becoming the Sarpanch of the village, she has implemented many projects successfully i.e. rain water harvesting, toilets facilities in most of the houses, etc. Since then, she has been working to bring better water, solar power, paved roads, more toilets and a bank to her village. She has provided a regular supply of drinking water to her village and facilitated the construction of

more than forty roads. "If India continues to make progress at the same pace as it has for the past 65 years since independence, it just won't be good enough. We'll be failing people who dream about having water, electricity, toilets, schools and jobs. I am convinced we can do it differently and do it faster," Chhavi said in an interview with NDTV. Even before the Swacch Bharat Abhiyan started in its current form, Chhavi had worked with the residents of her village to build toilets through community participation. In an interview with the Hindustan Times, she said, "Out of a total of 900 houses at Soda, toilets have been constructed in 800 houses. A soft drink company spent Rs 20 lakhs for cleaning a pond, the only source of drinking water in the village." She banned alcohol and dowry practice in her village and improved the condition of government schools and hospital. She launched initiatives against child labour; her aim is to make her village 100 percent educated. Rajawat's village is now recognized as one of the finest village in the world. Rajawat also participated in a panel discussion at a two-day meeting at the UN on

how civil society can implement improvements and spoke on the role of civil society in fighting poverty and promoting development.

Chhavi Rajawat's heart-felt dedication towards her village can be seen through her actions. She was honoured by former President of India APJ Abdul Kalam at the annual Technology Day function in New Delhi. She was also honoured as a "Young Indian Leader" by IBNLive.

Our society needs genuine people like Chaavi Rajawat to help bring about a change in the lives of villagers. Rajawat definitely serves as a role model to all of us. This is her message for the youth of India, "Don't run away from your roots because that is your foundation and the nation's foundation too. If you want to make a difference, you have got to start at the bottom. There is so much one can do." ■

Aishwarya.Satheesh
S6 Int MA English



Chhavi said in an interview with NDTV. Even before the Swacch Bharat Abhiyan started in its current form, Chhavi had worked with the residents of her village to build toilets through community participation.



Morena is the northern-most district of Madhya Pradesh. The geography adds beauty to the already sacred temples. The lakes, rivers, hills and ravines of the Chambal River add to the serene splendour of the place. The Chambal Valley is peppered with inaccessible and secluded caves which later became the reigning land of the dacoits.

The credit for these temples goes to the Gurjara – Pratiharas, who after fighting with many dynasties, took over Morena where they explored and experimented with many temple styles. The very word Pratihara means gatekeeper, and they saw themselves as the gatekeepers of Hindu civilisation against the barbarian armies of Islam. Building temples of architectural brilliance at a furious pace all over their territory was the Gurjara – Pratiharas’ way of countering Islamic iconoclasm. Morena was at the centre of the Gurjara-Pratihara realm, and during 7th to 12th centuries, it saw its golden age of temple building. This was the age when most of the greatest monuments of Morena were built. The Naresar group of temples were built by Yashovarman of Kannauj; the Bateswar group of temples by the Gurjara-Pratiharas; the Kakanmath temple at Sihoniya, the Chausath Yogini temple at Mitavli, and the Padavli Shiva temple by the Kachhapaghatas of Gwalior.

THE MAIN TEMPLES OF MONERA

Kakanmath Shiva Temple, Sihonia

Built by Kirtiraja Kachhapaghata in 1015 C.E. in the style of the Khajuraho group of temples, it is a marvel to behold. It is more than 150 feet in height and its mandapa has two stories. The temple has mukhamandapa, ardhmandapa and mahamandapa after which there are the antarala and the garbhagriha. The temple has a very high plinth, approached by a flight of steps. Another flight of steps leads to the mukhamandapa of the temple which then leads to other mandapas. Kakanmath was destroyed by the armies of Aibak and Illutmish in the 13th century. Even in its ruined condition, it reflects majesty and keeps us wondering about its beauty and magnificence before the destruction.

Chausath Yogini Temple, Mitavli

Chausath Yogini Temple, Mitavli in Morena is one of the rarest of Hindu temples in India. Its plan is circular, and it is dedicated to the Tantric sect of Chausath Yogini. Most of the Hindu temples are based on a square or rectangular plan. Circular temples are very rare. It is said that the design of Indian Parliament is inspired by this temple in Morena.

THE HIDDEN GLORY OF MORENA

Morena is the centre of Hindu temple architecture which consists of nine great monuments of which five are huge marvels. These were built by great dynasties like the Gurjara- Pratiharas, the Kachhapaghatas, etc....

Shiva Temple, Padavali

Padavali is a small village about two kilometres away from the great site of the Bateswar Group of Temples. A fort named Garhi Padavali was in use even as late as 19th century C.E. Inside the fort, there are remains of an ancient Shiva Temple, built by the Kachhapaghata dynasty in 10th century C.E. The Shiva temple was originally built on a high adhisthana with a mukhamandapa, ardhmandapa, mahamandapa and the garbha-griha. The garbha-griha has now completely disappeared. It was destroyed during the ravages of the Sultanate Period under the Mughals.

ISLAMIC ATTACKS AGAINST HINDU TEMPLES AS AN INSTITUTION

Since the Hindu civilization was deeply rooted in association with its Gods and temples, the first focus of the Islamic attackers was to destroy the temples or to deface the idols by chipping away the nose, legs, or hands. More comprehensive destruction took place if they could stay longer in a particular place.

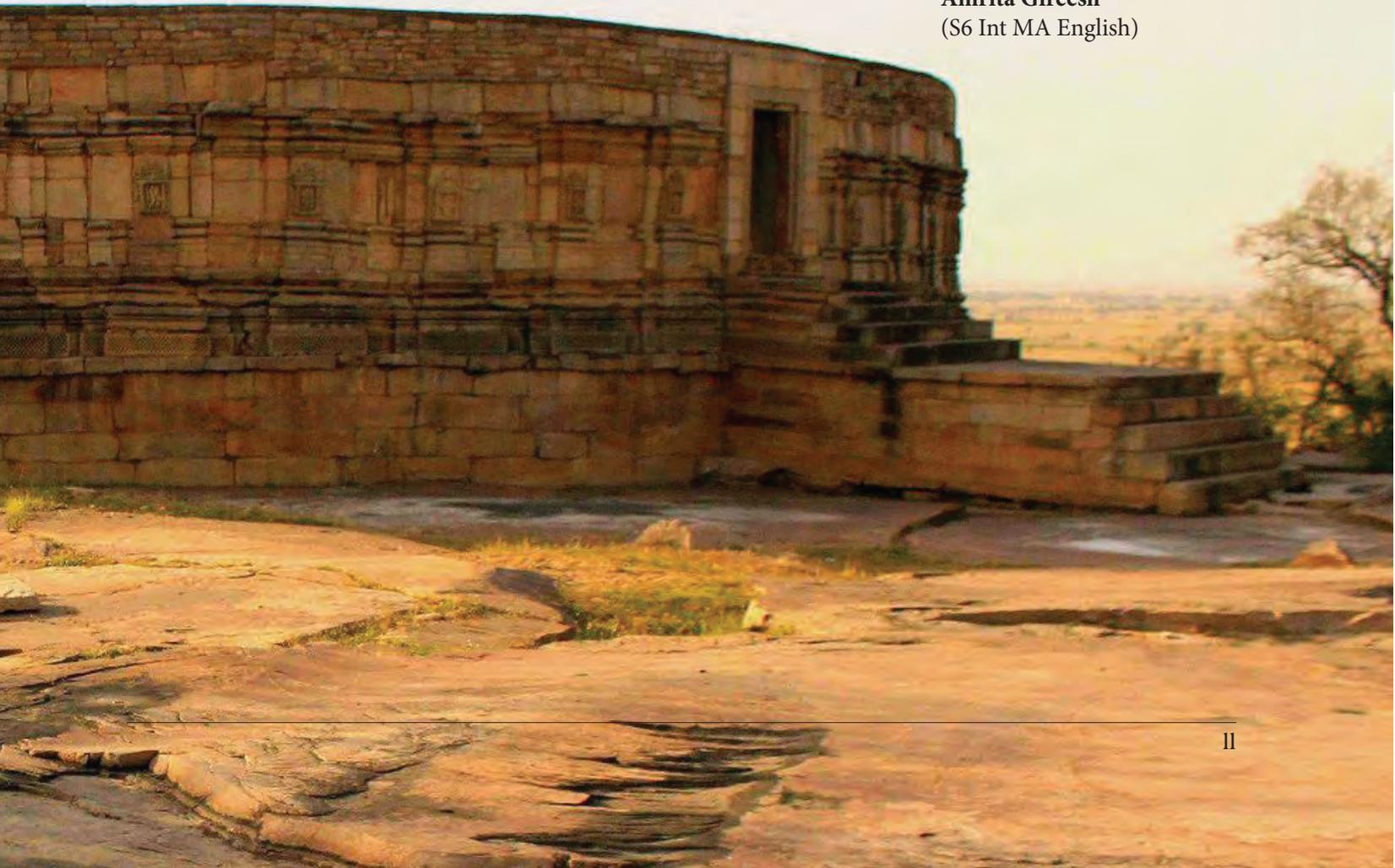
Morena also witnessed this Islamic wave of destruction, suffering desecration and defacement of its murtis and statues. Hence, most of these temples were abandoned by the Hindus over time.

The second reason for abandoning these temples was that they were the primary focus for any Islamic invader. When Muslim invaders attacked, they not only defaced the temples but also destroyed the villages nearby, massacred the Brahmins in the temples, and slaughtered cows inside the garbha-griha. Living near a great temple was very risky, and people fled the temples in order to save themselves.

Due to its rugged terrain and isolation, Morena survived the destruction. Its ravines guarded its temples under its wings. Even though it was a boon during the invasion, now it is a bane as the temple complex is being neglected by tourists and the government. In the 20th century, the ravines of Morena became a perfect ground for guerrilla activity and became famous for its legendary dacoits. Most of the ancient temples of Morena are facing terminal ruin. Some of them do not even have drivable roads leading up to them.

The Hindu history of India still lies behind the veil. But soon, the veil will be shed that the world may witness the immense and glorious heritage of India. It shall revive itself with more might and vigor, and these monuments of magnificent beauty will be established as centres of world heritage. ■

Amrita Gireesh
(S6 Int MA English)



KULLU SHAWLS

THE PRIDE OF HIMACHAL PRADESH

KULLU SHAWLS ARE MADE OF LIGHT WOOLLEN FABRIC

The pride of Himachal Pradesh, Kullu Shawls are made of light woollen fabric, which people drape over their chest and shoulders, usually to protect themselves from the cold. It is known for its unique texture, yarn and typical traditional design patterns. Local wool acquired from the sheep bred in Himachal Pradesh is used to make Kullu Shawls. Kullu Shawls are named after their place of origin, the Kullu valleys in Himachal Pradesh, which also happens to be famous for its scenic beauty. The Kullu Shawls have been in existence for about 200 years.

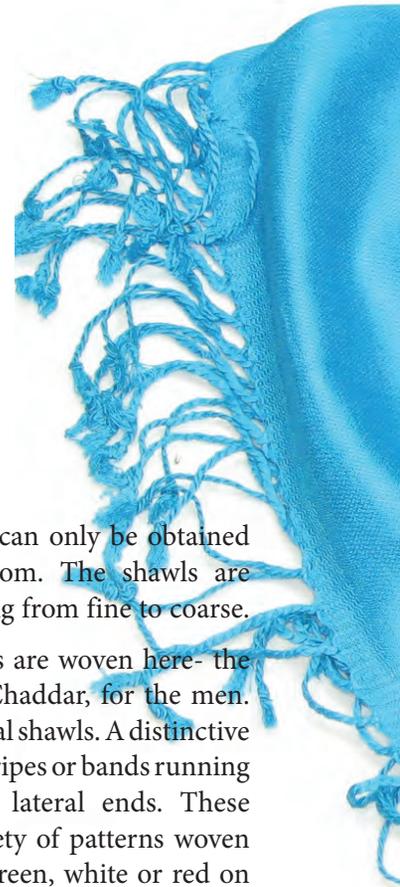
The yarns used to manufacture the shawl are still spun by traditional methods by individual weavers or co-operate societies in the Kullu valley. The different kinds of yarn used to manufacture the shawl are-- local wool, Marino, Angora, Pashmina, synthetic yarn, cotton and yak wool. The designs woven on Kullu shawls are unique as they are geometrical in nature while shawls from other regions are embroidery based. It has a unique characteristic which gives the same look from both sides due to its weaving, designing and

colour combination. This effect can only be obtained if woven on the traditional loom. The shawls are available in a wide variety, varying from fine to coarse.

Traditionally two types of shawls are woven here- the Pattu, for the women, and the Chaddar, for the men. Both are much larger than the usual shawls. A distinctive feature of the Kullu Shawl is the stripes or bands running horizontally width-wise at the lateral ends. These bands are decorated with a variety of patterns woven in brilliant colours like yellow, green, white or red on a black or brown background. Some shawls display a flying bird motif scattered over the surface. Motifs

such as floral patterns (Phul), dolls (Guddi) and stars (Tara) are evenly distributed between parallel lines and form bands of decoration. The price of the Kullu shawls varies from Rs.800 to Rs.10,000, depending on its design and other factors.

Kullu Shawls undergo a series of tests before they are declared fit to be placed on the market, by a number of government authorities, who help in maintaining the standard of the product. Besides manufacturing such ethnic





shawls, the shawl industry also provides employment to a wide range of people and also contributes to the economy of the state with an annual turnover of Rs. 120 crores. Because of the huge crowd of tourists attracted by Himachal Pradesh, the Kullu Shawl has

reached each nook and cranny of the country, thus making it the nation's pride. ■

Shreya Sarath
(S6 Int MA English)



“I tell the world... Make In India, sell anywhere, but manufacture here. We have the skill and talent for it”

These are the words of our Prime Minister which swept like a beautiful tropical wind across the world. These words were so ambitious and stood above the consciousness of common man. Initiated at the policy level 15 months back on September 25 2014, it was still removed from the common man's perspective to accept the aforesaid ideology of development as possible until the giant screen at Hannover Meet, Germany, flashed the emphatic words “Make In India” accompanied by the mighty lion that symbolizes India's power.

Prime Minister Modi went on to say: “The world is looking to Asia for growth, I don't need to give an invitation; I just need to tell people the address of India.”

Our potential sprouted into reality when these words of our prime minister echoed within the walls of Madison Square Garden amidst the ear-piercing applause of world leaders and business tycoons. Make In India is an initiative of our government to encourage

multinational as well as domestic companies to manufacture their product in India, which could convert our country into a top global destination for Foreign Direct Investment. The Make in India programme has many unique features like opening up new sectors for FDI, building industrial infrastructure, and simplifying the process and procedure for doing business to name a few. The most significant is the idea of forging a positive partnership between the government and industry. In this context, the government is to act more as a business partner and facilitator than a regulator. Since the launch of this programme, the macroeconomic conditions have remained stable, inflation has become more benign, exchange rates are not that unfavourable and the monetary policies are on an easing path. As one of the biggest initiatives of our PM, Make in India has made headlines across the country. Every trade show and every foreign visit of our PM are dominated by this idea and showcase the mighty lion logo.

Despite all of this good news, there is still some confusion and misinterpretations of what ‘Make in India’ really stands for, so it is better to have an understanding of what ‘Make in India’ does not mean. It could not possibly mean the creation of a manufacturing empire similar to that of China's - simply because there is no global demand for another large manufacturing power house emulating China. Equally ‘Make in India’ does not mean the creation of large number of heavy polluting factories like the ‘Dark Mills’ in UK which dominated the industrial revolution era in Britain. The era of environmentally insensitive factories is effectively over; they have been punched out by most of the developed countries of this world. All those countries which once led the model of development had a proper educational system in which almost 100 % of the workers had a good primary education; they were literate and thus able to follow simple instructions. In contrast, we in India have always concentrated on tertiary education, and it might

be overly ambitious to say that we could be another model of Asia's development. Nonetheless, we can definitely lead the development process in Asia. There is no way that India could be China 2.0 as a beautiful American idiom states - that train "left the station" some years ago and the world does not need another China, but it does need a new India.

Then what is 'Make in India' all about? The eminent 17th century political economist, David Ricardo provides a clue: "Countries should make those things they are able to make better than anyone else." We should grow into the idea of core competence which will provide us a capability that can lead to not one, but a sequence of hard-to-copy products which can provide significant value to users.

The fairly obvious ones are in innovation and agriculture, while the surprising one is in the field light industry. India has historically been a world leader in innovation and the generation of intellectual property, as we will discuss below.

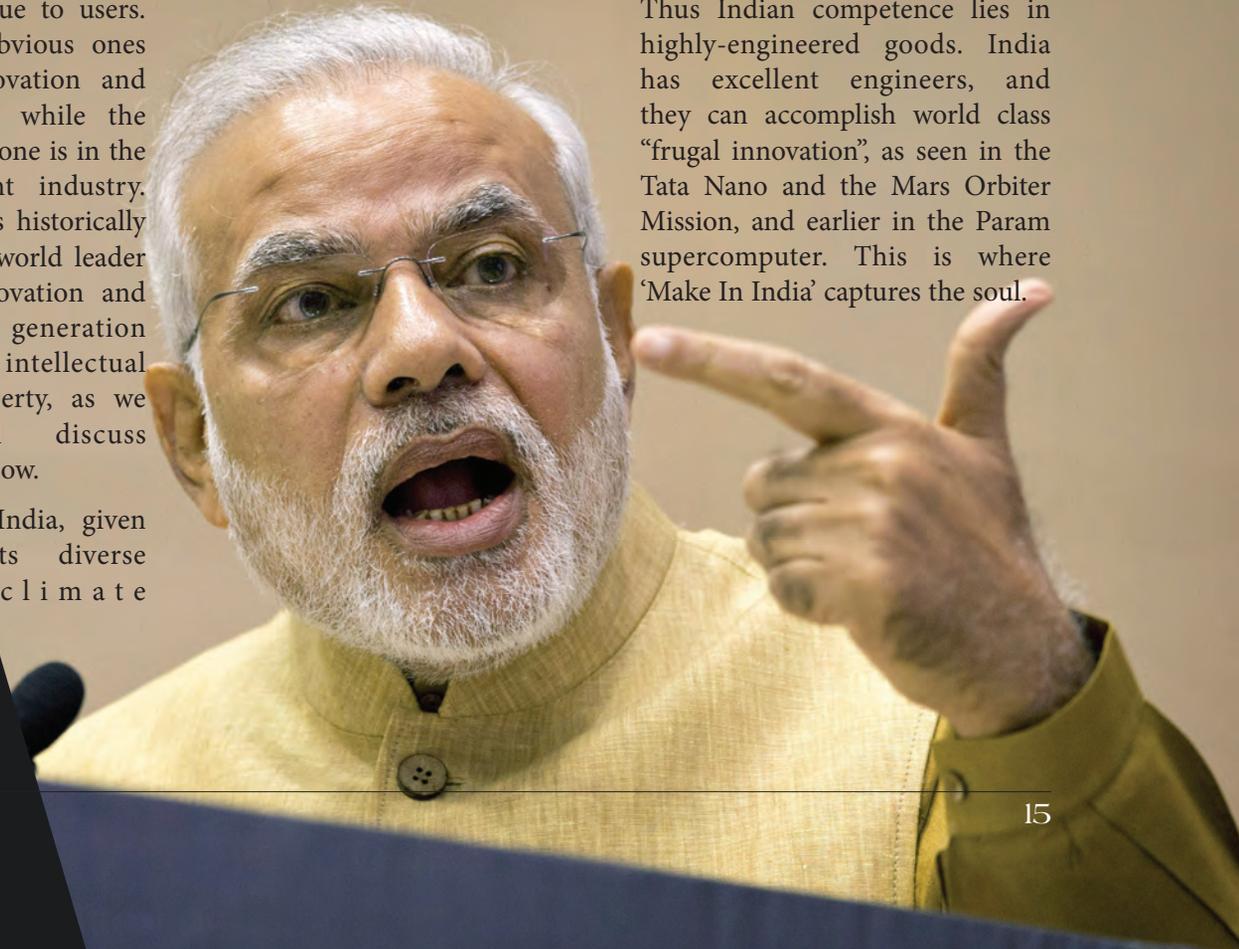
India, given
its diverse
climate

zones and with 56% of its land being arable if irrigated (in comparison, for China + Tibet it is only 14%), has been an agricultural power. As explained in Angus Madison's *Magisterial History of the World Economy*, for much of the period from 1 CE to 2000 CE, India was the largest economy in the world, until it was severely disrupted by British imperialism in the 18th century CE. There were four river deltas (two in India: Brahmaputra and Kavery, and two in China) which among them accounted for a notable chunk of world GDP. The Indian sub continental deltas, close to the Dhaka-Calcutta area and to the Chennai-Thanjavur area, were full of light industry, including high-end textiles (as in the famous "Dacca muslin").

Indian inventions and innovations are legendary. There is of course the zero and the Hindu-Arabic numerals, arguably the single greatest invention of all time

along with the wheel and fire. Then there are yoga, ayurveda, meditation, Panini's grammar, Madhava's infinite series, Bharata's *natyashastra*, Susruta's surgical techniques, the Iron Pillar, the domestication of rice, martial arts (eg kalari payat), designs such as kolam, traditional knowledge such as *atiratram*... the list of Indian innovations is seemingly endless. We have seen flashes of innovative brilliance in India even in the recent past: the business-model innovation that catapulted TCS, Infosys and Wipro to world leadership in services; the process innovation that makes Aravind Eye Care so efficient and low-cost; the product innovation that makes the Jaipur Foot a more capable prosthetic than those costing ten times as much; the rural innovation that makes Mitticool a 'refrigerator' based on passive evaporative cooling due to capillary action, without any electricity.

Thus Indian competence lies in highly-engineered goods. India has excellent engineers, and they can accomplish world class "frugal innovation", as seen in the Tata Nano and the Mars Orbiter Mission, and earlier in the Param supercomputer. This is where 'Make In India' captures the soul.



The automotive industry accounts for 45% of the country's manufacturing gross domestic product (GDP), 7.1% of the country's GDP and employs about 19 million people, both directly and indirectly. Approval of 100 % investment in this sector will help us to become the sixth largest automobile producer in the world.

Indian railways is the largest passenger carrier and the fourth largest rail freight carrier in the world which spans more than 65,808 kms, making it the world's third largest rail network. Through the initiation of 100% FDI, Indian Railways envisages an investment of INR 8.5 lakh crore in the next five years and will engage a workforce over 2 million.

Through the last four decades, India's space programme has attracted global attention for its accelerated rate of development. India's cost-effective space programme has launched 51 satellites for 20 countries to date and has the potential to serve as the world's launchpad. Foreign Direct Investment (FDI) up to 100% is allowed in satellites-establishment and operation, subject to the sectoral guidelines of the Department of Space/ISRO, under the government route.

In the defence sector ,we are the third largest armed force in this world - 60% of our arms are being imported and about 31.5% of the defence budget is spend for such capital acquisitions. As per the norms under 'Make in India' policy, up to 49% investment is allowed under the government route, and above 49%, approval is given on a case-to-case basis by the Cabinet Committee on Security.

'Make in India' initiatives are also providing necessary impetus for manufacturing. The number of Industrial Entrepreneur Memorandums (IEM) filed since October 2014 to June 2015 was 1387, indicating a proposed investment of Rs. 2,05,752 crore. This is an increase of 16.8 per cent in proposed investment when compared to the corresponding period of 2013-14.

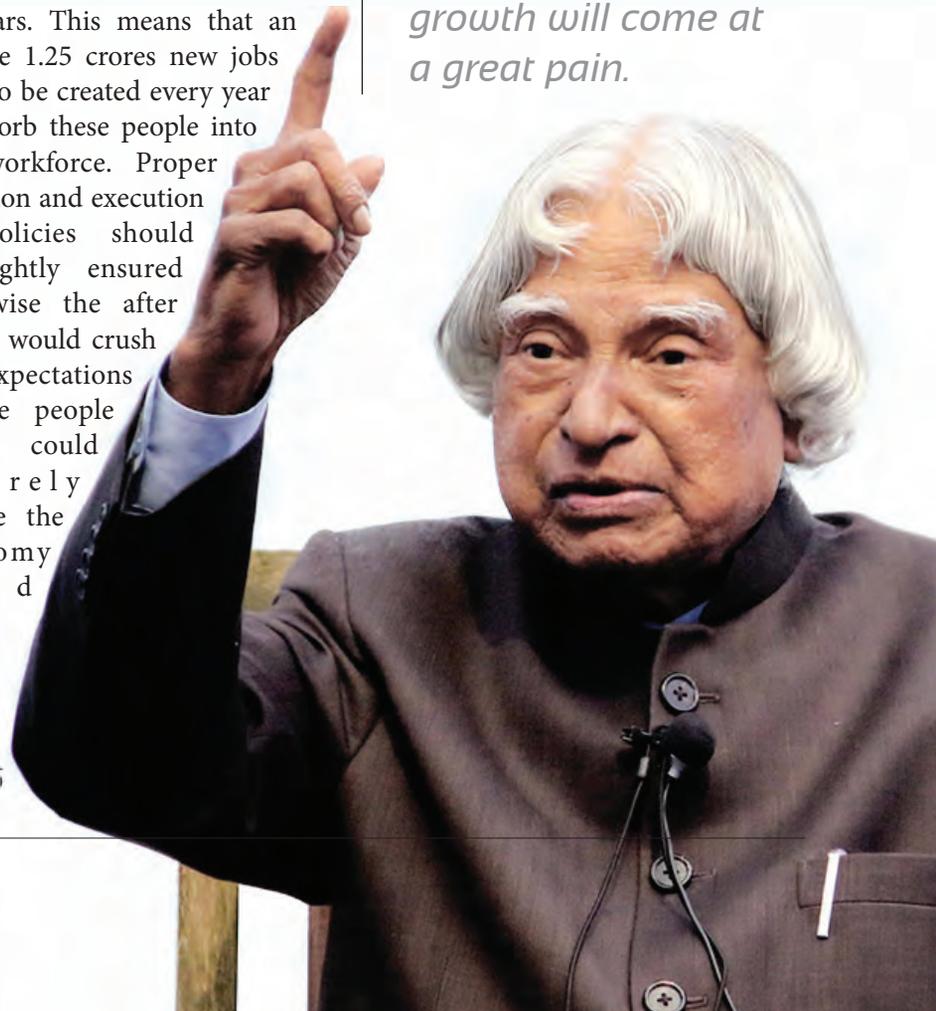
'Make In India' policy is like an umbrella which includes almost all sectors of a developing nation. It impacts all sectors - from automobiles to the agro sector, hardware to software, satellites to submarines, television to telecom, pharma to biotech, paper to power plants, houses to smart cities. At the same time, the government should keep in mind that India is sitting on a demographic time bomb. More than 12.5 crore people are expected to enter the workforce in the next 10 years. This means that an average 1.25 crores new jobs need to be created every year to absorb these people into the workforce. Proper initiation and execution of policies should be rightly ensured otherwise the after effects would crush the expectations of the people which could severely cripple the economy and

demographic productivity. As Dr.A.P.J Abdul Kalam himself once said: "We need to ensure that we do not become the low-cost, low-value assembly line of the world. If we go on that path, the growth will come at a great pain." ■

Aswin Babu
(S6 EEE B)



Dr.A.P.J Abdul Kalam himself once said: We need to ensure that we do not become the low-cost, low-value assembly line of the world. If we go on that path, the growth will come at a great pain.



DINACHARYA IN SHALAKYA

Ayurveda is the one and only medical system which conforms to the way of living in perfect balance with nature. It is a science which is developing as a result of discussions and research that have gone on from ancient times right up to the present moment. It gives equal importance to the preventive and curative aspects of diseases. The importance of Ayurveda is of global significance because of its holistic approach which promotes a positive life style.

Shalakyas are one among the eight branches of Ayurveda which deal with the diseases manifesting above the clavicular region (above the shoulder). Knowledge is perceived through the five Gyanendriyas (sense organs - ear, eye, mouth, nose and skin). An object is said to be living when it contains Indriyas; otherwise, it is considered as non-living. Among the five sense organs, the major seats of four of them are present above the shoulder; the Shalakyas mainly deal with the maintenance of these sense organs. When we go through different Ayurvedic texts, we see that prime importance is given to preventive methods to maintain one's own health.

Health depends on how one spends each day. In Ayurveda, the ideal lifestyle for a day is called "Dinacharya," or Daily Regimen. It explains the activities to be performed by a person from sunrise to sunset. Every one of us should understand the importance of an ideal lifestyle and try to follow it.

This article mainly focuses on the daily regimens which help us to protect our sense organs.

WAKE UP EARLY IN THE MORNING

“Early to bed and early to arise makes a man healthy, and wealthy and wise”. The time recommended to awaken by the acharyas is brahmamuhurtha (one and a half hours before sunrise). At that time, the mind is fresh and the surroundings are quiet and calm. As the satwa quality of mind increases, throughout the day the mind will remain calm and active which is important for the proper functioning of the sense organs.

TAKE A BATH

After attending to nature’s call, the hands, feet, mouth, and eyes should be thoroughly washed. This activity prevents bacterial contamination. Cleanliness of the mouth forms the first step in cleanliness of the body, the mouth being the main gateway to the body where the process of digestion begins.

CLEAN YOUR TEETH (DANTA-DHAVANA)

Regular brushing in the morning is important for dental hygiene. It helps to eliminate bad odour, and sludge deposited over the teeth, tongue, and mouth. It also improves the sense of taste. Astringent, bitter and pungent tastes are indicated for this purpose. In Ayurvedic texts, a twig with the thickness of a little finger-length of twelve finger units is prepared from a root or small branch of Khadira (acacia catechu-karingali), nyagrodha (figus-aal) etc. for this purpose. This method is still practiced in some parts of India. When twigs are unavailable, a compound powder consisting of honey, trikatu (ginger, pepper, long pepper) triphala (Terminaliachebula-kadukka, terminaliabellerica-taanika, emblicaofficianalis-nellika), saindhava or such as catechu, black pepper, neem, small amount of cloves and honey can be used.

Brushing and gargling after every meal, before going to bed, and after getting up from bed should be done for cleaning the teeth and oral cavity.

CARE OF TONGUE(JIHWA NIRLEKHANAM)

The tongue should be cleaned with a flexible and long strip of steel or copper. Remove the dirt at the root of the tongue and remove obstructions to respiration.

GARGLING OF MOUTH(GANDUSHA AND KAVALA)

After cleaning the teeth and tongue, the mouth is to be gargled a number of times with hot water in the winter and warm water in the summer. Gargling can



also be done with sesame oil as it imparts strength to the jaws and voice. Regular gargling checks throat dryness and prevents conditions such as cracking of the lips and dental caries.

ANJANA(applying kajal)

Ayurveda encourages daily use of kajal with antimony sulphide (souveeranjana) and weekly use of kajal made from turmeric and goat milk (rasanjana). Medicated kajal can also be prepared from a triphala decoction along with honey and made into a paste. For making homemade kajal, the best substance is the ash from a ghee lamp. To make it, a copper bowl is held over a lamp and the black soot which accumulates under the bowl is collected as kajal.

Regular use of kajal increases the brightness of the eyes and strengthens the ability to withstand bright light. 80% of knowledge we obtain is through our eyes. Hence it is important to maintain the clarity and transparency of our eyes. Dirt tends to collect daily in small quantities in eyes. Therefore it is important to use kajal which has a soothing and cleansing effect.

APPLICATION OF NASAL DROPS (NASYA)

The nose is known as the gateway to the head as it is connected to the ears, eyes, throat and brain. As all the receptors of sensory organs are situated in the brain, the nasal passage is the easiest way to reach to them for medical treatments. Thus, Ayurveda has given importance to nasya. Anutaila is widely used for this purpose.

BENEFITS: It helps to keep the sense organs healthy and prevents premature graying and baldness. For a healthy individual, two drops is the advised dose.

OIL MASSAGE (ABHYANGA)

One should make oil massage a habit. The whole body should be massaged at least once a week, since it has a nourishing effect. Oil should be applied especially on the head, feet and ears daily before taking bath. By massaging oil on the head, premature hair loss is prevented and sound sleep is obtained.

By massaging oil into the soles of the feet and legs, eyesight is improved and cracks to the skin of the feet are prevented. Oil application in the ears prevents ear diseases. As a result of oil massage, health is preserved, disease is prevented and immunity increased.

BATHING (SNANA)

Bathing freshens up all of the senses but one should avoid washing the head with hot water. Hot water not only affects vision, it damages hair too.

WEARING FOOT-WEAR (PAADATRADHARANA)

Take good care of your feet, as it has a direct link to eyes. Always keep feet clean and do regular oil application on the feet.

FOOD REGIMEN

Ayurveda lays equal stress on a balanced diet. The amount of food intake should be determined according to one's own digestive fire. Some food items which commonly have to be adapted in people's diet generally include sashtikaand Sali (red rice), gooseberry, pomegranate, grape, leafy vegetables, ghee, rock salt, milk, honey etc. Avoid too much spicy and junk food items.

SLEEP

This is equally important as food for proper nutrition and the maintenance of the body. Due to tired mind, the tired body senses in conjugation with mind get detached from their objects and sleep occurs. It provides rest for the body and mind which is essential in health as well as in sickness. ■

Dr. Shiva Balaji

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CONCLUSION

Ayurveda believes that the body, sense organs, mind and soul jointly constitute the life principle in each individual. Following the above said regimens daily, in a proper way will not only keep the sense organs healthy but also help in preventing diseases, thereby leading to a happy and disease free life.

DANCE & SPORTS

Mankind as a species is unique from all the other species because of his ability to express his emotions. His expressions often spring from a past event that give rise to an emotion. These events usually signify a milestone that he has set for himself as he journeys through his life or career or activities. Marriage, project completion or running a marathon, each of these exposes a certain sense of emotion. When the emotion is positive, it gives a sense of self confidence for having reached a desired destination. Success, victory, achievement, these are silent reinforcements to the positive feelings of joy, jubilation, triumphant achievement that get expressed through a medium, the body, as gestures. It can be as subtle as a gentle smile or as overt as throwing the arms above the head with fists clenched tight. This article attempts a comparison between classical dance and sports.

Classicism in arts is a post-medieval European term which refers to an acquired taste for excellence represented through a form. The form may be expressed through philosophy, painting, literature, music or even dance. The form represents an attempt by an artist to convey an abstract concept aesthetically. Dance is a unique genre of art in which the body is used as a medium. The artist uses the body to transform music and poetry into kinesthetic beauty through the accumulation of knowledge, discipline and training. Any sport also uses the body in movement but with a clear purpose that is competitive by nature to achieve an individual or team goal. In this process, sports serve as entertainment, although entertainment is merely a by-product and not the real goal of sports. The real goal is 'Citius, Altius, Fortius' (Latin for Faster, Higher, Braver). Hence, when Bolt comments "As an athlete over the years, I have watched world records go and go. When you start breaking records,

you are breaking it by 10/100th of a second", he is talking of the body pushing boundaries to achieve a goal, usually a tangible one like a world record or a gold medal. However, the objective of dance operates at an intrinsic level. Its goal is to give rise to a heightened experience that is intangible in nature. Entertainment is the goal here, but with a motive to elevate minds to ideate on an abstract concept exploring space, movement and time.

Among the other differences between dance and sports is the interest or entertainment that it creates in an audience. There is no special prerequisite knowledge that a viewer of sports has to be aware of other than the basic rules of engagement for winning. The pursuit of two teams or individuals competing for a title provides entertainment for an audience. Therefore, sports scores higher viewership than dance as the interest it creates is universal- crossing barriers of country as people cheer in celebration, shout in anger, and cry in defeat. Dance too has the ability to move people but the viewer here experience the emotions at a more innate, deep-seated level, and not as a loud display of passion. Undoubtedly, this nature of sport, which doesn't require a special language or dialect for expressing an emotion, makes it more popular, especially among laymen. Whereas dance today remains as an entertainment only for the educated classes, where knowledge is a key determinant of enjoyment and appreciation, sports and dance unite in their ability to bring people together.

Sports in Indian literatures

In the Indian context, Indian arts, drama or dramaturgy include sports as one of the artistic expressions of the human body. Natya shastra categories sports as a hard core discipline which requires rigor of the

highest order comprising 64 artistic expressions in total. In each of these, mental control leads to the physical tuning which is fundamental for all. In India, any expression is always enjoyed as an experience in the context of an aesthetic relish. The harmony, the tryst, the timing, the thrill, the reflex and the acute mind of a sportsman in a sport is a kind of aesthetic modus capable of creating a hedonic expression to any onlooker. This gives an emotional experience that captures the audience, engaging them at a basic level.

In Natya shastra, vritti is a technical term which inherently categorises energy rising from the qualities, gunas, of man used for expressions. Vritti can be defined as the manifestation of a movement suggestive of a specific physicality. These are categorised as bharathi, arabati, satwati. Later, kaisiki was added. Looking into it in more detail, bharathi is the expression of words, arabati is the expression of body, satvati is the expression of mind and kaisiki is a feminine physicality represented as an expression by itself. If this were related to sports, then all competitive events could be broadly classified as an expression of arabati vritti, in which some skill based sports also show satvati vritti; while categories of gymnastics, water ballet, ice skating display sukuma rathva, a part of kaisiki vritti. Although various sports can be classified into each category, the challenge a sportsman has in developing and showcasing excellence is singular mostly concentrating in specializing one specific vritti. However, in dance, an artist has to develop all the vritti-s and showcase all of them in all performances as nrta, abhinaya, tandava and lasya. Thus sport can be compared to a game of chess which involves a high level of intelligence and



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Dr. Neena Prasad Dancer & Research Scholar



Dr Neena Prasad is a leading exponent of Mohinayaattam. She has undergone training in different classical dance forms under stalwarts like Kalamandalam Sugandhi, Kalamandalam Kshemavathy, Guru Adyar K Lakshman, Guru Vempatty Chinnasatyam and Vembayam Appukkuttan Pillay. She has won appreciation for her performance at stages across the world. She has been honored with Kerala Sangeetha Nataka Academy award, Mayilpeeli Puraskaram and Madras Music Academy award. She is presently teaching and researching classical dance at Bharathanjali, Thiruvananthapuram and Sougandhika, Chennai – two institutes established by her.

engagement of the mind to anticipate the next move of the opponent is quite similar to a dancer enacting a character undergoing a situation that may be an uncharacteristic occurrence in her life. Just as an athlete uses many attributes like timing, control and focus, a dancer displays the same qualities with the aid of rhythm, grace and music.

In ancient Cankam literature, also the monumental work of the Dravidian treatise - Silappadikaram, entertainment for the human race was classified into two major categories as santhi koothu and vinoda koothu, arts and sports. The former refers to the elite modes of expressions that include the classical arts whereas the latter refers to quick mass appeal in which games involving body expression through aerial display, balance, or using props were included. Here is where modern day extreme sports activities can be related to ancient day street performers walking the tightrope or man-made horse props (poi-kaal kudhirai) used to perform theatrics.

Movement in sports revolves around the five elements of nature - space, water, earth, fire and air. The body of the athlete and the displacement of water by the human body while performing any water sport are in such perfect synchronisation that the spectators get to watch excellence as an element of nature and the human body merge into oneness. The same applies to fire, land and wind based sports when dealing with martial arts, athletic events or throwing events respectively. Likewise, how can we not recollect the Russian gymnasts Nadia Comaneci as she explored space through aerial dance-like movements while performing her leaps, turns, somersaults and other acrobatics in various gymnastic events?!

Beauty and perfection are the keywords of success for dance and sports. For success to result, one should have immense talent and passion towards the discipline in which one chooses to express himself. Hence, talent moulded with sheer commitment towards a strict discipline is the common goal for both. The role of a guru in dance, and that of the coach in sports are very significant. The best way to learn a discipline is by becoming like clay in the hands of the mentors, who will, through their knowledge and life experience, willingly shine the torch to transform their students to scale the heights of success. Success obtained by this process does not represent the tangible, but the intangible measures of

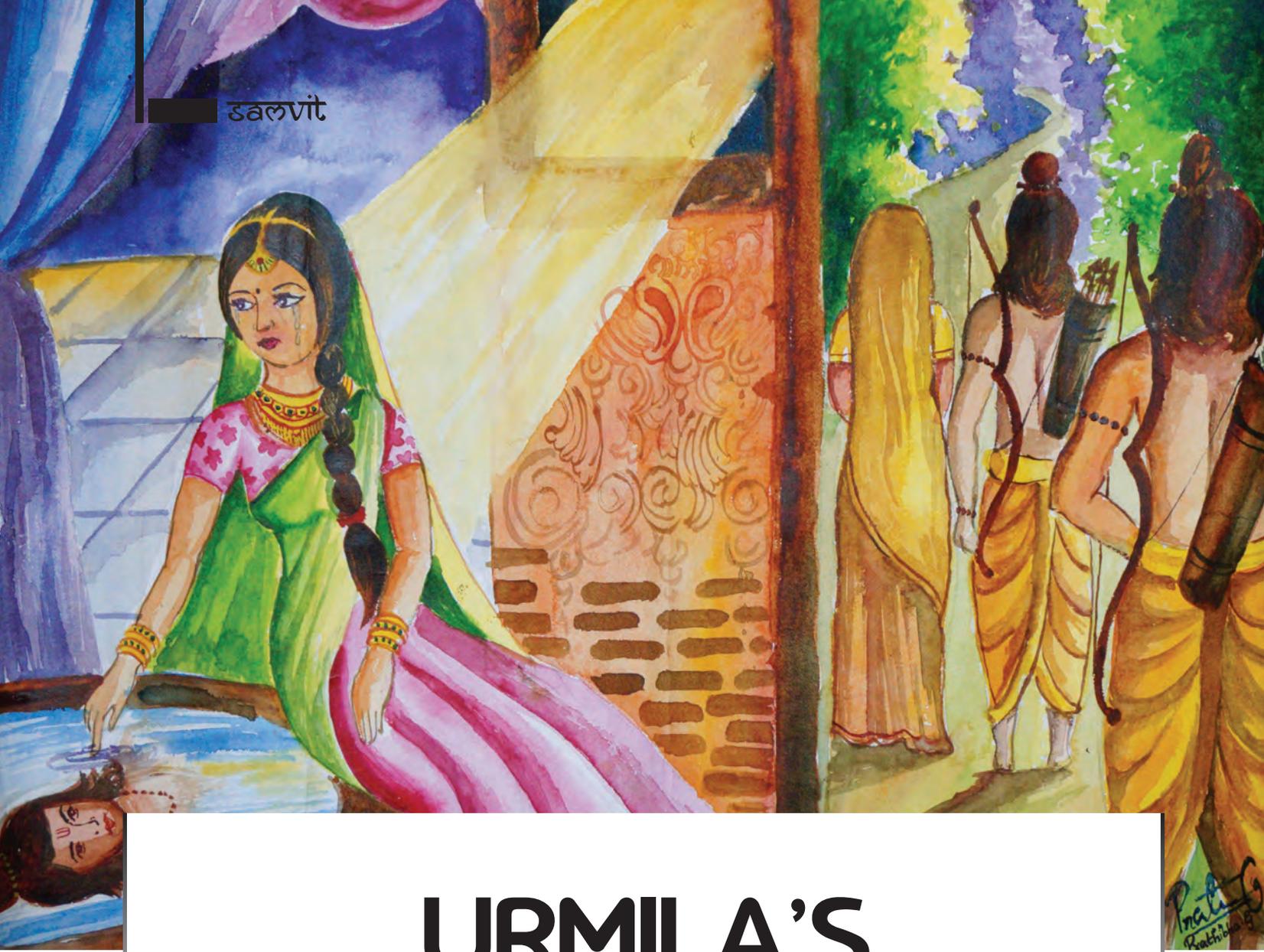




attaining a level of perfection in expression through their respective medium. Sachin Tendulkar is a very rare sportsman of this era who exemplifies this kind of success in sports.

The genius of a sportsman or an artist is a distinct trait that shines within these individuals. There will be days when a sportsman or an artist might be struggling; on those occasions, they are as individuals battling many obstacles, not allowing their efforts to translate into the desirable results or standards they set out to seek. The measure of standards for perfection that we are discussing here is very high. They are set from the individual performer's perspective towards growth and hence may be marginal or negligible for an audience. For the viewer, the honesty of the sportsperson or the performer is what they weigh and hence to them, the genius of the sportsman or the performer does not shine any less whether the artist or sportsman has achieved his inner goals or not. The performances of the sportsmen and artists of such high calibre always shine in the minds of connoisseurs as dazzling bright stars in the dark night sky. ■

Dr. Neena Prasad



URMILA'S GREATNESS

When we remember the Ramayana, we invariably recall the characters of Rama, Lakshman, Bharata, Shatrugna, Hanuman, Vali, and Sugreeva, as well as Kosala, Sumitra, Kaikeyi, Sita, Mandodhari, and Sabari. All of them admirably fulfilled their assigned roles dutifully with a sacrificial intent, but how many of us recall Urmila and what she achieved?

Do you even remember Urmila, sister of Sita? She was the wife of Lakshman. Urmila marries Lakshman at the same time Rama marries Sita. When Lakshman accompanies Rama and Sita to the forest, the scene shifts completely to their Vanvas and revolves around them. There is little talk about what happens in Ayodhya. However, before Rama leaves in exile, if we give some attention to the

detailed happenings at the palace, we capture some vital information about Urmila. Once he knew that that he was not to be crowned king and had to go into exile, Rama pacified his mother Kosala, got her blessings, and proceeded to tell Sita about his predicament. Sita was determined to accompany him into the wild. She argued, "Swami! Would you not take your mother with you if she insisted?"



“Yes, Sita! Mother was adamant that she would go with me. I told her that as per practice she had to look after her husband being his wife and queen. She accepted my logic.”

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“Well said, Swami! The code of responsibility for a woman equally applies to me, don’t you see!” said Sita. Rama had no counter argument to persuade her to stay in Ayodhya.

Lakshmana also obtains permission to accompany Rama, citing the Dharma applicable to a brother. However, he was concerned as to how to meet Urmila’s argument that as his wife she was duty bound to accompany him. He feared that her presence might interfere with his filial duties to serve Rama in the forest. When he apprehensively reached Urmila’s chamber, he was shocked to find Urmila had

beautified herself and was wearing the very best of royal garments. Her bearing seemed to signal that she was very happy with what has befallen Rama; whereas the rest of Ayodhya was immersed in sorrow. She was seated in majestic grandeur on her seat. Lakshmana’s eyes reddened with anger and he shouted, “Why are you rejoicing when the whole city is in mourning, flaunting your choicest clothes and gaudy jewels?” Urmila looked aside as though to avoid eye contact and shot back, “Only Sri Rama has to go to the forest. Nobody asked you to go! Why then are you dressed up in such simple attire ready to go with him?” Lakshman was overcome with concern that Urmila perhaps had gone mad. He softened and spoke gently, trying to convince her that what she was doing was unbecoming of her lineage and position, but Urmila would not budge.

“You are a prince of Kosala. I agreed to marry you on the assumption that I could enjoy the riches of this royal household. If it is Rama’s fate to have to renounce the kingdom and go into exile, why do you have to partake of it? Why should I lose the comforts of royalty?”

In seething anger, Lakshmana looked at her with disdain as though she were an Asura. He said to himself that she was a shame to womanhood and considered it his misfortune to have married such a wife.

“You demon! You are worse than Kaikeyee! You desire royal comfort more than the company of your husband! I shall not consider you as my wife any longer; our sacred bond is broken. I go my way” said Lakshmana.

Having suppressed all her emotions, Urmila broke down and wept profusely. Urmila knew that Lakshmana would not be able to serve Rama and Sita wholeheartedly while in exile if he were tormented by the absence of his beloved; she therefore intentionally fostered Lakshmana’s dislike for her by enacting this drama. In the process, she transformed herself into a pious offering in the sacrificial fire of her affection for Sita. She lived the life of a hermit for all the fourteen years of Rama’s exile until her sister returned with Rama. She never spoke of this to anyone. Lakshmana remained unaware of her nobility of heart and remained disgusted by her.

After the Vanvas, Rama was crowned king, and Lakshman continued to avoid the look of Urmila. Sita guessed there was something unusual going on and queried Urmila. After much

persuasion and insistence Urmila explained the situation. Sita was astonished. “Urmila! Even a thousand Sitas cannot equal your glory! I will speak to Lakshmana and seek an end to this agony!”

Sita patiently waited for an appropriate time to speak to Lakshmana. Based on the gossip of a washerman, Rama ordered Lakshmana to leave expectant Sita in Valmiki’s Ashram in exile. Lakshmana took Sita on a city tour, then suddenly changed course and headed to the woods. During their journey, Sita spoke to Lakshmana about Urmila’s great sacrifice and made him see reason: “Your Royal Highness! Thanks for the good news about my wife. However, I have the most unpleasant duty to break the bad news to you. My brother, the King of Ayodhya has commanded me to leave you in exile in this forest. I seek your pardon!”

Sita, though perturbed, did not show any displeasure! “Lakshmana, Whatever the King does must have a sound reason. In order to establish justice, he has awarded me this sentence. I accept it gracefully. However, I have an earnest request for you! Promise me that you will never award such a sentence or punishment to Urmila! It would be a travesty of Dharma!”

Lakshmana returned to Ayodhya with a heavy heart. Straight away he went to Urmila and prostrated before her and let his tears fall on her feet!

Sita believed that Ayodhya was wherever Rama was. Fully convinced of this truth, she accompanied him into the wilderness where she was subjected to unspeakable agonies and even underwent AgniPravesh.

Bharata did not care for being a King despite the royal edict given by the former King on his mother’s request; thus, he ruled the kingdom as a servant of Rama’s Padhukas for fourteen years.

Lakshmana accompanied his brother and sister-in-law into the forest spurning royal comforts, although he had no need to do so.

Sita, Bharata and Lakshmana all exemplify the sacrificial ideal.

Urmila suppressed her sentiments and did not insist on accompanying her husband so that he would not be distracted from his duty towards his brother; she ensured that he did not remember her lovingly by acting as though she were selfish; and she remained a Sanyasini inside the palace for fourteen years.

Why is her glory not widely celebrated? Is all of her sacrifice in vain? ■

Madhumathi Sivakumar
S2 CSE



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“If there is one place on the face of this earth where all the dreams of living men have found a home from the very earliest days when Man began the dream of existence, it is India”

- Romain Rollan (French Philosopher)