

World Peace: Daisaku Ikeda



Daisaku Ikeda is the current leader of the Soka Gakkai International, a lay Buddhist-oriented group in Japan.

Born of poor origins, Ikeda's family endured the hardships of the war, as many did. In his youth, he lost an older brother to World War II, which developed in him a strong opposition to war. In his late teens, he learned of Nichiren Daishonin's Buddhism through Josei Toda, a Nichiren Buddhist, peace activist, and then president of Soka Gakkai. As a disciple of Toda, Ikeda took on Toda's dream and mission to spread the teachings of Nichiren Buddhism and its principles of developing a peaceful world through the individual development of each human being, one person at a time. Following Toda's death, Ikeda became president of the Soka Gakkai from 1960 to 1979.

From its beginnings in the 1930s, the Soka Gakkai was a lay organization whose role was to support the laity in their practice of Nichiren Shoshu Buddhism. After World War II, as Nichiren Buddhism began to spread throughout the world, Soka Gakkai responded by developing an international outreach program, the SGI (Soka Gakkai International). Ikeda took a lead role in this development, and became the honorary president of SGI upon its founding in 1975. In 1979, Ikeda resigned as president of Soka Gakkai due to conflicts with the Nichiren Daishonin's head priests and was succeeded by Hiroshi Hojo. Even so, he still remained the president of the SGI, and he is the honorary president of Soka Gakkai today.

As the president of this international Buddhist organization, Ikeda (in October 2006 he received his 200th honorary doctorate degree) has used the principles of Nichiren Buddhism throughout his own life, and in his role as president of SGI, he acts to support the membership in a number of ways, including providing support and encouragement through his writings and lectures, by striving to promote a global dialog on Nichiren Buddhist principles as they apply to today's global challenges with many of today's world leaders. As such, the SGI membership views him as a great role model for how to apply this practice in their own lives. He is fondly referred to by followers as their mentor, or "sensei" (Japanese: 先生).

Nichiren Buddhism is a form of Buddhism based on the final teachings of Shakyamuni Buddha, in what is called the Lotus Sutra. The basic premise of this teaching is that Buddhahood and enlightenment are states of being that are as innate to each and every human being, as are the more commonly experienced states of, say, *anger*, *hunger* (as in greed, thirst, or insatiable desire), or *tranquility* (as in calm, complacent, or satisfied). According to the Lotus Sutra, not only are all living beings equally endowed with the potential for enlightenment, but so are they potentially capable of attaining this state, within the current lifetime. According to Nichiren Buddhists' interpretation of the Lotus Sutra, one may awaken their "Buddha Nature" through a practice of chanting the phrase, "Nam myoho renge kyo," to develop one's sense of compassion, wisdom, and clarity of mind, and through the development of a sense of the interconnectedness of all life—the "oneness of man and environment," or *esho funi*—and the ways in which ones' thoughts, actions, and deeds, or *karma*, act to effect one and his or her environment, in the past, the present and into the future.

Ikeda and his predecessors in SGI, Toda and Makiguchi, and the founder of Nichiren Shoshu Buddhism, a 13th-century priest called Nichiren Daishonin, all strived to live according to these, and other Buddhist principles, and to encourage others to do the same. Through the study of their teachings, the practice of chanting, and the practice of active involvement in the world at large, one is thought to be able to develop the innate "Buddha Nature" within, leading to a happier, more fulfilling life for oneself and others.

Nonviolence does not merely mean to refrain from violence. Violence erupts when one person blames another for a problem or conflict. Conversely, nonviolence is a way of life in which one resolves, "Let me be the one to change first." If this spirit were to be embraced, how much more at peace would our families and society itself be.

- Daisaku Ikeda



Bhavan Australia

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● Life ● Literature ● Culture

*'Let noble thoughts come to us from every side
आ नो भद्राः क्रतवो यन्तु विश्वतः - Rig Veda*



Bharatiya Vidya Bhavan Australia
wishes all its readers a

Merry Christmas
and a Very Happy &
Prosperous New Year

President's Page

Multiculturalism:

Of late some of the Federal politicians on both sides seem to have developed some sort of allergy to the word *multiculturalism* and are looking for new words or phrases like Diversity, Integration etc. Only years back some senior politicians were advocating 'assimilation' into Australian culture. Let us look at the literary meanings and connotations of these words (my reference is the **Webster Comprehensive Dictionary Encyclopedic Edition**; only those relevant to the topic are considered) and their possible impact on the Australian people from different heritages.



Assimilate: To make into a homogeneous part, as of a substance or system; To make alike or similar; to become absorbed or assimilated. And

Assimilation: The act or process of assimilating; The acceptance by one social group or community of cultural traits normally associated with another.

Assimilation into the Australian culture will therefore mean to wipe off and lose one's identity. That can not be right or even thought of in any democratic society. Any argument in favour *Assimilation* must be scuttled down forthwith. Moreover we need to define what Australian culture is into which one should assimilate.

Integrate: To make whole by the bringing together or additions of parts; To give the sum total or mean value of; in U.S.: To make (schools, housing, public facilities, etc) available to people of all races and ethnic groups on an equal basis; To remove any barriers imposing segregation upon (religious, racial, or other groups).

Integration: The act or operation of integrating; the bringing together of parts into whole; U.S.: The act or process of integrating, especially racially, an institution, place or group.

Integration is an improvement over **Assimilation** but just that. It assumes that the different parts can not exist on their own and denotes an intention of merging them into a 'whole' so that they survive. In the American sense it denotes a governmental process of removing barriers imposing segregation on racial or religious groups. It does not represent a socially cohesive or harmonious attitudes or behaviours. Moreover, the word *Integration* does not portray to be a common person's language; one has to be quite a literate to understand grasp its meaning.

Diverse: Differing essentially; distinct; Capable of various forms; multiform. And

Diversity: The state of being diverse; dissimilitude; Variety; a *diversity* of interests

Diverse or Diversity appear to be better words portraying a variety of multiple interests. However, it is not complete in itself in representing a socially harmonious attitude or behaviour. We may have to add at least one more word like Cultural or Unity which will make a phrase: **Cultural Diversity or Unity in Diversity** to portray a socially cohesive or harmonious attitude or behaviour.

Multiculturalism or Multicultural on the other hand straightaway portrays the harmonious co-existence of a variety of essentially distinct cultures. The words Multiculturalism or Multicultural, though these do not appear in the Webster dictionary, are akin to onomatopoeic words self explaining their meaning as one recites them. The word **Multi** (*combining form*) is defined in the Webster dictionary thus: Many; consisting of many as in multicolour etc; having more than two (or sometimes, more than one). Thus the word **Multicultural** portrays the simultaneous existence with peace of a variety of cultures and its essence seems easy to understand by a lay person. That is what any democratic government / governmental agency would and should strive for: **A community of communities.**

It is, I consider, the duty of fortunate ones to come forward and contribute to the amelioration of the underprivileged and rehabilitation of those affected by natural / man-inflicted disasters on ongoing basis. According to Mahatma Gandhi these fortunate people are trustees of the wealth in their possession which they must utilise for the benefit of the underprivileged and affected people. The practice codes of the various religious scriptures also encourage keeping aside a

Gambhir Watts
President
Bharatiya Vidya Bhavan Australia

Communal Harmony:

The golden rule is to be friends with the world and to regard the whole human family as one. - **Mahatma Gandhi**

Editorial Page

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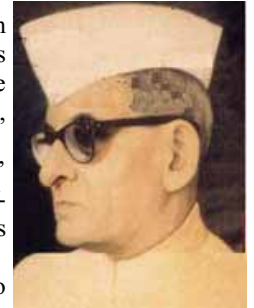
The Test of Bhavan's Right to Exist

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

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

It must be realised that the history of the world is a story of men who had faith in themselves and in their mission. When an age does not

produce men of such faith, its culture is on its way to extinction. **The real strength of the Bhavan, therefore,** would lie not so much in the number of its buildings or institutions it conducts, nor in the volume of its assets and budgets, nor even in its growing publication, cultural and educational activities. It would lie in the **character, humility, selflessness and dedicated work of its devoted workers, honorary and stipendiary.** They alone can release the regenerative influences, bringing into play the invisible pressure which alone can transform human nature



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AUSTRALIA

Humanitarian Australia

The recent action of the Tamworth City Council and the statement of the Mayor Clr James Treloar appear to be un-Australian. Australia has a proud record of resettling refugees and people in humanitarian need from around the world, beginning with 7,000 German Jews in the late 1930s. I thought it may be appropriate to give a brief account of the Australian Government's humanitarian settlement policy and achievements.

Humanitarian settlement services

Objective

The objective is to provide intensive initial settlement support to newly arrived refugees and Special Humanitarian Program (SHP) entrants. The Integrated Humanitarian Settlement Strategy (IHSS) aims to help humanitarian entrants achieve self-sufficiency and become fully participating members of the Australian community as soon as possible by providing specialised services on a needs basis.

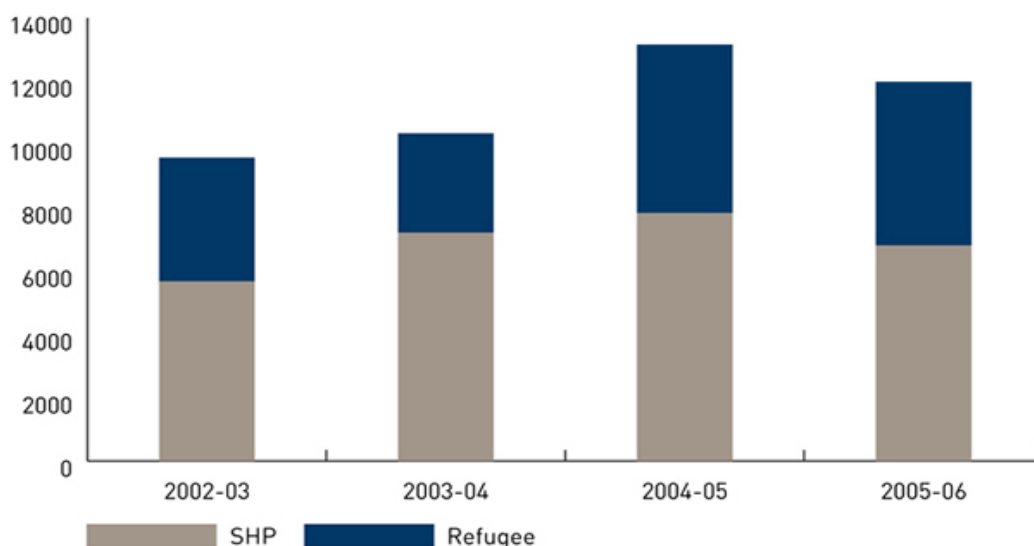
Description

This output component supports the provision of intensive settlement services to newly arrived refugees and SHP entrants under the IHSS. New IHSS contract arrangements started on 1 October 2005. The new service delivery model is based on 20 contract regions nationally, with one contract per region.

Depending on their assessed need, entrants are generally provided with some or all of the following assistance to help them settle in Australia:

- *case coordination, information, and referrals* - includes a case coordination plan based on an initial needs assessment, information about and referral to other service providers and mainstream agencies, and help for proposers to assist SHP entrants
- *on arrival reception and assistance* - includes meeting eligible entrants on arrival, taking them to suitable accommodation and providing initial orientation, and meeting any emergency needs for medical attention, or clothing and footwear
- *accommodation services* - helps entrants find appropriate and affordable accommodation, and provides them with basic household goods to start establishing their own household in Australia
- *short term torture and trauma counselling services* - provides an assessment of needs and a case plan and referral for torture and trauma counselling, and raises awareness among other health care providers of health issues arising from torture and trauma counselling.

Figure 45: Number of people assisted under the IHSS



Source: Humanitarian Entrant Management System, DIMA (Government of Australia)

- Gambhir Watts

Twelve days of Christmas - 2 Australian Versions

On the FIRST day of Christmas,
My true love sent to me,
A kookaburra in a gum tree.

On the SECOND day of Christmas,
My true love sent to me,
Two snakes on skis,
And a kookaburra in a gum tree.

On the THIRD day of Christmas,
My true love sent to me,
Three wet galahs,
Two snakes on skis,
And a kookaburra in a gum tree.

On the FOURTH day of Christmas,
My true love sent to me,
Four lyrebirds,
Three wet galahs,
Two snakes on skis,
And a kookaburra in a gum tree.

On the FIFTH day of Christmas,
My true love sent to me,
Five kangaroos,
Four lyrebirds,
Three wet galahs,
Two snakes on skis,
And a kookaburra in a gum tree.

On the SIXTH day of Christmas,
My true love sent to me,
Six sharks a-surfing,
Five kangaroos,
Four lyrebirds,
Three wet galahs,
Two snakes on skis,
And a kookaburra in a gum tree.

On the SEVENTH day of Christmas,
My true love sent to me,
Seven emus laying,
Six sharks a-surfing,
Five kangaroos,
Four lyrebirds,
Three wet galahs,
Two snakes on skis,
And a kookaburra in a gum tree.

On the FIRST day of Christmas
My true love sent to me,
An emu up a gum tree.

On the SECOND day of Christmas
My true sent to me,
Two pink galahs,
And an emu up a gum tree.

On the THIRD day of Christmas
My true love sent to me,
Three kookaburras laughing,
Two pink galahs,
And an emu up a gum tree.

On the FOURTH day of Christmas
My true love sent to me
Four koalas cuddling,
Three kookaburras laughing
Two pink galahs
And an emu up a gum tree.

On the FIFTH day of Christmas
My true love sent to me
Five kangaroos,
Four koalas cuddling,
Three kookaburras laughing,
Two pink galahs,
And an emu up a gum tree.

On the SIXTH day of Christmas
My true love sent to me
Six brologas dancing,
Five Kangaroos,
Four koalas cuddling,
Three kookaburras laughing,
Two pink galahs,
And an emu up a gum tree.

On the SEVENTH day of Christmas
My true love sent to me
Seven possums playing,
Six brologas dancing,
Five kangaroos,
Four koalas cuddling
Three kookaburras laughing,
Two pink galahs,
And an emu up a gum tree.



On the EIGHTH day of Christmas,
 My true love sent to me,
 Eight dingos dancing,
 Seven emus laying,
 Six sharks a-surfing,
 Five kangaroos,
 Four lyrebirds,
 Three wet galahs,
 Two snakes on skis,
 And a kookaburra in a gum tree.



On the EIGHTH day of Christmas
 My true love sent to me
 Eight dingoes digging,
 Seven possums playing,
 Six brolgas dancing,
 Five kangaroos,
 Four koalas cuddling,
 Three kookaburras laughing,
 Two pink galahs,
 And an emu up a gum tree.

On the NINTH day of Christmas,
 My true love sent to me,
 Nine crocs a-snoozing?
 Eight dingos dancing,
 Seven emus laying,
 Six sharks a-surfing,
 Five kangaroos,
 Four lyrebirds,
 Three wet galahs,
 Two snakes on skis,
 And a kookaburra in a gum tree.

On the NINTH day of Christmas
 My true love sent to me
 Nine wombats working,
 Eight dingoes digging
 Seven possums playing,
 Six brolgas dancing,
 Five kangaroos,
 Four koalas cuddling,
 Three kookaburras laughing,
 Two pink galahs,
 And an emu up a gum tree.

On the TENTH day of Christmas,
 My true love sent to me,
 Ten wombats washing,
 Nine crocs a-snoozing?
 Eight dingos dancing,
 Seven emus laying,
 Six sharks a-surfing,
 Five kangaroos,
 Four lyrebirds,
 Three wet galahs,
 Two snakes on skis,
 And a kookaburra in a gum tree.



On the TENTH day of Christmas
 My true love sent to me
 Ten lizards leaping,
 Nine wombats working,
 Eight dingoes digging
 Seven possums playing,
 Six brolgas dancing,
 Five kangaroos,
 Four koalas cuddling,
 Three kookaburras laughing,
 Two pink galahs,
 And an emu up a gum tree.

On the ELEVENTH day of Christmas,
 My true love sent to me,
 Eleven lizards leaping,
 Ten wombats washing,
 Nine crocs a-snoozing?
 Eight dingos dancing,
 Seven emus laying,
 Six sharks a-surfing,
 Five kangaroos,
 Four lyrebirds,
 Three wet galahs,
 Two snakes on skis,
 And a kookaburra in a gum tree.

On the ELEVENTH day of Christmas
 My true love sent to me
 Eleven numbats nagging,
 Ten lizards leaping,
 Nine wombats working,
 Eight dingoes digging,
 Seven possums playing,
 Six brolgas dancing,
 Five kangaroos,
 Four koalas cuddling,
 Three kookaburras laughing,
 Two pink galahs,
 And a emu up a gum tree.

On the TWELFTH day of Christmas,
 My true love sent to me,
 Twelve possums playing,
 Eleven lizards leaping,
 Ten wombats washing,
 Nine crocs a-snoozing?
 Eight dingos dancing,
 Seven emus laying,
 Six sharks a-surfing,
 Five kangaroos,
 Four lyrebirds,
 Three wet galahs,
 Two snakes on skis,
 And a kookaburra in a gum tree.



On the TWELFTH day of Christmas
 My true love sent to me
 Twelve parrots prattling,
 Eleven numbats nagging,
 Ten lizards leaping,
 Nine wombats working,
 Eight dingoes digging,
 Seven possums playing,
 Six brolgas dancing,
 Five kangaroos,
 Four koalas cuddling,
 Three kookaburras laughing,
 Two pink galahs,
 And an emu up a gum tree!

Story of Miracles

Shri Satya Sai Baba

Satya Sai Baba's 80th birthday falls on November 23, 2006



Sri Satya Sai Baba was born as Satyanarayan Raju in 1926 in the village of Puttaparthi, Andhra Pradesh. At the age of 14 he had some strange experiences, which his family and others believed at the time to be due to some demons. Soon after one of these, Satyanarayan asserted that the spirit of Sai Baba of Shirdi, Maharashtra, who had taken samadhi more than twenty years earlier, had come in his dream. Shirdi Sai Baba (1856 -1918) was revered for his austere lifestyle and for the miracles that were attributed to him. Satyanarayan began early on to work the 'miracles' for which he has since become renowned and which have led to a growing number of followers. The 'miracles' include materializing sugar candy, flowers, vibhuti (sacred ash) and other presents for his devotees. They also include healing the sick and knowing the thoughts of his disciples whatever be the distance between them. His followers say that Sai Baba has restored two dead men to life. Despite his claim to divinity

and to infinite power, Sai Baba maintains that he did not come on earth to establish a religion. Rather he sees his mission as being to restore the dharma - the proper and original inner transformation which is the heart and purpose of all genuine religion.

As an expression of his recognition of ongoing role of existing religious traditions, his logo contains the symbols of Cross, Crescent and Star, Star of David as well as the Hindu Aum and the Buddhist Wheel. Satya Sai Baba has prophesied that he will leave his present body in the year 2022, when he would be 96 years of age. But he will immediately be reborn for a third time as an avatar named Prema Sai Baba. He has specified that this final appearance will take place in the Mandya district of Karnataka State. Over the years the number of Sai baba's followers has increased to several million. Shrines to and images of him and of his guru, Sai Baba of Shirdi, are widespread in India. One meets his followers in the streets, in shops and on the buses, as well as in the many temples and ashrams of the movement.

Besides, the organisation has spread to over 137 countries including the US and most European countries. It claims to have over 30,000 centres worldwide. These work to extend Sai Baba's message and ministry. Members come together regularly to sing bhajans (hymns) and to initiate projects to serve the disadvantaged. The main centre for such development has been Sai Baba's home village of Puttaparthi -since grown into a substantial town due to the growth of the Sai Baba movement. The centre piece is Sai Baba's magnificent ashram called Prashanti Nilayam (abode of great peace). It is located in Anantapur district and is an internationally famous place of worship.

Bhagwan Shri Satya Sai Baba is the presiding deity of the holy place. Throughout the year, people throng for Baba's darshan. Miracles of Baba in the form of blessings for the devotees are widely known. There is an airport to facilitate the tens of thousands of devotees who come annually to pay their respects to the guru whom they venerate as God. Educational institutions have also been established in his name. The movement produces a wide range of printed and visual publications and also runs a highly sophisticated internet site to propagate Baba's teaching. In November 1991 the organisation established a modern polyclinic at Puttaparthi. Sai Baba has become a highly influential public figure in India, and is often visited by government officials and leaders in part because of his supposed powers, and in part because of his good works. Sai Baba himself attaches little importance to his 'miracles' the important aspect of his mission being the call to a spiritual way of living.

Sai Baba appears in Africa.

Secondi is a small place in an African country. Richmond worships Sai Baba and actively participates in Bhajan. There are a few Sai Baba devotees in this place. The devotees do not know Bhajans. They get audiocassettes of English Bhajans and play them. Richmond decorates the altar with different flowers and lights incense sticks, candle. In front of the altar devotees sit. When once the cassette was playing Richmond thought, "Oh God how unfortunate we are. We do not have a good lead singer to sing Bhajans, we do not know the system of doing Bhajan, we only have love for you. Even the cassette we are following is very old and makes a lot of noise. Can we have a good singer who can come and lead us?" While he was thinking there was a loud noise in the Bhajan hall. The candle in front of the photo, the Photo, incense sticks disappeared and in lieu of that, Bhagawan Sri Satya Sai Baba had manifested in physical form. Swami got up from that chair came and stood in front of little

Richmond. When the kid was taking the padanamaskar of Baba, Swami manifested himself into different forms, went and stood in front of all the people present in the room.

Swami started singing Bhajans in a loud voice, clapped, played different instruments and generated new vigour in all the people there.

Thus Swami spent about half an hour there with all the devotees. Then all the Sais merged in the Sai who stood in front of Richmond. Then Swami walked back to the main chair. Swami disappeared and all the bhajan items came back to their normal positions. Secondi devotees can never forget this incident in their life time. That day had transformed them completely. They learnt bhajans and started singing with a lot of zeal. Now all the devotees are very good singers. This kind of seemingly unbelievable stories are very common. If you go to any person in the Mandir devotees' line they come out with their stories. They have a lot to narrate about their loved Lord.

Amazing Story of Gowri.

A shrill note piercing through the bathroom shattered the absolute calm. Vasantha was terrified, and ran from the living room. She knocked loudly the closed door of the bathroom. Her daughter Gowri had bolted the door from inside and she screamed from a severe back pain which had immobilized her. Somehow she managed to open the bolt. Gowri was in agony. She lay in bed. The family physician was called. He came and after examining her pronounced it to be a muscular seizure. Injections and medicines were given. Gowri went off to a drowsy sleep.

This was on 21st December 1982. From her childhood, Gowri was an active girl. Apart from being a bright student, she participated in various cultural activities. She was an enthusiastic member of the debating society, the drama association, the dance troupe and literary circle. She was a bharatanatyam student from the age of seven years. After her arangetram in 1979, she danced in prestigious halls like Shanmukhananda Hall and became a celebrated dancer. She was practising hard to perform a dance ballad scheduled for 23rd December 1982, when the tragedy struck her. Leading physicians, surgeons and experts examined her. Close X-rays and repeated medical tests showed no clinical evidence of any injury or illness. By mid January 1983, she suffered severe cramps at the lower back which left her in agony and exhaustion.

She was unable to sit. She had a stoop and could not straighten herself. She had to be helped to lie on bed. Months passed in agony for Gowri. By November her condition deteriorated. She complained of severe pain in her neck and shoulder. It was already December 1983 and a year of agony was nearing completion. At this time, a schoolmate of Gowri dropped to enquire about Gowri's health. She was shocked and distressed to see her condition. She went home and told her mother about Gowri's illness. They were staunch devotees of Sri Satya Sai Baba. They decided they would pray to Baba to help Gowri. They quietly took a packet of vibhuti and gave it to Gowri, and asked her to apply to that part where it pained her, and told her to mix it in the water and] drink when the pain became unbearable. They said it was the vibhuthi from Satya Sai Baba. But, Gowri's friend and her mother added, you should have full faith in Baba. They had a video cassette with them which they saw. 'Shrvtavya' is to hear about God. "Drushtavya " is to see God. Seeing video was Drushtavya,' seeing Swami's form. They were spellbound and charmed by Satya Sai Baba.

The pain seemed to reduce and disappear when vibhuthi was mixed in the water and taken. It made her a little bright and cheerful. Vibhuthi was smeared at the spot where it pained most, which stopped her pain, particularly in the left arm which had gone numb! Many devotees filled up the container so that a constant supply of vibhuthi was always there.

They all decided to take Gowri for Baba's darshan. On the 13th February 1984 , they all had Swami's darshan. A message from Baba called them for an interview. Baba came out of his room and waved. All of sudden He turned to Gowri who was sitting on a chair as she could not bend to sit on the floor. "What have the doctors said?' He asked. She replied "the doctors found nothing wrong" yet she was having pain.

"I will cure her right now, she should be quite normal" Baba said. Baba went near Gowri. She was already on her feet, and though she could not bend, she went down on her knee and did namaskar! Medical experts had said she could not bend. But here she was right at his feet doing namaskar. She tried hard fighting back tears flooding out of her. Her family members could hardly conceal their joy and emotion. Baba assured that Gowri would be all right, and when she visited next time, she would be a great dancer!

He distributed vibhuthi to all. Gowri discarded the chair and pillows kept for her and sat on the floor during the morning bhajan. Members who had seen her agony broke into joy at her transformation.

Source: Bhavan's Journal November 15 2006
Contributed by: Ram Chugani

The Riddle of Life

How insightful observation can help to unravel it



Jawaharlal Nehru

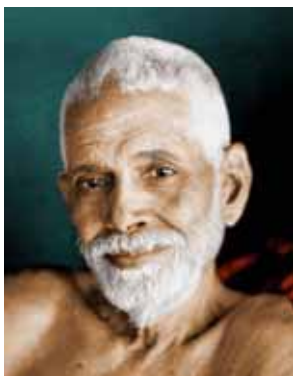
Life is an unsolved puzzle for all of us. We have no knowledge of whence we came or whither we are bound. We live out our little span of life buzzing around like short lived flying insects and disappear from the scene all too soon, being none the wiser for it when we quit this world. The only thing we are aware of is our limited outer waking consciousness, namely, the ego consciousness, which gives rise to separatism, conflicts and wars.

What exactly is consciousness? Consciousness appears to be the very core and substratum of all existence, of all life energy, of all manifestation. Dr. Annie Besant, the great spiritual reformer and inspiring orator of the 20th century, whose speeches are reported to have left young Jawaharlal Nehru completely dazed when he attended her talks in India, has produced a 'magnum opus' entitled, 'A Study in



Dr. Annie Besant

Consciousness'. She has said that when she delivers a talk on a spiritual topic, she can perceive become the imperfect? She says that it is not possible to give a direct answer to that question for various reasons. One reason that is proffered by the wise is that when the unmanifest, the unborn, the unconditioned, as described by the Buddha, namely satchitananda or nirguna brahman, becomes manifest, that is when the one infinite being or consciousness appears as many, when non-duality becomes duality, when the seer and the seen are born, when the factors of 'space, time and causation' (namely, the chain of cause and effect and recurring cause) become the foundation and fabric of the manifested universe, and when absolute consciousness has voluntarily, as a sport of divine leela, curtailed its perfection and manifested or spread out as limited or fragmented sparks or rays of consciousness, then the fragmented rays or units of consciousness cannot logically as 'Why' the perfect has become the imperfect in terms of the finite causation factor which applies to them, but cannot apply to the all perfect infinite being which is beyond causation and manifests by reason of uncaused cause in the ever present Eternal Now, as a Divine Leela.



Sri Ramana Maharishi

If the student asks 'How' does the perfect manifest as the imperfect, then a plausible answer can be in varying degrees of accuracy and symbolism, according to the level of understanding of the questioner, ranging from the advanced research scholar or serious sadhaka down to the inquiring teenager or the kindergarten child with its beautiful fantasies.

Sri Ramana Maharishi says that manifestation is inherent in the unmanifested absolute state of satchitananda and to the gnani's eye, all manifestation is truth and there is no evil or imperfection as such. There is a further question which the student raises, namely, 'How is it that each human being experiences the same illusory picture in front of him as a solid object and creates a common objective world?' The answer is that the experience is equivalent to a national studio broadcasting a programme and identical pictures being seen on the TV screen in every home.

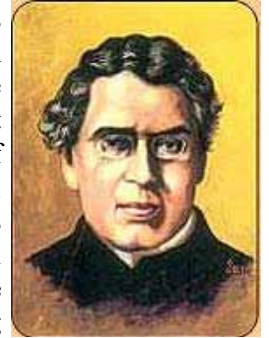
It is, in effect, a mass hypnosis of humanity, somewhat similar to the mass mesmerism induced in the audience by the Indian rope trick performer. One sees what one's higher self which is in rapport with the Universal cosmic intelligence has already programmed for humanity.

Another question raised by the students is, 'Why this programme involves suffering and pain and why it cannot be a tourist's paradise all the while?' Occult research reveals that it is only in the physical world that suffering is experienced by humanity. In the astral, mental and causal worlds, namely, the Pranamaya Loka, Vignanamaya Loka and Anandamaya Loka through which human beings transit before re-incarnating in the physical world again, there is perfect harmony and happiness among the various fragmented rays of consciousness, as evidenced by the research studies carried out by advanced theosophists and the communications transmitted by other genuine clairvoyants like Aloma entitled 'Beyond the Veil' and published by the Government Social Services Department of Sri Lanka.

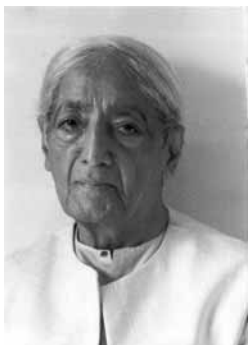
It is in the physical world that the feeling of otherness or separatism gets entrenched and humanity is given the opportunity to strive against odds and experience adventure and romance and heroism and self-fulfillment. Acting against friction or resistance and facing suffering and sacrifice and achieving noble results is the hallmark of physical life, whilst free-wheeling is the rule in the higher worlds of human existence.

Dr. Annie Besant cites the Bible where there is a statement in Corinthians: 'To be sown in weakness and be risen in power'.

It is also in the physical world that the separation of the fragmented rays of consciousness from one another becomes quite deep and pronounced and enmity and hatred among human beings come into play, with the surface ego-consciousness fed by desire and avarice becoming selfish and arrogant. This is rendered possible because of the myopic vision that average human beings are endowed with in the physical world, where they are conscious of only the physical environment and are not outwardly conscious at all of their subtle astral, mental and causal bodies. Advanced sadhakas who are fully conscious of these higher bodies inevitably cease to be hostile. The remedy for this state of affairs is for one to realise that all conduct based on enmity and hatred is self-destructive in the long run, according to the inexorable law of Karma, from which nobody is exempt, neither the saint nor sinner, king nor commoner, rich nor poor. It is said that no one in the world can hurt us, unless we initiate the energy of hurting another which boomerangs on us sooner or later, may be even after several life spans. The law of Karma inevitably catches up with anyone violating the law of universal love.



Jagdish Chandra Bose



The Buddha has related a personal experience of his which is very significant. Once when he was walking towards a village with Ananda he developed a severe headache, and on Ananda offering to run up to the village and bring back a medicinal balm to assuage the headache, the Buddha prevented him from doing so and related an incident in a previous life of his centuries ago, where, as a young lad, he had joined some urchins, for the fun of it, in throwing stones at some fish which were struggling to survive in a pond where the water level had receded owing to a drought, and caused hurt to the fish. He said it was that energy initiated by him in his act of hurting the fish, that has now boomeranged on his body as a severe headache and he therefore preferred to put up with it and let it run its course (-Kudakka Nikaya Apadana Pali).

J. Krishnamurti J. Krishnamurti, the great revolutionary philosopher and sage of our times, once declared that, if, any set of people anywhere in the world really make a serious effort to understand the working of the Law of Karma in its depth, they will all become angels overnight! - as each one, out of enlightened self-interest, will then readily and willingly abstain from all acts born of violence or greed, having realised that they would all boomerang on the doer automatically. Even in the physical world, scientific investigation has revealed the inner unity of life in the mineral, vegetable, animal and human kingdoms, though we are not aware of the same. Dr. Annie Besant, in this connection, has cited Prof. Jagdish Chandra Bose who, in his scientific treatise presented to the Royal Institute in May 1901, has proved that minerals, vegetables and human tissue react alike to stimuli causing fatigue, excitation, depression or poisoning of the organism. This confirms the findings of occult science that the universal consciousness is the indweller of all beings and gives a

Source: Bhavan's Journal October 31 2006.

Contributed By: C. Shanmuganayagam - Attorney -at-law, Colombo, Sri Lanka

"A life without vows is like a ship without an anchor or like an edifice that is built on sand instead of a solid rock."

"Life is an aspiration. Its mission is to strive after perfection which is self-realization."

"A life of sacrifice is the pinnacle of art, and is full of true joy."

"A true life lived amongst the people is in itself an object-lesson that must produce its own effect upon immediate surroundings."

"What is life worth without trials and tribulations which are the salt of life."

"I want to realize brotherhood or identify not merely with the beings called human, but I want to realize identity with all life, even with such beings as crawl on earth."

- Mahatma Gandhi

News from Bhavan Headquarters

H. N. Dastur is New Executive Secretary



H. N. Dastur,
New Executive Secretary

Shri H. N. Dastur, Joint Executive Secretary, Director & Registrar, has taken over as the third Executive Secretary & Director General of Bharatiya Vidya Bhavan, by a unanimous decision of the Executive Committee of the Bhavan. Shri Dastur, who has been a close associate of the late Shri Ramakrishnan for over four decades, joined the Bhavan in May 1963, politely declining a lucrative job of a journalist in The Statesman, Calcutta (now Kolkata). Even earlier, as a student of Bhavan's College, he caught the eye of Kulapati Munshi and was attracted to the Bhavan's aims and values. Such has been his zeal and commitment to the ideals and welfare of the Bhavan, that at a very young age he was appointed as No.2 Officer in the Bhavan's administration as long ago as in 1972. He was of invaluable assistance to Shri Ramakrishnan in all Bhavan's efforts in achieving a phenomenal growth over the past forty years. Shri Dastur's commitment to

Bhavan has been so total that over the years he has turned down many lucrative job offers, including that of the Editor of two leading dailies of Mumbai, Media Chief of the U.S. Consulate, General Manager of a group of newspapers then having five dailies, Marketing Manager of a Govt. of India's Corporation, etc.

When Shri Ramakrishnan passed away on February 14, 2003, Shri Dastur was seen by almost everybody as a natural successor to the office of Executive Secretary. However, Shri Dastur declined the office preferring to be a committed worker behind the scene. When the office became vacant earlier this year, Shri Dastur could not reject the offer. Besides, he felt he owed it to the Bhavan, and to his mentor, Shri Ramakrishnan, that his services have become even more essential for the institution in its hour of challenge. Bhavan's Journal and the worldwide family of Bhavan members and associates wish Shri Dastur all success in taking the ideals of Kulapati Munshi and those of the Bhavan to greater heights of service and glory.



H.N. Dastur with
Shri S. Ramakrishnan (1972)

Shri Deepak S.Parekh, Executive Chairman of the Housing Development Finance Corporation Limited (HDFC) elected a Trustee of Bharatiya Vidya Bhavan (Worldwide)



Shri Deepak S.Parekh, Executive Chairman of the Housing Development Finance Corporation Limited (HDFC) and an acknowledged leader of the world of Business, Finance, Industries and Corporate Management, has been appointed as a Trustee of Bharatiya Vidya Bhavan. Shri Parekh is connected with Bhavan for quite some time.

A Chartered Accountant and Member of the Institute of Chartered Accountants – England and Wales, Shri Deepak Parekh has been a recipient of several honours and awards, including The JRD Tata Corporate Leadership Award. He is the first recipient of the Quimpro Platinum Award for Quality (for his contributions to the service sector) and the youngest recipient of the Corporate Award for Life-Time Achievement by the Economic Times. Shri Parekh has been honoured by the Government of India with the Award of Padma Bhushan for his outstanding contribution to the Trade and Industry sector.

Shri Deepak Parekh's deep commitment to India's social and economic development with a human face and his varied and vibrant all-round expertise will be considerable asset to Bhavan.

Hon Murli Deora, Union Minister of Petroleum and Natural Gas, Government of India, New Delhi, elected a Trustee of Bharatiya Vidya Bhavan (Worldwide)



Shri Murli Deora, Union Minister of Petroleum and Natural Gas, Government of India, New Delhi and Member of the Bhavan's Executive Committee, has been elected as a Trustee of Bharatiya Vidya Bhavan.

Shri Murli Deora is a Member of the Bhavan Family right from his College days. His contribution to the development of Bhavan has been very substantial. He is the moving force behind the Bhavan's Gandhi Institute of Computer Education & Information Technology and it was through his good offices that the Bhavan received a donation of five million US dollars from Melinda and Bill Gates Foundation for the Institute. Recently, thanks to Shri Murli Deora's efforts, the Bhavan received a donation of IRs.5 Crore (US\$ one million) from Lakshmi and Usha Mittal Foundation. The cheque was handed over to the Bhavan's President in the presence of the Prime Minister of India, Dr. Manmohan Singh when he visited Bhavan's Headquarters in Mumbai on 6th October 2006.

National Multicultural Marketing Awards

Bharatiya Vidya Bhavan Australia Finalist

An Initiative of Community Relations Commission for a Multicultural New South Wales (CRC)

The CRC invites businesses, organisations and government agencies to enter its National Multicultural Marketing Awards program.

The Awards recognise the efforts of businesses and organisations that seek to harness the benefits of Australia's cultural diversity. The Awards aim to:

- Promote the advantages for commercial managers of marketing their product or service to every potential client or customer.
- Highlight the responsibility of public sector managers to cater to the needs of the whole community and to fully inform all people about their services and activities.
- Stimulate creativity in marketing to a culturally diverse society.
- Recognise work of a high standard so as to inspire marketers who are not yet meeting the challenges of a culturally diverse society or enjoying the benefits of the market created by it.
- Promote a more equitable representation of our diversity as a nation through mass media marketing channels.

The Awards were in seven categories, with a Grand Award given to the overall winner. The categories include:

- **Cisco Systems Commercial Big Business Award**
For businesses with more than 100 employees.
- **Office of Fair Trading Commercial Small Business Award**
For businesses with up to 100 employees.
- **Government Award**
For any government department or agency in Australia.
- **Advertising Award**
- **Information Technology Award**
- **Export Award**
- **Integral Energy Community Award**



For any community or cultural organisation in Australia. Organisations must demonstrate the ability to market themselves, whether it is through a fundraising program, a community welfare project, a community festival or a campaign that makes a difference to the betterment of the community. The program must be clearly targeted, with specific objectives and measurable achievements. Creativity and cultural sensitivity should be key elements in a successful submission.

Bharatiya Vidya Bhavan Australia with its Holi Mahotsav project was one of the three finalists in the category of Integral Energy Community Award 2006.

The 2006 Awards were presented on 21 November at a gala dinner at the Westin Sydney Hotel. In addition to the Premier of New South Wales and the Chairperson of the CRC Mr Stepan Kerkyasharian, Commissioners and representatives from the CRC, attendees included members of parliament, captains of industry, diplomats, and the leadership of Australia's ethnic, religious and cultural communities.



Our British Inheritance

We have derived certain invaluable gains from British rule, which have enabled us to achieve phenomenal progress in post-independent India. We are prone to taking these gains for granted. It would not be gracious to let them go unacknowledged. There is a broad distinction between British rule prior to 1858, when power was vested with the Board of Directors of the East India Company, and the post-1858 phase when the British Government took over full responsibility from the Board of Directors of the Company. The agents of the Company came to India mainly for trade. The basic object was to make as large a profit as possible, by buying raw materials cheap and selling finished goods dear. This involved exploitation of the local populace, especially during the early years. Then began a phase of grabbing Indian territory with the aid of more advanced British weaponry, taking advantage of the petty rivalries among the many Indian rulers. The Company used to make huge profits during this period, starting from the time of Robert Clive. In the post-1858 phase, however, an element of trusteeship crept in. We could see something of the liberalism of the British. The focus shifted from sheer profit-making to providing security and good governance to the teeming millions of India.

The well-known English writer, Rudyard Kipling, was perhaps the first to use the term "White Man's burden" to project the attitudinal change in the governance of colonies like India. Lord Macaulay had earlier expressed similar sentiments in the British House of Commons in these eloquent words:

"We must, at present do our best to form a class of persons, Indian in blood and colour, but British in taste, in thinking, in morals and in intellect.

"Without condoning the overbearing smug attitude of the superiority of English culture and civilisation, let us take note of the shift in focus from exploitation and profit-making to a desire to lead a populace steeped in poverty and ignorance to a more rational way of living." Let us now chronicle some of the gains of British rule, especially during the post-1858 Phase.

Administrative frame: We inherited from the British a basically sound and solid administrative frame, geared to fairness, impartiality and a reasonable level of efficiency in the day-to-day transaction of Governmental business. It has given us stability; it has enabled us to cope with periodic order upheavals. It has also provided us with a base on which to achieve greater social and economic progress. As the English poet Pope once wrote: "For forms of government to let fools context. Whatever is best administered is best." There is scope for further improvements and refinements in the administrative machinery.

Exposure to the English language: Another great gain flowing from British rule has been exposure to the English language. There are quite a few amongst us who hold that the growth of English in this country has been a disaster for our Indian languages. They feel that English was imposed on us by the British rulers, mainly because they needed the services of English-knowing clerical staff to maintain their offices in India. They also point out that countries like China and Japan have come up without the aid of English, and that we too could have done so. However, exposure to English has been a great blessing to us, especially in this age of globalisation. As for its working to the detriment of our own languages, the official British educational policy for India was outlined in a historic document called "The Wood's Despatch." (1858) It accorded primacy to the English language, *without at the same time neglecting the study of Indian vernaculars*. It is our good fortune that India has realised the importance of English for our growth and advancement, and is taking adequate steps to foster its study in our system of education.

Feeling of Nationhood: The vibrant feeling of nationhood which pulsates India today is, in my view, an indirect outcome of British rule. It is true that the ancient Hindu mantras speak of Bharatvarsha and Bharat Khanda indicating a general comprehension of India's unity. A feeling of nationhood in the modern sense was, however, conspicuous by its absence. When the British came to India for purposes of trade, there were a large number of big and small sovereign states. The Rajas and the Nawabs who ruled over these states used to exercise despotic powers over their subjects. With a few honorable exceptions, their approach was feudal and even barbaric at times. The opulence with which they surrounded themselves compared to the abysmal poverty of their subjects was always an eyesore. In the bargain, there was no feeling of common nationhood binding all people together. When eventually all the states came under the common umbrella of British suzerainty, leaders like Mahatma Gandhi and Bal Gangadhar Tilak were able to weld the people together as members of one nation, and evoke their wholehearted support in delivering the country from the ignominy of foreign rule.

Our Nation's Capital: Our capital, New Delhi, is itself no small gain we inherited from the British. When in 1912, a decision was taken to shift the capital from Calcutta back to Delhi, the British built one of the finest capital cities in the world in New Delhi. The magnificent road from the Viceregal Lodge (Rashtrapati Bhavan) to India Gate is providing us with a venue of breathtaking charm to hold our Republic Day Parades year after year.

Again, what a splendid Parliament House we have inherited from the British to transact our Parliamentary business! How many countries in the world can boast of such an imposing building for the purpose? Our Parliament House is more imposing than the Parliament House in London, even as our Rashtrapati Bhavan, with its exquisitely charming Moghul Garden, is far more imposing than the Buckingham Palace in London.

District Gazetteers: In the early years of British Rule, the trained officers deputed to administer the country brought 'out "District Gazetteers" for all the Districts in British India. These provide detailed information about the District physical features like size, population, natural resources available, as well as information on prevailing legends, beliefs, places of worship, etc. A new entrant to District Administration would find in these Gazetteers valuable background material to facilitate him. That these Gazetteers have been updated in post-independent India is in itself an eloquent testimony to the value of the Gazetteers left by the British.

Flora of India: Two British Botanists, Bentham and Hooker, prepared an exhaustive treatise of our floral wealth under the title: "Flora of British India" in six volumes. The Botanical Survey of India in Calcutta is adding to Bentham and Hooker's list as and when new species come to light.

The Indian Penal Code: Among other gains from the British may be included the Indian Penal Code, believed to have been drafted by the much-misunderstood Macaulay. We are still using the same Code, with very few amendments.

Provision of infrastructure: The British did not neglect provision of infra-structure for development. Roads and railways were constructed. The Grand Trunk Road from Calcutta to Peshawar via Delhi was constructed long before our Vajpayee Government launched its "Bharat Jodo" programme. To promote higher education in the country, universities were established, initially in Allahabad, Calcutta, Madras, Bombay and Lahore. Special research institutes were established, the most important being the Forest Research Institute in Dehra Dun and the Indian Agricultural Research Institute in Delhi. The list of nationally useful institutions established by the British can be extended like the tail of the legendary Hanuman in the Hindu epic, Ramayan. There are many counts on which free India owes a debt of gratitude to the British administration.

Services by individual officers: Many individual British officers have rendered signal service to India, even beyond the callings of duty. Who can forget the courageous steps taken by Bentinck to abolish the abominable practice of sati (wife-burning on the funeral pyre of her husband)? But there are scores and scores of other individuals whose contributions have not been chronicled anywhere. Among them are erudite teachers, administrators and engineers. One name that stands out is that of an engineer called Cotton. Farmers in Krishna and Godavari Districts of Andhra Pradesh cherish his name with reverence even today, as the one largely responsible for their present prosperity, thanks to the irrigation facilities engineered by him. Readers may wonder whether I am an anglophile who can see only merit among the British. Till recently we had amongst us an inveterate anglophile, Nirad Chaudhury, who dedicated his autobiography, "Autobiography of an unknown Indian" to the memory of the British Empire in India because he felt that "all that was good and living within us was made, shaped and quickened by the British Rule". While I have admiration for Nirad Chaudhary for his intellectual acumen and scholarship, I do not share his view that whatever good is there in us, was made, shaped and quickened by the British. There have been some major lapses and inadequacies too. Very little positive action was taken to reduce illiteracy and promote primary education in the country. No effective steps were taken to arrest the alarmingly high rate of infant mortality during the British regime. Instances of abuse of power were also not unknown. These are serious black-marks against the British rule. After all, how can we expect a foreign power to tackle and overcome what are essentially our own internal problems?

It must be remembered that when the British established so many useful institutions in India, they never dreamt that a day would come when they would have to leave India. As observed by a former Prince of Wales (who later abdicated the British throne to marry a commoner) at the conclusion of his visit to India in 1921: "British power in India seemed solid, secure and timeless." If any one had tried to persuade him that all this would be lost in his own life time, he would have called him a lunatic. Our British rulers were convinced that India would ever remain the brightest jewel in the British crown and that the sun would never set on the British Empire, at least so far as India was concerned. While they envisaged increasing participation of educated Indians in running the wheels of administration, they never, for one moment, dreamt that British paramountcy would ever be seriously called into question.

What a sea-change we have witnessed in our own lives! When the British voluntarily transferred power to the representatives of the twin dominions of India and Pakistan (without a single shot being fired in defence of the Empire), it was indeed their finest hour. No praise is too high for the British for moving with the times and for transferring their power with the greatest grace and large-heartedness. We have come a long way from where the British had left in August 1947. In our pardonable pride over the tremendous technological progress we have achieved since independence, let us not forget the value of the gains we derived out of about two hundred years of British rule in the nineteenth and the twentieth centuries.

Source: Bhavan's Journal August 31 2006

Contributed by: K. R. Ramachandran

Taking the Long View

The world's largest software company Microsoft is spending big bucks in India. It is prepared to wait for returns.

The dictionary defines "vista" as a "distant view or prospect". When the Redmond (US)-based Microsoft Corporation named its next-generation operating system Vista, it probably wasn't thinking about the deeper connotations. Vista has been delayed by several months. Recently, Microsoft chairman William (Bill) Gates III gave Vista only an 80 per cent chance of shipping by its latest release schedule - January 2007. "We got to get this absolutely right," he told journalists in Cape Town, where he was visiting on a philanthropic mission. "If the feedback from the beta tests shows it is not ready for prime time, I'd be glad to delay it."



In India, where 250 engineers at the Microsoft India Development Centre (MSIDC) at Hyderabad are working overtime on Vista, the delay won't matter so much. India is still Windows 98 country; in some places, Windows 95 is going strong. Microsoft's more recent operating systems - Windows 2000 or Windows NT - are used only by companies and a handful of individuals. A survey by the Delhi-based Manufacturers Association of Information Technology (MAIT) earlier in 2006 established that 66 per cent of desktops used Windows 95 or Windows 98. If Vista ships a little later than scheduled, nobody is likely to get unduly worked up.

Except Microsoft Corporation, of course. The \$44.28 billion company (year ended 30 June 2006) has always been paranoid about competition catching up. It's a young company; it was founded in 1975. And it is constantly looking over its shoulder at the second largest software company — International Business Machines (IBM). The latter was incorporated in 1911 and has software revenues of \$16.8 billion. More importantly, it has bought up 31 software firms in the past three years, including FileNet for \$1.6 billion and MRO Software for \$740 million. Besides, IBM, which is more into hardware, is much the bigger company with 2005 revenues at \$91 billion. There are others not so large, but successfully keeping Microsoft at bay from their niches.

But Microsoft in India seems a very different company from its parent. The latter has been fighting governments at home in the US and in Europe over monopoly and antitrust accusations. In India, however, the company works hand in glove with the government. Says Microsoft India chairman and vice-president Ravi Venkatesan: "As India moves towards a leadership position in the global knowledge economy, Microsoft continues to work in close partnership with all stakeholders, including the government at the state and national levels, the Indian IT (information technology) industry, and academia." This is evident when Microsoft India talks about the achievements and projects it is particularly proud of. Earlier this year, the company unveiled Saksham (which means self-reliant). This is a self-sustaining kiosk model aimed at spreading IT in the rural areas. A public-private partnership, it will be supplemented by a rural portal developed by Microsoft. "Under Project Saksham, we are in the process of establishing 50,000 kiosks across rural India in partnership with the government, financial companies, NGOs (non-governmental organisations) and local ISVs (independent software vendors) to provide a bouquet of educational, financial and other services, opening up new opportunities," says Venkatesan.

Microsoft is not the only company taking this route. Tobacco-to-hotels major ITC and Unilever subsidiary Hindustan Lever are also setting up such kiosks as part of their distribution chains. Observers feel that such networks will eventually become independent of companies; you can't have 20 people doing the same thing. At this stage, however, it is necessary for some to play a catalyst's role. "Our research shows that rural users want various things like access to government records, agriculture-related information, entertainment and communication services, access to commercial services such as astrology and matrimonial services, and education and learning," says Tarun Malik, who heads Microsoft's rural computing initiative. "With Saksham we aim to enable the rural ecosystem to deliver solutions to these needs."

Microsoft has tied up with Drishtee, a rural network for delivering services and related information to the village community, for this effort. Says Drishtee CEO Satyan Mishra: "This partnership will enable the Indian rural space to use IT as a tool in their daily lives." Other partners include Jai Kisan (an NGO involved in the process of rural computerisation), n-Logue (which provides equipment, training and support to rural Internet service providers), and India's largest bank, the State Bank of India (which has finance schemes for such entrepreneurs).

Another rural effort is Project Jyoti (light). This involves setting up community technology learning centres, which are easily accessible and provide free or low-cost services. "People of all ages and abilities can come here to learn about computers, use the Internet, explore new careers, further their education, participate in community activities or develop technology skills," says the company. Microsoft has tied up with various partners such as Mahila SEWA Trust, the NASSCOM Foundation and the Grameen Sanchar Society. The company has given grants totalling \$6.5 million so far under Project Jyoti, which is the local avatar of Microsoft's global Unlimited Potential Programme.



The company has also joined hands with the National Manufacturing Competitiveness Council (NMCC) to focus on the SME (small and medium enterprises) segment. Unlike a decade ago, when renowned global consultants were predicting the death of manufacturing in India, today's prognosis is that the country can take on the world in this arena too. The big manufacturing companies can take care of themselves. But the SMEs need some handholding.

Microsoft's Project Vikas (progress) is a five-year action plan designed to enhance the competitiveness of India's SME sector through a multi-pronged strategy, encompassing skill and capacity building, knowledge creation and dissemination, and enablement of linkages in the cluster ecosystem. This approach is not about making software and hardware available at attractive prices to manufacturing clusters. It is more about creating an ecosystem which includes IT service providers, technical support centres, facilities for labour skills upgradation, and linkages with research institutions. "The creation of forward and backward linkages for specific clusters will lead to knowledge networks being created," says the company. "This, in turn, will contribute to the enhanced competitiveness."

Microsoft is also participating in several e-governance projects. This includes Bhoomi (land), a Karnataka government project to set up land record access kiosks. Today, 6.7 million farmers of this southern state can access, at the click of a button, the 20 million or so different land ownership records available with the government. Among others projects are a national network for the National Crime Records Bureau and the community information centres set up by the National Informatics Centre (NIC) in the northeast. "In India, Microsoft has been a pioneer in defining the e-governance landscape by working together with governments from a stage when e-governance was at a nascent stage till today, when it is almost mandatory for central/state governments to have dedicated IT budgets," says the company.

Another initiative is Project Shiksha (education), styled "Empowering the future". Microsoft is again partnering various state governments in this. "We are delivering computer literacy to 200,000 government schoolteachers and indirectly impacting nearly 10 million students. Till date however we have trained 100,000 teachers and impacted 5 million students," says Venkatesan. All this may give the impression that Microsoft in India is basically in the business of philanthropy. That's in no way true. Venkatesan says that this is, in fact, a workable business model. "These innovative projects combine corporate citizenship with long-term business development," he says. "There is a viable economic model underlying each, which means they are likely to sustain and scale. Partnerships with other companies, NGOs and the government ensure that everyone has an incentive to collaborate rather than duplicating investments. Combining our business interests with doing good and building an inclusive society is a powerful idea whose time has come."

So what is Microsoft India really all about? Well, it started life 16 years ago to vend products like Windows and MS Office. But it also flagged off a training programme - on which it has spent more than \$25 million. Over the years, it has produced more than 100,000 Microsoft Certified Professionals, a cachet that is recognised the world over. This has contributed to some degree in developing India's software talent base. Over the years, the company has metamorphosed. At a very general level, it has moved from being a distant outpost of the empire to the spearhead in what Gates describes as "the second-most interesting country after the US". It's where he announced an investment of \$1.7 billion last year. Today, Venkatesan oversees four legal entities. These are Microsoft India Corporation (Private) Ltd, Microsoft Research India, Microsoft India R&D Private Ltd and Microsoft Global Services India Private Ltd.

Source : India Now - a perspective
India Brand Equity Foundation (IBEF)

Lionel Rose – Rose Against the Odds

An Aboriginal Legend

Back in the late 1960s, a shy 19-year-old by the name of Lionel Rose captured the imagination of the Australian sporting public by rising from poverty and obscurity to become the Bantamweight champion of the world. In doing so, Lionel became the first-ever Aboriginal world champion and earned himself a place in Australian sporting folklore.

Lionel was the first-ever Aboriginal and the second-ever Australian to win a world title when he defeated Japanese world champion Masahiko "Fighting" Harada. He successfully defended his title twice, and was named Australian of the Year in 1968 – the first Aboriginal person to receive this honour. Lionel finished his career with a record 53 fights, 42 wins and 11 losses. He holds a privileged and iconic status within Australian sport as one of the country's greatest ever fighting champions. 27 years after his world title triumph, Lionel's epic rise to boxing superstardom was portrayed on film as *Rose Against the Odds* celebrated Lionel's amazing rise to the top of world boxing...

He Rose, He Conquered: Lionel was born in Warragul, Victoria on 21 June 1948. Soon after his birth, the Rose family moved to Jackson's Track outside of Drouin, Victoria where he grew up with his eight brothers and sisters. Boxing was an extremely popular sport in Victoria in those days, with fight nights held in Melbourne every Monday night. And when a 10-year-old Lionel witnessed Australian lightweight champion George Bracken dance around the ring at Melbourne's Festival Hall, he realised he too wanted to box. By the age of 15 Lionel was the national amateur flyweight titleholder. Turning professional soon after, he was Australia's bantamweight champion from 1966 to 1969.

The zenith of Lionel's career occurred in 1968. The young 19 year old was in the best shape of his life and ready to take on the world. And so it was announced that Rose would go head to head with defending world bantamweight champion Masahiko 'Fighting' Harada of Japan. Lionel went to Tokyo six weeks before the fight to prepare himself. Whatever he did, it worked. Lionel won the match, which stretched to 15 rounds, and was declared world bantamweight champion. Upon his return **Rose was met by a quarter of a million Victorians** who had lined the streets of Melbourne to welcome home their hero.

After losing the world title in 1969 Lionel decided to retire and instead pursue music full-time, which only made him even more famous. Awarded an MBE for services to sport, Lionel remained [until 2002] the only Aboriginal boxer to have won a world title. (Extracted from *VIBE Magazine* 1/8/2005, 1/10/2005, 1/3/2002)

- Patrick Skeane



(L-R) Claude Williams, Lionel Rose, Brad Cooke, Gambhir Watts, Patrick Skeane



Who Are Aborigines?

[Aborigines](#) are Australia's indigenous people. Recent government statistics counted approximately 400,000 aboriginal people, or about 2% of Australia's total population. Australian Aborigines migrated from somewhere in [Asia](#) at least 30,000 years ago. Though they comprise 500–600 distinct groups, aboriginal people possess some unifying links. Among these are strong spiritual beliefs that tie them to the land; a tribal culture of storytelling and art; and, like other indigenous populations, a difficult colonial history.

"The Dreamtime"

Aboriginal spirituality entails a close relationship between humans and the land. Aborigines call the beginning of the world the "Dreaming," or "Dreamtime." In the "Dreamtime," aboriginal "Ancestors" rose from below the earth to form various parts of nature including [animal species](#), bodies of water, and the sky. Unlike other religions, however, aboriginal belief does not place the human species apart from or on a higher level than nature. Aborigines believe some of the Ancestors metamorphosed into nature (as in rock formations or rivers), where they

Source: <http://www.infoplease.com/spot/aboriginal1.html>

Heroines of Peace

Mother Teresa

Mother Teresa was born Agnes Gonxha Bojaxhiu in Skopje*, Macedonia, on August 27, 1910. Her family was of Albanian descent. At the age of twelve, she felt strongly the call of God. She knew she had to be a missionary to spread the love of Christ. At the age of eighteen she left her parental home in Skopje and joined the Sisters of Loreto, an Irish community of nuns with missions in India. After a few months' training in Dublin she was sent to India, where on May 24, 1931, she took her initial vows as a nun. From 1931 to 1948 Mother Teresa taught at St. Mary's High School in Calcutta, but the suffering and poverty she glimpsed outside the convent walls made such a deep impression on her that in 1948 she received permission from her superiors to leave the convent school and devote herself to working among the poorest of the poor in the slums of Calcutta. Although she had no funds, she depended on Divine Providence, and started an open-air school for slum children. Soon she was joined by voluntary helpers, and financial support was also forthcoming. This made it possible for her to extend the scope of her work.



On October 7, 1950, Mother Teresa received permission from the Holy See to start her own order, "The Missionaries of Charity", whose primary task was to love and care for those persons nobody was prepared to look after. In 1965 the Society became an International Religious Family by a decree of Pope Paul VI.

Today the order comprises Active and Contemplative branches of Sisters and Brothers in many countries. In 1963 both the Contemplative branch of the Sisters and the Active branch of the Brothers was founded. In 1979 the Contemplative branch of the Brothers was added, and in 1984 the Priest branch was established.

The Society of Missionaries has spread all over the world, including the former Soviet Union and Eastern European countries. They provide effective help to the poorest of the poor in a number of countries in Asia, Africa, and Latin America, and they undertake relief work in the wake of natural catastrophes such as floods, epidemics, and famine, and for refugees. The order also has houses in North America, Europe and Australia, where they take care of the shut-ins, alcoholics, homeless, and AIDS sufferers.

The Missionaries of Charity throughout the world are aided and assisted by Co-Workers who became an official International Association on March 29, 1969. By the 1990s there were over one million Co-Workers in more than 40 countries. Along with the Co-Workers, the lay Missionaries of Charity try to follow Mother Teresa's spirit and charisma in their families.

Mother Teresa's work has been recognised and acclaimed throughout the world and she has received a number of awards and distinctions, including the Pope John XXIII Peace Prize (1971) and the Nehru Prize for her promotion of international peace and understanding (1972). She also received the Balzan Prize (1979) and the Templeton and Magsaysay awards.

Mother Teresa died on September 5, 1997.

Source : From *Nobel Lectures, Peace 1971-1980*, Editor-in-Charge Tore Frängsmyr, Editor Irwin Abrams, World Scientific Publishing Co., Singapore, 1997 This autobiography/biography was first published in the book series *Les Prix Nobel*. It was later edited and republished in *Nobel Lectures*.

If we have no peace, it is because we have forgotten that we belong to each other.

We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved and uncared for is the greatest poverty. We must start in our own homes to remedy this kind of poverty.

—Mother Teresa

Veda Vyasa and Socrates

Socrates described four types of unjust societies: timocracy, oligarchy or plutocracy, democracy and tyranny or despotism, in ascending order from least unjust to the most unjust.

He described democracy as the third worst state, under which he was executed. He said: It will result into a debt for the nation, people borrow at high interest from the oligarchy, they will suffer bankruptcy. All people receive equal rights. They lack discipline. Politicians with no training will lead the public. They go on catering to the whims of the people. Like oligarchy, it lacks unity because people work for selfish motives instead of for the good of the state. However, we see, in the absence of other alternatives, we have to resort to democracy. However, if the cardinal principles of virtue mentioned by Socrates are imbibed, democracy will be the happiest reign.



Socrates only mentioned moral philosophy, but not metaphysics. However, it must be said, he enunciated, the basic metaphysics necessary to make democracy well founded. He said, soul is divided into three parts, reason, emotion and desire; through reason one gets knowledge; through emotion success; and through desire one secures gain and satisfaction of flesh. This is actually a statement of Trigunas - Sattwa, Rajas and Tamas. Reason, emotion and desire relate to goodness, darkness and ignorance, respectively, which are the well-known three gunas. He also said there are two degrees of knowledge and two degrees of belief. He said, the highest knowledge is the knowledge of goodness. The lower level of knowledge is lesser virtue such as, justice and beauty. He also said, "truth comes from goodness itself". It is superior than justice. He mentioned that soul is indestructible and narrated the myth of Er, the story of the after life and illustrated the same with the cave allegory. Thus, he noticed the eternity of the soul, the concept of goodness which is eternal, which also secures bliss to the humanity, and conceived four virtues of courage, wisdom, self-control and justice to make democracy successful. Plato in his well-known work, 'The Republic', stated the principle enunciated by Socrates. He enunciated three basic principles for establishing an ideal state. The first is dividing the society into three classes of citizens, rulers, auxiliaries, and craftsmen. The second principle is citizens should practice the four cardinal principles of virtue - wisdom, courage, discipline and justice. The third principle is the ruler should be a philosopher. It appears the principle of dividing society into three parts was not put in practice in any cities in Greece, but the idea behind the rule is that everyone must be prepared to sacrifice. The class system envisaged in this country also aimed at that. But, Maharsi said that system will be discarded, but everyone should follow in subsequent ages nine common principles. We shall see the other three principles enunciated by Socrates were expounded in these epics.

Sage Valmiki gave eight characteristics of a sound and ripe intellect. They are:

- | | |
|-------------------------|--|
| (i) the desire to hear; | (v) reason, |
| (ii) hearing; | (vi) against proposition; |
| (iii) receptivity; | (vii) faculty of apprehension; |
| (iv) retentive power, | (viii) final realisation. It includes knowledge, experience, and ability to act. |

Scholars made further distinction between Prajna and Pratibha - intellect and light respectively. A man possessing Prajna becomes a scholar or a scientist. A man possessing Pratibha becomes a poet. The former is the maturity of the intellect. The latter is the blossoming of the heart. About this concept, Sage Veda Vyasa said that Jnanam tatwartha samabodh - true knowledge is wisdom. Prajna pratista bhutanam - wisdom is the refuge of creature. Prajna nisreyasi loke - wisdom is the greatest happiness in the world, medhavi vrddhasevaya - one becomes wise by serving elders. Sage Valmiki gave different facets of courage. Dhrti is the Sanskrit word for courage. Sage Valmiki gave six facets for this. They are: Sattvam, Dhrti, Sthairyam, Viryam, Pratapa and Sauryam. They bear different meanings is indisputable, as the Sage gave in one sloka all these possessed by the hero Sri Rama. So we must understand the concepts, tell our children and make them to imbibe the same. In fact these concepts are necessary in all walks of life.

A commentator on Plato said that courage is only required for a soldier. Manu mentioned that courage is the first requirement of Dharma. Every human being should practice it. Maharsi declared it as a facet of truth. One should possess bodily strength called Sattvam. The second is Dhrti - possessing courage; Sthairyam is stability not to waver once in the field. Virya is the making the opponent shiver without himself shivering; the word Pratapa means the quality possessing enthusiasm for success. The word Saurya means challenging the opponent without any fear, exhibiting the heroism. Hence, he is the hero. The concept of self-control is called Damah. It is always studied along



Socrates

with Samah. Damah is controlling ten external organs - five organs of senses and five organs of action. Samah is controlling the mind.

Maharsi gave two Chapters on this concept of Damah in Santi parva itself (Chapters 160 and 222). He said that among several Dharma, Damah is the highest. The self-control gives highest merit, and it is the highest virtue in this world. A self-controlled man need not go to forest. The characteristics and marks of self-controlled man are forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of sense, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice. All these combined make up self-control.

Finally, Maharsi said that self-control is the door to immortality. Damah Dwarmhi Amrutasreha Vedmi. The highest among Dharmas is self-control. Self-control increases energy. So far as the fourth virtue, justice is concerned, Plato finally summed it up as a virtue, which, enables him to practise other virtues and also, described it at the end as goodness. We shall note that justice

administered by state is a concept of impartiality, whereas the concept of justice to be practised by the citizens is good conduct. Every man acts according to his self interest, but his act or conduct is said to be just only if it promotes the general well-being of the community. Goodness mentioned by Socrates is Dharma. Maharsi extensively explained this concept in his work naming it as Dharma. However, it is enough if we note what he finally said about Dharma in practice: That which is antagonistic to one's own self, should never be done in respect of another. Briefly this is Dharma.

Both the epics, Ramayana and Mahabharata, mentioned the list of philosopher kings known as Rajarsis. They were kings, but they were sages. Sri Rama declared Viddhima m rsibhih Tulyam Kevalam Dharma masthitam - Know me to be devoted to immaculate righteousness like a Rsi.

Sage Valmiki said Ramo Vighrahan Dharmah - Rama is the personification of righteousness. Sage Veda Vyasa gave two axioms about a ruler. It is enough for us to notice them. He said Ajitatma narapatih vijayeta katham ripun. "The king should first conquer himself and try to subdue his enemies. How can a king who has not been able to conquer his own self, be able to conquer his enemies". The other axiom being Raja Kalasya Karanam -Virtually king makes the age. Maharsi says, "You should not doubt whether it is the king that makes the age or it is the age that makes the king. The truth is king makes other age". Thus, for every event, the king takes responsibility. A minister for railways resigns for an accident that took place on a railroad, though he is innocent for that. But the rule is that he must have such moral responsibility that in his administration, no untoward incident should occur and he should take responsibility for that. This is virtually the spiritual law, with all humility, the administrator should follow. This is the great tradition that is embodied in this axiom.

Maharsi has given extensive lessons in Chapters of Raja Dharma the rules of statecraft. He said that a king should be like a vernal sun, neither too cold nor too hot. He should treat his people like a mother treats her child in her womb. The king is the heart of the people and, he said, a king should also collect taxes like a bee collecting nectar from flowers. Thus we see the ideal ruler of the State. Socrates says that the ruling class should have no family life so that he should not be attached to the members of the family. That is exactly the same principle that Maharsi stated without denying family life to them. The three concepts described by Maharsi are Daresana, Dhanesana, Putresana -attachment towards wife, attachment towards money and attachment towards a son respectively must be conquered by the king. We have got a catena of rulers known as Rajarsis, who ruled the country in such an impersonal way without any attachment to wife, money or children. Maharsi gave several upakhyanas and discourses on this subject. It is beneficial to note the view of Sister Nivedita on this concept of Dharma. She said, "Dharma can in no sense be taken as the name of a religion. It is the essential quality, the permanent, unfluctuating core of substance - the man-ness of man, life-ness of life, as it were." We see conflict inside the country, outside the country, between nations, between same religious communities, and even among persons of the same political ideology. The reason is that self-interest is the dominant factor. How to secure harmony and lasting peace? It is well-known that so long as a man lives in individual and the communal ego, when equality is asserted, we land in strife, and other evils follow. Hence, humanity must be prepared to sacrifice for social order by imbibing the perennial truth that the self of all being is one, and if anyone injures others, he injures himself. For realising this truth, man should constantly practise sacrifice, as it is said: "This world is not for the non-sacrificer: How then the other?"

It is well-known that parents sacrifice for children, teachers sacrifice for their pupils, servants sacrifice for their masters, mineral kingdom sacrifices for plants, the vegetable kingdom sacrifices for animals, animal kingdom sacrifices for humans. The human kingdom must sacrifice for the universe to establish peace.

Thus sacrifice - the life-blood of dharma - is "that which supports and holds together the people - Dharamat dharma ityahuh dharmena vidhrta prajah. It is well-known that many of the states throughout the world adopted democracy as the system of their government, although the institution of king, is retained by some as a symbolic head. We have travelled from laissez faire to welfare state, and it is high time, humanity should travel further, to ideal humanhood.

The state should promote dharma and enable its citizens to practise the same, to achieve ideal manhood, and civilisation founded on dharma as man attains eternity by sacrifice alone.

Source: Bhavan's Journal November 15 2006
Contributed by: Justice P. Kodandaramayya

Gambhir Watts appointed a Commissioner of CRC

Gambhir Watts President of Bharatiya Vidya Bhavan Australia is appointed by the Governor of New South Wales a Commissioner of the Community Relations Commission For a multicultural NSW (CRC)

The **Community Relations Commission For a Multicultural NSW (CRC)** emphasises a new approach to NSW society. *The Community Relations Commission and Principles of Multiculturalism Act (2000)* recognises and values the different linguistic, religious, racial and ethnic backgrounds of residents of NSW, and promotes equal rights and responsibilities for all residents of NSW.

Our multicultural society is a *community of communities*. In it, all individuals and organisations should have an opportunity to contribute and participate in public life, as well as an equitable access to government services.

The relationships that build a *Community of Communities* enable us to maximize our potential as communities and as a State. Each community treasures its unique cultural heritage. By building relationships we share our riches to strengthen our own community, and the unity of our society at large. Through mutual respect and recognition we use and celebrate our diversity as a resource and an asset.

The Community Relations Commission For a multicultural NSW was inaugurated on March 13, 2001 and replaces the Ethnic Affairs Commission. The Community Relations Commission For a multicultural NSW (CRC) is legislated to act across government and across the whole community to promote and foster social harmony, and to ensure that we all enjoy maximum benefits from cultural diversity.

Principles of multiculturalism

(1) Parliament recognises that the people of New South Wales are of different linguistic, religious, racial and ethnic backgrounds, who, either individually or in community with other members of their respective groups, are free to profess, practise and maintain their own linguistic, religious, racial and ethnic heritage. It does so by supporting and promoting the following:

Principle 1

All individuals in New South Wales should have the greatest possible opportunity to contribute to, and participate in, all aspects of public life in which they may legally participate.

Principle 2

All individuals and institutions should respect and make provision for the culture, language and religion of others within an Australian legal and institutional framework where English is the common language.

Principle 3

All individuals should have the greatest possible opportunity to make use of and participate in relevant activities and programs provided or administered by the Government of New South Wales.

Principle 4

All institutions of New South Wales should recognise the linguistic and cultural assets in the population of New South Wales as a valuable resource and promote this resource to maximise the development of the State.

Message from Mr H N Dastur, Executive Secretary and Director General Bharatiya Vidya Bhavan Worldwide:

“Thank you for your e.mail of Thursday, December 7,2006 conveying the very good news about your being appointed as a Commissioner of Community Relations Commission for a Multicultural NSW by the State Cabinet. This honour though bestowed on you in recognition of your services in the social and cultural fields as an individual, is a matter of happiness to all of us of the Worldwide family of Bharatiya Vidya Bhavan. Our congratulations and appreciation.”

How The Sardar Made A Nation Out of A State



"We are the servants of our Motherland, India. It is our duty to give all for the cause of our Motherland. Our existence and progress are essentially connected to our Motherland. Therefore, there cannot be other great duty for us than defending our Motherland."

-Sardar Vallabhbhai Patel.

While unifying India, Sardar Vallabhbhai Patel had merged 554 Princely States into its Union. This work was so great as to write his name in golden letters in the history of the nation for ever.

There is no any other example of such a great task achieved in such a short time in the history of the world. No other nation has been united with so little use of power, than it has been in India, under the leadership of Sardar Vallabhbhai Patel.

Vallabhbhai Patel's work was indeed astonishing, because in 1947, after the partition, when the process of unification started and later when it was complete, the State formed, in respect of its size, was very large.

Maybe such a large State had not existed in the times of any of the Mauryan kings, neither during Gupta reign nor under Akbar. India of Sardar Vallabhbhai Patel was greater than all.

Along with this, we should also keep in mind that India had already been known as a 'Nation' but it became a 'State' in modern day terms, only in 1948, after the unification, and its maker was Sardar Vallabhbhai Patel.

It has been said that Sardar Vallabhbhai Patel kept national interest above all and applied all means in the process of unification of India. If this thought be accepted, then we should remember that while doing so, Sardar Vallabhbhai Patel was firm on the priority of larger public interest and the least use of power.

This was the reason that in the few weeks, starting from the day of announcement made by the British Government on June 3, 1947, in regard to the independence of India till the day India became independent on August 15, 1947, Sardar Vallabhbhai Patel had unified 551 states, excluding three main Princely States - Junagarh, Hyderabad and Jammu-Kashmir, mostly by will, without violence, with his intelligence and perfection. In Junagarh, Vallabhbhai Patel indirectly inspired people for a protest and as such the State joined the Union of India. Jammu-Kashmir could be saved from intruders and then merged in the Union because of Vallabhbhai Patel's firm and instant decision.

With regard to the State of Hyderabad, Vallabhbhai Patel followed the path of patience. He wished that there should not be any violence in the process of merger of the State.

This was the reason that at the end of 1947, he had signed a treaty with the State in which it was agreed that both - the State of Hyderabad and the Union of India - would appoint their Agent-Generals to one-another's Capital.

But Vallabhbhai Patel was cautious with regard to the State of Hyderabad. His final wish was to unify the State with the Union of India. He had to accomplish this task either by hook or crook.

With such firmness and as per the clause of the above treaty, he appointed Shri K. M. Munshi in Hyderabad as the 'Agent-General' of India.

Vallabhbhai Patel was sceptic that the State of Hyderabad would keep its word.

He used to caution Shri Munshi in this regard. His doubt came to reality in 1948 when the Nizam of Hyderabad had broken the bonds of the treaty on his own and kept the Agent-General of India, Shri Munshi, under house arrest.

It was night when the detained Shri Munshi called Vallabhbhai Patel in Delhi by phone. Vallabhbhai took notice of all details from Shri Munshi. Then, while addressing him by his affectionate name, he said, "See Kanubhai! All this will be managed. Truth shall prevail in the end. But this is a golden opportunity for you. Stay firm. Don't fear. Your name is going to be marked in history in both situations. If you win, your name will be written in golden letters like a victor, but if you die there, you will be remembered as a 'martyr', and saying so he burst out laughing. He had the great quality of accomplishing tasks with courage and inspiring for such cause.

Source: October 31 2006 Bhavan's Journal

Contributed by Ravindra Kumar*

* Dr Ravindra Kumar is former Vice Chancellor of C.C.S University, Meerut and also the author of 'Sardar Vallabhbhai Patel: Life, Works and Views'

Participation by Bharatiya Vidya Bhavan in the Summer Youth Festival 2006 held on 10 December 2006 at Tumbalong Park, Darling Harbour Sydney, organized by Community Relations Commission for a Multicultural NSW.



A Summer Youth Festival 2006 was organized by Community Relations Commission for a Multicultural NSW. Its aim was to enhance the interaction of young people from different communities by engaging them in activities that promote understanding and community harmony. This Youth Festival was conducted in the following fields for various multicultural communities such as Science, Music, Entertainment, Culture, Arts, and Sports. Bharatiya Vidya Bhavan Australia took part in this Festival by Indian Cultural performances and taking a stall. The stall included display of Bhavan’s banners including one with the sketch of Mahatma Gandhi and his quote “**No Culture can survive if it attempts to be exclusive**”.

People from diverse culture and religions visited Bhavan’s stall showing keen interest in Bhavan’s activities. The items on display at the staff included: A flyer listing Bhavan’s Annual Multicultural Events for 2007: **GODDESS** Divine Energy Exhibition of the Art Gallery of New South Wales: **Incredible India** Tourist Information and other material. The cultural performance in Bharathanattayam style was presented by Ms.Zarmar Pandiya who teaches Bharathanattayam dances at Bhavan’s Institute of Indian Arts and Culture, Sydney Olympic Park which was highly appreciated by the audience from the crowd.

Visit to Country - Northern New South Wales



(L—>R) Debrah Yuen, Hon. Sujan Chinoy, Prof. Jason Chandler, Gambhir Watts, H.G. Atmaram at Ayurveda College

I have been visiting country (rural) places in New South Wales. In October we participated in the 55th Annual Agricultural Fair (ANFD) for 4 days in which India was invited as a guest nation. The Consul General asked Bhavan and India Tourism Office to join him in showcasing India. The show went very well; we made big name for India.



Ayurveda College, Kyogle

On 22 - 24 November I and the Consul General of India Hon. Sujan Chinoy visited Kyogle and Byron Bay in northern New South Wales where there is the only government accredited Ayurveda College run by Prof. Jason Chandler of Tibetan heritage educated in England and India. We also visited Mirwillumbah - New Govardhan, a huge community farm set on 1,000 hectares by the Hare Krishna people.



Hon. Sujan Chinoy with Mr. Terry Timms

On our way back we visited one Primary school named CODONG PUBLIC SCHOOL. The Principal Mr Terry Timms gave us a very warm welcome and introduced us to a general assembly of children –none of them Indian. The little Australian children were keen to know about India; the Principal put up some interesting questions on India and the children seemed to have some knowledge on India. The CG addressed the children and shared information about Indian culture through an interesting quiz. Thus it turned out to be quite interesting session. Mr Terry Timms (Principal) suggested that we identify a similar school in India which could be the

‘Sister School’ to the CODONG school. The children of both the schools could communicate with each other on regular basis through emails or otherwise. This is quite a common concept here.



- Gambhir Watts

Launch of Australia India Foundation

Bharatiya Vidya Bhavan Australia joined the Australia India Business Council to host their End of Year party, with The Hon Kim Beazley MP, Leader of the Opposition as a special guest. The event was held at The Millennium Room, Telstra Stadium, Sydney Olympic Park on 2 December 2006. Hon Ms Julie Owens MP, Parramatta Federal Constituency represented Hon Kim Beazley. The Consul General of India Hon. Sujan Chinoy and other dignitaries and large number community leaders, senior academicians and business leaders graced the event.

This event also included the official launch of the **Australia India Foundation**. The surplus from the night would be donated to the Foundation.



Gannandha as Sanganaka



Gananadha is lord Ganesha, leader of all gods and Sanganaka is none other than the computer (in Sanskrit) - the leader of all the machines in the modern world.

The two ganas in the title depict two wheels of life - spirituality and science. Both aspects of knowledge. Gananadha is lord Ganesha, leader of all gods and Sanganaka is the computer (in Sanskrit) - the leader of all the machines in the modern world. We know from scriptures that Ganesha, the lord of knowledge, took various forms (Avataras) at different times to perform specific tasks. This god has taken the avatara of the computer as a saviour of humanity in Kaliyuga to make all of us walk on the path of creation, information and knowledge.

"Vasudhaiva Kutumbakam " is the vision of all great masters but the process based on the diversity of religions, caste, colour, creed, language, nation, etc. has made it difficult for every great leader to bring in equality, equanimity to humanity. The invention of the computer has made it possible. Today the computer is all over the world; rather it is one world by the world wide web (www). Knowledge and access to computer is free from language, religion, etc.

One more important aspect is, it is said that the easiest path to Lakshmi (prosperity) is through Ganesha. This aspect is also true about the makers and users of computer. Persons like Bill Gates (Microsoft) have received the status of world's richest personality through computer. Many employment opportunities with large pay packages are offered to those who have mastered computer skills.

All such similarities in the two - Sanganaka and Gananadha have given direction to a thought that computer is an Avatara of Ganesha for the benefit of mankind in this modern world. I have attempted to give parallel knowledge between computer as an avatara of Ganesha. The following comparisons among various names of Ganesha and their parallel working of computer are sufficient to support my statement.

1. **Mushika vahanaya namaha:** Mouse is the vahana of Ganesha, it means that the moving mind, like a mouse is under control of this God. For a computer the mouse is the most user friendly and powerfully used input device.
2. **Shurpakarnaya, Vakratundya, Gajananaya, Sarvanetre namaha:** Five senses of Ganesha are most powerful, using sharp eyes, broad ears, long nose, he can sense the minutest of information and store it in his big brain. Computer has very powerful input units like the optical reader, speech synthesiser, joystick, visual camera, scanners etc, which provide accurate input to a computer for storage and decision making.
3. **Lambodaraya namaha:** The big belly of Ganesha symbolises acceptance of a large amounts of food; rather large amount of information. Storage units of computer are growing day by day—larger and larger capacities like megabytes, gigabytes and now terra bytes. Computer can store any amount of information and use it.
4. **Siddhi and Bhudhi,** the two wives of Ganesha symbolically represent the intelligence and the manas, which are fully controlled by Ganesha or both of them are integrated parts of his being. Likewise software and hardware are two important parts of computer, without which it is worthless.
5. **Maha Kalaya namaha:** Ganesha is a very powerful and great warrior. He can demolish untruth, adharma. The computer is today the most powerful tool in warfare. Computerisation gives a lot of strength to a country for its security and offers technical capacity to be powerful in warfare.
6. **Viswasaktiye namaha, Viswadaraya namaha:** Samastha Jagdaraya namaha: Ganesha is the leader of all ganas and he takes responsibility as a saviour from all evils, devils and bad creations. The computer today has become that machine which can destroy as well as create the basic needs of human beings as far as security, quality of production and correctness of information is concerned.

7. Pragnanidheye namha, Gnananidheye namha: Sarvavidyapradaya namha: Ganesha is lord of intelligence, he is the adhithana of vidya and for any person rich or poor, beautiful or ugly, good or bad, Ganesha (avahana) invocation will take to the path of knowledge. Similarly, without any specific background, higher degree or scientific attitude the computer is so user friendly that any one can use it, learn from it and without any hesitation keep learning from it as an independent operating intelligence machine.

8. Iswryakaranaya namaha, Sarvaiswryapradayanamaha: Invocation to Ganesha is a definite source of Laxmi (Money). Only Ganesha can balance Saraswati and Lakshmi. Ganesha is an easier route to Laxmi. Today only the computer gives knowledge and money. The computer profession is the highest earning profession and in any profession, without the knowledge of computer it is difficult to sustain and improve one's financial status. To put it in another way the knowledge of computer supports the financial growth process.

9. Avyaktaya namaha: This is a dual combination of existence. Ganesha rupa in front of you is complete, but we can never say that nothing more is possible. The computer today is in the state of having almost completed its invention path with the super computer creation stage; but one cannot say that better than that is not possible.

10. Sarva Yantraye namaha: Mantra, Yantra and Tantra are the three phases of scientific machine working the methodology, the form and the technique to use the form (machine). Ganesha is invoked before all possible creations. Similarly today computer is a part of every important machine, to make the machine function at its best possible capacity. Like a microprocessor based operation, robots for specific purpose and almost every mechanical operation is computerised today. This has added to accuracy precision and time management.

Anywhere in India before any pooja first prayers are offered to Ganesha as a Vignavinashaka - a problem solver. Nowadays any organisation, any institution, any home or any individual is thinking of a computer as a basic need of the place and establishes it first before taking up actual work procedure. So computer has become Agrapujaya namaha. These similarities may provoke one to get more and more such aspects about Ganesha and the computer. One thing is true that the computer has brought together the whole world under one web, one shelter.

May lord Ganesha bless humanity to understand its purpose and make this world a heaven for all creatures. Now I can say, Sangananayakaya Namah.

Source: Bhavan's Journal October 15 2006

Contributed by: Indrani Kelkar*

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Ganesha and the Computer

Ganesha is a problem solver (vignaharata) and the computer can solve any problem. Ganesha's instrument is the mouse so is it of the computer. Every Hindu house first installs Ganesha. Every institution and also houses install the computer before undertaking any work. Laxmi is more accessible through Ganpati. Computer knowledge and degrees bring bigger pay packets. Ganesha's big stomach means that he can consume and keep big amounts of food. The computer can store huge amounts of information. Ganesha says *vasudaiva kutumbakam* and the computer has brought the world together by its world wide web (WWW).

India's Fifth Wave of Migration

Hon. A.P.J Abdul Kalam
- President of India



January 9 marked the return of Gandhiji from South Africa to India 91 years ago. His work in South Africa and the reasons for his return are well known. The point I would like to make is that when Gandhiji returned, he travelled from one colony to another of an Empire on which the sun never set. It would not be an exaggeration if I say that today the sun truly cannot set on the Empire of the Indian mind.

Some children of Mother India are always working wherever the Sun is shining, be it in Asia, Africa, Australia, Europe, the Americas,; or indeed the icy! reaches of Antarctica. Twenty million children of India live in various parts of the planet and every year their number is increasing, because they are needed.

M. R. Raju, a nuclear scientist who during a 33-year sojourn held important positions in American laboratories including Los Alamos National Laboratory, decided on October 2, 1992, the birth anniversary of Mahatma Gandhi, to move permanently with his family to his village and serve society with his knowledge and wealth. His contribution during the last one decade has made a difference to his village. A lawyer, a maxillofacial surgeon, and an ophthalmologist working in the United States were drawn to Professor Raju's mission. The Byrraju Foundation's work in the rural communities in 150 villages across five districts of Andhra Pradesh has an impact on nearly one million rural lives. Their programmes include healthcare, education and adult literacy, water, environment and sanitation, and livelihood skills. The Foundation is entirely funded by Satyam Computer Services Limited. Its work has had an impact on the Human Development Index in the Bhimavaram region.

What do all these people symbolise? What attracts people spread across the planet to the land of their origin? I asked this question to a Minneapolis-based engineer. He said while it makes perfect business sense to manufacture electronic products in India and export them, he also wants to repay the debt he owes to this land and society where his forefathers lived. It is not only important for Non-Resident Indians to repay the debt to their motherland; all of us living here also have to pay back our debt to our motherland, which has nurtured us. People of Indian Origin worldwide represent four waves of migration in the past.

The first, and probably the longest wave, was of Indians going forth in search of knowledge and opportunity as travellers, as teachers, and as traders. Indians went to China and to Indo-China. The second wave was one of enforced migration of indentured labour, a legacy of colonialism. Indians were taken to Africa, the West Indies, and England.

The third wave was a product of Partition. The fourth and the most recent wave has been that of Indians empowered with skill and knowledge seeking various opportunities and challenges. The destinations are the United States, Canada, English-speaking European countries, and West Asia. Will there be a fifth wave? In the fifth wave, towards the end of the 21st century, Indians may participate in planetary civilisation that may result in many of them inhabiting Mars and entering the space industrial establishment of the Moon. The four migratory waves took place in different historical settings for different reasons, but the central theme remained the quest for better living conditions and opportunities to excel. The hope of transforming our present to a productive future is what makes humans unique. This is indeed true of migrants the world over.

The important point is that Indians always migrated as individuals and never as communities. In fact even during the Partition, brothers chose to separate rather than migrate as families. The attraction of the homeland has historically proved to be more powerful than compulsions of migration, definitely in the long run and over a period of a lifetime.

Overseas Indians have been successful thanks to the education and the heritage their homeland gave them, as well as the opportunities the countries to which they migrated gave them. I receive Non-Resident Indian visitors from all walks of life. Many of them bring their children for the first time to their motherland. They look for the warmth of human relations in India.

Our society remains a loving mother to grown-up sons and daughters who always return. I call this umbilical connectivity between the mother and her children. India, where 70 per cent of the people live in rural areas, has a vision to transform itself into an economically developed country before 2020.

The transformation of India will need the transformation of 600,000 villages. This will need the creation of Programmes for Urban facilities in Rural Areas (PURAs) spread over different parts of the country - with physical connectivity, electronic connectivity, knowledge connectivity leading to economic connectivity. I suggest the decision could be taken to allot Rs. 500 crores to develop 100 PURA clusters.

Each cluster, comprising 20 to 30 villages, will have an educational institution as a nucleus. The development will comprise the setting up of village knowledge centres, agro-clinics, tele-education and tele-medicine centres. Besides, there could be other employment-oriented schemes such as bio-gas plants, water treatment plants (brackish to potable water), bio-fuel esterification plants, cold storages, consumer product development, vocational training centres. And, business centres could be set up by entrepreneurs for national and international marketing of products from these rural enterprises. These 100 PURAs originating from educational institutions with a public-private partnership will provide the experience for taking up bigger programmes in the future on an industrial scale. This undertaking will build capacities of villagers and encourage Indian entrepreneurs to become active partners in this development process. These activities should not be treated as mere experiments and scientific knowledge; it is the application of science and technology for societal transformation. Academic institutions and the rural people belonging to PURA clusters will be the winners.

Finally, there should be a clear assessment whether villagers have been benefited. A joint team of village members and scientists-technologists can do this. This will lead to the birth of civic scientists. This is the performance challenge I would like to pose to the experienced scientific community and to Government officials.

India has embarked on a mission to provide connectivity for its billion people in the form of grids. This gives national connectivity consisting of the knowledge grid, health grid, e-governance grid, and PURA grid. That means connectivity citizen-to-citizen, citizen to state, Government to Government, and citizen to institutions and organisations. This grid system will certainly maximise synergy between organisations and people leading to faster economic growth and productivity. I find that a revolution is taking place in the rural environment, due to the sustained effort of committed leadership to remove human pain.

We are all part of the nation. What the more fortunate among us have to do is to provide the leadership that can help bring about a transformation in the other India. India has got 600,000 villages. I am sure each one of you will have a connectivity with one of these villages. You can definitely provide the leadership for transformation of the cluster of villages around your village with your experience and knowledge connectivity. You can definitely become partners in this noble mission.

I am sure that after having lived in foreign countries you will have realised that each one of us is a member of the extended human family. We have the same hopes and aspirations, fears and longings, desires and dreams. Our station in life is dictated by a random draw that was made by forces beyond our imagination leave alone our control. Working in rural areas is not easy. It is like Kurukshetra. To come here and participate in societal transformation is indeed a spiritual challenge.

Each of us, wherever we are, can make a commitment in our lifetime to bring about positive changes in the land of our birth and enhance its glory. India seeks knowledge, experience and the art of success NRIs have learnt through their struggle abroad.

Source: Bhavan's Journal May 15 2006

Courtesy: The Hindu

KARAMYOGI MAHATMA GANDHI-10

In the Orange Free State the Indians were deprived of all their rights by a special law enacted in 1888 or even earlier. If they chose to stay there they could only pursue menial jobs like waiters in hotels. The Indian traders were driven away with a nominal compensation. All Indians had to pay a poll tax of £3 as fee for entry into Transvaal. They might not own land except in locations set apart for them that too not on absolute ownership basis. They had no franchise. All this was under the special law for *Asiatics* to whom the laws for the coloured people were also applied. Under these latter laws Indians might not walk on public footpaths, and might not move out of doors after 9pm without a permit. The enforcement of this last regulation was flexible at the discretion (sweet will) of the police as far as Indians were concerned. 'Those who passed as *Arabs* were as a matter of favour exempted from it'.

With a view to experience the effect of both these regulations Mohandas Gandhi often went out at night for a walk with Mr Coates and would remain out until 10pm or even later. Mr Coates was more worried about Mohandas' arrest than Mohandas himself. Mr Coates had to issue passes to his Negro servants but he could not issue one to Mohandas. '...for it would have been fraud' Mahatma Gandhi recalls in his autobiography. Mr Coates took Mohandas to the State Attorney Dr Krause. Both Dr Krause and Mohandas turned out to be barrister of the same Inn. Dr Krause could not digest the fact that Mohandas needed a pass to enable him to be out of doors after 9pm. He instead gave Mohandas a letter authorizing him to be out of doors at all hours without police interference. Mahatma Gandhi recalls 'I always kept this letter with me whenever I went out. The fact that I never had to make use of it was a mere accident.'

Dr Krause and Mohandas became friends. Dr Krause introduced his more famous brother who was Public Prosecutor in Johannesburg to Mohandas. 'These connections were useful to me later on in my public life, and simplified much of my work' writes Mahatma Gandhi.

Mohandas always went out for a walk through President Street to an open plain. President Kruger's house – 'a very modest, unostentatious building without a garden' was in this street. 'President Kruger's simplicity was proverbial. Only the presence of a police patrol before the house indicated that it belonged to some official'. Mohandas nearly always went along the footpath past this patrol without a slightest hitch or hindrance. One day a patrol man without giving Mohandas the slightest warning and without even asking him to leave the footpath, pushed and kicked him (Mohandas) into the street. Mr Coates, who was passing by in his horse and saw everything, offered himself as a witness if Mohandas ever approached the court against the man. But Mohandas informed Dr Krause that he had made it a rule not to go to court in respect of any personal grievance. Dr Krause reprimanded the policeman (a Dutch speaking Boer) who apologized to Mohandas. **Mohandas had already forgiven him, but he never again went through the Street.**

This incidence deepened his (Mohandas') feelings for the Indian settlers. He thus made an 'intimate' study of the hard condition of the Indian settlers 'not only by reading and hearing about it but by personal experience.' He saw that South Africa was no country for a self-respecting Indian, and his mind became more and more occupied with the question as to how this state of things might be improved.

But his principal duty for the moment was to attend to the case of Dada Abdulla. Mahatma Gandhi writes in his autobiography: 'The year's stay in Pretoria was a most valuable experience in my life. Here it was that I had opportunities of learning public work and acquired some measure of my capacity for it. Here it was that the religious spirit within me became a living force, and here too I acquired a true knowledge of legal practice. Here I learnt the things a junior barrister learns in a senior barrister's chamber, and here I also gained confidence that I should not after all fail as a lawyer. It was likewise here that I learnt the secret of success as a lawyer.'

Dada Abdulla's was no small case; the suit was for £40,000. Arising out of business transactions it was full of intricacies of accounts, promissory notes, specific performances, fraudulent practices and a host of other legal and procedural intricacies. Both parties had engaged the best attorneys and counsel. The preparation of the plaintiff's case for attorney and sorting of facts in support of his case had been entrusted to Mohandas who saw that that preparation for the case would give him a fair measure of his powers of comprehension and his capacity of marshalling evidence. He therefore took the keenest interest in the case and indeed threw himself into it. Though Mohandas had developed several public, social and spiritual interests the preparation of the case was his primary

interest. Reading of law and looking up law cases was his top most priority. This case also improved his capacity for translation (from Gujarati to English) as most part of the correspondence was in Gujarati. ‘My client was a man of great ability and reposed absolute confidence in me, and this rendered my work easy’.

Mohandas recalled the late Mr Pincutt’s advice: *facts are three-fourths of the law*. ‘At a later date it was amply borne out by that famous barrister of South Africa, the late Mr Leonard’, writes Mahatma Gandhi. Mr Leonard had advised Mohandas that ‘...if we take care of the facts of a case, the law will take care of itself. Let us dive deeper into the facts’. This advice of Mr Leonard on facts (which meant truth for Mohandas) left an enduring mark on Mohandas and perhaps was a key factor in strengthening his firm belief in truth throughout his life.

Mohandas saw that the litigation, if it were persisted in, would ruin the plaintiff and the defendant. ‘No one knew how long the case might go on. Should it be allowed to continue to be fought out in court, it might go on indefinitely and to no advantage of either party’. Mohandas therefore convinced both the parties to take their case to arbitration which they did. He not only achieved an amicable settlement acceptable to both the parties but also negotiated the payment of the amount in installments convenient to both the parties. This case laid a foundation stone in the morality and trust in truth and humanity for Mahatma Gandhi. He recalls in his autobiography:

“But both were happy over the result, and both rose in the public estimation. My joy was boundless. I had learnt the true practice of law. I had to find out the better side of human nature and to enter into men’s hearts. I realized that the true function of a lawyer was to unite parties riven asunder. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby, --not even money, certainly not my soul.”

Now we come back to Mohandas’ experience with Christian friends. Mr Baker was getting anxious about his (Mohandas’) future so took him to Wellington Convention (a regular gathering organized by the protestant Christians for *religious enlightenment* or *self purification*). Rev. Andrew Murray, the famous divine of the place, chaired the convention. Mr Baker had hoped that the religious deliberations at the convention would lead Mohandas to embrace Christianity. Mahatma Gandhi recalls ‘his final hope was the efficacy of prayer. He had an abiding faith in prayer.’ Mr Baker, on his way to Wellington, had to suffer inconveniences on several occasions entirely on account of a ‘coloured man’ Mohandas accompanying him. As Mr Baker and his party would not travel on the Sabbath they had to break journey on the way. Though the manager of the station hotel agreed to take Mohandas in after much altercation, he absolutely refused to admit him to the dinning-room even after much opposition from Mr Baker.

The convention went for three days. Mohandas saw that many were praying for him and he also appreciated the devoutness of those who attended. But he saw ‘no reason for changing my belief – my religion’. It was impossible for him to believe that he could go to heaven or attain salvation only by becoming a Christian. Some good Christian friends were shocked at his frank opinion. Mahatma Gandhi writes:

“It was more than I could believe that Jesus was the only incarnate son of God, and that only he who believed in Him, would have everlasting life. If God could have sons, all of us were his sons. If Jesus was like God or God Himself, then all men were like God and could be God Himself. My reason was not ready to believe literally that Jesus by his death and by his blood redeemed the sins of the world. Metaphorically there might be some truth in it. Again, according to Christianity, only human beings had souls, not other living beings, for whom death meant complete extinction; while I had a contrary belief. I could accept Jesus as a martyr, an embodiment of sacrifice, and a divine teacher, but not as the most perfect man ever born. His death on the Cross was a great example to the world, but that there was anything like a mysterious or miraculous virtue in it my heart could not accept. The pious lives of Christians did not give me anything that the lives of men of other faiths had failed to give....it was impossible for me to regard Christianity as a perfect religion or the greatest of all religions. I shared this mental churning with my Christian friends whenever there was an opportunity, but their answers could not satisfy me.”

Neither was Mohandas convinced of Hinduism being a perfect or the greatest religion. ‘Hindu defects were pressingly visible to me’. ‘Untouchability’ haunted him. He could accept the *raison d’être* of a multitude of sects and castes. ‘What was the meaning of saying that the Vedas were the inspired Word of God? If they were inspired, why not also the Bible and the Koran?’

Mohandas purchased Sale’s translation of the Koran and began reading it. He also read other books on Islam. He

communicated with his Christian friends in England. One of them introduced him to Edward Maitland with whom Mohandas opened correspondence. He sent Mohandas *The Perfect Way* a book he had written in collaboration with Anna Kingsford. The book was a repudiation of the (then) current Christian belief. He also sent *The New Interpretation of the Bible*. Mohandas read and liked both. They seemed to support Hinduism. Tolstoy's *The Kingdom of God is Within You* 'overwhelmed' Mohandas. It left an abiding impression on him. 'Before the independent thinking, profound morality, and the truthfulness of this book, all the books given me by Mr Coates seemed to pale into insignificance.' Mohandas continued his correspondence with Edward Maitland and Raichandbhai (who was Mohandas' source of advice and literature on Hinduism) for fairly prolonged period and he studied a large number of books on various religions. Mahatma Gandhi always cherished the memory of his Christian friends in Pretoria. He writes in autobiography:

"Though I took a path my Christian friends had not intended for me, I have remained for ever indebted to them for the religious quest that they awakened in me. ... The years that followed had more, not less, of such sweet and sacred contacts in store for me."

Gambhir Watts, President, Bharatiya Vidya Bhavan Australia

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RUSKIN AND GANDHI

In 1903 a young friend Henry S L Polak gave Mohandas a book – John Ruskin's *Unto This Last*. Ruskin's influence during his life time was very great, as art critic, essayist and writer on ethics, sociology and economics. His monumental, in eight volumes, published between 1871 and 1874, *Fors Clavigera* preached the dignity of manual labour, urged the simple life, and stressed the debilitating complexities of modern economic system. Ruskin was sometimes contemptuous of the society in which he lived. He demanded in *Sesame and Lilies*: 'How much do you think we spend on libraries, public and private, as compared with what we spend on our horses? ... Or, to go lower still, how much do you think the contents of the book shelves of the United Kingdom, private and public would fetch, as compared with the contents of its wine-cellars?'

The same iconoclastic spirit permeates *Unto This Last: Four Essays on the First Principles of Political Economy*, first published serially in the London *Cornhill Magazine* and in *Harper's*, New York in 1860 and later in book form. Of this book, forty years later Mohandas said it was written with 'blood and tears.' Ruskin declared: 'Riches are a power like that of electricity, acting through inequalities or negations of itself. The force of the guinea you have in your pocket depends wholly on the default of a guinea in your neighbour's pocket. If he did not want it would be of no use to you. ... Therefore, what is really desired, under the name of riches, is, essentially, power over men. ... Consequently, men should seek not greater wealth, but simpler pleasure; not higher fortune but deeper felicity; making the first of possessions, self-possession; and honouring themselves in the harmless pride and calm pursuits of peace....Remembering that 'what one person has, another cannot have', the rich should abstain from luxuries until all, the poorest too, shall have enough,'

To Mohandas this meant: only that economy is good which conduces to the good of all. This he had known. The second lesson which Mohandas had dimly realized was that 'a lawyer's work has the same value as the barber's, in as much as all have the same right of earning their livelihood for their work'. Mohandas derived this interpretation from one sentence in Ruskin's book: 'A labourer serves his country with his spade, just as a man in the middle rank of life serves it with the sword, the pen, or the lancet'. But Ruskin did not say, as Mahatma Gandhi did, that the work of all 'has the same value'. On the contrary, Ruskin stressed, more than anything else, 'the impossibility of Equality' between men. The third lesson of *Unto This Last* 'that life of labour, that is life of the tiller of the soil and the handicraftsman, is the life worth living' was completely new to Mohandas. But these were Mohandas' words; the teaching though not alien to Ruskin is scarcely to be found in the four essays. As Mohandas read his deepest convictions to the Gita, so he wove his own notions into Ruskin.

Those books appealed to him most which were closest to his concept of life and where they deviated he brought them closer by interpreting them. Mahatma Gandhi once wrote: 'It was a habit with me to forget what I did not like and to carry out in practice whatever I liked'.

Mahatma Gandhi observed in 1932: 'Ruskin was content to revolutionize his mind ... but lacked the strength to change his life'. **Mahatma Gandhi suffered from no such deficiency.**

- *Mahatma Gandhi His Life & Times*, Louis Fischer, Bharatiya Vidya Bhavan pp 83-88.

South Asian Small Business and Cultural Awards

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Bharatiya Vidya Bhavan Australia and Navtarang Media Network announce the inaugural South Asian and Small Business and Cultural Awards. The awards will recognise the achievements of individuals and corporations set up by the Australian people with South Asian heritage in the various fields such as performing art, small business and community service. This activity is designed to bring various South Asian Heritage communities together including India, Pakistan, Sri Lanka, Afghanistan, Bangladesh, Fiji, Nepal, Malaysia and Bhutan. The Fijian community of Indian heritage will be included in the mix.

The major award categories are (based in NSW/ACT):

SMALL BUSINESS (10 or less employees)

- Best Spice / Grocery Shop; Best Music & Entertainment Shop
- Best Fashion Shop; Best Restaurant
- Best Professional Service- (Accounting, ICT, Legal)
- Best Medical Practice
- Special Achievement (Residual Category)

COMMUNITY WORK

- Best Community Service - Youth (under 25 yrs) / Seniors (over 55 yrs) & General

PERFORMING ARTS

- Best Singer – Male and Female; Best Dancer – Male and Female
- Best Visual Artist – Male and Female
- Best Staged Group Performance; Best Dance School

Entry Criteria (for business)

- Be registered in NSW / ACT
- In operation for at least two (2) years
- No more than 10 employees
- Not be a branch of another business
- Be majority Australian owned and operated

Franchises, not for profit organisations and registered clubs can enter.

*The staff and associated entities of Bharatiya Vidya Bhavan and Navtarang Media Group are **not** eligible to participate.*

Entries are now open. Award presentation ceremony will be observed at a Gala dinner function on 23 February at Crowne Plaza Hotel, 30 Phillip Street, Parramatta 2150.

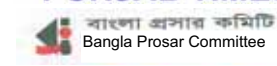
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Seniors and Society - Madhukar Joshi



On 1st and 2nd April 2006 The Bhartiya Vidya Bhavan, Australia with support from India Tourism Sydney, ISKCON Sydney and others celebrated in a real grand way the HOLI Mahotsav at Tumbalong Park, Darling Harbour, Sydney. The large number of visitors on the first day in the icy winds and the capacity crowd, despite it being very hot, on the second day, was a proof of its success and popularity. The visitors were not only the Indians but also comprised of Pakistanis, Bangladeshis, Srilankans, Lebanese, Chinese, Greek, Indonesians, Australians and other communities which gave it a truly International status. On the second day of celebrations Mr. Gambhir Watts, President, Bhavans Australia launched a NSW Senior's Week called SANMAN - meaning Honour/Respect, On this occasion two seniors - Mr. (id Verma and Mr. Nana BadVe were honoured for their past services. Moreover, a weeklong programme for the seniors, mostly free, was also announced.

I have observed that during last couple of decades many countries have been coming up with variety of facilities for their senior citizens. These facilities are mainly in form of economic support - as we have in NSW the concessional travel for the seniors. Keeping with this trend many business houses also have started offering certain concessions to these seniors. It is very clear that while providing some economic relief to the seniors, it also helps to enhance the business to some extent and also to earn a good name and reputation.. Being a very competitive business world the other competitors also follow the suit and try to offer identical or some what better facilities and the gainers are the seniors.

When we look at the Indian culture which is thousands of years old, the respect to the seniors was the way of life. Not only the family members respected and honoured their seniors but the society as a whole believed in this philosophy. The statements like ' *MATRU DEVO BHAVA, PITRU DEVO BHAVA * AND GURU BRAHMA GURU VISHNU GURU DEVO MAHESHWARA.....** etc. are the proof of the tradition to respect and honour the elders. During those years most of the families were the joint families and naturally this helped in perpetuating this tradition.

However, in this world nothing is for ever or permanent. With the onset of Industrial Revolution the established norms and structure of the society totally changed. Gradually the joint family system disintegrated into smaller and individual families comprising of husband and wife and children. Parents stayed separately. As the time passed, it became essential for both the husband and wife to work and children were left alone and when they grew up of 15/16 years of age they went their own way. Thus, there was no time or opportunities for teaching or observing and perpetuating earlier traditions of listening and respecting elder generation. It was becoming an individualistic society. Even those joint families which continued to survive had problems as the views, beliefs and interests of two generations - elders and younger ones clashed time and again. The young wanted to

try new things, new ways in fact the entire new life style. Opposed to this the elders did not want to change and stuck to their old ways of living - many of them could not understand the need for the changes and opposed firmly. It will not be fair to blame one or the other. The youth wanted to accept all that was new irrespective of understanding the consequences and the old generation was not ready to compromise, even not willing to understand and certainly not ready to discuss.. Both sides ignored or forgot conveniently that to clap you need two hands Every society and family need young and elders for survival, continuity and progress. Today's children must know that they are the citizens of tomorrow. Today's youth is going to be the elders of tomorrow and similarly the elders cannot afford to forget that yesterday they were the youth and had disagreed with their elders on many many issues. A Gujarat poem says - " *papal pan kharanta hansati kunpalia, mujh viti tujh vitshe dhiri bapudia*" when the new and fresh leaves laugh at the yellowish leaves which are about to fall off, they say that please have some patience, what is happening to us will also happen to you". We people forget the fundamental and universal truth that our deeds/actions are like Homing Pigeon - they always come back to us. There are so many sayings to support this theory - As You Sow so You Reap, Jaisa Karoge Vaisa Bharoge, Vavso Tevu Lanso -etc. etc. Once again the things started to change and country after country began to realize the need to support the elders. Laws were passed and economic support was being provided to the seniors. This change in the attitude can be to respect them or in recognition of their past service to the society or even a political move to get the votes. Whatever be the reason or group of them or all of them, the fact is that the seniors have got some help some relief and their life has become easier.

But can this be the end of the story? How long will this continue? As the longevity has been on the increase, a marked increase in the overall population of the seniors is seen. This directly results in severe burden on the

nation's finance and we have started hearing some protests, some murmurs from some corners of the society. Today no political party is willing to take up this as an issue but one cannot be too sure of this for a long long time Does that mean we shall once again go back and shall face the turmoil and conflicts? Though it is a distant possibility, can we not do anything to avert that situation? Rather, should we not make an attempt now to prevent that happening? Then comes a million dollar question - who should try and what? The logical answer will be - the concerned persons or group must do something about this situation. Again, the seniors may not be interested as they believe that things will not change during their life time - so why worry? Today's young generation is not worried about future - they are concerned with present so why should they do anything? With this we are again back to square one. My question to the seniors is - Do you like to be at the mercy of others? May be you have aged and retired, may be some of your physical capabilities are reduced and your earning power is curtailed or no income at all. Does that mean you shall do nothing and shall keep living without performing any useful activities? If the Government or the society is giving you some financial help don't you have any self respect left to pay back in return, if not fully, by some activity which the country or the society needs? Just because we did our work in the past, does not give us license to be passive and keep receiving the benefits till we depart from this world. Moreover, how many of us really did something for the nation or society which really and truly makes us eligible to such perks now? When we worked, we were paid and there was no more binding on the nation or society to feed us and to help us throughout our life time. If we are being helped, respected and honoured then it becomes our moral obligation to express our thanks and gratitude by doing something in return.

At this stage, I am sure that the most common question that will be asked is - What Can We Do ? The answer is very simple - we had our time when we were the engine - a real driving force and now we must take a back seat. We have to become a facilitator - doing small small jobs and activities which help others to carryout their work effortless and with ease, they can save their time which otherwise they will spend on performing those activities. We can help the small kids in their studies or take them to school etc., teach them new activities and games. We can certainly help in kitchen and preparation of food. As I tell my family that I have changed my self- I was a bread earner and now, I am a bread maker. Can we not help in cleaning the house and doing laundry? If we look around the area of our residence we shall see that it needs cleanup. When we travel in the trains we do see that the compartment is littered with leftovers and rubbish. We see people keeping their feet up on the opposite seat though they can read a notice stating that such an act invites penalty. We can gather small children of the area and involve them in some of the activities which are socially useful and for the children it can be fun. More importantly, it will keep them away from destructive behavior. If we keep our eyes and ears OPEN, we can find so many things to be done which do not need money and are not physically difficult to perform. It helps us to pass our time in a more constructive way rather than gossiping. Let us remember that mere our age, being senior as per the law, should not be our only justification to avail the benefits. A stone which is supposed to have been found say after 1000 years, also gets attention and good treatment, but we are humans and not stone, so let us behave like real humans. The seniors must set an example for the young generation and the children by their actions, rather by their thoughts, speech and actions.

In short, this is two way traffic - if you get something then you should give back something in return. I have seen many birthday parties of small children where the invited kids bring presents/gifts for the birthday boy/girl and when the party is over and they are going back, they receive a real surprise - a return gift from the boy/girl who is celebrating the birthday. For centuries it has been the system of being reciprocal .Our body lives on this principle - we breathe in and we breathe out - without this two way action we cannot survive. Thus, we use words like GIVE and Take. However, there are many who believe only in taking but not giving. This reminds me of a joke - Gujarat State, situated on the western coast of India has a city named Ahmedabad earlier known as Manchester of India because of large number of textile mills. The city has a beautiful lake called Kankaria lake where I was strolling with my friend. I heard shouts -BACHAO BACHAO (save save help help) and I ran to from where the shouts were coming. We saw a man drowning some 3-4 feet from the bank of lake and a crowd watching but none helping the man. I asked that man to give me his hand so that I may pull him out. He looked at me and did nothing but again shout for the help. When again my attempt to get his hand produced no result I asked my friend as to why the man was not giving his hand?. He replied - this is Ahmedabad , here no one gives . If you want to help then you ask him to take your hand. I told the drowning man - TAKE MY HAND -and in split second he caught my hand and came out safely. The man did not care even for his life but did not want to give. I am sure, we do not want to be such a person - this is a joke only and no offence meant for any Gujaratis or Ahmedabadis..

Finally, let us be absolutely clear that whatever little we can do for the society, we shall do because we want to do it and we must do that with our heart. I am also sure and convinced that the people, the society and the world at large are sensitive enough to feel the fragrance of our sincerity. Let us make a beginning to give without any expectations -I can not resist temptation to quote Bhagwad Gita - which tells us to do our karma without expectations of fruits - Karmanye Vadi Karastu Ma Faleshu Kadachina.

रंगीन पतंगें

Those colourful bright kites

अच्छी लगती थीं वो सब रंगीन पतंगें
काली नीली पीली भूरी लाल पतंगें

Those colourful bright kites

Black, Blue, Yellow, Red and Brown Kites

कुछ सजी हुईं सी मेलों में
कुछ टंगी हुईं बाजारों में
कुछ फंसी हुईं सी तारों में
कुछ उलझी नीम की डालों में
उस नील गगन की छाओं में
सावन की मस्त बहारों में

Some, for decorations at the carnival
Hanging high in the colourful Bazaar
Some in the electrical wires down the street
Others in the tall Neem trees
All creating wonderful and colourful pictures
Under the great blue sky
In the shadows of the blossoming spring

कुछ कटी हुईं कुछ लुटी हुईं
पर थीं सब अपने गांव में
अच्छी लगती थीं वो सब रंगीन पतंगें
काली नीली पीली भूरी लाल पतंगें

Some torn apart, others lost at large
But they were all found in my colourful backyard
Still somewhere deep in my heart
Those colourful bright kites
Black, Blue, Yellow, Red and Brown Kites

था शौक मुझे जो उड़ने का
आकाश को जा छू लेने का
सारी दुनिया में फिरने का
हर काम नया कर लेने का
अपने आँगन में उड़ने का
ऊपर से सबको दिखने का
फिर उड़ कर घर आ जाने का
दादी को गले लगाने का
कैसी अच्छी होती थीं बेफ़िक्र उमरें
अच्छी लगती थीं वो सब रंगीन पतंगें
काली नीली पीली भूरी लाल पतंगें

The desire to fly them high in the sky
To fly high and touch the sky
To wonder and fly around the globe
And do something new
But to come back home and fly my kite
To see it flying from a distant site
To fly it high from the courtyard
To come back home and hug my grandma
How beautiful were those worryless desires
Yes, I loved those colourful kites
Black, Blue, Yellow, Red and Brown Kite

अब बसने नये नगर आया
सब रिश्ते नाते तोड़ आया
उड़ने की चाहत में रहकर
लगता है मैं कुछ खो आया

Now I am here to settle in the big town
Left behind are those that I have loved and
adored
To seek and fulfil my desires to touch the sky
But it feels that I have left someone behind

दिल कहता है मैं उड़ जाऊं ,
बन कर फिर से रंगीन पतंग
कटना है तो फिर कट जाऊं ,
बन कर फिर से रंगीन पतंग
लुटना है तो फिर लुट जाऊं ,
बन कर फिर से रंगीन पतंग
आकाश में ही फिर छुप जाऊं ,
बन कर फिर से रंगीन पतंग

My heart wishes to fly and touch the sky
As use to, my bright and colourful kites
No fear of being torn apart
Just like those colourful kites
No fear of being lost in the streets
Just like those colourful kites
No fear of being lost in the great blue sky
Just like those colourful kites

पर गिरुं उसी ही आँगन में
और मिलूं उसी ही मिट्टी में
जिसमें सपनों को देखा था
जिसमें बचपन को खोया था
जिसमें मैं खेला करता था
जिसमें मैं दौड़ा करता था

जिसमें मैं गाया करता था सुरदार तरंगें
जिसमें मुझको दिखती थी बस खुशहाल उमंगें
जिसमें सजती थी मेरी सब रंगीन पतंगें
काली नीली पीली भूरी लाल पतंगें

But to fall back into the same courtyard
Where I use to fly the kites
To become a part of the same village soil
To become a part of the desires I had as a child
To fall back in the same courtyard soil as a child
Where I use to play and fly my kites
Where I use to run and hug my grandmother
Where I played & sung those childhood rhymes
Where use to see those prosperous decorated kite

हों , अच्छी लगती थीं वो सब रंगीन पतंगें
काली नीली पीली भूरी लाल पतंग

Those colourful bright kites
Black, Blue, Yellow, Red and Brown Kites

Abbas Raza Alvi

Translation from Hindi by Hasnain Zaheer

Kavi Goshti held last Friday of every month

at Bhavan's Institute for Indian Arts & Culture, Sydney Olympic Park

Bharatiya Vidya Bhavan Australia inaugurated the monthly Kavi Goshti (poets appreciation meeting) at Bhavan's Institute for Indian Arts & Culture at, Olympic Park on 15 August 2006. The inauguration was held in the presence of Chief Guest Dr Ashok Chakradhar, visiting poet from India Professor Asmat Ara and Australia's highly respected multi-talented poet Shri Om Krishna Rahat.

Regular symposiums on Hindi, Urdu and Punjabi poetry (Kavi Goshti) are held on the last Friday of every month, 8pm to 10pm.

Venue: Building B Abattoir Heritage Precinct, 1 Herb Elliott Avenue Sydney Olympic Park NSW 2127

Entry is FREE, Open to public.

Contact: T: 02 9267 0953, E: info@bhavanaustralia.org, W: www.bhavanaustralia.org.

Indian Fashions Traditional and Contemporary 1



Picture 1

Writing any article on Indian fashions, modern and traditional, is a multitudinous task. Where does one start and how does one cover all styles, fabrics, weaves and embroideries? India is a little more than a third the size of Australia, but thousands of years of history and ten centuries of disruptions caused by several waves of foreign invasion have made India so diverse that generalising fashions is indeed very difficult. To give the readers a short geographical background at this point would be prudent, if only to help understand the degree of diversity that one may find from region to region. Covering a landmass of over 1.6 million square kilometres, the Indian subcontinent is bounded to the north by the mighty Himalayas, where climatic conditions vary from arctic in the very high

regions, to temperate and subtropical in the lower plateaus and valleys. Immediately south of the Himalayas, the wide, fertile plains of the Indus, Ganges and Brahmaputra rivers and their tributaries make up most of northern India. To the west, covering the modern states of Gujarat and Rajasthan lie the semi-arid areas bordering the Thar Desert. Moving south through central India we find ourselves on the Deccan Plateau, bordered on its two sides by the Western and Eastern Ghats. As we move further south lush green tropical forests take over the landscape. India's seasons are also extreme. However, in most areas there are three distinct seasons, the cool winter, the hot and dry summer and the monsoon rains, falling between June and September. Broadly we can say that the three above mentioned factors have shaped Indian fashions as we know them today – History, Geography and Climate.

Today the urban Indian woman wears a variety of different styles from the very western pants and jeans to more traditional salwar kurta. Yet it is the sari that is the quintessential Indian female garment. Nothing identifies a woman as being Indian as strongly as the sari, although we must mention here that the sari is also worn in other countries, especially Bangladesh, Nepal and Sri Lanka.

The sari's origins are obscure, in part because there are very few historical records in India. But we know that Indians were wearing lengths of unsown cloth draped around their bodies long before tailored clothes arrived. One of the earliest depictions of the sari-like drape dates back to about 100 B.C. This information has been gathered by viewing ancient artwork and presuming that most of these artworks represented the social elite it leaves us with little knowledge of how ordinary women in India dressed. Very few pictorial representations from the first millennium have survived and except for some manuscripts we have nothing really to go by until the paintings of the sixteenth century. But what we do know for a fact is that most people, men and women alike, wore unstitched garments. Hindus believed that any cloth cut and pierced by needles was impure. This fact is perhaps the single reason for the birth and evolution of the sari as we know it today. In the present, the sari is worn with a blouse or choli and a petticoat underneath. But both of these were much later introductions, while the petticoat came with the Muslim rulers, the tailored choli came with the British.



Picture 2

In this introductory article we have tried to give our readers an idea of how the sari came about and why there are so many variations in style and weaves from different parts of India. Through our future articles we will journey through India covering its length and breadth, explaining along the way the form and style of the varied versions of the sari and other Indian garments. The endeavour shall be to give the reader a glimpse into the ever diverse range of Indian clothes, weaves, fabrics and embroideries, their origins, their evolution and their modern form.

Picture 1 : A Shunga terracotta, c. 100 B.C. The garment the woman is wearing appears to be a sari draped in the kachcha style. (Ashmolean Museum)

Picture 2 : Details of a Gandharan frieze showing the birth of Buddha, c. 200 A.D. The Buddha's mother and her attendants are wearing sari-type drapes.

Dilbar Vora
Owner: Dilbar Fashions



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- Sri Lanka
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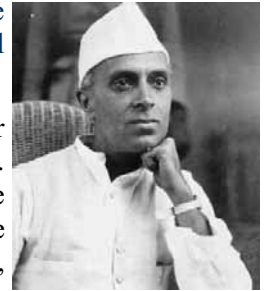


Incredible India

The Man An Entire Country Fell In Love With

Jawaharlal Nehru

He was regarded during the pre-independence years as one of the top five leaders of the Congress along with Rajaji, Rajendra Prasad, Sardar Vallabhbhai Patel and Maulana Abdul Kalam Azad.



In November, 1957, an article with the caption 'Rashtrapathi' was carried by the paper 'Modern Times'. The article scathingly criticised the then Prime Minister, Jawaharlal Nehru. While the author acknowledged Nehru's innate drive and initiative, he also alluded to the Prime Minister's undeniable autocratic streak. He urged the Indian electorate to exercise caution lest Nehru turn into a despot. Indeed, electing this man for a third consecutive term, the article warned, would fan his ego and endanger Indian society. The author of this article was Jawaharlal Nehru himself.

How can one aptly explain this charismatic and nationalist leader who played a major role in India's struggle for independence and then went on to lead the country through its initial tumultuous years? The mantle of leadership fell upon him as much because of his being the son of Motilal Nehru and his education at Harrow, Eton and his being a Bar-at-Law in London as the ease with which he and his father cheerfully gave up their luxuries and comforts and plunged into the freedom movement under the inspiring leadership of Mahatma Gandhi. He was regarded during the pre-independence years as one of the top five leaders of the Congress along with Rajaji, Rajendra Prasad, Sardar Vallabhbhai Patel and Maulana Abdul Kalam Azad.

Of the five, Nehru and Rajaji were christened the head, heart and hands of Gandhiji in whose shadows they remained till his death. Ironically, all the three of them were to have a tempestuous relationship, bound together only by their common goal and Gandhiji's charm. During his lifetime and since, there has been much debate on his economic policies, his political indecisiveness (especially over Kashmir) and his governing policy such as excessive state control and interference, that set in the corruption, red tape and inefficiency that continue to plague India even today. He was smitten by the ideology of socialism of the communists that radiated from Moscow and he highly admired Field Marshall Stalin. He was convinced that India can benefit from emulating the socialistic approach of the communists.

His adoration for the approach of Stalin received a big blow when Khrushchev knocked off the halo around the head of Stalin during the twentieth congress of the communist party of USSR, revealing him as a cruel and diabolic monster that had turned the state into an instrument of terror and oppression. While Nehru later ignored Stalin, his faith in socialism remained firm. Nehru had tremendous respect and admiration for Rajaji and for Sardar Patel. Nehru referred, in his autobiography, to Rajaji as a person whose "brilliant intellect, selfless nown. His character and " say penetrating powers of analysis have been a tremendous asset to our cause". Yet he had differences of opinion with Rajaji over several matters. Sardar Patel had always identified Rajaji as one of his close companions and he always shared a cordial relationship with him. He was so open to Rajaji that he shared his personal views about Nehru and his policies with him.

Though Gandhiji had adopted Nehru as his political heir, he was worried about his impetuosity and had even wanted him to resign his Presidentship of the Congress. Gandhiji felt that Nehru was rushing things a bit. Maulana Abul Kalam Azad was the only person who would speak his mind to Nehru. After the passing away of Gandhiji in 1948, Patel in 1950, and Maulana in 1958, and with the gulf between Rajaji and himself widening further, Nehru breezily proceeded to drive the destiny of the country along a path which he sincerely believed would take the country towards rapid growth and prosperity.

Had he listened to his friends and colleagues whose concern for the welfare of the country was as pure, sincere and total as his own, perhaps India's post-independence history would have been dramatically different. P.V.Narasimha Rao, of the Congress party, became the Prime Minister in 1991. India's leftist economic policies shaped by the philosophy of Nehru had caused economic stagnation. In the early 1990s long time leftist regimes such as USSR and China were already in the process of liberalisation.

Rao believed India would benefit from undertaking such an economic transformation. He appointed Dr.Manmohan Singh as Finance Minister to accomplish his goals. Dr.Manmohan Singh has since become India's Prime Minister and the country's economy is continuing to be robust.

Nehru passed away on 27th May, 1964 and one of the most luminous stars on the firmament of India was shining no more. An era had come to an end. Had he been alive when Narasimha Rao assumed office in 1991, he would have attained the ripe age of 101. Assuming he had full control over all his faculties at that age, would he have approved the liberalisation policy of Narasimha Rao?

Once during a cabinet meeting regarding foreign policy which was going on, Rajaji stressed a point and Nehru's view was different to that of Rajaji. The other members in the meeting also supported Nehru. Nehru turned to Rajaji and said "See Rajaji, the majority is with me!" To this Rajaji replied "Yes, Jawaharlal, the majority is with you but the logic is with me!" Nehru laughed and supported Rajaji's proposal.

Nehru would most certainly have supported the turn around made by Narasimha Rao and Dr. Manmohan Singh. He would have, by that time, seen what was happening around the world, including Russia and China, two countries he most admired.

Source: Bhavan's Journal November 15 2006

Contributed By: P. N. Santhanagopal

Shraddhanjali Shri Girish Munshi



Bharatiya Vidya Bhavan mourns the passing away of Shri Girish Munshi on 9th October 2006 at his residence. He was 80. His wife Smt. Sudh Munshi and son Shri Kirtidev were with him when he breathed his last. Son of Bhavan's Founder, Kulapati Dr. K. M. Munshi and Smt. Lilavati Munshi, Shri Girish Munshi was born on 14th November 1926. Shri Girishbhai was an eminent lawyer of Bombay practicing on Original Side in the Bombay High Court.

A member of the Bhavan's Council, Shri Girish Munshi was closely associated with the Bhavan's various cultural activities. He played a major role in starting Bhavan's Kala Kendra and Bhavan's Inter-College- Drama Competition. Shri Girish Munshi was also keenly interested in Sanskrit, History, Music and Literature. In his younger days, Shri Girish Munshi was involved in political activities and joined the Swatantra Party. He was the Secretary of Bombay Swatantra Party. As a mark of respect to the departed soul, the Central Munshi Bhavan remained closed on 10th October. A Prayer meeting was held on the 12th in which eminent citizens from various walks of life participated. The Bhavan was represented by its President, Shri Pravinchandra V. Gandhi, its Trustee Justice Shri B. N. Srikrishna, Bhavan's Hon. Director Mahamahopadhyaya Prof. J. H. Dave and others. Shri Girish Munshi was a man of deep culture, humility and compassion ever willing to extend his helping hand to good causes. Bhavan's Family offers its heartfelt condolence to Smt. Sudha Munshi, Shri Kirtidev and other members of the bereaved family. May Shri Girish Munshi's soul rest in eternal peace.

Source: Bhavan's Journal
October 15, 2006

Leadership is not magnetic personality—that can just as well be a glib tongue. It is not "making friends and influencing people"—that is flattery. Leadership is lifting a person's vision to higher sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations.

- Peter F. Drucker



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Mahatma Gandhi returned to India on 9 January 1915. The project of Pravasi Bharatiya Divas (the Overseas Indians' day) was initiated to mark the anniversary of his return.

RICKET MASALA XI vs. Bishen Singh Bedi XI (U19)

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Bharatiya Vidya Bhavan Australia and OffStick Productions present a One Day Cricket competition with the visiting Under-19 Team of Bishen Singh Bedi (One of India's best off spinners from 70's and 80's).

Date: 15 Jan 2007 (Day Match)

Venue: Bradman Oval, Bowral, NSW 2576
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Excellent Venue for Family Picnic

Entry Fee: FREE open to public



Other Matches scheduled against the visiting Under-19 Team of Bishen Singh Bedi (all Day Matches) are:

Jan 10th Illawara XI

Jan 11th Sydney University

Jan 12th NSW Under 19

Jan 15th Bradman Oval Bowral Bhavan XI

Jan 16th Gosford

Jan 17th Newcastle Under 19

Jan 18th Newcastle Under 19

Jan 20th GPS Schools (Kings Schools)

Jan 21st GPS Schools (Kings Schools)

Jan 23rd Incredible India High Commissioner XI – Canberra

Jan 25th Incredible India Consul General XI – Sydney (Riverview School / St. Ignatius College ground – Lane Cove)

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Nandana—Bhavan's Children Section

TRICK OR TREAT?

EVERY year on October 31, children and some adults dress up for the popular festival of Halloween. This is celebrated not only in the US but has now found favor in several countries all over the world. Huge pumpkins are carved into lanterns with funny or spooky faces which are decorated and a candle placed in them. People leave the decorated pumpkin called Jack-o'-Lanterns on their doorsteps to ward off evil witches and spirits. This festival originated in Ireland as a pagan fire ritual which signified the end of summer and beginning of winter. Children paint faces or wear masks and go from house to house



collecting sweets in exchange for tricks. They ask, 'Trick or treat?' and the people give them sweets to pacify them. Though the Irish are said to have started this festival, experts in Germany say that Halloween was invented by witches in the Black forest of Germany. Small towns of Hausach and Gutach near Freiberg, deep in the Black Forest of South west Germany are said to have started this. They called Rubeingeisterschnitzen which means 'gourd carving'. This year there were camps and special Halloween workshops and fairs to teach young Germans about the real festival that they claim is part of their tradition. Germans are using this festival to attract tourists and to take Germany out of the economic problems

SMILING WOMAN



You have the power to change yourself as this story set in medieval China shows!

THERE was an old woman who was always in tears. One day a monk asked her why she was always so sad. "It's like this," said the woman. "One of my daughters is married to an umbrella seller while the other is married to a noodle maker. If it's sunny I feel sorry for the daughter who is married to the umbrella seller because I know her husband will not sell any umbrellas that day. If it's cloudy and looks like it's going to rain I feel sorry for my other daughter. Noodles have to be dried in the sun and if it's raining I know her husband won't have any noodles to sell the next day. In these parts. It's nearly always either cloudy or sunny. That is why I'm always so sad. You will agree with me that it's not at all possible for me to be happy in the circumstances!"

"As a matter of fact you are one of the fortunate few who are ideally placed to be happy at all times," said the monk. "The next time it's raining do not think of your daughter who is married to the noodle maker. Think only of your daughter who is married to the umbrella seller. Imagine his joy. Imagine your daughter's joy. Take delight in their happiness. If it's sunny think only of the daughter who is married to the noodle maker. Imagine her husband's joy at being able to make so many noodles. Imagine your daughter's joy. Take delight in their happiness."

The woman did as the monk advised, and from then on nobody ever saw her with a sad face. She was always smiling. She became known as the 'Smiling Woman'.

THE FRIENDLY GHOST

Things required:

A rectangular piece of kitchen sponge, cotton roll, a punch, colored glass beads, strong thread, felt pens, a pair of scissors and strong glue.



To make the Ghost:

1. Trace the picture of the ghost onto the sponge and cut it out. Stick cotton all over it.
2. Draw the ghost's eyes and mouth with felt pens.
3. Punch holes on the hands and at the bottom of the ghost (see picture).
4. Thread the beads and make 12 bead chains in all.
5. Pass one end of a chain through a punched hole and knot it up. Similarly fix the other beaded chains wherever you have punched holes; only leave those at the top of each arm free for inserting thread to hang your friendly ghost on a nail in your room.



Source: Bhavan's Journal November 15, 2006



From Bhavan's Journal 7 October 1956
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Sanatana Dharma

H. H. Late Chandrasekhara Bharati of Sringeri

A European gentleman, **Mr. A.**, once came to see His Holiness. He seemed to have studied some popular books on the Vedanta philosophy and felt attracted by its teachings. He asked:

A: If you think that your system is an invaluable one and is bound to be useful to all mankind, does it not follow that you must be prepared to take in converts?

H.H.: Not necessarily. Conversion is possible or necessary only when the person who desires to be a convert does not already belong to that religion to which he desires to be converted.

A: How is that? Do you mean to say that no formal conversion is necessary as those who desire to be Hindus are already Hindus by virtue of that desire itself?

H.H.: No. I mean that all are Hindus irrespective of their desire to be called Hindus.

A.: How can that be?

H. H. Hinduism is the name which has now been given to our system but, its real name has always been Sanatana Dharma or the Eternal Law. It does not date from a particular point of line or begin from a particular founder. Being eternal, it is also universal. It knows no territorial jurisdiction. All beings born and to be born belong to it. They cannot escape this law, whether they concede its binding force or not. The eternal truth that fire burns does not depend for its validity upon our allegiance to it. If we accept that truth, so much the better for us. If we do not, so much the worse for us. In either case, the law is there, immutable, universal and eternal.

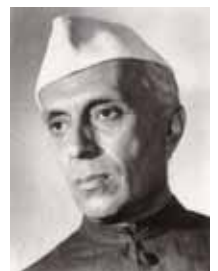
Such is our Sanatana Dharma.

Greater son of a Great Father

Prime Minister Shri Jawaharlal Nehru

Shri Jawaharlal Nehru, our Prime Minister, will be 67 years young on the 14th of this month. Under his leadership, India has attained a pre-eminent position in the counsels of the world.

It is difficult to recount all the services that he has rendered. You are all familiar with the many things with which he has been associated. I am sure, I am not exaggerating, when I say that when the time comes for writing the history of the period, his name will occupy a place and space which will be second, if even second, only to that of Mahatma Gandhi. That is the position of which any person can well be proud.



It was not without reason that Mahatma Gandhi named him as his successor. He could see the greatness in Nehru. He could see that if the work left unaccomplished by him was to be accomplished, the mantle must fall on Jawaharlal. He has established for himself the reputation of being one of the greatest statesmen of the world to international affairs he has raised the status of this new and young country to a position which perhaps other countries would have taken years and years to reach.

His reputation has been built up, not by taking to opportunism, not by advocating things which please everybody, but by sticking to a path and a programme which he has chalked out for this country in his own mind.

The programme thus, from all points of view, the best that the country can adopt.

Source: Bhavan's Journal November 15 2006

Holi Mahotsav

Indian Festival of
colours, friendship
and harmony

A COLORFUL 2 DAY CELEBRATION
31 MARCH & 1 APRIL 2007

Venue: Tumbalong Park & Chinese Gardens, Darling Harbor
Free Entry, open to Public

The Holi Mahotsav 2007 will be celebrated over two days starting on 31st March at 10am with street procession from Hyde Park to Darling Harbor accompanied by Rath Yatra and other floats. Day long cultural performances will take place on the both days. The color throwing session in designated area through out the day will be held on the second day of the festival starting at 11am and finishing at 6pm. There will be delicious vegetarian food stalls and merchandise stalls on both the days of the festival. Other activities are being planned.



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Holy & Wise



Healing through Prayers



Can one heal oneself or heal another person through prayers? No other concept has been harder for scientists to accept. But then, when young Kepler proposed, in the 16th century, that earth's tides were caused by the tug of lunar gravity, Galileo, the most prestigious scientist of the day, declared: "These are the ravings of a mad man. Kepler believes in action at a distance!" Again, when Guglielmo Marconi, the inventor of radio, proposed that invisible waves could circulate through space and carry intelligible information at enormous distances, he was temporarily committed by his "friends" to a lunatic asylum. The skepticism continues. The mounting evidence of healings achieved through prayers cause intellectual indigestion to many who are considered to be people with a scientific approach.

"This is the sort of thing I wouldn't believe even if it really happened", said one skeptical scientist whose remarks have often been quoted. How do you explain then, this personal experience of a doctor, quoted in an article that appeared in the Saturday Evening Post, Nov-Dec, 1997?

The article describes the experience of a young doctor who was treating a patient who had metastatic lung cancer and was dying. He declined all medical and surgical interventions.

The only "therapy" he had was prayer, delivered non-stop by the members of his church, who rang the hospital bed during all visiting hours and prayed for him. The doctor felt the situation was hopeless and sent the patient back home to die. A year later this doctor received a call from a colleague informing that the patient who was sent home to die was back at the hospital, but only because he had flu! The doctor was stunned.

He rushed to the radiology department to study the latest x-rays. The radiologist who had assumed that the patient had undergone some kind of chemotherapy had written, "In the intervening twelve months there has been a dramatic response to therapy. The chest x-ray is now normal".

The doctor knew what the radiologist did not know that the therapy that had cured the 'incurable' patient who had been sent back home to die, was prayer. Prayers can cure. If you have complete faith in God, no matter what your religious faith is, and if you pray with total surrender and with absolute faith, you can not only cure yourself but also others.

- Pravinchandra Gandhi President, Bharatiya Vidya Bhavan Worldwide

Sermon on the Mount - The Beatitudes

¹And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ²Then He opened His mouth and taught them, saying:

³"Blessed are the poor in spirit, For theirs is the kingdom of heaven.

⁴Blessed are those who mourn, For they shall be comforted.

⁵Blessed are the meek, For they shall inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness, For they shall be filled.

⁷Blessed are the merciful, For they shall obtain mercy.

⁸Blessed are the pure in heart, For they shall see God.

⁹Blessed are the peacemakers, For they shall be called sons of God.

¹⁰Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.

¹¹Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

¹²Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you."



- Very dear to Mahatma Gandhi



An offer to bowl you over



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and the chance to win fantastic prizes*

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