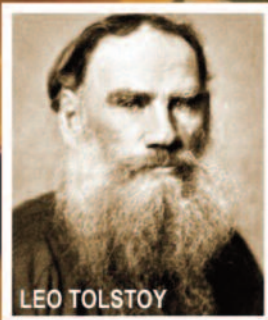


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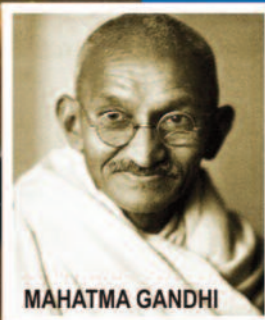
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*Let noble thoughts come to us from every side - Rig Veda, 1-89-i*

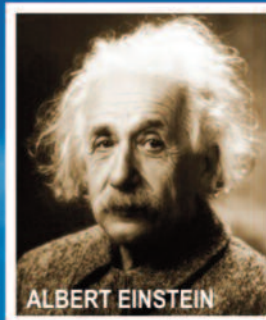
## WAR & PEACE



LEO TOLSTOY



MAHATMA GANDHI



ALBERT EINSTEIN

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# *International Peace and Gandhian Thought*

Great men have always struggled and fought against the prevailing social evils and human suffering, history of humanity shows it. One among of them is great man Gandhi in human history. Gandhi responded to the challenges of the given historical situations. He realized the historical necessities of his times and tried to actualize the needs and inspirations of the people in his own way.

The issue of non-violence and global peace raises certain philosophical and moral questions such as- What is the meaning of non-violence. Does non-violence the only solution to the ills of an age threatened by nuclear weapons? Does peace possible in a world where a vast majority of people live under conditions of ignorance, hunger, poverty, injustice, and tyranny? Do violence and war rooted in human nature? Does non-violence and peace presuppose moral transformation of individuals? What is the ultimate goal of humanity? In what direction it is progressing? Is peace possible without unifying moral principles and ethical ideals to the whole of humanity?

The greatest and the most unique contribution of India to the contemporary world is the message of non-violence and peace. Especially the technique of Satyagraha or non-violent are direct action, formulated and practiced by Gandhi. India's distinctive mind and face are stamped with Gandhian impact among the people of global community as well as among the member countries of the United Nations Organization.

## **The Origins of Gandhi's Non-Violence Philosophy**

Gandhi's secularism and openness to all kinds of theological and philosophical schools is well-known. It was through an assimilation of various concepts and philosophical tenets that Gandhi arrived at his own understanding of non-violence. Jainism and Buddhism were the most important influences that lay behind the foundation of Gandhi's non-violence theory. Both Jainism and Buddhism preached non-violence as the basic principle of existence. All other thoughts and actions propagated by these two religious schools were based on this base of non-violence. Gandhi was deeply influenced by his readings of these

scriptures.

The Acaranga Sutra of the Jains stated all life to be dear and precious and Gandhi believed in it earnestly. The Bhagvad Gita was another important influence, with its stress on non-attachment and selfless action. Christianity, along with its message of love and compassion, extended even to one's enemies was another important influence on Gandhi's life. Bringing together all these theological schools, Gandhi was in search for a meaningful life, a life based on truth and honesty, a life that would boast of a moral courage to stand for the right and for justice, even at its own cost. It was this outlook that Gandhi employed as a tool to guide India's freedom struggle, which eventually succeeded to unite the length and breadth of the country like never before.

## **The Legacy of Non-Violence**

Non-violence played a very important role in defining the course of Indian national movement, from the 1920s to the final achievement of the freedom. It formed the basis of the methods of Satyagraha that became closely associated with the Gandhian whirlwind in Indian politics. Gandhi understood economic profit to be the guiding force of the imperialist project and attacked the British government at where it hurt most, which was financial gain.

Picketing, non-cooperation and organised resistance to British modes of oppression were the main modes of the non-violent political movements in India. It shaped the course of the Civil Disobedience Movement as well. Even at a later time, during the Quit India movement, Gandhi's theory of non-violence held strong in the face of the new and radical waves in the world of Indian politics like communism and armed revolution. Even at the dawn of independence, as Nehru was getting ready to



eloquently unleash his 'Tryst with Destiny', Gandhi was busy on the troubled roads of Bengal, preaching non-violence to mad rioters.

### Gandhi's Concept of Non-Violence

Gandhi's concept of non-violence appears to have two dimensions- (i) non-violence in thought and (ii) non-violence in action. So far as the former is concerned he is not prepared to compromise, but he is flexible in the case of latter.

Non-Violence, as Gandhi conceived, it is not a negative virtue. It is not merely abstaining from violence or harmlessness but a positive state of love, or doing well even to the evil-doer. Doing well to the evil-doer does not mean to support his evil acts, but it means to resist his evil acts without hatred or harm to him. Thus the underlying principle of non-violence is "hate the sin, but not the sinner."

Gandhi believes that man is a part of God, or the same divine spark resides in all men. Hence every man is potentially divine in his nature. Human beings are fundamentally same and they share common origin and common destiny. Since the same spirit resides in all men, the possibility of reforming the meanest of men cannot be ruled out. Gandhi holds that what one man is capable of achieving is possible for all men to attain it. Therefore, instead of seeking to convert the opponent through non-violent means, to destroy him by violent means, is to deny the possibility of human perfection.

### Gandhi's Approach to Global Peace

Gandhi was essentially a peace loving man. He emphasized the purity of means for attaining noble ends. He believes that a genuine and enduring peace could never be achieved by means of violence, war and repression. He says that violence originates from anger, hatred, ill will, enmity and selfishness. Violence produces counter violence, and it becomes a law unto itself. Peace through violence at best may be a truce, but it cannot be a lasting peace. Violence and war end in colossal destruction of human life and property. Non-violence originates from love, compassion, goodwill, cooperation, harmony, and selflessness, a genuine and enduring peace can be ensured only through non-violent means.

Gandhi holds that peace for the sake of peace is a

Mahatma Gandhi's Salt March



meaningless social goal unless it is linked to social equality, economic justice and human rights. He says that a hungry man cannot be fed with doctrine. Therefore, peace can only be achieved by changing the social conditions of toiling masses all over the world. He never considers peace as the absence of conflict, but the ability to cope with it. Since peace begins in our minds and hearts, moral regeneration of individuals on the one hand, and an equitable social order on the other are necessary requirements for achieving global peace.

### Gandhian Influence on the World Politics

Though the impact of Gandhi's idea was not so much clear for some years after his death. His influence in the world politics is only too clear today. Though not directly, his ideal of non-violence has been accepted today by the most powerful nations of the world and gradually the world is going towards more and more disarmament, control over nuclear weapons, control over science and technology and insistence upon educational, moral spiritual progress. Not conflict but harmony is the watch word of the modern world politics. Though this is not in name of M.K. Gandhi but history has placed it and record that Gandhi was among those first servants of the political world who insisted upon harmony in place of conflict, non-violence and soul-force in place of violence and armament.

### Internationalism

Gandhi maintained that the moral regeneration of

the individual and non-violent values which he practices would reflect on all spheres of human activity, whether social or political, national or international. He visualizes the establishment of a World Federation or International league founded on the principals of non-violence and international co-operation. In his scheme, he organizes the quality of all nations and abhors the use of force for settling disputes among nations; methods adopted for the settlement of dispute are negotiation, meditation and arbitration. The world federation may maintain an international non-violent policy of the non-violent state for the purpose of meeting the eventuality of strife between the states, but the soldiers of this force will bear no arms.

Trained in non-violent ways, as they are, they will use persuasion for resolving the dispute between the states. Though Gandhi was concerned that such a new world order will take a long time to evolve, yet his faith in the inherent goodness of man prompts him to hope for the best. He believed that man, by nature, is growing higher and higher in the pursuit of perfection and when a stage comes when individuals and nations eschew violence and adopt non-violence as their creed, the way will be paved for the establishment of the world Federation in which all nations, big and small, shall participate as equals.

### War Begins in the Mind

The structure of international realities and relationships, as they exist today, require a sharing of fortune and misfortune, happiness and misery, pleasures and sorrows that transcends national boundaries. Peace should be both inner and outer. It is not a mysterious or super-human factor that causes war. It is man himself that causes war. To be free from evil, one must suppress it at its source. For the elimination of evil, the individual should be reformed from within. Since wars begin in the minds of men, there could be no peace outside unless there is inner peace. Hence Gandhi thought that any scheme of peace must include moral transformation of individual minds and hearts to ensure solid peace in the world.

### Master Key of Peace

Gandhi, indeed, considered economic equality as the “master-key” to non-violent world order. Peace must have its roots in fraternity rather than in fear. He regarded that global peace could not be possible unless the present world social order is replaced by a new social order that would be committed to non-violence and exploitation free social order.

### Humanity of War

At no time in the history of humanity, man is

under constant fear of insecurity of life, and threat of destruction of humanity of nuclear war. After the experiences of Hiroshima and Nagasaki, the nuclear war not only looked as barbarous, but theoretically it is possible to extinguish mankind altogether. In such a challenging situation, our differences of race and religion, class and colour, nation and ideology are irrelevant and meaningless. We have to devise a realistic and practical way by which humanity does not bring about its own destruction.

### Conclusion

In the age of nuclear weapons, we are left with a choice of live together or die together. The invention of nuclear weapons has brought about the ancient truth—that nothing welds people more quickly together than the imminence of common disaster. Non-violent technique seems to be the only solution to the world armed with nuclear weapons. Man with his creative reason and rational judgment has the capacity to find ways and means of transforming the existing institutions and customs without resorting to violence and war.

Man's greatness is not in what he is, but in what he can be. The pursuit of perfection has been the dominating motive of human life. Human nature differs from one civilization to another. Most of the people belonging to the contemporary civilization seem to be against violence and war. The people of the present generation, with free and untrammelled use of reason, are capable of finding solutions to their problems, which are not discovered by those of previous generations. A new world-view, a new system of values, and a restructuring of societies in all countries would save mankind from violence and wars.

**Dr. Shubhangi Rathi,**  
**Associate Professor &**  
**H.O.D. Political Science,**  
**Smt. P.K. Kotecha Mahila**  
**Mahavidyalaya,**  
**Bhusawal, Maharashtra,**  
**India.**

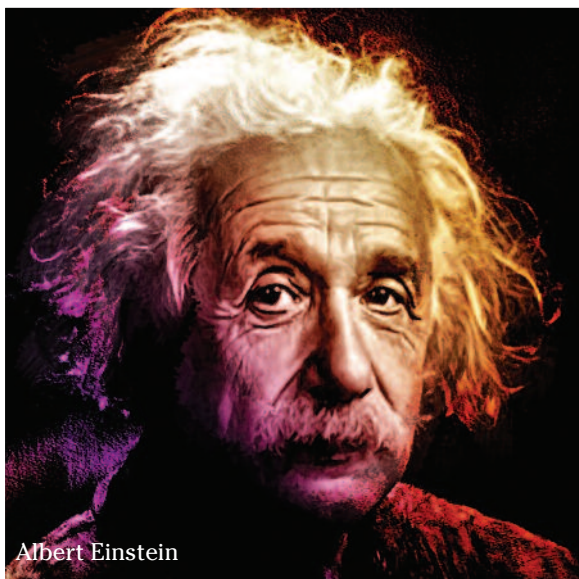


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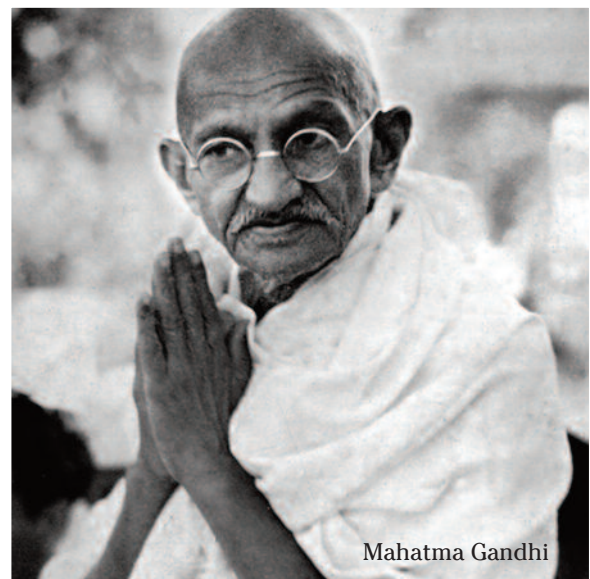
1. C.W.F. Hegel “Philosophy of Right”, English translation by T.M. Knox, (London, Oxford University Press, 1953).
2. Mohammed Akhter Khan (1995) *Modern Indian Political Thought*: Sanjay Prakashan, Delhi.
3. Dr. G. Ranjit Sharma: (1995): *An Introduction to Gandhian Thought*: Atlantic Publishers and Distributors: Delhi.
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5. M.K. Gandhi, “Young India”, 21-10-1926, p.3, 363.



# *Albert Einstein on Mahatma Gandhi*



Albert Einstein



Mahatma Gandhi

Albert Einstein said of Mahatma Gandhi that: "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth." A deceptively simple man, Gandhi overturned the greatest Empire the world has ever seen. His country, India, was regarded by the British as "the jewel" of their Empire. For centuries they had held it by the force of arms. But the struggle for Independence from the British "raj" was won by a struggle, led by Gandhi, which used the power of peaceful non-cooperation.

In 1969 Gandhi was born to Hindu parents who lived in Gujarat in Western India. By a family arrangement he married Kasturbai Makanji when both were 13 years old. His family later sent him to London to study law, and in 1891 he became a lawyer. Soon afterwards, in order to obtain work, he went to Southern Africa.

Gandhi was appalled by the racial discrimination he encountered in Africa and immersed himself in the struggle for the rights of immigrant Indians. He also developed his creed of passive resistance against injustice, satyagraha, meaning "truth, force", and was frequently jailed as a result of the protests that he led. Before he returned to India with his wife and children in 1915, he had radically changed the lives of Indians living in Southern Africa.

In India, Gandhi began promulgating his ideals and leading the movement for independence from Britain. His lifelong belief in non-violent protest

and religious tolerance was unshakeable. When Muslim and Hindu Indians acted violently against one another, or against the British raj who governed India, he fasted until such violence ended. He also led a "salt march" across India, persuading his followers to accept without retaliation the brutality of the police and soldiers. Independence, when it came in 1947, was attributed to the power of his non-violent form of protest, to passive resistance.

"Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." said Gandhi. But to his despair India, with Independence, was partitioned into Hindu India and Muslim Pakistan. The last two months of his life were spent trying to end the appalling violence which ensued, leading him to fast to the brink of death, an act which finally quelled the riots. In January 1948, at the age of 79, he was killed by an assassin as he walked through a crowded garden in New Delhi to take evening prayers.

After his death, Dr. Martin Luther King Jr., the great fighter for Afro-American equality in the USA, said of Gandhi: "Gandhi was inevitable. If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving toward a world of peace and harmony. We may ignore Gandhi at our own risk."

**Source: [www.universalrights.net](http://www.universalrights.net)**

# War and Peace

## **Bhagavad Gita**

Bhagavad Gita (literally meaning the 'Song Celestial') was spoken on the battlefield of Mahabharata the 'greatest world war'. Yet Mahatma Gandhi, Swami Vivekananda and an unlimited number of intellectuals and philosophers derive the message of peace and nonviolence from Bhagavad Gita.

Mahatma Gandhi sees the battle of Mahabharata as 'a struggle between dharma [code of righteousness and ethical values] and adharma [the opposite of dharma i.e. unethical, unrighteous conduct]...' 'The Epic describes the battle ever raging between the countless Kauravas and Pandavas dwelling within us. It is a battle between the innumerable forces of good and evil which are personified in us as virtues and vices. We shall leave aside the question of violence and nonviolence, and say that this dharma grantha was written to explain man's duty in this inner strife'. -(Mahatma Gandhi The Bhagavad Gita, Jaico Publishing House 2010 pp 9-11).

Does the Gita then prohibit physical fighting altogether? No; but here, the physical battle is only an occasion for describing the battlefield of the human body according to Mahatma Gandhi. What is described is the conflict within the human body, between opposing moral tendencies imagined as

**Krishna and Arjuna**







**Battle of Kurukshetra**



**Bhagavad Gita**

distinct figures. A seer such as Vyasa would never concern himself with a description of mere physical fighting, says Mahatma Gandhi. It is the human body that is described as Kurukshetra, as dharamakshetra (Field of dharma), which it does become when used in the service of God. The epithet may also mean that, for a Kshatriya (warrior), a battlefield is always a field of dharma. Surely a field on which the Pandavas too, were present could not be altogether a place of sin, say Mahatma Gandhi.

The Mahabharata battle was between two families (cousins) Pandavas (Righteous clan) and Kauravas (evil clan). Arjuna (a Pandava), after seeing the warriors on both sides in the battlefield, says “I do not see any good in killing one’s kinsmen”. He is unhappy not at the thought of killing, but at the thought of whom he was required to kill. By putting the word ‘kinsmen’ repeatedly in his mouth, the author of the Gita (Lord Shri Krishna) shows what darkness and ignorance he (Arjuna) has sunk in. Arjuna is arguing from a practical point of view, and Shri Krishna, will try to meet that very argument, says Mahatma Gandhi at 13.

Let us suppose that Arjuna were to flee the battlefield. Although his enemies are wicked people, sinners, they are his relations and he cannot bring himself to kill them. If he were to leave the field, what would happen to the vast numbers on his side? If Arjuna were to go away, leaving them behind, would the Kauravas have mercy on them? If he were to leave the battle, the Pandava army would be totally annihilated. What would then be the plight of their wives and children? Their families would have been ruined, and the traditional dharma of these families and the race would have been destroyed. Arjuna, therefore, had no choice but to fight. This is the meaning of the battle in crude physical terms, say Mahatma Gandhi at 16.

**Gambhir Watts**  
President, Bharatiya Vidya Bhavan Australia



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Gambhir Watts  
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### Editorial Committee:

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

### Designed and Printed at:

India Empire, New Delhi, India  
Ph: +91.9899117477

### Advertising:

info@bhavanaustralia.org  
Bharatiya Vidya Bhavan Australia  
Suite 100 / 515 Kent Street,  
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# *Swami Vivekananda's Poems*



## *The Living God*

He who is in you and outside you,  
Who works through all hands,  
Who walks on all feet,  
Whose body are all ye,  
Him worship, and break all other idols!

He who is at once the high and low,  
The sinner and the saint,  
Both God and worm,  
Him worship—visible, knowable,  
real, omnipresent,  
Break all other idols!

In whom is neither past life,  
Nor future birth nor death,  
In whom we always have been  
And always shall be one,  
Him worship. Break all other idols!

Ye fools! who neglect the living God,  
And His infinite reflections with  
which the world is full.  
While ye run after imaginary shadows,  
That lead alone to fights and quarrels,  
Him worship, the only visible!  
Break all other idols!

**Source: In search of God and Other Poems  
by Swami Vivekananda, Advaita Ashrama,  
Publication Department, Kolkata**

# *It is All in the Mind*

The culture of consumerism is bombarding us with the notion that only material possessions and an affluent life style can give us happiness. In this pursuit of earning more, buying more and living life king-size, we are gradually getting time starved and our lives have become synthetic and depleted of things which give genuine happiness.

The ramifications of this life style are seen in an ever increasing list of downslides: depression, stress, irritability, jealousy, insecurity and addictions. Ironically, in our search for happiness we have abandoned the very sources of happiness i.e. family, camaraderie, bonhomie and relaxation.

Hence people's need for social connectivity remains unsatisfied and leads to an increased sense of alienation. Choice of profession or career no longer stems from idealism, a cherished dream or passion. Decisions are made keeping in mind which job or profession will be more lucrative. Hence barring a few, people experience neither job satisfaction nor happiness from what they do. This, in turn, snowballs into lacklustre performance and the consequent feeling of insecurity which is bound to percolate down to near and dear ones and inhibit them several ways.

En passant, materialism has also led to over consumption of natural resources as increased production requires increased extraction. Over use is depleting our natural resources at a fast pace causing global warming, and frightening natural calamities. The main brunt of these natural calamities are borne by us. It is our lives which get devastated and ravaged yet we are not heeding the warning. What are we leaving for next generation?

Our failure to draw a distinction between need and greed is responsible for the frustration, trauma and suffering in our lives. This is the basis of karmic law that, what you sow, so shall you reap.

The main fulcrum of our society is materialism, hence the moral values of such a society is bound to be weak and superficial. Thus the manifestation of a system and a society lacking in moral values will be seen in its people, self-indulgent, self centered and selfish, devoid of feeling and concern for others. Insatiable greed for money and power, is killing the soul of our society and shredding into smithereens the morale fabric.

But all is not dark and lost. Human beings have the amazing capability to adapt and overcome aberrations of any magnitude. One of the ways is by consciously building up our resilience which, in no way, is expected to make our problems go away. Resilience will only help us harness our intrinsic strength and tolerance to find workable solutions instead of going into throes of depression. It will help us in emerging from our self-imposed isolation and shedding our myopic aspirations, in connecting with people, family and friends. It will rekindle our better sense and sensibilities like empathy, compassion, fairness and a concern for the environment around us. This is the only way we can survive and bring a turnaround in our lives.

**Surendralal G Mehta**  
**President, Bharatiya Vidya**  
**Bhavan**





# Unity in Diversity

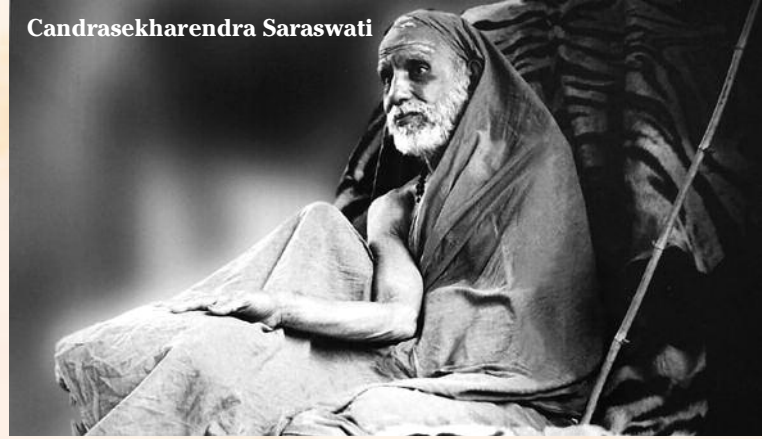
Talking of the Varna system I am reminded of the early days of aviation. In the beginning the airship [dirigible balloon] was filled with one gas bag. It was discovered that the vessel would collapse even if it sprang just one leak. So it was fitted with a number of smaller gas bags and kept afloat without much danger of its crashing. The principle of different duties and vocations for different sections of society is similar to what kept the old type of airship from collapsing. In the Varna system we have an example of unity in diversity. Fastening together a large number of individual firesticks is not easy: the bundle is loosened quickly and the sticks will give way. The removal of even one stick will make the bundle loose and, with each stick giving way, you will be left with separate sticks. Try to tie together a handful of sticks at a time instead of all the sticks together. A number of such small sheaves may be easily fastened together into a strong and secure larger bundle. Even if it becomes loose, none of the smaller bundles will come away. This is not the case with the large bundle bound up of individual sticks. A bundle made up of a number of smaller sets will remain well secured.

To keep a vast community bound together in a single uniform structure is well-nigh an impossible task. Because of its unmanageable size it is not easily sustained in a disciplined manner. This is the reason why—to revert to the example of the fuelsticks—the community was divided into jatis [similar to the smaller bundles in the analogy of the firesticks] and each jati assigned a particular vocation. Each Varna was divided into a number of jatis [smaller bundles], with each jati having a headman with the authority to punish offenders. Today criminals are sentenced to prison or punished in other ways. But the incidence of crime is on the increase since all such types of punishment have no deterrent effect. In the jati system the guilty took the punishment to heart. So much so that, until the turn of the century, people lived more or less honourably and there was little incidence of crime. The police and the magistrates did not have much work to do.

What was the punishment meted out to offenders by the village or jati headman? Excommunication. Whether it was a cobbler or a barber—anyone belonging to any one of the jatis now included among the “backward” or “depressed” classes—he would feel deeply stung if he were thrown out of his jati: no punishment was harsher or more humiliating than excommunication.

What do we learn from all this? No jati thought poorly of itself or of another jati. Members of each jati considered themselves the supreme authority in managing their affairs. This naturally gave them a sense of contentment and satisfaction. What would

Candrasekharendra Saraswati



have happened if some jatis were regarded as “low” and some others as “high”? Feelings of inferiority would have arisen among some sections of the community and perhaps, apart from Brahmins and Ksatriyas, no jati would have had any sense of pride in itself. If each jati had no respect for itself no one would have taken excommunication to heart. When the entire society was divided into small groups called jatis, not only did one jati have affection for another, each also trusted the other. There was indeed a feeling of kinship among all members of the community. This was the reason why the threat of excommunication was dreaded.

Now some sections of the community remain attached to their jatis for the only reason that they enjoy certain privileges as members belonging to the “backward” classes. But they take no true pride in belonging to their respective jatis. In the old days these sections “enjoyed” no special privileges but we know it to be a fact that, until some three or four generations ago, they were proud of belonging to their jatis. We must add that this was not because as is the case today—of rivalries and jealousies among the various groups. There were indeed no quarrels, no rivalries, based on differences of jati. Apart from pride, there was a sense of fulfilment among members of each jati in pursuing the vocation inherited from their forefathers and in observing the rites proper to it.

Nowadays trouble-makers defy even the police. But in the past, in the system of jatis, there was no opposition to the decisions of the headman. The police are, after all, part of an outward system of discipline and law enforcement. But in jati rule the discipline was internal since there was a sense of kinship among the members of each jati. So in the jati set-up crime was controlled more effectively than in today’s system of resorting to weapons or the constabulary. Though divided according to jatis and the occupations and customs pertaining to each of them, society remained united. It was a system that ensured harmony.

**Candrasekharendra Saraswati**

**Source: *Hindu Dharma The Universal Way of Life*, Bhavan’s Book University, Mumbai**



# War and Peace

## How It All Goes Down

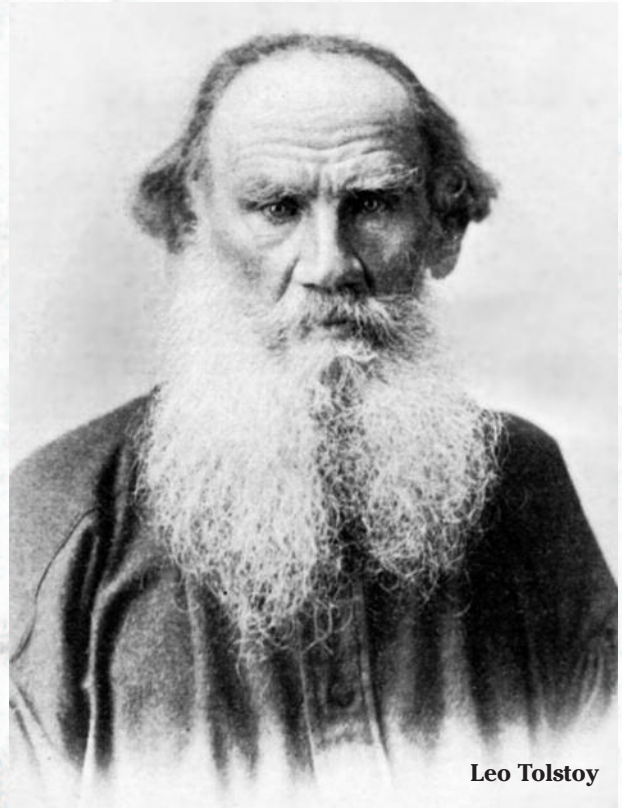
### Volume 1

It's 1805. We meet a lot of people at a party in Petersburg (a.k.a. Saint Petersburg, Russia). There's Pierre, one of the illegitimate children of Count Bezukhov. Pierre is awkward and strange, but he's his father's favorite child, and his father is old and rich—so he's got that going for him. There's also Pierre's good friend Andrei Bolkonsky, who is a little too smart for his own good. Andrei is married to Liza, a social butterfly whom he kind of hates. And then there's the Kuragin family, generally a bunch of sleazeballs who are only looking out for themselves.

Pierre likes to booze it up and cruise the ladies, but his friend Andrei wants him to straighten up and fly right. Pierre wants to quit the bad behavior, but gets sucked into it by Anatole Kuragin. There's one particularly bad night of partying that gets a lot of Anatole's buddies sent away from Petersburg. Then Pierre's dad has a series of strokes and dies. There's a struggle over the will, but with some help, Pierre comes out on top and inherits all of his father's vast wealth and estates.

OK, now on to Moscow. Tolstoy describes it as more Russian and less Europeanized and affected than Petersburg. Here we meet the Rostovs, a totally awesome, loving family. The Count and Countess love each other but are terrible with money. Then there's 13-year-old Natasha Rostov (who loves Boris), Nikolai Rostov (who loves his cousin Sonya), the weirdly robotic Vera Rostov (who is engaged to Berg), and little Petya Rostov, who is just 8. All the boys want to go into the army, especially since war looks like it's about to break out.

Andrei thinks society sucks and decides to go to war too. He leaves pregnant Liza with his family at Bald Hills and goes off to be an adjutant for General Kutuzov. Liza is stuck with the horrible, dysfunctional Bolkonsky family. There's crazy,



Leo Tolstoy

abusive, and generally unpleasant Prince Bolkonsky, Andrei's dad. And there's Andrei's homely sister Marya, who is super-duper religious. Marya is forever being mistreated by her father.

Then we get a lot of descriptions of preparations for the coming war between France and Russia. Nikolai Rostov is now a hussar (basically a cavalry officer) and he is psyched to take part in the battle of Schöngrabern. Well, he's psyched until he actually experiences the fighting—then he's terrified out of his wits. Afterward, he meets Andrei, who is in the command, and tells him off. Nikolai has a man crush on the Russian emperor, Alexander, whom he gets to see a little bit in an army review. Nikolai also makes friends with his commanding officer, Denisov, and the total nutcase Dolokhov, who has lost his rank because of the drunken escapade with Pierre Bezukhov that got them all kicked out of Petersburg.

### Volume 2

Now it's 1806. Nikolai comes home on leave with



Denisov, only to find that his parents are about to go bankrupt. His mom insists that Nikolai marry a rich girl to save the family. Nikolai is huffy about this and swears that he'll marry poor cousin Sonya. Meanwhile, Denisov falls in love with pretty Natasha, who is 14. Denisov proposes to her and gets rejected.

Pierre now has all his money and suddenly he's gone from total loser to prom king. Well, at least that's the way he's being treated. He is seduced by the really hot but inwardly super-gross Helene Kuragin. He proposes to her (sort of) and she accepts. How gross is she? Rumor has it she and her brother Anatole are getting it on.

Helene has an affair with Dolokhov, and when Pierre finds out, he challenges Dolokhov to a duel. Not the smartest move, since Dolokhov is a stone-cold killer. But shockingly, Pierre wounds Dolokhov and is himself unharmed. He comes home and is just about to beat up Helene when he gets hold of himself. Instead, he just kicks her out of the house.

Totally confused and depressed, Pierre joins the Freemasons. He tries to become a better man and has a lot of deep thoughts about what that might mean. He tries to improve the lives of his serfs who work on his estate, but he's too uninvolved in his estate to do anything except be tricked by his estate manager.

Meanwhile, back at the war, Andrei leads an awesome charge at the Battle of Austerlitz. He is seriously wounded and has a near-death experience, which leads him to realize that ambition is a totally pointless thing. While he's injured, Napoleon himself rescues him from the battlefield.

After getting better, Andrei comes home just in time to watch Liza give birth...and die. He is consumed with guilt because he was such a crummy husband to her. He decides that the only thing left for him is his newborn son, Nikolenka. He doesn't go back to the army but instead just works on his estate, all gloomy and depressed. He starts writing a set of military rules to fix problems with the army. Pierre drops by for a visit and talks about his new thoughts about spirituality.

Back in Petersburg, Helene begs Pierre to take her back. After some kind of weird, erotic Freemasonic dream, he does. Even though she is kind of dim, Helene starts up a really influential salon (a kind of

regular intellectual gathering). It might have something to do with the whole she's-extremely-hot thing.

Andrei comes to Petersburg to submit his work, but then realizes that he's an idiot for assuming that he's going to somehow get to see the emperor and convince him about how to fix the military. He meets Natasha, quickly feels better about everything, and proposes. She accepts. Old Daddy Bolkonsky, though, is totally against the marriage and forces Andrei to put off the wedding for a year and go abroad.

It's horrible to wait for Andrei, and to cheer Natasha up, her dad takes her and Sonya to Moscow. There she goes to meet her future sister-in-law, Marya, and the two of them immediately full-on hate each other. The Rostovs also check out the opera scene and Natasha meets the horrible Kuragins. Anatole Kuragin is a systematic seducer and he's so good-looking (and Natasha is still so young and inexperienced) that Natasha totally falls for it. She makes plans to run off with him and sends a letter to Marya breaking off her engagement to Andrei. Sonya accidentally finds out about the plan to elope and prevents this terrible mistake. Natasha is deeply depressed when she realizes that Anatole was only ever in it for the sex and didn't want to marry her. Pierre comes to make her feel better...and falls in love with her himself.

Andrei finally comes back and is all ice when he hears that Natasha called off the engagement. His pride is forever wounded.

### Volume 3

There is a long, vivid, mapped, and heavily researched description of the Battle of Borodino, fought on September 7, 1812. This battle is the turning point in Napoleon's campaign because of the unbelievably large loss of life on both sides. After the battle the Russian army retreats and abandons Moscow to the French.

OK, backing up a little. Natasha is dealing as best she can and is mostly just one degree above being catatonic. Pierre meanwhile is doing some kind of mystic numerology nonsense and convinces himself that Napoleon is the Antichrist. And also that he himself is the Antichrist. Or maybe the anti-



**Borodino battle**



Antichrist. Fun with numbers is what we're saying.

The French army comes closer and closer to Moscow, hitting the Bolkonsky estates. Old Prince Bolkonsky dies of a stroke, with finally one nice word for his daughter. Meanwhile, the Bolkonsky serfs suddenly revolt and refuse to let Marya escape the estate. By coincidence, Nikolai shows up out of nowhere and rescues her. They're attracted to each other, but he's still engaged to Sonya. Petya Rostov enlists in the army after seeing Emperor Alexander in Moscow.

Meanwhile, on the French side, we get Napoleon himself as a character. For Tolstoy, Napoleon is little more than hype as far as his military strategies and general awesomeness are concerned. Napoleon is vain, self-obsessed, and constantly aware of being historically important. After getting his son's portrait as a present and showing it off, Napoleon gets ready to watch the battle.

Pierre decides to enlist in the army but can only really help out indirectly by financing a militia. Still, he goes out to Borodino to watch the battle. Staying with the cannonaders in a bunker and then helping to carry ammunition, he experiences the grisly nightmare of war firsthand. The battle is a slaughter of unbelievable proportions, with the field completely covered in dead bodies at the end. The Russian army wins the first day and is all set to attack the next, when the Russian general, Kutuzov, sees from the casualty reports that it would be better to retreat. As the Russian army withdraws, the French are about to enter Moscow.

Andrei is at the battle too, in a reserve regiment.

He is wounded in the stomach and in the medic tent sees a legless Anatole Kuragin. (He knows all about the almost-seduction of Natasha.) Andrei has a moment of deep religious feeling and realizes that he can now love all of humanity, even Anatole, his enemy. Pierre receives a report that Andrei is dead.

#### **Volume 4**

The Rostov family finally gets its act together and leaves Moscow. It's literally the day before the French troops get there. At the last minute, Rastopchin, the governor of the city, finally stops all his "we're number one!" propaganda and OKs the burning of the city (so that the French can't use any of the supplies there). As the Rostovs leave, they decide to abandon all their stuff and instead load their wagons with soldiers wounded from the Battle of Borodino. What Natasha doesn't realize is that one of the anonymous soldiers is Andrei.

Then we get a little peek at good old Napoleon Bonaparte as he hangs out waiting for a delegation from Moscow. Sorry, dude, no delegation is coming. The French start occupying the city. Pierre stays behind in kind of a crazy mindset—he's decided to assassinate Napoleon. He briefly sees Natasha and realizes how totally in love with her he is.

While he's waiting around for Napoleon to show up, Pierre ends up saving the life of a French officer. Then he goes out and saves a little girl from the fire that's now destroyed half the city. And then he saves a young woman from being raped by a French soldier. Finally, he's taken prisoner, accused of being an arsonist. OK, got that? He starts out wanting to kill a guy but ends up saving three people instead.

Pierre has to march with the French army's prisoners as the French flee Moscow. He becomes BFF with another prisoner, Platon, a simple peasant who's full of all sorts of simple peasant wisdom—basically an angel in peasant clothing. By being a miserable prisoner, Pierre figures out the meaning of life, which is something like "just be glad you're alive, buddy." (Kind of depressing if you ask us.)

Meanwhile, we find out that our friends Denisov and Dolokhov are now guerrilla fighters. They attack a French transport along with young Petya Rostov, who gets killed in the process. But (always a silver lining) they end up freeing Pierre.



Natasha finds out that Andrei is travelling with them and takes care of him. There's a lot of love. Andrei's sister Marya finds out that Andrei is with the Rostovs and comes to see him. Andrei kind of just gives up and dies. Through their grief, Natasha and Marya grow to love each other like sisters. Andrei's son Nikolenka is (not surprisingly) deeply affected by seeing his father die.

Meanwhile, in Petersburg, horrible Helene dies under strange circumstances, hinted to be a botched abortion. Pierre is now free as a bird and meets up again with Natasha. Both of them have changed a lot and are in love. The Russians come back to rebuild the burned-down Moscow. Pierre and Natasha also find new life among the ashes and get married.

### Epilogue

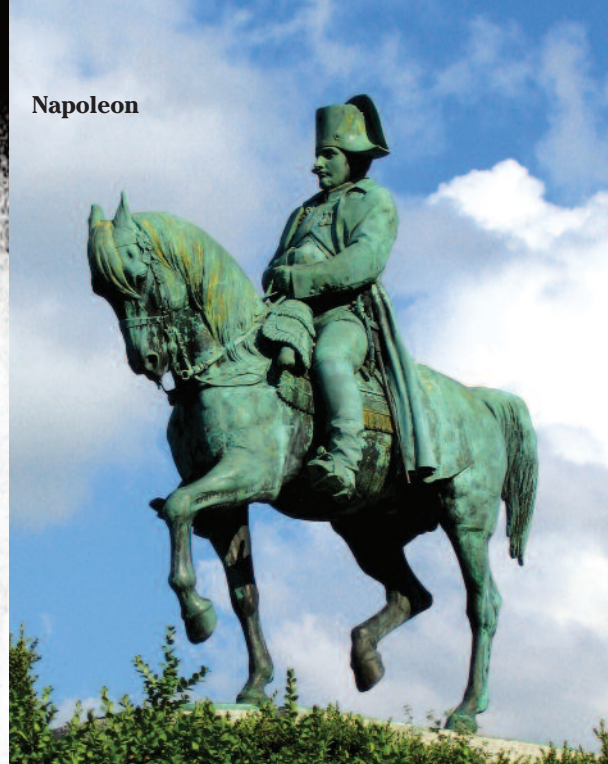
Picking up right up where we left off, Pierre and Natasha get married. Sadly, Count Rostov soon dies and Nikolai comes home to see that the estate is bankrupt and they are totally in the poor house. Meanwhile, Countess Rostov is borderline senile and needs to be kept in the same high-class lifestyle she's grown accustomed to. Nikolai is basically up crap creek, taking care of everyone and being miserable.

Since saving her, Nikolai has been in love with Marya, but he now thinks marriage is out of the question because of his poverty. Marya doesn't think that's a problem, so they get married. The Rostov family is saved by Marya's giant inheritance. Now Nikolai, Marya, Countess Rostov, and Sonya all live together at Marya's estate, and Nikolai turns out to have a good head for estate management. He quickly pays off his dad's debts and starts making money. He also gets into agriculture and learns how to treat his serfs well, so they treat the land well.

Both couples have good marriages, and we get to see up close and personal how they negotiate power roles, parenting responsibilities, and how they deal with disagreements and miscommunications. It's like a self-help manual all of a sudden.

At the end, there's a big argument between Pierre and Nikolai about how Emperor Alexander has gotten sucked into religion and has basically left

Napoleon



the country in the hands of some crazy reactionaries. Pierre hints that he might be down with regime change, but Nikolai is totally devoted to Alexander and would never oppose him. The end shows Nikolenka (Andrei's son) thinking about doing something great with his life and also about how much he adores his godfather, Pierre. That's a hint that they might be part of the Decembrist uprising (a failed attempt to assassinate the emperor).

That's the end of the characters, but not the end of the book. Next comes a long essay in which Tolstoy denounces the way historians were writing history at the time. History had always been seen as the story of a few individuals: everything can be explained by finding the "great man" who made things happen. Tolstoy instead urges historians to see events in the context of all the other events that came before. He argues that even the lowliest people influence history. Basically, he's advocating the kind of historical writing that has become the modern standard. Way to anticipate, Tolstoy! - Summary of Leo Tolstoy's book 'War and Peace'.

***-Leo Tolstoy was born on September 9, 1828 in Tula Province, Russia. In the 1860s, he wrote his first great novel, War and Peace. In 1873, Tolstoy wrote Anna Karenina, his other best novel. He continued to write fiction throughout the 1880s and 1890s. One of his most successful later works was The Death of Ivan Ilyich. Tolstoy died on November 20, 1910 in Astapovo, Russia.***

***Source: [www.shmoop.com](http://www.shmoop.com)***



## War Times and Peace Times

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Gautam Buddha



Takshashila is the world's oldest University, now in divided India, a part of the Rawalpindi district of the Punjab province in Pakistan. It is situated in the northwest of Islamabad capital territory, just off the Grand Trunk Road.

Takshashila means carved stone town, which later came to be known as Taxila. Takshashila dates back to the Gandhara period (5th century B.C.), referred to in Rig Veda and in Ramayana where there is a mention of Rama sending Bharat to Gandhara Desh to fight out the enemies there.

"After defeating the enemy forces, Bharata son of Kaikeyi, established two self-sufficient and prospering towns, Takshashila and Pushkalavati, in the wonderful land of the Gandharvas and appointed one of his sons, Taksha at Takshashila and another, Pushkal at Pushkalavati, for administration of the region."

Thus continued the rule of Raghu Dynasty at Takshashila. Even after the Mahabharata War, descendants of Raja Parikshit ruled over the territory for some period. So also was Janmejaya's "Sarpa Sastra" carried out at this place.

Takshashila University's main concern was higher education in Law, Medicine, Military Service, and such other disciplines, along with 18 Arts or "Shilpas".

Thus the institution's intellectual suzerainty reigned over other Gurukuls or educational centres in ancient India. Students from all over Asia were attracted by its reputation. Chanakya, also known as Kautilya, the strategist who guided Chandragupta Maurya and assisted him in the founding of the Mauryan Empire, wrote his "Artha Shastra" (Science of Economics) at Takshashila. The Ayurvedic healer, Charaka studied at this place, so also the ancient Grammarian, Panini who codified the rules that define classical Sanskrit.

The Mahayana Buddhism took shape here. Jivaka, the court physician of the Magadha emperor Bimbisara and the enlightened ruler of Kosala, Prasenjit and some such important personalities studied here, where specialisation in a particular discipline took around 8 years. The well-to-do students had to pay fees, while the poor were taught free of any charges, though they were required to attend to an additional duty of rendering service to the teaching staff.

Strategic location of the University promoted its popularity, as Takshashila lay at the crossroads of three major trade routes, e.g. Uttarpatha connecting Gandhara in the west to the kingdom of Magadha and its capital Pataliputra in the Ganga



valley in the east; northwestern route through Bactria, Pushkalavati; the Sindhu river route from Kashmir and Central Asia via Srinagar, Haripur valley, Silk Road in the north to the Indian Ocean in the south and the Karakoram Highway. Thus many empires were vying for its control and rulers changed over the course of centuries.

Darius the Great annexed Takshashila to the Persian Achaemenid Empire in 518 B.C. Alexander the Great received submission of king Ambhi of Takshashila (named Taxile by the Greeks) in 326 B.C., when the city was reputed for its monks, mendicants, scholars and literati. Alexander's companions enjoyed discussing philosophy with some of the Taxila monks. Among the Greek philosophers, Apollonius of Tyana came in the first century B.C.

*“Chanakya, also known as Kautilya, the strategist who guided Chandragupta Maurya and assisted him in the founding of the Mauryan Empire, wrote his “Artha Shastra” (Science of Economics) at Takshashila. The Ayurvedic healer, Charaka studied at this place, so also the ancient Grammarian, Panini who codified the rules that define classical Sanskrit”*

Emperor Chandragupta Maurya ruled over a vast territory of northern and northwestern India, including Punjab. His advisor, Kautilya was a teacher at Takshashila. Chandragupta's grandson Ashoka, made Takshashila a great centre of Buddhism. He linked Pataliputra, his capital city with Taxila by road, a thousand miles in length.

The last Mauryan emperor Brihadrath was assassinated by his own General, Pushyamitra Sunga in 185 B.C. bringing in Bactrian Greek rule, followed by Indo-Scythian rule in 90 B.C. Kushans ruled in the first century A.D.

The Kushan king Kanishka built Purushpur (Peshavar) and made it his capital. During the 3rd century the Sassanians invaded. Such was the fate of Takshashila.

The pre-Christian-era Huns, a nomadic tribe of Hapthelites hovering over the northern border of China, migrated along the Volga river reaching Europe and others moved along the Oxus river and by the fifth century A.D. they had grown into a

powerful band of warriors under the leadership of Attila, the Hun and invaded Iran and India. Iran succumbed to the attack of barbarians, but Skandagupta in India repulsed their attack during 455-467 A.D. and within a century the Huns lost power and disintegrated.

These White Huns as they were called, swept over Gandhara and Punjab, causing wholesale destruction. Takshashila never again recovered from the deathly blow from these nomadic barbarians.

During 800 B.C. to 400 A.D. Takshashila flourished. The Nalanda University which came later in eastern India, was much more developed, comparatively. The Chinese monk Fa-hsien visited Taxila around 400 A.D.

and saw a great deal of Buddhist monuments, all of which was destroyed by the Huns a century later. So when another Chinese visitor came, e.g. Hsuan Tsang, the once-great city had lost its earlier glory and became a town under the Kashmir king.

The history of Takshashila is a sad story of a grand culture destroyed by time. Today it is a piece of archaeology. Sir Alexander Cunningham first discovered the ruins of Taxila, followed by Sir John Marshall in 1912 and Dr. R.E.M. Wheeler in 1944-45.

Nalanda University situated 55 miles south-east of modern Patna in Bihar, was a Buddhist centre of higher learning during 5th to 1197 A.D. supported by the patronage from Gupta rulers like Harshavardhana as also the rulers of Pala period of ancient Bengal and Magadha. The institution was spread over an area of 14 hectares, with several meditation halls, temples and classrooms. From the 6th to 9th century it accommodated 10,000 students and 2000 teachers, attracting scholars and students from as far away as Tibet, China, Persia, Japan, Indonesia, Turkey, Korea and Greece. Their library, then called “Dharma-Ganj” (Mountain of Truth) had three main buildings, each 9-storied, i.e. “Ratnasagar”, “Ratnodadhi” and “Ratnaranjika”, having hundreds of thousands of volumes.

The courses taught were both secular and sacred e.g. astronomy, medicine, yoga sutras, Vedas and so on. The 7th century Chinese pilgrim, Xuan Zang wrote: “The lives of all these virtuous men were naturally governed by habits of the most solemn and strictest kind.” Another Chinese visitor Yuan Chwang was charmed by the splendour and prosperity of Nalanda University and stayed there for three years zealously studying Buddhist manuscripts.

There were famous debates for decades between “Nyayabhashyakar Vatsyayana of Mithila (south of Nepal) and Acharya Nagarjuna of Nalanda;



Udyotakar, author of “Nyayavartik” and Dinganaga author of “Premanasamucchaya” ; Vachaspati Mishra, author of “Tatparyatika” and Dharmakirti of Nalanda; Jnanashri of Nalanda and Vachaspati Mishra of Mithila and so on.

The debates continued from one century to another. And out of this intellectual gymnastics emerged in the long run, the rudiments of modern labour laws in “Shukra Niti” of Daityaguru, Shukracharya (5th century A.D.), regarding the so-called Provident Fund, Pension etc:

“From the salary of employees one-sixth or one-fourth can be set aside and after two or three years, one-half or the full amount be refunded to him. An employee who has worked for 40 years or more, to him half of his salary amount be given as pension for life and after his death, half the pension amount be given to his widow or to her daughter, until her son grows up to adulthood and so on.”

But later when Buddhism was divided into sub-sects dissension began affecting secular life adversely.

In 1193 A.D. the Nalanda University was wound up by the fanatic Islamised Turks led by Bakhtiyar Khilji to uproot Buddhism and plant Islam when thousands of monks and students of the University were killed. The library buildings were set on fire.

Smoke from the burning manuscripts hung for days like a dark pall over the low hills. The last throne-holder of Nalanda Shakya Shribhadra fled to Tibet in 1204 A.D. at the invitation of the Tibetan translator Tropu Lotsawa.

When another Tibetan translator Chag Lotsawa (1197- 1264) visited Nalanda in 1235 A.D. he found it damaged and looted with a 90-year-old teacher, Rahula Shribhadra instructing a class of about 70 students. Soon an incursion by Turkish soldiers caused the students to flee.

The remnant of the debilitated Buddhist community continued to struggle on under scarce resources until 1400 A.D. when Chagalaraja was the last king to have patronised the institution. A noble institution which was flourishing for centuries, was destroyed in a day when Bakhtiyar Khilji came on the scene with Koran in one hand and the sword in another.

## II

What you are, good or bad, is predetermined by your inherited genetic profile, the way your brain is wired, and neurotransmitters jump across synapses. Sophisticated neuroimaging has revealed functional and even structural ‘aberrations’ in the brain of hardcore criminals. It is the hippocampus in your brain which dictates your behaviour.

When the thought could lead to anti-social acts, inhibitory impulses ensure that it is aborted. What if one’s inhibitory cortex is less well-developed?

The hippocampus, a crescent-shaped collection of neurons deep in the brain, is the chief coordinator for memory, physical skills, habits, fear and so on. The electrical impulses zapping from one brain cell to another helped along their way by a myriad of chemicals in the 1300 grams of semisolid gelatinous mass of our brain, where transition from electromagnetism to geometry



seems a natural process.

Electricity and magnetism are two facets of electromagnetism. An electromagnetic wave is the undulation of circles over spacetime. One quantum of electromagnetic wave (a photon) is a propagating particle of light. The fibres of electrically charged particles such as electrons, wrap around circular fibres of electromagnetism, like threads around a screw.

Electric sparks, magnetic attraction and laser light are different manifestations of the electric and magnetic fields that pervade space. A laser beam consists of oscillating electric and magnetic fields, which are manifestations of a single electromagnetic connection field. This field describes how circular fibres of electromagnetism twist across a beam. That is, a circular fibre is attached to every point in the spacetime. A particle of light (a photon) corresponds to undulations of these circles.

A charged particle such as an electron corresponds to another fibre that wraps around the circular fibre. Such is the journey from electromagnetism to geometry.

In Nature, electricity's use as a weapon, we find among fishes e.g. Electric Eel, Electric Cat-fish; Brazilian Eel, Cat-fish of Arabia, Electric Rays, Torpedo Ray fish, Skates etc. They were genetically pre-wired for that.

Attila, the Hun razed to the ground the Takshashila University and Bakhtiyar Khilji burned down the Nalanda University into heaps of ashes. They were genetically pre-wired for destructive works like Chengiz Khan, for example, said that he liked the stench of death. The coincidence of our coming into the roué of their misdeeds caused our suffering. Such are the times of war, when even the wise sages, the harmless monks, are not spared.

Now let us turn to the times of peace. "What would be the magnitude of Sri Radha's divine love for Hari? Only she could comprehend that unusual tenderness, that liveliness. My (poet's) individual ability fails to assess it. With the magnitude of Sri Radha's love was Chaitanya Deva born to Shachidevi, capable of containing that divine vastness." Chaitnya Mahaprabhu stayed in Jagannath Puri from 1521 AD to 1533 AD. His spiritual madness accompanied with shedding of tears in front of the Jagannath idol, attracted the attention of the then Muslim Subedar of Bihar and Orissa, Sher Shah who in those days stayed at Chunargadh. Sher Shah commissioned an artist to make a picture of Chaitanyadeva in trance. Such extraordinary was Chaitanya's devotion to Sri Krishna.

During his later visit to his home at Navadvip in Bengal, his wife Vishnupriya said: "You are always on pilgrimage uplifting society spiritually with

Bhakti. Then why leave me out?" Chaitanya then gave his only possession, his footwear as his last gift to his young wife and old mother. His teaching is:

"Son of Vrajabhumi's Nanda, Sri Krishna, is our spiritual ideal, his abode being the Vrindavan. The supreme devotion of the Gopis of Vraja, their heightened spiritualism is evidenced by the episodes in Srimad Bhagawata Purana. This supreme devotion to God Almighty is the highest state, achievable by true aspirants." This precisely is the teaching of Chaitanya Mahaprabhu.

For those worldlings, happy with the fleeting pleasure and pain of the mundane world, Chaitanya's unpredictable mode of life, implies unconcern for the near and dear ones and therefore, violence, which of course, is unavoidable as per his statement: "Becoming more humble than grass, simultaneously when necessary, becoming as tolerant as a tree, not desiring respect for oneself, the spiritual aspirant must respect others in society."

So in the spiritual realms, violence and non-violence are relative terms, unconceivable for those complacent with physical aspect of pleasure. Chaitanya's old mother, Shachidevi passed away at the age of 67 and after some years Chaitanya himself completed his spiritual mission on earth. After the passing away of her husband, Vishnupriya decided to give up the body but her husband, appearing in a vision, desisted her from such an act. Then she undertook severe penance. Taking bath in the Ganga early morning before sunrise, she would sit for japam until afternoon. She would eat the rice sanctified by her 16- word mantra:

*Hare Krishna, Hare Krishna,  
Krishna Krishna Hare Hare  
Hare Rama, Hare Rama,  
Rama Rama Hare Hare*

She literally lived a holy life. "From early morning to evening and from evening to early morning, whatever I do, O Lord of the Universe, let that be my worship to Thee."

As in the 'Victory Hymn' in "Naradapancharatra", Vishnupriya fervently prayed daily to Lord Krishna:

"Save me from this abysmal, terrible, shoreless sea of worldly existence into which I have fallen due to my own 'karma'. O Govinda! Lead me from this insurmountable sea through the path of emancipation by giving proper direction to my mind and intellect."

These austerities and 'sadhana' of Vishnupriya continued for years. Then on the birth date of Chaitanya, after completing her ceremonial worship in the Sri Jagannath Puri temple, she



expressed her desire to be left alone in the inner sanctum sanctorum of the temple. The priests on duty complied with her wish, closing the door behind them.

For quite some time Vishnupriya didn't come out. The anxious priests opened the door and to their astonishment, they could find her nowhere. Vishnupriya's practice of elitist spirituality finally led her to the practicable, the mortal form disintegrating into the Formless. Never thereafter was she seen in her physical form by anybody. Vishnupriya became one with Vishnu, the God Almighty. With such dedication, what else if not a miracle, will her life conclude in!

Miracle in Vishnupriya's life happened in seclusion, away from the humdrum routine. Can miracles happen in the day-to-day routine work! It can and it did happen!

Janabai (A.D. 1260-1353) was a servant in Sant Namdev's house, doing manual work. But the spiritual heights achieved by her, simultaneously, are astonishing, for an illiterate backward community servant girl. Born in Gangakhed, a village of Parabhani on the Godavari river, to Damu and Kurund, both of Pandharpur, known for Vithoba and Rakhumai (Krishna and his spouse) temple. On one such visit, both her parents died, victims of an epidemic. Jana was then 7 years old and was brought up by Damushet, father of Sant Namdev. As a grown up girl, Jani worked as a servant in Namdev's house. Thus she came to be known as servant, grateful to her employer Namdev for his kind shelter, by means of which she had had spiritual influences since her early age.

As her passion seeking oneness with God became intense and persistent, her consciousness expanded going beyond the limited body-consciousness, giving her an experience of eternal peace.

Her spiritual ascendancy gave credence to her statements. Not only that, in her day-to-day manual work, she

began experiencing God's assistance. Sri Sharada Devi, the divine consort of Sri Ramakrishna narrates her childhood experiences when as a girl of 10-11 years, she had to get fodder (green grass) for the cattle at home in rainy season. There is clarity in her own words.

After these childhood experiences of seeing her double, helping her manual work. Later on, once she saw the same girl in ochre-coloured garments with a 'Rudraksh Mala' around her neck. The classical description of the transcendental intuition (Turiya) is given in Mandukya Upanishad, mantra 7: Gautam's war against ignorance, austerities:

*"Let my body dry up on this seat, let my skin and bone and flesh be resolved and go back to the elemental state. Without attaining the enlightenment, which is attainable through ages, this body of mine shall not stir from this seat."*

This wise consideration that to be the 'fourth' (Turiya), which is not internally conscious (as in dream), nor externally conscious (as in waking state), nor conscious both ways (as in a state intermediary between waking and dream); which is not a mass of consciousness (dormant state of the conscious process as in profound sleep), nor all-consciousness, nor unconscious-ness; which is imperceptible (by the sense organs), unrelated (or inaccessible to any empirical dealing), and ungraspable (by the organs of action); which is uninferable, inconceivable, indefinable, which is essentially Pure Self-awareness; which is the cessation of the manifold; which is non-dual, calm and blissful. This is the Self. This is to be realised."

The Turiya state of mind cannot be compared with anything in routine life. Hence the "Neti", "Neti" method of explanation employed by the Upanishadic Rishi. We could have repulsed the attack of the agents of indiscriminate destruction and saved the prestigious teaching Institutions of yore? Only the lion among men in war-strategy and valour, Chatrapati Shivaji, the disciple of Samarth Swami!

"As the forest-fire is to the forest trees, a leopard to the deer herds and a lion to the stately elephants; as the Sun is to the darkness of the night, as Krishna was to Kamsa, so was king Shivaji, a lion, towards the hordes of invaders (Mlechhas)."

But that was not to be! Raja Shivaji came two millennia later, in the 17th century A.D.

*"Time is the cause of victory."*

**-Ramdas**

**Source: Bhavan's Journal,  
September 15, 30, 2012**



# Philosophy or Yoga

The word 'Philosophy' is an all-encompassing term generally attributed to analysis in the thought process, referring to supra-mundane matters. Reasoning is part of any philosophy. Human life involves the three stages of Thought, Speech and Action. The first two, i.e. Thought & Speech are in the realm of philosophy and the third, Action, is in the realm of yoga. Yoga is experience.

Referring to the Vedic Tradition, philosophy can be considered to be analysis of the external world and its relation to the individual i.e. the macrocosm and the microcosm. The microcosm is the building block for the macrocosm. The Vedas, the Upanishads and the Bhagawad Gita have expanded the Vedic philosophy. By far the most precise or unambiguous analysis of life and its significance is however found in the Gita which can be considered to be the cream of all that we can find in the Vedic tradition.

It is in the Gita that a complete analysis of advaita or nondualism can be found. Let us start with the ancient system of education. This system involved the development of human mind & soul into an Integrated Personality at once harmonious with the internal & external world. The education was a process of self-development which included rigorous personal discipline with introduction in science and mathematics. However, throughout the education process of the student under a 'guru' the undercurrent was the idea of love & service, doing good to one's fellowmen. This was Sanatana Dharma which required truthfulness and a dharmic way of life.

Before the student starts on the process of education in science, mathematics and philosophy, he is prepared thoroughly in mental & physical fitness & discipline. This involved yoga, both mental & physical, for purification of the mind & body. Meditation and prayer for mental purification and yogasana for physical fitness. The student starts his day very early in the morning much before sunrise, takes his bath in a river or pond after the morning ablutions and prostrates before the teacher for starting the educational process.

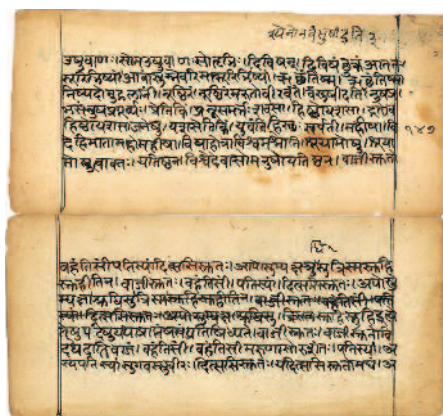
The educational process was mainly intended for



Swami Vivekananda

the Brahmins who are supposedly evolved to receive the higher education. Other varnas also get initiation in their respective professions, particularly the Kshatriyas who get intensive training in marital arts & art of warfare. The Vaisya & Sudra perform their respective duties for the overall development of society in complete harmony with each other. It was only in the late 19th & 20th century that the Brahmins in some parts of India started oppressing the lower varnas though there is no such authority in the Vedic tradition. All varnas are equal & no one is superior or inferior. In fact, it is only in the 20th century that we saw a backlash from the lower varnas against the Brahmins which has led to the creation of Reservation and hundreds of classes of backward castes which were non-existent in the Vedic tradition.

Coming back to the Vedic method of education, the student after purification of his body & mind, serves his guru & his family in cleaning clothes and other chores. After this, the proper study starts. The student is trained to have benevolence, love, compassion, altruism, long suffering, liberality, kindness & patience in his heart. In his character are endowed courage, energy, loyalty, continence, truth, honour, justice, faith, obedience and



reverence where due, and further, power to govern with humility and modesty while being independent with noble pride. His mind has wisdom, intelligence, love of learning, knowledge of the best thought, openness to poetry, art and music. His inner being is endowed with piety & love of god. In social relation strict observance of his duty as a son, brother, friend etc.; he had a rational mind, spiritual & ethical, yet flexibly intellectual, scientific and aesthetic, while being arduous and disciplined.

This system of education was a part of the Vedic culture which familiarised the student with the concept of spiritual existence, and sowed in him a hunger for the divine and the infinite. He was not allowed to forget that he had in him a higher self beyond his personal ego and by means of different yogic practices he was able to realise this higher self. The student had to follow the strict discipline of Brahmacharya, which was not only physical continence but constant aspiration for the knowledge of Brahman and his higher self. In fact he vows 'Vratam Charishyami', that he shall follow the path of Brahmacharya. He was supposed to develop purity of body, mind and intellect.

The study involved the student in the Gurukula, generally in the forests where Nature is at its best, and it was not all study & no play. There was time allotted for games and other such enjoyment within the limits of the preserved disciplines.

The educational system involved the student being handed over to the Ashram of a Guru or teacher for a prescribed period ranging from 6 to 16 years. The student first has to satisfy the Guru about his sincerity in learning, devotion to his teacher and pupils, humility in performing the duties of the

Ashram household including tending to the cattle, washing of clothes and various duties. Once the teacher is satisfied that the student has got the mental make up for rigid disciplined studies, he lets him have lessons which cover the complete range of human activity so that the student becomes fully developed in various faculties resulting in integrated development.

A typical description of such an Ashram can be had in the Mahabharat (1.70) where Kanwa Rishi's hermitage is portrayed in detail. The natural setting on the banks of the Malini river where the Ashram is situated containing numerous hermitages around the central one. The Ashram had experts in the Vedas, including Phonetics, Metrics, Grammar and Nirukta. They also had Philosophers, Logicians, Scientists from different disciplines, experts in Martial Arts, Social & Political Science, Medicine, Astronomy & Mathematics, Music and the Arts. Another Ashram of Bharadwaj Rishi at Prayag is described in the Ramayana. This contained palaces, Royal guest houses & concert halls. The Ashrams had at once primary, secondary, university and post graduate schools within its premises.

While these ashramas helped in individual development based on individual aptitudes, it did not encourage personal indulgence or indiscipline. It did encourage free choice & spiritual freedom, inbuilt into the system. The period of education for the student, however involved rigid discipline & rigorous practice of yoga and physical exercises. It was recognised, that unless the student is prepared for such rigorous life in the ashram, he cannot fit into the social slot he will have to fill, in the normal course of life. While general skills are taught in all disciplines each student is given specific areas of



specialisation depending on his aptitude and these are finely tuned in the student.

Reverence for the teacher was enjoined upon the pupil as a pre-requisite since Indian culture strove to subordinate the demands of the ego to the demands of society, of the world and of the higher self. The teacher, mother, father and the guest (atithi) were given the highest priority by which the higher self-expresses itself. The ultimate aim of this education through reverence to the teacher is the recognition that the real teacher is the supreme Brahman seated within oneself and the seeker must discover this inner teacher as soon as possible after the start of initiation. External aids like the teacher teaching the student, or rituals of karma, are expected to 'wither away' on attaining the knowledge of the 'Self' or Brahman. These are not ends in themselves. The end is self-knowledge. The principal advice of the teacher is the Sanatana Dharma. Satyam vada, Dharmam chara. The idea was the pursuit of an integrated aim of life for which some body is required.

'Shariram adyam khalu dharma sadhanam' (A body is the true instrument for the pursuit of the ideal law of life). There was a secret knowledge that the highest light is contained in the darkest caves of the physical or inconscient, and one must descend into the depths of darkness to recover the highest light. This implies an intensive cultivation and not rejection of physical & material life followed by its transformation. From the 7th century BC, there started a decline in such Vedic values with sharp distinction made between matter & spirit (which is actually integrated in man.) This led to denunciation of material life and taking up the call of the spirit. This debunking of Vedic culture intensified with the advent of Buddha though his teachings were of a valuable nature to a selected few pupils. We had to wait for the advent of Sankara for a spiritual Renaissance in Vedic culture.

It cannot be gainsaid that the Vedic & Upanishadic teachings can be integrated in a negative way as was done by the Buddhist scholars. Advaita or non-dualism did not imply negation of life but a dynamic practice of it. Swami Vivekananda was the most dynamic interpreter of this culture based on Sankara's exposition and it is enough to study even one percent of Swamiji's writings for a man to 'arise & awake' to reach his goal.

We must also recognise that during the Vedic period, the population was very sparse & such a method of education was practicable. The situation is not so today and this type of education has to be modified keeping the content intact. Unfortunately, due to consumerism and negative competition, man is losing his hold on his own life and giving in to external forces which can only lead to his disintegration. The Western world had already woken up to this reality and recognised the value of Eastern or Vedic culture, but it is hardly in a position to bring about a universal change. Ultimately, it is the individual that has to transform himself and consequently the society.

This decade will see the end of the 20th century and hopefully with it the negative attributes of our consumerism. India is emerging as a great power with its having the largest technical manpower and we have the opportunity to use this primary position in transforming world society. Bertrand Russell and other intellectuals have recognised this fact and have advised the Western society to look to India for a spiritual regeneration of man. It is the Vedic culture which speaks of the universal man or Brotherhood and the equality of all human beings. Let us hope that India plays its role in this regard to create a truly International Society without differences in class or creed, which divide rather than unite peoples of the world.

***-Ramakrishnan Srinivasan, a practising chemical and environmental engineer, has been a student of Vedanta for more than four decades. A voracious reader since childhood, he has attended many lectures of Swami Ranganathananda, Swami Chinmayananda and other godmen of the Bhagvad Gita, Ramayana, Bhagavata and the Upanishads. He has travelled extensively in Europe, the Americas and the Far East. He has to his credit four volumes of poems (1958-1999) on morality, religion, love and contemporary society.***



***Source: Vedic Tradition in the New Millenium by Ramakrishnan Srinivasan, Bhavan's Book University, Mumbai***

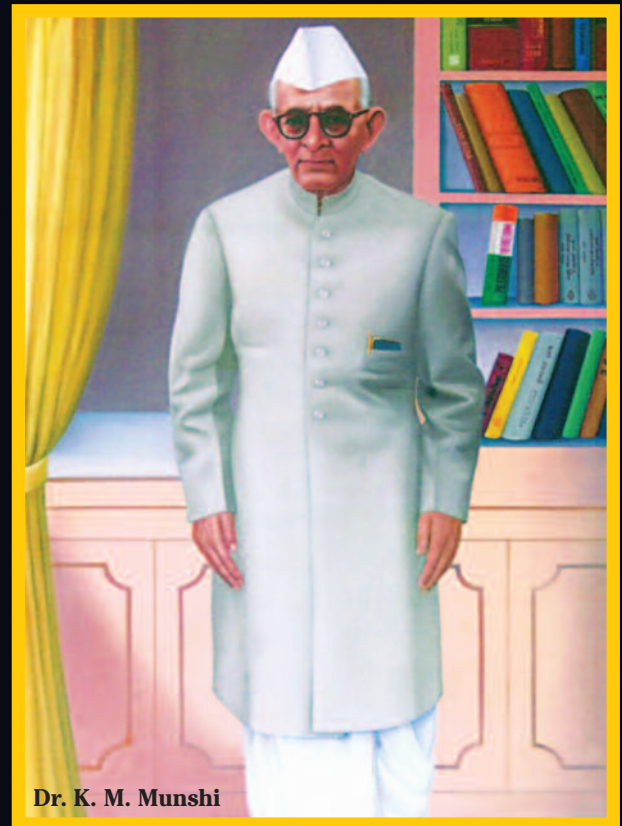
# Munshi: King of Narration

Sri Shiva Balayogi Maharaj, once said: “What Munshi wrote about Krishna is the right thing. He understood Krishna and his avatar properly and correctly”. This is a remarkable appreciation by a yogi, who did penance for 12 years (24x7) starting from 14 years of age. He was initiated by Lord Siva himself (as he told us). To recreate the character and personality of Sri Krishna’s eminence, one who is embedded in the social consciousness of a whole civilisation for millennia, is a daunting task.

Dr. Munshi himself says about Krishna “Wise and valourous. He was, loving and loved, farseeing, and yet living for the moment, gifted with sage like detachment and yet intensely human; the diplomat, the sage and man of action with a personality as luminous as that of a divinity..... (to weave) a romance around him.....was an impossible venture, but like hundreds of authors in all parts of India for centuries, I could not help offering him whatever little of imagination and creative power I possessed, feeble though they were. His life has been overlaid by myths, miracles and adorations for about three thousand years.”

In reconstructing Sri Krishna’s life and adventures, I had, like many of my predecessors, to reconstruct the episodes inherited from the past so as to bring out his character, attitude and outlook with the personality—sustained technique of modern romance”.

What he has stated above is true of many of his depictions of personalities like Bhagwan Parasurama. Dr. Munshi is a king of narration and it is no hyperbole to say that he has succeeded immensely in his endeavor. With his simple style and fluid narration in fascinating prose, the story moves effortlessly captivating the mind of the reader. It is difficult in fact to take the mind off the story that he is presenting. He exhibits tremendous artistic strength in conceptualising, composing and articulating the many scenes, events, scenarios required to effect, chisel and crystalise the various characters in the story. Whether it is a miracle, pathetic scene or conflict event, the skill in presenting them is remarkable.



Dr. K. M. Munshi

In Magic Flute, child Krishna is supposed to have performed miracles. The story of Putana is well known. But the way Dr. Munshi presents Putana’s mission of killing baby Krishna evokes more sympathy than disgust. Putana did not want the mission of killing Krishna but was forced by the eternally frightened Kamsa. Putana approached her entire mission with a sense of misery.

When Putana saw baby Krishna, Dr. Munshi says “Putana opened her arms, and Krishna unafraid climbed over the lap of Yasoda and walked into her arms. A sudden rush of maternal instinct surged up in her and she hugged Krishna to her heart. She felt as if she was hugging her own child whom she had lost so recently. No, she had never hugged a child with greater abandon! She found his heart bounding in joy. In a transport of ecstasy she hugged Krishna again. Her repressed maternal instinct burst out as if it was a roaring flood. Milk, in that moment of sudden transport, had oozed out



*Dr. K.M. Munshi is a giant literary figure whose writings have revived interest in spiritual personalities and their endeavours in India. He perhaps gets identified with whatever he conceives and reaches a state of oneness with it from which his mind flows through his pen*

of her generous breasts. Her body, mind and soul were now craving for this child....I will give you all, my beloved child....I am yours. Something began pounding in her brain. Her heart was bounding like a wild horse. Then a spasm shot through her frame, a nameless pain.....the joy of the boy sucking away at her breasts. Knowing that she is Putana, people rushed to snatch Krishna from her. But Putana died by that time out of sheer excitement at her opportunity to feed baby Krishna."

This is typical of the narration of many such stories circulating as miracles. Putana, the wicked lady, is lured by the bewitching beauty of baby Krishna. The entire episode evokes more of pathos than disgust for an evil woman sent with an evil mission.

Dr. Munshi turns miracles into normal happenings in his typical reconstructions of the current stories. Typical is his reconstruction of the lifting of Govardhan. Dr. Munshi writes "Again a mighty roar of thunder rolled overhead. A tremendous quake shook the earth, throwing everyone off balance. And then a miracle happened. Govardhan, the god among hills, rose higher by a couple of cubits"—A remarkable reconstruction of the normally circulated story!

The fight between Chanura and boy Krishna is also treated as a miracle. But Dr. Munshi presents the wrestling bout in a different way. Chanura is heavy in build but weak in left leg. Krishna notices this and kicks that leg during the bout thus weakening his steps. Krishna is alert in mind and supple in body. He eludes the grip of Chanura and in the process throws him on to the ground. And Chanura becomes tired due to the endless movements of Krishna slipping out of his grip. Krishna thus

vanquishes the mighty Chanura.

Kamsa is then totally gripped with fear, seeing his mighty wrestlers collapse. He becomes weak in determination and falls to the sword of Krishna. Once again Dr. Munshi turns the accepted miracle into a psychological and tactical event.

It is a verbal treat to read the episodes of Bhanumati, Jalandharaa, the installation of Yudhistira as crown prince, the promise of Krishna to Bhanumati that her husband Duryodhana will become the future king of Hastinapura—something that cannot be dreamt of at that time—the flight of Bhima and the conversations between Bhima and Krishna. They all reveal a Krishna who is lovingly human and politically sagacious without meaning harm to anybody.

In his novel Bhagwan Parasurama, Dr. Munshi reconstructs the story of Parasurama, Viswamitra, sage Jamadagni and Renuka in a fascinating manner. He decimates all held beliefs about these great personalities.

He weaves perfectly understandable, believable sequences, scenes, events and scenarios to delineate a compassionate and consummate stars of historical events that have built and nourished the tenets of a civilisation based on kindness, non-violence, love and dharma. Viswaratha gives up his throne to become the high priest of the Bhrigus, saves and marries Ugra the tribal girl against all cannons of the then prevailing somewhat oppressive social conditions. Everyone stands out as a noble character willing to give up their personal needs and egos.

The narrative in all these writings is compulsive, simple and sometimes seductive. The story in his writings flows with a natural structure and is set in a dignified prose that is sweet to a fault.

Dr. K.M. Munshi is a giant literary figure whose writings have revived interest in spiritual personalities and their endeavours in India. He perhaps gets identified with whatever he conceives and reaches a state of oneness with it from which his mind flows through his pen.

He is the king of narration.

- P.N. Murthy

Source: Bhavan's Journal, February 15, 2013

# *How to Love the Job You Have*

Some people enjoy work—they like their boss, their colleagues and the intellectual stimulation. But what if you don't like your work or the people with whom you work? What can you do? Here is my number one tip:

**...actively look for things for which to be grateful.**

When I lived in Dallas, our pastor told a story of research done on 100 people who were considered to be very successful in their personal and professional lives. Zig Ziglar also references this in his book 'See You at the Top'. All available information on these successful people was examined in an effort to find out what they had in common. They were stunned by their conclusion: The common denominator with all these people was not education or socioeconomic status or parental wealth, but that they were all "good finders."

## **What is a Good Finder?**

This term was invented to describe how these very successful people looked at the world. Good finders look only for what is good in others and vocally affirm them explicitly and gratefully. We can actively look for the good in everything and everyone, even ourselves; it's just a matter of perception!

It's about choosing to be grateful. Or not. Bad things do happen, but we can choose how we want to look at them.

## **Re-Frame**

Have you ever taken a picture to the framing store to select a mount and frame? I am always amazed at how a different frame can transform a painting. We can do the same thing with words to change our perceptions. For example, someone at work says: "We'll never have this done in time." Instead of taking their fear or anxiety on board and feeling your stress and pressure mount, re-frame their words. Say, "This is a great chance to see how much we can achieve under pressure. What an opportunity!"

If you utter or think the words, "We'll never have this done in time," your body-mind immediately goes into stress mode. Stress chemicals pour out and pump through you, making you less efficient and affecting your thinking and capacity to be clear and creative. This causes you to lose sight of the bigger picture.

On the other hand, if you choose to re-frame the situation through different words, you have a completely different mindset and "body set"—you have different chemicals racing around your body—ones that will help you focus and do the job! Being grateful makes for a much more productive work platform than being miserable.

## **Remember to be Grateful!**

It's amazing how gratitude can transform our mood, our actions, and our general wellbeing. It really is "the joy switch!"





If you really are just too busy to mentally remind yourself to be grateful, then physically remind yourself. Go out and find a pair of children's plastic sunglasses or visit my store and see our heart-shaped gratitude glasses.

If you're worried people in the office or your spouse might start to think you're a complete space cadet because you're walking around with gratitude glasses on all day then just keep them nearby as a reminder!

So whenever something or someone is pulling you down at work, be a good finder—choose to find the

good in the person or the situation, put on your gratitude glasses (real or imaginary) and re-frame the way you see thing. Make the choice.

You can be grateful to have the promotion at work or grateful you don't have to deal with more responsibility.

With gratitude, everything looks good!

We can take on the world with gratitude, turning obstacles into potential joy switches and burdens into gifts. With the right perspective, the ordinary can become extraordinary, and we can live in joy!

***-Amanda Gore a communications and performance expert, uses latest research in neuroscience, positive psychology, epigenetics, and emotional intelligence, to help business leaders achieve the results they need by getting people engaged in, enthusiastic about and aligned with conference and corporate goals and vision. And by creating joyful workplaces that lead to better performance. Author of five books and several DVD and audio training programs, she researches for 2 months every year and has a bachelor's degree in physiotherapy, a major in psychology, is a master practitioner of neurolinguistics, expertise in neuroscience, ergonomics, positive psychology, group dynamics, stress management, and emotional intelligence.***



# Human Body's Intelligence

Human beings have lived on this planet for well over 9,00,000 years in 50,000 generations! Man should have been extinct like the dinosaurs long ago; if what we hear today about drugs, preventive screening of the apparently healthy population and technology keeping people alive on this planet were to be true; as the latter have been operational at best for little over half a century!

Many studies have been looking at the reasons why we are still here despite the absence of modern hi-tech medicine being available to our forest dwelling ancestors over thousands of years of their existence on the planet. Evolution of man does not simply follow the naïve Darwinian laws. Environment, in addition, has a lot to do with our evolution. That is seen in many other species as well. One example would suffice. There is a type of butterflies which, when pregnant, accidentally coming in the close vicinity of a killer reptile, tries to escape from danger. In addition, it tries to so mutate the offspring's genes that enable the foetus to develop much larger wing span, making it possible to get away from danger more effectively. The mother butterfly simultaneously mutates the genes of its offspring to be able to smell the enemy scent from a longer distance, by enhancing the child's olfactory mechanism!

Similar evolutionary changes, based on our environment, kept us going for so long without the assistance of any hi-tech stuff. Let us call this "the intelligence of the body". Time was when man lived in the forests and the causes of death then were primarily senility or predation. To keep man going despite injury in the likely event of an attack by larger animals, genetic mutation helped to develop the sympathetic system. This could keep one going in an emergency, say bleeding, by redistributing the circulation to supply blood to the vital organs in preference to the non-vital parts and also to help the blood to clot and the bleeding vessels to constrict, arresting blood loss. This friend of man could become his own enemy if used on a long-term basis, as happens in clinical heart failure!

The renin-angiotensin-aldosterone system was another boon to the hunter-gatherer man in the forest, who did not eat extra salt in his food. This prevented his blood pressure from falling to shock levels after injury and bleeding. Over the years, the same system has become our curse in the last ten thousand years, with lots of salt added to our diet, resulting in a novel disease, high blood pressure! In Nature extremes are detrimental. Whereas low



sugar-high sugar, low blood pressure-high blood pressure, and low cholesterol-high cholesterol are all bad, constant fluctuations of all these parameters are a must. Stationary levels obtain only after death!

The story of man's immune system being able to cope with adversity is also based on the experience of any hostile environment through genetic mutation. History of man in the New World is a good example. When Europeans landed on the American continents the virgin population of that landmass did not have any immunity against the diseases the Europeans were heir to, like small pox. Large chunks of the Natives died of such scourges that the white man brought with him, rather than his guns!

Medical world is learning the hard way the need to respect this capacity of the body and not to interfere too much too soon, hurting the native wisdom of the body and its in-built protective mechanisms, in our enthusiasm to intervene with modern gadgets and powerful drugs. Some examples would reveal the secret. Our present mindset of "a pill for every ill" and the "quick fixes" has to give place to our understanding that there is a self-regulatory compensatory phase inside the human body for every single alteration or accident!

Studies of sex workers in Nigeria and San Francisco have shown that there are many of them in the trade, on a regular basis, housed in the designated areas having "good business" who keep very good health, despite having more than 50% of their clientele with either full blown AIDS or, at least, the presence of the virus in the blood or semen! But the sophisticated classes of sex workers who operate from five-star outfits as and when they need an extra kick or buck do not enjoy this immune protection! The same calamity befalls the hapless victim of accidental exposure to AIDS virus! Oxford University has embarked on studies of the Nigerian prostitutes and the healthy ones from San Francisco to see if some sort of vaccine could be produced from the knowledge gained from such sex workers.

Children of migrant workers in Dakshina Kannada district originally from Northern Karnataka, whose



parents have lucrative jobs to give them good food, mostly live on makeshift dwellings on the road side literally eating from the dirt, resist most of the communicable diseases much better than their cousins in clean and rich households! Extra clean surrounding might endanger children's health by exposing them to new risks from ordinarily innocuous germs. Epidemics of viral appendicitis in British primary schools are one such example.

Caucasians exposed to falciparum malaria are likely to die most of the time, if not properly protected by drugs for prevention, as they had not been exposed to this germ earlier. This is due to the lack of racial immunity. Similarly, when Europeans first come to the third world countries they would not be able to tolerate the drinking water that we all take without any harm.

Hostile environments make us acquire the capacity to genetically produce immunity against many adverse situations. The same mechanism could work against us under special circumstances. East Africans living there have very little, if any, autoimmune diseases! The same people, who form the bulk of American blacks. There they live in a much cleaner environment without exposure to killer germs like malaria, filaria and others like in Africa. The one hundred-fifty odd genes situated in the long arm of the ninth chromosome exclusively looking after anti-body production against invading germs, at times, feel jobless in their new clean surroundings! They could unwittingly manufacture anti-bodies against body's own cells, resulting in a very high percentage of killer autoimmune diseases in American blacks of East African origin! Strange are the ways of Nature!

Another glaring example is study of the death rate variations in grievously injured soldiers in the Vietnam War vis-à-vis the Falklands war. Whereas helicopter evacuations and immediate blood transfusions and warming were very common during the Vietnam War, during the wintry war in the Falklands those facilities were absent and the wounded soldiers were sometimes left to fend for themselves for long stretches of time in the cold! Curiously, the per capita death in the two groups showed that a much larger number of them survived the wounds in Falklands compared to Vietnam! One would not easily believe this, but this is the bitter truth.

While the body's compensatory mechanisms, discussed above, helped wounded bleeding soldiers in South American Island front, effectively, the cold weather helped lower the basal metabolic rate thereby lessening the demand for oxygen to the tissues. In Vietnam the early human intervention with blood transfusion enhanced bleeding by displacing the clot and reducing vasoconstriction, the warmed up body increased

the oxygen demand! These kinds of mistakes occur many times in some other disease states in the intensive care settings.

Physiological heart failure is another good example. With its onset the sympathetic system remodels the heart and redistributes circulation, but chronic stimulation makes the same system destroy the heart muscle and enhance failure. If we use blocking drugs at the beginning to knock off the sympathetic system patients could die, but later use of the same drugs, when the body's own protective mechanisms are exhausted, as in clinical heart failure, could save a lot of lives! One could go on and on. Every single intervention by man at the wrong time ends up killing more people than saving them.

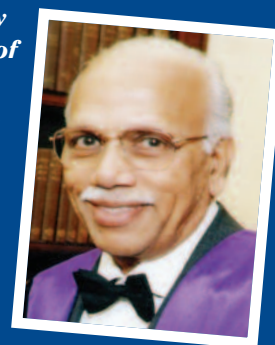
It is high time that many of the hi-tech early interventions are properly and meticulously audited in the field before being sold in the market. One would be shocked to know that this does not happen most of the time because of the hype and greed. Newer interventions are touted as the new avatar of life saving God's in technological form and are let loose on the gullible and demanding patients. It is better to remember the dictum that while it is the bounden duty of the medical profession to do its best for the suffering humanity, even when knowledge in that field is inadequate, it is a crime to intervene in the healthy segment of the population with newer technology or untried drugs, with the fond hope and assurance of averting long term danger when the latter interventions are not properly audited in that setting.

Times change and knowledge is bound to change, but wisdom lingers on. Study of this prayer of a wise physician of yore, Sir Robert Hutchinson, reveals it all. It is as relevant today as it was then.

**God give me deliverance from:**

- \* not letting the well alone.
- \* treating suffering humans as cases, and
- \* making my treatment worse than his suffering!

**B.M. Hegde, MD, FRCP, FRCPE, FRCPG, FACC, FAMS. Padma Bhushan awardee 2010. Editor-in-chief, The Journal of the Science of Healing Outcomes; Chairman, State Health Society's Expert Committee, Govt. of Bihar, Patna. Former Prof. Cardiology, The Middlesex Hospital Medical School, University of London; Affiliate Prof. of Human Health, Northern Colorado University; Retd. Vice Chancellor, Manipal University, Chairman, Bhavan's Mangalore Kendra.**



**Source:**  
[www.bmhegde.com](http://www.bmhegde.com)

## Swami Vivekananda Conversations and Dialogues<sup>1</sup>



*Disciple:* But where is that strength in us? I should have felt myself blessed if I had a hundredth part of your powers, Swamiji.

*Swamiji:* How foolish! Power and things like that will come by themselves. Put yourself to work, and you will find such tremendous power coming to you that you will feel it hard to bear. Even the least work done for others awakens the power within; even thinking the least good of others gradually instils into the heart the strength of a lion. I love you all ever so much, but I wish you all to die working for others—I should rather be glad to see you do that!

*Disciple:* What will become of those, then, who depend on me?

*Swamiji:* If you are ready to sacrifice your life for others, God will certainly provide some means for them. Have you not read in the Gita (VI. 40) the words of Shri Krishna, “Never does a doer of good, O my beloved, come to grief”?

*Disciple:* I see, Sir.

*Swamiji:* The essential thing is renunciation. Without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye and devotes himself to the service of all. Does not our Vedanta also teach us to see all with an equal eye? Why then do you cherish the idea that the wife and children are your own, more than others? At your very threshold, Nârâyana Himself in the form of a poor beggar is dying of starvation! Instead of giving him anything, would you only satisfy the appetites of your wife and children with delicacies? Why, that is beastly!

*Disciple:* To work for others requires a good deal of money at times, and where shall I get that?

*Swamiji:* Why not do as much as lies within your power? Even if you cannot give to others for want of money, surely you can at least breathe into their ears some good words or impart some good instruction, can't you? Or does that also require money?

*Disciple:* Yes, sir, that I can do.

*Swamiji:* But saying, “I can”, won't do. Show me through action what you can do, and then only I shall know that your coming to me is turned to some good account. Get up, and put your shoulders to the wheel—how long is this life for? As you have come into this world, leave some mark behind. Otherwise, where is the difference between you and the trees and stones? They, too, come into existence, decay and die. If you like to be born and to die like them, you are at liberty to do so. Show me by your actions that your reading the Vedanta has been fruitful of the highest good. Go and tell all, “In every one of you lies that Eternal Power”, and try to wake it up. What will you do with individual salvation? That is sheer selfishness. Throw aside your meditation, throw away your salvation and such things! Put your whole heart and soul in the work to which I have consecrated myself.

With bated breath the disciple heard these inspiring words, and Swamiji went on with his usual fire and eloquence.

*Swamiji:* First of all, make the soil ready, and thousands of Vivekanandas will in time be born into this world to deliver lectures on religion. You needn't worry yourself about that! Don't you see why I am starting orphanages, famine-relief works, etc.? Don't you see how Sister Nivedita, a British lady, has learnt to serve Indians so well, by doing even menial work for them? And can't you, being Indians, similarly serve your own fellow-countrymen? Go, all of you, wherever there is an outbreak of plague or famine, or wherever the people are in distress, and mitigate their sufferings. At the most you may die in the attempt—what of that? How many like you are being born and dying like worms every day? What difference does that make to the world at large? Die you must, but have a great ideal to die for, and it is better to die with a great ideal in life. Preach this ideal from door to door, and you will yourselves be benefited by it at the same time that you are doing good to your country. On you lie the future hopes of our country. I feel extreme pain to see you leading a life of inaction. Set yourselves to work—to work! Do not tarry—the time of death is approaching day by



day! Do not sit idle, thinking that everything will be done in time, later on! Mind—nothing will be done that way!

**XII RECONCILIATION OF JNANA AND  
BHAKTI—SAT-CHIT-ANANDA—HOW  
SECTARIANISM ORIGINATES—BRING IN  
SHRADDHA AND THE WORSHIP OF SHAKTI AND  
AVATARAS—THE IDEAL OF THE HERO WE WANT  
NOW, NOT THE MADHURA-BHAVA—SHRI  
RAMAKRISHNA—AVATARAS  
(From the Diary of a Disciple)**

*Disciple:* Pray, Swamiji, how can Jnāna and Bhakti be reconciled? We see the followers of the path of devotion (Bhaktas) close their ears at the name of Shankara, and again, the followers of the path of knowledge (Jnanis) call the Bhaktas fanatics, seeing them weep in torrents, or sing and dance in ecstasy, in the name of the Lord.

*Swamiji:* The thing is, all this conflict is in the preliminary (preparatory) stages of Jnana and Bhakti. Have you not heard Shri Rarnakrishna's story about Shiva's demons and Rāma's monkeys?<sup>1</sup>

*Disciple:* Yes, sir, I have.

*Swamiji:* But there is no difference between the supreme Bhakti and the supreme Jnana. The supreme Bhakti is to realise God as the form of Prema (love) itself. If you see the loving form of God manifest everywhere and in everything, how can you hate or injure others? That realisation of love can never come so long as there is the least desire in the heart, or what Shri Ramakrishna used to say, attachment for Kāma-Kāanchana (sense-pleasure and wealth). In the perfect realisation of love, even the consciousness of one's own body does not exist. Also, the supreme Jnana is to realise the oneness everywhere, to see one's own self as the Self in everything. That too cannot come so long as there is the least consciousness of the ego (Aham).

*Disciple:* Then what you call love is the same as supreme knowledge?

*Swamiji:* Exactly so. Realisation of love comes to none unless one becomes a perfect Jnani. Does not the Vedanta say that Brahman is Sat-Chit-Ānanda—the Absolute Existence-Knowledge-Bliss?

*Disciple:* Yes, sir.

*Swamiji:* The phrase Sat-Chit-Ananda means—Sat, i.e. Existence, Chit, i.e. Consciousness or Knowledge, and Ananda, i.e. bliss which is the same as love. There is no controversy between the Bhakta

and the Jnani regarding the Sat aspect of Brahman. Only, the Jnanis lay greater stress on His aspect of Chit or knowledge, while the Bhaktas keep the aspect of Ananda or love more in view. But no sooner is the essence of Chit realized, than the essence of Ananda is also realised. Because what is Chit is verily the same as Ananda.

*Disciple:* Why then is so much sectarianism prevalent in India? And why is there so much controversy between the scriptures on Bhakti and Jnana?

*Swamiji:* The thing is, all this waging of war and controversy is concerning the preliminary ideals, i.e. those ideals which men take up to attain the real Jnana or real Bhakti. But which do you think is the higher—the end or the means? Surely, the means can never be higher than the end, because the means to realise the same end must be numerous, as they vary according to the temperament or mental capacities of individual followers. The counting of beads, meditation, worship, offering oblations in the sacred fire—all these and such other things are the limbs of religion; they are but means; and to attain to supreme devotion (Parā-Bhakti) or to the highest realisation of Brahman is the pre-eminent end. If you look a little deeper, you will understand what they are fighting about. One says, "If you pray to God facing the East, then you will reach Him." "No," says another, "you will have to sit facing the West, and then only you will see Him." Perhaps someone realised God in meditation, ages ago, by sitting with his face to the East, and his disciples at once began to preach this attitude, asserting that none can ever see God unless he assumes this position. Another party comes forward and inquires, "How is that? Such and such a person realised God while facing the West, and we have seen this ourselves." In this way all these sects have originated. Someone might have attained supreme devotion by repeating the name of the Lord as Hari, and at once it entered into the composition of the Shāstra as:

"The name of the Lord Hari, the name of the Lord Hari, the name of the Lord Hari alone. Verily, there is no other, no other, no other path than this in the age of Kali."

**Swami Vivekananda**

**Source: Swami Vivekananda's Works**

<sup>1</sup> These Conversations and Dialogues are translated from the contributions of Disciples to the Udbodhan, the Bengali organ of the Ramakrishna Mission.



Sufism is generally believed to be the mystical dimension of Islam, but the basis of Sufism seems to predate Islam and underlie all systems of spirituality.

Over the last 1500 years, Sufism has spawned many great saints, masters and mystics the world over, providing subtle guidance and a creative spiritual undercurrent to Muslim cultures as far as Java, Tunisia, India, Russia and Spain.

Many Western scholars and spiritual adventurers came under the influence of Sufi masters in Islamic countries and later returned to form spiritual groups in England and Europe. Members of these anonymous groups are known to have occupied important economic and cultural positions in higher echelons of government, bringing subtle undercurrent of Sufi ideals into society.

Besides, the far-reaching influence of the Sufi teachings of the Russian master G.I. Gurdjieff, and his disciples in Europe, America, and many other countries over the last 100 years must also be cited in any consideration of contemporary Sufism.

Sufism possesses no immutable attributes or characteristics, but takes on the colour and texture of the individuals who live in it and travel its path to freedom and liberation in each age and culture. This gives it flexibility, which ensures its survival and transmission as a living path to higher states of consciousness from one age to another and from one set of cultural conditions to another.

Sufism is more a way of life. It never had an institutional basis, for Sufis knew very well that

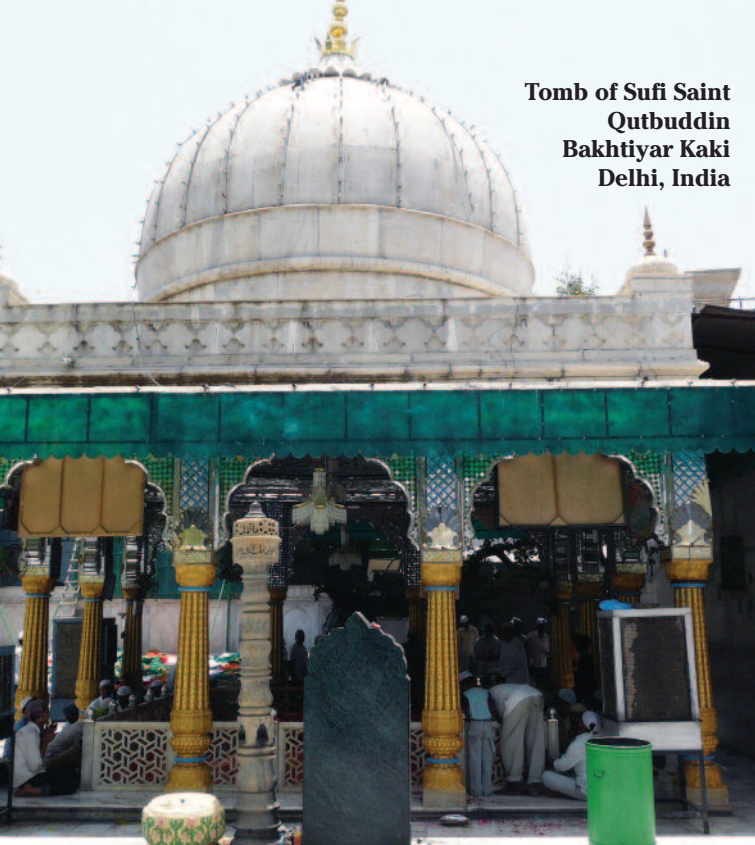
spiritual power does not lie with a religious organisation, but with the master. Power is transmitted by the master into the hands of the disciples, they in turn transmute it into their own expression and form and pass it on to their disciples. To limit Sufism to any one category is as futile as trying to put the beauty of sunset into words.

Sufis generally acknowledge that their origin extends beyond the sixth century AD, when Mohammed, the Prophet of Islam, lived and preached. They accept that their lineage had its historical origin in the science of the Magi, an ancient group of musicians and seers which existed in Persia at the time of Aryan invasion of India over 4000 BC. The Magis, because of their knowledge and spiritual wisdom, were soon elevated to the priesthood of the new pantheistic religion of the Aryans.

That Sufis could so readily continue to transmit the spiritual truth and the techniques of altering the states of consciousness in the terms which were and are pleasing to so many superseding and seemingly opposed religious creeds and cultures till today, indicates that Sufism expresses the real spirituality which all the diverse religions of the world aim at one way or the other.

The origin of the term 'Sufi' is somewhat obscure. It sounds like an Arabic word, but its exact root is not known. One theory points to the garments of roughly hewn wool, traditionally worn by the wandering tribes known as dervishes, or renunciates of the Islamic world, akin to Sadhus and Sanyasins. They wandered from land to land as part of their Sadhana, seeking to know fully the foibles of the mind in their quest for God.





**Tomb of Sufi Saint  
Qutbuddin  
Bakhtiyar Kaki  
Delhi, India**

They are ‘God-intoxicated mendicants’, with a reputation for illogical behaviour, psychic power and spiritual perception; and are renowned for their ecstatic trance states through chanting and dancing. In India too, this Sufi form of ‘madness for God’ is well exemplified in the gypsy-like bands known as Bauls, who wander throughout Bengal singing and chanting. Sufis themselves, good humouredly, regard the term as being just a nickname as ‘friends’ or ‘people like us’.

*“Sufi in reality means the state of physical, mental and spiritual harmony attained through union with the cosmos that every aspirant aims to realise by developing fully his awareness. Like Sanyasa, Sufism must be experienced to be understood”*

Sufi in reality means the state of physical, mental and spiritual harmony attained through union with the cosmos that every aspirant aims to realise by developing fully his awareness. Like Sanyasa, Sufism must be experienced to be understood. In this regard, Rumi, the great Sufi master said: “He who tastes not, knows not.”

Sufis have no regular place of worship, no sacred city, no holy places, no monastic order, no ceremony and no ceremonial tools, absolutely nothing to tie

them to any kind of religious or ritual behaviour. What makes them so different and difficult to understand is that their mutual recognition cannot be explained in ordinary moral or psychological terms. Whoever understands it, himself is a Sufi.

The path one travels to become a Sufi is called Tasawuf; and the general name given to Sufi travellers is Mutasawwef. Tasawuf is a pure tradition of spiritual evolution.

The literature of Tasawuf is said to be one of the worlds’ richest, consisting of poems and many theoretical treatises. However, its practice is continually evolving according to the needs of the time and place, directly passed on from the master to the disciple.

Rumi, the great Sufi master said: “Everyone has become a god seeker, but the ordinary, who do not know god, cannot recognise when they see it. If you cannot recognise it, join a wise man”, for “Water needs an intermediary between itself and the fire if it is to be heated.”

One Sufi master Sirajuddin warned: “Until you can see the meaningfulness of illogicality, shun the Sufis as would shun the plague unless of course, you approach them with a limited, precise and self-defined subject.”

The Sufi pattern of teaching requires three things—the teacher, the pupil and the community. To quote Rumi on this point: “Science is learnt by words, art by listening and practice, and detachment by companionship.” Rumi added, “Do not give up working, for the treasure you seek is derived from the work.”

This is precisely the reason why Sufi lore instructs all Sufi disciples to follow a constructive vocation in the world. Ordinary work is gradually transformed into extraordinarily creative when approached diligently and with higher ideal.

The Sufi teacher is the link between the disciple and the ideal. He embodies both ‘work’, of which he is the product, and the embodiment of what the disciple is attempting to realise—the chain of transmission of spiritual knowledge in the world of Sufis. Thus one Sufi is said to symbolise the whole Sufi entity, tarika. In the words of Rumi: “When you see two Sufis together, you see two and twenty thousand.”

The Sufi master will guide the aspirant as long as necessary. As soon as possible the teacher dismisses the disciple who becomes an independent man of wisdom, capable of continuing his self-work on his own.

The Sufi knows that by conventional conditioned

*That Sufis could so readily continue to transmit the spiritual truth and the techniques of altering the states of consciousness in the terms which were and are pleasing to so many superseding and seemingly opposed religious creeds and cultures till today, indicates that Sufism expresses the real spirituality which all the diverse religions of the world aim at one way or the other.*

thinking, he will never come near to real spiritual experience. He knows that his master is developing in him a new personality, a new way of seeing the world. He also knows that it is his own budding faculty of intuition, which is going to guide him when his master puts him to work on his own.

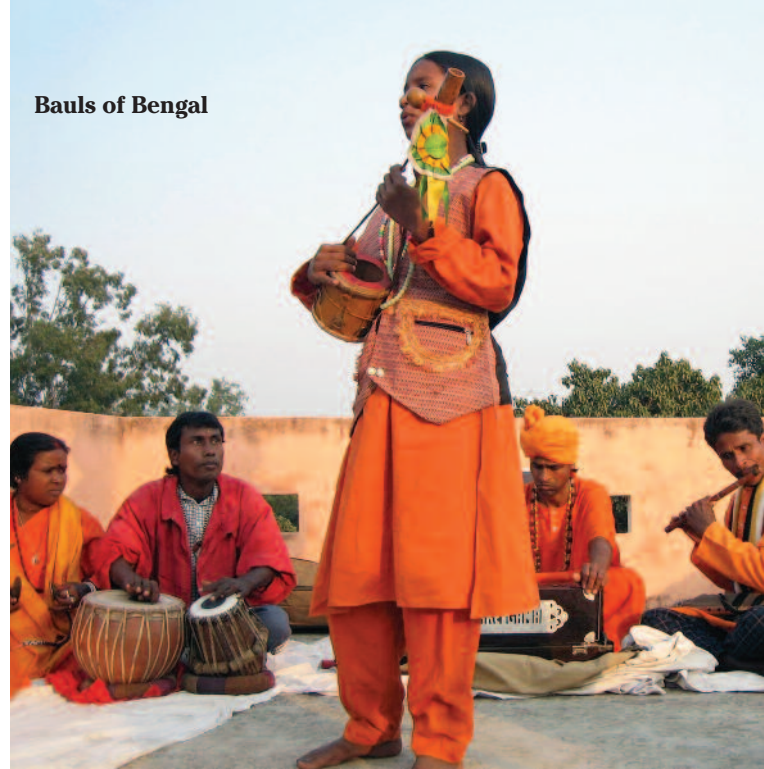
Intuition is perhaps the most important factor in differentiating between a Sufi and a normal man or woman. All men and women possess intuition, but few develop it consciously through meditation. Sufism enables one to develop his intuition not to project or to make him appear as a 'perfected person' in the world, but to enable him to become a vessel for greater perception and embrace life in all its fullness.

When a Sufi uses his intuition, he can rarely give a plausible explanation for it at the time and his actions are seldom understood by others. An example of this forms the basis of one of the myriad stories of the legendary Sufi character Mulla Nasruddin. Some street urchins once resolved to take the Mulla's slippers. As he came along the road, they said pointing to a huge tree: "Master, nobody can climb this tree." Mulla replied: "Is that so? I will climb and show you how. Then you can all do it."

He was about to leave his slippers on the ground when some inner sense warned him. Whereupon he tucked his slippers into his belt and began to climb. The boys were not pleased. "What are you taking your slippers up there for?" one of them shouted. Pat came the quizzical reply from Mulla: "Since nobody has ever climbed this tree, how do I know that there is not a road up above there?"

Once established, the voice of intuition roars like thunder, but in its early stages, it is slender and

Bauls of Bengal



tender, and easily misplaced. Therefore Sufi cultivates and nurtures intuition by following a system of meditation that allows him to eventually throw aside all conventionality and respond to what his 'heart' tells.

Like Indians, Sufis are proverbial story tellers; often in the form of tales about the attitude that the seekers have to shape life in his consciousness. These tales can be interpreted from many angles and levels of understanding. While one man will find a tale perplexing, another will grasp different layers of meaning and laugh uproariously, while a third will simply smile, inwardly comprehending with clarity the full import and the truth embodied in the tale.

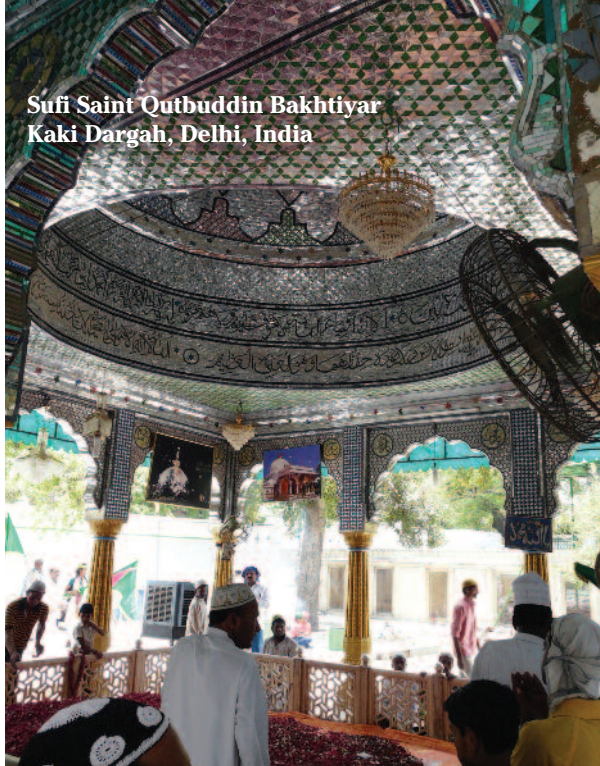
It is believed that these tales have been formulated and put into circulation by highly realised masters over the ages as a means of providing spiritual insight to seekers, firstly to their students, and secondly by the word of mouth to the innumerable ears upon which they may subsequently fall.

In Sufi tales, the main character invariably is Mulla Nasruddin, who is commonly found in the role of a fool, for the fool is secretly the wise man at play. Sufi legend has it that many of the stories are inculcated up to seven different levels of meaning, all of which will be simultaneously clear to the enlightened listener.

The following two stories serve as illustrative examples.

Once Mulla Nasruddin was living in a border settlement village and his business was providing a fine life style for himself and his family. Every morning Mulla used to take a train of donkeys laden with goods across the border, dispose of the goods

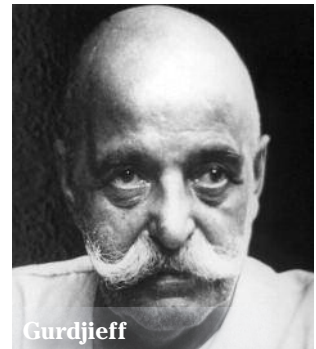




Sufi Saint Outbuddin Bakhtiyar  
Kaki Dargah, Delhi, India



Sheikh Abdul



Gurdjieff

in the neighbouring country and return at night fall.

However, Mulla's affluence seemed to surpass the normal dimension of his trade, and the neighbours and the customs officials came to suspect that the Mulla was a smuggler.

Determined to arrest his illegal activities, Nasruddin, his donkeys and the bails of straw were searched from top to toe each time. Each time the custom folk could not find anything. Next week, Nasruddin would return without his donkeys or bails of straw. Years went by and Nasruddin prospered in his smuggling profession and then he retired.

Many years later, the custom person too had retired. As it happened one day, the two former adversaries met in a country far from home. The two hugged each other like old buddies and started talking. After a while, the custom person asked the question which had been bugging him over the years, "Mullah, please let me know what were you smuggling all those years ago?" Nasruddin thought for a few seconds and finally revealed his open secret, "Donkeys."

One night Mulla Nasruddin and his wife woke up to hear two men fighting outside their window. She sent the Mulla to find out what the trouble was.

He wrapped his blanket around his shoulders and went outside. As soon as he approached the men, one of them snatched his blanket and they both ran away.

"What was all the fighting about?" his wife asked as Mulla Nasruddin entered the bedroom. "I think they must have been fighting about blanket, because when they got it they stopped fighting and ran

away," replied Nasruddin. Included in the Sufi tradition are amazing dance and moving meditations and various sitting meditational postures and techniques, both for individual and groups, utilising powerful mantras and nada techniques, yet these are only part of their most fundamental practice, their very life.

The Sufi as a man or woman of inner perception cannot learn meditation by study or by talk. Something it has to come from within, and it is the guru or the master, who awakens that something, so that the practice will bear fruit.

Nearly all Sufi meditational techniques involve mantras, zikr or dhikr. Sometimes zikr is utilised with dance or music (Sama), or in introspection in techniques like japa or ajapa japa where a mala (tarbiḥ) is used.

Sufis, in their wandering, might never sit formally for meditation, but as they move and dance, some kind of mantra will be going on silently in their mind, gradually permeating their entire being. Its use varies with the master and disciple involved, but its power always remains.

**M.S. Rao**

**Source: Bhavan's Journal, February 15, 2013**



# *Epics—India's Pride and Culture*

## **Mahabharata**

"Through the characters, Draupadi and Yudhishtira, Nala and Damayanti and Savitri and Satyavan, it emphasises the ancient tradition that the goal of perfection is through the discipline of suffering." The Mahabharata describes a society distracted by deceit and intrigue and though the story is reeking with war and the spirit of war, the author clearly declares himself against the politics of power and looks upon the state not as an organisation of force but as partnership in Dharma. The modern apostles of the doctrine that the State is at an end in itself with no higher duty than to maintain itself is stampeded by the transient moods and agitations of the time but approves of the principle that righteousness exalteth a nation".

## **Breaches of Dharma**

The battle of Kurukshetra was fought specifically with a view to eradicate Adharma and firmly establish Dharma. The presence and participation of Lord Krishna in the war was significant since He is the Avatar of Lord Vishnu and the entire purpose of the Krishna Avatar was to establish Dharma and so he was on the side of the Dharmic Pandavas. Bhishma Pitamaha and Drona were poised against their disciple Arjuna who was first reluctant to enter the battle against his cousins and acharyas and

other relatives. This led to the sermon by Lord Krishna, the Bhagavad Gita. The war lasted for 18 days. To quote Rajagopalachari, "the art of war was highly developed and in the Mahabharata, of standardised phalanxes and of various tactical movements. There was an accepted code of honourable warfare, deviations from which met with reproof among Kshatriyas. The age is marked by many breaches of these conventions in the Kurukshetra battle, on account of the bitterness of conflict, frustration and bereavements. Some of the most impressive passages in the epic, centre round these breaches of Dharma".

Incidents relating to the breaches of the war rules are as under. The quotes are from 'Mahabharata' by Rajagopalachari.

1. When Yudhishtira was invited for the game of dice, his first reaction was that 'gambling is bad' and against Dharma. Eventually he decided to play and, lost. One by one he pledged the four brothers and eventually Draupadi. She said that "since he is no longer a free man how could he stake me at all". This adharmic act of Yudhishtira may be considered the precursor for the war.
2. In the combat between Arjuna and Bhishma, when Lord Krishna felt that Arjuna was losing

## **Arjuna's Penance**





ground, he “jumped down in a rage from the chariot and taking up his discus advanced towards the grandsire”. Krishna had given a pledge that He would not take active part in the war and would not use weapons in this battle. Arjuna reminded Him of this pledge. Having given a pledge it was not dharmic on the part of Krishna to have acted the way He did.

3. In the fight between Arjuna and Bhagadatta, when the latter hurled at Arjuna an arrow with Vaishnava mantra which would have surely killed Arjuna, “Krishna came in between and presented Himself as a target for the missile. It settled on His chest as a shining necklace”. Arjuna protested and said “Janardhana, how is it You have offered Yourself as a target for the enemy’s missile? You said you would be the Charioteer.” This is active participation in the battle, breaking the pledge.
4. Arjuna took a vow to slay Jayadratha before night fall on the day. When darkness came in and Jayadratha felt safe as he thought that the time limit of Arjuna was over, Krishna played a trick. He said to Arjuna “Dhananjaya, Sindhuraja is looking at the horizon. I have caused this darkness. The sun is still up and has not set. Do your work. Jayadratha is off his guard”. Thus was Jayadratha slain by the flagrant violation of the pledge given by Krishna.
5. When Arjuna and Karna were locked in battle, Karna’s chariot got stuck in the mud and he was trying to raise the chariot out of the mud, Krishna goaded Arjuna to slay Karna when he was unarmed. “According to the code of honour and laws of war prevailing then, it was wholly wrong. Who could bear the responsibility for breaches of Dharma except the Lord Himself? The lesson is that it is vanity to hope, through physical violence and war, to put down wrong. The battle for right conducted through physical forces leads to numerous wrongs and in the net result, adharma increases”. It is all the more sad when Karna has specifically said to Arjuna “Wait a minute; my chariot has sunk in the ground. Great warrior you are, and knowing Dharma as you do, you would certainly not take undue advantage of this accident”.
6. When Abhimanyu came to the battle scene, and six great warriors closed on him, Drona advised Karna “Aim at the reins of his horses and cut them all. Disable him, attack him from behind”. Again a breach of Dharma.
7. The killing of the sons of Draupadi and others when they were asleep was also an adharnic act.
8. Bhima’s hitting Duryodhana below the belt at the

thighs and stamping on his head and dancing is against laws of warfare. Duryodhana said to Krishna, “by base tricks you contrived the death of warriors, who fought bravely according to the laws of war. You could not have dreamt of victory in fair fight with Karna or Bhishma or Drona. Have You not a spark of shame left”. 9. The manner of slaying of Bhurisvaras by Arjuna made him exclaim “Son of Kunti, I had not expected this of you; it befits not a warrior to shoot from behind in this manner. I am engaged in combat with someone else and you have attacked me without notice”.

9. When Dronacharya stepped into the battle, Krishna felt disturbed as none could defeat him according to the strict rules of the war. Krishna felt there was no hope unless Dharma was temporarily discarded. Since Drona was very fond of his son Ashwatthama, if he was informed that Ashwatthama was dead he would lose interest in fighting. Bhima killed the elephant Ashwatthama and Yudhishtira was given the task of announcing this to reach the ears of Drona. When it was announced that Ashwatthama was dead (meaning the elephant) Drona asked Yudhishtira since he would not utter an untruth even for the kingship of the three worlds. Yudhishtira said, “Yes, it is true that Ashwattahama has been killed” loudly and added in a low voice”, Ashwatthama, the elephant, which did not reach the ears of Drona in the din and noise. Thus a great sin was committed. “When the words of untruth came out of the mouth of Yudhishtira, the wheels of the chariot, which until then always stood and moved four inches above the ground and never touched it, at once came down and touched the earth”. Yudhishtira bore the burden of the sin, of breach of Dharma.

Duryodhana on his deathbed points to Krishna and says, “I saw you instigate Bhima to aim his blow at my thighs: Do you think I did not see you as though casually talking to Arjuna, pointing to your thigh, but really indicating to Bhima that he should strike me on the thighs, disregarding the laws of single combat? Till then it had been equal battle. You have neither pity nor shame. Did You not contrive the death of the grandsire Bhishma through stratagem? You advised Sikhandi to be placed in front when attacking Bhishma, knowing that the grandsire would scorn to fight a woman, and would let himself be mortally wounded without resistance. You brought about the end of Dronacharya through making Dharmaputra utter a falsehood. Did you not look on, without protest, and rejoice, when that wretch Dhrishtadyumna attacked and killed the Acharya who had stopped fighting, throwing away his weapons and settled down in yoga posture for meditation on the supreme? Was it not You who wickedly contrived to make Karna hurl the fatal





spear at Ghatotkacha instead of reserving it for Arjuna as he had all along resolved to do? Surely it was you who instigated Satyaki to butcher Bhurisvaras when his right arm had been totally cut off and he stopped fighting and spread his arrows for a seat for holy meditation. It was You who brought about the death of Karna by inducing Arjuna to attack him in a cowardly manner when he was engaged in lifting his chariot which had sunk and stuck in the mud in the field of battle. By sorcery you made it appear as if the sun had set, and made Jayadratha, the Sindhu king, believe that the day was over and he was out of danger and thus he was slain when he was off his guard.” Thus did Duryodhana pour out his denunciation against Krishna.

## Main Characters

### (a) Draupadi

By a quirk of fate, Draupadi, the daughter of the King of the Panchalas, King Drupada; famed far and wide for her beauty and accomplishments, became the common wife of all the five Pandava brothers Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva. The story goes that at the Svayamvara, (choosing of her husband, by a prince) of Draupadi, Arjuna won the contest and Draupadi threw the beautiful

garland of flowers over his head. When the five brothers returned to the cottage with Draupadi, they shouted jocularly to the Mother Kunti, “Mother, we have brought home a most wonderful alms today”. Without looking at them the mother replied “Enjoy it in common, all of you, my children”. Seeing the princess, the mother exclaimed “What have I said, it is a girl”. But what could be done. The mother’s word was spoken once for all. It must not be disregarded. It must be fulfilled. She could not be made to utter an untruth, as she had never done so. Thus, Draupadi became the common wife of all the five brothers.

As an ideal chaste woman, Draupadi was able to retain the love of all the five brothers differing so widely in temperament. Her ideal womanhood, like Sita in the Ramayana, is the admiration of womenfolk even to this day. “Even today, thousands of rustics all over India and especially in the South, take her name at the Draupadi Amman festival and do the fire walking non-chalantly, to the amazement of saint and sinner alike”.

That Draupadi is categorised as an ‘ideal of womanhood’ is clear from the sloka on ‘Pancha Kanyas’ wherein she has been grouped along with the other four—Sita, Tara, Mandodari and Ahalya.





The intelligence and cleverness of Draupadi is seen when she flouted the legal implication at the court of Dhritrashtra by proving that Yudhishthira, after becoming a slave to Duryodhana by losing the game of dice could not own any rights to stake her.

What is Stree Dharma, is explained in her statement to Satyawatama 'to tell her by what means she was able to keep her husbands pleased and submissive to her'. Salient points are given;

'Keeping aside vanity, and controlling desire and wrath, always serve with devotion, the sons of Pandu. Restraining jealousy, with deep devotion of heart, without a sense of degradation at the services I perform, I wait upon my husbands. Ever fearing to utter what is evil or false, or to look or sit or walk with impropriety, or cast glances indicative of the feelings of the heart, do I serve the sons of Panchala—those mighty warriors blazing like the Sun or Fire, and handsome as the Moon, those heroes endued with fierce energy and prowess, and capable of slaying their foes by a glance of the eye. Celestial, or man, or Gandharva, young or decked with ornaments, wealthy or comely as a person, none else my heart liketh".

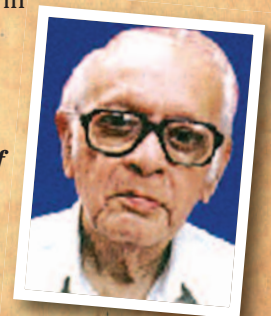
"Having with my whole heart recourse to humility and approved rules, I serve my truthful lords ever

observant of virtue, regarding them as poisonous snakes capable of being excited at a trifle. I think that to be an eternal virtue for women, which is based upon a regard for the husband. The husband is the wife's God, and He is her refuge. Indeed, there is no other refuge for her. How can then, the wife do the least injury to her lord? I never, in sleeping or eating or adorning my person, act against the wishes of my lord, and always guided by my husbands, I never speak ill of my mother-in-law".

"My husbands have become obedient to me in consequence of my diligence, my alacrity, and the humility with which I serve my superiors! Personally do I wait every day with the revered and truthful Kunti—the mother of heroes. Never do I show any preference for myself over her in matters of food and attire, and never do I reprove in words that princess equal unto the earth in forgiveness..."

*To be continued...*

**Source: Cultural Heritage of India by Dr. J. Thuljaram Rao, Impress, Coimbatore, India**





# Guru Rabindranath Tagore

*Clouds come floating into my life, no longer to carry rain or usher storm, but to add color to my sunset sky.*  
—Rabindranath Tagore

Rabindranath Tagore was an icon of Indian culture. He was a poet, philosopher, musician, writer, and educationist. Rabindranath Tagore became the first Asian to become Nobel laureate when he won Nobel Prize for his collection of poems, Gitanjali, in 1913. He was popularly called as Gurudev and his songs were popularly known as Rabindrasangeet. Two songs from his Rabindrasangit canon are now the national anthems of India and Bangladesh: the Jana Gana Mana and the Amar Shonar Bangla.

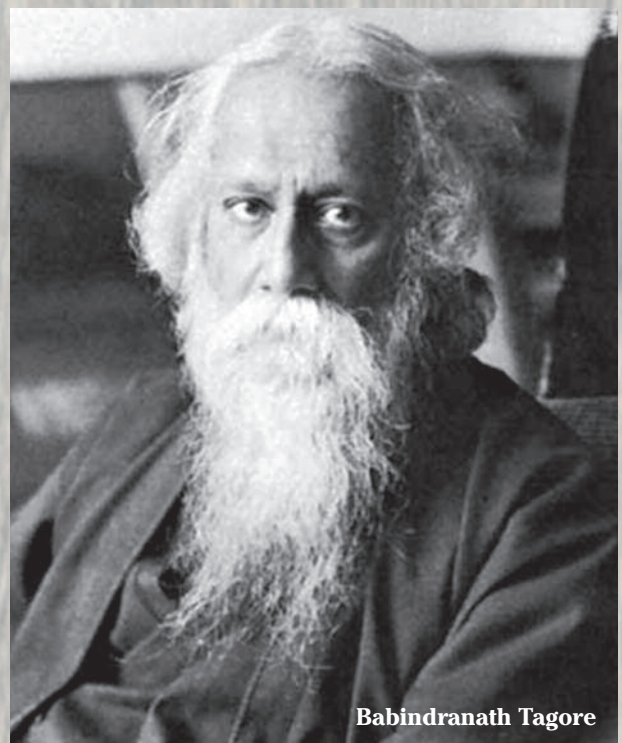
## Early Life

*Every child comes with the message that God is not yet discouraged of man.*

Rabindranath Tagore was born on May 7, 1861 in a wealthy Brahmin family in Calcutta. He was the ninth son of Debendranath and Sarada Devi. His grandfather Dwarkanath Tagore was a rich landlord and social reformer. Rabindra Nath Tagore had his initial education in Oriental Seminary School. But he did not like the conventional education and started studying at home under several teachers. After undergoing his upanayan (coming-of-age) rite at the age of eleven, Tagore and his father left Calcutta in 1873 to tour India for several months, visiting his father's Santiniketan estate and Amritsar before reaching the Himalayan hill station of Dalhousie. There, Tagore read biographies, studied history, astronomy, modern science, and Sanskrit, and examined the classical poetry of Kalidasa.

## The Multifaceted Personality

*The highest education is that which does not merely give us information but makes our life in harmony with all existence.*



Babindranath Tagore

In 1874, Tagore's poem Abhilaash (Desire) was published anonymously in a magazine called Tattobodhini. Tagore's mother Sarada Devi expired in 1875. Rabindranath's first book of poems, Kabi Kahini (tale of a poet) was published in 1878. In the same year Tagore sailed to England with his elder brother Satyandranath to study law but he returned to India in 1880 and started his career as poet and writer. In 1883, Rabindranath Tagore married Mrinalini Devi Raichaudhuri, with whom he had two sons and three daughters.

In 1884, Tagore wrote a collection of poems Kori-o-Kamal (Sharp and Flats). He also wrote dramas, Raja-o-Rani (King and Queen) and Visarjan (Sacrifice). In 1890, Rabindranath Tagore moved to Shilaidaha (now in Bangladesh) to look after the



family estate. Between 1893 and 1900 Tagore wrote seven volumes of poetry, which included *Sonar Tari* (The Golden Boat) and *Khanika*.

As a writer, Tagore primarily worked in Bengali, but after his success with *Gitanjali*, he translated many of his other works into English. He wrote over one thousand poems; eight volumes of short stories; almost two dozen plays and play-lets; eight novels; and many books and essays on philosophy, religion, education and social topics. Aside from words and drama, his other great love was music, Bengali style. He composed more than two thousand songs, both the music and lyrics.

In 1901, Rabindranath Tagore became the editor of the magazine *Bangadarshan*. He established Bolpur Bramhacharyaashram at Shantiniketan, a school based on the pattern of old Indian Ashrama. In 1902, his wife Mrinalini died. Tagore composed *Smaran* (In Memoriam), a collection of poems, dedicated to his wife.

### **The Inspiring Man**

Tagore's multi-cultural educational efforts were an inspiration to many, including his friend, Count Hermann Keyserling of Estonia. Count Keyserling founded his own school in 1920 patterned upon Tagore's school, and the ancient universities which existed in Northern India under Buddhist rule over 2,000 years ago under the name School of Wisdom. Rabindranath Tagore led the opening program of the School of Wisdom in 1920, and participated in several of its programs thereafter.

### **Bengal Partition**

In 1905, Lord Curzon decided to divide Bengal into two parts. Rabindranath Tagore strongly protested against this decision. Tagore wrote a number of national songs and attended protest meetings. He introduced the *Rakhibandhan* ceremony, symbolizing the underlying unity of undivided Bengal.

### **Gitanjali**

In 1909, Rabindranath Tagore started writing *Gitanjali*. In 1912, Tagore went to Europe for the second time. On the journey to London he translated some of his poems/songs from *Gitanjali*

to English. He met William Rothenstein, a noted British painter, in London. Rothenstein was impressed by the poems, made copies and gave to Yeats and other English poets. Yeats was enthralled. He later wrote the introduction to *Gitanjali* when it was published in September 1912 in a limited edition by the India Society in London. Rabindranath Tagore was awarded Nobel Prize for Literature in 1913 for *Gitanjali*. In 1915 he was knighted by the British King George V.

### **Jallianwala Bagh**

In 1919, following the Jallianwala Bagh massacre, Tagore renounced his knighthood. He was a supporter of Gandhiji but he stayed out of politics. He was opposed to nationalism and militarism as a matter of principle, and instead promoted spiritual values and the creation of a new world culture founded in multi-culturalism, diversity and tolerance.

### **Viswabharati University**

In 1921, Rabindranath Tagore established Viswabharati University. He gave all his money from Nobel Prize and royalty money from his books to this University. Tagore was not only a creative genius, he was quite knowledgeable of Western culture, especially Western poetry and science too. Tagore had a good grasp of modern, post-Newtonian Physics, and was well able to hold his own in a debate with Einstein in 1930 on the newly emerging principles of quantum mechanics and chaos. His meetings and tape recorded conversations with his contemporaries such as Albert Einstein and H.G. Wells, epitomize his brilliance.

### **Final Days**

*Death is not extinguishing the light; it is only putting out the lamp because the dawn has come.*

In 1940 Oxford University arranged a special ceremony in Santiniketan and awarded Rabindranath Tagore with Doctorate of Literature. Gurudev Rabindranath Tagore passed away on August 7, 1941 in his ancestral home in Calcutta.

**Source:** [www.iloveindia.com](http://www.iloveindia.com),  
[www.schoolofwisdom.com](http://www.schoolofwisdom.com)



# *The Resurrection of Congress*

*New Delhi:* The overwhelming victory of the Indian National Congress in elections in the important southern state of Karnataka in early May has shaken up the country's political scene. India's troubled ruling party had appeared headed downhill in the build-up to the next general elections, which must be held by May 2014. Now, following its huge win in Karnataka, all bets are off.

Karnataka (whose capital, Bangalore, is a symbol of India's thriving software and business-process-outsourcing industries) had been ruled for the previous five years by the Bharatiya Janata Party, the country's main opposition party, which governed India from 1998 to 2004. The BJP's victory in the state in 2008 was hailed as a milestone in its effort to position itself as a natural party of government. Support for the BJP in Karnataka, with its affluent, well-educated voters and its significant Christian and Muslim minority populations, was widely depicted as evidence that the party—usually identified with Hindu chauvinism and an electoral base concentrated in Hindi-speaking northern states—could broaden its appeal beyond its traditional constituencies.

As the Congress-led national government (of which I am a member) reeled under a series of political and financial scandals, the BJP increasingly sought to position itself as the obvious national alternative. India's hyperactive media began to celebrate the ambitions of the BJP's most visible leader, Narendra Modi, Chief Minister of the western state of Gujarat, who has assiduously presented himself as an avatar of effective government, in contrast to the controversy-ridden establishment in New Delhi. The

BJP, however, proceeded to paralyze Parliament with unruly calls for the government to resign.

And yet, amid this turmoil—indeed, in a week in which two government ministers resigned in the face of allegations of corruption and impropriety—Karnataka's voters gave Congress 121 of the state assembly's 224 seats and reduced the BJP's total to just 40. The BJP's record in government—flagrant financial malfeasance, a procession of Chief Ministers, charges of nepotism and crony capitalism, real-estate and mining scandals, policy paralysis, and a free rein to Hindu-chauvinist groups (who attacked pubs, assaulted girls for “indecent,” and disrupted Valentine's Day)—elicited a decisive rebuke from the electorate.

Instead of turning to the state's two regional parties—one headed by a former prime minister of India, the other by a former chief minister—Karnataka's voters sought refuge in the tested Congress, enabling it to secure a firm majority in the state assembly. Modi came and campaigned for the BJP, but the party lost seats in every location at which he appeared—a huge setback in a state that it had hoped to use as a platform for its national ambitions.

The BJP will not be viable in national politics unless and until it moves away from the limited platform of Hindu chauvinism and shows itself to be more capable than Congress of governing India's vast diversity. Its performance in Karnataka for the past five years has given the lie to claims that it has begun this necessary shift. Given widespread revulsion at the BJP's record of corruption and



pandering to extremism, it is highly unlikely that the party will be able to retain its current 19 MPs from Karnataka in next year's general election. Congress, by contrast, will be eyeing the state's 28 parliamentary seats confidently.

The Karnataka state election marks a decisive step forward in the Indian electorate's journey from the politics of identity to the politics of performance. For too long, politics had become a vehicle for the aspirations of various groups that felt marginalized by the cosmopolitan secular consensus developed in India under its first prime minister, Jawaharlal Nehru. They have asserted themselves in recent years by using the power of the ballot box to claim power on the basis of caste, religion, ethnicity, and other sectarian appeals.

Voters initially proved susceptible to such appeals: "Isn't it time people like us came to power?" is a question that resonates with those who see themselves as excluded. But, in state after state, "identity" voters were soon asking what "people like us" were doing with the power they won. They began to demand improvement in roads, sanitation, electricity, public security, and other necessities of rural and urban development—in short, they demanded better governance.

The Karnataka elections even gave rise to a new phenomenon with the creation of the Bangalore Political Action Committee, led by Kiran Mazumdar-Shaw, the chairman of the Bangalore-based biotechnology company Biocon. The BPAC led a non-partisan better-governance campaign to mobilize the city's young voters, who have often

not bothered to vote in state and national elections, registering more than 600,000 new voters and supporting over a dozen candidates from four parties, several of whom won. The message: good governance yields votes, and is thus good reason for politicians to focus on infrastructure and development.

Those who in recent years assumed that they could sweep into power by disrupting Parliament and agitating against the government should take heed. Congress has no grounds for complacency, but it knows that if it delivers, the voters will remember. That could make for a far more constructive election campaign in 2014.

***Shashi Tharoor, a Minister of State for Human Resource Development and a former UN Under-Secretary General, is the Author of a dozen books, including India from Midnight to the Millennium and Nehru: the Invention of India and his most recent, Pax Indica: India and the World of the 21st Century.***



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# Veer Savarkar



Veer Savarkar occupies a unique place in the history of Indian freedom struggle. Veer Savarkar was also a great orator, prolific writer, historian, poet, philosopher and social worker. He was an extraordinary Hindu scholar. He coined Indian words for telephone, photography, the parliament, among others.

## Early Life

Vinayak Damodar Savarkar was born on May 28, 1883 into a family of jagirdars (landlords) in the village of Bhagpur near Nasik. Vinayak was one of four children others being, Ganesh (Babarao), Mainabai and Narayan, born to Damodarant Savarkar and Radhabai. Being descendents of a line of Sanskrit scholars, the Savarkars inculcated the love of learning into their children. Vinayak and Babarao were sent to the Shivaji School in Nasik. When Vinayak was nine years old, his mother died of cholera. Damodarant himself looked after his children thereafter. He organized a gang of kids,

Vanarsena when he was just eleven.

## Mitra Mela

Vinayak's father died of plague in 1899. The burden of the family fell on Babarao's shoulders. Vinayak's patriotic spirit found an outlet through an organization called the Mitra Mela that he formed. Vinayak inducted young patriotic men like himself into the Mela. He encouraged the members of the Mela to strive for "absolute political independence for India" by whatever means necessary. In the event of an armed revolt the young crusaders toughened themselves through physical training. The Mitra Mela served the city of Nasik in many ways, especially during the plague when the group carried victims for cremation.

In March 1901, Vinayak was married to Yamunabai, daughter of Ramchandra Triambak Chiplunkar, who agreed to help with Vinayak's university education. After his matriculation examination, Vinayak enrolled in the Fergusson College in Poona in 1902.

## The Revolutionary

In Pune, Savarkar founded the "Abhinav Bharat Society". He was also involved in the Swadeshi movement and later joined Tilak's Swaraj Party. His instigating patriotic speeches and activities incensed the British Government. As a result the British Government withdrew his BA Degree.

In June 1906, Veer Savarkar, left for London to become Barrister. However, once in London, he united and inflamed the Indian students in England against British rule in India. He founded the Free India Society. The Society celebrated important dates on the Indian calendar including festivals, freedom movement landmarks, and was dedicated to furthering discussion about Indian freedom. He believed and advocated the use of arms to free India from the British and created a network of Indians in England, equipped with weapons.

In 1908, brought out an authentic informative researched work on The Great Indian Revolt, which the British termed as "Sepoy Mutiny" of 1857. The book was called "The Indian War of Independence 1857". The British government immediately enforced a ban on the publication in both Britain and India. Later, it was published by Madame Bhikaiji Cama in



*“Savarkar was charged with serious offences of illegal transportation of weapons, provocative speeches and sedition and was sentenced to 50 years’ of jail and deported to the Kalapani (Blackwaters) at Andaman cellular jail”*

Holland, and was smuggled into India to reach revolutionaries working across the country against British rule.

In 1909, Madanlal Dhingra, a keen follower of Savarkar shot Sir Wyllie after a failed assassination attempt on the then Viceroy, Lord Curzon. Savarkar conspicuously did not condemn the act. When the then British Collector of Nasik, A.M.T. Jackson was shot by a youth, Veer Savarkar finally fell under the net of the British authorities. He was implicated in the murder citing his connections with India House. Savarkar was arrested in London on March 13, 1910 and sent to India.

### **Kalapani**

After a formal trial, Savarkar was charged with serious offences of illegal transportation of weapons, provocative speeches and sedition and was sentenced to 50 years’ of jail and deported to the Kalapani (Blackwaters) at Andaman cellular jail.

Savarkar arrived at the Andamans prison on July 4, 1911. Life for the prisoners was very harsh. Savarkar’s day began at 5 a.m. chopping trees with a heavy wooden mallet and then he would be yoked to the oil mill. If prisoners talked or broke queue at mealtime, their once a year letter writing privilege was revoked. Savarkar withdrew within himself, quietly and mechanically doing the tasks presented to him. He was successful in getting permission to start a jail library. With great effort and patience he taught the illiterate convicts to read and write.

In 1920, Vithalbhai Patel demanded the release of

the Savarkar brothers in the Central Legislative Assembly. Tilak and Gandhiji also appealed for Savarkars freedom. On May 2, 1921, the Savarkar brothers were brought back to India on the S.S. Maharaja.

Savarkar remained imprisoned in Ratnagiri Jail and then in Yeravada Jail until January 6, 1924 when he was freed under the condition that he would not leave Ratnagiri district and abstain from political activity for the next five years. While in Ratnagiri Jail, Savarkar wrote “Hindutva” which was smuggled out and published under the pen-name “Maharatta.” On his release, Savarkar founded the Ratnagiri Hindu Sabha on January 23, 1924 which aimed to preserve India’s ancient culture and work for social welfare.

### **Social Service**

Through the Sabha, Savarkar worked hard to protect minority rights. During the celebration of Hindu festivals, Savarkar visited Muslim and Christian homes to promote goodwill. He encouraged intercaste marriage and assisted Dr. Ambedkar in the liberation of the untouchables. He appealed for a wider use of Hindi as the mother tongue and suggested reforms to the Devanagiri script to facilitate printing. While in Ratnagiri he wrote the “Hindu Padpadashashi” and “My Transportation for Life” and a collection of poems, plays and novels.

He toured the nation widely and delivered the simple message that followers of Vedism, Jainism, Buddhism and Sikhism were all Hindus. At declaration of war by Britain on Germany and the arbitrary inclusion of India in the war, Savarkar said that Britain’s claim of safeguarding human freedom was simply meaningless.

### **Final Days**

As Savarkar aged, he saw his grim prophecies coming true. China invaded India in 1962 and Pakistan attacked India in 1965. When the Indian Army entered Lahore, Savarkar rejoiced saying that the “best way to win a war was to carry it into the enemy’s land. “Veer” Savarkar died on February 27, 1966.

**Source:** [www.iloveindia.com](http://www.iloveindia.com),  
[www.swamisamarth.com](http://www.swamisamarth.com)





## *A Chinese Pivot?*

New Delhi: Is China, under its new president, Xi Jinping, undertaking its own diplomatic pivot, parallel to the United States' "pivot to Asia"? Xi's first significant international initiatives—making Russia his first official visit abroad, followed immediately by his attendance at the BRICS summit in South Africa—suggest that China may be seeking to place its relations with the world's most powerful emerging countries on a par with its US diplomacy. Indeed, this possibility is supported by Xi's recent statement about relations with India, which he termed "one of the most important bilateral relationships" for China.

Xi's early focus on Sino-Indian relations is unusual for a Chinese leader. He enunciated a five-point platform, rather like Jawaharlal Nehru's "five principles of peaceful coexistence," implemented in the two countries' Panchsheel Treaty of 1954.

According to Xi's platform, pending a final settlement of territorial issues, the two countries should cooperate to maintain peace and tranquility and prevent border disputes from affecting the overall relationship. China and India should maintain close strategic communications in order to keep bilateral relations on the "right track."

Moreover, the two countries should harness each other's comparative strengths and expand mutually beneficial cooperation in infrastructure, investment, and other areas; strengthen cultural ties to advance an expanding friendship; and enhance their cooperation in multilateral forums to safeguard the legitimate rights and interests of developing countries in tackling global challenges.

Finally, they should accommodate each other's core concerns.

While Xi has been preoccupied with his country's domestic challenges since becoming Chinese Communist Party (CCP) General-Secretary last November, and now as president since March, relations with India can have a direct impact on internal conditions. For example, China's desire to prevent drug trafficking in its southern province of Yunnan means that its police and security forces are taking a keen interest in what happens in Myanmar, a country that is also of special interest to India.

Then, of course, there is Tibet, perhaps China's greatest domestic security concern, and also a perennial source of tension with India, owing to territorial disputes. China's recent anger over a visit by the Dalai Lama to the Tawang monastery in Arunachal Pradesh, Indian territory claimed by China, suggests just how potent this issue remains. Hu Shisheng, a leading South Asia strategic analyst at the China Institutes for Contemporary International Relations, has suggested that such visits do not mean that "India-China relations are [in a state of] disturbance," though the potential for trouble remains high.

Under Xi, however, China seems to be accentuating the positive. The CCP's official newspaper, the People's Daily, recently identified the "two areas of interest with India" that matter most. With the border issue "effectively controlled," there should be greater focus on "trade and multilateral issues," where success could bring about a "new" and





welcome “chapter” in bilateral ties.

So is “mistrust” between the two powers diminishing? The People’s Daily seems to consider bilateral relations as normal at this point. India appears to be equally hopeful. Indeed, a senior Indian official, speaking about tensions in the South China Sea, was recently quoted as saying: “You can’t assume that India-China maritime rivalry is inevitable.”

The “Indo-Pacific is one geopolitical area,” the official reportedly said, “but look at the situation in the Indian Ocean. The situation near China, whether in the East China Sea, near Japan, or in the West Pacific, is completely different. India, China, and the US—everyone needs sea links; everybody’s energy goes through it.”

A classified report from India’s defense ministry, however, emphasizes the “increasing number of Chinese submarines venturing into the Indian Ocean region, thus posing [risks] to India’s security interests.” The report indicated that at least “22 contacts were recorded with vessels suspected to be Chinese attack submarines patrolling outside Beijing’s territorial waters last year,” and warned that the “implicit focus” of China’s navy appears to be “to control highly sensitive sea lines of communication.”

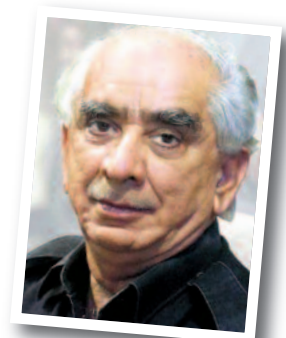
Xi’s efforts to cement ties with China’s other huge neighbor, Russia, should be seen as complementing his outreach to India. Here, Xi has been aided by Russian President Vladimir Putin’s evident disdain for the US and the West. China shares Russia’s

suspensions in this regard; indeed, Xi proclaimed that, in terms of geopolitics, Russia and China “speak a common language.”

There are, of course, perfectly legitimate reasons for close Sino-Russian relations. They are partners in the Shanghai Cooperation Organization. China is the world’s largest energy consumer, while Russia is the biggest energy provider. And bilateral trade is booming, worth \$88 billion per year.

Xi’s own regional pivot should be viewed as part of his grand vision of a “revitalization of the Chinese nation,” which essentially calls for China to resume the paramount leadership in Asia that it has exercised for much of its history. His ambitions are vast, yet he, and the Chinese people, appear determined to achieve them. That is far more than can be said of India’s rather woolly strategic meanderings.

***Jaswant Singh, a former Foreign Minister, Finance Minister, and Defense Minister of India, is a member of the opposition in India’s Parliament. He is the Author of Jinnah: India—Partition—Independence.***



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# Sucheta Kriplani

Sucheta Kriplani was a great freedom fighter of India. She was the first woman to be elected as the Chief Minister of a state in India. She was an important personality who made an immense contribution in fighting for the freedom of India.

## Early Life

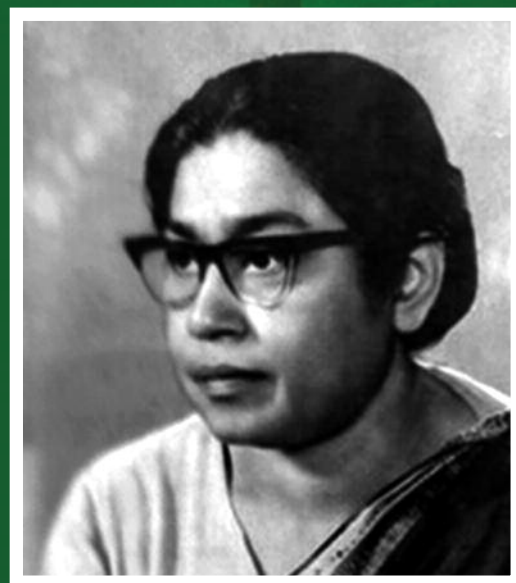
Sucheta Kriplani was born to a Bengali family in Ambala city on 25 June 1908 as Sucheta Mazumdar. Her father S.N. Majumdar was a nationalist of India. Her father's Nationalist attitude and the support of husband inspired her for doing so. Soon she was among the top women leaders of Indian National Congress. Sucheta took education from Indraprastha College and St. Stephen's College in Delhi. After completing her studies, she took the job of a Lecturer in Banaras Hindu University. In the year 1936, she tied her wedding knots with a socialist Acharya Kriplani and joined the Indian National Congress.

## Indian Freedom Movement

She came into the Indian historical scene during the Quit India Movement. Sucheta worked in close association with Mahatma Gandhi during the time of partition riots. She was one amongst the handful women who got elected to the Constituent Assembly. She became a part of the subcommittee that was handed over the task of laying down the charter for the constitution of India. On 15 August, 1947, i.e. The Independence Day, she sang the national song 'Vande Mataram' in the Independence Session of the Constituent Assembly.

## Mahatma Gandhi

Ideology of Mahatma Gandhi was in the direction of



her thought process and she was much impressed by the working of Mahatma Gandhi. In 1946, on Gandhiji's advice she was appointed Organizing Secretary of the Kasturba Gandhi National Memorial Trust. This led to her travelling all over India all along with Thakkar Bapa, who had been appointed Secretary of the Trust. It was also in the same year that Gandhiji sent Dada Kriplani to Noakhali, following the communal holocaust that had brought havoc there. She took part in the Quit India Movement along with Aruna Asaf Ali and Usha Mehta.

During communal violence Sucheta Kriplani went to Noakhali with Gandhiji and worked hard. Sucheta insisted on going along with him and even when Dada came back from there she stayed on and became a real mother to the victims of atrocities. It was in 1952 that Dada Kriplani had resigned as Congress President due to his differences with Jawaharlal Nehru, and set up the Krishak Mazdoor Praja Party before the first general election in 1952. In this election, Sucheta won a seat to the Lok Sabha from New Delhi as a K.M.P.P. candidate. Before that she had been a member of the Constituent Assembly. She had also been a delegate of India to the U.N.





### **The Organizer**

Sucheta Kriplani was a very good organizer and she helped Dada in organizing the various parties with which, he became involved after leaving Congress. When she joined the Congress after the split in the Congress in 1969, Dada Kriplani, did not do the same. Sucheta helped in organizing the party in Delhi and elsewhere. When the student movement started in 1974, she took an active interest in it. Since, they both were in different parties, they were very professional and Suchetaji did not go out to canvass votes for her husband, but she was there to see to his comfort and needs and to take care of his health.

### **The Parliamentarian**

She was a very good Parliamentarian and was very articulate in the Lok Sabha debates. Circumstances, however, pulled her away into the provincial politics of UP, where Congress was divided into two groups, one led by Kamalapati Tripathi and the other by C.B. Gupta. Their power struggle led to C.B. Gupta urging Sucheta to leave Delhi and assume the Chief Ministership of UP, since he had lost the election. As the Chief Minister she did a very good job. She showed herself to be a very efficient administrator and an able politician. God always test the courage and firmness of determined persons by posing a difficult situation before them.

Sucheta also had to face and tackle the ever first strike of State Employees. This strike lasted for 62 long days but Sucheta was firm on her decision of not hiking the pay of employees, finally the leaders of employees agreed for compromise. In the 1971 she decided to retire from the politics. She was intelligent, hard-working, well read and had a lot of studious habits. Moreover, she was an honest and sincere person. She is still remembered by old-timers as the best Chief Minister UP ever had, since her lifestyle was also very simple, very unlikely to a CM's position.

### **As Housewife**

After they retired from active politics, the Kripalanis built for themselves a house in Delhi. Sucheta in later years discharged her duties as a very able and careful housewife. In these days, she wrote three or four autobiographical articles for The Illustrated Weekly of India, which covered her early life. It was unfortunate that she did not complete her autobiography. Whatever earnings, these both had earned and saved, were put into the Lok Kalyan Samiti, set up for the service of the poor and needy in Delhi. The health services rendered by the Lok Kalyan Samiti, as also its other welfare activities, had been the best.

### **Final Days**

Though she was a very active person, always immersed in political and social activities, she was always careless about her own health. Sucheta had met with a serious accident in the Shimla Hills, where she sustained a spinal injury, but in time fully recovered from it. However, in 1972, she first showed signs of cardiac insufficiency. Two heart attacks came, from which she made complete recovery.

In 1974, Dada had bronchitis and a persistent cough, making him irritable. But Sucheta continued the duty of looking after his health day and night, with great devotion. When he was a little better, she engaged a night nurse for him but would nevertheless come to see him twice every night. If Dada rang for the servant she would come herself. However, she never told him that she had cardiac pain. But on 29 November 1974, Sucheta had a last heart attack. It was so severe that she had to be shifted to the All-India Institute of Medical Sciences. And on 1 December 1974 Sucheta Kriplani passed away.

**Source:** [www.iloveindia.com](http://www.iloveindia.com),  
[www.indianetzone.com](http://www.indianetzone.com), [www.amaltas.org](http://www.amaltas.org),  
[www.thesindhuworld.com](http://www.thesindhuworld.com)



# Why India Slowed

*New Delhi:* For a country as poor as India, growth should be what Americans call a “no-brainer.” It is largely a matter of providing public goods: decent governance, security of life and property, and basic infrastructure like roads, bridges, ports, and power plants, as well as access to education and basic health care. Unlike many equally poor countries, India already has a strong entrepreneurial class, a reasonably large and well-educated middle class, and a number of world-class corporations that can be enlisted in the effort to provide these public goods.

Why, then, has India’s GDP growth slowed so much, from nearly 10% year on year in 2010-11 to 5% today? Was annual growth of almost 8% in the decade from 2002 to 2012 an aberration?

I believe that it was not, and that two important factors have come into play in the last two years.

First, India probably was not fully prepared for its rapid growth in the years before the global financial crisis. For example, new factories and mines require land. But land is often held by small farmers or inhabited by tribal groups, who have neither clear and clean title nor the information and capability to deal on equal terms with a developer or corporate acquirer. Not surprisingly, farmers and tribal groups often felt exploited as savvy buyers purchased their land for a pittance and resold it for a fortune. And the compensation that poor farmers did receive did not go very far; having sold their primary means of earning income, they then faced a steep rise in the local cost of living, owing to development.

In short, strong growth tests economic institutions’ capacity to cope, and India’s were found lacking. Its land titling was fragmented, the laws governing land acquisition were archaic, and the process of rezoning land for industrial use was non-transparent.

India is a vibrant democracy, and, as the economic system failed the poor and the weak, the political system tried to compensate. Unlike in some other developing economies, where the rights of farmers or tribals have never stood in the way of development, in India politicians and NGOs took up

their cause. Land acquisition became progressively more difficult.

A similar story played out elsewhere. For example, the government’s inability to allocate resources such as mining rights or wireless spectrum in a transparent way led the courts to intervene and demand change. And, as the bureaucracy got hauled before the courts, it saw limited upside from taking decisions, despite the significant downside from not acting. As the bureaucracy retreated from helping businesses navigate India’s plethora of rules, the required permissions and clearances were no longer granted.

In sum, because India’s existing economic institutions could not cope with strong growth, its political checks and balances started kicking in to prevent further damage, and growth slowed.

The second reason for India’s slowdown stems from the global financial crisis. Many emerging markets that were growing strongly before the crisis responded by injecting substantial amounts of monetary and fiscal stimulus. For a while, as industrial countries recovered in 2010, this seemed like the right medicine. Emerging markets around the world enjoyed a spectacular recovery.

But, as industrial countries, beset by fiscal, sovereign-debt, and banking problems, slowed once again, the fix for emerging markets turned out to be only temporary. To offset the collapse in demand from industrial countries, they had stimulated domestic demand. But domestic demand did not call for the same goods, and the goods that were locally demanded were already in short supply before the crisis. The net result was overheating—asset-price booms and inflation across the emerging world.

In India, matters were aggravated by the investment slowdown that began as political opposition to unbridled development emerged. The resulting supply constraints exacerbated inflation. So, even as growth slowed, the central bank raised interest rates in order to rebalance demand and the available supply, causing the economy to slow further.



To revive growth in the short run, India must improve supply, which means shifting from consumption to investment. And it must do so by creating new, transparent institutions and processes, which would limit adverse political reaction. Over the medium term, it must take an axe to the thicket of unwieldy regulations that make businesses so dependent on an agile and cooperative bureaucracy.

One example of a new institution is the Cabinet Committee on Investment, which has been created to facilitate the completion of large projects. By bringing together the key ministers, the committee has coordinated and accelerated decision-making, and has already approved tens of billions of dollars in spending in its first few meetings.

In addition to more investment, India needs less consumption and higher savings. The government has taken a first step by tightening its own budget and spending less, especially on distortionary subsidies. Households also need stronger incentives to increase financial savings. New fixed-income instruments, such as inflation-indexed bonds, will help. So will lower inflation, which raises real returns on bank deposits. Lower government spending, together with tight monetary policy, are contributing to greater price stability.

If all goes well, India's economy should recover and return to its recent 8% average in the next couple of years. Enormous new projects are in the works to sustain this growth. For example, the planned Delhi-Mumbai Industrial Corridor, a project with Japanese collaboration entailing more than \$90 billion in investment, will link Delhi to Mumbai's ports, covering an overall length of 1,483 kilometers (921 miles) and passing through six states. The project includes nine large industrial zones, high-speed

freight lines, three ports, six airports, a six-lane expressway, and a 4,000-megawatt power plant.

We have already seen a significant boost to economic activity from India's construction of its highway system. The boost to jobs and growth from the Delhi-Mumbai Industrial Corridor, linking the country's political and financial capitals, could be significantly greater.

To the extent that democratic responses to institutional incapacity will contribute to stronger and more sustainable growth, India's economic clouds have a silver lining. But if India's politicians engage in point-scoring rather than institution-building, the current slowdown may portend stormy weather ahead.

***Raghuram Rajan, Professor of Finance at the University of Chicago Booth School of Business and the chief economic adviser in India's finance ministry, served as the International Monetary Fund's youngest-ever chief economist and was Chairman of India's Committee on Financial Sector Reforms. He is the author of *Fault Lines: How Hidden Fractures Still Threaten the World Economy*, the *Financial Times Business Book of the Year*.***



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# Bankim Chandra Chatterjee

## **Vande Mataram**

*Since we do not live off our parallel pursuits, we are under no compulsion to make compromises. And, though we are amateurs, we strive to maintain high standards of professionalism.*

-Bankim Chandra Chatterjee

Bankim Chandra Chatterjee was one of the greatest novelists of India who gave the people the sacred 'mantra'—'Vande Mataram' The National Song of India. The Bengali Novel practically began with him. He also wrote philosophical works, which stimulated independent thinking. Bankim Chandra Chatterjee was a literary pioneer and nationalist who had an exceptional ability to communicate with and arouse the masses.

## **Early Life**

Born on 27 June 1838 in the village Knathalpara of the 24 Paraganas District of Bengal Bankim belonged to a family of Brahmins. The family was well-known for the performance of Yagas (sacrifices). Bankim Chandra's father Yadav Chandra Chattopadhyaya was in Government service. In the very year of his son's birth he went to Midnapur as Deputy Collector. Bankim Chandra's mother was a pious, good and affectionate lady. The word 'Bankim Chandra' means in Bengali 'the moon on the second day of the bright fortnight'. The moon in the bright half of the month grows and fills out day by day. Bankim Chandra's parents probably wished that the honour of their family should grow from strength to strength through this child, and therefore called him Bankim Chandra.

## **A Man of Brilliance**

Bankim Chandra's education began in Midnapur. Even as a boy he was exceptionally brilliant. He learnt the entire alphabet in one day. Elders wondered at this marvel. For a long time Bankim Chandra's intelligence was the talk of the town. Whenever they came across a very intelligent student, teachers of Midnapur would exclaim, "Ah, there is another Bankim Chandra in the making". Bankim Chandra finished his early education at Midnapur. He joined the Mahasin College at Hoogly and studied there for six years. Even there he was



known for his brilliance. His teachers were all admiration for his intelligence. With the greatest ease Bankim Chandra passed his examinations in the first class and won many prizes.

He was not very enthusiastic about sports. But he was not a student who remained glued to his textbooks. Much of his leisure was spent in reading books other than his texts. He was very much interested in the study of Sanskrit. He would read and understand Sanskrit books on his own. Bankim Chandra's study of Sanskrit made him stand him in good stead. Later when he wrote books in Bengali this background of Sanskrit was of great help to him. There was no set rule for his study of books. It was enough that a particular book attracted his attention. He would pore over it for hours on end in some corner of the college library. He used to spend most of the academic year in this way, reading books other than his texts. And as the examinations drew near he would race through the texts. But it made no difference for, as usual, he would pass in the first class, and win prizes. And then again he would keep away from texts.



### The Marriage

Bankim Chandra was married when he was only eleven and his wife just five years old! Within a year or two of his appointment as a Deputy Collector at Jessore he lost his wife. Bankim Chandra was only twenty two then. The death of his young and beautiful wife made him very sad. After some time he married again. His second wife was Rajlakshmi Devi. They had three daughters but no son.

### As Deputy Collector

In 1856 he joined the Presidency College in Calcutta. He sat for the B.A. Examination along with eleven candidates. The Lieutenant Governor of Calcutta appointed Bankim Chandra as Deputy Collector. His father Yadav Chandra had also rendered service as Deputy Collector. According to his father's wishes Bankim Chandra accepted the appointment. He was then twenty years old. Having developed an interest in the study of Law he got through effortlessly in the B.L. Degree examination, too.

### The Justice

Bankim Chandra was appointed Deputy Magistrate. He was in Government service for thirty-two years and retired in 1891. He was a very conscientious worker. Most of his officers were Englishmen. They were a proud lot for they were the ruling power of this country. Bankim Chandra never submitted to any of their proud, unjust or stubborn behaviour. He worked hard and with integrity. Yet he never got the high position that he so much deserved! Bankim Chandra would never sacrifice justice or self-respect. His self-respecting behaviour invited many such troubles and due to this his official career was full of such troubles. There were also some unhappy incidents in his personal life.

### The Writer

When he was in Jessore, Bankim Chandra met a person, Dinabandhu Mitra. He was a renowned Bengali dramatist of the time. They became close friends. Later Bankim Chandra dedicated his 'Anandamath' to the memory of his dead friend Dinabandhu Mitra. In due course Bankim Chandra emerged as a great writer in Bengali. He wrote novels and poems. He wrote articles, which stimulated impartial thinking. He became well-known outside Bengal too. His novels have been translated into many Indian languages. Bankim Chandra first wrote poems. Then he wrote a novel in English. But after this he began to write novels in

Bengali. Bankim Chatterjee was superb story-teller, and a master of romance.

Bankim Chatterjee was also a great novelist in spite of the fact that his outlook on life was neither deep nor critical, nor was his canvas wide. But he was something more than a great novelist. He was a path finder and a path maker. Chatterjee represented the English-educated Bengalee with a tolerably peaceful home life, sufficient wherewithal and some prestige, as the bearer of the torch of western enlightenment. No Bengali writer before or since has enjoyed such spontaneous and universal popularity as Chatterjee. His novels have been translated in almost all the major languages of India, and have helped to simulate literary impulses in those languages.

### Vande Mataram

*Patriotism is religion and religion is love for India.*

*Vande Mataram* (I worship mother) became the mantra of nationalism and the national song. It gave tremendous impetus to the various patriotic and national activities culminating in the terrorist movement initiated in Bengal in the first decade of the twentieth century. 'Vande Mataram' became the sacred battle cry of freedom fighters. It became such a source of inspiration that the British officers were enraged at the very mention of this. People were sent to prison just because they sang this song. 'Vande Mataram' has an honoured place in independent India. It keeps bright in the hearts of the people the ideal of dedication to our country. Throughout his life, Bankim wrote on social and political issues facing the society and the country at that time like widow remarriage, education, lack of intellectual development and freedom. He believed that by communicating with the masses he could unite them against the British.

### Final Days

The British Government honoured him with the title "Ray Bahadur" in 1892. Though he wanted to write for long term but he was not able to devote many years to writing on a large scale. His health soon declined and he passed away on April 8, 1894 at the age of only fifty six.

**Source:** [www.calcuttaweb.com](http://www.calcuttaweb.com),  
[www.liveindia.com](http://www.liveindia.com), [www.FreeIndia.org](http://www.FreeIndia.org),  
[www.indiavisitinformation.com](http://www.indiavisitinformation.com),  
[www.indianetzone.com](http://www.indianetzone.com)





# *Psychiatric Problems in Purview of Ayurveda and Their Treatment*

The industrial and technological revolutions have brought about an admixture of virtues and vices. Vices such as unfair competition, survival of the fittest, and killer instincts, have resulted in mental stress, strain, anxieties, aberrations, and physical and mental disorders. Ayurveda is an ancient system of Oriental medicine with rich philosophical undertones. It copiously draws ideas from Vedas and Darsanas such as Vaiseshika, Sankya, and Yogapathanjala and tries to restore man to an eternal, blissful state.

## **Manovikaras in Ayurveda**

The living person is a combination of Sarira (body), Indriya (senses), Satva or Manas (mind), and Atma (soul). Of these, Sarira (body) and Manas (mind) are affected by the Tridoshas (the elements, Vata, Pitta, and Kapha) and the Dwidoshas (the elements Rajas (passion) and Tamas (inertia)). Vata-Pitta-Kapha are referred to as Saririka Doshas (physical elements), and Rajas-Tamas are referred to as Manasika Doshas (mental elements).

Even though mental diseases such as Unmada (psychosis) and Apasmara (epilepsy) also affect the body, they are classified as Manovikaras (mental illnesses) because of the involvement of Rajas and Tamas as causative factors. Generally, mental disorders consist of the following four types:

*Kevala (Manoadhithita) Manovikaras-emotional/ neurotic disorders*

The mental disorders such as Kama (passion) and Krodha (anger) are examples of this type. The Kevala Manovikaras are caused by Rajas-Tamas (the mental elements, passion-inertia).

*Nanatmaja Manovikara-somatized conditions*

These mental disorders are caused exclusively by the involvement of one of the Saririka Doshas (physical elements), namely Vata-Pitta-Kapha. Aswapna (insomnia) and Anavasthita Chittatva (fickle mindedness) are examples of this type.

*Sariramanoadhithita Manovikara-somato-psychic conditions*

These types of disorders are characterized by an initial affliction of the body followed by a secondary affliction of the mind. Unmada (psychosis) and Apasmara (epilepsy) are examples of this type.

*Manosariradhithita Manovikara-psycho-somatic / somaticized neurotic states*

In this type, both the mind and body are afflicted concomitantly. For example, different kinds of Jwara (fever) and Atisaras (diarrhoea) caused by Shoka (sorrow / grief, Bhaya (fear), and so forth affect both the mind and the body. In this type, the



mind is initially affected and then the body.

Sariramanoadhisthita and Manosariradhisthita are referred to together as Ubhayatmaka (dual type mind/body conditions). Some of the Nanatmaja manovikara can be included in the Sariramanoadhisthita manovikara because the causation and treatment of these conditions are similar.

### Nidana (Etiology or Causative Factors)

- Aharajanya (caused by food)
  - ✓ Visamahara (irregular food habit)
  - ✓ Viruddhahara (incompatible food)
  - ✓ Paryushitahara (stale food)
  - ✓ Malinahara (dirty food)
  - ✓ Asatmyahara (unwholesome food)
- Viharajanya (caused by habits)
  - ✓ Atijagarana (excessive wakefulness)
  - ✓ Atimaithuna (excessive sexual indulgence)
- Deva-Guru-Dwija Apamana (disobedience/disrespect to God/teacher/learned scholars)
  - ✓ Manobhigata (emotional disturbances such as Kama (desire/lust), Krodha (anger), Lobha (greed), Moha (delusion), Raga (infatuation), Dwesa (hatred), Irshya (envy), Abhimana (ego))

### Samprapti (Pathogenesis)

- Dusta Ahara-Vihara (Nidana Sevana)
  - ✓ Asatmyahara (unwholesome food)
  - ✓ Manobhigata (emotional disturbances)
  - ✓ Pragnaparadha (volitional transgression)
- Sarira (Vata-Pitta-Kapha)
  - ✓ Dosha Dusti (state of vitiation of the Doshas)
  - ✓ Manasa (Rajasa-Tamasa) (mental elements, passion-inertia)
  - ✓ Manovahasrota Dusti (vitiation of the sense of touch)
  - ✓ Manovikara (mental illness)

### Ciikitsa Sutra (Treatment Principles)

- Virecana (purgation)
- Bast (enema)
- Nasaya (nasal instillation)
- Abhyanga (anointment)
- Takradhara (streaming of medication)
- Ksiradhara (buttermilk/milk/oil)
- Tailadhara (decoctions of herbals)
- Kashayadhara (medicines on the forehead)
- Mastiska Lepa (application of medications)
- Siro Lepa (application of wet cakes on the head and vertex)

### Cikitsa (Treatment)

- Daivavyapashraya Cikitsa (spiritual or divine therapy)
  - ✓ Mantra (incantation)
  - ✓ Ausadhi Dharana (application of medicines)
  - ✓ Mani Dharana (wearing herbs, sacred gems, etc.)
  - ✓ Mangala (propitiation)
  - ✓ Bali, Upakara (ablutions or offerings)
  - ✓ Homa, Niyama (sacrifice, vows)
- Prayascita, Pranipata (penitence and prostrations)
- Yuktivyapashraya Cikitsa (biological or diet-drug therapy)
  - ✓ Ahara (diet)
  - ✓ Ksira (milk)
  - ✓ Ghrita (ghee)
  - ✓ Draksa (grapes)
  - ✓ Panasa (jackfruit)
  - ✓ Brahmi (Centella asiatica)
  - ✓ Mahisa Mamsa (buffalo meat)
  - ✓ Sarpa Mamsa (snake meat)
  - ✓ Barhi Mamsa (cuckoo meat)
  - ✓ Kurma Mamsa (tortoise meat)
  - ✓ Kakamaci (Solanum nigrum)
  - ✓ Vastuka (Chenopodium album)
  - ✓ Mahakusmanda (ash gourd)
  - ✓ Kapittha (wood apple)
  - ✓ Matulunga (Citrus medica)





### Ausadha (Medicines)

- Single Drugs
  - ✓ Brahmi
  - ✓ Vaca
  - ✓ Sarpagandha Jatamansi
  - ✓ Tagara
  - ✓ Bala
  - ✓ Asvagandha
  - ✓ Satavari
  - ✓ Kusmanda
- Compound Drugs
  - ✓ Brahmi Ghrita
  - ✓ Kalyanaka Ghrita
  - ✓ Panchagavya Ghrita
  - ✓ Saraswatarista
  - ✓ Asvagandharista
  - ✓ Saraswata Curna
  - ✓ Smrtisagar Rasa
  - ✓ Caturmukha Rasa
  - ✓ Brahmyadiyoga
  - ✓ Ksirabala Taila
  - ✓ Dhanwantra Taila
  - ✓ Asanabilvadi Taila
- Rasayanas (tonics)
  - ✓ Aswangandha Curna

- ✓ Kusmanda Rasayana
- ✓ Cyavanaprasa
- ✓ Brahmi Rasayana
- ✓ Aswagandhavaleha
- ✓ Satavari Leha

### Satvavajaya Cikitsa (Psychotherapy)

To restrain the mind from unwholesome objects by measures of:

- Yoga practices
- Dhyana (meditation)
- Japa (chanting sacred incantations, etc.)

### Clinical Trials of the Council

Three important clinical trials conducted by the Central Council for Research in Ayurveda and Siddha related to mental and neurological disorders are described below.

### Manas Mandata (Mental Retardation)

Mandukaparni (*Centella asiatica* Linn.) leaf powder was administered at a dose of 6 g/day for 90 days to 30 mentally retarded children in the age group 3 to 15 years. The improvement in IQ value using the Binet-Kamat test battery showed a statistically





significant improvement in the IQ and in General Mental Ability.

### Chronic Unmada (Schizophrenia)

Brahmyadiyoga, a compound drug, was used in 14 chronic Unmada patients of either sex, in the age group of 18 to 40 years, who had been suffering from chronic Unmada for 2 to 8 years. The dose of the drug was 8-16 g/day for 3 months. Assessments were done independently by an Ayurvedic physician, psychiatrist, and clinical psychologist. Seven of the ten patients who underwent treatment for 3 months improved. Four patients who took the drug for 2 months also improved.

### Apasmara (Epilepsy)

A compound drug (code name, Ayush-56) combining the extracts of Jatamansi (*Nardostachys jatamansi*) and Sunisannaka (*Marselia minuta*) was administered to patients suffering from Apasmara. The dosage given was two 500-mg tablets 'TID for a period of 3 years in 273 cases of Apasmara. The drug was shown to be an antiepileptic and a sleep inducer with no side effects.

*"Changes in the system and in society will not*

*change us people very much. I am the problem, and when I take responsibility for my own problems, even if they are determined by the environment—when I solve them and in this way transform society from inside out—I will be somebody else."*

*"In psychiatry too, the far-reaching reforms that have taken place in the last decades have remained on the surface. This is revealed in the fact that there are still massive taboos against true psychotherapy, that psycholytic therapy is still forbidden, that body work is still laughed at and that traditional adaptive psychiatry, which holds up the system still takes up most of the space".*

- Samuel Widmer

**V.N. Pandey**

**Source: Ayurvedic and Allopathic Medicine and Mental Health, Proceedings of Indo-US workshop on Traditional Medicine and Mental Health 13-17 October, 1996, Bharatiya Vidya Bhavan's Swami Prakashananda Ayurveda Research Centre (SPARC), Bhavan's Book University, Bharatiya Vidya Bhavan, Mumbai, India, References available on request.**





# Gopal Krishna Gokhale

*Those who have conquered themselves...live in peace, alike in cold and heat, pleasure and pain, praise and blame...To such people a clod of dirt, a stone, and gold are the same...Because they are impartial, they rise to great heights.*

**-Gopal Krishna Gokhale**

Gopal Krishna Gokhale, a senior leader of the Indian National Congress was one of the pioneers of the Indian Independence Movement. He was one of the scholar-statesmen of India and struggled to uplift the Indian masses. He undoubtedly was the pioneer among the architects of modern India, a leader of social and political reformists. Being one of the first generations of Indians to receive college education, Gokhale was respected widely in the Indian intellectual community. Mahatma Gandhi revered Gokhale as his guru.

## Early Life

Born in Kothluk, a village in Maharashtra, on May 9, 1866, Gopal Krishna Gokhale was raised in the home of his maternal grandfather. This village was not too far from Tamhanmala, the native town of his father, Krishna Rao, a farmer by occupation who was forced to work as a clerk due to the poor soil of the region. His mother, Valubai, also known as Satyabhama, was a simple woman who instilled in her children the values of religion, devotion to one's family, and caring for one's fellow man.

## Education

Supported by his elder brother and sister-in-law, Gokhale managed an education at Rajaram High School in Kothapur. Due to his respect for his brother and recognition of the compassion with which he was treated, Gokhale learned the value of self-sacrifice to avoid asking for more material support. At times he went without meals and studied by the light of street lamps to save as much money as possible. A hardworking student, he moved on to college and graduated from Elphinstone College, Bombay in 1884 at the age of 18, earning a scholarship of Rs 20 per month in his final year. The education influenced Gokhale's life in many ways. Primarily, his understanding of the English language allowed him to express himself without hesitation and with utmost clarity. Also, his appreciation and knowledge of history instilled in him a respect for liberty, democracy, and the



parliamentary system.

## The Teacher

After graduation, he moved on to teaching, and took a position as an Assistant Master in the New English School in Pune. Among many achievements which testify to his talent and passion for teaching, perhaps the greatest of them all was a compilation, a book of Arithmetic in collaboration with a colleague, N.J. Bapat, which became a widely used and widely translated textbook across the country. Gokhale moved on to become a founding member of Fergusson College in Pune in 1885 with colleagues in the highly honoured Deccan Education Society. He pledged twenty years of his life to this college, as a teacher and board member. So apt was he at teaching subjects of any variety, that he was known as the "Professor to Order."



## Public Life

The year 1886 saw the entry of Gopal Krishna Gokhale into public life. At only 20 years of age, he delivered a public address concerning “India under the British Rule” and was applauded for his expression and command of the English language. Gokhale soon moved on to managing public affairs. While contributing articles to the English weekly Mahratta, he was seduced by the idea of using education as a means to awaken patriotism among the people of India. Just as this idea was enveloping Gokhale was promoted to Secretary of the Deccan Education Society. Once in the limelight, there was no looking back. After being given charge of the Bombay Provincial Conference in 1893, he was elected to the Senate of the Bombay University.

In time, Gokhale came to devote all his spare time to the causes of the common man: famine, plague relief measures, local self-government, land reform, and communal harmony. As a member of the Pune Municipality, twice elected its President, Gokhale continued to strive to solve the problems of the poor, and those who came to him with grievances concerning water supply, drainage, etc. They were quite pleased with the practical manner in which he dealt with the problem. Gokhale also published a daily newspaper entitled Jnanaprakash, which allowed him to voice his reformist views on politics and society.

## The Man for the Masses

In 1905, he founded the Servants of India Society, which trained people to be selfless workers so they could work for the common good of the people. So strong was the desire to make a difference, that these kindred spirits vowed a simple life of dedication to these causes. Among the many things the organization did, there were the commendable services of helping victims of floods and famines, and taking the time to educate women in society, so that they too may have a voice. Many people influenced Gokhale and gave him the strength and discipline to bring his ideas to the realm of reality, but none more than Mahadev Govind Ranade, to

whom he was apprenticed in 1887. Ranade trained him for 15 years in all spheres of public life, and taught him sincerity, devotion to public service, and tolerance. These qualities, which Ranade helped instill in Gokhale, are those qualities which helped make Gokhale the man he is known today.

## Swaraj

Gokhale visited England and voiced his concerns relating to the unfair treatment of the Indian people by the British Government. In one span of 49 days, he spoke in front of 47 different audiences, captivating every one of them. Before long, he was touted as the most effective pleader for India’s cause. While Gokhale pleaded for gradual reforms to ultimately attain Swaraj, or self-government, in India, some of his contemporaries, comprising a radical element, wished to use force as a means of persuasion. Gokhale maintained his moderate political views and worked out some reforms for the betterment of India.

He was instrumental in the formation of the Minto-Morley Reforms of 1909, which eventually became law. Unfortunately, the Reforms Act became law in 1909 and it was disappointing to see that the people were not given a proper democratic system despite Gokhale’s efforts. The communal harmony he had longed for was shattered when he realized that the Muslim community was steadfast in considering itself as a separate unit. On the bright side, however, Gokhale’s efforts were clearly not in vain. Indians now had access to seats of the highest authority within the Government, and their voices were more audible in matters of public interest.

## Final Days

The years of hard work and devotion of Gopal Krishna Gokhale did much for the country of India, but sadly also took their toll on the health of this great leader. Excessive exertion and the resulting exhaustion only aggravated his diabetes and cardiac asthma. The end came peacefully on February 19, 1915. Pointing his finger toward heaven and then folding his hands respectfully, Gopal Krishna Gokhale made his final statement to an audience, a fond farewell.

**Source:** [www.iloveindia.com](http://www.iloveindia.com),  
[www.culturalindia.net](http://www.culturalindia.net)



# *Festivals of the Month—Australia*



**Vivid Sydney**



**Cairns Blues Festival**



**Melbourne International Jazz Festival**



**Buninyong Film Festival**



**Blue Mountains Winter Magic Festival**

## **Buninyong Film Festival—3-4 May 2013**

The 21st Annual Buninyong Film Festival is held annually in the Buninyong Town Hall, Victoria. The Festival screens world-class films from around the world with special features.

## **Cairns Blues Festival—11 May 2013**

The 5th Annual Cairns Blues Festival in Queensland is not just a standard blues event, but an incredible mix of rockabilly blues, blues rock, swamp blues, funky blues, rootsy blues, a little bit of country blues as well as good old down and dirty blues. The Festival showcases the best in local, national and international blues in an open air festival set amid the tropical splendour of Fitzroy Island.

## **Vivid Sydney—24 May to 10 June 2013**

Like every year Sydney will once again be transformed into a spectacular canvas of light, music and ideas when Vivid Sydney takes over the city after dark from. Colouring the city with creativity and inspiration, Vivid Sydney highlights include the hugely popular immersive light installations and projections; performances from local and international musicians at Vivid LIVE at Sydney Opera House and the Vivid Ideas Exchange featuring public talks and debates from leading global creative thinkers.

## **Melbourne International Jazz Festival—31 May to 9 June 2013**

The Melbourne International Jazz Festival is an eagerly awaited annual event that brings international and Australian musicians to Melbourne to perform in some of the city's most iconic spaces. Every year, a large and diverse audiences come together to experience jazz in clubs, recital halls and unexpected spaces across the city.

## **Katherine Fringe Festival—21 to 23 June 2013**

Katherine Fringe Festival in Northern Territory aims to celebrate the ancient and contemporary story of Katherine through a variety of performance, storytelling and street performance through dance arts and performance.

## **Blue Mountains Winter Magic Festival—22 June 2013**

Winter Magic is the Blue Mountains highest profile and most anticipated annual event when artists, musicians, dancers, drummers, choirs and community take over Katoomba town with their performances.

**Source: [www.festivalaustralia.com.au](http://www.festivalaustralia.com.au)**



**Vasudhaiva Kutumbakam**  
*"The Whole world is but one family"*



# *Festivals of the Month—India*

## **Urs Festival 2013—6 to 20 May, 2013**

The Urs festival is held at Ajmer, Rajasthan every year at the tomb of the Sufi Saint Khwaja Moinuddin Chisti, commemorating his symbolic union with God. The Urs, commemorative celebration is held in the solemn memory of Khwaja Muin-uddin Chisti, a sprightly respected Sufi saint fondly revered as the benefactor of the poor, popularly known as Gareeb Nawaz.

## **Narsingh Chaturdashi—23 May, 2013**

Narsingh Chaturdashi or Narshimha Chaturdashi is mainly observed to celebrate victory of good over evil. It is believed that on this very great day, Lord Narasimha appeared for rescue of Dharma and Bhakti personified in Prahlada Maharaja.

## **Buddha Purnima/Vesak—25 May, 2013**

Vesak (Buddha Purnima, Buddha Jayanti) is a Buddhist festival that marks Gautama Buddha's birth, enlightenment and death.

## **Narad Jayanti—26 May, 2013**

Narad Jayanti is observed as the birth anniversary of Devrishi Narad who used to continuously travel all through the world singing and communicating information.

## **Shani Amavasya—8 June, 2013**

Shani Amavasya is dedicated to worship of lord Shani and rituals and activities are done for 'pitron' (dead ancestors). Famous Lord Shani temples like Shani Shingnapur and Thirunallur Shani Temple attracts large number of devotees on the day.

## **Ganga Dussehra—18 June, 2013**

The Festival Ganga Dussehra is dedicated to Goddess Ganga. On this day the sacred river Ganga descended on earth from heaven. So this festival is also known as Gangavataran meaning the descent of the Ganga.

## **Nirjala Ekadasi—20 June, 2013**

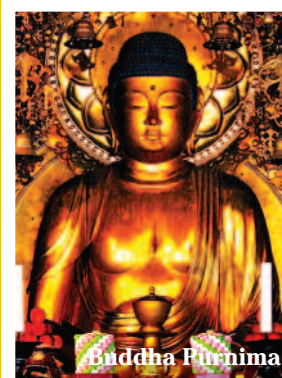
Nirjala Ekadasi, the fast kept to obtain the spiritual outcome of all 24 fasting days throughout the day, is considered one of the most auspicious religious observances in Hinduism. The word Nirjala means no water and Ekadasi is the eleventh day after a full



Urs Festival



Narsingh Chaturdashi



Buddha Purnima



Narad Jayanti



Shani Amavasya



Ganga Dussehra

moon or no moon day. Devotees fast throughout the day and do not even consume a drop of water.

**Source:** [www.festivalsindia.in](http://www.festivalsindia.in),  
[www.panchangam.org](http://www.panchangam.org),  
[www.hindudevotionalblog.com](http://www.hindudevotionalblog.com),  
[www.drikpanchang.com](http://www.drikpanchang.com)

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## *Pandit Motilal Nehru*

Motilal Nehru, a doyen of Indian freedom struggle was the patriarch of what later became modern India's most powerful political dynasty. He was one of the most brilliant lawyers of the pre-independence India. He was elected as Congress President twice and is famous as the father of India's first Prime Minister Jawaharlal Nehru. He was affectionately called as Pandit Motilal Nehru.

Motilal Nehru was born on May 6, 1861. The Nehrus hailed from Kashmir, but had settled in Delhi since the beginning of the eighteenth century. Motilal's grandfather, Lakshmi Narayan, became the first Vakil (Lawyer) of the East India Company at the Mughal Court of Delhi. Motilal's father, Gangadhar, was a Police officer in Delhi in 1857, when it was engulfed by the Mutiny. When the British troops shelled their way into the town, Gangadhar fled with his wife Jeorani and four children to Agra where he died four years later. Three months after his death Jeorani gave birth to a boy who was named Motilal. Motilal spent his childhood at Khetri in Rajasthan, where his elder brother, Nandlal became Diwan.

### **Education**

Meanwhile Motilal passed Matriculation examination from Kanpur and joined the Muir Central College at Allahabad. Athletic, fond of outdoor sports, specially wrestling, brimming over with an insatiable curiosity and zest for life, he soon attracted the attention of Principal Harrison and his British colleagues, in the Muir Central College, who took a strong liking to this intelligent,

lively and restless Kashmiri youth.

### **Lawyer**

Motilal topped the list of successful candidates in the Vakil's examination in 1883 and set up as a Lawyer at Kanpur, but three years later shifted to Allahabad where his brother Nandlal had a lucrative practice at the High Court. Unfortunately, Nandlal died in April 1887 at the age of forty-two, leaving behind five sons and two daughters. Young Motilal found himself, at the age of twenty-five, as the head of a large family, its sole bread-winner.

### **Political Life**

Motilal's early incursions into politics were reluctant, brief and sporadic. He attended some of the subsequent sessions of the Congress. It was the tug-of-war between the Moderates and the Extremists in the aftermath of the Partition of Bengal which drew Motilal into the arena and, strangely enough, on the side of the Moderates. In 1907 he presided over a Provincial Conference of the Moderate politicians at Allahabad. In 1909 he was elected a member of the U.P. Council. He attended the Delhi Durbar in 1911 in honour of the visit of King George V and Queen Mary and became a member of the Allahabad Municipal Board and of the All India Congress Committee. He was elected President of the UP Congress. Nevertheless, it was not politics but domestic and professional pre-occupations which were the dominant interest of his life during this period. But from 1912 onwards when Jawaharlal returned from England, there were forces at work, both at home and in the country, which were to lead Motilal into the maelstrom of national politics.

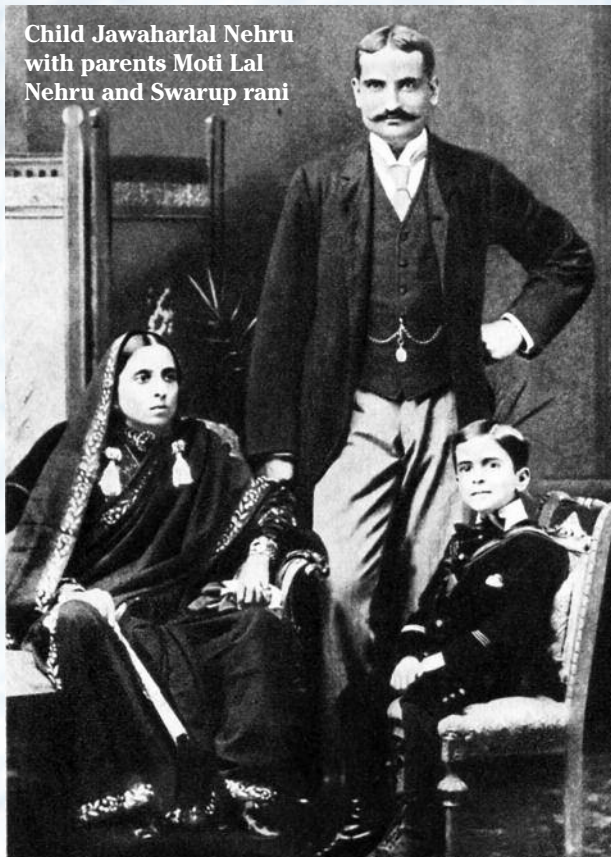
### **Mahatma Gandhi and Jawaharlal**

The emergence of Mahatma Gandhi on the Indian political stage changed the course of Indian history; it also profoundly influenced the life of Motilal Nehru and his family. The Rowlatt Bills and the publication of the Satyagraha pledge in February 1919 deeply stirred Jawaharlal; he felt an irresistible call to follow the Mahatma. Motilal was not the man to be easily swept off his feet; his legal background predisposed him against any extra-constitutional agitation. It was clear to both father and son that they were at the crossroads. Neither was prepared to give in, but at Motilal's instance Gandhiji intervened and counselled young Nehru to be patient.

### **Jallianwala Bagh**

Shortly afterwards events marched to a tragic climax in the Punjab; the holocaust of Jallianwala Bagh was followed by Martial Law. Motilal did what he could to bring succour and solace to that





Child Jawaharlal Nehru with parents Moti Lal Nehru and Swarup rani

unhappy province. He gave his time freely, at the cost of his own legal practice, to the defence of scores of helpless victims of Martial Law, who had been condemned to the gallows or sentenced to long terms of imprisonment. Elected to preside over the Amritsar Congress (December 1919), Motilal was in the centre of the gathering storm which pulled down many familiar landmarks during the following year. He was the only front rank leader to lend his support to non-cooperation at the special Congress at Calcutta in September 1920. Motilal's fateful decision to cast in his lot with Gandhiji was no doubt influenced by the tragic chain of events in 1919.

### Khadi

Immediately after the Calcutta Congress Motilal resigned from the U.P. Council, abandoned his practice at the Bar, curtailed the vast retinue of servants in Anand Bhavan, changed his style of living, consigned cartloads of foreign finery to public bonfires and put on Khadi.

### Simon Commission

The exclusion of Indians from the Simon Commission united Indian parties in opposition to the Government. An All-Parties Conference convened by Dr Ansari, the Congress President, and a Committee, including Tej Bahadur Sapru and headed by Motilal, was appointed to determine the principles of a constitution for free India. The report of the Committee—the Nehru Report as it

came to be called—attempted a solution of the communal problem which unfortunately failed to receive the support of a vocal section of Muslim opinion led by the Aga Khan and Jinnah.

### Nehru Report

The Nehru Report, representing as it did the highest common denominator among a number of heterogeneous Parties was based on the assumption that the new Indian Constitution would be based on Dominion Status. This was regarded as a climb-down by a radical wing in the Congress led by Subhash Bose and Motilal's own son who founded the "Independence for India League". The Calcutta Congress (December 1928) over which Motilal presided was the scene of a head-on clash between those who were prepared to accept Dominion Status and those who would have nothing short of complete independence. A split was averted by a via media proposed by Gandhiji, according to which if Britain did not concede Dominion Status within a year, the Congress was to demand complete independence and to fight for it, if necessary, by launching civil disobedience.

### Mahatma Gandhi

The way was thus opened for Gandhiji's return to active politics and for the revival of Satyagraha. Motilal later got impressed by Gandhiji's plans for the breach of the salt laws as the movement caught on. It found him against the advice of his doctors in the centre of the political arena. He was arrested and imprisoned; but his health gave way and he was released. But there could be no peace for him when most of his family was in gaol and the whole of India was passing through a baptism of fire. In the last week of January 1931 Gandhiji and the Congress Working Committee were released by the Government as a gesture in that chain of events which was to lead to the Gandhi-Irwin Pact. Motilal had the satisfaction of having his son and Gandhiji beside him in his last days.

### Final Days

Motilal Nehru was arrested in 1930, in the wake of Civil Disobedience Movement. He was released in 1931, in view of his deteriorating health. Motilal Nehru passed away on February 6, 1931 in Lucknow. Motilal had a rational, robust, secular and fearless outlook on life. A brilliant Lawyer, an eloquent speaker, a great parliamentarian, and a greater organiser, Motilal was one of the most notable and attractive figures of Indian nationalism in the Gandhian era.

**Source:** [www.congresssandesh.com](http://www.congresssandesh.com),  
[www.iloveindia.com](http://www.iloveindia.com)





## Remembering Jawaharlal Nehru

On 14th November 2012, the nation observed 123rd birth anniversary of Jawaharlal Nehru, a great patriot who was at the forefront of national struggle for independence and who as the first Prime Minister of free India for the initial seventeen years after independence became the builder of modern India.

### Aftermath of Partition

Even before the attainment of independence, Nehru headed the interim Government and had to grapple with the horrible aftermath of partition, communal riots, killings and consequences of mass exodus across the border. Nehru and Patel were blamed for hastily accepting partition in the face of the opposition of Mahatma Gandhi and not properly anticipating the consequences of partition and preparing the administration for dealing with them. Perhaps in the situation as it developed, partition and formation of Pakistan as an independent nation had become inevitable and the two leaders felt that there was no alternative but to accept and face the inevitable. And Nehru faced the situation bravely. While Pakistan was

found on the basis of Jinnah's two nation theory, Nehru never accepted it and assured the Muslims who had not migrated to Pakistan that their future would be safe in India. He even, in his typical courageous manner personally entered the streets to stop the communal frenzy. A separate Ministry of Relief and Rehabilitation was formed to provide succour to the refugees who had crossed the border leaving all their belongings behind.

### Building Institutions of Democracy

The second immediate task was to provide stability to the new born nation, setup basic institutions of democracy, define long term goals and set the government moving towards the attainment of these goals. This required single minded determination and ceaseless action. Nehru laboured for long seventeen years to perform those tasks.

A new nation needs a written constitution. A constituent assembly was setup to undertake the immensely important task. While several other nations, sought the help of foreign experts and advisers, India did it on its own. India did not lack experts in constitutional law and related subjects in diverse fields of economics, politics and administration. The drafting committee under the Chairmanship of Dr. B.R. Ambedkar admirably performed their task of giving unto the people their own constitution. The Government of India Act 1935 no doubt provided the administrative framework. But the idea of ideological content of democracy, fundamental rights, independence of judiciary, directive principles, federal structure with a strong centre, values of liberty, equality, fraternity and social posture had to be provided as the keynote of the constitution. In that task, Nehru played a key role while Sardar Patel took care of the administrative backup needed by a democratic polity in the shape of all India services and giving them a measure of security. It goes to the credit of both Patel and Nehru that they did not take a vindictive attitude but absorbed the existing all India services including policies, on the ground that they were the instruments of repression of the national movement for the colonial rulers and for putting them in jail for long years. That was the mark of their statesmanship. Within years, the constituent assembly finalised the constitution and was adopted by "We, the people of India i.e. Bharat".

But constitution only provides the framework. It can be a live document only if those at the helm of affairs make it meaningful to the people. Parliamentary democracy has to be functional. Nehru nurtured Parliamentary institutions. In his days, the parliament functioned for almost half the days in a full year. Nehru made it a point to remain present during question hours or when important matters came for discussion. He attentively



listened to the debate including the criticism of the opposition and personally replied to the debate in a detailed manner. He gave great respect to the Speaker and bowed down before taking his seat. This was the respect he showed to parliament—very few successive Prime Ministers did so.

The Constitution is for the people. But the people had to be held together. A Constitutional document by itself cannot do so it. Nehru with his immense popularity amongst diverse people of India in different parts of the country and his visible presence despite being a busy Prime Minister made him a symbol of national unity. Rajaji who became his relentless critic in later years of his life, admitted in the obituary tribute to him that he was thousand times more popular than any one of them! He addressed mass meetings in which he did not indulge in demagoguery but engaged in conversation with people sharing their grief and joy.

With his immense popularity he could easily have become a dictator. One party leadership or personal rule came to many new born countries of Asia and Africa. But Nehru never faltered or wavered on the path of democracy.

Mahatma Gandhi wanted the Congress Party to be dissolved after independence so that new parties could come into existence on basis of clear-cut political ideology. But Nehru did not follow his masters' advice but deftly used the Congress Party's heritage to remain the ruling party of India both at the centre and in the states during his life time. The arrival of other parties including the local or sectorial parties was a phenomenon of the political scene of India only after he left.

Nehru moulded the Congress party according to his own thinking. After Patel passed away he became the undisputed single leader of the party.

Nehru was blamed for not building up the opposition. Nehru did not accept this accusation. He said he could not be expected to build the opposition parties. But he never put down the opposition during his time even when the Communist Party came to power in Kerala, though despite his unwillingness, he suspended the elected Namboodripad Government and imposed President's rule under the pressure of his daughter Indira Gandhi who became Congress President. Even though opposition remained weak in his time, it had articulate leaders in Parliament like J.P. Kripalani, Minoo Masani, Nath Pai, Atal Behari Vajpayee and Hiren Mukherjee whose views were taken note of by the Prime Minister.

### Reorganising the States

The nation had to be held together but the nation

state has also to be built to consolidate the national polity. The first task was to integrate the various political entities in the structure. The most important such entities were the former princely states running into, on undresses, some of them very large like Hyderabad state ruled by the Nizam. It is to the lasting credit of Sardar Patel that he accomplished the task of integrating former princely states in the Indian union with consummate skill and a mixture of 'carrot and stick' in short period of five years. In the task he was ably assisted by his Secretary V.P. Menon. Nehru did not have much role to play in the immense operation.

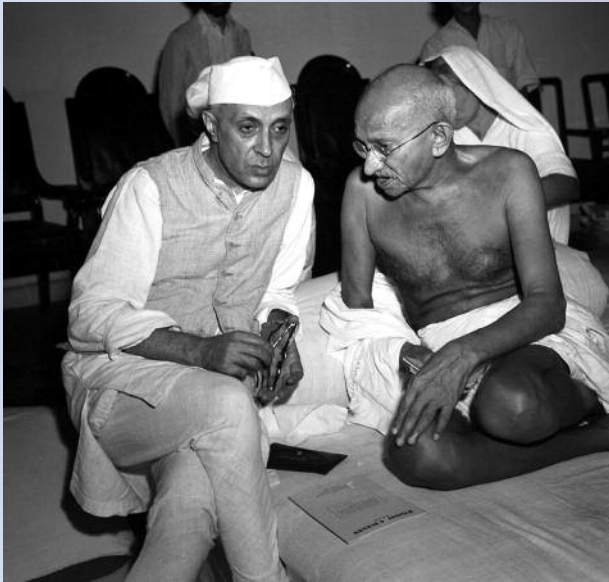
Only Kashmir he kept for himself perhaps because he was a Kashmiri. But he messed up the Kashmir issue. He relied too much on Sheikh Abdulla who let him down. He had to be removed and kept in custody in South India for many years. This was a blot on his record as a democrat and Nehru knew it. In last years of his life, he tried to make amends for his treatment of his friend and political ally by bringing him back. But the Sheikh never gave up his wayward ways.

When Pakistan tried to take Kashmir by sending hordes of tribal warriors who indulged in killing as they attacked Srinagar, the vacillating ruler of Kashmir hastily signed the instrument of accession. Nehru quickly sent troops by air who beat back the invaders out of the valley. But Nehru stopped short of taking the area beyond the valley including Gilgit and northern territory despite the willingness and ability of the Army to liberate that part as well. Instead he stopped the operation and on the advice of Viceroy Mountbatten, he approached United Nations with complaint against Pakistani invasion. But the Security Council dominated by erstwhile colonial powers let him down and Kashmir became a festering sore and remains so to do this day. Many feel that Nehru should have left Jammu and Kashmir to Sardar Patel, who could have handled it in a much more decisive fashion.

Nehru's hesitant approach was seen in regard to Goa as well. The French voluntarily left their possessions but Portuguese refused to do so despite persuasion by Government of India. Patel felt that it was a matter of couple of hours to liberate Goa but Nehru hesitated fearing that it will hurt the image of India as a peaceful nation. But after many years it was by an armed invasion that Goa got liberated and Nehru could not escape the criticism of the Western Powers that he had strayed away from peaceful approach though they themselves never hesitated to use military force.

The British had set up huge provinces line across Bombay and Madras which put together, people belonging to different languages. The Motilal Nehru





*It goes to the credit of both Patel and Nehru that they did not take a vindictive attitude but absorbed the existing all India services including policies, on the ground that they were the instruments of repression of the national movement for the colonial rulers and for putting them in jail for long years*

Committee report in 1927 recommended organisation of states on linguistic basis. The Congress party was committed to this idea and its provincial Congress Committees corresponded to the idea of linguistic provinces. However Nehru as Prime Minister decided to postpone the reorganization of provinces (called states in the constitution) since he felt that the newly established nation state had yet to stabilize itself and could not be entangled in the intricate problems involved in such reorganisation. It will open up Pandora's box. The first priority for him was security, stability and development and reorganisation. But he did not reckon with strong linguistic urges for separate identity. The first such claim was of the Telugu people Potti Shriramalu sat on indefinite fast for the formation of Andhra to be carved out of Madras Province and set up as a separate state. Nehru did not yield and Potti died after fasting for 61 days. The event caused conflagration in Andhra area. Bezwada railway station was burnt. Nehru realised that demand for Andhra had to be conceded and a separate Andhra Pradesh was born as a new state. This provided the beginning of the process of reorganisation of states on linguistic basis. Nehru appointed Fazal Ali Commission to look at the issue comprehensively. They made their recommendations, some of which proved controversial. For example, they did not recommend Maharashtra with Bombay as its capital though Marathi people and leaders were bent upon it. Nehru thought of Bombay as central territory but that made him so unpopular with Marathi people that they defeated Congress in poll. Nehru saw the writing on the wall and conceded the demand of Marathi people.

### Foreign Policy

India as an independent sovereign nation required formulation of its foreign policy. As a member of United Nations it needed to play its role in world affairs External relations had to be established by

setting up embassies and high commissions in different countries of the world. These had to be staffed. A new service called Indian Foreign Service had to be setup. Above all, goals of Indian foreign policy had to be defined. None was more qualified to do all this than Jawaharlal Nehru. Over years he had links with several countries and had participated in international gatherings. London was no longer India's window to the world. New Delhi had to have its own outlook and perspective. Nehru throughout his lifetime as Prime Minister was the Foreign Minister also. Nehru defined the principle parameters of Indian foreign policy.

They were (1) End of colonialism—supporting the Afro Asian countries to emerge to freedom and building Afro Asian Society. (2) Pursuit of world peace and (3) to realise 1 and 2 develop a policy of non-alignment steering clear of the two superpowers United States and USSR and their power blocks in which the world was divided.

The idea of non-alignment was that India would not be tied to the apron strings of world powers. America did not like this independent posture. It wanted India to side with it and be a member of the military blocks in different parts of the world like NATO, CENTO and SEATO. John Foster Dulles, the Secretary of State of Eisenhower Presidency, described Nehru's foreign policy as 'immoral'. America cold shouldered India and set up Pakistan as a counter weight by assisting it economically and militarily. It accused India of siding with USSR by not condemning its actions like invasion of Hungary. Despite all this, India was able to establish its image as a peace loving country, taking independent position on international issues. Some critics feel that as a democracy India should have sided with America. One has only to see what happened to Indonesia under Suharto, Pakistan under military dictators and Iran under Shaha Reza Pahlvi to realise the consequences of being a satellite of USA.



As a strong advocate of Afro Asian Solidarity, Nehru put his weight behind United Nation's membership of China under the communist rule despite strong opposition of the US. He enunciated five principles (Pancha Sheel) of friendly relations with China but China betrayed this friendship when it attacked with large number of troupes in the north-east boundary of India, threatening even Assam. Fortunately China pulled back after 'teaching India a lesson'. This gave a setback to Nehru's foreign policy and defence policy. USSR refused to help India saying that China is a brother communist country and Nehru had to seek American help. Nehru was accused of naiveté in dealing with China and living in the false hope conveyed by the slogan 'Hindi Chini Bhai Bhai'.

Nehru himself admitted that he was 'out of touch with reality'. As a matter of fact Nehru never trusted China. In one of his fortnightly letters to Chief Ministers he had clearly stated that China under the communist rule may be a threat to India. His conviction grew stronger as years passed by. As brought out by Inder Malhotra (IE, Oct'3, 11) Nehru told C. Parthasarthy Ambassador designate to China—"Don't trust Chinese one bit. They are arrogant, deceitful, hegemonist and thoroughly unreliable lot. Be extremely vigilant in Beijing and don't fall for any blandishment Chinese may offer. It is all deceit'. Clearly Nehru was not in fool's paradise what he did not anticipate was such a large scale invasion by China. Nehru could no longer follow Mahatma Gandhi's advice that India should have 'smallest possible army'. India started military buildup and became a large purchaser of weapons and armaments from the western countries.

### **Planned Economic Development in Mixed Economy**

Nehru clearly defined his economic policy. The laissez faire approach of the British days had to be given up and purposeful planned development had to be undertaken. He set up the Planning Commission and the National Development Council for the purpose. India would be a mixed economy consisting of those sectors viz. public, private and cooperative. Public sector would gain the commanding heights of the economy. He talked of 'socialist pattern of society' clearly distancing himself from doctrine of socialism implying whole sale social ownership of means of production but underlining equity—both economic and social.

This was consistent with the directive principle of the constitution that means of production would not be concentrated in few hands and fruits of development must be widely disseminated. There was reversal of Nehru's approaches in 1991 when India went for liberalisation and privatisation. Nehru's policy was blamed for 'licence permit raj', and for stifling private entrepreneurship leading to

low rate of growth of 3½% actually after stagnation era of the British rule, this was a clear break. Moreover foundations were laid for future development by bringing into existence institutions like IITs, IIMs and a chain of National Science Laboratories. Nehru wanted science and technology as the basis of development. He emphasized dissemination of scientific temper amongst people at large. He fully supported Dr. Homi Bhabha in the development of nuclear science and establishment and development of Tata Institute of Fundamental Research.

### **Nehru the Administrator**

It is often stated that Nehru was a statesman with a vision but not an administrator like Sardar Patel. This is to be less than fair to him. Nehru was a "thinking administrator". What is the essence of good administration? It is formulating a comprehensive framework of policy and setting up administrative and institutional structure to implement the policies. Nehru's framework of policy was truly comprehensive not equalled by any of his successors. He recorded his personal notes on files, expressing his views and giving a sense of direction to administration. I have seen his note running into more than ten pages giving his views on the subject of administrative reforms. Subsequent Prime Ministers rest content with initiating to register their approval to the proposals put up before them.

Truly he embodied the mind of Government. I have heard many of his addresses at important national conferences and meetings including the meetings of NDC attended by Union Ministers and Chief Ministers of State. He never read speeches written by civil servants but delivered them extempore. They were full of insights, original thinking and new initiatives. His formal letters to Chief Ministers show how deeply, carefully and in a practical manner he had analyzed various problems and challenges facing the country, the alternative approaches of dealing with them and the choice the nation and government had to make.

If amongst all the developing countries India is looked upon as a successful example of development through democracy, it is because of the path laid down by Jawaharlal Nehru.

**Dr. P.R. Dubhashi,  
Chairman, Bharatiya  
Vidya Bhavan, Pune  
Kendra is former  
Secretary to Govt. of  
India and Vice  
Chancellor, Goa  
University**





# *Liberation from Material Planets*

The jnanis and yogis are generally impersonalists, and although they attain the temporary form of liberation by merging into the impersonal effulgence, the spiritual sky, according to Srimad-Bhagavatam their knowledge is not considered pure. By penances, austerities, and meditations they can rise up to the platform of the Supreme Absolute, but as has been explained, they again fall down to the material world, because they have not taken Krsna's personal features seriously. Unless one worships the lotus feet of Krsna, he again has to descend to the material platform. The ideal attitude should be, "I am Your eternal servitor. Please let me somehow engage in Your service." Krsna is called ajitah—unconquerable—for no one can conquer God, but according to Srimad-Bhagavatam, one with this attitude easily conquers the Supreme.

Srimad-Bhagavatam also recommends that we give up this futile process to measure the Supreme. We cannot even measure the limitations of space, what to speak of the Supreme. It is not possible to measure the length and breadth of Krsna by one's minuscule knowledge, and one who arrives at this conclusion is considered intelligent by Vedic literature. One should come to understand, submissively, that he is a very insignificant segment of the universe. Abandoning the endeavor to understand the Supreme by limited knowledge or mental speculation, we should become submissive and hear of the Supreme through the authoritative sources such as Bhagavad-Gita or through the lips of a realized soul.

In Bhagavad-Gita Arjuna is hearing about God from the lips of Sri Krsna Himself. In this way Arjuna set the criterion for understanding the Supreme by submissive hearing. It is our position to hear Bhagavad-Gita from the lips of Arjuna or his bona fide representative, the spiritual master. After hearing, it is necessary to practice this acquired knowledge in daily life. "My dear Lord, You are unconquerable," the devotee prays, "but by this process, by hearing. You are conquered." God is unconquerable, but He is conquered by the devotee who abandons mental speculation and listens to



authoritative sources. According to Brahma-Samhita there are two ways of acquiring knowledge—the ascending process and the descending process.

By the ascending process one is elevated by knowledge acquired by himself. In this way one thinks, "I don't care for any authorities or books. I will attain knowledge myself by meditation, philosophy, etc. In this way I will understand God." The other process, the descending process, involves receiving knowledge from higher authorities. Brahma-Samhita states that if one takes to the ascending process and travels at the speed of mind and wind for millions of years, he will still end up not knowing. For him, the subject matter will remain elusive and inconceivable. But that subject matter is given in Bhagavad-Gita: Ananya-Cetah. Krsna says to meditate on Him without deviation from the path of devotional service in submission. For one who worships Him in this way—tasyaham sulabhah: "I become easily available." This is the process: if one works for Krsna twenty-four hours a day, Krsna cannot forget him. By becoming



submissive, he can attract the attention of God. As Guru Maharaja Bhaktisiddhanta Sarasvati used to say, “Don’t try to see God. Is God to come and stand before us like a servant just because we want to see Him? That is not the submissive way. We have to oblige Him by our love and service.”

The proper process for approaching Kṛṣṇa was given to humanity by Lord Caitanya Mahāprabhu, and Rupa Gosvami, His first disciple, appreciated it. Rupa Gosvami was a minister in the Muhammadan government, but he left the government to become a disciple of Caitanya Mahāprabhu. When he first went to see the Lord, Rupa Gosvami approached Him with the following verse:

*namo maha-vadanyaya  
kṛṣṇa-prema-pradaya te  
kṛṣṇaya kṛṣṇa-caitanya-  
namne gaura-tvise namah*

“I offer my respectful obeisances unto the Supreme Lord, Sri Kṛṣṇa Caitanya, who is more magnanimous than any other avatara, even Kṛṣṇa Him-self, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” Rupa Gosvami called Caitanya Mahāprabhu “the most munificent, the most charitable personality,” because He was offering the most precious thing of all very cheaply—love of God. We all want Kṛṣṇa and are all hankering after Him. Kṛṣṇa is the most attractive, the most beautiful, the most opulent, the most powerful, and the most learned. That is the object of our hankering. We’re hankering after the beautiful, the powerful, the learned, the wealthy. Kṛṣṇa is the reservoir of all of this, so we need only turn our attention toward Him, and we will get everything. Everything—whatever we want. Whatever is our heart’s desire will be fulfilled by this process of Kṛṣṇa consciousness. For one who dies in Kṛṣṇa consciousness, as stated before, entrance into Kṛṣṇaloka, the supreme abode where Kṛṣṇa resides, is guaranteed. At this point one may ask what the advantage is in going to that planet, and Kṛṣṇa Himself answers,

*mam upetya punar janma  
duḥkhalayam asasvatam  
napnuvanti mahatmanah  
samsiddhim paramam gatah*

“After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world,

which is full of miseries, because they have attained the highest perfection.” (Bg. 8.15)

This material world is certified by Sri Kṛṣṇa, the creator, as *duḥkhalayam*—full of miseries. How then can we make it comfortable? Is it possible to make this world comfortable by the so-called advancement of science? No, this is not possible. As a result, we do not even wish to know what these miseries are. The miseries, as stated before, are birth, old age, disease, and death, and because we cannot make a solution to them, we try to set them aside. Science has no power to solve these miseries that are always giving us trouble. Instead, they divert our attention to the making of spaceships or atomic bombs.

The solution to these problems is given here in Bhagavad-Gita: if one attains to Kṛṣṇa’s platform he does not have to return again to this earth of birth and death. We should try to understand that this place is full of miseries. It takes a certain amount of developed consciousness to understand this. Cats and dogs and hogs cannot understand that they are suffering. Man is called a rational animal, but his rationality is being used to further his animalistic propensities instead of to find out how to get liberation from this miserable condition. Here Kṛṣṇa explicitly states that one who comes to Him will never be reborn to suffer miseries again. Those great souls who come to Him have attained the highest perfection of life, which alleviates the living entity from the suffering of conditional existence.

One of the differences between Kṛṣṇa and an ordinary being is that an ordinary entity can be in only one place at a time, but Kṛṣṇa can be everywhere in the universe and yet also in His own abode, simultaneously. Kṛṣṇa’s abode in the transcendental kingdom is called Goloka Vrndaana. The Vrndaavana in India is that same Vrndaavana descended on this earth. When Kṛṣṇa descends Himself by His own internal potency, His dhama, or abode, also descends.

In other words, when Kṛṣṇa descends on this earth, He manifests Himself in that particular land. Despite this, Kṛṣṇa’s abode remains eternally in the transcendental sphere, in the Vaikunthas. In this verse Kṛṣṇa proclaims that one who comes to His abode in the Vaikunthas never has to take birth again in the material world. Such a person is called a mahatma. The word mahatma is generally heard



in the West in connection with Mahatma Gandhi, but we should understand that mahatma is not the title of a politician. Rather, mahatma refers to the first-class Krsna conscious man who is eligible to enter into the abode of Krsna. The mahatma's perfection is this: to utilize the human form of life and the resources of nature to extricate himself from the cycle of birth and death.

An intelligent person knows that he does not want miseries, but they are inflicted upon him by force. As stated before, we are always in a miserable condition due to this mind, body, natural disturbances, or other living entities. There is always some kind of misery inflicted upon us. This material world is meant for misery; unless the misery is there, we cannot come to Krsna consciousness. Miseries are actually an impetus and help to elevate us to Krsna consciousness. An intelligent man questions why these miseries are inflicted on him by force. However, modern civilization's attitude is, "Let me suffer. Let me cover it by some intoxication, that's all." But as soon as the intoxication is over, the miseries return. It is not possible to make a solution to the miseries of life by artificial intoxication. The solution is made by Krsna consciousness.

One may point out that although the devotees of Krsna are trying to enter Krsna's planet, everyone else is interested in going to the moon. Isn't going to the moon also perfection? The tendency to travel to other planets is always present in the living entity. One name for the living entity is sarva-gata, which means "one who wants to travel everywhere." Travel is part of the nature of the living entity. The desire to go to the moon is not a new thing. The yogis also are interested in entering the higher planets, but in Bhagavad-Gita (8.16) Krsna points out that this will not be of any help.

*abrahma-bhuvanallokah  
punar avartino 'juna  
mam upetya tu kaunteya  
punar janma na vidyate*

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again." The universe is divided into higher, middle, and lower planetary systems. The earth is considered to be a member of the middle planetary system. Krsna points out that even if one enters



**Swami  
Prabhupada**

into the highest planet of all, called Brahmaloka, there is still repetition of birth and death. Other planets in the universe are full of living entities. We should not think that we are here and that all the other planets are vacant.

From experience we can see that no place on earth is vacant of living entities. If we dig deep down into the earth, we find worms; if we go deep into the water, we find aquatics; if we go into the sky, we find so many birds. How is it possible to conclude that other planets have no living entities? But Krsna points out that even if we enter into those planets where great demigods reside, we will still be subjected to death. Again, Krsna repeats that upon reaching His planet, one need not take birth again.

We should be very serious about attaining our eternal life full of bliss and knowledge. We have forgotten that this is actually our aim of life, our real self-interest.

Why have we forgotten? We have simply been entrapped by the material glitter, by skyscrapers, big factories, and political play, although we know that however big we build skyscrapers, we will not be able to live here indefinitely. We should not spoil our energy in building mighty industries and cities to further entrap ourselves in material nature; rather, our energy should be used to develop Krsna consciousness, in order to attain a spiritual body whereby we may enter into Krsna's planet. Krsna consciousness is not a religious formula or some spiritual recreation; it is the most important part of the living entity.

***His Divine Grace, A.C. Bhaktivedanta Swami  
Prabhupada, Founder-Acarya of the  
International Society for Krishna Consciousness***

***Source: Beyond Birth and Death, The  
Bhaktivedanta Book Trust***



# Walk for Your “Perfect Health & Wellness”

## About World Healthy Day

Every Year 7th April is a World Health Day. On this World Health Day, World Health Organization (WHO) and partners focus on the global problem of high blood pressure. High blood pressure leads to more than nine million deaths every year, including about half of all deaths due to heart disease and stroke.

## About High Blood Pressure

High blood pressure also known as hypertension. It is an abnormal condition that is characterized by elevation of blood pressure above than Normal Blood Pressure (120 / 80 mmHg)

- One in 3 adult has high blood pressure worldwide.
- High blood pressure is also the cause for Heart Attack, Diabetes, Renal Failure, Blindness and other complications.
- High blood pressure is a silent killer. It does not give symptoms.

## Healthy Habits for High Blood Pressure Prevention

Healthy life style is a simple tool to prevent major number of health problems including high blood pressure. Walking is an important healthy lifestyle activity recommended by the entire physicians around the world for prevention as well as control of high blood pressure.

## Walking for Health and Wellness

Walking is a suitable physical activity to everyone. Walking is low impact, requires minimal equipment, can be done at any time of day, can be performed at your own place. You can get out and walk without worrying about some of the risks associated with other forms of vigorous exercise. It is also a great form of physical activity for people who are overweight, elderly or those who haven't exercised for a long time.



## Walk for 30 Minutes a Day

To get the health benefits, try to walk for at least 30 minutes as briskly as you can most of the days of the week. If your time is not suitable make sure your schedule contains at least 3 times walking for 30 minutes per week.

## Tips for “Healthy Walking”

- Wear loose, comfortable clothing.
- Protect yourself from the sun with sunglasses, a hat and sun block.
- Drink plenty of fluids before and after your walk. If you are taking a long walk, take water with you.
- Keep change your walking routes so you can enjoy the change in scenery.
- Walk with a friend and combine physical activity with socializing.
- Wear waterproof clothing to avoid getting wet if it rains.
- You may invite your friends or colleagues for walking activity.
- Join a local walking club.



# *30 minutes of brisk walking benefits health*

## **Benefits of the Healthy Walking**

- Decreased anxiety and depression
- Improved management of condition such as hypertension, high blood cholesterol, joint, muscular stiffness and diabetes
- Improves sleep
- Improves your mood
- Increased cardio vascular and pulmonary heart and lung fitness
- Increased muscular strength and endurance
- Lower Low-Density Lipoprotein (LDL) cholesterol (the “bad” cholesterol)
- Manage your weight
- Raise High-Density Lipoprotein (HDL) cholesterol (the “good” cholesterol)
- Reduce body fat
- Reduced risk of heart diseases and stroke
- Stay strong and fit
- Stronger bones and improved body balance

## **Precautions**

### **Foot Wear is Important**

Right walking shoes are the other requirements for

fitness walking. As wrong shoes may cause damage to your feet, knees, hips, joints and back. Invest in good shoes so that you enjoy walking without complaining any sort of pain in your feet or legs. Whenever possible, walk on grass rather than concrete to help absorb the impact.

## **Conclusion**

Walking is one of the easiest ways to stay fit. You may have a busy life, but try and introduce physical activity in your life. A moderate dose of physical exercise for 30 minutes (if you can't manage that much, even 15 minutes is okay to begin with) a day is enough to keep you healthy, fit and improve the quality of your life.

*“Let's begin our healthy Life  
by doing Simple Walking”*

***Dr. Karthick Raja, a  
Naturopathy and Yoga  
Doctor is working as a  
Wellness Consultant in  
Malaysia.***







From Bhavan's Journal May 12, 1963  
Reprinted in Bhavan's Journal May 15, 2013

### *Rise of India*

Great Mother India rises in splendour  
Night's swift downfall, lo, is knelled!  
Vast is the thrill of her victor emergence.  
Cloud's grim hordes by her luster are quelled.

Hail, O hail, adorable Queen:  
Radiant, tranquil, mystic, serene:  
Souls of fire chant hymn to thy height,  
All are drunk with thy nectarous light,  
Hark, sun, the herald of New Dawn, sings:  
"Darkness is doomed with its blind underlings!"

Mocks like phantom pride's vain glory,  
Only pure love leads on to His bliss.  
Sing: "We crave not the boons of hereafter,  
Earth-life holds the eternities."  
Prophets, Messiahs, saints and seers  
Grant us strength, deliver from fears!

Souls of fire..... underlings."  
Deep in our hearts glow, lone and dauntless,  
Sparks of white courage that long to outblaze  
Urging us all our all to surrender  
Here and now at thy twin feet of Grace  
May thy inviolate tender shower  
Bless and revive our hope's sunflower!

Souls of fire .....underlings."  
O Infinity's Daughter! Thy message Blazon—to  
appealing nations respond.  
Rain thy bounty's smile on our steadfast  
Fervour and faith that laugh at despond.  
Who but thy Self of angel-gleam  
Will inseminate dust with they dream?  
Souls of fire..... underlings?"

—Dilip Kumar Roy

### *Veda and Indian Culture*

The Veda is Pratyakha Shabda Brahman (the Supreme One manifested in the form of word or sound). The Rigveda says "Yavat Brahma Vishtitam, tavatee Vak" (word is as great as the Supreme One); Satapatha says "Vak Vai Brahma" (word is the Supreme One); Brihadaranyaka says that the Veda is the breath of Maheshwara; Chandogya says "Ya Vak Sa Rik, Ya Rik that Sama." The Vedas are the breath of Maheshwara. He created the universe out of the Vedas. He is the source of all knowledge:

*"Yasya niswasitam Vedah, Yoh  
Vedebhyohakhilam jagat  
Nirmamch tamaham vande  
Vidyateerthan maheswaram."*

The Rigveda says that his Vak exists in four stages (Chatvari Vak parimitah padani). The Tantras and the philosophy of Grammar, however, express these ideas in a coherent form and make them clear. They say that the Supreme One is Sat (Something that exists) and 'Chit' (pure consciousness). As He is Chit, there is Gnana (knowledge) and Ichcha (desire), and Kriya (activity of creation) begins. Gnana, khcha and Kriya are called Tri-Saktis of Chit. Sat is not ordinarily mentioned, as it is supposed to be self-evident. Ananda of Veda and Vedanta are the 'Ichcha,' 'Kriya' of Tantra. As soon as the commotion of Tri-Sakti begins, there is Shabda. In Tantra it is called Nada. This Nada or Shabda is condensed into form ("Nada Swa Dhanibhutam Kwachi abheyti Bindutam") and thus creation comes into existence.

—Dr. Janardan Misra

◀ ◀ ◀ *Flashback*





## Untold Stories of King Bhoja

### Yogi becomes A Pig

When the Lord in hunter-form heard this confession, He was greatly pleased with the yogi - pig and therefore gave him darshan of His real form—with Ganga flowing from His feet, clad in pitambara and Brahma sprouting from His navel, holding the fourteen worlds in His bosom, wearing Lakshmi on his chest looking at him with overflowing grace, holding the conch and discus, riding on Garuda.

The Lord thereupon released the yogi from his pig-shape and granted him a Brahmin's birth.

The yogi overwhelmed by the Lord's grace, prayed: "O, primeval Lord! Support of all creatures! Protector of devotees! Lord of Lakshmi! Giver of liberation! Dispeller of sins! Ocean of Mercy! O, lotus-eyed Hari! Protect me! Obeisance unto You!" Saying this, he fell at the Lord's feet several times and praised Him.

Greatly pleased with his devotion, the Lord placed His hand on the yogi's head and said: "My son, ask me any boon you wish!" Upon this the yogi replied:

"Lord! Do I need any greater reward than Your great darshan? Will not the mere contemplation of Your name give me all that I may desire? Yet, I would like to know why, in spite of my consistent and steadfast devotion unto Your lotus-feet, did I have to take this despicable pig-form, my Lord?"

Lord Hari replied: "Know, my son, that no kind of sin can as much as touch my devotees. No, not even the Devas and Danavas can come near them for good or evil. Yet, it is in my nature to put the greatest of my devotees to test by subjecting him to a series of ordeals and obstacles in order to gauge the steadfastness and single-mindedness of his devotion to me. In this process, incidentally, the impurities left over in him get burnt. If, to the end, he maintains his faith unshaken, I pardon him for his past frailties and take him to my abode.

Here are some examples of the tests I give. I tempt him with lust. I visit him with poverty. I immerse him in the ocean of sorrow by destroying his children and relatives. I put him in the company of the wicked. I make him leave the fold of Vaidik religions and succumb to non-religious concoctions. I obstruct the path of his bhakti and divert his mind along the path taken by the masses. The common run of devotees will fail in one or more of these tests. But you have successfully overcome these obstacles and succeeded in

regaining your steadfast devotion to me. I gave you the test of this pig-life in the fear that you, in this foul birth, will forget me. But happily you did not. Now you can follow me to Vaikuntha."

The yogi thereupon fell at the Lord's feet and followed by Devas and Divine Sages, accompanied Him to Vaikuntha where he lived enjoying the fruits of his merit in contemplation of Lord Hari.

### Madanarekha's Poser

We are listening to the anecdote related by the cheetah to the cow when the latter pleaded that she be permitted to go home to suckle her calf before being eaten up.

Said the cheetah: "Now, friend cow, did you not see from this story that although an accomplished yogi, that man perforce had to take another birth as a pig, and when he did so, he did not at all feel that it was contemptible? On the contrary, he wanted to enjoy that life too? Hence I feel pretty sure that you plead in the manner you do just to escape death at my hands. I am more than ever convinced that even if you are sincere in your plea, when you actually start suckling your calf, you would much rather prefer to stay back. Therefore, I am determined to eat you up to my fill right now. What do you say?"

The cow reflected, "Alas!, How tragic that the cheetah shows little discrimination!"

Thinking that no amount of persuasion will be of avail and despairing at the same time that if she did not return to her calving she would feel her loss very much and her grief would become immeasurable, the cow addressed the cheetah thus: "O cheetah, I promise to return as quickly as possible; however much I assure you and swear to that effect, you do not seem to believe me. Do you think it is the mark of a gentleman to go back on his plighted word? Do you really believe that I am one of those who will do so? Don't you know that the mere listening to the stories of truthful persons destroys all one's accumulated sins and bestows a meritorious after-life? Listen to one such story." Said the cow:

A wise, God-fearing king of Magadha by the name of Ambhira lived issueless for a long time.

*-To be continued...*

V.A.K. Ayer

Source: *Untold Stories of King Bhoja*, Bhavan's Book University, Bharatiya Vidya Bhavan



# Mohandas Karamchand Gandhi



Mahatma Gandhi in Africa

Before he finished his journey to cities in India, there was a frantic call for him to return to South Africa. His friend Dada Abdulla arranged a passage on the ship “Courtland” and Gandhi and his family sailed from Bombay.

The Whites in South Africa had been enraged by Gandhi’s green pamphlet and spread wild rumours about him. When they heard of his returning, they threatened to throw all the passengers into the sea! But Abdullah and his friends ensured that everyone disembarked except Gandhi. The Attorney General had ordered that he should disembark later. But the legal advisor of Dada Abdulla thought otherwise and provided a carriage for Mrs. Gandhi and the children.

But when Gandhi alighted, he was recognized and the White mob threw stones, rotten eggs and kicked him fiercely till he fainted with the dreadful battering. Fortunately, an Englishwoman rushed to his rescue and had him taken to a friend’s house safely. But even there the wild mob yelled and shouted and Gandhi, dressed as a constable, escaped with the help of two detectives.

There was wide publicity in England about this unwarranted attack on an innocent person, and the British Secretary of State, Joseph Chamberlain, sent a cable to Natal that those responsible should be punished. When Gandhi heard of this order, he refused to prosecute anyone saying that they were “misled” and would repent for their behaviour.

The “coolie barrister” had come into his own. His non-violent struggle had begun in earnest. His proposed organization, the Natal Indian Congress also began a weekly magazine called “Indian Opinion.”

With his family with him, he found a suitable house. Not only a house but a cook and an English governess for his two sons. He himself taught the children Gujarati.

His hands were full with the weekly magazine. Yet,

when he heard of a plague outbreak, he rushed to help the patients, nursing the victims and giving personal attention to the afflicted.

He handed over the business of the weekly paper to an Englishman, Albert West, who became a lifelong friend. Slowly but surely Gandhi was earning the admiration of the White population for his courage in facing all adversity.

It was another English friend, Henry Polak who gave Gandhi a book by the writer Ruskin called Unto This Last, in which he found many of his own thoughts and convictions.

*-To be continued...*

***-Mrinalini Sarabhai, an internationally recognized dancer and choreographer is a director as well as an author of scholarly books, novels and children’s books. She was Chairperson of the Gujarat State Handicrafts and Handloom Development Corporation Ltd and is one of the trustees of the Sarvodaya International Trust, an organization dedicated to promoting the Gandhian ideals of Truth, Non Violence, Peace, Universal Brotherhood and Humanitarian Service. She is closely associated with Bharatiya Vidya Bhavan for the past more than three decades. The Bhavan has published her book ‘Sacred Dance of India’, ‘The Mahatma and the Poetess’, a selection of letters exchanged between Gandhiji and Sarojini Naidu edited by Mrinalini Sarabhai.***



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



## Holy & Wise

If everyone fought for their own convictions there would be no war.

**-Leo Tolstoy, War and Peace**

I am not only a pacifist but a militant pacifist. I am willing to fight for peace. Nothing will end war unless the people themselves refuse to go to war.

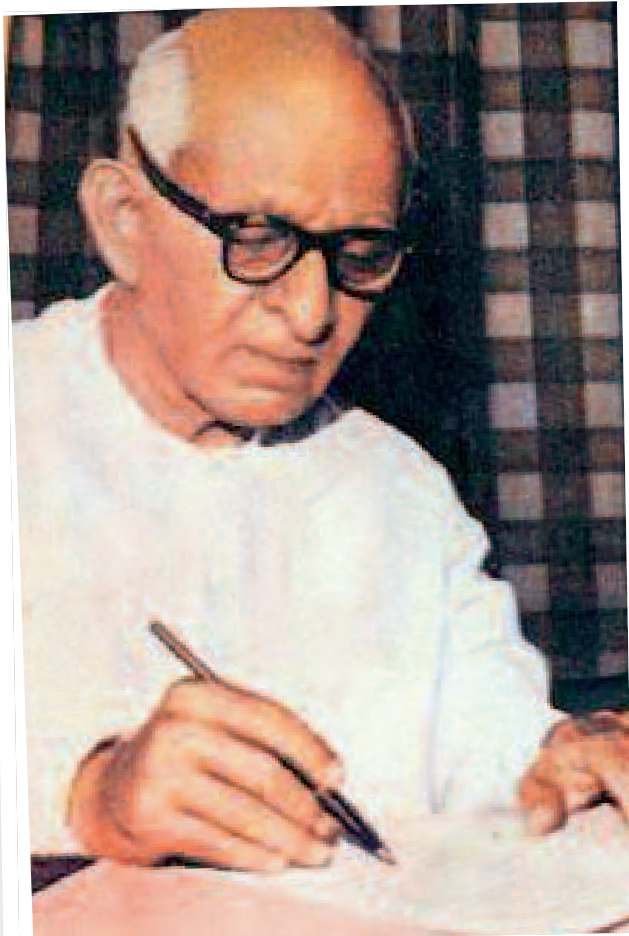
**-Albert Einstein**

*I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality... I believe that unarmed truth and unconditional love will have the final word...*

**-Martin Luther King, Jr.**

*If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children.*

**-Mahatma Gandhi**



## Kulapativani

### Fundamental Values of Culture

What are the fundamental values of culture as contrasted with those that are non-fundamental? Fundamental values are those which have a perennial appeal as long as the culture lasts. Generation after generation finds self-fulfillment by living up to these values. And the culture persists only as long as the best men in each generation find such self-fulfilment.

These fundamental values of a culture are not unrelated. They arise from, and are vitalised by, a single central idea- an idea which is not a means to an end but an end in itself-persisting through continuous times. So long as the Central Idea retains its vitality and so long as its fundamental values are reflected in the collective outlook of the people so long and no longer will the culture live.

**Dr K.M. Munshi**  
**Founder, Bharatiya Vidya Bhavan**



## *Charter of Bharatiya Vidya Bhavan Australia*

The Bharatiya Vidya Bhavan (*Bhavan*) is a non-profit, non-religious, non-political Non Government Organisation (NGO). Bhavan has been playing a crucial role in educational and cultural interactions in the world, holding aloft the best of Indian traditions and at the same time meeting the needs of modernity and multiculturalism. Bhavan's ideal 'is the whole world is but one family' and its motto: 'let noble thoughts come to us from all sides'.

Like Bhavan's other centres around the world, Bhavan Australia facilitates intercultural activities and provides a forum for true understanding of Indian culture, multiculturalism and foster closer cultural ties among individuals, Governments and cultural institutions in Australia.

Bhavan Australia Charter derived from its constitution is:

- To advance the education of the public in:
  - a) the cultures (both spiritual and temporal) of the world,
  - b) literature, music, the dance,
  - c) the arts,
  - d) languages of the world,
  - e) philosophies of the world.
- To foster awareness of the contribution of a diversity of cultures to the continuing development of multicultural society of Australia.
- To foster understanding and acceptance of the cultural, linguistic and ethnic diversity of the Australian people of widely diverse heritages.
- To edit, publish and issue books, journals and periodicals, documentaries in Sanskrit, English and other languages, to promote the objects of the Bhavan or to impart or further education as authorized.
- To foster and undertake research studies in the areas of interest to Bhavan and to print and publish the results of any research which is undertaken.

[www.bhavanaaustralia.org](http://www.bhavanaaustralia.org)

### **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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