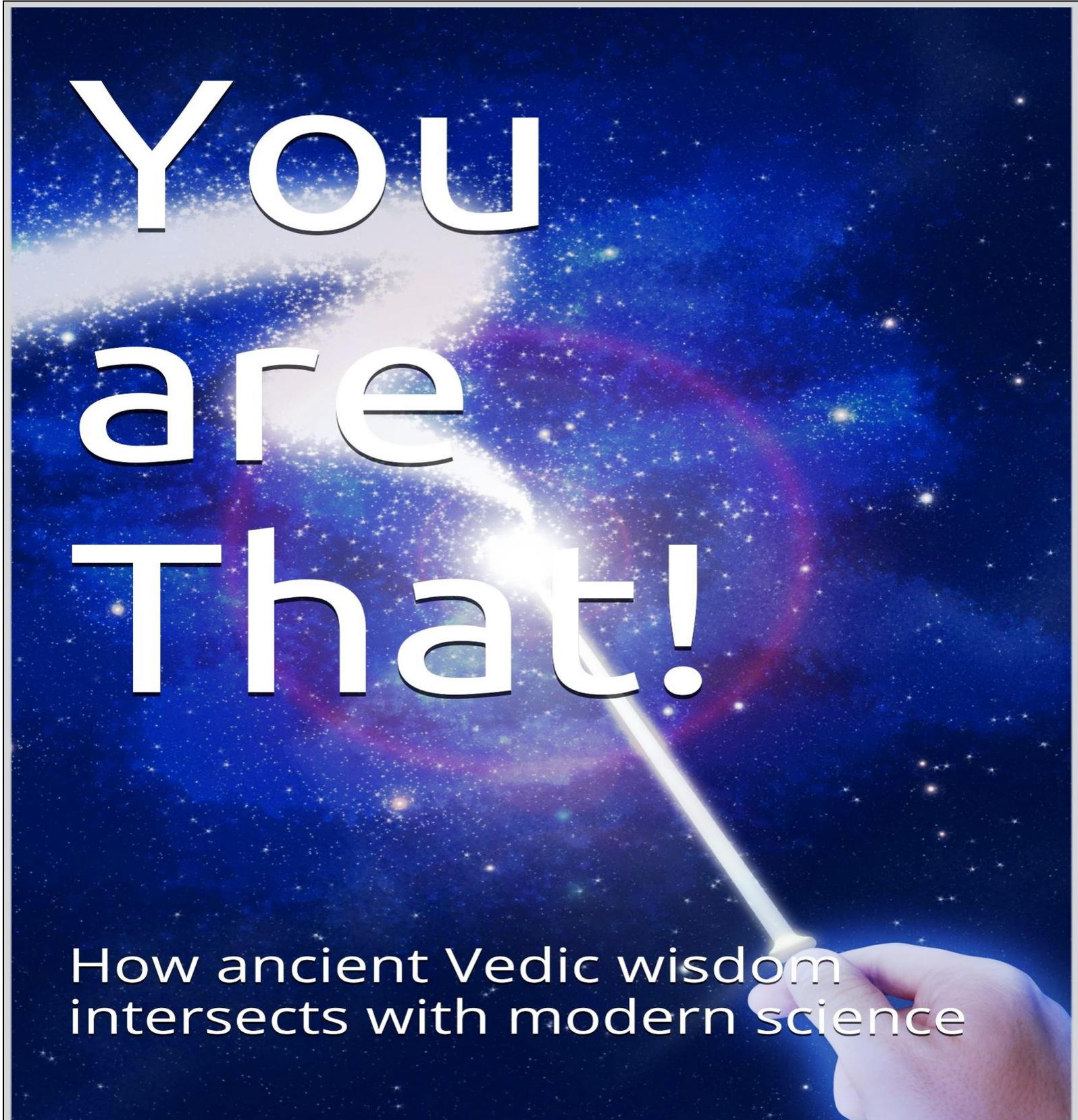


# Bhavan Australia

*Let noble thoughts come to us from all sides – Rigveda 1-89-i*

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A hand is shown in the bottom right corner, holding a glowing, cylindrical light tube. The tube emits a bright white light that illuminates the surrounding space. The background is a deep blue night sky filled with numerous stars and a vibrant, multi-colored nebula in shades of purple, pink, and blue. The text 'You are That!' is overlaid on this scene in a large, white, sans-serif font.

You  
are  
That!

How ancient Vedic wisdom  
intersects with modern science

March – April 2017

Bhavan Australia ... Vol 14.9 - Vol 14.10 ... ISSN 1449 - 3551

# Words of Eternal Wisdom



Happiness is when what you think, what you say, and what you do are in harmony.

Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well.

*-Mahatma Gandhi*

Logically, harmony must come from the heart... Harmony very much based on trust. As soon as use force, creates fear. Fear and trust cannot go together.

*-His Holiness the Dalai Lama.*

The Vedanta recognizes no sin it only recognizes error. And the greatest error, says the Vedanta is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that.

*-Swami Vivekananda*

Thousands of candles can be lighted from a single candle, and the life of the candle

will not be shortened. Happiness never decreases by being shared. Buddha

*-Buddha*

Human rights will be a powerful force for the transformation of reality when they are not simply understood as externally defined norms of behavior but are lived as the spontaneous manifestation of internalized values.

*-Dr Daisaku Ikeda*

The true and the approximately true are apprehended by the same faculty; it may also be noted that men have a sufficient natural instinct for what is true, and usually do arrive at the truth. Hence the man who makes a good guess at truth is likely to make a good guess at probabilities.

*-Aristotle*

Science without religion is lame, religion without science is blind.

*-Albert Einstein*

# Leadership



Leadership is an art of leading others to achieve a given objective. Leaders are born and also made. It may be an innate quality or a matter of practice. It is also possible that certain events can lead an ordinary individual to emerge as a leader. What makes an individual different from others? A good and successful leader has to have some important characteristics. He should have a clear vision and must be respected and trusted for his knowledge and judgement. His reputation travels ahead of him.

Persons with leadership potential are proactive, have clarity regarding their life goals, manage themselves, value and respect other people, are empathic, and encourage positive teamwork.

It has been found that the traits of dominance, intelligence and self-efficacy were significantly higher in emergent leaders than others. They possess characteristics such as persistence, innovation and a willingness to take responsibility for their actions. They also have a high tolerance for stress, emotional maturity, personal integrity, motivation and self-confidence.

Charismatic leaders have an ability to predict future trends and being creative thinkers,

they motivate followers to perform effectively without having to evoke their position of power. They welcome new ideas and innovation.

A leader is skilful in planning, organizing and in delegating. No individual performance can sparkle in the absence of collective support of others. Personal ego has to take a back seat to fulfil a common vision. A leader will always share credit. 'I' has to be replaced by 'We'. An effective leader knows the importance of getting along with individuals according to their ways and characteristics. For the sake of ensuring performance by himself and from others, it may be necessary at times to suppress oneself no matter how painful it may be.

A characteristic of good leadership is emotional intelligence. Emotional intelligence has been defined as 'the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions in ourselves and in our relationships'.

*Surendralal G. Mehta*

*President, Bharatiya Vidya Bhavan Worldwide*

*Picture Credit: [www.fredsullivan.com](http://www.fredsullivan.com)*

## Modern Science and Vedic Science

### Vedic Science and the Pursuit of Truth

Real science consists of an objective pursuit of truth through observation and experimentation. It occurs apart from any beliefs or preconceptions about what it is going to find. It is based upon reason and direct perception, in which the reality is allowed to reveal itself to the unbiased eye.

However, the universe we live in is a multidimensional reality from the subatomic to the supragalactic in the realm of physics alone. Biology, medicine, psychology and the social sciences require different perspectives and approaches to deal with appropriately. On top of these are subtle forces and influences, extrasensory, occult and spiritual that many people claim to experience as well and have developed special methods of working with.

Besides any knowledge of the external world is the knowledge of the internal world, the perennial quest for Self-knowledge or knowledge of our true nature, as evidenced by the most primary and important of all life's many questions, "Who am I." This inner quest or inner science can be very different in approach than the outer sciences.

From an Indian perspective, we can call this inner science of Self-knowledge, 'yogic science'. Traditional Yoga and Vedanta also has its goal as the objective pursuit of truth. But it aims at the supreme truth – which is the eternal – that truth which never changes. It regards relative truths – up to and including the very existence of the external world itself – as ultimately an illusion because these eventually, at one time or level or another, are found not to be valid. This yogic science aims not just at the knowledge of the world but an understanding of Knower.

### Science and Spirituality in India

In India, science and spirituality have always gone together. Spirituality through Yoga and Vedanta has always been conceived of as a science, a way of knowledge to be approached with reason and experimentation through Yoga and meditation leading to the direct perception of truth. Other Indic systems of thought like Buddhism and Jainism have shared similar views.

Veda itself means knowledge, deriving from the Sanskrit root 'vid' meaning to know, to see or to cognize. The Vedas are called Vidyas which means ways of knowledge or perception (a term cognate with Latin video!). The Vedas we might say are the Vidyas or videos of the sages shown on the inner screen of the meditative mind. They were said to have been cognized by the human mind in tune with the universal Being or Brahman.

The Vedas address all aspects of existence through Dharma, the natural laws that uphold the universe, which reflect not only matter and energy but life, mind and consciousness. As such, the Vedas constitute what could be called a science in the modern sense of the word and much more. We can find among the Vedic sciences a whole range of sciences from astronomy and chemistry to psychology and surgery, extending to astrology and to the science of Yoga itself. We can call this integral approach to both the spiritual and material sciences as 'Vedic science.'

Unlike medieval Europe, traditional India never saw a conflict between science and spirituality. It never suppressed science or art in favor of religion. Rather its arts and sciences developed in harmony with spirituality. However, it did discriminate between the material and the spiritual sciences.

### The Higher and Lower Knowledge

This the Mundaka Upanishad makes this clear.

“Two sciences are to be known, the higher and the lower. The higher is through which the eternal is known.

The lower knowledge consists of the outer forms of knowledge through which the transient factors are known, the aspects of name, form and action. The higher knowledge is Self-knowledge through which the nameless, formless being is known”.

This division of the higher and lower forms of knowledge reflects the Vedantic definition of reality as that which is eternal and the transient as an illusion. Because of this orientation, historically in India the inner or spiritual science gained the greatest attention, though the outer sciences were not neglected.

The lower sciences, moreover, can similarly be divided into two groups. The first are the usual material sciences like astronomy and medicine such as formulated in modern science. Second are what could be called ‘occult’ sciences like astrology and Vastu, which modern science has generally neglected or rejected, which suggest subtle influences of intelligence pervading the forces of nature. While the Vedic mind never saw a real division between these two types of outer sciences (for example, Vedic Jyotish includes both astronomy and astrology), since the modern mind does, it is important to note this distinction.

### **Science as Yoga**

However, the distinction between the outer and inner sciences was never meant as a radical division. *In the Vedic view, one can approach the outer sciences with an inner vision and turn them into inner sciences as well.* In this way, the outer sciences can become inner sciences. That is why we find such diverse subjects from astronomy and mathematics, to music and even grammar defined as paths of Yoga or spiritual paths. We find the same groups of Vedic seers working with and developing the outer as well as the inner sciences from the most ancient times, not finding working with one to necessarily be contrary to working with the other.

It remains possible to approach such outer sciences as physics as spiritual paths or paths of Yoga. They can be part of an inner science of Self-realization if one uses them to connect to the universal Being and Consciousness within the world and within ourselves. Much of modern physics is heading in this direction as it looks for an underlying consciousness to explain the underlying unity of the laws of physics.

Some scholars have said that this Indian emphasis on spirituality prevented the outer sciences from developing in India, since the outer sciences were not given the same priority. But we must remember that the dark ages in India came later than in the West, with repeated foreign invasions and conquests disrupting the country from 1000 AD to 1800 AD. Had this not occurred India would have likely played a greater role in the development of modern science. Today we find many scientists coming out of India and many of these feel quite in harmony with Yoga, Vedanta and Buddhism as well as with modern science.

### **The Correct Means of Knowledge**

Science rests upon a definition of what constitutes the right means of knowledge through which something can be known. Science, like the classical philosophies of India, recognizes the validity of sensory perception and reason as the main means at our ordinary disposal for gaining authentic knowledge about the world and about ourselves.

Yet science is not content with what the senses present us as reality, any more than the mystic or yogi is, though science builds upon rather than rejects what the senses show. Science has created a vast array of special instruments and equipment from microscopes and telescopes that can greatly increase the range of our physical senses. It has added other instruments like radio telescopes which bring in information about the universe from means that are related to but outside the scope of our ordinary senses. It has created special computers to extend the range of computation as well.

While Vedic science recognizes the importance of sensory perception and reason, it considers that there is another, more reliable and internal source of knowledge, particularly necessary for understanding the inner or spiritual world. This is the direct perception of the silent or meditative mind and hearts. This means that however practical the outer sciences may be for dealing with the external world, our deeper human quest is best addressed through the inner sciences.

### **Important Vedic Sciences**

Vedic Sciences include both subtle or occult sciences like astrology and the inner science of Self-knowledge through Yoga and Vedanta. Yet it sees all sciences as related. All knowledge is ultimately self-knowledge. Our true self is not merely the human or psychological self but the universal Self. Each one of us is a unique manifestation of the universal consciousness, a human embodiment of it, but our true being is one with the entire universe, with all beings, and ultimately with the Absolute beyond all time and space (Parabrahman). The key even to understanding medicine or physics is to look at the forces of the universe as existing both within and around us as powers of consciousness – to our true being in the universe and the entire universe within ourselves.

### **Vedic Astrology**

If we live in a conscious universe, then the lights of the stars which illumine our world must reflect some power of consciousness as well. Jyotish or Vedic astrology is aimed at helping us understand how the lights of the stars and planets affects our own bodies and minds and the fate of our world as a whole.

Time is not simply a force of physics but a power of intelligence and a process of the manifestation of consciousness. Vedic astrology helps us understand the karmic influences coming to us from the greater universe as channeled through the sun, moon and planets of the solar system. It holds that time is not simply neutral or a mere continuum but reflects various rhythms which project forces that affect the life and karma of living beings.

That time is projecting karma through the movement of the luminaries or heavenly bodies is an idea that seems illogical to modern science. But if we recognize that the universe is pervaded by consciousness, we can recognize that light ultimately is a power of consciousness, which means that astronomy must recognize astrology.

Astronomers have often complained that astrology is illogical. Yet actions that go beyond time and space or the ordinary laws of physics are part and parcel of the new physics. With its quarks and quasars, its uncertainty principle and quantum mechanics, physics does not appear any stranger than astrology. Such subtle connections of the new physics may provide some eventual credence for astrology as well.

### **Conclusion**

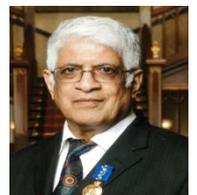
Once we recognize the place and value of both the outer and inner sciences, we can learn to use both to improve our lives on all levels. This should be our real work as a species and it can be a great adventure of discovery and transformation. This universal pursuit of knowledge can be used to set aside our political and religious differences, which are not a matter of truth or direct perception but of clashing beliefs and opinions. The ultimate unity of science and spirituality can provide a light forward to a true global age of peace and harmony. In such a world the inner technologies of Yoga will be found to be as important as the latest advances in technology, if not more so.

*Inspiration: Modern Science and Vedic Science by David Frawley, The American Institute of Vedic Sciences. <https://vedanet.com/2012/06/13/modern-science-and-vedic-science/>*

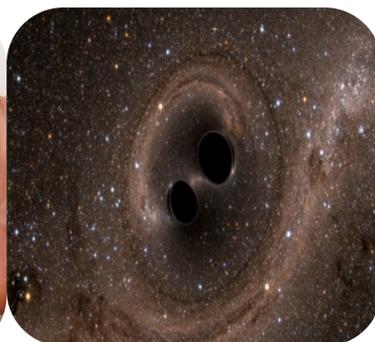
Gambhir Watts OAM



President, Bharatiya Vidya Bhavan Australia



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Cover Picture Credit: Aneesh Bhamidipati, Founder & CEO SparkDreams, USA

# Why an Expert on Black Holes reads the Bhagavad Gita

*Ancient Indian traditions have something to teach modern cosmology.*

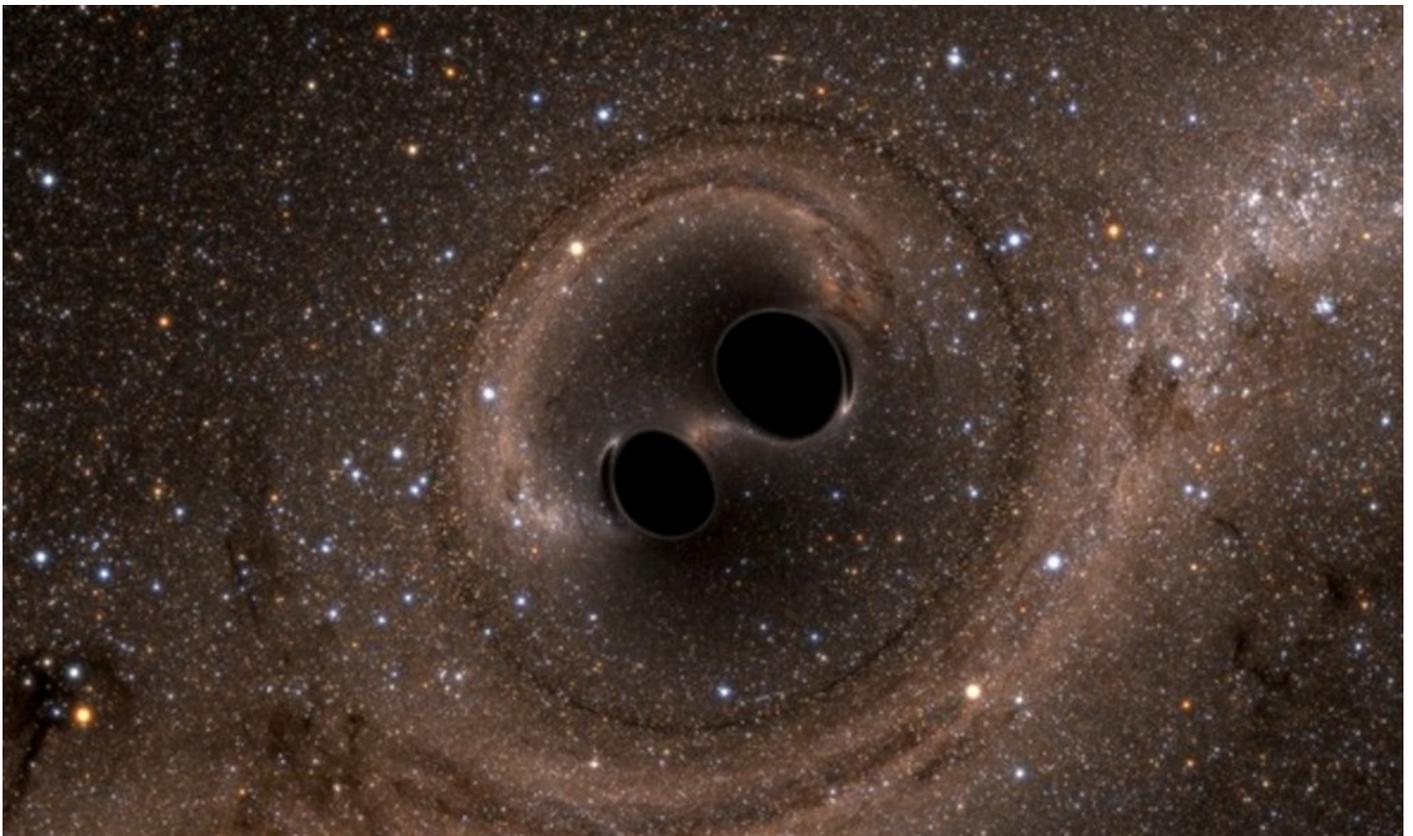
When I was a boy, I decided to measure the time that the sun's rays take to reach Earth. I began by watching the sunrise. We were living in a two-story house with a slanted triangular-shaped roof. I climbed to the roof through a small accessible terrace and made my way along the ridge.

Standing there, balancing to avoid falling 50 feet to the ground, I observed the sunrise first with the unaided eye and then with a pinhole camera. I timed the interval between when the sun first appeared and when it became too bright to look at directly. One day, it suddenly occurred to me that, as I watched the sun, various processes and perceptions were going on in my mind itself, and that these mental processes were as interesting as the object of my experiment. What happened in here was as important as what happened out there.

stars and the formation of space-time singularities. But I never forgot that the mind was an equally worthy object of study, for it is through the mind that we come to everything we know about the physical universe. Seeking to bridge these realms, I began during my student days to reach out to people who had thought through these issues, and I found much to be learned from the philosophical traditions of my culture: Jainism, Buddhism and Hinduism. My goal in life is to understand cosmic reality, and I do not care whether the methods I use are 'ancient' or 'modern'; to me these are only some labels.

Any approach to truth necessarily gives only a partial perspective.

Why should one bother to study old traditions when science and technology are making such amazing progress? One could, of course, do so



Later, my career focused on the external world. I studied gravitation and cosmology specialising in black holes, doing analyses of the collapse of

out of pure curiosity and that is not to be underestimated. The ancient Hindu, Jain and Buddhist texts are impressive intellectually.

They demonstrate a high level of insight and reasoning, including the early development of geometry, algebra, acoustics, optics and mathematical astronomy; to them we owe such concepts as the number zero and early forms of the Pythagorean theorem. In their writings on the origin, nature and structure of the universe, we can see many of the same puzzles that remain with us today, and I take pleasure in seeing the continuity of human thought over thousands of years.

make major assumptions to formulate our models—for instance, that the universe is spatially homogeneous.

We may be missing something important, and we need diverse viewpoints to help us escape the convenient grooves of thought. Historically in physics, this is a common strategy. Past masters such as Newton and Einstein took their inspiration from eclectic sources.

To be more specific, here are a few insights of



But my interest goes beyond that of a hobby. In fields such as geology and medicine, ancient thought has long since been superseded, but in cosmology I think it remains relevant. Despite its successes, our field faces major and profound limitations that may demand revolutionary changes in our ways of thinking. For one thing, we are severely restricted as we can observe only those events from which a light signal can reach us. Because a huge portion of the universe always remains unobserved to us, we need to

traditional Indian philosophy that I find helpful:

### **Mind**

Ancient Indian traditions emphasise that we will never know the cosmos until we know ourselves. The nature of our subjective awareness is a notoriously difficult problem—so hard, some say, that our present scientific framework is inherently unable to explain it. We commonly bracket this problem, but I think it is plausible that our ignorance is hobbling our knowledge of physics.

## Subject-object dichotomy

Hindu, Buddhist and Jain cosmologies consider the mind, body and the external universe as a single integrated whole. In contrast, modern science makes a clear separation between observer and observed, and we have built great achievements on this dichotomy. But this distinction is hard to maintain when it comes to gravitation and cosmology, since we can never truly stand outside the object of our study. In quantum theory, too, the observer's effect on a



system cannot be made arbitrarily small. In formulating our cosmological models, we may well have implicitly assumed an exterior view.

The idea of parallel universes is entirely natural in Indian traditions.

## Space and time

Ancient Indian traditions suggest that neither space nor time has an independent existence. They arise from the interactions among the building blocks of the universe. This idea is very different from the Western philosophical tradition in which space and time have long played central roles. But the notion of space and time as derived from deeper ingredients is one that many scientists are now adopting.

## Duality

Anekantvad, a key tenet in Jainism, states that any approach to truth, either conceptual or mathematical, necessarily gives only a partial perspective; a complete description is never possible in one go. This is remarkably similar to

the concept of duality we encounter in our modern theories. It suggests either that we need to learn to weave the separate pieces into a full picture of reality or that we should abandon our goal of achieving a single comprehensive unified theory.

## Cyclic universe

The universe may ultimately stop expanding and undergo a contradiction and crunch. What happens then? In Indian traditions, the annihilation is described as a breakdown of matter into finer elements until only a single substance—perhaps just pure existence—is left. Likewise, in modern cyclic universe models, matter converts into a so-called scalar field that then creates a new universe and seeds it with matter.

## Multiverse

The idea of parallel universes disturbs many scientists, but is entirely natural in Indian traditions. In the Bhagavad Gita, Lord Krishna offers a glimpse of multiple cosmic creations and annihilations to his disciple Arjun; different universes are located in different parts of the cosmic body of Krishna. Jain texts elaborate on the notion of different universes, or Lokas, at great length.

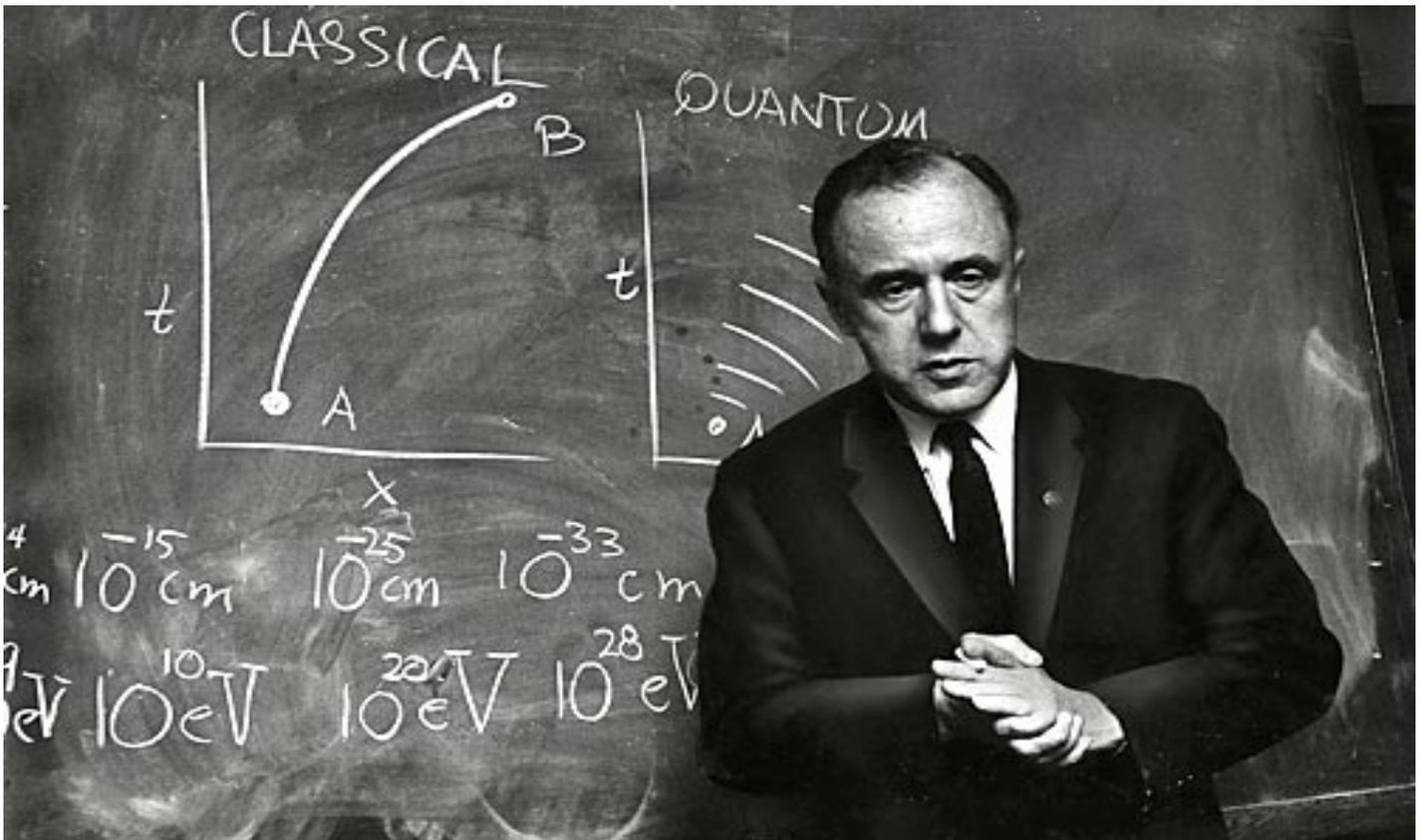
The traditions that I have been discussing are empiricist, arguing that knowledge of reality cannot be gained through the application of pure logic, but require experience of the world. But they also put great emphasis on purifying the mind as the first step towards comprehending reality. If we find the universe confusing, that is a statement about us, not about the universe. We need to uncloud our thinking. By understanding our own minds, we can extend and expand our powers of apprehension and make sense of what now confounds us.

*-Pankaj Joshi, a senior professor at the Tata Institute of Fundamental Research in Mumbai specialises in gravitation and cosmology and is best known for his work on the collapse of massive stars, which might leave behind not a black hole but a so-called naked singularity. His other interests include Indian and Western classical music.*

Source: Bhavan's Journal, 31 March, 2017,

# School of Curiosity

*'Sense of curiosity is nature's original school of education'. -Smiley Blanton*



One joins the school of curiosity from the time one is born till the end of one's life. In my experience that is the best school one could join. When I landed at Delhi Airport the other day and switched on my cell phone I got a phone call from a sweet voice on the other end announcing that he was Amar Singh Yadav from the IGNOU and had come to collect me for my lecture that afternoon at the University.

I came out to meet this well-built, middle-aged, stocky man with shining white hair and a huge Veerappan style moustache. He quietly took my luggage and took me to the car park. Meeting a stranger in a new place could be, at times, unnerving but this man put me at ease and gave me the feeling that I was in good hands. I was not sure what I was in for.

As soon as we came out of the airport he started a running commentary on the Delhi weather, the airport ambience, the road rages in Delhi and the usual hot topic of the day, the elections for state assemblies. His chaste Hindi made me love the man no bad words, no yelling at anyone, polite with his co-drivers on the road when they really would have annoyed me with

their irrational driving. Amar Singh was all forgiving saying man is fallible and deserves understanding and not angry reactions—the highest Spinozian philosophy, indeed!

All that I had to do was to listen to him, an art which I think I mastered during my medical school training with patients. One of our great teachers, Lord Platt in London used to tell us, "If we listen to our patients long enough s/he will tell us about the disease a fact which was later found out to be true by doctorates in painstaking, prospective, randomised triple blind study in London, published in the prestigious British Medical Journal. Amar Singh's narration became more interesting as he started dissecting each State election in great detail. It was not just a wild guess but a detailed study in every state. He was pretty sure of the ultimate outcome to come out on the 11th of March.

I became more curious as the narration was in contrast to what the self-styled Pundits who talk in the electronic media or write in the print media depict. He made it simple, lucid, and to the point without adding spice to the data which

he had painstakingly collected from various sources, especially from the Northern States where he used to frequent and from ground realities.

When he came to Uttar Pradesh, his home state, he could beat people like Pranoy Roy the latter looked like a kindergarten student in comparison. His details of the caste equations in UP and how that will not hold this time round and the vote bank politics of the SP and BSP were superb. He would beat any doctorate in political science hollow!

He was a great fan of our Prime Minister Modiji. Amar Singh had studied Modiji's life from the beginning and thinks that he is our only saviour. He gives a run down on every single politician who matters in this election—a reality check on them—who they are, how corrupt, how cunning and also their wily ways of politicking. He is a Yadav and is a distant relative of Lallu Prasad Yadav but has a very poor opinion about the latter and his ilk. Although a Yadav he went all the way to his village in UP to vote for his hero, Prime Minister Modi.

I was amazed at how much he knew about even far off places like Goa. Amar Singh's details are closer to ground reality as he comes from there and has friendly contacts among the poorest of the poor. The AIC room media pundits' assessments are second-hand and are far removed from reality. Our Nobel Laureate economist Amartya Sen was pontificating eloquently only a fortnight ago that demonetisation will be the biggest economic disaster for India.

People believe him as he has his status and the Oxbridge connections.

Two weeks later however, his predictions came to nought! Educated guesses from our pundits rarely come true as future predictions in this non-linear world never come right! Amar Singh's mundane analysis should come correct. He asked me to write down his calculations and told me to call him on the 11th after the results were announced. He was sure of most States but in the case of UP he said although BJP might win, the chances are still only 99% and not hundred per cent and gave me reasons for that conclusion.

What a brilliant analysis compared to the 21st Century illiterates' analysis. The latter are not those who cannot read and write but are those who cannot unlearn the wrong things that they have learnt earlier to relearn new facts. That is why this world is only a Wirklichkeit (a drama or Shankara's maya). We cannot believe what we see or hear! But people like Amar Singh have anubhooti, wisdom from learning from their own mistakes in life. For nearly three hours—two hours from the airport and one hour back—I had a lecture on reality from a mundane scholar without a PhD. Makes me go back to quantum physics where reality is only a mirage. On the other side are quantum physicists, marvelling at the strange fact.

Experiment after experiment has shown—defying common sense that if we assume that the particles that make up ordinary objects have an objective, observer-independent existence, we get the wrong answers. The central lesson of quantum physics is clear: There are no public objects sitting out there in some preexisting space. As the physicist John Wheeler put it, "Useful as it is under ordinary circumstances to say that the world exists 'out there' independent of us, that view can no longer be upheld." In one sense Amar Singh is a quantum physicist who observed the world with his inner eye open. He is no ordinary driver. The adage 'He who does a lower job is, therefore, not a lower man' applies to him very well. May his tribe increase.

*'People are blind to reality and see only what they want to see'. -Anon.*

-Prof. B.M. Hegde

Dr. 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: *Bhavan's Journal*, December 15, 2016, Picture Credit [sbyireview.files.wordpress.com](http://sbyireview.files.wordpress.com)

# Artha Shastra: The Science of Polity

According to Hindu conception, there are four values, called Purusharthas, to be striven for, in life. They are Dharma, Artha, Kama and Moksha. In a limited sense, Artha means 'Wealth' and in its broad sense, Arthashastra means 'the Science of Government' or 'State Craft' — which is an extremely important branch of knowledge and a highly specialized discipline. Speculations on Arthashastra, in general, have been traced to Rigveda. Shaunaka's work, Charanavvaha lists Arthashastra as an Upaveda of Atharva Veda. The Epic and Dharma Shastra literature

This Arthashastra of Kautilya has been assigned to the period between 320 - 300 B.C. It is said that one Vishnuguptachanakya, nicknamed Kautilya or Kautalya was its author. He was the famous preceptor of the emperor, Chandragupta Maurya. It is said that he hailed from a place called Chanaka and hence, was also called Chanakya. He was well-versed in Vedic lore and had remained a Brahmacharin throughout his life. Endowed with a keen intellect, tremendous will-power and self-respect, he is said to have been once insulted by a Nanda ruler, monarch of Magadha. Furious at this humiliation, he swore



possesses abundant material on this discipline.

There is a reason to believe that four distinct schools of Arthashastra had existed before 4th Century B.C. However, the loss of this fairly extensive literature is to be attributed to its neglect by the arrival of the masterly work of Kautilya, which was itself recovered from oblivion by the providential discovery of a complete manuscript and its publication, in Oriental Research Institute of Mysore University by its then Director, Dr. R Shama Shastri, who was awarded, deservingly, the title Arthabhastra+raveena, in 1908 by H H the Maharaja of Mysore.

vengeance on the Nanda dynasty and killed all the nine Nandas. Vishakhadatta's drama, Mudrarakshasa depicts this story:

Nandapashavaivahatah- pasyatoRakshasasya. The nine Nandas were killed as though they were animal victims in a sacrifice.

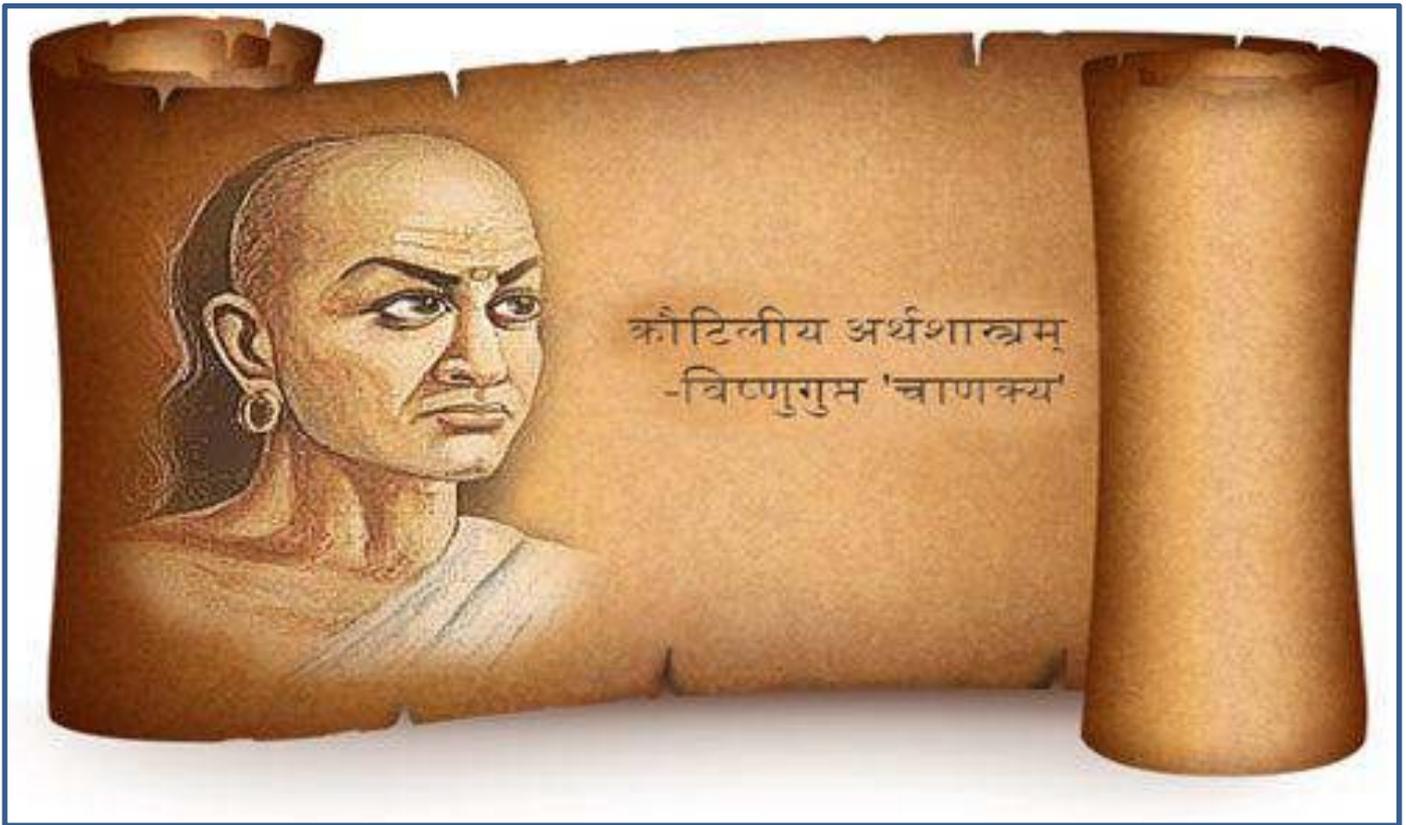
The Arthashastra of Kautilya comprises six thousand verses divided into 15 Adhikaranas or sections and deal with 180 topics, called Prakaranas.

The following brief synopsis will give an idea of the contents of Kautilya's Arthashastra:

*Adhikarana 1:* The education and discipline of the King; qualification and testing of the ministers, spies, ambassadors; protection of

*Adhikarana 11:* On corporations and guilds.

*Adhikarana 12:* How to deal with a powerful enemy; envoys, intrigues.



princes, harem and the King's personal safety.

*Adhikarana 2:* Superintends of various departments, founding of villages, building forts, afforestation, commissioners of revenue, duties of A.G., prevention and punishment of embezzlement of public funds; building up of a treasury.

*Adhikarana 3:* Administration of Justice; forms of marriage and allied topics.

*Adhikarana 4:* Protection of merchants, artisans, etc.; remedies and relief during national calamities; punishment for crimes.

*Adhikarana 5:* Conduct of courtiers; punishment for treason; replenishing treasury in emergencies.

*Adhikarana 6:* Seven elements of sovereignty, qualities of a King, six-fold royal policy; three-fold power.

*Adhikarana 7:* Peace, war, neutrality, alliance, etc.

*Adhikarana 8:* Vices of sovereigns and consequent troubles, etc.

*Adhikarana 9:* Organizing invasions.

*Adhikarana 10:* War.

*Adhikarana 13:* Ways to capture enemy's fort; restoring peace after war.

*Adhikarana 14:* Secret recipes for eliminating or incapacitating the enemy.

*Adhikarana 15:* Appendix The work shows clearly that Kautilya was a supreme master of the 'State Craft' and endowed with a robust common sense and practical wisdom.

There are indications in Arthashastra that Kautilya was acquainted with Alexander's invasion of a section of India. In his work, one finds a happy blend of theory and practice. Ultimate philosophical questions are by no means ignored. What Aristotle was to young Prince Alexander in the court of Macedonia, Kautilya was to Chandragupta Maurya. Both were preceptors.

It is a favourite pastime of academic students of political science to draw minute parallels among three writers: Aristotle, Kautilya and Machiavelli. Aristotle and Kautilya are at one in providing an ethical basis to the State, even though they advocate, along with Machiavelli, certain ethically questionable ways of maintaining the state and its integrity. Both

Kautilya and Machiavelli showed a keen interest in both the art and science of government. The seven elements of sovereignty are, according to Kautilya, the King, the minister, the country, the fort, the treasury, the army and the allies.

Kautilya develops something of a 'Social Welfare State' ideal. The state is to regulate, according to Kautilya, the social and economic life of the subjects. The King is not only to provide protection to the people in various ways, but also promote their welfare. The state, in Kautilya's days, carried out a systematic registration of births and deaths. There was an elaborate system of medical relief. Each house with its history, occupation, income and expenditure found its entry in records. Matters such as town planning and fortification received Kautilya's close attention.

Kautilya places much emphasis on the monarch and his duties.

There is nothing like the divine origin of kingship, although Kautilya believes that the people should be taught to respect the King lest God should punish them if they slight or show disrespect to the King. Under no circumstance is the king to rule a despot. He should rule with the help of his officials and especially ministers. He has his responsibility to his subjects, towards whom he should behave like a father and provide fatherly kindness. He is first the servant of the people. Their happiness is his happiness and their sorrow is his sorrow. The revenue he receives is the fee for the service of their protection.

Kautilya lays much stress on the discipline and proper education of the Prince. He should have training in the four traditional sciences under the guidance of specialized preceptors. He must be trained in self-control. His six enemies are lust, avarice, pride, anger, drunkenness and insolence. Equally important as the King are his ministers and officials. For the King to try to manage the affairs of the state alone is, according to Kautilya, like trying to make a cart go on one wheel! Kautilya lays down an exacting standard for ministers.

Kautilya gives equal attention to the careful selection and training of civil servants.



Kautilya goes into minute details as to how the King is to protect himself (by means of spies) even against his own kith and kin. He should collect the taxes like the honey bees taste the sweet juice without squeezing the flower.

Kautilya believes that expediency is the golden rule in State Craft.

To quote his own words: 'He, who is losing strength in comparison with another, shall make peace; he who is growing stronger shall make war; he who thinks that neither the enemy can hurt him, nor, he the enemy, shall observe neutrality; he who has excess of advantage shall march; he who is wanting in strength shall seek protection'.

Kautilya's ideal of monarchy is universal sovereignty through conquest. Yet, he does not glorify war. On the whole, he advocates peace. He is a firm believer in the law of the land. He says that law is to be obeyed because of a sense of honour and of duty, human dignity, moral responsibility and enlightened patriotism.

*-Prof. T.S. Krishnamurthy, Source: Bhavan's Journal, 31 March, 2017, Picture Credit: www.templepurohit.com*

# Go Beyond the Probable and Make It Possible

The responsibility for realising our potential is ours. Our negligence to become fully functioning, no matter who we are or where we may be, will be potential forever lost. We are of value to the degree to which we are constantly actualising as the unique persons we are, at each moment of our lives. We should start now and never postpone it. We abandon the past and embrace the now. We start with the most valued possession and the only one who can lead us to our own full humanity.

Living fully at each stage of life is the real challenge. It is apparent that the love one learns in childhood has little relationship to that experienced by the mature person. So it is with dependence, loyalty, morality and responsibility. Each stage encompasses its own implications, requirements and potentials. These can be actualised, if each stage is lived and realised fully! Mature persons have a sense of ego identity, a sense of who they are, separate and apart from others.

Mature persons have a sincere desire to be productive and to share that productivity with others. They desire to create and share their achievements. They accept their lives and

of life are spontaneous, accepting, flexible and receptive to new experience and suspicious of reality. They are harmonious with external forces but autonomous, busy with the process of inventing their lives.

Mature persons have a deep spiritual sense in terms of their relationship with nature and other persons and recognise the continuous wonder of life and living. They make full use of their potentialities, accept themselves as part of the greater mystery of life. They share their love, joy and wisdom in an open non-exploitative responsible fashion. Fully functioning mature persons are continuously growing for they realise that maturity is not a goal but rather a process; that the essence of maturity lies in creative and responsible choices. They know where they can be and where their powers lie.

There are many ways to do things but there is the best way also. Nothing grows on ice; likewise if tradition freezes our minds, new ideas cannot sprout. If people laugh at new ideas, they have a traditional paralysed mind. Traditional thinking is an enemy of creative thinking. Traditional thinking freezes the mind, blocks progress and prevents developing creative power.



work with satisfaction and joy. They put their talents into each endeavour and imagination to recreate their lives each day. The mature artists

Think of a school with rows of desks and benches, charts, blackboard, etc. The teacher comes and controls the class. You follow the teacher because she is the role model. When you

grow up, you control others instead of allowing them to grow. We are paid salaries because we are expected to control. Believe that ordinary background is no barrier to extraordinary performance.

We all should make an inventory of our

The world is a mirror; it reflects back what you are! The personal commitment of a man to his skill, the intellectual commitment and the emotional equipment working together as one has made the ascent of man. Leaders are ordinary people who have been forged



strengths and weaknesses and start building from there. Leadership can be learnt. Add values and handle crises and reveal their true self and ability. You don't have to be skilled to know how you feel; you have to be in touch with yourself to know why you feel as you do.

General Patton, who fought in the Second World War, addressed his troops saying, "I want you to remember that no one ever won a war dying for his country. He won it by making the other fellow die for his country. I don't give a hoot and hell for a man who lost and laughed.

An army is a team which lives, eats, sleeps and fights as a team. We have the finest equipment and spirit. I can assure you that you will all do your duty to get a message that we are holding our position; we are not holding anything constantly. We are advancing constantly. We are not holding on to anything except the enemy"

and shaped on the anvil of reality, who like what they see and seek new insights about themselves and about the possibilities and promises of the future.

They are the creators of their own reality! We accumulate impressions of ourselves through how others see us in our activities. Other people become the looking glass in which we see and define ourselves. The adaptive person is largely satisfied by what is reflected back through the looking glass of self! Leadership is less about sheer talent than about introspection forged from suffering. God has two families on this Earth; the once born and twice born. The first is genetic and the other is out of oneself.

-T.G.L. Iyer, Source: Bhavan's Journal, 31 March, 2017

# Mahatma Gandhi: His Views on Women and Social Changes

Mahatma Gandhi's legacy to the world, and to India especially, is immeasurable; his life and work have left an impact on every aspect of life in India; he has addressed many personal, social and political issues; his collected works number nearly one hundred volumes.

In 1940, reviewing his twenty-five years of work in India concerning women's role in society, he says, "My contribution to the great problem lies in my presenting for acceptance truth and

translate that love to the whole of humanity... And she will occupy her proud position by the side of man .. .She can become the leader in satyagraha..."

What is significant here is his image of woman and his hope for her, so radically different from that of any earlier reformer. He was not the first to address women's issues in India; the great cultural renaissance, as also the ferment of political agitations for freedom had already



ahimsa (nonviolence) in every walk of life, whether for individuals or nations. I have hugged the hope that in this woman will be the unquestioned leader and, having thus found her place in human evolution, will shed her inferiority complex... Woman is the incarnation of ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering. And who but woman, the mother of man, shows this capacity in the largest measure?... Let her

reached a high peak in the late nineteenth century. Before the advent of Gandhi on the scene, the attitude to women, though sympathetic, was patronising; leaders and social reform groups thought in language that made women look helpless. They wanted to protect, uplift, bring relief to women. No doubt there was value in all of it. Yet, with Gandhi a new, unique element emerged. Woman to him was

neither man's plaything, nor his competitor, struggling to be like him.

What she needed most was education, the recognition of her birthright to be free and equal, to steer her own destiny side by side with man.

"Therefore," he argues, "ultimately, woman will have to determine with authority what she needs. My own opinion is that, just as fundamentally men and women are one, their problem must be one in essence. The soul in both is the same. The two live the same life, have the same feelings. Each is a complement of the other. The one cannot live without the other's active help.

"But somehow or other man has dominated woman from ages past, and so woman has developed an inferiority complex. She has believed in the truth of man's interested teaching that she is inferior to him. But the seers among men have recognised her equal status."

It is noteworthy that present day conferences on women's issues insist similarly on women's own

persistent attitude of superiority among men. Social workers around the world encounter the same attitude.

Gandhi was no advocate of blind adherence to tradition; its strong current could help us swim far, or sink us; for him the deciding question was whether it would take us closer to God (Truth), selfless service and love of all human beings. He declared to a tradition-bound India, "I do not subscribe to the superstition that everything is good because it is ancient. I do not believe either that anything is good because it is Indian... Any tradition, however ancient, if inconsistent with morality, is fit to be banished from the land. Untouchability may be considered an ancient tradition, the institution of child widowhood and child marriage may be considered to be an ancient tradition. And even so, many an ancient horrible belief and superstitious practice. I would sweep them out of existence if I had the power." And what do ancient books say about women? "Her father protects her in her childhood, her husband protects her in youth, and her sons protect her in old age; a woman is



leadership, initiative, and self-help. For instance, Ela Bhatt, General Secretary of SEWA (Self-Employed Women's Association) and winner of the prestigious Magsaysay Award for her work with women in India, speaks up against the still

never fit for independence..." Gandhi saw how wrong that was, how unjust, how harmful to all; he spoke strongly against child-marriages, the isolation and subjugation of widows, the cruel domination of men over women, and women's

own subservient mentality. In Ethical Religion he says, "True morality consists, not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it."

Gandhi's life-long "experiments with truth" served that very purpose. And when he felt sure he knew the way of truth, he not only followed it fearlessly himself, but led others, millions of men, women and even children. The title of his

possess, which, in the early years he construed as stubbornness, and later extolled as moral courage. Through several experiences with his wife during his formative years, when he had tried to force her obedience, first in his native Kathiavad, where, in 1898 he had insisted she not stir out of the house without his permission, and in South Africa, where he had wanted her to clean the chamber pot of a low-born clerk with a



personal life he aptly called, *An Autobiography: The Story of My Experiments with Truth*. For him God was Truth, but whereas the definition of God, he said, was difficult to grasp, the definition of truth every person could find in his or her own conscience. Even from his childhood he was such an extraordinary lover of truth, that he tried to understand and verify the truth of any new thought he came across, and every personal experience. Among youthful experiments with truth, the most pertinent in relation to women was his relationship with his wife, Kasturba. They were both born in 1869, and married very young in 1882, when she was thirteen and he was but twelve years old. Having read that a wife must always be subjugated to her husband's will, he took on the role of a domineering husband, and a boy husband at that! Little was he prepared to face the challenge posed by his strong and spirited wife, who stood up to him for her rights with dignity and self-

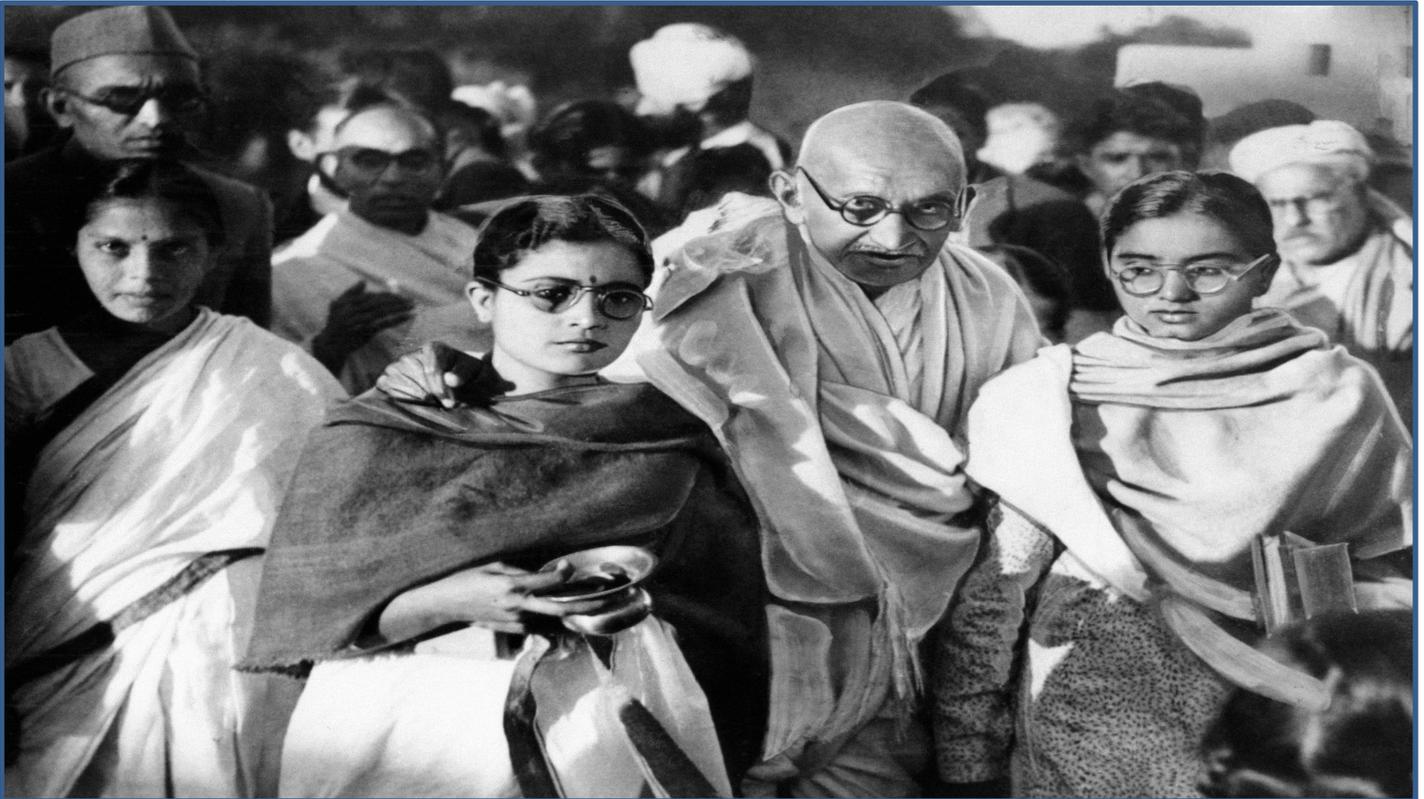
smile, he evolved his ideas on women, and the relationship between men and women. She had cried out, as he pulled her by her hand and tried to push her out the gate of their home in Durban, "Have you no sense of shame? Must you so far forget yourself?" That was enough for the sincerest of all votaries of truth; he thought a great deal, constantly, all his life. He never forgave himself for causing Kasturba to suffer pain.

Imagine his own pain and regret in his words, "Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity - to me, the female sex, not the weaker sex. It is the nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge."

These qualities he valued highly as indispensable for resistance by satyagraha, whether in the

home or in society. Ancient models of womanhood - Sita, Savitri, Damayanti, Draupadi - he praised for their moral strength; they were not passive, weak women. Passive resistance, he explained, was not the right translation of satyagraha, which means, "soul force" or "truth force", the power of enlightened non-violence, neither passive nor timid. The first line of a favourite Gujarati hymn at the Gandhi ashrams was: Harino maarug chhe shooraano, nahi kaayarnu kaam jone. (The way of The Lord is for

was that some could not resist their husbands. The remedy is in the hands of women themselves. The struggle is difficult for them, and I do not blame them. I blame the men. Men have legislated against them. Man has regarded woman as his tool. She has learnt to be his tool and in the end found it easy and pleasurable to be such, because when one drags another in his fall the descent is easy." These words were spoken to Dr. Margaret Sanger in 1936 in connection with birth control methods; Gandhi



the brave, not for the faint of heart, you see.)

In South Africa Indian women, led by Kasturba, offered satyagraha and went to prison, when the Government of South Africa was about to pass a law making all Hindu, Moslem and Zoroastrian marriages illegal, all wives married by those rites concubines, all their children illegitimate, with neither status nor property rights. The women's courage was amazing and inspiring to men. Their success proved the power of soul-force.

"My wife" said Gandhi, "made the orbit of all women. In her I studied all women. I came in contact with many European women in South Africa, and I knew practically every Indian woman there. I worked with them. I tried to show them they were not slaves either of their husbands or parents, not only in the political field but in the domestic as well. But the trouble

believed men and women should practice restraint and have sex only for progeny. Whereas such an austere ideal of celibate life is impossible for all but a few, the words might well apply to the general scheme of things between men and women.

He spoke of Kasturba as "above" himself, and it is to her moral strength and example that he says he owed his most unique and potent idea in personal growth as well as in activist politics. He acknowledges, "I learned the lesson of non-violence from my wife, when I tried to bend her to my will. Her determined resistance to my will on the one hand, and her quiet submission to the suffering of my stupidity involved on the other, ultimately made me ashamed of myself and cured me of my stupidity in thinking that I was born to rule her."



When he returned to India to join Indian politics in 1915, after monumental work in South Africa, he realised he had very little knowledge of India outside his native province. He saw from his travels across the subcontinent that the real India lived in her 500,000 villages, not her elitist urban centres. Apart from the poverty he witnessed, he was deeply agonised by two oppression in Indian life - the oppression of people of low birth, referred to as the untouchable, and the oppression of women. Both these he observed to be the power politics of the higher castes, and of men already comfortably elevated in patriarchy. Such injustice was easy to perpetrate when it was presented to the populace as sanctioned, nay ordained, by ancient scriptures. The “wounded civilisation,” Naipaul wrote about in 1977, was even more so when Gandhi embarked upon a national reconstruction program in every area of social concern. Again and again he proclaimed his conviction that India had to free her own fettered poor people, untouchable, and women, before she could meaningfully win freedom from her foreign oppressor.

“The oppressive custom of dowry too came under fire from Gandhi. He preferred girls to remain unmarried all their lives than to be humiliated and dishonoured by marrying men who demanded dowry... He found dowry marriages ‘heartless.’”

Gandhi wished for mutual consent, mutual love, and mutual respect between husband and wife. He said,

“Marriage must cease to be a matter of arrangement made by parents for money. The system is intimately connected with caste. So long as the choice is limited to a few hundred young men or young women of a particular caste, the system will persist, no matter what is said against it. The girls or boys or their parents will have to break the bonds of caste if the evil is to be eradicated.”

Injustice, like exploitation, has to be resisted wherever it is found, not only in the political field. For the fight against foreign domination, women by the thousands rallied to Gandhi’s call for civil disobedience. Women set aside their traditional roles, they came out of seclusion, they cast off their purdah. They entered the public domain along with men, and offered satyagraha; they remained undaunted by police beatings and extreme hardships in prison. Even illiterate tribal women from the woods joined the freedom movement. That is the truth-force Gandhi urged for in private matters as well. In fact, that is where he wanted it to begin. “The first condition of non-violence is justice all round in every department of life. Perhaps it is too much to expect of human nature. I do not, however, think so.” In Harijan, October 3, 1936, we find the reason for his faith, “I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she will make the same effort, and have the same hope and faith.”

Further, ends and means must be deemed convertible. “Ahimsa is the means. Truth is the end... If we take care of the means, we are bound

to reach the end sooner or later. When once we have grasped this point final victory is beyond question. Whatever difficulties we encounter, whatever apparent reverses we sustain, we may not give up the quest for Truth which alone is, being God." So he wrote from Yeravda prison in 1935, when freedom was nowhere in sight. Non-violence to him was the greatest power. "It is," he said, "mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans... Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity."

An-eye-for-an-eye attitude would not do, even if the opponent were to act with such excessive greed and anger as to torture, beat or burn a satyagrahi to death. Says Gandhi, "In the application of satyagraha, I found in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and sympathy. For what appears to be truth to the one may appear to be error to another. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but on one's self." It was Kasturba, who had shown him the power of sacrifice by her readiness to die for justice and for her religious beliefs; she acted with courage at all times and with hatred toward none. He, the supreme master of the symbolic motif, made her the model for other women to emulate. And they did by the hundreds, dropping the veil like her, picketing like her, going to prison like her, resisting every injustice like her, and like her, being their own self-respecting person. He was very pleased that his confidence in women was borne out by their work in the freedom movement. Again and again he spoke of women's power to move by suffering, where the law may be a mere "palliative", occasionally correcting without permanently curing.

Speaking from experience, he wrote, "Nobody has probably drawn up more petitions or espoused more forlorn causes than I and I have come to this fundamental conclusion that if you want something really important to be done you must not only satisfy the reason, you must move

the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering."

What Gandhi had in mind was not pitiful, helpless suffering, but deliberate, purposeful suffering, patient, visible suffering, the twin of which is sacrifice and the end of which may be death before victory. It had to be enlightened, not abject. Sacrifice, like purity may not be enforced; it must evolve from within by individual effort. When all these conditions prevail, these words of Gandhi will come to pass, "I am firmly of opinion that India's salvation depends on the sacrifice and enlightenment of her women."

Any tribute to Mahatma Gandhi, the Great Soul, would be an empty one, if we take no cue for our own guidance from his words and from his life; for him ideas and ideals had no value if they were not translated into action. He saw men and women as equals, complementing each other. And he saw himself not as a visionary, but as a practical idealist. If then, men and women work together selflessly and sincerely as equals with a faith like Gandhi's, they may indeed realise Ram Rajya, the perfect state. Traditionally, woman has been called abala. In Sanskrit and many other Indian languages bala means strength. Abala means one without strength. If by strength we do not mean brutish strength, but strength of character, steadfastness, endurance, she should be called sabala, strong. His message almost six decades ago at the All India Women's Conference on December 23, 1936 was, "When woman, whom we call abala becomes sabala, all those who are helpless will become powerful." Such empowering, he was convinced, may not be bestowed upon them by legislation or assistance offered by men, or even some more fortunate women who think of them as weak; they must gather strength to stand up on their own. Of course, they may be educated in Gandhi's way, the way of non-violence, which is truth. They may then follow the teaching of Lord Krishna in The Gita, "Lift the self, by the self." Then shall the meek inherit the earth. Then shall India deserve the wisdom of the ancient Upanishads, which she has taken as her national motto, "*Satyameva jayate*", "Truth alone wins!"

Source: [www.mkgandhi.org](http://www.mkgandhi.org)

# Winds of Peace in Colombian Lands



The Revolutionary Armed Forces of Colombia—People's Army (Spanish: *Fuerzas Armadas Revolucionarias de Colombia—Ejército del Pueblo*, FARC—EP and FARC) is a guerrilla movement involved in the continuing Colombian armed conflict since 1964. It has been known to employ a variety of military tactics in addition to more unconventional methods, including terrorism.

On October 7, 2016, Colombian President Juan Manuel Santos received the Nobel Peace Prize from the Norwegian Committee.

This award, in addition to attracting the eyes of the international community to Colombia, has generated a strong controversy among Colombian citizens, who are polarized about the President's efforts in his negotiations with the insurgent group FARC.

This Nobel comes to Colombia after a long process of metamorphosis in which the country, after years of sustained efforts, has managed to increasingly appear in the international collective mind as a country rich in natural beauties and projects of social transformation and less as the referent of criminal gangs and drug cartels.

This award, which is delivered after a thorough process in which various candidates are evaluated, has found in Santos a figure who has worked steadily to reach agreements that allow

Colombia to walk towards possible peace and in this way to be able to end a more than 40 years long war that leaves more than 220,000 dead and 6 million displaced.

It is worth acknowledging the work done, not only by Santos, but by a committee of politicians and advisors who have made efforts, which have not been exempt from mistakes, but that have, in some way, led to a negotiation with the oldest insurgent group in Colombian history who, after many years, agreed to sit down at a negotiating table and set aside the weapons to be reinserted into civil society.

## A Constant and Sustained Effort

It is worth showing chronologically some of the efforts that President Santos and his committee have achieved on the theme of peace over 4 years of negotiation:

### 2012, Process start

- All parties signed a roadmap consisting of

five points: the land problem, the abandonment of arms, the entry of demobilized rebels into legal political life, the solution to the drug trafficking problem and reparation to victims of the conflict.

- On October 18, 2012, the dialogue between the Colombian Government and the FARC began in Oslo, Norway.

**2013, Signature of the second point**

- Signed the agreement on comprehensive agricultural development policy to reverse

- The parties agreed to clear anti-personnel mines where they directly affected the civilian population.
- The President of Colombia instructed the negotiators to begin the discussion on the point of ceasefire and hostilities in a bilateral and definitive manner.

**On September 23 it was agreed:**

- The implementation of immediate humanitarian measures of search, placement, identification and delivery of the remains of persons who are registered



Colombian President Juan Manuel Santos and FARC leader, Rodrigo Londoño Echeverri

the effects of the conflict and reward the victims of displacement.

- Determined that the peace agreement must pay reparations to the families of the victims of anti-personnel mines.

**2014, Some progress**

- An agreement was signed on the solution to the illicit drug problem.
- A historical Clarification Commission was created which would provide an interpretative contribution on the origins, factors and forms of victimization in the armed conflict.

**2015, Termination of anti-personnel mines**

as missing

- The creation, once signed in the Final Agreement, of a special high-level unit for the search of missing persons.
- On November 10, FARC leader “Timochenko”, announced the cancellation of the purchase of weapons to reduce the magnitude of the armed conflict.
- On November 18, Colombia obtained the support of the five permanent members of the United Nations Security Council for the UN to verify the cease-fire in Colombia.

**2016, End of conflict**

- On March 21, United States Secretary of

State John Kerry joined the Negotiating Table of the Peace Process.

- On June 22, the government and the insurgent group announced the signing of the definitive bilateral cease-fire, which was classified as historic for the country, and an agreement was reached on the abandonment of weapons.
- Representatives of the Colombian government and the FARC concluded last August 23, after almost four years of negotiation, an agreement to end the conflict of more than half a century in the country.

### Committee Speech

Here is part of the speech the committee of the novel delivered in Oslo as they gave the prize to presidente santos:

*“The Norwegian Nobel Committee has decided to award the Nobel Peace Prize for 2016 to Colombian President Juan Manuel Santos for his resolute efforts to bring the country’s more than 50-year-long civil war to an end... The award should also be seen as a tribute to the Colombian people who, despite great hardships and abuses, have not given up hope of a just peace, and to all the parties who have contributed to the peace process. This tribute is paid, not least, to the representatives of the countless victims of the civil war...”*

*“Striking a balance between the need for national reconciliation and ensuring justice for the victims will be a particularly difficult challenge. There are no simple answers to how this should be accomplished. An important feature of the Colombian peace process so far has been the participation of representatives of civil war victims. Witnessing the courage and will of the victims’ representatives to testify about atrocities, and to confront the perpetrators from every side of the conflict, has made a profound impression.*

*“By awarding this year’s Peace Prize to President Juan Manuel Santos, the Norwegian Nobel Committee wishes to encourage all those who are striving to achieve peace, reconciliation and justice in Colombia. The president himself has made it clear that he will continue to work for peace right up until his very last day in office. The Committee hopes that the Peace Prize will give*

*him strength to succeed in this demanding task. Furthermore, it is the Committee’s hope that in the years to come the Colombian people will reap the fruits of the ongoing peace and reconciliation process. Only then will the country be able to address effectively major challenges such as poverty, social injustice and drug-related crime.*

### Rejection to This “Peace Agreement”

Despite all this efforts, the result of four years of negotiations was narrowly rejected by voters in a nationwide referendum. From an international point of view, it is difficult to understand how a section of the colombian people can be declared “against peace”, however, as the Norwegian committee described very well, *“The fact that a majority of the voters said no to the peace accord does not necessarily mean that the peace process is dead. The referendum was not a vote for or against peace. What the “No” side rejected was not the desire for peace, but a specific peace agreement.”*

A sector of the citizen strongly criticized the president for giving too many concessions to the insurgent group, while the other sector identified more with the peasants and the population that has lived in the face of the atrocities of war, and considers an imperfect peace better than a perfect war. They argue that it is preferable to concede certain points of the negotiation than to wait through another 40 years of war to reach a perfect agreement. It remains in the hands of the president the challenge of unifying the citizens in a single effort for peace that is reflected in political and social reality.

-Ana María Palacio Lopera, Commercial Director at Platform Medellín,

Colombia has particular strength in the management of campaigns and internal media, institutional relations and organization of events. She has broad skills and performance in Public Relations and work team management. Experience in the development of cultural and social programs in Peru and Australia, have prepared her for the relationship with other cultures and the leadership of international projects.



## Gandhiji's Memorable Speech



ON March 11, 1930, the crowd swelled to 10,000 at the evening prayer held on the Sabarmati sands at Ahmedabad. At the end, Gandhiji delivered a memorable speech on the eve of his historic march:

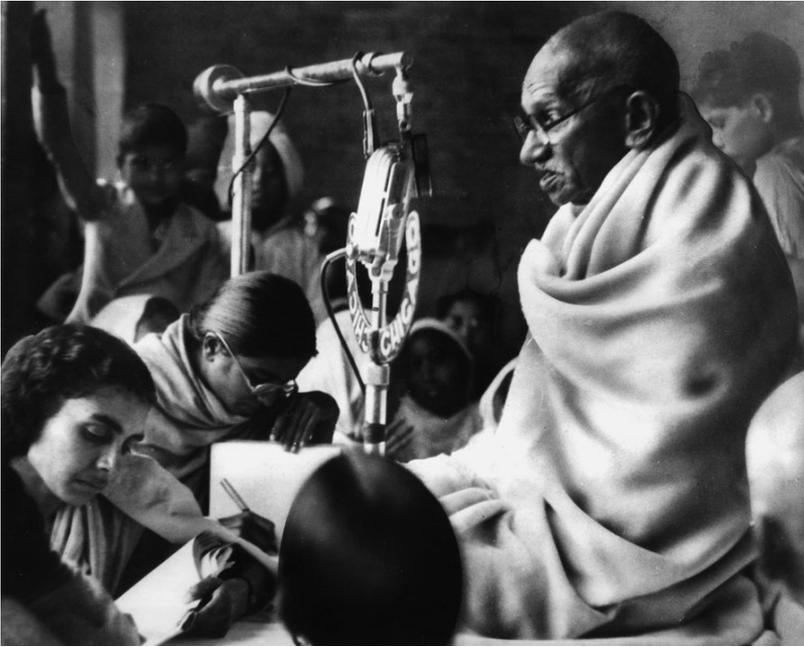
In all probability this will be my last speech to you. Even if the Government allows me to march tomorrow morning, this will be my last speech on the sacred banks of the Sabarmati. Possibly these may be the last words of my life here.

I have already told you yesterday what I had to say. Today I shall confine myself to what you should do after my companions and I are arrested. The programme of the march to Jalalpur must be fulfilled as originally settled. The enlistment of the volunteers for this purpose should be confined to Gujarat only. From what I have seen and heard during the last fortnight, I am inclined to believe that the stream of civil resisters will flow unbroken.

But let there be not a semblance of breach of peace even after all of us have been arrested. We have resolved to utilize all our resources in the

pursuit of an exclusively non-violent struggle. Let no one commit a wrong in anger. This is my hope and prayer. I wish these words of mine reached every nook and corner of the land. My task shall be done if I perish and so do my comrades. It will then be for the Working Committee of the Congress to show you the way and it will be up to you to follow its lead. So long as I have reached Jalalpur, let nothing be done in contravention to the authority vested in me by the Congress. But once I am arrested, the whole responsibility shifts to the Congress. No one who believes in non-violence, as a creed, need, therefore, sit still.

My compact with the Congress ends as soon as I am arrested. In that case volunteers, wherever possible, civil disobedience of salt should be started. These laws can be violated in three ways. It is an offence to manufacture salt wherever there are facilities for doing so. The possession and sale of contraband salt, which includes natural salt or salt earth, is also an offence. The purchasers of such salt will be equally guilty. To carry away the natural salt



servants can resign their posts. In the midst of the despair reigning all round people quake with fear of losing employment. Such men are unfit for Swaraj. But why this despair? The number of Government servants in the country does not exceed a few hundred thousands. What about the rest? Where are they to go?

Even free India will not be able to accommodate a greater number of public servants. A Collector then will not need the number of servants, he has got today. He will be his own servant. Our starving millions can by no means afford this enormous expenditure. If, therefore, we are sensible enough, let us

deposits on the seashore is likewise violation of law. So is the hawking of such salt. In short, you may choose any one or all of these devices to break the salt monopoly.

We are, however, not to be content with this alone. There is no ban by the Congress and wherever the local workers have self-confidence other suitable measures may be adopted. I stress only one condition, namely, let our pledge of truth and non-violence as the only means for the attainment of Swaraj be faithfully kept. For the rest, every one has a free hand. But, that does not give a license to all and sundry to carry on their own responsibility. Wherever there are local leaders, their orders should be obeyed by the people. Where there are no leaders and only a handful of men have faith in the programme, they may do what they can, if they have enough self-confidence. They have a right, nay it is their duty, to do so. The history of the world is full of instances of men who rose to leadership, by sheer force of self-confidence, bravery and tenacity. We too, if we sincerely aspire to Swaraj and are impatient to attain it, should have similar self-confidence. Our ranks will swell and our hearts strengthen, as the number of our arrests by the Government increases.

Much can be done in many other ways besides these. The liquor and foreign cloth shops can be picketed. We can refuse to pay taxes if we have the requisite strength. The lawyers can give up practice. The public can boycott the law courts by refraining from litigation. Government

bid good-bye to Government employment, no matter if it is the post of a judge or a peon. Let all who are co-operating with the Government in one way or another, be it by paying taxes, keeping titles, or sending children to official schools, etc. withdraw their co-operation in all or as many ways as possible. Then there are women who can stand shoulder to shoulder with men in this struggle.

You may take it as my will. It was the message that I desired to impart to you before starting on the march or for the jail. I wish that there should be no suspension or abandonment of the war that commences tomorrow morning or earlier, if I am arrested before that time. I shall eagerly await the news that ten batches are ready as soon as my batch is arrested. I believe there are men in India to complete the work begun by me. I have faith in the righteousness of our cause and the purity of our weapons. And where the means are clean, there God is undoubtedly present with His blessings. And where these three combine, there defeat is an impossibility. A *Satyagrahi*, whether free or incarcerated, is ever victorious. He is vanquished only, when he forsakes truth and nonviolence and turns a deaf ear to the inner voice. If, therefore, there is such a thing as defeat for even a *Satyagrahi*, he alone is the cause of it. God bless you all and keep off all obstacles from the path in the struggle that begins tomorrow."

Source: *Bhavan's Journal*, 31 March, 2017, Picture Credit: <http://static2.todanoticia.com>

# Powerful Meditation—the Royal Path for Self-strengthening and Self Awakening

*“It does not matter how long you are spending on the earth, how much money you have gathered or how much attention you have received. It is the amount of positive vibration you have radiated in life that matters”*

*-Amit Ray, Meditation: Insights and Inspirations*

Meditation is a natural and rewarding human activity. Practised daily, it produces astonishing results on physical, mental, emotional and spiritual aspects of our being. It connects us with our inner powers of vitality, clarity and love. When done deeply, it gives us an expanded sense of connection with all life, an experience of profound joy. Profound perceptions of reality come through intuition rather than logic, from the “Super conscious” rather than the conscious mind. When the body is completely relaxed, the five senses become stilled, and the mind becomes deeply focused; a tremendous flow of energy becomes available. That intense energy can lift us into super consciousness, where our inner powers of intuition are fully awakened. In addition to its physical and mental benefits, meditation is first a spiritual art.

Meditation helps us in our making mind pure. Mind is the central piece in the process of happiness. Happiness is the basic nature of Self or Atman. Our core self is described as Sat-chitanand. But we do not feel bliss all the time. That is because the bliss of atman is reflected on our mind. If we have mind which is pure with least psychological negatives, and quiet, then the reflection of atman is better. So the bliss is felt. But if our mind is always wanting, scheming, judging, the reflection of atman will be poor. We feel perfect bliss in deep sleep state. That is because the mind is not interfering, so the reflection of atman is perfect. We cannot be in deep sleep always. Our karma will wake us up. During waking state we have the option of making our mind quiet by meditation. It is an art of Living in the present moment with

cessation of thoughts. From ancient times meditation is the path taken by Saints and Sages for self-realization. Meditation has become an important component of Mind-body medicine for promotion of positive health. The purpose of meditation is to reduce the quantum and intensity of thoughts in mind. In order to exclude other thoughts, one must focus on any one thought, picture, sound or breath, whatever suits one better. In Vipassana meditation, one focuses on breath, a live process without distraction to concentrate better. What one should do in meditation? Sit in a quiet place with less chances of being disturbed and close your eyes. The trick lies in persisting with the idea of sitting quietly with eyes closed, and witnessing whatever thoughts come to mind. It helps us to develop awareness of what takes place in the mind, creating mindfulness. If we are mindful, we can enjoy every single activity, eating, talking, taking a shower, walking or enjoying nature.

‘Thoughtless thoughts’ comprise of negative thoughts. Feelings of guilt, fear, insecurity, anxiety, neglect, suspicion generate negative thoughts. You have to separate the thought from self and view it with neutrality and amusement. One good way of breaking free from the clutches of thought is by focusing on breathing with awareness. Engage yourself in positive thinking. As you consciously engage in positive thoughts, positive behaviour and positive action, negative thoughts will disappear. Fill your mind with thoughtfulness and awareness. When the concentrated mind is absorbed in divine reality, meditation culminates in Samadhi, a state of

super consciousness, where consciousness is raised from physical or psychic level to the infinite, transcendental and spiritual level.

The most popular types of meditation include: Vipassana (Mindfulness), Transcendental (TM), Zen meditation, Primordial sound meditation (Mantra meditation), Mindfulness meditation (breath awareness and body scan, based on Vipassana and Yoga Nidra, developed by Kabat—Zinn in 1979) is offered in number of medical centres in USA. All types of meditations fit into category of: Focused attention (concentration), Open monitoring (mindful of your experience) or effortless awareness (requires no mental effort or concentration). Vipassana meditation or Vidargana—seeing the truth, the teaching of ancient India rediscovered by enlightened Buddha is taught in a ten day course, free of charge in number of India and International centres ([www.vri.dhamma.org](http://www.vri.dhamma.org)). Practice of Vipassana Meditation for 20-30 min. in the early morning and at night is desirable for getting its benefit, for a joyful living. Vipassana (meaning insight into true nature of reality) is not limited to concentration (Samadhi) alone. It further helps one to observe different sensations in the body and attain wisdom of impermanence of things and develop equanimous mind. It is moment to moment awareness, witnessing but neither reactive nor judgmental. It uproots latent impurities accumulated in the depths of unconscious mind thus making one free from greed, anxiety, fear, ego, anger etc.

Meditation is a mind and body practice focusing on interactions among the brain, mind, body and behaviour. It is useful for increasing calmness and physical relaxation, improving psychological balance, coping with illness and enhancing overall health and well-being. Modern molecular and neurosciences have increased the tools available for the research on meditation. Transcendental Meditation of Mahesh Yogi has been used Worldwide and shown to be effective technique for gaining deep

relaxation, eliminating stress, increasing creativity and intelligence and attaining inner happiness and fulfillment. It is shown to increase the telomerase gene expression which may contribute to cardiovascular and aging benefits. Mindful meditation is being extensively studied by Kabat-Zinn at University of Massachusetts Centre and is shown to be clinically effective for management of stress, anxiety & panic, chronic pain, depression, hypertension etc and wide variety of medical and mental related conditions. Meditation boosts antibody level to influenza vaccine in meditators by stimulating brain-function regions associated with immune system. Richard Davidson, Founder of the Center for Healthy Minds at University of Wisconsin—Madison, observed neural changes associated with meditation that may modulate physical health and illness. A study by researchers in Wisconsin, Spain and France reported first evidence of intensive mindfulness practice, showing genetic and molecular differences, including altered levels of gene—regulating machinery and reduced levels of pro—inflammatory genes, which in turn correlated with faster physical recovery from a stressful situation.

Recognizing that Meditation has the potential to impact on mental, physical and emotional health, National Centre for Complementary and Integrative Health (NCCIH) is supporting research using modern tools for continued exploration of its benefits and disseminating information to mankind.

*The author gratefully acknowledges the articles under Speaking Tree, information disseminated by NCCIH, Wikipedia and other unnamed sources in preparation of this Editorial.*

*-Prof. B.C. Harinath,  
Source: SEVAMED, JB Tropical  
Disease Research Centre, MG  
Institute of Medical Sciences,  
Sevagram, India*



## Health Bytes from Web



(<http://www.jbt-drc.org/Health-Update/>)

### 1. **Aerobic exercise may help guard against dementia**

According to a small study, aerobic exercise may strengthen memory and thinking skills in older adults with mild cognitive impairment (MCI). The study included 16 people, average age 63, who did aerobic workouts such as on a treadmill, stationary bike or elliptical training. They worked out four times a week for six months. There was also a control group of 19 people, average age 67, who did stretching exercises four times a week for six months but no aerobic activity. All of the participants had mild cognitive impairment. After six months, brain scans revealed that those in the aerobic exercise group had greater increases in brain volume than those in the stretching group. Those in the exercise group also showed significant improvement in thinking and memory after six months, while those in the stretching group did not, according to

the researchers.

*consumerhealthday.com, Nov 30, 2016*

### 2. **Tuberculosis virulence factor identified, may be target for new drug**

Scientists have discovered the mechanism that hijacks the immune system's response to tuberculosis, revealing an important new drug target for the disease that kills more than 1 million people each year. When *Mycobacterium tuberculosis* enters a human cell, the presence of its DNA and a molecule that it makes called c-di-AMP alert the cell to the bacteria's presence. The human cell responds by creating a messenger molecule, cGAMP, which signals nearby cells to mount an immune response to kill the tuberculosis bacteria. But the tuberculosis bacterium has found a way to turn off the call for help. By producing a protein called cyclic dinucleotide phosphodiesterase (CdnP), the bacterium reduces the concentration of the cell's messenger molecule, cGAMP, a nucleic acid. This accentuates the effect of



the human phosphodiesterase ENPP1, an enzyme that cleaves nucleic acids, to quickly degrade any already-made cGAMP and turn off the immune response early. *rnedscope.com, Dec 14, 2016*

### 3. **Yoga called good medicine for high blood pressure**

According to a new study, yoga may help reduce blood pressure in people who are at risk for developing hypertension. The new study included 60 people who had slightly elevated blood pressure but were otherwise healthy. The participants were randomly assigned to either practice hatha yoga while also making conventional lifestyle changes, or to just make the lifestyle changes (the “control” group). The lifestyle changes included moderate aerobic exercise, eating a healthier diet and quitting smoking. The yoga group, average age 56, received yoga instruction for a month and then did the activities such as stretching, controlled breathing and meditation at home. After three months, those in the yoga group had notable decreases in blood pressure, while those in the control group did not, the investigators found. *consumerhealthday.com, Dec 8, 2016*

### 4. **Health Tip: Meditating at bedtime**

The National Sleep Foundation suggests few meditation techniques at bedtime for good sleep: (1) consider mindfulness meditation, in which you focus solely on nearby sounds and sensations; (2) try concentration meditation, in which you focus on one thing. You can choose an object such as a candle flame while repeating a simple mantra; (3) perform guided meditation, in which your thoughts follow the guidance of an instructor. You may be asked to focus on relaxing muscles throughout your body, or imagining a peaceful, relaxing scene.

### 5. **New research centre aims to study integration of Traditional Chinese Medicine with western medicine**

A new research centre to study how Traditional Chinese Medicine (TCM) could be used to treat some of the world’s deadliest diseases is being launched in Beijing today. The Global Institute of Traditional Medicine is an international research collaboration between the University of Adelaide in South Australia and a number of leading Chinese universities specialising in traditional

medicine research. The Institute's overall aim is to study the potential integration of Traditional Chinese Medicine with western medicine and discover new treatments.

*www.news-medical.net, Dec 9, 2016*

#### 6. **Five yoga poses for a healthy body and mind**

Yoga is something India is proud to pass on to the West (now world), and they have embraced it with all the vigour. Yoga poses and practices help to improve stamina, strength, flexibility and also mental wellbeing. Following are five yoga techniques / poses for health body and mind. (1) Practice 'OM Mantra' daily for five minutes and then increase it from 20 to 25 minutes. The practice cures high blood pressure, tension, migraine, constipation, gastric problems, indigestion, heart (attack) ailments etc; (2) Practice 'Bajrasana' everyday after meal for minimum of 5 minutes and by doing this asana gastric problem are kept at bay; (3) Practice 'Dhanurasana' daily which improves digestion by stimulating gastric secretions; (4) Practicing 'Nadi Shodhana Pranayama' daily nourished the whole body by an extra supply of oxygen, carbon dioxide is efficiently expelled and blood is purified of toxins; (5) At last do 'Shavasana' for relaxing your whole body & mind.

*indianexpress.com, Jun 16, 2015*

#### 7. **Global efforts to combat TB epidemic falling short**

Countries around the world need to work harder to combat tuberculosis infections and deaths, a new World Health Organization report says. Nations across the globe have pledged to reduce tuberculosis (TB) infections by 80 percent and TB deaths by 90 percent by 2030, but they must work faster if they want to meet these goals, according to the WHO. The global response to the TB epidemic did manage to save more than 3 million lives last year, the WHO report revealed. But new data collected from India suggests estimates about the total burden of the disease were too low. In 2015, an estimated

10.4 million people were newly diagnosed with TB. Of these people, 60 percent were from India. The WHO report suggests that disparities exist in many countries, which may prevent people with the infection from gaining access to cost-effective diagnosis and treatments.

*consumer.healthday.com, Oct 13, 2016*

#### 8. **Drug-Resistant germs thrive in America's corroding water systems**

The thousands of miles of aging, corroding pipes that bring water to Americans each day may be home to dangerous drug-resistant bacteria, a new report warns. These harmful bacteria include legionella, which causes Legionnaires' disease; pseudomonas, which can trigger pneumonia; and mycobacteria, which can cause tuberculosis and other illnesses, the researchers said. Many of the bacteria that triggered these cases may already be resistant to one or more antibiotics, as was seen in 1 percent to 2 percent of hospitalizations. Not only are antibiotic-resistant bacteria much more dangerous for patients, but treating such cases boosts costs by 10 percent to 40 percent.

*consumerhealthday.com, Sep 23, 2016*

#### 9. **Consuming handful of nuts everyday can keep major ailments away**

A recent analysis of all current studies on nut consumption and disease risk has revealed that people who eat at least 20g of nuts a day have a lower risk of heart ailment, cancer and other diseases. An average of at least 20g of nut consumption was also associated with a reduced risk of dying from respiratory disease by about a half and diabetes by nearly 40 percent, although the researchers noted that there is less data about these diseases in relation to nut consumption. The study included all kinds of tree nuts, such as hazel nuts and walnuts, and also peanuts - which are actually legumes. *www.newkerala.com, Dec 5, 2016,*

*Source: SEVAMED, JB Tropical Disease Research Centre, MG Institute of Medical Sciences, Sevagram, India*

# Can your Immune System kill Cancers?

## Ultimately, Truth Prevails

*'The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at a time of challenge and controversy'.*

-Dr. Martin Luther King Jr

My firm conviction is that nature has provided us with a very robust immune system which I call as the inner healer which is geared to heal most, if not all, of the ailments that man is heir to under most circumstances. It is only in the unlikely event of that failing does man become critically ill with his health falling outside the healthy chaos attractor limits to go close to the death attractor trajectory. Rarely does one come back from there in spite of the much hyped area of ICU's intensive interventions which incidentally give the corporate hospitals' 90% of their profit by keeping such dying patients in the last ten days of their sojourn in this world.

Ever since I joined the medical school in 1956 I suffered from this dilemma of my childhood environment encouraging self-healing and my new medical school environment encouraging a pill for every ill or a surgical quick-fix. Not even the best of my teachers ever emphasised the possibility of self-cure—not even to mention it as a remote possibility.

When I started to study cancer as a medical student my feeling was that cancer was NEVER cured by our three-pronged attack of chemotherapy, radiation and mutilative surgery. This was further strengthened by that lovely book, *The Science of Medicine and its Quiet Art*, written by a great brain in England, the then Regius Professor of Medicine in the Oxford University and a respected haemato-oncologist, David Weatherall. He strongly felt that our future generation will never forgive us for these methods of treatment and the consequent sins committed by us which are worse than the red hot iron branding for all diseases in the olden times by our forefathers! Does history repeat itself?

This happens because we fail to learn from our history. In that beautiful book, *Bad Medicine*, (Doctors harming patients since Hippocrates), the author David Wootton, so graphically documents our crime on mankind since the dawn of western, so called, modern medicine. If we do not learn from history, warned Roman thinker Cicero, we will be

forced to relive history! Are we not doing just that in this Kaliyuga?

I have developed a self-curing regimen for cancer and have been trying it on patients who come to me



with desperation after having suffered the consequences of their harrowing experience of the triple whammy, prohibitively expensive conventional cancer cures? Naturally, their immune systems were at their worst at that time.

Despite that most of them had comfortable life for the rest of their life enjoying life with their kith and kin after starting the alternate regime. One patient came to me wanting NOT to go for his treatment at the age of 69 years. I got his glands biopsied and they showed metastatic anaplastic adenocarcinoma but the pathologist could not say where it originated! He had just Ayurvedic immune boosters and nothing else. He is now 81 and very healthy. He hasn't had any discomfort at any time up until now. Interestingly his glands have also disappeared.

With advent of quantum physics science has understood that now we can comprehend much more than what we can grasp. Human body being an illusion of human consciousness (mind), there is nothing by way of body disease. Almost all illnesses originate in the mind and end in the mind, if ever they do. Matter is not made out of matter; it is made out of energy. Thus disease becomes altered energy

pattern of the body; the latter can now be assessed accurately by Fritz Albert Popp's bio-photon camera.

I have been trying quantum healing of illnesses by our own immune system. I felt I should try it on myself before trying it on patients as I did not want to be a heroic doctor with the hapless patient in the hero's role. My personal impression is that quantum healing works wonders sans medicines. There are stray reports of quantum healing in cancer also.

In the olden days these reports were called anecdotal and dismissed by the western medical 'scientists', but the good news is that in a recent article in the 'prestigious' journal Nature (the king of science journals), there was an article extolling the virtues of N for 1 studies (single patient studies) as far superior to our conventional RCTs (randomised controlled studies) sold as gold standard of evidence based medicine.

Good news is that the main line cancer researchers are now slowly realising the futility of their three-pronged war on cancer. They have realised that the immune system is a better bet to fight cancer, the backbone of Ayurveda! However, their obsession with reductionist chemicals to stimulate the immune system is bound to fail as all reductionist chemicals are rejected as soon as they enter the body as alien and outside poison to be sent to the liver for destruction and the consequent rise in non-alcoholic cirrhosis of the liver in the world! Look at their foolishness! CNN in one of its important broadcasts recently had this to say:

"Immunotherapy is quickly emerging as the future of cancer treatment, scientists say. The therapy works by harnessing the immune system to fight cancer from within. There was another big win in the advancement of immunotherapy treatments for cancer this week.

The Food and Drug Administration approved an immunotherapy drug called Keytruda, which stimulates the body's immune system, for the first-line treatment of patients with metastatic non-small-cell lung cancer. In other words, the drug could be the very first treatment a patient receives for the disease, instead of chemotherapy.

Keytruda is the only immunotherapy drug approved for first-line treatment for these patients. So it seems, the future of cancer care may be in our own immune systems, but how exactly does it work, and what are its pros and cons?"

"It's certainly going to become an independent way of treating cancers," said Dr. Philip Greenberg, head of immunology at the Fred Hutchinson Cancer Research Centre in Seattle, during the International

Cancer Immunotherapy Conference in New York in September. "Immunotherapy has essentially undergone a sort of revolution in the last decade in the sense that something that was experimental—and there were still questions about what role it would have in the way cancer is treated—is completely turned around, and now it's clear it's effective," Greenberg said.

German physician Dr. Paul Ehrlich, who won the Nobel Prize in physiology in 1908, proposed using the immune system to suppress tumour formation in the 'immune surveillance' hypothesis.

"Cancer immunotherapy really refers to treatments that use your own immune system to recognize, control and hopefully ultimately cure cancers," said Jill O'Donnell-Tormey, CEO of the Cancer Research Institute, during the conference in New York last month. "Many people for many years didn't think the immune system was really going to have a role in any treatment for cancer," she said, "but I think the entire medical community (and) oncologists now agree that immunotherapy is here to stay." That much for their ignorance so far. History is replete with such gross injustices killing millions.

The subtle efforts of the sugar lobby in the 1950s to show fat in bad light vis-a-vis sugar in the killer disease of vessels blocks eventually was discovered and the world was relieved of the false fat myth by the American Diet Guidelines. It is now known that fat and cholesterol are not the demons that they were made out to be and they are vital parts of human nutrition as every cell in the human body must have a strong cell membrane for good health.

The 1950s book by a thinker professor of nutrition in the London University, John Yudkin, about the dangers of sugar—pure, white, and deadly—which was banned then along with its author who was stripped of his professorship has now been resurrected! Thank God for that. Interestingly the recent stat in recommendation committee of the American Cardiology group still recommends statins for some sub-groups.

We have come a full circle from ignoring the all-powerful immune system as the basis of all disease management and making our patients suffer for our ignorance for decades to realise that the immune system is our inner healer. Hope the West will now learn from Ayurveda that only holistic treatment helps and not treatment with reductionist chemicals. May God save mankind from our ignorance and the consequent scientific hubris?

- Dr. (Prof.) B.M. Hegde, *Picture Credit:*  
<http://images.itv.com>

# Why We Need A Revolution

## Not Just Evolution in Education

The emergence of a knowledge-driven society demonstrated that everything can and must change and that the process of change is a continuous search for better solutions. Indeed, new scientific discoveries and technological innovations have become an integral part of our everyday biography. Objects we had grown accustomed to have been replaced by newer and more efficient products. If anything is truly permanent, it is change itself.

and the bureaucracy in emerging or developing economies, on the other hand, tend to suffer from an acute disavowal of all that challenges existing paradigms. New ways of seeing worry them. Consequently, our schools and colleges are unable to respond to the rapidly changing educational needs of a knowledge economy.

This has serious consequences. First, it adversely impacts economic growth because the quality of education is the principal driver of the growth



Yet the vast majority of people continue to have a pathological fear of change. They harbour feelings of great mistrust because they perceive change as an explicit acknowledgement of failure. Consequently, they are steadfast in their refusal to accept that the failure to shift thinking would, most certainly, lead to their obsolescence.

Research has substantively established an inter-linkage between countries that embrace innovation and, thus, change, and economic prosperity. People in such countries think different. They are more adventurous, less risk averse and open to experimenting. Governments

engine. And second, because bad education does not lead to employability in a globally competitive environment. This is a profound and not imagined disaster that this country credibly faces and will, most certainly, undermine India's aspirations as a global thinker.

So, what is the role of education?

To paraphrase Nietzsche, all human action needs to be based on what we wish to achieve. Education, similarly, must have an end-objective. For students, it is productive and sustained employability. For governments, this

translates into contributing to the GDP. If education underachieves in this stated objective, it would be perceived as a failure, since more and more young people would become unemployable.

What this requires is the radical shaking up of the education system. First, this would ensure that the dead wood and dried-up leaves fall off. Second, the system would be reformatted to achieve 21st-century objectives. In short, we need to usher in an educational revolution and not just an evolution of teaching techniques. Yesterday's curriculum and pedagogy has to give way to future needs and requirements. In effect, this means shifting from an education system that was crafted during the industrial era to one that is in consonance with the present-day demands of an ever-changing environment. In other words, the very DNA of education -- both at the school and university level -- needs to be changed.

For India, this is the need of the day. She is at the cusp of transformational change. Global perception of her attractiveness is remarkably upbeat. She has been invited to the high table. However, all these positive developments are directly related to whether India will deliver on promise and expectation. Is she, in other words, a safe bet? The attractiveness of the Indian workforce would be the key for corporate investors. This means that education would need to produce a world-class workforce that is in consonance with the expectations of the corporate investor.

This requires a fundamental overhaul in the way we perceive what education needs to deliver.

First, the education environment cannot be divorced from the external landscape. The "in-here" experience needs to be directly linked to the "out-there" experience. Our schools and universities are not a comfort zone or an idyllic island resort but rather deeply rooted in the here-and-now. The outside world is complex, volatile and unpredictable. Students need to be taught to embrace uncertainty and not be intimidated by it. Indeed, the job they might end up doing has not yet been created. Did any of us realistically believe, when we were students, that a living could be made by designing apps?

Second, education needs to inculcate learning agility. In other words, education must craft persons who are open to new ideas, who are constantly learning new skills and willing to apply them but, more importantly, learning from experience and failure.

Third, we need to learn the importance of team work and focus. Teams are not a collection of silos but an integrated circuit with a clear objective. And finally, education administrators need to recognise that the teacher is simply a facilitator. Unless education is refashioned, we will embrace the 21st-century with a 19th century mindset. The result would be failure.

Restructuring the approach towards contemporary education, accordingly, needs to incorporate the following, among others:

- 1. Learning about learning**  
The teaching community and education administrators need to recognise the need to shift from teaching to learning. This is the transition from the sage on the stage to a co-learner. Substantive evidence exists of teachers abandoning the chalk and talk methodology with dramatic results.
- 2. Shifting the mindset of education providers**  
The fundamental paradox is that teaching is provided by an older generation to a younger one leading to a credible likelihood of a mismatch and disconnect in thinking, understanding and communication. Education is all about connecting and, thus, interpersonal relations. Students need to be able to relate to their teachers. If this is lacking, education will fail to meet the high societal expectations.
- 3. Embrace the internet**  
The internet has made learning possible 24x7 without the teacher. Unfortunately, while the teaching community acknowledges the transformative impact of the internet, the embrace is perfunctory. Consequently, educational institutions are unable to take full advantage of the incredible world the internet opens up, which, for the most part, is entirely free.
- 4. Redesigning space**

Design has assumed significance and rightly so. Studies have demonstrated how design impacts thinking. Various corporate offices are moving into open-style functioning and a fluid utilisation of space with funky designs that are immediately attractive. Schools and classrooms have, similarly, started changing. Indeed, even the term “classroom” is being replaced with “learning centres”. The consequent requirement is for the campus and the learning centres to become interactive, engaging and functional. They play a dramatic role in shifting pedagogy to a modern mindset.

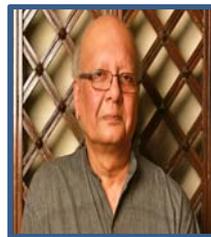
**5. Recognising that globalisation is multiculturalism**

A rapidly integrating world has substantially diluted geographical boundaries. Educational institutions need to recognise this dramatic new

requirement and help open minds, so that we are sensitive and welcoming of other cultures.

The future is hurtling towards us at an extraordinary pace. Unless education is refashioned by a visionary leadership, we face the dire consequence of being left out of the mainstream. For PM Modi, this is one of the great challenges he faces.

Amit Dasgupta, a distinguished former Consul General of India, Sydney, author, educator and inaugural India Country Director of The



University of New South Wales (UNSW) is the author of *Lessons from Ruslana: In Search of Transformative Thinking*; Harper Collins; 2015.

Source: [www.huffingtonpost.in](http://www.huffingtonpost.in)

## Style

The difference between a precious stone and a common stone is not an essential difference—not a difference of substance—but of arrangement of the particles—the crystallization. In substance, the charcoal and the diamond are one, but in form and effect, how widely they differ! The pearl contains nothing that is not found in the coarsest oyster-shell.

Two men have the same thoughts; they use about the same words in expressing them; yet with one the product is real literature, with the



other it is platitude.

The difference is all in presentation; a finer and more compendious process has gone on in the one case than in the other. The elements are better fused and knitted together; they are in some way heightened and intensified. Is not here a chic to what we mean by style?

Style transforms common quartz into an Egyptian pebble. ‘We are apt to think of style as something external, that can be put on, something in and of itself.

But it is not ; it is in the inmost texture of the substance itself.

Polish, choice words, faultless rhetoric, are only the accidents of style.

Indeed, perfect workmanship is one thing; style, as the great writers have it, is quite another. It may, and often does, go with faulty workmanship. It is the choice of words in a fresh and vital way, so as to give us a vivid sense of a new spiritual force and personality. In the best work the style is found and hidden in the matter. -John Burroughs

Source: *Immortal Words: An Anthology*, Bhavan’s Book University, Mumbai, Indi

# Season for Nonviolence



Nonviolence is one of the divine qualities. The non-violent people are nearest to God. So, everyone should know what nonviolence is and why nonviolence is necessary.

## What is Nonviolence?

Nonviolence means not to be violent in thought and action. One should not kill men and animals. One should not hurt men and animals. One should not pain men and animals. One should not terrorise men and animals. One should not assault or annoy others. One should not think ill of others. One should not deprive others of their due. One should not do any harm to others. This is nonviolence.

## Why is Nonviolence necessary?

Men and animals, all are the children of God. All have equal right to live in this world. So, one should not take away the life of another, whether he is a man or a beast of any other living being.

If we take to violence, our souls will be defiled and we will not be able to reach God

after we die. Hence violence is not justified on any ground.

## The Season for Nonviolence

The Season for Nonviolence is a global grassroots campaign dedicated to raising awareness about the transformative power of nonviolence. The Season was established by Arun Gandhi, Mahatma Gandhi's grandson, as a yearly event celebrating the philosophies and lives of Mohandas Gandhi and Martin Luther King Jr.

Since 1998, the Season has marked the 64 calendar days between the memorial anniversary of the assassination of Gandhi on January 30 and that of King on April 4. It has grown into an important educational and media opportunity to bring individuals and communities together, empowering them to envision and help create a culture of peace and nonviolence, one day at a time.

The purpose of the Season is to focus education and inspire individual and community action on

attaining peace and justice in the spirit of Gandhi and King. We can each be a force for peace and nonviolence. Our words and our actions can create ripples of peace around us and beyond. Peaceful living includes acting with compassion, kindness and consideration, and it also includes standing up against injustice.

Each day, during these 64 Days of the Season for Nonviolence we practice a new principle of peace and nonviolence based on the legacy of Gandhi and King. A culture of peace and nonviolence is created one choice at a time, one action at a time and one day at a time. We hope you will join us in this journey.

### **The Gandhi King Season for Nonviolence (SNV)**

The Gandhi King Season for Nonviolence (SNV) commences on January 30, in cities across the globe. The annual 64 day campaign, co-founded in 1998 by Dr. Arun Gandhi and The Association for Global New Thought (AGNT), is an educational, media and grassroots awareness campaign spanning the January 30th and April 4th memorial anniversaries of Mahatma Gandhi and Dr. Martin Luther King, Jr.

The purpose of the campaign is to focus educational and media attention on the philosophy of attaining peace through nonviolent action as demonstrated by legendary leaders Mohandas K. Gandhi, Rev. Martin Luther King, Jr., Cesar E. Chavez, and President Nelson Mandela, as well as living legends such as His Holiness, Tenzin Gyatso, the 14th Dalai Lama of Tibet.

Spiritually guided citizen leaders in 900 cities in 67 countries have participated since the campaign began in 1998.

### **The Chief Exponents of Nonviolence**

Mahavir Jaina, Gautam Buddha, Ashok and Mahatma Gandhi were the chief exponents of nonviolence. Mahavir Jain and his followers were strictly no-violent. They were wearing thin pieces of cloth on their nostrils to filter air to breathe in. Because they feared that worms might get into their bodies and die. Even at present time, the Jainas follows the same principle.

#### **Gautam Buddha**

Gautam Buddha was the champion of nonviolence. He and his followers revolted against the animal-sacrifice of the Hindu priests. Buddha preached nonviolence until his death. Since then the Buddhists have been preaching this faith.

#### **Ashok**

Ashok was violent in his youth. But the horror of the Kalinga war brought about a change in his heart. He gave up battle. He accepted Buddhist faith. He preached nonviolence inside and outside India through a religious department. He himself stopped to eat meat. He stopped animal killing inside his kingdom. He opened dispensaries for men and animals.

#### **Mahatma Gandhi**

Mahatma Gandhi was an ardent champion of nonviolence. He practiced nonviolence. He preached nonviolence. He said that nonviolence is the weapon of the strong people.

Strong people mean those people who are morally and spiritually strong. He said that nonviolence is stronger than violence. He preached for truth and nonviolence till he breathed his last.

*Source: [www.gandhifoundation.ca](http://www.gandhifoundation.ca),  
[www.agnt.org](http://www.agnt.org), [www.westdu.from-ok.com](http://www.westdu.from-ok.com)*



## Guru Angad (A.D. 1504-1552)

Lehnaji, who later became Guru Angad was born at Matte-Ki-Serai, a small village in Ferozpur district on March 31, 1504. He was a son of a petty businessman, Pheru. When Babur invaded India, the village was sacked and the family shifted to Khadur in Amritsar district.

Lehnaji worshipped Durga. He used to lead a batch of worshippers to Jawalamukhi temple every year. One day he happened to hear the recitation of Asa-di-Var by Bhai Jodha, a devotee of Guru Nanak. The hymns thrilled him and he felt something stirring within him.

At the time of the yearly pilgrimage to Jawalamukhi, Lehnaji decided to proceed through Kartarpur to have a glimpse of the Master whose songs—had thrilled him. His very first meeting with Guru Nanak completely transformed him. Lehnaji threw away his tinkling bells which he was wearing on his hands and feet for dancing before the goddess. He found his place at the feet of the Guru having surrendered himself to the Master's will. The Guru said:

*“To be eligible for acceptability to God, His will has to be accepted*

*Only then can a place in the mansion of the Lord be found.” -Asa*

With the passage of time, Guru Nanak found his successor in Lehnaji. When the Guru saw his end approaching, he formally appointed Lehnaji as his successor.

Guru Angad carried the mission of Guru Nanak both in letter and spirit. Thousands flocked to him to seek his blessings. Yogis and saints of different sects visited him and had discussions with him. The Guru told them to lead a simple and pure life and to abhor supernatural powers. It was no use leaving their hearths and homes. One could seek salvation even while doing one's worldly duties.

Guru Angad simplified the old Punjabi characters into a new alphabet; since then this script has come to be known as Gurmukhi. The hymns of Guru Nanak were collected by Guru Angad and saved from future interpolation. Guru Angad's compilation became the nucleus

of the sacred writings of the Sikhs. Guru Angad thus gave a gift of literature to the people. He took great interest in the education of children whom he loved the most. He opened schools for their instruction.

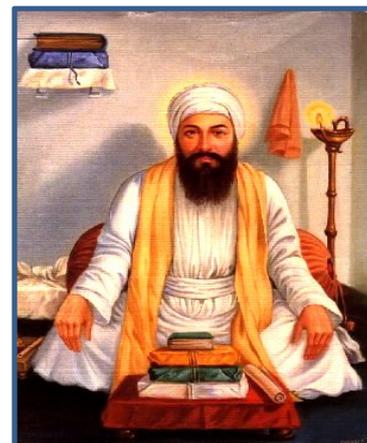
Thus, in addition to the Temple of Bread and the Temple of Song built by the founder of the Sikh faith, Guru Nanak, Guru Angad gave the third, the Temple of Learning.

Guru Angad gave utmost importance to the institution of sangat. The sangat was sacred to him. It is said one day his minstrels refused to sing to his disciples on the plea that the songs were meant only for the Master. Guru Angad reprimanded them for this and the minstrels were allowed to sing again only after they sought forgiveness of the sangat.

Guru Angad laid special stress on physical fitness. He ordered his disciples to take part in drill and competitive games after the morning service was over. He opened wrestling arenas in each community centre. Guru Angad took special steps to popularise the institution of Guru-ka-langar, the community kitchen. It was run from contributions made to the common fund. In the langar, people of all castes and creeds, high and low, sat together to eat, breaking 'down all forbidding barriers and thereby forging a strong sense of unity and love among the people.

Guru Angad died on March 29, 1552. Before that, he appointed Guru Amar Das as his successor. Guru Angad's 62 slokas, each of which is a pearl of wisdom, are included in Sri Guru Granath Sahib.

*Source: Hanbook on Sikhism, Surinder Singh Johar, Vivek Publishing Company, Delhi, India, Picture credit: www.sikh-history.com*



# The Quest for Immortality

*We were behaving like we were going to live forever, which is what everyone thought in the Beatles days, right? I mean, whoever thought we were going to die?*

-Ex-Beatle Paul McCartney

If you want to gain real control over your destiny, you must understand reincarnation and how it works. It's that simple.

No one wants to die. Most of us would like to live forever in full vigor, without wrinkles, gray hair, or arthritis. This is natural, because the first and most basic principle of life is to enjoy. If we could only enjoy life forever!

Man's eternal quest for immortality is so fundamental that we find it nearly impossible to conceive of dying. Pulitzer Prize winner William Saroyan (author of *The Human Comedy*) echoed the views of most people when, in the days just prior to his death, he announced to the media, "Everybody has got to die, but I have always believed an exception would be made in my case. Now what?"

Most of us seldom, if ever, think about death or what happens afterward. Some say that death is the end of everything. Some believe in heaven and hell. Still others hold that this life is only one of many we have lived and will live in the future. And more than one third of the world's population—over 1.5 billion people—accept reincarnation as an irrevocable fact of life.

Reincarnation is not a "belief system," or a psycho-logical device for escaping the "grim finality" of death, but a precise science that explains our past and future lives. Many books have been written on the subject, usually based on hypnotic regression, near-death experiences, accounts of out-of-body experiences, or Déjà vu

Ever-widening public interest and belief in reincarnation, careful investigations have revealed that many of these so-called past-life regression cases are rife with guesswork, inaccuracies, and even fraud.

But most importantly, none explain the fundamental facts about reincarnation, like the simple process by which the soul eternally



transmigrates from one material body to another. In rare instances when basic principles are discussed, authors generally present their own theories about how and in which particular cases reincarnation occurs, as if some special or gifted living beings reincarnate and others do not. This type of presentation does not deal with the science of reincarnation but introduces, instead, a confusing array of fabrications and contradictions, leaving the reader with scores of un-answered questions.

For example: Does one reincarnate instantaneously or slowly, over a long period of time? Can other living beings, like animals, reincarnate in human bodies? Can man appear as an animal? If so, how and why? Do we reincarnate forever, or does it end somewhere? Can the soul suffer perpetually in hell or enjoy forever in heaven? Can we control our future incarnations? How? Can we be reborn on other planets or in other universes? Do good and evil actions play a role in determining our next body? What is the relationship between karma and reincarnation?

*Source: Coming Back, The Science of Reincarnation, Based on the Teachings of His Divine Grace, A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness (ISKCON), The Bhaktivedanta Book Trust*

## Why ANZAC Day is so Auspicious to Australia



### ANZAC Day

ANZAC Day, 25 April, is one of Australia's most important national occasions. It marks the anniversary of the first major military action fought by Australian and New Zealand forces during the First World War.

### ANZAC History

ANZAC" was the name given to a combined force of First Australian Imperial Force and New Zealand Army troops who landed on Turkey's Gallipoli Peninsula at around dawn on Sunday, the 25th day of April, 1915, barely nine months after the outbreak of World War I.

Galvanised by the example of courage and sacrifice demonstrated on that bloody battlefield, on the 10th day of January 1916 a public meeting of Brisbane citizens voted unanimously to establish the ANZAC Day Commemoration Committee to lay the groundwork for a nationwide, solemn day of public remembrance on the first anniversary of the landings.

On every 25th day of April for the past 100 years, "ANZAC Day" has been observed in Australia and New Zealand, becoming an honoured and sacred institution along the way.

### Why is this day special to Australians?

When war broke out in 1914 Australia had been a federated nation for only 13 years, and its

government was eager to establish a reputation among the nations of the world.

When Britain declared war in August 1914 Australia was automatically placed on the side of the Commonwealth. In 1915 Australian and New Zealand soldiers formed part of the expedition that set out to capture the Gallipoli peninsula in order to open the Dardanelles to the allied navies. The ultimate objective was to capture

Constantinople (now Istanbul), the capital of the Ottoman Empire, an ally of Germany.

The Australian and New Zealand forces landed on Gallipoli on 25 April, meeting fierce resistance from the Ottoman Turkish defenders. What had been planned as a bold stroke to knock Turkey out of the war quickly became a stalemate, and the campaign dragged on for eight months. At the end of 1915 the allied forces were evacuated from the peninsula, with both sides having suffered heavy casualties and endured great hardships. More than 8,000 Australian soldiers had died in the campaign. Gallipoli had a profound impact on Australians at home, and 25 April soon became the day on which Australians remembered the sacrifice of those who died in the war.

### The ANZAC Day Commemorations

Australians recognise 25 April as a day of national remembrance, which takes two forms. Commemorative services are held across the nation at dawn—the time of the original landing, while later in the day, former servicemen and servicewomen meet to take part in marches through the country's major cities and in many smaller centres. Commemorative ceremonies are more formal, and are held at war memorials around the country. In these ways, Anzac Day is a time at which Australians reflect on the many different meanings of war.

Source: [www.anzacday.org.au](http://www.anzacday.org.au), [www.awm.gov.au](http://www.awm.gov.au)

# Chance! Holistic Living

If a man is alive and healthy the main reason is Chance. If he is suffering from any disease at a given time, the reason again is Chance. Whereas the genes that we inherit from our parents are the ones that basically determine everything in life including our capacity to live a healthy and happy life or the capacity suffer and die; the environment in which we live plays a significant role as well. Every gene needs a conducive environment to penetrate and produce its effect (penetrance).

Man, like other animals, has an intuition, which guides him accurately most of the time. In the present day world of science, reasoning, and logic, intuition is suppressed and intellect is developed. Most of us believe we live or die because of science, doctors and medicines. For every ailment from common cold to cancer, we rush to medicines and costly investigations.

Interestingly, many common ailments are only transitory and the body has an excellent repair process which corrects most derangements and resets the machine for its complicated task.

This should not belittle the massive advances made in field of modern medicine to make life enjoyable and to cure diseases. We must admit that most microbial diseases can be controlled now. Some childhood cancers, Hodgkin's disease, and its related cancers can be cured.

Palliative surgical procedures are now available for most diseases including spare part surgery. Notwithstanding all that, one has to admit that doctors "cure rarely, comfort mostly but console always". A doctor today might laugh at a doctor of AD 1897 and say that he was a quack and did not know most of what we know today. A doctor in 2097 AD will certainly feel that today's doctors (1997) are only quacks. The only truth in Medicine for all times is that doctors always had and will always have identical problems to deal with viz: disability, fear of death, and anxiety.

Medicine is trying to make life enjoyable and useful as long as we live. A good look at history tells us that the only disease we have been able to eradicate is smallpox. This was done by preventive vaccination and not by any great inventions in the field of therapeutics or surgery.

Even though medicine claims to have done a lot in the latter two fields of curative therapy the fact still remains that doctors have only been able to palliate and not cure. There are glaring instances of doctor or drug induced diseases which form a sizeable segment of the sick populace today.

A glaring example is the capacity of certain measures: to postpone the onset of certain ailments or prevent sudden death in younger population. If, as a result, the life expectancy goes up, the population is exposed to degenerative diseases of old age like (in the west)! Alzheimer's disease which takes a heavy toll of manpower; and money to look after these unfortunate cripples. In short, many times the attitudes in modern medicine seem to be short-sighted.

If one looks at the present scenario objectively, one gets convinced that nature has good reasons to do what it seems to do. Let us, for example, look at Plague; a deadly disease which literally wiped out large segments of the population in Europe during the 17th century. The black death of London and the near total annihilation of the population of Venice during that period are examples. Plague disappeared from Europe since the 18th century. Doctors and medicines did not have a role in its disappearance. Nature made it impossible for the black rat (*Rattus rattus*) to survive there because of lowered temperature. The rat population of Europe now is the white rat (*Rattus novigenous*); the latter has no capacity to harbour the bacilli (*Pasturella pestis*) causing plague.

Story of AIDS is going on the same lines. The sudden explosion of the AIDS bomb is only the tip of the iceberg. The virus has been there in Central Africa for a long time confined mainly to monkeys. A blood sample from a patient in one of the large British hospitals who died of a mysterious pneumonia in 1959 was kept frozen for future analysis. This sample has now shown anti-bodies against AIDS virus. May be AIDS will balance world population for some time and disappear like ague did from Europe in the 17th century.

World population now stands at 5.7 billion. It is supposed to grow exponentially, doubling once in 40 years. If the present birth rate is kept up and death rate remains static, or falls as is hoped by politicians, the world population will double by 2040 AD.

As it is the total food produced in the world can feed (with difficulty) the present population if all of us have the eastern food habits. If all of us were to eat the western type of food and the western calorie intakes the total food produced can only feed about 3 billion mouths, leaving half the population starving. The photo-synthetic energy from the sun has been used up to its maximum capacity and there is not likelihood of our increasing the present quantum of staple food (rice wheat) produced in the world now. This leaves nature with only one choice. Part of the population has to be decimated for the world to go on. In this context the AIDS epidemic assumes great significance. As we go on fighting bacterial diseases, mysterious viral diseases show up.

It was in the year 1915 an American physician, Theobald Smith, took the scientific medical community 13y surprise, when he propounded his hypothesis called the "Grimm's Law". The latter, for the first time, brought into focus the role of the body's own defence mechanism It stated that the "severity of the disease is directly proportionate to the virulence of the cause, but inversely proportionate to the resistance of the host".

The idea of "host resistance" was a new light. Medicine was under the spell of Robert Koch who, hundred years earlier, had propounded his "Koch's postulates" stating that disease is due to a cause. Since the time of Theobald Smith, and in the ensuing 70 odd years, the science of immunity has opened up new vistas in health care. Thanks to the AIDS virus, we have had phenomenal progress in the field of host resistance in the last one decade.

The human body has its own intelligence department the CIA and KGB. It is always wise to get correct information from these systems

and act accordingly. I would like to call this information the body language. This language has to be learnt by everyone for one's own benefit. This book will try to disseminate and teach body language to the reader.



It is always better to respond to our body language see doctors only when it is absolutely necessary. Tall talk about preventive screening of the "apparently healthy" population has not been beneficial to society. Although William Cullen, a great medical nosographer, suggested that "all diseases originate in the human mind" this aspect was not studied carefully a long time. With the advent of the new science molecular biology we are now in a position to study c effect of mental attitudes, like happiness, sorrow and depression, on body functions. It is now possible to see how the immune system (defence mechanism) of the body is directly controlled by various peptide hormones secreted in response to attitude of mind. This is now proving the old Ayurvedic wisdom by modern scientific methods. "Tranquility of mind, equanimity, forgiveness and looking after the welfare of others are the ingredients of happy and healthy life" exhorted Sushruta thousands of years ago. Each one of the above mentioned aspects of human existence will be discussed in different chapters. The ultimate aim of this exercise is to teach us to live a happy and healthy life as long as we live and if possible, to live with and by nature avoiding as far as possible! medicines and doctors.

-Dr B.M. Hegde, Source: Holistic Living, Bharatiya Vidya Bhavan, Mumbai, India

## Sanskrit—Cultural Language

It is felt that “Sanskrit must have been the people’s language in the days of Valmiki, a court language in Vyasa’s time, that of the elite in the days of Kalidasa but, regrettably a much neglected language today”. To revive Sanskrit to its past glory is our duty.

The Government of India have taken a decision to celebrate ‘Shravani Purnima’ as Sanskrit day, highlighting the importance of Sanskrit as a potent factor in national integration. But the progress is slow. A collective national effort is necessary to take Sanskrit, the repository of Indian culture and heritage to the masses.

However, scholars must try and simplify the approach to the teaching of Sanskrit emphasising more on the spoken language rather merely its grammar. We have failed to establish Sanskrit as the language of the masses. It is said that it should not be difficult to find the Sanskrit equivalents to technological terms. The language had intrinsic relations with the religion, arts and customs of China, Cambodia, Thailand, Indonesia etc.

As early as 1786, Sir William Jones (Original not seen) in a paper has said, “The wonderful structure of the Sanskrit language, is more perfect than the Greek, more copious than the Latin, and more exquisite than either”. The west has been busy learning from Sanskrit. Peter Brooke has brought out a brilliant rendering of the Sanskrit epic, Mahabharata. Western Universities have been studying Panini’s Asthadhyay and comparing Bhartihari’s and Patanjali’s grammatical logic. Sanskrit is taught as a classical subject in the Universities and as a religious discourse in the temples built by Indians.

In Britain, a Sanskrit chair has been set up in Oxford; also in London, Edinburgh and Cambridge. Several American Campuses offer Sanskrit as a subject for study. The University of Chicago attracts 30 or more students every year, in this field.

Many in India tend to consider Sanskrit a dead language. The westerners consider it a fascinating language, in which the genius of the human civilisation was perfected to the fullest.

Subramaniam says, “Sanskrit is the treasure-house of our historic past. Sanskrit has been a binding force of the nation’s unity and integrity through the centuries enabling us to absorb the many

shocks and vicissitudes of centuries. We have inherited over the past 5000 years and more, many things - customs, manners and traditions, religion and philosophy, architectural monuments and sculptural pieces, the fine arts of music, dance, drama and painting and most important of all, the Sanskrit language and literature. The word Sanskrit itself means ‘refined’. It is the greatest heritage handed down to us by our ancients through the ages”.

India is respected the world over for her age-old culture and values and, Sanskrit is the Akshayapatra - inexhaustible reservoir of eternal values.

Sanskrit literature is vast, beginning with the most ancient thoughts embodied in the Rig Veda. We should not forget it was Sanskrit that gave the impetus to scientific, linguistic study in the eighteenth century. Ancient Indian grammarians made phonetic observations which stand the test of science today. The great grammarian Panini, the like of whom even the Greece of Aristotle and Plato did not produce, analysed Sanskrit and its word formation in his unrivalled descriptive grammar.

One of the most ancient languages of the world is Sanskrit. While many languages have gone out of use and lost its value, Sanskrit is maintaining its pristine beauty. It is as fresh as ever. The difference between its old form and the present is virtually nil.

The Sanskrit literature is nearly five thousand years old. As tradition goes, the Vedas are not less than ten thousand years old, though there may be some dispute among the research scholars about the antiquity of the language. Any way it compares well with Greek, the oldest language of Europe. For a language to develop literature worth mentioning, it must have been in vogue for a long time duration. This makes us realise how old the Sanskrit language is.

*-Dr. J. Thuljaram Rao, an  
Agricultural Scientist  
with Sugarcane Breeding  
Institute, Coimbatore, was  
associated with The Bharatiya  
Vidya Bhavan at Coimbatore as  
Honorary Vice Chairman for a period of 22 years till  
2003.*



Source: Cultural Heritage of India

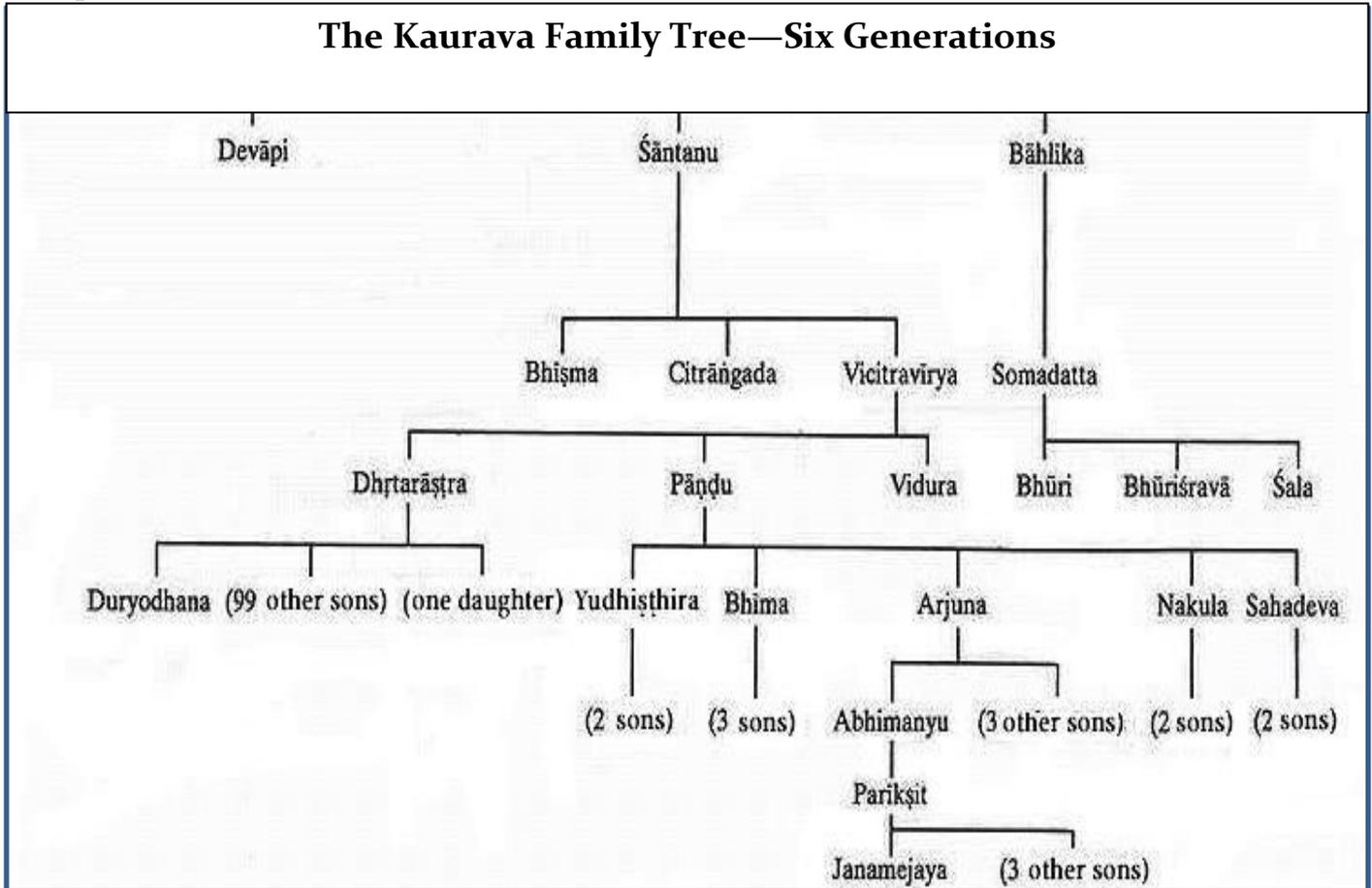
## Who is Who in the Mahabharata

Mahabharata is a sociological history of our ancestors. It describes their moral and ethical standards and their sense of value judgements in dealing with each other under a variety of circumstances commonly arising even in our modern-day society.

Basically it describes the course of events which took place in and around the court of

Anger, hatred, love, jealousy, greed, lust, revenge, envy, fear, pride, arrogance, . . . these were all encountered by our ancestors. Some dealt with them boldly with integrity even at the cost of great personal sacrifice, some shirked their responsibilities and some even followed evil paths. The Mahabharata describes it all for us to draw lessons from and to derive the

### The Kaurava Family Tree—Six Generations



Hastinapura from about the time of the birth of Satyavati, great grandmother of Arjuna, to the death of king Parikshit, the grandson of Arjuna—a span of some six generations. But its richness lies in the very large number of anecdotes about persons who had lived hundreds of years earlier.

These episodes were related by rishis and other learned persons who lived during the above mentioned time period, as precedents in support of their arguments and advices and to inspire their listeners to act righteously.

Our forefathers experienced the great multitude of human emotions that confront us even today.

necessary inspiration and courage to enable us to act dutifully.

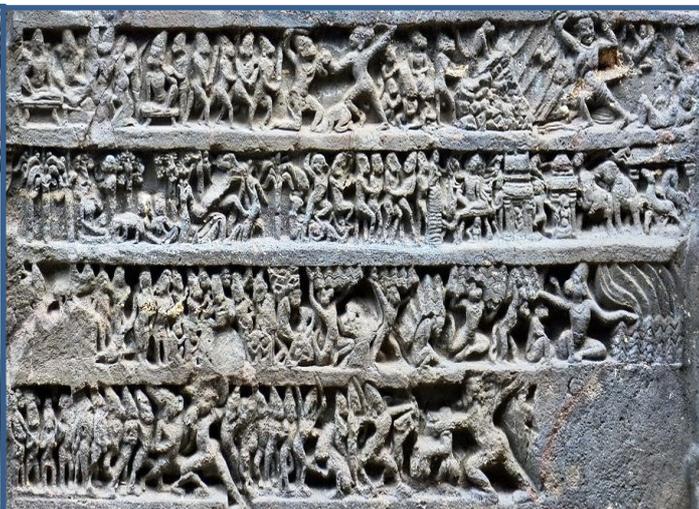
When this history was first compiled by Veda Vyasa, it consisted of some 24 thousand stanzas and was called “Jaya” to denote the victory of righteousness over evil. Later his disciple Vaishampayana narrated it on the occasion of a sarpayagna performed by Parikshit’s-son Janamejaya.

By then it was known as “Bharata” as it covered the history of Bharatadesha. Sauti muni who was present during this narration, then visited the actual places mentioned and talked with the survivors to verify the various events. He then

recited it to an assembly of rishis at the hermitage of Shaunaka rishi and in view of its epic length he called it Mahabharata.

To derive the fullest possible benefit from this great work, the present-day reader needs to give a broader interpretation to the narration rather than examining it in a strict narrow sense with a

called Vasishtha and so on down the generations, so that a later Vasishtha is able to describe an event witnessed by an earlier Vasishtha as though he himself had been present on that occasion and thus giving an impression of one single person having lived through a very long time span.



view to find discrepancies and inconsistencies. For instance, Arjuna shooting seventy arrows in a single stroke could very well be interpreted as his having shot one arrow which then split up into seventy different projectiles similar to the present-day multiple warheads being fired from a single missile.

One may well ask how a person like Vasishtha could have lived for hundreds of years. Perhaps the explanation lies in considering this as a composite character, the holder of certain position—say some-thing like the Pope.

The original Vasishtha losing his personal identity passes on his learning, wisdom and personal experiences to his successor who is also

Some exaggeration and exercise of poetic licence is inevitable in a work of this nature. Much has been added to Vyasa's original text as it has come down to us over the generations. Scholars are presently engaged in identifying these changes and additions. But that should not detract the reader from the immense wealth of the original masterpiece.

*-Subash Mazumdar, Who is Who in the Mahabharata, Bharatiya Vidya Bhavan, Mumbai, India*

*We will be publishing the List of all those involved in Mahabharata War of Principles in instalments from next issue onwards.*

# Buddhist Heritage of Sanchi

*The Stupas, monasteries and temples at Sanchi chronicle the genius and flourishing of Buddhist art and architecture*

The hill of Sanchi holds one of the finest, best preserved and most extensive of all Buddhist sites. The walled enclosure dominated by the Great Stupa and four exquisite toranas (ornamental gateways) owes its origins to emperor Ashoka whose wife was from Vidisha, a city near Sanchi in the state of Madhya Pradesh.

Sanchi grew and prospered under successive

exquisite that they are reminiscent of ivory and woodcarving rather than stone. Some archaeologists believe the carvings to have been the work of ivory craftsmen. The structure of each torana comprises two posts joined by three crossbars or architraves. Hardly any area of the posts and curving crossbars of each torana is free of delicate figures. Some of the relief panels



dynasties and the patronage of merchants till the 14th century. Thus, the Great Stupa, ruined temples and monasteries together provide an insight into the development of Buddhist art and architecture across different periods stretching for 1,000 years from Ashoka's reign in the third century BC to the 14th century. The site was rediscovered by General Taylor in 1818. Notified by UNESCO as a World Heritage Site, the Great Stupa at Sanchi is one of India's earliest surviving religious structures.

The highlight of Sanchi is the four stone toranas, built in the first century BC with sculptures so

portray stories of Buddha, emperor Ashoka's role in spreading the word of Buddha to distant lands and episodes from the Jataka Tales.

Dramatically rich sculptures depict the birth of Buddha. The carvings are considered valuable as a record of customs, lifestyles and buildings of those times.

Follow the circumambulatory paths, with carved balustrades, which look like wooden railings, starting with the southern torana located near the stump of Ashoka's original stone pillar suggesting it was the main entrance. One of the

highlights of the southern torana is a relief showing the Wheel of Law as a symbol of Buddha being worshipped by followers. The wheel represents endless cycles of death and rebirth which can be escaped by Buddha's teachings.

fragmented Wheel of Law and two tridents symbolising the Buddhist trinity. This is perhaps the most elaborate of the four toranas. Scenes crammed onto its two vertical posts show miracles associated with the Buddha like an aerial promenade to impress a group of heretics.



In other toranas too, Buddha is depicted through symbols like a Bodhi tree or footprints which was the practice before Buddha images were made. The restored western torana has lively scenes from the Jataka Tales like an animated troop of monkeys crossing a bridge over River Ganges, made by the bodhisattva (a person committed to the attainment of enlightenment for the sake of others) to help them escape a gang of soldiers.

One of the most frequently represented episodes from the life of the Buddha, the Temptation of Mara, features here. In a famous incident, Mara—the lord of misfortune, sin and destruction in Buddhism—tried to dissuade Buddha from the righteous path by sending his daughters to seduce Buddha.

The west gate depicts the incarnations of Lord Buddha. The north torana is capped by a

The eastern torana has Sanchi's most iconic piece of sculpture, the sensuous Salabhanjika, or wood-nymph, under a mango tree.

The Great Stupa was built in brick during Ashoka's time but much of its present structure in stone dates from the 2nd century AD Junga dynasty. The stupa stands on a platform and is capped by a three-layer stone umbrella—a symbol of heaven's three tiers.

The splendidly restored Stupa 3 lies northeast of the Great Stupa (Stupa 1). In 1851, fine caskets here were found to contain relics belonging to two of Buddha's closest disciples. Stupa 2 on a terrace down the slope of Sanchi hill also contained important relics.

Among the best preserved monasteries, Vihara 45 has the layout of a tower-like room that serves as a central courtyard with cells around it. It once had a sanctuary tower. The river

goddesses Ganga and Yamuna are among the many fine sculptures on the exteriors, while inside Buddha reigns on a lotus bloom in Bhumi Sparsh position—his right hand touching the ground to call upon the earth goddess to witness

A visit to Sanchi can be combined with other Buddhist sites like Satdhara, Besnagar, Sonari and Andher. The Buddhist complex at Satdhara, situated on the banks of River Beas, houses 14 monasteries and 34 stupas from the Mauryan



the moment of his enlightenment. Vihara 51 is more orderly than the other six with various rooms around a courtyard with the monastic cells in a row separated by a corridor.

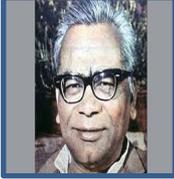
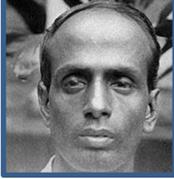
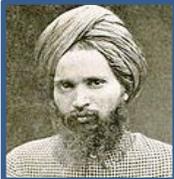
Temple 17 is the most important of the temples, built in the fifth century—one of the earliest structural temples in India. This Gupta period temple is built of stone slabs with a flat roof and an open-sided porch held up by four finely carved pillars with lion capitals. It is a precursor of the classical Hindu design developed later in Odisha and Khajuraho. The site museum has fragments of sculpture, jewellery, pottery, weapons and tools recovered during successive excavations. One of the key exhibits is the lion-capital that once crowned the Ashoka Pillar near the South Gate of the Great Stupa-Ashoka built such pillars to mark pilgrim trails and holy places. Other noteworthy exhibits are damaged Salabhanjikas from the Great Stupa gateways and the Mathuran red sandstone Buddhas.

period. Sonari Stupas, 10 km from Sanchi, leave the tourists mesmerised with eight majestic stupas. Vidisha, earlier known as Besnagar, was ruled by Ashoka during the third century BC. Vidisha Museum is a window to the ancient world with artifacts from the Mauryan period to the Paramara period. Andher, 8 km from Sanchi, has three small well-preserved stupas.

The well-known Buddhist complex of Sanchi is one of India's most preserved Buddhist sites. The spread of the Mauryan Empire led to the establishment of Buddhism which was the first religious tradition in India that transcended its regional origins.

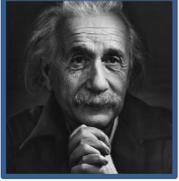
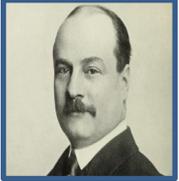
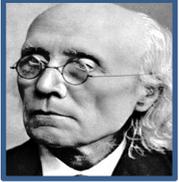
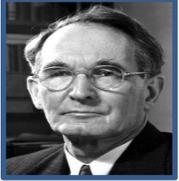
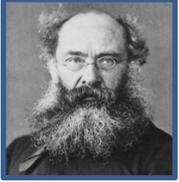
*-Anil Mulchandani, Source: India Perspectives, July-August 2016, Picture Credit: www.culturalindia.net*

## Persons of the Month: India

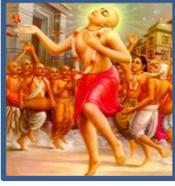
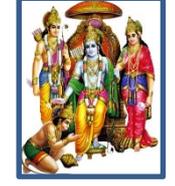
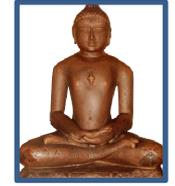
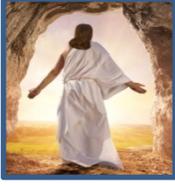
|  |   |   |
|--|---|---|
| <p>Mahadevi Verma<br/>(26 March 1907 – 11 September 1987)</p>            |    | <p>Mahadevi Verma was best known as an outstanding Hindi poet, and was a freedom fighter, woman's activist and educationist from India. She is widely regarded as the "modern Meera". She was a major poet of the Chhayavaad generation, a period of romanticism in Modern Hindi poetry ranging from 1914–1938.</p> |
| <p>Ram Manohar Lohia<br/>(23 March 1910 – 12 October 1967)</p>           |    | <p>Ram Manohar Lohia was an activist for the Indian independence movement and a nationalist political leader. During the last phase of British rule in India, he worked with the Congress Radio which was broadcast secretly from various places in Bombay city till 1942.</p>                                      |
| <p>Surya Sen<br/>(22 March 1894 – 12 January 1934)</p>                   |    | <p>Surya Sen was a Bengali Indian independence activist who was influential in the Indian independence movement (against British rule) who is noted for leading the 1930 Chittagong armoury raid in Chittagong of Bengal (now in Bangladesh) in British India.</p>  |
| <p>Dr Usha Mehta<br/>(25 March 1920 – 11 August 2000)</p>                |   | <p>Dr Usha Mehta, a Padma Vibhushan awardee was a Gandhian and freedom fighter of India. She is also remembered for organizing the Congress Radio, also called the Secret Congress Radio, an underground radio station, which functioned for few months during the Quit India Movement of 1942.</p>                 |
| <p>Mahatma Jyotirao Phule<br/>(11 April 1827 – 28 November 1890)</p>     |  | <p>Mahatma Jyotirao Govindrao Phule was an Indian activist, thinker, social reformer and writer from Maharashtra. His work extended to many fields including eradication of untouchability and the caste system, women's emancipation and the reform of Hindu family life.</p>                                      |
| <p>Mahatama Hansraj<br/>(April 19, 1864– November 14, 1938)</p>          |  | <p>Mahatama Hansraj was an Indian educationist and a follower of Arya Samaj movement founder, Swami Dayanand. He founded, with Gurudatta Vidhyarthi, the Dayanand Anglo-Vedic Schools System (D.A.V.) in Lahore in 1886, where the first D.A.V. school was set up in memory of Swami Dayanand Saraswati.</p>        |
| <p>Baba Saheb Bhimrao Ambedkar<br/>(14 April 1891 – 6 December 1956)</p> |  | <p>Baba Saheb Bhimrao Ambedkar, a Bharat Ratna awardee was an Indian jurist, economist, politician, social reformer and the principal architect of the Constitution of India who inspired the Dalit Buddhist Movement and campaigned against social discrimination against Untouchables (Dalits).</p>               |

Detailed profiles of these personalities are available in Bhavan's Journals.

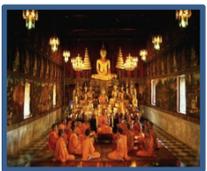
## Persons of the Month: World

|   |   |  |
|---|---|--|
| <p>Albert Einstein<br/>(14 March 1879 – 18 April 1955)</p>                |    | <p>Albert Einstein a 1921 Nobel Prize awardee in Physics was a German-born theoretical physicist. He developed the theory of relativity, one of the two pillars of modern physics (alongside quantum mechanics).</p>   |
| <p>Michelangelo<br/>(6 March 1475 – 18 February 1564)</p>                 |    | <p>Michelangelo di Lodovico Buonarroti Simoni was an Italian sculptor, painter, architect, and poet of the High Renaissance who exerted an unparalleled influence on the development of Western art.</p>   |
| <p>Paul Ehrlich<br/>(14 March 1854 – 20 August 1915)</p>                  |    | <p>Paul Ehrlich was a German physician and scientist who worked in the fields of hematology, immunology, and antimicrobial chemotherapy. He invented the precursor technique to Gram staining bacteria which led to the capability to diagnose numerous blood diseases.</p>      |
| <p>Nicholas Murray Butler<br/>(April 2, 1862 – December 7, 1947)</p>      |   | <p>Nicholas Murray Butler was an American philosopher, diplomat, and educator. Butler was president of Columbia University, president of the Carnegie Endowment for International Peace, and a recipient of the Nobel Peace Prize.</p>   |
| <p>Gustav Theodor Fechner<br/>(19 April 1801 – 18 November 1887)</p>      |  | <p>Gustav Theodor Fechner was a German philosopher, physicist and experimental psychologist. An early pioneer in experimental psychology and founder of psychophysics, he inspired many 20th century scientists and philosophers.</p>  |
| <p>Percy Williams Bridgman<br/>(21 April 1882 – 20 August 1961)</p>       |  | <p>Percy Williams Bridgman was an American physicist who won the 1946 Nobel Prize in Physics for his work on the physics of high pressures. He also wrote extensively on the scientific method and on other aspects of the philosophy of science.</p>                            |
| <p>Anthony Trollope<br/>(24 April 1815 – 6 December 1882)</p>             |  | <p>Anthony Trollope was an English novelist of the Victorian era. He wrote novels on political, social, and gender issues, and other topical matters.</p>  |
| <p>Johann Carl Friedrich Gauss<br/>(30 April 1777 – 23 February 1855)</p> |  | <p>Johann Carl Friedrich Gauss was a German mathematician who contributed significantly to many fields, including number theory, algebra, statistics, analysis, differential geometry, geodesy, geophysics, mechanics, electrostatics, astronomy, matrix theory, and optics.</p> |

## Festivals of the Month: India

|   |   |   |
|---|---|---|
| <p>Chaitanya Mahaprabhu Jayanti<br/>(12 March 2017)</p> |    | <p><i>Chaitanya Mahaprabhu Jayanti:</i> Chaitanya Mahaprabhu (1486 - 1534 C.E.) was a great spiritual teacher and the founder of Gaudiya Vaishnavism. People observe Phalguna Purnima as Gaura Purnima and as the birth anniversary of Chaitanya Mahaprabhu.</p>  |
| <p>Holi<br/>(13 March 2017)</p>                         |    | <p>Holi, known as festival of Colors is a religious festival celebrated by Hindus all over the world. The festival signifies the victory of good over evil, the arrival of spring, end of winter, and for many a festive day to meet others, play and laugh, forget and forgive, and repair broken relationships.</p> |
| <p>Chhatrapati Shivaji Jayanti<br/>(16 March 2017)</p>  |    | <p><i>Chhatrapati Shivaji Jayanti:</i> Shivaji Bhonsle also known as Chhatrapati Shivaji Maharaj, was an Indian warrior king and a member of the Bhonsle Maratha clan. Shivaji carved out an enclave from the declining Adilshahi sultanate of Bijapur that formed the genesis of the Maratha Empire.</p>             |
| <p>Ugadi<br/>(29 March 2017)</p>                        |   | <p>Ugadi or Yugadi is celebrated as the first day of the year by people of Andhra Pradesh and Karnataka. On this day new Samvatsara, which is cycle of sixty years, starts. All sixty Samvatsara are identified by unique name.</p>   |
| <p>Rama Navami<br/>(5 April 2017)</p>                   |  | <p>Rama Navami is a spring Hindu festival that celebrates the birthday of god Rama. He is particularly important to the Vaishnavism tradition of Hinduism, as the seventh avatar of Vishnu.</p>   |
| <p>Lord Mahavir Jayanti<br/>(9 April 2017)</p>          |  | <p>Lord Mahavir Janma Kalyanak, also known as Mahavir Jayanti, is the most important religious festival for Jains. It celebrates the birth of Mahavira, twenty-fourth and the last Tirthankara (Teaching God) of Avasarpiṇī.</p>  |
| <p>Vaisakhi<br/>(14 April 2017)</p>                     |  | <p>Vaisakhi is an ancient harvest festival celebrated in the Punjab region by all Punjabis regardless of their religion. For people of Punjab, especially the Sikhs, Vaisakhi is a very significant day. Vaisakhi is also celebrated as Sikh New Year based on Hindu Solar calendar.</p>                              |
| <p>Easter<br/>(16 April 2017)</p>                       |  | <p>Easter, Pascha or Resurrection Sunday is a festival and holiday celebrating the resurrection of Jesus from the dead, described in the New Testament as having occurred on the third day of his burial after his crucifixion by the Romans at Calvary c. 30 AD.</p>   |

## Festivals of the Month: Australia

|   |   |  |
|---|---|--|
| <p>Purim<br/>(11 March 2017)</p>                                      |    | <p>Purim commemorates the time when the Jewish people living in Persia were saved from extermination by the courage of a young Jewish woman called Esther.</p>   |
| <p>Magha Puja<br/>(12 March 2017)</p>                                 |    | <p>Also known as Sangha Day, this day celebrates the community of followers of the teachings of Buddha (Mahayna tradition).</p>  |
| <p>St Patrick's Day<br/>(17 March 2017)</p>                           |    | <p>This day is Ireland's National Day. St Patrick is the patron saint of Ireland and brought Christianity to Ireland in the early days of the faith.</p>   |
| <p>National Close the Gap Day<br/>(18 March 2017)</p>                 |   | <p>People hold their own events on National Close the Gap Day to raise awareness about the 17-year life expectancy gap between Indigenous and non-Indigenous Australians.</p>  |
| <p>Harmony Day<br/>(21 March 2017)</p>                                |  | <p>Harmony Day celebrates the cohesive and inclusive nature of our nation and promotes the benefits of cultural diversity. Schools, community groups and organisations across Australia host Harmony Day events.</p> |
| <p>Holy Saturday<br/>(1 April 2017)</p>                               |  | <p>On Holy Saturday the Orthodox Church commemorates the burial of Christ and his descent into Hades.</p>  |
| <p>Brigadoon, the Bundanoon Highland Gathering<br/>(1 April 2017)</p> |  | <p>Brigadoon marks the anniversary of the highland gathering in Bundanoon. People celebrate with pipe bands, highland games, the tartan warriors, dancers, stalls and clan representatives.</p>                      |
| <p>Songkran - Thai New Year<br/>(13 April 2017)</p>                   |  | <p>Songkran, the Thai New Year and Water Festival, is one of Thailand's oldest and favourite festivals. Thai communities across Australia celebrate this festival with food, crafts and entertainment.</p>           |
| <p>Days of Ridvan<br/>(20, 28 April 2017) &amp;<br/>(1 May 2017)</p>  |  | <p>This Baha'i commemoration is of the 12 day period in 1863 when Baha'u'llah declared that he was God's messenger for this age. Work is suspended on days 1, 9 and 12 of the festival.</p>                          |

## Ardhanari

Ardhanar was a Harijan boy from the village of Kokkalai in Salem district. He went to Delhi with Sri Malkani, Secretary of the Society for the Service of the Untouchables. When Sri Malkani was in South India, he was very pleased with this boy, whom he met at Salem, and immediately decided to take him to Delhi with him. There he put him in a school and looked after him. He spoke to a well-known firm of traders in Delhi and got him a job in their office on sixty rupees a month. As Ardhanari was honest, diligent and had personality, he got on well. He was getting Rs. 150 per month before he was twenty-four, and when, some time later, a place in a big mill belonging to the same firm fell vacant in Bangalore, they sent Ardhanari there on a salary of Rs. 200 a month.

He spent two happy years in Bangalore. His immediate senior, Govinda Rao, had training in Manchester for two years. He and Ardhanari were of about the same age, and as he liked Ardhanari's disposition and manners, they became close friends.

Govinda Rao had a sister called Pankaja. Brother and sister loved each other very much. Their parents had died when the girl was just ten years old, and she was now twenty and unmarried. She and Ardhanari often met as she accompanied her brother when he visited Ardhanari and when the latter came to see her brother. When Govinda Rao found that his sister and Ardhanari seemed to like each other, he was glad. He often asked himself: "Why should not these two marry and settle down here?"

One day Govinda Rao asked his sister. "Pankaja, have you ever thought about your marriage?" "I have no strong feelings on the matter," she replied. "Then, what about marrying our Ardhanari?" Pankaja showed no objection to being thus questioned, but she evaded the question by talking about something else. Some weeks later, the same matter was broached again, incidentally.

"Why, Gopu, are you tired of me already? Am I a burden to you?" she said at first and laughed.

Then she began to cry. Girls, specially those who have lost their mothers, are very sensitive.

"Stupid, don't talk of being a burden or of my getting tired of you. Just tell me if you care for the idea of marriage. If you say no, that will please me, because then I can always have you with me," he said and wiped her eyes. Then he said again, "Mother is dead. Who else is there but me to enquire and learn from you what you feel about it?"

"If it comes about, I shall go through it. But what is the point in discussing it now?" asked Pankaja.

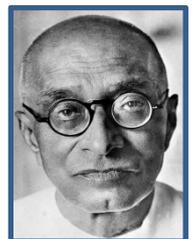
"You two seem to like each other. And as we have left of caring about caste or family, why should you not marry him" he asked.

"What indeed have we to do with caste? But we do not yet know what he feels about it," said Pankaja. "Don't worry about that. He must think himself very lucky if he gets someone like you for his wife," said Govinda Rao. He was sure there was no one to compare with his sister in the whole world.

When Ardhanari was told about this, his joy knew no bounds. But a minute later his face fell. "Tut how can that be, Govinda Rao?" said.

*-To be continued...*

*Chakravarti Rajagopalachari also called Rajaji or C.R., was an Indian politician, independence activist, lawyer, writer and statesman. He was the last Governor-General of India and was one of the first recipients of India's highest civilian award, the Bharat Ratna. Rajaji was gifted with the rare talent of re-telling stories from the epics and the Puranas. He wrote a number of books of enduring value as the Ramayana, the Mahabharata, the Gita and the Upanishads. He was an accomplished writer and speaker in English and Tamil.*



Source: *Source: Stories for the Innocent* by C. Rajagopalachari, Bhavan's Book University, Mumbai, India

## The Last Journey

R. R. Diwakar

*When Shri Gopal Krishna Gokhale passed away in February 1915, the writer of the article was in Poona. He had the privilege of attending the funeral of Gokhale. Here is his account of the touching and poignant scenes of that evening at Onkareshwar, the cremation ground in Poona. – Ed.*

The name of the late Shri Gopal Krishna Gokhale inevitably brings to mind some important contemporary names, such as those of Lokmanya Tilak, Agarkar and Chiplunkar. These names in their turn remind us of the principles they stood for, their public life, and the times as well as circumstances in which they worked. They were powerful personalities who could mould public opinion and influence the trend of events.

By any measure, Gokhale was a great man. Gandhi looked upon him as his Guru in public life. This speaks for his sterling qualities of sincerity of purpose, integrity, deep sense of service, and readiness to sacrifice for good causes. The founding of the Servants of India Society in those old days, and its continuous and steady service since then for more than half a century speaks for Gokhale's foresight and organising capacity.

It was somewhat of an irony of fate that Tilak and Gokhale should have been in political camps which were in certain respects opposite to each other—the extremist camp and the moderate camp. Almost on the eve of Gokhale's last days, a very bitter controversy raged between these two great sons of India. While Gokhale was mild, soft, argumentative and logical in his writing as suited his temperament, Tilak was hard, bitter, and satirical in his attack. Neither of them loved the controversy. Tilak who was not himself too well, wrote in one of his last articles on the subject of controversy, that he was not happy as “the cow-dung cakes for both had already gone to Onkareshwar, the cremation ground in Poona.” (Doghancchya gawya Onkareshwaravar gelya aahet airh .

As fate would have it, Gokhale passed away in his Poona house very soon. Some even said that the controversy and Tilak's attack stung Gokhale to the quick. Tilak too was convalescing at Sinhagad Fort about fifteen miles away. Tilak did not lose a moment on learning of Gokhale's death. He came down from the hills and though he could not make it and join the funeral procession in the afternoon, he was at the cremation ground before the last fire was ignited by dusk.

Poona saw that afternoon one of the most huge funeral processions. However, much Devdhar and other devoted lieutenants tried to control the crowds which were there to pay their last homage to the departed leader, more than three hours were required to reach Onkareshwar on the bank of the river which now cuts Poona into two.

True to the Sanskrit adage, 'Death buries all enmity' (Ho Lokmanya proved beyond doubt that his spirit was beyond all temporary oppositions and dualities. His was the finest, the most touching and the most inspiring funeral orations of that evening. After paying tributes to the great qualities of head and heart of Gokhale and after recalling his services to the country, Tilak asked the audience which had been profoundly moved, a question, a question which can hardly be answered.

Lokmanya Tilak asked “Here lies the great Gokhale after battling with the problems of India. He is a soldier who has died the death of a hero. The question which looms large before me is, who and how many of us can replace him?”

Great men die but their work must be carried on.

*From Bhavan's Journal May 8, 1966*

*Reprinted in Bhavan's Journal May 15, 2016*

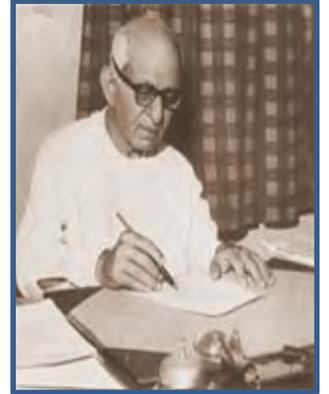
## Flash Back

# Kulapativani

## Culture

### Culture

The whole aim of culture is therefore to make life, art and literature not merely the record of passing passions or tickling sensations, lifeless traditions or base motives, but to make it an instrument for reaching out to self-realisation, i.e. to an experience which gives to each one of us the joy of self-fulfilment in which one can say, "I am more of myself than I was." It is the self-same process in each case; the only limitation is the quality of the medium and the extent of its power.



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

## The Test of Bhavan's Right to Exist

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

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

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



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