

Bhavan Australia

Let noble thoughts come to us from all sides – Rigveda 1-89-i www.bhavanaustralia.org

Holi – The Festival of Colours



January – February 2017

Life ... Literature ... Culture

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Words of Eternal Wisdom



I claim that human mind or human society is not divided into watertight compartments called social, political and religious. All act and react upon one another.

-Mahatma Gandhi

Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model.

-Dr A. P. J. Abdul Kalam

Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced.

- Swami Vivekananda

Just as treasures are uncovered from the earth, so virtue appears from good deeds, and wisdom appears from a pure and peaceful mind. To walk safely through the maze of human life, one needs the light of wisdom and the guidance of virtue.

-Buddha

It would be pointless for a plum blossom to try to remake itself as a cherry blossom, no matter how deeply the plum yearns to do so. The plum is happiest when it blooms as itself in full glory. How much of the color and wonder of life would be lost if it weren't for our differences.

- Dr Daisaku Ikeda

A sense is what has the power of receiving into itself the sensible forms of things without the matter, in the way in which a piece of wax takes on the impress of a signet-ring without the iron or gold.

-Aristotle

Mind Your Time, for your Future Lives in it



Our days come to us like friends in disguise, bringing priceless gifts from an unseen hand; but, if we do not use them, they are born silently away, never to return. Each successive morning new gifts are brought, but if we fail to accept those, we become less and less able to turn them into account, until the ability to appreciate and utilise them is exhausted. Wisely was it said that the lost wealth may be regained by industry and economy, lost knowledge by study, lost health by temperance and medicine, but lost time is gone forever.

One hour a day withdrawn from frivolous pursuits and profitably employed would enable any man of ordinary capacity to master a complete science. An hour a day can make an unknown man famous, a useless man a benefactor to his race. Consider, then, the mighty possibility of two — four — yes, six hours a day that are, on the average, thrown away by young men and women in the restless desire for fun and diversion.

Some boys will pick up a good education in the odd and ends of time which others carelessly

throw away, as one man saves a fortune by small economies which others disdain to practice.

The present time is the raw material out of which we make whatever we will. Do not brood over the past or dream of the future, but seize the instant and get your lessons from that hour. The man is yet unborn who rightly measures and fully realises the value of an hour. To quote Fenelon, 'God never gives but one moment at a time, and does not give a second until he withdraws the first'.

The worst of a lost hour is not so much in the wasted time as in the wasted power. Idleness rusts the nerves and makes the muscles creak. Work has system, laziness has none.

Beware how you kill time, for all future lives in it.



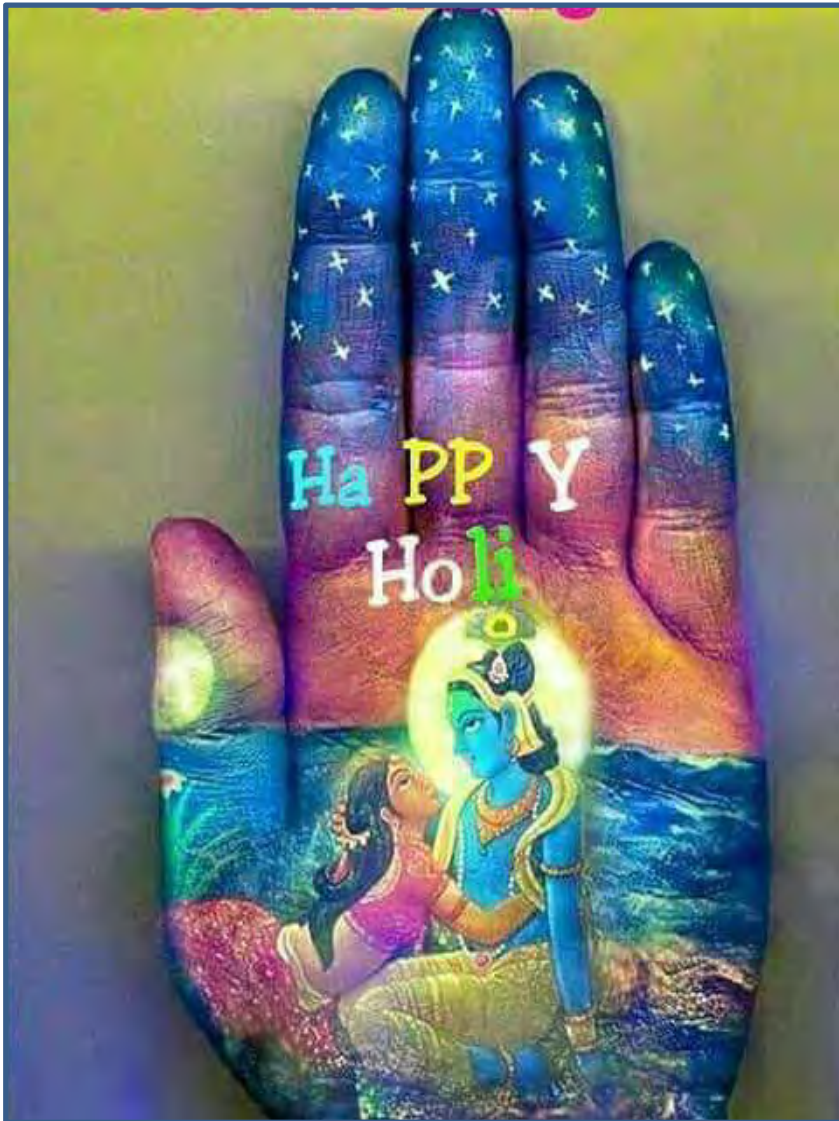
Surendralal G. Mehta

President, Bharatiya Vidya Bhavan Worldwide

Picture Credit: www.fredsullivan.com

Holi Mahotsav

Acknowledgments



The grand festival of Holi is truly a celebration of Harmony and friendship and multiculturalism. Just thinking of Holi Mahotsav fills our heart with extreme joy and happiness. Holi heralds the arrival of spring and new harvest. The festival has an ancient origin celebrating the triumph of good over evil. In India during Holi days one can see colours of joy everywhere. We cannot replicate that seen here in Australia for reasons beyond our control and respecting those who may not like colours being thrown on them.

But our endeavour has been to showcase that Holi ambience of India to the multicultural Australian Society in the heart of the biggest and diverse and most prominent Australian City Hub that is Darling Harbour where flow of people never This enables us to share the celebrations of harmony and friendship with the broader Australian communities. Our

continued efforts over past 10 years have made Holi Mahotsav as one of the most important Australian festivals. In this endeavour we were greatly inspired by Sydney Harbour Foreshore Authority (now from this year Place Management NSW) who have since past 15 years supported us.

City of Sydney included Holi Mahotsav as a part of their Living in Harmony Festival from 2013. Since then Holi Mahotsav has become an integral part of the City of Sydney's Living in Harmony Festival.

We are indeed immensely grateful to all those who have travelled with us in the past 14 years in turning Holi Mahotsav an Indian festival of harmony and friendship into mainstream grand Australian festival of harmony today. Australian community has made Holi a part of our evolving cultural calendar. Our special thanks are due to Sydney Harbour Foreshore Authority (now from this year Place Management NSW), India Tourism Sydney and ISKCON Sydney who agreed to and encouraged our plans for Holi Mahotsav in 2003 and have remained with us since then. The Premier

of New South Wales has been supporting Holi Mahotsav since 2005 with grants from the Community Relations Commission for a Multicultural NSW now known as Multicultural NSW and.

We are grateful to the City of Sydney and City Central Command of NSW Police who have greatly supported our Street Procession called Rath Yatra every year since 2005. Our sincere thanks and gratitude are due to them.

This year we are proudly celebrating fifteenth anniversary of Holi Mahotsav. In this endeavour we are especially grateful to Kanchan Kukreja, Head of Office, India Tourism Sydney Australia, New Zealand, Fiji and the Pacific Islands and Brendan Burke, General Manager, Sydney Harbour Foreshore Authority (now from this year Place Management NSW), ISKCON, Mango Dance and Geetanjali Dance School who came forward to support in big way with a short notice and helped us put together this festival within less than two months.

We express our heartfelt gratitude to all our supporters and sponsors who have travelled with in our journey of 15 years and sincerely hope to keep their continued support. We are indeed grateful to our stallholders.

And above all the performers, staff and volunteers without whom the success of Holi Mahotsav could not have been possible, whose names separately appear in this souvenir. I bow before and salute them with humility and greatest gratitude.

For this year we are grateful to Brendan Burke, Tania West, Marko Mykta, Annie Winter and other staff and Darling Harbour Rangers from Place Management NSW for their valuable contribution in hosting this festival.



Gambhir Watts OAM

A handwritten signature in blue ink that reads "Gambhir Watts".

President, Bharatiya Vidya Bhavan Australia

Talk with your mother,
and you will find that
she has patience,
she has love,
and she is wise.
No one in the world is a match
for a mother.
A person may hold office
or stand in a position of power,
but no one ranks above a mother.
Compared with the love
and compassion of a mother,
honors fade away
and medals cease to shine.

*-The Poet's Star, Photographs and Poems by
Daisaku Ikeda, April 2003, Vol. 2, Page 32*



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Post Event Report:

Bhavan's Holi Mahotsav, the Grand Festival of Harmony

Fifteenth Annual Holi Mahotsav, the Grand Festival of Harmony and Friendship celebrated with colours, multicultural performances and vegetarian food was celebrated on 19th March 2017 at Tumbalong Park in Darling Harbour, Australia's most prestigious outdoor venue.

The audience enjoyed the performances of around 150 artists who represented a rich mixture of religion, culture, spiritually and entertainment. The cultural performances included: Yagya / Sacred Fire Ceremony, Music of Joy, Tribal Belly Dance, Contemporary Indian Music and Dance, Scottish Dance, Kathak, Folk Dance, Classical and Semi Classical Indian Dances, Chinese Dance.

The visitors enjoyed of delicious vegetarian Indian food, sweets and other delicacies along with visiting art, craft and entertainment stalls.

This year, again the traditional day long Colour Throwing was enjoyed by thousands with full exuberance. Children, young people and family in general were part of the magic of this tradition. This joyful activity brought many people of different cultural background together and was celebrated with happiness and harmony among the participants and viewers. It was amusing to see people mixing greatly and enthusiastically with one another providing the aromatic scenario of cultural and religious harmony.





The success of Holi Mahotsav could not have been possible without the selfless and untiring work and support of hundreds of artists and performers from a large number of dance academies, cultural and religious groups. We bow before and salute them with humility and greatest gratitude. The crowd passionately danced and sang with the performers and enjoyed every bit of the multicultural program.

It was an honour for us to have all the VIP guest attendance - Mr Keizo Takewaka, Consul General of Japan, Sydney, Mr Paulo Domingues, Consul General of Portugal, Sydney, Mr Zarak Khan, Consul General of Fiji, Sydney, Mrs Anne Jalando-on Louis, Consul General of the Philippines, Sydney represented by Consul Marford Angeles, Ms Sheba Nankyolar, National Chair Australia India Business Consul, Mr S. Rengarajan, Chief Executive, Bank of Baroda Sydney Branch, Mr Pranaya Kumar, Chief Executive Office, State Bank of India Sydney Branch, Mr Sujoy Kishore, Manager Air India Sydney, Jodie McKay, MP (NSW) for Strathfield, Kanchan Kukreja, Head of Office India Tourism Sydney, The Hon. Ray Williams MP NSW, Minister for Multiculturalism and Disability Services, The Hon. Vanlalvawna Bawitlung, Consul General of India, Sydney.



This year's special feature was Incredible India Holi Walk by managed and conducted by ISKCON Sydney and Govindas Darlinghurst and supported by India Tourism Office, Sydney.

Holi Walk will become our regular annual feature in addition to Rath Yatra.



Yagna - Sacred Holi fire ceremony

Sri Om foundation

To address the specific and culturally sensitive issues of the Indian sub-continent community, Sri Om Care was launched six years ago by our Guru Sri Om Adisakthiyendra Swamiji who was keen to start services for seniors in Australia, based on the Sri Om Care motto "Humanity leads Divinity".



Chinese Traditional Dance

Multicultural Communities Council of NSW Dance Group

The Multicultural Communities Council of NSW Inc is a volunteer amateur group under the direction of its Dance Producer Ms Maggie Wu. The Dance Group's activities are consistent with the mission of MCC NSW in promoting multiculturalism in Australia. The Dance Group does this by presenting cultural dances for the enjoyment of all in the community. Sharing of cultural activities engenders mutual understanding unity cohesiveness and harmony among all Australian communities.

Chun Li, Lily Li, Yan Hua Liu, Guo Rong Liu, Tina Le, Lisa Liang, Maggie Wu, Li Liu, Hui Ji and Hua Lu present the Beautiful fan and Willow in June performances.

1. Beautiful fan

The ladies wear bright peony flower skirt, dancing with joy, they happy with the growing prosperity of the Australia, hope all the peoples have a happy life.

2. Willow in June

This dance shows the Chinese woman elegant and charm. This is Chinese characteristics cheongsam clothing, has a history of 200 years, since the "Qing dynasty" and has been loved by women.



Gypsie Dance by Gypsie Spirit

Situated in Sydney's Outer South-west, the Global Gypsie Performance Studio is the Premier provider of Women's Community Dance, with a focus on fun, fitness & a healthy well-being, encouraging all women to celebrate themselves & guided in dance by Studio Director, Annie Alchin. Performing in their unique & eclectic Gypsie fusion style, the ladies present a colourful & diverse dance experience.



Scottish Homeland Dances

McPhillips Highland Dancers

Highland Dancers performing Scottish Highland Dances. Highland Dancing is an energetic form of dance and requires flexibility, strength and lots of stamina.

Highland dancing requires both athletic and artistic skill and is danced both informally and in competition. Plenty of practice is required for a dancer to become good enough to dance the steps, lightly and gracefully as they should be danced.



Bollywood Medley Dance & Semi Classical / Fusion Dance

Geetanjali School of Dance and Performing Arts is committed to development of Indian Culture and arts in Australia. The aim of this school is promoting individual talents, teaching traditional values and culture, awareness of social responsibility, maintaining healthy ecology and encouraging co-operation and providing leadership.

Geetanjali School of Dance and Performing Arts artists Tamira Sood, Madeline, Scarlett Gage, Aditi Pahari, Siya Parikh, Tanisha Varmani, Sara Pandey, Janavi Tiruchanapally and Tasnova Chowdhury present Bollywood Medley Dance.

Eesha Chitale, Shuchi Gupta and Ragini Sood present Semi Classical /Fusion Dance.



Yoga Demonstration and Music of Joy

Sahaja Yoga Australia

Sahaja Yoga presents Yoga performances. Sahaja Yoga is a method of meditation which brings a breakthrough in the evolution of human awareness. It was created by Shri Mataji Nirmala Devi in 1970 and has since spread all around the world.



Devotional music and welcome to join Holi Walk

ISKCON Sydney and Govindas Darlinghurst

Devotional music and welcome to join Holi Walk by ISKCON Sydney and Govindas Darlinghurst.



Flag off Incredible India Holi Walk

Jodi McKay Member for Strathfield

Kathak Dance & Bollywood Medley Dance

Geetanjali School of Dance and Performing Arts artists Tanisha Vermani, Sara Pandey, Scarlett Gage, Siya Parikh, Janavi Tiruchanapally and Tasnova Chowdhury present Kathak dance.

Medha Gupta, Eesha Chitale, Shuchi Gupta and Ragini Sood present Bollywood Medley Dance, Dance item by Snr group.



Bollywood for children

Taal Dance Academy in Hornsby is run by Dola. Students at all age groups. Teach Bollywood dance and classical dance. Students perform at multicultural events, hold in Sydney. Students made story at Sydney Morning Herald for Bollywood dance last year.



Creative Indian Dance by Arpita Shome

Arpita Shome is a classical (Bharatnatayam) dancer. But she can dance also different type of dance like folk, contemporary, jazz, tagor dance. She completed her M.A in dance from Rabindra Bharati University in Kolkata and got a scholarship form Indian Govt. Arpita is from Bangladesh and now living in Sydney has already done two workshop with Sydwest Multicultural Inc. in Blacktown and teaching in two different institute as a dance teacher, also did so many stage programs.

Arpita Shome presented semi classical song choreographed by some classical and creative movements.



Mango Dance -- Live Dance Workshop

Bollywood and Semi Classical Dances, Live Dance Workshop by Mango Dance studio artists.

Mango Dance Studio provides the highest level of tuition, training and performances for dancers of all levels. Our vision is to foster the love of dance in a nurturing environment. Inspired by Bollywood Dance Classes in London, Farah Shah, launched Australia's First Bollywood Dance Classes in Early 2004. With 70 people showing up to her very first class, Farah has not looked back. Farah soon launched Australia's 1st Bollywood Dance School with classes in Surry Hills, Neutral Bay, City, Castle Hill and Parramatta. Farah Shah is Australia's Leading Bollywood Choreographer.



Holi Walk/Sankirtan Group Returns Ceremony with music Greeting Holi Walk Group

VIP speeches and awards

VIP speeches and awards ceremony.

Speeches by Mr Paulo Domingues (Consul General of Portugal), Mr Keizo Takewaka (Consul General of Japan), Mr Zarak Khan (Consul General of the Republic of Fiji), Ms Jodie McKay (Hon MP for Strathfield), Mr Vanlalvawna Bawitlung (Consul General of India), Hon Ray Williams MP (Hon Minister for Multiculturalism and Disability Services)



Music Band - 2drummers and DJ

Gajanan Cultural Mission and Shivgarjana present Music Band - 2drummers and DJ.

Maharshi Raval from Gajanan Cultural Mission and Shivgarjana, Sydney Based team of drummers and performers give a wonderful peace of drumming together. The Playing of the dhols and tasha symbolises a call to arms for soldiers preparing for battle or the start or the end of an auspicious occasion.

The stage performances were provided with directions by our great masters of ceremonies Harita Mehta, Vijaya Jogia and Monalisa Grover. Stage Manager Bhoji Watts assisted by Neetu Nebhani, Jagrati Gurnasinghani, Jasbeer Gurnasinghani stage-managed the whole show with great experience and expertise.



Bhoji Watts



Neetu Nebhani



Jagrati
Gurnasinghani



Jasbeer
Gurnasinghani



Monalisa
Grover



Harita Mehta



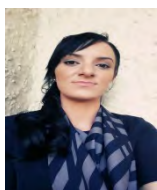
Vijay Jogia



Bolorchuluun
Crytal Tsetsegmaa



Govinda
Watts



Shantelle
Maree Munday



Viktoriya
Hristova



Jignasha
Bhatt



Parveen
Dahiya

Greg Dickins of Photo Sydney picturised the vitals of the festival while Anurag Kaul filmed the whole festival covering all wonderful performances and other activities.



Greg Dickins
Official Photos



Anurag Kaul
Official Videos

The food stalls during the Holi Mahotsav pepped up the festival by adding variety to the event. A wide selection of delicious Indian vegetarian meals, beverages and sweets was offered by renowned Indian restaurants: Snap Chaat, Tall Grass Cane Juice, Stay Cool Tropical Sno, Taj Sweets & Restaurant, Fresh Sugarcane Juice.



Merchandise stalls and marquees offered great bargains such as books, face painting and artistic Henna art tattoos by Pristine Living. Air India offered a Silent Auction return ticket to India. Among other stalls there were: ANSHUL KOTHARI, Central Equity, Bank of Baroda, Bharatiya Vidya Bhavan, India Torism Sydney, State Bank of India, ISKCON Sydney, Lebara Mobile, Sahaja Yoga Australia, SRI OM FOUNDATION, TAJ VOYAGES.



प्रधान कौंसल
Consul General



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22 February 2017

MESSAGE

I am delighted to learn that India Tourism Sydney in association with Bharatiya Vidya Bhavan Australia will be celebrating Holi Mahotsav 2017 on the 19th March 2017 at Tumbalong Park, Darling Harbour.

Holi is one of the most popular festivals of India. It is a festival which is widely celebrated across India, transcending socio-cultural and religious origins, thereby truly presenting India's pluralism and unity in diversity. It is therefore appropriate that Holi is celebrated in a city like Sydney which is known for embracing cultures from all over the world.

I am confident that the wonderful display of colours during the festivities will enthrall all participants, create greater awareness about India's culture and heritage, and strengthen the spirit of multiculturalism in multicultural Sydney.

I extend my warmest greetings and good wishes to all those who have been involved in organising the festival.



(B. Vanlalvawna)



Gladys Berejiklian MP
Premier of New South Wales

HOLI MAHOTSAV 2017

It is a great pleasure to send my greetings to everyone taking part in the Holi Mahotsav festival at Darling Harbour this year.

Organised by a tireless team of volunteers at Bharatiya Vidya Bhavan Australia, this festival is a wonderful opportunity to participate in an ancient Hindu tradition.

It is a wonderful opportunity for Australians of all ancestries to join together in peace and harmony, revelling in our multicultural diversity, while enjoying artists and performers.

I would like to thank Bharatiya Vidya Vhavan Australia for organising this popular event.

The NSW Government is committed to maintaining our cohesive and harmonious multicultural society to enrich the lives of everyone in NSW. I wish everyone a happy and safe Holi Mahotsav.

Gladys Berejiklian MP
Premier
Member for Willoughby



THE LORD MAYOR OF SYDNEY
CLOVER MOORE

Message from the Lord Mayor

On behalf of the City of Sydney, I welcome everyone to the Holi Mahotsav festival 2017, and send my best wishes and greetings to the Indian community.

The festival is a wonderful way of promoting India's heritage, culture and traditions, and encouraging a deeper understanding and harmony among people from all cultures.

I commend organisers for continuing to make the Holi Mahotsav festival a free community event. I also commend organisers, volunteers, performers and sponsors for their contribution to the festival.

I am sure everyone attending the festivities at Tumbalong Park will enjoy the music and dance performances on offer, as well as the Holi Walk around Darling Harbour.

I value the important contribution made by the Indian community, past and present, to life in Sydney, and I wish you a wonderful Holi Mahotsav, good health and continuing success for the future.

Yours sincerely

Clover Moore
Lord Mayor of Sydney



Sydney Town Hall 483 George Street Sydney NSW 2000

Phone 02 9265 9229 Fax 02 9265 9328 cmoore@cityofsydney.nsw.gov.au

© OLM2017 000692 MESSAGE FROM THE LORD MAYOR HOLI MAHOTSAV



MESSAGE FROM THE HON. RAY WILLIAMS MP

Minister for Multiculturalism

HOLI MAHOTSAV

I am pleased to send my warmest greetings to everyone celebrating Holi Mahotsav across New South Wales (NSW) this year.

With the festival returning to Darling Harbour, I would like to acknowledge the hard work of the Bharatiya Vidya Bhavan Australia in staging this important multicultural event.

Families and friends celebrate by throwing powder of many colours while enjoying a spectacular array of music and dance in a festival of friendship.

I wish all Hindu Australians a peaceful and safe Holi Mahotsav, and thank them for their many contributions to our political, economic and social life.

Ray Williams MP
Minister for Multiculturalism



TEL: 9250-1000

CONSULATE-GENERAL OF JAPAN

P.O. BOX 4125
SYDNEY NSW 2001

LEVEL 12
1 O'CONNELL STREET
SYDNEY

Message from Consul-General of Japan in Sydney

I wish to send my wishes to the Indian community who celebrate this year's Holi Mahotsav.

Japan and India maintain an excellent relationship. We highly respect India, including its deep culture and its long history, as well as vibrant Indian people. Between the Governments of Japan and India, we have a framework of annual visit of Prime Minister, just like between Japan and Australia.

This is a wonderful occasion to share the joy of Indian community, which I witnessed during my service in New Delhi from 2007 to 2011. Australia is a well-deserved place, as it firmly upholds the value of diversity and multiculturalism.

As the Consul-General of Japan in Sydney, I am proud to support the 2017 Holi Mahosvat and I wish all those attending a festive and colourful day.

Keizo Takewaka
Consul-General of Japan





MESSAGE FROM MULTICULTURAL NSW

INCREDIBLE INDIA HOLI WALK

Congratulations to everyone taking part in the Incredible India Holi Walk as part of Holi Mahotsav celebrations at Darling Harbour.

Multicultural NSW is pleased to offer its ongoing support to the important work of Bharatiya Vidya Bhavan Australia in sharing Holi celebrations with all residents of New South Wales.

The festival of colours symbolises the diversity we are proud to embrace in our cohesive, multicultural society.

Our state aims to lead the world in multicultural principles and practice, and we are proud of our position as a key agency in bringing communities together.

Multicultural NSW congratulates Bharatiya Vidya Bhavan Australia on its efforts to deliver a wonderful cultural and spiritual experience to our communities.

Dr G.K. Harinath OAM
Chairperson
Multicultural NSW Advisory Board



Hakan Harman
Chief Executive Officer
Multicultural NSW



Holi is the most colourful festival of Hindu community people which is celebrated in India and by the Indian community/other organisations all over the world. The color festival "Holi" signifies the victory of Good over Evil, the arrival of spring, end of winter.

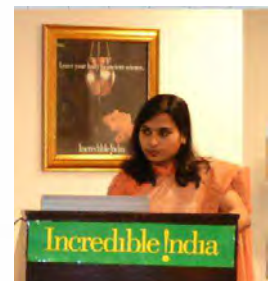
People from all castes and religion come together to enjoy the spirit of Colour festival. Holi is a festival where you become both coloured and colourer. A festive day to outreach to people, make new friends, play and laugh, forget and forgive, and repair broken relationships. Greetings on the festival of colours, Holi. May the festival spread joy & warmth everywhere.

I also congratulate Sh. Gambhir Watts, (President, Bahartiya Vidya Bhavan Australia) for his efforts to organise this colourful Festival "Holi Mahotsav 2017" in Partnership with India tourism Sydney to show case Indian cultural festival Holi to Australians at an iconic Darling harbour, Sydney.

May I invite all to enjoy and experience holi event in the land of Incredible India. Incredible India : a 365 days destination, where, each day is unique and as varied as its natural landscapes, flora and fauna, art and culture, cuisines, people, customs and traditions. It is truly the land of wonders and nature's own palette.

Kanchan K Kukreja

Assistant Director/Head of office
Indiatourism, Sydney
Ministry of Tourism
Govt. of India



Incredible India
www.incredibleindia.org

The Basis for Harmonious Living and for Human Progress

Dharma saves one who protects Dharma. -Subhashita

Injustice anywhere is a threat to justice everywhere. -Martin Luther King Jr. (1929-1968)



Man is a social animal and needs to live in a society. Living in a society requires interaction among members of the society. For harmonious functioning and progress of the society, observing certain codes of conduct in human interactions is necessary.

Such codes of conduct constitutes the rules and regulations of the society. In the vision of our ancestors, the twin concept of Nyaya and Dharma was to be the basis for formulating and executing the rules and regulations of the society.

Nyaya means justice. It is more than just administering law. It means that each person is treated with respect and fairly as an individual without prejudice of age, gender, caste, race, or economic status, etc., without harming the society or the individual. Nyaya is where principles prevail over personalities.

The term Dharma connotes, 'That on which everything rests'. It is a unique Hindu concept and cannot be faithfully translated into other languages. It is the all supporting principle making for integrity and harmony in every situation. It is the foundation of all virtues. It is comparable to light. Light shines in different colours according to the medium it passes through.

Similarly, Dharma takes on diverse hues according to the individual or society through which it manifests itself. Therefore, it is an evolutionary holistic concept and not a stagnant idea. The abstract concept of Dharma, for our benefit, is presented in concrete forms by examples of men and women from the Puranas, Ramayana, and Mahabharata.

For purposes of this article the word Dharma will be used in the sense of duty. Societies for

smooth functioning should have some accepted norms followed by its members. Western civilisation produced rights based society and India produced a duty based society. But duty and rights are not opposed to each other, if properly understood and practised.

When one does one's duty properly the right of another is automatically fulfilled. For example, it is the duty of teachers to teach. If the teachers do their duty the right of students to be taught is automatically fulfilled. In a duty based society the emphasis is on contributing and in a rights based society the emphasis is on gaining.

In the former a person has to become introspective and has to compete with oneself in discharging the duty to utmost perfection. Duty based society functions on the principle that it is easier to change oneself than others. It is based on the concept that if one did one's duty and was ethically right in ones actions, right consequences would inevitably follow.

Since duty based society is less competitive the scope for conflict is also less. Hindu society prescribed duties for individuals depending on

their status in life. Every individual will have multiple duties to perform depending on one's relationship with others. For instance, a man as a father has duties to perform towards his children; as husband to his wife; as a son to his parents; and as a citizen to the country, etc. Neither the king nor the priest or anyone else was exempt from duties.

In a rights based society, rights have to be gained and someone has to yield. And it may not be yielded freely and willingly causing conflict. For instance when students exercise their right to be taught a teacher may go through the motion of teaching without his mind in it. Can the teaching given under such circumstances ever equal in quality that resulting from that given as a duty with love and affection?

We all have at some time or the other experienced the difference. Rights go with responsibility; rights without responsibility is a detriment for harmonious functioning of a society and its progress. We are moving from a duty based society to a rights based society without assuming the required responsibility as evidenced by the unruly behaviour of our legislators in legislative chambers and



the senseless damage caused to public property by the citizens as an expression of either real

These failed systems now, for the most part, are replaced by democracy as the preferred



or presumed grievances.

In order to formulate and enforce the rules and regulations for the harmonious functioning of societies governments came into existence. Humanity has experimented with government by oligarchy (government by a few), monarchy (government by hereditary kingship), dictatorship (absolute power enjoyed by an individual), and theocracy (government by priests or religious authorities).

All these systems have fallen to disrepute not because of faulty concept but by the failure on the part of those responsible for governing to live up to the concept which was knowingly or unknowingly based on the concept of Nyaya and Dharma. There are many instances when societies prospered when the rulers, mostly in the form of kings, adhered to the concept of Nyaya and Dharma.

Contrary was the result when Nyaya and Dharma were ignored by the ruling classes to further their own selfish interests.

method of government. Democracy is not a panacea as it provides as much chance for abuse of the governed class by the governing class unless the concepts of Nyaya and Dharma are faithfully adhered to. Democracy, not based on Nyaya and Dharma, will be nothing more than the 'old wine in a new bottle' so far as governance is concerned.

To what extent the governing class is adhering to the concepts of Nyaya and Dharma should be the concern of utmost importance to all those interested in the success of democratic form of governance.

The greatest danger to democracy is from those masquerading as champions of democracy but undermining it by their words and action. One such example will be considered and analysed in which the concept of Nyaya and Dharma is transgressed.

On the eve of a state election the leader of a certain political party promised that if his party comes to power the deputy chief minister

would be from a particular community. Moreover, each family of that community would be provided with a house, free of cost, in addition to other benefits to the community members. This statement was made with the intention of gaining their votes. Statements such as these, let alone their implementation, is harmful for the harmonious functioning of a society and for its progress.

According to the concept of Nyaya everyone deserves fair treatment without prejudice. It is an injustice to provide benefits to someone based on the community he belongs to and exclude those belonging to other communities. If the basis is to provide assistance to the poor, the concept is flawed since there are poor people in every community deserving assistance. Furthermore, there are well to

To what extent the governing class is adhering to the concepts of Nyaya and Dharma should be the concern of utmost importance to all those interested in the success of democratic form of governance.

do people in all communities who do not require financial assistance.

The policy of providing benefits based on membership in a community is discriminatory. Thus by pursuing such discriminatory policy some deserving poor will be deprived of the needed assistance and at the same time some not in need of assistance will be unduly rewarded.

This is not Nyaya or justice. It will be Nyaya, if the concept of providing financial support is individual-centric and not community-centric. The promised community-centric benefit is clearly designed to create a vote bank to benefit an individual and his party disregarding the larger interest of the society a concept opposed to Dharma.

Unfortunately many so-called leaders by their words and actions bereft of principles have become a problem for the well-being of

the society instead of problem solvers. According to Gandhiji, politics without principles is one of the seven social sins. The other six include wealth without work; commerce without morality; education without character building; pleasure without conscience; science without humanity; and worship without sacrifice.

The so-called leaders who commit one or more sins enumerated by Gandhiji are a threat to harmonious living in a society and its progress. Such a threat needs to be at least contained, if not eliminated. It is worth recollecting Albert Einstein's saying, 'The world is a dangerous place to live in; not because of the people who are evil, but because of the people who do not do anything about it'.

Manu Dharma Shastra, written thousands of years ago, prescribes among other duties of a king, that the king must appoint officials of integrity, who are wise, clever, skillful, well tried, honest, free from sloth and are able to collect taxes efficiently (7:60-63). In a democracy the public represent the king.

We, the public, should eliminate the so-called leaders from public domain who are a source of social disharmony and an impediment to progress by exposing their selfishness, fraud, hypocrisy and transgression of the concept of Nyaya and Dharma through mass media, educational forums and individual efforts.

Each individual has a duty to promote social harmony and progress of the society by following the time honoured principles of Nyaya and Dharma envisioned by our ancestors. If we fail individually and collectively to eliminate selfish people from gaining positions of power we will be living in a dangerous world as cautioned by Albert Einstein.

We deserve a harmonious and progressive world for ourselves and for our children and their children. Let us not be judged as failures by generations yet to come.

-Venkatachala I Sreenivas

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

Charms and Powers of Patience

Holy Mother Sarada Devi says that there is no virtue like patience.

Patience is uncommon in the present day world. This noble virtue has been missing from the world. The charms and powers of patience are limitless and inconceivable. Patience can shake

hidden behind every successful endeavour. The Pyramids of Egypt, the Sun temple of Odisha, and Taj Mahal and many other monuments are examples of patient work. If Thomas Alva Edison, Newton and Earnest Rutherford had not practiced patience, they would not have been



an unshakeable mountain. It can measure the immeasurable ocean. Success kisses the foot of a patient man. A man who possesses the Noble quality — patience, never becomes unsuccessful. Nowadays the pace of life is so hectic that few have the patience to keep patience.

(1) Patience is the only key to success:- One can make the impossible possible through patience. Patience does not mean that one will get everything doing nothing. It means that patience must accompany your labour. The man of patience works with concentrated mind and self-confidence, to get success. A patient man climbs the stairs of success in spite of repeated failures. The contribution of patience is

able to contribute so much to the progress of mankind, in the field of science and technology. In the path of life none can avoid unsuccessfulness. Unsuccessfulness is bound to come in life. All failures pale into insignificance when confronted with patience. Patience can remove all failures. A beautiful butterfly comes out of a small insect. The patience of an insect gives birth to such a beautiful butterfly. Likewise the pain of hard labour may be bitter, but patience gives its sweet fruits. The patience of honey bees gives us honey.

(2) Patience gives strength to confront difficulties:- A man of patience can bear humiliation, ill- behaviour, embarrassment and lack of sympathy. If somebody scolds us, we

immediately react. If somebody misbehaves we turn aggressive. If anybody remains calm in the face of rowdy behaviour he is an uncommon and extraordinary man. His armour of patience makes him immune to insults. He uses patience like a shield to protect himself. Just as we use warm garments to protect ourselves from cold, extraordinary people use patience to protect themselves from violence and anger of others.

(3) Patience can defeat evil qualities:- Patience can defeat egotism, and anger. These evil qualities cannot upset a man of patience. The impatient man is prone to all evil qualities. He reacts even in trifling matters whereas a man of patience is an embodiment of patience. Impatient men invariably take wrong decisions; on the other hand the patient men's decisions are nearly always right.

(4) Patience creates positive thinking in mind. Patience helps us to become peaceful, simple, and tolerant. They who have learnt to wait patiently, have learnt the art of tolerating pain, they really know the value of patience. Swami Vivekananda has said, "Purity, patience and perseverance are the three essentials to success." (C. W. Vol. VII.281). He has also said, "Nothing is necessary but these — love, sincerity and patience." (Vol. IV-367)

(5) Negative effects of impatience:- There are many negative effects of impatience. It creates storms in married life. Husbands and wives have to cultivate patience to overlook each other's shortcomings. Impatience with each other's faults destroys family life. [fa little patience is practised, it creates a conducive atmosphere. Impatient people are always grumbling. They lead miserable lives. Failure stares at them from every side.

(6) Patience is good manners:- It does not cost anything to be patient. If you give food to another, you spend ten or twenty rupees. But if you give a patient hearing to another, you give comfort to him. You don't have to spend a single paisa. For showing patience you need no physical strength, no purse, no knowledge. It is a simple art of humility, a spontaneous expression

of a saintly heart. Once you discipline yourself in the art of patience, the natural goodness will crop up from within you. Patience is released from a tender heart.

(7) Patience can be cultivated. The surroundings in which you grow up can breed

One can make the impossible possible through patience. Patience does not mean that one will get everything doing nothing. It means that patience must accompany your labour.

patience. The patience in parents, in family, in friends and in school rubs off on all of us. A man is never a loser by expressing patience, rather he wins friends, wins hearts. Patience makes a man great and vivacious.

(8) Many saints and sages have advocated patience. Gautama Buddha, Mahavira, Sri Ramakrishna, Sri Maa Sarada Devi, Swami Vivekananda — all advocate patience. Christianity too believes in patience. When Jesus Christ was crucified he bore the pain with patience and prayed to God to forgive the people who had crucified him. This is the quality of patience.

(9) Patience is a mighty weapon:- It is a mighty weapon through which you can easily win a person's heart and get your work done. We are humans, not beasts. We make mistakes. So, we should restrain ourselves and practice patience. This will benefit us and those with whom we come in contact with.

(10) Conclusion:- Patience is a pleasant habit that can be cultivated. It forges one's personality, one's character and creates a good impression about the person, in society. Let's us cultivate the virtue of patience. It's worth the effort!

-Swami Sudarshananda

Source: Bhavan's Journal, 31 January 2017, Picture Credit: www.psihoterapia.eu

The Mystical Message of The East



In the beginning; so runs an ancient Eastern story; the sun was not, the moon was not, the stars were not, the world was not, in the beginning was Love, Eternal Love, Love pure and fair beyond compare. And in the heart of Eternal Love awoke the idea: "I am One. I shall function as many." And God, the Perfect One, differentiated Himself, the Parent-Spirit projected centres of His life; and planets were formed and pathways of the worlds were woven with the wonders of form and beauty and glorified with the glory of conscious souls destined to live and grow in the love that is the Sovereign Self of all.

This story is an allegory. I believe the Spirit of Love presides over the evolution of East and West. The One Parent-Spirit of all has blessed them with diverse gifts, and the service which true patriots may render is to draw them closer, not tear them apart. Both East and West have qualities which have their value for the higher organisation of the life of humanity. True,

there are differences between East and West; but differences are not discords; the one purpose of the Parent-Spirit, the divine intention of history, is realised through diversity.

Let me add that, in speaking of the mystical message of the East I do not mean to suggest that mystic communion with God is the monopoly of the East. In every age and nation God has his people, souls who gravitate to God and cry for communion with the Only One. "O God, Thou hast made us for Thyself and our souls are 'restless' till they rest in Thee!" Mysticism is not the monopoly of the East.

Not many in the West have entered into a right apprehension of the mystical consciousness of the East. Some confound her mysticism with asceticism; they forget that the inwardness of the Hindu is not passive isolation but active attunement with the Eternal. Some confound it with 'psychism'; this I call 'phenomenism' in religion; it is referred to as devavidya in the Hindu books and the devotee is asked not

to confound it with Brahmavidya, the Wisdom of God.

Some confound Hindu mysticism with mayaim. Rev. Bernard Lucas in a beautiful book on The Empire Christ writes thus, "The world of matter is to the Hindu not merely an unreal world in the sense that the true reality is underlying it, it is essentially a deceptive world." But over and over again; it is said in Hindu books that the World is a revelation of the Infinite Energy, that God is 'The inner Self of all'.

Read the 'Ninth Discourse' in the Bhagavad Gita. Sri Krishna unfolds the world-vision to the enraptured gaze of Arjuna, the disciple. In the range of world-literature there is one other such incident, that which relates to Jesus' transfiguration when His disciples 'were with Him on the Holy Mount'. And the very centre-point of the 'Ninth Discourse' in the Gita is the

with empty hands." To the Hindu mystic God is the In-Soul (the Antaryamin) of all.

To accept and assimilate the revelation of God in Nature, History and Life, is the craving of the true mystic.

Max Nordau condemns mysticism as 'the result of an exhausted or degenerated brain'. Vaughan says it is a 'form of error which mistakes for Divine manifestation the operation of merely human faculty'; and even so great a student of theology as Professor Wilhelm Hermann is of opinion that 'the Church must declare the mystical experience (of God) to be a delusion'.

But are not the Prophets of the Ideal mystics? Are not the greatest movements of history initiated, inspired, and sustained by mystics? Do not the deeper relations of life—friendship, faith, communion, reverence, worship, love—touch the mystical deeps or depths of life? Is it



idea that the universe may be seen as a Body of God. Dr. Caird in his Evolution of Theology in the Greek Philosophers says, "In the ascent of Divine Unity the mystic loses hold of everything by which he could positively characterise it and when he arrives at it, it is

not true that poetry, art, philosophy, literature, music, sound a mystical note the moment they become catholic, universal, in their outlook upon life and the universe? Can you hold Reality with the reins of rationalism?

Mysticism is the way of the soul. Immediate correspondence with God is the mystic's ideal. The mystic is not satisfied till, crossing external

1. Love of the contemplative life India from the beginning of her days has been a lover of the contemplative life. Her 'great' men have not



media, he has entered the Central Shrine of the Soul, the Great Centre of the Lights the Father-Mother God. Well sang an eastern mystic, "I wandered till I saw the Light within!" The soul must go straight to God. So it is that to the mystic, God is not an 'other' but the IMMEDIATE, not an 'object' among other objects but the Deepest Self of his own soul. Internal union with God is the essence of the mystic's ideal.

"The kingdom of God is within you." God is not alone immanent but is the very In-Soul of all. Every 'I' is a centre of the Parent-Spirit; the Universe is a self-giving of God; we are greater than we know ourselves to be; man is Soul of His Spirit, breath of His Breath, reason of His Reason, love of His Love. Our home is in the Mother-Heart. The finite must be re-discovered in God; and the whole world-process must be seen as a stream of light in the Divine Immensity. Say not this is pantheism; it is -pan-en-theism; it is mysticism. And it has the following characteristics:

been multi-millionaires immersed in the commerce and confusion of great cities but men of soul-culture, lovers of quiet, of nature-communion, of meditation; men who have practised yoga. The note of emphasis in ancient India was on the interior life; on sympathy, service and love; on oneness with all through communion with the One-in-all. The Hindu system of spiritual culture was based on meditation; on the idea that spiritual life must be an internal assimilation of the Divine which is more than an external imitation of a model.

(2) Apprehension of the divine factor in the relations of life.

The Hindu mystic cannot endorse the view of the clergyman who said, "Games are games and religion is religion." Religion is not a Sunday-affair but an every-day affair; it interpenetrates life; it is the informing principle of the relations of life, not a thing 'extern'. The Hindu race-consciousness rests on the idea of eternity; to it the next world is the nearest

world; the unseen is not a distant Beyond but the Immanent energy of the Seen. It is significant to note that India has immortalised her tirthas (places of pilgrimages), but not

Infinite. Hindu mysticism proclaims the doctrine of the One-Self-Revealing- Spirit; the phenomenal is not ignored but neither is it emphasised: the phenomenal is subordinated to



her pleasure-gardens; her palaces have perished, her Art-Temples and Caves and Shrines endure.

Her poets and preachers have sung and spoken of a nature-mysticism which means more than what Clifford called 'cosmic emotion'. The truth that God speaks through nature pouring love and worship in the hearts of the devout, burnt the souls of Hindu mystics; nature was to them an apparition of the Eternal; her phenomena were symbols of the One Idea, vibrations of the One Love-Life. And the mediaeval mystic, Guru Nanak, did but reward the wisdom of the Vedas and Upanishads when he spoke of the Sun and the Moon as 'God's altar-lights' and of the sky as 'the sacred vessel of sacrifice to Him'.

Hindu philosophy is sustained and inspired by the same idea. Hindu thought rejects the conception of matter as a datum objective to God, as something lying over against the

the Unseen; the Absolute is interpreted as the Self-Revealing Spirit. Keshub Chander Sen, a practical mystic of modern India, said: "It is un-Asiatic not to know God." One remembers the words of St. Bernard: 'The more I know of myself, the more I know of God'.

3. Heart-Love of God The Hindu mystic cries with the yearning of a woman-soul for a vision of God unveiled. He is a bhakta: he adores God as the spouse of the soul; his daily worship is one of tearful, fervid love for the First and only Fair. The Vedic bard sings: "Love God as the maiden loves her secret lover." Another mystic writes: 'Our journey is to the Rose-garden of Union'.

-J.P. Vaswani

Source: *Bhavan's Journal*, 31 January 2017, Picture Credit: www.lonelyplanet.in

Buddhist Philosophy

Buddha, it is said, used the popular language of the area he lived in, which was a Prakrit, a derivative of Sanskrit. He must have known Sanskrit, of course, but he preferred to speak in the popular tongue so as to reach the people. From this Prakrit developed the Pali language of the early Buddhist scriptures. Buddha's dialogues and other accounts and discussions were recorded in Pali long after his death, and

subsequently to consolidate themselves in the various systems of Indian philosophy. There were different strata of thought, one leading to another, and sometimes overlapping each other. Different schools of philosophy developed side by side with Buddhism, and Buddhism itself had schisms leading to the formation of different schools of thought. The philosophic spirit gradually declined



these form the basis of Buddhism in Ceylon, Burma, and Siam, where the Hinayana form of Buddhism prevails.

Some hundreds of years after Buddha, there was a revival of Sanskrit in India, and Buddhist scholars wrote their philosophical and other works in Sanskrit. Ashvaghosha's writings and plays (the earliest plays we have), which are meant to be propaganda for Buddhism, are in Sanskrit. These Sanskrit writings of Buddhist scholars in India went to China, Japan, Tibet, and Central Asia, where the Mahayana form of Buddhism prevailed.

The age which gave birth to the Buddha had been one of tremendous mental ferment and philosophic inquiry in India. And not in India only for that was the age of Lao-tze and Confucius, of Zoroaster and Pythagoras. In India it gave rise to materialism as well as to the Bhagavad Gita, to Buddhism and Jainism, and to many other currents of thought which were

giving place to scholasticism and polemical controversy.

Buddha had repeatedly warned his people against learned controversy over metaphysical problems. 'Whereof one cannot speak thereof one must be silent,' he is reported to have said. Truth was to be found in life itself and not in argument about matters outside the scope of life and therefore, beyond the ken of the human intellect. He emphasised the ethical aspects of life and evidently felt that these suffered and were neglected because of a preoccupation with metaphysical subtleties. Early Buddhism reflected to some extent this philosophic and rational spirit of the Buddha, and its inquiries were based on experience. In the world of experience the concept of pure being could not be grasped and was therefore, put aside; so also the idea of a creator God, which was a presumption not capable of logical proof. Nevertheless the experience remained and was real enough in

a sense; what could this be except a mere flux of becoming, ever changing into something else? So these intermediate degrees of reality were

most prominent Hindu thinkers. The difference between him and other teachers lay chiefly in his deep earnestness and in his broad public



recognised and further inquiry proceeded on these lines on a psychological basis.

Buddha, rebel as he was, hardly cut himself off from the ancient faith of the land. Mrs. Rhys Davids says that 'Gautama was born and brought up and lived and died as a Hindu. There was not much in the metaphysics and principles of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his morality could be matched from earlier or later Hindu books. Such originality as Gautama possessed lay in the way in which he adapted, enlarged, ennobled, and systematised that which had already been well said by others; in the way in which he carried out to their logical conclusion principles of equity and justice already acknowledged by some of the

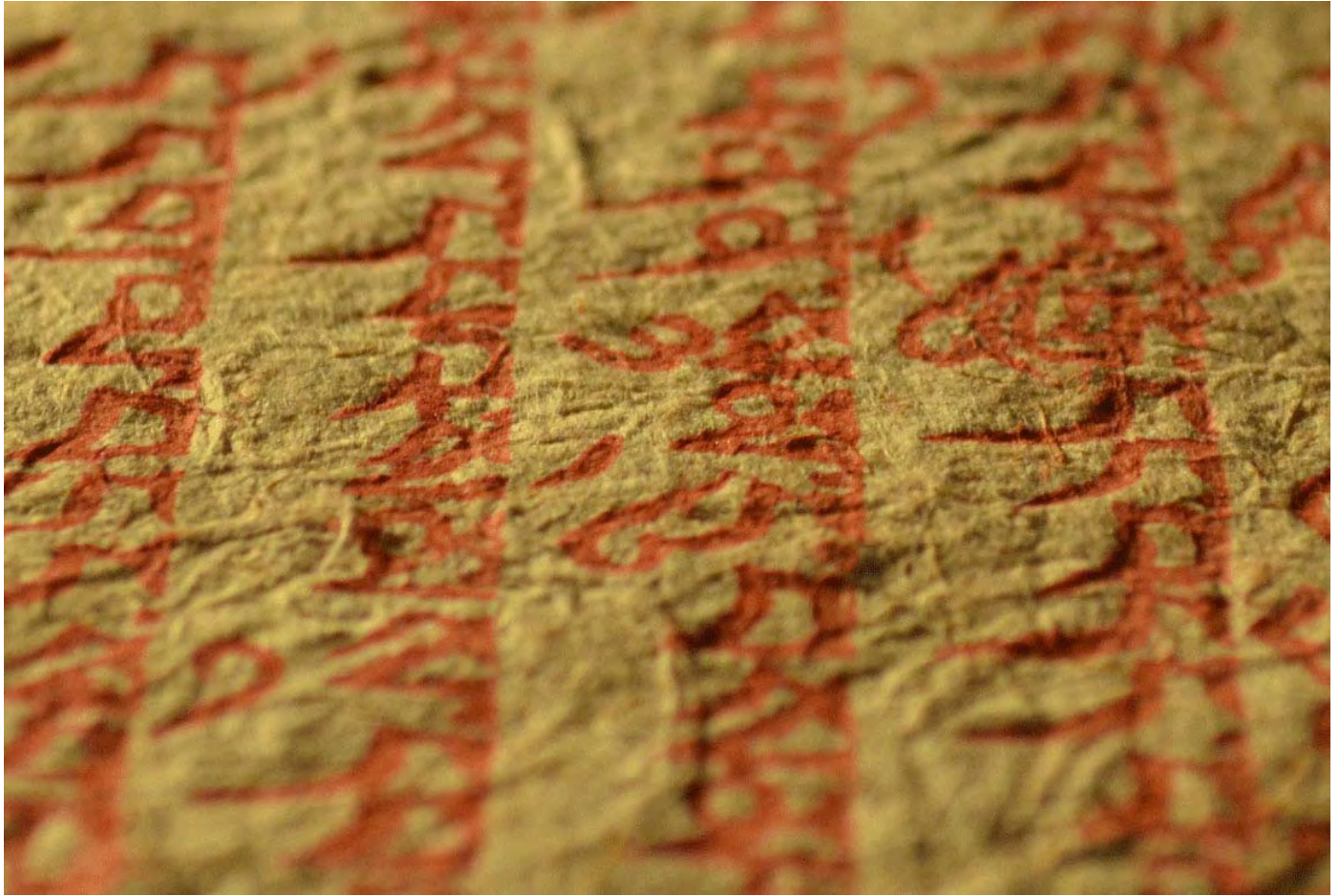
spirit of philanthropy.'

Yet, Buddha had sown the seeds of revolt against the conventional practice of the religion of his day. It was not his theory or philosophy that was objected to—for every conceivable philosophy could be advocated within the fold of orthodox belief so long as it remained a theory—but the interference with the social life and organisation of the people. The old system was free and flexible in thought, allowing for every variety of opinion, but in practice it was rigid, and non-conformity with practice was not approved. So, inevitably, Buddhism tended to break away from the old faith, and, after Buddha's death, the breach widened.

With the decline of early Buddhism, the Mahayana form developed, the older form being known as the Hinayana. It was in this

Mahayana that Buddha was made into a god and devotion to him as a personal god developed. The Buddha image also

of the soul and rejected it completely. Among a galaxy of men of remarkable intellect, Nagarjuna stands out as one of the greatest minds that



appeared from the Grecian north-west. About the same time there was a revival of Brahminism in India and of Sanskrit scholarship. Between the Hinayana and the Mahayana there was bitter controversy and the debate and opposition to each other has continued throughout subsequent history. The Himalayan countries (Ceylon, Burma, Siam) even now rather look down upon the Buddhism that prevails in China and Japan, and I suppose this feeling is reciprocated.

While the Hinayana adhered, in some measure, to the ancient purity of doctrine and circumscribed it in a Pali Canon, the Mahayana spread out in every direction, tolerating almost every-thing and adapting itself to each country's distinctinve outlook. In India it began to approach the popular religion; in each of the other countries — China and Japan and Tibet — it had a separate development. Some of the greatest of the early Buddhist thinkers moved away from the agnostic attitude which Buddha had taken up in regard to the existence

India has produced. He lived during Kanishka's reign, about the beginning of the Christian era, and he was chiefly responsible for formulating the Mahayana doctrines. The power and daring of his thought are remarkable and he is not afraid of arriving at conclusions which to most people must have appeared as scandalous and shocking. With a ruthless logic he pursues his argument till it leads him to deny even what he believed in. Thought cannot know itself and cannot go outside itself or know another. There is no God apart from the universe, and no universe apart from God, and both are equally appearances.

And so he goes on till there is nothing left, no distinction between truth and error, no possibility of understanding or misunderstanding anything, for how can anyone misunderstand the unreal? Nothing is real. The world has only a phenomenal existence; it is just an ideal system of qualities and relations, in which we believe but which we cannot intelligibly explain.

Yet behind all this experience he hints at something the Absolute — which is beyond the capacity of our thinking, for in the very process of thought it becomes something relative.

This absolute is often referred to in Buddhist philosophy as Shunyata or nothingness (Shunya is the word for the zero mark) yet it is something very different from our conception of vacancy or nothingness. In our world of experience we have to call it nothingness for there is no other word for it, but in terms of metaphysical reality it means something transcendent and immanent in all things. Says a famous Buddhist scholar, “It is on account of Shunyata that everything becomes possible, without it nothing in the world is possible.”

All this shows where metaphysics leads to and how wise was Buddha’s warning against such speculations. Yet the human mind refuses to imprison itself and continues to reach out for that fruit of knowledge which it well knows is beyond reach.

Metaphysics developed in Buddhist philosophy but the method was based on a psychological approach. Again, it is surprising to find the insight into the psychological states of the mind. The subconscious self of modern psychology is clearly envisaged and discussed.

An extraordinary passage in one of the old books has been pointed out to me. This reminds one in a way of the Oedipus Complex theory, though the approach is wholly different.

Four definite schools of philosophy developed in Buddhism, two of these belonged to the Hinayana branch, and two to the Mahayana. All these Buddhist systems of philosophy have their origin in the Upanishads, but they do not accept the authority of the Vedas. It is this denial of the Vedas that distinguishes them from the so-called Hindu systems of philosophy which developed about the same time. These latter, while accepting the Vedas generally and, in a sense, paying formal obeisance to them, do not consider them as infallible, and indeed go their own way without much regard for them. As the Vedas and the Upanishads spoke with many

voices, it was always possible for subsequent thinkers to emphasise one aspect rather than another, and to build their system on this foundation.

Professor Radhakrishnan thus describes the logical movement of Buddhist thought as it found expression in the four schools. It begins with a dualistic metaphysics looking up on knowledge as a direct awareness of objects. In the next stage ideas are made the media through which reality is apprehended, thus raising a screen between mind and things. These two stages represent the Hinayana schools. The Mahayana schools went further and abolished the things behind the images and reduced all experience to a series of ideas in their mind. The ideas of relativity and the subconscious self come in. In the last stage this was Nagarjuna’s Madhyamika philosophy or the middle way mind itself is dissolved into mere ideas, leaving us with loose units of ideas and perceptions about which we can say nothing definite.

Thus we arrive finally at airy nothing, or something that is so difficult to grasp for our finite minds that it cannot be described or defined. The most we can say is that it is some kind of consciousness vijyana as it is called. In spite of this conclusion arrived at by psychological and metaphysical analysis which ultimately reduces the conception of the invisible world or the absolute to pure consciousness, and thus to nothing, so far as we can use or comprehend words, it is emphasised that ethical relations have a definite value in our finite world. So in our lives and in our human relations we have to conform to ethics and live the good life. To that life and to this phenomenal world we can and should apply reason and knowledge and experience. The infinite, or whatever it may be called, lies somewhere in the beyond and to it therefore these cannot be applied.

-Jawaharlal Nehru

Courtesy: The Discovery of India, The Signet Press, Kolkata, India

Source: Bhavan’s Journal, 31 January 2017, Picture Credit: www.undv.org, www.wisdompubs.org

Guru Nanak

(A.D. 1469-1539)

Guru Nanak, the founder of Sikh faith was born on April 15, 1469 in a small town called Talwandi which later came to be known as Nankana Sahib, now in Pakistan. In the beginning of the 16th century, when Guru Nanak was in the prime of his youth, Punjab was part of the vast Empire of Delhi which was ruled by Sultan Sikander Lodhi. The scenario was one of chaos and confusion. There were uninterrupted scenes of tyranny and bloodshed. The country was utterly weak and disunited. The rulers had lost

I am bewildered and in this darkness no path is visible.”

-Var Majh

Bhai Gurdas also described the sad state of affairs in the following words:

*“In Kalyug, the man has become man-eater
and tyranny is the rule of the day.*

*The protectors have forgotten their mandate,
Ignorance is deep-rooted and falsehood*



all sense of justice and fair play. Guru Nanak, who was alive to the exigencies of the times, bitterly criticised the rulers. He said:

“Kings are tigers and their officials dogs.”

and again :

“The Kal age is a drawn sword,

Kings are butchers

Justice has taken wings and fled.

In this dark night of falsity,

the moon of truth is not visible,

reigns supreme.”

-Var I Pauri

The people were ignorant and steeped in superstition. Huge sums were spent on useless ceremonies even if one practically lived on subsistence and could not afford them. The spirit of both Hinduism and Islam was hidden beneath a mass of formalities and extraneous observances, and tyranny reigned supreme. People suffered from the illusion of being knowall but most of them were in fact ignorant. Alchemy and thaumaturgy were freely professed,

incantations and spells practised and men indulged in strife and mutual jealousies.

The Muhammedan king was considered the 'Deputy of God' on earth. The Muslim subjects were the favourite children of the State. They alone were entitled to occupy high offices and were given great respect and honour in Shahi Darbars.

The Hindus, who were considered infidels, had no place under the sun and were treated as Jimmis.

They had to pay additional taxes, like *facia* and the pilgrimage tax.

Idol worship was prevalent among the Hindus. Annual pilgrimage was a common feature of Hindu life. Those who regularly led a sinful life thought that all their crimes and sins could be washed away by just a dip in the holy Ganges. So also, the sacred thread worn round the neck was supposed to have put on them the hallmark of high character. Money earned by foul means was not considered bad.

The caste system had lost its originality and elasticity and had become rigid, giving rise to many evils and miseries. The Hindus had become so timid and demoralised that even the inhuman treatment meted out to them by Muslim rulers did not arouse their conscience and they never thought of offering any resistance. The religion at the time of Nanak's birth was confined to peculiar forms of eating and drinking, peculiar ways of bathing and painting the forehead and such other mechanical observances. The worship of idols, pilgrimages to the Ganges and other sacred places, the observance of certain ceremonies like the marital and funeral rites, constituted the Hinduism as it was then current among the masses.

As for the Muslims, they were no better than the Hindus. They were even ignorant of their religion and the teachings of Islam were unknown to them.

Qazis and Mullas, who professed to have knowledge of the tenets of Islam were in reality ignorant of the Shariat. Only the upper class among them led a luxurious life at the cost of the poor and the lowly. They were degenerating

fast and regarded Hindus as their slaves and treated them with great disdain.

The people on the whole, were poor, illiterate and were fed on superstitions. The inhuman and debasing treatment they received at the hands of the rulers had denuded them of self-respect. Religion had lost its sanctity and moral standards were completely forsaken. Political lawlessness, social confusion, and spiritual slavery were the order of the day. There was, in fact, no silver lining on the murky horizon.

Such were the conditions in the country at the time of Guru Nanak. The Guru was born to lead mankind from darkness to light. With his birth the darkness of evil was dispelled and the sunshine of truth and justice prevailed. He led men to the path of goodness and virtue and kindled the flame of love and goodwill in the hearts of millions of his countrymen by laying the foundation of brotherhood and mutual affection. He preached equality of all religions and of mankind.

Bhai Gurdas said :

*"Guru Nanak hath appeared;
Lo ! mist hath vanished and light hath shown
in the world.
Even as the Sun shines,
The stars disappear,
And darkness get resplendent with light."*

Guru Nanak was the son of Mehta Kalu, a Patwail, who also owned some land. His mother's name was Tripta, a simple pious and extremely religious woman. Nanak had an elder sister, Nanaki, who always cherished her younger brother.

Nanak was altogether a different child in many respects. He had a serene countenance and bright forehead and eyes, reflecting intelligence and wisdom. People were thrilled at his sight and could not help admiring him. He had almost a hypnotizing effect on the people he talked to. Most of the time, he remained silent as if meditating and in communion with God. He had only a few hours' sleep every day and ate what was barely necessary for sustenance. No mendicant ever left his house empty handed. He shared his food and even clothing with others.

At the age of seven, Nanak was sent to school. On the very first day, he confounded everybody, including his teacher, by composing the following hymn:

*“Burn the worldly attachments, grind their
ashes and make thy ink; Write on the clean paper
of thy heart with the
pen of love, And write wisdom as instructed by
the Divine Master. Write the Name of God; His
praises;
Write that He hath neither end nor limit
o friend, learn to write this account,
So that when an account is called from thee Thou
mayest win a mark of true honour.”*

-Sri Rag

When the teacher asked Nanak to write the alphabet on a wooden plate, he wrote a beautiful composition based on the thirty five letters of the alphabet giving each letter a new meaning. Throughout the composition, he spoke of one God. On reading the hymn, the teacher was wonder struck and stood before his new student with folded hands as he had learnt from him a good many things he had not known before. A new light had dawned on him.

The greater part of Nanak's time was spent in seclusion and contemplation. Nanak's father tried him in several vocations but without success. At the age of nine, when his father asked him to wear the sacred thread, he refused to oblige and told the priest :

*“Out of the cotton of mercy spin the thread
of contentment,
Tie knots of continence,
Give it a twist of righteousness.
O, Priest, put around me such a thread, If thou
hast it,
It will not break once worn,
Nor burn, get lost nor soiled
Blest is the man, O Nanak, who wearth
such a thread,”*

-Var Asa

The audience was hushed into silence, Mehta. Kalu was disappointed at his son's audacity. But there was not much he could do about it. So he decided to get him married. His father thought that conjugal life would divert the youngman's attention and help him settle down in life. Nanak was therefore married at the tender age of fourteen.

But his soul remained unfettered. His heart was still a seeker after truth, so he spent most of his time in the company of ascetics he found in the neighbourhood of his village. He studiously avoided company and for days together went into silent seclusion and had no food. His spirit soared high undaunted by the confines of the four walls of his house. No earthly power could imprison it. Nanak loved to be in constant communion with his Lord and silently drew solace from the Divine Spirit within him.

Seeing Nanak's state of mind everyone was convinced that he was beyond redemption. Elders in the family suggested that a physician be called to examine him. As the village Vaidya felt his pulse to diagnose his ailment, Nanak smiled and withdrew his arm, saying:

*“The physician has been called for;
He feeleth my pulse to diagnose my ailment; But
alas ! the ignorant physician doth not
know
that the malady is not in my body but in
my soul.”*

-Var Malar

The physician bowed his head in reverence before Nanak. Things continued in this strain for some time. Then Nanak was sent to Sultanpur where his sister resided. Nanak's brother-in-law got him a job in the storehouse of the Nawab. Though he had started performing worldly duties, his soul wandered elsewhere. He continued to be in deep meditation as often as he could.

Then came the day when Nanak received the call of the Lord. The year was 1497. As usual, Nanak went to take his bath in the Bein stream which flowed near the town of Sultanpur. After he plunged into the stream he did not show up for a considerable time. A search was made for him but without any success. it is said that as

Nanak took a dip in the stream, the Lord's emissaries took him away and ushered him into His benign presence. There Nanak had an interview with the Almighty who asked him to preach the glory of his Name. Then came the order: "Nanak on whom thy favourable look is, on him is also mine. My name is the Supreme Brahma, the Supreme Lord; and thy name is the Guru, the Supreme Guru of Lord." The Guru was also given a cup of Amrit or nectar and was then charged with a mission in the following words: "Nanak, I am with thee. Through thee will My name be magnified. Whosoever follows thee, him will I save. Go into the world to pray and teach mankind how to pray. Be not sullied by the ways of the world. Let your life be one of praise, of the word (nam) charity (dan), ablution (isnan), service (seva) and prayer (simran). Nanak, I give thee my pledge. Let this be thy life's mission."

Guru Nanak bowed his head at the feet of the Lord and uttered this hymn:

"There is but one God

His Name is true

He is the Creator,

Devoid of fear and enmity.

He is omnipresent,

Nor does He die to be born again.

He was true in the beginning,

*The true one was, when time began to run its
course.*

He was the truth,

He is true now,

And truth shall ever prevail.

-Preamble to Japji

The Guru remained untraced for full three days.

He reappeared on the fourth day and declared: "There is no Hindu, no Musalman." This created a stir among the people. Guru Nanak was now ready to work for the regeneration of humanity. And he set out on long tours to spread the message of the Lord among the people who had forgotten His Name.

The Guru spent some time wandering in the Punjab, covering a big chunk of territory in

northwest of the province. He visited several places but did not stay anywhere. He avoided habitations and bypassed thickly populated towns. He generally ate wild berries to satisfy his hunger.

Guru Nanak established *Manjis*, missionary centres, wherever he went and converted a large number of people of all castes and creeds to his faith. He was fond of music and most of his messages were sung to his audience to the accompaniment of a six stringed rebeck called Rabab which was his own invention.

During these tours, he visited Eminabad in Gujranwala district, now in Pakistan. To the surprise of all, there he stayed in the house of a low caste carpenter. During those days of communal strife it was a remarkable thing to do. But the Guru broke all traditions.

From Eminabad, Guru Nanak went to Talamba in Multan district, now in Pakistan, where he reformed a notorious hypocrite. His house was converted into a dharamshala, a temple of God's worship. It was the first dharamshala to be established by the Guru for preaching the Name of the Lord.

From Talamba, Guru Nanak reached Kurukshetra. Here, on the occasion of the solar eclipse, the Guru asked the people not to waste their time and energy in futile ceremonies and worship only one God, the Creator and the Destroyer.

Passing through Panipat and Delhi, the Guru reached Mathura, the place where Lord Krishna had spent many years of his life. Here Guru Nanak told the people doing Krishna Lila not to earn their livelihood by imitating the great Avatars.

Then, the Guru proceeded to the east. This was his longest tour called the first Udasi. He wore a strange dress which could easily attract the attention of the people. He put on a regular garb of a missionary which consisted of a mango coloured jacket over which he flung a white sheet. On the head, he wore a cap like that of a Muslim anchorite, Qalandar. Round his neck, he wore a necklace of bones; and on the forehead, he imprinted a mark of saffron in the style of a Sadhu. It was a mixed dress, partly that of a Muslim Fakir and partly that of a Hindu Sadhu.

Nobody had worn such a dress before. It was purposely chosen to make himself appear as one belonging to all—the entire humanity and not to any particular class, creed or community.

During his tour in the east, he visited Hindu places of worship, such as Kurukshetra, Haridwar, Ayodhya, Allahabad, Banaras (Varanasi), Gaya and Patna and went to far-flung areas in Assam and Bengal.

At all these places, he saw with his own eyes people practising futile ceremonies. His object was to bring out to the people the essence and purity of religion which had become more a matter of superstition, dogma and ritual. He declared that true religion consisted in the love of God and human beings. Days, months and years passed but the Guru's travels did not cease. He visited far-flung areas of the country and held discourses with Hindu priests and learned Muslims. He not only converted many people to his faith but also established missions at many places.

After spreading the message of the Supreme Creator far and near, the Guru returned to Sultanpur in the year 1509. The Guru and his companion Mardana were welcomed by a large concourse of people at Sultanpur. After staying there for some time, the Guru reached Talwandi, the place of his birth. But he could not stay there for long, as he wanted to preach the Name of God in all corners of the land. After following a circuitous route around the banks of the rivers, he reached Pakpattan, sacred to the memory of Sheikh Farid whose hymns were later included in the Adi Granth by Guru Arjan Dev, the fifth Guru. Here, the Guru had a long discourse with Sheikh Ibrahim. Visiting Kangsar, Kasur, Sayeedpur, Sialkot, Kotla Mian Mitha, Lahore and several other places, Guru Nanak founded a new town on the bank of the Ravi. It was called Kartarpur—the seat of God.

In 1510, the Guru proceeded on the next phase of his journey. This time he visited Bhatinda, Sarsa, Bikaner, Ajmer, Pushkar, Abu, Bidar, Ujjain, Pongal, Anantapur, Cuddappa, Madras and Ceylon (Sri Lanka). On his way back, Guru Nanak visited Kanya Kumari, Nagapatnam and Rameshwaram. He completed the journey in about four years and returned to Punjab in 1514. During this tour, the Guru walked and travelled

by all available means of communication. During his travels, the Guru wore wooden sandals, took a stick in his hand, twisted a rope round his head as a turban, and on his forehead put a patch and streak.

Guru Nanak then remained at Kartarpur for sometime. A regular schedule was strictly observed, the day starting with the singing of hymns. In the year 1516, Guru Nanak again started on his missionary tour. This time he went to the north and visited Mansarovar, Tibet, China, Ladakh, Kashmir and Jammu. Wherever the Guru went he spread the message of the Almighty. He communicated his creed of love, service to humanity, and adoration and oneness of God in a simple and easy to understand language. On the way, he met several men of learning—Brahmins, Yogis, Sufis, Fakirs and ascetics. He convinced them of the futility of their hypocritical lives of thought and asked them to follow the path of reality, free from farce and unrealities. People flocked to him wherever he went. The Guru returned to Punjab in 1518.

Guru Nanak had by now covered almost the whole of India and parts of Tibet and China and in the south had gone as far as Sri Lanka. At most of these places he had opportunities to meet holy men of all faiths and creeds. He held discussions with them, removed their doubts and stressed that the only way to salvation was through remembering the Name of God, who was one, and not through practising austerity and subjecting the body to unnecessary hardships. Wherever he went he laid stress on character building and told the people that though truth was greater than everything, higher still was true living. Many men of letters and acknowledged people of wisdom tried to impress their view points on the Guru but in the end they always had to give in. The Guru made them realise that there was a divine spark in their hearts which could be lit by themselves alone with the Name of God. There was nothing to be sought from outside, everything was to be found from one's inner self. In short, the Guru preached the gospel of love, joy and life to the people.

After a brief stay of about a year at Kartarpur, the Guru again proceeded on a long journey. This time he went to the west. The Guru left this

place in the year 1519. This journey is called the fourth Udasi. He visited Mecca, the world centre of Mohammedan pilgrimage. He wore the blue dress of a Mohammedan pilgrim, took a Fakir's staff in his hand and a collection of his hymns under his arm. He also carried with him, in the style of a Mohammedan devotee, a cup of his ablutions and a carpet whereupon to pray. Whenever the Mohammedan call to prayer came, he answered it like any orthodox follower of the Arabian prophet. The Guru visited Medina, Baghdad, Peshawar and Hussan Abdal too during this tour. The Guru told the Muslims not to follow Shariat dogmatically. They should wisely tread the path of tariqat, doctrines and m'arifat and experience life with faith and confidence. They should be pure within and righteous in their deeds. Only such a person could call himself a true Musalman and only then could he attain salvation.

When the Guru returned home, Babur had attacked India. The year was 1520. The inhabitants of Sayeedpur were put to the sword, their women and children were made captive and all their property plundered. The Guru was greatly disturbed and his deep anguish of mind is manifest in a hymn which he sang on the occasion. He challenged the Creator as to why He was insensitive to the sufferings of the people. In the year 1522, Guru Nanak settled down at Kartarpur. He lived as a full-fledged householder. He put off his garb of a pilgrim and put on the ordinary dress, usually worn by the Punjabi farmers. An institution of langar, free kitchen, was started where food was served to the visitors.

Large crowds flocked to hear him preach. He made them observe a strict routine which set the pattern of daily life of his followers. Then came the day of destiny, September 22, 1539. The time to meet the Lord had come. The Guru prepared himself to depart to his eternal home. He laid himself on a bed. There was grief all around. The Guru asked his followers to sing Sohila, the praise of God, closed his eyes, went into Samadhi and his spirit left the body. He was then seventy years, five months and seven days old. Thus ended the worldly journey of this wonderful man who had come to preach the gospel of God — Truth and Justice. He was the beloved of mankind and served it to show all

human beings the path of righteousness which could emancipate them all. He gave a new form to life by mingling it with self and by taking it out of what was not life, by accepting death while living in this world and yet enjoying full well by making it happy and worth living.

Guru Nanak's creed was that God alone was to be worshipped. He was not to be degraded by making images of Him and worshipping those images. He was to be worshipped in the spirit, by constantly meditating on His Name and feeling, His presence in every place and all the time. Nanak's principles may be reduced to a single formula—Unity of God and Brotherhood of Man. For Nanak, there was no such thing as a God for the Hindus, a God for the Mohammedans and a God or gods for the outer heathens ; for him there was but one God ; not in the likeness of man like Rama, not a creature of attributes and passions like the Allah of Mohammed, but one sole, indivisible, self-existent, incomprehensible, timeless, all pervading, to be named, but otherwise indescribable, adorable and altogether lonely. Such was Nanak's idea of the Creator and the Creation which at once abrogated all petty distinctions of creed and sect, dogma and ceremony.

Guru Nanak attacked the citadel of caste system. He said that not by virtue of birth but by devotion and noble deeds could salvation be attained. He talked to the people in a language they understood. To renounce the world, he said, was an admission of failure. One should live in the world, drawing nourishment from it and passing the usual course of life in it, yet holding oneself aloof from it in mind and heart verily like the lotus in water.

Another great thing Guru Nanak did was the establishment of the form of appointment of a successor. Had he not appointed anyone to his gaddi, no organised body of persons would be left having faith in his preachings, thus making it impossible for Guru Nanak's creed to spread further. This was a matter of great significance in Sikh history.

*Source: Handbook on Sikhism by Surinder Singh Johar, Vivek Publishing Company, Delhi, India,
Picture Credit: <https://s-media-cache-ako.pimimg.com>*

Art Heals the Mind, Body, and Heart

There's so much to love about art. "Art is life, and life is art," some say. It encompasses everything from drawing to painting, dancing to writing, music to theater – and more. It caters to our sense of pleasure and being alive.

Another perk of art? Engaging in it actually helps heal our hearts and keeps our brains healthy. Do you remember when you were a kid, and there were no cell phones or worries about what time it was?

You simply played and created games and lost track of time until the sun came down. Much of that is fueled by our inherent creativity.

Unfortunately, with money worries, deadlines, schedules and well...life, adults have a harder time switching into a creative mode. That's why exploring art, such as painting, dancing or

1. It improves memory

A study published in the Journal of Frontiers in Human Neuroscience shows that people who learned to play a musical instrument as children appear to experience less decline in brain function as they age. What's more, Alzheimer's patients often are asked to draw and paint to help recall their memory. As patients sharpen their minds through imagination and thinking, they may experience less complicated conditions of their illnesses.

2. It relieves stress

We know that exercising and meditation can greatly reduce stress. But what about actually creating something? Creating art provides a distraction, giving your brain a break from your usual thoughts. The average person has 60,000



music, can have immeasurable benefits on our mental health and can actually heal our hearts. Here are the top ways incorporating art into your life will help you physically, mentally and emotionally.

thoughts per day, and 95 percent of them are the exact same thoughts day to day! When you're totally immersed in a creative art, you may find yourself in "the zone" or in "flow." When this happens, all of those thoughts melt away. You're

literally giving your poor brain a break, similar to meditation.

3. It creates more empathy and feelings of love

Do you ever get lost in a painting? Or feel like you're transported to another time and place at a great live music show? That's because art triggers a surge of dopamine into the same area of the brain that registers romantic love. Again,

to uncover old wounds and ultimately heal them.

From a physical standpoint, art is especially healing for mental disorders. A Berkley study shows that when art inspires a feeling of awe, it creates a lower level of particular chemicals in the brain – known as cytokines – which correlates with lower levels of depression. Cytokines are also necessary to heal trauma and physical conditions, such as disease and



it's activating that pleasure center in the brain. In addition, a study of more than 10,000 students finds that a one-hour trip to an art museum changed the way they thought and felt. The data shows the field trip increased the students' critical thinking skills and their empathy and tolerance toward people. In short, art allows your heart to soften.

4. Art helps heal

Whether physical or mentally, art heals. For those experiencing grief or chronic illness, thoughts and emotions can be hard to put into words, unless you're a seasoned writer. So, opening up to different forms of expression, such as music, painting or dancing, gives you the space to express what you're feeling. It's also a way to connect with yourself on a deeper level,

infection.

In fact, there's an entire field of art therapy, as explained in *Art Therapy Exercises: Inspirational and Practical Exercises to Stimulate the Imagination*, by Liesl Silverstone. The book includes individual and group activities, and Silverstone has written it for a broad audience. In *Art Therapy Techniques and Applications*, by Susan I. Buchalter, you'll find warm-up, movement and mindfulness suggestions to support the art therapy experience.

Are you ready to start those pottery classes, art lessons, or learn to dance? You heart, brain and entire being will forever thank you.

Source: www.spiritualityhealth.com, Picture Credit: <https://nebula.wsimg.com>

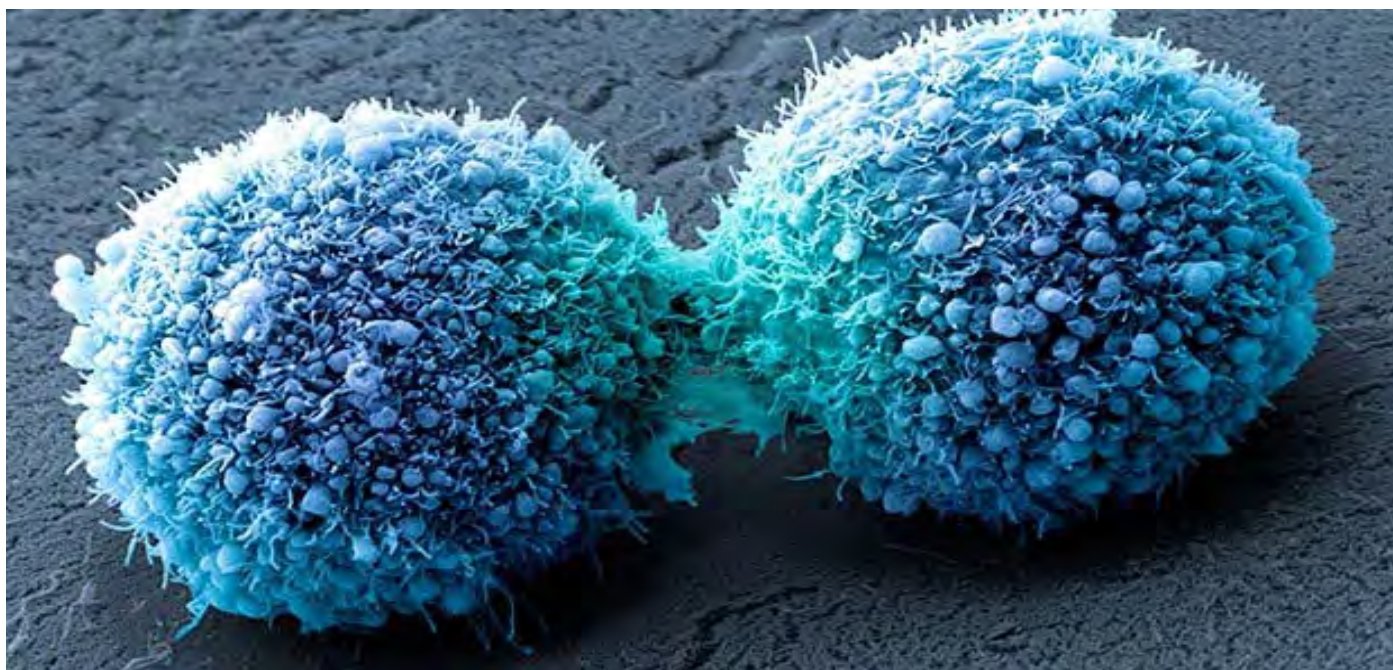
Do we Really want Cancer to be Defeated?

“Cancer affects all of us, whether you’re a daughter, mother, sister, friend, co-worker, doctor, or patient.”
-Jennifer Aniston

What is cancer? I really do not know! Is it a disease? I don't know! Albert Szent Gyorgii, a Nobel Laureate biologist, says that he does not know what cancer is as he knows that a cancer cell works like a normal cell. He also feels that no one can kill cancer cells without killing normal cells at the same time. Cancer might be an effort by the body cells to survive a hostile environment by mutating. How can you then kill those normal body cells? Linus Pauling, a double Nobel Laureate, feels with strong reasons, that cancer research and cancer charities are both fraud! Nobel Laureate and President of the American Cancer Association, Harold Varmus, comes almost to the same conclusion but stops calling it fraud. He has set up a special committee to go into the reasons why well over 85% of cancer research published cannot be replicated? Almost 50% of the diagnosed cancers are not true cancers!

would make 11 out of 15 cancers to vanish from the planet, a big blow to the cancer drug industry which runs into trillions of dollars. Banning them might adversely affect the world economy. Your daily bread loaf might cost double the present price if cancer disappears from this world! In short, the cancer industry has an interest to keep cancer going as it is, if not in bigger numbers to keep the world economy thriving.

I have an appeal to all aspiring medical students and the aspirants for cancerology postgraduate studies to read the following books that might appeal to their conscience if they have one. The present aspirants for cancerology are those that are dying to make big money fast as doctors! The first book is Nature of Cancer by Manu Kothari and his associate Lopa Mehta. Second one is Introduction to sub-molecular biology by Albert Szent Gyorgii. The best and the latest of these books is one by a cancer victim, Paul Kalanidhi, an ethnic Indian, a brilliant writer with MA in English literature from Yale, and



Preventable risk factors like smoking and alcohol are closely associated with 11 of the 15 cancers in the US, finds a study published in the American Journal of Preventive Medicine. Disability Adjusted Life Years (DALYs) lost to cancer is a new measure. This measure combines mortality, incidence, survival and quality of life into a single summary indicator. DALYs lost to cancer were mostly related to premature death due to the disease (91 per cent), and only 9 per cent related to impaired quality of life because of cancer or its treatment, or other disease-related issues. Have we made an effort to really ban tobacco and alcohol in society? Certainly not as it

MD from Stanford. He trained in some of the top US hospitals and became a brilliant neurosurgeon at Stanford only to be struck down by a horrible brain cancer. Kalanidhi's all-time classic When Breath Becomes Air is a masterpiece of literary genius, in addition. My good friend, almost as close to me as my own son, Dr. Narasimha Bhat, a PhD from Berkeley himself and a personification of all that is humanly good, recommended this book to me and has ordered a copy for me. I couldn't wait for a few days for the book to arrive. So I could fast read it in Google eBook section but the review section took my breath away.

New York Times writes: 'A great, indelible book... as intimate and illuminating as Atul Gawande's *Being Mortal*, to cite only one recent example of a doctor's book that has had exceptionally wide appeal ... I guarantee that finishing this book and then forgetting about it is simply not an option ... gripping from the start ... None of it is maudlin. Nothing is exaggerated. As he wrote to a friend: 'It's just tragic enough and just imaginable enough'. And just important enough to be unmissable'.

Kalanidhi's sordid drama of his individual struggle through this hostile cancer treatment and the inhuman cancer specialists' attitude towards a fellow human being in misery in the Western pseudo-science should be an eye opener for the most money-minded corporate hospital honchos!



It is a must-read for any aspiring doctor and a cancer specialist. The subtle sarcasm and indictment of the inhuman medical world of today, brought out in such lucid mastery of the English language is for the gods to enjoy. 'A vital book about dying. Awe-inspiring and exquisite. Obligatory reading for the living', wrote Nigella Lawson. 'Rattling, Heartbreaking. Beautiful' — Atul Gawande, author of *Being Mortal*.

We keep reading occasionally about cancer vaccines. None of the recent hi-tech vaccines have eradicated any disease; rather they have added more iatrogenic diseases like autism. Vaccines are another industry. No vaccine industry can kill the biggest industry in medicine, which is cancer. If cancer vanishes from this world, the world economy will collapse. So far only small pox was eradicated by low-tech ancient Ayurvedic vaccination method taken to the West after 20 years of prospective controlled studies here in the Bengal, in 1767 by an English physician-scientist, T. Z. Holwell MD, FRCP, FRS. That was

authenticated by the king to be made universal vaccination method. Holwell's original paper can be read even to this day at the library of the Royal College of Physicians of London of which he was a Fellow. The West has projected Edward Jenner as the father of vaccination. It is a myth

like many others in Western medicine. Jenner used cow pox virus which we know to be distinctly different from the small pox virus. I can only sum this up in a beautiful Kannada couplet by the famous writer D. V. Gundappa:

*'Athivaidyadim hosarujina edeyaadeetu
Mithiyim Naveekarana, Mankuthimma'.*

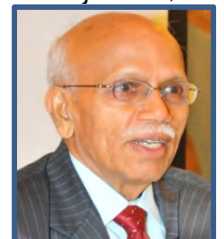
(Too much medicine gives rise to new disease; limited medicines might do well.)

Was he not talking of iatrogenesis and adverse drug reactions—the two leading killers in the world today, way back in 1943?

'Cancer can take away all of my physical abilities. It cannot touch my mind, it cannot touch my heart, and it cannot touch my soul'. — Jim Valvan.

-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

Diets, Diets and Diets galore!

"The only way you get that fat off is to eat less and exercise more."

-Jack LaLanne

Our so-called civilised society and our literate masses have an obsession about their body weight. Their role models in the film world show them the need for size zero to be acceptable! Obesity in a girl gets further complicated if there's an English educated sophisticated doting mother in the house. I call it the new age malady. Other times obesity results from malnutrition, nutrition coming only from junk food and sugary drinks available in

I have a good friend, Dr. Khader Ali who treats diabetics on millets only. I have many sophisticated friends who want apples from Australia, olives from the Mediterranean, figs from Scotland, cooking apples from England, plums from California, dates from Arabia but do not like local mangoes and hate the best seasonal fruit available here, the jackfruit.

Many of us have a misconception that rice is pure carbohydrate but wheat is all protein. Even some



shopping Malls. Philosophically it is money, too much or too little, that causes malnutrition-protein calorie sub-nutrition in the poor and Mall nutrition in the rich.

Be that as it may, let us look at our response to obesity. Obsessed with the thin body mania we try to do everything to lose weight. A new disease was born thanks to this mania—bulimia. Weight loss industry is another growing money-spinner. Fitness centres, gyms of all hues, and diet gurus of all shades rule the roost in this arena. My good neighbour called me the other day to tell me about her newfound diet that looks too good to be true. Two eggs and oats in the morning. Salads, lean fish with buttermilk for lunch and green tea for the evening and finally close the day with salads again with an occasional serving of white meat—no cereals, no sweets, no milk.

I saw a friend who was diagnosed with diabetes recently. His doctor was very strict about diet. He is told not even to look at rice by mistake! He could have as much of proteins by way of millets like ragi, eggs, chicken, fish and fats like butter and an occasional fruit.

doctors ask their diabetic patients to switch from rice to wheat! The last advice is good for diabetic pill industry as wheat can maintain diabetes permanently by damaging the pancreatic beta cells with its gluten. While the protein content of wheat and rice is marginally different, rice, especially brown hand pound rice, contains too much dietetic fibre and also the bran contains a very powerful Vitamin D₃ receptor stimulator called metadichol. The latter boosts the human immune system to prevent most illnesses very powerfully.

One other important point about diet is that man is meant to eat what grows in his vicinity and what grows in season. Fruits plucked from the tree will lose their essence day-by-day and fruits imported from far will have nothing left in them. Local fruits are the best and that too as fresh as is possible. A word about meat eating next.

If one goes into human physiology man is not a meat eater. Our legs, our stomach, our small intestine length, our molar teeth, our jaw with its temporomandibular joint not being in line with the lower jaw like meat eating animals, and our mouth and jaw not favouring eating into animal meat all tell

us that we are built to be vegetarian. Meat eating animals eat raw meat while we eat cooked meat. Animal milk is not a good food as it is foreign protein but if we can denature the protein by fermentation as obtains in curds we have an added benefit of millions of good gut germs in it giving us additionally vitamin B 12 also. This vitamin is not available in animal meat but is generated by germs which are plenty in our environment.

Curds, butter milk and above all ghee (clarified butter) are super foods. Vegetarians do not lack special strength. If one does not believe in this

know about this part of tropical south India. Our brown rice has been already shown to be functional (food that has additional functions other than giving calories like metadichol in rice husk) food.

Our mango has some special medicine to control diabetes. If eaten in small quantities it is good for the treatment of diabetes! Our jackfruit is a super food. It has everything in it. The raw jackfruit is a very powerful anti-diabetic medicine. Ripe jackfruit is such a good food that it can be eaten even by diabetics as it has plenty of fibre which will help take away extra calories in other foods to the toilet the



statement s/he has only got to fight to win with a pure vegetarian—our elephant.

All crash diets are not only not good and do not lower your weight consistently; they could be even downright dangerous due to various reasons which I do not intend to go into in this short paper. Many such diets have come and gone and have also killed millions in the bargain. Ideally it is best and safest to eat what his/her ancestors have survived on but the essential part of good health is not the kind of food that one eats but the quantity. As long as one never overeats and does not eat when not hungry, any food is as good.

If one does not have any endocrine or other causes for obesity losing weight is simple in that one just has to eat half of what s/he has been eating when coupled with hard work and/or regular walking exercise. Running and jogging are also alien to human physiology as we have inherited the four legged animals knee and ankle joints without having any support for our centre of gravity when we run, we are not built to run. In conclusion I must admit that nature provides some super foods which are otherwise called functional foods in every part. I

next morning. It has all the necessary vitamins excluding the fat soluble ones. The seed inside has almost a full meal in it. It is very rich in magnesium, a vital element for cell membrane health, including the heart muscle cells. This was the life saver for the poor during World War II when rice, our staple diet, was very scarce. The poor lived on this King of fruits. Let me reiterate that crash diets and crazy size zero diets are dangerous to say the least. Do not experiment on any new ideas about your health without knowing its history. It is not what you eat that kills you, it is what eats you (your negative thoughts) that usually kills you!

Moderation in food is the secret of good health. Marginally overweight people live longer than the absolutely normal weight people. Reasons are far too many to go into here. Even obese people could remain healthy all their lives if they are really active.

"Want to learn to eat a lot? Here it is: Eat a little. That way, you will be around long enough to eat a lot."

-Tony Robbins

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

Why We Live In Fear Of Failure

There is just one way out...

Failure happens.

While no one consciously tries to fail, everybody has experienced failure. It is not just individuals who fail. Institutions, businesses, policies,

prevalent in our personal, social and professional life.

What the external space does is to wire our brain to glorify success and thereby, reject



strategies, leadership, governance and indeed, as Daron Acemoglu and James Robinson so eloquently argued in their best-selling book, even nations fail.

In other words, there is nothing unusual or uncommon about failure. Yet, the very thought of failure or even its likelihood worries and upsets us. Over time, we learn to fear failure.

What brings this about? I believe it is primarily driven by the social space we inhabit, which considers failure to be unacceptable and undesirable. People feel they have been unexpectedly denied something they were hoping for and were looking forward to. Their disappointment can trigger anger, ridicule and resentment, including the branding of the person or persons, who have let them down, as “losers”. In their eyes, failure occurred because these persons lacked in something fundamental. Consequently, they are not “winners”. This is especially apparent in sports but is also widely

failure. We are repulsed by failure and even its very likelihood. Consequently, all of us hate to fail.

It is drilled into us that failure is bad and, over time, we begin to subscribe to such a view because we all wish to be part of the winning team. This is the objective behind the socialisation process.

This aversion towards failure determines the manner in which an individual starts to see himself. He sees himself as being responsible for what has happened. It is he, he tells himself, who failed those around him. It is he who is the failure.

Often, such perceptions can have merciless and extreme consequences, which can defy rational thinking. It is no exaggeration to say that it can lead to suicide and in extreme cases, even murder.

In India and several other South Asian countries, it is a tragic reality that students have

committed suicide after failing to perform well in their studies because they saw their failure as causing embarrassment to the family. Similarly, in several developing countries, including India, there is a prevailing cultural bias in favour of sons. Daughters are considered an unwelcome financial burden. Indeed, the sentiment is so strong that, in several cases, infant girls are either abandoned or killed immediately after they are born. Among subscribers of this kind of social thinking, women who deliver daughters are considered failures.

This culturally perceived “inadequacy” of the woman coupled with other shortcomings, such as the failure by her family to provide sufficient dowry, has resulted not only in driving many hapless women into committing suicide but also, as several cases of dying declarations have

consider to be an illegitimate and unacceptable liaison.

The significant influence of social media is also a matter of concern and anxiety. Individuals can, in fact, be made to believe that they are failures. While a direct co-relation between cyber bullying and suicide is yet to be established, it is now acknowledged that online taunting can cause depression, reinforce low self-esteem and act as a catalyst in perceiving suicide as the only available escape route.

Consider the case of Tyler Clementi, for instance, who killed himself after his roommate at Rutgers University secretly filmed him kissing another man. According to the New Yorker, the filming would have been the incontrovertible evidence that he was gay, a fact which he had recently disclosed to his family; he was already



demonstrated, in the ruthless instigation of their suicide by the husband and members of his family. Honour killings, similarly, are socially sanctioned retributory actions by families and communities, who fail to prevent what they

facing some censure. He felt hugely let down by those he felt might understand and accept his sexual orientation and be supportive of his coming out. Documents found on Clementi’s computer by investigating agencies, after his suicide, used words like “sorry” and “why is everything so painful?”

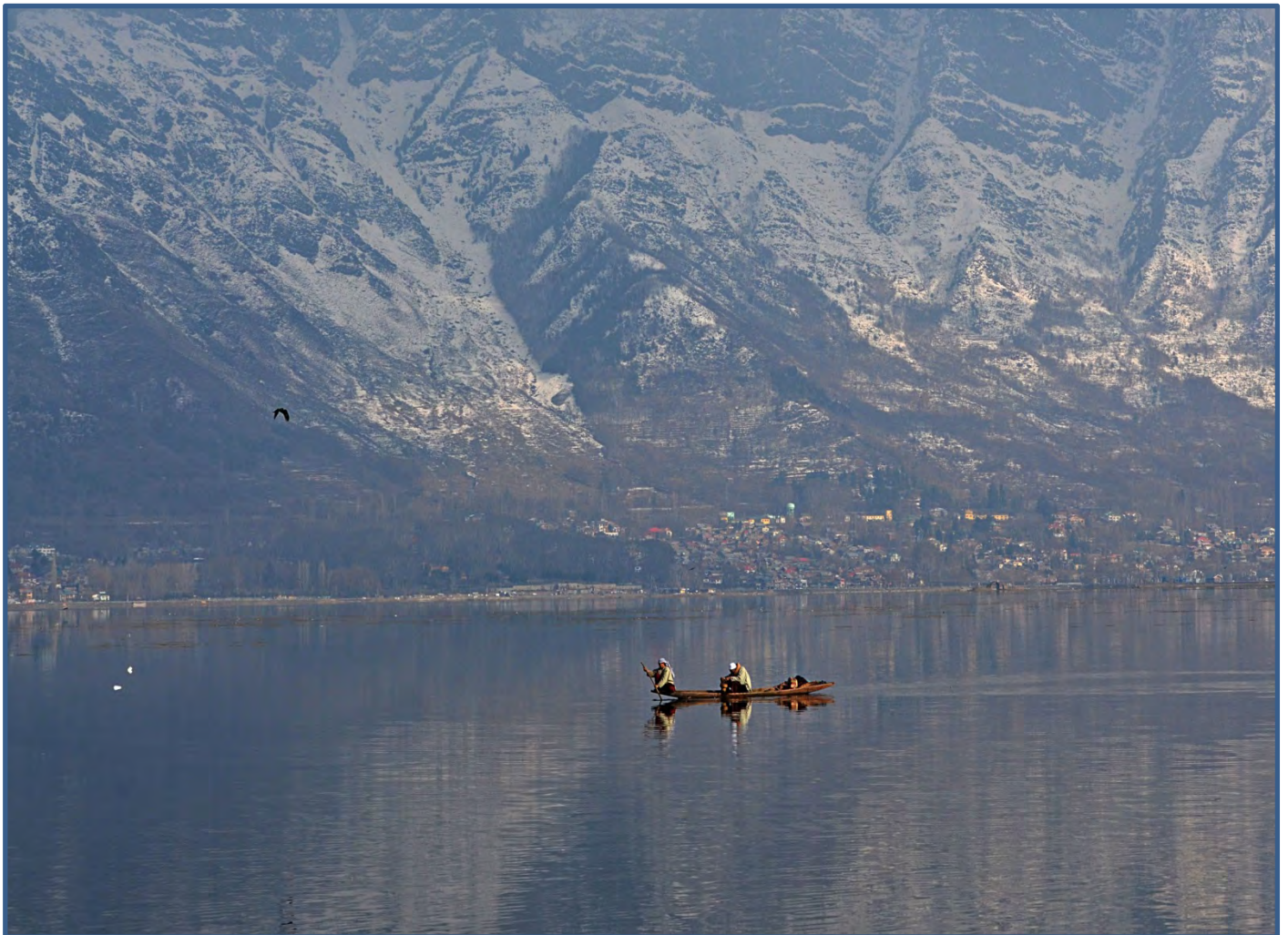
His mother, apparently, was visibly upset when he told her that he was gay. She saw it as a massive disappointment. Her reaction made him feel cornered and isolated. If his family could not accept him as he was, who would, he wondered. The filming embarrassed him because he realised that it had the potential of accelerating public disclosure that he was gay. He worried at the consequences of how he might now be perceived by the other members of his family, his friends, his peer group and his fellow students. He might even have wondered as to whether he would now be publicly isolated and taunted and become, in fact, an object of ridicule. He felt humiliated, unsure and insecure.

Suicide appeared to be the only escape from a

undermine self-esteem and reinforce a deep sense of helplessness.

The case of Rebecca Ann Sedwick is similar. She was harassed online for almost a year by around 15 fellow students with messages like “you are so ugly”, “drink bleach and die”, “go and jump off a building”, “why aren’t you dead”. Unable to take it anymore, Rebecca hurled herself to her death. She was 12 years old.

Existentialist literature explores how individuals who are unable to connect with others or their external environment perceive themselves as failures. They constantly berate and discredit themselves as lacking in something critical and necessary. Sylvia Plath, who committed suicide at the age of 30, writes in *Journals*, “Someone, somewhere, can you understand me a little, love



world that, in his perception, was most likely to uncontrollably spiral towards labeling him a “failure” and hounding him. While some might consider his decision to commit suicide an extreme one, the “he’s-different” attitude is often a synonym for “he’s-a-failure” and can severely

me a little?” and then again, ‘Perhaps someday I’ll crawl back home, beaten, defeated.’ Or Virginia Woolf, who suffered from bouts of mental illness and on March 28th, 1941 put on her overcoat and filled the pockets with stones and walked into the River Ouse, which was near her home, and committed suicide by drowning.

In a letter, she writes, “I am so odd, and I am so limited, and I am so different from the ordinary human being.” Psychologists consider Plath and Woolf as being mentally unstable and thus, failures in being normal.

In existentialist literature, the protagonist is increasingly alienated first from his external environment and then, finally and tragically, from himself. He becomes a failure in his own eyes.

The above examples illustrate that the fear of failure is driven entirely by perceptions of what constitutes failure and further, that it is the external environment that determines this perception. In other words, the individual is socialised to be vigilant and conscious of the expectations the external world has of the way in which he is expected to think, behave and perform. He is made to recognise that feedback on his performance would be the basis on which he would be judged. His sole concern [fear] is to ensure that he is not branded as a failure. How the external environment perceives his performance is, thus, critical to his assessment of himself.

Effectively, this bestows legitimacy to the external environment in determining what failure is, how it should be perceived and the consequences that follow. Individuals and institutions are, then, in a perennial state of anxiety, nervousness and the fear of failure.

Instilling this kind of state of mind serves the interests of the external space because it creates an instant aversion among its members to failure. They start to subscribe to the need for vigilance and sustained effort to deliver on expectations. Performance is, then, at a heightened level.

What this suggests is that individuals start substituting the expectations of the external space for the ones they have of themselves. They know the implications of not doing so and since no one would consciously wish to become an object of social ridicule and derision, they subscribe to these externally imposed expectations. Not to conform would brand them as deviants and thereby, attract punishment. It

is, therefore, understandable that no one would like to fail.

The fear of failure can be conquered if the individual recognises his or her primacy. In other words, if he learns to move away from the expectations others have of him. Personal benchmarks need to be set through which we judge our performance. We need, in other words, to live up to the expectations we have of ourselves.

This requires rewiring our thinking into identifying what drives us and, in fact, what makes us push hard against boundaries and in defying odds. It allows us to live our dreams. When we do so, our notions of success/failure would dramatically change. It is then that success and failure would lose meaning.

When the great Muhammad Ali got into the boxing ring, he did so to live his own dream. As indeed did Edmund Hillary and Tenzing Norgay, who were the first to climb Mount Everest at a time when it was considered impossible. Or Laura Dekker, who at the age of 16, circumnavigated the globe solo because it was the one single thing she simply had to do. Or Maurice Goodman, also known as “the miracle man”, who was told he would live a life of complete dependency after a death-defying accident but, through sheer willpower and extraordinary effort, proved it was possible to challenge the “impossible.”

Fear, in other words, can be conquered if we shift our thinking from what others expect from us to what we expect from ourselves.



Amit Dasgupta is the author of Lessons from Ruslana: In Search of Transformative Thinking; Harper Collins; 2015

Source: www.huffingtonpost.in

Abhimanyu

Brave and valiant son of Arjuna and Subhadra. Beloved of all the Pandavas and specially of Draupadi.

He spent his early childhood in Dwarka where Krishna's son Pradyumna was his constant companion. He learned the art of warfare and use of weapons at an early age and later his father Arjuna taught him tactics of arranging and dispersing various army formations.

At the end of thirteen years of banishment in the forest when the Pandavas revealed their identities in the court of Virata, the king offered to Arjuna the hand of his daughter princess



Uttaraa in marriage. Arjuna however reminded the king that Uttaraa had been his pupil and hence was like a daughter to him. Thus it was that Uttaraa's marriage was arranged with Abhimanyu. Krishna himself

blessed the young couple and the ceremony was observed with great pomp.

At the time of the Mahabharata war, Abhimanyu was only sixteen years old but having acquired various skills from Krishna and Arjuna, he fought with extreme bravery against more experienced warriors. Even, Dronacharya had to admit the youth's courage and skill. On the thirteenth day of the battle the Kaurava commander Dronacharya had arranged his army in lotus formation. On the side of the Pandavas the secret of piercing this formation was known only to Arjuna who unfortunately was engaged on another front at that time. Abhimanyu had learned from, Arjuna the art of breaching this formation but he had not had the time to learn the way of getting out of it. Yudhishtira was









therefore very reluctant to let Abhimanyu take the risk of leading the Pandava forces although the other Pandavas were confident of being able to follow him through the and then completely scatter the lotus formation.)but Abhimanyu insisted and led the Pandava forces so skilfully that he soon created a breach through which the rest of the force was to follow. At this juncture Jayadratha, who had obtained a suitable boon from Mahadeva, was able to check the advance of the rest of Pandavas and effectively close the breach behind Abhimanyu.

Abhimanyu was thus encircled alone in the Kaurava formation. Yet he did not give up and went on fighting without any fear. Such was his might on this occasion that he created a havoc in the Kaurava army by killing more seasoned warriors like Duryodhana's son Laxmana and Shakuni's brother Kalikeya. Alone as he was he appeared to be endowed with super human strength and skill fighting with enemies on all sides. Kauravas were at last forced to abandon the established conduct of warfare and Dronacharya, Ashwatthama, Karna, Kripacharya, Brihadbala and Kritavarma together surrounded him from all sides. One attacked his charioteer, another smashed his chariot, yet another killed his horses and still the brave Abhimanyu kept on fighting on foot with what ever weapons he could lay his hands on. Then finally he was killed in a treacherous manner by the combined might of the superior numbers of the shameful Kauravas. This heinous crime infuriated the Pandavas and induced them to carry on the fight with increased vigour.

Uttaraa was at that time carrying Abhimanyu's child. Ashwatthama after having killed all the Pandava children in their sleep at the end of the v'irar, threw the Brahmastra and killed Uttaraa's unborn child. It was through the grace of Krishna that this child was revived to life and he was then aptly named Parikshit who then continued the illustrious Pandava dynasty for countless generations.

Source: *Who is Who in the Mahabharata* by Subash Mazumdar, *Bharatiya Vidya Bhavan, Mumbai, India, Picture Credit: <https://cdn.shopify.com>*

Persons of the Month: India

<p>Swami Vivekananda (January 12, 1863 - July 4, 1902)</p>		<p>Swami Vivekananda was one of the most influential spiritual leaders of Vedanta philosophy. He was the chief disciple of Ramakrishna Paramahansa and was the founder of Ramakrishna Math and Ramakrishna Mission.</p>
<p>Subhash Chandra Bose (23 January 1897 - 18 August 1945)</p>		<p>Subhash Chandra Bose was one of India's greatest freedom fighter. He revived the Indian National Army, popularly known as 'Azad Hind Fauj' in 1943 which was initially formed in 1942 by Rash Behari Bose.</p>
<p>Lala Lajpat Rai (January 28, 1865 - November 17, 1928)</p>		<p>Lala Lajpat Rai, popularly known as Punjab Kesari, was a famous freedom fighter of India. Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal were collectively known as Lal-Bal-Pal.</p>
<p>Satyendra Nath Bose (January 1, 1894 - February 4, 1974)</p>		<p>Indian physicist Satyendra Nath Bose is known for working with Albert Einstein on the Bose-Einstein Condensate and as namesake of the boson, or "God particle."</p>
<p>Morarji Desai (February 29, 1896 - April 10, 1995)</p>		<p>Morarji Desai was an Indian independence activist and the Prime Minister of India from 1977 to 1979. He was also the first Prime Minister to head India's first non-Congress Government.</p>
<p>Sarojini Naidu (February 13, 1879 - March 2, 1949)</p>		<p>Sarojini Naidu also known 'The Nightingale of India' (Bharatiya Kokila), was a child prodigy, Indian independence activist and poet.</p>
<p>V. Balakrishnan (February 13, 1932 - August 2, 2004)</p>		<p>V. Balakrishnan was a prolific Malayalam writer and translator of texts between Malayalam, Sanskrit and English. He participated in the Indian independence movement.</p>
<p>Balwantrai Mehta (February 19, 1900 - September 19, 1965)</p>		<p>Balwantrai Mehta was an Indian politician who served as the second Chief Minister of Gujarat state, India. He participated in Indian independence movement. He is considered as the 'Architect of Panchayati Raj' due to his contributions towards democratic decentralisation.</p>

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

Persons of the Month: World

<p>Georg Bernhard Bilfinger (23 January 1693 – 18 February 1750)</p>		<p>Georg Bernhard Bilfinger, German philosopher, mathematician and statesman, son of a Lutheran minister, as a boy showed great aptitude for study took up mathematics and philosophy.</p>
<p>Philibert Orry (22 January 1689 – 9 November 1747)</p>		<p>Philibert Orry, count of Vignory and lord of La Chapelle-Godefroy was a French statesman. Philibert Orry served as a cavalry captain during the War of Spanish Succession.</p>
<p>Antoinette du Ligier de la Garde Deshoulières (January 1, 1638 – February 17, 1694)</p>		<p>Antoinette Du Ligier de la Garde Deshoulières was a French poet born in Paris. She was the daughter of Melchior du Ligier, sieur de la Garde, maitre d'hôtel to the queens Marie de Medici and Anne of Austria.</p>
<p>Katherine Philips (1 January 1632 – 22 June 1664)</p>		<p>Katherine Philips was an Anglo-Welsh poet. Katherine Philips was the first Englishwoman to enjoy widespread public acclaim as a poet during her lifetime.</p>
<p>Jean-Étienne-Dominique Esquirol (3 Feb 1772 - 12 Dec 1840)</p>		<p>Jean-Étienne-Dominique Esquirol was a French psychiatrist who was the first to combine precise clinical descriptions with the statistical analysis of mental illnesses. He was a pioneer of the humane treatment of persons considered insane.</p>
<p>Elizabeth Blackwell (3 Feb 1821 - 31 May 1910)</p>		<p>Elizabeth Blackwell was an English-American physician who is considered the first female doctor of medicine in modern times. She was the first woman to gain the M.D. degree from a medical school in the United States.</p>
<p>Carrie Chapman Catt (9 January 1859 - 9 March 1947)</p>		<p>Carrie Chapman Catt was an American women's rights activist who campaigned for the Nineteenth Amendment of U.S. Constitution. An effective speaker, a brilliant organizer, a diplomat and a politician, Carrie worked for women empowerment and social welfare throughout her life.</p>
<p>Sir Francis Galton (16 February 1822 - 17 January 1911)</p>		<p>Sir Francis Galton was an English man who influenced the scientific, psychological geographical and meteorological arenas. With an IQ of two hundred, he was a best-selling author, inventor of finger identification, statistician, sociologist, meteorologist, a geologist, explorer, founder of differential psychology and geneticist.</p>

Festivals of the Month: India

<p>Guru Gobind Singh Jayanti (5 January 2017)</p>		<p>Guru Gobind Singh Jayanti is a Sikh festival that commemorates the birthday of Guru Gobind Singh, the tenth Guru of the Sikhs.</p>
<p>Lohri (13 January 2017)</p>		<p>Lohri is a popular festival celebrated by Punjabi people of Sikh faith as well as Hindu faith.</p>
<p>Pongal (14 January 2017)</p>		<p>Pongal is a Hindu festival which is observed by people of Tamil Nadu. Pongal is a four days festival and the most important day of Pongal is known as Thai Pongal.</p>
<p>Makar Sankranti (14 January 2017)</p>		<p>Makar Sankranti is a harvest festival celebrated in India, Nepal and parts of Bangladesh in various cultural forms. It is one of the most auspicious days for Hindus all over India and in other countries.</p>
<p>Swami Vivekananda Jayanti (19 January 2017)</p>		<p>Swami Vivekananda Jayanti is one of the most auspicious day for the Hindus, and is celebrated in the whole country in different cultural form to honour Swami Vivekananda.</p>
<p>Subhas Chandra Bose Jayanti (23 January 2017)</p>		<p>Subhash Chandra Bose birthday anniversary is celebrated every year with the great honor by the people including government and non-government organizations.</p>
<p>Indian Republic Day (23 January 2017)</p>		<p>India commemorates the day of 26th January as Republic Day. In 1950 on the very same day Constitution of India came into force.</p>
<p>Vasant Panchami (1 February 2017)</p>		<p>Vasant Panchami day is dedicated to Saraswati, the Goddess of knowledge, music, arts, science and technology.</p>
<p>Maha Shivaratri (25 February 2017)</p>		<p>Shivaratri is great festival of convergence of Shiva and Shakti.</p>

Festivals of the Month: Australia

<p>Sydney Festival (7 - 26 January 2017)</p>		<p>Sydney Festival was originally conceived by the Sydney Committee, the NSW State Government and the City of Sydney with a view to attracting people into the city centre during the holiday month of January.</p>
<p>Santos Tour Down Under (14 - 22 January 2017)</p>		<p>The Santos Tour Down Under was first held in 1999 and has grown year on year to become the biggest cycling race in the southern hemisphere.</p>
<p>Feast of St Basil (1 January 2017)</p>		<p>St Basil was one of the greatest leaders and thinkers of the Orthodox Christian church. In many Greek homes, a special cake is baked on the eve of St Basil's Day with a gold or silver coin hidden inside.</p>
<p>Epiphany (1 January 2017)</p>		<p>Epiphany commemorates the manifestation of God in human form as Jesus Christ.</p>
<p>World Religion Day (15 January 2017)</p>		<p>Observed in over 80 countries, the aim of World Religion Day is to foster interfaith understanding and harmony by emphasising the common elements underlying all religions.</p>
<p>Parinirvana Day (10 February 2017)</p>		<p>This day is an observance of the death of the Buddha (Mahayana tradition).</p>
<p>National Multicultural Festival – Canberra (17 – 19 February 2017)</p>		<p>The National Multicultural Festival features local, national and international music, dance, food and creative arts.</p>
<p>International Mother Language Day (21 February 2017)</p>		<p>The United Nations' (UN) International Mother Language Day annually celebrates language diversity and variety worldwide on February 21.</p>
<p>Greek Festival of Sydney (25 – 26 February 2017)</p>		<p>The Greek Festival of Sydney, one of Australia's largest and longest running annual cultural events, is a celebration of Greek-Australian lifestyle, culture and heritage.</p>

Mohandas Karamchand Gandhi

"These are Christmas gifts from Lord Willingdon, our Christian Viceroy", he remarked. It was on August 7, 1942 that Gandhi announced his "Quit India" programme, which inspired people everywhere.

The British replied in their usual way. In the early morning of August 9, Gandhi and other leaders of the Congress were secretly arrested and whisked away to various places under police guard.

The whole of India was aghast. Everywhere people protested and desperately tried to hamper the administration in every way possible. The British government took stern measures and India became a land of armed occupation.

Gandhi was locked up in the Aga Khan Palace with other leaders like Sarojini Naidu, Miraben and Kasturba. There was no alternative but another fast, a fast for 21 days which the Viceroy called "a form of political

blackmail". Many of the members of the government resigned in protest but it made no difference.

-To be continued..

-Mrinalini Sarabhai, an internationally recognized dancer and choreographer is a director as well as an author of scholarly books, novels and children's books. She is closely associated with Bharatiya Vidya Bhavan for the past more than three decades. The Bhavan has published her book 'Sacred Dance of India', 'The Mahatma and the Poetess', a selection of letters exchanged between Gandhiji and Sarojini Naidu edited by Mrinalini Sarabhai.



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

Rewind

Gora Kumbhar and Namadeva

Prof. C.S. Pande

Saints are a funny lot; they are unpredictable. There have been saints who not only scolded people, but actually beat them. In the case of one such saint, however, people knew that his scolding and beating were a sign of coming success and prosperity to them.

At the beginning of the 14th century there lived a saint named Gora Kumbhar (Potter). He was a contemporary of Saint Dnyaneshwar and was the oldest among the saints of that time.

He was respected by all saints and was lovingly called *Chachaji*. Once a party of saints, consisting of Dnyaneshwar, Namadeva and Muktabai was on its way back from a pilgrimage and stayed at Gora Kumbhar's place.

The saints were sitting together. A wooden moulding stick lay beside them. "What is that, Chachaji?" asked Muktabai, pointing to that stick. "This is *thapi*," replied Gora Kumbhar. "I test my earthen jars by stroking them with it to find out which one is baked properly and which is not."

Muktabai impishly asked: "We too are like earthen pots. Can you test us with it?"

"Why not?" replied Gora Kumbhar and started stroking the head of each saint with the *thapi*.

While some read a deeper meaning into that action, some others thought it just fun. But Namadeva took it as an insult to him and the other saints, and fulminated.

But Gora Kumbhar continued his stroking. Namadeva's turn came. After striking on his head, Gora Kumbhar exclaimed: "This pot is unbaked!"

He added in a loving tone, "No doubt you are a saint, but still there is ego in you and it will never die unless you sit under the feet of a Guru."

Namadeva felt piqued and returning to Pandharpur, poured out his vexation before Lord Sri Vithalji.

The Lord replied, "Gora is quite correct. Of course I am always with you, but you will have to be initiated by someone, who will be none else but myself in living body."

At last Namadeva found in Shri Vithoba Khechar his Guru.

Once Dnyaneshwar and Namadeva happened to travel together. After visiting many Tirthas they proceeded to Rajasthan. At a distance of about 25 miles from Bikaner there is a place Kaulayatji. At that place both of them became very thirsty, but no water could be seen near about. At last they located a well but were chagrined to find that the well was too deep to descend and contained too little water. Dnyaneshwar had mastery over siddhis which, however, he utilised very seldom; for he thought they were really obstacles to his spiritual progress.

Seeing no other way, Dnyaneshwar with the help of Laghima siddhi (becoming tiny and light), descended into the well and quenched his thirst with a little water from a chink.

Coming up he asked Namadeva, "Should I bring you some water too?"

"A saint should not drink water brought by somebody else," replied Namadeva. "My Vithalji will give me water." So saying he sang a devotional prayer to his Lord.

It did not take long for the well to fill with water, and even overflow. Namadeva drank that water and thanked his Lord Vithal. Dnyaneshwar was overjoyed at the sight and said to Namadeva, "Only for this reason have I accompanied you. Really you are great. By your firm devotion you have made Lord Vithal your own. Hail to you and to your ancestors!"

From Bhavan's Journal October 23, 1966

Reprinted in Bhavan's Journal October 23, 2016

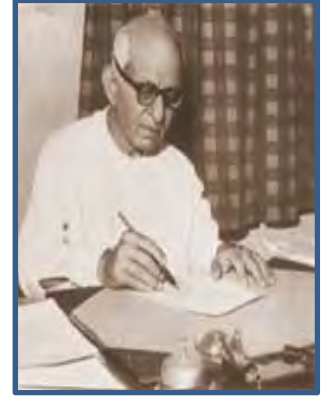
Flash Back

Kulapativani

Journalist

In this profession, as in Napoleon's army, every aspirant carries a marshal's baton. Every inspiring and brilliant journalist should therefore be left free to acquire the right to earn it. Nothing, again, will be more dangerous to the profession, as well as to the country, than that the trade union spirit that kills the small papers, which, more often than not, are the real voice of democracy unhampered by the strings pulled by party loyalty, high finance or patronising advisers.

The journalist world, unlike organised labour, cannot be solely regulated by the trade union spirit. The journalist is not a mere employee; his efforts cannot be measured by mechanical output. He is the member of a high and noble calling with a mission. You know how, during the last hundred years, the journalists in India—and most of our eminent men have been journalists—carried on the heroic fight for freedom. It is a chapter in history, of which not only India, but the human race, call very well be proud.



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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