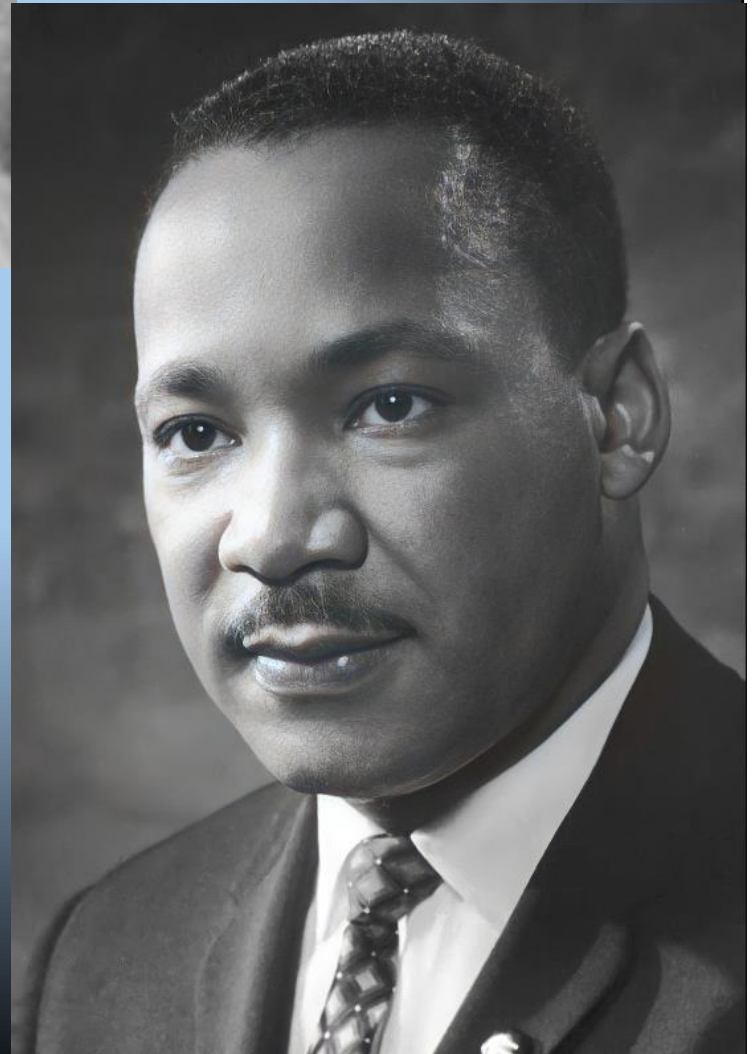
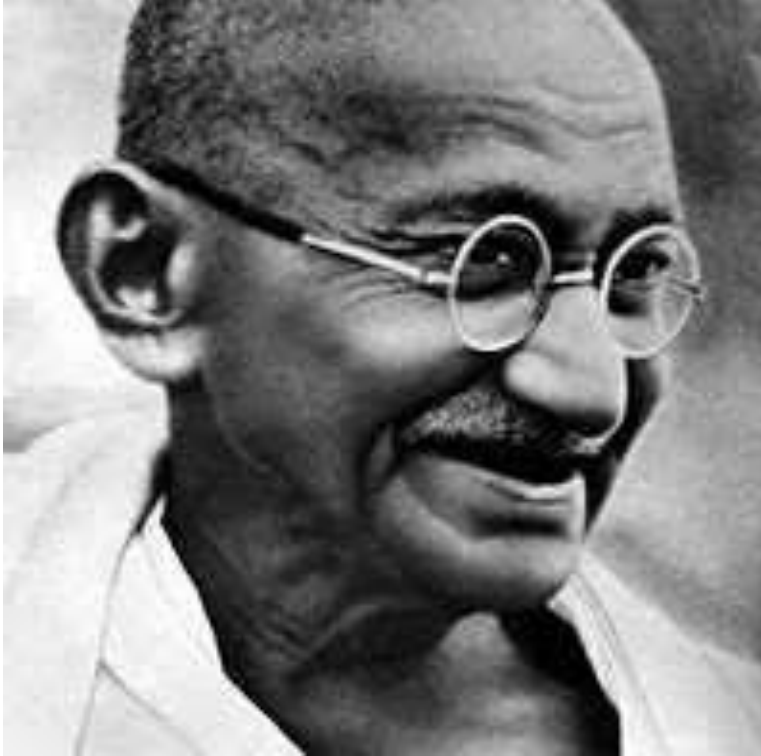


Bhavan Australia

Let noble thoughts come to us from every side – Rigveda 1-89-i



LIFE ... LITERATURE ... CULTURE

MARCH – APRIL 2024 – VOL 21 No.9 – 10 ... ISSN

Words of Eternal Wisdom



You must be the change you wish to see in the world.

-Mahatma Gandhi

Spread love everywhere you go. Let no one ever come to you without leaving happier.

-Mother Teresa

Only a life lived for others is a life worthwhile.

-Albert Einstein

“First, have a definite, clear practical ideal: a goal, an objective. Second, have the necessary means to achieve your ends: wisdom, money, materials, and methods. Third, adjust all your means to that end.”

-Aristotle

“The purpose of our lives is to be happy.”

-Dalai Lama

“The greatest glory in living lies not in never falling, but in rising every time we fall.”

-Nelson Mandela

All that we are is the result of what we have thought.

-Buddha

“The fundamental principle of all economic activity, is no man you transaction with shall lose...then you shall not.”

-Arthashastra

Gambhir Watts OAM,
President, Bharatiya Vidya Bhavan Australia
Ambassador of Multicultural Relations



The Spirituality and Science

Spirituality is universal and is common to, in fact the very foundation of all the faith denominations, including atheists. However, in common parlance Spirituality gets always considered as religion and vice-versa.

The relationship between religion and science has been a subject of study since classical antiquity, addressed by philosophers, theologians, scientists, and others. Perspectives from different geographical regions, cultures and historical epochs are diverse, with some characterizing the relationship as one of conflict, others describing it as one of harmony, and others proposing little interaction.

Peter M.J. Hess, Director, Religious Community Outreach argues that **in public discussions of evolution and creationism, opponents of religion alike that we must choose between belief in creation and acceptance of the theory of evolution, between religion and science. Is this a fair demand? Is the choice that stark? Can one believe in God and accept evolution? Can one both accept what science teaches and engage in religious belief and practice?**

These are complex issues and deserve thoughtful consideration before a decision is made. Theologians, clergy, scientists, and others belonging to many religious traditions have concluded that their religious views are compatible with evolution and are even enhanced by the knowledge of nature that science provides. Just as vigorously, other theologians, clergy, and members of other religious traditions reject evolution as contradictory to and thus incompatible with their faith positions. And some nonbelievers argue that the methodology and findings of science are philosophically incompatible with any meaningful form of faith. Passions often run high on all sides.

Science acknowledges reason, empiricism, and evidence, while religion include revelation, faith and sacredness whilst also acknowledging philosophical and metaphysical explanations with regard to the study of the Universe. Both science and religion are not unchanging, timeless, or static because both are complex social and cultural endeavours that have changed through time across languages and cultures. Most scientific and technical innovations prior to the Scientific revolution were achieved by societies organized by religious traditions. Much of the scientific method

was pioneered first by Islamic scholars, and later Christians. Hinduism has historically embraced reason and empiricism, holding knowledge of the world. Confucian thought has held different views of science over time. Most Buddhist today view science as complementary to their beliefs.

Events in Europe such as the Galileo affair, associated with the scientific revolution and the Age of Enlightenment, led scholars such as John William Draper to postulate a conflict thesis, holding that religion and science have been in conflict methodologically, factually, and politically throughout history. This thesis is held by some contemporary scientists such as Richard Dawkins, Steven Weinberg and Carl Sagan, and some creationist. While the conflict thesis remains popular for the public, it has lost favour among most contemporary historians of science and the majority of scientists in elite universities in the US do not hold a conflict view.

Science is not only compatible with Spirituality... It is a profound source of Spirituality. – Carl Sagan

Many scientists, philosophers, and theologians throughout history, such as Francisco Ayala, Kenneth R. Miller and Francis Collins, have seen compatibility or independence between religion and science. Biologist Stephen Jay Gould, other scientists, and some contemporary theologians hold that religion and science are non-overlapping magisterial, addressing fundamentally separate forms of knowledge and aspects of life. Some theologians or historians of science, including John Lennox, Thomas Berry, Brian Swimme and

Ken Wilber propose an interconnection between science and religion, while others such as Ian Barbour believe there are even parallels.

Public acceptance of scientific acts may be influenced by religion; many in the United States reject the idea of evolution by natural selection, especially regarding human beings. Nevertheless, the American National Academy of Science has written that “the evidence for evolution can be fully compatible with religious faith”, a view officially endorsed by many religious denominations globally.

Albert Einstein writes that “everything that the human race has done and though is concerned with the satisfaction of deeply felt needs and the assuagement of pain. One has to keep this constantly in mind if one wishes to understand spiritual movements and their development. Feeling and longing are the motive force behind all human endeavour and human creation, in however exalted a guise the latter may present themselves to us. Now what are the feelings and needs that have led men to religious thought and belief in the widest sense of the world? A little consideration will suffice to show us that the most varying emotions preside over the birth of religious thought and experience. With primitive man it is above all fear that evokes religious notions – fear of hunger, wild beasts, sickness, death. Since at this stage of existence understanding of casual connection is usually poorly developed, the human mind creates illusory beings more or less analogous to itself on whose wills and actions these fearful happenings depend....”

Kulapativani



Kula

The institution of Kula and the fundamental value which it represented, led to derivative institutions and values. The first was the family, the little community gathered around the sacrificial fire 'like the spokes of a chariot wheel gather around the nave'. It was the elementary cell of culture. It provided tradition and norms of conduct; it trained members from infancy to collective action, inspired by love, sacrifice and pride of parentage. In this way, it became the perennial source of the stability and continuity of culture as also of its vitality.

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Letter from a Parent to a Teacher

He will have to learn, I know that all men are not just, all men are not true. But teach him also that for every scoundrel there is a hero; that for every selfish politician, there is a dedicated leader. Teach him that for every enemy there is a friend. Teach him that a dollar earned is of far more value than five found. Teach him to learn to lose and to enjoy winning. Steer him away from envy if you can. Teach him the secret of quiet laughter. Teach him the wonder of books; but also give him quiet time to ponder the eternal mystery of the birds in the sky, bees in the flowers and sun on a green hillside. In school, teach him it is far more honourable to fail than to cheat. Teach him to have faith in his own ideas even if everyone tells him they are wrong. Teach him how to laugh when he is sad, teach him there is no shame in tears. Teach him to close his ears to a hollering mob; and to stand and fight if he is right. Teach him gently but do not cuddle him because only the test of fire makes fine steel. Let him have the courage to be impatient, let him have the patience to be brave. Teach him always to have sublime faith in his Creator and faith himself too, because then he will always have faith in mankind. This is a big order but please see what you can do. he is such a fine little fellow, my son!

Abraham Lincoln



Indian culture defined.

Lord McCauley in his speech of Feb 2, 1835, British Parliament

“I have travelled across the length and breadth of India, and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage.

...and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation”.

Renewing the Right Spirit Within



The combination of declaring the truth to followers and leaders who pay attention to them is exceptional. How do you know that something can be done using an alternative technique unless there is opposition? Most communication in the uniformed services is one-way, from top to down. Chiefs who practice democracy while upholding discipline gain more advantages than those who adopt a totalitarian attitude.

Although great generals are not dictators, they do execute their decisions no matter what. They confer with experts and produce plans to overcome the opposition. Their actual brilliance is found in their ability to make informed decisions. The results are more accurate the more dispute there was at the beginning among group members. More disputes compel people to consider a greater variety of options.

A good follower has a duty to provide the person in charge with his or her advice. Sometimes it is not appropriate to take quiet as consent. Being silent is risky since it could be used abruptly at any time. Leaders that are effective both reward and frequently promote dissent.

They realize that the benefits of reflecting backchat, which improves the leader's

ability to make wise decisions, much outweigh whatever brief discomfort they may feel from being told they are occasionally mistaken.

A group of travellers once became stuck at a bus stop while attempting to find a way to get to the train station. When he noticed their situation—they were unable to find a bus—a man using a handcart volunteered to take their bags to the nearby station. When they attempted to give the cart-puller a prize for helping them catch the train on time, he replied, "Look, crisis creates someone to lend a helping hand to those in trouble and I did just that." It is not necessary to provide any payment.

These days, aggressive media commercials present cheap offers and other attractive deals, misleading viewers into buying more than they actually need. Most of us become stuck in monotonous patterns and unproductive paths because we narrow our attention to just one objective or set of problems, ignoring everything else. Most of the work could be relieved and more time could be spent on making the result more predictable if we delegated authority!

Source:
(Bhavan's Journal, 16-31 March, 2024) Page 11-12

On the Eve of Historic Dandi March



M. K. Gandhi

(The number of people attending the evening prayer on the Sabarmati beaches in Ahmedabad increased to 10,000 on March 11, 1930. Finally, on the eve of his historic March, Gandhiji gave a speech that will never be forgotten.)

This will highly likely be my final speech to you. This will be my final address on the hallowed banks of the Sabarmati, even if the Government permits me to march in the morning. These are the last words I will say here. I already shared my thoughts with you yesterday. I will limit my activities today to

what you should do in the event that my friends and I are taken into custody.

The March to Jalalpur itinerary needs to be followed exactly as planned. Gujarat should be the sole state in which volunteers are recruited for this purpose. Based on my observations and listening over the past two

weeks, I lean towards thinking that the current wave of civil disobedience will continue unhindered. However, even after we have all been detained, let there not be even the slightest disturbance of the peace. We have made the decision to use every resource available to us in an entirely nonviolent conflict. Let no one act improperly out of rage.

This is what I pray and hope for. I hope that everyone hears these remarks across the entire country. If I die, my mission will be completed, as will the tasks of my allies. Then, you will have to follow the Congress Working Committee's lead in order for it to show you the path. Nothing that I do will go against the power that the Congress has given me, at least not until I get to Jalalpur. However, the Congress becomes solely responsible for my arrest. Therefore, no one who adheres to the ideology of nonviolence needs to remain motionless. My agreement with the Congress terminates the moment I am taken into custody. In that instance, there should not be any gaps in the volunteer enrolment process.

Civil disobedience of salt regulations should be initiated whenever possible. There are three methods to break these laws. Anywhere there are facilities for manufacturing salt, it is illegal to do so. It is also illegal to possess and sell illicit salt, which includes salt earth or natural salt. Buying such salt will be as culpable. Another legal infraction is removing the seashore's natural salt deposits. Likewise, selling such salt is. To put it briefly, you can select any one or all of these tools to end the monopoly on salt. But this is not enough for us to be satisfied with. Congress has not imposed a ban, and depending on how confident the

local employees are in themselves, other appropriate actions may be taken.

I emphasize just one requirement, which is that we firmly uphold our commitment of truth and non-violence as the only path to achieving Swaraj. Everyone else gets a free hand for the remainder. However, that does not give anyone permission to continue being responsible for themselves.

The people should follow the directions of the local leaders wherever they may be found. If there are enough guys with the confidence to believe in the program in the absence of leaders, they might try their best. They have the right—possibly even the obligation—to do so. There are countless examples of men who became leaders through pure courage, determination, and self-assurance throughout human history. We should all possess a comparable level of self-assurance if we genuinely want Swaraj and are eager to get there. Our hearts will become stronger, and our ranks will expand as the government makes more arrests of us.



There are plenty additional ways to accomplish this as well. You can picket the foreign clothing stores and alcohol stores. If

we possess the necessary power, we can refuse to pay taxes. The attorneys are free to stop working. The public can abstain from litigation as a way to boycott the legal system. Public personnel can leave their positions. Amidst the general sense of hopelessness, individuals shudder at the thought of losing their jobs. Such men have no place in Swaraj. However, why this hopelessness?

There are not more than a few hundred thousand government employees in the nation. And the others? going what location are they going go? No amount of public personnel can be accommodated, not even in a free India.

At that point, a collector will not require as many servants as he does now. He will serve himself going forward. This huge expense is by no means within the reach of our starving millions.

Therefore, if we are rational enough, let's say goodbye to jobs with the government, regardless of whether they are for judges or peons. Let everyone who is assisting the government in any manner, whether it is through tax payments, title preservation, sending kids to accredited schools, or whatever else, to stop helping as much as

they can. Then there are females who are capable of fighting alongside men side by side.

I'm free to accept it as my will. That was the message I wanted to give you before I left for the jail or the march. I pray that the war that starts tomorrow morning—or earlier, if I be jailed before then—will not be suspended or abandoned. As soon as my batch is arrested, I will eagerly await word that ten batches are ready. There are men in India who can finish the job I started. I believe that our weapons are pure and that our cause is righteous. Furthermore, God is surely present and bestowing his benefits where the means are pure. And where these three come together, it is impossible to lose.

Whether they are in prison or not, a Satyagrahi is always successful. Only when he abandons truth and nonviolence and ignores his inner voice will he be defeated. Therefore, if even a Satyagrahi can experience defeat, it is due to him and him alone. God bless every one of you and keep all impediments off your road in the battle that starts tomorrow.

Source:
(Bhavan's Journal, 16-31 March, 2024) Page 13-16



Salt March Statue, Delhi. – Author: J. Miers - User: (WT-shared) Jtesla16 at wts Wikivoyage

Don't Preach!

Dr. Swati Jindal Garg

In his preface to the Handbook on Combating Gender Stereotypes, the Chief Justice of India stated, "As judges, it is our oath to 'perform the duties of our office without fear or favour, affection or ill-will.'" Judges are required by the oath to carry out their duties impartially and objectively, applying the law to each and every case that comes before them. It is a requirement of the judge's oath to reject improper attempts to influence their judgment. A judge must also disregard whatever prior opinions they may have regarding the parties in front of the court in order to uphold the oath. In judicial decision-making, relying on preconceived preconceptions undermines judges' obligations to consider all relevant facts and reach an impartial, independent decision in each case. Specifically, depending too much on negative preconceptions about women may cause the law to be applied to women in ways that are destructive.

However, a judge of the Calcutta High Court recently made remarks that went completely against this proverb and upset a lot of people. The country's highest court was likewise compelled by the protests to take up the case on its own initiative, sending a clear message to the other justices: "Don't Preach!" The court has called the contentious remarks that counselled teenage girls to "control their sexual urges" "objectionable and unwarranted," and it has also requested that

judges abstain from "personal views or preaching."

A panel of Justices Abhay S. Oka and Pankaj Mithal was hearing the case when they said, "The remarks violated the rights of adolescents under Article 21 of the Constitution."

The bench sent a notice to the West Bengal government and other parties involved in the case, saying, "Prima facie, we are of the view that the judges are not expected to express personal views or preach." Senior counsel Madhavi Divan was asked to support the court. The order also revealed that CJI D.Y. Chandrachud, who has always been a trailblazer in issues of female liberation and gender equity, was the one who ordered the procedures to be started.

The entire controversy started because a division bench of the High Court noted that although it is common for teenagers to want to hang out with people of the opposite sex, it isn't "normal for them to engage in sex lack of any commitment and dedication" when announcing an order in a POCSO Act case. During the hearing of a juvenile petitioner challenging their conviction in a rape case, all of these observations were made. The youths were recommended to fulfill specific duties by the Calcutta High Court.

For the female adolescent, the court said that it is her duty to:

- Restrain sexual cravings since, in the eyes of the public, she loses when she succumbs.
- Uphold her bodily integrity rights and dignity.
- Guard her sense of value.
- Strive for her total growth and gender-bending beyond bounds.
- Uphold her right to privacy and bodily autonomy.

The court held that a male teenager has a responsibility to respect the aforementioned responsibilities of a young girl or woman and that he should educate himself to respect women's self-worth, privacy, dignity, and right to bodily autonomy.

In the case in question, the High Court voiced concerns regarding the Protection of Children from sexual Offences Act (POCSO Act), which considers any sexual activity involving adolescents to be sexual abuse. The Court has gone so far as to call for the decriminalization of any consensual sexual activity involving adolescents who are older than 16 years old.

The High Court was only allowed to consider the appeal's merits in the context of hearing and appeal against a conviction, according to the Supreme Court, and not to voice personal beliefs or offer moralistic lectures. The High Court's observations were deemed unsuitable, as the Apex court emphasized.

The controversial determining provided by the High Court featured opinions from Justices Chitta Ranjan Dash and Partha Sarathi Sen. It counselled young girls and boys to restrain their sexual impulses and cleared a young man who had been found guilty of raping a minor after engaging in a "romantic affair." The young man had been

sentenced to 20 years in prison for having sex with his loving partner who was underage.

The High Court has previously been given an authoritative lecture by the Apex court.

In the past, the Supreme Court had opted not to name Justice Pushpa V. Ganediwala, a woman ad hoc Bombay judge who caused controversy with her back-to-back controversial rulings, which included the notorious "skin-to-skin contact" ruling, as a permanent judge. Many were taken back by Justice Ganediwala's ruling on January 19, 2020, which cleared a 39-year-old man of Section 6 charges under the POCSO Act. The guy claimed that touching a juvenile girl without taking off her top did not constitute skin-to-skin contact and was therefore not an offense under the POCSO Act. Even more confusion took place nine days after Justice Ganediwala's controversial ruling on January 28, 2020, in which she acquitted a 50-year-old man, citing the POCSO Act as the reason why holding a five-year-old child's hand and undoing pants in front of her could not be considered a sexual offense. It goes without saying that the Supreme Court reversed both of these rulings.

The CJI has implemented several groundbreaking measures to guarantee that a citizen's constitutional rights are respected, particularly when the legal system is involved. In keeping with the same, the Supreme Court has published a manual to help justices recognize and steer clear of damaging stereotypes as well as to spread awareness against the use of stereotypes, especially those that are harmful to women.

The manual has tried to achieve the same goals by:

- 1) Pointing out language that reinforces gender stereotypes and providing substitute terms and phrases.
- 2) Recognizing prevalent patterns of thinking that are predicated on gender stereotypes (especially with regard to women) and explaining why these are false; and
- 3) Emphasising legally binding rulings from the Indian Supreme Court that have rejected these preconceptions and that judges can use to refute them.

The handbook has also acknowledged that judges, like the general public, are susceptible to unintentionally holding or relying on preconceptions, and that when this occurs, serious consequences may result. Without a doubt, stereotypes have an effect on the impartiality and intellectual rigor of judicial decisions when they lead judges to disregard the law, overcome its requirements, or apply the law differently to particular individuals or groups while allowing their own personal beliefs to get in the way of the administration of justice. Remember that even in cases where judges reach legally sound decisions, what matters is the reasoning behind the decision. It is important to avoid using language or reasoning that supports gender stereotypes and undermines the individuality, autonomy, and dignity of the people in front of the court. The constitutional concept of "equal protection of laws" is violated when stereotypes are used in place of an objective assessment of the circumstances, as stipulated by Article 14 of the Constitution. It is a predetermined principle that all

people should be treated equally and fairly under the law, regardless of whether they belong to a particular group or category. A vicious cycle of unfairness that must be avoided at all costs is created when judges employ stereotypes, which also serves to reinforce and perpetuate prejudices.

Judges must avoid using stereotypes and administer justice impartially, even in the face of the Supreme Court's massive efforts to increase public awareness of the need to avoid discriminating against women in all aspects of their writing and decision-making.

Women have been denied fair and equal treatment in society and the legal system for millennia due to a variety of prejudice-inciting attitudes and stereotypes.

The Indian judiciary needs to be aware of the pervasive influence of gender stereotypes and take proactive steps to eliminate them from its writing, thinking, and decision-making. The judiciary can promote a culture that upholds and respects gender equality by purposefully refraining from using stereotypes in decision-making and refraining from using language that perpetuates stereotypes. Words have power because they mold stories and affect how people feel about society. Not only may the use of more inclusive language aid in the disruption of detrimental thought patterns, but it may also prove to be the necessary shift in society.

Source:
(Bhavan's Journal, 16-31 March, 2024) Page 26-30

Revenge is a Dish

Best Served Cold

Sana Shahbaz Akbani

In August 1945, USA dropped two atom bombs on Japan, reducing two of its major cities to rubble. Remarkably, the Japanese do not seem to be angry with the Americans since, according to them, the Americans were simply responding to Japan's acts of brutality throughout the war. Thus, each side must bear some of the burden. The Japanese have overcome numerous obstacles and reached remarkable heights of development in the modern era because of their pragmatic approach.

In a matter of minutes, the once vibrant, large industrial cities of Hiroshima and Nagasaki had transformed into immense zones of destruction. All forms of life, including plant, animal, and human, were completely destroyed within a ten-mile radius. A quarter of a million people perished instantly. Thousands of them just vanished out of existence. However, these cities have since been rebuilt with roomy homes, broad streets, and lovely parks and gardens. Everything in this place looks

modern now. There is only one remaining damaged building to serve as a reminder of the terrible fate that befell people during World War II.

Much to his surprise, Mr. Khushwant Singh—a renowned Indian writer and author who passed away in 2014—discovered on his visit to Japan that the Japanese do not use the tragedies of Hiroshima and Nagasaki to denigrate the United States. Conversely, other countries have taken use of the same occasion for their own ends. A Japanese person, answering Khushwant Singh's question on the rationale behind this attitude, said, "We hit them first at Pearl Harbor," in a tone that surprised Singh. We took a lot of them out. We assumed they were just kidding when they told us of what they were going to do. They defeated us in an even contest. After parting ways, we are now friends. (April 4, 1981, The Hindustan Times)

In memory of the deceased, who were the victims of a horrific tragedy, a memorial has been built. Photographs of widespread

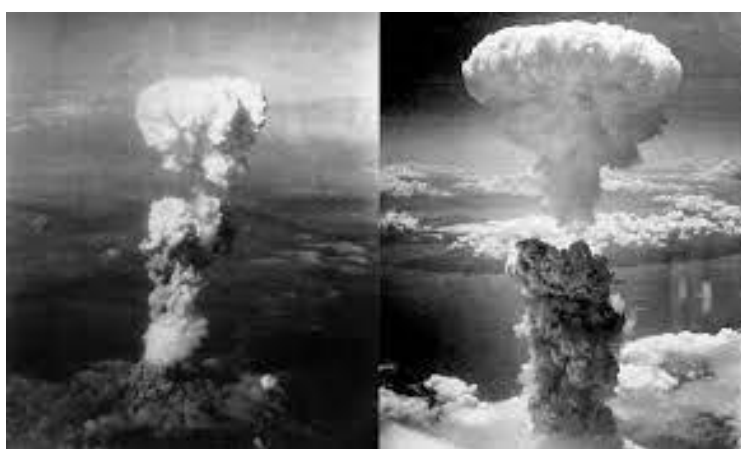
death and destruction are on exhibit in the museum. Every year, the Japanese travel to Hiroshima to see this show. But when speaking with Japanese people, it's possible to pick up on their covert animosity toward Americans. They refuse to let it, though, control their lives. Their disposition has allowed them to advance to remarkable heights in a relatively short amount of time. Mineral wealth and petroleum resources are not owned by Japan. Its raw ingredients must be imported for the most part. Considering all of these negative aspects, it is astounding that Japan has dominated global markets. This is mostly because of how excellent its products are.

Mr. Khushwant Singh also asked about the future of the legal field in that location. It was explained to him that the company was not doing well. The explanation for this is that Japanese people tended to settle conflicts peacefully rather than through legal action. A dispute can be resolved most assuredly if both parties are willing to accept responsibility for their mistakes. The disagreement only becomes worse when one side tries to assign all the responsibility to the other. "Those who are being fought have the right to retaliate because they have been wronged. And the

Almighty is genuinely the most capable of assisting them in winning." Quran 22-239. The act of taking the blame itself softens the other side, causing the disagreement to end naturally. The Japanese have benefited immensely from this practical mindset in many ways. For example, this causes them to rely on each other. As a result, they avoid wasting time and money on protracted legal paperwork. In the United States, there are nearly 1.3 million lawyers, compared to just 23,000 in Japan. Simply put, legal specialists are not in demand. The majority of business establishments rely on verbal agreements. It was once exclusively used by Japanese people, but today foreign investors are beginning to take advantage of this technique as well. Work is always sped up when needless legal responsibilities are avoided. In essence, this kind of thinking leads to unification.

It is without a doubt the most important factor in a country's success. The key to Japan's prosperity, according to a specialist on Japanese matters, is that they "never quarrel among themselves, always doing everything together." (April 1981, The Hindustan Times).

Source:
(Bhavan's Journal, 16-31 March, 2024) Page 67-69



Hiroshima and Nagasaki



SEASON FOR NONVIOLENCE

The sixty-four calendar days between the anniversaries of Dr. Martin Luther King Jr. and Mahatma Gandhi's assassination are referred to as "A season For Nonviolence." It is a nationwide grassroots, media, and educational initiative aimed at proving that nonviolence is an effective means of transforming, healing, and empowering our communities and ourselves.

People all throughout the world take part in the Season for Nonviolence every year by pledging to set aside certain time during the day to think on the various facets of nonviolence.

Since 1998, the UN has celebrated the Season for Nonviolence annually. The former UN secretary General, Kofi Annan, the U.S. Ambassador to India, Vice President Al Gore, Coretta Scott King, and the Director General of UNESCO, on behalf of its Culture of Peace and nonviolence appeal by the Nobel Peace Laureates, have all made significant endorsements and commitments in response to these events. The bookend memorial anniversaries of Gandhi (Jan. 30) and Martin Luther King Jr. (April 4), Tibet Uprising Day (March 10), Cesar Chavez's birthday (March 31), and Freedom Day (April 27) in South Africa, a public holiday honouring the country's first post-apartheid elections, all highlight the season's significance.

The Gandhi King Gyatso Season for Nonviolence added his Holiness the Dalai Lama of Tibet's name in 2013 in recognition

of his kind and peaceful leadership in the face of Tibetan human rights violations.

"Those of us who work for peace should not only 'follow' in the footsteps of great peacemakers who have gone before us but should 'walk with' those who still show the way," stated Tenzin Tethong, a former

president of the Dalai Lama Foundation. Recently, a program honouring the life of the late President Nelson Mandela was added to SNV Featured Programs.



The 27th of April marks the anniversary of Nelson Mandela's first-ever vote, which he cast from the rooftop of founder John Langalibalele Dube's house at Ohlanga High School, which overlooks Gandhi's first ashram, the Phoenix Settlement in Durban, South Africa, where Arun Gandhi was born and nurtured. Both Mohandas Gandhi and Dr. John Langalibalele Dube owned and operated their own newspapers. Dr. Dube established Ohlanga High School

in 1901, drawing inspiration from Booker T. Washington’s Tuskegee Institute.

Nelson Mandela went to Dr. Dube’s gravesite after casting his own ballot at Ohlanga and declared, “President, I have come to report you that South Africa is today free!” The African National Congress was founded in 1923 as the South African Native National Congress (SANNC), under the leadership of Dr. Dube.

The term “nonviolence” refers to hundreds of behaviours, acts, ideologies, solutions, systems, regulations, and more. It is brimming with healing, power, and creativity. Millions of people have benefited from this transformative power, which has helped them stand up for their humanity, obtain freedoms and rights, defend their homes and communities, put an end to tyranny, and regain their dignity. Nonviolence implies utilizing the methods and strategies that have the power to transform everything, form peaceful rallies, boycotts, and strikes to nonviolent solutions like restorative justice, renewable energy, and trauma healing.

Celebrate

Honor the peacemaker inside each of you by celebrating the teachings of peace builders and nonviolent activist such as the Dalai Lama, Mahatma Gandhi, Dolores Huerta, Azim Khamisa, Dr. Martin Luther King Jr., John Lennon, Avon Mattison, Thich Nhat Hanh, and others.



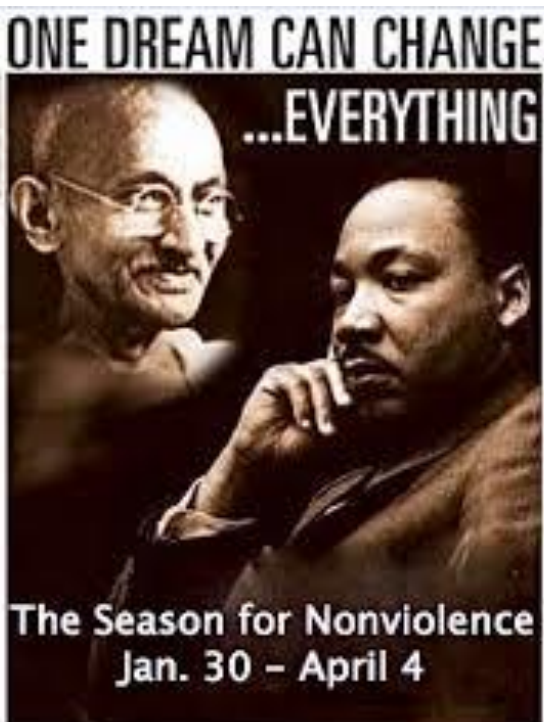
Educate

Teach nonviolence to your kids and to yourselves. You can visit www.agnt.org/season-for-nonviolence, www.64daysofpeace.org, www.mettacenter.org, and www.mkgandhi.org for resources, quotes, and ideas for lesson plans.

“Education is the most powerful weapon we have to change society.”

- Nelson Mandela

Source: <https://www.gandhiforchildren.org/sfnv/>



ROLE OF RELIGION IN WORLD PEACE

The most significant factor in establishing, creating, promoting and preserving nonviolence and peace is religion. In front of us are notable figures, and peace and nonviolent movement advocates from the last two hundred years, including Mahatma Gandhi, Dr. Martin Luther King, Diasaku Ikeda and his mentor Josei Toda. They are all deeply religious.

Next, we have the case of H.H. It was the Dalai Lama who stated: “People are developing greater understanding of the meaning of non-violence and compassion because human destruction is so immense and because the environment is so threatened.”

“A philosophy without religion is phantasmagoria, and a religion without philosophy is fanaticism.” (Sri Lanka A.C Bhaktivedanta Swami Prabhupada). The key principles of all great religions are love and respect for God and all living things. Then how can such a religion justify violence?

Gandhi was an immensely religious person. He had extensive knowledge in the fundamentals of Zoroastrianism, Buddhism, Islam, Christianity, Hinduism, and Jainism. These religions influenced his perspective on spirituality. Prominent thinkers such as Henry David Thoreau, Leo

Tolstoy, and Ruskin were deeply religious individuals.

Gandhi advocated for a deep understanding of humanity so that people may benefit for one another. “Religion must assist humanity in achieving its ethical goals on Earth,” he declared.

Gandhi developed a novel form of mass-yet-individual resistance to government injustice that he called Satyagraha. Satya is the root of love; agraha is the root of firmness or force. Gandhi set out to achieve this goal: To be strong not by raw force but by the power of the God spark.

Gandhi actions began with an optimistic view of human nature, which at times gave the impression that he was naïve. His optimism stemmed from his conviction that, while he “cannot eradicate it,” “man can change his temperament and can control it.” God has not given upon him such freedom. Therefore, control and change demand ongoing work.

My goal is to change all Indians- Hindu, Muslim, or otherwise – to the non-violent means of governing interpersonal relationships, be they social, political, economic, or religious. This includes even Englishmen. Should I be charged with excessive ambition, I ought to enter a guilty plea.

Source: By Gambhir Watts

GANDHI AND WELLBEING

Mahatma Gandhi spent more than fifty years practicing naturopathy accordingly to Bhargava. “He believed in the power of treatment and preventive care for everyone and was not partial towards any systems.” (India Science Wire)

Gandhi’s vegetarianism served as the foundation for his introduction to nature cure. He believes that vegetarianism is in spiritual balance with the natural world. He stated that a man did not need to kill to eat. Food that is vegetarian is the healthiest, most affordable, uses land most effectively, and promotes humanitarianism and nonviolence. Adolf Just’s books Return to Nature, the paradise Regained, and Louis Kuhne’s New Science of Healing had a significant impact on Gandhi.

Mahatma’s health records were made public: His vegetarian diet and exercise are credited for his good health. India’s Press Trust - New Delhi 25 March 2019. According to a book, Mahatma Gandhi exercised publicity and adhered to a strict vegetarian diet because he felt that eating was just as important for the mind, bones, and flesh as exercise was for the body.

The book ‘Gandhi & Health @150’, which was released by the Indian Council of Medical Research to mark the 150th anniversary of the Father of the Nation’s birth, includes these and an extensive range of other health-related topics, from diet plans to the illnesses he endured.

According to the book, which compiles the Mahatma’s personal medical records that.

are kept at the National Gandhi Museum, Gandhi’s culinary experiments, extended fasts, and reluctance to seek medical attention occasionally caused his health to deteriorate and gave him the impression that “He was at death’s door.”

Gandhi used to walk eight miles every day in the evening as a student in London, and then again for thirty to forty minutes before going to bed. “The good health he enjoyed was mostly attributed to his vegetarian diet and exercise in open air,” according to the book. Gandhi, at seventy, was classified as “underweight” by medical specialists due to his weight of 46.7 Kg and body-mass index 17.1.

The book also discusses his strong belief that humans did not need to include milk in their everyday diets, except for the milk they drank as children from their mothers. According to the book, he made a commitment to abstain from cow or buffalo milk, demonstrating his faith in natural cures and homeopathic medicine.



The book also emphasizes the contributions made by ICMR in areas that are pertinent to Gandhian concepts, such as the value of cleanliness and hygiene (Pertaining to diseases like leprosy, cholera, malaria, and tuberculosis), leading a disciplined life, and maintaining physical fitness through meditation.

Gandhi was quoted from his book by Dr. VK Paul, a member of NITI Aayog, during the symposium. Paul stated that the ICMR and NITI Aayog's nutrition research and activity are guided by Gandhi's ideas that a healthy diet is the key to overall well-being.



Walking and exercising regularly, eating a diet rich in fresh fruits and vegetables, avoiding alcohol and tobacco, eating foods low in sugar, salt, and fats, keeping one's surroundings clean, and practicing good personal hygiene are all recommended by the World Health Organization to prevent both communicable and non-communicable diseases. However, a century ago, Mahatma Gandhi preached

and lived by these principles of good health. Gandhi understood that fats and oils should be a part of a diet. Even now, the NIN-developed Dietary Guidelines recommend that visible fats account for 10% daily caloric intake.

The experts have noted that several of Gandhi's nutrition suggestions are unusual in that they still hold true today. "Today, with lifestyle diseases caused by poor eating habits and inactivity, terms like 'locally grown,' 'less oil and salt,' 'less sweet,' 'farm fresh,' and 'low fat' are used a lot.

Mahatma Gandhi conducted studies on a variety of life topics, and it becomes evident from them that he had a reasonable understanding that health is not and should not be a commodity but rather the result of many human endeavours. Food, exercise, hygiene, education, clothes, housing, agriculture, work, and employment all have an impact on an individual's health; nevertheless, what matters most is how well that individual interacts with God and the community. Therefore, he made selfless labour and prayer an essential component of his "ashram life" every day. His health factors forced him to embrace nature's remedy and advocate it to everyone else since it fosters independence and promotes self-responsibility. He asserts that people are not really free as long as they rely on pharmaceuticals, medical professionals, and institutions to take care of their health needs.

Source: By Gambhir Watts

The surprising relationship between Brazilian Carnival and Mahatma Gandhi

Led by Mahatma Gandhi, a diverse group of 78 satyagrahis departed from Sabarmati Ashram towards the salt-glazed shores of Dandi in the spring of 1930. Thousands more people joined along the way, all wearing khadi in accordance with the Mahatma's demands for a boycott of imported goods and homespun cotton. With only nighttime breaks, the procession travelled 10 miles a day and is reported to have like a white river flowing.

About 300 miles and 24 days later, the march concluded on the Arabian Sea coast. Gandhi delivered a blistering but unwaveringly non-violent blow to the British when he clutched the coarse, saline loam of the shore with his sunburned fingers, recovering salt as a commodity and made the colonized Indian essentially self-reliant. The Dandi March was historic not just in the subcontinent but also globally.

Gandhi and his colleagues marched across the Indian subcontinent during the liberation movement's years, using peaceful methods to demand social change and fairness. Not surprisingly, a crowd of more than a million men and women marched accompanied the Mahatma's cortege to the banks of the Yamuna in 1948, the year he was shot dead during a prayer meeting in Delhi. In the midst of the public outpouring of grief, it is thought that a grieving Nehru beseeched the suffocating crowds to exhibit moderation and respect the concept of non-violence exemplified by the Mahatma.

The march of Gandhi's "sons and daughters" in distant Brazil and India continued after his death. A group of dockworkers on the Atlantic coast of Salvador da Bahia, in northern Brazil, over 7,000 miles distant, found themselves gripped by failing economic fortunes a year after he was slain in Delhi. In Brazil's northern Atlantic ports, a policy of wage-tightening brought about by a multifaceted post-war crisis had resulted in widespread unemployment and hardship.

Most of them dockworkers were Afro-Brazilians, people whose ancestors originated in western and central Africa and whose families had lived on Brazil's northern shore for many centuries. Brazil was the last nation in the West to outlaw slavery in 1888, having acquired more than four million slaves from Africa between the 1600s and 1800s—40% of all slaves brought to the Americas.



Dandi March headed by Mahatma Gandhi at International Dolls Museum, Delhi.

From Wikimedia Commons.

The Bahians followed a number of unique customs while having their roots in the Afro-Brazilian cultural matrix. The most important of these was candomblé, a religion that emerged naturally in northern Brazil during the 19th century as a result of the Yoruba and Bantu ideas from western and central Africa being blended with Indigenous beliefs.

Brazilian novelist Paulo Coelho claims that in one of Salvador's poorest neighbourhoods, a few Bahian dockworkers met under a tree on the afternoon of February 18, 1949. The vocal group, facing an uncertain future, drew on local cultural practices of adopting global icons - and their techniques of resistance - as a method of legitimization and assertion. They declared themselves "Sons of Gandhi" (Filhos de Gandhi), paying homage to the Mahatma. Eventually, the Filhos de Gandhi would become inextricably associated with the Afro-Brazilian carnival.

The most important subject that demands our attention is how generations of Afro-Brazilians living two oceans distant from the Indian subcontinent were inspired by the posthumous life of Mahatma Gandhi. What caused Gandhi, a devout Hindu, to be grouped with Yoruba gods and spirits as seen through the ceremonial prism of masculine public worship influenced by Candomblé?

Some of the Bahia afoxés (fraternal organizations and musical processions) started incorporating figures from alien cultures as enduring representations of resistance and peace in the late 1940s. The Filhos de Gandhi was founded with the intention of both legitimizing a developing politico-cultural formation of subaltern dockworkers and taking inspiration from Gandhi (Coelho argues the name Gandhi was intentionally misspelled because the

founders were anxious about political connotations). Cultural historian Anamaria Morales claims that the Filhos de Gandhi's debut had "an (un)disguised political character" because of the group's sympathy with India's independence fight, which had resulted in economic and cultural subjugation at the hands of the British.

Scholar Isis Costa McElroy of Brazil described the group's founding myths as "multiple and poetic." Dockworkers like Manuel dos Santos (Guarda Sol) and Durival Marques da Silva (Vavá Madeira), who formed the Filhos de Gandhi, were probably influenced by the newspaper headlines on Gandhi's death, which was widely publicized.

Djalma Conceição, a former company president, offers another explanation. Filhos de Gandhi, as he put it, was a phonetic perversion of Gunga Din, a British film from the 1930s that starred Gunga Din, a lower-caste anti-colonial protagonist, and was based on a poem by Rudyard Kipling about the life of an Indian water bearer in the British Raj. According to McElroy, the connection between Gunga Din and water may also point to a similarity to the revered Candomblé ceremonial feast known as Aguas de Oxalá, or Oxalá's Waters. Gandhi also resembled the mythical Candomblé spirit Oxalá in both physical and ideological ways, according to McElroy: "Just like with male ancestors in the Egungun (Yoruba) societies, Gandhi is praised by the Filhos de Gandhi in his essential individuality, enjoying a privilege exclusive to male spirits." He transcends his uniqueness to symbolize the strength of a communal male ancestry, same as in Oro civilizations.

Afro-Brazilians were known to perform in secret a number of Yoruba-inspired propitiatory rituals connected to the

Candomblé for ancestor spirits (Orixás), including Omulu, Oxum, and Oxalá. These ceremonies were intended for the sacred boundaries of terreiros, which are primarily the interiors of homes that have been dedicated. According to this interpretation, the secularization of the sacred Candomblé was symbolized by the crystallization of Filhos de Gandhi, leading to the creation of a carnivalized street Candomblé known as Candomblé de rua. This included group marches, processions, parades, and dance forms that were loosely based on Yoruba-Brazilian cosmology.

McElroy adds that in its early days, the Filhos de Gandhi was exclusively a group of male performers, who evoked the Orixás and Gandhi as a prodigal son and protégé of Oxalá, the creator deity, “king of the white cloth”. This could help to explain the Filhos' basic attire, which consisted primarily of white vestments with a turban, sandals, socks, and chains that were modelled after the famous white loincloth of the Mahatma. McElroy even suggests that the Filhos de Gandhi constituted a peculiar “Hindu-Muslim-Bahian Aesthetic Fantasy,” comparing the headdresses to the turbans of Punjabi Sikhs and the white robe to a West African abadas.

Ultimately, historians and anthropologists concur that Filhos de Gandhi facilitated Gandhi's peculiar metamorphosis from a universal symbol of nonviolence, independence, and harmony into a mythically mediated secular carnival figure that was "Brazilianized." Arivaldo Pereira, the writer of the popular 1970s song Patuscada de Gandhi (Gandhi's Revelry), which was later made famous by singer Gilberto Gil, both of whom are members of the Filhos de Gandhi.

Given that slavery existed in both West Africa and Brazil for almost three centuries, there are clear cultural parallels between West African Yoruba customs and the carnival. The way Gandhi has been incorporated as an embodiment, myth, and philosophy into this cultural and religious-political cosmos is what fascinates the most.

The Filhos de Gandhi's current emblem features a smiling, bespectacled "Gandhi." According to Brazilian researcher Raul Lody, the earliest group of Gandhys would have utilized a black cloth doll (babalotim), a magical Yoruba totem, in their processions because of its origins in Yoruba culture. Gradually, they progressed from holding a picture of Mahatma Gandhi to highlighting a persona similar to him.



Photo credit: Alex@Eddi (Diskussion)/Wikimedia Commons [CC Attribution-ShareAlike 3.0 Unported Licence].



Photo credit: Manu Dias/AGECOM <https://www.flickr.com/photos/agecombahia/5503373208/in/photostream/>

Land of Gandhi

Interestingly, a group of the Filhos de Gandhi visited a village close to Udaipur, Rajasthan, on the eve of their 50th anniversary in 1999. Lula Buarque de Hollanda, a documentary filmmaker from Brazil, documented the trip on camera. It is both astonishing and predictable the feeling aroused by a Portuguese-speaking man dressed like Gandhi and parading before genuflecting peasants while wearing a loincloth over his skeletal frame. Another scene from the movie features Gilberto Gil discussing Gandhi's "trans(cendent)-ness" with a local.

Presently, the Filhos de Gandhi, with an estimated membership of over 10,000, is the biggest carnival troupe on the Bahia circuit. Their emergence from a disorganized group of resistant dockworkers determined to achieve racial and social justice to a highly commercialized club of male network members mirrors the trajectory of political-economic changes in Brazil starting in the 1970s. Their trip embodies the evolution of the carnival into an industrial-scale mega-event, tying together multiple strands of sponsorship, tourism promotion, and bureaucratic appropriation. Oddly enough, anthropologist and folklorist Pravina Shukla contends that seeing the Filhos de Gandhi in the present day would instantly highlight basic inconsistencies between the community and Gandhi.

In connection with this, the masculinized character of the afoxé is another peculiarity that contradicts the Filhos de Gandhi's Afro-Brazilian past, especially its links to Candomblé. In Candomblé ritual, where women had a prominent role to perform both ritually and mythically, "the

masculinist orientation of afoxé as represented in Filhos de Gandhi tended to relocate women to the periphery, which they are not" according to Africanist historian Carole Davies. Over time, the Filhos de Gandhi's overtly male undertones have come to be associated with a raucous, sexual lifestyle in which the joyous filhos are spotted trading blue-bead necklaces for hugs and kisses from "pretty women."

In the same way, the Filhos de Gandhi are seen brandishing bottles of alfazema, a perfume with a lavender aroma, on their women, calling it "a blessing from Oxalá" and suggesting both purification and sexual invitation. According to McElroy, this implies that "the original fame of the Filhos de Gandhi as seducers and tough guys continues to persist." "The group's current members foster ideals of valor, virility, and irresistible seduction." Furthermore, the Sons of Gandhi may have been partly encouraged by stories of police brutality and confrontation experienced by the Filhos de Gandhi, given the complex racial histories, anxieties, and relationships of the Afro-Brazilian community in Bahia with the white colonizers.



Governor Jaques Wagner celebrates Carnival at the Osmar circuit, Campo Grande. (2011)

Photo credit: Manu Dias/AGECOM

[https://www.flickr.com/photos/agecombahia/5503373208/i](https://www.flickr.com/photos/agecombahia/5503373208/)

Sons and daughters

Gandhi's Brazilian "daughters," who established themselves as Filhas de Gandhi (Daughters of Gandhi) in 1979 primarily in response to their ongoing marginalization in the afoxé, share this strongly racialized and gendered past. Filhas de Gandhi, who had previously been reduced to the status of "the women, mothers, girlfriends, and even lovers" of Gandhi's sons, sought to reclaim cultural space in male-dominated traditions like Samba, Capoeira, and Carnival in addition to public and private space in Bahia and larger Brazil. Numerous filhas have a history of criticism, and it is known that many of them have maintained that racism, sexism, and homophobia in Brazilian society do not go away after carnival. Traditionally, the

Filhos de Gandhi made a white rug behind which the Filhas de Gandhi paraded for three days during the carnival. Over the past few years, this has started to change. However, the afoxé Filhas de Gandhi have had difficulty gaining even a few thousand followers, in contrast to their male counterparts who number ten thousand.

Filhas de Gandhi will celebrate its 40th anniversary of establishment in July. However, based on this year's spring carnival, rumours are circulating that the bloco's daylong procession in Bahia was hardly possible due to a lack of funding and other assistance. What can we learn from such cultural paradoxes? Is it time for an indigenous satyagraha to be revived by Gandhi's "daughters" in Brazil? Or should we start looking for a new Orixá from scratch? "

Source: <https://scroll.in/magazine/921975/the-unlikely-connection-between-mahatma-gandhi-and-the-brazilian-carnival>



Photo credit: Tatiana Azeviche. <https://www.flickr.com/photos/turismobahia/33166006345/in/photostream/>



The right Alternative

C. Rajagopalachari

I adhere to my doctrine of trusteeship in spite of the ridicule that has been poured upon it.

-Mahatma Gandhi

Just as Thoreau's responsibility of nonviolent disobedience served as the base of Gandhi's fight against foreign domination, the duty of compassion serves as the foundation for Gandhi's response to the current problem of the Welfare State. Realizing one's own identity and gaining freedom from foreign authority were the

results of citizens fulfilling their responsibility of disobedience. Achieving the compassionate obligation articulated by Gandhiji and reaffirmed by the Gita and Upanishads will result in individual liberation and an end to totalitarian rule. Gandhiji's response to the challenge of Marxism was a country blessed with

minimal government and people abiding by the code of compassion.

Religion-based compassion originates from an unavoidable, God-given impulse that leads to a genuine unity of all life. It is important to realize one's identity with others around you without feeling pressured to do so by others or losing who you are in the process. India has nearly lost her religion due to the long-lasting influence of the baser aspects of western civilization, the allure of the newly discovered and growing knowledge of the physical universe that was bestowed upon it with good intentions by the West, and the torrent of proselytizing propaganda. Ritual preservation cannot restore faith that has been polluted by doubts and destroyed in the heart. The Western-influenced strata have very little remnants of real religion. Yet, it is not entirely lost in terms of the country. There is yet time to regain lost ground if the educated classes, who are the leaders of society, find their way back to their souls. Recovered life may even prove to be more resilient than the damaged prior possession. India can regain her confidence in the spiritual principles that her Rishis outlined for everyone. It depends on whether her leaders acknowledge the need and how urgently it needs to be addressed. As far as India is concerned, we will be able to respond to the challenge of the times and serve as an example to the rest of the world if this is accomplished and the discipline of compassion becomes the way of life. The communists assert that Marxism is the only solution to the modern world's problems. We're not ready to believe that assertion. We not only view as a tremendous evil the violence that has historically preceded that way of life, wherever it has been imposed, but we also do not want the person to

become a lifeless cog in the enormous machine that is the State, especially when that state is forcing them to do so. There is just one reality: the individual. The State is an inanimate object. The Leviathan is soulless. If the person is eliminated, we reduce the country to an existence devoid of soul. "Socialists" assert that theirs is the alternative solution to the modern world's problems. Reject Marxism, they argue, but embrace "Socialism." However, what is socialism if not simple state compulsion? As a result, the person passes away in both situations. It is untrue that the two are distinct from one another and that one is a better option than the other. That "Socialism" can be established democratically and without the violence that surrounded communism does not make it any less violent. The resultant death is the same whether the person is forced to die brutally or willingly gives up. Whether it's a murder or a suicide, the person dies.

Religion has always taught us to have compassion as our responsibility and discipline. This is the only way to preserve the individual and achieve the general welfare with his maximum cooperation. Sharing one's possessions with individuals in one's vicinity, together with their happiness and sorrows, can be accomplished without entrusting one's soul to a non-living machine. It is also a joyful action that brings happiness to both the donor and the recipient. A mother does not have to pass away in order for a child to be born. The mother does not end her own life; instead, she lives for the child she gave birth to. If the natural law of love and compassion were let to operate, then the person could equally live and "die" every second for the community without sacrificing his life. God created all lives with compassion,

which allows them to sense another person's misery and take joy in seeing that pain eased for themselves. The answer to the challenge of the times lies in allowing this innate need found in every person to not only survive but also become a way of life. The communists have long referred to their lifestyle as socialism.

The government's aspirations to implement the socialist blueprint of the Congress will likely not be implemented by violence but rather with parliamentary approval. However, the outcome is always the same: a lifeless Leviathan that seizes control of every human existence and strangles it to death, sparing just that portion required to function as a serf. Additionally, compassion itself disappears.

The government of India's vision of socialism, if implemented with vigour and without any casualties due to mismanagement, corruption, wasteful bureaucracy, or a desire for foreign aid, will result in precisely the same kind of forced labour and slavery that we criticize in communism.

No socialist nation in history has succeeded in eradicating the individual and reducing the human mind, turning the entire society into a slave society, and ushering in a privileged class to maintain the machinery. Even if India's experiment is successful, that is all that will come of it. A genuine substitute for Marxism's response to the call of the times is not an imitation of it or a means of preparing oneself for submission to it, but rather something entirely distinct in essence and nature. The only real alternative to Marxism is the trusteeship philosophy presented by Gandhiji, which holds that wealthy people should hold their excess riches as trustees for the poor and that this way of life should be taught by example as well as prescription without coercion or brutality. It differs greatly from the Marxian solution in every way. Its foundation is religion, of which the Marxian foundation is the opposite.

Gandhiji didn't have enough time to elaborate on or provide examples of the lifestyle he described. However, he undoubtedly presented it as his substitute for both socialism and Marxism.



C Rajagopalachari with Gandhiji

"In fact, the trusteeship of the wealthy over their unnecessary money must be the core principle of the equal distribution philosophy. How is this going to happen? without resorting to violence? Should the wealthy be deprived of their belongings instead? Naturally, using violence would be the only way to do this. The society cannot gain from this harsh behaviour. Because society will no longer have the talents of a man skilled at accumulating riches, it will be poorer. Therefore, it is obvious that the non-violent approach is better. The wealthy individual will retain his fortune and utilize a reasonable portion for his own needs, while serving as a trustee for the remaining funds to benefit society. It is assumed in this argument that the trustee is honest.

"Those who currently possess wealth are expected to act like trustees managing their wealth on behalf of the underprivileged. It is possible to argue that trusteeship is a legal construct.

However, if people tried to live up to it and continually thought about it, then love would rule earthly existence far more than it does now. Like Euclid's notion of a point, absolute trusteeship is an abstraction that is also unachievable. However, if we work for it, we will be able to achieve a state of equality on Earth more quickly than with any other strategy.

The ability to completely give up one's belongings is something that very few people, especially common people, possess. The wealthy class should respect their wealth and abilities and use them to benefit society as a whole. That is the only reasonable expectation of them. It would be like killing the goose who laid the golden eggs to demand more.

This solution is being offered at this time for a reason. It is put forth on its own merits to be accepted as a way of life that will uphold

the ancient dharma of our country and spare the people from anarchy, oppression, and soul-crushing. In addition, it is a style of living that will provide genuine enjoyment that cannot be obtained in any other way.

It would appear that the solution is to give the entire issue to the benevolent wishes and desires of the wealthy. That is not at all the case. Misconduct brings the enormous and powerful sanction of societal disapproval and personal misery when Dharma is made to rule the nation. It is our only peaceful means of achieving our objective. Any other would result in an overwhelming need. Any kind of pressure to exhibit the behaviour we want to see is only jail discipline and not a way of life. A resurrection of religion in its real and substantive sense serves the purpose of bringing about a change of heart among people generally, as a way of life must be choice.

Whether we want prison discipline alone or a way of life is the question. We have personal interactions with prisoners. It should not be necessary to make an argument in favor of that which is the only thing capable of producing a way of life, namely the restoration of higher values and the dharma, and especially the resuscitation of the love and compassion that are fundamental to human nature and have only been suppressed and overwhelmed rather than destroyed by the incrustation of so much that is contrary to it. Even if it is a gift in the form of suffering and burden, the pain that one instinctively experiences at the sight of another's suffering is an unavoidable gift from God to the human soul.

It is an innate need that unites a person with individuals in their immediate vicinity. The

idea that one should keep things in trust for other people as well as for themselves arises from this basic pain or desire. For the person, receiving such a trust is an honour and a pleasure.

Dharma-based compassion is a high impulse that is distinct from the vulgarity of condescension. It is a lifestyle that creates a bond. While cooperation is beneficial, it is merely a shared experience. People are united by compassion and become one unique, indivisible entity. This is the key to good citizenship—living in harmony with others around you and creating a unique life for yourself. The person should live fully, enthusiastically, and purposefully rather than being reduced to a dead brick, bolt, or screw that gets lost in a machine or masonry edifice. The path to achieving this lies not in socialism or Marxism but rather in Gandhiji's reaffirmation of the dharma.

In order to attain public welfare and happiness while maintaining the spirit of industry and brotherhood, religion and the awareness of religious obligation must be strengthened and revived. This can be done without reducing the value of each person's unique individuality or life's blessings. Even if organizational pressure were successful in achieving our objective, this would still be preferable than trying to accomplish it through its deadening influence.

Even while taking a shorter route could satisfy sadists, it does not lead to the desired outcome, even though the

recommended path may appear longer. The long road leads to the destination, and on the way there, we discover and impart happiness and improvement at every opportunity. What we do, more than any kind of coercion—not even the threat of force or the application of laws—unites the people.

Without a doubt, the fanaticism resulting from cruelty and bloodshed can quickly give rise to a new way of life. However, we have no other option if we don't like this. We have to go the long route if we want to avoid deception, widespread unhappiness, corruption, and failure. False copies and eyewashes are simple to pull off, but significant things require a lengthy journey to be accomplished peacefully. We have to be patient in order to achieve the universal spiritual conviction that is the prerequisite for persuading an ancient people to adopt a voluntary lifestyle. We need to demonstrate the perseverance, faith, and forbearance necessary to spearhead a religious and spiritual revolution. Thankfully, the lifestyle we aspire to maintains some connection to the nation's greatest customs, and the revolution we wish to see only reaffirms the religious beliefs that this country has always accepted without question.

Source:

(Bhavan's Journal, 1-15 April, 2024) Page 6-12



THE REAL INDIA

M. K. Gandhi

(The closing session of the Inter-Asian Relations conference on April 2, 1947, was a great finale to the intense activity which had marked the proceedings for ten days. Over 20,000 visitors and delegates and observers gave a great ovation to Gandhiji when Mrs. Naidu introduced him as 'one of the greatest Asians of the age'.

Gandhiji who followed Dr. Sjahriar, the premier of Indonesia, made the following speech.)

I don't think I should say I'm sorry for speaking in a foreign language to you. I wonder if my voice is reaching the furthest reaches of this sizable crowd

through this loudspeaker. It will be the loudspeaker's responsibility if any of the far people are unable to hear what I have to say.

I was about to say that I don't feel like saying sorry. I would not dare. My mother speech, the regional language, is incomprehensible to you. I don't want to offend you by using my native Gujarati tongue. The language of our nation is Hindustani. I am aware that it will take a while for it to be turned into an international address. Without a question, English is the most widely used language for international trade. I had heard that diplomacy was conducted in French. When I was younger, I was advised that I had to try learning French if I wanted to travel across Europe. I made an effort to learn French so that I could communicate with others. The French and the English are at odds with one another. I instinctively turn to English because I've been taught it.

I was unsure of what I was supposed to say to you. I wanted to gather my thoughts, but let me be honest with you— I was pressed for time. However, I had pledged yesterday that I would make an effort to speak a few words. As I arrived with Badshah Khan, I requested a small piece of paper and a pencil. Rather than a pencil, I was given a pen. I made an attempt to scrawl some words. I apologize for leaving that piece of paper behind, but I still remember what I meant to say.

Friends, you are not having a conference in the middle of the real India, and you have not seen the real India. Large cities like Delhi, Bombay, Madras, Kolkata, and Lahore are all affected by the West. And suddenly a story came to mind. An Anglo-French philosopher translated it

for me; it was in French. He was a selfless individual. Despite not knowing me, he became friends with me since he consistently supported marginalized groups. At that time, I wasn't in my own nation. I was, if the Europeans in South Africa will pardon me, not just a forlorn minority, but a minority that was hated. I was an antiquated lawyer. Neither coolies' physicians nor coolies' attorneys were available to us at the time. In the field, I was the first. Perhaps you are aware of the meaning of the term "coolie."

Three scientists set off from France in pursuit of the truth. They travelled to many Asian locations. One of them managed to travel to India. He started looking around. He visited the so-called cities of those eras, which was obviously prior to both the Mughal and British occupations. He observed the men and women of the alleged upper caste till he became distraught. At last, he made his way to a little cottage where he discovered the information he was looking for.

The modest bhangji houses of these villages are where you have to go to witness an Indian village at its most ideal. These villages number in the seven lakhs, and thirty-eighty crore people live in them.

Some of you won't find the sight of the Indian villages fascinating. It will be necessary for you to dig under the manure mound. I don't claim to be claiming that these were paradises. They truly are dung pits these days. Before, they weren't like that.

What I say is based on my personal observations rather than historical accounts. I have seen the lustreless eyes of sad human beings while traveling from one end of India to the other. They belong to India. The concentrated essence of wisdom can be discovered in the lowly bhangis living amidst the dung heaps and modest huts.

Once more, books—books authored by English historians—have taught me things. While we do not write in our original tongue or in Hindustani, the official language of the country, we read books written by English historians. Instead of using original materials, we study our history through English-language texts. That is the cultural hegemony that India has experienced.

Zoroaster was the earliest of these wise men. He was an Easterner. He was followed by Buddha who belonged to the East—India. Who did Buddha follow? Jesus who is a native of the East. Moses, who was born in Egypt but was a Palestinian, existed before Jesus. Following Jesus was Muhammad. I leave out the mention of Krishna, Rama, and other luminaries. They are not less luminaries, but they are not as well-known.

These Asian men are unmatched by anyone else in the world. What transpired after that? When Christianity travelled to the West, it was distorted. I'm sorry to have to say it, but I won't be speaking further.

I have related you this tale to help you realize that India is not what you perceive in the large cities. Certainly, the

slaughter occurring right in front of our eyes is abhorrent. Do not take the memories of that atrocity outside of India, as I stated yesterday.






I wish for you to comprehend Asia's message. It is not something that should be learned from Western spectacles or by copying the atomic bomb. If you wish to express an honest message. I'm not just trying to get in your head. I'm trying to win your affection.

You can re-deliver this message with the greatest vigour in this era of democracy and the awakening of the poorest of the poor. You have been deceived; you will not finish the conquest of the West by taking revenge, but rather by genuine understanding. I have hope that if everyone puts their hearts together and not just their heads together, you will all be able to decipher the message these wise men from the East have left for us. The West will be fully conquered if we truly rise to the level of that important message. The West itself will cherish this victory.

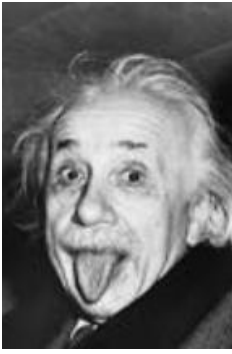




The West is today pining for wisdom. It is depressing to see more atomic bombs dropped since they would signify complete destruction—not just of the West but of the entire world—as if a biblical prophecy were to come true and a perfect deluge was imminent. It is your responsibility to expose the world's immorality and transgressions; it is the legacy that both your and my educators have instilled in Asia. ...

Source:
(Bhavan's Journal, 1-15 April, 2024) Page 16-19






PERSONS OF THE MONTH: INDIA

<p>Kalpana Chawla</p> <p>(17 March 1962 – 1 February 2003)</p>		<p>She was the first woman of Indian descent to fly into space and was American astronaut and aerospace engineer. She was the principal arm operator and mission specialist on STS-87, she made her maiden flight on Space Shuttle Columbia in 1997.</p> <p>Chawla received the Congressional Space Medal of Honor posthumously, and a number of roads, colleges, and other establishments bear her name.</p>
<p>Manabendra Nath Roy (M. N Roy)</p> <p>(21 March 1887 – 25 January 1954)</p>		<p>He was an Indian revolutionary, philosopher, political thinker, and radical activist in the 20th Century. Roy was the founder of the Communist Party of India (Tashkent branch) and the communist Party of Mexico.</p> <p>Roy concurred with Bankim that genuine religion involved actively promoting the common good rather than isolating itself from the outside world.</p>
<p>Sheila Dikshit</p> <p>(31 March 1938- 20 July 2019)</p>		<p>She worked as a Politian in India. She took office in 1998 and held the position for 15 years, making her the longest-serving chief minister of Delhi and the longest-serving female chief minister of any Indian state. In Delhi, Dikshit guided the Indian National Congress to three straight election triumphs.</p>
<p>B. R. Ambedkar</p> <p>(14 April 1891 – 06 December 1956)</p>		<p>Bhimrao Ramji Ambedkar was an Indian jurist, economist, social reformer, and political figure. He led the committee that drafted the country’s constitution during the Constituent Assembly debates.</p> <p>He also held the positions of minister of law and justice in Jawaharlal Nehru’s first cabinet and, after converting from Hinduism, inspired the Dalit Buddhist movement.</p>
<p>Kasturba Gandhi</p> <p>(11 April 1869 – 22 February 1944)</p>		<p>She was a political figure from India who took part in the British Indian independence movement. Mohandas Gandhi, also known as Mahatma Gandhi, was her husband. She participated in protests against the mistreatment of Indian immigrants in South Africa, which led to her to be arrested. In prison she led the educated ladies to teach uneducated women to read and write.</p>

PERSONS OF THE MONTH: WORLD

<p>Albert Einstein</p> <p>14 March 1879 – 18 April 1955)</p>		<p>He was a theoretical physicist who was born in Germany and is regarded by many as one of the best and most important scientists of all time. Though best known for creating the theory of relativity, Einstein also made significant advances in quantum mechanics. As a result, he played a key role in the dramatic transformation of contemporary physics understanding of nature during the first few decades of the 20th century.</p>
<p>Michelangelo</p> <p>(06 March 1475 – 18 February 1564)</p>		<p>He was an Italian High Renaissance sculptor, Painter, architect, and poet. His art, which has a long-lasting impact on Western art, was influenced by models from classical antiquity and was created in the Republic of Florence. Michelangelo is one of the best-documented artists of the 16th century.</p>
<p>Elizabeth II</p> <p>(21 April 1926 – 08 September 2022)</p>		<p>From February 6, 1952, until her passing in 2022, she ruled as Queen of the United Kingdom and the other Commonwealth countries. During her life, she held the title of queen regnant in thirty-two independent nations, and at the time of her passing, she was still the ruler of 15 realms. She has ruled for more than 70 years, making her the longest reigning female queen in history as well as the longest reigning ruler of any sovereign state.</p>
<p>Leonardo da Vinci</p> <p>(15 April 1452 – 02 May 1519)</p>		<p>He was an Italian Renaissance polymath from Florence. In addition to being an urban planner, he was also anatomist, architect, palaeontologist, writer, sculptor, philosopher, engineer, inventor, musician, and poet. In addition to being regarded as one of history's greatest artists, Leonardo da Vinci is probably the most multi-talented individual to have ever lived.</p>
<p>Siddhartha Gautama (Buddha)</p> <p>(08 April 0563 – 01 January 0001)</p>		<p>Usually called the Buddha ("the awakened"), the founder of Buddhism was a wandering ascetic and religious teacher. At Bodh Gaya, in modern-day India, he attained nirvana following a life of penance, abstinence, and meditation. After that, the Buddha taught and established a monastic order while traveling through the lower Indo-Gangetic Plain. He died in Kushinagar, reaching Parinirvana, final extinction.</p>

FESTIVALS OF THE MONTH: INDIA

<p>International Yoga Festival 8th – 14th March</p> 	<p>The country that introduced Yoga to the globe celebrates world yoga week in style. One of the most tranquil locations on the planet is Rishikesh. Anyone who visits this city, which has several temples and the Ganga River running alongside it, feels at ease. This is a week-long festival that happens in several of Rishikesh's ashrams.</p>
<p>Holi 25th March</p> 	<p>Holi is a sacred, long-standing Hindu festival that is observed as a national holiday in several Indian states as well as regional holiday in Nepal. It is a traditional event that allows both Hindus and non-Hindus to have fun with one another while throwing powder and coloured water at each other. According to Hindus, it is a moment to celebrate the vibrant colours of spring and bid winter farewell.</p>
<p>Vaisakhi 13th April / 14th April</p> 	<p>Vaisakhi has been a harvest festival in Punjab and Northern India, it commemorates the first day of the month of Vaisakh, which typically falls on April 13 or occasionally April 14. This event is observed by various Indian communities and the diaspora. Vaisakhi is not only an important harvest festival in many parts of India, but it also marks the start of the Indian Solar Year.</p>
<p>Rama Navami 17th April</p> 	<p>The Hindu holiday known as Rama Navami commemorates the birth of God Rama, a holy figure in Hinduism, and is observed in March or April. Processions honouring the deity parade through the streets of every town. The most significant moments of the festival include:</p> <ul style="list-style-type: none"> • Kalyanam: The marriage ritual of Rama and his wife Sita that takes place in the temple. • Panakam: The sweet drinks prepared for that day made with jaggery - a type of honey – and pepper. • The procession that takes place at sunset with music.
<p>Hanuman Jayanti 23rd April</p> 	<p>Is a Hindu festival honouring the birth of Hanuman, a Hindu god and one of the main characters in the Ramayana. Hanuman is considered a devoted follower of Rama, a Vishnu avatar who is well-known for his unwavering devotion. He is regarded as a powerful emblem.</p>

FESTIVALS OF THE MONTH: AUSTRALIA

<p>Stone festival 15th – 26th March</p> 	<p>A vast and fascinating festival program, whether you are a hobbyist, aspiring professional or just a stone enthusiast. In this festival you can see World-class dry-stone Wallers, Carvers & Masons, demonstrations, taster workshops, tools, music, dry stone training and accreditation events, stone Olympics, community events, excursions and more.</p>
<p>Byron Bay Bluesfest 28th March – 01st April</p> 	<p>Byron Bay, New South Wales hosts the annual Bluesfest music festival at Tyagarah Tea Tree Farm. There are more than two hundred concerts spread across several stages, along with campsites, bars, food vendors, and kid-friendly entertainment.</p>
<p>Leeton SunRice 28th March – 01st April</p> 	<p>With about twenty events on its varied program, the Leeton SunRice Festival draws crowds of more than 10,000 people. It is a family-focused festival with free activities and reasonable ticketed programs, attracting both locals and guests. Historic architecture, a bustling cultural scene, a rich history, and top-notch wine and cuisine can all be found in Leeton, a charming small town.</p>
<p>Sydney Royal Easter Show 22nd March – 02nd April</p> 	<p>Sometimes known as The Easter Show, is an annual event that takes place in Sydney, Australia, during two weeks during Easter. It was first held in 1823. It highlights the judging of animals and produce and blends the aspects of an agricultural show, an amusement park, and a fair. The show's primary goal is to specifically promote agriculture.</p>
<p>National Folk Fest 28th March – 01st April</p> 	<p>The Australian Traditional Owners of Country, their ties to the land, water, and community, as well as their cultures, are respected and acknowledge by the National Folk Festival. Additionally, they pay tribute to the Ngunnawal/Ngambi Peoples, their past, present and future Elders, as well as their ongoing cultural practices and contributions to our area.</p>

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