

Bhavan Australia



LIFE ... LITERATURE ... CULTURE

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Words of Eternal Wisdom



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

- Mahatma Gandhi

Listen to the new, go with the new. I know you are afraid. In spite of the fear, go with the new, and your life will become richer and richer and you will be able one day to release your imprisoned splendor.

- Osho

We have to do the best we are capable of. This is our sacred human responsibility.

- Albert Einstein

There is nothing noble in being superior to your fellow man; true nobility is being superior to your former self.

- Ernest Hemingway

This is my simple religion. There is no need for temples; no need for complicated philosophy. Our own brain, our own heart is our temple; the philosophy is kindness.

- Dalai Lama

*The first to apologize is the bravest.
The first to forgive is the strongest.
The first to forget is the happiest.*

Unknown

Kindness is the language which the deaf can hear and the blind can see.

- Mark Twain

Wise men talk because they have something to say; fools, because they have to say something.

- Plato

Our commitment to fostering use of nonviolence in everyday life in every field of activities

2 October being the birth date of Mahatma Gandhi was declared by the United Nations Assembly as the International Day of Nonviolence in 2007. We at International Centre of Nonviolence Australia observe the whole month of October starting this day and request all educational institutions and benevolent societies to join us in our humble endeavour.

Mahatma Gandhi the greatest apostle of nonviolence in action pioneered and practiced the principle of *Satyagraha*—resistance to tyranny through mass nonviolent civil disobedience. In any of his actions first in South Africa and then in India against the tyranny of the British Crown. Gandhi supremely applied the principles of nonviolent civil disobedience. He was often imprisoned for his actions, sometimes for years, but nothing could stop him. World civil rights leaders—from Martin Luther King, Jr., to Nelson Mandela to Dalai Lama—have credited Gandhi as a source of inspiration in their struggles to achieve equal rights for their people.

Our vision is of a nonviolent society based on the celebration of our common humanity and of the natural environment that sustains us. We work to make strategic interventions in education – development of educators and curricula, teaching and writing – that challenge structural violence, enable learning untainted by violence and advance a culture of nonviolence. It works through reflective practice and focused research to develop and disseminate its understanding, and to build networks of educators with a similar vision and commitment.

For Mahatma Gandhi nonviolence was a way of life. What end is the composition of this way of life and how can we promote it? We brainstormed and came up with many issues: among them access to basic needs, universal access to basic needs such as housing, work, education, healthcare, equity, learning universal values, nonviolent communication, all nonviolent language and a less consumer society. Those were some of the issues brought up at this brainstorming session.

International Centre of Nonviolence Australia (ICON Australia) has positioned itself for a new and holistic approach because we found that a lot of the peace education programs look at study of values, we also looked at our history syllabus and everybody knows about Hitler, very few people studied about Gandhi or studied about Martin Luther King or any of the peace movements, and there have been many peace movements before and after Gandhiji we heard about them but our history books don't reflect on those. Gandhiji also emphasized the need for learning about other cultures and other languages to broaden the perspective.

We remain committed to Gandhian values. Mahatma Gandhi said:

“You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.”

“The difference between what we do and what we are capable of doing would suffice to solve most of the world’s problem.”

Philosophy behind community festivals

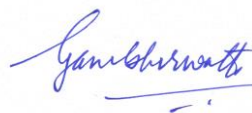
Community festivals have a particularly strong connection to their host community. Community festivals are traditionally organised by and for the local community, and often celebrate a theme that has developed from within the community itself. Community festivals provide members of a community with opportunities to engage in socialisation, entertainment and the establishment of social networks, which can contribute to the enhancement of community cohesion and the building of social capital within a community.

Additionally, such festivals, especially when these are kept open to the public, enhance the cross-cultural understanding and interactions and hence foster communal harmony. Open festivals play very important role in strengthening the multicultural fibre in the widely multinational society like that of Australia and United States of America.

With that understanding and commitment to fostering communal harmony we introduced in the very early years of our organisation Bharatiya Vidya Bhavan Australia several festivals such as Holi Mahotsav (the grand Indian festival of harmony and friendship) at Darling Harbour; World Culture and Arts Festival at the Sydney Town Hall and Cricket Masala at Bankstown Oval.

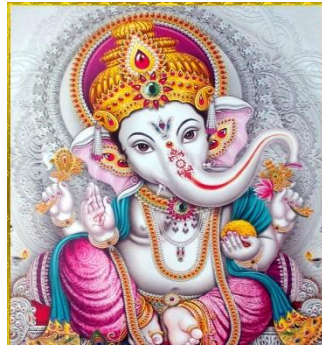
The ultimate goal of the community festivals is foster communal harmony and peace in the society as demanded by the Gandhian values.

Gambhir Watts OAM



*President, Bharatiya Vidya Bhavan Australia
Organiser of Holi Mahotsav*





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MONTH OF FESTIVALS

K. R. K. Moorthy

The writer brings out the intricacies of two popular festivals in September.

THE BHAKTI WAY OF WORSHIPPING SRI KRISHNA

Janmashtami (also called Gokulashtami or Ashtami-Rohini) is a holy day dedicated to the worship of Lord Krishna who was born on that day at Mathura. This was the eighth day of the black fortnight of Bhadrapad (August/September) and the lunar asterism being Rohini. People all over India observe that day with prayers, fasts, bhajans, dances and dramas.

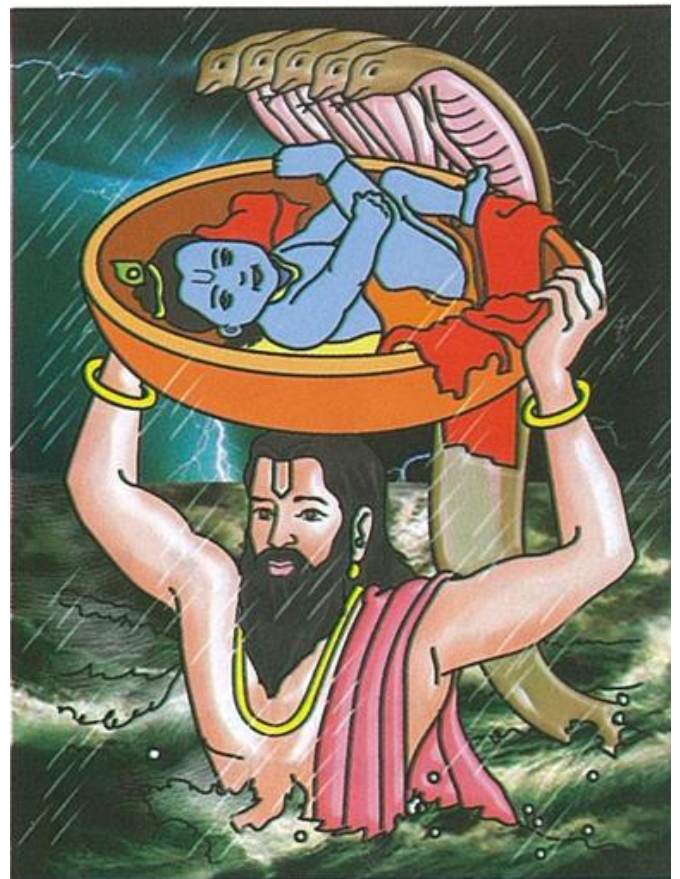


As the legend goes, many centuries ago, on the eighth day (Ashtami) after the full moon, at the midnight, Vishnu incarnated as Krishna under the star Rohini, as son of Vasudeva and Devaki. At birth, he gave His divine vision to His parents. Vishnu, in the form of his new avatar, instructed Vasudeva to exchange Him with a female child born to Yashoda and Nandagopan at the same time in Gokul. Devaki was fast asleep and was unaware of what was happening. Owing to the power of God, the fetters fell out of Vasudeva's legs and hands, the swollen Yamuna river became calm and less deep for

Vasudeva to cross across with Krishna held in a basket.

When he reached Nanda's house, the inmates were all asleep, and the doors opened automatically. Vasudeva left Krishna by the side of Yashoda (who became his foster mother) and took the baby girl in the basket. On reaching the prison, he laid the baby near Devaki. All through this episode, Vasudeva's heart pounded but he held on to his divine task. As soon as his mission was over, he found in his fetters.

Hearing the cries of the newborn baby, the guards rushed to Kamsa to inform him. Kamsa hurried to the prison and picked up the child to kill it. Devaki pleaded with her brother to spare the child, as it was a girl and not a boy. But Kamsa, holding the baby's legs, tried to strike its head on the ground. But the baby slipped out of his hands and rose towards the sky. He saw Karthiayani (Yogamaya) with all Her divine weapons, and ornaments shining in the sky. She said, "Kamsa, your destroyer has already taken birth in the world. I spare you since you touched my feet." Kamsa felt numb with fear.



DIVINE MANIFESTATION

At Gokul, the entire cowherd community rejoiced at the birth of the boy. There were celebrations and merry-making all over the place. The rest of Krishna's life as Yashoda's son and later as the counsellor of the Pandavas, is full of interesting incidents, heroic deeds, including Krishna's rendering of the Bhagavat Geeta to Arjuna. Finally, Krishna ascended to heaven when a hunter shot an arrow piercing His tender foot, thinking it was a bird when he was sitting on a tree. Thus, having completed his mission on Earth, Lord Vishnu returned to Vaikunta.

Sri Krishna is considered as the total manifestation of Mahavishnu (Poorna-punyaavataram). His divinity is never concealed as in the case of Ramavatara.

Though the Supreme has no birth, action, or name, for the sake of protecting the world and maintaining righteousness, He resorts to various actions through His incarnations. He assumes various names, in His various incarnations. He saves the virtuous and destroys the wicked. Like mortals, He shows passion, affection, feelings, emotions and attachments to near ones.

Krishna is identified with Truth. He is full of auspicious qualities. He represents beauty, love, sweetness, charm, heroism, kindness and all the noble virtues. He is free from egoism, ignorance, passion and attachment, as can be seen from his exposition of the Bhagavat Geeta. He was born in the darkness of night, when the Ego and all sense organs are asleep. He shines as a Light in the darkness — as the Lord of consciousness. Therefore, on his birthday we should look inwards to know that the finite and infinite are one. On this day peace and harmony reigns. It is a day of contemplation, a day of sacrifice, without indulgence in worldly pleasures. We should meditate on His beautiful form and feel the long yearned tranquility, that is, the experience of Bliss through bhakti arising from the birth of the Lord.

BHAKTI-MARGA

Worship of Krishna is Bhakti-marga (the path of devotion), the only one prescribed for salvation or liberation in this *Kali Yug*. As such, devotees exult in hearing the noble qualities of

Krishna, His love for his devotees (Radha, Gopees, Arjuna, etc.), and repeat His name with faith and devotion. *Harinama Keertanam* (Chanting the name of Hari/Vishnu/Krishna) is the only way to moksha. Lord Krishna stood for *Dharma*. So we have to worship the Lord with good deeds, which will bring His grace on us.

ATHARVA SHIRSHA OR GANESHA UPANISHAD

This year (2018), from 12th September, Ganesh Chaturti will be celebrated for 10 days all over the country. During this festival priests and ardent devotees will chant the Atharva Shirsha in temples and Ganesh mandals/pandals.



The *Atharva Shirsha*, also known as the Ganesha Upanishad, belongs to the Atharva Veda. It has beautiful sooktas which convey words of wisdom. The main theme of this *Upanishad* is attaining Brahmajnana (Knowledge of the Supreme).

Ganesha is described both as Nirguna (without attributes) and Nirakaara (without form) and as Saguna (with attributes). He is called Omkaraswarupa (the embodiment of OM, which is the manifested form of the Para Brahman (Supreme Reality)). All auspicious

activities are undertaken only after praying to Lord Ganesha to remove the obstacles to success on the way. So He is also known as Vighnavinayaka (remover of obstacles) and Siddhi Dada (Provider of success)

The Atharva Shirsha starts with an invocation to Gods. The mantras start with OM, 'Salutations to Lord Ganapathy.' OM stands for Brahman. The words NAMAHA means NA-MAMA (Not mine). It is an unselfish declaration of that 'All I have is Yours'. The name Ganapathy is interpreted in two ways viz.

Lord of Ganas (Shiva's hordes) and also Lord of Creations, both perceptible and imperceptible. The meanings of the mantras are given in a concise form:

1) You are the visible form of the essence of the words, Tat Twam Asi which means, That Thou Art, i.e., Brahman. You, alone, are the Doer, Creator, Sustainer and Destroyer. You are the eternal indestructible Atman (Soul) in bodily form. This is the Scriptural and plain Truth.

2) Please, protect me, the speaker, the listeners, the givers and the sustainers. Protect those engaged in scriptural studies, protect the disciples, and protect them in all ways.

3) You are the manifest Brahman, the embodiment of the powers of Brahman. You are the 'Bliss Absolute'. You are the embodiment of speech, knowledge of scriptures and knowledge of the SELF (atman).

4) The whole world has originated from You; it rests in You; and will merge in You. You

are the Panchabhootas (earth, water, fire, air and space), and the four forms of speech: - Para (the highest level), Pashyanti (second level, which contains the vision of Truth), Madhyama (middle) and Vaikari (loud repetition).

5) You are beyond a) the three Gunas (attributes):-Satva (pure), Rajas (activity, courage) and Tomas (inertia, ignorance); b) the three bodies (gross, subtle and causal); c) the three states (waking, dreaming and deep sleep); d) the three tenses (past, present and future). You are the energy form of everything — physical, mental and intellectual.

6) The three powers of creation, sustenance and destruction belong to You. As such, you have a permanent abode in everything at a place called Mooladhara (near the perineum). The Yogis meditate on You as part of Sakti Upasana.

7) You are the Trinity — Brahma, Vishnu, and Siva; the three Gods — Indra, Agni and Vayu; the three worlds — Bhu, Bhuva and Swaha. You are OM, the Absolute Truth.

8) A devotee should first utter the syllable GA in the word GANA, followed by AA, the first of alphabets. Then add an Anuswar (the nasal 'm' indicated by a dot over the line. Then adorn it with a crescent 'U', also a nasal sound. Prefix OM to it.

THIS REPRESENTS OM-LORD GANAPATHY.

Pronounce these words simultaneously and continuously to awaken the Nada Brahma (the primordial sound OM). This is Ganesha Vidya. The inspired sage behind this Mantra is Ganak; the meter is Nichrit-Gayatri and the deity



presiding over this mantra is Ganapathy. (This mantra has to be learned from a Vedic scholar to get the correct intonation.)

9) Let us meditate on Vakrathunda (one with a curved tusk) to inspire us to do good deeds. The Yogi who meditates on Ganapathy with the description given is the best among Yogis. This Ganapathy has a one (right) tusk, four arms, holds a noose in his upper right hand, a goad in the upper left, a Modak in his lower left hand. The lower right hand is held in Vardha mudra (bestowing Grace) posture. His flag bears the insignia of knowledge. He has a red complexion. His face is smeared with red sandal paste. He wears red clothes and is adorned with red flowers. He is pot-bellied and his ears are like scuttles. He is Self-effulgent. He is compassionate. He is Purushottama (the Supreme Man), and beyond Prakriti (matter/body) and Purusha (the pure Consciousness/Self), and the ONE who manifested even before the creation of the world.

10) I salute You, known as Vratpati (lord of ascetic devotees), Ganapathy (lord of Ganas), Pramatapathy (lord of attendant groups), Lambodara (long-bellied), Ekadanta (one-tusked), Vignanasin (destroyer of

obstacles), Sivasuta (son of Siva), and Varadamoorthy (one who bestows boons).

11) Whoever meditates on this Atharva Shirsha, becomes eligible to become one with Brahman (attain Moksha). He gets happiness and is not hindered by obstacles. He becomes free from all sins.

12) By chanting in the evening the sins of the day, and by chanting in the morning, the sins of the night are destroyed. One who chants at all times and everywhere becomes sinless and gains the four Pusharthas (goals in life) — Dharma, Artha, Kama and Moksha.

13) The Atharva Shirsha should be taught only to those qualified to learn it and are without greed for money.

14) By reciting the Atharva Shirsha as prescribed in the text, a person gets the following benefits: fulfill his rightful and cherished desires, becomes an orator, famous, successful, fearless and intelligent; gains wealth and knowledge of the Supreme, becomes glorious as the sun, and gets freedom from obstacles and sins.

Atharva means 'stable' or 'firm' and Shirsha means 'head or 'brain'. Hence Atharva Shirsha provides equanimity of mind and wisdom.

Source: Bhavan's Journal , 21 August, 2018



EXPLORING THE POWER OF NONVIOLENCE

By Dan A. Chekki

We live in a world where conflict and violence, prejudice and hatred, war and terrorism emanate from diversity based on race, religion, language, nationality and so forth. Domestic violence and violence in public life have been on the increase. We live in fear of a nuclear holocaust. In other words, we live in a world where violent culture has been advancing. Billions of dollars are spent on weapons of mass destruction while millions of people starve, remain homeless, and lack education and health care. Human search for truth, love, nonviolence and peace has been perennial for centuries. Today these ideals seem to be as elusive as ever. The supreme challenge of our own times is how to move toward a nonviolent and peaceful society.



Dandi Satyagraha

All major religions of the world teach goodwill and peace among all human beings. The Upanishads recognize nonviolence (Ahimsa) as

an ethical principle and emphasize the unity of humanity. Patanjali's Yoga sutras have references to ahimsa as the first step in the preparation of an aspirant for Yoga. Nonviolence receives high praise in various uncut f IUSLMUS. Iii IJILU stresses the philosophy of nonviolence. Buddhism and Jainism attach supreme importance to nonviolence. The tradition of nonviolence is evident in several predominantly devotional-mystical movements among different cultural regions of India. The saints such as Shankara, Basava, Namdev, Chaitanya, Tulsidas, Mirabai, Kabir and Guru Nanak, just to name a few, laid great emphasis on nonviolence as an ethical value.

The contribution of Mahatma Gandhi to the tradition of nonviolence has no parallel in history insofar as he transformed the religious-ethical value into the practical ethics of a nation in the struggle for national independence. He demonstrated in his life and work that it is possible to close the gap between the ideal of nonviolence and its practical application on a mass scale; and showed that nonviolence as a strategy could become a tremendous revolutionary force for changing our life and society into something qualitatively better and nobler. He discovered the potency of collective nonviolent action (satyagraha), truth or soul force.

“The contribution of Mahatma Gandhi to the tradition of nonviolence has no parallel in history insofar as he transformed the religious-ethical value into the practical ethics of a nation in the struggle for national independence.”

He used it as a moral weapon for the powerless to fight against the powerful in order to defend freedom and remedy injustice.

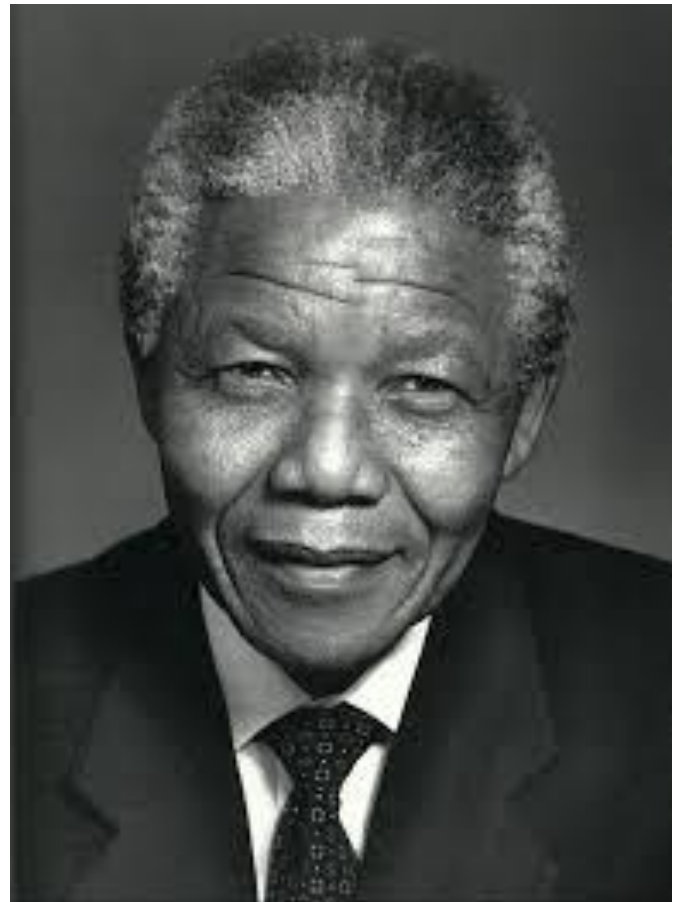
Mahatma Gandhi, an apostle of nonviolence, believed that violence degrades and corrupts us; to meet force with force, hatred with hatred, only leads toward our moral deterioration. Nonviolence, on the contrary, restores noble elements of human nature and serves as a means to rejuvenate social order, human rights, justice and peace. His concept of nonviolence as the supreme law, is based upon the spiritual dimensions which require exceptional courage and sacrifice, prayer and spiritual discipline, and, more importantly, the ability to suffer without retaliation. He thought that democracy and liberty can be protected through nonviolence where the poor and powerless have the same opportunity as the rich and powerful. Nonviolence is the assertion of one's rights without using violence by either withholding or withdrawing support (noncooperation or disobedience) from illegitimate power and unjust laws.

“His concept of nonviolence as the supreme law, is based upon the spiritual dimensions which require exceptional courage and sacrifice, prayer and spiritual discipline, and, more importantly, the ability to suffer without retaliation.”

Nonviolence helps to unite and build trust among people, and empowers them to act toward a better future. Examples of successful nonviolent resistance are many: the Civil Rights Movement led by Martin Luther King Jr. in the United States; the Antiapartheid Movement launched by Nelson Mandela in South Africa; democracy movements in Eastern Europe,

South America, the Philippines, and Myanmar; plus labour, indigenous, feminist, antiwar/nuclear, and environmental movements have adopted nonviolence as a strategy of change.

A study in 2008 reviewed 323 historical examples of resistance campaigns; nonviolent campaigns were successful 53% of the time compared to only a 26% success rate when violence was employed. Nonviolent action is not only more effective than armed struggle in achieving social change but, also, it is more likely to expand opportunities for democracy and political freedom.



Nelson Mandela

A nonviolent peaceful society is not just a philosophical concept and a utopian way of life but, as a strategy and as a method of social action, it is of great contemporary significance; and remains a powerful force for positive change.

“A nonviolent peaceful society is not just a philosophical concept and a utopian way of

life but, as a strategy and as a method of social action, it is of great contemporary significance; and remains a powerful force for positive change in a wide range of contexts in resolving conflicts and in improving the human condition around the world.”

Now there is a need for a paradigm shift from violence to nonviolence and peace. The search for nonviolence aims toward nourishing a bond between the personal and the public spheres of our lives; and provides a moral compass for evaluating our interactions with others and the

environment. Nonviolence empowers us to stand united; and it can be a more powerful force in our quest for a nonviolent peaceful society. The culture of nonviolence and peace should be the essence of a new global civilization based on our inner spiritual unity and outer cultural diversity, change from conflict and violence to dialogue, negotiation and diplomacy, nonviolence and peace. Regard for spiritual values, truth and nonviolence, righteousness, justice, freedom and democracy, sympathy with the oppressed, and belief in the universal fraternity of human beings, and fostering a culture of nonviolence and peace, and translating these eternal values into action will lead us toward a humanitarian civilization. It is in the realm of possibility to achieve social harmony, economic prosperity, peace and tranquility among different cultures, communities and nations, provided we follow the core values of nonviolence as professed and practised by saints and philosophers.

Source: Bhavan's Journal, 31 August, 2018



DURGA PUJA

Durga Puja is one of the religious festivals of India which is celebrated throughout the country with great zeal and fervour. It is particularly celebrated in the state of West Bengal in Kolkata in the honour of celebrating the unfathomable power of Goddess Durga. This festival is celebrated during the span of whole period of Navaratri for a time span of 10 days. From the sixth day of Navaratri till the ninth day the huge pandals of the Goddess Durga are open for the visitors. The tenth day of the Navaratri is called as Dashami and on this day the idols of the Goddess Durga are immersed into water and this process is called as Visarjan. This year in 2018, dashami is falling on 19th October.

Durga, in Sanskrit means "She who is incomprehensible or difficult to reach." Goddess Durga is a form of Sakti worshiped for her gracious as well as terrifying aspect. Mother of the Universe, she represents the infinite power of the universe and is a symbol of a female dynamism. The manifestation of Goddess Durga is said to emerge from Her formless essence and the two are inseparable. She is also called by many other names, such as Parvati, Ambika, and Kali. In the form of Parvati, She is known as the divine spouse of Lord Shiva and is the mother of Her two sons, Ganesha and Karttikeya, and daughter Jyoti.

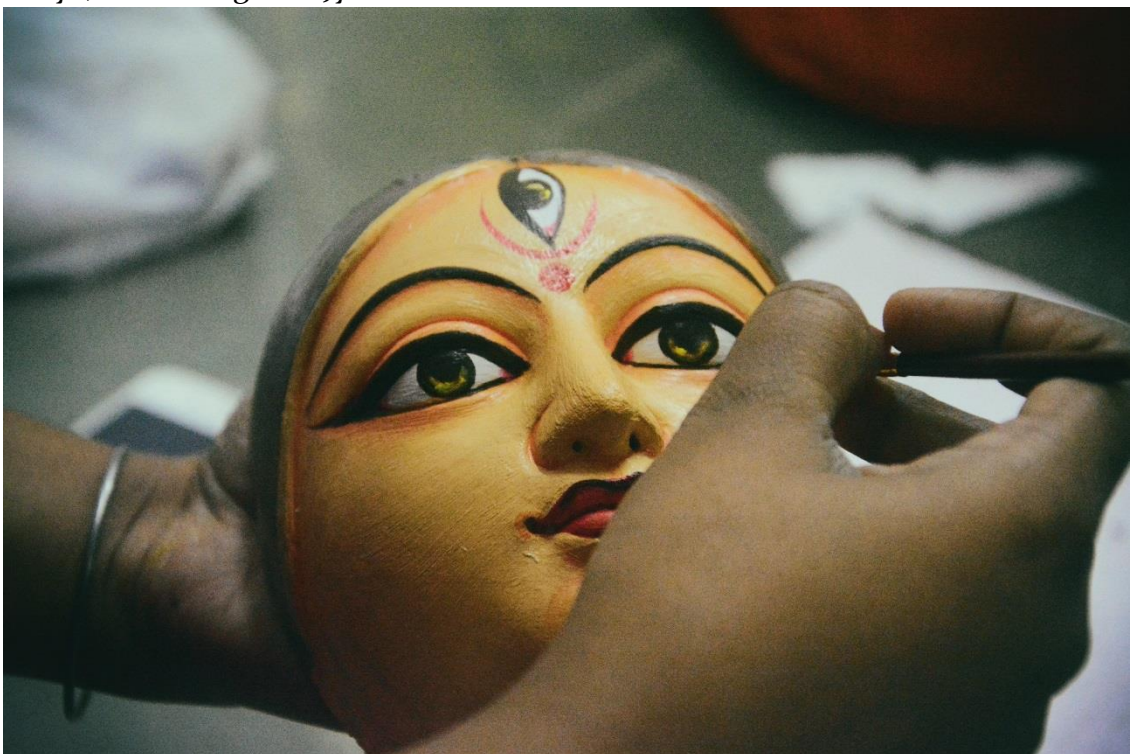
Destroyer of demons, she is worshiped during an annual festival called Durga puja, especially popular among Bengalis.

There are endless aspects of Durga described in the Puranas and Agamas and the iconography is consequently very varied. She is usually pictured as having ten

arms holding Sword, Conch, Discus, Rosary, Bell, Winecup, Shiel, Bow, Arrow, and Spear. She is most often shown riding a lion from which comes Her august name, Simhavahini, "She who stands astride the king of beasts". She is gorgeously dressed in royal red cloth and has several ornaments decorating Her personage. Her hair is dressed up in a crown (karandamukuta) which then flows out in long luxuriant tresses that are darkly luminous and soothing to the eye. The various tools reflects the eminent supremacy that helps in controlling the universe and obey Her will.

Goddess Durga exists eternally, always abiding in her own sweet nature and inhabits the hearts and minds of her ecstatic devotees. As Shakti power, she shapes, nurtures, and dissolves names and forms, while as subtle spiritual energy called Kundalini, She lights the lotuses fo the seven centres of awareness in the sacred human body. Goddess Durga killed the powerful demon Mahish and all his great commanders. When demonic forces create imbalance all god unite becoming one divine force called Shakti or Durga.

Source: <http://www.durga-puja.org>



INSPIRED BY THE
MUMBAI TERRORIST ATTACKS: 26/11/08

ONE LESS GOD

Because the only thing worth giving up for love...
is everything.

NEW REALMS FILMS PRESENTS "ONE LESS GOD"
JOSEPH MAHLER TAYLOR | SUKHAJ DEEPAK | MIHIKA RAO | KABIR SINGH | KIERAN KUMAR | NATHAN KAYE | MARTELLE HAMMER
REILLY O'BYRNE-INGLIS | IGOR KREYMAN | JOSEPH J.U. TAYLOR | QUENTIN YUNG | JAN LANGFORD-PENNY | NICOLE FANTI | PHILIP R.K. JOHN
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PRODUCED BY MAREN SMITH JOEL HAGEN LIAM WORTHINGTON WRITTEN AND DIRECTED BY LIAM WORTHINGTON

AUSTRALIAN PREMIERE ANNOUNCED FOR ONE LESS GOD

Multi-award winning Australian thriller *One Less God* will have its Australian screening. The debut feature film by writer/director/producer Liam Worthington was shot in Nepal, and New South Wales' Blue Mountains and Central Coast.

"Coming off the back of our successful world premiere at Dances With Films in Los Angeles, it's wonderful to be premiering at a domestic festival that truly celebrates regional and global independent cinema." said Worthington.

*"The creative community of Byron Bay has always been close to our hearts, and we're over the moon to be able to bring *One Less God* to one of the most diverse and passionate festival audiences in the country."* said producer Maren Smith.

Inspired by the Mumbai terrorist attacks of November 2008, *One Less God* follows the harrowing events from the perspectives of both hostages and terrorists over the course of the devastating three-day siege in Mumbai's Taj Mahal Hotel. The film's dialogue was directly inspired by the leaked transcripts of the 2008 siege, which influenced subsequent multiple target militant attacks on cities including Paris.

"With 166 people killed, over 600 injured and thousands swept up in the events, it was India's 9/11" said Liam Worthington.

"We spent years researching and writing, and once we became immersed in the events and the geopolitics, we knew we needed to get beyond the timeline of events that were filling the news cycles. We wanted to get to the heart of the tragedy, and also beyond it, to the people on both ends of the guns."

Co-producer Nelson Lau said, *"Conceived eight years ago and filmed and produced over three years, *One Less God* is a truly independent feature largely created by sweat equity and grass roots industry support. But more than that"* he continued *"it is a feature made by people of many different faiths: Muslim, Hindu, Christian, Jews, Buddhists and those of no faith as well. I think together we have made a deeply humanist film that shrinks from nothing, which we believe is vital right now in this divisive political climate."*

The celebrated feature received the two top awards at the film's world premiere in June at Dances With Films Festival at the Los Angeles iconic Chinese Theatres making it the only feature in the twenty year history of the festival to receive both honours.

One Less God was recently picked up by Los Angeles based international sales agent Multivisionnaire and acquired for Australian domestic distribution by Umbrella Entertainment.

Slated for an Australia wide release in November, the film stars a diverse Australian cast bringing to life the hostages, international guests and staff, and the terrorists, including Joseph Mahler Taylor, Mihika Rao, Kabir Singh, SukhRaj Deepak, Kieran Kumar, Nathan Kaye, Martelle Hammer, Reilly O'Byrne-Ingليس, Igor Kreyman, Joseph JU Taylor, Quentin Yung, Nicole Fantl, Jan Langford-Penny, Philip RK John, Nicolas François, Kaliopi Eleni and Rhavin Banda, many of whom will make their silver screen debuts.

INTERVIEW

In anticipation of screening *One Less God* in Australian Cinemas, Bharatiya Vidya Bhavan Australia Editorial Committee has interviewed Lliam Worthington about how the terrible accident reflected his life and what inspired him to create this movie.



1) Is it your first full movie work of this nature?

Yes, as a director it is my debut feature length film. I had been writing and directing for quite a long time in theatre before moving into film around 12 years ago.

2) Why this topic is so interesting to you? Your inspiration / motivation.

There were several reasons that all converged and led me to feel that I should dedicate the next several years of my life towards this topic.

My father is an artist and during my early childhood he had a great love of the Mahābhārata and we would watch it together. I developed a powerful fascination for India until finally I first travelled alone to Mumbai when I was 22 years old. I was earnestly seeking to better understand myself and the world I lived in, and I believe the wisdom of India's people and her spiritual traditions played a significant part in helping me become a better human being. So I have always felt a very strong personal gratitude and sense of affinity for India and Mumbai.

When the 26/11 attacks began, like most people, the events shook and stunned me. There were two Australians killed and many more caught up in the attacks, which of course resonated very strongly here in Australia. But it was when myself and my co story creator and Producer, Nelson Lau both learnt we each had separate friends who lost people close to them in the attacks (neither Australian) that a deeper personal attachment and a sincere moral commitment was born. And beyond anything else I think we began by just desperately wanting to try and understand what could drive and motivate such a profound tragedy.

*That was a very long, dark and complex descent. We studied, soul searched and wrote for a very long time, trying to come to terms with everything from the geo politics to the psychology of the attackers, and gather elements that had not yet been seen, and then distil and composite the essence of what was otherwise an impossible number of stories and events to cover, until it allowed us a way to go inside some of the deeper underlying human issues that we felt were absolutely vital if you were going to justify bringing a story of such great tragedy back onto a screen. It just didn't make any sense to try and make another re enactment film of the events given there were already so many strong documentaries and also the film, *The Attacks of 26/11* by Ram Gopal Varma was coming. And just to try do it again but bigger? Even if we felt we could aspire to that, that's the Hollywood mantra, not ours.*

3) Were you or anybody relative/close to you connected to this event?

Yes as mentioned above, both myself and my co story creator and Producer, Nelson Lau, had friends who lost people close to them in the attacks.

And of course as the project has developed over the years I've had a significant contact with others who were deeply affected by the attacks. Such as my friendship with Divya Salaskar, daughter of the renowned

Senior Inspector Vijay Salaskar AC who gave his life helming efforts to protect those within the Cama & Albless Hospital for Women & Children.

Divya is working in with us on our charity campaign to raise some additional funds towards the victims families in Mumbai.

4) What difficulties did you experience any in filming process for this movie? Emotional or physical?

Ha! So many! I can write you the most boring novel in history I'm sure!

Making a feature film, especially your first, is like climbing your own personal Everest for most film makers. It is a long and gruelling climb and many never even leave basecamp, let alone make it to the top. Or safely back down... Here's hoping!

It's a well worn Indie film story, but given our subject matter, we have made this film on a budget that has literally stunned audiences, festival jurors and sales agents where ever we go. We're very proud of that achievement, as there is a tremendous amount of love and work that has gone into this film by many amazing people, but keeping that engine rolling for so long, and laying track for a train when it is already rolling... that takes enormous amounts of motivation, energy, and not just sustained effort, but continually renewed effort. That takes it toll. My team teases me that I look like a before and after of the Obama administration, as I've gone grey over the course of making this film, but I'm still here.

5) You worked with a very diverse multicultural / multi-religious group of people. How challenging was it?

Yes an incredibly diverse group, but it wasn't challenging at all in truth, it was incredibly uplifting and endlessly inspiring. I have an enormous extended family now and that's something I'm incredibly grateful for. All of the different creative and cultural view points that have so enriched our project were all underpinned by a shared ethos that transcended, race, creed, age etc. Our differences brought so much richness to the film and our everyday experience, but it is was our commonalities that united us and created our family.

6) You spent so much time creating One Less God. What emotions have you experienced after completing and watching it?

It really is the full spectrum. It's very hard to watch your film for the 1000th time. I now experience it through my audiences. Winning a festival is very uplifting, but there is no greater feeling than when I have the privilege of sharing the film with an audience and then afterwards have that connection with people of all different faiths, ages and cultures, unified in saying how moved and affected they are. And though it might seem counter intuitive in a positive way - that is it's purpose. And it's what makes all the sacrifices whole.

7) Can you envisage how Mahatma Gandhi would have reacted to these events if he were alive?

I think this is my favourite question that I have ever been asked about this film or the events. I will largely answer in his words as they serve far better than mine. I think Mahatma Gandhi may have said...

To move beyond our past and the cycles of suffering....

"Hate the sin, love the sinner."

That the hardest battle for peace that must be fought and won, is inside ourselves...

"Be the change that you want to see in the world"

And...

"You must not lose faith in humanity. Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty."

And remember...

"The weak can never forgive. Forgiveness is an attribute of the strong."

It is time to be strong.

8) What reaction are you expecting from people? Do you think they will clearly see your message?

So far of the many thousands of people who have seen the film, only the those who are clearly quite extreme in their views, cynical by disposition, or to be frank, are just not very well informed, have looked past or down upon the film's central message. But everyone knows that those who are determined to criticise or be angry will always find a way.

We have now had such a large number of face to face experiences, that we all have trust that the greater message is firmly embodied in the film, and those whose hearts are not closed will see it for what it is.

Our festival wins have in small part occurred because audiences have been so affected and passionate about the film. I was recently very moved at the Indian Film Festival of Melbourne where a teenage muslim girl who with her group of teenage friends, had chosen on a Saturday night to come and watch a film about the 26/11 attacks. She stood up crying at the end during the Q&A because she wanted to express how terribly moved and saddened she was by the tragedy, but also how much she loved and appreciated the message of the film. The next pair who spoke were an older Indian couple, who spoke beautifully and similarly loved the film.

No film is for everyone. But I can't ask for much more than that.

9) Finally, what message / legacy you would like to give to the people in general?

I think I have to quote Mahatma Gandhi once more, because it is a quote I see daily as it my co-story creator Nelson Lau's email signature...

"In a gentle way, you can shake the world."

That is what we have tried to do.

HOW 26/11 MUMBAI ATTACK HAPPENED IN 2008: FROM FIRST EYEWITNESS TO KASAB



A fisherman noticed eight terrorists come ashore near Badhwar Park in Mumbai while two went back into the sea. The other two attacked the Taj later.

On November 23, 2008, ten Lashkar-e-Taiba (LeT) terrorists, trained by Pakistani military and spy agency ISI, left Karachi for Mumbai via sea. They entered India three days later on November 26, hijacking a ship owned by Indian fishermen and killing them en route.

They targeted high-profile places including Chhatrapati Shivaji Maharaj Terminus, Taj Hotel at the Gateway of India, Cafe Leopold, Chabad House, Rang Bhavan Lane near Cama Hospital and St Xavier's College.

More than 160 people including 18 police officers and two NSG commandoes were killed. Around 310 others were injured as a fight back by security forces continued for about 60 hours.

Though, the terrorists were dressed as tourists, the 26/11 Mumbai terror attack of 2008 was considered as a professional commando operation of Pakistani military and ISI by experts.

26/11 MUMBAI TERROR ATTACKS: 10 THINGS TO REMEMBER

According to investigation by various agencies, 10 terrorists were spotted by a local fisherman as they disembarked from their dinghy boat near Badhwar Park. They offloaded their bags full of explosives and carried AK47 assault rifles in their rucksacks.

Of the ten LeT terrorists, eight got off near the fishing sacks on the shore. Two of the gunmen went back into the sea. Later, investigation showed that the two headed to their targets at Trident and Oberoi - both 5-star hotels - at Nariman Point.

The eight terrorists, who got off at Machchhimar Nagar near Badhwar Park in Mumbai's Cuffe Parade area, split into four pairs - the fisherman told the investigators. The first eyewitness reportedly challenged the eight men but they ignored his warnings and spread across the city to create mayhem for three days in Mumbai killing around 25 foreigners among others.

Each of the terrorists carried AK47 automatic rifle, around 500 rounds of ammunition, pistols, hand grenades and improvised explosive devices. The ammunition possessed by them proved enough for the Mumbai police and special commandos to keep them at bay for next three days.

Around 9.20 pm took place the first attack at the Chhatrapati Shivaji Terminus. Fifty-eight people were killed at the CST railway station in an indiscriminate gunfiring that lasted for about one-and-a-half-hour. Mohammed Ajmal Kasab and Ismail Khan had targeted the CST.

The second attack was reported about 8-10 minutes later from the Nariman House area, the second group of terrorists blew up a gas station before attacking Jewish Chabad Lubavitch outreach centre. The rabbi, his wife and five Israeli hostages were killed. Miraculously, the two-year-old child of the rabbi survived as his housemaid smuggled the baby to safety.

Leopold Cafe, another upscale restaurant was the third target of the terrorists, who opened fire at the dining crowd almost at the same time as the attack at the Nariman House locality. The terrorists - identified later as Shoaib and Umer, who targeted the diners at Leopold Cafe, headed to the Taj Mahal Palace and Tower Hotel and planted bombs in taxis on their way.

At the Taj, terrorists Shoaib and Umer met with LeT gunmen - identified as Abdul Rehman Bada and Abu Ali, who had left IED for the Leopold Cafe attackers outside the iconic hotel. The Taj came under attack between 9.35 pm and 10 pm. Oberoi-Trident Hotel was the last site to be attacked by the terrorists around the same time as the Taj. The terrorists entered the hotel through restaurant and started pumping bullets into the gathered crowd.

Ajmal Kasab was the only terrorist to be captured alive. After attacking CST railway station, he and Ismail Khan had targeted the Cama Hospital. From there he ambushed a police team, killed six officials including ATS chief Hemant Karkare and hijacked their jeep.

Kasab and Ismail Khan were intercepted near Girgaum Chowpatty, where Tukaram Omble grabbed the barrel of the rifle the former was firing from. This gave the police team time to overpower Kasab and capture him. He was tried and sentenced to death in May 2010. Kasab was hanged at the Yerawada jail in Pune in November 2012.

Source: <https://www.indiatoday.in/>



THE TIMELINE OF THE 26/11 MUMBAI TERROR ATTACKS

November 23, 2008

The ten terrorists leave Pakistan's port city of Karachi by boat. On the way, they hijack a fishing dinghy, kill four of the crew and force the captain to take them to India.

November 26, 2008

Evening

The terrorists kill the captain as the boat reaches about 7 km from Mumbai coastline.

8:10 pm

The terrorists use three inflatable speedboats to reach a settlement of fishermen at Macchimar Nagar in Mumbai's Cuffe Parade neighbourhood where six disembark and break into smaller groups. The rest keep sailing.

8:30 pm

The remaining terrorists come ashore at Badhwar Park, split up and head two different ways.

9:21 pm

The first group of terrorists strike Chhatrapati Shivaji Terminus 'CST' railway station. Mohammed Ajmal Kasab and Ismail Khan fire indiscriminately into crowds. It is here that they are pictured in their most commonly seen photograph as "backpackers with assault rifles". The attack lasts about 90 minutes. About 58 people are killed and more than 100 are injured.

9:30 pm

The second site, the Nariman House business and residential complex housing the Jewish Chabad Lubavitch outreach centre, is attacked. Shortly before the attack, a neighbouring gas station is blown up. This draws people to the windows, where the terrorists fire upon them. After killing a Kosher food inspector, the terrorists took the rabbi, his wife, and five Israelis hostage and subsequently killed them. The two-year-old child of the couple survived.

9:30-9:48 pm

The third site, Leopold Cafe, is attacked. Four terrorists enter the posh restaurant frequented by locals and foreigners, before opening fire on

the crowd. About 10 people are killed in the attack which lasts 10 to 15 minutes. The terrorists also plant bombs in two taxis that kill 5 people and injure 15. The terrorists then proceed to the Taj Mahal Palace and Tower Hotel.

9:35-9:45 pm

Two terrorists Shoib and Umer, who attacked the Leopold Cafe, enter the grounds of the Taj Mahal hotel by breaking down a side door. They first attack guests around the swimming pool and then move inside to the bars and restaurants of the hotel. Two other terrorists Abdul Rehman Bada and Abu Ali enter the hotel through the front entrance and start to shoot and throw grenades.

9:35-10:00 pm

The last site, Oberoi-Trident Hotel, is attacked. Two terrorists enter the hotel via the restaurant and immediately begin firing into the crowd. They later move throughout the hotel looking for targets.

10:30-10:59 pm

Mohammed Ajmal Kasab and Ismail Khan, who struck CST first, arrive at the back gate to the Cama Hospital. The hospital staff, alerted to their approach, lock all of the patient's rooms. They leave the hospital and ambush a group of police officers, killing six of them including chief of the cities Anti-Terrorism Squad Hemant Karkare. They hijack a police jeep before being intercepted by a team from the Gamdevi police station. Khan is killed and Kasab is arrested.

November 27, 2008

Midnight

Police surround the Taj Mahal hotel. By this time, many of the guests inside the hotel were huddled up by the staff into small rooms. The Mumbai Police's Rapid Action Force positions themselves outside Oberoi-Trident hotel.

After midnight

Ajmal Kasab and Ismail Khan leave the hospital and head north towards the Metro Cinema area.

1:00 am

The central dome of the Taj Mahal hotel is bombed and a massive fire rages in the building.

3:00 am

Large fires break out on the top floors of the Taj Mahal hotel.

4:00 am

Security forces undertake the first round of evacuations of people trapped inside the Taj hotel, helping people escape in two groups.

6:30 am

A team of 200 commandos reach Mumbai from New Delhi and take charge of the rescue operations in Taj Mahal and Oberoi-Trident hotels. The government gives orders to storm the building.

11:15 am

Nanny Sandra Samuels escapes from Nariman House carrying the 2-year-old son of Rabbi Gabriel Holtzberg.

4:40 pm

30 hostages are freed from the Oberoi-Trident Hotel.

5:30 pm

A team of 20 commandos try to enter the Nariman House building from the ground floor but find the elevator and the entry point destroyed by terrorists.

6:00 pm

14 more hostages are freed from the Oberoi-Trident Hotel.

6:45-8:00 pm

A series of loud explosions are heard in the Oberoi-Trident Hotel as fires break out.

11:00 pm

Commandos rescue eight hostages from Nariman House.

November 28, 2008**12:00 am**

Commandos rescue about seven more hostages from Nariman House.

12:47 am

A powerful explosion rocks the Taj Mahal Palace hotel.

7:00-7:30 am

Commandos begin landing on top of Nariman House by helicopter.

10:30 am

Between 35-40 hostages are rescued from the Oberoi-Trident Hotel.

1:00-5:45 pm

Gunfire and explosions are heard as security forces fight terrorists at Nariman House.

6:00 pm

Troops secure Nariman House and end the siege. Seven people are killed in the three day siege of the building.

2:40 pm

The siege officially ends at the Oberoi-Trident Hotel. Approximately 30 people are killed.

November 29, 2008**12:00 am**

Commandos secure the lobby at Taj Mahal Palace hotel.

6 am-9 am

The last terrorists are killed and the siege ends at the Taj Mahal Palace hotel. Approximately 31 people are killed in the three-day siege.

Source: <https://www.ndtv.com/mumbai-news>

INTERNATIONAL DAY OF PEACE

21 SEPTEMBER

Each year the International Day of Peace is observed around the world on 21 September. The General Assembly has declared this as a day devoted to strengthening the ideals of peace, both within and among all nations and peoples. The United Nations Member States adopted the 17 Sustainable Development Goals in 2015 because they understood that it would not be possible to build a peaceful world if steps were not taken to achieve economic and social development for all people everywhere, and ensure that their rights were protected. The Sustainable Goals cover a broad range of issues, including poverty, hunger, health, education, climate change, gender equality, water, sanitation, energy, environment and social justice.

Sustainable Development Goal 16 "Peace, Justice and Strong Institutions" calls for promoting peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels.

[The theme for the International Day of Peace in 2018 is "The Right to Peace - The Universal Declaration of Human Rights at 70"](#)

The theme celebrates the 70th anniversary of the Universal Declaration of Human Rights.

The Universal Declaration of Human Rights is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was adopted by the United Nations General Assembly in Paris on 10 December 1948 as a common standard of achievement for all peoples and all nations.

The Universal Declaration – the most translated document in the world, available in more than 500 languages - is as relevant today as it was on the day that it was adopted.

"It is time all nations and all people live up to the words of the Universal Declaration of Human Rights, which recognizes the inherent dignity and equal and inalienable rights of all members of the human race. This year marks the 70th anniversary of that landmark document." -- Secretary-General António Guterres

The Universal Declaration states in Article 3. "Everyone has the right to life, liberty and security of person." These elements build the foundation of freedom, justice and peace in the world.

Yet, the Universal Declaration does not include a separate article on "Right to Peace". This is why we ask you this year:

What does "The Right to Peace" mean to you? Share your ideas with us through [#peaceday](#) and [#standup4humanright](#).

In the lead up to the International Day of Peace on 21 September, we call upon all to take action. You can support SDG 16 Peace, Justice and Strong Institutions by seeking peaceful resolution of conflict when disagreements arise around you. You can be part of the solution by taking small steps. You can prevent an injustice at school or in your community by adopting a non-violent approach to problem solving and reporting potential crimes, including online bullying.

THE INTERNATIONAL DAY OF NON-VIOLENCE

The International Day of Non-Violence is marked on 2 October, the birthday of Mahatma Gandhi, leader of the Indian independence movement and pioneer of the philosophy and strategy of non-violence.

According to General Assembly resolution A/RES/61/271 of 15 June 2007, which established the commemoration, the International Day is an occasion to "disseminate the message of non-violence, including through education and public awareness". The resolution reaffirms "the universal relevance of the principle of non-violence" and the desire "to secure a culture of peace, tolerance, understanding and non-violence".

Introducing the resolution in the General Assembly on behalf of 140 co-sponsors, India's Minister of State for External Affairs, Mr. Anand Sharma, said that the wide and diverse sponsorship of the resolution was a reflection of the universal respect for Mahatma Gandhi and of the enduring relevance of his philosophy. Quoting the late leader's own words, he said: "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man".

Source: <http://www.un.org/>

2018 PROFESSOR JOSEPH STIGLITZ

NOBEL PRIZE-WINNING ECONOMIST AND CHAMPION FOR GLOBAL ECONOMIC JUSTICE

For leading a global conversation about the crisis caused by economic inequality, for exposing the violence inflicted by market fundamentalism, and for championing just solutions to the defining challenge of our time: How can we break the cycle of power and greed to enable all peoples and the planet to flourish?

ON THURSDAY 15 NOVEMBER AT SYDNEY TOWN HALL, AMERICAN ECONOMIST, NOBEL LAUREATE AND LIFELONG CHAMPION FOR GLOBAL ECONOMIC JUSTICE, PROFESSOR JOSEPH STIGLITZ, WILL ACCEPT THE 2018 SYDNEY PEACE PRIZE. TICKETS ARE AVAILABLE [HERE](#)

INEQUALITY IS CREATED

Today's gilded age of the 1% is undermining the future of the 99% – a haunting reality and powerful concept pioneered by 2018 Sydney Peace Prize recipient Professor Joseph Stiglitz. Whilst political leaders have long preferred to speak about inequality “in quiet rooms in hushed tones”, Stiglitz has been sounding the alarm since the 1960s.

Inequality is one of the biggest challenges our world faces today. Around the world, the gap between the rich and poor is spiralling out of control. It is growing wider each year. Oxfam recently reported that 82 percent of all growth in global wealth in the last year went to the top 1 percent, whilst the bottom half of humanity saw no increase at all.

“Wealth begets power, which begets more wealth.”

Our economic system is broken: and the concentration of wealth, resources and power in the hands of the 1% leaves many behind whilst big business and wealthy individuals benefit. This is an epidemic of exploitation, removing us further and further away from the just, equal and sustainable world we are working towards. While this system is unfair, it is not accidental or inevitable. As 2018 Sydney Peace Prize recipient Professor Joseph Stiglitz says, inequality is created. It is the result of deliberate policy choices by people in power. This also



means that a solution is not out of reach: our governments can act decisively to end the inequality crisis if they choose to do so.

THE PEOPLE'S PROFESSOR

Born in Gary, Indiana in 1943, Joseph Stiglitz grew in a politically active family. Witnessing inequality, poverty, discrimination and unemployment around him shaped Stiglitz's understanding of the world. It motivated him to dedicate his life's work to fighting for global social justice, changing the rules and politics that unfairly favour the wealthy.

Stiglitz established a reputation early in his career. He received his PhD from MIT in 1967, won Fulbright and Guggenheim fellowships in his 20s, became a full professor at Yale at 27 years, won the John Bates Clark Award for young influential economists in 1979, and taught economics at Stanford, Oxford and Princeton – all before he turned 40.

He has authored international best-sellers that have been translated into 35 languages, such as *Globalization and Its Discontents* (2002), *The Price of Inequality: How Today's Divided Society Endangers Our Future* (2012) and *The Great Divide: Unequal Societies and What We Can Do About Them* (2015).

In 2001, Stiglitz received a shared Nobel Prize in Economic Sciences for his pioneering work on Information Economics. Nobel Laureate and New York Times columnist Paul Krugman says Stiglitz is “an insanely great economist—almost every time you dig into some sub-field of economics ... you find that much of the work rests on a seminal Stiglitz paper.”

Stiglitz has been a Professor at Columbia University in New York since 2001, where he also founded the University's Committee on Global Thought and the Initiative for Policy Dialogue, a think tank on international development. He was also the president of the International Economic Association from 2011 to 2014, is the Chief Economist of the Roosevelt Institute, and has chaired The Brooks World Poverty Institute at the University of Manchester since 2005. In October 2008, Stiglitz chaired the UN Commission of Experts on Reforms of the International Monetary and Financial System which reviewed the global financial system and suggested steps to a more sustainable and just global economic order. Its final report, the Stiglitz Report, was released in 2009.

Throughout his career, Stiglitz has received more than 40 honorary degrees, including from Cambridge and Harvard, and he has been decorated by several governments including Bolivia, Korea, Colombia, Ecuador, and most recently France, where he was appointed a member of the Legion of Honor. He was in Time's 2011 top 100 influential people, and is routinely called on by governments and international bodies to advise on sustainable and responsible economic policy.

VISION, LEADERSHIP, AND COURAGE

Without justice, peace is hollow and fragile. When the world's richest hold an unacceptable concentration of wealth and power whilst hundreds of millions fight to survive, we are all diminished and lose sight of our common humanity. Joseph Stiglitz's work makes clear

that society cannot function without shared prosperity, and shows us a path towards a better future where the economic system works for everyone, not just the 1%.

The 2018 Sydney Peace Prize Jury observed that a broken economic system is concentrating more wealth in the hands of the rich and powerful, fuelling an inequality crisis that leaves ordinary people struggling to scrape by, both in developing nations where people face extreme poverty, and in developed countries such as Australia:

We Australians cherish our belief in a fair go for everyone, but unless our government keeps powerful corporate interests in check and ensures our economy works to favour the 99%, people will hurt – and we know this can lead to division, fear and feelings of powerlessness.

Professor Stiglitz welcomed the Prize:

“It is a tremendous honor to receive this recognition. It comes at a time not only when there is growing recognition of the magnitude of the crisis in capitalism and democracy caused by the Great Divide in our societies, but the political and economic consequences are being felt world-wide. We cannot have durable peace without social and economic justice, and our political and economic system today are failing to create a world with such justice. Another world is possible – one marked by greater equality, more democratic participation, and stronger and more sustainable growth. We know the economic and social policies with which we can attain this better world. The challenge today is our politics.”

2011 Sydney Peace Prize recipient Professor Noam Chomsky also lauded the 2018 Jury's selection of Professor Stiglitz:

“I am very pleased to learn that the Peace Prize will be awarded to the outstanding economist Joseph Stiglitz, whose insightful critical analysis of prevailing economic systems and doctrines has not only greatly contributed to our understanding of the contemporary world but has also provided powerful intellectual tools for creating a more just and peaceful global society.”

Source: <http://sydneypeacefoundation.org.au/>

THE PHILOSOPHICAL VIEWS OF DR. S. RADHAKRISHNAN

By Dr. Radhanath Behera

In this age of scientific invention and inter-connectedness, we have no time for quiet contemplation or any leisure left 'to stand and stare'. The speed with which we are moving can be characterized as our drifting from and rushing into nowhere. We seem to be mere cogs in the social machine, billiard balls colliding with each other without any meaningful interaction. The study of the human mind and spirit is grossly neglected. It is rarely that some daring spirits make their study a lifelong pursuit. One such was Sarvepalli Radhakrishnan and his subject was Philosophy.



Sarvepalli Radhakrishnan

Philosophy does not make its adherent economically affluent but makes him calm, sympathetic, inward-looking, self-contented and free from the sting of human jealousy. It enables a man to be free from his bondage to time and space, to project himself on the wider canvas and to look forward to attaining human welfare.

Radhakrishnan got his B.A. and M.A. degrees in Philosophy from the Madras University with distinction, after which he joined the Presidency College, Madras as a member of faculty in the department of Philosophy. From then onwards, he began his in-depth study of Indian Philosophy. He became convinced that India's principal religion Hinduism, in spite of its great heritage, has been treated badly by the educated Hindus, not to speak of the Christian missionaries who tried their best to belittle its impact and profundity. It fell to the lot of Radhakrishnan to set things straight by means of his series of lectures and books.

Hinduism, he proclaimed, is not only a religion but a way of life. Its pantheon of gods and goddesses are not to be mocked at but worshipped as distinct facets of the same Reality. It is not the occupation of the 'other worldly' nor the profession of the 'Brooding East'. It is vibrant and offers spiritual direction to any follower. Like any great religion that prevails in the world, Hinduism too has its claim to endow its sincere adherents with the promise of the highest realisation.

The subject ethics, a branch of philosophy, aspires to mould human life in the pattern of the unseen. Adoption of ethical consideration for others raises us to a higher pedestal linked with religious outlook. It opens the gate of righteous living here on earth.

Philosophy in India is not divorced from religion; it is inextricably woven with the spirit of man. Radhakrishnan exemplified the role of ethics in the Hindu religion through his articles that appeared in learned journals like *Monist*, *Quest*, *international Journal of Ethics* etc.

While analyzing the thoughts and pronouncements of Adi Sankara, he was aware of the misconception flowing from the doctrine of maya. It is to him not an illusory concept but an empirical phase or a transitory state of Reality. His views were echoed later in the writings of the poet Tagore. In his youthful fervour, Radhakrishnan penned down these

analogies in a book on Tagore (1918) which he felt "has all the faults of immature youth." But the public received it with great satisfaction and even the poet himself praised the work "for the literary grace of its language which is so beautifully free from all technical jargon and a mere display of scholarship."

Radhakrishnan became a Professor of Philosophy in the newly founded Mysore University (1918) and his pursuit of philosophy, ancient or modern, Indian or Western became more intense and focused. He observed that a spiritual and non-dogmatic view of religion could be accepted without any bias and that philosophy led us to a spiritual or 'an absolutist view of religion'.



Sarvepalli Radhakrishnan and Rabindranath Tagore

Radhakrishnan's Contemporary Philosophy (1920), became a prescribed textbook in Indian, European and American universities. His reputation as a writer of philosophy was secured.

In 1921, he was appointed to the most important chair in India at Calcutta University. He was invited by Professor Muirhead to write a systematic account of Indian Philosophy. The survey became a labour of love and the readers got a two-volume work on Indian Philosophy, hitherto untouched by any author of eminence. The writer showed the continuity and interconnectedness within a maze of diverse views. Though humble in his approach, Dr. Radhakrishnan felt satisfied that he was able to project Hinduism not as a bundle of superstitious thoughts and antiquated practices, but a lively system and an important branch of study. On being requested, he

contributed a piece to the Encyclopedia Britannica on Indian Philosophy.

His periodical contribution to the Hibbert Journal drew the attention of profound thinkers of the time. He was invited to deliver a series of lectures at Manchester College, Oxford. He made his maiden visit to England in June 1926. His interpretation was that Hinduism is not a stagnant belief, but an upward spiraling movement. He claimed that truth is eternal and universal as well, unlike a tradition, which is narrow and short-lived. Clinging to the past only warns about an impending and stunted growth. It is only a surrender of the freedom of spirit that chokes the free flow of eternal thoughts. The result of this exposition was brought out in a book The Hindu View of Life. Radhakrishnan then proceeded to Harvard University to participate in an International Congress of Philosophy at Harvard University in September 1926. In his lectures, he cautioned the audience about assiduously clinging to a civilization that is propped up by too much pursuit of matter at the expense of spiritual inclination. Science, the mainspring of modern civilization has a limited function to perform. It cares for the superficial aspect of life but the inner essences of man remain untouched.

“Though humble in his approach, Dr. Radhakrishnan felt satisfied that he was able to project Hinduism not as a bundle of superstitious thoughts and antiquated practices, but a lively system and an important branch of study. On being requested, he contributed a piece to the Encyclopedia Britannica on Indian Philosophy.”

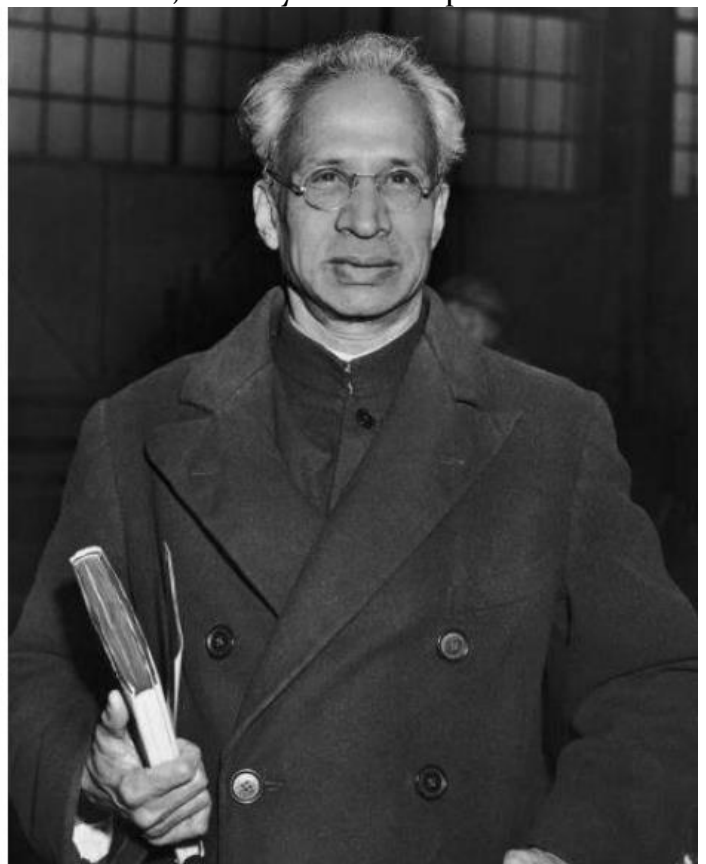
We are bound to feel, sooner or later, the aching void within us. This subject is brought forth in a small book, *Kalki or The Future of Civilization*. Dr. Radhakrishnan's stint again at Manchester College in 1929 was remarkable for his illuminating addresses. It culminated in the production of a major book — *The Idealist View of Life*. He based these lectures on the theme that not only religion or philosophy but every aspect of social life was passing through crisis. But men are aware of the changes. They are no more content with ceremonial aspects of religion. They are eager "to penetrate to the depth of life, tear away the veils that hide the primordial reality and learn what is essential for life, for truth, and righteousness." There have arisen many substitutes of religion but sadly they lack the necessary profundity which every religion is capable of providing. In a sense, these supplants seem soulless. The remedy is the development of a new religion in which the soul is enthroned, and at the same time the 'right of reason' is not surrendered.

To the charge that fear is the basis of all religion (Russell), Radhakrishnan says that "there is a lack of understanding between man and the universe around him." Nature may be blind but she brings forth a child gifted with sight and adequate knowledge to judge what is good and evil in "his unthinking mother".

Life is not a pleasure garden, but a barren ground full of trouble, suffering and disappointment. Yet man is not a product of physical forces alone nor entangled in the physical and economical necessities of life. He rises above these obstacles and basks in the glory of his innate dignity. That is his sense of religion, "his pursuit of truth and the striving after goodness,"

The function of religion is to restore the lost unity between nature and man. The disunity is not on account of fear but because of our doubt about the 'strange mystery' surrounding the working of nature.

The laws of science, or mathematical equations, operate in a limited way and they cannot be employed as a driving force to aid us in the discovery of reality. Life is based on the creative impulse. Our intellect is capable of viewing the creative rationality of the world; our intuition succeeds in grasping its mysteries. Our intellect and intuition though not antagonistic, have different roles to play. Intellect has a separate function to perform. Intuition is employed as a support to intellect lest it may "lapse into self-satisfied obscurantism." The ultimate cause of everything, according to intellect, points to god. The supreme truth viewed by intellect is beyond our mode of communication. In our attempt to unravel it, we only land in imperfection.



Man comprehends his own organic unity and it cannot be the "sum of his instincts and desire's." He wants to be a single organism and not a sum of loosely-connected parts, which are always at loggerheads within the system of wholeness. Being is crossed by becoming. This struggle between matter and spirit culminates in the integration within. Spiritual bliss outshines our earthly joys just as electric lights, however powerful, pale before the sun.

Since civilization is a product, not of body and mind, but of human spirit, it can only be sustained by morality and spirituality. It is essential for man to pursue 'ethical and spiritual ideals' through patient effort and struggle' to taste the fruit of scientific advancement.

Man's acquisitive mind is stirred by religious speculations with no promise of tangible results. He becomes disillusioned. The concept of God, the promise of religious practice and the insight endowed by philosophy — all need a sweeping change. He cannot afford to lose himself in the hypothetical ocean of infinite bliss.

Saintly souls are conscious of the all-pervasive unity of the self and the universe. Their lives are marked by "an unshakable faith in the supremacy of spirit, invincible optimism, ethical universalism and religious toleration", observes Dr. Radhakrishnan.

Here Hinduism steps in and asserts that God, the eternal creator, is always concerned with the affairs of His creatures, as a true friend, a redeemer, a changeless entity. He is the Absolute spirit, shining beyond the ambit of space, time and the law of causation. He is both time and timeless.

As the world becomes perfect and one with God, His creative impulse is fulfilled and He lapses into the Absolute with no more urge to create. Such views are expressed in *The Idealist View of Life*. This work, new in approach and original in interpretation, was welcomed by eminent thinkers of the East and West alike.

To quote Radhakrishnan: "The main theme of these addresses is that religion consists in doing justice, in loving mercy and in making our fellow-creatures happy." Love of humanity is prerequisite for establishing universal fellow-feeling and kinship. Philosophical study and reflection aid us in the adventure of spirit and elevate us above our mundane existence.

Philosopher Radhakrishnan was aware of and familiar with the ideals of East and West — one having a spiritual basis, the other emerging from science. He became a sort of philosophical bilingual, completely at home with each system. His defense of the religious foundation of philosophy won for him critical acclaim even from the West. The British philosopher C.E.M. Joad termed his exposition as a 'counter-attack from the East'.

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Professor Radhakrishnan clearly saw the non-utilitarian aspect of the study of philosophy, unlike that of science which is "essentially utilitarian in its origin." But at the same time he visualized its role in imparting liberal education free from any dogma or misconception. It empowers us, not by helping us amass wealth, but by preventing us from falling prey to the temporal successes in life. It also aims at building men of sterling qualities.

As a teacher his ambition was always to educate his pupils "to a belief in a spiritual and ethical universe." The 'ethical life and the art of meditation' enable us to attain 'steady spiritual insight' which has been 'the aim of religious endeavour'.

The stature that Radhakrishnan attained is a tribute to his study of philosophy that moulded him to be at home with the high and low, young and old, the world over. The whole world listened to him with rapt attention and became mesmerized by his erudition and eloquence. We offer our respectful homage to the great teacher-philosopher-statesman.

Source: Bhavan's Journal, 15 September, 2018

IMPACT OF MYTHOLOGY ON INDIA'S FREEDOM STRUGGLE

By Mallika Iyer

Rooted in reason and guided by science, the modern age, one would imagine, has no place for speculative reflections and metaphysical meanderings. While mythology occupied an important place in ancient cultures as the means of raising questions, setting down moral codes, providing entertainment and more, one may well ask what place it occupies in the modern age. One answer could be that it has had a definite role in guiding the course of history.

In common parlance, the word myth has come to mean an old wives' tale or a generally accepted belief unsubstantiated by fact. However, the etymological origin of the word is from the Greek word *mythos*, meaning 'word' or 'story'.

Traditionally, humans have used stories to describe things that they could not otherwise explain. Ancient myths were stories through which people could assimilate mysteries occurring around them. In this sense, myth was a metaphor.

In India, myths pervade just about every aspect of culture. From bedtime stories for children to words used in language, from fine arts to performing arts, from religion to politics, mythology rules the roost. Whether it is the nation's name *Bharata* or political expressions like *Ram Rajya*, they are all born out of the cradle of Indian mythology.

This deep-rooted connect between Indian society and mythology was visible during India's Independence Movement. From influencing leaders like Gandhi and Tilak to providing themes for artists with nationalist visions, mythology became the guiding force of history. And nowhere else was it more visible than in the realm of the theatre, where plays centred on myths played a key role in evolving a national identity.

18th Century Theatre in India

The theatre in India is not a new phenomenon. Nor the use of mythological themes, which had been popular since the times of Bhasa and Kalidasa. But during the British period, these

themes were recast in imaginative ways to communicate a nationalist message.

By the early 1860s, the need for public theatres was strongly felt as dramatic performances thus far had been private and irregular. During this time, newspapers advocated the need for theatres to act as vehicles of social reforms. At the same time, new ideas and organizations were taking root, causing a wave of social reforms. These ideas gradually permeated into theatre which became a tool of protest against oppressive colonial rule.

“Nil Darpan was the first public performance, staged by the Calcutta National Theatrical Society on December 7, 1872 in Calcutta, where the nationalist theatre took birth.”

It was a scathing exposure of the oppression of the impoverished Bengali ryots by the British indigo planters. While local newspapers praised the performance, the English press was not impressed.

The performance of the play was ordered to be immediately stopped. In February 1876, an ordinance was promulgated to empower the Government of Bengal to prohibit dramatic performances, that were scandalous, defamatory, seditious, obscene, or otherwise prejudicial to the public interest. The Dramatic Performances Act, 1876 was thereafter enacted to check the revolutionary impulses of the Indian theatre.

The Dramatic Performances Act, 1876

Under the provisions of the Act, the idea of seditious theatre was introduced. It empowered the British administration to control the theatre

through restrictions. According to this Act, if the Government judged any play to be scandalous, disrupting social values, or felt it might excite feelings of disaffection against the government, the performance would stand prohibited.

The penalty for disobedience was imprisonment for three months or a fine, or both. The Government had the right to demand plays for verification and the police could enter, arrest and seize any persons, scenery, costumes, and/or articles. No public performance was to take place without the sanction of a license.

Following Nil Darpan, other nationalist plays like Bharat Mata, Puru-Vikram, Bharate Yavan, Banger Sukhabasan, Beer Nari had gained immense popularity. But after 1876, there was a lull in theatre activity. Police surveillance made it difficult to present drama that openly attacked colonial rule.

At such a time, playwrights searched for ideas to cloak nationalist messages in a sheath that would elude censorship.

Mythology was to be that magic cloak!

Mythological Motifs bear Nationalist Messages

While the British clamped down on the nationalist theatre, they did not interfere with religious plays. This provided a window of opportunity for playwrights. 'The censor board never listened very carefully to religious/mythological and historical dramas. Carelessly, it would stamp the play for approval. But it listened to and read social plays very carefully. And sometimes the drama-wallahs also managed to deceive the censor board.' (Ganpat Daangi, an actor in mythological plays of that time, is reported to have said this'.)

This genre also had the advantage of popular appeal. Starting in West Bengal, nationalist theatre soon spread across the nation and was performed to packed audiences ranging from commoners to literary and political figures.

Here is a look at some notable mythological plays that rocked the stage drama.

Vir Abhimanyu

One of the plays that created a stir was Vir Abhimanyu by Radheyshyam Kathavachak, a prolific writer. Abhimanyu, son of Arjuna, a character from the Mahabharata, had bravely

entered the chakravayuha to fight the battle at Kurukshetra. Although the enemy was stronger than him, Abhimanyu fought on, sacrificing his own life for the sake of the cause. It was this plot situation that Kathavachak adapted.

In the play, Shubhadra urges her son to fight and Uttara exhibits a nationalist zeal by sending her husband into the battlefield. There is no such scene in the Mahabharata. But Kathavachak adapted the original story to send out a subtle message to women in the audience. 'Show me how to use the sword...I will go to the battle and show my valour,' Uttara says to Abhimanyu, prompting women to join the fight for freedom.

Here is a sample of the opening lines exchanged between the sutradhars, that set the tone for the play!

Nati: *Interests are now changing. There is a tradition of mythological drama. At such a time, we should think about playing a significant drama, along with entertainment, we also preserve our society and our nation.*

Nata: *Is that so? Then, to show to the children of India, the pride of India's brave ones, let's play Bareilly resident Radheyshyam Kathavachak's drama Vir Abhimanyu.... Let us play Abhimanyu Natak for the benefit of our countrymen.*

Nati: *Abhimanyu? Which Abhimanyu?...In the battle of Mahabharata when the Indian field was being marked with the sacred blood of the brave ones, the one who gave up his life to fulfil the pledge [to his nation]....that Abhimanyu?*

Nata: *Yes, that Abhimanyu, son of Arjuna...the one who immortalized his name by giving up his life. Let us sing the praises of that brave and powerful one.'*

The lines have a deeper significance. Abhimanyu dies for a cause, and his son Parikshit becomes the king, the message to the viewers is that Abhimanyu's sacrifice did not go waste; it had its reward.

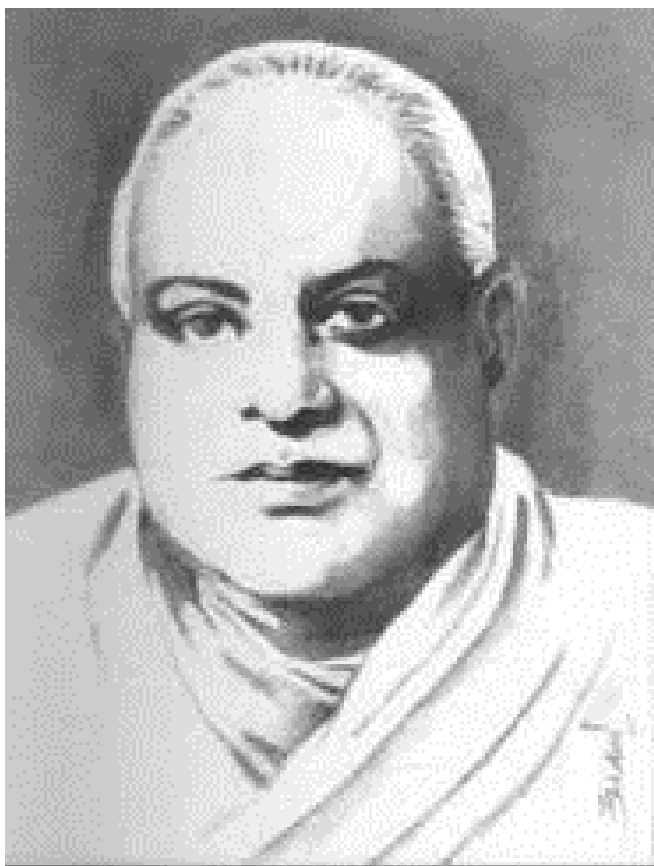
Bhakta Prahlad

Kathavachak penned several other plays including Bhakta Prahlad. Based on the Vishnu Purana, at one level, the story is about Prahlad, who stood up against the tyranny of his father, Hiranyakashipu. At a deeper level, it urged Indians to stand up against
Lite tyranny or me britisn. Prahlad speaks out openly against

oppression and dominance. Just as Vishnu supported Prahlad, Indians, too, could expect divine help in their fight against the mighty British. The play won nationwide fame and ran to packed audiences.

Panchali Sabatham

The use of mythological motifs to whip up nationalistic fervour was successful in the South as well. Subramanya Bharati, the great Tamil poet (1882-1921), sought inspiration in the episode of Panchali Sabatham (The Vow of Panchali) in the Mahabharata. His poetic dance-drama of that name conveyed the message of freedom.



Radheyshyam Kathavachak

His Panchali Sabatham (The Vow of Draupadi), was written during his ten-year exile in Pondicherry, now Puducherry.

Let us recall the scene: Dharmaputra lost the kingdom, his brothers and his wife, Draupadi, in a game of dice to his Kaurava cousins. Draupadi is disgraced before the assembly of nobles. Bharatiyar transforms this into a political metaphor. Through selective phrases and symbols, he compares the humiliation of Draupadi to the colonial oppression of India. The victimized Draupadi becomes Bharat Mata

and the Kauravas symbolize India's colonial oppressors. Draupadi is referred to as Amman or Goddess in certain parts of Tamil Nadu, where she is revered as a village goddess. Bharatiyar draws inspiration from this background and consistently relates her to Parasakti or the Supreme Sakti, the all-powerful goddess.

Says Richard Frasca in his paper on the Panchali Sabatham, 'The drama triggers symbols of impurity and purity to evoke images of political oppression and liberation. As the village goddess Draupadi is restored to a pure, revitalized powerful state through the terukuttu, so is Draupadi as the image of Mother India in Bharatiyar's drama restored to a place of pristine power.'³

This work had such a political impact that it was banned by the British. Hand-copied versions of the work were surreptitiously circulated by college students.'



Kichak Vadha

One of the most dramatic and impactful mythological plays with a national outlook, was Kichak-Vadha (slaying of Kichaka), written in 1907 by Krishnaji Khadilkar, right-hand man of Tilak, editor of the Marathi newspaper Kesari. Drawing inspiration from the Mahabharata and heavily influenced by Khadilkar's journalistic background, the play went on to have violent repercussions.



Krishnaji Khadilkar

Maharashtra's 'naradiya keertan' style of one-man ballad recitation and enactment of Mahabharata stories, early in the 20th century, impacted the political struggle. The hardas (performer), subtly related contemporary events and personalities, to the Mahabharata. Perhaps, Khadilkar was influenced by this genre of local theatre when he penned his classic. Performed by the Maharashtra Natak Mandli in Poona, Khadilkar turned the episode of the killing of Kichaka in the Virata-Parvam of the Mahabharata into an allegory of India's colonial humiliation.

The story is set in the last year of exile of the Pandavas, during which they are in disguise at the court of King Virata. Kichaka, a minister in the king's court, attempts to molest Draupadi. While Yuddhishira does not intervene. Bhima is infuriated and kills Kichaka. While, at the literal level, the play portrayed the last year of exile of the Pandavas, at a deeper level, it sent out a strong allegorical message, favouring the approach of the Extremists and mocking at the pacifist approach of the Moderates.

Several clues pointed to contemporary political parallels:

- Kichaka represented Lord Curzon, the Viceroy.
- Kichaka's atrocities represented the atrocities of Lord Curzon;
- Draupadi represented India / Bharat Mata;
- Draupadi's dishonour represented Mother India's shame under foreign oppressors;
- Yuddhishthira the moderate nationalists like Gokhale.
- Yuddhishthira's restraint symbolized the policy of the Moderates;
- Bhima represented the extremists who were willing to take extreme measures to win freedom;
- Bhima's successful violence implied the ultimate triumph of those who called for revolutionary means.

Lord Curzon's arrogant utterances like, 'rulers are rulers and slaves are slaves' are said to have found direct echoes in the words of Kichaka in the play. Fiery speeches by Draupadi and Bhima expressed the popular mood of resentment and revolt.

On January 18, 1910, The Times wrote a scathing review of the play referring to its 'most pernicious influence' and calling it an act of sedition. In a secret police abstract dated November 13, 1909, a police commissioner writes: 'There is no doubt that the Deccan audience takes this play as a cleverly veiled incitement to murder European officials.'

On January 27, 1910, the British banned the play. The banning of the play, more than anything else, indicates how impactful it must have been. One can only admire the creative genius of a writer like Khadilkar, who could visualise in the story of Kichaka, parallels with the Indian freedom struggle.

Mythological Drama Leads the Way

Aside from carrying nationalist messages, a notable incidental achievement of mythological drama, was the increase in the number of women attending theatre. Tainted with labels of obscenity, the theatre was in bad odour. Now with characters like Sita, Subhadra and Draupadi taking centre stage, mythological themes helped that perception to change, and made it respectable for women to attend performances.'

Source: Bhavan's Journal, 31 August, 2018

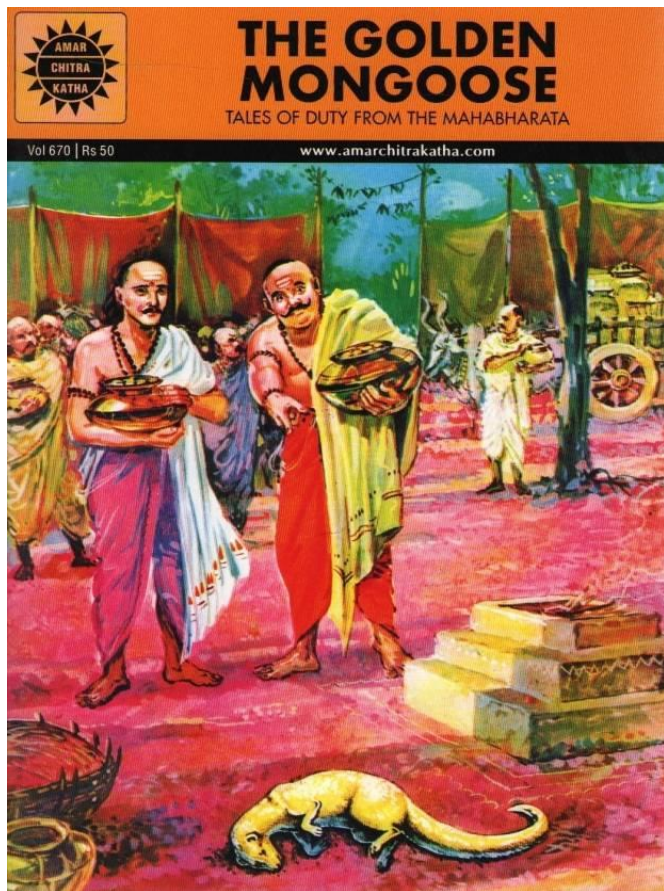
SELF-SACRIFICE

Self-sacrifice is one of the basic virtues that man needs to cultivate. This is emphasized in the Vedas, the epics and the puranas. India's struggle for independence under Gandhiji's leadership is the finest example of our people's spirit of self-sacrifice. Here are two well-known stories from the Mahabharata.

After the battle of Kurukshetra the five Pandava brothers performed a great sacrifice and gave very large gifts to the poor. Amazed by their generosity, people praised them saying that the world had never seen such a sacrifice before.

By Swami Sudarshananda

After the ceremony, there came a little mongoose. One half of its body was golden and the other half was brown. It began to roll on the floor of the sacrificial hall, shouting to those around, "You are all liars! This is no sacrifice." "What!" the people exclaimed. "You say this is no sacrifice? You do not know how much money and how many ornaments were distributed to the poor. It's a wonderful sacrifice that none has ever performed before."



The mongoose said, "Listen, let me tell you why I said so. There was a little village, in which there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and

lived on the small gifts given to them for preaching and teaching. There was a famine in the land. The Brahmin's family suffered the most. After many days of starvation, one morning the father brought a little barley flour home. He divided it into four parts, one for each member of the family. Just as they were about to eat, there was a knock on the door. A person was seeking alms. The poor Brahmin said, 'Come in, sir, you are welcome'. He set before the guest his own portion of the food, which the guest quickly ate and said, 'Sir, I have been starving for ten days, and need a little more'. Then the wife said to her husband, 'Give him my share,' but the husband was reluctant. The wife, however, insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share to the guest, which he ate, but was still hungry. The son then said, 'Take my portion also; it is the duty of a son to help his father to fulfil his obligations.' The guest ate that, but still remained unsatisfied. Now the son's wife gave the guest her portion. That was sufficient, and the guest departed, blessing them. That night the family died of starvation. A few granules of the barley flour had fallen on the floor, and when I rolled over them, half my body became golden, as you can see. Since then I have been searching for someone who has that spirit of self-sacrifice. It's only when my entire body turns golden that the curse, because of which I'm a

mongoose now, can be lifted. So far I have found none and so the other half of my body still retains its original colour. That is why I say this is no sacrifice."

There is another illustrious example of sacrifice that a great king of the past had made. King

Shibi was very generous to everyone. One day a hawk was chasing a dove to kill and eat it. The frightened dove in its flight fell at the feet of the great king. The king took the dove in his hands and gently caressed it. Shortly after, the hawk came and told the king to hand over the dove as it was rightfully its food. The king did not oblige as the dove had come to him for protection. He told the hawk to ask for anything other than the dove. But the hawk insisted on the dove only. The king agreed to give a part of his own flesh that was equal in weight to that of the dove. The hawk agreed.



The king immediately called for a pair of scales. He cut off a part of his flesh and placed it on one pan. He placed the dove on the other pan. But the dove's pan went down. The king cut out some more of his flesh and put it on the pan. Still it was not sufficient. He went on cutting more and more of his flesh, but the dove continued to weigh more. At last, the king himself sat on the pan. He offered his whole body to the hawk. Then a miracle happened. Both the hawk and the dove disappeared and in their place stood the gods, Indra and Agni. They

praised the king for his great sacrifice and kindness. Then, by their grace, the king got back his whole body. The two gods blessed the king. The virtue of self-sacrifice has the following beneficial results:

1. Self-sacrifice is the means to liberation.
2. Self-sacrifice is in reality dear to Gods.
3. Verily, gods have attained to heaven by their previous deeds of self-sacrifice.
4. By self-sacrifice those who are hostile become friendly.
5. Self-sacrifice is the act of giving up one's life, interests, etc., for others.
6. Self-sacrifice is the highest rule of grace.
7. Self-sacrifice is self-abnegation. It is the sacrifice, surrender of subordination of one's own self or one's personal happiness, or comfort, for the sake of duty or to advance the interests of others.
8. Self-sacrifice kills egoism and leads to the descent of divine grace and divine light. A Karma Yogi annihilates this ego through self-sacrifice.
9. Self-sacrifice

is the sacrifice of oneself or of self-interest for the good of another. One can get rid of many vices by the virtue of self-sacrifice. Egoism, anger, arrogance, avarice, covetousness, greed, jealousy, selfishness, vanity, etc. will have no place in the life of one who is prepared to sacrifice his self interests.

Source: *Bhavan's Journal*, 31 August, 2018

SCIENCE, TECHNOLOGY AND RELIGION

By Dr. D. R. Kaarthikeyan

Science and technology have brought about unprecedented comforts and conveniences.

Yet, our joy, harmony and peace have not increased proportionately.

Though the tremendous increase in communications has reduced the planet into a global village, the psychological distance between Man and Man has increased.

With increasing abundance of nuclear and other weapons of mass destruction, man is not feeling more secure. For the first time in human history, man has acquired the capacity to destroy him and all other life forms on this planet many times over. Every nation and in fact, everybody is living in constant fear, as never before.

The reason is the development of science and technology with total neglect of spirituality and ethics.

Development without getting anchored on spiritual, ethical and humane foundations has resulted in distortions and disruptions in society. The decline and absence of values and spiritual ethos has led to widespread problems as manifested in the alarming phenomenon of consumerism, ecological crises, human rights violations, emergence of religious fundamentalism and bigotry, degradation of women's status and a host of other serious issues.

As the eminent physicist, John A. Wheeler said, "Increasing knowledge of detail has brought an increasing ignorance about plan."

Physicist Pagels writes, 'By the nature of phenomenon it studies, science has become increasingly abstract. The Cosmic Code has become invisible. The unseen is influencing the seen'.

Physicist Wheeler adds 'We find the world strange, but what is strange is us. It seems to me that we don't yet read the message properly, but in a time to come, we will see it in some single simple sentence. For the first time in the history of science, it is going to be a unification of mind and matter, subject and object, scientist and experiment'.

Scientists are heading towards this vision of unity not under the influence of any philosophy

or religion, ancient or modern, but by the impact of the results obtained in their experiments. They have to move deeper into the origins of the universe and still deeper into the say of how consciousness is related to this universe.



Stephen Hawking says, "it seems very reasonable to suppose that there may be some unifying principles, so that all laws are part of some bigger law. So what we are trying to find out is whether there is some bigger law from which all other laws can be derived."

Philosopher Statesman Dr. Radhakrishnan points out that "The knowledge of science can usher in new era of material prosperity. The gift of science can bell to make life fuller, wider, healthier and richer in comforts and interests and in such happiness as material things can promote."

If science is employed, as is today for private profits and public destruction, there is bound to be chaos in the economic world and anarchy in the political world.

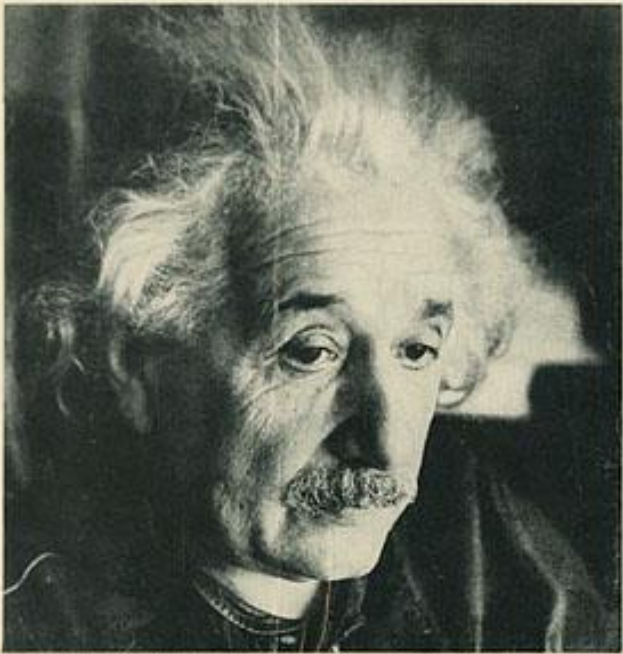
Pointing out to the existence of a feeling of external and internal insecurity everywhere, Einstein said, "The best authorities are unanimous in saying that a war with hydrogen bomb might quite possibly put an end to the human race. It is feared that if many hydrogen bombs are used there may be universal death —

sudden for a minority, but for the majority a slow torture or a disease and disintegration." Einstein visualized the cause of the present trouble of the world as due to science having advanced faster than morality. When morality catches up with Science these troubles will end'. According to Swami Vivekananda, "Nothing is entirely physical nor yet, entirely metaphysical; one presupposes the other and explains the other. Matter is only infinitesimal part of the phenomena of nature. The vast part of the phenomena, which we actually see is not matter. For instance, in every moment of our life what a great part is played by thought and feeling compared with the material phenomena outside."

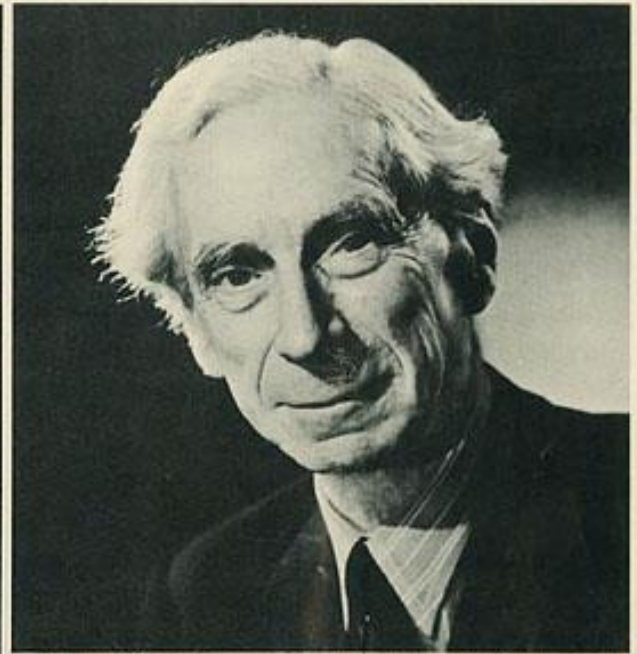
It is clear that there does exist an unobservable universe. The study of reality behind this universe remained unknown. Modern science has not touched the other sphere and thereby has eliminated the role of religion and ethics altogether.

The mystic seers taught religion out of their personal experiences and in every religion these seers speak the same truth. Like the mathematical theories, these mystics all over the world do not at all differ. This is the science of religion.

Science and religion, each by itself, is helpless, to grant peace and prosperity. The awareness of spiritual knowledge is not negation of scientific rational as religion is all inclusive. All



Albert Einstein



Bertrand Russell

NOTICE
TO THE WORLD

*...renounce war or perish!
...world peace or universal death!*

AUDIO MASTERWORKS LPA 1225

knowledge is for the service of man. It is the real worship of God. The love of anything is the fruit of our knowledge of it and it grows as our knowledge comes more certain. So the spiritual knowledge lies in realizing the identity of the individual soul with the universal soul.

The present age calls for reconsideration of science and religion in a vital harmony. Fortunately the world seems to accept the idea that science and religion are complimentary and can go together without hampering for the cause of humanity.

As Swami Vivekananda said, "Religion is the manifestation of divinity already in man." Let the finite man reach the infinite. It made the 'man what he is and will make of a human animal a god'.

“The present age calls for reconsideration of science and religion in a vital harmony. Fortunately the world seems to accept the idea that science and religion are complimentary and can go together without hampering for the cause of humanity.”

Swamiji added, "Our misery comes not from work, but by getting attached to something. We must plunge, heart, soul and body into the work with purity, patience, perseverance. Wisdom is the goal of all life. The highest wisdom must be that of spiritual knowledge and with this knowledge will come Bliss. It is the sovereign unity of god, man, and universe that guides all conducts of life without limiting human thought and behaviour". He is very positive in his views on synthesis of religion and science. It is the approach of both science and religion with reverence for all that lies beyond, that we must face life. This is the real synthesis of head and heart. This is seeking unity in diversity and especially relevant to modern problems.

His prophetic words are 'I am sure the day will come when the separation will vanish and the oneness to which we are going will manifest. A time must come when every man will be intensely practical in the scientific world and the spiritual and then the oneness, the harmony of oneness will pervade everywhere'.

In his first appearance on the western scene in Sept 1893, Swami Vivekananda highlighted the unification of western science and India's



Swami Vivekananda

Vedanta philosophy.

"Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress because it would reach the goal. Thus Chemistry could not progress further when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestation. And the science of religion would become perfect when it would discover Him, who is the one life in a universe of death, Him who is the constant basis of an ever-changing world, one who is the only soul of which all souls are but delusive-manifestation. It is through multiplicity and duality, that the ultimate unity is reached. Religion can go no further. This is the goal of all Science."

When science and religion progressed harmoniously there has been peace, harmony and prosperity. Whenever there was a conflict there was misery.

Happily today, the finest minds of religion, spirituality and even of science accept that there is consciousness beyond science.

Source: Bhavan's Journal, 31 August, 2018

A SPIRITUAL COLOSSUS

A century and a quarter ago Swami Vivekananda, the spiritual heir of Sri Ramakrishna Paramahansa, electrified the whole world when he addressed the World Parliament of Religions in Chicago, USA on September 11, 1893.

His incredible speech inspired and motivated the successive generations of all religions. Bhavan's Journal pays its deep reverence to this inimitable spiritual Master and to the divine organization which he established to perpetuate the memory of his Guru and Master, Paramahansa Swami, Shri Ramakrishna, by reproducing the text of his historic speech.

Sisters and Brothers of America,
It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance.



We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest

remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

Concluding Address

September 27, 1893

***"Sectarianism,
bigotry, and its
horrible descendant,***

fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair.”

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who laboured to bring it into existence, and crowned with success their most unselfish labour. My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the-friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter. Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here

hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

Source: Bhavan's Journal, 15 September, 2018



TRANSCEND THE MIND

By P. Balakrishna

***Buddham Saranam Gachchami Dharmam
Saranam Gachchami Sangham Saranam
Gachchami I take refuge in Buddha
I take refuge in Dharma
I take refuge in Sangho***

(Buddhist prayer)

Taking refuge in Buddha is not merely restricted to the person Buddha, but to buddhith intellect, that part of the mind which discriminates between good and bad, right and wrong, truth and untruth, real and unreal.

Buddha became the Tathagatha i.e., who is capable of seeing things as they are but not as they appear to be. This capacity is possible only when one is capable of right discrimination. Right discrimination is possible by right reasoning. Right reasoning is pure reasoning. Pure reasoning is conscientious reasoning. Conscientious reasoning is that part of the mind which discriminates correctly between good and bad, when it is uninfluenced by our ego or self-importance. That is the reasoning made through an open mind or made impartially. This is what is called pure reasoning.

When the reasoning is made through the influence of our ego or our self-importance due to temptations of life, it becomes practical reasoning, a reasoning tilted towards selfishness.

So pure reason is right discrimination which is possible where we are impartial and selfless. Such a one subordinates the practical reason to pure reason. So, one who sees the importance of pure reason in life and in his day-to-day activities is one who takes refuge in pure reason. One's reason is pure when the reasoning is made from a tranquil mind. It is a conflict-less mind. A mind is in conflict when it is tossed between the duality of opposites, either ideas, opinions or beliefs. The mind that travels from the past to the present and the present to the future is a mind in conflict.

There is no conflict where the mind moves in the present and in facts. Generally, we live always in dead memories or unborn future. We seldom live in the present. Hence the mind is

always in conflict. So a mind that constantly moves only in the present is a mind without conflict and that is a silent mind. A silent mind is not a blank mind. It is a mind that silences the past (thought) and the future imaginations. Such a mind is a tranquil mind that is capable of thinking clearly with a clear insight. Only such a person can see things as they are without delusion. The outcome is pure reason. It is otherwise called wisdom.

***“A mind that
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(thought) and the
future imaginations.”***

"Satyam Jnanam Anantham Brahma" (Taittiriya Upanishad). That is what is meant taking refuge in Buddhi, the pure reason. It is Vyavasayathmika Buddhi (pure reason) as against Vyavaharathmika Buddhi (practical reason). The man who cultivates this reason is the Buddhiman or man of wisdom. So take refuge in Buddhi. How does this Buddhi lead us to the second refuge?

TAKING REFUGE IN DHARMA

The second refuge is "Dharmam Saranam Gachchami".

Dharma can be defined as the essence in any thing which lasts from the beginning to the end and without which it cannot maintain its identity; e.g., light and heat are the Dharma of fire. Similarly human nature is the Dharma of human beings. The power of reasoning or discrimination is the privilege of human beings. So the power of reasoning is the Dharma of human nature. Pure reason is the right human nature. Struggle for existence and survival of the

fittest are the only considerations of animals and that is the animal nature.

Right reasoning or pure reason is the Dharma of man. Thus man can exercise this Dharma when he is selfless and open minded. This Dharma or Viveka Buddhi is possible when reasoning is not influenced by selfish attitudes.

Dharma is generally taken to mean justice or righteousness. So, when we take refuge in pure reason, it automatically leads to a Dharmic life. That is what is meant by taking refuge in Dharma.

The next question is where, how and to when do we exercise this Dharma? This leads to the third refuge. "Sangham Saranam Gachchami."

Sangha here means the society we live in, and not merely a Buddhist order.

"The mind of the individual is a part of the mind of the total. So, whether the society is good or bad depends upon the individual contribution."

Life is relationship. It is not isolation. Relation here is not merely family relationships. We have to live with others in society. We are a part of society. Society is nothing but a collection of individuals. Every act in our day-to-day living is a contribution to the society whether it is good or bad. The mind of the individual is a part of the mind of the total. So, whether the society is good or bad depends upon the individual contribution. In other words, you are the society. Society is not different from you. Do not view society as good or bad. If you are good, society, to that extent, is good. If you are bad, to that extent, society is bad. If you are selfish, you are indirectly asking the other person in your relationship to be selfish. So, it is in our interest to be good. If we are good to others we are at our best.

So, right relationship is right living. Right living is dharmic living. Dharmic living is living with pure reasoning or right discrimination.

The essence of this principle in application to our daily life is: "Do unto others whatever you want others to do to you." This is possible only when we reduce our selfishness bit by bit. This is, in fact, the essence of every religion.

SOCIETAL HARMONY

Harmony comes when we invoke Dharma in our lives. It injects a feeling of self-restraint in man. A restraint imposed by the state is called law. The restraint which we impose on ourselves is

called dharma. It is not imposed by any outside agency. It is self-imposed. It is conscientious law; we owe a duty to the society in which we are a part. Keep the society clean. For that make your own contribution. Let us begin with ourselves, without waiting for others to begin. Do your bit first. Before long you will see reciprocation.

Look near before you go far. So, lead a dharmic life so that it will bring a harmonious living and a happy existence in the society. This is what is meant by taking refuge in the sangha, the third refuge.

To sum up: Pure reason leads to dharmic life and dharmic life leads to right relationship in society.

All theistic religions are god-centric. Buddhism is mind-centric. It gives importance to mind and reason over faith. A pure mind is essential for a pure bodily activity because bodily activity precedes intention in the mind. Ritualistic practices ultimately purify the mind.

Buddhism says:

Understand the mind Transform the mind and Transcend the mind

It is your mind that makes or mars your life here and hereafter. Hence take care of your mind. Beware of your mind. This is the essence of Buddhism.



Source: Bhavan's Journal, 15 September, 2018

DESIRELESSNESS KILLS THE MIND

By Swami Sudarshananda

It was early morning. A beggar knocked on the door of an emperor. The emperor was coming out for a morning walk in his beautiful garden.

The emperor said, "What do you want?"

The beggar said, "Before you ask me that, think twice!"

The emperor, who had fought wars, and won victories, was aghast. Here was someone asking him, the most powerful one, to 'think twice'!

The king said, "Don't be worried, that is my concern; ask me what you want, it will be done."

The beggar said, "See my begging bowl? I want it to be filled till the brim. You can still say no, but if you say 'yes', then I warn you that you are taking a risk."

The emperor laughed. Just a beggar's bowl! He told his minister to fill the beggar's bowl with diamonds.

The beggar again said, "Think twice."

Soon it became apparent that the beggar was right because the moment the diamonds fell into the bowl they disappeared!

News about the mysterious bowl spread like wildfire in the capital. Thousands gathered at the spot. When the precious stones were

finished the king said, "Bring out all the gold and silver, everything! My whole kingdom, my whole integrity is being challenged."

But by evening, everything had disappeared and there were only two beggars left — the beggar and the emperor turned beggar.

The emperor said, "Before I ask you

forgiveness for not heeding your warning, please tell me the secret of this begging bowl."

The beggar said, "There is no secret. I have polished it and made it look like a bowl, but it is a human skull. You go on pouring anything into it and it disappears."

The story is tremendously meaningful. Have you ever thought about your own begging bowl? Everything disappears and your

begging bowl keeps opening its mouth for more. And the 'more', the desire, the longing for something else, takes you away from this moment.

When you desire something, your joy depends on that something. If it is taken away, you are miserable; if it is given to you, you are happy. But only for the moment! That, too, has to be understood. Whenever your desire is fulfilled it is only for the moment that you feel joy. It is fleeting, because once you have got it, again the mind starts desiring more, for something else.

The mind exists because of desire; hence, if you are without desire, the mind dies immediately. That's the whole secret of meditation.

One asks for nothing — and suddenly one finds everything within oneself.

Source: Bhavan's Journal, 15 September, 2018



THE TRUTH ABOUT 'LUNAR LUNACY'

By Dr. A. P. Jayaraman

The Greek Goddess of the moon is Luna and she has given us the enigmatic word 'lunacy'.

Thus was born the belief that the moon and madness are somehow related. If the moon shines on any person sleeping, lunacy was believed to be the certain outcome.

Aristotle, the Greek philosopher, argued that the human body was largely made up of water and was similar to Earth in chemical composition. As the moon triggered water bodies so did it produce effects on the human body. The lunar effect might be most manifest in the brain, the seat of emotions and sanity, as it was very watery.



Moon Goddess Luna

Historian Pliny the Elder, imagined that at full moon, heavy nocturnal dew made the brain unnaturally moist causing lunacy and epilepsy. Doctor Hippocrates wrote: 'One who is seized with terror, fright and madness during the night is being visited by the goddess of the moon' (Lunar visitation or the curse of Goddess Luna!). How does the moon cause madness? An imaginary mechanism was fabricated. The

moon works its mischievous magic by disrupting the alignment of water molecules in the nervous system! Aristotle and Pliny started with the composition of the human body and went wild with their fancies.

The infection caught the poets. Shakespeare wrote:

It is the very error of the moon; She comes more nearer Earth than she is wont And makes men mad.

— Othello V.ii.109-111

John Milton referred to moonstruck madness in Paradise Lost.

When the moon's in the full, then wit is in the wane

—The Witch of Edmonton

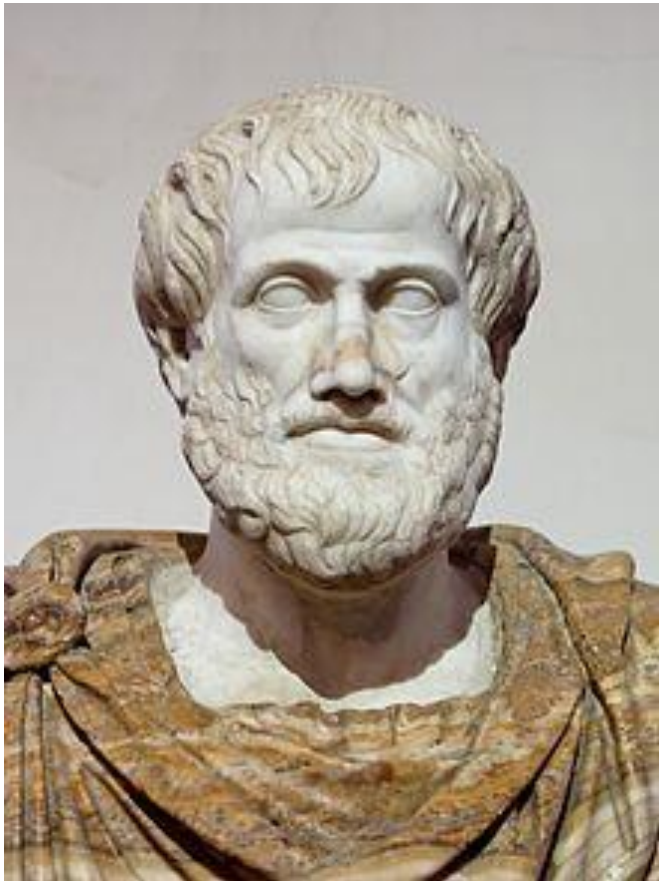
What Science Says

Modern astronomy has a technical narrative rooted in evidence based on reasoning. The gravitational force of the moon affects only open bodies of water, like lakes and oceans. It does not affect contained sources of molecularly bound water such as that found in the human brain. The effect would be the same for other liquids and not unique to water. Imagine you have liquid mercury or liquefied hydrogen. Astronomers have assessed the impact of gravitational force of the moon on our body and the metaphor is that of a mosquito sitting on our arm! Earth alone exerts 5012 times more force on a person than the moon.

“The gravitational force of the moon affects only open bodies of water, like lakes and oceans. It does not affect contained sources of molecularly bound water such as that found in the

human brain. The effect would be the same for other liquids and not unique to water.”

A bead of sweat or a mosquito sitting on the arm exerts more force than the moon. This is the mosquito lunacy effect. To cap it, all the gravitational attraction of the moon remains the



same whether it is full moon or new moon. So much for the force of gravity of the moon on Earth.

Aristotel

The moon is the only natural satellite of the planet earth. It has an age of 5.1 billion years. In its orbit around Earth, It comes as close as 356,400 km and goes as far away as 406,700 km. We may think of the moon as a rock of 735 followed by 20 zeros kg mass.

Blood Moon

The longest total lunar eclipse of the 21st century took place on Friday, July 27, 2018. It coincided with the closest approach of the planet Mars to Earth in 15 years and the heavenly spectacle of two reds in the sky! A blood moon is a name

given to the moon during a lunar eclipse. A lunar eclipse occurs when Earth passes between the sun and the moon, obscuring the latter. Although no longer directly illuminated by the sun, the moon still catches light filtered and bent by Earth's atmosphere. This gives it a blood red color.

Eclipses have been utilized by science communicators to promote and help people to have a rational world view.

“A blood moon is a name given to the moon during a lunar eclipse. A lunar eclipse occurs when Earth passes between the sun and the moon, obscuring the latter.”

The Kerala Sasthra Sahithya Parishat built up its mass education- and public understanding of science programmes through such events. Science communication is a solvent of superstitions and eclipses offer auspicious opportunities. Even with all the scientific explanations, superstitions and misconceptions about the moon persist. 3D printers help to design models to illustrate eclipses with much accuracy and a high degree visualization.



Analytical Studies

A team of two psychologists and an astronomer from three universities conducted a meta-

analysis of all published studies of behavioural disturbances supposed to be caused by the full moon. This is a statistical way of looking at data, a sort of study of 37 studies. In their 1985 review entitled 'Much Ado about the Full Moon', in Psychological Bulletin, they falsified the lunar lunacy hypothesis and concluded that further research was unnecessary

Over the last half a century, thousands of studies have been made about the moon's effect upon behaviour. Most of the studies have shown absolutely no correlation at all.

“Science communication is a solvent of superstitions and eclipses offer auspicious opportunities. Even with all the scientific explanations, superstitions and misconceptions about the moon persist.”

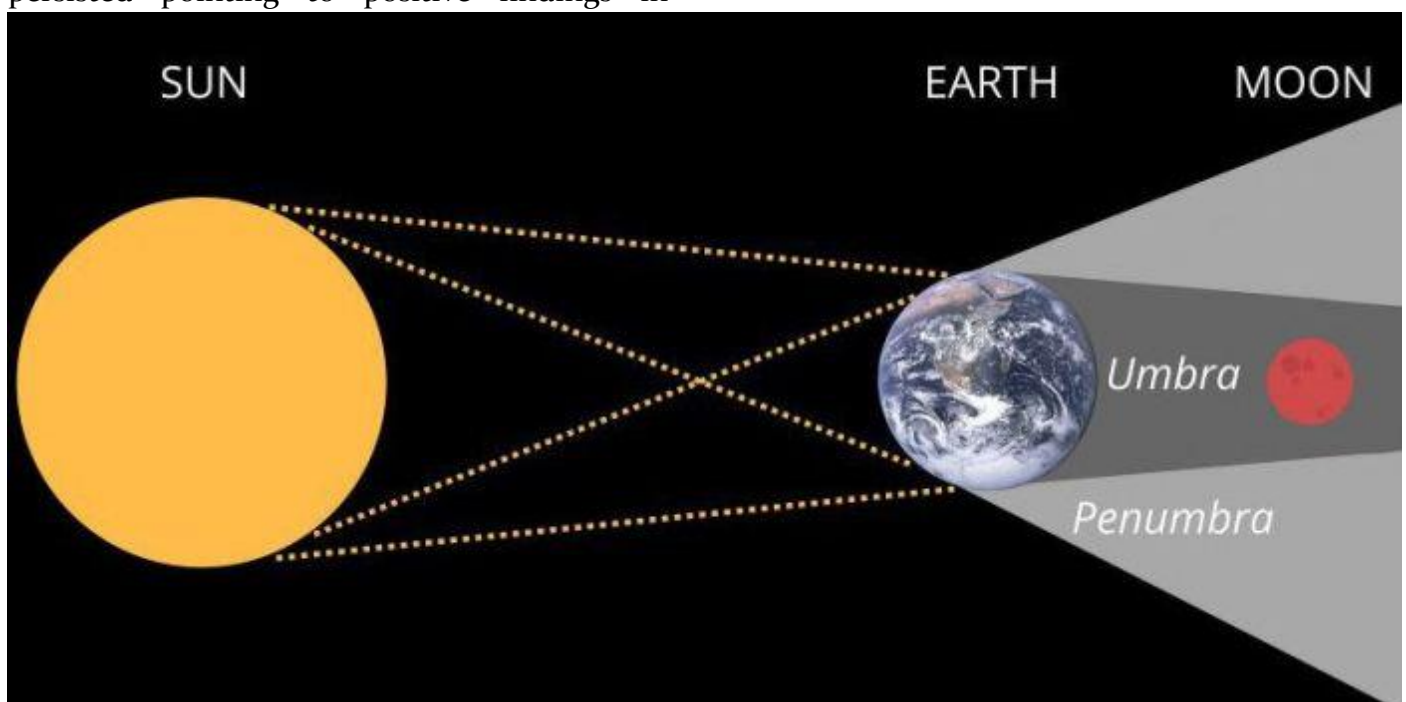
True to the tradition of science, scepticism persisted pointing to positive findings in

scattered studies. A textbook case is the reported increase in road accidents on full moon days. There was a snag in the study. The full moon days and the weekends coincided. When the correction factor for this was applied, the lunar effect disappeared!

Scientists searched for the sober truth behind these loony ideas. Studies conducted thus far have failed to provide credible evidence showing any correlation between lunacy and the full moon. There are five factors that provide insight into why people believe in the lunar lunacy effect: media effects, folklore and tradition, misconceptions, cognitive biases and community reinforcement.

Psychiatrists in the mainstream of modern medicine do not diagnose madness or insanity. They do not advise patients to keep away from the full moon. They seek to provide medical diagnosis of patients with an assessment of signs and symptoms and impairment associated with a specific mental disorder.

Source: Bhavan's Journal, 30 September, 2018



TOP 6 AUSTRALIAN FLOWER FESTIVALS THIS SPRING



Tesselaar Tulip Festival showcases colourful flowers, delicious food and fun events over the course of several weeks. Credit: Tesselaar Tulip Festival

You bloomin' beauty!

A sea of colour blanketing the landscape is a fantastic way to welcome spring, and fortunately it's a sight celebrated across the country.

Various destinations around Australia embrace the floral theme by hosting time-honoured, fabulous flower festivals each spring. It's time to be led down the garden path...

Those colours! Australian flower festivals are a photographer's delight.

1. TOOWOOMBA CARNIVAL OF FLOWERS, QLD

(21-30 September 2018)
With the title of the 'Garden City', it's fitting that Toowoomba has an annual flower festival. Fast approaching its 70th birthday, the Toowoomba Carnival of Flowers is a massive



celebration of all things flora. For 10 days, the city is buzzing as various venues host food and wine events, musical entertainment, fashion, train rides, and much more. Garden tours provide dedicated green thumbs the opportunity to witness a bunch of floral displays with ease.



Queens Park Botanical Gardens during Carnival of Flowers

Queens Park Botanical Gardens is just one of the locations ablaze with colourful blooms during Toowoomba Carnival of Flowers.

2. BRIGHT SPRING FESTIVAL, VIC (20 October-6 November 2018)

The beautiful town of Bright is used to living up to its name year-round but in spring it truly blossoms. And the Bright Spring Festival celebrates this kaleidoscope of colour through a wide assortment of excellent events. There are fireworks, fetes, fairs, and foodie events; markets and art exhibitions, and, of course, plenty of gardens to admire. Better still, you can speak directly with gardening experts. Held for more than 25 years, the festival is not to be missed.

3. TESSELAAR TULIP FESTIVAL, SILVAN, VIC (15 September-14 October 2018)

Come early September, the small Dandenong Ranges town of Silvan has a spring in its step as the fields come alive with colourful tulips. And not just a few of them but a staggering 500,000-plus tulips. Founded in 1954, the Tesselaar Tulip Festival also features market stalls and a wide offering of diverse food inspired by tastes across the globe. It's backed by live entertainment, tractor rides, and various themed days that add to the festival's rich appeal.



Orange and yellow tulips

More than half a million tulips are on show at the Tesselaar Tulip Festival each year. Credit: Tesselaar Tulip Festival.

4. RENMARK ROSE FESTIVAL, SA (19-28 October 2018)

Roses are red, and all sorts of other colours. And as the Rose Capital of Australia, Renmark certainly demonstrates the diversity of this popular plant. October is the premium time to celebrate this floral favourite, as the beautiful Murray River town is ablaze with colour. The Renmark Rose Festival features a jam-packed assortment of events spread across a host of venues and has plenty of open gardens that visitors can wander around. The premier find is Ruston's Rose Garden, which houses the National Rose Collection.

Note: the neighbouring towns of Loxton and Waikerie join the party with several open gardens that ensure this event is at its rosiest.

Ruston's Rose Garden is a must-visit during the Renmark Rose Festival.

5. KINGS PARK FESTIVAL, PERTH, WA (1-30 September 2018)

You'd be hard pressed to find a better setting for a floral fest. With its sweeping views over the CBD, a visit to Kings Park is one of Perth's best attractions at any stage. In September, it's even more inviting as the Kings Park Festival showcases a remarkable display of wildflowers at a time when they are at their bloomin' best. Free guided wildflower walks are fantastic for floral fanatics, and live music and family fun days ensure the festival, which dates more than half a century, has even more appeal.



6. BATHURST SPRING SPECTACULAR, NSW (27-28 October 2018)

Move over petrol-heads – green thumbs take centre stage in Bathurst in late October. The Bathurst Spring Spectacular cloaks this vibrant NSW city in colour, showcasing a cluster of glorious gardens at their brightest and best. These immaculate gardens provide plenty of fine photo opportunities, and proceeds from this event go to local charities.

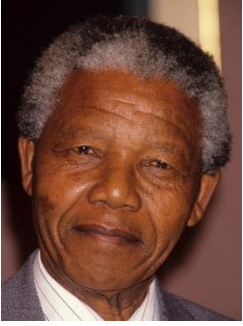

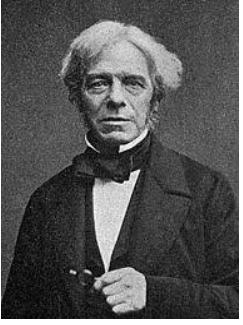


Source: <https://www.big4.com.au/>

PERSONS OF THE MONTH: INDIA

<p>Ramanuja (1017 - 1137)</p>		<p>Ramanuja was a Hindu theologian, philosopher, and one of the most important exponents of the Sri Vaishnavism tradition within Hinduism. He was born in a Tamil Brāhmin family in the village of Sriperumbudur, Tamil Nadu. His philosophical foundations for devotionalism were influential to the Bhakti movement.</p>
<p>Osho 11 December 1931 - 19 January 1990</p>		<p>Rajneesh, also known as Acharya Rajneesh, Bhagwan Shree Rajneesh, and latterly as Osho, was an Indian godman and leader of the Rajneesh movement. During his lifetime he was viewed as a controversial new religious movement leader and mystic.</p>
<p>Chinmayananda Saraswati (8 May 1916 - 3 August 1993)</p>		<p>Swami Chinmayananda Saraswati was a Hindu spiritual leader and a teacher who inspired the formation of Chinmaya Mission, a worldwide nonprofit organisation, to spread the knowledge of Advaita Vedanta, the non-dual system of thought found in the Upanishads, which epitomise the philosophical teachings of the Vedas.</p>
<p>Maqbool Fida Husain 17 September 1915 - 9 June 2011</p>		<p>Maqbool Fida Husain was a modern Indian painter of international acclaim, and a founding member of Bombay Progressive Artists' Group. Husain is associated with Indian modernism in the 1940s. He also directed a few movies. In 1967, he received the National Film Award for Best Experimental Film for Through the Eyes of a Painter.[3] In 2004, he directed Meenaxi: A Tale of Three Cities, a film he worked on with his artist son Owais Husain, which was screened in the Marché du Film section of the 2004 Cannes Film Festival.</p>
<p>Amrita Sher-Gil 30 January 1913 - 5 December 1941,</p>		<p>Amrita Sher-Gil was an eminent Hungarian-Indian painter. She has been called "one of the greatest avant-garde women artists of the early 20th century" and a "pioneer" in modern Indian art. Drawn towards painting since a young age, Sher-Gil started getting formal lessons in the art, at the age of eight. She first gained recognition at the age of 19, for her oil painting titled- Young Girls (1932).</p>

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







PERSONS OF THE MONTH: WORLD

<p>Nelson Mandela (18 July 1918 - 5 December 2013)</p>		<p>Nelson Rolihlahla Mandela was a South African anti-apartheid revolutionary, political leader, and philanthropist who served as President of South Africa from 1994 to 1999. He was the country's first black head of state and the first elected in a fully representative democratic election.</p>
<p>Eleanor Roosevelt (1 October 1884 - 7 November 1962)</p>		<p>Anna Eleanor Roosevelt was an American political figure, diplomat and activist. She served as the First Lady of the United States from March 1933 to April 1945 during her husband President Franklin D. Roosevelt's four terms in office, making her the longest serving First Lady of the United States.</p>
<p>Michael Faraday</p>		<p>Michael Faraday FRS was a British scientist who contributed to the study of electromagnetism and electrochemistry. His main discoveries include the principles underlying electromagnetic induction, diamagnetism and electrolysis.</p>
<p>Galileo Galilei (15 February 1564 - 8 January 1642)</p>		<p>Galileo Galilei was an Italian polymath. Known for his work as astronomer, physicist, engineer, philosopher, and mathematician, Galileo has been called the "father of observational astronomy", the "father of modern physics", the "father of the scientific method", and even the "father of science".</p>
<p>Confucius 551 BC - 479 BC</p>		<p>Confucius was a Chinese teacher, editor, politician, and philosopher of the Spring and Autumn period of Chinese history. The philosophy of Confucius, also known as Confucianism, emphasized personal and governmental morality, correctness of social relationships, justice and sincerity.</p>

FESTIVALS OF THE MONTH: INDIA

<p>Govinda/Krishna Janmashtami (2 -3 September 2018)</p>		<p>The festival of Krishna Janmashtami, also known as Govinda, commemorates the birthday of Lord Krishna. In Mumbai, on the second day, an extremely fun part of the festival involves people climbing on each other and forming a human pyramid to try and reach and break open clay pots filled with curd, which have been strung up high from buildings.</p>
<p>Neelamperoor Patayani (9 September, 2018)</p>		<p>This unusual temple festival extends for 16 nights of folk rituals, and sees gods and goddesses descend from the heavens. It culminates in a procession of huge effigies of swans (some of which are more than 40 feet tall) and other mythological characters. They are offered to the temple goddess by devotees to get their wishes fulfilled.</p>
<p>Ganesh Chaturthi (13 – 23 September, 2018)</p>		<p>The spectacular 11 day Ganesh Chaturthi festival honors the birth of the beloved Hindu elephant-headed god, Lord Ganesha. The start of the festival sees huge, elaborately crafted statues of Ganesha installed in homes and podiums, which have been especially constructed and beautifully decorated. At the end of the festival, the statues are paraded through the streets, accompanied by much singing and dancing, and then submerged in the ocean.</p>
<p>Ramnagar Ramlila (24 September – 23 October, 2018)</p>		<p>The world's oldest Ramlila, which reenacts the story of the Hindu epic the Ramayana, has been running for nearly 200 years. It commences with the incarnation of Lord Vishnu as Rama, to save humanity from demon king Ravana. The Ramlila takes place over a month every year from Anant Chaturdashi and ends on the full moon night.</p>
<p>The Sacred Festival (12-14 October, Annually)</p>		<p>A festival of "Mind, Body and Soul", the Sacred Pushkar features a range of activities focused on mindful and inspired living. These include morning yoga, sound meditation and healing, devotional music, organic cooking, and heritage and food walks, Packages including accommodations, meals, and all activities are available.</p>
<p>Durga Puja (15-19 October, 2018)</p>		<p>In honor of warrior Goddess Durga, beautifully handcrafted statues of Durga are installed in podiums in almost every lane of the city during this festival. People flock to the streets to view the goddess statues amid mesmerizing light shows, drumming, and aromatic food stalls. On the last day of the festival, the statues are paraded around the city before being submerged in the river.</p>

FESTIVALS OF THE MONTH: AUSTRALIA

<p>Floriade (15 September – 14 October 2018)</p>		<p>Australia's biggest celebration of spring is set to delight the green thumb, the floral aficionado or the backyard gardener with 30 days of blooms, food and entertainment. Floriade isn't just celebrating the start of spring and the blossoming of more than one million bulbs and annuals, we're celebrating the best of Pop Culture! Entry is free.</p>
<p>ALICE DESERT FESTIVAL (31 August – 13 October 2018)</p>		<p>The Alice Desert Festival is Central Australia's premier arts and cultural festival, celebrating the desert and its rich cultural landscape. Every September since 2001, the ADF has enlivened and transformed Alice Springs with a bold cultural celebration.</p>
<p>BRISBANE FESTIVAL (8 – 29 September 2018)</p>		<p>BRISBANE FESTIVAL IS ONE OF AUSTRALIA'S MAJOR INTERNATIONAL ARTS FESTIVALS. Each September, it explodes across the city with a thrilling program of theatre, music, dance, circus, opera and major public events such as Sunsuper Riverfire. Brisbane Festival attracts an audience of around one million people every year. Brisbane Festival has only been annual since 2009, but in that time it's been embraced by the city and admired by the world.</p>
<p>Sculpture by the sea (18 October – 4 November 2018)</p>		<p>Staged on the spectacular Bondi to Tamarama coastal walk, Sculpture by the Sea, Bondi is one of Sydney's most popular events, with 500,000 visitors viewing over 100 sculptures by artists from around the world. Held since 1997, this free to the public exhibition captures the imagination of Sydney and its visitors for three weeks each spring and is the largest annual sculpture exhibition in the world. The exhibition generates an almost unprecedented level of goodwill among the public as they enjoy one of the most unique events in the world.</p>
<p>MELBOURNE MARATHON VIC (14 October 2018)</p>		<p>The 2018 Medibank Melbourne Marathon Festival countdown is on. It is so close you can feel the butterflies in your stomach, but don't get stressed. We have put together a final list of tips to make sure you are event ready.</p>
<p>WORLD PARACHUTING CHAMPIONSHIPS (7 to 13 October 2018)</p>		<p>World Parachuting Championships is main competitive parachuting championships in the World. Organized by Fédération Aéronautique Internationale. The Gold Coast will host hundreds of international athletes from more than 25 countries as the best skydivers in the world convene at the Sports Super Centre at Runaway Bay for the 2018 World Parachuting Championships (WPC).</p>

SAGE SPEAKS

DO NOT HARM ANY LIVING BEING

Ahimsa is a basic ingredient of every religion. Do not harm any living being. Satyam and Asteyam mean Truth and non-stealing. Sucham is purity. If a person approaches us wearing dirty clothes, we are filled with disgust. Hence the injunction, "Be clean, be pure". Indriya Nigraha is control of our senses. God created the Rakshasas as well as human beings. Who are Rakshasas? Rakshasas are those who cannot understand the evil consequences of their licentious behaviour. They eat whatever they find tasty. Men are not Rakshasas. If we have diabetes, the doctor advises us to avoid sugar. Many diabetics would not eat sugar, but quite a few do and then run to the doctor. If you do not have control, even over your tongue, how can you be called a human being? Hence it is said that if you want to live well and achieve some positive ideals in life, then you must have good control over your senses.



— H.H. Abhinava Vidya Teertha



ONE NATION, ONE PEOPLE

The oneness of our people has many facets: political, cultural, social and economic.

Ours is a large country, almost a continent. The climate, the scenery, the natural resources vary from one part to another. This vastness and variety enable us to develop different types of economic activity in different parts of the country, each region meeting the needs of the others and drawing in return its own requirements from them. The coal mines of Bihar and Bengal, the oil fields of Assam and Gujarat, the deposits of bauxite limestone, iron ore and manganese wherever they may be, the rubber and copra of Kerala, the wheat of Punjab, the rice of Andhra Pradesh and Madhya Pradesh, the cotton, the jute, the oilseeds and the sugarcane, whether grown in the north or the south, enrich not only the people around them but the whole nation. Our centres of industry have been built up with the capital of the nation as a whole. Their raw materials and workers come from all parts of the country and their products and profits go to every region.

While this inter-dependence is basically a unifying force, it also creates tensions. Some parts of the country are more prosperous and better developed than others. Although a good deal has been done since independence to correct the regional imbalances that we inherited, much more than is commonly realised, the fact remains that disparities lead to stresses and strains. These have been particularly acute in the recent past when droughts led to acute scarcity of foodgrains. States which normally had a surplus were themselves facing a shortage and began to restrict their supplies to other States. The pace of industrial development slackened and many existing industries were hit by recession. Areas which used to offer employment to people from far and near were actually laying off labour. Pressures began to develop for restricting

employment in factories to the so-called sons of the soil. The basic fact that we are one nation, one people, that in our vastness is our strength seemed to be in danger of being forgotten. If these temporary difficulties are not to weaken our economic unity, we must reverse the adverse trends in our economy and resume the developmental effort. At the same time we have to ensure that the benefits of progress accrue to all parts of the country and to all sections of society. To do so effectively, we must recognise that the imbalance which we have to cure is not between State and State. Even within each State there are poor areas and prosperous areas. Nor is the problem regional in the sense of the north or the south or the east or the west being better off or worse off. Ultimately, it is a national and nationwide problem, the problem of the great divide between prosperous and relatively affluent cities and the poor neglected villages.

It is this contrast between urban and rural communities which leads people to believe that the only way to remove disparities is to locate industries in the relatively backward areas, which results in so much inter-State rivalry and jealousy whenever the location of a major public sector plant has to be settled. In my view, for what it is worth, the redress of inequalities between areas and regions can come about much more quickly through proper attention to agriculture than by concentrating on industrialisation. Punjab, which is predominantly agricultural is much more prosperous than Bengal which is much more industrialised. Bihar, which had the first steel plant in the country, did not forge ahead economically as a result. In any event, the number of new large-scale industries that we set up in a year or even in a 5-year Plan period is so limited, that if we rely on them to correct imbalances, the process is going to be a very slow one indeed.

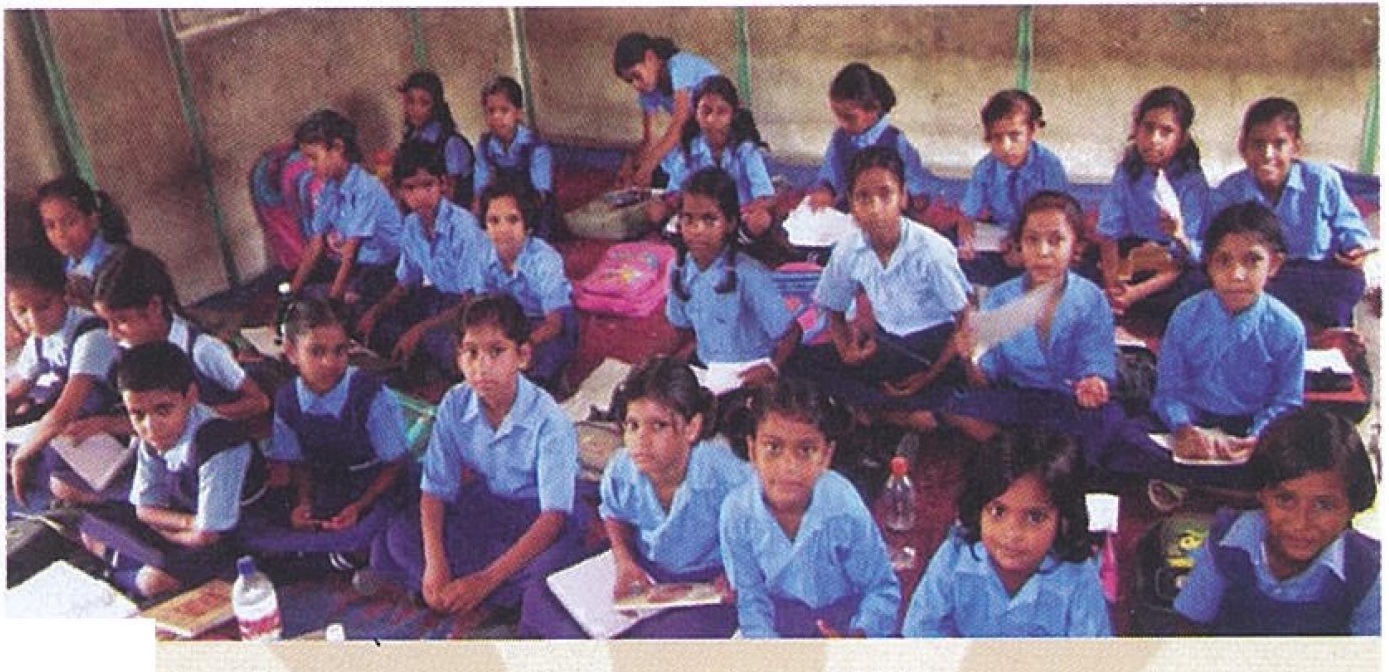
Prosperity through agriculture, as we know from recent experience, can be brought about much more speedily and also be much more widespread. What is needed is that the farmer should not only get a better assured income from his higher production as he now does — but he should also be able to enjoy the kind of amenities which urban communities take for granted. Electricity is one of them. A programme of rural electrification will not only energise tube wells and make water available in areas traditionally afflicted by droughts but will also help the rural community to have a better life. Similarly, better roads linking the rural areas with urban ones, sanitation and water supply, provision of schools and hospitals and other similar things can transform the outlook of the backward areas. And as they develop, they will attract new industries and also generate a new demand for what is produced by existing industries.

The question then is not of choosing between agricultural development and industrial development but of recognising their complementary character. Agriculture helps industry and industry helps agriculture. There was a time when our industries wanted to depress

the price of their agricultural raw materials. Today, importance of ensuring a price which will encourage the farmer to produce in abundance is recognised. We have seen how, during the drought years, absence of demand from the agriculturist hurt industries. We also know that for improving agricultural production, industry has to supply fertilisers, insecticides, pump sets, tractors and the like. It is only through greater integration between the urban areas and the rural areas that our nation and people can develop and prosper. Having within our borders such a wide range of natural resources and such a large domestic market is truly an advantage. Only a few countries in the world, the United States and the Soviet Union among them, have it.

Six countries in Western Europe have joined together to form a Common Market to enjoy similar advantages and others are anxious to secure entry into it. How tragic it would be for us to allow short-sighted solutions to short term problems to weaken the unity and integrity of the economy which in the long run is our greatest asset.

(Courtesy: A.I.R.)

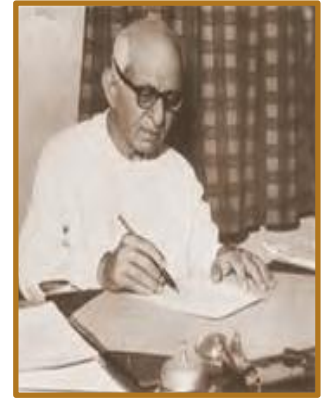


Flash Back

Kulapativani

Students Bring Sunshine

True service, apart from great national crisis where the student must render every assistance, is to bring sunshine in whatever sphere he moves in. It is as great a service as any man can render. An ailing sister in the house; a lonely mother who needs company; an unfortunate neighbour who needs aid; a passer-by who is in distress; a victim of crime as you go along the street; some unfortunate who is being sacrificed at the altar of a social, economic or communal evil; a riot where the innocent requires protection even at the cost of life; a city without sweepers which wants volunteers for scavenging; a great occasion to be organised which needs service; a village needing education for social welfare; a night class where the poor have to be taught; — these are spheres of service in which every student can bring not only help but sunshine.



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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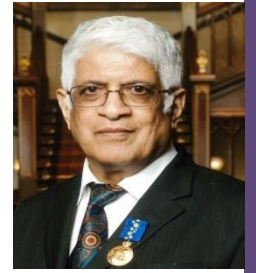
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