

Bhavan Australia

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



LIFE ... LITERATURE ... CULTURE

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Words of Eternal Wisdom



“In the morning, I bathe my intellect in the stupendous and cosmogonical philosophy of the *bhagvad-gita*, in comparison with which our modern world and its literature seem puny and trivial.”

-- Henry David Thoreau

“I owed a magnificent day to the *bhagvad-gita*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.”

-- Ralph Waldo Emerson

When doubts haunt me, when disappointments stare me in the face, and I see not a ray of hope on the horizon, I turn to *bhagvad-gita* and find a verse to comfort me: and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the *Gita* will derive fresh joy and new meanings from it every day.”

-- Mohandas K. Gandhi

“The *Gita* can be seen as the main literary support for the great religious civilization of India, the oldest surviving culture in the world”.

**-- Thomas Merton
Late Catholic theologian, monk, author.**

“If truth is what works, as Pierce and the pragmatists insist, there must be a kind of truth in *Bhagvad-gita As It Is*, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people.”

**--Dr Elwin H. Powell
Professor of Sociology -State University of New York**

“No work in all Indian literature is more quoted because none is better loved in the West than *Bhagvad-gita*. Translation of such a work demands not only knowledge of Sanskrit but an inward sympathy with the theme and a verbal artistry. For the poem is a symphony in which God is seen in all things.”

**--Dr Geddes MacGregor
Professor of Philosophy -University of Southern California.**

President's Page

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



Saving water – The Gandhian way

Mahatma Gandhi first realized the virtue of truth and ahimsa at a very early age, probably even earlier than the beginning of his teen years and, perhaps, his firm faith in truth was established then. When Gandhi was 15 (1884), he had removed a bit of gold from his brother's armlet to clear a small debt of his brother. He felt so mortified about his act that he decided to make a confession to his father. He wrote it on a slip of paper and personally handed it to his father. Gandhi recalled in his autobiography: "In this note not only did I confess my guilt, but I asked adequate punishment for it, and closed with a request to him not to punish himself for my offence. I also pledged myself never to steal in future." One of the sentences in the confession was: "So, father, your son is now, in your eyes, no better than a common thief." The incident left a lasting mark on his mind. In his own words, 'it was an object-lesson to him in the power of ahimsa.'

Mahatma Gandhi was given a send-off by his fellow students of the Alfred High School, Rajkot on 4 July 1888 (in the nineteenth year of his age), when he was leaving for England to study for the Bar. In An Autobiography (Pt I.Ch XI he says: "I had written out a few words of thanks. But I could scarcely stammer them out. I remember how my head reeled and my whole frame Shook as I stood up to read them." His speech reads thus: "I hope that some of you will follow in my footsteps, and after you return from England you will work wholeheartedly for big reforms in India." (This is the English translation, published in the Kathiawar Times, of his speech in Gujarati). We can sense here the budding leadership quality of perhaps the world's greatest leader of all times.

Mahatma Gandhi had very limited funds to survive his studies in London and on the top of that he had vowed to remain vegetarian. One of his promises given to his mother to obtain her permission to go to London was to remain vegetarian. He had adhered, in the teeth of opposition, to his vows. It was quite hard in those days to remain vegetarian; the vegetarian restaurants were scarce and sparsely spread. This, 19 years old, Mohandas Gandhi in the process of locating vegetarian restaurants around the place of his residence was put in contact with the London Vegetarian Society. He was taken on the executive committee of the Society and was called on to give a talk on, of all subjects,

"The Foods of India" which was published in The Vegetarian Message. Soon he started contributing regularly on the Indian Vegetarian system, Indian foods, and Indian festivals...for their weekly magazine The Vegetarian. Mohandas's English vegetarian friends, all of them belonging to Britain's respectable classes gave him company, a chance to serve a cause (vegetarianism), training in selling a cause (he helped organize meetings and cooked and displayed sample vegetarian meals) and in writing and friends. Mohandas was drawn to these men and women; their character and courage evoked his respect, and they seemed to enjoy a standing in British society. The coincidence between their views and his mother's

was not a small discovery for Mohandas. It gave a vital legitimacy to his Indian inner voice. In the autobiography he writes that his London experiences harmonized his inward and outward life and that his soul knew no bounds of joy. These words also apply to the concord he felt in London between the universal and the Indian, between pure truth and his vows.

This brief account of Mahatma Gandhi's early days entitles us to consider that by the time he finished his studies in London he had already developed his thoughts, ethical values and essential character on which he built his later life and the early words of Mohandas Gandhi may be taken as seriously as those of Mahatma Gandhi of later time.

Mahatma Gandhi had written a little handbook *Guide to London* that he had set about to prepare in answer to numerous inquiries on his return from London (He never published it). This guide includes a very meticulous system of detailed tips, step by step starting with the preparation to leave India for London and then how-to live-in London with various levels of budgets and an extensively itemized cost estimates (with lower and upper limits). I will refer to only those tips relevant to saving water. He writes:

As to bathing, it is only the newly built houses that bathrooms are attached to them. In ordinary houses no bathrooms can be found. In such cases very many visit the public baths weekly which cost 6d or 4d. But is possible to have a daily bath without any expense wherever you go. You can take a sponge bath with two or three tumblers of hot water always to be supplied at your request by the landlady in the morning. You can pour water into basin, dip a sponge in it and rub hard with the sponge twice or thrice and then rub the body with a dry towel, and you have taken a very nice bath which gives a glow to the body and keeps it clean... To these daily baths may be added a fortnightly or monthly visit to the public baths. Your landlady supplies you with two towels every week. All these arrangements must be made with the landlady before engaging a room so that no misunderstanding may arise in the future...

It is not true to say, as is the commonly supposed, that owing to the severe cold one cannot take baths daily. On the other hand, it is necessary that one should bath daily in order to keep good health. A landlady, I know, I drove away her boarder simply because he would not take his daily bath. She often used to quote: "Cleanliness is next to godliness" and, no matter how cold it was, she used to see every morning that everyone in her house had a bath.

Mahatma Gandhi suggested sponge bath with a view to control the cost of living within limited budget (\$10 – 12 per month). Today we need to conserve water not necessarily for pecuniary reasons; water has become a scarce commodity everywhere. A bath or shower may take anywhere between thirty and hundreds of litres depending on the individual bathing habits. Swimming pool is another guzzler of water. I think now is the time we start thinking of conserving scarce water in all possible areas of use. While the authorities have put restrictions on the gardens and car wash, which we are obligated to observe, we may consider self-imposing voluntary restrictions in the use of water in whatever area we can imagine. Conserving water on baths, the Ghandhian way, with sponge bath or any other alternative means, I think, is worth considering. I for myself had been occasionally using this method since my arrival in Australia in 1992; now I have made it a regular feature of my routine.

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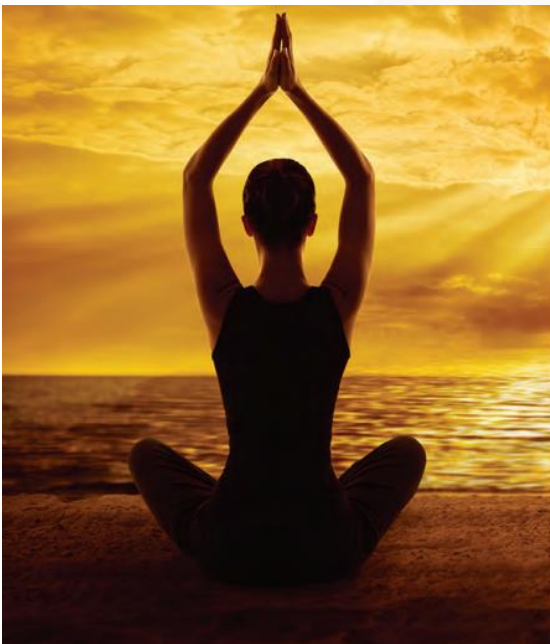
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Kulapativani

Karma Theory



If you believe in God, then there must be a reason—unless He is unjust—for one person to be born into fortunate circumstances while the other is born into poverty; for one person to have a noble disposition while the other is evil; and for one person to succeed in achieving all of his desires while the other does not. Karma theory on its own offers the proper explanation. The differences arise from the actions we took in previous lives.

Source: Bhavan's Journal, 1 – 15 May, 2024 Page 9

Getting out of the Rut of Ordinary Perception

To perceive things as they truly are, we must adopt a beginner's mindset. The majority of us only see what we want to see. We need to clear our brains and see past the misconceptions and ideas that typically obstruct our view. The beginning is thinking in the here and now. It is impartial, open, and devoid of prejudice. It is devoid of irrelevant dogmatic beliefs and preconceived notions.

We must adopt a naive perspective if we are to perceive the essence of reality. Try not to place people into groups and instead attempt to see the world as it is, devoid of labels and preconceived conceptions. By uniting with the item and putting aside preconceived notions, attempt to comprehend the true and deeper nature of things. This can only be accomplished by fully immersing oneself in the subject.

The unknown, to whom emotion is alien, is the most exquisite experience we can have. Someone is practically dead if they are unable to stop and stare in wonder. The beginner's perspective vanishes as we become stuck.

Clear your mind of any feelings before bed if you wish to sleep well. If you would like, replenish the mind once again in the morning.

We have to study the reaction of children before a toy is made. Playing with the same toys all day long usually wears out kids, but the interest must be maintained by providing the toy a distinct character

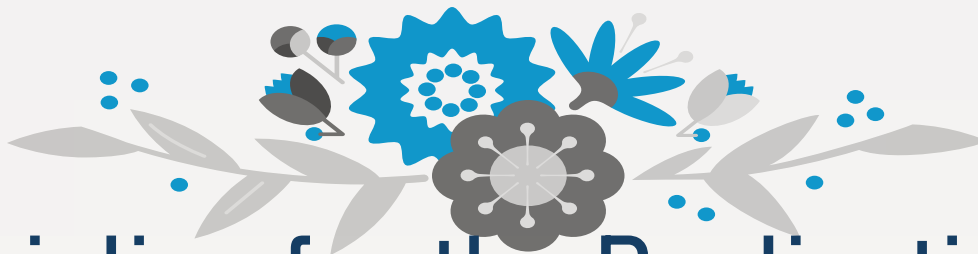
and personality. It's important to approach an object from both a concrete and an abstract perspective in order to maintain interest in it. An apple changes appearance as it is on a tree, but it becomes less distinctive when stored alongside other fruits. It's a matter of shifting viewpoints, much like rearrangement of furniture in the drawing room or dining at a different restaurant to alter one's palate.

Every long journey starts with one step. While the second and following steps are easier, the first step is more challenging. This also applies to learning how to use a computer. There is resistance at first, but as soon as your palm touches the mouse, it becomes entertaining and serves as a mental diversion.

We are all looking for happiness. We investigate strategies for determining the formula. If you choose to choose happiness, you may write a paper titled "How to Become Miserable?" Such an essay will generate some thoughts and open doors to happiness.

Winning is just the final product; keep in mind the winner who struggled and stayed true to their goals in the process!

Source: Bhavan's Journal, 1 – 15 May, 2024 . Page 10



Discipline for the Realisation of Truth

M. K. Gandhi

Means and end are convertible terms in my philosophy of life.

Our Limitations

Both knowledge and the application of truth have no bounds. We continue to learn more about the Atman's power every day and will continue to do so. We will learn new responsibilities from new experiences, but the truth will never change. Who has ever fully understood it?

Nonviolence as Means

I don't have anything new to impart to humanity. The hills are as old as truth and peace. All I've done is attempt experiments in both on the largest possible scale. I have made mistakes in the process and have learned from them. For this reason, I see life and its issues as endless opportunities to practice truthfulness and nonviolence. I was more of a truth-seeker than an ahimsa devotee, as a Jain Muni once correctly observed, and I prioritized the latter over the former. For, in his words, I was willing to give up nonviolence in order to pursue the truth. Indeed, it was during my quest for the truth that I came onto non-violence.

The bond between truth and ahimsa is so strong that it is nearly hard to separate them. They resemble the two halves of a coin, or more accurately, an unstamped, smooth metallic disc. Who is able to determine which is the reverse and which the obverse? Truth, however, is the goal; ahimsa is the means.

Since we must always have access to means, ahimsa is our first responsibility. We will eventually arrive at the goal if we take care of the means. After we understand this, there is no doubt that we will ultimately succeed. Despite the challenges we face and the seeming setbacks we experience, we must never give up on the pursuit of truth—which is God Himself.

Truth's road is both straight and narrow. That of ahimsa is also the same. It's similar to trying to balance on a sword's edge. An acrobat can walk on a rope with focus. However, following the path of truth and ahimsa demands significantly more focus. Even the smallest distraction sends someone falling to the ground. Truth and ahimsa can only be realized via unceasing effort.

Realisation of Nonviolence comes by training

Being nonviolent is not an act of mechanization. It is the purest attribute of the heart and is acquired via training.

A pretty demanding training program is necessary to achieve a nonviolent mental state. Even though one may not enjoy it, discipline is a necessary part of daily life—take the life of a soldier, for example. However, I do believe that without the full collaboration of the mind, simple external observance will only serve as a mask and will be detrimental to the man as well as others. The state of perfection can only be attained when the speech, body, and mind are properly coordinated.

However, there is usually a great mental fight involved.

Patience

The speed of God is slow. People who aspire to do good are not self-centred, nor are they hurried; they understand that it takes time to impregnate people with goodness.

I can only give those who disagree with me a cup of love now that I have thrown down the sword. I hope to bring them closer to me by offering that cup. I cannot imagine there being everlasting hostility between humans, and since I firmly believe in the principle of rebirth, I live in hope that one day, if not in this life, I will be able to give a warm embrace to every member of humanity.

This is the ahimsa way. It can mean practicing endless patience and enduring constant misery. As a result, we gradually discover how to make friends with everyone on the planet and come to appreciate the magnificence of Truth or God. Despite suffering, we experience an increase in mental calm; we get bolder and more resourceful; we have a clearer understanding of the distinction between what is permanent and what is not; and we discover how to tell what our responsibility is and what is not.

We lose our arrogance and grow humbly. As we get less attached to the outside world, the evil that exists within of us also gets less and less each day.

Fearlessness

Fearlessness is the absence of all outward fears, including those related to illness, physical harm and death, being evicted from one's home, losing those closest to oneself, ruining one's reputation or offending someone, and so forth. We have to let go of any outside fears. But we must never lose dread of our inner enemies. Animal rage, passion, and similar emotions terrify us, and for good reason.

Once we defeat these traitors within the camp, external anxieties naturally disappear. Since the body is the centre of all such worries, they will all vanish the moment one breaks their attachment to their body. Thus, any dread that comes from the outside is actually the illusory fabric of our own perception.

After we have let go of our attachment to material possessions, family, and our bodies, fear has no place in our hearts. We own nothing at all in this world. We are all His, too. All of our worries will

vanish like mists when we surrender our position as masters and become humbler than the dust beneath our feet. We will then experience unfathomable calm and encounter Satyanarayana, the God of Truth, directly.

True bhakti is the pursuit of truth (devotion). There is no room for weakness or defeat on this path because it leads to God. It is the talisman that turns death into the entrance to eternal life. The art of dying must be learned in the training for nonviolence, just as the art of killing must be learned in the training for violence. Violence does not mean being free of fear; rather, it involves figuring out how to resist the source of dread.

Nonviolence, on the other hand, has no cause for fear. In order to be fearless, the practitioner of nonviolence must develop the highest kind of sacrifice. He doesn't care if he loses his life, his riches, or his land. A person who is not fearless cannot practice ahimsa to the point of perfection. The only terror experienced by an ahimsa devotee is fear of God. The Atman that transcends the body should be glimpsed by the one who runs to God for safety; the minute one sees the Imperishable Atman, the love of the transient body leaves them. Thus, training in violence is completely different from training in nonviolence. While nonviolence is required for the protection of the Atman and one's honor, violence is necessary for the defence of external objects.

Non-possession

We must refrain from wishing for anything on this planet that even the meanest or lowest of human beings could not have if we are to remain nonviolent.

Having something involves making plans for the future. A truth-seeker and a follower of the law of love are incapable of holding anything against the future.

God never makes more than what is absolutely necessary for the present; He never stores for the future.

Therefore, if we put our trust in His providence, we can be confident that he will provide for our daily needs—that is, whatever we need—every day. The ideal of non-possession must be perfectly fulfilled by man having no clothing, no roof over his head, and no supply of food for the next day, just like the

birds. He will require his daily bread, for sure, but God's desire, not his, will be to supply it.

In terms of absolute veracity, the body is also a possession.

It's been said quite literally that the soul constructs its body out of desire for enjoyment. Man is released from the terrible cycle of births and deaths when this desire disappears, leaving no need for the body.

Since the soul is ever-present, why would it care to be imprisoned in a body that resembles a cage, or commit wicked deeds or even murder to maintain that cage? As a result, we reach the goal of complete renunciation and learn to utilize our bodies for service as long as they are here, to the point where service—rather than bread—becomes our staff of life.

We just eat, drink, sleep, and wake for the purpose of service. We can experience true happiness and the beatific vision in the whole of time when we adopt such a mental attitude. Exclusive possession and love don't mix well. Theoretically, pure non-possession must accompany perfect love. Our body is the final thing we own. Thus, a man can only experience perfect love and total dispossessedness if he is willing to accept death and give up his body in order to serve others. However, that is only true in theory. We can never truly love someone in real life since our bodies will always be our possessions. Man will constantly strive to be perfect, yet he will always be imperfect. Therefore, as long as we are alive, the ideal of perfect love or non-possession will remain impossible, but it is something we must constantly strive for.

Voluntary Suffering for the sake of love

When I first started using Satyagraha, I learned that the search of truth does not condone using violence against one's opponent; instead, one must wean him from wrong by patience and compassion. Because what one person perceives as true may be erroneous to another. Additionally, patience requires self-suffering. Thus, the notion grew to signify defending the truth by suffering oneself rather than one's opponent.

The satyagrahi uses only pain and moral force to try and convert his opponent. The more he goes through hardship and the purer he is, the faster he

advances.

The core of the ahimsa faith is giving others as much convenience as possible at the greatest inconvenience to ourselves, even at the risk of one's own life.

If all we do is love those who love us, then that is not nonviolence. It is only nonviolent when we show love to those who despise us. I am aware of how challenging it is to live by the great law of love. But are not all noble and excellent deeds challenging to carry out? The hardest love of all is the hateful one's. But if we want to, even this most challenging task becomes simple to complete by God's grace.

I realized that there was no other way to create nations or individuals save by going through the agony of the Cross. Joy arises from voluntary self-inflicted suffering rather than from causing harm to others. An indescribable joy transforms from pain that is happily endured into something other than suffering.

Purity

To love the cruellest creature as oneself is to see face to face the universal and all-pervading spirit of truth. It is hard to identify with anything that exists if one has not purified oneself. A person with a dirty heart can never realize God.

God's grace essential for perfect Self-control

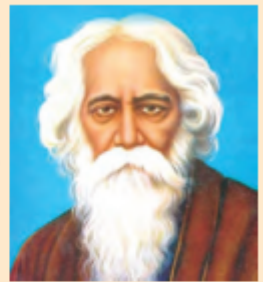
The only thing that can lead to perfection or errorlessness is grace. Total control over mind is impossible without an unwavering submission to His grace. This is the lesson found in all great religious texts, and as I work toward being that ideal Brahmacharya, I am coming to understand its veracity every step of the way.

But the Quest is endless

The objective is never closer to us. The more we advance, the more our worthlessness is acknowledged. It's the effort, not the achievement, that brings satisfaction. Total work equals total success.

Source: Bhavan's Journal, 1 – 15 May, 2024 . Page 11- 16

He (Gandhi) stopped at the thresholds of the huts of the thousands of the dispossessed, dressed like one of their own. He spoke to them in their own language; here was living truth at last, and not quotations from books. For this reason the 'Mahatma', the name given to him by the people of India, is his real name. Who else has felt like him that all Indians are his own flesh and blood? In direct contact with truth, the crushed forces of the soul rise again; when love came to the door of India that door was opened wide ... at Gandhi's call India blossomed forth to new greatness, just as once before in earlier times, when Buddha proclaimed the truth of fellow feeling and compassion among all living creatures.



—*Rabindranath Tagore*

Source: Bhavan's Journal, 1 – 15 May 2024. Page 11- 16



Light Pollution

Shreeprasad V.

Every day, the media publishes news about several kinds of pollution, such as water, air, and soil. Regular awareness campaigns are also conducted regarding the drawbacks of all of these. However, there is another kind of pollution that is rarely talked about but is endangering the health of practically every living thing on the planet: light pollution.

What exactly is light pollution?

Light pollution is the term for the unwelcome presence of artificial light in public areas that is either excessive or directed incorrectly. Have you ever laid down under a clear sky in an open, uninhabited area? If you were lucky enough to witness it, the sight of countless stars would have undoubtedly calmed your body and mind. Because

of light pollution, these lovely and calming views are no longer available.

When electric lamps are positioned in open areas, their light mixes with the ambient light because they are ill-designed and do not reflect light to the appropriate location. Several particles in the atmosphere reflect and scatter this wasted light. This happens mostly in the atmosphere, which prevents stargazing. Big city dwellers can't take advantage of the chilly moonlight or stargazing as a result. Skyglow is the term for this type of light that is dispersed throughout the atmosphere by artificial light. Skyglow is visible even from a considerable distance and is generated when too many lights are used in one area.

This implies that light pollution from cities can even obstruct remote rural areas' views of the sky. It has a detrimental impact on astronomers' and stargazers' research endeavours in addition to the general public who appreciate the beauty of the sky.

Research indicates that the radiance from a tiny, sparsely inhabited town in a developed country can completely obscure an observer's aerial vision from kilometres distant due to skyglow created by electric lights.

All species, including humans, have behavioural patterns that are impacted by light pollution. Every living thing has an innate biological clock that runs on a 24-hour cycle. This suggests that the bodies of living things respond in a particular rhythm known as the "circadian rhythm." The body gets ready for sleep or rest when the light goes out, in accordance with the circadian cycle. Artificial light at night has the potential to disrupt the body's normal rhythms and interfere with living things' sleep cycles. Living things experience disruptions in their sleep and wake cycles as a result of light pollution, which leads to alterations in their behaviour.

In the absence of light, the human pineal gland releases the hormone melatonin, which promotes sleep.

Light from light pollution interferes with this hormone's synthesis. We don't get deep sleep in the light because of this. Insufficient production of melatonin can lead to many health issues such as insomnia, exhaustion, headaches, tension, anxiety, and depression. It makes sense why there are so many irritable people around us. A happy existence is profoundly impacted by this. A connection between a higher risk of cancer and a reduction in melatonin production has been verified by a few recent research.

It is a truth that the effects of man-made light pollution are greater on other species than on humans. There are many of clear examples of this:

A significant portion of migratory birds fly at night. During their migration, the stars and moonlight serve as their guides. They can escape attacks from other predator species and the heat of the day thanks to their nocturnal migratory. These birds are confused as they fly over cities because of all the

artificial light, which makes them miss the stars. As a result, a large number of migratory birds perish as they crash into city towers. More than four million migratory birds perish in this manner in the United States alone each year, according to the American Bird Conservatory. Birds that migrate also breed while they are migrating. The continuation of these migration challenges could be detrimental to the survival of this species.

Some migrating birds' numbers have dropped dramatically over the past few decades, and light pollution is thought to be one of the causes.

Moths are among the many insects that emerge from hibernation during the night. At night, they are drawn to light sources. Insects may perish upon coming into contact with the sources. The insects' demise is not the end of its effects. Numerous plants that bloom at night are pollinated by these insects. These plant species' ability to survive is impacted by their destruction. Furthermore, insects and these plants are part of the food chain that is harmed by light pollution. There are many who may believe that light pollution has no effect whatsoever on underwater wildlife. However, aquatic life is also greatly impacted by light from man-made buildings like oil rigs, ships, and ports.

To lay their eggs, sea turtles swim up to the coast. The hatchlings return to the sea by walking down the shore. Turtles have chosen nighttime for this. Sea turtles cannot navigate smoothly along the coasts due to the prevalence of artificial lighting.

Amphibians, both terrestrial and aquatic, mate primarily at night. The reproduction process of frogs is significantly disrupted by the night lights along the banks of rivers and oceans. Certain frog species are even thought to have gone extinct as a result of light pollution. In addition to harming amphibians and aquatic life, light pollution also destroys seabird and shorebird habitats.

Also impacted by light pollution is vegetation. The aforementioned nocturnal insect pollination of plants is one of them. Plants react to light and dark, according to studies. We refer to this response as photoperiodism. Photoperiodism was necessary for plant budding, blooming, flower coloration, shedding, and other processes. Overexposure to artificial lighting disrupts the

normal photoperiodism of the plant. This has an impact on their procreation and growth.

Human-caused light pollution will eventually extend into space in the future. Numerous nations are getting ready to launch a sizable number of man-made satellites into a nearby orbit for a variety of uses. In addition, a lot of private business owners are moving forward with similar initiatives. The Starlink project is an illustration of this. Through this effort, about 5,000 satellites have been launched thus far.

Twelve thousand satellites are expected to circle the Earth in the future, per the Starlink concept. Astronomers are concerned that star vistas may become obscured by the light from so many artificial moons.

The United Nations reports that there is a 2 percent annual growth in artificial light worldwide. However, we can partially offset this rise by adhering to a number of regulations. The first step in addressing this is raising public and student

knowledge of light pollution, a topic that is currently rarely discussed.

In regions that are sensitive to the environment, such hills, forests, and coastlines, install only the necessary artificial lighting. They ought to be such that the light is directed exclusively onto the necessary region. Reducing light pollution can be achieved in large part by turning on these lights only when necessary.

Laws should be imposed to control the use of excessive light by large billboards. Limit events that require excessive lighting at night and promote daytime celebrations. When adding lighting to open areas, conduct scientific study and use sources that only emit the necessary amount of light.

Future generations will undoubtedly be able to enjoy the black sky and the breathtaking sight of hundreds of sparkling stars as long as governments enact appropriate, scientific rules for the use of artificial lights and as long as every citizen practice self-caution.



Source: Bhavan's Journal, 1 – 15 May, 2024 . Page 23- 27



Meditation for Peace and Progress

Dr. Narayan G. Hedge

The practice of meditation involves focusing our minds on one idea for a predetermined amount of time while blocking out all other thoughts. Chanting is one option, or you can do this in silence. Meditation has been shown to be beneficial for promoting spiritual growth, relaxation, and stress alleviation. One useful strategy in the fight against chronic conditions like depression and heart disease is meditation. Spiritually speaking, meditation is a kind of mental self-sacrifice in which we give up our memories, ideas, feelings,

and desires in order to quiet our minds and concentrate on finding happiness and the real meaning of life. There are various meditation techniques, each with a distinct goal in mind. Still, we must fix our minds on God in order to purify our minds.

Hindu spiritual and religious texts, including the Upanishads, the Ramayana, the Mahabharata, and the Bhagavad Gita, are said to have been written by distinguished sages following intense meditation. After experiencing meditation, Bhagavan Buddha,

Bhagavan Mahavir, and Prophet Muhammad attained enlightenment and were motivated to create new religions. As Guru Nanak was meditating in the water, he became enlightened. As a result, meditation is a tried-and-true technique for fostering spiritual growth and is central to Buddhism, Taoism, and Hinduism. It is not necessary for everybody who wishes to meditate to be religiously inclined. Recently, stress reduction, depression, anxiety, and other mental diseases have been treated with meditation, based on the findings of well-researched medical studies.

Meditation – a component of Ashtanga Yoga

The Ashtanga Yoga is an eight-step method that was given by the great yoga scholar Sage Patanjali over 5000 years ago for achieving the ultimate aim of self-realization. Among the following eight elements is meditation:

Yama: Adopting moral principles like ahimsa (non-violence), ateya (truthfulness), aseyā (non-stealing), parigraha (non-possessiveness), and brahmacharya (celibacy).

Niyama: Upholding individual virtues like dedication (Eshwar Pranidhan), self-study (Swadhyaya), endurance (Tapa), contentment (Santosh), and purity (Shoucha).

Asana: Adopting a steady and cozy yoga pose.

Pranayama: Begin by focusing only on your breathing.

Pratyahara: The act of withdrawing the senses in order to strengthen the mind.

Dharana: Mindfulness focused on a single thing.

Dhyana: Concentrating and focussing on a single point during meditation.

Samadhi: A state of complete ecstasy and bliss in which one has united with Brahman

One of the most crucial steps toward becoming one with God is meditation. The prerequisites are upholding one's moral code of behaviour and self-discipline. Additionally, the Bhagavad Gita emphasizes that the goal of meditation is to become one with Brahman. In addition to the mind and soul (Atma) that are

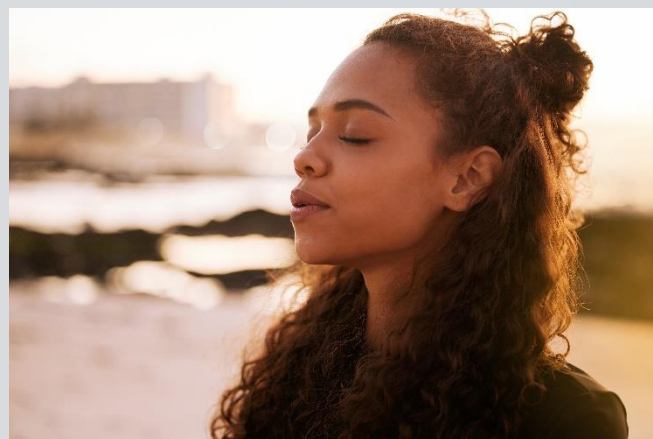
housed within the body, humans also have Brahman (Paramatma). Unfortunately, we are unable to sense God's presence within us and establish a connection with him since our minds are continually focused on material pleasures.

Different Meditation Techniques

Various meditation techniques are available based on the goals. These are the key categories of meditation:

Spiritual Meditation

Spiritual meditation might involve prayer chanting, spoken words, or silence, depending on the tradition. When this meditation is done in a religious setting, it helps one develop a closer relationship with God. Other names for this type of meditation include mantra or chanting meditation, transcendental meditation, and others. 'Om' chanting, which produces a vibration throughout the body, is a well-liked mantra meditation that promotes happiness and tranquillity.



Mindfulness Meditation

This involves paying attention to our breathing while noticing our thoughts and feelings, allowing them to pass without passing judgment, and then returning the attention back to breathing. It is best to close your eyes and sit in a peaceful spot when you meditate. Based on the teachings of the Buddha, this meditation helps to better comprehend the mind and lessen worry, tension, and despair.

Movement Meditation

This kind of meditation is similar to practicing mindfulness meditation while doing other physical exercises like yoga, martial arts, walking, golfing, gardening, etc. The primary goal is to de-stress and concentrate solely on the task at hand, avoiding distractions from other ideas.

Focused Meditation

This kind of mindful meditation, sometimes referred to as Focused Attention Meditation (FAM), involves focusing the attention on a sound, an object, or a mantra. This meditation enhances sleep and focus while lowering tension, pain, anxiety, and sadness.

Visualisation Meditation

During this meditation, the practitioner will visualize a serene, serene scene, such as a lake, mountain, flowing stream, or wide sky; by focusing on the details, the mind will be diverted from anxious or distressing thoughts and will become calm. For those who have a pessimistic outlook, visualization meditation might help them achieve positive personal transformation.

Guided Meditation

During guided meditation, the practitioner imagines specific scenarios or images while being taught by a teacher to notice different noises, smells, and situations. This helps to distract the practitioner from worrying or negative thoughts.

Vipassana Meditation

It's an age-old technique that aims to transform oneself via self-observation and seeing things as they actually are. This method centres attention on the body's physical sensations, which aids in mental equilibrium and fosters compassion and love.

Chakra Meditation

The most important energy centers in human body are found along the spinal cord in seven chakras.

For general wellbeing, it is imperative to keep these chakras in balance. These are the following chakras: Root, which is located at the base of the spine; Sacral, which is located below the navel point; Solar Plexus, which is located in the stomach; Heart; Throat; Third Eye, which is located in the forehead; and Crown, which is located at the top of the head. Every chakra is associated with a particular organ, and the purpose of chakra meditation is to open up these energy centers in order to enhance the health of those organs. For this meditation to be effective, adequate teacher instruction is required.

Impact of Meditation

The ultimate aim of existence, according to Hinduism, is to merge our Atma with Paramatma and experience Bliss through meditation. When one masters meditation, the mind stays motionless, much like a lamp flame in a peaceful, wind-free environment. In a deep level of meditation, when the mind is calm, the seeker experiences joy and tranquillity as the Divine Self manifests itself. After engaging in regular meditation, practitioners report feeling guilt-free, anxious, fearless, and hate-free. They have the opportunity to encounter Bliss, which is a palpable state of contentment and independence from other people's expectations or dependence. They could feel cut off from their belongings and painful memories.

Meditation has been shown to have a significant impact on the brain and to cause physiological as well as psychological changes, including a reduction in stress, heart rate, breathing, and physical stimulation. Significant advantages of meditation include amelioration of depression, sleep disturbances, reduction of physical discomfort, headaches, and hypertension, alleviation of stress and anxiety, emotional regulation, memory enhancement, immunity, and attitude modification. We can learn how to handle stress, creativity, tolerance, and a positive attitude through meditation, which can also help us unwind and work peacefully throughout the day. Although it cannot fully replace medical treatment, meditation will benefit individuals with asthma, cancer, chronic pain, depression, heart disease, high blood pressure, irritable bowel syndrome, sleep issues, and tension headaches. As such, practitioners of all other religions and even atheists can meditate.



Tips for Effective Meditation

Most meditations can be practiced without the assistance of a trained teacher. We can complete it whenever it is convenient for us. The meditation area should be tidy and peaceful, and the seat should be raised slightly above the floor, ideally with a cloth or grass mat covering it. The head, neck, and body should all be supported firmly and upright. Those who are seated for meditation need not be malnourished or gluttons. The eyes can be fixed on the tip of the nose or closed. It will be beneficial to breathe deeply and steadily, expanding the lungs with the diaphragm muscle to take in more oxygen. The mind will then be narrowly concentrated, preventing it from thinking about anything else. Beginners can start off by meditating for just five to ten minutes a day and work their way up to thirty minutes. It will be more beneficial to meditate every day at a set time, ideally first thing in the morning. It is preferable to concentrate on sensing

and paying attention to your breathing as you take in and release air via your nose. It will be more beneficial to breathe slowly and deeply. While focusing on breathing, one's attention can be diverted to other body areas to experience a range of emotions, such as pain, tension, warmth, or relaxation; nevertheless, one should swiftly return to the breathing to monitor it. Walking and meditation can be combined, although caution should be exercised. Recalling the significance of Bhajans and prayers, reading religious literature, listening to music, and other activities can also aid in relieving stress.

Maintaining our health and happiness can be greatly enhanced by meditation. It is a helpful tool for maintaining mental clarity, thinking logically, analysing issues objectively, and making appropriate judgments. If we do it on a regular basis, it can be beneficial to our growth and happiness.

Source: Bhavan's Journal, 1 – 15 May, 2024 . Page 35-40



“Meditation is waiting on God.”

- Mahatma Gandhi



FLASH BACK

Bhavan's Journal, Sixty-five years ago

From the issue of Bhavan's Journal April 19, 1959

The Twice-born man

The Hindu doctrine of soul transmigration is accepted by the Japanese, and numerous tales from Japanese literature attest to this concept. This tale is found in a book of Japanese folklore.

by Joya Mock.

Sakuta was a peasant who resided in the little town of Flotoke Mura in the Shikoku region of Iyo. Sakuta was a lethargic, useless person in addition to being utterly ignorant. The villagers unanimously rejected doing business with him, referring to him as a "useless cumberer of the earth's surface."

Sakuta once dreamed that Nyorai Sama, the August Buddha, was standing by his bedside and saying, "Poor Sakuta! As a punishment for your past misdeeds, you have been condemned to incapacity; however, if you would make sincere prayers in the future and rely solely on my kindness, your sins will be washed away."

As daylight broke, the ecstatic Sakuta strolled about the village discussing the magnificent communication from God, but no one listened to

his account and dismissed it as absurd. But he had such faith in the oracle that he spent all of his days and nights praying to the Buddha. The years passed till Sakuta reached the age of sixty. With age, his confidence in the Buddha had become greater and more steadfast.

Sakuta then experienced a second bizarre dream in which the Buddha reappeared and uttered the words, "Happy Sakuta! Your years of unwavering service have been rightly recognized, and the transgressions of your former life have been fully atoned for. When you resurrect, you will be prosperous, wise, and content. You might pass away regretfully and in peace."

Sakuta became ill the following day and her condition grew worse. When he thought, he was going to die one day, he contacted his neighbours

and declared, "Finally, my time has arrived." I have one last thing to tell you before I pass away. Recall, my friends, that I will be witty, wealthy, and content when I return to life. However, he was not taken seriously by anyone. Sakuta went on, nevertheless, saying, "I mean what I say. I won't say anything more if you don't believe me. Only carry out my instructions. I have the words "Flotoke-Mura no Sakuta" tattooed on my forehead. The baby's forehead will display the same characteristics when I reincarnate. His neighbours were intrigued by this and followed his request. After getting inked, Sakuta died in silence.

In Maruyama, Kyoto, affluent parents welcomed a newborn into their home approximately three years after Sakuta's passing. Strangely enough, the baby's forehead had marks that looked like Chinese letters. These marks were tiny and indistinct at first, but as the infant developed, they became larger and

clearer until they finally clearly read "Flotoke-Mura no Sakuta."

Several medical professionals were consulted, but they were powerless to stop the ideographs. The town's most skilled soothsayer was then contacted. He said that the only way to remove the ideographs was to sprinkle some dirt from the tomb of a guy named Sakuta, who was rumoured to have lived and passed away in the Iyo town of Flotoke Mura. The necessary earth was delivered to the village a few days after a messenger was sent there. Indeed, as soon as the dirt was applied, the words vanished. The boy lived a happy and contented life until his death, growing up to be a man of excellent intelligence and robust health. In Flotoke Mura, there is still a strong conviction that Sakuta truly reached a different world after his passing and took the shape of a baby born into a wealthy Kyoto family.



Source: Bhavan's Journal, 1 – 15 May, 2024 . Page 6-7

Did you know?...



El Desafío - la reencarnación, or "The challenge - the reincarnation," is a well-known Colombian reality show and competition that was filmed in India in 2015. Different cities, including Pondicherry, Chengalpattu, Thirukalukundram, and Kanchipuram, were the sites of recordings.

Caracol television produces the reality television series Desafío in Colombia. Every year since the program's debut in 2004, a new episode has been recorded and aired.

Different people from all Colombia compete for a final prize of 600000000 COP. Which is equivalent to 12880399.67 Rupees. The contest's premise was that twenty-four competitors were past participants from earlier editions.



The program

On the show, participants compete for cash and other rewards while sequestered on an island. With the help of a progressive elimination method, the show's contestants can eliminate other competitors until just one is left, who is then awarded a cash prize.

When Margarita Rosa de Francisco (The presenter) welcomed the candidates, she instructed them to select an animal to serve as an amulet. The captains of the teams would be those who selected the animals—elephants (blue), crocodiles (green), and tigers (orange). They would also have to select their team. The team would go by the name of the animal.

Challenges

Territorial Challenges

Every week, the teams compete in these tests to determine where they will stay for the duration of the week.

This time the places would be divided into the blue house (The venue is a luxurious hotel where attendees will receive god-like treatment), fisher's town (They would have to adjust to the customs of the Tamil population), Villenbour (They will have to adapt to the habitat and ecosystem of the beach, which was devastated by the 2004 Indian Ocean Tsunami and is home to five of the world's most poisonous snake species), and Áshram (Commencing with Fusion, the participants will reside in an Ashram and be subject to local regulations).

Captain Challenges

A Captains Challenge is held throughout Stages 1 and 2, wherein each team bets a specific amount, and the captain who wins the test keeps the entire amount invested. In order to assist him with the exam, the captain appoints a team member as his squire at the beginning of Stage 2. From stage 2 onwards, the second sentenced person is chosen by the first sentenced person.

Salvation Challenges

The team or individual who will be granted immunity and act as a judge in the upcoming trial is determined by the competition. It is played between teams in the team and pre-fusion stages, and in the fusion stage, it turns into an individual challenge. Every week there is a Salvation Challenge, in which the teams must fight for their permanence and thus avoid being sentenced.

In the fusion until week 18, before the Salvation Challenge, the participants play a small game (pre-salvation), where those who lose will not be able to compete in the Salvation Challenge.

Final Challenge: The only thing that was awarded in this competition was immunity from the following elimination. The losing team or members risked being nominated for a death challenge or had to attend the subsequent trial without immunity. In Stage 1, the two winning teams of the salvation challenge compete, where the losing team sentences one of its members to death through trial.



Challenge to the death: It is a competition between two participants, where the loser will be eliminated from the challenge. Individuals who participate in these challenges are selected either by peer nomination during trials or by placing last in a competition.

Stage 1 pits the two guilty contestants against one another; the victor advances further in the tournament, while the loser is eliminated. The contestant who loses the Death Challenge in Stage 2 might choose to take on the Pilgrim Challenge, which requires him to survive in India and do specific tasks. The contestant can go on to the next Death Challenge if he succeeds in finishing the current one. compete against the other two correspondingly sentenced prisoners; the winner will go on to India, the runner-up will be eligible to take on the Pilgrim's Challenge, and the third will be eliminated immediately.

The Salvation Challenge winner selects the first sentenced individual in the merger, and the participant with the most votes throughout the trial selects the second sentenced individual.

The judgment

The losing team or participants of the salvation or final challenge, through a trial, determines which of their teammates will be sentenced to the death challenge.

Pilgrim's Challenge

When a player loses the Death Challenge in Stage 2, they might choose to take on the pilgrim's challenge, which entails surviving in India without any money, food, shelter, or other necessities while only being escorted by a cameraman and fulfilling specific tasks. The player will battle for their permanence and be able to rejoin the game in the next Death Challenge if they succeed in finishing it. The contestant will be immediately removed if they are unable to reach the Death Challenge or if they want to withdraw from the challenge.

Final battle

On September 25, 2015, the semi-finalists engaged in contention for the title fight. The test winner was automatically eliminated, and the two surviving candidates were named the India Challenge grand finalists.



Winner

When there are just two contestants remaining at the end of the season, they all head to Bogotá together. The Colombian people cast their ballots for both, with the winner being the one with the largest percentage.

Source:

https://es.wikipedia.org/wiki/Desaf%C3%ADo_2015:_India,_la_reencarnaci%C3%B3n#Desaf%C3%ADo_territorial

The trinity – A show by Dr. Priya Virmani with an ensemble

When Priya Virmani was a university student, she was asked, "So Priya, you guys have 3 million gods and goddesses, right?" This simple question, however, had a profound effect on her life. She realized how little she knew about her faith after being asked this question. Despite attending Diwali and Durga Puja throughout her life, she couldn't explain it.

She discovered that Hinduism is more about the various ways that one divine spirit manifests itself than it is about having several gods. Everything around us, including the wind and the sky, exudes this vitality. And when we go deeper into this comprehension, we see that everyone is endowed with divinity.

She gave a performance at the Bhavan in London last October, twenty years afterward. She described the event as follows: "In today's world of technology and information overload, this event aimed to explore the energetic meaning and significance of the stories around Indian culture and festivals." The show was a huge success as we explored the deeper significance of customs and how they relate to daily life.

Priya recently brought the concept to Kolkata with "The Trinity," which focused on Brahma, Vishnu, and Shiva and their significance in the twenty-first century. Priya was inspired by the success of the show in London. She presented the subject in an engaging way and successfully engaged the

audience by using storytelling, voice, classical dance, and music.

The Trinity is a stunning production that highlights the importance of wellbeing as it is understood in Indian philosophy. The Trinity wants Grace to become a viral sensation. This extremely special show attempts to provide us with a navigation tool to direct us from the rat race to Grace by drawing on Priya's twenty years of research into ancient Indian wisdom. It accomplishes this by demonstrating to us how we can download and use the energies of The Holy Trinity—Brahma, Vishnu, and Mahesh—the creator, the preserver, and the destroyer—into our everyday existence.

She is driven to bring "The Trinity" concept to other cities across the world, beginning with her home city of London, by the show's success and the media's coverage of it.

Whatever label we give these tales—mythology, scripture, witness testimonies, etc.—the importance of incorporating their lessons into our everyday lives is what Priya believes to be their fundamental message. Knowing these lessons is not enough in the information-rich world of today; we also need to put them into practice. For example, having hundreds of positive habits won't make a difference in our lives until we actually implement even two of them, she says.



Priya is a political and economic analyst who is also the creator and director of Paint Our World, a nonprofit organization that helps impoverished kids. She has a strong commitment to empowering women and girls.

In 2022, this novel idea was presented for the first time in the UK Parliament's House of Commons. The musicians were sceptical since she was simply using her voice and there was no music—perhaps an instrument would later be used. Numerous well-known individuals from the US, UK, Middle East, and India attended the event, and the response was very positive. She spoke it again at London's The Bhavan. The Alka Jalan Foundation expressed great interest in having her take it to Kolkata. Wherever she performs, she also looks forward to the challenge of

locating local musicians and dancers of Indian traditional dance.

This is a show for the whole family, including the grandparents, parents, and kids (especially the teens).

As they reveal the fundamental nature of the Trinity—Brahma, Vishnu, and Maheshwara—in a never-before-seen interpretation of their age-old Indian wisdom—it is a life-changing voyage of self-discovery. Her ability to clearly express Vedic themes through her oratory and apply them to contemporary issues and daily life has brought recognition on a global scale, positioning her as a preeminent modern philosopher and orator.

An evening of cultural immersion and knowledge is promised by this show.



Sources: <https://www.asian-voice.com/News/UK/Exploring->

[Let Priya Virmani's performance lead you to a journey of self-discovery \(indulgexpress.com\)](https://www.asian-voice.com/News/UK/Exploring-)

[Music and Dance Dramas | Priya Virmani explains the role of Brahma, Vishnu and Shiva at Daga Nikunj - Telegraph India](https://www.asian-voice.com/News/UK/Exploring-)



Nature and Man – Gandhian concept of deep ecology

By Poonam Kumaria

Human survival and development are under tremendous stress due to the environmental disaster brought on by both the rapid population rise and the expanding consumerist culture and rapid economic growth.

Human beings have always existed in two worlds: the given natural world and the social world. This is provided by the social environment. Which is how man was created over time? There is no separation between these two realms. They communicate and rely on one another. Man finds it difficult to address the environmental problem that has been brought about by the disjunction between ecology and economy.

According to the author, Gandhi was a profound ecologist in that he valued nature because it was God's creation and should therefore be preserved in its purest form rather than because it was beneficial to humans. Gandhi was an Adventist, believing that everything in the universe has a right of its own since it is a part of a common, all-powerful, and all-present Parmatma.

Gandhi consequently demanded that wants be limited in order to minimize the impact that man would have on the natural world.

Over the past few decades, terms like "the environment," "concrete landscape," "silent spring,"

"our ecology," "population explosion," "damaged ecosystem," "poverty," "consumerist culture," "environmental justice," "universal ethical principles," values, rights, and obligations, and "Mother Earth" have become touchstones for social critics, moral philosophers, and policy experts. Environmental critics, moral philosophers and policy professionals during the previous decades.



The very survival and advancement of human history are currently under tremendous stress due to the environmental disaster brought on by both the world's population growth and the fast economic development and consumerist culture that go along with it. In the history of humanity, man has never had more technological power to alter the natural world. Man has the ability to dig his own grave as well as to build a heaven on Earth. The most crucial thing is to understand oneself. Self-realization will lead to the fundamentals, or the origins, of civilization in humans. By examining the entirety of the interactions that human cultures have with everything in their surroundings, we must reevaluate ecology. The profound ecological philosophy starts by going over how the world is structured and functions. Mahatma Gandhi understood the value of being a part of the earth's ecology by residing nearby. The life philosophy, his personal experience, or our society and culture.

Two planets have always been home to humans. One is the world of nature, which includes plants, animals, soils, air, and water, and of which they are a part, and which existed billions of years before them. The other is the world of political structure, science, and technology that we use to construct the social structures and artifacts that we inhabit. Although both worlds are necessary for our survival, a good integration results in long-lasting conflicts. In the early stages of human civilization, there was a straightforward relationship between man and nature. An agrarian, hunter-gatherer community

lived in close proximity to the natural world. Humans could not change their environment much.

Given the gravity of the ecological crisis, we must reconsider ecology by investigating the relationships between humans, machines, animals, and plants in order to promote the sustainable growth of society. We need to reconstitute the nature economics culture equation in order to build alternate forms of our built environments, advanced technology, and economic communities. This is only feasible if we are aware of the ongoing degradation of the environment, are willing to reflect on our own actions, and recognize the trajectory of our materialistic desires. Gandhiji never intended for his life's philosophy to develop; rather, it came to be as he dug deeper to find the causes of the world's problems.

Our perspective of the world and how we treat the globe are related. Deep ecology's ultimate goal is self-realization. Respecting our culture's spiritual traditions, the deep ecological standard of self-realization transcends the concept of the Western "self," which is characterized as a solitary ego pursuing a limited vision of personal redemption. Deep ecology 'self' demands an identification that encompasses the non-human world in addition to humanity. The greatest way to look beyond the limited cultural presumptions and ideals of our day and location is to engage in a contemplative process of deep questioning. Self-realization, in symbolic terms, is the realization of oneself inside oneself, where oneself is an organic totality. Gandhi wanted freedom from poverty, inequality, caste, religion, unhappiness, and fear in addition to political freedom. Achieving Moksha, or being rid of all evils and becoming a part of nature, is the ultimate aim. He says that what needs to be realized is the atman, the universal self. He went on to say that living in a Brahmacharya ashram meant being near God, Brahma, and learning self-control over one's body and mind in addition to adhering to the bachelor lifestyle. Having mastery over the mind and body allows one to overcome trishna, or greed, the source of all issues. Nishkan Karma, which purifies the mind and soul in preparation for spiritual enlightenment or becoming an inseparable part of nature, and righteousness are the purposes of this life.

Once a living thing achieves moksha, also known as self-realization, they become inextricably linked to the natural world. This closeness comes after the ability to recognize and engage in ahimsa, or nonviolent action. According to Gandhiji, "The rock-bottom foundation of the technique for achieving the power of nonviolence is belief in the essential oneness of all life". The practice of ahimsa is a cleansing process that eliminates the want to harm or kill. It denotes total liberation from animosity, rage, and hatred as well as an abundance of affection for everyone, or regard for everyone and offense against none.

Advaita (non-duality), or the fundamental unity of atman and Parmatman as well as body, mind, and soul, was a belief held by Gandhiji. According to this idea, there is no separation between nature and humanity; the world is one. He thinks "if one man gains spirituality, the whole world gains with him and if one man fails, the whole world fails to that extent". Gandhiji acknowledged that everyone has a fundamental, shared right to life, growth, and self-realization. Gandhiji, who fought for India's political independence, asserted that the country also needed independence from the master-slave system. Slave master relationships are the foundation of the western model of civilizational growth. The exploitation of man and resources is the foundation of the western concept of civilizational progress. Furthermore, a fundamental shift in mindset is required. Preserving the environment also means preserving ourselves. Civilization is that behaviour pattern that shows humanity the right route. Being morally aware is being able to control our thoughts, emotions, and willpower.

We will be able to meet our needs if our greed decreases. Even when millions live without food and shelter, greed will always find a way to be satiated. Gandhiji advocated for voluntary self-limitation of desires, or the Jain Principle of Aparigraha, or non-possession. When one's wants are restricted, they resist and spread unhappiness throughout the population. However, if one chooses to restrict them, happiness spreads throughout the entire space. Aparigraha is taking care of others; it means minimizing one's own needs and accepting that everyone must willingly go without food in order to care for, clothe, and feed others. Unending desires have an impact on the earth's carrying capacity.

Production has expanded more quickly since machinery was introduced, leading to an endless cycle of demands and greater production. These days, the lure of money and the things it can purchase has enslaved men. They are becoming less moral and ethical in life as a result of this development paradigm. People no longer dream about the diseases that exist nowadays. In the past, people made a living by working as much outside as they could while applying their own knowledge and expertise. They are now employed by others and subject to the rules established by global corporations, endangering the genetic variety of the planet. Man would have enough from nature if each person only took what they needed for themselves. Then, there won't be any more human deaths from famine or malnutrition. However, we are liars who steal stuff from people whether or not we need them, which causes inequality in the world. The asteya principle, which forbids us from taking another person's "right on nature and resources," must be adhered to. Every living thing on this earth has an equal right to die.



God must establish boundaries, but man must discover means to cross them. Economic expansion and new technologies will bring only more misery unless people live beyond the narrow goals of monetary wealth and exploitation of nature and other people. Gandhi's deep ecology ideas and his holistic perspective on the world have the potential to serve as a roadmap for developing solutions for a new, environmentally sustainable global order.

Source: Anasakti, Vol. 2, 2003 -

<https://www.mkgandhi.org/articles/natureman.htm>

Comprehensive Gandhi website by Gandhian Institutions:
Bombay Sarvodaya Mandal & Gandhi Research Foundation

Truth is God

By Mohandas K. Gandhi



Replying to a question asked of him at a meeting in Switzerland on his way back from the Round Table Conference in London, Gandhiji said:

You've questioned me about why I believe that God is Truth. I was instructed to repeat what the Hindu scriptures refer to as God's "one thousand names" when I was very young. However, this list of God's thousand names was by no means exhausting. We say that God is nameless because we think He has many names, and since He is mute because He takes on different shapes, and so on. We believe, and we think it is true, that God has as many names as there are creatures. As a result, I discovered that

Islam also had a variety of names for God when I started studying it. To those who say that God is love, I would reply, "God is love." But I used to secretly believe that, despite the fact that God is love, God is first and foremost truth. I have concluded that, to the extent that the human tongue is capable of expressing the complete essence of God, then God is Truth. However, I went a step farther and declared that Truth is God two years ago. And it was only after searching for the Truth nonstop for almost fifty years that I arrived at that decision. I subsequently discovered that Love was the closest path to Truth. However, it was also discovered that the word "love"

has multiple meanings, at least in the English language, and that passionate human love can sometimes have demeaning effects. I also discovered that there were only a finite number of devotees of love in the sense of Ahimsa. However, truth has never struck me as having two meanings, and even atheists have not conceded the importance or strength of the truth. However, the atheists have not held back in their quest for knowledge, and they have every right to deny God's existence. And it was because of this logic that I realized that I should argue that Truth is God rather than that God is Truth. I remember Charles Bradlaugh, who took great pleasure in identifying as an atheist. I would characterize him as a man who fears God, even though I am certain he would disagree. If I said, "Mr. Bradlaugh, you are a truth-fearing man, and therefore a God-fearing man," his face would get hot. Saying that Truth is God will quickly disarm his critique, as I have done with many a young man. To this huge problem should be added the fact that millions of people have perpetrated nameless atrocities in the name of God. Not that scientists don't frequently carry out brutal experiments in the service of truth. I am aware of the inhumane torture that men inflict on animals during vivisection in the name of science and truth. Therefore, regardless of how you define God, there are a lot of challenges in the path. However, the human mind has its limitations, so when you consider a creature or entity that is beyond human comprehension, you have to work within those constraints.

And then there is another aspect of Hindu philosophy, which is that God is the only entity that exists; this is also a reality that is highlighted in the Islamic Kalma. Do you think it's mentioned clearly there? Nothing else exists; God is all that exists. Actually, the Sanskrit term for truth, Sat, literally translates to "that which exists." I have concluded that the definition "Truth is God" provides me the most happiness for this reason, among a few others I may list. And since I firmly think that the terms "means" and "end" are interchangeable, I should

affirm without hesitation that God is Love. The only unavoidable means of discovering Truth as God is Love, or non-violence.

"So what is Truth?"

It's a challenging question, but I believe I have the answer when I say that it's what your inner voice says. You could wonder then how various people see contradictory and differing truths. Given that the human mind is comprised of countless media and that each person's mental evolution is unique, it stands to reason that what is true for one person may not be true for another. Consequently, the researchers who conducted these experiments have concluded that specific guidelines must be followed when conducting such studies. As there is an essential scientific curriculum for carrying out scientific research, so too does rigorous preparatory practice precede one's ability to perform spiritual experiments. Therefore, before discussing his Inner Voice, everyone should be aware of his limitations. Consequently, we hold the experience-based concept that individuals who pursue Truth as God on their own must fulfill a number of vows, such as the vow of truth and the vow of Brahmacharya (purity). For how could you possibly love God and Truth more than anything else? the pledge of poverty, non-violence, and non-possession. If you do not take up the five vows, you are not allowed to start the experiment at all. There are a few more requirements listed, but I can't put you through them all. All that I can, in all humility, present to you is that truth is not to be found by anybody who does not have an abundant sense of humility. Suffice it to say, those who have conducted these experiments know that it is improper for everyone to claim to hear the voice of conscience. This is because, at this very moment, everyone is claiming the right of conscience without going through any discipline whatsoever, and so much untruth is being delivered to a bewildered world. You have to lower yourself to zero in order to swim on the ocean of Truth's bosom. Beyond this, I am unable to continue on this intriguing path.

Young India, 31 – 12 – 1931

Source: Mohandas k. Gandhi (1955), Truth is God pages 16- 17.
Published by Yann FORGET on 15th April 2003.

ELA GANDHI: A LEGACY OF DEMOCRACY AND SOCIAL JUSTICE IN SOUTH AFRICA

In this special episode of Chats Over Chai, CEO Lisa Singh joins Ela Gandhi, a peace activist, politician and granddaughter to Mahatma Gandhi, at the Phoenix Settlement in Durban. Ela Gandhi has devoted her life to carrying forward the legacy of her grandfather, and his values of truth and non-violence. She fought tirelessly to end apartheid and achieve social justice in South Africa.

CEO Lisa Singh visited Ela Gandhi, a peace activist, politician and granddaughter to Mahatma Gandhi, at the Phoenix Settlement in Durban on visit to South Africa to build the trilateral relationship between Australia, South Africa and India.

During the visit, Ela shared with Lisa the house she grew up in at the Phoenix Settlement and the exhibitions that showcase the story of Mahatma Gandhi's political activism in South Africa, his legacy of peace and nonviolence on other global movements for freedom.

Ela Gandhi has devoted her life to carrying forward the legacy of her grandfather, and his values of truth and non-violence. She fought tirelessly to end apartheid and achieve social justice in South Africa; an experience she shares in a special episode of the Institute's podcast, Chats Over Chai.

In the podcast, Lisa and Ela Gandhi discuss the significance of the Phoenix Settlement in Mahatma

Gandhi's transformation as an individual, his way of thinking and lifestyle. They touch on her upbringing with parents who actively fought against discrimination. Her early involvement into political activism, the experience of her father being jailed during apartheid and her continued efforts to fight discrimination despite her own political bans all arise in this powerful episode.

Ela sheds light on her involvement with the United Democratic Front and Natal Organisation for Women and her experiences visiting Nelson Mandela in prison.

Ela spoke of being inspired by women leaders including her grandmother Kasturba Gandhi and how she continues to work to inspire and educate other women through her work at the Natal Organization for Women.

Source: Ela Gandhi: A Legacy of Democracy and Social Justice in South Africa - Australia India Institute (unimelb.edu.au)





AUSTRALIA INDIA INSTITUTE

From the CEO

India's first mission to the moon Chandrayaan 1 launched in 2008, the same year that the Australia India Institute was founded. So, it's fitting that for the first time the Institute, in partnership with the Australian Space Agency and the University of Technology Sydney, hosted 'Australia-India Space Cooperation: Unlocking International Potential'. This important event highlighted the strength of the bilateral space relationship. The potential for collaboration between Australia and India in space exploration is boundless- the sky is not the limit, but just the beginning!

I had the honour of meeting peace activist, politician and granddaughter to Mahatma Gandhi, the honourable Ela Gandhi at the Phoenix Settlement in Durban. Together, we recorded a podcast about her life carrying forward the legacy of her grandfather and his values of truth and non-violence. It was part of a productive visit to South Africa which included the Institute partnering with two think tanks to host roundtables on Indian Ocean security and Australia-India-South Africa cooperation.

Continuing our multilateral focus, I was a panelist in AIIA Victoria's 'Bangladesh and the Maldives: Trade, Politics, Security, and the India factor' seminar in partnership with Asialink, DFAT Victoria and the Confederation of Indian Industry. At a time of profound geopolitical change, the panel centred around trade and security concerns with Bangladesh and the Maldives.

This month the Institute remembers Nobel Laureate Rabindranath Tagore on his birth anniversary, a Bengali polymath, poet, music composer, social reformer, and visionary. In 2023, the Institute's team had the opportunity of visiting Shantiniketan, Tagore's home, museum, library and the Visva Bharti University founded by Tagore. The Institute proudly houses a Tagore bust to pay tribute to this visionary whose literary works continue to inspire generations with his timeless wisdom and universal appeal.

Best,

Lisa

Australia-India Space Cooperation

In partnership with the Australian Space Agency and University of Technology Sydney, the Institute delivered the 'Australia-India Space Cooperation: Unlocking International Potential' panel discussion moderated by distinguished fellow of the Institute, Dr David Brewster. The panel highlighted the three grantees sharing in a total of \$18 million through the International Space Investment India Projects (ISI India Project) program. Assistant Foreign Minister Tim Watts gave the keynote address and announced the ISI India Project grantees. The new Indian High Commissioner to Australia, His Excellency Mr Gopal Baglay also gave remarks on the strength of the bilateral relationship. The Institute is delighted to be a driving force behind the developments of space collaboration and strengthening Australia India ties in technology and industry.



Image: Distinguished fellow the Institute, Dr. David Brewster at the Australia India Space Cooperation event in Sydney.

READ: India's Tech Strategy

Read the latest report from ORF America, "India's Tech Strategy: An Introductory Overview", authored by Dhruva Jaishankar and Tisyaketu Sirkar. This report offers an in-depth and analytical examination of India's approach to technology. With a focus on objectives such as bolstering economic and national security, driving economic expansion, increasing employment opportunities, and enhancing global competitiveness, this report demonstrates that India has implemented various significant measures pertaining to its tech strategy. Read it [here](#).



INDIA'S TECH STRATEGY: AN INTRODUCTORY OVERVIEW

May 2024
Background Paper No. 23

BY DHRUVA JAISHANKAR AND TISYAKETU SIRKAR

Australia-India-South Africa Roundtable

In partnership with South African think tank, the Institute for Security Studies, the Institute hosted the 'Australia-India-South Africa Maritime Defence Roundtable'. The roundtable brought together leading academic experts on Indian Ocean security and Australian and South African government officials to discuss opportunities for trilateral and multilateral partnerships to promote a peaceful and prosperous Indian Ocean region. Attended by the Australian Deputy High Commissioner of South Africa, ISS's director of Ocean's Projects and a number of South African Navy Personnel, the roundtable addressed challenges in the Indian Ocean region and provided a diverse range of knowledge that will help the Institute build the trilateral relationship in this area.



Image: Defence researcher Samuel Bashfield, CEO Lisa Singh and maritime project leader and senior researcher at Institute for Security Studies (ISS), Timothy Walker.

Aii-SAIIA Indian Ocean Governance Roundtable

The Institute's South African trilateral defence visit was rounded off by hosting the 'Indian Ocean Governance roundtable', in partnership with South African Institute of International Affairs (SAIIA). This roundtable explored a shared agenda on Indian Ocean human security, the challenges the region faces and the importance in strengthening multilateral institutions like the Indian Ocean Rim Association (IORA) and the Pacific Islands Forum (PIF). This roundtable affirmed the important role cross-sectoral events like this play in advancing dialogue and cross-institutional progress to ensuring a peaceful and prosperous Indian Ocean.



Image: Participants at the Aii-SAIIA Indian Ocean Governance roundtable.

Australia India Renewables Dialogue

The Institute will host an inaugural Australia India Renewables Dialogue (AIRD) on Tuesday 16th July, Sydney, Australia to unlock innovative opportunities to help both countries reach their net-zero targets.

The AIRD will be delivered in partnership with Investment New South Wales and the Confederation of Indian Industry. It will be held alongside the Australian Clean Energy Summit and the Hon Chris Bowen MP, Australia's Minister for Climate Change and Energy will deliver the keynote address along with an Indian government representative.



AIIA Panel Discussion

CEO Lisa Singh and distinguished fellow of the Institute Dr David Brewster were panellists on the Australian Institute of International Affairs' 'Bangladesh and the Maldives: Trade, Politics, Security, and the India Factor' panel as part of their South Asia Seminar Series 2024. Discussions centred around trade and security concerns with Bangladesh and the Maldives. Lisa underscored the necessity for nations to prioritise efforts towards a free, inclusive and accessible Indian Ocean region. Thank you to the AIIA for hosting the insightful panel.



Image: CEO Lisa Singh at the AIIA 'Bangladesh and the Maldives: Trade, Politics, Security, and the India Factor' panel as part of their South Asia Seminar Series 2024.

Unnati Research Grant Case Study

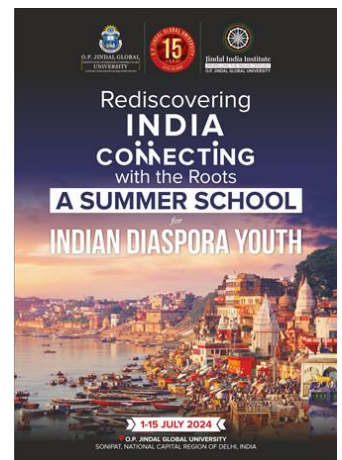
A research project, supported by the Institute's Unnati Research Collaboration Grants, aimed at enhancing clinical trial capability in India for the benefit of critically-ill children. The joint initiative between Australian and Indian researchers provided training and capacity-building in high-quality clinical trial methodology to Indian Paediatric Intensive Care Unit researchers. Read the case study on ARCH-India.



Image: The Australian team visiting with clinical staff of the Paediatric Intensive Care Unit, Postgraduate Institute of Medical Education and Research, Chandigarh.

Jindal India Institute Summer School

The Jindal India Institute (JII) of O.P. Jindal Global University (JGU) is introducing a one-of-a-kind Summer School on its campus in Sonapat, India this year. The 15-day long programme will begin on July 01, 2024, and is designed to connect the Indian diaspora youth, aged 15 to 25, with their cultural roots and heritage. Students will participate in engaging workshops and seminars focused on a wide range of topics, and go on excursions to historical sites, cultural hubs, political institutions, and other iconic landmarks around North India. To register for the school, see the link [here](#).



EVENT: Candlelight: The best of Bollywood and Tollywood



Candlelight concerts bring the magic of a live, multi-sensory musical experience to the Athenaeum Theatre in Melbourne on the 24th May. Discover the music of Bollywood and Tollywood on strings at under the gentle glow of candlelight with popular songs from the last 50 years revived by the cajon, violin, viola and cello. To see the program and get your tickets see [here](#).

Source: <https://aii.unimelb.edu.au/>

PHILOSOPHY OF SHANKARACHARYA

Dr. C. P. Ramaswami Aiyar

Since he was the creator of the monistic philosophical system that bears his name and possessed the qualities of a poet, logician, mystic, and devotee, Jagadguru Adi Sankaracharya was nearly unique in the annals of thought.

He was a gifted poet who spoke to every emotion and feeling that exists in people. His understanding of the "navarasas" was exceptional, and his portrayals of nature and his evaluation of human and divine personalities were at the pinnacle of art.

He also shown a unique faculty of unwaveringly logical and unified argument and refutation, as well as a level of reasoning sophistication that has seldom been surpassed in global philosophical writings, especially his commentary on the Prathanatraya. He upheld and solidified the Advaita school of thought, which is regarded as one of Hinduism's greatest achievements.

Sankara simultaneously wrote some of the most beautiful songs, such as Soundarya Lahari, which describes the individual Godhead in a variety of forms.

In a span of only thirty or so years, he travelled all over India and proved his extraordinary organizational skills by founding mutts in each of the four regions dedicated to the propagation of the teachings he had preached, led by sannyasins who

had shown through their selfless lives the effectiveness and viability of such ideas.

If one were to attempt to enumerate the principal points of his philosophy, which can be found in the commentaries on the Gita, the Upanishads, and the Brahmasutras, as well as in such condensed expositions as Vivekachudamani, Atmabodha, Sataslaki, Lakshana Nirupanam, and the unparalleled compilation of wisdom, the Dakshinamurti Stotra, they would have to do with the affirmation of Samsara, or the cycle of births and deaths and its cosmic significance, and the recognition of the essential unreality of phenomena in relation to the reality of the Supreme Self, which is not a theoretical concept but rather takes the form of a direct realization and actual experience summed up in the proverb "Tattwamasi"—in his own words: Yasyaiva sphuranam sadatmaka matkalparthakam.

There is a great deal of misunderstanding, even among Indians, regarding the true significance of Sankara's Advaita. He claims that the only ultimate reality is the eternal, impersonal Brahman. He explains the universe's events as the result of a force known as Maya, which causes the Absolute to appear to us as a constantly shifting series of phenomena that are dependent on space and time but does not change in and of itself. He asserts that

we are all part of the same spirit, the Supreme Spirit, and that our suffering stems from our inability to recognize this. He also says that this recognition has the power to grant us freedom. One of his main beliefs is that Jnana, or illumination, is the primary focus and Karma and Upasana are secondary.



Sankara did not impart the belief that the world is a fabrication or unreal. However, he made a point of stating that the Buddhist philosophy included this notion of unreality. He claims that because of Avidya, we see many where there is one and variety when there is oneness. Sankara is especially noteworthy for his concentration on gaining information via research rather than just accepting other people's claims.

The Mandakyopanishad serves as the primary foundation for Sankara's doctrine, upon which he based his renowned commentary. That Upanishad's second stanza reads, "Sarvam Hyetat Brahma, ayamatma Brahma, soayamatma."

There is more to Sankara's idea of the Absolute than just intellectual nuance. According to his presumption, the Brahman's relationship to the world is "Anirvachaneeya"—impossible to explain.

Brahman is unchanging and devoid of attributes. In a way, Iswara is a byproduct of Maya, the individual soul's highest possible approach to Nirguna Brahman. The world is an apparent manifestation of

the Nirguna Brahman through Maya, and Jiva is actually Brahman's identical twin who permeates everything. This Jiva views itself as a doer or an agent when it is individualized by what are known as its Upadhis.

Sankara in his Satasloki thus expounds the idea:

Jivatmabrahmabhedam dalayati

Sahasa yatprakashaikarupam

Maya tenaiva tasya

kshayamupagamita

Samsriteh karanam ya

Regarding Maya, the argument Sankara made above goes something like this: "Man can be deceived by his senses; he can be misled by his memory; the world's forms can be a matter of delusion; the objects of knowledge or perception can be questioned; but the doubter himself cannot be questioned." From this stance, one can conclude that although the universe of objects is mutable, the Self, which is made up of Satchidananda's constituent parts, is universal and endless.

However, the apparent reality is only as real as the one experiencing it.

Sankara sets himself apart from the Buddhist Yogacharyas in this regard.

Sankara holds that the world is neither empty nor non-existent. Its qualities aren't "Abhava" or "Soonya." Notwithstanding all of this, the world is not the ultimate reality, and the reason for our perplexity is that we fail to distinguish between the fundamental Atman and the empirical Anatman. Realizing this reality leads to moksha. Instead of a dissolution of the incorrect outlook, Avidya, it is the replacement of the true outlook, Vidya, with Nirvana. According to the Vivekachudamani, Sankara states that knowing Brahman personally is the path to deliverance rather than simply repeating the name.

After going through this initial phase, Sankara goes on to elaborate on the idea that the Nirakara Absolute becomes "Akaravat," or incarnate for each individual worshipper as a personal or "Saguna" God. This is merely a form that allows the Absolute

to be understood by the limited mind.

The belief in a personal God is the result of realization and experience rather than just a dogma. Since "Sakshatkara" is the goal of religion, "Bhakti" is the pursuit of this "Sakshatkara" or realization by the use of a personal God or a symbol, "Prateek," which could be a picture, a painting, or a natural thing. As a result, it will be evident that Sankara neither rejects nor excludes the outside world.

Those who work with the Vedanta system do not always understand this particular element.

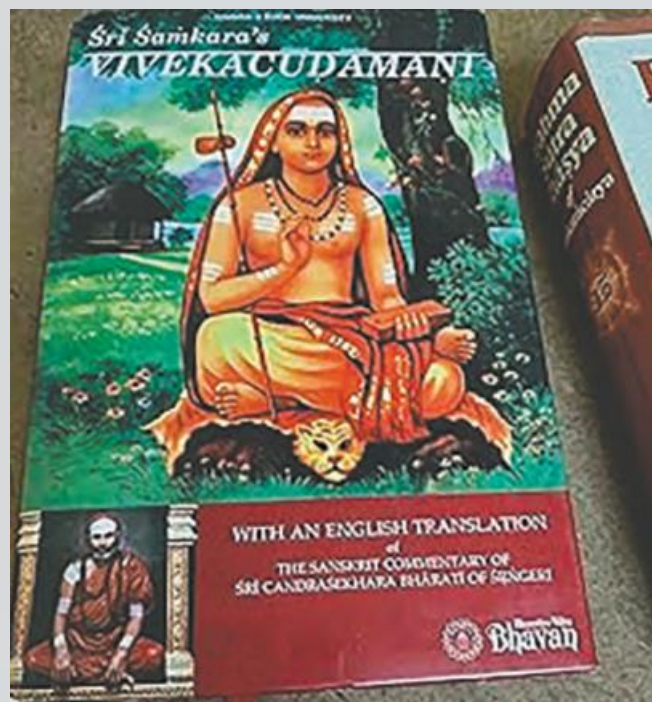
It is possible to visualize the truth of Brahman conceptually or intellectually. Nevertheless, there remains a fundamental yearning for individual autonomy, which is the actual Maya and the actual Avidya. It gives rise to the idea that "I am the actor; I am an experienced person." The only way to free oneself from this notion—which is the root of all suffering, birth, and death—is to make a concerted effort to live in harmony with Brahman. The term for this eradication is Moksha. Sankara made one of his most audacious pronouncements when he said that a man cannot know reality until and unless he achieves the citadel of Jnana (illumination) through adhering to the ways of the world or even tradition (i.e., believing in religious rituals and the text of the scriptures).

It is evident that men and women in many different nations and eras have had comparable ideas and thoughts. "My'me' is God, nor do I recognise any other'me' except God himself," declares Saint Catherine of Genoa, while Sufi saint Bayazid says, "I went from God to God, until they cried from'me' in'me' Oh thou I."

The saint's response to a question about whether Bayazid was present when someone knocked on his door was, "Is anybody here, except God?"

The following line can be found in Aldous Huxley's amazing anthology, *Perennial Philosophy*: "That art 'thou.'" There is just one God, both within and outside of everything. Two paths lead to reality: one leads through the world, and the other leads via the soul. The optimal path, however, is one that simultaneously leads to the Divine Ground in both the perceiver and the perceived.

Ruysbroeck, a medieval philosopher, was motivated by this to assert that "the image of God is found essentially and personally in all mankind." We are all connected to one another in this way, as reflected in our outward form, which is both the reflection of God and the source of our entire existence.



On the other hand, Spinoza is arguably one of Sankara's real heirs. He (the God of Nature) holds that God is the entirety of all that is. He held that God is not a cause that exists outside of things but rather something which enters into things and acts upon them from without. He is impermanent, living inside, operating from within, piercing through and impregnating everything. Spinoza states the truth as it was shown to him in his brief treatise: "Nature consists of infinite attributes." Existence is integral to it, meaning that it cannot exist outside of itself.

Thus, it perfectly aligns with God's nature.

Thus, the so-called Sankara system has affected and penetrated not only every facet of Indian thought but also the thinking of Sufi saints, medieval Christian saints, and more modern thinkers such as Nietzsche and Schopenhauer. Furthermore, a growing number of scientific thinkers are drawn to Sankara's assertions as the most credible and satisfactory explanation of the universe—physical, psychological, and parapsychological—when confronted with the phenomena and advancement of nuclear, atomic, and cosmic theories.



The more one examines Sankara's teachings and his source texts, the Upanishads, the Brahmasutras, and the Gita, the more one is astounded by the intuitory foresight of earlier seers on what are now recognized as scientific facts. The doctrines of Anu, Sabdabrahman, and Shakti envision the atomic theory, the reservoir of unfathomable energy in atoms, the conservation of energy, and many advancements in physics, chemistry, and biology regarding the infinitesimally small and the infinitely great being evolutionary products and translations of primordial energy.

The following is noted in a parapsychology essay by Dr. J.B. Rhine: "Why should we assume that there may be no sort of energy beyond those that are known?"

Why is it expected that all of nature's energy should be observable to human sense organs and subject to the laws of time, space, and mass relationship? Once more, some of the conclusions drawn by physicists and astronomers that have been captured in the writings of individuals like Sir James

Jeans and Albert Einstein seem to be taken directly from Sankara's explanation of the "illusoriness of sensation and experience" and the "relativity of knowledge."

Interestingly, when combined with the Brahmasutra aphorism "Kampanat," the saying Yadidam kinchajagatsarvam Pranarajati nihsritam asserts that Prana, or life, is a constant vibration or manifestation of energy functioning in the Brahman and the surroundings of the Supreme Self.

Sankara's life story is widely known. However, readers should pay particular attention to the Chandala incident in Varanasi described in "Manisha-panchakam":—

Brahmaivahamidam
jagachcha sakalam
chinmatravistaritam
Sarvam chaitadvidyaya
triguna-yasesham maya kalpitam;
Ittham yasya dridha matih
sukhatare nitye pare nirmale
Chandaloastu sa tu dvijoastu
gururityesha manisha mama.

This poem's brief lines encapsulate the core lessons of Vedanta philosophy and articulate the ultimate unity of the universe, which demands tolerance and boundless understanding.

Sankara's unique merit lies in the fact that, in addition to being the leader of a monistic methodology, he is the creator of countless "Stotras," as previously said. The Thana of Sankara is not a heartless study of texts but rather an earnest attempt to realize the truth, which becomes Bhakti when directed toward a particular deity. Sankara is equally adamant as Buddha regarding the paramount significance of ethics as a foundational element of a spiritual existence. However, his perspective on family rituals, temple worship, and Karma is artificial and harmonious, and not at all destructive.

Source: Bhavan's Journal, 16 – 31 May, 2024 . Page 6- 12

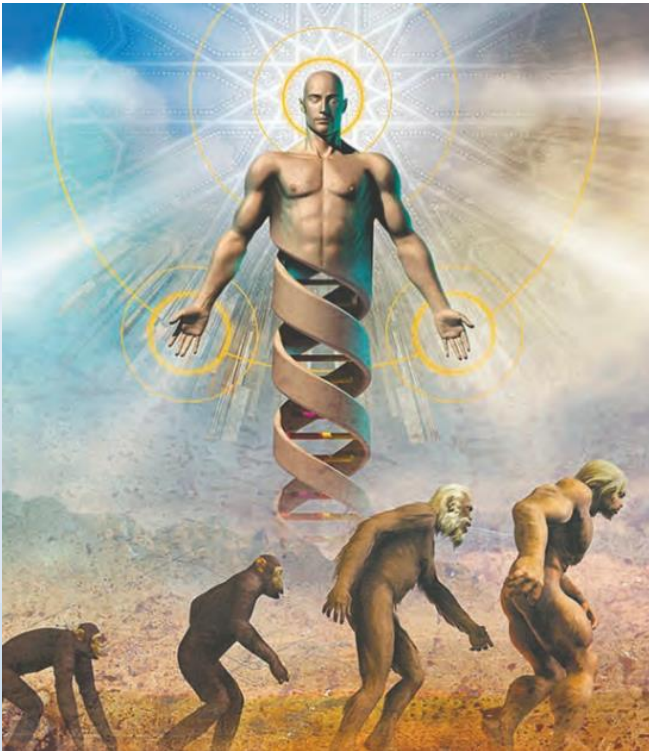
Man and His Destiny

M. K. Gandhi

Is man a unique creation of the Almighty? To the exact degree that he differs from the rest of God's creation, man is a distinctive creation.

Man and the beast are alike when it comes to eating, sleeping, and other bodily processes. He is different from the brute because he never gives up trying to become a better person than the brute.

Humans are not savages. After many incarnations in the brute creation, he has attained a higher condition.



He is not meant to crawl or walk on all fours; he is meant to stand. Since man is not a beast, he is bestial. Having taken several births in the brute creation, he has attained a higher station.

He is not meant to crawl or walk on all fours; he is meant to stand. Manhood and beastliness are as diametrically opposed as matter and soul.

The brute lacks self-control by nature. Man is what he is because he can, but only when he can exercise self-control.

Only when human nature completely understands that it must stop being cruel or nasty in order to be human will it discover itself.

With regard to moral institutions and impulses, man is superior to the savage. When it comes to one, the law of nature operates differently than when it comes to the other. Humans are rational, discriminating, and endowed with free will. There is none of that for the brute. It lacks free will and is incapable of differentiating between right and wrong, good and evil.

As a free agent, man is aware of these differences and can demonstrate his superiority over the animal when he acts in accordance with his higher nature and his inferiority while acting in accordance with his baser nature. Sexual relations are subject to various restrictions, even among the races thought to be the least civilized on the planet.

If it is claimed that the restriction is inhumane, then the law of man ought to be freedom from all forms of restraint. Within twenty-four hours, there would be complete mayhem if everyone followed this lawless code of conduct. Given that man is by nature more passionate than a savage, the instant all constraint is removed, unrestrained passion will explode, destroying humans throughout the entire planet. Because man is capable of self-control and sacrifice, something the brute cannot do, man is superior to him.

Development is unique to man and only man, not a beast. People can discriminate and have reason. Contrary to what the brute believes, man is not a food eater. He utilized his reason to worship and get to know God, and he saw obtaining that knowledge as the pinnacle of human achievement.

If the beast truly worships God, it is an unconscious worship. An animal could never have the urge to worship God, yet a man can freely worship Satan. Man must consequently naturally seek out and know God, as this is his nature. He deviates from his nature when he worships Satan. Naturally, I won't stand by someone who doesn't see the difference between a man and a brute. He views virtue and vice as interchangeable concepts. While eating and drinking can only be considered normal in particular contexts for a man whose ultimate goal is the realization of God. Because he knows that God is his last destination, he will only consume food and liquids to keep his body alive.

His guiding principles will thus always be self-control and renunciation, especially when it comes to these roles.

All of us have the same Atman. While all souls have the same potential, some have fully realized it, while others just have dormant potential. If they just attempt, these latter people will also have a similar experience.

We all possess limitless Divine powers.

Man is more than only his brains; he is also more than his hideous animal body, his heart, and his soul. To form the full man, all three must be combined in a suitable and harmonic way.

It is not the responsibility of man to fully develop all of his functions; rather, it is his responsibility to fully develop all of his God-given capacities and to suppress all of his opposing tendencies.

The intellect, body, and soul cannot be fully utilized for the benefit of humanity unless they are trained to function as one.

For them to function harmoniously, they must be pure on the inside, out, and spiritually. Man should therefore focus on growing, purifying, and making the most use of all of his faculties.

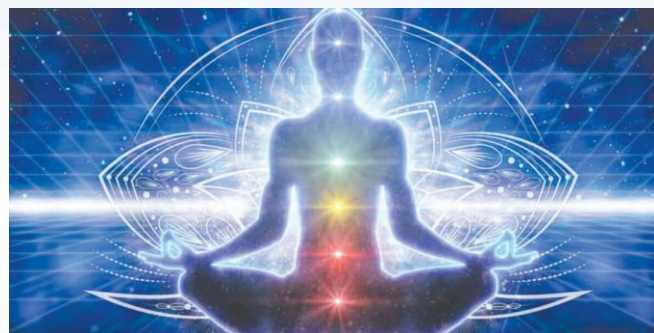
Serving the One Whose compassion or consent our very breath depends upon is the ultimate goal of life: to fervently serve the One Who created us. That is to say, love, not hate, which is all around us.

The natural progression of the soul is toward purity and selflessness.

Man's ultimate goal is to realize God, and all of his endeavours—social, political, and religious—must be directed toward this end of God's vision.

The pursuit of God requires the urgent service of all people for the simple reason that being one with God's creation is the only path to discovering Him. Only by serving everyone can this be possible.

Being aware of oneself is surely the ultimate goal of existence. Without learning to identify with everything that exists, we are unable to do it. God is the culmination of that life. Thus, it is essential to acknowledge that God is present in each and every one of us.



The tool for this knowledge is unrestricted, unselfish service.

Man is the only animal that God created with the intention of allowing him to know himself among all other creatures. Therefore, the primary purpose of man's existence is to become closer to his Creator on a daily basis rather than to increase his material possibilities and belongings.

Man is not created to seek for opportunities to acquire wealth and to experiment with various forms of subsistence; rather, man is created to make use of every energy atom in order to gain knowledge of his Creator.

Adam is a spark of the divine; he is not God. Thus, the person who practices religion the most has the most amount of the holy spark within them.

Source: Bhavan's Journal, 16 – 31 May, 2024 . Page 16- 19



Ayurveda, an Added Advantage

Jayanthi Subramaniam

The medical facility Arya Vaidya Sala (AVS), also referred to as Kottakkal Arya Vaidya Sala, has its main office in Kottakkal, which is 16 km from Malappuram and 48 km from Kozhikode. It is renowned for its proficiency with Ayurvedic medicine, a traditional form of Indian medicine.

The majority of the company's assets and facilities are based in Kottakkal, where Vaidyaratnam P.S. Varier established a modest Ayurvedic pharmacy and clinic in 1902. The creator has established a distinct management model for it. Seven people manage it: two employees and five members of two families connected to the founder make up the trust.

There are five hospitals in the group; two of them are located in Kottakkal, and one is a charity facility. AVS

has fifteen branches, a research center, two pharmaceutical factories, a marketing section that manages more than one thousand retail locations, and four herb gardens. Over 800,000 individuals are reportedly receiving treatment from the group through in-patient and consultation services. The idea of premade Ayurvedic medications and their tablet form dispensation, which is claimed to Arya Vaidya Sala, is said to have revolutionized the Ayurvedic medical system.

For many years, Kerala's lush woods have served as a storehouse for a variety of therapeutic plants and herbs that are crucial to the production of Ayurvedic medications. Thus, it is not unexpected that a skilled Vaidya has preserved the age-old Ayurvedic practice

in this state. Due to their proficiency in each of the eight divisions of Ayurveda, the prominent vaidyas were referred to as Ashta Vaidyas and belonged to just eight families.

In addition to being the commercial and timber industry center of Kerala, Calicut is also the home of Ayurveda, an age-old, naturally-occurring medical system. The world's largest herbal gardens are actually located roughly 50 kilometers away from Kozhikode.

Kerala's centuries-old Ayurvedic culture is quickly making the state a popular destination for medical tourism, drawing both tourists and celebrities from across the world. There isn't a single issue that Ayurveda can't treat, from diabetes, slipped discs, and sexual dysfunction to autism, Alzheimer's disease, and migraines. There are medications that lessen the severity and frequency of seizures and attacks, even in cases of epilepsy.

These days, you have the option to take pills in place of the traditional bitter kashayam, which you should drink first thing on an empty stomach. The special herbal formulation is quite effective. Although it's a

slow procedure, there are no negative effects. The patient must be persistent and have faith in ayurvedic remedies. Taking these medications on a regular basis will have the intended effects. Allopathic medications and Ayurvedic medications can coexist.

For young children of growing age, these Ayurvedic medications are supposed to support brain functions like memory, intelligence, and focus. Antioxidants reduce tension and anxiety by scavenging free radicals. Granules like Pankaja Kasthuri, when used for colds, coughs, fevers, and asthma, boost immunity and have a favorable impact on health. The dosage should be taken according to the doctor's instructions.






Another health enhancer that gives you the ability to resist illnesses during the monsoon season is chyavanprash.

As seen by the proliferation of spas, hotels, and resorts opening up in Kerala, the private sector has made a significant entry into the wellness sector in response to the growing interest in Ayurveda.



Source: Bhavan's Journal, 16 – 31 May, 2024 . Page 44- 46

PERSONS OF THE MONTH: INDIA

<p>Manushi Chhillar 14th May 1997</p>		<p>Manushi Chhillar is an Indian model and actress who took home the Miss World 2017 title. She competed in and won the Femina Miss India 2017 pageant, representing the state of Haryana. Chhillar is the sixth Indian contestant to earn the title of Miss World. She performs as an actress in Hindi films as well.</p>
<p>Gopal Krishna Gokhale 9th May 1866</p>		<p>During the Indian Independence Movement, Gopal Krishna Gokhale was a social reformer and a liberal political figure in India. Gokhale advocated for social changes and Indian self-rule via the Society, the Congress, and other legislative bodies in which he served. He was the head of the Congress party's moderate wing, which promoted changes by cooperating with already-established governmental institutions.</p>
<p>Ram Mohan Roy 22nd May 1772</p>		<p>One of the leaders of the Brahmo Sabha, was Raja Ram Mohan Roy. His impact might be seen in the domains of public policy, education, religion, and politics. He gained notoriety for his attempts to outlaw child marriage and sati. Many historians refer to Raja Ram Mohan Roy as the "Father of the Indian Renaissance".</p>
<p>Laxmi Agarwal 1st June 1990</p>		<p>Laxmi Agarwal is a TV personality, an acid assault survivor from India, and a champion for the rights of acid attack victims. She was the former director of the Chhanv Foundation, an NGO that supports Indian victims of acid attacks. When she was fifteen, she was attacked.</p>
<p>Karman Thandi 16th June 1998</p>		<p>Indian professional tennis player Karman Kaur Thandi began competing when she was eight years old. After the likes of Nirupama Sanjeev, Sania Mirza, Shikha Uberoi, Sunitha Rao, and Ankita Raina, she is the sixth Indian female tennis player to rank in the top 200 in the WTA rankings. She has previously held the title of Indian number one in singles.</p>

PERSONS OF THE MONTH: WORLD

<p>Karl Marx 5th May 1818</p>		<p>Karl Marx was a German philosopher, economist, historian, sociologist, political theorist, journalist and socialist revolutionary. Marx, who was raised in Trier, Germany, attended college to study philosophy and law. His name has been employed as an adjective, a noun, and a school of social theory. His political and philosophical ideas had a significant impact on later intellectual, economic, and political history.</p>
<p>Sigmund Freud 6th May 1856</p>		<p>Sigmund Freud was an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst. On this basis Freud elaborated his theory of the unconscious and went on to develop a model of psychic structure comprising id, ego and super-ego.</p>
<p>Queen Victoria 24th May 1819</p>		<p>From June 20, 1837, until her death, Victoria ruled as queen of the United Kingdom of Great Britain and Ireland. Her reign, which lasted 63 years and seven months—longer than any of her predecessors—is known as the Victorian era. It was a time of significant expansion for the British Empire and significant industrial, cultural, political, scientific, and military transformation within the United Kingdom.</p>
<p>Che Guevara 14th June 1928</p>		<p>Ernesto "Che" Guevara was a medical professional, writer, guerrilla leader, diplomat, military thinker, and Marxist revolutionary from Argentina. His stylised face has become a global emblem of defiance and a counterculture icon in popular culture. He was a key role in the Cuban Revolution.</p>
<p>Lionel Messi 24th June 1987</p>		<p>Argentinean forward Lionel Andrés Messi is a professional football player for both the Spanish team Barcelona and the Argentina national team. Messi, who is widely recognized as one of the greatest players of all time and is frequently regarded as the finest player in the world, has won a record six European Golden Shoes and six Ballon d'Or honors.</p>

FESTIVALS OF THE MONTH: INDIA

Kalashtami – 1st May, 30th May, 28th June



The Hindu holiday known as Kalashtami, often spelled Kala Ashtami, is devoted to Lord Bhairav and is celebrated on the eighth day of the waning moon on "Krishna Paksha Ashtami Tithi" of each Hindu lunar month. It is said that the best day to offer prayers to Lord Kaal Bhairav is "Ashtami Tithi," which falls on the eighth day following "Purnima," or the full moon. Hindu followers worship Lord Bhairav on this day and observe a fast in order to appease Him. Every year, there are twelve occasions to celebrate Kalashtami.

Buddha Purnima – 15th May



It is a festival, mostly related to Buddhism, observed in most of South, Southeast, and East Asia to mark the birth of prince Siddhartha Gautama, who later became the Gautama Buddha and established Buddhism. The Sri Lankan custom determines the precise year of Buddha's birth, although many Asian lunisolar calendars assign distinct lunar days.

Bhadrakali Jayanti – 2nd June



The celebration of Bhadrakali Jayanti honors the goddess Bhadrakali's birth anniversary. The word "good" in Sanskrit is "bhadra," and it is thought that by honoring the Goddess on the day of Bhadrakali Jayanti, she guards the good. In several Indian states, this day is also known as "Apara Ekadashi," while in Orissa, it is known as "Jalakrida Ekadashi."

Sital Sasthi – 12th June







The holy union of Lord Shiva and Goddess Parvati is commemorated on the Hindu holiday of Sital Sasthi. Sital Sasthi is a unique celebration observed in the style of a carnival. Together, artists and people from all walks of life join in the festivities, showcasing the most exquisite and authentic hues of life. In India, Sital Sasthi is observed with great enthusiasm and joy, particularly in the Orissan area of Sambalpur.

Manesh Navami – 15th June



The Manesh Navami is the Maheshwari community's largest celebration. The Hindu calendar states that "Mahesh Navami" is held annually on the Navami of the Shukla Paksha in the month of Jyeshtha. The primary purposes of this event are to honor the Goddess Parvati and the God of Gods, Mahadev, also known as Lord Mahesha.

FESTIVALS OF THE MONTH: AUSTRALIA

<p>Vivid Sydney 24th May – 15th June</p> 	<p>Sydney will be transformed by the biggest event in Australia, which will feature captivating light installations and 3D projections from Circular Quay to The Goods Line, as well as music performances and creative showcases spanning genres, an impressive Vivid Ideas program with mind-blowing experiences, and an irresistible Vivid Food program.</p>
<p>Tasting Australia 3rd May – 12th May</p> 	<p>One of the nation's oldest food and drink festivals, Tasting Australia, presented by RAA Travel, celebrates and unites people because people, produce, and place are fundamental to who we are. Every autumn, we extend an invitation to viewers to explore beyond the confines of a typical food festival and uncover delectably unique experiences that satiate their curiosity.</p>
<p>Australia Fashion Week 13th May – 17th May</p> 	<p>Australian Fashion Week is the largest and most prominent fashion event in the Asia-Pacific region as well as Australia's greatest worldwide fashion platform. The event, which takes place in Sydney in May, unites the biggest names in the business with up-and-coming Australian designers to shape the direction of Australian fashion.</p> <p>This will be presented by Pandora.</p>
<p>BassintheGrass – 18th May</p> 	<p>The biggest and longest-running tropical music festival in the Territory is called BASSINTEGRASS! It will return to Mindil Beach on May 18, 2024, bringing with it an authentically tropical musical experience! It's an event you wouldn't want to miss, with huge worldwide star Macklemore, the adored Australian band Jet, the legendary duet Bag Raiders, and the timeless hits Bliss N Eso!</p>
<p>KarrimanjbeKKan An-Me Kakadu- Taste of Kakadu 2024 24th May – 26th May</p> 	<p>At the KarrimanjbeKKan An-me Kakadu: Taste of Kakadu 2024, come along for a cultural journey. Put three days on your calendars that will be filled with delicious cuisine, genuine cultural experiences, and breathtaking scenery. Come experience the distinct flavors and customs of this ancient region while immersing yourself in the rich Indigenous culture of Kakadu.</p>

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