



Bhavan Australia

Issue 4.3 September 2006

● Life ● Literature ● Culture

World Culture Concert & Arts Festival 2006



*No culture can live if it attempts
to be exclusive*

Bhavan's Culture
Centre Opens...

World Peace

NINE ELEVEN 2006

100 Years of Satyagraha (Non-violent Resistance)



It was September 11, 1906. Nearly three thousand persons filled the Imperial Theatre in Johannesburg. The big hall throbbed with the din of voices which spoke the Tamil and Telugu languages of southern India, Gujarati and Hindi. The few women wore saris. The men wore European and Indian clothes; some had Hindu turbans and caps, some Moslem headgear. Among them were rich merchants, miners, lawyers, indentured labourers, waiters, rickshaw boys, domestic servants, hucksters and poor shopkeepers. Many were delegates representing the eighteen thousand Indians of the Transvaal, now a British colony; they were meeting to decide what to do about pending discriminatory enactments against Indians. Abdul Gani, chairman of the Transvaal British-Indian Association and manager of a big business firm, presided. Sheth Haji Habib delivered the main address. **Mohandas K. Gandhi** sat on the platform. Gandhi had convened the meeting. On returning from service to the Zulus, and after acquainting Kasturbai with his celibacy vow, he had rushed off to Johannesburg in answer to a summons from the Indian community. The Transvaal Government Gazette of August

22nd, 1906, had printed the draft of an ordinance to be submitted to the legislature. If adopted, Gandhi decided, it would spell absolute ruin for the Indians of South Africa... Better die than submit to such a law'.

'But how are we to die!' Gandhi wondered. He had no idea what to do. He only knew that the ordinance must be resisted; nowhere in the world, he believed, had free men been subjected to such humiliating, restrictive legislation. The proposed ordinance required all Indian men' and women, and children over eight, to register with the authorities, submit to finger-printing and accept a certificate which they were to carry with them at all times. A person who failed to register and leave his fingerprints lost his right of residence and could be imprisoned, fined, or deported from the Transvaal. An Indian apprehended on the street or anywhere without certificate could likewise be imprisoned, fined or deported even though he owned valuable property or engaged in important commercial transactions.

'The Indians were incensed. This act was directed specifically against Indians and was therefore an affront to them and to India. If passed it would be the beginning of similar laws in other parts of South Africa; in the end, no Indian could remain in South Africa. Moreover, the ordinance would permit a police officer to accost an Indian woman on the street or enter her home and ask for her registration document. In view of the complete or partial aloofness in which Indian women lived, this feature of the measure was highly offensive both to Moslems and Hindus. 'If anyone came forward to demand a certificate from my wife,' exclaimed an irate Indian at a preliminary committee meeting attended by Gandhi, 'I would shoot him on the spot and take the consequences.' That was the mood of the mass meeting in the Imperial Theatre.

Orchestra, balcony and gallery were crowded long before the chairman opened the proceedings. Angry speeches in four languages stirred the volatile audience to a high emotional pitch and then Sheth Haji Habib read a resolution, which Gandhi had helped to prepare, demanding non-compliance with the registration provisions. Haji Habib called on the assembly to adopt it, but not in the usual manner. They must vote, he urged, 'with God as their witness'. Gandhi started. A sensitive ear and a keen intuition quickly told him that this was an extraordinary event. An action with God as witness was a religious vow which could not be broken. It was not the ordinary motion passed by a show of hands at a public function and immediately forgotten.

Gandhi then spoke. He begged them to consider coolly what they were doing. 'Notwithstanding the differences of nomenclature in Hinduism and Islam,' he declared, 'we all believe in one and the same God. To pledge ourselves or to take an oath in the name of God or with Him as a witness is not something to be trifled with. If having taken such an oath we violate our pledge we are guilty before God and man. Personally, I hold that a man who deliberately and knowingly takes a pledge and breaks it forfeits his manhood. ... A man who lightly pledges his word and then breaks it becomes a man of straw and fits himself for punishment here as well as hereafter.' Having warned them, he tried to stir them. If ever a crisis in community affairs warranted a vow, now was the time. Caution had



its place but also its limits. 'The government has taken leave of all sense of decency. We will be revealing our unworthiness and cowardice if we cannot stake our all in the face of the conflagration that envelops us.... The purpose of the resolution was not to impress the outside world. A vote in favour constituted a personal vow and each one of them had to decide whether he possessed the inner strength to keep it. In consequence of the tow, they might be jailed; in prison they might be beaten and insulted. They might go hungry and be exposed to heat and cold. They might lose their jobs, their wealth. They might be deported. The

struggle might last a long time, years. 'But I can boldly declare and with certainty,' Gandhi exclaimed, 'that so long as there is even a handful of men true to their pledge, there can be only one end to the struggle—and that is victory'.

The audience applauded. He lowered his voice. Many in the hall, moved by the enthusiasm and indignation which dominated the meeting, might pledge themselves that evening and repent the next morning or the next month. Perhaps only a handful would be left to face the final contest with the powerful government. To him it would make no difference. 'There is only one course open to me', Gandhi asserted, 'to die but not to submit to the law. Even if the unlikely happened and everyone else flinched, leaving me to face the music alone, I am confident that I will never violate my pledge. Please do not misunderstand me. I am not saying this out of vanity. But I wish to put you and especially the leaders on the platform, on your guard ... If you have not the will or the ability to stand firm even when you are perfectly isolated you must not only not take pledge but you must declare your opposition before the resolution is put... Although we are going to take the pledge in a body, no one may imagine that default on the part of one or of many can absolve the rest from their obligation. Every one must be true to his pledge even unto death, no matter what others do.' Gandhi sat down. The chairman added his sobering words. Then the vote was taken. Everyone present rose, raised his hand and swore to God not to obey the proposed anti-Indian ordinance if it became law.

This was the birth of Satyagraha a movement of non-violent resistance enunciated by Mahatma Gandhi (then Mohandas Karamchand Gandhi).

Mahatma Gandhi writes in his Autobiography (pp266-67):

The principle called *Satyagraha* came into being before that name was invented. Indeed when I was born, I myself could not say what it was. In Gujarati also we used the English phrase 'passive resistance' to describe it. When in a meeting of Europeans I found that the term 'passive resistance' was too narrowly construed, that it was supposed to be a weapon of the weak, that it could be characterized by hatred, and that it could finally manifest itself as violence, I had to demur to all these statements and explain the real nature of the Indian movement. It was clear that a new word must be coined by the Indians to designate their struggle.

But I could not for the life of me find out a new name, and therefore offered a nominal prize through *Indian Opinion* to the reader who made the best suggestion on the subject. As a result Maganlal Gandhi coined the word *Sadagraha* (*Sat*: truth, *Agarha*: firmness) and won the prize. But in order to make it clearer I changed the word to *Satyagraha* which since become current in Gujarati as a designation for the struggle.

Peace is unattained by part performance of conditions, even as a chemical combination is impossible without complete fulfillment of the conditions of attainment thereof.

Peace will not come out of a clash of arms but out of justice lived and done by unarmed nations in the face of odds

Violence is bound sooner or later to exhaust itself but peace cannot issue out of such exhaustion.

- Mahatma Gandhi

Editorial Page

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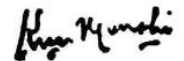
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The Test of Bhavan's Right to Exist

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

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

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



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Bharatiya Vidya
Bhavan
AUSTRALIA

President's Page

Nine eleven 2006 marked one hundred years of *Satyagraha* (Non-violent resistance) movement initiated by Mahatma Gandhi in South Africa on 11 September 1906. We have included in this issue an account of the birth of *Satyagraha*.



October 2, 2006 witnessed the 138th birth anniversary of Mahatma Gandhi. We at Bharatiya Vidya Bhavan Australia celebrate this day, like every year, with the World Culture Concert and Art Festival as a tribute to the greatest apostle of peace on earth, the man of the world.

Mahatma (the great soul) Gandhi defended the unique dignity of every life and the goodness of all lives. Gandhi was a devoutly religious man. He had a deep understanding of the essentials of Hinduism, Islam, Christianity, Zoroastrianism, Buddhism and Jainism. These religions shaped his spiritual outlook. Thinkers like Thoreau, Tolstoy and Ruskin also greatly influenced him. He passionately believed in the essential unity of all religions.

Lest we forget I would like to remind ourselves of the relevance of the Gandhian philosophies in today's turbulent times all over the world and for that matter for all times by quoting **H.H. The Dalai Lama**:

Mahatma Gandhi was a great human being with a deep understanding of human nature. He made every effort to encourage the full development of the positive aspects of the human potential and to reduce or restraint the negative. I consider myself to be one of the followers of Mahatma Gandhi.

What is the relevance of non-violence and compassion in today's world? Ahimsa or non-violence is an ancient Indian concept which Mahatma Gandhi revived and implemented in modern times not only in politics but in day-to-day life. That was great achievement. ... The events and developments of our century have encouraged the human being to become wiser, more mature. In many countries, I think the attraction to Gandhian philosophy is growing. Because the capacity for human destruction is so immense, because the threat to the environment is so great, people are developing greater understanding of the meaning of non-violence and compassion.

Barbara Ward Jackson:

Gandhi loved the poor without hating the rich. He loved the great traditions of Hindu culture without hating the Muslims. He loved his country's liberty without hating the British. He saw evil, misery and injustice as doing even greater harm to the oppressors than to the oppressed. So he loved his "enemies with compassion and sought radical change by non-violent means since violence harms the man who uses it as much as, if not more than, the one who suffers it.

It is, I consider, the duty of the fortunate ones to come forward and contribute to the rehabilitation of those affected by natural / man-inflicted disasters and amelioration of the underprivileged on ongoing basis. According to Mahatma Gandhi these fortunate people are trustees of the wealth in their possession which they must utilise for the benefit of the underprivileged and affected people. The practice codes of the various religious scriptures also encourage keeping aside a proportion of income for charitable causes.

Gambhir Watts
President
Bharatiya Vidya Bhavan Australia

A leader of His people, unsupported by any outward authority: a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of the force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with dignity of the simple human being, and thus at all times risen superior.

Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth. The veneration on which Gandhi has been held throughout the world rests on the recognition, for the most part unconscious, that in our age of moral decay he was the only statesman who represented that higher conception of human relations in the political sphere to which we must aspire with all our powers. We must learn the difficult lesson that the future of mankind will only be tolerable when our course in world affairs, as in all matters, is based upon justice and law rather than the threat of naked power.....

- Albert Einstein



OFFICE OF THE GOVERNOR

Message from Her Excellency, Professor Marie Bashir AC CVO

SYDNEY 2000



**Bharatiya Vidya Bhavan Australia
World Cultural Concert and Arts Festival 2006**

It gives me great pleasure to send warm greetings to the Bharatiya Vidya Bhavan community of Australia on the occasion of the World Culture Concert and Arts Festival 2006.

This annual event provides a joyful opportunity to celebrate the multicultural diversity of our world. This diversity is reflected today in Australia's people, and in the harmony and stability of our nation. It inspires us to reflect on so much that is fine in the Australian community. Your own group contributes much to this.

We give thought also to the rich contribution and historic legacy of Australia's indigenous people — the first Australians — who have nurtured this ancient land for tens of thousands of years, and who share with all Australians their unique culture.

A Festival such as this demonstrates the humanity we share in common. It builds greater understanding and peace at an individual level which can then extend to communities and nations.

I wish you all a most enriching and fulfilling experience.

Professor Marie R Bashir AC CVO
Governor of New South Wales



PRIME MINISTER
CANBERRA

**MESSAGE:
WORLD CULTURE CONCERT AND ARTS FESTIVAL**

I am pleased to provide a message on the occasion of the World Culture Concert and Arts Festival, to be presented by Bharatiya Vidya Bhavan Australia, on 2 October 2006 at the Sydney Town Hall.

Bharatiya Vidya Bhavan was founded in 1938, with the blessings of Mahatma Gandhi, and has a distinguished history of representing and promoting Indian culture throughout the world. Bharatiya Vidya Bhavan Australia's Sydney Centre is one of seven international centres which offer a range of programmes to support the maintenance and teaching of Indian culture and languages.

The World Culture Concert and Arts Festival provides an opportunity for professional and community artists to join together in a showcase of art, music and dance that is representative of the many cultures in Australia.

The concert and arts festival coincides with the anniversary of the birth of Mahatma Gandhi and seeks to honour the Mahatma's legacy by making a meaningful contribution to strengthening community harmony and cultural understanding in Australia.

I send my best wishes to all involved with this worthy initiative.

(John Howard)

PRACTISING NON-VIOLENCE

- Professor Stuart Rees*

I am convinced that a non-violent society can be built only on the foundation of harmony and cooperation, without which society is bound to remain violent. If we argue that this cannot be done it will mean that a non violent society can never come into being. In that case our entire culture would be meaningless.

- *Mahatma Gandhi*

I am convinced that for practical as well as moral reasons, non-violence offers the only road to freedom for my people.

- *Martin Luther King Jr*

We have chosen the way of non-violence simply because we think it's politically better for the country in the long run to establish that you can bring about change without the use of arms.

- *Aung San Suu Kyi*

Expressions of non-violence contribute to peace with justice, in personal relationships, in dialogue across cultures and in international affairs. This claim derives from my belief that the practice of non-violence results in freedoms to realise people's potential for creativity which has an empowering effect on every group and culture. In all its forms, whether in writing or painting, in love of costume and celebration, by song or dance, non-violence expresses individual identity and experiences of solidarity with others. Non-violence contributes to the quality of life of those with the same religious conviction and culture and to the well-being of those whose cultures and religious beliefs are different.

DISCOVERING PHILOSOPHY AND TECHNIQUES

The Dalai Lama's advocacy of non-violence in pursuit of a global peace revolves around a reverence for all living things and a courage to stand up to those who threaten to use or who use overwhelming force to get their way. From a place of exile and as a refugee who has lost his home, he highlights the interdependence of all peoples, as shown by their dependence on a fragile environment and by a universal need for spiritual nurture. His compassion for enemies and for the downtrodden conveys his sense of responsibility for others' happiness and his respect for their human rights. A flowering of this trinity for peace is again apparent — the cherishing of non-violence through respect for human rights on the journey to realising a common humanity. The Dalai Lama communicates these ideas with humour and humility, those endearing and creative expressions of non-violence.



A secular Japanese Buddhist leader who also advocates humanist principles of non-violence and who has inspired a world-wide movement for a culture of peace and for value-based education is Daisaku Ikeda. He acknowledges the intellectual and spiritual debt which he owes to the 13th-century Japanese teacher Nichiren and to his (Ikeda's) mentor the 20th-century pacifist Josei Toda. In spite of the persecution he suffered at the hands of the Japanese military, Toda was committed, in his words, to dialogue which would hinder the flow of human unhappiness. In similar vein Ikeda argues that to abandon dialogue is to abandon being human. In his promotion of an international dialogue for peace, through his own travels and writings and through the work of the Toda Institute for Global Peace and Policy Research, Ikeda has conveyed that nonviolence implies a creative life and a vigorous practice. He identifies targets which should be confronted if a global peace is to be achieved. These targets include isolationism and poverty, environmental irresponsibility, the possession of nuclear weapons and the notion that economic efficiency should dominate life's purpose.

Gene Sharp, perhaps the most comprehensive contemporary theorist and educator about non-violence has argued that techniques, from writing letters to newspapers to compiling petitions to governments, from well-organised marches to rehearsals to tolerate physical pain, can be learned by all who might resist oppression. Oppressors are dependent on the compliance of those they rule, he argues, yet effective means of resistance are generated when this dependence is converted into non-violent protest.

Non-violence is characterised by love and compassion, by a laughter and courage which can contribute peaceful settlements even of deep seated disputes. However, the significance of non-violence is often highlighted by the personal costs of aggressive behaviour, or when powerful politicians persist with their narrow view of power and an apparent fascination with violence.

LITERACY ABOUT NON-VIOLENCE

Literacy usually refers to an ability to read, write and converse in a specific language but means of communication do not always have to rely on words. Self-expression may be conveyed in dress, in hospitality through the preparation and presentation of food and in the joy of freedom as communicated through theatre or other art forms. Understanding the powerful symbolism of dress, food and music illustrates literacy about non-violence, a familiarity with the many ways of generating energy on behalf of others and in every walk of life. In the arts, in technology and in music, in poetry, in songs and in conversation, non-violence enriches. It inspires the human spirit. It contributes to a mutually satisfying sense of unity between peoples and nations.



Non-violent ways to protest destructive uses of force can be conveyed subtly, with imagery which is memorable and with a resonance which stands the test of time. This claim could be illustrated by a Shostakovich Symphony protesting Stalin's purges and communist totalitarianism, by Picasso's painting 'Guernica' which acts as a reminder of fascist violence in Spain, or by the English poet Shelley's poem 'The Mask of Anarchy', in praise of nonviolence as a way to achieve justice. Shelley had heard about a massacre of people in Manchester, Britain on 16 August 1819. Those who were killed by the military had been attending a rally for Parliamentary Reform. In a long poem Shelley conveys his philosophy of protest against the tyranny of any form of authoritarianism, whether it came in the guise of military or political institutions, through religious intolerance or the tyranny of poverty and ignorance. Shelley's lauding of a common humanity meant that human beings were to be treated always as ends not means.

THE CONTRIBUTION OF MAHATMA GANDHI

Given the benefits which non-violence bestows on men and women all over the world, why wouldn't this philosophy and practice spread like an epidemic, in particular in the minds of politicians and other leaders? The incredulity in this question is developed by the Indian poet Nissim Ezekiel in his poem 'The Patriot'. In the first verse of that poem he makes his tribute to Mahatma Gandhi.

*I am standing for peace and non-violence.
Why world is fighting fighting
Why all people of world
Are not following Mahatma Gandhi,
I am simply not understanding.*

Seldom can the meaning of non-violence be separated from Gandhi's influence. His writings and the example of his practice have been acknowledged in movements for deep ecology,¹¹ in peace research¹² and in commentary on Buddhist economics, 'as though people mattered.'¹³ Gandhi taught that non-violence was inseparable from all other aspects of living. His argument about the unity of all things emphasised that opportunities to explore principles of non-violence existed even in the smallest details of life, from the practice of one's own religion to the tolerance of religious differences, from due courtesy to one's opponents to careful attention to hygiene and sanitation.

Gandhi often fasted, not only as a means of protest against violence but also to purify himself and to regain the spiritual strength to pursue his search for truth, which for him meant the way of life of a satyagrahi — one who sought mutually satisfactory and agreed-upon solutions to problems as found through the fulfillment of human needs. Following a three week fast in 1933 which was not aimed at any specific object, group or person, Gandhi wrote a letter to Nationalist Muslims in which he explained his interpretation of non-violence as a way of life and the discipline required to practise it. 'Non-violence for me is not a mere experiment. It is part of my life and the whole creed of Satyagraha, Non cooperation, Civil Disobedience, and the like, are necessary deductions from the fundamental proposition that non-violence is the fundamental law of life for human beings. For me it is both a means and an end ... I must therefore test everything in terms of non-violence.'

Gandhi's belief in a common humanity complemented his convictions about non-violence. He refused to consider the merits of one religion over another, preferring instead to believe that every religion could contribute to understanding and peaceful coexistence. He was appalled by the divisions and discrimination within Hinduism. Non-violence meant non-discrimination. Violence within a religion was as abhorrent as violence by the State. He believed and advocated that no Hindu should be regarded as untouchable because of his birth and that all who had once been untouchable should have equal access with other Hindus to all public institutions and facilities, including wells, roads and schools. Non-violence meant equal access and equal opportunity for all citizens, the same policy goals that would build the features of a positive peace — in any context.

Respect for all living things motivated Gandhi as much as it has inspired others who believe that human well-being is inseparable from careful respect for and stewardship of the environment. For Gandhi, non-violence towards the environment meant the preservation of diversity, a goal which was allied to his respect for all religions and his refusal to place people or their philosophies into watertight compartments. Belief in the interdependence of all living things influenced his reverence and gratitude. Showing respect and expressing gratitude are significant examples of non-violence. The connotation of the Gandhian concept ahimsa — the way of non-violence — highlights the key to the Mahatma's philosophy and practice. Ahimsa was means and end, a constant law for life not something to be practised only occasionally. He regarded ahimsa as a much greater force than even the most devastating weapons invented by man but he believed it was a force whose potential was unrealised. It needed to be explored and tested in a hostile environment. Such practice would take courage but could realise a complete freedom from fear. He explained, 'Non-violence and cowardice go ill together. I can imagine a fully armed man to be at heart a coward. Possession of arms implies an element of fear, if not cowardice. But true non-violence is an impossibility without the possession of unadulterated fearlessness.'

Gandhi would have perceived the building of weapons of mass destruction as facilitated by the cowardice of leaders who were unfamiliar with the meaning and the power of non-violence. He would have been dismayed by the violence involved in those ways of thinking which produce oversimplified divisions of the world into holders and non-holders of nuclear weapons, into allegedly respectable democracies versus rogue states.

At the beginning of the 21st century, the preparation for violent conflicts, including the building of nuclear weapons, could be addressed by a Gandhian-inspired non-violence. Hatreds which divide the Middle East need the salve of non-violence, not because it would be the ingredient to sustain even a temporary truce but because the search for expressions of a common humanity — central to the practice of a Gandhian satyagrahi — could transcend all differences. Not to advocate such values is to fall back on the philosophy of despair, although Gandhi would have expressed this point more positively. In the vocabulary of a satyagrahi, 'there was no enemy and no failure, only a common humanity which could not but be enriched and reformed by the practice of non-violence, however suicidal that might seem to those who did not share his vision of truth and love'.

American civil rights leader and Nobel Peace Prize winner Martin Luther King Jr also acknowledged his debt to the example and teachings of Mahatma Gandhi. Emphasis on love for their detractors derived in part from the value which Gandhi and King placed on civility, not as a form of deference but as a means of self-respect.

THE INFLUENCE OF MARTIN LUTHER KING JR



The significance of tolerating pain and suffering was for Gandhi not only a means of self-purification but also the opportunity for reflection on the values and strategies of non-violent protest. His teaching on suffering was reinterpreted by King for whom non-violent response to pain represented the creative tension which was necessary for the growth of an individual or of a social movement. Such tension provided an opportunity to learn about justice.

Martin Luther King Jr had succeeded his father as pastor of Ebenezer Baptist Church in Atlanta. He developed his beliefs in non-violence through observations about the injustices experienced by Black Americans and their desperate need to enjoy the rights and opportunities which were taken for granted by other American citizens.¹⁹ In his participation in the Montgomery Bus Boycott of 1955—56, in his opposition to the

Vietnam War and through his leadership of the civil rights movement, King combined Christian teachings with Gandhian techniques. In the course of this intellectual and political struggle within himself and with his immediate associates, he met significant pacifists yet rejected outright pacifism in favour of what he would call a militant nonviolence. He faced the dilemmas experienced by anyone who feels they need to respond to injustice with anger and force. He weighed those strong feelings which any peace negotiator might feel when strident demands are made and the threat of violence generates confusion and fear. His adoption of non-violence did not come automatically or easily. From his involvement in the Montgomery Bus Boycott, King formulated a strategy for non-violent protest. From practical ideas he developed a philosophy to which he adhered for the rest of his life.

King confirmed that non-violence should be an active not a passive strategy. He wanted to concentrate on winning friendship and understanding rather than defeating enemies. His third idea was to identify not evil individuals but people caught in the forces of evil. In this respect he was referring to structures of violence as compared to the demonisation of only one or two evil individuals, such as — in Western perspectives — Osama Bin Laden or

Saddam Hussein. His fourth idea concerned the need to confront internal violence, as conveyed in thoughts of animosity, desires for revenge or a wish to put negative labels on people. He developed this point in the book *Stride Toward Freedom* where he discusses the principle of agape, 'an overflowing love which seeks nothing in return'. Even in the early stages of his leadership, he was enthusiastic in his belief that non-violent methods would triumph because it was inevitable that his God was on the side of truth and justice.

Martin Luther King Jr's clearest articulation of his belief in non-violence, why it should be adopted and what it could achieve, was set out in his famous 'Letter from a Birmingham Jail' in April 1963. In that letter to eight Alabama clergymen who found his tactics in challenging racial segregation too extreme, he conveyed the hallmarks of his philosophy and the discipline of his practice. As an alternative to immediate reactions to violence King emphasised the careful use of time to think through issues and to encourage others to do likewise. Time used for reflective thought could reawaken inspiration from others who had also pondered a moral response to injustice.... King taught the importance of taking careful steps in any nonviolent campaign. His identification of these steps came following years of police brutality, the bombing of churches and the murder of small children in these bombings. Such provocation could have pushed the movement for de-segregation and for racial justice to acts of revenge. Instead, King responded with dignity and discipline. His basic four steps were:

1. collection of facts to determine whether injustices exist;
2. negotiation; 3. self-purification; 4. direct action.

INSPIRED BY AUNG SAN SUU KYI



Another inspiring advocate of a non-violent philosophy who acknowledges her debt to Gandhi is Burmese democracy leader Aung San Suu Kyi. When discussing the means of attaining peace, Suu Kyi poses the difference between desire for an end to violence in order to provide conditions for economic growth and opportunities to participate in economic development and thus contribute to peace with justice. In the first strategy, human beings are simply tools for economic advancement. In the second strategy, the means of meeting human needs — including respect for human rights — also contributes to economic progress. Suu Kyi has shown that this objective requires conviction and constant clarification. It requires courage to persist, courage which can be bolstered in solidarity with others. It requires stamina to be there for the long haul.

Aung San Suu Kyi links social and economic development by advocating that respect for human rights contributes to economic progress. To think and act in this way, she says, is a form of empowerment because it provides citizens with an opportunity to change their perceptions of themselves in relation to the state. As such perceptions change, so individuals develop confidence in their ability to take action for a common good. By adopting a view of culture which would never be narrow in its vision let alone intolerant in its customs, such citizens also could promote peace in local and in national affairs. ... 'But the basic requirement of genuine democracy is that people should be sufficiently empowered to participate significantly in the governance of their country. The thirty articles of the Universal Declaration of Human Rights are aimed at such empowerment. Without these rights, democratic institutions will be but empty shells incapable of reflecting the aspirations of the people and unable to withstand the encroachment of authoritarianism.' Three interdependent principles have fuelled her opposition to a brutal military regime and explain why she has chosen non-violence as a philosophy and as a political tactic:

- the fusion of religious beliefs with everyday practice to achieve human rights;
- the effects of non-violence on building democracy;
- non-violence as the way to express human aspirations for solidarity and to experienced shared pleasures.

NON-VIOLENCE AND THE BEHAVIOUR OF CORPORATIONS

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In the first few years of the 21st century, street protests against corporate power and economic globalisation have occurred in Europe, North America and Australia. These protests have occurred concurrent with activism conducted by shareholders against the policies of multi-national companies and seem to have been spurred by voter disenchantment with conventional political parties. A new and potentially effective brand of politics is gaining momentum. It is being argued that as a response to the power of international capital, the fate of the environment and of workers' rights will be determined more and more in board rooms than on the streets or in parliamentary chambers. Jonathan Freedland of the *Guardian* newspaper illustrates this point in his account of the 2001 annual general meeting of the international insurance giant CGNU. At that meeting a shareholder representative from the South African National Union of Mineworkers reported that sixty people from his

community in South Africa had died from illnesses linked to asbestos. Referring to the legal battle for compensation from 3000 workers who had been poisoned, he said, 'I ask the chairman to give a one minute silence for those who died before ever receiving justice.' Company rules allowed such a shareholder challenge. His request for the silence was followed by other colleagues making similar points.

Noreena Hertz has also laid bare the silent coup which, she says, big business has staged against democracy. She is optimistic about the non-violent opposition required to playing capitalism at its own game and she documents two forms of protest: boycotting stores or products whose ethical standards are in doubt; encouraging consumers to become shareholders and to use voter power to influence company policies. In her instruction 'shop don't vote', Hertz reports on North American students' protests against university-endorsed clothing and sportswear — the biggest student unrest on university campuses since the anti-Vietnam campaign of the 1960s. The students were objecting to factory conditions in Guatemala, Nicaragua and Bangladesh where, they claimed, exploitation was commonplace in the garment industry. If I return to a theme of Chapter 2 which identified knowledge as a key form of power, we can see that ordinary citizens are at a considerable disadvantage when they seek to challenge the conduct of big business. The latter can and usually do maintain the public in a state of ignorance. There is almost always an imbalance in consumer and corporate access to information. This imbalance is a formidable obstacle to the long term effectiveness of campaigns for human rights and against the invisible, apparently insatiable and often oppressive policies of corporations. The potential effects of world-wide shareholder protest against perceived injustices appear to be even greater than the outcomes of shopping boycotts. Over \$1 trillion is currently invested in the United States in managed portfolios that use at least one social investment strategy. Ethical investments by the British public exploded from almost nothing in 1980 to more than \$2.8 billion in 2000. In Germany, the investments in ethical and environmental funds rose thirty-six fold between 1998 and 2000.

As with the above example of South African Mineworkers protesting at a shareholders meeting of an international insurance giant, Hertz shows how shareholder activism can achieve significant victories. She reports on the activities of the advocacy organisation, the US Interfaith Center on Corporate Responsibility whose combined assets are in excess of \$110 billion. She gives prominence to the efforts of seventy-eight-year-old shareholder Sister Patricia Marshall of the Sisters of the Blessed Sacrament who counted among her successes, 'getting PepsiCo to sell its bottling plant in Burma; Kimberley Clark, makers of Kleenex, to sell off their tobacco operations, and 3M, America's third largest billboard company, to phase out tobacco advertising'. If companies are to be held accountable for abusing the human rights of employees, or for colluding with other organisations such as police forces and governments which use violence towards vulnerable citizens, answers are required to several searching questions. Does the company mistreat its employees? Is the company damaging the environment? Is the company backing a repressive regime? Can the company be trusted?

ON THE STREETS: NON-VIOLENCE OR VIOLENCE?

As a crucial feature in democracy, people are participating in street protests against such influence. The means and ends of these protests merit as much deliberation as did Martin Luther King Jr's of his challenge to the segregationist policies of the State governor of Alabama and the violent police methods used to sustain such policies. Can non-violent responses be justified? In the challenges to economic globalisation which are shared over the Internet, deliberation about non-violent methods is easily submerged in the antagonism towards any person or property which symbolises exploitation. Disdain for non-violence persists among those who claim that they are for justice and among those who appear to be content with a status quo which props up governments and corporations.

Advocates of violent protest may insist that their aggression is insignificant by comparison with the violence of global capitalism but the ends never justify the means. Non-violent direct action seems to have been replaced by anything goes direct action, in part because such violence is regarded by the media as very newsworthy. The media also needs to become more literate about non-violence, to cover and to analyse peaceful protest, to see it as educative as well as civilising. Young protesters constantly make this plea to representatives of the media. The diverse means of non-violent protest and the vocabulary which expresses it are almost always learned in solidarity with others of like mind. Such experience of solidarity is important in the context of cultures which encourage individual goals but which — in spite of access to the Internet — appear to limit the space for collective action. In the May Day protests in London in 2001, a survey gave non-violent protesters the chance to explain. Four trends emerged from this survey:

- the need to find political space to protest in a non-violent manner;
- frustration over the way in which the media focused on violent protest and ignored non-violence;
- the violence inherent in poverty and in the maintenance of large social and economic inequalities;
- feelings of powerlessness regarding the influence of multinational corporations and regarding the thin line

between non-violent protest and outbreaks of violence.

An eighteen-year-old student Katie explained why she wanted to participate in a non-violent protest. 'I came here to be educated. I don't know much about politics yet but it seems to me it's about freedom and choice.' A twenty-one-year-old apprentice Bill said, 'It's good to be here. It's good to feel part of something, part of the non-violent protests and the concerns that are happening all over the world.' A thirty-year-old lawyer explained, 'The threat of rubber bullets did put me off'. But it's more important as a citizen of this country to stand up for people's rights.' A sixteen-year-old schoolgirl Elaine recalled, 'All the grown ups and the police were telling us not to go. I didn't want to be violent but I wanted to see what it's like. I wanted to meet interesting people and to find out what's really going on. It's my future.' An eighteen-year-old factory worker made very explicit his reasons for participation in the May Day protests. 'I'm here to express my opposition to Third World poverty and to protest about environmental issues ... I'm also giving out peaceful protest leaflets. Of course there are factions that want violence but I've been very distressed to see the way that the police and media have concentrated on that. Every time there's violence, that just clouds things.' In a comment on the violence inherent in poverty and in the oppression of women which accompanies poverty, Niki, a thirty-seven-year-old campaigner for the movement Wages for Housework said that injustice 'was violence but non-violent protest was best served by focusing on substantial quality of life issues, most of which directly affected vulnerable women. She explained her goals at the protest, 'Payment for all the caring work that women and children do across the globe, as well as equality of pay for all. We need to transfer the millions currently allotted to defence into the essentials of life: decent pay, paid maternity leave and the abolition of Third World debt. Women pay the highest price for globalisation and for Third world poverty'

Belief in the value of non-violent protest does not automatically convert to the skills of non-violent action. With regard to those means, even the most committed of social justice campaigners confess to a feeling of mystery or ignorance about the philosophy and techniques of non-violent protest. In my interviews with participants in a Greens conference in Sydney in March 2001, delegates asked for workshops on non-violence. A postgraduate science student said, 'We know what we want to protest against but we've never even discussed the techniques of civil disobedience. Martin Luther King Jr is just the man who made the dream speech.' A young woman who had participated in many campaigns to protect Australia's forests said, 'We are all two generations away from Gandhi. Although I have experience of protests, I am not confident about how to use non-violence in the face of violence.'

One example of self-fulfilling non-violent action requiring reserves of courage concerns the brave citizens from all over the world who travelled to Baghdad in early 2003 to express solidarity with the Iraqi people and to risk becoming human shields in the war. A less dramatic example lies in the contention that peace with justice can be addressed in every exchange of personal relationships, as referred to in Javier Bustamante's letter. He probably did not have the most awful violence in mind when he wrote that letter, but it is salutary to see that view tested by reference to individuals' and communities' responses to the most testing provocation, the murders of young children.

EPILOGUE

In Gandhian terms, non-violence shows in the smallest detail of life. Such practice refers to a way of thinking and acting, to a way of life and to expressions of love for opponents as well as for friends. It can derive inspiration not only from courageous charismatic leaders such as Martin Luther King Jr and Aung San Suu Kyi but also from the examples of ordinary citizens such as the forgiving mother of the murdered Cecilia Rodegaard or the protesters against the tapaciousness of multinational companies. In the striving for peace with justice, the philosophy and practice of non-violence refers to what we say, how we say it and what we do. Non-violence is shown in that multi-dimensional exercise of power which expresses qualities of humanness. Non-violence is the alternative to those abusive uses of power which result in the destruction of peoples and their environments. Dialogue inspired by an enthusiasm for non-violence is the alternative to domination and devastation. A philosophy of non-violence contributes to a universal language for peace and can be practised in the home, on the streets and at work — as well as in the more rarefied context of peace negotiations.

Source: Extracts from the book *Passion for Peace: Exercising Power Creatively* by Professor Stuart Rees, pp 156-185; first published 2003. A UNSW Press book



**Stuart Rees is the Director of the Centre for Peace & Conflict Studies at the University of Sydney, and Director of the Sydney Peace Foundation. He has worked in community development and as an academic in many countries and was previously Professor of Social Work at the University of Sydney. He has practiced conflict resolution within bureaucracies and has been involved in peace negotiations in Cambodia, Israel/Palestine and in relation to Indonesian-West Papuan relations. Stuart Rees is a regular broadcaster on ABC Radio about the means and meaning of peace with justice.*

Heroines of Peace

Mother Teresa



Professor John Sannes, who chaired the committee, gave the speech of presentation for the 1979 prize to Mother Teresa. After speaking of the many paths to peace which had been recognized in previous awards, he explained what was special in this one:

Can any political, social, or intellectual feat of engineering, on the international or on the national plane, however effective and rational, however idealistic and principled its protagonists may be, give us anything but a house built on a foundation of sand, unless the spirit of Mother Teresa inspires the builders and takes its dwelling in their building? Sannes explained that this spirit is rooted in the Christian faith. "She sees Christ in every human being, and this in her eyes makes man sacred... The hallmark of her work has been respect for the individual and the individual's worth and dignity. The loneliest and the most wretched, the dying destitute, the abandoned lepers, have been received by her and her Sisters with warm compassion devoid of condescension, based on this reverence for Christ in Man.

Sannes told how Mother Teresa was born into a Roman Catholic Albanian family living in Skopje, capital of the Yugoslav republic of Macedonia. At the age of twelve she had felt the call to help the poor, and a few years later decided to work in India. At the age of eighteen she joined the Irish order of Loeto and went to teach in their girls' school in Calcutta. After sixteen years she felt a new call, to work in the Calcutta slums. There she started a new order, the Missionaries of Charity, committed to serve the poorest of the poor, which soon spread to many other countries.

Working for people who were not of her race, religion or nationality, Mother Theresa had transcended all barriers. "With her message she is able to reach through to something innate in every human kind--- if for no other purpose than to create a potential, a seed for good." "She promotes peace in the most fundamental manner," Sannes concluded, "by her confirmation of the inviolability of human dignity."

Alva Myrdal

Chairman Egil Aarvik of the committee gave the presentation speech at the award ceremony when the 1982 prize was shared between Alva Myrdal and Alfonso García Robles of Mexico. Aarvik explained that in recognizing two prominent leaders in the disarmament movement the committee wanted at the same time to give that movement a helping hand. Myrdal had headed the Swedish delegation to the U.N. Disarmament Committee from 1962 to 1973 and had produced one of the best books on the disarmament race. Her social commitment went back to the 1930s, "when she played a prominent part in developing the Swedish welfare state. She was a staunch champion of women's liberation and equal rights." Aarvik belonged to a more conservative part of the political spectrum, but he said that on one point all could agree: "her name has become a rallying point for men and women who still cling to the belief that in the last resort mind is bound to triumph over matter." Myrdal was not only a champion of reason but in her writing and in all her activities one of its most brilliant practitioners.



She was the first woman to be appointed head of a department in the United Nations Secretariat, and she had served her country with distinction as a cabinet member and as ambassador to India. So glowing was her record in all her assignments, so many honors had been heaped upon her, that Aarvik seems not to have recognized that, as she pointed out to me, "I had not held my first important position until I was forty years old." The career of her husband, Gunnar Myrdal, had taken priority at times when she had been offered high positions. Of all the honors she had received, Myrdal regarded the Nobel Peace Prize as "the peak." She confided to me, however, that the Norwegian People's Prize was "dearer to my heart." In 1981 when she had been nominated once again for the Nobel and the committee had given the prize to the U.N. High Commissioner for Refugees, there was such an outcry of criticism in Norway that a popular movement arose which raised sixty thousand dollars to be presented to her as the Norwegian People's Prize. The ceremony at the Oslo city hall in February 1982 had touched her deeply.

Aarvik referred to what Myrdal had said in accepting the first Einstein Peace Prize: "I have, despite all disillusionment, never, never allowed myself to feel like giving up. This is my message today; it is not worthy of a human being to give up." Aarvik emphasized this message, no doubt thinking of the failure of the U.N. disarmament session earlier that year. He said that the committee intended the 1982 peace prize to go to "people who are not satisfied merely to draw attention to alarming trends, but who also devote their energy and their ability to turning the tide." Certainly such a one was Alva Myrdal.

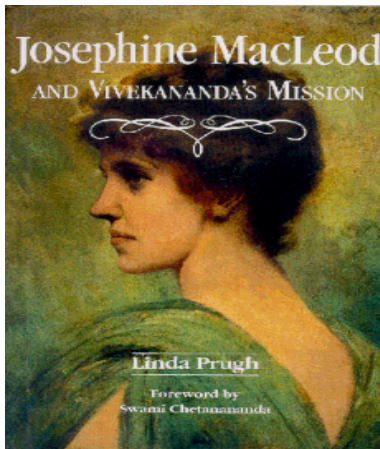
- By Irwin Abrams, Antioch University

Source: www.nobelproze.org

Josephine MacLeod

Friend of Swami Vivekananda

An Encounter with Truth



Joe counted her 'real' birth from the time when she had just turned thirty-seven. It was on January 29, 1895. In the evening, she and her sister were taken by their friend Dora to hear a lecture by the young Hindu monk, Swami Vivekananda. The sisters were always going to lectures. Wealthy, sophisticated ladies of the 1890s, they were attracted by a cosmopolitan spirit. They frequented lectures, concerts, and art-exhibitions to acquire all the best the world had to offer. Joe had received a letter a few days earlier from Dora, inviting her and her sister to come down to New York to see 'a wonderful man from India'. The lecture took place in a small, rented sitting-room on West 33rd Street.

When they entered the room, they found there were not enough chairs to seat the fifteen to twenty ladies and two or three gentlemen who had arrived ahead of them. People were already sitting on the floor and overflowing onto the stairs outside; someone even sat on the wash-stand. Joe and her sister, the newcomers,

sat on the floor in the front.



On the Circular Veranda of RIDGELY MANOR Standing, left to right: Swami Vivekananda, Turiyananda, Abhedananda. Sitting left to right: Josephine MacLeod, Friend of Alberta, Alberta, Betty Leggett.

Swami Vivekananda soon entered and stood in one corner. He was dressed in a robe of flame-orange which was dulled by the fire in his eyes. Exactly what he said then, Joe could not remember, but from the first words she heard him speak, she said she knew that this was the greatest man she would ever meet. 'His presence was dynamic,' she wrote. 'You cannot pass on that power unless you have it, just as you cannot give money away unless you have it. Instantly to me that was truth, and the second sentence he spoke was truth, and the third sentence was truth. And I listened to him for seven years and whatever he uttered was to me, truth. From that moment life had a different import. It was as if he made you realize that you were in eternity. It never altered. It never grew. It was like the sun that you will never forget once you have seen.'

From that day, Joe went with her sister to the Swami's lectures at eleven o'clock in the morning, three times a week, all that winter. Two front seats were always kept for them. From their home in Dobbs Ferry, a village north of New York City, sometimes Betty brought her two children, Alberta and Hollister, to hear him on Saturday mornings. Betty's daughter, Alberta, remembered going to a class, her heart heavy from the recent loss of her father, and being comforted by the Swami's words. Betty made notes on the backs of envelopes, on scraps of paper or whatever she could find in her handbag. She wrote: 'Let your brother work out his own destiny, even mentally do not interfere...' Joe never took notes. The Swami's words were indelibly impressed on her mind. She was soon to engage a professional stenographer to take down his lectures. She later noted: 'Mr. Goodwin was a court-stenographer, which meant two hundred words a minute, and he was very expensive; but as we did not want to lose any of Vivekananda's words, we engaged him. After the first week, Mr. Goodwin refused any money; when they said to him, "What do you mean?" he said, "If Vivekananda gives his life, the least I can do is to give my service."

One day Joe heard Vivekananda lecture on the *Bhagavad-Gita*. She later recalled:

'More than one hundred persons were present; they were all seated in the room when Swamiji started speaking... I lifted my eyes and saw with these very eyes (she pointed to her own eyes) Krishna himself standing there and preaching the *Gita*. That was my first wonderful vision. I stared and stared...I saw only the figure and all else vanished.'



For a long time, Joe and Betty went to the classes and left without speaking to the Swami. One day he asked them, 'Are you sisters?' 'Yes,' they answered. Then, he asked, 'Do you come from very far?' They said, 'No, not very far, about thirty miles up the Hudson.' 'So far? That is wonderful!' he exclaimed. 'His power lay,' Joe wrote later, 'in the courage he gave to others. He did not ever seem to be conscious of himself at all. It was the other man who interested him... He used to make us realize there was nothing secular in life; it was all holy. He exhorted, 'Always remember, you are incidentally an American and a woman, but always a child of God. Tell yourself day and night who you are. Never forget it.'

One day Joe went with Mrs. Roethlisberger to Vivekananda and asked him, 'Swami, will you tell us how to meditate?' He answered, 'Meditate on the word "OM" for a week and come again and tell me.' After a week they went to him, and reported their experiences. Mrs. Roethlisberger said, 'I see a light.' He said, 'Good keep on.' Then Joe said, 'Oh no, it is more like a glow at the heart.' And he said to her also, 'Good, keep on.' 'That is all he ever taught me,' she insisted. But it is said that Vivekananda did give her a *mantra*, for later she went to him and complained, 'Swamiji, I can't do this.' He assured her, 'All right, don't worry. Apparently she did not worry about it. But years later, she would hear the *mantra* welling up from within her, and she could repeat it without any effort.

Joe and Betty did not tell their friends that they had met Vivekananda, though they attended all his classes that winter. One evening in spring they were dining with Frank Leggett at the Waldorf Hotel on the same street as Vivekananda lived. (The Waldorf was then on 5th Avenue and 34th Street.) Promptly at eight o'clock the ladies got up to leave, saying that they had an engagement. 'Where are you going?' asked Frank. To a lecture,' they replied. 'Cannot I come with you?' 'Of course,' they said, and all went across the street.

At that very first lecture Frank attended, he introduced himself to the Swami at the end of the evening: 'I hope you will do me the honor of dining with me one evening,' he said. 'I would like you to meet my friends.' And the Swami accepted. It was Frank Leggett who introduced Joe and Betty to the Swami socially. From that time they became intimate friends. Swami Vivekananda stayed at their home in New York that spring. On April 11, 1895, he wrote to Mrs. Bull, his disciple, who was living in Cambridge, Massachusetts: 'I am going away to the country tomorrow to see Mr. Leggett for a few days. A little fresh air will do me good, I hope.' The country estate of which Frank Leggett was very proud was 'Ridgely Manor' in the Catskill Mountains. (The American Indians used to call them 'Sky Mountains'). When the Swami was going, some of his students objected, 'But, Swamiji, you can't go; the classes are going on.' He turned to them, as Joe recalls, with great dignity and said, 'Are they *my* classes? Yes, I will go.' Frank and the Swami were so different, yet they were to be close friends: Frank, a reserved, successful businessman, enjoying the best of the world in elegant taste, and Vivekananda, spontaneous, without possessions or possessiveness.

Two months later, in June which was vacation time, Frank invited the Swami to his quiet retreat and fishing camp at Percy, New Hampshire. Joe and Betty also went along. It was there that Betty's engagement to Frank Leggett was announced and the Swami was invited to go to Paris to be the witness at their wedding. Years later, the couple drifted apart, though they never separated. Meanwhile, they were very much in love and they had a role to play in the drama of their life with the Swami. At Camp Percy they enjoyed an intimate ten days together. In a letter to Sara Bull dated June 7, 1895, on the day after he arrived at Percy, the Swami wrote his impressions of the place:

'I am here at last with Mr. Leggett. This is one of the most beautiful spots I have ever seen. Imagine a lake surrounded with hills covered with a huge forest, with nobody but ourselves. So lovely, so quiet, so rest-ful.... It gives me a new lease on life to be here. I go into the forest alone and read my *Gita* and am quite happy.'

The Swami used to go out and sit under the white birch trees and meditate for hours together. Joe later recalled: 'One morning before breakfast, Swamiji came out from his room with a Sanskrit *Gita* in his hand. I was behind him. Seeing me, he said, "Joe, I am going to sit under that pine (pointing to a nearby pine) and read the *Bhagavad Gita*. See that the breakfast is sumptuous today." Half an hour later I went over to the pine tree and saw Swamiji



Marble Bas-Relief Image in the Vivekananda Temple at the Belur Math

sitting there motionless, the *Gita* had fallen from his hand and the front of his robe was wet with tears.

'I went nearer and saw that his breathing had stopped altogether. I trembled in fear: Swamiji must be dead. I did not shout but ran to Francis (Frank) Leggett and told him, "Come quick, Swami Vivekananda has left us." My sister ran to the spot with loud cries and my (future) brother-in-law also came with tears in his eyes. By now seven or eight minutes had passed. Swamiji was still in the same position. But my brother-in-law said, "He is in a trance; I will shake him out of it." I stopped him, shouting, "Never do that!" I remembered that Swamiji had said once that when he would be in deep meditation one should not touch him. Another five minutes or so passed, then we saw signs of breathing. His eyes had been half closed; now slowly they opened. And then Swamiji, as if

soliloquising, said, "Who am I, where am I?" Thrice he spoke like that, and then stood up and said, "I am sorry to have frightened you all. But I have this state of consciousness now and then. I shall not leave my body in your country. Betty, I am hungry, let's hurry."

Vivekananda, a few years later, related to a disciple in India:

'One day in the temple-garden at Dakshineswar, Sri Ramakrishna touched me over the heart and first of all I began to see that the house's rooms, doors, windows, verandas the trees, the sun the moon— all were flying off, shattering to pieces, as it were, reduced to atoms and molecules and ultimately merged in the Akasha. Gradually again, the Akasha also vanished, and after that, my consciousness of the ego with it; what happened next I do not recollect. I was at first frightened. Coming back from that state, again I began to see the houses, doors, windows, verandas, and other things. On another occasion, I had exactly the same realization by the side of a lake in America.... this knowledge of Oneness is what the Shastras speak of as the realization of Brahman, by knowing which, one gets rid of fear, and the shackles of birth and death break for ever.'

A few weeks later he wrote to Joe's niece, Alberta, 'We had such jolly good times up there at Percy with Mr. Leggett; isn't he a saint?... We had a good deal of rowing...and I learnt a point or two in rowing.' One of the points struck hard when he once missed his stroke with the oar and nearly capsized the boat, himself falling backward and hitting his head on its side and laughing at his folly. The Swami continued in his description of the camp to Alberta, 'Aunt Joe had to pay for her sweetness. The flies and mosquitoes would not leave her for a moment. They rather gave me a wide berth I think because they were very orthodox Sabbatarian flies and would not touch a heathen. Again, I think I used to sing a good deal at Percy and that must have frightened them away. We had such fine birch trees. I got up an idea of making books out of the bark as used to be done in ancient times in our country and wrote Sanskrit verses for your mother and aunt.'

Alberta's mother and aunt sailed to Paris on July 13 to buy Betty's trousseau. Betty and Joe selected for themselves a new wardrobe of lovely Paris fashions which they bought with delight and excitement as they anticipated sightseeing rambles with Frank and the Swami when they were to arrive, two weeks later. They planned to see every corner of Paris.

In the meantime, the Swami had been invited by one of his New York students, Miss Dutcher, to Thousand Island Park on the upper border of New York State. There he held a spiritual retreat with his disciples from New York. Although Joe in later years bragged about her friendship with Vivekananda, she regretted that she was not among those close disciples in Thousand Island Park. Many years later she recalled:


'When my sister and I went to Paris to buy her trousseau, Swami went to Thousand Island Park and for six weeks gave those wonderful talks called *Inspired Talks*, which to me are the most beautiful words that were written, because they were given to a group of intimate disciples. They were disciples, whereas I was never anything but a friend. But that quality that he gave them! Nothing I think revealed his heart as those days did.' Over and above being Vivekananda's disciple and friend, Joe identified Vivekananda with her own soul. Even then, Joe's loyalty to her sister always took priority over all else. Betty depended upon her but always had the last word. Joe's deep

sense of duty to her sister's family was understandable, considering that they provided for her the freedom she cherished.

Josephine MacLeod met Vivekananda in 1895, during his first visit to America. Two years earlier, in 1893, Vivekananda had aroused great enthusiasm at the Parliament of Religions at the World Fair in Chicago, where he addressed a very large audience of people who had recently been guilty of the crime of subjugation of the dark-skinned races of the world. There were other foreign speakers who spoke as representatives of particular religions. When he stood up to speak, he addressed his white audience in the normal Indian manner, 'Sisters and brothers', and told them he was proud to belong to a religion, Hinduism, which taught the world not merely tolerance but universal acceptance. He felt that a common spiritual identity was the only valid basis of character-building; this identity must be realized if the world is to be regenerated. The idea of universalism was to become the typical outlook of the twentieth century. It was a valid hypothesis then; it is even vital today, when, as we near the twenty-first century, separatist elements threaten once again to divide humanity.


Josephine MacLeod's influential family, her wealth, and her own inimitable style eliminated all obstacles to her entry into any society. It was natural for her to seek out and use people who might be instrumental in achieving her mission: to spread the ideal of Vivekananda. This was her responsibility, having recognized him as the 'new Buddha', as she put it. She said, 'Vivekananda was such a joy to be with. He knew he was divine and because he *knew* it he could pass it on. If we have money, we can give money; if we have spirituality, we can give that. You can only give what *you* yourself have earned. So he gave us enough to carry on. Religion is not just prayer, but it is to develop the highest side of one's life.' She encouraged people by believing in them, as Vivekananda believed in her. Miss MacLeod's strong character made it an event when she entered a room: attractive, fashionably dressed, distinguished by her noble bearing, her head held high and her back straight, her elegant manners and genteel conversation — all commanded immediate attention. Josephine's aristocratic manners were not merely Victorian. They were a manifestation of her mental attitude. She identified with a spiritual aristocracy, which is how she regarded the members of the Ramakrishna Order.

This article comprises of excerpts from the book: *Tantine The Life of Josephine Macleod Friend of Swami Vivekananda* by Pravrajika Prabuddhaprana, published by Sri Sarada Math, Dakshineswar, Calcutta. This book is available at: Vedanta Book Agency, 15 Liverpool Road, Croydon NSW; Phone: 9745 4320.




CITY OF SYDNEY

City of Sydney Peace Prize Lecture with Irene Khan
 Seymour Centre
 Wednesday 1 November 2006 6:30 pm
 Tickets are available from the Seymour Centre Box Office . Tel:
 9351 7940.
 Adult: \$32.60 Concession: \$22.60



CITY OF SYDNEY

Sydney Peace Prize Award Ceremony and Gala Dinner
 Great Hall, University of Sydney
 Thursday 2 November 2006 7:00 pm
 For more information, contact the Sydney Peace Foundation on (02) 9351
 4468 or spf@arts.usyd.edu.au. Corporate tables are available



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- K Hussain

An Inter-Religious and scientific perspective

Among the various legends dealing with the phenomenon of cosmic creation, Genesis is one of the most noteworthy old testament books, which gives a fascinating account of how the omniscient and Almighty God had, out of nothing, created with infinite love and care, the heavens and the earth, and all that is existing between the heavens and the earth, namely, the sun, moon, planets, stars from the galaxies, the air and atmosphere, water, plants, animals, birds, and all other creatures, living either on the earth or under the seas. This process of divine creation is believed to have extended over an epochal period of six days, each day made remarkable by important events, culminating in the most wonderful creation of all creations, namely, the man, whom God is believed to have loved to create in His own image.

After the accomplishment of the miraculous creation of the universe, God is believed to have rested on the seventh day. This seventh day of rest by God is observed as Sabbath day by the followers of the religious traditions of both the Old and New Testaments. The Biblical term, of Genesis, implying the creation of the universe, as also its ultimate dissolution or destruction by the Almighty god, has also been dealt with, and explained philosophically, in the Vedic scriptures, as well as, in the Quran. Though the language used in each description is somewhat different, the central spiritual theme of discussion remains, more or less, the same. Vedic Concept In an Upanishadic prayer, the Almighty god, as the supreme creator and the destroyer of the supreme creator and the destroyer of the universe, is invoked thus:-

*"He who is one and undefined
Who by His manifold power,
Assumes many forms
Not for his own sake
Creates the universe in the beginning;
And in the end, withdraws the whole of it,
Unto Himself, May that God link us
With a great intellect. "*

In Srimad Bhagavatam, the mysticism of the phenomenon of creation, and the inevitable dissolution of the universe, has been metaphorically explained, as follows:-

*"As the spider weaves the thread out of its
own mouth,
plays with it, and then withdraws it unto
itself,
so the eternal, the unchangeable Lord,
who is formless and attributeless,
who is absolute knowledge and absolute
bliss, evolves the whole Universe out of*

Himself" Srimad Bhagvatam (XI-iii)

The mystic nuances of Srimad Bhagvatam of this phenomenon, has also been explained in a beautiful poem in Rig Veda thus:-

*"In the beginning, there was neither naught, nor ought,
there was neither sky, nor any atmosphere above,
who then enshrouded all this universe,
in the receptacle of whatever it contained?
There was neither death, nor immortality,
There was neither day, nor night,
Neither light, nor darkness
Only the existent one breathed calmly, well contained,
That One breathed without extraneous
Breath with His own nature,
Other than Him, There was nothing beyond!"
(Rig Veda,10:121)*

The Rig Veda proclaims the awe-inspiring glory and majesty of the Divine Creator thus:

*"See the unity in diversity, Behold the one divine form,
Appearing in multi-forms, Immense is His vastness,
Unparalleled is His glory, All the countless earths,
Suns and planets, which are seen,
And which are beyond our perception,
Exist under His command ,Kindled in various forms,
The perennial flame is one, Sprinkling the world,
With golden beams at dawn Painting the evening
clouds,
With changing colours The sun is one "
(Chapter/verse-8:58:2)*

Quranic Vision

About the accomplishment of this great miracle of the marvellous creation of the heavens and the earth' by God, indicating the beginning of the cosmos, created virtually out of nothing, the Quran states:

*"To Him is due
The primal origin
Of the heavens and the earth, When he desireth a matter,
He saith to it 'Be', and it is!"
Chapter!., Verse 117)*

In another verse, Quran affirms the overwhelming might of the eternal, the sublime and the tremendous God thus:-

*" There is no God, except God.
The alive, the eternal, Neither slumber,
nor sleep overtaketh Him, Unto Him belongeth,*

*whatsoever is in the Heavens, And whatsoever is in the earth,
His throne includes the heavens and the earth,
And He is never weary of preserving them
He is the sublime, He is the tremendous "*
(Chapter 11, Verse 255)

It is very significant indeed that as described in the Old Testament book of Genesis, the Quran too describes in the following verse that the Almighty had created the heavens and the earth, and that which is between them in six days. The Quran specifically mentions that one celestial day was equal to a thousand years of reckoning by man on earth.

*"It is God, who created the heavens and the earth,
And that which is between them in six days,' Then He mounted the Throne
He directeth the ordinance From the heaven unto the earth,
Then it ascended unto Him in a Day,
Whereof the measure is a thousand years,
Of that, ye reckon. "*
(Chapter XXXII, Verses 4 &

It is noteworthy that while according to the well-known "Big Bang" theory postulated by science, the universe had come into being, as a consequence of mighty nuclear explosions, which had taken place several billion years ago, almost all the religions of the world envisage the creation of the universe, as a result of a divine plan, in a gentle and systematic manner. However, according to every religious belief, God only is considered to be immortal, making the universe, and all that is between the universe and the earth mortal, and destined to die and perish one day.

According to this scenario, while the creation according to science seems to be the result of "a Big Bang", the universe according to religion, though created peacefully, almost in a "whimper", is bound to die in "a big bang", falsifying thereby, the truth of a popular saying that what starts in "a Bang", usually ends in a whimper.

In the Quran, there are graphic descriptions of the most violent and cataclysmic end of the universe, which is linked with the doomsday - the final day of judgment, and the resurrection, as mentioned below:

*"When the heaven is cleft asunder
When the planets are dispersed, When the seas are poured forth,
And the sepulchers overturned,
A soul will know what it hath sent before (it) and what left behind,' O man! What hath made thee Careless concerning thy Lord,
The bountiful, Who created thee, then fashioned,' Then proportioned thee ? Into whatsoever form He will,'
He oasteth thee. Nay., but they deny the judgement
Lo! There are above you guardians Generous and*

*rewarding Who know (all) that ye do, Lo! The righteous verily will be in delight, And lo! The wicked verily will be in hell; They will burn therein on the Day of Judgement, And will not be absent thence, Ah! What will convey unto thee
What the Day of Judgement is? A day on which no soul hath power at All for any (other) soul, The (absolute) command on that day is God's. (Chapter LXXXH Verses 1-19)*

Scientific Perspective

It is especially noteworthy that according to the latest scientific discoveries, pertaining to the cycle of creation, even the cosmic catastrophies, which are regularly taking place, now and then, in the vast and infinite expanse of the Universe, do not indicate the end of existence. Recently NASA scientists in USA, had discovered the most powerful eruption of energy in the universe. According to NASA astronomers, this mind-boggling event generated by a massive black hole, which has been going on for more than a hundred million years, is considered to have been devouring huge amount of material, equivalent to more than 300 million suns.

Scientists have also discovered that the huge eruption of energy had taken place in a galaxy-cluster having two vast cavities, whose size is estimated to be about 6,50,000 light years across! Since, the light is estimated to travel at a tremendous velocity of three hundred thousand kms per second, the enormous size of the numerous galaxies of stars, including our own solar system, with the sun, the planets, and the earth, occupying comparatively a tiny speak of the infinite cosmic space only, stretching over a distance of several million light years, is indeed awe-inspiring.

It is also very significant that on the basis of their observations, scientists feel that there are valid reasons to believe that there is not just one universe, but another universe too! It might be stated that ultimately whatever might be the final cosmic picture, with the possibilities of the existence of another universe (or many more universes) it does initiate yet again another infinite cycle of birth, death and rebirth, indicating a continued eternal existence, and confirming a definite fact that the cosmic beginning and the cosmic end of the universe are in reality the two sides of the same cosmic coin. In this regard, both science and religion, like the two parallel lines, seem to meet at an infinity, symbolising a remarkable cosmic phenomenon of Unity in diversity.

Inauguration of Bhavan's Institute for Indian Arts and Culture and Bhavan' Gandhi Institute of Computer Education and Information Technology on 30 August 2006

Bharatiya Vidya Bhavan literally meaning *The House of Indian Knowledge / Wisdom* opened its first centre in the Asia Pacific in Sydney which was inaugurated by the then Minister of External Affairs, India Hon. Yaswant Sinha on 30 August 2003. Since its inception Bhavan Australia has been actively pursuing its commitment towards enhancing the understanding of Indian culture and promoting multiculturalism. To underline this commitment Bhavan Australia, as it is now known hosts, a number of cultural events throughout the year.

On its fourth anniversary on 30 August 2006 another significant milestone for Bhavan Australia was achieved when the Bhavan's Institute of Arts & Culture and Bhavan's Gandhi Institute of Computer Education and Information Technology at, Abattoir Heritage Building B, Olympic Park in Sydney were formally inaugurated by the Consul General of India, Hon Sujan Chinoy, Hon Julie Owens, Federal MP for Parramatta with a prayer song and the traditional lighting of the lamp.

The institute offers courses in Indian classical dance and music. Classes in Tabla, Sitar and Kathak dance have already been commenced. Bhavan Australia proposes to add courses in Bharatnatayam, Veena, Hindi and other related subjects sooner.

Ms Cathnerine Knox, Director of the Bhavan Australia welcomed the chief guests and the gathering. In their speeches both Hon Sujan Chinoy, Hon Julie Owens, Federal MP for Parramatta while congratulating the Bhavan on this initiative, the work of the Bhavan in Australia and the untiring work put in by the president Mr Gambhir Watts. Mr Watts during his speech welcomed and thanked the dignitaries for taking the time for attending the inauguration. He also stressed the Bhavan's commitment in promoting Bhavan's ideal that the "World is One Family" and its motto "Let noble thoughts come to us from every side". Mr Nick Hubble, Executive Director of Sydney Olympic Park Authority said that the opening of the Bhavan was in line with the activities being planned for the Olympic Park Site. He added that it was pleasure working with the Bhavan in and helping it to establish the Centre.

A Book 'GITA - The Song Extraordinary' printed and published by Bharatiya Vidya Bhavan in India written by Dr Damodar Thakur was also launched by Hon Sujan Chinoy, Hon Julie Owens. Professor Thakur, a renowned literary and linguist, addressed the gathering and said a few words about his book.

A vote of thanks was delivered by Dr Som Majumdar, Vice President of Bhavan Australia.



Soul of Indian Music Ustad Bismillah Khan



It is a measure of the depths to which public life has fallen that when a political leader dies there is very little grief around. Very often a State-declared public holiday is taken as an occasion for celebration. Time was when the death of a national leader, be it Gandhi, Nehru, Sardar Patel or Kamaraj or C. N. Annadurai, was felt as a grievous personal loss by most people across the country. Today, that status is accorded in the people's minds to outstanding artists. Every Indian felt the loss of a part of him or her when the musical legend M. S. Subbalakshmi passed away two years ago. Another Bharat Ratna, who never ceased to stir the soul of music lovers across the length and breadth of India, shed his mortal coils last month. Ustad Bismillah Khan lent a divine lilt to the strains of shehnai for more than seven decades. Ustad Bismillah Khan enchanted both music lovers and common people who had no knowledge of the nuances of classical music. The shehnai in the hands of the Ustad discoursed melodies of a ravishing sweetness, which would not cloy the

listener even by prolonged repetition. The drugged listener felt that he would be content to hear the drone endlessly even if there were no other sound. Such was the mesmeric power of the sublime harmony between the sound of the shehnai and the soul of the rasika. When Ustad Bismilla Khan swayed the nation with his Ram Dhun or Narsi Mehta's Vaishnava Janato, he exemplified the soul-based secularism of India and Indian music. This country has spawned great musicians who sang the praise of Hari and Bhavaani without any thought of the faith they were born into. That is why they captured the minds of the people cutting across religious and national boundaries. Pandit Jasraj once told a Delhi audience which was trying to empty itself when he started a genuine soul-stirring Bhajan that when he sang the same Bhajan "Om Namoh Bhagavate Vasudevaya", in Karachi (Pakistan), the overwhelmingly Muslim audience was deeply moved. Quite a few of the listeners, with tears in their eyes, told him: "Panditji, you showed us Allah by singing your Bhajan" (Aapne Bhajan Gaake hamein Allah ko dikaya). What a contrast in cultural sensitivity our own Human Development Resource Minister had displayed when he announced that singing of Vande Mataram in educational institutions was not a duty but a matter of individual choice. More than 75-years ago, the Congress Party adopted Vande Mataram as free India's National song. Has the Congress changed since or the free India of today is not the same as what was dreamt of in the 1930s?

Source: Editorial, Bhavan 's Journal 15 September 2006



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In Search of A Simple GOD

Music and Peace



Avijit Sarkar

Today it is imprudent to hide from the fact that the world is at war. The keen mind will also comprehend that there are many kinds' wars ravaging the world at large - battles whose roots can be traced back to incompatible views on ideologies, religion, beliefs, morality and politics. History tells us that every new conflict on earth gets progressively complex - especially those that are based on ideologies. As a result, the peace processes are becoming more difficult and solutions to confrontations are becoming rare commodities.

I feel that the world at large now needs a universal language that promotes peace, love and compassion and underlines the beauty of humanity and life itself. It needs a language that has no words in its dictionary to define caste, creed, politics and religion: a language so powerful as to be able to divert minds from mortal hostilities and towards the splendor of creativity.

And herein, I must quote Aldous Huxley:

"After silence that which comes nearest to expressing the inexpressible is MUSIC"

For me, Music has been my faith (I use the term 'faith' here rather than religion because I think there is a strict difference between the two words). I have found my God with much greater ease through Music than through the numerous gospels of religion.

"Which God?" some may ask. Is this the Hindu Ishwar, The Islamic Allah or the Christian Holy Trinity? The discerning scholar might even ask me if this God is the Greek Deus, the Zoroastrian Ahura Mazda or the Ngai of the Masai tribe in Africa. Some may even dare to ask the obvious cliché: Is this the same God who is omniscient, omnipotent, omnipresent, omni benevolent?

My answer is simple: None of the above...

At the cost of being repetitive, I need to re-iterate that in music I have just found the three simple things that make up my God: Peace, Love and Compassion.

The faith of music does not preach intolerance, does not spread hatred, does not ask for the sacrificial cow and does not promote atonement or abstinence. It just allows you to understand human emotions. When listening to music, one can experience happiness, sadness, elation, dejection, depression and fear. I believe that one can think objectively about religion and faith only when one understands human emotions. Therein lies the key to really comprehending "God" in the context of today's world and people... and when driven to throes of sadness by a heartrending tune, maybe reflect on the ultimate question: Did man God create man, or did he create Him?

Music does not demand anything from the practitioner or the listener. It just gives. And I suppose that mankind will one day understand that behind that elusive Nirvana stands one "God" who gives and expects nothing in return - no sacrifices, no veneration, no homage, no holy war. In fact, John Lennon once remarked that "God is a concept by which we measure our pain." I would like to extend this remarkable definition to say that possibly God is a concept by which we measure every human emotion. Once we have measured every human sentiment, we shall be in a position then to understand humanity itself.

A few days ago I came across an interesting statement in an article:

"Creativity is the capacity to invent solutions that did not exist before, and it is also the ability to see potentials in situations and people instead of just obstacles and enemies." Music (and every other form of art) provides us with this unique opportunity - to strip away the differences and hostilities and realize that human beings have much more in common that what we have previously assumed. The creativity of music and other arts therefore have this unique ability to bring people together and bind them with the thread of love.

Scholars tell us that music and religion have been tightly coupled since centuries. True - but only as supplements to religions. Music that is attached to a particular religion is forced to comply with the rules of that religion. That



From Right to left: Avijit Sarkar, Maharishi Raval, Anup Jalota & Sam

concept in itself is flawed simply because the power of creativity is severely diluted when confined within any social walls.

Why can music not be a faith unto itself? - a faith that binds humanity as one and yet does not destroy the individuality of each being; a faith that gives us a very simple definition of God and human existence.

I know it will happen. When the God men go begging for new thoughts, music will provide the imagination. When politicians fail in their aspirations, music will show the path forward. Music will define compassion, when men hang their heads in shame for their heinous crimes. And when humanity looks towards the heavens for salvation from an elusive and complex God, some poor musician will play a tune so divine as to prove that God is here on Earth - has always been here... as have been Heaven and Hell...



Lest we forget, let me quote from the redoubtable Lebanese philosopher, Kahlil Gibrain:

*Fill each other's cup but drink not from one cup.
Sing and dance together and be joyous,
but let each one of you be alone,
Even as the strings of a lute are alone
though they quiver with the same music*

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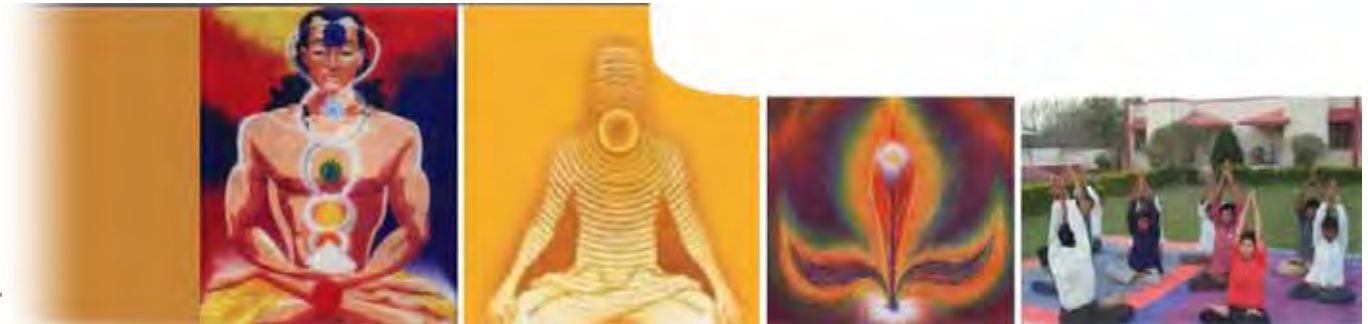
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Holistic Living defined

- Dr B C Harinath



Though a lot is heard about Holistic health and Holistic medicine, we could not get precise concept or definition of 'Holistic Living' in Wikipedia, Google or Yahoo websites. Finally we presented a definition on Wikipedia website (see www.wikipedia.org, give search word Holistic Living) as follows:

Holistic Living may be defined as simple and spiritual living with moderation in food intake, adequate exercise and positive thinking and attitude to life. Yoga is Science of Holistic Living. OR

Holistic Living is an art of living in harmony with Nature and concern to the whole universe.

Comments from Dr. H. R. Nagendra, VC, SVYASA, Bangalore:

Holistic means total - Purna.

Holistic living is featured by Yoga way of living as you rightly said.

Health and Wealth, Harmony and peace are the dimensions of this way of life. Simple living and high thinking as we say.

Comments from Shri. Aditya Ahluwalia, Chairman, Life Positive:

This is how we at Life Positive define Holistic Living.

Holistic living: Living with the perspective that we are part of a whole and therefore interconnected. Hence, acting with the welfare of the whole in mind, and creating systems that acknowledge this interconnection, such as alternative medicine systems that believe that the body, mind and spirit are interconnected.

The phrase “... we are part of a whole and therefore interconnected” is I think the essence of Holistic Living.

Holistic Medicine, Holistic Health etc. of course are a subset of Holistic Living.

We may also define Holistic Living as 'Peaceful and purposeful living'. Yoga, Vipassana, Art of Living etc. try to explain how to live a peaceful life with detachment and also transcend body and mind to liberate from Birth – Death cycle and find bliss. However the purpose in this life is not well emphasized. Dr .Nagendra and Sri Sri Ravi Shankarji will pardon me for my ignorance. Shri. Bhavarlal Jain (www.jains.com) involved in converting wastelands into green lands says in simple words, “Leave the World better than you found” to add productive component to 'Life'. Shri. J. N. Kaul (www.soscvindia.org) is silently working for rehabilitation of thousands of orphaned children. You will be able to meet them in Sevagram.

Possibly Indians have to come out with comprehensive definition on Holistic Living based on vedic wisdom for the world.

“When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds; your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be.”

- Sage Patanjali

The Other Side of the Coin



Jawaharlal Nehru

Very much in the news and hitting the headlines is the Indo-US ties. A lasting friendship is to be forged with a common goal and mutual agreement. It is not to be forgotten that India had long been a 'giver' to the US. Talking of peace, it is fitting to recall that long ago it was Prime Minister Jawaharlal Nehru who convinced the anti-Indian US President, Richard Nixon, of the important need to reorient US policy to achieve peace in the subcontinent, in Asia, and in the world Nixon himself recalled on his visit to India in 1969 that, "It was just 16 years ago that I was privileged to visit India as the Vice-President of the United States and to be received by Prime Minister Jawaharlal Nehru. I asked him then what he believed was the greatest need for India and her neighbours in Asia. Nehru responded thus: "What we need above everything else is a generation of uninterrupted peace." "Our major goal will be to succeed in the dream that Prime Minister Nehru had then." That was Richard Nixon. The inducement had come from an Indian leader. America has been helped to blossom fully by other influences from India.

One such is the renowned Yale University. Founded as an educational institution in 1787 it soon faced dire financial difficulties and even the threat of having to close down.



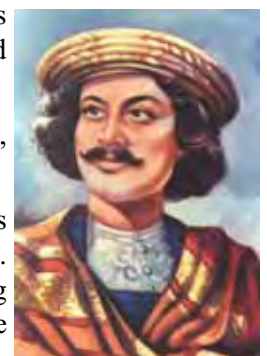
Richard Nixon

Elihu Yale, a Bostonian, who had migrated to England, had then become the Governor of Madras. He responded to the call by sending a cargo of rare paintings and other valuable items, from the sale of which enough money was realised to fund the institution and put it on a firm footing. In gratitude, the management named it -Yale University. This was long before America attained independence. Another cultural influence came from an Indian thinker, Raja Rammohan Roy. The youth of New England who desired to break from the old world puritanism found inspiration in the writings of the philosopher. Raja Rammohan Roy had aimed at reconciling Hinduism and Christianity. His philosophical thoughts were held aloft by eminent thinkers like Thoreau, Emerson, and Whitman. The next lasting gift came from an Indian monk in 1893. Young Vivekananda's address to the Parliament of Religions in Chicago, "Brothers and Sisters", took the audience by storm. The handsome and vivacious Swami soon had a number of devotees. A friend of the devotees, John D. Rockefeller, an industrialist and financial wizard, refused to accede to their plea to join them in meeting Vivekananda.

One day, however, on an impulse, Rockefeller went into the Swami's room unannounced. The haughty Rockefeller was shocked when the monk sternly told him that the wealth he had accumulated belonged to the people and it was his bounden duty to use it all for the good of the people. The tycoon, it is said, was visibly annoyed. But after some days, he returned, again unannounced, and placed before Vivekananda a plan to donate a large sum to further public welfare programmes.

"You must be satisfied now," Rockefeller told the monk. Without even lifting his eye, Vivekananda said, "Just a beginning. You must thank me for putting you on the right path."

Thus was born the Rockefeller Foundation devoted to worldwide multi-billion programmes of research on health education and agricultural prosperity for the good of the people. Vivekananda's motto of, Wealth for the welfare of all, inspired successors like the auto king Ford, and steel monarch, Andrew Carnegie to follow Rockefeller's example. "There is more to life than the accumulation of money. Money is only a trust. To use it improperly is a sin. The best way to use it is to live for others..." After the Swami came the Nobel Laureate Rabindranath Tagore to thrill American audiences with his devotional themes in modern medium, and his discourses on values in life.



Raja Ram mohan Roy

Inspired by Gandhiji came the Civil Rights leader Dr. Martin Luther King Jr. He rejected the violent agitational approach to assert rights. Non-violence was an effective medicine for King. "Christ furnished the spirit. Gandhiji showed it would work," said King. When he visited India, King declared, "To other countries I only go as a tourist, but to India I come as a pilgrim." And now comes the President of the USA as a friend. -So Forward March to the goal. India leads the way.

- Veerarkay

Source: Bhavan's Journal May 15 2006



PEACE ON WHEELS



“Peace on Wheels” is a volunteer documentary project exploring the life and vision of Hiroko Kimura – disabled foot painter, peace lover and pioneer for the rights of people with disabilities.

Hiroko’s life vision of ‘peace, simplicity and togetherness’ will be expressed through her art and poems as well as through the documentation of Hiroko’s connections with the people, community groups and organizations who have played a major role in her life. Through these expressions, we hope that not only more light and understanding will be brought to the issues that concern her, but more people will be inspired to reflect and

perhaps act in different ways bringing more peace to the world.

Hiroko’s life and vision have been summarized into the three themes below:

Hiroko’s life story

The life and vision of Hiroko Kimura is an inspiration to modern society. As a painter and a member of the **International Mouth and Foot Painting Association**, poet and visionary, she has managed to connect people of all races, cultures and abilities. Hiroko’s paintings and poetry have spread around the world, giving people a chance to feel and touch peace. Despite her serious disability she continually challenges herself to keep creating a simple and peaceful environment for herself and others to live in. Hiroko has also established two guesthouses in Japan and Australia, Tsuchi No Yado (Inn of the Earth), to express her vision of life – peace, simplicity and togetherness. She believes however, that all these achievements have only been possible, thanks to the collective love and support of her many friends around the world.

Peace Messenger

In our modern world, despite our material abundance, many people are still unhappy or depressed. Hiroko’s childhood experience of war has turned her into a peace messenger and her current vision of life is peace, peace and peace – a world with no war. No war can be fought in the name of peace. She believes that if countries and people unite and focus on their common humanity rather than on their own self-interest, people and countries for example won’t need to fight each other for natural resources. Hiroko believes that only a shift in our values will make this possible. Live life simply and in harmony with our surrounding environment – this is a way to create a peaceful world.



Manabiai and Manabiya - The dance between disabled and carers



Manabiai (learning and sharing) and *Manabiya* (places for learning and sharing) – these expressions have flowered from Hiroko’s personal experience of life with her disability and carers. She has encountered many dynamics between carers and those with disabilities and feels that a change is needed in the way that carers are trained. Modern society stresses the technical and academic aspects of caring, however it is emotional support, understanding, kindness and friendship that people with disabilities require most of all. *Manabiya* is Hiroko’s vision to create an international network of living spaces around the world, where people with or without disabilities can live together, mutually supporting each other to enrich each other’s lives. Here there will be no borders or discrimination. Through this unique dance of caring and sharing, more joy and happiness will not only be brought to the world of the disabled, but also to those

around them who share their lives.

Reaching people

Hiroko’s courage and determination of spirit has touched people of all ages and backgrounds in a variety of ways. “Peace on Wheels” will help bring Hiroko’s spirit to many more people, through face to face meetings as the project is filmed, via the final documentary, the website www.peaceonwheels.net and finally a DVD. The project is currently underway and expected to complete the Japanese and English version by the end of 2007.

Project team

Prabhu (Shyam Acharya) and Julie (Geeti) Rogers feel honoured to be working on this special project. Prabhu is filming, directing and editing and Julie is taking care of production planning, interpreting and will assist with editing. While travelling and filming this documentary Prabhu and Geeti are also bringing their Indian folk and Bollywood dance and music to many people along the way. Prabhu feels he is part of the universe – beyond boundaries, but considers himself blessed to be born in India and now calling Australia home. Prabhu is also a graphic and web designer, dance choreographer and celebration drummer. He loves any opportunity to share music, dance and Indian food with people. Geeti feels like a citizen of the world but is Australian born with a particular love and connection for India and Japan. She is a Japanese Language interpreter and has also studied and teaches *Mobius Kiryuho* – a Japanese movement meditation technique. Geeti has a passion for any type of Indian dance and enjoys Indian Kirtan and chants.

Rich Nations Now Know and Seek Indian Talent

- N.R. Narayana Murthy*



N.R. Narayana Murthy

Today, global trade accounts for around 30 per cent of world GDP. This is four times the share compared to the early 1970s. The developing countries too have grasped the incomparable advantages of globalization. In fact, around 24 developing countries including India, China, Brazil and Mexico, have doubled their ratio of trade to income over the past two decades. Clearly, global capital is free to move wherever it finds a hospitable environment. Unless a corporation follows the highest degree of transparency and the best principles of corporate governance, it is unlikely to attract world-class investors. The developed nations have recognized the quality of Indian talent. Our young men and women are most sought after around the world. They have become increasingly mobile and are free to choose to work at any location. In addition, they have significant career opportunities to work for reputed multinationals in India.

An organization that follows good corporate governance standards is better positioned to sustain a quality reputation. This will attract and retain the best and the brightest talent. With globalization and the information revolution, customers in every corner of the world have access to, and are aware of the best products and services produced anywhere. With the entry of respected multinational companies and with the proliferation of the internet and advanced media channel have made the Indian consumer very savvy. This has raised customer expectations. They refuse to deal with companies that sell shoddy products, that pollute the environment or that short-change the investors. They demand that there be transparency in all dealings. They demand fair pricing. In this context, unless we live up to the best examples of customer focus and customer fairness, we cannot enhance or maintain our market share. Our government has ushered in economic liberalisation and taken several steps to reduce friction to business. They have removed licensing and brought about drastic reduction in bureaucratic hurdles. Most importantly, they have reduced the taxes from a punishing 97 per cent at one time to a healthy 35 per cent today, with the hope that we will run our businesses ethically and pay our fair share of taxes. It is important to be fair in your dealings with the government. This entails following every law of the land and helps the industry win the trust and confidence of the government which, in turn, responds by implementing favorable policies. Otherwise, we run the risk of returning to those unfriendly days of high taxation and 'red-tapism'.

Today, every company needs to collaborate with the best in the world. For vendor-partners to work with us, we have to meet the expectancy in terms of honest dealings and the highest level of transparency and disclosure. At the same time, well-governed corporations will receive better valuation in the capital markets than others. Consequently, its cost of debt will be lower. According to a study by John Kotter and James Heskett of the Harvard Business School, over an 11-year period, companies that care deeply about their customers, shareholders and employees increased revenue by 682 per cent compared to 166 per cent for the others.

There is, now a realization that 'capitalism with integrity' outside the government is the only way forward to create jobs and solve the problem of poverty. We, the business leaders are the evangelists of 'capitalism with integrity'. If the masses have to accept this, we have to become credible and trustworthy. Thus, we have to embrace the finest principles of corporate governance and walk the talk. There has been a flurry of activity all over the world to improve the level of corporate governance. The recent Sarbanes-Oxley Act of the US and the Organization for Economic Cooperation and Development (OECD) prescriptions are good examples of such efforts outside India. In India, the Confederation of Indian Industry (CII) has been a leader in this area. Rahul Bajaj and Omkar Goswami brought out the first code of corporate governance as early as 1995. Securities and Exchange Board of India (SEBI) has been very active in this area, and has implemented the recommendations of the Kumar Mangalam Birla Committee. The report of my own committee appointed by SEBI, as a sequel to this, is expected to be implemented soon. All these committees aim at improving the governance by enhancing the power of the board to prevent asymmetry of benefits to the senior management of companies; to improve the access to information for the shareholders; and to reduce the risk to the corporation arising out of the greed and dishonesty of the senior management. What we, the corporate leaders, can do to get the best out of all these recommendations?

Corporate governance is a necessity, and not a luxury, for corporations in contemporary India. Unless a corporation learns to show fairness to all the stakeholders, it will not be successful. It's time to make traditional values like honesty, integrity, decency and respectability fashionable again.

If you want good corporate governance, you need good leadership. We need men and women who are daring, dream big and make sacrifices. As Henry David Thoreau said: "It is truly enough said that a corporation has no conscience. But a corporation of conscientious men is a corporation with a conscience." We need business leaders with integrity, and who are committed to a certain value system. Without this, no corporate governance will ever work. "We must become the change we want to see in the world," said the Mahatma. Moreover, good behavior is reflective of one's culture, one's upbringing and the company one keeps. It is a matter of the heart and not the mind.

The best index of success of a corporation is its longevity. The long-term success of a corporation is predicated on

maintaining harmonious relations with employees, customers, vendors, partners, the government Kumar Mangalam and the society. This will enhance their trust and confidence in us. Corporations are best run with simple business rules which are easy to understand, easy to follow, and easy to communicate. Besides, no one can cheat others with simple rules. When formulating a business rule, we, at Infosys, ask ourselves if we are being fair to all the constituents and if our conscience will be clear if we implement the rule. Our motto for fairness is guided by our belief 'that the softest pillow is a clear conscience'.

Building trust and confidence requires an environment where there is a premium on transparency, openness, boldness, fairness and justice. We should encourage this. Investors understand that there are cycles in business. They know that there will be boom times and there will be lean times. They want us to level with them. They want us to be open and honest in all our dealings with them. The Infosys motto on transparency and disclosure is: 'when in doubt, disclose'. One area of intense debate has been the compensation structure of the senior management of a corporation. We have to look at three important criteria in deciding managerial remuneration—fairness, accountability, and transparency. In order to ensure accountability, the compensation should have a fixed component and a variable component—the CEO, other directors and the senior management should win or sink with the fortunes of the company. The variable component should be bigger than the fixed component and should be linked to achieving long-term objectives of the firm. This will also avoid manipulation of stock prices for short-term gain. In addition, senior management compensation should be reviewed by the compensation committee of the board meeting independently. This should be approved by the shareholders. We should check errant CEOs and make an example of them. We have to implement severe penalties for any violators of corporate governance. Unfortunately, most societies condone white-collar crime; we have a soft approach in this regard. This must change. We should ensure that there are no five-star prison vacations for such people. Good governance requires an open environment where anybody can express their disagreement over what they perceive as wrongdoing by even corporate leaders. It is our responsibility to create mechanisms where the smallest voice of concern is given adequate hearing. We have to create a climate of opinion that venerates respect more than wealth. We can do this by instituting awards for good corporate behavior and giving these awardees better exposure at an international level. It may be a good idea to publicly rank corporations based on their practice of corporate governance. Good corporate governance is about putting the good of the corporation ahead of individual good and being a good corporate citizen. It is about civilized behavior and about long-term orientation. It is about making life better for the next generation of leaders in the corporation. This is what civilized societies are about, and history has shown that it is civilized societies that have progressed. There is a lesson in this for all of us.

I believe that rules cannot build character. "Mechanical rules encourage companies to write contracts that satisfy the letter, but not the spirit," say Paul Healy and Krishna Palepu. In fact, in the US, regulators have attempted to legislate for all possible contingencies. As a result, standards have become detailed and lengthy. In 1985, there were roughly 2,300 pages of Financial Accounting Standards Board (FASB) standards. This almost doubled to 4,000 by 2002. Clearly, the absence of rules was not the problem. You cannot mandate honesty. Thus, the rule of law can only defeat the perverse mind. However, it cannot defeat the perversity of the heart. I recall the words of Russian author Aleksandr 'Sollzhenitsyn: "The line separating good and evil passes not between states nor between classes, but through the middle of every human heart. There is no doubt that the economic reforms that have taken place in India since 1991 have accelerated the modernization of our market mechanisms. Today, we have the regulatory framework in place. Major advances such as the establishment of the SEBI; reforms in the company law; and increased efficiency of financial markets have put Indian corporate in a favorable position to seek capital, not only domestically, but in the global capital markets.

Now, it is up to us to continue to create more wealth, but legally and ethically. To do so, we have to follow the highest standards of corporate governance. While we have made significant progress, we still have a long way to go. Let us remember that big countries like China and Brazil are in fierce competition for financial capital. In fact, both these countries are ranked above India in the FDI Confidence Index published by the Conference Board. As The Conference Board rightly says: "India must continue to improve its corporate governance and financial infrastructure to actually realize its vast potential." Today, the Indian industry has tremendous opportunities for growth. We have made rapid strides across all sectors—automotive, steel, manufacturing, services, biotech, telecom, just to name a few. Inflation rates at around five per cent are well under control. The interest rates are half of what they were around a decade back and foreign exchange reserves at \$ 100 billion are at its highest ever. Our companies have access to newer and larger markets around the world. At the same time, the world is waking up to India's crucial role as the largest democracy and as a dynamic economy. For leaders of the Indian industry, this is our opportunity to shape the destiny of our nation. We will do well to remember the words of the French philosopher Sartre, "We have no destinies, other than those we forge ourselves."

We must be concerned about having the right strategy, having the right product, bringing it quickly to market and offering great service. But to build a business that truly achieves greatness and to grow the bottom line consistently over time, one must build a culture that inspires ethical behavior with all stakeholders. This is the only way Indian industry can leverage the opportunity for growth. Consequently, corporate governance has never been more relevant in India than today. I have no doubt that Indian industry will set examples in stake holder balanced and ethical creation of wealth.

Free, But Not Quite a Watchdog

In the normal course of events one expects the mass media to play the role of democracy's watchdog with zest and high sense of responsibility. The presumption is that the media is highly conscious of its public role as provider of information, education and entertainment, and the percentage of column space to be allotted to each section, and that whoever runs the media – whether it be the proprietor or the appointed editor, is highly aware of his unspoken responsibilities. Time was, especially in the early years of independence, when editors were held in high regard and newspapers were conscious of their solemn duties. But anyone who reads our newspapers these days may be forgiven if he or she takes a dim view of them. They have changed beyond recognition. Take whichever newspaper one likes whether it is The Times of India, Hindustan Times, The Telegraph, The Statesman, The Hindu, The Indian Express, The Hitavada, The Asian Age, The Deccan Chronicle, The Deccan Herald, The Free Press Journal, the DNA or even purely provincial newspapers like The Sentinel of Guwahati or the Gomantak Times of Goa and one begins to wonder what role each paper is playing.

Practically all of them are financially doing well. The Times of India claims that it is the single largest English newspaper in the world beating even the Wall Street Journal. Financially speaking it is probably one of the world's most profitable dailies, but the issue is not whether a newspaper is financially sound but whether it fulfills its appointed role as democracy's watchdog. How does one assess this role? In part this depends on the editorial line that a paper takes on the government's policies on a wide range of subjects, from external affairs and defence to finance, Human Rights Development and allied matters. It can also be assessed on the range of news coverage and the way it is presented. Is news coverage adequate? Is it objective? Is it sufficiently analytical? Is it motivated? Is it one-sided?

Does it show a proper understanding of the issues involved and exhibit a scholarship beyond the readers' expectations? Does one get the impression that the reporter is 'embedded' with government and takes his cue from what government spokesmen hand out? Does a newspaper go beyond the day's agenda to look for news that reflects reality? It must be said to the credit of the Indian media that by and large it shows courage to oppose certain government policies which it believes is inimical to the well-being of the country. Thus, on the subject of Reservations, for example, the English media has shown that it has a mind of its own and the courage to differ from the government's point of view. The Indian Express is in a class of its own and has dug up stories often embarrassing the government and those in power. That, indeed, has been its trade mark for some years now and it has stuck by it. An analysis of editorial content on various issues and over a period of ten years sadly is not available but one presumes, based on a continued reading of the newspaper that it reflects the nature of true journalism at its best. Indeed, except during that short period of the Emergency, Indian newspapers have shown a sense of courage that is very commendable indeed. This does not mean that there aren't editors - and reporters - who follow the path laid down by the Government and suppress news or play it down.

Thus, on the issue of the Indo-US nuclear deal which was once vehemently opposed by some scientists, there is now a deafening silence from these quarters indicating that possible pressure has been brought upon them to keep their mouths shut. The issue is not newspapers versus the government. The problem primarily is between the editorial and business departments. Editors are under pressure not so much from government quarters as they are from within the managerial hierarchy. It is not so much media versus governments as much as media (edit) vs media (management) and in this fight it is frequently the management which has the final word. Increasingly assertive and independent editors are becoming a vanishing breed. It is the Management which dictates to the editor what should go into the editorial columns. News columns are 'sold' - which is an entirely new development. We do not need to give any credit to the governments in power, whether at the state or national level. Today we mostly have coalition governments and not, as when India started on its long journey as an independent nation, one-party governments. Jawaharlal Nehru hardly meddled with the media and in that sense was a true democrat. Indira Gandhi did and so to that extent falls in our estimation. Currently India truly has a free media. If the question is: Can the mass media play the role of democracy's watchdog in today's India, the obvious answer, of course is that it certainly CAN.

And may it be said to a large extent it really does. The enemy of democracy in India is not the government but managerial monitor of the bottom line. Most proprietors are interested not in democracy as much as in the balance sheet at the end of the year. It is the balance sheet which dictates what goes into a paper and what doesn't. The governments at the state capitals and in Delhi have merely become onlookers. Newspapers no longer see themselves as watchdogs of democracy. They have become business propositions. The watchdog role has become passe. At least one newspaper describes its editor as Editor (Bombay market). Journalism has become a commodity like toothpaste or car. If in bringing out a paper an editor takes a political or economic stand, it is purely coincidental. Or so it seems. It can, of course, be argued that it is better to have commercial or profit journalism than a journalism dictated by a tyrant and one has to be thankful for small mercies. At least if the editor - or, these days - the owner of the paper - wants to air his views on anything from child marriage to secessionism, he is free to do so in India. In that sense India is a full-fledged democracy. That newspaper owners are exploiting it for inflating their bank balances when they should be giving thought to societal problems is regrettable. But it is better to have greedy newspaper owners than tyrannical dictators. Even when the stress is on how to raise advertisement revenues some papers do also give thought to the welfare of the people as they see it. And even seem willing to put up a good fight for the ideas they value. And isn't that something to be thankful for?

Source: Bhavan's Journal August 15 2006

- Contributed by M.V. Kamath



pravasi bharatiya divas

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Mahatma Gandhi returned to India on 9 January 1915. The project of Pravasi Bharatiya Divas (the Overseas Indians' day) was initiated to mark the anniversary of his return.

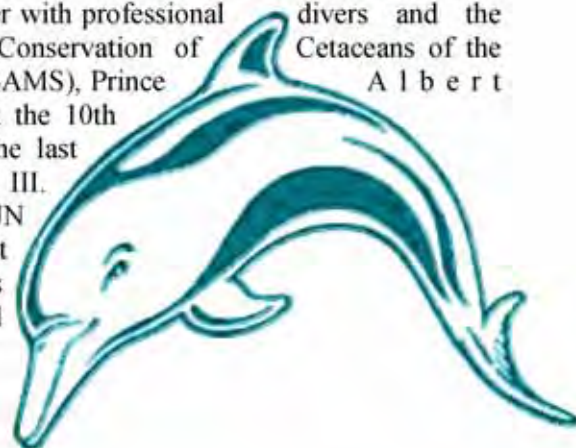
UN Launches Year of the Dolphin Campaign



Welcome to the Year of the Dolphin 2007

Dolphins are intrinsically tied to our cultural history and awareness. Living in oceans and rivers, they are a living treasure of our blue planet. However their survival is becoming increasingly difficult. Dolphins need clean and quiet oceans, protected areas and people who care. The UN Convention on Migratory Species, together with its specialized agreements on dolphin conservation ACCOBAMS and ASCOBANS and the Whale and Dolphin Conservation Society WDCS have declared 2007 the Year of the Dolphin. The United Nations, Governments, intergovernmental organizations, NGOs and the private sector, namely TUI, are building a strong alliance to achieve a common objective: to protect dolphins. A crucial factor in achieving this is education to create awareness of dolphin species, educate, inform decision makers and involve local communities. Therefore, the Year of the Dolphin will be part of the UN Decade on Education for Sustainable Development. The campaign is also a tangible contribution towards meeting targets to reduce the loss of wildlife by 2010 which all Governments have agreed through the UN. Patron of the Year of the Dolphin is H.S.H. Prince Albert II of Monaco.

"The Year of the Dolphin gives me the opportunity to renew my firm commitment towards protecting marine biodiversity. With this strong initiative we can make a difference to save these fascinating marine mammals from the brink of extinction." H.S.H. Prince Albert II of Monaco The Year of the Dolphin was launched at a public event on Larvotto's beach in Monaco on 17 September 2006. Together with professional divers and the Executive Secretary of the Monaco-based "Agreement on the Conservation of Cetaceans of the Black Sea, Mediterranean Sea and contiguous Atlantic Area" (ACCOBAMS), Prince Albert II submerged the statue of a dolphin in the Larvotto Reserve to mark the 10th Anniversary of the agreement and its achievements made during the last decade. The statue is a tribute to the memory of Prince Rainier III. Representatives of the Convention on Migratory Species and other UN officials and of Monegasque institutions will attend the event. The fact that ACCOBAMS is based in Monaco stresses the Principality's environmental commitment, with a particular focus on the sea and marine life.



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GKI (Gandhi King Ikeda) - A Legacy of Building Peace International Exhibition On Nonviolence



At a time when the world is thick in conflict and the dream of peace seems remote, Soka Gakkai International Australia (SGIA) brings forth an uplifting exhibition entitled: Gandhi, King, Ikeda: A Legacy of Building Peace. This exhibition highlights themes common to the lives of these pacific leaders, Mahatma Gandhi, Martin Luther King Jr. and Daisaku Ikeda. It illustrates how a courageous person with profound dedication to peace, can transcend the boundaries of race, faith and ethnicity, to change the world. These 3 great exemplary men came from varying religious and ethnic backgrounds but all held similar views about the inherent dignity of human life.

Mahatma Gandhi's civil disobedience and non-violent demonstrations won greater freedom and ultimately independence for 400 million citizens of India after three centuries of British rule. Dr Martin Luther King's commitment to peace and justice inspired the American non-violent movement for civil and human rights, giving voice to the hopes and dreams of the dispossessed throughout the world. Daisaku Ikeda's work as a leading lay Buddhist philosopher, author, educator, humanist, founder and social activist has led to the non-violent democratisation of Japan's feudalistic social structures and an international grassroots initiative of dialogue and cooperation for global peace which has been recognised by the UN.



The exhibition features a linked series of panels divided into sections containing photographs, quotes and historical information about these three individuals.



The key themes of the exhibition are:

Forging Destiny - imparts the importance of mentors and the key influences upon each man's life.

Humanity at the Heart - explores their common belief in the innate dignity of humanity.

Principles into Action - illustrates how each man was able to translate his principles into dynamic action.

Non-violence - explores the principles of non-violent action as a way of life and a means to bring about positive change in society.

Adversity and Resistance - shows each man's ability not only to triumph over adversity, but also to utilise it to further his growth as a humanist.

The exhibition was conceived by Baptist minister Dr Lawrence Edward Carter Snr, a student of Dr Martin Luther King Jr and created by Morehouse College, the alma mater of King and Dr Carter. One of the purposes of holding this exhibition is to convey Dean Carter's willing inspiration to promote non-violence by introducing the accomplishment of Gandhi, King and Ikeda. The exhibition focuses on the humanistic endeavours and pursuits of the three individuals, and has a profound message of peace, compassion and the sense of global brotherhood that are vibrant and alive. The exhibition strives to be the vehicle that brings all of us to this discovery, introspection and inspiration. He hopes the lives of Gandhi, King and Ikeda will encourage others to practice non-violence "interpersonally, institutionally and internationally without being religiously doctrinaire." Dr Carter clarifies why he includes Daisaku Ikeda.



Famous Quotes

Mohandas Karamchand Gandhi

"In the moment of our trial and our triumph, let me declare my faith. I believe in loving my enemies."

Martin Luther King Jr

"On the one hand I must attempt to change the soul of individuals so that their societies may be changed. On the other I must attempt to change the societies so that the individual soul will have a chance."

Daisaku Ikeda

"A great revolution in just a single individual will help achieve a change in the destiny of a society, and further, will enable a change in the destiny of humankind."

Ethics in Public Life

- G. Krishnamurthy

As children, we were taught by our parents that it is wrong to lie, cheat, and steal. As we grow up with some knowledge of the right and wrong, we see, the importance of ethics as well as its complexity. The role of ethics in our society is necessary because it has a large influence today, as well as the future. We need to learn about ethics because they guide our decisions, and determine our future. Ethics are learnt throughout our lives as we associate with others. During schooling, we learn ethics as we interact with teachers and classmates and learn to respect others. In the work place, we learn responsibility, teamwork, punctuality, and communication skills. When we understand why these ethical values are necessary, we realize the importance they have in our success as well as our everyday lives. We use these skills, along with our knowledge of right and wrong as we go about various activities such as driving, buying milk, filing out an application, etc. We know that it is unlawful to ignore a red light, shop-lift, and lie under oath. Because ethics make us honest, law-abiding and contribute to the society.

Today's society is full of crime, irresponsibility, and dishonesty... but imagines if the entire population had no sense of ethics. The role of ethics in our society is therefore important because it is the basic beliefs and standards that make everything run smoothly.

Ethics are involved in all organizations whether it is political, medical religious, or social. Ethics give us comfort because we believe doctors are ethical, we feel certain we can trust their diagnoses. Ethics give us comfort that business deals will not fall through. In today's society, laws and contracts are enforced to make sure that the business deals are fair. Ethics help promote, enhance, and maintain our lives. Ethics play a role in the lives of individuals and each individual has an influence on society considering that all people and things around them are affected by their choices whether they are good or bad. Ethics influence the choices that individuals make and will eventually determine their lives. Our beliefs, standards, and personalities are formed by the way we interpret what is wrong and right and how we act upon these interpretations.

Valdemar W. Setzer said: "Ethics are not definable, not implemental, because they are not conscious; Ethics involves not only our thinking, but also our feeling. Not only do we need to know what ethics are, but we also need to want to act upon them. People can have the knowledge of right from wrong, but still have no desire to live and act in an ethical manner". Alfred Adler expresses this idea by saying, "It is easier to fight for principles than to live up to them." Actions speak louder than words because they are just those....words. Our people criticize our country and its leaders, but do not live in a way that can improve our society. If one expects a better society, one must practice high ethical standards.

Ethics are more than abstaining from lying, cheating, and stealing; they are the knowledge to identify right from wrong which influences one's conduct and decisions. The way people choose (wrong or right) effects all those around them whether they like it or not. Because our decisions have such a great influence it is our responsibility to our society and those around us to practice ethics. Every day leaders make decisions that are shaped by their values. In looking at ethical leadership for a changing world, we are left, therefore, to ponder over the question posed by Socrates, "What is a virtuous man, and what is a virtuous society?" Today we are more likely to ask, "What is a virtuous man or woman and is it possible to build a virtuous society?" Ethics in public life

- (1) A new moral consciousness is dawning in which ordinary people who strive to live morally be now insisting that their institutions do the same;
- (2) While we have often used ethics to humanize and domesticate power, we now live in an era where ethics is power;
- (3) The private virtues which gave us our moral strength at the dawning of independent nation states must now be transformed into public values appropriate for an Interdependent world that is integrating and fragmenting at the same time.

Francis Fukayama, who burst into national attention a few years ago with a book entitled "The End of History", has written a new book in which he draws on the latest sociological data and new theoretical models from fields as diverse as economics and biology to argue that though the old order has broken apart, a new social order is already taking shape. Western society, he contends, is weaving together a new fabric of social and moral values appropriate to the changed realities of the post-industrial world.

To restate Fukayama's argument in my language is to say that for over a decade now, we have been preoccupied with the micro-ethics of individual behaviour, the private virtues that build character. We must now give as much attention to the macro-ethics of large institutions and systems, the public values that build community.

You may not agree with the tactics of some of the demonstrators who gather at meetings of the World Bank and the International Monetary Fund, but it should not deflect from the reality that more and more people are concerned about how large institutions of all sort impact on their cultures, their communities and general well-being. They want to know whether or not these institutions have a moral centre.

I hear the same voices and see the same changes in the moral ecology of the twenty-first century that Fukayama is writing about. The need is not only for perspective in our have made the rounds of organizational theory. According to this view, small units can best get close to the customer, or the citizen. They can be less bureaucratic and more personal. We live, however, in an age of non-geographic communities and huge systems – organized industrial production, global communications, organised bureaucracies, organized benevolence and even organised crime. We will need to balance the natural preference for the small and informal with an understanding of when it is necessary to have organised systems, when it is necessary to have a strong centre in order to adequately and effectively service the parts.

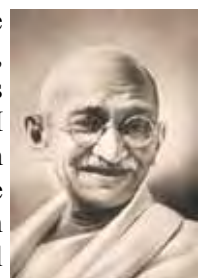
Why this renewed preoccupation with values in public life? How should the new national discourse take place? To ask these questions is to raise again the full question posed by Socrates, "What is a virtuous man and what is a virtuous society which educates virtuous men". There are many voices political and cultural life, but in our organisational and institutional life as well. For some time, we have been romanticising small local units as faster, more focused, more flexible, more friendly and more fun - to borrow the five Fs that during the return of the public intellectual who can speak sense both to colleagues in academia and to fellow citizens in the larger society. Certainly, all of us on campus and in the community need to help de-politise the public discussion of values, to help make it less partisan. It is all too often the case that those who speak most loudly about promoting "good values" are those who want simply to argue that someone else - Democrats, Republicans, poor people and others - has "bad values". It is time for us to apply the concept of virtue in ways that uplift rather than downgrade, heal rather than hurt, build rather than destroy.

What then should the next generation of moral habits encompass? William Bennett found that writing about virtue could be lucrative when he identified ten virtues that he considered essential to good character: self-discipline, compassion, responsibility friendship, work, courage, perseverance, honesty, loyalty and faith.

- **Teaching of fundamental ethics is undoubtedly a function of the state.**
- **By religion I have not in mind fundamental ethics but what goes by the name of denominationalism.**
- **To me God is Truth and Love; God is ethics and morality; God is fearlessness**

- Mahatma Gandhi

Gandhi was probably the first person in history to lift the love of ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. Love, for Gandhi, was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and non-violence that I discovered the method for social reform that I had been seeking for so many months. The intellectual and moral satisfaction that I failed to gain from the utilitarianism of Bentham and Mil, the revolutionary methods of Marx and Lenin, the social contract theory of Hobbes, the “back to nature” optimism of Rousseau, and the superman philosophy of Nietzsche, I found in the non-violent resistance philosophy of Gandhi. came to feel that this was the only morally and practically sound method open to oppressed people in their struggle for freedom.



- Dr. Martin Luther King, Jr

But his (**Mahatma Gandhi's**) place is assured and secure. We cannot enhance his status through praise nor can we lower him in the estimation of the world through criticism. He was and will be what he has always been-**great....**

- Khan Abdul Gaffar Khan

Whatever **Gandhi** was, he was like no other man of his age. Perhaps he will not succeed, perhaps he will fail as the Buddha failed, as the Christ failed, to wean men from their inequities, but he will always be remembered as one who made his life a lesson for all ages to come.

- Rabindranath Tagore

GODDESS - An Exhibition at the Art Gallery of NSW

13 October 2006 – 28 January 2007

SYMPOSIUM in conjunction with the exhibition

GODDESS: Divine Energy

Friday 13 and Saturday 14 October 2006

Domain Theatre, Art Gallery of New South Wales

This special two-day symposium, held in conjunction with the Gallery's major summer exhibition, Goddess, Divine Energy 13 October – 28 January 2007, offers a rare opportunity to delve into the absorbing world of Hindu and Buddhist goddesses. Day 1 Friday focuses on the Hindu tradition while Day 2 Saturday considers Buddhist and tantric aspects of the Goddess. Led by experts who have spent years studying different goddesses, and who have contributed to the impressive catalogue of the show, participants will gain insights into the mystical and uplifting worlds of Hindu and Buddhist goddesses while realising that much of their wisdom is applicable to our everyday lives.

PROGRAM

Friday 13 October

Welcome

Edmund Capon, director

Introduction to Exhibition

Jackie Menzies, head curator of Asian art at the Art Gallery of New South Wales and Dr Jim Masselos, honorary reader in history, School of Philosophical and Historical Inquiry, University of Sydney

Goddesses in the Vedas

Dr Tamara Ditrich, lecturer in Eastern Religions and co-director of the Centre for Buddhist Studies, University of Queensland

Sexual imagery in early Indian art: syncretism and the divine androgyne

John Guy, senior curator of South and Southeast Asian art, Victoria and Albert Museum, London.

The painter's Goddess: Reflections of faith in Indian art

Professor B.N. Goswamy, Professor Emeritus of Art History at Punjab University, Chandigarh

Power of the Female: Some thoughts on the early female sculptures in Indian art

Dr Gauri Parimoo Krishnan, senior curator for South Asia, Asian Civilisations Museum, Singapore.

Saturday 14 October

Jina Prajnas: Female Buddhas of the Mandala

Dr Chaya Chandrasekhar, curator of South and Southeast Asian art, Art Gallery of New South Wales

The Goddess as Divine Lover: Maithuna imagery in Himalayan art

Jane Casey, independent curator and art historian



Goddess: Divine Energy
13 October 2006 - 28 January 2007, Art Gallery of New South Wales
White: Tara
Tara: V
Sanskrit: Tara
JPH: Australia
40 24 1000
The South Australian Foundation of Tibetan Art at the Museum, Perth, South Australia



Goddess: Divine Energy
13 October 2006 - 28 January 2007, Art Gallery of New South Wales
Lakshmi
INDIA
c.1990s
Modern poster print
42x 29.5cm
Ovia Prunster Collection



The Dakini Cult: Wild and Wonderful Goddesses

David Templeman, independent scholar and PhD candidate at Monash Asia Institute, Monash University

Shakti, the Lingam and the Dance of Nataraja

Alan Croker, director of Design 5 - Architects

The Symbolic Narrative of the Subtle Body

Dr Madhu Khanna, associate professor (Religions/Indic Studies) and project director of Narivada: Gender, Culture and Civilization Network, Indira Gandhi National Centre for the Arts, New Delhi



Cost: One day \$80 \$70 AGS/TAASA members, \$50 student concession.

Both days \$150 \$130 AGS/TAASA members, \$90 student concession

Includes lunch, refreshments, exhibition viewing. Book both days to receive invitation to the exhibition opening.

Bookings and pre-payment are essential. Early bookings recommended.

Bookings:

Art Gallery Society of New South Wales

Art Gallery Road, Domain, Sydney 2000

Ph 02 9225 1878

GODDESSES IN HINDUISM : which will comprise three parts: The Goddess and Vishnu, The Goddess and Shiva and the Goddess on her own. This section will survey images of the romantic, yet spiritually symbolic story of Radha and Krishna. The section will include examples of the marriage of Shiva and Parvati, and of the androgynous form of Ardhanarishvara (half Shiva, half Parvati) which exemplifies the famous saying: 'just as the moon does not shine without moonlight, so also Shiva does not shine without Shakti'. The third part of this section will focus on the power of the Goddess, or Devi, as articulated in the pivotal sixth century narrative poem, the Devi Mahatmya ('Glory of the Goddess'), and in graphic images of the powerful goddesses Durga and Kali.

GODDESSES IN BUDDHISM : The first part of this section, 'Wisdom', will present the divine female principle in Buddhism, starting with a display of selected female goddesses, such as Prajnaparamita (the Goddess of Wisdom), the beloved Tara, and dynamic, independent goddesses. The second part, 'Wisdom and Compassion', will look firstly at the five Jina Buddhas and their consorts, together with mandalas containing them, before concluding with powerful sculptures and paintings depicting father-mother union, when the goddess Prajna (wisdom) is depicted united in an inseparable embrace with her male partner Upaya (means), the couple symbolising the ultimate non-duality of all existence.



ANN MACARTHUR Coordinator of Asian Programs

ART GALLERY OF NEW SOUTH WALES

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Opening Day Function on 13 October 5:30pm - 7:00pm: Traditional welcome with rose water and Tilak following traditional Indian Folk Dances. Bollywood DJ continues till 8:30 pm.

Attendance to this event is by invitation only.

Diwali/Lakshmi Pooja Function on 25 October 5:30pm - 8:30pm: Worship of goddess of fortune Lakshmi followed by traditional Indian Folk Dances and Music.

Open to Public.

Goddess: Divine energy

A new exhibition at the Art Gallery of New South Wales

As Indian culture, cuisine and clothes catch Australians' fancy, a new exhibition, Goddess: Divine energy, opens at the Art Gallery of New South Wales to coincide with the Indian festive season. Curated by Jackie Menzies, Head Curator of Asian Arts at the Gallery, this is the first major exhibition in Australia that explores the many manifestations of the divine female in Hindu and Buddhist art.

Menzies says, "The all-powerful Goddess has been a source of inspiration and guidance to followers for centuries. She protects, loves, comforts, champions, seduces, enlightens, saves and empowers. This exhibition is about finding the goddess, symbolising power and compassion, within oneself to overcome negative mind sets and spiritually sustain and nourish one's life".

"The last decade has seen an enormous interest in eastern religions and philosophies as people search for new spiritual models that help them in today's world", explain Menzies, who has been involved with promoting Indian art for over a decade.

In 1994, she curated Dancing to Flute exhibition and in 2001, A Show on Buddha. "The Buddha exhibition was very popular and it inspired me to have this exhibition. Yoga, meditation and chakras are of increasing interest to Westerners, who are finding all of these aspects in Indian religious traditions more rewarding", she adds.

In Australia, there is a growing appreciation for Indian art. As Menzies observes, "Indian festivals have become a part of the annual community calendar. There are more shops selling Indian goods and this has made Indian culture and teachings more accessible. Today, more young Australians are visiting India and there is more people-to-people connection".

The exhibition has over 150 exquisitely carved sculptures and richly coloured and composed paintings from India, Tibet and Nepal, dating from 2000 BC to present day. It includes two female torsos from the Mohenjodaro and Harrapan collection, which were presented by the Indian Government to the University of Sydney in 1958.

There are paintings from the Ajit Mukherjee collection and sculptures of Shiva, Paravati and Tara from the National Museum of Delhi; paintings of Radha and Krishna from the Government Museum in Chandigarh; sculptures from Bharat Kala Bhavan at the Benaras Hindu University in Varanasi and British Museum and Victoria and Albert Museum in London, Guimet Museum in Paris and Metropolitan Museum in New York. The exhibition which will be on display from October 13 to January 28, 2007, has four sections: The Divine Mother, which has images that articulate the nurturing power of the goddess through early fertility and nature figures; Goddesses in Hinduism has images of Radha and Krishna, Shiva and Parvati, the androgynous form of Ardhanarishvara (half Shiva, half Parvati), Durga and Kali; Yoga Tantra looks at the Goddess represented in symbolic form through diagrammatic sonic formulae, mandalas and chakras; and Goddesses in Buddhism include Prajnaparamita and Tara.

*Neena Bhandari is a Sydney-based foreign correspondent, freelancing for national and international media.



Goddess: Divine Energy
 Art Gallery of New South Wales
 13 October 2007 - 28 January 2007
 Lotus-Lalita Karna and Krishna
 INDIA, Punjab Hills, Basohli
 c. 1730
 opaque watercolour on paper
 18.4 x 13.2
 Gursharan and Elvira Sidhu Collection

This image may only be used in conjunction with editorial coverage of the Goddess exhibition.



Neena Bhandari



From Bhavan's Journal 26 August 1956
Reprinted Bhavan's Journal 31 August 2006

Task Before New India Sri Aurobindo

A nation is building in India today before the eyes of the world so swiftly, so palpably, that all can watch the process, and those who have sympathy and intuition distinguish the forces at work, the materials in use, the lines of the divine architecture.



The task we set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of government but at the building up of a nation. Of that task politics is a part, but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity, the Dharma, the national religion which we believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be guardian exemplar and missionary. This is the Sanatana Dharma, the eternal religion. Under the stress of alien impacts she has largely lost hold not of the structure of that Dharma, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character and aspirations.

Human Freedom and God Arnold J. Toynbee



What are the conditions for keeping individual human being free? The first, and the most fundamental, of these conditions looks, at first sight, paradoxical. One can put it in this way: man cannot be free unless he recognises the truth that he is not the sovereign, independent lord of creation. When man mistakes himself for God, he is sounding the death-knell of human freedom.

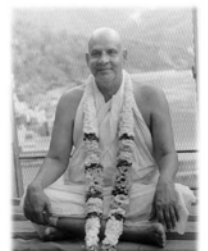
For, when Man comes to believe that he is God he falls to worshipping himself. And when Man worships himself, his human idol is not the individual human being; it is the collective power of corporate humanity. He worships the human ant-heap, not the individual human ant.

The idolisation of collective human power turns all the idolaters into slaves. The course of human history consists of a series of encounters between individual human beings and God in which each man or woman or child, in turn, is challenged by God to make his free choice between doing God's will and refusing to do it. When Man refuses, he is free to make his refusal and to take the consequences. When Man accepts, his reward for willing what is the will of God is that he finds himself taken by God into partnership in the doing of God's creative work. When Man is thus co-operating with God, Man's freedom is at its maximum.

Ayurveda: Its value and importance Swami Sivananda

Ayurveda is a perfect science of life and consists of a body of most remarkable knowledge on the internal mechanism of human health and longevity, on medicinal herbs and therapeutic roots, on the efficacious treatment of human ills by eradicating from the human system the very sources of their causation.

This great medical science and humanity's most ancient and finest preventive school of practical medicine, which has been practiced in India century after century, for over four thousand years, by expert Vaidyas well-versed and highly attained in its lore, should now receive, as a matter of immediate practical necessity, the increasing and the best interest of modern free India.



बोल मेरी मछली कितनी हिन्दी

- अशोक चक्रधर



सितम्बर महीना आते ही दिल हिन्दी-हिन्दी होने लगता है। सरकारी उपक्रम अल्प-मन, अल्प-धन और अल्प-जन के साथ प्रतियोगिताधर्मी गतिविधियां कराते हैं। करानी होती हैं क्योंकि पिछले पाँच दशकों से कराई जा रही हैं। लगभग दस साल पहले एक दौर ऐसा आया था जब हिन्दी के विद्वान कहने लगे थे कि क्या आवश्यकता है 'हिंदी दिवस' मनाने की! अगर मनाना ही है तो 'अंग्रेजी दिवस' मनाइए। हिन्दी तो वर्ष भर रहती है, उसका दिवस मनाने की क्या आवश्यकता है। अंग्रेजी पराई भाषा है। दिवस मनाओ तो अंग्रेजी का मनाओ। ये उल्टा राग क्यों गाया जाता है? ये बिना चमड़े की ढपली क्यों बजाई जाती है?

ये तो कहने की बातें हैं, इनका क्या! सचाई ये है कि हिन्दी के विद्वान 'हिन्दी पखवाड़े' का उल्लसित मन से इंतज़ार करते हैं। कुछ ऐसा-सा हुआ करता है जैसा श्राद्ध-पक्ष में, कनागतों के दिनों में हुआ करता है। पण्डितों को एक साथ अनेक घरों से न्यौते मिलते हैं। हिन्दी पखवाड़ा आया नहीं कि हिन्दी के विद्वानों पर निमंत्रणों की झड़ी लग जाती है। अब विद्वान हिंदी के बारे में कितना बोले और दुर्दशा पर कितना रो ले।

हिन्दी की दुर्दशा पर रोने से कोई लाभ नहीं होने वाला। दुर्दशा तो है, लेकिन जहां हिन्दी में रौनक है, ताल है, तेवर है, सौन्दर्य है, मुस्कान है, उन इलाकों में भी जाना चाहिए। ज़ाहिर है, हिन्दी रोजगार के क्षेत्र में पैर नहीं पसार पाई है, ज्ञान-विज्ञान के क्षेत्रों में भी नहीं। तो फिर कहां है? बाकी सारे हिस्सों में हिन्दी है। घर में है, दफ्तर की कचर-कचर में है, प्रेमियों के अधर-अधर में है, दुश्मनों की गालियों के स्वर में है, गांव कस्बे और शहर की डगर-डगर में है, बॉलीवुड की जगर-मगर में है, फिर भी अगर-मगर में है।

मैं न तो हिन्दी की दुर्दशा पर रोना चाहता हूं, न ही उसकी महनीय स्थिति पर हर्षित होना चाहता हूं, पर हिन्दी के भविष्य और भविष्य की हिन्दी के प्रति पर्याप्त आशावान हूं। आशावादी व्यक्ति आंकों को अपनी निगाह से देखता है और अपने अनुकूल निष्कर्ष निकालता है। इस बात को स्वीकार करते हुए मैं ये मानता हूं कि इस समय हिन्दी विश्व में सबसे ज्यादा बोले और सुने जाने वाली भाषा है। पुनः कहूं, हिन्दी को सुनने वाले और हिन्दी को बोलने वाले संसार में सबसे ज्यादा हैं। हां, लिखने और पढ़ने का आंकड़ा इकट्ठा करेंगे तो संख्या काफी पिछड़ जाएगी, लेकिन हिन्दी कान और मुख के ज़रिए संप्रेषण का सुख दे रही है।

किसी भी भाषा का विस्तार और लोकाचार बाजार से होता है। बाजार, जहां हमें जरूरी चीजें खरीदनी हैं या बेचनी हैं। बेचने वालों को खरीदने वालों की जुबान आनी चाहिए, खरीदने वालों को वह जुबान आनी चाहिए जो बेचने वाले बोलते हैं। नहीं आती है तो दोनों प्रयत्न-पूर्वक सीखते हैं। यह प्रक्रिया बिना किसी भाषा-प्रेम के उपयोगितावादी दृष्टि से सम्पन्न होती है। अब जब कि भारत में तरह-तरह के बाजार पनप रहे हैं और हम देख रहे हैं कि विज्ञापन से लेकर ज्ञापन तक हिंदी व्यवहार में लाई जा रही है। ऐसी स्थिति में उसके प्रयोक्ताओं की संख्या का बढ़ना स्वाभाविक है। उन हठधर्मियों का क्या किया जाए जो यह मानने को तैयार ही नहीं हैं कि हिंदी एक ताकत है।

सबसे ज्यादा कौन-सी भाषा बोली जाती है इस बात को लेकर हम कुछ मित्रों में बहस छिड़ी। परम हिंदीवादी एक मित्र बोले—'अभी हिंदी संसार में चौथे स्थान पर है'। मैंने पूछा-- 'पहले दूसरे और तीसरे स्थानों पर कौन-सी हैं?' हर किसी के समान उन्होंने पहले स्थान पर मेंडरिन यानी चीनी भाषा का नाम लिया, उसके बाद अंग्रेजी का फिर स्पेनिश का, चौथे नंबर पर हिंदी।

सवाल ये है कि अपने देश में हिंदी को कैसे परिभाषित किया जाए। क्या ब्रजभाषा, बुंदेली, मगही बोलने वाला, भोजपुरी मैथिली पंजाबी गुजराती बोलने वाला हिंदीभाषी नहीं है? क्या उर्दू को हिंदी से अलग रखा जाएगा, जबकि व्याकरणिक संरचना एक जैसी है, वाक्य-विन्यास एक जैसा है। परस्पर सुनने-समझने में किसी को कोई परेशानी आती नहीं। उर्दू शब्दों के प्रति इन दिनों हिंदी काफी उदार हो रही है। आजकल जो पुस्तकें छप रही हैं उनमें नुक्तों तक का प्रयोग चलन में आ गया है। वे लोग जो उर्दू को हिंदी से अलग करके हिंदी भाषियों की संख्या निकालते हैं, उनकी दृष्टि को संकीर्ण माना जा सकता है।

आंकड़ों की टोह में मैंने अपने भाषाशास्त्री मित्र विजय कुमार मल्होत्रा की मदद ली। उन्होंने 1995 में 'गगनांचल' के 'विश्व हिन्दी अंक' में प्रकाशित हुए लक्ष्मी नारायण दुबे के लेख का हवाला देते हुए बताया कि विश्व में चीनी बोलने वाले 90 करोड़, अंग्रेजी बोलने वाले 80 करोड़ और हिन्दी बोलने वाले 70 करोड़ हैं। लेख में यह भी बताया गया है कि विश्व के उन तीस देशों में हिन्दी तिरानवे विश्वविद्यालयों में पढ़ाई जाती है।

थोड़ी देर बाद उनका दूसरा ई-मेल आया। उसमें उन्होंने मेरिट रत्न की पुस्तक 'अ गाइड टु द वर्ल्ड लैंग्वेज' (स्टेनफोर्ड यूनिवर्सिटी प्रेस, 1987) का संदर्भ देते हुए बताया कि अकेले चीन में एक बिलियन लोग मँडरिन बोलते हैं, लगभग एक बिलियन ही अंग्रेजी, तीसरे स्थान पर हिन्दी-उर्दू के बोलने वाले-- चार सौ मिलियन। स्पेनिश और रूसी के तीन-तीन सौ मिलियन।

चीन की पूरी आबादी मँडरिन बोलती है, यह एक भ्रामक धारणा है। यह भ्रामक धारणा शायद चीन की दीवार के कारण बनी, जिसके आर-पार सही तथ्य न तो आ पाते हैं, न जा पाते हैं। भारत के समान चीन में भी विभिन्न प्रकार की बोलियाँ और भाषाएँ बोली जाती हैं। उनमें से कुछ हैं— शंघाई, कैंटन, फुकीन, हकका, तिब्बती और तुर्की आदि, चीन के इन अन्य भाषा-भाषियों को निकाल दें तो मँडरिन के बोलने वाले अस्सी प्रतिशत ही रह जाएंगे। पर हमें क्या! क्यों पचड़े में पड़ें?

तीसरे नम्बर पर हिन्दी को स्वीकार करने में हम हिन्दी वालों को कोई आपत्ति नहीं है क्योंकि हम सदैव तीसरे दर्जे से यात्रा करते रहे हैं, तीसरी श्रेणी के कर्मचारी बनकर जिए हैं और तीसरी दुनिया के लोग कहाते हैं। वह गर्व अभी तक पैदा ही नहीं हुआ जो यह महसूस करा दे कि नहीं, तुम तीसरे स्थान पर नहीं हो, पूरे विश्व में पहले नम्बर पर भी हो सकते हो। गिनतियों को जरा फिर से इकट्ठा करो।

एक हैं डॉ. जयंती प्रसाद नौटियाल। वे पिछले कई साल से यह सिद्ध करने के लिए भिड़े हुए हैं कि पूरे विश्व में हिन्दी का स्थान सबसे उपर है। उन्होंने एक सर्वेक्षण 1981 की विश्व जनगणना के आधार पर किया और बताना चाहा कि हिन्दी जानने वालों की संख्या विश्व में सर्वाधिक है। किसी ने उनकी नहीं सुनी। प्रतिक्रिया में मौन साध लिया गया। कुछ ने सोचा होगा कि पाकिस्तानी लोगों को भला हिन्दी जानने वालों में कैसे शरीक किया जा सकता है।

हिन्दी को लेकर डाक्टर नौटियाल का दृष्टिकोण व्यापक था, वह उर्दू को भी हिन्दी में शामिल करके देखते थे और इतना ही नहीं वे विभिन्न प्रदेशों की बोलियों को भी हिन्दी में सम्मिलित मानते थे, जैसे-- ब्रज, अवधी, राजस्थानी वगैरह। विदेशों में बोले जाने वाली हिन्दी यद्यपि विभिन्न रूप रखती है, जैसे मॉरिशस, सूरीनाम, फिजी में, वह विशुद्ध खड़ी बोली जैसी नहीं भी है, लेकिन हिन्दी का ही एक रूप है। नौटियाल साहब ने उसे भी हिन्दी में सम्मिलित किया। उन्होंने कोशिश की अपने शोध और अध्ययन के परिणामों को वर्ल्ड ऑर्गनाइजेशन को भेजें, मनोरमा ईयर बुक को दें और भारत सरकार के प्रकाशन विभाग को बाध्य करें कि इस तथ्य को स्वीकार किया जाए, लेकिन उनके प्रयास नक्कारखाने में तूती बन के रह गए।

हार नहीं मानी नौटियाल साहब ने, वे 1999 की विश्व जनसंख्या के आधार पर फिर से आंकड़े एकत्र करने में जुट गए और सिद्ध कर दिखाया कि हिन्दी का सम्पूर्ण विश्व में पहला

स्थान है। उनको मिली जानकारी के अनुसार हिन्दी जानने वालों की संख्या 1103 मिलियन है और चीनी भाषा जानने वालों की सिर्फ 1060 मिलियन।

कौन नम्बर एक है, कौन नम्बर दो, कौन नम्बर तीन और कौन नम्बर चार, इस पर विचार अभी तक डावांडोल है। असली आंकड़े राजनीतिक दुरभिसंधियों और संकीर्ण मानसिकताओं के कारण मिलने मुश्किल हैं। बहुत से लोग ऐसे हो सकते हैं जो हिन्दी बोलते हुए कहेंगे कि हमें हिन्दी नहीं आती। उन्हें कुल संख्या में कैसे शामिल करेंगे?

एक अरब से ज्यादा की आबादी वाले इस देश में आंकड़े इकट्ठा करने में दृष्टिकोण आड़े आते हैं। हिन्दी के प्रति कड़े होकर आंकड़े इकट्ठा करेंगे तो चालीस प्रतिशत आबादी से ज्यादा को आप हिन्दी भाषी नहीं बताएंगे, लेकिन अगर जनसंचार माध्यमों के विस्तार के बाद हिन्दी की स्थिति का आकलन अनुमान से भी करेंगे तो मानेंगे कि अस्सी प्रतिशत तक भारतीय जनता हिन्दी जानती है। यानी केवल भारत में अस्सी करोड़ लोग हिन्दी जानते हैं। और पाकिस्तान को भी शामिल किया जाए तो ग्राफ जिराफ की गरदन सा हो जाएगा। तब यह मानना होगा कि पूरे विश्व में लगभग एक अरब लोग हिन्दी बोलते हैं। अगर हिन्दी नाम से चिढ़ होती हो तो उसे हिन्दुस्तानी कहिए या भाउसंभा। 'भाउसंभा' बोले तो भारतीय उपमहाद्वीप संपर्क भाषा।

एक आशावादी व्यक्ति होने के नाते मैं देखता हूँ कि पूरे संसार में हिन्दी एकमात्र ऐसी भाषा है जिसका फैलाव और विस्तार हो रहा है। अंग्रेजी भी लगातार फल-फूल रही है। सचाई तो ये है कि जिस चीज पर आज हम गर्व कर सकने की स्थिति में है कि हिन्दी सर्वाधिक लोगों द्वारा बोली और सुनी जाती है, यह गर्व शायद आगे आने वाले कुछ वर्षों के बाद हम न कर पाएँ, क्योंकि अंग्रेजी उससे ज्यादा मात्रा में फैल रही है। वे देश जो अपने निज भाषा प्रेम के कारण अंग्रेजी से नफरत करते थे अब बाजार-व्यवहार के कारण अंग्रेजी के प्रति उदार होते जा रहे हैं। चीन, जहाँ अंग्रेजी घुस नहीं पाई, जापान, जहाँ अंग्रेजी को प्रवेश लेने में मशक्कत करनी पड़ी, वहाँ अब उसके लिए घर-द्वार खुले हुए हैं, जबकि ऐसी स्थिति हिन्दी के लिए नहीं है। अभी-अभी जापान होकर आया हूँ। पचास वर्ष से जापान में हिन्दी शिक्षण चल रहा है लेकिन जापानियों की कोई उल्लेखनीय संख्या नहीं बताई जा सकती जो हिन्दी सीखते हैं। अंग्रेजी का दब-दबा कुछ इस तरह लगातार बढ़ा है कि हिन्दी दबी-दबी सी दिख रही है। सांस्थानिक दृष्टि से देखें तो हिन्दी कमजोर है, स्थानिक दृष्टि से देखें तो पुरजोर है।

भाषा के स्वतःविकास के साथ अगर प्रयास भी जुड़ जाएं तो सितंबर महीने में हिन्दी पर प्रमुदित हुआ जा सकता है। मेरे आशावाद को कंप्यूटर से बहुत भरोसा मिलता है। यूनिकोड पर्यावरण में हिन्दी के आ जाने के बाद और आईएमई के प्रयोगों के चलन के बाद हिन्दी का लिखना बहुत तेज गति से बढ़ सकता है। हम यदि आईएमई का जोरदार प्रचार करें और उसकी सहजता से लोगों को परिचित कराएँ तो एक क्रांतिकारी और गुणात्मक परिवर्तन हिन्दी के प्रयोग में आ सकता है।

कविमन की अनुमान छूट लेते हुए एक तथ्य बताता हूँ तो लोग मुस्करा देते हैं, लेकिन तथ्य तो तथ्य है, सुन लीजिए-- चीन ने आबादी पर नियंत्रण किया, हम नहीं कर पाए। हम इस क्षेत्र में पर्याप्त उर्वर हैं। यह एक तथ्य हिन्दी के पक्ष में जाने वाला तथ्य है। इस एक तर्क से ही सभी को ध्वस्त किया जा सकता है। मत इकट्ठा करिए आंकड़े, सिर्फ यह देखिए कि आज भारत की पैंतालीस प्रतिशत आबादी शिशुओं और किशोरों की है, उनका शोर किस भाषा में होता है। वे सब के सब चाहे दक्षिण में हैं, चाहे उत्तर में, जनसंचार माध्यमों की सुविधा के बाद हिन्दी बोल रहे हैं। समझ रहे हैं और उससे प्यार कर रहे हैं, क्योंकि वह उनके थिरकने, ठुमकने, उमगने और विकसने की भाषा बन गई है। जी हाँ, हिन्दी बोलने वाले संसार में सबसे ज्यादा हैं। हर मिनट हिन्दी बोलने वाले पचास लोग बढ़ रहे हैं। अब बोलिए! बोल मेरी मछली कितनी हिन्दी!



Nandana—Bhavan's Children Section

THE SINNER *A Chinese Tale*

TEN Chinese farmers were working in a field when the sky suddenly darkened. There was thunder and lightning. Rain began to fall. The farmers, holding on tightly to their large straw hats, ran for shelter to the ruins of an old temple nearby. Lightning flashed again and again, each time momentarily lighting up the interior of the crumbling edifice in which the farmers were sheltering. The thunder shook the walls.

"The gods are angry with us," said one of the men, his voice trembling in fear.

"Why?" asked another.

"Obviously there's a sinner amongst us!" screamed a third farmer, his voice shrill with panic. "We must find him and throw him out lest we all perish!!"

"I have an idea," said a fourth man. "Let us all hold our hats outside the window. Let the gods show us the sinner." So they held their hats outside the window. Immediately lightning crackled, and one of the hats was reduced to ash. The owner of the hat was a quiet, middle-aged man who had not uttered a word till then. Now he pleaded with his comrades to protect him.

"I've a wife and three children and aged parents to support," he said. "What will happen to them if I die?"

But the other farmers were merciless. "Out! Out with you!!" they cried, and lifting him, threw him out of the temple.

The man scrambled to his feet and ran to the shelter of a tree some distance away. Hardly had he reached the tree when the lightning struck. It hit the temple, which collapsed killing all nine men in it. Till then they had been protected by the presence of the only good man amongst them.

- Luis Fernandes

THE MOST INCOMPETENT BANK ROBBERS!

THREE men got stuck in the revolving doors as they were entering the Royal Bank of Scotland, in Rothesay. The staff of the bank helped them get out. The men sheepishly thanked their rescuers and left. Some time later they returned and announced that they were actually bank robbers. "Give us 5,000 pounds in cash!" said the leader of the trio to the cashier.

The cashier laughed, thinking it was a joke. "All right, make it 500 pounds!" said the nervous men. The cashier shrieked with laughter. At this point, the leader realized that some seriousness had to be injected into the proceedings. He leaped over the counter. To his bad luck he twisted his ankle, and fell to the floor, howling with pain. His cronies panicked, and tried to run away — only to get caught in the revolving doors again! The staff was so amused by the whole drama that they felt almost sorry to hand over the men to the police.



A TINY SLICE OF AFRICA



ONE of the four countries from Africa that kicked off its debut at the ongoing FIFA World Cup in Football was Togo (the others were Ivory Coast, Angola and Ghana). Togo is a pencil-thin strip of land in western Africa, nestled between Benin, Ghana and Burkina Faso. It has an apology of a coastline bordering the Gulf of Guinea, where its capital city Lome is located. Before the 1990's, Lome was called the 'pearl of West Africa' for its pristine beaches. European traders arrived in Togo in the 16th century, trading in slaves with local tribal chiefs. One of them signed over the land to Germany in 1884. The Germans taught the Togolese how to cultivate cocoa, coffee and cotton and to mine phosphate, till today, Togo's main sources of wealth. World War I brought in the French and British who portioned out the tiny nation. When colonialism ended in Africa, British Togoland joined Ghana while the French side declared its independence as a separate nation in 1960. Since then, Togo has seen periods of prosperity (especially during the 1980's phosphate boom) interspersed with utter political chaos. In 1967, Gnassingbe Eyadema became President, ruling Togo with an iron hand. He died in 2005, setting a record as the longest-serving ruler in Africa.



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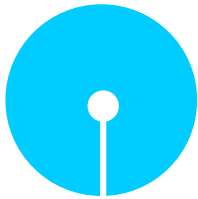
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Holy & Wise



Service of the Country - Mahatma Gandhi

Service (of the country) is not possible unless it is rooted in love or *Ahimsa*. *Ahimsa* is not mere non-killing. A person who remains smugly satisfied with the non-killing of noxious life, but has no love in his heart for all that lives, will be counted as least in the Kingdom of Heaven. True love is boundless like the ocean, and rising and swelling within one spreads itself out and crossing all boundaries and frontiers envelopes the whole world.

Freedom - Dorothy Thompson

Now, the very idea of freedom rests on a profound respect for humanity. It rests in a profound conception of human dignity. It rests in the belief in human brotherhood. It is deeply religious, or, if you prefer, ethical and moral in its basis

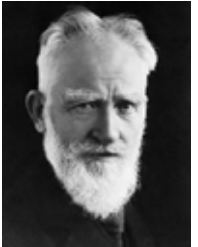
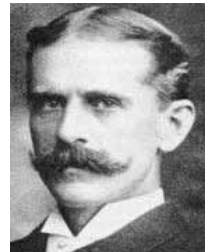


Right Pride - Charles Dickens

It is well for a man to respect his own vocation whatever it is, and to think himself bound to uphold it, and to claim for it the respect it deserves.

To Immortality - Henry Van Dyke

There is only one way to get ready for immortality, and that is to love this life and live it as bravely and faithfully and cheerfully as we can.

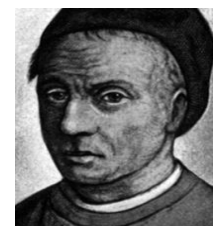


The splendid Torch - George Bernard Shaw

I rejoice in life for its own sake. Life is no brief candle for me. It is sort of a splendid torch, which I have got hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations.

Love and the Giver - Thomas A Kempis

A wise lover values not so much the gift of the lover as the love of the giver.



Government

I can retain neither respect nor affection for a Government which has been moving from wrong to wrong in order to defend its immorality.

- Mahatma Gandhi

It has long been a grave question whether any government, not too strong for the liberties of its people, can be strong enough to maintain its existence in great emergencies

- Lincoln

The people's government, made for the people, made by the people and answerable to the people.

- Daniel Webster



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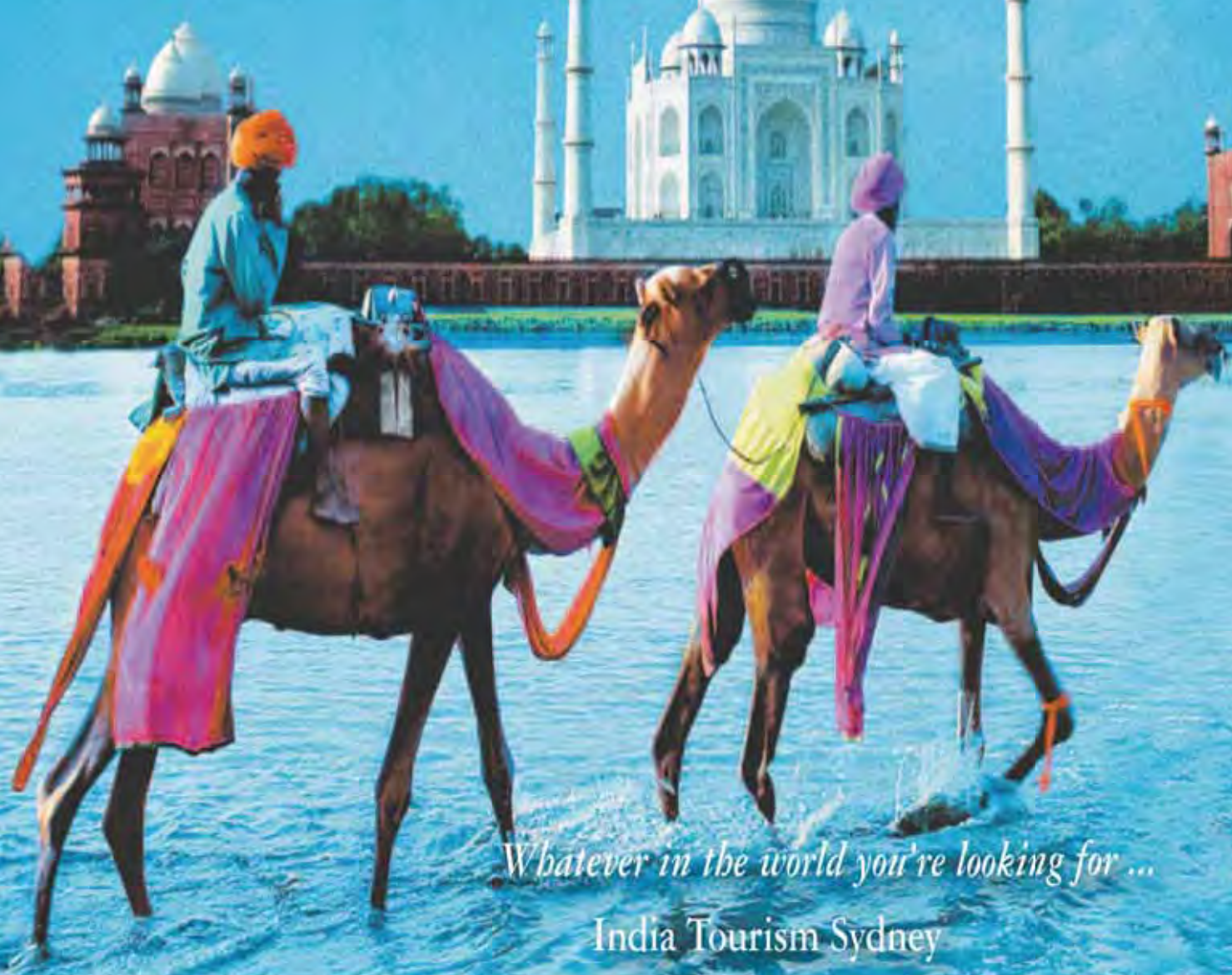
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