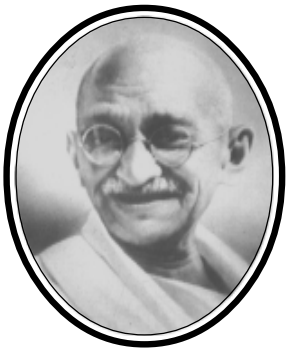

BULLETIN

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(GAYATRI VIDYA PARISHAD)

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ANOTHER MILESTONE

"WE THE PEOPLE OF INDIA……IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November,1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION" stated the preamble when exactly sixty years ago THE CONSTITUTION OF INDIA was adopted. Rajendra Prasad, Jawaharlal Nehru and B.Pattabhi Sitaramayya were the first three signatories while Feroze Gandhi, Harekrushna Mahtab and Sunder Lall were the last three to sign on the historic document. In between figure the signatures of three hundred eminent men and women who worked for almost three years to give shape to India's Constitution that came into force on January 26, 1950.

The Diamond Jubilee of the adoption of the Constitution was nowhere celebrated. Instead it was observed as a day of mourning. Prayer meetings were held all over India, Mumbai in particular, paying homage to those killed in the dastardly terrorist attacks in Mumbai on November 26, 2008.Come Republic Day 2010 there will, of course, be nation wide celebrations of the Diamond Jubilee of the Republic of India.

Nations, like human beings, are born in pain and suffering. India was no exception. Partition aggravated the pains of parturition. The wounds inflicted by communal riots became festering sores in the body politic. Day and night, for long years he walked, fasted and prayed to free his people from bondage and to keep them together in peace. The Father of the Nation's last walk on earth was a march into history and immortality. Less than six months after India became free, the light that illumined 'our path' and showed us the way out of darkness went 'out of our lives.' India became free in August 1947, but was not a nation yet. About six hundred Princely States had to be integrated into the newly liberated country. Many of the rulers of the these states were reluctant to join the Indian Union and some of them even entertained the idea of declaring independence. In 1918 Vallabhbhai Patel, on threshold of an illustrious career in public life, revealed his mind and mission by raising a question: "The coming generations have a claim on us, who are their trustees. If we leave them only a heritage of insults and dishonour, of what use would all the wealth and all the comforts that we may leave to them be?" Forty years later, the hero of Barodli, now famous as Sardar Patel, was called upon to translate his dream into reality. 'The great unifier' achieved the merger of the Princely States with the Indian Union using both pressure and persuasion as the weapons of his strategy.

Simultaneously another great task was being performed. The Constitution of India was being drafted by leaders of luminous intellect and extraordinary vision. The Constituent Assembly became the forum for it, representing the regions of the vast land and all sections of the 330 millions. The first meeting of the Constituent Assembly took place on December 9, 1946 and, in all, eleven sessions were held to complete the job. Dr B.R.Ambedkar, Chairman of the Drafting Committee, summed up the achievement in a memorable speech. " This Assembly may well congratulate itself for having accomplished so formidable a task in so short a time" he declared and in endearing humility said that the credit for so ably drafting the Constitution should also go to Alladi Krishnaswami Aiyar and B.N.Rau.

Ambedkar's words of concern for India's future are relevant sixty years after they were uttered. . "On 26th January 1950, India will be an independent country. What would happen to her independence? Will she maintain her independence or will she lose it again? This is the first thought that comes to my mind. It is not that India was never an independent country. The point is that she once lost the independence she had. Will she lose it a second time? It is this thought which makes me most anxious for the future." His exhortation that "We must be determined to defend our independence with the last drop of our blood," must always be borne in mind.

- The Editor

"The first thing we must do is to hold fast to constitutional methods of achieving our social and economic objectives". - B.R. AMBEDKAR

Dr. Abid Hussain, former Collector of Visakhapatnam and former Ambassador of India to the United States of America was on a two day visit to Visakhapatnam from November 1 to 3, 2009. He delivered the Dr. M.Gopalakrishna Reddy Memorial Oration at the Andhra University on November 2 and in the evening addressed the Centre for Policy Studies. Newspaper reports on his speeches are published hereunder.

INDIA BLOOMING : ABID HUSSAIN

Asserting that India was blooming and marching forward as a leading country in the world, former Ambassador to the United States Abid Hussain said that there was a spirit of oneness that was driving the country. This was the essential feature of India, a country of many cultures, ideas and religions.

Delivering the Dr. Maddi Gopalakrishna Reddy Memorial Lecture on 'Being Indian' at the Platinum Jubilee hall here on Monday, Dr. Hussain said that India had many cultures and traditions but three important visions viz., Hindutva, cultural plurality and modernity, stood out. Hindusim was not a religion based on a book. It was a way of life and Hindutva was a great culture. But at present it was a decadent culture. And why was India slipping today? This was because we stopped thinking independently, he said.

Vice-Chancellor of Andhra University Beela Satyanarayana presided over the meeting.

Dr. Hussain exhorted youth not to follow any thing blindly but to question and to examine. 'If you do not question, you are not an Indian,' he said and recalled how Rabindranath Tagore who saw divinity in the footprints of Gandhi, had nevertheless, not only questioned some of the statements of him (Gandhi) but also differed from them. Similarly, Jawaharlal Nehru's views on religion were different from Gandhi's. For Nehru the ethical and moral aspects of religion were important.

Quoting from Gita, he also recalled how Lord Krishna, after giving all knowledge to Arjuna, wanted the latter to consider all aspects and come to a decision on his own.

'You are doing nothing wrong when you question, he said and exhorted youth 'apply your minds to ideas and not accept them blindly'

Former Rector of Andhra University A. Prasanna Kumar recalled the turbulent days of AU in the early 1960s and the contribution of Dr. Hussain in bringing it back to normally smoothly.

P.V.G.D. Prasada Reddy, Registrar, AU, welcomed.

TRANSFORM CITY INTO SCIENCE AND TECHNOLOGY HUB: ABID HUSSAIN

It should be the next milestone, giving the city a global role, he says

- The former district Collector attends a function held by Centre for Policy Studies
- Steel plant had taken intellectual shape in the blue print of Dr Hussain, says CPS Director

Former Ambassador to the United States of America and former district Collector Abid Hussain envisioned the city's role as the heartbeat of new science and technology. "That should be the next milestone giving it a global role," he said, addressing a meeting organised by Gayatri Vidya Parishad's Centre for Policy Studies here on Monday. In its transformation so far it became a business and industrial city and for its role as a hub of science and technology, the university and its Vice-Chancellor should play a big role. The octogenarian declared his love for the city adopting a quote from Mary Queen of Scots saying "if you cut up my heart after my death you will find Vizag."

He described the city as having come up far better than thought of. The economic forces had gathered to make it home for port, shipyard, oil refinery and then a steel plant making it truly Cattamanchi Ramalinga Reddy's City of Destiny, Dr. Hussain, whom CPS Director A.Prasanna Kumar credited with popularizing the City of Destiny coinage, said.

Going down memory lane, he said it was Kasu Brahmananda Reddy, the then Chief Minister who had sent to him and six months later expressed satisfaction with what he did.

He recalled that he had overshot the target for the

newly introduced small savings scheme because of the commitment of people in spite of it being backward in terms of money. Its people were peace-loving and though he had faced three agitations there was more of peace in them.

The former Collector made a fond mention of his daffedar (attendant) Polipalli 'with marvelous sense of judgement.'

Prof. Prasanna Kumar gave an account of Dr.Hussain's collectorship in the 1960s. Much before steel plant came into being, it took intellectual shape in the blueprint prepared by him. He brought normality to Andhra University that was in a crisis. He was a quintessential Indian and a master of wit and a great human being as was evident by his visit to trade union leader Bhadram's house when he was ill in spite of the fact that he gave a tough time to the administration.

Centre for Policy Studies Chairman B. Swami who presided described Dr. Hussain as a great human being. A host of prominent citizens, including former Cabinet secretary T.R. Prasad, attended.

- Courtesy : The Hindu, 3-11-2009

Vizag Chronicle

CHANGING INDIA : "The people of India have ushered in a silent revolution through the ballot and the rise of the poor and disadvantaged sections bears testimony to the strength and resilience of our democracy," said Dr Abid Hussain, former Ambassador of India to USA during his two day visit to Vizag on November 1 and 2. The former collector of Visakhapatnam delivered the M.Gopalakrishna Reddy memorial lecture at the Andhra University where he exhorted the youth to develop scientific temper and independent thinking without accepting anything blindly. "Be it your parents or teachers give them respect that is due to them but do not accept anything they say without applying your minds," he advised. "Religious tolerance and cultural pluralism have made India great. But ideas and hard work alone can change the face of India and make it a really great nation," he asserted. Addressing the Centre for Policy Studies that evening Abid Hussain lauded the people and the city and expressed joy at the tremendous transformation that has taken place since he left Vizag four decades ago as one of the most popular Collectors of the district. "It was Mr Brahmananda Reddy, the Chief Minister, who sent me here and I have fond memories of the place and the affection of the people," he reminisced. His wife Mrs Karki Hussain, a scholar who specialized in Sino-Indian relations, gave lectures at the University. Their daughter born in Vizag was named Visakha. Among the development plans Abid Hussain launched as Collector of Vizag was the blueprint he prepared in consultation with experts of Andhra University, of the Steel Plant in Visakhapatnam.

WIT AND HUMOUR : When Prime Minister Indira Gandhi took him to Saudi Arabia on official visit, the Saudi ruler called Abid aside at a party and asked: "Is it true that in India Muslims are ill-treated?" "Yes" and after a pause Abid added "For that matter Hindus also are ill-treated.!" Addressing trainee civil servants among whom were many engineering graduates he quipped. "Engineers are joining civil service because they know it is easier to inaugurate a bridge than to build it." Better to have brain-drain than brains in the drain he said at a seminar on the exodus of talent. His latest was on the plane to Vizag. "Are you Mr Abid Hussain," asked a young lady. "Yes, how do you know?" queried Abid. "My mother-in-law always talks about you," she explained. Pat came the last word "I am glad you are still on talking terms with your mother-in-law!''.

- Courtesy : Deccan Chronicle, 8-11-2009

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GANDHI, NEHRU and INDIA'S INDEPENDENCE - IV

- A.Prasanna Kumar

India's historic '*tryst with destiny'* began at the midnight hour of August 14-15, 1947. Prime Minister Jawaharlal Nehru' s stirring speech at the Constituent Assembly, broadcast live by All India Radio, was heard with rapt attention and ecstatic joy by millions of people allover India. " Now the time comes when we shall *redeem our pledge*, not wholly or in full measure, but very substantially…when the world sleeps, India *will awake to life and freedom*," declared Nehru. India was

stepping out 'from *the old to the new'* and '*the soul of a nation, long suppressed, finds utterance.'* It appeared as though Jawaharlal Nehru was administering an oath to the people in consonance with the richness of the Indian tradition and uniqueness of Indian spirit. "We take the pledge of dedication to the service of India and her people and to the still larger cause of humanity," he vowed.

As the Prime Minister he began to translate his vision into reality by adopting 'the simultaneous change model.' The steps were bold and revolutionary. The fledgling democracy with less than 16% literacy level opted for universal adult franchise, causing many eyebrows to be raised. Parliamentary democracy, Nehru asserted, was preferable to the other types because it was 'more responsible to the people and responsive to public needs.' Decentralization was the foundation of parliamentary democracy to enable the system ' to work for the people, with the people.' The policy of reservation for the benefit of the long suppressed sections of the society was meant to achieve social justice. Economic progress was to be achieved by means of planning.

Institution building was the backbone of the Nehruvian framework. Nehru built with care and vision institutions in the important fields of education, science and technology, atomic energy and planning. The 'half-liberal' ' half-Marxist' Jawaharlal Nehru as he was described by his critics was in a great hurry to achieve rapid progress on all fronts. By inducting experts like Homi Bhabha and P.C.Mahalanobis into bodies that began to shape national policies Nehru neutralized the lack of expertise among the elected representatives and his colleagues in the cabinet. Addressing the Planning Commission he created and promoted Nehru said in 1953 " I will not rest content unless every man, woman and child in this country has a fair deal and attains a minimum standard of living." Public sector was to be at the foundation of the socialistic pattern of society to achieve equality and justice. Launching of Panchayati Raj in the late fifties was a major initiative in the process of empowering the rural people. The creation of so many institutions and bringing about 'vast and revolutionary changes' were meant to end poverty and unemployment. As a writer put it " Nehru's leadership developed industrial and intellectual infrastructure in the form of dams, steels and institutes of technology" along with the promotion of cottage industries with the object of achieving maximum production and equitable distribution. But all this modernization and development was to be achieved without sacrificing the Gandhian ethic. The means were as important as the ends and Nehru kept reminding the people and the government of the underlying philosophy. " The essential objective of increased production in agriculture and industry is the quality of the individual and the concept of dharma underlying it," he said in 1961. Democratic process would take time and delay in achieving the goal was inevitable, he felt. Just before his death in 1964 he reiterated his faith in the process in these words: " We are not only industrializing the country through democratic process but also at the same time trying to maintain the unique features in Indian philosophy and way of life and individuality of India''. It was a model as Nehru put it ' to suit the genius and requirements of India.' The effort was sustained and the achievement, at least in the first decade, was commendable. The usually hostile western media heaped praise on India and Nehru's democracy was hailed as the 'Athens of Asia' and 'school of democracy.' Nehru's role in world affairs as the champion of peace and non-alignment and as a bridge- builder between the west and the east contributed, to a considerable extent, in lessening the tension between the superpowers during the cold war period. As Geoffrey Tyson put it " Nehru did not need to go to New York to meet the world press; the world press came to Delhi to hear him." In a nutshell the pillars on which the structure designed by Nehru, 'the architect of Indian democracy' as he came to be called, were 1) democratic institution building 2)staunch pan – Indian secularism 3) socialist economy and 4) foreign policy of non-alignment.

However cracks began to surface in the edifice and doubts came to be expressed about the efficacy of the framework during the last years of his Prime Ministership. Why his biographer Sarvepalli Gopal called Nehru 'a prophet frustrated' and his era 'a faded golden age' will be discussed in the next issue.

(to be continued)

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''Quantum physics and modern cosmology support the oneness of all spiritual traditions, popularly known as God.'' - MANI BHAUMIK

(Navy Week presents a spectacular feast for the people of Visakhapatnam thanks to the Eastern Naval Command. Every year on December 4 thousands of people throng the city to witness the gorgeous spectacle on the sea and in the skies. On the occasion of the Navy Day celebration excerpts from the address delivered by Admiral Arun Prakash, the then Chief of Naval Staff, at Visakhapatnam on the occasion of the President's Fleet Review on February 12, 2006 are reproduced with the author's kind permission.)

THE PRESIDENT'S FLEET REVIEW 2006

- Admiral Arun Prakash
PVSM, AVS, VRC, VSM, (Retd)
Former Chief of Naval Staff
Chairman, National Maritime Foundation

All of us assembled here are witness to a unique and momentous occasion for the Indian Navy. The President of India, the Supreme Commander of the Armed Forces, Dr A.P.J. Abdul Kalam, is in our midst and will break bread with us. In the next two days, the President will review the combined fleets of the Indian Navy anchored off Visakhapatnam and then he will present the Colour to the Eastern Fleet on February 13, 2006.

This is the first time since Independence, that the Navy has decided to hold the Fleet Review off the East coast, and it has significance for more reasons than one. First, the Review coincides with a shift in focus of India's attention to her eastern neighbours, which makes this venue indeed more relevant and appropriate. The President's highly successful recent tour of the Far East was a manifestation of the nation's "look east" policy. This is reflected in the maritime re-awakening of our eastern seaboard; and the port city of Visakhapatnam, is at the heart of this process. The Navy owes much to Vizag, and it is our sincere hope that the Fleet Review will continue to its prosperity and well being.

The second, and more important factor is historical. In ancient India, while the west coast saw mainly commercial seafaring activity, our eastern waters were the medium for intense maritime interaction with South-East Asia. Chandragupta Maurya's empire, which ruled the shores of the Bay of Bengal in the 3rd century BC, was the first imperial power in our history. His minister Kautilya has chronicled in the Anthashastra, detailed instructions and guidance for managing a seagoing fleet. The Mauryas were followed by the Satavahanas, Pallavas, Chalukyas and Cholas, all great seafaring dynasties, which ruled peninsular India and sent out fleets that carried India's trade, culture and religions to South-East Asia. And finally came the great Sri Vijaya dynasty, which founded an empire in Sumatra.

India's cultural bequest to this region is still visible in Angkor Vat, in Borobudur, in Ayuthia, and on the islands of Java and Bali, among other places. And it all came from our eastern shores. The fall of the Sri Vijayas brought about the decline of India's maritime power in the 13th century, and this coincided with our domination by foreign powers for the next seven centuries. But even during this interregnum, the east coast continued to witness significant events of maritime history.

During the late 18th century when the struggle for control of India was on, the French Admiral Andre de Suffren, in alliance with Hyder Ali, waged a brilliant campaign against the East India Company's Fleet. Suffren fought and defeated the British Admiral Hughes in a series of sea battles off Madras, Pondicherry, Cuddalore, Nagapattanam and Trincomalee. Had France shown greater maritime vision and supported Suffren, India's history might have taken a different turn.

We were touched by the First World War, when the German cruiser *Emden* was sent all the way from the Atlantic in 1915 to bombard Madras, much to the consternation of the British. In World War II, after the Japanese occupation of the Andaman Islands in 1942, an invasion of the east coast was considered imminent, and the British constructed many Naval Air Stations on the southern peninsula, one of them in Vizag. In 1943, the British aircraft carrier HMS *Hermes* was sunk just outside Trincomalee harbour and her wreck can still be seen on a clear day, in about 30 metres of water.

And of course, the 1971 Indo-Pakistan war saw a glorious chapter of India's maritime history being written in these waters. The newly formed Eastern Fleet of the Indian Navy under the command of Rear Admiral S.H. Sarma, was deployed for operations in the waters off East Pakistan. Led by the carrier INS *Vikrant*, The Eastern Fleet mounted a bold and determined blockade off the

enemy coast. Our carrier-borne aircraft interdicted Pakistani airfields, ports and shipping, and our warships cut off both reinforcements as well as escape routes of Pakistani forces. The domination of the Bay of Bengal by the Eastern Fleet exerted immense pressure from seawards and expedited the surrender of East Pakistan to Indian forces, on December 16, 1971.

In the 35 years that have elapsed since, the Eastern Fleet has not only grown in size and combat power, but has also shouldered much greater responsibilities in the maritime security of our eastern waters. The presentation of the President's Colour to the Eastern Fleet is thus a well deserved recognition, and an acknowledgement of the contribution made by this frontline combat formation of the Indian Navy.

There is a vital linkage between our country's economic well-being, national security and maritime power. India's resurgence is dependant on seaborne trade and energy security. It demands that we have a navy, which is commensurate with the country's vast maritime interests and regional status. Today we have a ship-building programme, which will deliver, in the next decade and a half, ten fast attack craft, four anti-submarine corvettes, six offshore patrol vessels, three landing ships, six destroyers, six submarines, and an aircraft carrier. I cannot think of any navy in the world today, which can boast of comparable acquisition plans.

Our Supreme Commander has done the Navy proud by consenting to spend with us, 48 precious hours during which we hope to provide him a macro as will as micro view of how the men and women of the Navy operate and work, especially when he makes a historic dive on a submarine the day after tomorrow.

In the US when they want to give a huge compliment to someone, they say he is a "rocket scientist." Dr Kalam is certainly a "rocket scientist", but he is also much more. He is a scholar, poet, musician, a teacher and a person who is sensitive to the problems of the common Indian. When the President reviews the fleets, we are sure he will feel a sense of pride at the sight of Indian-built warships all round him. Much of the equipment on board comes from the laboratories that he once headed. This is a preview of tomorrow's navy, which we hope will be totally designed and built in India.

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WORLD DEMOGRAPHIC TRENDS-11

Water for the Billions

- Prof. M.N. Sastri

"Water is more critical than energy. We have alternate sources of energy. But with water there is no other choice." - E.Odum

"Thirst could become a weapon more powerful than nuclear, chemical, or biological ones." - J.H.Foegen

"Dirty water cannot be washed." - Anon

Water is the most common and extensively found substance on the Earth, occupying 70 per cent of its surface area. The total global water content is 1.386 billion cu.km. out of which nearly 97 per cent is salt water and not fit for consumption. The balance of just about 3 per cent is fresh water. But 68.5 per cent of this fresh water is locked up in the ice caps, glaciers and permanent ice and hence not available for humans. About 30 per cent of the fresh water occurs as groundwater while about 0.9 per cent is available as surface water in the form of rivers, streams, and lakes. We mostly depend on the fresh water that comes in the form of 70 cu.km. per day of runoff from the rivers, streams and lakes and 70 cu.km per day flow through the underground reservoirs. This supply has been constant over thousands of years. But the demand has been increasing rapidly especially over the last few decades due to rising domestic use, agricultural and industrial activities. In 1940 when the world population was 2 billion, the annual per capita water use was less than 1,000 cu.m. By 2000 the population rose to 6 billion and the annual per capita water demand also rose to 6,000 cu.m. putting considerable strain on fresh water resources, especially in heavily populated areas, and places where water is scarce. Agriculture accounts for 70 percent of fresh water use followed by industry (22 per cent) and domestic sector (8 per cent). Clean water is becoming an increasingly scarce resource as the world population continues to explode and the demand for fresh water continues to grow. Already about half of the available freshwater is being used every year. This could rise to 74 per cent by

2050 through population growth and increased demand. If people everywhere used as much water as the average American, one of the most gluttonous water users, the consumption level could be as high as 90 per cent.

The most notable feature of fresh water supply sources is that they are not uniformly distributed over the globe. There are water-rich countries and water-poor countries with annual per capita water availability ranging from 10.767 million cu.m. (Greenland) to a mere 10 cu.m. (Kuwait). In India, the annual per capita water availability was 5,177 cu.m. in 1951. This has dropped to 1,820 cu.m. in 2001 pushing it to the category of water-poor countries. By 2025 the per capita availability is projected to drop further to 1,340 cu.m.

Many of the world's large rivers and their tributaries flow through more than one country. For example, the Ganga and its tributaries flow through Nepal, India and Bangladesh, and the Indus and its tributaries flow through India and Pakistan. The Danube, which rises in Germany flows through Austria, Slovakia, Hungary, Croatia, Serbia, Romania, Bulgaria, Moldavia and Ukraine. The Zambezi flows through Zambia, Angola, Namibia, Botswana, Zimbabwe and Mozambique. The Nile, the lifeline of Egypt has its origin in eight other nations of the basin – Sudan, Ethiopia, Kenya, Rwanda, Burundi, Uganda, Tanzania and Zaire. When a river passes through more than one country, there have always been disputes among the riparian states for sharing the available water. Such disputes date back to 3000 BC in parts of southern and Central Asia, Central Europe and the Middle East. With growing demand for water for agriculture, industry and domestic use, these disputes are reaching serious proportions and sometimes even leading to aggressive postures. India is involved in such disputes with its neighbours for sharing the Indus waters (with Pakistan), the Ganga and Brahmaputra waters (with Bangladesh). Some other river waters under dispute elsewhere are the Parana River (Brazil, Paraguay, and Argentina), the Danube (Hungary and Slovakia), the Colorado (US and Mexico), the Zambezi (Zambia and Zimbabwe) and the Han (North Korea and South Korea).

Sharing of waters from the rivers flowing within a country at the local and regional levels is also a sensitive issue. Gautama Buddha (563-483 BC) had to intervene in the fight between Shakyas and Kotiyas for the sharing of the Rohini River (Nepal) water. In the US, sharing the Colorado River water among the states of Colorado, Arizona, California, and Utah is a burning subject. In India, sharing water of several rivers has been a very inflammatory issue, which sometimes leads to violent conflicts. Some notable examples are, the Yamuna (Delhi, Haryana, Rajasthan, HP and UP) the Godavari (AP, Maharashtra, Orissa and MP), the Krishna (AP, Maharashtra, Karnataka) and the Cauvery (Karnataka, Tamilnadu and Kerala).

The upstream riparian states of a river have the potential to control the headstream of the river. With rising water needs such countries are increasingly exploiting this advantage. During the Israel-Arab war in 1967 Israel occupied much of the headwaters of the Jordan River, ensuring for itself a more reliable water supply and denying Jordan a significant fraction of the available water. Turkey has taken control of almost all the water in the Euphrates River through constructing many dams as a result of which the flow of water into Syria has been considerably reduced. China is constructing eight dams in the upper reaches of the Mekong River. This could adversely affect millions of people downstream in Myanmar, Thailand, Laos, Cambodia, and Vietnam. China is also reported to be drawing plans to divert the waters of the Brahmaputra River, which originates from the Tibet now under its occupation, into the Yellow River to provide water to China's water scarce regions in the north and northeast. When this diversion occurs, the water flow in the Brahmaputra will fall significantly, affecting India's northeast and Bangladesh. In India, the Maharashtra state is building dams across the Godavari while the Karnataka state is impounding the Krishna waters. These will cause significant reductions in the inflows of these two rivers creating water shortages in Andhra Pradesh.

Construction of dams across rivers for impoundment of water for flood control, irrigation, power generation, industry, domestic use and recreation is a global phenomenon. More than 45,000 large dams, at least 15 metres high, have been constructed across practically all rivers. Together, these large dams are capable of holding about 15 per cent of the water carried by the rivers each

year. All large dams are located in the uphill regions and the populations living in the submerged areas behind the dams are subjected to displacement. According to the World Commission on Dams some 40 to 80 million people have been displaced worldwide. About 1.9 million people were affected by the Three Gorges dam. Based on a survey of 54 projects in India, the people displaced by large dams in the last 50 years are estimated as 33 million. Historically disadvantaged tribal populations and poorer sections of the society that live in the affected regions bear the brunt of displacement. According to Government of India less than a quarter of the displaced have been resettled. Even the condition of the resettled people is pathetic, with basic civic amenities and livelihoods severely endangered and standard of living much worse than before displacement.

The life of a reservoir depends on sediment accumulation. Depending on the size and the rate of sediment accumulation, it is estimated that most of the world's reservoirs will become non functional in about 250 years. In countries like China and India where the rivers carry large quantities of sediments, this period will be much less. For example the prestigious 260-metre high Tehri dam reservoir is predicted to be filled up in about 30 years. Once a reservoir is filled up with sediment it is impossible to build a new reservoir for want of suitable alternative locations. Dam bursts or overflows that cause destruction of life and property is another danger to populations downstream. A recent episode is one of the biggest flood disasters caused by the dam burst on the Kosi River. The silt accumulated behind the dam caused an overflow of the embankment flooding 3.68 lakh hectares of land besides affecting 33 lakh people. Yet another episode is the recent unprecedented flood in Andhra Pradesh and Karnataka that caused extensive loss of life and property. The annual damage to crops, houses, and public utilities due to such floods in India, which are mostly manmade, is put at Rs.9.38 billion. Another growing threat of floods is from the steady rise of the levels of the beds of most of the sediment carrying rivers, quite often to the levels higher than the land close to river banks of the rivers. Rivers including the Ganga in Bihar face this problem.

A large number of inland lakes are sources of fresh water for agriculture, fishing and domestic use. Some large fresh water lakes are Lake Victoria, Lake Tanganyika, and Lake Malawi, Lake Chad and Lake Tana in Africa, Lake Baikal and Aral Sea in Russia and the Great Lakes in North America. In India the Dal Lake in Kashmir is a large fresh water lake. From the time of its formation a lake is destined to disappear over a period of time through deposit of detritus and lower feed water streams. Compounding the problem is pollution from agricultural and industrial activities. Africa's lakes are currently subjected to deterioration from all these effects. They currently hold around 30,000 cu.km. of fresh water. But due to human activities they are losing water at an alarming rate and the quality of water they receive is also deteriorating. Lake Baikal in Russia, the world's oldest and largest fresh water lake in terms of volume and home to one fifth of the earth's fresh water, is deteriorating due to pollution. Aral Sea has fallen in depth by more than 14 metres and has also shrunk by 70 per cent in the recent decades. The area of the Dal Lake, which was 25 sq. km. in 1953, has shrunk to 15 sq. km in 2007.

Groundwater occurs in permeable geologic formations known as *aquifers.* There are two types of aquifers – renewable and non-renewable (or fossil). A renewable aquifer is a shallow underground layer of water-bearing permeable rock or unconsolidated materials such as clay, silt, gravel or sand from which water can be usefully extracted using a water well or a pump. A renewable aquifer is sustainable through recharging by rainwater or through artificial recharge. The Great Artesian Basin in Australia is by far the largest aquifer supplying water to Queensland and remote parts of South Australia. Most of the aquifers in India are shallow aquifers and are renewable. Fossil aquifers are non-renewable aquifers representing water accumulated under impermeable strata hundreds or even thousands or millions of years ago. Due to impermeability of the strata, these aquifers are not sustainable as the withdrawal of water eventually leads to its depletion because of negligible recharge, bringing pumping to an end when the water is depleted. An example is the Ogallala Aquifer in the US containing an estimated quantity of 3,400 cu.km. of water now being used to irrigate farms in South

Dakota, Nebraska, Wyoming, Kansas, Colorado, Oklahoma, Texas and New Mexico, turning this area into one of the richest agricultural lands in the world. But water from this is being extracted ten to fifty times faster than the rate at which recharge occurs. As a result, the aquifer is projected to dry up irreversibly in 60 to 250 years.

Scores of countries, notably China, India and the US are over-pumping even their renewable aquifers to meet their growing water needs. As a result the water tables are falling rapidly. The countries (e.g. South Asia, Northern China, Middle-East and SW-US) where the water tables are falling due to over-pumping are home to more than half the world population. In China, groundwater levels are falling as much as one metre per year in the major wheat and corn growing area of Northern China. The World Bank says that India produces 15 per cent of the food using water from groundwater sources. As a result the groundwater levels in 20 states, notably Punjab, Haryana, UP, Maharashtra, Tamilnadu, Rajasthan, Gujarat and AP are falling at alarming rates. A recent study by the National Geophysical Research Institute, Hyderabad, indicates that the region covering over 2,000 km from West Pakistan to Bangladesh extracts 54 trillion litres of water every year. This water which ultimately finds its way to the rivers and the sea, could be contributing to a 5 per ceat rise in the sea levels. Pumping out water from the aquifers in the coastal zones at a fast pace is causing the intrusion of the sea water into these aquifers turning the aquifers saline and making the groundwater unfit for use.

Extensive pollution of river waters and aquifers from domestic and industrial and agricultural wastes is also a matter of grave concern, especially in the rapidly developing economies. The World Bank estimates that 54 per cent of the water in China's seven main rivers is unusable because of pollution. About 70 percent of fresh water sources in India are reported to be contaminated. Water over long stretches of rivers in India is declared unfit for domestic consumption. Groundwater contamination is a common feature in inland industrial zones.

The growing shortage of pure drinking water is leading to the phenomenal growth of bottled water market globally, more notably in the developing economics. The global market value of bottled drinking water was US$ 60,398.1 million in 2006 for a volume of 115,393.5 million litres. This is projected to rise to US $ 86,421.1 million (41.8% increase) in 2011 with a volume of 174,286.6 million (51% increase) litres. An estimated 200 billion bottles of water are consumed globally. If all these bottles made of plastic were lined up together they would stretch to the Moon and back 56 times!

Lack of access of safe drinking water is faced by an estimated I billion population in several parts of the world. Of these about 80 per cent are in China, India, Indonesia and Nigeria. The effects of climate change could add more distress to several regions in the world. The Intergovernmental Panel on Climate Change estimates that 75-250 million more will have to cope with additional limitations of water access due to rising temperatures. By 2050s, the area subject to greater water stress due to climate change will be twice as large as the area currently experiencing decreased water stress. Less rainfall is expected in already arid areas, including the Mediterranean basin, western US, southern Africa, and northern Brazil, causing a 10 to 30 per cent decrease in surface water runoff in the coming decades. The melting and retreating Himalayan glaciers, known as "The Water Towers of Asia" and construction of dams could adversely affect the river systems that support over 1.4 billion people in China, India, Bangladesh, Myanmar and other countries. A typical example is the Ganga River, the major lifeline of India. The National Centre for Atmospheric Research in Colorado reports that the water flow in the Ganga in 2004 was 20 per cent less than the quantity 56 years earlier. The study further says the river is likely to shrink faster, and could even disappear in another fifty years causing unprecedented population migrations. A similar trend due to glacier retreats is observed in the case of 45 economically and culturally important rivers the world over. They include the Columbia River (US), Congo River (Central Africa), Mississippi River (US), Niger River (Mali, Niger, Begin and Nigeria), and Parana River (Brazil, Paraguay and Argentina). Global warming and changes in the rainfall pattern are already showing adverse effects on the river water flows and food output.

Many countries, especially in the Middle East, depend upon the technology of desalination (reverse osmosis) of sea water for their fresh water needs. The state of Jordan is currently taking steps to extract more than 10 billion cubic feet of salt water of year from the Red Sea 110 miles to the South, feed into its desalination plant to create fresh water, and send the salty water left over to the Dead Sea by a tunnel. A desalination plant with an output of 100,000 cu.m. per day is slated to come up at Chennai, India.

As a consequence of these developments, the Millennium Development Goal of halving the population without access to drinking water by 2015 could prove elusive.

"We never know the worth of water till the well is dry." - Thomas Fuller

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ENGAGEMENT WITH THE WEST - I

- **Dr.R.Vaidyanatha Ayyar,** I.A.S. (Retd.)
Former Secretary to the Govt. of India
Former Professor, IMM, Bangalore

Dealing with bilateral, regional and multilateral organisations such as the Overseas Development Agency (ODA, the precursor of the Department for International Development [DFID], UK), the Swedish International Development Cooperation Agency (SIDA), the Dutch and German Embassies, the United States Agency for International Development (USAID), the European Community, the World Bank, UNESCO, UNICEF and UNDP was an important part of K's remit during the nine years he spent in education. Should India engage these organisations at all? Or, should it engage only some and not all? What should be the principles that should guide the engagement? These questions cropped up and again in those years. His experience in the Petroleum and Chemicals ministry reinforced by his reflections on that experience together with extensive study of international economic relations made K believe that in an increasingly interdependent world autarchy was inconceivable, and that purposeful, constructive engagement even with with advanced capitalist societies and institutions dominated by them could be beneficial. His belief notwithstanding, the macroeconomic crisis into which the Indian economy was plunged left the government no choice but to turn to the World Bank funding. In fact, it was C, renowned for being ' implacably opposed to Bank activity in Indian primary-level engagement' who planned for the UP Basic Education Project with World Bank funding, and developed a broad framework for engaging external funding agencies. Uncompromising thought is not a luxury given to those holding public office; they have no option but to act and while acting they cannot ignore objective conditions. Whatever, K was destined to carry forward the engagement that C initiated, and face unremitting criticism for opening up primary education to the World Bank. . One critic saw that "the 'real danger" of DPEP lies in its capacity to purge the search for alternatives in education and " to bring it (education) in line with a homogenous and globalised world propelled by the market"'. Some others saw the promotional literature describing DPEP as a ' home-grown idea' as a 'smokescreen ' which discourages any critical study of primary education policies and impact' , and the programme itself as 'a vivid story of the roll-back of the state, of contracting commitments for formal education, of the dismantling of the existing structures of formal education, proliferation of 'teach anyhow' strategies, a thrust on publicity management, and a neo-conservative reliance on the community.' Wide-ranging study of history braced K to boldly face the barrage of criticism.

At Harvard, K came across the analytical frame of Gilpin which provides a neat typology of the competing models of the emerging international economic relations. The liberal model of an interdependent global economy posits that the nation-state's sovereign control over economic affairs would progressively give way to a global economic order in which multinational corporations, international capital markets, and international institutions would be crucial elements. The model envisages a benign future in which interdependent economies voluntarily cooperate with one another, with the result that economic growth and welfare of everyone. Or figuratively, the global tide of economic growth would lift all boats whether they are in the South or the North. Transfer of capital, technology and managerial know-how from developed economies to less developed economies would be the means through which that future would be

realised; less developed counties should therefore impose no restrictions on such flows. In contrast to the liberal utopia, the Marxist-*dependencia* model holds out a dystopia in which the very economic dependence of the underdeveloped periphery on the developed core is responsible for the impoverishment of the periphery. Consequently, unless the under-developed countries disengage themselves totally from the capitalist economies they would get poorer in a hierarchical and exploitative international order. In contrast to both these models is the mercantilist model which asserts that it premature to write the obituary of the sovereign nation-state, and that nations should strive to further to pursue their interests through appropriate policies and hard bargaining with other actors in the international arena. In his study, K came across successful examples of countries like Brazil enlisting multinational capital in a nationalist agenda for establishing industries like the petrochemical industry. What clinched the issue for K was an interesting study of the Indian computer industry by Joseph Grieco. With a view to meet the computing needs of the country through indigenous manufacture, the Indian government set up the Electronic Corporation of Indian Limited (ECIL). The capabilities of ECIL, being dependent upon indigenous R & D, were limited. The Indian government was not successful in persuading international firms like the IBM either to enter into joint venture partnerships or to dilute their equity in their Indian affiliates; eventually IBM closed its operations in the country in 1977 rather than give in to the government's demands. In the 1970s, far reaching changes took place in computing technology and the structure of the international computing industry. Minicomputers, and eventually personal computers, put an end to the monopoly of mainframe computers; in turn the technological transformation drastically altered the market structure, and IBM lost its stranglehold on the computer industry. These developments gave an opportunity to the Indian government to restructure its relations with the international compute industry on terms more favourable to the country. Grieco drew the correct conclusion that advanced tier of developing counties like India do possess a formidable ability to organize themselves in order the exploit international industrial and technological changes in such a way as to improve their relations with multinational enterprises. Assertive developing countries do not face a stark choice between autonomy and dependency; nor do they need to follow the newly industrialized countries such as Hong Kong, Taiwan and South Korea, which seek foreign-enterprise-assisted growth through relatively accommodative regimes. Further, prolonged contacts with foreign enterprises afford developing countries the experience needed to manage their relations more effectively and to their greater benefit. It is possible to negotiate all aspects of the relations, not just peripheral issues . All in all, for a country with India's capabilities, the bargaining school of international economic relations is more valid than the Marxist-*dependencia* school. K thought that if in computer industry India could constructively engage foreign capital, there was no reason why it could not in education. K was influenced by the contemporaneous developments in China, and thought that it would be fallacious to hold that what is good for the Chinese goose is not good for the Indian gander.

The lessons that K drew from his study of international economic relations were fortified by the lessons he drew from Indian history as well as the history of Indian education during the freedom struggle. K was convinced that the East India Company syndrome, the fear that any interaction with the West and institutions dominated by Western countries would lead to loss of autonomy was a phobia which the country needs to get over. That syndrome ignores the vital fact that British came to be rulers as much due to internal dissensions as to the machination of the Company and its employees, and further that the Company's conquest of Indian territories was mainly through Indian *sepoys* who outnumbered the British soldiers in the employ of the Company. India needs to recognise that it was no banana republic devoid of the capability to take on any potential exploiters.

The contest of ideas between Mahatma Gandhi and Gurudev Rabindranath Tagore was a great source of strength to K. For nearly three decades, through letters, articles in the press, and personal discussions, the two giants sparred with each other on an intellectual plane. Their dialogue is a fascinating tale of the contest of competing ideas, and an exemplar of the civilised manner in which a dialogue should be conducted. In spite of their differences, they respected each other and sought each

other's opinion on every important occasion; in fact they owed their mutual respect to the candour with which they expressed their views. Among the many issues on which Gurudev differed from the Mahatma was the economic rationality of the *charkha* programme. He was critical of economics being bundled out, and a 'fictitious moral dictum' of foreign cloth being impure being dragged in place of economics. He wondered how long it was possible 'to hide ourselves away from commerce with the outside world'. Further, Unlike the Mahatma, Gurudev did not reject Western Civilization; the explicit objectives in founding the Viswa-Bharati included bringing' into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity', and the West from the standpoint of such a unity of the life and thought of Asia'. During the Non-cooperation Movement in 1921, Gurudev was hurt by 'the cry of rejection ringing loud against the West in my country with the cry that Western education can only hurt us', and went on to say:

What has caused the mischief is the fact that for a long time we have been out of touch with our own culture ...therefore the Western culture ...very often found a wrong prospective giving our mental eye a squint. When we have the intellectual capital of our own, the commerce of thought with the outside world becomes natural and fully profitable. But to say that such commerce is inherently wrong is to encourage the worst from of provincialism, productive of nothing but intellectual indigence.

By happenstance, a life-size batik painting of Tagore stood behind the workspace of K during the seven years he spent in the central education department. He was wont to spend long evenings in the office; the world outside would be dark and the lighting in the office in hazy- an ambience conducive to dreaming. He would conjure imaginary debates between the two Greats; the painting behind his chair would come alive, and the Mahatma would materialise in front of him. One such evening, it was hot and stuffy; because of power cut the air-conditioning was off. In his dream-world Great Conversation, K once intervened and posed to the two giants the question, 'What should I do?' As if in a séance, with is eyes closed, Gurudev slowly whispered, 'Open the window to the world outside so that fresh breeze can waft through'. With a mischievous grin, the Mahatma retorted, 'But K, do not let your feet be blown off by the breeze'. K thought that together both were right and together they illuminated the path he should follow. His mind was free from fear and he could hold his head high.

II. National System of Education

One of the legendary figures of Indian education after independence is J P Naik who was Education Adviser, Government of India, Member Secretary of the Kothari Commission (1964-66), and described as 'quintessence of educational India'. The life mission of J P Naik was educational reconstruction whereby a system of education designed to meet the needs of an imperial administration would be replaced by a national system of education which in the ringing words of a resolution the Indian National Congress adopted as early as 1906, was 'a system of, literary, scientific and technical, suited to the requirements of the country, on national lines under national control and directed towards the realization of national destiny'. Naik's vision of a national system of education finds the fullest expression in the embargoed report. It has five essential elements of which the first is ' relating education to India's great cultural traditions of the past and her present needs and future aspirations so that Indian education comes into its own, ceases to be a servile imitation of Britain, and aims at creating, not a lesser England, but a greater India'. The second is 'liquidation of mass illiteracy which Mahatma Gandhi described as the sin and national shame of India, and the development of a programme of adult education which, according to him, must include political education'. The third is 'the provision of seven years of basic education to every child (age-group 7-14)'. The fourth is 'the reduction of the over-importance attached to English; the development of Hindi as the link language for the country…and the use of regional languages as the media of instruction at all stages'. The fifth one is that 'work with the hands and social or national service should be an integral part of all education with a view to creating a work-based culture and to minimizing the large traditional gap between the intelligentsia and the people'. Naik was vision was heavily influenced by Mahatma Gandhi's views on education.

Before Mahatma Gandhi emerged as the leader of the freedom struggle, Gopal Krishna Gokhale relentlessly

''English literature which nourished our minds in the past, does even now convey its deep resonance to the recess of our hearts.'' - RABINDRANATH TAGORE

strove to get the British government accept in principle their obligation to provide free and compulsory education for all children. What comes out from his speeches in the Imperial Legislative Council in support of the bill he introduced is his statesmanship, his willingness, for the sake of winning over the opposition, to compromise on details but not the principle and his recognition, and his recognition that the passage of legislation was only the beginning of a long, arduous journey to achieve the goal of universal elementary education. In his speeches he held out the example of the Baroda state which enacted legislation for free and compulsory education. To prevent better becoming an enemy of the good, he kept his sights deliberately low: compulsion being limited to age-group 6-10, and simplification of the curriculum so as to emphasise the three R's. Between 1918 and 1930 all provincial governments enacted compulsory education legislation. In the absence of adequate financial resources implementation was ineffectual, and compulsion often more on poor parents than governments. Among others R V Parulekar sought to reduce unit costs of formal schooling by enhancing the age of entry, raising the teacher-pupil ration and introducing part-time education for older children. The State of Travancore where as early as 1812 Rani (Queen) Gouri Parvathi Bai issued a proclamation announcing the importance the State attached to basic education, introduced a double shift system to reduce the cost of providing education. However, this was not followed anywhere else and the expansion of formal schooling during the *Raj* was not adequate to ensure universal schooling.

In contrast to Gokhale's espousal of the formal school system, the Mahatma advocated an alternate basic education system. As brought out lucidly in his famous Chatham House address, the Mahatma believed that a strong indigenous system existed in Indian villages before the British rule, that the British uprooted the 'beautiful tree' of Indian education and that the cost of formal schooling is too high to ensure universal education. To quote:

I say without fear of my figures being challenged successfully, that today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out... The village schools were not good enough for the British administrator, so he came out with his program... the schools established after the European pattern were too expensive for the people... I defy anybody to fulfil a program of compulsory primary education of these masses inside of a century. This very poor country of mine is ill able to sustain such an expensive method of education. Our state would revive the old village schoolmaster and dot every village with a school both for boys and girls.

Mahatma Gandhi's views on education are of a piece with his views on the State, the Western civilization and the industrial society which he cogently expressed in *Hind Swaraj*. In asserting that India was more literate before the British came, Mahatma Gandhi was relying on the surveys conducted by Sir Thomas Munroe in Madras (1822-24), Mount-Start Elphinstone in Bombay (1823-25), and William Adams in Bengal and Bihar (1835-38). Mahatma Gandhi believed that these surveys establish that facilities for instruction, however modest, were available even in very small villages all over the country-a belief that was challenged by some like Sir Philip Hartog. These schools were not like the villages schools of today- *sarkari* (government) institutions whose functionaries were outsiders commuting from elsewhere. The schools were an integral part of the village society, funded by contributions from the local community, functioned in the teacher's house or the village temple or mosque or just under the tree, and their hours of instruction were adjusted to local needs The 'ancient schools' had 'gone by the board, because there was no recognition for these schools' ; the spread of the new system of schools was limited due to financial constraints as well as the low priority the *Raj* accorded to the spread of education. Consequently, rural India turned into an educational wasteland.

Mahatma Gandhi was critical of the education that the British introduced for being too literary, for alienating the student from his society, for inculcating a false sense of values and an aversion to manual work, and for the tremendous wastage of time and labour involving in learning a foreign language. A vivid illustration of the deracination that the new English education caused is captured by a hilarious anecdote from Bengal of 1830. A boy educated in the Hindu College, Calcutta who gave

up the old dress and customs accompanied his father to the temple of Kâlî at Kalighat, and instead of prostrating himself before the Goddess like his father and others, accosted her by saying, 'Good Morning, Madam'. Mahatma Gandhi believed that education should be woven around a craft so as to promote dignity of labour, ensure modest livelihood for the leaner, and make it possible for the school to be self-supporting- the profits earned by the socially productive work of the students should be enough to meet almost all the costs of the school including the teacher's salaries. Mahatma Gandhi's ideas about spreading mass education were given a concrete shape in the Wardha Scheme of Basic Education (1937). After his release from prison in 1945, Mahatma Gandhi came up with a more expanded vision of basic education. Called *Nai Talim* (New Education), it was education for life. He wanted the scope of basic education to be expanded so as to include the education of everyday at every stage of life. Mahatma Gandhi's views on tertiary education were no less revolutionary. He did not favour students going abroad for higher education as many of those who returned after study abroad found themselves to misfits in the Indian society. Specialized technical training like engineering should be imparted in different industries who should pay for the training of the graduates whom they would need. Likewise agricultural and medical colleges should be self-supporting and their education more practice oriented. Higher education should be left purely to private enterprise; the State should not run the universities or finance them.

(to be continued)

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THE IDEAL WOMAN-I

- Sri C.Sivasankaram

The Hindu woman is a flaming torch of love and fellowship. Akbar the great had a high opinion of the chastity of Hindu women. The Hindu women would not allow the hand of any unlawful person to touch the skirt of their chastity and would rather perish in flames - The mighty aesthetic Moghul emperor Jahangir commended the conviction of Hindu women. The Vaidik culture with its superb ethos has proudly unforlded into a worldwide heritage absorbing as it coursed foward the lofty aspect of human dignity combined with universal personality guiding and thriving for the evolution of a person representative of the noblesse of man the known and the unknown. It declares that we are not insignificant warts but deified epitomes of its noble spirit. God exhales the veda man gave it a salient form, a metre a rhyme, an intonation and cadence and above all a supreme stature towering over all cultures of the world producing the best that man is capable of assimmilating. The tenor and spirit of vaidik text make out that male and female do not belong to a divergent species but they together make one to beget one. The ideal of the Aryan person was creation of a unified and unitarian urge to proclaim at all times oneness opposed to plurality. Creation or procreation is the palpable outcome of the One. Woman and man make common endeavour for the endurance of harmony and rapport in God's manifestation. In the Vaidik parlance the term pitru denotes and cornotes both father and mother. It is no misreading of the term. In this connection I should like to quote from the Gospel of Sriramakrishna to support my statement : ''Physical man and woman, floating along the outgoing current of the cosmic process, are, no doubt, different from each other, but by means of the return current they can be sublimated into cosmic principles and realized as the one whole, that is 'Siva-Sakti'.

The story so goes that Sri Mahavishnu satisfied as he was by the fiery Tapasya of Kasyapa consented in response to the Latter's prayer to incarnate on earth as Sri Rama to quell the Cruel and restore dharma. Kasyapa was to reincarnate as Dasaratha in Raghukula. Mahavishnu by the potential power of His resolute will commissioned His eternal mate Maya to see yogamaya incarnate as sita in the house of Videha king Janaka. Thus both Srirama and sita incarnated as the changeless and changeful entities of the selfsame principle of Sri Vishnu. Like light and shadow Sri Rama and Sita were the indivisible (spiritually) form of the Godhead. Maya (it is not the dubious word illusion) by all means and every form of logic is the eternal associate of the deity, physical dual existence for each of the two is apparent only. This is the story borrowed from Vyasas Adhyatma Ramayana. Dr.S.Radhakarishnan commends this work as one of the authentic treatises confirming the authenticity, legitimacy and the undisputed wisdom of

Adwaita Vedanta. It contains within its deified pages Sri Ramagita like the Bhagavadgita amidst Mahabharata.

Swami Vivekananda experiences uncontainable elation to look upon Sita through the eyes of Sri Rama for whom Sita is chastity itself. Jacobi the famous indologist writes ''Sita the heroine of Ramayana is the goddess of agriculture in the Rgveda and in the Sri Ramayana she is spoken as having arisen from the earth and finally disappearing into Mother earth''. She fits in with the opinion of Manu about women, ''out of audacity women are condemned by men; they are superior in virtue''. In the inimitable personality of Sita, the ideal of Aryan womanhood through the ages the wisdom of Manu's opinion, it is legitimately established. In fact, as Swami Vivekananda rightly asserted that all the various ideals of Aryan womanhood have been concentrated and consummated in the unique, incomparable ideal of Sita as wife and as mother, as she is endowed with infinite purity of heart, strength of character, courage and conviction. What strikes us most in her character is the superb combination of amiability and inflexible firmness. Confronted by Ravana, (literally Ravana is he who injures) she rose to the occasion and asserted the regal nobility in her dignified manner. ''May God betide thee, O Ravana, do thou take me to Sri Rama, enter into friendship with that best of men, if thou wishest to maintain thy life and empire. My Lord Sri Rama is well known for His adherence to Dharma and is kind to all who seek His shelter''. *(to be continued)*

MUSINGS OF AN OCTOGENARIAN

- Sri V.V.Ramanaiah

"Remember me as you pass by.
As you are now, so once was I
As I am now, soon you will be
Prepare yourself to follow me"

Touching words on a tombstone, which are just as applicable to the aged.

Popular Name	*Original Name*
Jesus Christ	Victor Emanuel
Prophet Mohamed	Abdul Kasim
Ramakrishna Paramahamsa	Gadhadhar
Swami Vivekananda	Narendranath Dutta
Mother Theresa	Agnis Gonksa Bojoksuva
Sahjahan	Kurram
Lenin	Valdimir Ilich Ulyanov
Dalai Lama	Tenjin Grastro
Shersha	Pharheed Khan
Jaansi Lakshmi Bai	Manikarnika
Dayananda Saraswathi	Shankar
Hitler Adolf	Shakil Grabbar
Satyasai Baba	Ratnakara Satyanarayana Raju
Bhismilla Khan	Ameerudhin Khan
Bruce Lee	Leeuinkham©

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