

# QUIZ MASTER

Quiz-Master's Role

**Quotations  
from Great Men**

## Quotations from Great Men

Addresses



Addresses



- |  |                    |
|--|--------------------|
| 1) This world suffers a lot -<br>Not because of violence of bad people<br>But because of silence of good people.               | Napolean           |
| 2) I am thankful to all those<br>who said "NO" to me<br>It is because of them, I did it myself                                 | Einstein           |
| 3) If friendship is your weakest point<br>then you are the strongest person in the world                                       | Abraham<br>Lincoln |
| 4) Laughing faces do not mean { Absence<br>of sorrow<br>But means "They have ability to deal with it"                          | Shakespeare        |
| 5) I was not hurt by the harsh words<br>of my enemies<br>but hurt by the silence of my friends                                 | Shakespeare        |
| 6) Never play with the feelings of others<br>because you may win the game<br>But you will surely lose the person for life      | 1)                 |
| 7) A coin always make lot of sound<br>But a currency note is always silent -<br>So when your value increases, be calm & silent | 1)<br>1)           |
| 8) When you are in the light everything follows you<br>When you enter darkness, nobody<br>Even your shadow doesn't follow      | 1).                |

# Addresses



# Addresses



William Arthur  
William Arthur

9

opportunities are like  
if I wait - too long  
I will miss them

Summer

Keats  
keats

10

It is very easy to defeat  
someone  
but it is very hard to defeat

Abraham  
LINCOLN  
Abraham  
lincoln

10

When I get ready to reason  
with a man, I spend  
1/3rd of my time thinking on what I want to say  
2/3rd of my time thinking on what he is  
going to say.

MARK TWAIN  
Mark Twain

11

I have never let my school  
interfere with my education

Sydney Harri

sydney Harri

The whole purpose of Education  
is to turn mirrors into windows

Robert Hutchinson

Robert hutchinson

The object of Education is to  
prepare the young to educate  
themselves throughout their lives

ARISTOTLE  
Aristotle

The best teacher teaches from the heart

"

The Roots of Education are bitter but  
the fruits are sweet

"

The best teacher teaches from the heart  
not from the books



Addresses



Addresses



	The World suffers a lot	
Napolean	NOT because of violence of	BAD PEOPLE
	but because of silence of	Good People
	I am thankful to those	Who said it
Einsyein	It is because of them, I did it myself	
	My FRIENDSHIP is Ur weakest point	
	then U are the strongest person in the world	
	Laughing faces do not mean	
Abraham Lincoln	absence of sorrows; but meaning	
	that they have the ability to deal with it	
	(2) Never play with feelings of others	
Shakespeare	because you may win the game	
	but surely U will lose the person for LIFE	
		TIME
	(3) Coins always make sound but	
	currency notes are always silent	
	So when Ur value increases,	
	Keep Yourself calm & silent	
William Arthur	OPPORTUNITIES are like sunrise	
	if U wait too long U will miss them	
	When U are in the limelight	
Hitler	everybody follows you up;	
	but when U enter into some darkness	
	even Ur shadow does not follow U	
	It is very easy to defeat some one	
John Keats	but it is very hard to win over someone	
	I look on the Door Mat "Don't Enter"	
Michael Paul	Love come friendship to stay" I am an	
	ILLETERATE	





...do one idea. Make that one idea your life - think of it, live on that idea and just leave every other idea alone. This is the way to success."

Swami Vivekananda

#### ANTIBIOTICS

Amoxycillin  
Ampicillin Trihydrate  
Doxycycline Hyclate  
Erythromycin Estolate  
Erythromycin Stearate  
Oxytetracycline Hydrochloride  
Potassium Benzyl Penicillin  
Procaine Benzyl Penicillin  
Sodium Benzyl Penicillin  
Streptomycin Sulphate  
Tetracycline Hydrochloride

#### HYPNOTICS

Phenobarbitone  
Phenobarbitone Sodium

#### SULPHAS

Phthalyl Sulphathiazole  
Sulphacetamide  
Sulphacetamide Sodium  
Sulphadimidine  
Sulphaguanidine  
Sulphamethoxazole  
Sulphanilamide

#### VITAMINS

Folic Acid  
Niacin  
Niacinamide  
Riboflavin  
Thiamine HCl  
(Oral & Ampoule Grade)  
Thiamine Mononitrate  
Pyridoxine HCl

#### OTHERS

Trimethoprim

#### CHEMICALS & INTERMEDIATES

Acetaldehyde  
Acetic Acid  
Acetyl Sulphonyl Chloride  
Methyl Ethyl Pyridine  
Diethylamine  
Hydrazine Hydrate  
Triethylamine

#### ANALGESICS & PYRETICS

Aspirin

#### LMINTICS

Zinc Adipate  
Zinc Citrate  
Zinc Hexahydrate  
Zinc Phosphate

#### YPERTENSIVES

1 Dopa

#### PROTOZOAL

Metronidazole

Sodium PAS

By C K

Swami Vivekananda was the chosen man who aroused the Indian psyche from slumber at a time when the country was completely under the Western spell. It was Swami Ramakrishna Paramahansa who discovered the young and questioning Narendra and was instrumental in making him into a teacher to whom India should always remain beholden.

awakening the consciousness of the country and finally the world which led to his famous address at Chicago. Y. K. Murty and K. R. K. Murthy were both befitting in their way. Apart from their play, Y. Y. S. N. Patil portrayed multiple roles as adas, etc. Sathy, Chandra Rao, Lakshmi, and maleswara Rao, Lokesh

The financial crisis of these master minds of foreign money has created a political deviation and gave India a new direction. The country is now Xmas

Lay down your comforts your pleasures, your names, fame or positions, nay even your lives, and make a bridge of human chains over which millions will cross this ocean of life.



Young men of India, arise, awake, for your country needs this tremendous sacrifice. It is the young men that will do it. The young, the energetic, the strong, the well-built, the intellectual- for them is this task.



A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up, the gospel of equality.



My faith is in the younger generation, the modern generation, out of them will come my workers. They will work out the whole problem, like lions. I have formulated the idea and have given my life to it. They will spread from centre to centre, until we have covered the whole of India.

Have faith that you are all my brave lads, born to do great things! Let not the barks of puppies frighten you - no, even the thunderbolts of heaven - but stand up and work!



Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves.



I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. If you are really my children, you will fear nothing, stop at nothing. You will be like lions. We must rouse India and the whole world.



Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian, and proudly proclaim "I am an Indian every Indian is my brother".



Neither money pays nor name, nor fame, nor learning; it is love that pays; it is character that cleaves its way through the adamant wall of difficulties.



Let me tell you as one who has been working, atleast trying to work, all his life, that there is no regeneration for India until you be spiritual. Religion and religion alone is the life of India, and when that goes India will die. Before flooding India with socialistic or political ideas, first deluge the land with Spiritual Ideas.



The national Ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels, and the rest will take care of itself.



Then only will India awake, when hundreds of large-hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance.



The uplift of the women, the awakening of the masses must come first, and then only can any real good come about for the country, for India.

If we want to regenerate India, we must work for masses. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for.



Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward and make India brighter, greater, much higher than she ever was.



The truth of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand.



India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction but with the flag of peace and love.



When you have men who are ready to sacrifice their everything for the country, sincere to the backbone — when such men arise, India will become great in every respect. It is the men that make the country!

**"What makes you weep, my friend! In you is all power, Summon up your all-powerful nature. O mighty one, and this whole universe will lie at your feet. It is the self alone that predominates, and not matter."**



**My ideal, indeed, can be put into a few words, and that is : to preach unto mankind their divinity, and how to make it manifest in every movement of life.**



**Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.**



**Go and preach to all : 'Arise, awake, sleep no more; within each of you, there is the power to remove all wants and all miseries. Believe this, and that power will be manifested'**

**No books, no scriptures, no science can ever imagine the glory of the self that appears as man. All culture and civilization proclaim only this glory of man in varying measures.**



**Teach yourselves, teach every one his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.**



**"Infinite power of the spirit brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, made to act upon itself makes of man a God."**



**Ye divinities on earth - sinners! It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.**



It is a most glorious dispensation of the Lord that there are so many religions in the world; and would to God that these would increase every day until every man had a religion unto himself.



Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.



I accept all religions that were in the past, and worship with them all; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's Church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha, and his law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of everyone. Not only shall I do all these, but I shall keep my heart open for all that may come in the future.

Never quarrel about religion. Quarrels and disputations concerning religion simply show that spirituality is not present. Religious quarrels are always over the husks. When purity is present, when spirituality goes, leaving the husks dry, quarrels begin, and not before.



We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonizing the Vedas, the Bible, and the Koran. Mankind ought to be taught that religions are but the various expressions of THE RELIGION, which is One, so that each may choose the path that suits him best.



May He who is the Shiva of the Shaivites, the Vishnu of the Vaishnavites, the Karma of the Karmis, the Buddha of the Buddhists, the Jina of the Jains, the Jehova of the Christians and the Jehovah of the Mohammedans, the Lord of every sect, the Brahman of the Vedantists, He, the all pervading, whose glory has been known only in this land – may He bless us, may He help us, may He give strength unto us, energy unto us!



"A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history".

M.K. Gandhi

# Putting

TRADITION to WORK.

**M**AHATMA GANDHI, the immensely practical man that he was, had based much of his plans for the revival of Indian industry and economy on the foundations of our own knowledge, skills, resources and organisation. The dominant thinking during the independence movement seems to have been that, by and large, we had the required scientific and technological (S & T) background in many core areas such as health and nutrition, agriculture and animal husbandry, textiles, village industries etc. While some had undoubtedly felt that these indigenous S & T foundations need to be strengthened with inputs from the modern S & T of the West, at no time does there appear to have been any serious doubt as to the significant role that these traditions could play in the development of the nation. It was soon to be free.

"A customer is not an outsider on our business. He is a part of it."

M.K. Gandhi



## Religious tolerance

Sir. — Apropos the write-up "Mahatma Gandhi — The last 200 days," (*The Hindu*, Dec. 18), the admonition of the Father of the Nation is more relevant today going by the recent trouble in Coimbatore. Bapu said, "We are in a mess and have created poison for ourselves. To safeguard Hinduism, one cannot treat as enemies the Muslims in India... The same rule applies to

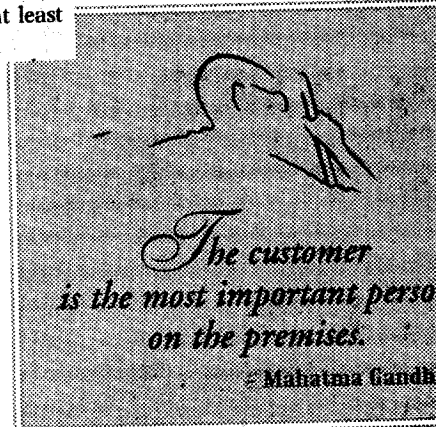
the Muslims. Islam will be dead if the Muslims tolerate only Muslims." If only our countrymen had not forgotten Bapu's advice and had shed religious bigotry, much of the bloodshed and loss of property could have been avoided all these 50 years. Better late than never, will the religious fanatics change their attitude at least now?

E HINDU, Friday, January 26,

Seventy years ago Mahatma Gandhi wrote: "Every good movement passes through five stages: indifference, ridicule, abuse, repression and respect. We had indifference for a few months. Then the viceroy graciously laughed at it. Abuse, including misrepresentation, has been the order of the day. The provincial governors and the anti-non-cooperation press have heaped as much abuse upon the Movement as they have been able to. Now comes repression, at present yet in its fairly mild form. Every movement that survives repression, mild or severe, invariably commands respect which is another name for success. This repression, if we are true, may be treated as a sure sign of the approaching victory. But, if we are true, we shall neither be cowed down nor angrily retaliate and be violent. Violence is suicide. Let us recognise that power dies hard, and that it is but natural for the government to make a final effort for life even though it be through repression. Complete self-restraint at the present critical moment is the speediest way to success."

"Earth provides enough to satisfy every man's need, but not for every man's greed."

(Mahatma Gandhi)



*The customer is the most important person on the premises.*

— Mahatma Gandhi

On this Day, we rededicate ourselves to the principles of the Father of the Nation. We promise our customers even better service.

1990

AUGUST

*"By freedom, I mean all-round freedom, i.e. freedom for the rich as well as for the poor; freedom for all individuals and for all classes. This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequities and destruction of communalism and religious intolerance. This, as an ideal, may appear utopian to hard-headed men and women — but this ideal at once can appease the hunger of the soul."*

— Netaji Subhash Chandra Bose

## 'Modern managers have a lot to learn from Mahatma Gandhi'

By Our Special Correspondent

**HYDERABAD, JAN. 30.** Mahatma Gandhi's managerial skills - of people and situations - were sound principles fit to be adopted by managers of this millennium, Dr. Dharni P. Sinha, president of COSMODE, said here on Tuesday.

Delivering the Dr. William Henry Harris Memorial Lecture on 'Gandhi and Management', he said Gandhi had left many lessons for the modern world in management areas. His paradigm of the world was against the tide prevailing then, and he opposed all existing canons based on violence. That was quite radical and attracted people to him.

Dr. Sinha said his conviction that it was the means that mattered and not the end convinced people. Gandhi's growth as an undisputed leader of the freedom struggle became possible through an understanding of the people and situations and driven by people-centric policies, he adopted.

He never opposed technology, but he wanted it to preserve individual's dignity and help him from the drudgery. He knew that unless he plunged into people's movements straight he would not be accepted and that he did at Champaran and Ahmedabad between 1914 and 1919.

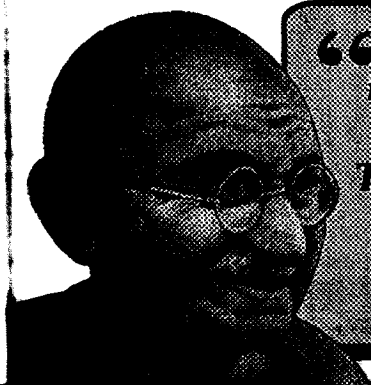
He was open to the changing social reality; consistency was not his virtue in ideas. It was responding to changing situations instead, Dr. Sinha explained. He said Gandhi understood well that the British might must be ridden with a hence adopted non-cooperation and civil disobedience as two powerful tools. His programme reached people in all areas and that was another point in his managerial skills.

Mahatma Gandhi had extraordinary ability to lead while concealing his aspirations, he said, adding that his socio-political leadership was exceptional because of his adherence to truth.

Mr. K. Vijayarama Rao, Minister for Road Buildings, who is the chairman of the International Centre for Non-violence and Peace Studies, said the centre was well equipped with Gandhi's works on Gandhi. It helped people in research several aspects of India and its culture. He commended the efforts of Prof. P. Krishna Mohan, its professor of Philosophy, Connecticut University, USA, in establishing the institute promoting Gandhian principles.

Prof. Krishna Mohan, who instituted the William Henry Memorial Lecture, welcomed.

## LET US WORK TOGETHER FOR KEEPING DELHI CLEAN



**“No Municipality can hope to solve the problems of insanitation and over population of the city by merely collecting taxes and appointing 'Safai Karamcharis'. This vital and much needed reformation can come only through the complete and voluntary co-operation of all the rich and poor citizens alike.**

**— MAHATMA GANDHI**

★ ★ ★  
"Self-reform leads to social reform" — Sri Ramana Maharshi

# Silence is more powerful

**Hyderabad, Dec. 31:** The most important message of the Ramana Maharshi, the sage of Tiruvannamalai, was that silence was more powerful than words, said Mr. Kanumuri Bapiraju, Minister for Excise.

Speaking as the chief guest at the function held at Sri Thyagaraya Gana Sabha on Wednesday, on the occasion of the release of the book, "Sree Ramana Maharshitho Sambhashanalu", written in Telugu by Dr. M. Subbarao, Mr. Bapiraju said that there was every need to act and show results and reminded that the silent spectators in the auditorium have understood Sri Ramana's message better than the worthies on the stage.

The over 800-page volume of Sri Ramana's conversation with various visitors to the Ashram was released by Mr. T.L. Venkataraman, who is now the Head of Ramanaashram.

Mr. K.V. Ramana spoke at length on the teachings of Sri Ramana. Dr. Mudigonda Siva Prasad spoke on the book, which was written in simple Telugu.

On the occasion, Mr. Bapiraju

honoured the author, Mr. M. Subbarao, journalist G. Krishna, Mr. C.V. Seshagiri Rao, Mr. T.L. Venkataraman and Mr. B.V.L.N. Raju.

Mr. Justice P. Ramakrishnam Raju inaugurated the function and said that Sri Ramana and Arobindo was sages of the modern age, who lived among people and inspired them.

Mr. K.V. Bhaskara Rao presided. Mr. Maddali Raghuram, secretary, Kinnera Art Theatres, under whose auspices the function was organised, welcomed the gathering. Mr. Sanyasi Raju read the benediction.

— C.K.

## Workshop

**Hyderabad, Dec. 31.** A two-day national symposium-cum-workshop on 'Cranial Base Surgery' will be inaugurated here on Saturday.

According to a pressnote, the seminar, being organised by the Hyderabad branch of the Association of Otolaryngologists of India, will be attended by over 50 eminent doctors from all over the country.

# FOREVER IS IN THE NOW

The timeless message of Sri Ramana Maharshi



**Forever is the Now**, edited by A R Natarajan; Affiliated East West, 1993; Rs 85.

Ramana Maharshi says that to live in the past, or to dwell on the future, unmindful of the present, is like counting without the number one. Why? Because all experience is in the present, in the "now". The "now" holds the key, it is the "open sesame" for being in tune with eternity. If the mind is to hold on to the present, the back and forth movements have to be switched off. For an alert and still mind, Ramana has given an infallible means, self-enquiry. In this the focus of attention is on the individual, the subject, in contrast to the straying attention of the mind on different objects. Such a focus opens up the path for an inner spiritual journey. A new life would dawn in discovering the surging joy of our own natural state.

This book covers articles by those who have meditated deeply on Ramana's teachings and are seriously pursuing the path revealed by him.

The book has a foreword by R. Venkataraman, former president of India.



provided you trust him with it

199

The lord cares those whose heart is mortgaged to him  
- Baba

# POWER OF POSITIVE LOVE

## M magazine mail



### Miracles are not signs of God

Sir: This has reference to 'Miracles Are My Visiting Cards', (Sunday Chronicle, July 18, 1993).

Miracles do not indicate spirituality. Did anyone read or hear of Swami Vivekananda performing a miracle? Yet his spiritual life stands as a beacon to innumerable people in the world. Jesus performed many miracles, according to the Bible. But, a great man of God said, "I believe in Jesus not because of his miracles, but I believe in his miracles because of Him."

Miracles performed for personal glory cannot be an indicator of a person's spiritual standard. Gandhiji's spiritual life created a great impact on the people all over the world, yet he never performed a miracle. Robert Browning said of Jesus, "A magician can bring forth rabbits out of a hat but it is impossible for him to possess a character like that of Jesus."

It is, therefore, necessary to know that blind faith in a person on the basis of miracles without examining his spiritual (holy) life is unhelpful.

1990

## Bernard Shaw comes alive

ANOTHER incident was graphically narrated by the party's MP from... Mrs. Kishu Verma. Some weeks ago, a small-time local hoodlum, aspiring to don status, visited her residence in the coal belt capital in the company of four vanloads of supporters, all armed with guns. "Didi, mujhe aashirwad do", he demanded as he touched her feet. Asked the purpose for which the blessing was sought, the young man unhesitatingly said that he was on his way to submit his nomination papers to become the BJP district chief. The last date for submitting nominations was over, but the aspiring don didn't regard that as an insurmountable problem: after all, he had a few dozen armed supporters. Blessing denied, he threatened Mrs. Verma that he wouldn't visit her again and that would mean trouble for her when the Lok Sabha election came round. Bernard Shaw says that "scoundrel" is the last resort of scoundrels.

## The wit of Shaw

Sir, — This is with reference to the report, "Bernard Shaw at 92" in the "This Day That Age" column (*The Hindu*, July 29). Shaw's incisive wit and ready repartee are well known. On his 91st birthday when someone asked him how he was, his answer was, "Well, at my age, one is either in sound health or dead."

He could never suffer fools, and diplomacy was never his virtue. On one occasion, when a reporter came to see him, Shaw was in his garden, and it took him some time to come into the drawing room to meet the visitor. Since the reporter wanted to begin the conversation with a compliment, he said, "Mr. Shaw we know that you are a lover of flowers. But how is it that you have not kept any flowers in your drawing room?" Shaw's reply was, "You see, my dear chap, I am also a lover of children, but I don't cut off their heads and keep them in pots for decoration."

A budding playwright once invited Shaw to the first night of his new play to know his opinion on it. Shaw sat in the front row and fell asleep after the first half-hour. The playwright felt insulted, and, at the end of the play, confronted Shaw with the remark, "Mr. Shaw, I had invited you to give your opinion on my play, not to sleep." Shaw coolly replied, "Well, young man, sleep is also an opinion."

K.S.S. Sarma, Kurnool

THE SUNDAY OBSERVER JANUARY 14, 1986

the corner

You see things; and you say "Why?"  
But I dream things that never were;  
and say, "Why not?"

George Bernard Shaw

1990

One must have a positive reaction to failure as it allows one to capitalise on it as a learning experience.

Thomas Edison tried a hundred times to perfect one of his inventions. Each attempt met with frustration. When

asked if he had succeeded, Edison scoffed, at the time pointing out that he was making progress. He now knew a hundred things that did not work.

"Success is often the result of taking a misstep in the right direction," says Al Rosen.

15 SATURDAY

SUNDAY 16



## Ranga's Ringside View

ONE of the most seasoned politicians, Mr Arnold Goncz, President of the Republic of Hungary, was in Delhi recently on a state visit. Mr Goncz is not an average Hungarian. He had his hard days working as a welder and metalsmith.

In his biography Mr Goncz says: "All biographies are tales naked to the bone. They lack the anxieties and pleasures, the efforts and uncertainties, the sleepless nights and the moments of happiness, and all the human relations that add to mean life itself. If I am compelled to read too much about my life, I fear I will become unable to invoke the memories of my past."

Born in 1922 in Budapest, Mr Goncz graduated in law from the Budapest "Pazmany Peter" University of Arts and Sciences in 1944. From 1942 to 1945 he was employed by the National Land Bank. He joined the Independent Small Holders' Party where he was active as the Secretary to the General Secretary, a leader of the Budapest organisation of IPS's youth wing and the Editor of the weekly Nemzedek (Generation). In 1948 he became jobless. Later he worked as a welder and metalsmith.

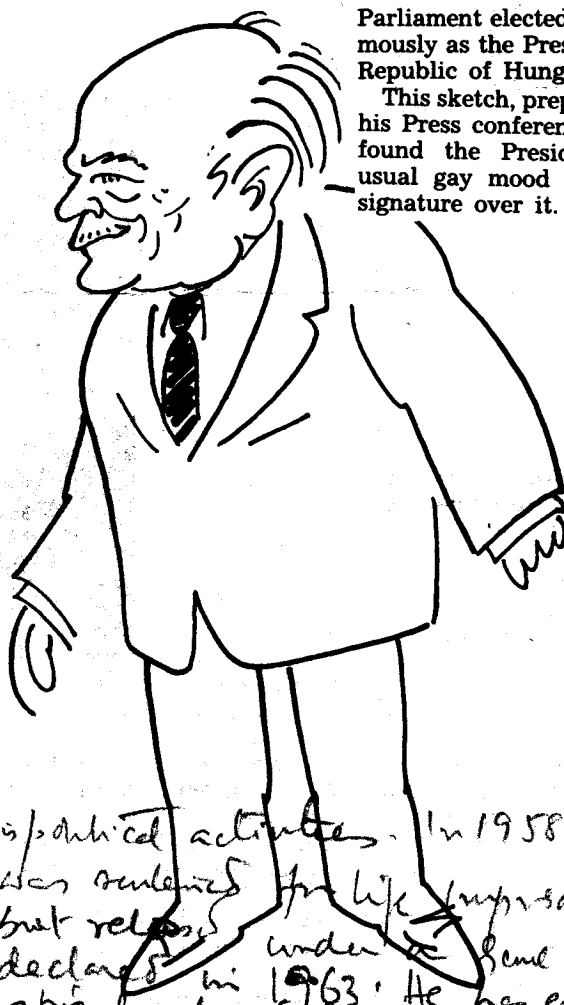
Meanwhile, he studied for four years at the Godollo University of Agriculture. He was unable to graduate because he was removed from the university at the end of 1956 for

Hungarian Medea). He also published a collection of short stories. He was awarded the Jozsef Attila literary prize in 1983. In December, 1989, he

was elected President of the Hungarian Writers' Union.

In the 1990 parliamentary elections he became an MP. He was made the Speaker of Parliament and, according to the constitution, also functioned as the interim President of the Republic of Hungary. On August 3, 1990, the Hungarian

## The litterateur-President



Parliament elected him unanimously as the President of the Republic of Hungary.

This sketch, prepared during his Press conference in Delhi, found the President in his usual gay mood to affix his signature over it.

his political activities. In 1958 he was sentenced for life imprisonment but released under the Great Amnesty declared in 1963. He has earned his livelihood through translations in English literature. Arnold Goncz to whom he has awarded HUNGARIAN PRIZE 11.04.1991

JARY

WEDNESDAY

JRSEA

FEBRUARY

FRIDAY

# A lesson from Kipling

1990

**I**N a poll conducted in the U.K., a few years back the favourite poem was "If you can.... You will be a man" by Rudyard Kipling.

He is a subtle and sometimes mysterious writer. All his poems talk of mastering adversity. He expresses timeless values. We no longer remember these values today. We respect money and equate it to success. The poem encapsulates his philosophy in a readable form.

Shakespeare was not an elite, but he wrote plays to packed audience. Kalki was active in the Indian National Congress and wrote novels which we still remember. Milton was active in political life and not only wrote "Paradise lost" but also the wonderful "Avenge O' Lord, These Slaughtered Saints."

Wagner became an icon, in Europe. Venetian gondoliers sing *La donna e mobile*, even today, and London's taxi drivers whistle romantic poems.

**If you can.... You will be a man**  
Rudyard Kipling

*If you can keep your head  
When all about you  
Are losing theirs and  
blaming it on you*

*If you can trust yourself  
when all men doubt you,  
But make allowance for their  
doubting too;*

*If you can wait and not be  
tired by waiting,  
Or being lied about, don't  
doubt deal in lies,  
Or being hated, do not give way to  
hating,  
And yet look too  
good, nor talk wise;  
If you can dream – and not make  
dreams your  
master;*

*If you can think – and not make  
thoughts your aim;  
If you can meet with  
Triumph and Disaster  
and treat those two  
impostors just the same*

*If you can bear to hear the  
truth you have spoken  
Twisted by knaves to make  
a trap for fool's  
Or watch the things you  
you gave your life to, broken  
And stoop and build 'em up  
with worn out tools:*

*If you can make one heap  
of all your winnings  
And risk it on one turn of  
pitch-and-toss,*

*If you can force your heart and nerve  
and sinew  
To serve your turn long  
after they are gone.  
And so hold on when there  
is nothing in you  
Except the Will which says  
to them: Hold on!*

*If you can talk with crowds  
and keep your virtue,  
Or walk with Kings-nor  
lose the common touch,*

*If neither foes nor loving  
friends can hurt you,  
If all men count with you  
but none too much;  
If you can fill the  
unforgiving minute  
with sixty seconds' worth  
of distance run  
yours is the Earth and  
everything that is in it,  
And – which is more –  
you will be a man, my son!*

R. CHANDRASEKHAR

SATURDAY

SUNDAY

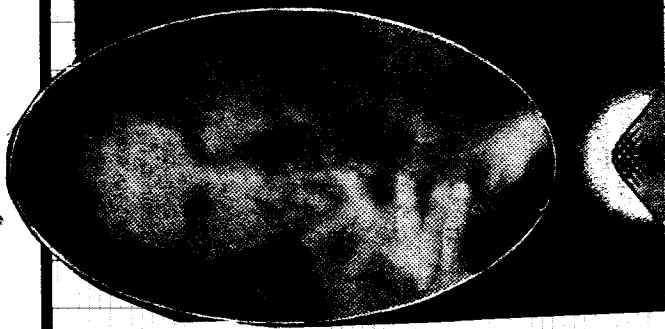
1990

**"If you can dream, and not make dreams your masters,  
If you can think, and not make thought your aim....**

**If you can fill the unforgiving minute  
With 60 seconds worth of distance run,  
Yours is the earth, and everything that's in it".**

*- From 'If', Rudyard Kipling*

13 TUESDAY



*"I do not consider myself to be an illustrious personality, but only an ordinary businessman and citizen who has tried to make the best use of the opportunities to advance the cause of India's industrial and economic development. Any such guiding principles I might unconsciously have had in my life can be summarized as follows:*

*That nothing worthwhile is ever achieved without deep thought and hard work.*

*If at one moment I think for myself and never accept at times the value, slogans and catch phrases for which unfortunately our people are too easily capturable.*

*That one must never strive for excellence or even perfection in any task however small, and never be satisfied with the second best.*

*That no success or achievement in material terms is worthwhile unless it serves the needs or interests of the country and its people and is achieved by fair and honest means.*

*That good human relations not only bring great personal rewards but are essential to the success of any enterprise."*

*J. R. D. Tata*



*We salute J.R.D.*

*A noble soul of rare maturity*

*The father of modern Indian business*

*Who valued human dignity above all else*

# JRD & the Tata tradition

I always knew that the socialism which we had adopted, which was based on the British Fabian philosophy, would eventually fail. It is similar to what the Russians tried to achieve, but they did it the extreme way by adopting communism. And if it failed in so great a society as Russia, and its satellites in Eastern Europe, I knew that the Indian experiment too was nearing its end. But its suddenness surprised me, says J R D Tata in a rare, but nevertheless, outspoken interview.

SUNDAY 18

## HALL OF FAME

**S**HANKARA is believed to have been born at Kaladi in Kerala to a devout Brahmin couple, Shivaguru and Anyamba, in 788 A.D.

His father died when he was still a toddler. The young Shankara showed no interest in the games and pastimes that normally interest young children. Instead, he wished to leave home to go in search of God. His mother was dismayed by his determination to renounce the world, but she recognised that he was a genius and made arrangements for his schooling.

## ADI SHANKARA

According to one story, a crocodile caught hold of one of Shankara's legs as he was bathing in a river. His mother on hearing about it, rushed to the spot and promised to let Shankara renounce the world if he were saved. Immediately, the crocodile let him go.

Shankara donned the robes of *sannyasa* and set out on his spiritual quest. He met a renowned teacher, Govinda Bhagavatpada, on the banks of the Narmada and requested him to accept him as a disciple. His request was granted.

Shankara became a great philosopher, teacher and reformer and wandered all over the country till death claimed him in the Himalayas at the early age of 32. Shankara wrote many books, among them



For the Acharyaswami could brook no compartmentalisation on this earth. Appropriately the United Nations was the venue where his prayer for universal welfare (*mit-reem bhajata*) was released by the golden voice of MS Subbulakshmi.

"Cherish friendship that conquers all hearts!  
See others as your own self;  
Give up war, avoid competition.  
Eschew aggression upon others,  
for that is wrong.  
We have Mother Earth to grant all our desires.

We have the Lord as a compassionate father.  
O People! Hold on to self-control.  
Charity, compassion.  
May the entire humanity achieve well-being."

It is a Rishi's benediction. A Rishi who has been released like the cucumber from its stem (*urvakuriva bandhanat*), from the physical but not from immortality. A Rishi whose benediction will guard and lead us from the encircling gloom into the clear light of day.

Prema Nandakuma

commentaries on Brahmasutras, Upanishads and the Bhagavad Gita. Much admired for his lucid and graceful prose, he has given to Sanskrit some of its most beautiful hymns (*stotras*) and philosophical poems.

### His Contribution to the Unity and Integrity of India.

He taught that Brahman is the only reality and the world we live in is only a projection of Brahman. His philosophy is called *Advaita*.

He urged people to shed sectarianism and taught that every sincere prayer reaches God, regardless of the form he is worshipped in. He established four great monasteries in the four corners of the country — Sringeri (Karnataka), Dwaraka (Gujarat), Badrinath (U.P.) and Puri (Orissa).

The heads of these monasteries are called Shankaracharyas. That is why Shankara is often referred to as Adi Shankara, the original or first.

1990

## Spiritual elevation through dharma

MADRAS, June 8.

Hinduism has given to the religious world a Sanskrit term for which an exact equivalent has not been found in any other language. (The nearest may be righteousness or virtue or moral law). This word 'Dharma' envisages the practical application of certain rules which regulate man's conduct and enables his spiritual elevation.

Religion and righteousness are inter-linked. The former, relates to individual while dharma stands for the welfare of society as all religions ask men to speak truth, respect elders and avoid theft. If a person upholds virtue, it in turn will protect him. Everyday, one must always do good, offer worship to God and revere one's parents and listen to their advice.

The Vedas form the foundation for the grand and glorious edifice of Hinduism. They direct the followers to obey the mother, the father, the spiritual guide and the (needy) guest. The first teacher, Devala made people observe the codes. The next universal teacher and preacher was Lord Krishna who through His Bhagavad Gita has shown the way to live and conduct ourselves. Arjuna symbolised the confused human being and hence through him the Lord has taught all of us.

Then appeared Adi Sankara who was able to resuscitate Hinduism when it was being subjected to onslaughts. Philosophers praise the contents of his teachings. Subsequently illustrious teachers followed him and today we have Sri Chandrasekharendra Saraswathi as one of the illustrious leaders. He had spread the message of Hinduism in several ways.

In the life of every God-minded person there should be a spiritual guide. The guru, as he is called, will teach him how to realise God. Respect shown to him will lead a devotee on to the path of liberation. He will inculcate discipline and act as a torchbearer. The Kanchi Acharya has given advice to people to refrain from receiving dowry and avoid ostentatious living. Because of his presence, there has been spiritual awakening among people, said Sri Jayendra Saraswathi in a discourse.

There has been an awareness about the importance to be given to the Vedas. The Hindu dharma has come to be established. The Vedic commands like doing good, respecting traditions and paying obeisance to God should be strictly carried out.

India must be free  
India must be a Republic  
India must have a common  
language  
India must have a common  
script.  
— Madame Bhikaji Cama,  
(1907)



Cama was the lady-patriot mother of India Revolution who first unfurled flag of freedom. Stuttgart (Germany) in 1907. She declared that if India was to be great, united, progressive and strong "we must have a common language with a common script".

It will be relevant here to what Justice M.C. Chagla once said: "Language can be a great cohesive force. In a country like India with its many linguistic states and growing regional differences, we need a common language at the highest level to emphasise the oneness of the country, pool together the intellectual and scientific resources, to forge a national culture, to implement national economic policies and present to the world outside the image of a strong, powerful, united country. The future of the nation is in the hands of those who will lay down the policy and implement it. May God give us the wisdom to rise above party considerations and political implications. Let not history say we weakened and undermined the most precious thing we possess: a strong and united India."

# Statement of the Chairman, Mr. Nani A. Palkhivala

1990

Globalization, democratization, and liberalization will be counted as the three great powerhouses of change in our times. In the words of Chris Patten, the Governor of Hong Kong, "On every continent, in nearly every land, hope is turning on the lights."

Never before in world history have the economies of different countries attempted to come together to commence the concept of the global village. The twilight of communism has compelled even a diehard like Castro to concede that democratic reforms would eventually have to come to Cuba. Three-fourths of the 47 countries south of the Sahara are in various stages of a democratic surge. Liberalization is to the 90's what socialism was to the 40's. Socialism is as outdated as the dinosaur. We now have insignificant ideologies; and our commanding heights have been reduced to mole-hills.

Without whole-hearted public support for Dr. Manmohan Singh's liberalization policies, we shall only bear out the recent comment of *The Economist* (July 31, 1993) that India is "Asia's big laggard". Such unthinking demonstrations as were staged against the New Economic Policy on August 19 and 20, merely give point to Dr. Einstein's observation that to many people the Creator gave brains by mistake — the spinal cord would have been amply sufficient!

Unfortunately, while the world is celebrating the 2500th anniversary of the birth of democracy, the grim crisis facing the free world is the lacklustre leadership. Politicians have been reduced to mere mortals.

India partakes of this world trend. Mistrust of government as an institution broods over the nation. Very few people are aware that for months our Union Cabinet has functioned without a Commerce Minister, or a Defence Minister, or a Law Minister, or a Foreign Minister in normal health. Leaders are not missed when there is no leadership worth the name.

When did so many heads of state have so little public backing and evoke so little public respect? Instead of outstanding leadership, we have just "holes in the air", to use the expressive phrase of George Orwell. The free world has lost confidence in its politicians. We do not believe in them any more.

Winston Churchill referred to the times of Lord Rosebery as "an age of great men and small events". We are living in an age of small men and great events. Talking about the G-7 Summit, a shrewd political analyst observed, "What we have in Tokyo is a meeting of the world's strongest countries but the world's weakest leaders."



# The wasted years

**P**ALKHIVALA's is a *cri de coeur*. It expresses the outrage of a civilized and humane man at the folly of man in reducing his beloved country to its present sorry state.

Palkhivala's feelings are expressed over a wide range of subjects for the book is a compilation of extracts from his speeches and writings spanning the years 1984 to 1993. There is some repetition, as Palkhivala himself says, unavoidable in a collection of this sort, but that does not detract from the book's readability. As might be expected, the book sparkles with aphorisms. It also reflects the incisive analysis, the wide reading, the wealth of facts and figures, the apt comparisons that are Mr. Palkhivala's stock-in-trade.

Palkhivala is convinced that the command economy, a rigid bureaucracy which batters upon it, politicians who are barely more literate than the illiterate populace which has been induced to vote for them by means far removed from considerations of good governance, have fettered men and resources alike. They have brought in their train unprecedented corruption, sloth and inefficiency. They have increasingly divided the nation against itself. These shackles have to be removed if India is to attain her immense potential.

Palkhivala holds that socialism in India has failed because "the kernel, the spirit of social justice" has been lost in the sterile "shells of socialism — state control and state

ownership." India's brand of socialism, 'did not result in transfer of wealth from the rich to the poor but only from the honest rich to the dishonest rich.'

Not that Palkhivala is an uncaring capitalist. Laissez-faire capitalism, he avers, has also failed. He asks for "Socially responsible business" which, he says, will restore to businessmen the honour and status they enjoyed in ancient Indian society.

And what a society that was. Palkhivala describes Sanskrit as the greatest language on earth. The educational system must revive the ancient Indian values and he asks that ancient Indian culture be taught in all schools and colleges. He quotes Toynbee with approval "... a chapter which had a western beginning will have to have an Indian ending... the only way of salvation for mankind is the Indian way... an attitude and spirit that can make it possible for the human race to grow together into a single family." As his introduction, and fleeting sentences elsewhere in the book show, Palkhivala believes in pre-destination. India can again attain the greatness which is her destiny, for which her past has so admirably fitted her: Democracy, secularism, national integrity — all these, he states spring from plurality and tolerance, characteristics which were of the very essence of India but which have been lost in a debased body-politic.

Palkhivala does not rest content with criticism. He suggests alternatives. The chapter on "Redesigning India for the

HERE are certain times in the history of a nation, as now, when we celebrate the 50th anniversary of our independence, a democracy must take stock of its successes and failures and probe the causes that have led to these results. If the arrogant and the blind pursuit of it begin to eat all the sacrifices and ideals that bred freedom at the midnight hour and render achievements since then into nothing, it is a fetching us the position of being the most corrupt nation in Asia, there is mainly something rotten in this state and it is more, it is time to set it right. One action of this state of affairs where the breakdown of our value systems allows a fantastic carnival of criminals in politics, the most daily traffic between court, jail and parliament, the election of Phoolan Devi to making body and her continued flout of law of the land.

In the last four years, India has advanced economically and witnessed virtually a rebirth of liberation. But, politically and socially, we have suffered an equally marked regression.

Casteism is in the ascendant and has risen higher than ever

Twenty-first Century's is a lucid exposition of the simplest prescriptions. Or, again, one might see his analysis of the constitution, enunciating the "five cardinal rules" intended to govern the election of the president.

Here is a book well worth is price for those who would know why we are in such a mess today, a book written with passion, trenchant in criticism, mellow in reflection. See, for instance, all ye who would rule, the chapter on Casteism, the Mandal Report and the Supreme Court's Judgment in the Mandal case. On an issue which is so much a part of our lives today I cannot refrain from lifting from the book the quotation from Pandit Jawaharlal Nehru: I dislike any kind of reservation, more particularly in service. I react strongly against anything which leads to inefficiency and second-rate standards... the only real way to help a backward group is to give opportunities for a good education... but if we go in for reservations on communal and caste basis, we swamp the bright and able people and remain second-rate or third-rate... it has amazed me to learn that even promotions are based sometimes on communal or caste considerations. This way lies not only folly, but disaster. Let us help the backward groups by all means, but never at the cost of efficiency."

We, the Nation: *The Lost Decades by Nani A. Palkhivala*. (UBSPD), pp. 33. Rs. 75/-

K.P.S. Menon  
Indian Review of Books

Indian Review of Books  
62A, Ormes Road, Madras.



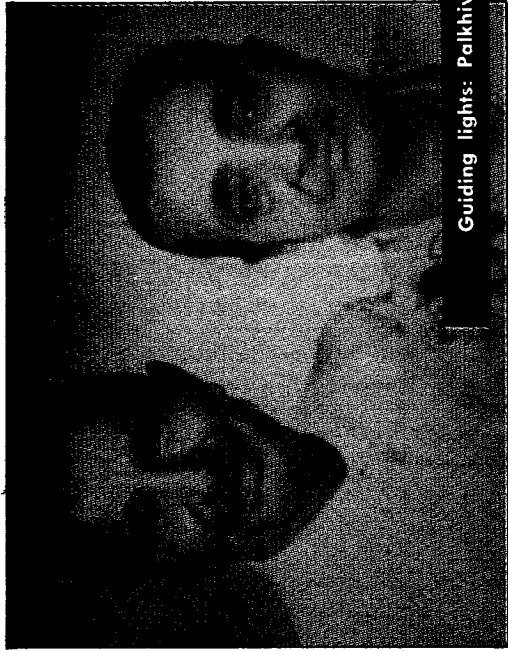
Taxes are to politicians & drugs are to junkies.

Nani Palkhivala, eminent jurists, on the Union Budget

Mr. Nani Palkhivala's dedication of his book (*We the People*) reads

*"To my countrymen*

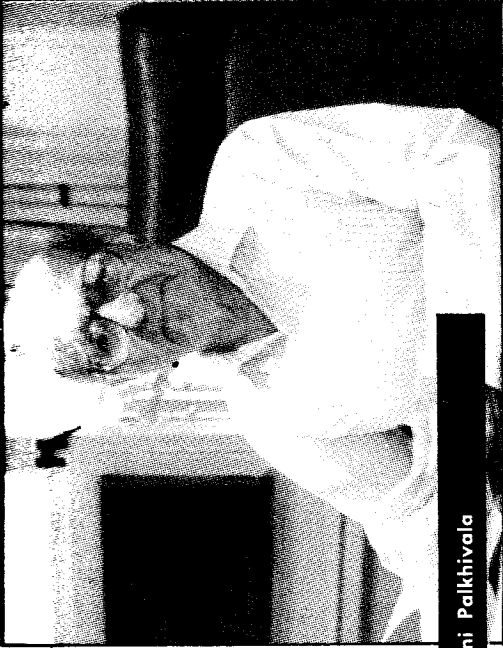
*Who gave unto themselves the Constitution but not the ability to keep it,  
Who inherited a resplendent heritage but not the wisdom to cherish it,  
Who suffer and endure in patience without the perception of their potential*



Guiding lights: Palkhivala's parents

## reflections

**Lawyer Nani Palkhivala reflects on the influences that helped shape him into a humane person... and laments these sorry days of clay-footed heroes.**



Nani Palkhivala

### NARAYAN SUBRAMANIAM

ANI Palkhivala is absolutely sure: he is what he is only because of his parents' influence. "My father, Ardeshtir, taught me compassion and kindness for the less privileged," Palkhivala said, breaking into sobs.

He wiped his eyes and continued with a smile, "I remember, I was not more than two years old. I was about to help myself to a bowl of almonds when my father reminded me of this poor orphan who lived next door. I was so moved by his words that I immediately handed over the entire bowl to the boy. That incident has made a deep impression on me ever since."

I told him that he must have been an extremely cooperative child to have given in to his father on such a

issue without demur. Didn't he harbour the faintest resentment? He shook his head vehemently. "I have always treasured that lesson. It has proved far more important than any legacy of land or wealth he may have left me. As a matter of fact, I welcomed anything from him, even if it was admonishment, for I realised even then what a noble and upright person he was and that he had ultimately my welfare in mind. My father's was an emotional and sensitive nature. He taught me rules of conduct which I have always tried to follow." In the same vein, Palkhivala talks of his mother

Sheherbanoo who, he says, was a woman of "great character. She was the ideal mother, caring, gentle. In her quiet unassuming way, she passed on many valuable lessons to me."

"I look at the millions of less privileged in our country and my heart bleeds for them. People have become so selfish and heard-hearted these days. Children don't get proper guidance from their parents. The pursuit of wealth has become an end on its own. But to me, money is only a means to an end. And that end is doing good to others."

He says he tries his best anyway. "I don't think I

# The Sands of time

have reached any real position. In any case, whatever I have achieved is not due to my efforts. It is the blessings of Providence. I see the way people suffer for no fault of theirs and I feel each one of us should do our bit to ameliorate their lot."

Besides his parents, he has fond memories of the lawyer in whose chambers he worked when he started out, Sir Jamshedji Kanga. "He was already an elderly man when I went to work for him, 67 years old, but he made a deep impression on me. Apart from the nitty-gritty which I picked up from him, he taught me the

virtue of modesty. He was a towering personality who dwarfed all around him, yet he was an intensely warm and compassionate person.

"I am lucky to have had such strong guiding influences, which I believe are necessary to mould character. Unfortunately, youngsters of today have no one to look up to, especially outside their circle. The so-called heroes have clay feet. The worst offenders are the politicians, who ought to set examples but who do exactly the opposite. I have been seeing the deterioration down the years — the venality, the corruption, the selfishness — and I would lay all the ills of this otherwise marvellous country at their door. And, no, the way things are going, I don't expect any improvement."

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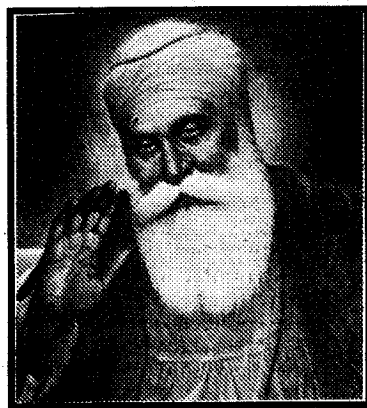
Joshua  
ierabad

1990

Guru Nanak insisted that there should be harmony between thought and action and p  
life. His teachings and ideals can very ap  
ately and profitably be applied to prese  
conditions. To Guru Nanak, religion was n  
a spiritual experience but a way of life. Evi  
tion of man should have the impact of relig  
integrity, love, righteousness and Truth.

Before passing away, Nanak ordaine  
'Guru Granth Sahib', the holy scripture, wo  
the ultimate spiritual authority for the Sikh  
temporal authority would vest in the 'P  
Panth' — the Sikh Commonwealth. Nanak  
new hope to the downtrodden to enable th  
join their fraternity as equals. He created  
man, in the new world, supported by new  
ity. The Sikh temple is called Gurdwara.

ਗੁਰਪੂਰਬ ਦੀ ਲਖ-ਲਖ ਬਧਾਇਯਾਂ



13 TUESDAY

### *Guru Nanak's Message to Humanity*

- "The Supreme is One and Sole;
- His name is true;
- He is the Creator;
- Fearless;
- He has no enmity with anyone;
- He is free from the bondage of life and death;
- He is self-existent. Out of graciousness;
- He inspires blissful worship;
- He truthfully existed at the commencement;
- He shall continue to be the truth throughout the ages;
- He verily is in existence;

*Nanak says, he shall verily evermore  
continue to exist."*

(JAP JI)

1990

## COMPLEX ISSUES

Before resigning as prime minister, Atal Behari Vajpayee said "secularism should not give the majority a minority complex", thus defending Hindu communalism.

Communalism is a socio-political phenomenon generating complexes.

In India, Muslim communalism is marked by a superiority complex, whereas communal Hindus harbour an inferiority complex.

I remember a Muslim leader speaking before a frenzied crowd in Mumbai a few years ago. He said, "We have ruled over this country for over 600 years and we know how to rule. These *dal-eating dhoti-walas* do not know how to rule."

A Maharashtra police officer was heard commenting afterwards, "We will rule over them for the next 600 years and show them what we are."

Clearly, his communalism is strengthened by the staple diet he receives from the Hindutva kitchen.

In any event the Muslim leader's superiority complex is misplaced.

The 95-98 per cent of converted Muslims hail from the lower castes. As Dr

Hazari Prasad Dwivedi observed in his book on Kabir. They were therefore never part of the ruling class.

The rulers were Mughals, Turks, Iranians and Pathans, who were coincidentally also Muslims.

We do not refer to British rule as "Christian rule" but thanks to our distorted communal vision, the Pathan's is called "Muslim rule."

Due to this distortion Ashok Singhal of the Vishw Hindu Parishad describes the atrocities of Ghenghis Khan as 'Muslim' atrocities. But Ghenghis Khan was Buddhist.

The common Indian Muslim has no reason to take pride in the reigns of the Mughals, Turks and Pathans.

They were actually victims of feudal oppression.

Muslim rulers treat converts like upper caste Hindus treated them. Sir Syed Ahmed Khan clearly asserts that the nobility among Muslims would not tolerate low class Muslims occupying a high chair even if they were qualified.

Much like Manu who stressed that no Shudra was allowed to hold a judge's



Prime Minister A B Vajpayee congratulating the heroes of the Pokhram-II blasts Chidambaram and APJ Abdul Kalam



1990

## Ahead of his time?

RAJAJI'S BIRTHDAY CELEBRATIONS COMMENCED (Kannur district), Tamil Nadu.

The greatness of Rajaji, his administrative sagacity, the indomitable resolution behind in the socio-economic spheres, his conviction to struggle to establish a people's licence and public life, his simple living and his achievements are portrayed by contributors in the events brought out on the occasion of his birth anniversary.

A. Parthasarathy

## Rajaji's example

Sir. — This refers to the interesting news item in "This day that age" (The Hindu, Nov. 16) about the Governor-General, Rajaji, greeting Prime Minister Nehru on his birthday, saying, "I recited Sahasranama (one thousand sacred names of God) and prayed to Him to Bless you and your work." Here is a practical lesson for our political leaders of both the Hindutva and secular hues as to how to strike the golden mean between one's religious convictions and public conduct. Rajaji in public life was no less secular than the so-called secularists of today, but he stuck to his religious convictions and observances in private as revealed in the referred note to Nehru, a self-proclaimed **AGNOSTIC**.  
*This brings out the CIVILTY Marking their relation ship.*

## What Rajaji said

Sir. — "People talk to you about many plans and schemes. I wish these people go to Russia and see how the Russians are working today (1947). They will see how much suffering the Russians endure and how unselfishly they work for the State. I would say, therefore, that there should be made a capital offence in our country. A murderer kills only his victim, but a lazy clerk kills the whole State of India. We must put aside all other ideas, and from this moment every man and woman must do the work allotted to them with double speed. Otherwise there is no hope

for the country. You may not now agree with what I said this evening, but ten years hence you will discover that while I was right you were wrong". That was Rajaji, as the Governor of West Bengal, addressing a gathering at St. Xavier's College, Calcutta, on December 6, 1947. He spoke on the need for communal harmony and the importance of hard work, which are very appropriate for the conditions prevailing in our country today.

G.K. Sundaram, Coimbatore

## What Rajaji said

Sir. — At a time when India is being torn asunder by religious intolerance and people belonging to different faiths are at one another's throats, the following words of wisdom of Rajaji way back in 1948 would be of interest. Rajaji whose 25th death anniversary fell last week said in Varanasi:

"It was in India that before anybody else has preached it, our forefathers discovered that all denominations, ceremonies and forms of worship reach God. People from all parts of the world, with all manner of books, scriptures and doctrines, have always been welcome in India. Those who came did not know as much as those who were here. When water is added to milk, the milk becomes adulterated; and Hinduism has been diluted by the ignorance of those who came. In defending the broadmindedness and large doctrines of our forefathers, we have become narrow minded and fanatical. This is as absurd as saying that in preserving beauty we must make it ugly. In conserving and defending the spirit of tolerance we have become intolerant. Let us drop this faulty path. Nothing will save our tolerance except tolerance. I wish we were wise enough to the extent that even if we

are Hindus they could go to the mosques and pray. I have no difficulty in thinking of my God while sitting among Christians in a church or among the Muslims in a mosque.

It is a great thing that we have got rid of British domination and won freedom. But it will be a still greater thing if we can get rid of intolerance and convert religion into that which it should be. Then we could revolutionise religious thought in the world. India is home for all those who believe in God and worship in any way they please. Free India invites all religions. If you look into ancient Indian history, you will find that the crudest forms of religious faith and worship have been absorbed into Hinduism. Our forefathers absorbed them in such a way that they made them their own. Why should we stop that process at the present time?"

V. P. N. Nambiyar, Coimbatore

SUNDAY 1

1990

Born in a family of scholars — his father a scholar in Sanskrit and Hindi — on the Day in 1924 to the sound of Church bells, Bharat Vajpayee has literally inherited his literature and poetic talents from his forefathers. He started writing poems at the age of 15 and to this day has been using this medium to give voice to his feelings often as he can. Some of his poems have been reproduced in this volume.

Does one illuminate one's house by setting fire?  
Does one fill one's pocket by selling one's mind?  
Why has our gold-paved country become India?  
Why is this country of the gods stricken by fire?  
Why this evil day when motherland stretches  
her hand for charity?  
Has the curse of her progeny befallen her;  
or fate so willed?  
The sun stumbled and fell into dark void,  
Look, how the ever-rich Kuber goes abegging!

**There is but one God:  
His name is Truth;  
He is the creator;  
He fears none nor does He hate anyone.  
He is in the image of the Eternal.  
He is beyond birth and death;  
He is self-existent.  
He can be attained by the Guru's grace**

19 THURSDAY

## Experiencing God is a personal matter

MADRAS, Dec. 18.

While there can be no dispute or any doubt about the existence of a supreme force that rules the universe — the Lord — a question often raised by some is whether He can be seen. It is no doubt not possible for laymen, but definitely faith and devotion can help a person to experience His presence. He always extends His grace to those who seek it and His response can certainly be felt.

Also, as a dweller in every creation, it is possible to know how He exerts His influence on people but this cannot be shared with others or spelt out clearly in words. It is purely a personal matter.

A mother was visiting the temple with her daughter daily. Watching her pray and struck by her devotion, the child asked her whether she had seen God. The mother never replied. The question remained unanswered for years, the mother not "showing" God to her daughter.

The girl got married and when she emerged from her husband's chamber after their first meeting, the mother in a language of silence asked her whether she could describe the joy she had derived. The bride realised that her long awaited reply had been given.

In one of his works, Saint Ramalinga Swamikal said, on being asked about the God within: "I have felt a presence that disturbs me with exhilaration of elevated thoughts; a sense sublime of something far more deeply interfused."

Another important observation the Swamikal makes is that God will reside only in a person whose heart is pure, which means that his thoughts, words and deeds will not cause injury to anyone.

Sri S. R. Themozhier said in a lecture that according to Sri Ramalingar, a man derives pious habits and discipline through heritage. The family traditions will indicate whether a man is noble or not. In the case of charitable disposition in particular, the tendency to donate must be inborn.

Mere possession of wealth or educational qualifications cannot imply that a man will be inclined to give charity without any hesitation. His contention was that all people, good or bad, kind or cruel do have a right to live and to let live. The path of moral rectitude (Sanmarga) he

## Lessons and inspiration from Nature

MADRAS, Nov. 1

Nature has provided humanity with innumerable opportunities to draw lessons and derivation from her creations. Serenity, for example, can be experienced from the runs in the undisturbed forests. The lush greenery and their active life help us to keep our senses and to teach us that every creation of some purpose to be fulfilled during its

lifetime. The Sun makes us realise that we remain disciplined in life and follow the schedule irrespective of obstacles. It bounces to people, dispels darkness and converts water into fresh potable water. But in the process of removing dirt, it is not affected at all on a pond, on the gutter or on a road. Its lustre is least affected.

The Sun tells us that we should discharge our duties to the best of our ability. People should learn from the Sun God to derive energy and to keep themselves fit.

Man, being created as a human being is God's greatest gift as utilising the brief stay here, a man should get released from the worldly entanglements. God expects him to take measures to free himself from the bondage. Otherwise, he will be no different from an animal which also eats, grows and dies.

From carrying out the duties enjoined on us, we should acquire spiritual knowledge and entrust ourselves to the Lord, praying that we be given salvation.

Classic examples of a coconut tree which yields many products to be used by man and a plantain whose every part is beneficial to man compel man to consider himself as a creature in the hands of God but placed at a distance from fellow human beings.

In the work of Saint Ramalinga Swamikal (Arutpa) Sri S. R. Themozhier explained that a divine messenger had prayed that he be placed in the midst of virtuous men, that he discard ego and other evil tendencies and be grateful to God for the mercy shown to him. Displaying compassion to all, we should follow the path of God.

## Creator of the "Divine Light"

MADRAS, Oct. 6.

India has produced illustrious saints and seers who, appearing on the horizon from time to time have embellished the pages of the history of divine thoughts. One among them, very recently in our midst, had appealed to God: "This body should not be tainted by food that results in evil developing within, my mind should not be burdened with vicious designs, my character should be unblemished, I should remember You even in my sleep and always breathe the message of the divine".

His prayer added: "I have not come to You begging for food or shelter, as many do. I believe in purity of the mind and thoughts. Let me eschew meat and other types of stuff under all circumstances as they will tend to arouse the animality in man. I shall seek that all my followers should live on natural food only".

That stirring plea had come from Vadalur Ramalinga Swamikal, popularly called "Vallalar" who contributed poems of divine grace numbering about 6,000. His magnum opus was "Arutpa" in which he adores all our Gods, passing from the stage of personal worship, entering into the realm of the Formless, presenting it as the "Divine Light".

He lived in Madras for over three decades during the last century and later in Vadalur. After his mortal existence, though for about 50 years he attained Eternity leaving a message of immortality and promising to return.

Sri N. Giridhari Prasad, in a lecture at Ramalingar Pani Mandram on the occasion of the apostle's birth anniversary today, said during his sojourn in Madras, he worshipped at the feet of Lord Subramania at Kanda Kottam and through sweet scintillating songs, sought His benedictions. In one of them, he opens his heart and appeals to the Almighty that he should ever be placed in the company of devotees and never be pushed amidst those who practise hypocrisy.

Vallalar was only nine years old when he composed a brilliant and dazzling garland of thirty hymns glorifying Lord Subramania (called Deiva Mani Maalai).

Ramalinga Swamikal's only desire was to be ever in the midst of holy men: "Never should I utter falsehood, I should always be praising God

## Feed the most

MADRAS, Aug. 7.

Provide a person with wealth, comforts, position and all that he wants, yet he will not be totally satisfied and will not hesitate to possess something more. But in respect of one commodity, food, even if it is sumptuous and lavish, beyond a particular stage he will certainly say "no more".

One of the austerities prescribed for a household is to be followed in his day-to-day worship is to worship guests. Among them, the pious who deserve to be honoured and whose needs are absolutely limited, children, women and those who do not earn their livelihood should get priority. Before taking the meal, a person should make sure that no one waits at his doorstep, seeking alms.

Distress arising out of hunger is the root-cause of several calamities. A person's honour, his academic distinction, wealth and his virtuous deeds will all be thrown to the winds the moment he feels the pinch of hunger. One who is in immediate need to take food but is not able to obtain even a morsel will become beastly, losing control over his sensory organs.

Feeding the poor is an act of compassion surpassing others, says Saint Ramalinga Swamikal in his works. He describes the man who observes the divine command as a God-incarnate because the pain resulting from hunger is more acute than the pangs of birth and death. Caste, creed or religion have no place in this charitable task, adds the Saint. His concern for the welfare of the downtrodden, the handicapped, and even plants is echoed in one of his hymns.

Explaining the Swamikal's mission in life, Pandit V. Natesanar in a lecture said "wealthy man should have a charitable disposition and practise this divine act in all sincerity. Even in their days of adversity, men of pious conduct have not hesitated to spare from whatever they partook. Food-offering is not to be considered as an empty ritual expecting in return God's grace. Vallalar, as the Saint was also known, wanted men to give up meat-eating. Anyone who has the means but does not spare at least a handful of grain to the deserving poor can be compared to a plant with flowers but grown in a crematorium. In his hymn "Deiva Mani Maalai" in praise of Lord Subramania, Vallalar prays that never should he see anyone before him, begging for food.

## Moral purity makes a person exalted

MADRAS, Nov. 15.

Moral purity is chiefly responsible for making a person exalted. A well-regulated life is of utmost importance: while birth as a human being is a rare privilege, it is essential for one to toil hard and earn his livelihood.

Saint Thiruvalluvar goes to the extent of saying that disciplined men will be kind and compassionate even to unfettered people. He categorises the really "poor" as those who in spite of their academic achievements and study of philosophy do not translate them into action. Not only may they fail to follow the lessons learnt through their study, they may also misguide others.

There is a direct link between one's learning and culture and behaviour. If a child is found to be humble, giving respect to elders and behaving courteously towards others, it can definitely be inferred that its parents observe moral codes and that its qualities were inherited from them. That is why holy texts lay emphasis on entertaining only the noble thoughts and uttering only truth and soft words.

Saint Thiruvalluvar in his *Thirukkural*, dwelling on the topic of "learning", insists on people faultlessly pursuing knowledge and abiding by it. Real knowledge translated into action becomes culture and ethics.

Traditionally, society has been divided into various sections. If in the last category, there are people who are exceptionally learned and who maintain their character, they deserve all respect. How to identify such men — by their patience and tolerance. They will not mind insults or innuendoes. They will maintain their balance of mind.

Said Sri. S. R. Themozhier in a lecture, "Avaiyaru in an aphorism points out how sound education in early days will make children display humility and show reverence to others."

The bottom of a vessel with oil will contain a layer of soot and sediments; these can be removed only by burning them. Similarly, bad thoughts which cannot be easily erased can be got rid of only by sound spiritual education, which pinpoints the need to seek divine grace. Only properly educated men are said to possess eyes. In others, they can at best be described as

## Self-control, essence of right conduct

MADRAS, Nov. 26.

Self-control places a man among the band of immortals, a reason why all the scriptural texts draw pointed attention to the need to achieve this feat because the mind is easily swayed by passion and lured by tempting influences. These books tell us that self-control should be cherished as a big treasure.

Name and fame will seek one who leads a life of absolute restraint. A pious person who has been practising this with his mind firmly fixed, is compared to the grandeur of a mountain.

Good conduct constitutes the life of noble birth and the seed of blessedness, whereas bad conduct will result in endless problems. It is clearly stated in the holy texts that moral purity adds dignity to life. Righteous behaviour is held as the highest virtue and the strongest ally of the soul.

So much importance is assigned to morality and piety that a chapter is devoted exclusively to all aspects of "Virtue" by Saint Thiruvalluvar in his guide to humanity — the *Thirukkural*, said Sri S. R. Themozhier in a lecture.

One of the methods to develop self-control is to be extremely guarded in using the words. A slip of the tongue may result in grief and miserable consequences. A single painful, evil statement will vitiate all the good, flowing out of one's noble conduct. The blister caused by flames may heal but those wounds resulting from the utterance of harsh and uncharitable attacks will remain indelible.

A couplet says that learning that has been forgotten can be recalled but conduct that was lost can never be regained. Men of righteous conduct will never use offensive words even unconsciously.

Detailing the other steps to control the Self, the *Thirukkural* says that only those who can view their own faults as they see the defects in others, can hope to achieve the same.

One should forget injuries but not kindness extended in needy situations. The essence of the teachings in the work has been described as follows: blessed are the pure, for, their goodness is assured; the peaceful, for they shall remain joyful for ever; the meek, for they get what they seek; the righteous, for they will be victorious and blessed are the faithful for their life shall be fruitful and blessed are the patient for they will be

## human thought

MADRAS, July 10.

Virtue makes a man on earth, famous, in his grave, illustrious and in the heaven, immortal. When a person follows unflinching, the prescribed codes of conduct and adopts the spiritual injunctions given according to his status, righteousness will flourish.

With the growth of pious behaviour, sins will wane; with their gradual obliteration, one's nescience will go; with that, a keen comprehension of the difference between the evanescent and the eternal, a bitter taste and dislike for moribund pleasures of this life and a strong realisation of the afflictions of birth will begin to appear. There will be a thirst for getting released from bondage.

Elaborate explanation on Virtue and the most valuable guidelines on domestic and social life are contained in one of the best Tamil literary works, *Thirukkural*, which consists of 1,330 couplets. It is divided into three segments dealing with virtue, wealth and love.

*Thirukkural* poet Thiruvalluvar and *Thiruvachagam* by Manickavachagar are said to be the body and soul of Tamil, the former enabling a person to build his character while the latter, feeds his soul. The *Kural* develops the intellect and brain, making men live with honour, honesty and dignity. The *Thiruvachagam* purifies the soul of its dross and dirt, melts and moulds it to enjoy eternal Bliss. One lays the foundation for and the other constructs the building in the Kingdom of God.

A perfect mosaic in itself, the *Thirukkural* is the purest expression of human thought. Humility, charity and forgiveness are inculcated by the moralist, Pandit V. Natesanar said in the discourse.

The couplets have been elaborated by equally eminent scholars. Do all the good you can; by all the means, in all ways, in all places, at all times and as long as ever, one commentator says.

When a person spends ill-gotten money over entertainment of guests, the good effects due to accrue therefrom will go only to the owner of the money who was duped. The evil consequences will follow the guilty.

The woman is the salvation or destruction of a family as she carries its destiny in the folds of her mantle. A woman should win her husband's attention by her veil of modesty, robes of chastity, ornaments of meekness and jewels of faith.

Another virtue is to restrain the tongue.



1990

BENJAMIN FRANKLIN.

MA

Franklin was once asked:

7 MOND

"What kind of man most deserves pity?"

Ans: A lonesome man, on a rainy night,  
who does not know how to read".

From  
THE WINTER'S HOME COMP  
by Benjamin Franklin

8 TUESD

1990

Lord Macaulay

MA

# The cutting edge of the rule of law

**THE INDIAN PENAL CODE:** K. D. Gaur; Oxford & IBH Publishing Co. Pvt. Ltd., 66, Janpath, 2nd Floor, New Delhi-110001. Rs. 260.

MACAULAY IS still in our colonial blood in many ways but, most importantly, through that monumental contribution, the Indian Penal Code. A proud Englishman, he wrote in his *History of England*: "Thus our democracy was, from an early period, the most aristocratic, and our aristocracy the most democratic in the world."

He viewed our country from the angle of his aristocratic democracy, Indians being but a primitive, feudal people who had to be disciplined through a stern penal regime. The glory and greatness of Bharat notwithstanding, do we not, even after the braggartly semi-centennial noises, behave as a lawless brood, tribal and casteist, meek and submissive, when political goons and mafia gangs commit crimes in cold blood, and canny corruption and economic offences are ubiquitous? The criminal culture among the higher rungs and creamy layers of society, even when nakedly exposed, does not produce the public outrage one should expect, except some judicial rhetoric (alas, judicial delinquency) which Macaulay did not anticipate, is escalating, with no burst of rage from those who must speak.

Sans the punitive rule of law, democracy becomes a rope of sand. So it is that civilised governments insist on the imperative requirement of equality before the law.

Englishmen battled for the rule of law and regarded it rightly as the sine qua non of a just society. The penal law is the cutting edge of the rule of law and even our colonial masters of yore felt the need to standardise norms of behaviour and rules to regulate social order. The Indian Penal Code is the product of this thought.

As early as 1834 the First Law Commission of India was constituted with Lord Macaulay as its president to pre-

pare a Penal Code. The Code underwent changes, revisions and other modifications, eventually to be passed by the then Legislative Council and received the assent of the Governor-General in 1860. It came into force on January 1, 1862 and remains the basic structure of India's penal jurisprudence. This Code has been adopted by countries governed once by the British in Asia and Africa. Truly admirable that Macaulay still governs a large geographic terrain peopled by millions with diverse cultures and races. Time and tide have not drowned this British law-maker but several additions and deletions have been made when confronted by socio-economic and political surges.

Decades have passed since and the mafia criminality, in many new directions and dimensions, is developing in boundless proportions. India is now a soft state, a sick society, a pathologically submissive polity, a corruption-friendly, power-hungry MNCs victimising the humble millions, with none to defend purity in public life, probity in public offices, or code of ethics among high functionaries with an ombudsman to police the power process. In this darkling national milieu, the penal law and its merciless enforcement need strong emphasis. Alas, the criminals are on the triumph, the police suffer from "dependencia syndrome" and integrity is on the descendant and the judges themselves are activists in acquittals of anti-social felons. Less than 10 per cent of crimes finally end in conviction and societal demoralisation is inevitable.

As far back as the 1860s Lord Macaulay has drawn up a grand Code, though the niceties, nuances, subtle distinctions, lexical dexterities with which the Code abounds (vide unsound mind, homicide, murder, rape *et al*) give rise to judicialese and interpretive intricacies the social and legal cost of which is high. Simpler legislation is possible, quicker litigation is feasible and easy

finality must be the trend, away from the traditional British drafting obsolence.

This book is truly an exhaustive and an excellent work. What puzzles the reviewer — it has no relevance to the merit of the book — is that the author from the University of Malaya and dedicates the book to Mr. Atal Behari Vajpayee. A riddle wrapped in mystery. The treatment of the text, the presentation of the subject, the up-to-date references to precedents, the incorporation with elucidatory notes and the excellent annexure, enhance the worth of the volume. Indeed, the reviewer values the fine finale where the author goes beyond the Penal Code, spreads the canvas wide and takes the reader through the global trends and newer horizons of criminal justice.

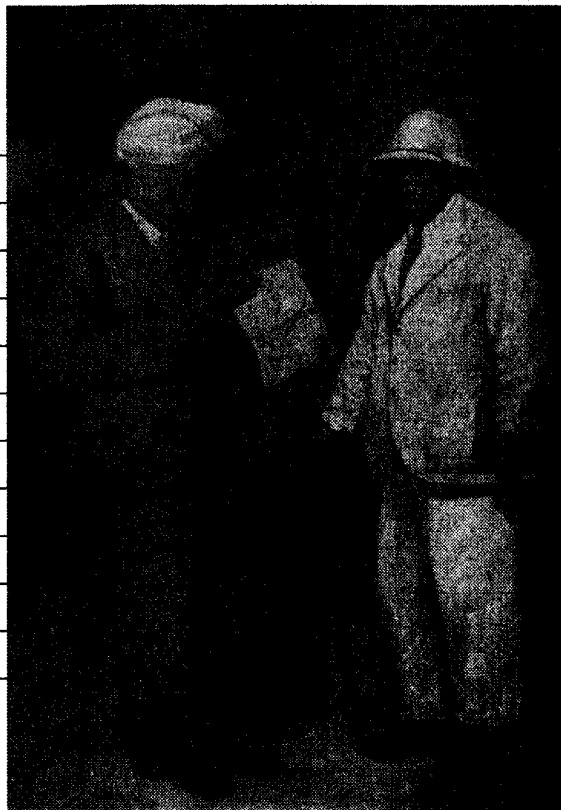
Bride burning and dowry death cases, South Africa abolishes death sentence, movement for abolition of death sentence, euthanasia, worldwide trend to legalise suicide in case of the terminally ill, right to die vis-a-vis right not to die, strict liability on manufacturers of hazardous substance, state vicariously liable for crimes committed by employees, are some fascinating topics and are a handsome bonus for the buyer.

It is unfortunate that the Santhanam Report (1964) and the Law Commission Report (1971), proposing useful provisions by amending the Code, remain in deep slumber. With due respect to our Parliament and legislatures much of their time is consumed by conditions not congenial to law-making. The time lost is because Parliament's accountability to the people, if violated, has no penal punch. Of course, the judges of the higher courts also absent themselves for long without reason — there are such judges — and no penal consequence for such delinquency exists. Power is a trust. Who cares?

V. R. KRISHNA IYER

S&DL GETS ISO 9002 CERTIFICATION ★ KS&DL GETS ISO 9002 CERTIFICATION

## A WAY OF LIFE AT KS&DL FOR C



**Bharat Ratna Sir M. Visvesvaraya, the then Dewan of Mysore with Sir Alfred Chatterton First Director of Industries & Commerce discussing the Project of starting the Sandalwood Oil Factory on 10-5-1916 adjoining Sankey Tank, Malleswaram, Bangalore.**

*Continuing the fragrant tradition, started way back in 1916 with the establishment of the Government Soap Factory, has been the guiding principle at KS&DL for over eight decades. Founded under the visionary leadership of the Dewan Sir M. Visvesvaraya, the soap factory gave birth to a legend with its Mysore Sandal Soap, evolved by the innovative genius of industrial chemist Sri. S. G. Shastri. The magical formula of using the inimitable fragrance of Mysore Sandalwood Oil, to produce an exotic soap won accolades from across the globe.*

*KS&DL, as the true inheritor of this golden legacy has marched ahead capturing other typical "Mysore" fragrances in soap forms. Emerging as the manufacturer of an extensive range of toilet soaps, detergents, talcs and agarbathis, all made from oils and fats of vegetable origin, KS&DL today is one of the largest producers of sandalwood oil and sandalwood soaps in the world.*

*Keeping pace with the changing needs of the consumers, KS&DL has launched many new products. But, one thing has remained unchanged: The commitment to excellence and strict adherence to quality standards.*

1990

MAY

25 FRIDAY

*"Do not go where  
the path may lead.  
Go instead where there is no path  
and leave a trail."*



Sri A M M Murugappa Chettiar (1902 - 1965)

SUNDAY 27

*This vision laid the foundation for nine trail blazing business groups.  
Each epitomizing the ideals he stood for.  
On his 35th anniversary we pay our humble tributes to this great trail blazer.*

1990

# Test your paediatric knowledge now



■ Dr KASHI VISHWANATH

This simple quiz will help you know how well informed you are about paediatrics, the health subject dealing with children. Each right answer fetches you 10 points. Excellent, if your score is 80 and above, good if it is between 60 and 80, average if it is 40 and 60, and bad if the points earned are below 40. Get ready to take the test.

1) When do we say an infant is of low birth weight?

- a) Less than 2.5 kg
- b) More than 3 kg
- c) When the baby is short
- d) When the baby is tall

2) Breast feeding is beneficial because?

- a) Breast milk contain antibodies that protect the baby from infections.
- b) Promotes close physical and emotional bonds between mother and the baby.
- c) Protects mother and child from acquiring certain diseases in the future.

## QUIZ

d) All of the above.

3) At which age does the child recognise its mother?

- a) 3 months; b) 6 months
- c) 9 months; d) 1 year

4) How frequently should the height of the child be measured to know the growth velocity?

- a) 3 months; b) 6 months
- c) Annually; d) Biannually

5) Which disease has been eradicated due to vaccination?

- a) Polio; b) Small pox
- c) Chicken pox; d) None

6) Bow legs in children is due to the deficiency of?

- a) Vitamin A
- b) Vitamin B-complex
- c) Vitamin C
- d) Vitamin D

7) Treatment of diarrhoea is with?

- a) Fluid + Salt only
- b) Fluid + Sugar only
- c) Fluid + Salt and sugar
- d) All of the above

8) Tuberculosis affects which organs in the body?

- a) Lungs; b) Brain
- c) Intestine (Abdomen)
- d) Kidney; e) All of the above

9) Up to what age is bed wetting normal in children?

- a) 4; b) 5; c) 6; d) 7

10) Triggering factors for asthma attack are?

- a) Cold air
- b) Infections
- c) Exercise
- d) All of the above

The writer is a consultant paediatrics Apollo Hospital, Secund

1) a, 2) d, 3) a, 4) b, 5) b, 6) c, 7) a, 8) c, 9) b, 10) d

JULY  
SDAY

SDAY



DECEMBER

1990

FRIDAY 28

① A foolish man tells a woman to stop talking but a wise man tells her: "You look beautiful when your lips are closed"

② One good way to reduce alcohol consumption  
Before Marriage: Drink whenever you are sad  
After Marriage: Drink whenever you are happy  
So that you never feel like having a drink

③ Love your friends but not their sisters  
Love your sisters but not their boy friends

SATURDAY 29

④ Three fastest means of communication:-

- 1) Tele-phone
- 2) Tele-vision
- 3) Tell a woman

If you want still faster: "Tell her not to tell anyone"

⑤ A man got two wishes from GOD.

Asked for "Best Wife & Best Woman"

I got best wife through hands of "Mother Theresa"

30 SUNDAY

⑥ A ship is always safe at the shore  
But not so when it is built for

(ALBERT EINSTEIN)

WAS I told

1990 (7) What is the best news U can have ~~some time~~ JAN 31 MONDAY

It is when your girl friend says  
"You are best kisser among all my friends"

8) If I ~~don't~~ have a girl friend, I am missing something  
If I have a girl friend, I am missing everything

9) When do U congratulate someone for their mistake  
"It is after his marriage"

10) Why God does not allow U to marry <sup>two</sup> women  
"Because no body can be punished twice  
for the same mistake"

1 TUESDAY

Addresses



Addresses



1) This world suffers a lot -  
Not because of violence of bad people  
But because of silence of good people.

2) I am thankful to all those  
Who said "NO" to me  
It is because of them, I did it myself

3) If friendship is your weakest point.  
Then you are the strongest person in the world

4) Laughing faces do not mean <sup>absence</sup> of sorrow  
But means "They have ability to deal with it"

5) I was not hurt by the harsh words  
of my enemies  
but hurt by the silence of my friends

6) Never play with the feelings of others  
because you may win the game  
But you will surely lose the person for life

7) A coin always makes lot of sound  
But a currency note is always silent  
So when your value increases, be calm & silent

8) When you are in the light everything follows you  
But when you enter darkness, nobody  
Even your shadow cannot follow

Addresses		Addresses	
William Arthus	(9)	opportunities are like if I wait too long I will miss them	Sunrise
Keats	(10)	It is very easy to defeat but it is very hard to defeat	someone
Abraham LINCOLN	(10)	When I get ready to reason with a man, I spend 1/3rd of my time thinking on what I <sup>want to</sup> say 2/3rd of my time thinking on what he <sup>will</sup> say	
MARK TWAIN	(11)	I have never let my school interfere with my education	
Sydney HARRI		The whole purpose of Education is to turn mirrors into windows	
Robert Hutchison		The object of Education is to prepare the young to educate themselves throughout their lives	
ARISTOTLE		The best teacher teaches from the heart	
"		The Roots of Education are bitter but the fruits are sweet	
"		The best teacher learns from the heart & not from the books	

Addresses



Addresses



The World suffers a lot  
NOT because of Violence of BAD PEOPLE  
but because of Silence of Good People.  
I am thankful to those who said  
It is because of them, I did it myself  
If FRIENDSHIP is Ur weakest point  
then U are the strongest person in the world  
Laughing face doesn't mean  
absence of sorrow, but means  
that he has the ability to deal with it  
(2) Never play with feelings of others  
because you may win the game  
but surely U will lose the person for LIFE  
(3) Coins always make sound for TIME  
Currency notes are always silent.  
So when Ur value increases,  
keep yourself calm & silent  
OPPORTUNITIES are like sunrises  
if U want too long U will miss them  
When U are in the limelight  
everybody follows you up;  
but when U enter into some darkness  
even Ur shadow does not follow  
It is very easy to defeat some one  
but it is very hard to win over some one  
I wrote on the Door Mat "Don't Enter"  
Love came friendship & pay "I am an  
ILLETERATE"