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WEALTH, TECHNOLOGY AND HAPPINESS

In this age of relentless pursuit of material well-being societies are judged by the living standards of the people and by such indicators as GDP, FDI and PCI. Economic power is the yardstick by which the status of a country is determined. Till a decade ago in the bi-polar world it was military strength or nuclear weaponry that accorded status to the so-called super powers. Cold war has been replaced by trade war and the contours of diplomacy are being fine-tuned by commercial and economic factors.

Interesting questions are being raised in the on-going debate on freedom, happiness and security. Does wealth lead to happiness? Is being better off better? Is happiness dependent on material well-being? Does technology make life really comfortable? What is good life and how much is enough for a good life?

The views of famous philosophers and thinkers figure in such discourses. Adam Smith in his *Wealth of Nations* wrote that “the desire of bettering our condition comes with us from the womb and never leaves us till we go into the grave.” Economic growth, he observed, is propelled by the desire to better our condition. According to Adam Smith the main benefit in a commercial society is that it provides for ‘a greater degree of liberty and security’ than other societies. He, however, conceded that increase in standard of living would not necessarily lead to greater happiness. On the other hand tranquillity, which is vital for happiness, might be absent in a commercial society. Defining happiness as a lasting state of contentment without being disturbed by restless desires, Smith wrote that “happiness consists in tranquillity and enjoyment.”

The combination of wealth and technology is the new force that is catapulting individuals and institutions into global role players. Most people are restlessly chasing wealth and technological power. When Mahatma Gandhi

said that “technology feeds our pleasure centres but is squeezing out our human spirit, intensifying our search for meaning” many labelled Gandhiji as anti-technology. Aldous Huxley answered the critics saying “that the mistake of some contemporaries of Gandhi was to suppose that technology and organisation could turn the petty human animal into a super human being and could provide a substitute for the infinities of spiritual realisation.”

Only recently John Maeda lamented that ‘technology is overbearing and intrusive.’ *The Economist* summed up aptly when it observed two years ago: “People are analogue, not digital, biological not mechanical. It is time for human centred technology, a humane technology.”

On 10 December 1948 the UN General Assembly adopted the Human Rights Declaration which seeks to promote human dignity and well being. Eleanor Roosevelt the Chairperson of the Human Rights Commission and the committee that drafted the Declaration identified the foundations of the Declaration in these words: “Where, after all, do universal human rights begin? In small places, close to home—so close and so small that they cannot be seen on maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends, the factory or farm or office where he works. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.” The Declaration is hailed as the “Conscience of Humankind”.

Mother Teresa has explained it all in just two simple lines: “Riches can suffocate if they are not used in the right way, whether they are spiritual riches or material riches. In the home begins the disruption of the peace of the world.” And at home we learn the basic difference between need and greed.

- The Editor

One must be the change one wishes to see in the world. - MAHATMA GANDHI

ECONOMIC DIPLOMACY AND ITS SIGNIFICANCE FOR FOREIGN POLICY

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Introductory Remarks

To put in the words of Joseph Nye, who said in a different context. “diplomacy is the ability to affect the outcome you want and if necessary, change the behaviour of other to make it happen i.e. getting others to do what you want”. Diplomacy influences the decision making of others as also influences policy making at home. It seeks to restrict such actions of others which may hurt the country’s national interest and induce such intentions and actions which would benefit one’s country. Diplomacy, by itself, is more about the method and less about the substance of p-policy though it rests heavily on it. It is true that State policies are manifested by diplomatic actions. Good diplomacy could win friends but remains barren unless it is put in pursuit of a (National) cause. Diplomacy at its best, acts like a bee which picks up nectar from flowers without ruffling the petals or preventing the flower from growing into a fruit.

Diplomacy works to achieve the objectives set by the state. Objectives could be varied. These could be territorial, religious, ideological, economic, etc. Of late, countries are no more desirous of annexing territories or interested in creation of ideological states. In economic success, they see their gains. There is acceptance that economy is central to foreign policy and should be the key guiding factor for diplomacy. A clear preference is being given to geo-economics over geo-politics.

From Politics to Economics

Till recently, diplomacy was packaged to achieve political objectives like making and transforming power structures, making balance-of-power arrangements work, creating and maintaining balance in military terms and handling strategic options concerning security, etc. In recent times, countries prefer to extend their economic clout by entering into trade agreements rather than by launching trade wars. Economic diplomacy has become the common choice of countries and, in some respects, has replaced political diplomacy. It is now increasingly cast in the framework of geo-economy.

The reasons for the shift are not far to seek. The 1980s and 90s ushered in certain significant changes which have enhanced the claims of economic diplomacy. Traditionally, the power of political diplomacy was imbedded in “strength for war”. With wars becoming costly and the results of war remaining inconclusive, states

had to opt in favour of economic diplomacy since this switch was found advantageous to them. As Richard Rosecrance writes: “In the past, it was cheaper to seize another state’s territory by force than to develop sophisticated economic and trading apparatus needed to derive benefit from commercial exchange with it”. Now it is no longer so, which enhances the validity of pursuing economic diplomacy.

Yet another factor, which gave primacy to economic over political diplomacy, is the advent of mind boggling technological revolution. It made creation and accumulation of wealth, through application of newer technologies, much more remunerative, easier and faster in comparison to creation of wealth through traditional and indigenous forms of technology. Disadvantages of cutting oneself away from the sources of new technology became obvious. With this, therefore, followed a change in conviction within the countries that they should give up strategies of insular development and find peaceful means and commercial ways of linking themselves to such of those countries, which were technologically advanced. In doing so, economic diplomacy had a clear edge over other forms of diplomacy. A paradigm shift in this regard compelled the foreign policy of a country to follow a path which would ensure and heighten international flows of knowledge, investment, goods and services from other advanced and better placed countries to accelerate the domestic growth processes which was fundamental to the development of people. And this had to be reflected in the context of foreign policy.

Additionally, the end of cold war, the demise of Soviet Union and disenchantment with ideological battles also combined to mark the ascendancy of economic diplomacy over geo-politics. Peaceful and non-military economic developmental measures ensured better results, which led to sprouting of newer forms of economic diplomacy.

From Confrontation to Cooperation

All over the world, a new realization dawned that a country’s interests are best served not by playing the game of cold blooded power politics but by taking recourse to economic diplomacy, thereby achieving its objectives through negotiations and enriching the country by application of better technologies obtained from abroad. A stream of windows, for instance, got opened when countries opted in favour of free trade and an open economy. Best results followed by focus upon relations which ensure reduction in tariff and other forms of trade eliminating discriminatory treatment in international commerce, finance, technology, etc. The world witnessed a shift in favour of strategies which helped to forge greater economic connectivity among countries and greater inter-exchanges amongst them. Pulls of political diplomacy, on the other hand, fail to find adequate and solid answers to common problems.

Political confrontation, antagonism and differences with other countries had to be replaced by economic cooperation and dialogue. Political diplomacy, which usually operated with implied military threats and hegemonic assertions, yielded place to policy of dialogue, discourse and negotiations. Foot soldiers and guns were replaced by economic players and economic diplomacy.

It is the function of economic diplomacy to bring on board the high commercial and financial benefits which were earlier foregone due to rigid ideological positions taken by Governments. Once the political and ideological beliefs got largely defused, economic diplomacy became the main interest of foreign policy. The best international practices of economy were harnessed & arrangements worked out to achieve mutual trust and confidence. Considerable significance was attached to commerce, democracy and law. They assumed respectability and reverence.

Some of the policy instruments used to advance a country's economic interests are: trade, taxes, subsidies, export-import quota, voluntary export reservations and import expansions, etc. These set targets for negotiations with foreign countries. Enabling arrangements were also envisaged to ensure constant and abiding flows of investment technology, etc. Negotiations and other mechanisms like dispute settlement arrangement, etc. are used to extract gains from other nations and some time even to drive hard bargains.

Economic Reforms In India & Its Diplomacy

India could not remain immune to the changes of 1980s and 90s. India undertook bold initiatives in its policies as a response to the evolving circumstances. Initially, India's foreign policy was driven by political objectives. Its economic segment was small and not very significant. Its best diplomats mostly conducted activities to advance India's political agenda. It was much later that economic issues started to move from the periphery to center-stage. Though Non-alignment and Panchsheel remained firm pillars of its international architecture, matters of economics slowly started to assume equal, if not greater, importance. Subsequently, economic diplomacy started to run parallel to and, at times, to overwhelm political diplomacy. Gradually, economic diplomacy has led to internationalization of its domestic policy and the consequent domesticisation on the external front. India's foreign policy and its diplomacy have now become more economic-centric than before. Not that foreign policy was earlier totally devoid of any economic content but it remained constrained and insulated. India had long remained committed to a closed economic regime, which being averse to outside flows, was given to export pessimism, import restrictions, etc. that had little need to forge closer relations with other countries. Foreign economic relations, at best, remained either frozen or

confined to socialist countries and to countries which believed in the virtues of closed economies. Domestic economic requirements did not exercise any strong pressure on foreign policy to seek trade relationship with other countries. Later, with a paradigm shift, an open economy came to the centre-stage and conferred centrality to the imperative to knit viable networks of relationship with foreign countries for foreign investment and markets. Further with rising domestic aspirations, higher economic growth became an objective of national interest. Growth was considered indispensable for creation of wealth, generation of employment and eradication of poverty in the country. It exercised a larger claim on policy making. Economic policies started moving in the direction of liberalization, which favoured a free and open market regime. As a consequence, foreign policy had to be reoriented to serve these requirements by building a new structure of relationships with outside countries. Since foreign policy is an extension of domestic policy, changes in the later became a key to nuanced shifts in India's foreign policy with economic diplomacy emerging as a leading factor.

India's Economic And Foreign Policy

One of the pre-requisites of a good economic policy is to have a good domestic economic regime, since there is an inescapable connection between the two. One cannot have a good economic foreign policy with a weak domestic economy. Growth provides the sinews of confidence. A strong domestic economic base is essential for launching a successful economic foreign policy. This explains how India's economic reforms of 90s made a difference and made it possible for its foreign policy to forge ahead with economic diplomacy, which had earlier remained moribund.

Success of economic diplomacy also rests on a country holding a few bargaining chips in the shape of certain economic assets and abilities, which are most eagerly needed by other countries. They serve as a bait to catch big fishes and make a country negotiate from a position of strength. For some, oil is such a bait, for some others, it is industrial might, and for still some others, it is precious minerals, metals and technology. In the case of India, its large growing consumer market, its entrepreneurial middle class, its brain-power and technological outfit, etc. are the assets, which can be used diplomatically as bargaining chips. Like in the game of poker one who holds strong cards wins, so also in economic matters. Aneurin Bevan, labour minister in the Atlee Government in the early fifties, had said "Let me have 1,00,000 tonnes of coal and I can give you a strong foreign policy". In other words, reciprocal benefit accrues on the basis of assets which are coveted by others.

To be effective internationally, the objectives of economic diplomacy have to be worked out very clearly

and translated into specific proposals bearing in mind principles of reciprocity, etc. A framework for negotiations with other markets has also to be in place. A lot of preparatory homework has to be done at highly efficient level to make diplomatic moves in this respect operational to clinch economic and commercial deals.

Regional Integration

Cooperation and integration at regional and global levels are also to be nurtured and effectively implemented. With globalization economies have become more integrated through cross border flows of trade, investment, technology and finance, etc, transcending narrow nationalism. Trans-national oil pipelines, cross border trade arrangements, multi-national manufacturing alliances, large scale outsourcing, migration of labour, multi-state financial combinations and technological collaborations are the new networks binding many countries into economic relationships. While no country can afford to be outside these arrangements, they, at the same time, would not like their sovereignty to be abridged by these arrangements. Economic diplomacy has to secure this twin objective of ensuring global tie-ups without hurting the national sovereignty.

The potency of global market forces involves establishment of regional and global organisations, entailing certain transfers of sovereignty by the state for the sake of promoting the nation's trade. The needs of economy and process of technology lead to inter-dependence of economy. Foreign policy has to play an important role in making it happen.

Globalization & International Relations

International relations have gone through a radical transformation of unmaking power structure with which we had lived so far. Since the end of cold war and emergence of global information age, there is a vast paradigm shift in the forms of international relationships. The world has become interdependent and no state, however strong it may be, can prosper in isolation. Unipolarity has a short life. Countries, big or small, have to get on with network arrangements of bilateral, regional and global nature. Seeing the historical shift, some countries have moved ahead of others, mounting initiatives to adjust with new realities. Their foreign policy has concentrated on building a string of new alliances to reap the harvest of new developments. New institutional arrangements of cooperation with other countries have also come about. For instance, SAFTA is a step in the evolution of SAARC as a regional trade block. Once a country decides to become part of global economy, it cannot remain disconnected with its regional neighbours. It gets involved in the given transformation. Regional blocks are the building blocks for global trade. Regional arrangements have now become the order of the day, so has a country to participate in multi-lateral arrangements.

One cannot but be a part of the regional arrangements and also remain connected with global arrangements. At present, there are about 200 regional trade agreements in operation. In formation of the regional groups and joining the global arrangements, there is always a fear of a State being coerced into subordinating its national sovereignty to accomplish regional and global harmony. Care has to be taken to see that joining regional or global arrangements would not adversely affect the national interest and ideals. A former French Prime Minister has said, "Making of Europe, without Unmaking France, is my ambition". So should be the approach of other countries. The regional interest will have to include the national interest.

Though the advantages of regional arrangements are well known, these could also hinder multi-lateral trade liberalization processes. Regional arrangements should not become a patch-work-quilt of trading arrangements, which could prove harmful. There is also a "convoy problem", whereby the pace of progress is held back by the least willing member. The foreign policy should see to it that such eventualities are ably handled through economic diplomacy. Cooperation and integration at the regional level has to be handled wisely so that moves in the direction of regional arrangement facilitate and not hinder multi-lateral liberalization. The foreign policy, while supporting the moves towards regionalisation and globalisation, should see to it that the reversal of policies by the developed countries that are adversarial to the interest of the weak and marginal countries, is prevented from causing harm to their economy. Economic diplomacy should be vigilant in this regard and checkmate it. It should be exercised by patience, subtlety and imagination. Recognizing the limited influence that some of the countries can exercise in the global multi-lateral arena, they have to strengthen their position through alliances which play an important role in making economic diplomacy more effective at regional and global levels.

Need for alliances is not confined to small emergent economies. It has its uses for developed countries too. However strong and big a country may be, it needs support from others to be effective in multi-lateral deals and affairs. It also requires to defuse tensions between the countries. Complexities of alliances arise from the fact that the same country may not have the same interest in respect of several other issues. Alliances are interest based. As interests vary, a chain of different interests call for different alliances. It is not necessary that a country should be a partner of the same country in all transactions.

Economic Diplomacy & Political Diplomacy

Economic diplomacy cannot be devoid of political diplomacy. Role of politics is not to be under-estimated. It would be wrong to believe that politics is dead. Primacy of economics does not mean the end of politics. In fact,

politics remains the arena through which trade opportunities are evaluated and choices made. One cannot opt out of politics. At times, it is the political power equation that puts restraints on countries, which would otherwise have malign intents in mind. Politics could defuse tensions and help in formulating a better framework for political and economic cooperation. Sometimes, what cannot be achieved through economic arrangements, could be achieved with the help of political intervention. Economic diplomacy could use political opportunity to attain its aims. For instance, America's concern to have peace in the Pacific offers India an opportunity to use this to its economic advantage. Similarly, there are countries, which for their own political reasons, would like to help in the eradication of poverty, illiteracy, etc. Diplomacy must take advantage of these and convert such possibilities to the country's benefit. Sometimes domestic politics has a way of confounding economic projections, hinder economic growth and, thereby, present a sharp dilemma. Here again, the economic diplomacy must find ways of countering and neutralizing political suspicions to clear the ground for satisfactory progress. Sometimes economic agreements should not be looked upon merely from the economic point of view. For instance, there would be cases when Free Trade is used as an instrument of political arm-twisting. Economic diplomacy also needs to get over political enmities. It will have to overcome narrow political nationalism. Historical baggage, which is inherited from the past, has got to be discarded. There is ample evidence to convince us that old estrangements have been overcome through economic diplomacy and not through political one-upmanship. In fact, economic leverage has been used to obtain such results. Economic sanctions are also used to achieve political goals, though in some cases it failed to yield the desired results. Deft handling of problems wins friends and confers political legitimacy to economic deals. Long seen as a political and military threat, China of late, by using economic diplomacy and capitalizing on its economic dynamism, has won more friends from Asia to Africa and Latin America than when it talked of Revolutions coming out of the barrel of the gun. Timely and intelligent purchase policy or discrete operations and markets could also amend politically adverse situations. Economic diplomacy can help to transform political relations. India's relations with China are getting normalized mostly due to economic moves and economic diplomacy. Today we hear less of China versus India and more of China plus India. Since the two countries are getting closer in economic arena, the political differences are no longer acrimonious. Purchase of Boeings or opening of arms trade have also brought the business lobbies in America closer to the business interests in China and India. The use of oil diplomacy is another instance to prove how the economic interest influences political arrangements. Our economic diplomacy should also forge relations with such of those countries, which are politically committed to removal of

poverty, etc. Economic diplomacy should take advantage of such internationally supported environment which helps the less fortunate countries in raising their level of development and improving the quality of life of their citizens.

The Military Dimensions

Though the relative weight of military dimensions is reduced its power to influence decisions cannot be overlooked. It remains true that military strength does give an edge to a country to enforce decisions, including economic decisions. There continues to be an inescapable connection between the two. It will be for the foreign policy to intertwine the legitimate roles of the two. Geopolitics and security interests cannot be overlooked.

Moreover, good fences help to make good friends.

Need for professionalism

Economic policy issues have become so complex that these call for handling of economic matters by trained and experienced professionals. Scholarly advice and professional excellence would be needed to formulate the country's policies. Foreign Offices and Embassies have to recast their role to strengthen their professional capabilities to handle the steam of new situations. At present, their capabilities are too meager. These must be augmented. Entry of professional economists to handle some of these matters is also found to be useful. As advisers to the administration and diplomats, they proved to be of much help. But there have been occasions when their influx has proved to hinder or deter diplomacy from adopting the right course. It is necessary that their advice is subjected to reality check by the market agents, administrators and diplomats. The "Shock Therapy" of Jeffery Sachs bedeviled economies went wrong in Russia. This is in no way to denigrate the role economists or experts play but is a warning against leaving things to be conducted by experts alone. Diplomacy cannot indeed be confined to diplomats alone nor can diplomats be left out of shaping the policy. Professionals could give different scenarios of things to come and suggest ways to handle them. But it is for the diplomats to sell the ones that suit the situation. Those who play cards do know how a good hand may lose if these are not played correctly. The need for role of diplomats lies there.

Economic diplomacy also calls for a different mindset than the one which had concentrated on political diplomacy so far. The new situation calls for diplomats to have a new mindset. But to change convictions is not easy. Those who had remained convinced of the virtues of closed economy cannot find it easy to see the benefits of moving away from the conventionally accepted position. Blatant disregard of the pride of petty bureaucrats cannot be ignored either. This can become a road block too. It is

becoming evident that with many new agents and actors emerging on the economic international scene, one cannot handle issues only through the government representatives. The various lobbies and interest groups cannot be ignored and have to be cultivated. Their participation in policy making through Track Two diplomacy and their role in implementation has important implications for the success of economic diplomacy. The Presidents and the Prime Ministers of several countries travelling abroad always take along with them businessmen, academicians and lobbyists. Their inclusion speaks of their importance in shaping the economic diplomacy, and contribution in framing and implementing Economic Projects.

There are also large-scale reversals, transgressions and roll back of international policies relating to free trade, etc. These require to be carefully countered and provided with suitable solutions to restore the legitimacy of agreed international policies. This might call for a series of dialogues and exchanges to prevent the applecart from being upset. It is also imperative that a country set up sound national and international think-tank arrangements to facilitate examination of developing situations both adversarial and advantageous. Experts of the think-tank can provide countervailing ideas to handle unhelpful developments and also suggest ways and means of taking advantage of new opportunities thus arising. In India, there is a dearth of such institutions and it is urgently necessary to make good this deficiency. Institutional policy parameters could be formulated with their help and the State could use their inputs in working out alternative policy syndrome. There have also to be other relevant ancillary institutions to meet the requirements of the tasks involved.

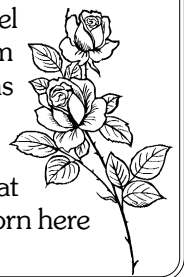
India should also take active part in summits and secure preferential access for itself and for other developing countries. Its endeavour should be to become a part of a general move to raise the level of economic development in pursuit of social justice.

Conclusion

As India becomes economically strong it will have to use its growing power in a benign manner. Success of its economic diplomacy lies in India becoming a responsible stakeholder in the international system. This would mean that she will have to be more than a member of the international system and make moves which would strengthen the international system to help the lot of less privileged countries. Such a response, from a position of economic strength, would not be out of narrow parochial self-interest but would show concern for others and will be prepared to pay a price which comes from becoming a global power. There will always be the temptation to act tough, high and mighty with other countries. India will have to resist it and adopt the middle path of cooperation and non-confrontation.

It should be the endeavour of Indian diplomacy to use the economic card to work out lines of cooperation with rising China and enter into strategic relationship with America, the two powers with which we had a chequered past of interaction. No diplomacy, much less economic diplomacy, can succeed in achieving its final goal unless its economic success is intimately concerned with promoting high moral principles. We should not be looked upon as predators or bullies. It is reasonable to anticipate a bright future for India as an economic power, contributing to the sterling values of a just and rule based world order. Pursuing norms that will permit working with others to create stability, economic growth and democratic values. Once that happens, Human Rights and freedoms will become an integral part of the world order, radiating love and the power of ideas.

As Collector of Visakhapatnam Dr. Abid Hussain initiated several developmental & welfare programmes and prepared the blueprint for the Steel Plant. The people of Visakhapatnam gratefully named a colony in the city as Abid Nagar. His wife, Dr. Mrs. Karki Hussain, a specialist in Sino-Indian relations, taught international relations at the Andhra University. Their daughter born here was named Visakha.



FAKE MEDICINES - A GROWING MENACE

- Prof. M.N. Sastri

“People don’t die from carrying a fake handbag or wearing a fake T-shirt They can die from taking a counterfeit medicine.” Howard Zucker (WHO)

There is a growing menace of potentially lethal or harmful fake (counterfeit) medicines, threatening patient safety both in the developed and developing world. Fake medicines are concoctions with wrong quantities of active ingredients or products without any active ingredients at all. They could even contain expired ingredients. A WHO study found that 60 percent of fake drugs had no active ingredients, 16 percent had incorrect ingredients and 17 percent had the incorrect amounts. Products with incorrect quantities of ingredients may initiate allergic reactions in patients and cause harmful reactions with other administered medicines.

The WHO estimates that 10 percent of medicines worldwide are fake. “There is no single country, which can be called a safe haven, where there is no counterfeiting. It is a global problem that needs global action,” says a WHO expert. In wealthier countries, the most frequently counterfeited medicines are expensive lifestyle medicines such as allergy medicines. In the developing world counterfeiters target drugs used to treat life-threatening

conditions like malaria. Counterfeiters utilize increasingly sophisticated technology and distribution channels to get over regulations and enforcement agencies, making it difficult to stop them from exploiting the ill. The International Federation of Pharmaceutical Manufacturers Association reports that 781 cases of counterfeit medicines were detected in 2005. This represents a 40 percent rise over 2004. The Association says that these products seem to originate largely from China and India! The Centre of Medicines in the Public Interest, USA, projects counterfeit medicine sales to reach US\$ 75 billion in 2010, a 92 percent increase from 2005.

It is estimated that one in five medicines on pharmacy shelves in India - from cough syrups and antibiotics to blood pressure pills - is fake. Paracetamol and the antibiotics Ampicillin and Amoxycillin are reported to be the most widely counterfeited drugs in the developing countries. In early 90s, 500 children died of kidney failure in India, Haiti, Bangladesh and Nigeria after taking Paracetamol syrup contaminated with a toxic solvent. In Peru counterfeit medicines were as high as 80 percent. A survey in Thailand revealed that 33 percent of anti-malarial treatments in endemic countries in SE-Asia contained no active ingredients to tackle the disease. Another study showed that nearly half the medicine samples taken from pharmacies in Nigeria were defective. In 1995, an inactive meningitis vaccine containing only water was used to treat up to 80,000 people in Niger. Thousands died as a result. In China, 192,000 patients reportedly died over the course of 2001 after taking fake drugs. In the same year Chinese authorities closed 1300 factories while investigating 480,000 cases of counterfeit drugs worth \$57 million.

In North America, there have been reports of various counterfeits: human growth hormone; Atorvastatin, which is used to lower cholesterol and treat heart disease; Erythropoietin, used to alleviate anaemia; Filgrastim, used to treat people who have had either leukaemia or a bone marrow transplant; and the anti-cancer drugs Gemcitabine and Paclitaxel. Antiretrovirals, a long-term drug therapy that helps stop people with HIV from developing AIDS, are already being faked in central Africa. So far, counterfeit versions of the drug combinations Stavudine – Lamivudine - Nevirapine and Lamivudine - Zidovudine have been identified.

There is the problem of fake doctors openly practicing - doctors displaying bogus degrees not awarded by any recognized institutions. In some cities in India they far outnumber the qualified doctors, especially in inaccessible villages, small towns and urban slums. They make quick money in poison cases and abortions. Some even perform delicate surgeries. The fees of qualified doctors being exorbitant, patients even with serious ailments go to them. Many of these doctors may also be selling narcotics to drug addicts. There are also quacks who

promote miracle cures and remedies known to be false or which are unproven.

There are also degree mills that grant medical degrees with little or no academic study for a consideration. Such degree mills exist both in developed and developing countries. One typical example of a 'Fake doctor factory' is the Sussex General Hospital in Central London, a self-styled teaching hospital run for two decades in tandem with another educational institution, the Metropolitan Collegiate Institute. The Institute has been qualifying medical doctors and the Hospital has been providing them the much-needed experience. But the fact is that neither institution exists except on paper! The graduates of these fake institutions have gone out to various places around the world (USA, West Indies and Papua New Guinea) to practice their meagre skills and exploit the sick. One of the alumni, after practicing in USA and making big money, moved to the Dominican Republic where he set up a medical college. A San Francisco publisher of a guide to higher education sent alerts to the British Government about the fake institution but got back the reply that there was no such institution in the UK. He was so exasperated that he could only fantasize the British Government waking up only when Margaret Thatcher (The Prime Minister at the time) had taken ill while traveling somewhere remote and the only doctor that could be found was one trained by the Metropolitan Collegiate Institute!

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THE MAGIC OF ENGLISH - I

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The essential ingredients of the process of language learning are reading, writing speaking and listening. Philology, Etymology, Semantics, Morphology and Phonology are other aspects of a language. The Modern English as it is spoken and written to day has undergone many changes semantically and otherwise ever since its early stage as Anglo-Saxon or Old English. Over the years and down the ages it has lost much of its original form and structure. What is true of form and structure is equally true of the meanings of words also. The study of semantics as also Etymology of the English language, for that matter, of any language can be very absorbing and never dull. What follows here is just an elementary survey of some of the more interesting words in English. It is neither exhaustive nor comprehensive, for in the words of Otto Jespersen, 'Languages like men are too composite to have their whole essence summed up in one short expression'.

'Semantics' deals with the meanings of words, while 'Etymology' traces the origin of the words. In English there are quite a few words, which have derived their meanings from proper nouns i.e. names of persons or places. It may be surprising to know that most of these

words are very familiar and commonly used, though we are not aware of their origin. Let us take the word 'forum'. It was the market place in Roman cities the place of common judgement. Again 'academy' is from 'acadamus', a grove near Athens where Plato preached. 'Dahlia', a common place flower which adorns every garden takes its name from Dahl, a Swedish Botanist, It is a pity that one time famous St. Mary of Bethlehem Hospital in England should now become 'bedlam', a 'mad house' as this hospital was subsequently converted into an asylum for lunatics. An overbearing landlord Charless Boycott was humiliated by his tenants who declared non-cooperation and thus 'boycott' has come to mean 'imposing a kind of social ban on a person.' How surprisingly 'Egyptian' is corrupted to become 'gypsy', a nomad. Can any one imagine that the 'hashashin,(the hashish eaters, a Persian sect who murdered crusaders) have become the 'assassins' of the modern times. Perhaps, the word that is most sinned against is 'dunce'. How sad! Duns Scotus an Oxford scholar and teacher, who wrote books on Philosophy, should fall on evil days and evil tongues and his followers be dubbed 'duns men' and 'dunces' meaning 'stupid people', simply because his teachings, once popular, were rejected by succeeding generations! The Earl of Sandwich, John Montague used to hold card parties and serve slices of bread with meat between. Now it has become a modern delicacy of the name 'sandwich'. Great inventors like Volt, Watt, Ohm, Ampere and Macadam have perpetuated their names in their inventions — 'Volt', 'Watt', 'Ohm', 'Ampere' and 'Macadam', a material used for repairing roads. In the same way 'willow', a kind of wood, has come to denote the cricket bat which is made of that wood. We have all seen a 'meandering' river with its innumerable twists and turns, but little do we realize that it is from the name of the river Meander in Asia Minor. This river winds its way through very intricately. What is a 'Volcano'? It is the dreaded curse of the God of Fire 'Vulcan'. Very few of us are here that have not enjoyed reading the misadventures and foolish bravado of Don Quixote, the memorable creation of Cervantes and whenever we come across a 'quixotic' i.e. an eccentric person, foolishly adventurous, are we not reminded of Don Quixote! Sir Brinsley Sheridan, that renowned restoration comedy playwright, has given the inimitable character. Mrs. Malaprop, who goes about fouling words, 'words ingeniously misapplied, but not mispronounced'. Has she not regaled us with her utterings 'A fine derangement of epitaphs' for 'A fine arrangement of epithets' or again 'Contagious countries' for 'Contiguous countries'. Similarly, is not Dr. Spooner, formerly warden of New College, Oxford, a familiar household name. His spoonerisms i.e. transposing letters of adjoining words for humorous effect in expressions like 'town drain' for 'down train' or a 'Well oiled bug' for a 'Well oiled egg' have become proverbial and they raise a few laughs even now. Shakespeare's most enigmatic character Hamlet has come to symbolize a man of indecision. 'To be or not to be, that is the question'. Again

a man caught between two dangers is said to be between Scylla and Charybdis, two mythical sea monsters mentioned in Homer's 'Odyssey'. Mrs. Grundy, a prudish character of Thomas Morton, has given us 'Grundyism', over emphasis on respectable conventions. Thomas More's 'Utopia' has given us 'Utopia', an imaginary ideal state. Guy Fawkes who tried to blast the British parliament has contributed 'guy', 'a dangerous fellow'. 'Sadism', 'pleasure in inflicting cruelty on others' is from Marquis de Sade of the 10th century, notorious for his writings and conduct.

In English certain qualities or mental traits are reminders of the persons who embody those traits. Oedipus, a mythical character who killed his father and married his own mother, had left behind a peculiar mental obsession known as 'Oedipus complex, 'excessive attachment to the parent of the opposite sex'. This has thrown open a new vista and given a new dimension to the psychological interpretation of certain dramatic characters and shed a new light on Shakespeare's most intriguing character Hamlet. Achilles, the invincible Greek warrior had an impenetrable body, but a vulnerable heel. Thus Achilles' heel has come to denote a vulnerable point in a person. Botanists may claim 'narcissus' as their property, it being a flower plant. But it has an interesting story behind it. Narcissus was a handsome youth who fell in love with his own reflection in water and jumped into it. Now the legend has it that he is changed into a beautiful flower plant with yellow daffodil like flowers and 'narcissism' has come to signify 'excessive self-love'. Students of political science are familiar with the peculiar phenomenon of 'gerrymandering' which means unfair and unethical manipulation of electoral districts to one's advantage. Elbridge Gerry, Governor of Massachusetts, was notorious for this kind of manipulation. Similarly Machiavelli, The Italian statesman has given us 'Machiavellinism', 'ruthlessness in pursuit and maintenance of power'. Again it is surprising how the Holy Book alone is called The Bible, the book when 'bible' is from biblos', a book and all others are also books and not called 'bibles'.

(To be Continued)

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SELF – MUSIC THERAPY

- Dr. T.V. Sairam, IRS
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Music therapy is dedicated to the prudent use of sounds and rhythms aimed at one's over-all health.

In recent years, this discipline has been fast shedding its 'quack' image and getting merged with the mainstream medicine, thanks to the innumerable research outputs endorsing its role in assuring a quality and healthy life to those who opt for it.

Music, we all know, is a series of sound vibrations,

consisting of compressions and rarefactions. Through a process called synchronization, these vibrations pervade into the very core of our body. When prudently administered, music is capable of transforming our thinking processes, mood compositions and attitudinal traits into a healthy pattern.

A healthy and flexible approach to life is what one gains with music. In terms of its contribution, what music offers is much more than whatever the best life has got in store for us. Music brightens us when we are dull and depressed. When the mind becomes over-active, creating havoc, it is, again, music which comes to our rescue as a sedative!

Scientific studies have shown how rhythms in music coincide with those rhythms in the human brain, altering the neuro-physiological functions and paving way for a healthy outlook. It has since been increasingly recognized that music could be a safe alternate tool, in the armoury of physicians, for fighting many a battle of sustenance and survival.

Self-Music Therapy: The Procedure :

A trained music therapist acts primarily as a facilitator for diagnosing the health conditions and for prescribing musical inputs, and treatment schedules such as timing, duration, etc., in all therapeutic settings. However, it is not always possible to position a music therapist next to a patient – 24 hours a day and 7 days a week. The next best course would be to train the patient himself on the basics of music and infuse enough confidence in him to be responsible for his own health. A man or woman – lonely, aged, infirm, traumatized or terminally ill – can be beautifully independent and responsible with music.

Music, nevertheless, is not a full-fledged medicine. It can be at the most, a proto-medicine which, in combination with other forms of medicine, can activate or accelerate one's healing mechanism.

While the conventional medicine treats the body organs like any 'automobile' parts, music provides the requisite human touch – a sense of care, concern and compassion – which, like *prana*, is life – sustaining.

As rhythms in music resonate with one's heartbeats, the feelings inherent in music elevate the moods, re-shaping a person from a computer – prompted robot to a creative and healthy homo – sapien. A 'healthy' individual needs to be prompted and pampered with love and self-esteem, which music alone can guarantee, perhaps next only to mother's love!

How to select the 'Right' Music?

Selecting music may appear difficult initially, but eventually one can master it. The musical piece that loves you, or makes you love is the right music for you.

Never select the genre of music with which you have never felt comfortable. Never go by other's tastes, preferences, idiosyncrasies or standards. Ignore the fads of your family or friends. Select the one, which really makes you feel good totally. You must be 100% comfortable with it. The piece that suits your taste and temperament, ideas and aspirations, and which is close to your inner being, alone could be effective. So never allow sages and strangers, Sairams and Tomatises – for that matter – select your piece!

Having selected a musical piece of your choice, it is much easier to build a music library of selected pieces for instantaneous retrieval. They should be capable of shaking you away – from frustration to joy, from slumber to activity, from depression to curiosity or from tension to peace. Even procure those numbers, which might have made a dent in your moods (e.g., feelings of romance or melancholy, peace or violence, joy or bitterness) through some conscious or even unconscious associations with the people and events in your life. Having selected these pieces, categorize them on the basis of their impact and store them for ready retrieval, as soon you decide to go for them for 'mood-training'!

Self-check up: The First Step

Before using any music, close your eyes, take long breaths, sit or lie comfortably after pampering yourself with a light snack or a soft drink. Having pampered yourself, now it is the time for observing your mood-level. Observe your moods dispassionately – as a witness who is outside our physical and mental confines.

Are you left with any tinge of ill feelings, disappointments, and frustrations causing hopelessness, jealousy or anger left in you? Then imagine (rather believe forcefully) that the music you are going to play now is going to transform all those things: ill feelings to love, disappointments and frustrations in life to thankfulness ("Good, I am thankful for the sufferings given to me, without which I would't be knowing those of the others") and anger and jealousy to compassion.

(Dr. Sairam's book **Self Music Therapy** was released at Vizag on November 29)

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SRI AUROBINDO - II (Aug. 15th 1872 – Dec. 5th 1950)

- Sri C. Sivasankaram

It is curious and amusing to find this current year (2006) the coincidence of the birthday of the paripurna yogi Sri Aurobindo and yogeswara, the teacher of the Bhagavad Gita Sri Krishna fall on the same day! Both of them belong to warrior varna. Both did not shirk to advocate violence to vindicate justice as the price to pay for the gain-

restoration of Dharma. In addition to the said two there is the proud event of both falling birthday of Indian independence. It is the felicitous day of shastipurti of independent India. This year's August 15th is thus thrice blessed. Three red letter events, adjusted themselves to fall on the very same day. May the world know that this ancient subcontinent is by legend, by history and by ancestry alive, strong and sovereign! The supra conscious power works quite legitimately to prove to the world that this India the ageless Mother of Sanatana Dharma, is in a position to guide and lead the world on the road to choosless peace, infinite fraternity and unadulterated purity and unity.

Sri Rama Krishna put the house of spirituality in order. Sri Aurobindo was hurled from heaven when stars so arrayed that this father of Integral yoga and prophet of Indian Nationalism would carry out this divine Mission to its ultimate perfection. Dr. Krishna Dhan although born in a convention-conscious family in the exuberance of his penchant for things English, gave his son at the time of Christening ceremony, the name "Arobindo Ackyord Ghose". Aversion to things Indian and Hindu pholic led Dr. Krishna Dhan to send his son to lorrento convent school at Darjeeling run by crishmus. A singular exile for the brothers in their own country! In 1879 Dr. Krishna Dhan took his three sons to England. There against heavy odds and dire penury the brothers passed their academic years in the iron discipline of a mendicants finar. Tortuous circumstances did not stand adamantly in their way to success. During his days in Cambridge as student Aurobindo kept touch with Indian Maslisan organization founded for the cause of enlightening the Indians abroad on the inexorable need of freeing India. There was another organization that believed in violence as the effective means to deliver India from bondage. It bore a mystical name "Lotus and Dagger" Sri Aurobindo was an active member of and a one time secretary of it. Brilliant and superbly talented and intuitive as he was Sri Aurobindo learnt some European languages thoroughly with whichever type of schools of thought he was aligned he was firmly under the grip of spiritual hegemony, There was no view that gained hold on him undyed by spirituality. He was a born yogi who eternally kept his soul in communion with the self. The ceaseless communion guided him in thick and thin in the marvellous existence he had. Disqualified in the I.C.S. examination he returned to India in 1893. Soon the potentate of Baroda employed him in his state. Service on a pay of Rs.200/- per month. The King had deep belief in his abilities. Clever exploitation of the capabilities of Aurobindo by the King became cause of concern and rethinking. He resigned and returned to Kolkatta. In 1902 the year of Swami Vivekananda's Mahaprasthan Aurobindo bid good bye to Baroda state service. It is the year of poignant change in his life. He was to blossom as the prophet of Indian Nationalism and pioneer in progressive journalism, awakener of the spirit of patriotism,

spiritual consciousness and one world awareness. He contemplated India working as the awakened soul of the world. The hard core of the theme of his life was yoga since he came in touch with caree of Gujarat while in Baroda. Later he developed the technique to suit his idea of yoga. He was inclined to think seriously about armed revolt as the midwise for the birth of Independent India. Situated as the country was in full scale armed revolt against an Empire wherein the sun never sets he felt it impracticable and improbable. He entered the political arena, gave thought to adoption of terrorist activity and boycott of 5 types (a) economic boycott and swadeshi (b) educational boycott and nationalal education (c) judicial boycott and national arbitration courts (d) executive boycott and national organisation and (e) social boycott. He was a thorough designer and master in engineering plots to sabotage governmental affairs. He served confinement in Alipore central jail. It was the just judgement of an English judge that he was saved from the gallows.

(to be continued)

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SCIENCE AND SPIRITUALITY - III

- Sri M. NARASIMHAPPA, IRS

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(Lecture delivered on 20-05-06 at Centre for Policy Studies)

The Sages — wisemen of ancient wisdom who investigated the truth said that 'sat chit ananda' is in our own self. In fact, we are that, ('tatvamasi'). God is also known as SAT-CHIT-ANANDA. We are part of God — whole. You are a microcosm of macrocosm. We may remember the Hologram — any part of a hologram represents the whole. Here 'Sat' means that which exist for ever, the energy, light particles — indestructible energy, 'Chit' is consciousness. Each atomic particle is self conscious. 'Ananda' is the bliss. Here, we may understand 'bliss' as balance, harmony, poise, tranquility, peace which gives rise to state of perfection which may be termed as 'Bliss'. Wisemen of ancient India (Rishies) who investigated for a lifetime found some helpful methods to attune to the harmony and Bliss. One such method codified by Patanjali is Astanga Yoga — an eight stepped Yoga. Yoga, as you all know is 'to join' with the whole. Patanjali's definition of yoga is — "Yogasya chittavriithi nirodhah" (to arrest the activities of mind but not mind itself). Interestingly Yoga is not uniting with any of the Trinity or their divine consorts — 'Brahma', 'Vishnu', 'Maheswara' or 'Saraswathi', 'Lakshmi' or 'Parvathi'.

The process is in following certain yama (universal principles), niyama (individual principles), sitting in poise (Asana), doing purifying breathing practices, (for breath is life), dharana (concentration) Dhyana (meditation) leading to the eighth step 'samadhi'...the natural state of 'Bliss' (super consciousness). Samadhi is the result of Yoga practices and it is not a practice to be performed. In fact the 7th step

'meditation' itself is non-doing. Meditation is transcending mind. Any doing is part of mind activity. Meditation is not done but it is allowed to happen. You become a witness to all that is happening to you and the world around. This is distinct from so called "happiness". Happiness which we know is only a fraction of bliss. Because happiness we get out of fulfillment of desires -acquisition of wealth, power, fame etc., is temporary, transient and conditional. For instance, if a poor man gets a million rupees he would be happy man till his neighbour gets a crore. Once comparison with others enters, he is sure to be unhappy. Ramana Maharshi puts it beautifully. The happiness is not due to fulfillment of a desire but due to absence of the desire on fulfillment. No longer that desire would bother us. But the moment some other desire arises our happiness disappears.

Buddha investigated the Truth and declared that desire is the root cause of misery (dukha). Lord Krishna said that attachment leads to bondage, detachment liberates us from bondage. So what is the way? Several Munies, Rishies, Seers who have enquired into the matter have given various methods. You may have heard of 'vipassana meditation' of Buddhist Tradition which is gaining popularity world over. 'Vipassana' means witnessing. It starts with observing your breath. 'Ana Pana Sathi' - Ana means breathing in, apana means breathing out, Sathi means to remain with, so 'anapana sathi' means - to remain with your breath in and out. This takes you quickly to altered state of consciousness - to transcend thought i.e. mind. Once you transcend into thought you are onto the high way. You start witnessing your thoughts, emotions, good, bad, happy, sorrowful, pleasurable and miserable etc. By this you experience that you are different from your thoughts and emotions. They are yours but they are not you. Here you can experience that you are distinct from your body and mind. You are a pure energy being covered by body, mind, intellect, ego etc. That is the soul, the part and parcel of the whole existence which some call '**paramatma**' - the great supreme soul - Being. That' - Tat - neither male nor female, all in one - every thing - sat -ekam - Advitayam.

In fact, Buddha talked about "Bhang" - witnessing in meditation sub-atomic particles in the body. This is what quantum physicists talk about light particles in a constant state of flux in the atom. Fritz of Capra in his great work, 'Tao of Physics' described the dance of subatomic particles as 'dance of Nataraja' which is supposed to lead to creation of world. True it is the combination of subatomic particles that brings forth the diversity in creation.

Symbolism in Hinduism : AUM:

There is great symbolism in Hindu religion. All Gods, Goddesses, mantra, yantra, tantra - are symbols containing great secrets of knowledge like passwords to get into super computers of nature. Om - "Pranava" is actually "**AUM**" representing 'Akara', 'ukara', 'makara' the base sounds of all sounds, without which no sounds, words can be

uttered or formed in any language of the world. The 'Akara' represents creative phase -i.e.'Brahma' aspect, the 'ukara' represents - sustenance or growth phase representing 'Vishnu' aspect, 'Makara' represents dissolution phase i.e. 'Siva' aspect. The silence which you experience after completion of 'AUMKARA' represents 'Para Brahma' -the ultimate. When a Hindu utters Omkara he should visualize Brahma, Vishnu, Maheswara aspects culminating into 'Parabrahma'.

Three horizontal & vertical marks ≡ & (|) :

Similarly, the three namas or marks vertical (Vaishnavite or Saivite ≡) represent the three gunas (Tamas - Rajas - Satva gunas) or three states (Jagruthi - Swapna - Sushupathi) of human and the true state being beyond these three i.e. the fourth state - 'Thuriya' represented by bindu i.e.dot(.). In fact the significance of param Eswara worship...worship is constant remembrance of the truth that we are all part of ONE 'Eswara' Remember Gandhiji's famous song -

Eswar-Allah Tere nam, Sabko sammathi de bhagavan.

'Eswara alayas' are centres of learning, to remember the truth, the creator, the creation, the process, the meaning, the purpose and thereafter realizing it. 'Linga' on 'panimatta'...water dripping on linga dropping into paanimatta and flowing out. Here Linga representing 'Param purusha' - 'pragna', the 'mahachaitanya' aspect presiding over 'panimatta', the 'prakrithi' (creation) and droplets of water i.e. 'jivas' flowing from 'Paramatma chaitanya' into 'Prakrithi' and out into the world. We should remember that 'Paramatma' is our divine Father and Prakrithi is our divine Mother and creation is their offspring - brothers and sisters. We are all one. No 'others'. But the meaning of symbolism is lost and we are holding only to symbols without trying to know their purpose.

We can narrate several things like this. A few examples are:

"Ardha -nareeswara" Concept:

Maheswari occupying half part of Eswara symbolizes several scientific facts like positive and negative poles in the cell, man and woman balancing aspect in humans (the modern psychology says that imbalance in man and woman aspects lead to psychological aberrations and unnatural behaviours like homosexuality and lesbianism)

Coconut breaking:

Symbolic offering of head represented by coconut - hair like fibre, head resembling nut with 3 eyes (third eye being spiritual eye) flesh and blood like kernel and water.

Sounding Bell:

Bell sound represents 'Omkara' nada which is continuously taking place in every being through breath in (s'O) and breath out (ha'M').

Harathi:

Symbolizing realization of light within by the process of utilizing rightly the burning of Rupa, Ruchi, Gandha, Camphor like body with the internal fire of Jnana, Bhakti, Karma and Raj yoga.

Temple and “mulavirat”:

Represent the abode of God and ‘Parama purusha’ (paramatma - the all pervading presence in cosmos). All our festivals, articles of worship - haldi, kumkum, flowers, cereals, pulses have great scientific significance from health, hygiene, mental, intellectual, spiritual point of view. They are not meaningless superstitious rituals. When we see precious stones, bright colours, colourful flowers, they bring certain changes inside physically and psychically.

Vedas are Apourusheya :

They are not written by humans but God / Nature given. People doubt this as Sage Vedavyas is supposed to have codified them. When Rishies, having led a very pious life in accordance with injunctions of dharma (eternal natural law) right from the age of 7 who had Brahmopadesa (method of reaching near Brahma -the truth) through the ceremony of upanayana (opening of additional (upa) eye (nayana) ie..way of looking through a different perspective) and sit in meditation (sandhya vandana - aligning with silence) for attuning to the ultimate truth, in the altered state of consciousness, which is beyond mind - they perceive certain truths or they may see or hear certain truths. They spoke what they saw, heard or perceived. Such seers are known as “drastas” (Seers). The truths are Vedas, which means knowledge eternal. Many great scientific laws and inventions were made by Scientists when they were relaxed and inspired, (for eg. Archemedies and Newton).

Akashic Records :

We are all in space. Our earth is in space. Whatever is thought, spoken or acted are part of space. They are

recorded in space. They are called Akashic records. They can be seen and heard if we can develop the right abilities. They are super-supra computers containing all that was ever thought, spoken or done. If our PC can have the right capacity we can download whatever we want. Internet cable is right in our soul but we require a right PC. It is said that “Chitra Gupta” the Accountant of Lord Yama symbolically represents Super Computer who records all our actions in all the lives to give zero error assessment for the next-job (life). He is ‘Gupta chitra’, secret nano Camcorder embedded into the soul apparatus.

Sun and nature worshipping:

As we talked earlier, worshipping is nothing but thanks giving, remembering and praising the Bestower. If someone gives a few thousands of rupees we express our gratitude. What about the One who gives life itself. We all know without Sun there is no protoplasm and plants will die. Without plants, animals will die; without plants and animals, humans also will vanish. So should we not express our gratitude to Sun, the life giver, the nature, earth, water, fire, air and space which nurture us. That is the science of Sun and Nature worshipping. I think our ancients were more cultured and grateful people, whereas with all the scientific advancement we not only abuse nature but also destroy it.

That is why it is said that - “*God gives and forgives,
Man gets and forgets*”.

However, things are changing, man is waking up to the dangers of destroying nature - excessive exploitation of earth’s crust for minerals and oils, air and water pollution, destroying protective ozone layers exposing the beings to ultraviolet radiation. Now a number of movements have started all over the world to protect environment. A great amount of scientific advancement is needed for modern man to understand the value of nature.

(Concluded)

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