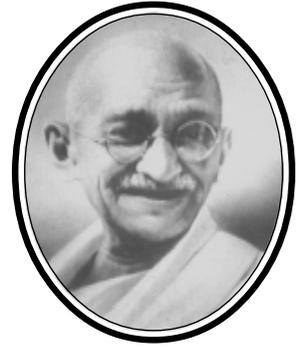


BULLETIN OF THE CENTRE FOR POLICY STUDIES (GAYATRI VIDYA PARISHAD)



INDIA TA SIXTY

fundamentalist bigotry, selfless purity of a few against the shameless greed and lust for power of the numerous power hungry politicians and corrupt officials; outstanding achievements of a few obscured by the routine failure of many— it is an overworked country, over-loaded state and over-stressed government!

Experts have used such words as puzzles and paradox to describe the Indian democracy. Octavio Paz called it a 'living museum'. The first seventeen years witnessed much greater progress than the previous seventeen hundred, writes Ramachandra Guha. Why has India declined from that 'golden age', when India was hailed as a role model for the newly liberated countries? Sunil Khilnani observed that "Politics and the state, once seen as the propylactic that would invigorate the country were now seen as the disease". Rajni Kothari lamented the steep fall of Indian democracy: "There is no ideological consensus but wholesale criminalization of politics, increasing communal orientation and highly corrupt system of governance."

People still have faith in democracy and display their power in no uncertain terms in casting their vote and in changing governments. India's ability to survive shocks and tragedies and capacity to effect smooth political transition have amazed the outside world. India is now a rising power, on the threshold of global prominence. Dr APJ Abdul Kalam expresses optimism about the creative energies and abilities of the 250 million under 25 Indians in transforming India into a great power in the 21st century. India is the nation to watch, say analysts and experts.

Still as Nehru said sixty years ago our mission is to wipe out tears from every eye and eliminate suffering in every part of the country. Sri Amrindob desired that India should become 'a helper and leader of the whole human race'. That reminds us of the mission undertaken by Emperor Ashoka in 3rd century BC to spread the message of universal peace and goodwill through emissaries of peace sent from India. The past inspires; the future beckons and independent India at sixty should rise to the occasion to make its first with destiny a reality.

- The Editor

This is an occasion to celebrate, to renew our faith in and rededicate ourselves to the ideas that guided and inspired our leaders and people in India's peaceful march from bondage to freedom sixty years ago. Jawaharlal Nehru famously called it 'Tryst with Destiny' and beckoned the nation "to the greater triumphs and achievements that await us". He set the agenda too when he exhorted us to realize "the ambition of the greatest man of our generation to wipe every tear from every eye" and added "that may be beyond us but as long as there are tears and suffering, so long our work will not be over. And so we have to labour and to work hard, to give reality to our dreams."

Sri Amrindob who was born on August 15 seventy five years before India became independent gave a message on August 15, 1947 which is particularly relevant today. Said the seer: "I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity—though these too she must not neglect, and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race."

India in 1947 had a population of 330 million. Despite the trauma of partition riots and the daunting task of integrating the 500 and odd Princely states with the union India produced a Constitution and became a sovereign republic. Today India has the world's second highest population with a billion plus people. 18 million new months arrive every year to be fed, equal to the population of Canada. India has survived four major wars and several assaults from within and as a scholar summed up poverty and democracy have co-existed in the world's largest democracy.

India is a land of paradoxes. A baffled western writer was right when he said that India alternately 'maddens and delights' with its 'stunning opposites'. Chilling poverty co-exists with vulgar opulence; tranquil meditation in the midst of mindless violence, soaring intellect versus

A TRYST WITH DESTINY

(Jawaharlal Nehru's address on 14th-15th Aug. 1947)

Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.

At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?

Freedom and power bring responsibility. The responsibility rests upon this assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for any

one of them to imagine that it can live apart. Peace has been said to be indivisible; so is freedom, so is prosperity, and so also is disaster in this one world that can no longer be split into isolated fragments.

To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill or blaming others. We have to build the noble mansion of free India where all her children may dwell.

(A Speech in the Constituent Assembly, 14 August 1947)

SRI AUROBINDO'S MESSAGE OF

August 15, 1947

I have been asked for a message on this great occasion, but I am perhaps hardly in a position to give one. All I can do is to make a personal declaration of the aims and ideals conceived in my childhood and youth and now watched in their beginning of fulfilment, because they are relevant to the freedom of India, since they are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always held and said that India was arising, not to serve her own material interests only, - achieve expansion, greatness, power and prosperity, - though these too she must not neglect, - and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilisation; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realisation would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualisation of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

**Centre for Policy Studies organizes
a lecture-meeting series on
INDIA AT SIXTY**

Mr T.R. Prasad, former Cabinet Secretary, inaugurated the programme on August 1 at the Visakhapatnam Public Library Conference Hall

Continuation of reforms favoured

Continuation of the reform process and its extension to other areas like taxation would go a long way in hastening the pace of India's prosperity, said former Union Cabinet Secretary T.R. Prasad.

Participating as Chief Guest at the inaugural of a lecture series on 'India at Sixty', being organised by the Centre for Policy Studies (Gyatri Parishad) here on Wednesday, he said that the fruits of economic reforms could be seen today. In the last two years, the nation had registered the highest GDP growth, the per capita income had been increasing since 1990s and the foreign exchange reserves were swelling. He felt that this was an indication of 'India shining'.

Mr. Prasad, however, said that while urban India was making giant strides of development, the villages were still lagging behind in development and poverty was rampant. He suggested use of technological advances like telemedicine and tele-education for the benefit of the rural masses. Similarly, advances in software technology could be used to support government files and hasten action and reduce corruption.

Chairman of Gyatri Parishad B.Swami said that notwithstanding the giant strides of development, India was a land of contradictions. Poverty, underemployment and illiteracy were still rampant in villages. Director of Centre for Policy Studies A.Prasanna Kumar said it was the poor and suffering classes who had kept democracy alive in India all these years.

(Courtesy : The Hindustan, August 2, 2007)

Words of wisdom

Former cabinet secretary T.R. Prasad, who inaugurated on August 1 a lecture - series on India at sixty being organised by the Centre for Policy Studies, struck an optimistic note about the future of Indian democracy and the power of technology in reducing poverty and inequality. The reforms must not only continue but should be extended to other areas like taxation to accelerate the pace of progress, he opined.

"Villages should not be allowed to lag behind towns and cities and technology must be utilised to bridge the gap between the rich and the poor with such new facilities as telemedicine and tele-education. Time it is for both public and private sectors to come together in spreading the benefits of the current economic boom to all sections of society", he suggested. E-governance can help in governmental operations becoming transparent and in reducing delays and corruption, he added. The greatest achievement during the last 60 years, according to him, is that India despite threats from outside and from within has remained a monolith.

Middle path

The politician has to do the balancing act in the midst of pressures and there have always been able leaders not only at the top but also at state and local levels who can take quick and good decisions," says the vastly experienced Prasad. He read out a letter written in the 70s by a former speaker and strong leader who instead of using his authority and power wrote a personal letter to Prasad, then a district collector, to carry out developmental works in the area for the benefit of the poor, even if the speaker's kin or MLAs of the area come in the way. Prasad rose to occupy the highest civil service post, that of cabinet secretary, and held several prestigious assignments at the Centre and in the state. But he seldom uses the first person singular nor does he drop names in his speeches and private conversations. Sunil Kihlani, author of 'The Idea of India gives credit to Nehru for choosing the middle path in public life and for injecting into Indian democracy such values as religious tolerance and cultural pluralism'. Kihlani quotes Jasiah Berlin who had hailed Tagore's wisdom in choosing the middle path "drifting neither to scylla of radical modernism nor the Charybdis of proud and gloomy traditionalism". Aristotle's principle of moderation is so vital for good life and good governance.

(Courtesy : Deccan Chronicle, August 2, 2007)

**INDIAN NAVY AND ITS FUTURE CHALLENGES
SIXTY YEARS OF INDEPENDENCE
Second lecture in the series :**

- Vice Admiral R.F. Suthan
FOC-in-C Eastern Naval Command

SYNOPSIS

1. If the creation of Indian National Army in Singapore, and the Indian legion in Germany out of Indian POWs

any hostile or inimical power threatening it. This challenge is likely to take up much of our energy and resources in the days ahead.

1.2. In the end, to conclude, it is sixty years since independence. It is but a brief period in the history of an ancient civilisation. But, it is a long time in the life of a young nation. Yet, we have miles to go before we can truly say that we have made our first with destiny.

1.3. In conclusion, let me thank you for your patient hearing. I am sure that your deliberations will be meaningful, and go a long way towards building a synergistic and visionary national approach for the strong, purposeful and modern India that is just over the horizon.

1.4. Thank you, Sir.

INDIA NEEDS WILL TO PROJECT ITS POWER : SUTHAN

(Adequate security to safeguard nation's interests stressed)

To safeguard diverse national maritime interests, a strong maritime force with adequate reach, endurance and capabilities is an inescapable necessity, R.P. Suthan, Flag Officer Commanding-in-Chief of the Eastern Naval Command, had said.

Delivering a talk as a part of Centre for Policy Studies, lecture series on "India at Sixty", here on Thursday, Vice-Admiral Suthan focused on the challenges that lay ahead of the country. If India aspired to be a regional entity, it had to shed its diffidence and find, just not the ways and means, but the will to project its power overseas. He had made a particular mention of ONGC Videsh's long-term contract for gas supply with Iran and its negotiations with 22 other countries to pursue energy projects in locations as far as the Middle East, Africa, Central Asia and South East Asia and stressed the need for adequate security measures to safeguard the country's assets and interests against any unforeseen eventualities.

Another challenge concerned the rapid and alarming deterioration in the political and economic state of the country's immediate neighbours with fragile security, he pointed out. "Since India cannot afford to have any hostile or inimical power threatening it, the challenge is likely to take up much of our energy and resources in the days ahead", he cautioned.

"Raison d'être"

Vice Admiral Suthan said the country's 7516-km coastline faced significant security challenges from 'non-state', as well as 'state-sponsored' elements. With a significant volume and value of the country's trade by the sea, to ensure the safety and freedom of sea borne trade and international responsibility for maintaining peace in the region was the 'raison d'être' of the Navy.

On the nation's progress on the security front, he said the 27 years following independence saw the country moving from idealism to a quest for a Western nuclear umbrella, to rejection of the non-proliferation treaty (NPT) and then to Pokhran I. The next 24 years could be summed up as building up on Pokhran I and the defining moment, Pokhran II in 1998 and the victory in the Kargil war.

Chairman B.Swami and Director A.Prasanna Kumar Commodore L.Gomes (Retd) presided. Centre Participated.

(Courtesy: The Hindustan Times, August 4, 2007)

Dr V. Bhujanga Rao, Director NSTL 'Plea to tap traditional knowledge' Third Lecture in the series by

Drawing from our traditional knowledge and wisdom and applying it to solve future challenges is the need of the hour, said Director of the Naval Science and Technological Laboratory V. Bhujanga Rao.

At a lecture series on "India at 60" being organised by the Centre for Policy Studies (Gyan Vigyan Parishad) here on Friday, he outlined the outstanding contribution made by ancient India to various aspects of science and technology. 'Gravitation' was mentioned in Rig Veda, the discovery of zero ('shunya') by an Indian was the single-largest contribution to mathematics, the West had acknowledged Pannini as the forerunner of computer languages and Tipu Sultan was the pioneer of crude rockets as early as in the 18th century.

The participants, mostly senior citizens and college students, were impressed by the Power Point presentation and were engrossed in the lecture.

He said it was unfortunate that while some of our ancient discoveries were not properly documented, some others have been lost.

habitations outside planet earth could become a reality in the next century. The colonies in outer space are comparatively safer," he said.

"Space elevators could soon become a reality and our grandchildren may, perhaps, spend their honeymoon on an outer planet," he said evoking laughter from the gathering.

- B. Madhu Gopal

(Courtesy : The Hindu, August 7, 2007)

Fourth Lecture in the series by Shri K.Ratna Kishore IAS Chairman, Visakhapatnam Port Trust

'AIM IS TO INCREASE HANDLING CAPACITY' VPT CONFIDENT OF REIGNING SUPREME

The Visakhapatnam Port Trust, which has been the no.1 among major ports in the country since the last seven years, is confident of retaining the status next year also by achieving 63 million tones of cargo handling.

Disclosing this during a lecture session India at 60, arranged by the Centre for Policy Studies of Gayatri Vidya Parishad (GVP) at the Visakha Public Library here on Saturday, VPT Chairman K.R.Kishore revealed that the port had plans to increase the capacity to 130 million tones for achieving 100 million tones with an investment of Rs.350 cores.

The tariff had not been not increased in the last five years at the port and in fact, they would like to reduce it, he added. However, the performance of all the major ports in the country paled in comparison to foreign ports with India having a long way to go. He cited the example of the Ningbo port in China which was at par with the VPT five years back at 55 MT but now had reached 250 million.

Recipe for success

If India at sixty still failed to achieve development, the fault lay in the delivery mechanism, Mr.Kishore felt. He also said that the figures with respect to literacy and dropouts in the education sector and other areas were disputable. The subsidies were not reaching the target groups. Also, the work culture needed to improve, he felt. "Though they work a five-day week in the West, they are a committed workforce", he noted while explaining the success of the Western countries.

Tracing the progress of the nation since it achieved Independence on August 15, 1947, Dr.Bhujanga Rao said that the thrust of the Government of India till the 1970's was on Green Revolution. The emphasis was on White Revolution during the 1980's and solar power generation from 2000 onwards. The nation has moved from an agricultural to industrial society and information society and has now advanced into a knowledge society.

Tech age

Giving an overview of the rapid developments being made in the area of nano technology, biotechnology and space technology, he called upon the younger generation to ensure that India was in the forefront of technology and not just a follower of technology. He expressed the view that India should develop new technologies instead of borrowing second-hand technologies from the advanced nations of the west.

He spoke extensively on the ongoing developments in the application of nano technology in various fields. Biochips were being used for neuron activation to treat Parkinson's disease, cochlear implants to stimulate auditory nerves and now experiments were on to develop bionic eye to restore sight to the visually challenged.

Advisor to Gayatri Vidya Parishad P.S.Rao, presided over the meeting and director of the Centre for Policy Studies (Gayatri Vidya Parishad) A.Prasanna Kumar spoke.

(Courtesy : The Hindu, August 2, 2007)

'A Tempting Honeymoon'

Sixty years is too small in the life of a nation. India has achieved in the last 60 years after Independence more after Independence more than what it had achieved during the 1,600 years preceding it.

However, that shouldn't mean we should sit back and rest on our laurels.

"The advances made in space, missile technology, nano and biotechnologies can be cited as an example. The development and use of future technologies can be faster than we can imagine," said Director of Naval Science and Technological Laboratories V. Bhujanga Rao at a lecture series on "India at sixty", organised by the Centre for Policy Studies (Gayatri Vidya Parishad).

"The concept of permanent, self-sufficient human

He called for improving efficiency and adopting liberalised technology, bring investment, and share the risks under public-private participation for better results. Earlier, the VPT Chairman released a book, 'The Profigate Civilization', authored by former professor of Andhra University, M.N. Sastri. CPS Director A. Prasanna Kumar welcomed the gathering.

(Courtesy : The Hindu, August 6, 2007)

JUNK IN SPACE

- Prof. M.N. Sastri

The human society has no choice but to live with huge quantities of myriad hazardous wastes generated from its resource consumption-oriented lifestyles in this technological milieu. These wastes consist of used metal containers and appliances, plastics, rubber, paper, textiles, glass, chemicals etc. Even pristine territories such as Mt. Everest, Ganges, and Antarctica are no longer free from these wastes. Oceans have become the dumping zones for fishing nets, plastic waste, metal containers, barrels containing chemicals and chemical weapons, mines and explosives, and even nuclear materials.

With the dawn of the space era, the proliferation of debris has now extended to space too. Beginning with the launching of the satellite Sputnik in 1957 by the then USSR, thousands of space probes, satellites and telescopes have been sent into space. After they served their life, these objects ultimately enter the atmosphere and reach the ground. The most spectacular was the re-entry of Skylab space station in 1979. In 1977, 57 objects re-entered the atmosphere. The Centre for Orbital and Re-entry Debris Studies located in California reported that an estimated 193,000 kg of material re-entered the Earth's atmosphere. But small objects continue to stay in space as junk, zooming around the planet for hundreds of years at altitudes ranging from hundreds to thousands of kilometers at speeds up to 40,000 kmph. Debris from spacecraft destruction, jettisoned spacecraft parts, nuts and bolts, abandoned satellites, paint chips, nuclear reactor cores, spent rocket stages, solid fuel fragments and other rubbish typically constitute this space junk. More than 200 objects, most of them rubbish, were released by the Soviet Mir space station during its first ten years of operation! The destruction of a Pegasus rocket in 1996 generated a cloud of some 300,000 fragments bigger than 4mm, some of them big enough to be catalogued. Currently over a million pieces

of the space junk are believed to be orbiting the planet. While the bulk of these objects are small, about 10,000 of these are 10cm or larger. Only these pieces can be tracked by radars. Objects from 1 to 10cm in size are too small and numerous to be individually tracked.

The density of these orbiting objects has now reached a critical point, making the International Space Station (ISS), Hubble Telescope and spacecraft vulnerable to damage from collisions with them. For example, the Hubble Telescope, launched in 1990 and orbiting at an altitude of 610 km has suffered a large number of impacts from space debris (and also micro meteors), which created several craters and holes on its solar panel. In 1993, a hit on the antenna of the Hubble Telescope caused a hole over 1cm across. In July 1996, France's reconnaissance satellite was struck and severely damaged by the explosion fragments from the upper stage of the Ariane rocket.

Even a thin speck of paint orbiting in space at great speed could dig a pit nearly quarter inch wide in a space shuttle window. Speeding below an altitude of 2,000 km with an average impact speed of 36,000kmph, a 1mm chip could do as much damage as a 0.22 calibre rifle bullet. A pea-sized ball at this speed may penetrate a spacecraft while a metal sphere the size of a tennis ball is as lethal as 25 sticks of dynamite. The devastation from such impacts can be gauged from the tragic end of seven astronauts including the India-born Kalpana Chawla when during its return journey, the space shuttle Columbia was burnt to destruction in February 2003 as a result of the damage to the heat shield of the craft caused by a piece of foam insulation that got detached from the propellant tank during the launching of the shuttle.

The dangers from the space junk were brought to the fore on January 11, 2007 when China successfully fired a rocket shattering an old satellite generating 817 fragments. This satellite was orbiting at an altitude of about 850 km. At this altitude the debris is expected to remain in space for tens, thousands or even millions of years. Scientists fear that these fragments could in turn collide with other bodies producing an exponential rise in the number of objects creating a belt of debris round the Earth. The European Space Agency estimates that after this event the risk of collision to the International Space Station (ISS) has increased by 60%. On February 19, 2007 a Russian rocket stage, part of a Proton rocket launched in February 2005 exploded, creating over 1,000

pieces increasing the risk to ISS by a further 10%. This explosion is believed to have been caused by the impact of a piece of space debris or a micro meteor on the rocket, which still contained some of the fuel.

The rising debris scattered across the space make high-tech space travel and satellite communication systems and the astronauts highly vulnerable, and threaten to limit humanity's efforts to probe space. One way of cleaning space from the debris is through nudging into lower orbits so that they get burnt while moving to ground under gravitational attraction. Alternatively lasers can be used to burn the objects out. Both these methods are however very challenging and expensive.

BOOK RELEASE

Environment, authored by Prof M.N. Sastri was released on August 4 by Shri K.Ratna Kishore, Chairman Visakhapatnam Port Trust. The introductory chapter written by the editor is published here :

The earth is not a planet we have inherited from our ancestors but a habitat borrowed from posterity, said an environmentalist. We, therefore, owe a duty to our children and theirs to protect and preserve our habitat and carefully hand it over to them. Exactly the opposite is happening today. It is maniacide, observed an expert, who lamented that by destroying nature and environment man is killing Mother Earth. In the name of development there is a brutal and unending assault on our environment. Long ago Pythagoras had warned that "so long as men massacre animals they will kill each other. Those who sow the seeds of murder and pain cannot reap joy and love." Development is not destruction nor is progress compatible with profligacy. Destruction of forest cover, flora and fauna, resulting in extinction of several species of birds and animals bears testimony to environmental degradation. Evaluating the state of the global environment, The Millennium Ecosystem Assessment has warned that "approximately 60 percent of the ecosystem services that support life on Earth are being degraded or used unsustainably." Reckless pursuit of wealth and power by some nations and individuals poses a serious threat to human freedom and security. It is rightly observed that no one is secure in this world as long as someone is insecure anywhere.

The essays in this small book cover a wide range of subjects from nuclear weapons to climate change and hazardous waste generated by consumption-oriented lifestyles in the age of modern technology. Prof M.N. Sastri who will be completing 82 on August 2, 2007 has been during the last ten years, a regular contributor to the Bulletin of Centre for Policy Studies. His first article appeared in CPS Bulletin of June 2, 1997 which he ended with a quote from Albert Einstein: "Humanity will get the fate it deserves." Exactly ten years after that, in his article in the Bulletin of June 2, 2007 he quotes Stephen Hawking and asks: "In a world that is in chaos politically, socially and environmentally, how can the human race sustain itself for another hundred years?... Does the human race have the will to survive?"

He shows how man made disasters are becoming more dangerous than natural disasters and warns against the perils of growth-oriented culture that over exploits natural resources. Writing on fake medicines Prof. Sastri says that one in five medicines on pharmacy shelves in India - from cough syrups and antibiotics to blood pressure pills - is fake. The WHO estimates that 10 percent of medicines are fake. "There is no single country, which can be called a safe haven, where there is no counterfeit. It is a global problem that needs global action," says a WHO expert.

In the latest to be published in the August issue of the Bulletin he writes on Junk in Space, waste generated by reckless consumption and ugly consumerism. Every article of Prof Sastri bears the stamp of his scholarship, lucid style of writing and adherence to high ideals and values. As a teacher, researcher and author Prof Sastri remains a role model for the members of the teaching community and a source of inspiration to the younger generation.

Centre for Policy Studies deems it a privilege to bring out in book form these scholarly and thought-provoking essays of Prof M.N. Sastri. To the learned author the Centre offers grateful thanks for enriching the Bulletin with such brilliant contributions written with meticulous care and sent for publication always in time. I wish to convey my personal gratitude to Prof Sastri for his support and kindness throughout these ten years and offer warm greetings and felicitations on the eve of his birth day.

timely intervention Swamiji might never have attended the Parliament of Religions at all.

The Swami was now a full fledged delegate destined to delineate a World Religion universally acceptable and adoptable. The 'Clonick Monk' as he was fondly called these began his odyssey in America where he was to blossom as Teacher of Teachers. From all sides and every quarter, he received reverence, praise before long. The hitherto hostile elements too realized that it was humanly impossible to cow down him so that he might mellow and stop furious fault-finding with their religions. He trod the dais of the magnificent Columbus hall of Chicago where the unprecedented World Parliament of Religions was held like the tawny African lion. His logic, his wit and humour, his torrential eloquence, well measured arguments and Mark Antony sort of oration had assumed gigantic dimensions of some Indian epic. They were the favourite of Parliament of Religions. His lectures were spice and pep of it offering relief to the aching audience from the minority of listening to the prebared speeches. He was looked upon as Jesus Christ resurrected and Gautama Buddha reincarnated. He became like his Master Paramahansa a living verification of the truth that all religions if practiced earnestly would lead to God-head.

His 'stark mad' master (Paramahansa) was from within working diligently for the unfoldment of a philosophy to be delivered by his heir for the good of mankind and glory of god. The Master's wish and hope of formation of a world religious order under the aegis of his own holy spirit of with Swami Vivekananda as the uncrowned initiator and undisputed instrument and foundation was nearing fruition. The Master and the Swami were like Jesus the Christ and St. Paul. As most of Christianity is considered Paulian I am obliged to believe that Ramakrishna order bears the errand of Vivekananda. The Vedanta Philosophy as understood and followed has had within it the dominating power and force of Swami. His fiery enterprise rightly awakened the soul of young and religiously energetic twenty year old Sarvepalli Radhakrishnan a student of Madras Christian College wounded by the libels leveled against Hindu religion and Hindu customs by Christians in general and missionaries in particular. Dr. S. Radhakrishnan was inspired by the Swamiji's logical correct criticism of Christianity as practiced and observed by the Christian countries. Dr. S.R.'s literature is an infinite

SWAMI VIVEKANANDA-III

- Sri Challa Sivasankaram

This brilliant and brave son of Bharat was restless and impatient with the plight of the majority of Indian people lolling in endless poverty. He had to pursue perseverently a path that would lead to feed the hungry, stomachs to stomach the doses of philosophy and universal brotherhood etc. he was about to disperse. He traveled length and breadth of India mostly on foot as a perfect parivrajika that he was already. Mother India starved of wherewithal could not afford to provide at least with one square meal a day to her millions of children, looked hapless. Some shrill ethereal voice was heard by him. It was to this effect that he should leave the shores of India for opulent America to collect funds to assist the ravens hunger of the countrymen who were rendered destitute by successive invasions of marauding alien thugs masquerading as men interested in the upliftment of the natives. He was a sworn monk not qualified to store money for the marrow. Against protected odds and hazards maliciously engineered by the Christian missionaries and certain sections of the Theosophists who arrayed vehemently to sabotage the safe passage of Swami to affluent America where he would go to have his trust with destiny at long last reached the country of superlatives. The Theosophists rejoiced when it was widely known that Swami was short of funds and in dire need of warm clothing to combat the biting cold of September. Chicago, they exulted within themselves that the Swami would certainly succumb to this gnawing adversity. As a result of this unrivalled opponent would vacate the field leaving them to have their field day. He was not to die. The fragment of the master within was ignited that Providence intervened. A divine preordained plan was unfolding. There was an incredibly virtuous man conforming to the portrayal of a Saijana by Bhartiya and shrid in Srikrishna in the Gita. He was professor John Henry Wright of Harvard university who was appreciative of swami's genius persuaded him stressing on the importance of attending the World Parliament of Religions. The Professor gave all necessary assistance, he introduced to proper authorities as a superbly well qualified delegate as one, 'Who is more learned than all our learned professors put together and who as he said as one sun, with no need of credentials in order to shine'. He bought his train ticket back to Chicago, gave him some money, and saw to it that his housing would be arranged for. In short, Professor Wright acted as a sort of dues ex machina, without whose

development tribute to Vedanta of which Swami said much and achieved much within a period of hardly ten years. If there was ever an erection of statue of Vedanta it must bear the picture of Swami. The Swami prophesied upheavals in Russia and China in 1896. He was afraid that once the British should leave India there would be a great danger of India being conquered by China.

He believed in manliness as good as religious thoroughness. Indeed the two are inseparable as the two sides of one coin. American press referred to Swamiji as a Brahmin. Swamiji defined Brahmin as the ultimate in purity and perfection. All classes of people enjoy right to attain the state of Brahmin as he is not confined to limitations of caste or nationality. His country is everywhere, like Vishnu he is Aniketan.

Curiously enough there was no mention of the names of Tagore, Gandhi and Anubindo in anyone of Swamiji's voluminous speeches and writings. But the said three greats venerated the Swami for his patriotism, national pride and sky high evaluation of the spirit of India.

There had been striking and interesting similarities in the characters of Swami Vivekananda and Mahatma Gandhi. The two created or made an eternal history. It was marvellous and soul stirring. Both believed in Mother India as the nation pre-ordained. The mystic force of Paramahansa was working for the unfoldment of long vistas of unparishadic knowledge for the benefit of his virile disciple and spiritual successor to be unerring and dauntless debator and convincing elocutionist. The temples, churches synagogues, the stupas, Masjids and Mandirs tottered, the learned delegates from all over the world sensed the startling wisdom of the Swami would do away with the impact of their tailored papers, downed their tails. Vivekananda, the Sivaganga of India mingled with and sanctified the Niagara ganga of America. He was described, royal Hindu gorgeous in his orange garb. The substance and message of his philosophy was unveiled in his ringing words, "ye divinities on earth, sinners? It is a sin to call man so". It is a standing idol on human nature. The august audience reacted with approving roar this solemn affirmation of man's divinity by the Swami. Sept. 19th 1893 "The splendid hall of Columbus could not accommodate all who endeavoured to gain admittance. Great crowds of people the most of whom were women pressed around the gates an hour

before opening of the afternoon session, for it had been announced that Swami Vivekananda, the popular Hindu Monk who looks so much like McCullough's Othello, was to speak. Ladies, ladies everywhere filled the great auditorium, "Columbus Hall". He is an orator by divine right. Vivekananda of commanding presence and vast learning speaking English like a Webster, no hall could hold the people who flocked to hear him lecture. So the press had acclaimed by God as the inexhaustible light of the world making it luminous by its light. Both were religions. Both believed in Ahimsa and love both have upheld Ahimsa means for the valiant not for the timid, Ahimsa they earnestly advocated as the highest value, moral and temporal. Both crossed the shores of India in the same year 1893, Vivekananda for America, Gandhiji for Africa goaded by some unearthly inner voice through ostentatiously Gandhiji went on a brief and Swami to attend World Parliament. The purposes for which they left India were disparate and culmination of their ends was not wholly disparate. While Gandhiji started his experiments in Truth Swamiji was expounding the Truth and interpreting the Truth that India held high. Fate shaped them for different purposes but both hugged the same purpose and same ideal. Manliness and Brahmacharya were the watch words of the same and the two were almost synonym of the two giants. Life is for Gandhi insipid without Brahmacharya. For the swamiji life is evidently total and complete for the practitioner of Brahma change all higher, eternal qualities accrue from it. They never were heard talking or living as cowards. Cowardice was abhorrent to the two true Hindus. Both lived and dreamed essentially as ethereal bodies impartial, universal and unattached. India alone could offer ground for incarnation of such unique Rishis. Buddha was light of Asia, America shaped Vivekananda as light of the universe. Africa composed Gandhiji as the Mahatma and Master of Truth. Vivekananda coined the term Dardanaryana. Gandhi elevated the status of the poor to that of Narayana. Ye, Countrymen, rejoice that ye are the comparitors of Swami Vivekananda and Gandhi. Even at the time of dissolution of the Kapsa the two infinite souls will be palpably felt and tangibly experienced and the legacy peddled by the two will remain for ever unutilised and become source of strength.

(Concluded)

Dr.M.Gopalakrishna Reddy passed away

Centre for Policy Studies records with profound regret the sudden demise of Dr.M.Gopalakrishna Reddy, former Vice Chancellor and a patron of CPS right from its inception. The editor's tribute to the educationist and administrator, published in Deccan Chronicle of July 15 is reproduced here.

The sudden death of Dr.M.abdi Gopalakrishna Reddy in the morning of July 13 is a severe loss to Visag and the field of higher education. The humane administrator had, with the dualities of his head and heart, carved a niche for himself in the hearts of students, teachers and non-teaching staff and numerous friends and admirers at home and abroad. For almost half a century two eminent registrars, Dr.K.V.Gopalswamy from early forties to early sixties and Gopalakrishna Reddy from 1967 to 1991, lent stability to the university system with their extraordinary abilities and round-the-clock stewardship. Rajaji called the first vice-chancellor, C.R.Reddy, 'an extraordinary vice-chancellor'. Gopalswamy and M.G.K.Reddy were extraordinary registrars. Reddy broke first KVG's record of 21 years and went on to break the national record of 23 years set by Dr.S.R.Dongerkery, registrar of Poona University. Prof.K.R.Srinivasa Venkatar, vice-chancellor, then appointed in 1967 the 33-year-old M.G.K.Reddy as registrar when

the office fell vacant. Before he vacated the high office midway through his term, Prof.Venkatar memorably said: "As vice-chancellor I may not have done much to this great university but I have given it a registrar on whose dotted line any VC can sign without hesitation," an apt tribute to MGK's integrity and selfless service.

Worthy son

His father Madbi Pattabhi Rami Reddy, a leading advocate, became the chairman of Visakhapatnam Municipality and initiated several reforms in civic administration. When his eldest son Gopalakrishna Reddy joined the university for a degree in law and masters in Economics it was expected that MGK would step into his father's shoes. But his teachers, Prof.B.Sarveswara Rao, in particular inspired him to take up teaching and research. When he was criticised for being soft and over-generous he explained his philosophy thus: colleges and universities exist for the benefit of the students, then come the teachers and administrative staff. There can never be a good vice-chancellor unless he enjoys the trust of the entire community and the vice-chancellor's job is not to do policing but to create an ideal academic culture. Former mayor D.V.Subba Rao, another respected elder of Visag, now in the US, spoke on telephone and described his classmate MGK as one of the finest gentlemen the city has produced.

(Courtesy : Deccan Chronicle, July 15, 2007)

CENTRE FOR POLICY STUDIES

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