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GANDHIJI'S SATYAGRAHA

Satyagraha and hunger strike have become not only the most bandied about terms in political discourse but also the most frequently adopted techniques of protest by parties, groups and individuals to convey their disapproval of governmental decisions or organizational lapses. Bandhs, hartals and protest rallies paralyze normal life almost everyday in some part or the other of the country.. Even essential services come to a grinding halt. The worst affected are, of course, the poor and lower middle classes. There are some, especially those born in free India who wrongly assume that all this hardship is the result of Gandhian legacy.

In South Africa in 1907 the term 'Satyagraha' was coined. His grandson Rajmohan Gandhi writes how Gandhiji did not approve of the term 'passive resistance' and how he gave a prize for an alternative word 'sadagraha' meaning 'firmness for the good' which eventually was changed to 'satyagraha' meaning 'firmness for the truth' By then Gandhi had already come under the influence of the concept of aparigraha preached by the Gita and imbibed the essence of the Ramayana. " Nothing elates me so much as the music of the Gita or the Ramayana by Tulsidas. Only in Rama can the weak find strength." he left convinced. The Bible and the writings of Thoreau and Ruskin also influenced Gandhi. . "Truth and ahimsa are as old as the hills he used to say" always disclaiming credit for discovering anything new or original. In the laboratory of mind he tested their power and capacity to fight battles big and small, personal and political, for the realization of Truth(God)and fulfillment of his goal of liberating the people, the poor and the downtrodden in particular from bondage of all types. Gandhi accepted the English translation of Satyagraha as 'truth-force', or 'love-force' or 'soul-force'.

The inner voice of the Mahatma evoked the curiosity and admiration of the seer and the scholar. "The inner voice" explained the Mahatma in "1906 is something that cannot be described in words. The time I learnt to recognize the voice

was, I may say,the time when I started praying regularly. That is, it was about 1906". Psychologist Erik H. Erikson who made an-in-depth study of it in his book Gandhi's Truth explained how Gandhi tried to link the 'inner voice' of the frail, simple man to the 'outer voice' the voice of humanity. Gandhi was 'determined to spread truth and non violence among mankind in the place of violence and falsehood in all walks of life'.

Satyagraha's progress from then on till his exit from the world passed through many stages. The Mahatma himself wrote that his satyagraha passed through five stages, — indifference, ridicule, abuse, repression and respect. In 1933, distressed by misuse and misunderstanding of Satyagraha Gandhiji wrote:

"I should also remind that the word 'satyagraha' is often loosely used and is made to cover veiled violence. But as the author of the word I may be allowed to say that it excludes every form of violence, direct or indirect, veiled or unveiled, and whether in thought, word or deed. It is breach of satyagraha to wish ill to an opponent or to say a harsh word to him or of him with the intention of harming him. And often the evil thought or the evil word may, in terms of satyagraha, be more dangerous than actual violence used in the heat of the moment and perhaps repented and forgotten the next moment. Satyagraha is gentle, it never wounds. It must not be the result of anger or malice. It is never fussy, never impatient, never vociferous. It is the direct opposite of compulsion. It was conceived as a complete substitute for violence". (Collected Works Vol 55) He warned against misusing it for selfish ends. Satyagraha is inconsistent with the slightest violence said the Mahatma.

The Mahatma's message is that those who resort to satyagraha, and hunger strike should ensure that there is no place for violence in thought, word and deed and no inconvenience to the public and that self-restraint and discipline are vital for peace and progress.

- The Editor

***Power resides in the people and it is entrusted for the time being to those whom they choose as representatives.
Parliaments have no power or even existence independently of the people. - Mahatma Gandhi***

Transition from look East to Engaging East

- Shri Shyam Saran

Public Lecture : Special Address to the City of Visakhapatnam, organised by Eastern Naval Command and National Maritime Foundation on July 13,2011

(Newspaper report on Shri Shyam Saran's public lecture)

The Association of South East Asian Nations (ASEAN) is the platform for India to emerge as a major force in the region, former Foreign Secretary Shyam Saran observed here on Wednesday. The Eastern seaboard is a vital area and in this arch (of nations) and the east coast of India has a major role to play and Visakhapatnam would be a nodal point. for making itself a major force. India must assert itself and it was working in this direction of late, Mr. Shyam Saran said while speaking on "transition from Look East to Engaging East" at a programme organised by the Eastern Naval Command and the National Maritime Foundation.

Strategies were needed in the economic, security and energy areas and India should be able to occupy the driver's seat, the former Foreign Secretary said. Earlier, he described the Look East policy of the Government pronounced by the then Prime Minister P.V. Narasimha Rao and the developments thereafter. India was getting closer to the ASEAN as perceptions have changed and a new awareness was witnessed. While India could emerge as a strong nation with the help of ASEAN, SAARC must also be revived, Mr. Shyam Saran said. ASEAN countries have centuries old cultural relationships with India but it was not "one-way traffic". India too gained a lot from the South East Asian countries. India should approach these countries with humility and modesty.

Two emerging powers, India and China are there in the region. "To be relevant in the region, we have to fast-track our own integration with ASEAN. This might be the reason why the Prime Minister felt the need for setting a deadline". On the security strategy he said India was dominating in the eastern seaboard which was important for itself, China and other countries for their economic survival. Answering a question Mr. Shyam Saran pointed out that India did not recognise Central Asia as a major energy production centre because of geographical and

political reasons. Some opportunities had gone, by default, he said. Flag Officer Commanding-in-Chief of ENC Anup Singh, secretary of NMF and Defence analyst C.Uday Bhaskar and regional director of NMF A.Prasanna Kumar spoke.

(Courtesy : The Hindu, July 14, 2011)

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Andhra University's First Convocation Address - 1927 by Prof. S. Radhakrishnan

(Andhra University founded in April 1926 held its first convocation in 1927 with Dr. Sarvepalli Radhakrishnan delivering the Convocation address. A year later Sir C.V.Raman delivered the second convocation oration when Andhra University conferred its first Honorary Doctorate degree on Dr.Radhakrishnan)

Mr. Chancellor, Ladies and Gentlemen,

I count myself fortunate in having the opportunity to associate myself with you on this occasion of the first Convocation of the Andhra University. It is a unique honour to participate in the events of this day which will live in the annals of the Andhra country. I thank you most cordially, Mr. Chancellor, for your kindness in inviting me to give the address.

Graduates of the Andhra University, the degrees conferred on you today are a recognition of your successful completion of a course of liberal education. You go into the world well equipped for a life of usefulness and service to man. Some of you, I hope, will dedicate your lives to scholarship and search for truth. To all of you falls the responsibility in life due to exceptional opportunity. I congratulate you as you enter on a life which will both test and reward you and bid you bear in mind the great ideals for which the University stands.

As the first alumni of this University, your responsibility is great. The life you lead, the ideals you entertain and the service you render will be cherished by your successors. It must be matter of peculiar satisfaction to you to be enrolled as the graduates of this University along with such distinguished educationalists as Principal Ramanujacharlu, Sir Venkataratnam Naidu and Brahmasri Venkataraya Sastri.

Sri Aurobindo is a mighty personality; Sri Ramana Maharshi is a mighty impersonality" - Harindranath Chatopadhyaya

Each in his own line has contributed in no small measure to the intellectual awakening of the Andhras. With these gentlemen at the head of the University roll of graduates, you need not feel that the University is only an infant, just a year old and, has, therefore, no traditions about it.

While the term 'university' is a modern one in India, its meaning has been familiar to us for ages past. If the earliest records of India are to be trusted, we find that students gathered round famous teachers with strange enthusiasm and in surprising numbers Takshasila, the capital of Gandhara in North West India, the native land of Panini the grammarian, attracted fine young men from all quarters of India even as early as the fourth century B.C. The famous seats of learning belonging to Nalanda, Vikramasila, our own Dharanikota, Benares and Navadvipa were cultural centres to which flocked not only crowds of Indians but many eager students from distant parts of Eastern Asia. The *Universities*, the whole body of teachers and pupils had something like a corporate existence.

These seats of learning were responsible for developing the higher mind of the country, its conscience and its ideals. They helped to produce what we might call a university world, a community of cultural ideas, a profound like-mindedness in basic aims and ideas. In the altered circumstances of today, it is the universities that have to assume the leadership in the world of ideas and ideals. India distracted by the deadly feuds of creeds and communities requires more than ever the spread of the university spirit of self-criticism and broadminded reasonableness towards other peoples' beliefs and practices. I am afraid that the sastries and the pandits, the moulvies and the moulanas, the missionaries and the clergymen of the conventional type are not likely to be of much help to us in our present condition. They seem to think that religion has come into the world in order to afford careers for pedants and priests and not that the mass of men may have life and may have it more abundantly. We are all familiar in this part of the country with the type of mind which is concerned with the protection of privilege. It upholds privilege by plausible arguments and employs in its defence the powerful motive of self-interest. It deludes itself into the belief that what the critics call privilege is but the law of nature and the barest justice requires the satisfaction of its prejudices. In North India/ the troubles are due to the opposite type of

mind, the type which strives strenuously to obtain universal conformity to its own standards. The mind which works for conformity shrinks at nothing to gain its ends. When inflamed by passion, it resorts to violence and persecution.

To cast the whole of a great people in one mould and subdue them into the blind acceptance of a central power or creed is what we are taught to characterise as the Prussian method, though it is not peculiar to Prussia. Conformity has been the dream of despots, political as well as religious. The ideal of the university is the promotion of liberty of mind or freedom of thought. It has little to do with the protection of privilege or a call to conformity. It contests privilege which is something other than that excellence which follows on intellectual eminence or spiritual greatness. It contests conformity, for each individual has the right to develop his own convictions. As a society of thinkers, the university is the home of liberty. The power and presence of the types of mind which deny liberty and uphold privilege or conformity are responsible for communal bigotry and religious fanaticism. It is the task of the universities to break down these types of mind and reshape the thought and temper of the age.

The history of humanity is a ceaseless conflict between two fundamental instincts, the instinct of defence, of conservatism which jealously clings to what it holds, turns back into itself and locks itself fast in and that of expansion, the bubbling of life, of the vital urge that ceaselessly strives to break down the barriers. Every age of expansion is succeeded by one of contraction and vice versa. The age of the Vedic seers was a period of vigour and vitality when India gave voice to immortal thoughts. The great epic of the Mahabharata gives us a wonderful picture of seething life full of the freedom of enquiry and experiment. New and strange tribes poured into the country and the Mahabharata relates how the culture was vigorous enough to vivify the new forces that threatened to stifle it and assimilate to the old social forms the new that came to expel them.

In the age of the Buddha, the country was stirred to its uttermost depth. The freedom of mind which it produced expressed itself in a wealth of creation in all enclaves of life/ overflowing in its richness the continent of Asia. Chandragupta, the great military leader almost unified a continent. Asoka of immortal fame sent Buddhist missions

to Syria and Egypt, Cyrene and Epirus. India soon became the spiritual home of China and Japan, Burma and Ceylon. Under the Guptas and the Vardhanas/ we had an immense cultural flowering. Those who carved deep out of the solid rock “cells for themselves and cathedrals for their gods” which are even today the admiration of the world must have had sufficient strength of spirit. But soon the spirit of creation died away. The vivid life, the passionate enthusiasm and the strong conviction gave place to teachers less original/ to ambitions less exalted and to tame compliance with the old forms. There was a dread of venturing outside the safe limits of guaranteed ideas. The country seemed to suffer from exhaustion. The ebb of the tide has reached its utmost. At the present moment, we are in one of those periods when humanity pushed back by the powers of reaction is about to make a great leap into the future. Everywhere the same suffocation is felt, the same vital need to pull down the walls, to breathe freely, to look around on a vaster horizon. *(to be concluded)*

[Courtesy : **Challenges & Opportunities,**

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Editor : Dr.T.R.Dutta, Professor of English (Retd.) -

April 1995]

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INTELCTUAL PROPERTY RIGHTS AND THEIR STUDY-II

- **Dr R.Vaidyanatha Ayyar** I.A. S. (Retd)

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The numerical reduction of all works is not only destructive but creative. It opens new vistas for learning, innovation, creativity, and cultural preservation and transmission. Learning resources in the multimedia are a class apart from their print or audiovisual predecessors, not merely in the enormity and variety of information that can be brought together but also in the integration of information and the facility for interactive use of the resources. The combination of more than one form of expression is not unique to multimedia. Newspapers, journals and books, for example, combine text and images. The power of cinema and TV is due to the fusion of sound and images. What makes multimedia distinctive is that the

different expressions do not exist in juxtaposition but are integrated to an extent that any distinction or any attempt at distinguishing between the various expressions and elements initially included in the work is either impossible or makes no sense. The parts congeal into the whole and the whole is larger than the sum of the parts. This genre of learning resources has the potential to bring the whole world of senses and ideas within the grasp of the learner anywhere in the world. In a fully networked world there can be no limits on the ability to locate and share learning resources anywhere in the word. From the pedagogic point of view, what is charming about multimedia is its interactivity. Interactivity is not limited to searching and fast retrieval of the material embodied in the multimedia work; it is possible to manipulate and modify that material to such an extent that it is transformed into something altogether different. Interactive use is critical reading in the post-modern sense¹⁰, deconstructing and reconstructing a work by the reader so that it is he, and not the author, who creates meaning in a work. A related aesthetic experience is the new musical experience made possible by altering the tonal characteristics of a work that is being listened.

Digital documentation by the Indira Gandhi Centre for Culture and Arts (IGNCA), of the Gita Govinda tradition is a good example of cultural conservation and transmission which is inconceivable without multimedia. This documentation captures the tradition in its entirety, all the textual variations, paintings, and music and dance forms across the length and breadth of the country. Another interesting example is IGNCA’s documentation of the holistic cultural world of the Brihadeeswara temple, a world heritage living monument in its entirety. The documentation vividly captures the conflation of the tangible heritage of architecture, sculpture and paintings and the intangible heritage temple of rituals, music, dance, and festivals, and of continuity and change. Digital technologies also offer a possibility to the developing countries of undoing the cultural loss imposed on them during the colonial era, when archaeological sites were desecrated, historical buildings vandalized, and priceless cultural objects transported to metropolitan museums. Much of the tangible heritage of these countries was scattered across the globe in museums and private collections. The Amaravathi sculptures are an example; the

best of them are in the British museum, and a few in the Madras Museum. Restitution of these objects is not possible as existing international instruments have only prospective effect and therefore do not cover objects that were moved during the colonial era. Digital technologies make it possible to scan the dispersed collections all over the world and to bring together 'virtually' the cultural diaspora of these countries and thereby regain the lost cultural patrimony. An example is the project undertaken by the Andrews Mellon Foundation which, in collaboration with the Chinese government, is engaged in recreating the Dunhuang Caves of China with their priceless Buddhist art.

All in all, it is copyright that is now intellectually the most exciting arena of intellectual property rights. There are broadly three major approaches to the reconstruction of copyright in the Digital Age. The first pronounces the death of copyright, a claim captured in the famous statement of John Perry Barlow that 'Information wants to be free, and has to be set free'. Barlow's one-liner has become the rallying point of radical dissent which demands untrammelled freedom to download and experience any material posted on World Wide Web. Barlow elaborated his assertion by declaring that we are sailing into the future on a sinking ship. This ship, the accumulated canon of copyright and patent law, was developed to convey forms and methods of expression entirely different from the vaporous cargo it is now being asked to carry...we will need to develop an entirely new set of methods as befits this entirely new set of circumstances.

The second approach asserts that digital technology 'is not the first, and probably not the last challenge to copyright', and that the copyright framework is resilient enough to cope with the challenges of digital technologies. The third approach is captured by the famous statement of Charles Clark that 'the answer to the machine lies in the machine'. Machine could provide the answer through technological measures to prevent unauthorized access to digitalized works as well as copying of such works. The second and third approaches have dominated the policy making process. The reconstruction of copyright in the Digital Age had begun with the adoption of two Internet Treaties by Diplomatic Conference organised by the World Intellectual Property Organization (WIPO) in December 1996. 12

2. IPR Studies

Given the pervasive role of IPRs in the contemporary world, their study has come to be an important element of the educational mission of higher education system all over the world. IPR literacy has necessarily to be a part of the broad liberal education to be imparted to every graduate irrespective of specialisation. It is important for students of business management, public policy, and economics to have a basic understanding of the role that IPRs plays in promoting technological advancement, economic development, building business and international competitiveness, and international trade. Business strategy taught to students of business and technology management should necessarily instil in the students a good understanding of managing R&D, and strategically managing the knowledge assets created by R & D through ingenious use of IPRs. Basic law degree programmes need to offer introductory courses that give students a general understanding of the philosophy and application of IPR law. Specialized post-graduate law programmes should typically provide a more comprehensive, specialized knowledge of the theory and practice of IPR law. Judges and police officials need to be trained in the conceptual and practical aspects of IPR law and its enforcement. Obviously the oeuvre of IPRs teaching has to be very broad, encompassing introductory courses, specialised courses, seminars, and practice-oriented training courses.

Over the last fifteen years, there has been a tremendous spurt in the study of intellectual property rights in our country. Prior to 1997, instruction in IPRs was rather rudimentary, and when imparted formed part of the teaching of commercial law. IPRs are now a distinct part of the syllabi and curricula of most undergraduate and postgraduate law programs, and also of programs at Indian Institutes of Technology, Indian Institutes of Management, and at the National Policy Academy and the National Academy for Customs and Excise. Institutions like the Indian Law Institute offer diploma programs. The George Washington University has been organising annual meetings on IPRs in India. IIT, Bombay had begun organising IPR Researcher s' Confluence. The Ministry of Human Resource Development had funded the setting up of eighteen HRD chairs for the study IPRs in five National Law Schools, five universities five IITs, and three IIMs. The

University Grants Commission has been funding the establishment of IPR cells in universities. The Federation of Indian Chambers of Commerce and Industry (FICCI) had set up an Intellectual Property Development Institute in Delhi, and the Department of Industrial Policy and Promotion an Intellectual Property Training Institute at Nagpur. A group of users and owners of Intellectual Property had established a National Intellectual Property Organisation in Delhi.

The efflorescence of academic interest in the study of IPRs is a sequel to the increased salience of IPRs in the national and global economy as well as politics. Prior to the Uruguay Round of negotiations which culminated in the establishment of the WTO (World Trade Organization) and TRIPs, there was no public awareness of IPRs. Public awareness was generated by the strong opposition to the TRIPs by the domestic pharmaceutical industry, farmer groups, NGOs, and opposition parties. From times immemorial, turmeric was used as a home remedy, and neem seeds as a natural pesticide, and yet in early 1990s patents were granted for such uses in the United States; thereupon turmeric and neem seeds came to be powerful symbols, much like salt of Salt Satyagraha, of the seeming neo-imperialism underlying TRIPs. Though opposition to TRIPs still lingers in the pharmaceutical industry and some NGOs, there is a sea-change in the attitude of businesses to TRIPs and IPRs. Growth Industries like the IT industry and biotechnology as well as long-established industries like film, and recorded music industry have a strong interest in a strong IPR regime as they lose substantial revenue by 'piracy' (unauthorised use) of their products such as computer software, CDs and DVDs of music and films. Thus many Bollywood and Tollywood film stars have been in the forefront of campaigns against piracy, and have been urging state governments to rigorously enforce laws punishing such piracy. Industry associations like FICCI (Federation of Indian Chamber of Commerce and Industry) and CII (Confederation of Indian industry), which were earlier ambivalent about IPRs, have been pro-actively organising conferences and symposia on IPR related issues. The domestic pharmaceutical industry, which was the bastion of opposition to TRIPs and stood most to lose by TRIPs itself, is no longer monolithic in its opposition. Willy-nilly, that industry had to adapt to a new IPR regime put in place by the government in order to comply with the binding

obligations under TRIPs; different segments of the industry responded widely differently to the challenge of adjusting to the new IPR regime, so much so that many segments of the industry have now a vested interest in a strong IPR regime. These include Biotech firms, firms engaged in 'contract manufacture' and 'contract research' outsourced by MNCs abroad, and firms with a strong R & D capability and a potential to discover new drugs, and firms earning with a substantial proportion of their revenues through exports to developed country markets. All in all, businesses are far more conscious of the need to protect and augment the value of their knowledge assets; they are more aggressive in securing and litigating IPRs like patents and trade-marks. This in turn had generated a demand for in-house as well as outside IPR expertise, particularly legal expertise. In keeping with changed times, the CSIR has been moving away from imitative research to the generation of new applied knowledge and patenting of such knowledge. CSIR also built up a Traditional Knowledge Digital Library so that traditional knowledge is not misappropriated through wrongful patent claims. IPR consultancy organisations like Brain League have sprung up[RVA1].

While the demand for IPR expertise had played an important role in boosting IPR studies, 'supply factors' also played an important role. Since 1997, MHRD has been assisting higher education institutions for engaging in IPR studies. The genesis of the support can be traced to the realisation by the author when he led the Indian Delegation to the 1996 WIPO Diplomatic Conference¹³ that the in-house expertise in the government was inadequate to address complex IPR issues, and that unless interdisciplinary IPR studies were promoted in our country, it is difficult to advance national interest in multilateral IPR forums like WTO and WIPO. The efflorescence of IPR studies is a welcome trend. However, we have a considerable way to go to catch up with countries like the United States. When one takes a close look at IPR studies, one finds that growth is mostly confined to the teaching of IPR law; teaching of IPR economics or of the management of knowledge assets has not grown to the extent it ought to have. Research is rather limited. Interdisciplinarity is more talked about than practiced. The next part 14 outlines why interdisciplinarity is necessary for a proper study of IPRs, and what interdisciplinarity means for IPR teaching and research. The third and last part seeks to provoke the readers to think

critically about the perspectives that ought to be adopted for policy-oriented IPR research.

II. IPR Studies: The Why and Wherefore of Interdisciplinarity

1. Why Interdisciplinarity

Figuratively, IPRs are like the elephant in the story of the elephant and the six blind men; the holistic picture necessary for policymaking can be derived only if the policy problem that is sought to be addressed is studied from different perspectives such as technological invention and innovation, entrepreneurship, economics, law and business management. Each of these disciplines has precious and distinctive conceptual frameworks and analytical tools; however, each discipline can grasp only one part of the elephant. Thus the IPR legal professional does not find it necessary in his day-to-day work to draw upon other disciplines. For good reasons, he may feel that IPR law, or for that matter law itself, is an autonomous, self-sufficient discipline that had evolved and would continue to evolve on its own, and would always adequately meet the needs of the society. However, law by itself cannot guide the choices that underlie policymaking. Every legal rule establishes a structure of incentives, which influence human and institutional behaviour; these shifts in behaviour have societal and economic consequences. These consequences cannot be forecast or evaluated only by applying legal principles or by invoking values like justice and equity. To elaborate, whether product patent should be granted for pharmaceutical products or not cannot be determined solely by application of legal principles. Those who oppose such product patents often invoke Article 12 of the International Covenant on Economic, Social and Cultural Rights which provides that 'everyone has the right to the enjoyment of the highest [mind you highest] attainable standard of physical and mental health'. The more diligent among them are also likely to invoke Article 15 (b) of the same Covenant which declares that everyone has the right to 'enjoy the benefits of scientific progress and its applications'. But then the very next clause, Article 15 (c), provides that everyone has the right to 'benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author'. It is therefore obvious that there is a conflict between Articles 12 and 15 (b) on the one hand and Article 15 (c) on the other. Neither the Covenant nor

any legal principles can help resolve the conflict among these rights. Issues of equity can never be settled without reference to the philosophy to which one subscribes; the saying 'Equity varies with the length of the Chancellor's foot' captures this ineluctable fact. However, economic analysis can help minimise the subjectivity inherent in reconciling the conflict among these rights, by working out the implications of product patent for the prices of medicines, household and government budgets, exports and balance of payments, the profitability of drug companies, and the implications for technological innovation and introduction of new, more efficacious and safer medicines. IPR laws have and would continue to evolve in response to technological and economic forces.

Therefore, informed public policymaking in areas like IPRs, whether by the judiciary or the legislature or the executive, calls for the conjoint application of law and economics to the issues on hand. Judicial adjudication of IPRs is no more compatible with economic illiteracy than illiteracy itself. Needless to say, teaching of law as well as judicial training needs to equip the students with basic principles of economics as well of the economics relevant to the area of legal specialisation. What is true of IPRs is equally true of many areas of policymaking.

Policymaking by its very nature is interdisciplinary in nature. At the minimum, the policymaker needs to factor in inputs from the relevant subject matter expertise, law, economics, politics, and the process of policymaking. The problems that policymakers have to address are increasingly getting more complex, and the expertise within the government is often inadequate for the job. The knowledge that even the best of officials and ministers have is of two types: experiential knowledge of the subject matter relevant to the policy proposed to be made, and knowledge of the machinery of government, how to get a policy or programme made and approved, or how to get things done. Even if one has appropriate professional qualifications, he would have to draw upon expertise outside the government for addressing many of the policy problems, particularly those considered by multilateral conferences like those on trade, IPRs or environment. The practice of law it is said is a jealous mistress. Politics and administration are no different. It is therefore difficult even for experts within government to be on the frontiers of knowledge in their

Mathematicians like nothing better than a rich source of new questions; biologists, rightly, will be impressed only by the answers. - Ian Stewart

areas of specialisation. Figuratively, long years in government reduce even a Tansen 15 into a Kansen, a music maestro to a connoisseur. However, being a Kansen, having critical discernment is good enough, provided he does not sing solo but instead assembles a good orchestra which is what policymaking and effective participation in multilateral conferences require. The author's personal experience with 1996 WIPO Diplomatic Conference vividly illustrates this point. *(to be continued...)*

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Death After The Loveliest Sunset

- Prof. Manoj Das

(A seer among scholars the venerable Prof Manoj Das who lives in Aurobindo Ashram, Auroville and teaches at Sri Aurobindo International Centre of Education has graciously permitted the publication of this essay from his book My Little India.)

Thus spoke 'Sir' John Mandeville, probably a self-styled knight, of the Andamanians, in the 14th century.

"In those isles are many manners of folk... one of them is of great stature, like giants, horrible and foul to the sight and they have but one eye, in the midst of the forehead.... In another isle are men without heads: their eyes in their shoulders and their mouths are round shaped like a horseshoe, amidst their breasts... in another isle is a manner of folk that has a flat face, without nose or eyes, but have two small holes instead of eyes and have a flat mouth, lipless. In another isle are foul men who have so huge over lips that when they sleep in the sun, they cover the whole face with the lip..."

But Mandeville was not alone in scripting spectres to surpass the of extraterrestrial beings in contemporary fiction. A 7th century Chinese work of 'history' refers to the archipelago as the domain of demons. Marco Polo in the 13th century had hardly any different opinion about the place. A 16th century traveller, Caesar Frederich, described the Andamanians as people who ate one another!

For long fear and mystery surrounded the islands inhabited by different tribes (their population dwindling): the Andamanese concentrated on Strait Island, the Nicobarese and Shampens in the Nocobars, Onges at

Dugong Creek in the little Andamans, Jarawas in the South Andamans and Sentinels on the North Sentinel Island. The one man who was very keen to cleanse the atmosphere of fear and make the islands hospitable was Lord Mayo, the Viceroy and Governor-General of India who visited the archipelago in 1872.

'See that green outline? That is Mount Harriet', a companion aboard boat told me.

Among half a dozen rare books relevant to my Andaman trip I had carried with me was the biography of Lord Mayo (1892) by W.W.Hunter. The mention of Mount Harriet was enough to drive me into its pages.

Lord Mayo had finished inspecting the Viper island to which most of the dangerous convicts were confined. Precautions to protect the most important visitor from any possible danger had been judged foolproof. The local administration was relaxed.

But the dynamic Lord Mayo was restless. He was looking for an ideal spot for building an ideal sanatorium. Mount Harriet, a hill rising to a height of 1116 feet, was almost beckoning him. 'Let us do Mount Harriet,' he said, 'We have still an hour of daylight.'

It was a stiff climb through thick jungles. 'His own party were dead tired, they had been on their feet for six blazing hours, and Lord Mayo, as usual the freshest after a hard day, begged some of them to rest till he returned. Of course no one liked to give in and the cortege dived into the Jungle.

Alas, 'cortege' is the word Hunter chooses.

Atop the hill the Viceroy was almost in a trance. He surveyed the site for his project all right, but he was growing more and more withdrawn. He sat down, gazed across the sea at the setting sun and murmured, 'How beautiful!' he drank some water and, after a long look westward, exclaimed in a subdued voice, 'It's the loveliest thing I think I ever saw!'

It was growing dark. The party began its descent. Torch bearers from the jetty met them midway. They were not far from their launch which, with steam up, was whizzing at the jetty stairs.

The Viceroy's party was evidently happy to have arrived at the end of long day. A brief voyage over the dark waters and they would be under the welcome light where

We do not wish to see our own faults but take delight in perceiving the faults of others. - Mahatma Gandhi.

so many waited to receive the august visitor for an elaborate dinner.

'The Viceroy stepped quickly forward before the rest to descend the stairs to the launch. The next moment the people in the rear heard a noise as of 'the push of some animal' from behind the loose stones: one or two saw, in the torch light, a hand and a knife suddenly descend. The Private Secretary heard a thud, and instantly turning round, found a man 'fastened like a tiger' on the back of the Viceroy.

'In a second twelve men were on the assassin; an English officer was pulling them off, and with his sword-hilt keeping back the Native guards, who would have killed the assailant on the spot. The torches had gone out; but the Viceroy, who had staggered over the pier side, was dimly seen rising up in the knee-deep water, and clearing the hair off his brow with his hand as if recovering himself. His Private Secretary was instantly at his side in the surf, helping him up the bank, "Burne," he said quietly, "they've hit me." Then, in a louder voice, which was heard on the pier, "It's all right, I don't think I'm much hurt." Or words to that effect. In another minute he was sitting under the smoky glare of the re-lit torches, on a rude native cart at the side of the jetty, his legs hanging loosely down. Then they lifted him boldly on to the cart, and saw a great dark patch on the back of his light coat. The blood came streaming out, and men tried to stanch it with their handkerchiefs. For a moment or two he sat up on the cart, then he fell heavily backwards. "lift up my head." He said faintly: and said no more.

'They carried him down into the steam launch, some silently believing him dead. Others, angry with themselves for the bare surmise, cut open his coat and vest, and stopped the wound with hastily torn strips of cloth and the palms of their hands. The assassin lay tied and stunned a few yards from him as the launch shot on in the darkness, eight bells rang across the water from the ships. When it came near the frigate, where the guests were waiting for dinner, and jesting about some fish which they had caught for the meal, the lights in the launch were suddenly put out, to hide what was going on in it. They lifted Lord Mayo gently to his cabin: when they laid him down in his cot, everyone saw that he was dead.

'To all on board, that night stands out from among,

all other nights in their lives. A silence, which seemed as if it would never again be broken, suddenly fell on the holiday ship with its 600 souls. The doctors held their interview with the dead-two stabs from the same knife on the shoulder had penetrated the cavity of the chest, either of them sufficient to cause death. On the guest steamer there were hysterics and weeping; but in the ship where the Viceroy lay, the grief was too deep for outward expression. Men moved about solitarily through the night, each saying bitterly to his own heart, "Would that it had been one of us". The anguish of her who received back her head was not, and is not, for words.

'At dawn the sight of the frigate in mourning, the flag at half-mast, the broad white stripe darkened to a leaden grey, all the ropes slackened, and the yards hanging topped in dismal disorder, announced the reality to those on the guest steamer who had persisted through the night in a hysterical disbelief. On the frigate a hushed solemn industry was going on the chief officers of the Government of India on board assembled to adopt steps for the devolution of the Viceroyalty. In a few hours, while the doctors were still engaged on the embalming, one steamer had hurried north with the Member of Council to Bengal, another was ploughing its way with the Foreign Secretary to Madras, to bring up Lord Napier of Ettrick, to Calcutta, as acting Governor-General'.

The assassin was a highlander from the remote North-Western Frontier. He had killed (according to his own confession, he had been only an accomplice) a kinsman. He was to be hanged, but the court had mercifully awarded him transportation for life.

Killing a kinsman who had been nasty with him was his right- he believed- and his philosophy read in the justice done to him an inscrutable injustice. He must avenge, he decided.

To return to Hunter :

'During three years he waited sullen for some worthy prey. On the morning of the 8th February, when he heard the royal salute, he felt that his time had come, and sharpened a knife. All through the day close surveillance gave him no chance of getting to the islands which Lord Mayo visited. Evening came, and his victim landed unexpectedly at his very door. He slipped into the woods, crept up Mount Harriet through the jungle side by side with the viceroy; then dogged the party down again in the dark;

Human knowledge is tremendously vital and dynamic, a something which is ever to be sought and never will be finally reached. - Sir C. V. Raman

but still got no chance. At the foot he almost gave up hope, and resolved to wait for the morrow. But as the Viceroy stepped quickly forward on the jetty, his grey-suited shoulders towering conspicuous in the torchlight, an impulse of despair thrilled though the assassin. He gave up all idea of life, rushed round the guards, and in a moment was on his victim's back.

'He was a hillman of great size and strength. When heavily fettered in the condemned cell, he overturned the lamp with his chained ankle, bore down the English sentry by brute strength of body, and wrenched away his bayonet with his manacled hands. He made no pretence of penitence, and was childishly vain of being photographed (for police inquiries in Northern India) as the murderer of a Viceroy. Indeed, some of the above details were only got out of him by a native officer who cunningly begged him for materials for an ode on his deed, to be sung by his countrymen. Neither his name, nor that of his village or tribe, will find record in this book.'

Bits of information about the assassin, nevertheless, are found in some other works. He was a Pathan, Sher Ali by name. According to the memoirs of M.M.Bhowmik, an inmate of the Cellular Jail, he killed two of his armed guards bare-handed a few days prior to climbing the gallows.

★ ★ ★

INTERNATIONAL RELATIONS & INDIA AS A GLOBAL ROLE PLAYER IN THE 21ST CENTURY - IV

- A.Prasanna Kumar

Indira Gandhi became the Prime Minister at a critical juncture. The thrust of the super powers into the region was becoming clear with the United States stepping into the 'vacuum' created by the exit of the British from the Indian Ocean. Both Mrs. Gandhi and Mrs. Bandaranaike, Prime Minister of Sri Lanka rejected the 'vacuum theory' and pleaded for a zone of peace.

Indo-American relations touched an all time low during the 1970-71 crisis caused by Pakistan in collusion with the United States and China. Mrs. Gandhi's strategy was two-fold: first to stand up to the pressures brought on

India by the strategic combine of the US, China and Pakistan and secondly to make use of the offer of help and advice of the Soviet Union without compromising India's policy of non-alignment.

When Brezhnev mooted the idea of Asian Security she just ignored it. It was typical of Mrs. Gandhi to have remarked. " I am a child of politics . . . my father was a saint who strayed into politics . . . but I am not of the same stuff." The Indo-Soviet treaty was the best example of her sureness of touch. Though there has been criticism that the treaty made a compromise on India's policy of non-alignment and though some even went to the extent of labeling India as 'a satellite' of the Soviet Union, there is evidence enough to show that she did not allow India to slip into a situation of total dependence on the Soviet Union. Mrs. Gandhi displayed immense caution to ensure that Article 9 of the Treaty was carefully worded. The liberation of Bangladesh was the crowning glory of Mrs. Gandhi's leadership. K. Subrahmanyam observed that 'the Indian image and stature regained their losses after the Indian victory in the Bangladesh war'. Pakistan accused India of 'expansionist and hegemonist' designs.

The seventies witnessed the Indian projection to 'a middle power status' which the United States was unwilling to accept. The United States entered into a special relationship with Pakistan, mainly to contain India and also for other reasons. Having gained a strategic edge over its rival the USSR, the American Government showed special and new interest in Pakistan "in view of the geo-strategic location of Pakistan astride the mouth of the gulf".

The Janata interlude provides confirmation of the soundness of India's policy as shaped by Nehru and followed by Indira Gandhi. The Indo-Soviet Treaty was not abrogated; nor did India agree to yield to the US insistence on India signing the NPT. Though the Janata Government preferred to call it 'genuine non-alignment' there were no major policy departures from the past.

Mrs. Indira Gandhi's return to power in 1980 took place when India's neighbourhood was in the thick of cold war politics. Mrs. Gandhi strengthened the non-aligned movement considerably and used her foreign policy options intelligently to ensure India's economic and industrial progress. India emerged as the 13th largest manufacturing

Education does not mean teaching people to know what they do not know but teaching them to behave as they do not behave. - Radhakrishnan

economy in the world.

As the leader of NAM Indira Gandhi played a crucial role and if NAM began to focus attention on Africa and economic issues it was largely due to her efforts. She rescued the movement 'from bloc oriented divisions' and brought it 'back to its original moorings.' As the Chairman of NAM Indira Gandhi described non-alignment as 'the largest peace movement in the world' and shifted focus to the menace of nuclear proliferation. Mrs. Gandhi who took the controversial decision to make 'a peaceful nuclear explosion' in May, 1974 did not want India to become a nuclear weapon country despite Pakistan's alarming quest to go nuclear.

The progress of the movement for a New International Economic Order and for Nuclear disarmament was due to her leadership. More significantly her Chairmanship of NAM and the balancing role she played at the Delhi Summit in 1983 were described as 'NAM's finest hour.' The Havana summit seemed to have taken the movement closer to the Soviet Union and it was left to Mrs. Gandhi and India to restore the movement to its old status. At Delhi she made it abundantly clear that NAM stood for peace, disarmament and for reduction in economic disparities. The challenges to non-alignment emanating from outside and also from within were met and most of them overcome. In Indira Gandhi's words NAM was the 'largest' and 'greatest' peace movement.

The close association Rajiv Gandhi had with his mother in her last years stood him in good stead, as he embarked upon his new role with some bold initiatives. Rajiv Gandhi's visit to China in December 1988 transformed the bilateral relationship. The movement for a new international economic order and the plea for nuclear disarmament were among the major initiatives made by and as the leader of NAM Rajiv Gandhi took 'initiatives for an action-oriented programme.' The five-continent appeal on disarmament was an example of this action-oriented programme. On the economic front too such an effort was made way and the setting up of the AFRICA fund was significant. A nine member delegation visited some advanced countries to canvas support for sanctions against South Africa. The Indian Prime Minister's four nation tour in 1986 (tour of Australia, New Zealand, Thailand and Indonesia) resulted in a 'reawakening' about India and 'the

third option that India represents for many developing nations, not socialist, not western but one of a Third World nation trying to enhance South-South cooperation'. As Ranjan Gupta put it 'there has been a new moderateness' to the policy and the plea for interdependence was well received. Non-aligned movement which had for long been viewed as 'a poor man's club' by many Western countries was achieved a new breakthrough because of the initiatives taken in the recent past. P.V.Narasimha Rao with his vast experience in foreign affairs initiated the 'look east policy' after becoming the Prime Minister. Rao visited China in 1993 and it was under his leadership that the landmark "Agreement on the Maintenance of peace and Tranquility Along the Line of Actual Control in the India-China Border Areas" was signed in Beijing in September 1993. This was followed up by another historic "Agreement on confidence-building measures in the military field along the line of actual control in the India-China border areas".

I.K. Gujral as Prime Minister, emphasised the need for improving relations with immediate neighbours. Atal Behari Vajpayee combined idealism with pragmatism and launched bold initiatives to improve relations with China and Pakistan, evoking the admiration of many at home and abroad.

A paradigm shift in the international system has been characterized by the following major changes in the world: 1) End of Cold war 1987 (2) Fall of Berlin Wall 1989 east and west Germany became one nation after forty three years (3) Break up of Czechoslovakia and Yugoslavia (4) Break up of Soviet Union in 1991 into six states (5) rise of China as a super power (6) 9/11 terrorist attack on America (7) American attack on Afghanistan and (8) American invasion of Iraq 2002-2003. Stating that the 20th Century was a century of great wars- the First and Second C. Raja Mohan, the noted analyst, described in his book Crossing the Rubicon, the transition with particular reference to India as 'transition from the past emphasis on politics to a new stress on economics in the making of foreign policy, the important features being.

(a) A shift from third worldism to promotion of its own self-interest.

(b) Rejecting the anti-western mode of thinking.

(c) From idealism to pragmatism, a mix of power and principle in the pursuit of national interest. The following

factors are crucial 'in search of powered policy' according to him.(1)Reviving commercial links.(2)Building political and institutional links with neighbours.(3)Physical connectivity to neighborhood .(4)Mega energy projects for energy hungry Indian markets.(5) Defense contacts with key nations. (6) Competition with China.

A great deal of attention is being bestowed on the emergence of China as a superpower and the rise of India as an economic giant and scholars are making in-depth analysis and projections for their future in world affairs. Robert Kaplan's articles in Foreign Affairs in 2009 and 2010 provided considerable food for thought for both academia and policy makers. India and China will "redirect their gazes from land to the seas," because of growing energy needs. In the 21st century the US will begin 'its elegant decline' and China will project its hard power abroad through its navy. Great Wall in reverse! wrote Kaplan. Another important article of Kaplan was "The Geography of Chinese Power" China would be building a new civilization neither quite Eastern nor quite Western" It will be "hydraulic civilization". The Guardian Weekly of November 5, 2010 carried an article on China's designs against India through a 'string of pearls' to trap India in a spider's web, by vigorously cultivating India's neighbours. The Chinese government has already adopted a "string of pearls" strategy for the Indian Ocean, which consists of setting up a series of ports in friendly countries along the ocean's northern seaboard. It is building a large naval base and listening post in Gwadar, Pakistan, (from which it may already be monitoring ship traffic through the Strait of Hormuz); a port in Pasni, Pakistan, 75 miles east of Gwadar, which is to be joined to the Gwadar facility by a new highway; a fueling station on the southern coast of Sri Lanka; and a container facility with extensive naval and commercial access in Chittagong, Bangladesh. Beijing operates surveillance facilities on islands deep in the Bay of Bengal. In Myanmar, whose junta gets billions of dollars in military assistance from Beijing."

The China Syndrome by Prof Harsh Pant is an important contribution to the subject of Sino-Indian rivalry. Pant quotes a Chinese analyst who said that "China could dismember the so called "Indian Union" with one little move" and refers to a former Naval Chief's statement that India has neither the capability nor the intention to match China force for force in military terms while a former air

chief said that China is greater threat than Pakistan. Pointing out the failure of policy and decision makers Pant says that India should cease to be defensive, a point of view endorsed by Gautam Adhikari in an article in the Times of India of Dec 22, 2010. Adhikari says that "democracy is the best selling proposition of Brand India. When the enraged dragon breathes fire, roar right back. Let's stop being chicken. Instead be the tiger we say we are!"

As Jairam Ramesh observed "China represents the most significant threat to both countries' security in the future as an economic and military competitor". One US officer is quoted as saying: "We want a friend in 2020 that will be capable of assisting the US militarily to deal with a Chinese threat". A Chinese proverb says that: "When tigers fight wise men watch from the mountain top." China was the proverbial monkey enjoying the superpower rivalry during the cold war years. Today there seems to be reversal of roles with America opting to be the monkey on the mountaintop watching down below the fight between the dragon and the tiger. There are also writers like George Friedman who foresee many internal and external problems for China thwarting her designs Friedman says that China is Japan on steroids—a communist state that allocates money politically and manipulates economic data. India's strength can never lie in the weakness of its neighbours, China included, but in her own capacity to convert her resources—human, material, intellectual and above all democratic – into real strength. The problem with India is her inability to convert her vast resources, human and material, into wealth and power. Swami Vivekananda aptly summed up that "whereas the Gita preaches neutrality towards fruits of work Indian are neutral towards work itself". In tune with these wise words is the comment that "The Chinese always want to know; Indians always want to show that they know.!"

The world was in its infancy when in the third century before Christ Ashoka's emissaries travelled far and wide for the promotion of peace and universal brotherhood. Centuries later free India, the world's largest democracy, carried that torch of peace and goodwill to all parts of the world under the leadership of Jawaharlal Nehru. Today India is in turmoil, in the midst of chaotic conditions caused by governmental failure and human greed. Nothing new for a country that has withstood the onslaughts of the invading marauder, the colonial exploiter and the unending

challenges from within and outside. The spirit of India has throughout her long history remained strong, dignified in defeat, calm in distress and humble in success, a role model for many countries. Jawaharlal Nehru, both a maker and writer of history, was justified in asking : Who lives if India dies? Who dies if India lives?" Promotion of universal peace and global harmony will continue to be India's mission in the 21st century, even if it is the age of the computer and the consumer. (Concluded)

★ ★ ★

DRAUPADI - IV
or
**(The ultimate Hindu ideal of
an impeccable *pativrata*)**

- Sri C. Siva Sankaram

Conspired cunningly with the inimical circumstances in which *panchali* was stricken, fate thrust upon her the sarcastic epithet, *pancha Bhartrika* (wife solemnly wedded to husbands five). Legend had no mention of the existence of such practice as polyandry at that period of the age. It sounded queer and attracted sarcasm. Antagonistic elements from Kaurava camp were used to indulge in use of it with the ulterior motive of debasing *panchali* by laying carping accent on the epithet which carried in its bosom the pun suggestive of something mean and unethical.

We see the peep of Sita the symbol of noble Hindu womanhood in the composition and make up of enigmatic Draupadi. Both were known as Ayonizas (birth being unstained by touch of human womb) In other words birth was miraculous and supernatural. Mother earth yielded Sita. Draupadi sprang from the bosom of leaping flame. Fire is regarded as the third of the five primordial elements whereas earth is the fifth and last of the five primordial elements according to the *Taittiriya upanisad, Anandavalli*. Both are elements visible and capable of consuming and absorbing. Fire consumes without trace and earth absorbs equally. Their role in the play of humankind's existence is perceptible, empirical and indispensable.

As Panchali ascended from Fire the formless gods in heaven christened her as Krishna. Fire is vehement, anxious to devour. Draupadi the feminine form of devouring fire destroys sin along with its perpetrator sinner. Her potential as devourer of sinner was proven and exemplary.

Life as spouse of pandavas bred in her strong spirit of

acceptance and robust will to wreak vengeance against the clique that engineered the plot to render pandavas desolate and destitute. She drilled her sensory organs so that they might not disobey her command. She was constantly conscious of her Aryan *Streedharma* as delineated by custom and scripture.

Sita's firm conviction and commitment to conjugal fidelity often peeps to a perceptible degree in the unprecedented connubial career of Draupadi as spouse of other wordly Pandavas. Carnal indulgence and sex perversion had seldom raised their ugly head. She would rather die than submit to breach of conjugal fidelity however great might be the prospect.

She was in yet another incarnation shadow of Lakshmi who sought refuge in the heart of Fire. Lakshmi was transformed into Sita by the alchemy of god of fire. It was this Sita that Ravana abducted. Ravana is he who injures. Ravana, the vile eve molester actually stole the chaya of Lakshmi clad in bone and flesh as Sita. The tale chooses to portray the heroine of our story the purified outcome of Sita who took to arduous penance dwelling for centuries in the hospitable home of fire planet. The reader has to be mindful of the various changes in form and name Draupadi underwent. Pandavas were wedded to a life of homogenous fraternal bond governed incessantly by the iron rod of Dharma peculiar to that age. Wife and luxury were seldom accorded undue importance in their life insistent on restraint and religious conformity.

In the stark trying circumstances that dogged perennially as wife of Pandavas five she displayed infectious forbearance, emulative courage and timely repartee. She was the Aryan woman, the completest housewife with mind kept untormented by the unsavory incidents in her tumultuous family life. Sita persists her unstained character symbolized by the ebb and flow of the review of life Draupadi passed through.

Sita was not yet a mother when Ravana stole her. She had hardly crossed the mature fortieth year. The brilliance of prime was marked and untold. Sri Rama gave utmost protection and unheard of care to Sita then as unvalued queen in Ayodhya now as exile in forest leading a life threatened by unforeseen visitations of giants. She was mentally collected and physically brave. Her birth denotes forbearance and forgiveness as she was earth born (Bhoonuja). As against this back-drop of Sita's life in the forest we are face to face with Draupadi chased not unoften

by this and that kind of menace to her honour. The places where she was forced to sojourn were forests that were natural haunts of demons, wild beasts and lustful passersby. (to be continued)

★ ★ ★

Book Review : SUNNY REVERIES

- by **K.V.V. Subrahmanyam**

Triveni Foundation'

Price : 100/-

September 2011, pp60

"Why must we exchange the flowery fields of poesy for the dry dust of politics?" asked Sarojini Naidu the famous poet and orator. Poets may have ceased to be the unacknowledged legislators of mankind. Today's legislators and administrators, most of them perhaps, have little time for poetry and literature. There are, however, some leaders administrators and civil servants who are not only well informed but have a flair for writing eminently readable articles, books and poetry too. They lend dignity to their profession and contribute through their literary and intellectual pursuits for the enrichment of our culture. To that genre belongs Mr. K.V.V. Subrahmanyam whose book of poems, Sunny Reveries was released at Hyderabad recently by one of the distinguished sons of modern India Dr Abid Hussain, former Ambassador, scholar and much sought after public speaker who flew from Delhi to attend the function. Mr. I.V. Chalapathi Rau, a doyen among litterateurs and octogenarian scholar who edits *Triveni* founded by the late K.Ramakotiswara Rau introduced the book. Former Directors-General of Police Mr R.Prabhakara Rao, Mr. M.V. Bhaskara Rao and Mr. C.Anjaneya Reddy were among those who participated in the function. Fifty years ago Abid Hussain the charismatic and dynamic Collector of Vizag and Subrahmanyam the upright Superintendent of Police steered Visakhapatnam out of many difficult situations caused by agitations and ably supervised the security operations along the Vizag coast during the 1965 war.

Mr K.V.V. Subrahmanyam, now 81, has a distinguished record of service and a reputation as a writer and poet. As Mr I.V. Chalapathi Rao writes: "Sri K.V.V. Subrahmanyam is a retired IPS officer who held prestigious positions, in Govt. of Andhra Pradesh and distinguished himself in administration as Home Secretary. By propensity he is a poet. He is not only a noted poet but also a wise

philosopher, independent thinker and humanist championing the cause of probity in public life and peace in the world. The present anthology of poems is a vindication of his reputation as a constructive critic, conscientious change agent and a visionary."

"With his penchant for keen observation of nature and contemporary life, he has come forth with prolific writing by way of poetry and essays. These are being published from time to time in eminent Journals and national news papers like, *Triveni*, *New Swatantra Times*, *Indian Express*, *Deccan Chronicle*, and *Andhra Bhoomi*.

Mr Abid Hussain has characterized him as "A man must have a 'moral centre to his life'. You are one of those few who has found it and have acted convincingly in accord with it". His first book of poems 'A Ray of Hope' received the appreciation of eminent scholars like Prof. K.R. Srinivasa Iyengar, Prof. Shiv K Kumar, Prof. Manoj Das and others.

He participated in the World Congress of Poets in Bangkok in 1988. His erudition as an author has been recognized by inclusion of his name in the Cambridge Bibliography of English Poets. He is a Member of the Hyderabad Poetry Society. Beginning with *The Shadow and the Substance* and ending with *Sathya Saibaba* the sixty pages of verse reveal the author's sensitivity of mind and catholicity of outlook.

★ ★ ★

THE SAINT OF SHIRDI

- **Prof. M.S. Rama Murty**

Sai Baba was first seen in Shirdi when he was a young lad of sixteen. It is said that he was practicing hard penance, seated in an asan under a neem tree. The people of the village were struck by his fair, handsome and serene appearance. He then left Shirdi for a short period and returned with one Chand Patil's marriage party and stayed in Shirdi continuously for about sixty years.

Throughout his stay in Shirdi, Baba led a simple life, his possession being one Koupin(codpiece), one stray piece of cloth, one Kafni and a Tumrel (tinpot). Though Baba collected a lot of money by way of Dakshina, he would distribute all the money thus collected the same day and would become a penniless Fakir by next morning. Many a devotee benefited immensely by giving dakshina, as the

**At Gandhiji's call India blossomed forth to new greatness, just as once before in earlier times when Buddha
14 proclaimed the truth of fellow-feeling and compassion among all living creatures. - Rabindranath Tagore**

famous actor Mr. Ganapatrao Bodas wrote in his autobiography that he once emptied his money – bag before Baba, and the result was that in his life thereafter money came to him abundantly. Baba spent very little for himself and all the paraphernalia of the Shirdi sansthan was bought by devotees, Baba never cared for these and disapproved of costly articles.

Baba never left Shirdi or travelled anywhere, yet he was aware of what was transpiring in the lives of devotees in far off places, and gave them, and continues to give them, solace whenever they prayed to him. He was never aloof and was a part of the society of Shirdi, mingling with the people, and even playing with children. Sometimes he even used to cook with his own hands and feed the poor.

Baba had a great respect for the service of his devotees. When Baba once burnt his arm, the famous Dr. Parmanand of Mumbai rushed to Shirdi. But in the meanwhile the burn was dressed by the leper devotee, Bhagoji shinde, and even after it was healed, Baba never objected until his maha samadhi to the service of massaging with ghee, placing a leaf over it and bandaging it tightly by Bhagoji Shinde.

Baba, like Tukaram and Ganeswar, was a saint of the people. He never recommended any severe penance, ritual practices or fasting. He advocated a simple life of

truthfulness, humility and kindness to all. He encouraged different celebrations that contributed to Hindu – Muslim unity during the Ramanavami festival.

Baba left his mortal coil on Vijayadasami, Tuesday, the 15th October, 1918. Though his physical body is no more, his spirit continues to give solace to many a devotee. As stated by Raghunath Dabholkar in his book Shri Sai Satcharita.

"It is believed that saints like Baba only leave their mortal coils after their sojourn on this earth is over. But their spirit lives on and their presence is felt by those who have faith and belief in them". (p. 174)

(Source : Shri Sai Satcharita, by Govind Raghunath Dabholkar, Translated by Nagesh Vasudev Gunaji, Shri Sai Baba Sansthan, Shirdi, 1999 ed).

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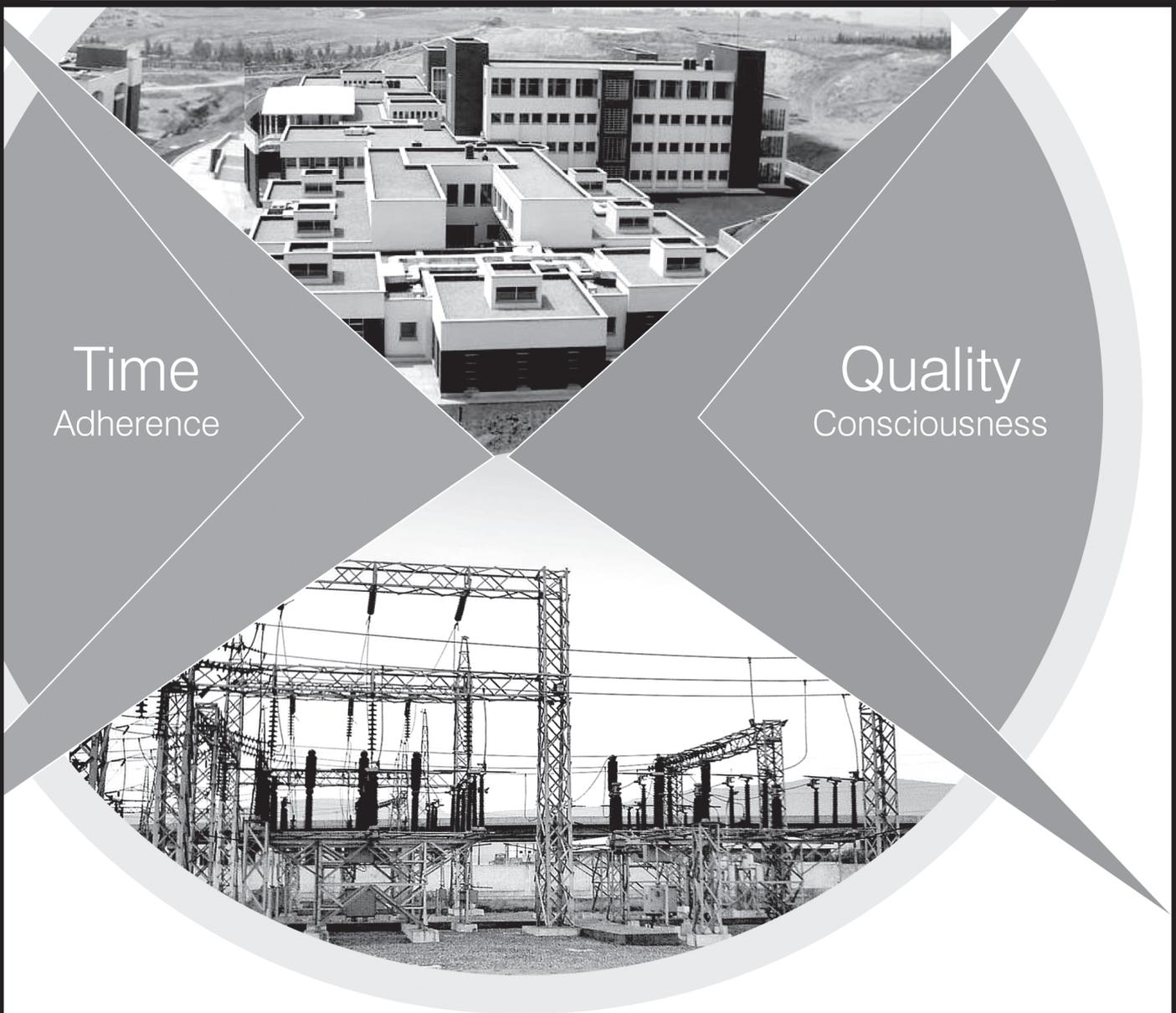
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