



BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)



"NO ORDINARY LIGHT"

Gandhi Jayanti is a day of renewal of our faith in that spirit that moulded the lives of millions of India and led this great country of ours from bondage to freedom. The light that has shone in this country, wrote Jawaharlal Nehru, was no ordinary light, the light 'that has illumined this country for many years, will illumine this country for many more years and will give solace to innumerable hearts a thousand years later.' The spirit, said Radhakrishnan, 'is a light from above which will penetrate far into space and time and inspire countless generations for nobler living.' It is light 'that comes from the eternal source of wisdom' in the words of Rabindranath Tagore.

To those born in the recent past Gandhiji might mean just another great name and to the many trapped in the culture of consumerism, Gandhiji may not even appear relevant in the new millennium. When the goal is to become a millionaire or billionaire or crorepati -- the disease being aptly called 'affluenza' --- why bother about such values as truth, love and non-violence? Richard Attenborough's movie 'Gandhi' prompted many men and women in the west to ask the question which the great Einstein had prophesied "Did such a man really walk on this earth?" Neither the passage of time nor the awesome power of science and technology can corrode the indelible imprint he left behind on this earth.

Gandhiji was opposed, not to authority but to the misuse and abuse of power, not to the acquisition of property but to the needless accumulation of wealth, not to industrialization but to indiscriminate mechanization, the "craze" for machinery as he described it, not to the exercise of rights but to the shirking of responsibilities. From his 'unlettered mother' he learnt the importance of duties and responsibilities and from his noble wife the value of gender equality. His humility was disarming and selflessness amazing. His radiant presence was a source of comfort as much

to his followers as to the numerous foreign visitors always seen around him.

In thought, word and deed, the Mahatma belonged to the poor and the downtrodden. His mission was to wipe every tear from every eye. We may not have either the will or the capacity to wipe the tears of our suffering brethren. But can we not shed at least a tear for them? Gandhiji's 'swaraj' was for "those tolling and unemployed millions who do not get even a square meal a day and have to scratch along with a piece of stale bread and a pinch of salt." To quote his own words again, even God could not dare to appear before the poor and the hungry except in the form of a "bowl of rice". The weakest sections of the society were the closest to his heart. Recall, he exhorted the people, "the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him."

To him India's independence would be complete only when the landlord and the peasant, the factory owner and the worker, people belonging to all religions, irrespective of any distinction of caste, or creed or status enjoy freedom. Fifty two years ago Gandhiji left us. His spirit and vision have been a source of strength to us during these eventful, if not turbulent, years and they will continue to guide us in the years ahead. The light that led us from darkness to freedom is 'no ordinary light.'

The Editor.

"Gandhiji" on his Inner Voice:

"The inner voice is something which cannot be described in words. But sometimes we have a positive feeling that something in us prompts us to do a certain thing. The time when I learnt to recognize the voice was, I may say, the time when I started praying regularly. That is, it was about 1906."

GANDHI'S RELIGION AND POLITICS

-- by S. Radhakrishnan

The greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else; but the saints remain. The greatness of Gandhi is more in his holy living than in his heroic struggles, in his insistence on the creative power of the soul and its life-giving quality at a time when the destructive forces seem to be in the ascendant.

Gandhi is known to the world as the one man more than any other who is mainly responsible for the mighty upheaval of the Indian nation which has shaken and loosened its chains. Politicians are not generally reputed to take religion seriously, for the values to which they are committed, such as the political control of one people by another, the economic exploitation of the poorer and weaker human beings, are so clearly inconsistent with the values of religion that the latter could not be taken too seriously or interpreted too accurately. But for Gandhi, all life is of one piece. "To see the universal and all pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any fields of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation and yet in all humility, that those who say that religion, has nothing to do with politics do not know what religion means!" Again, "I have no desire for the perishable kingdom of earth, I am striving for the kingdom of heaven, which is spiritual deliverance. For me the road to salvation lies through incessant toil in the service of my country and of humanity. I want to identify myself with everything that lives. In the language of the Gita, I want to live at peace with both friend and foe. So my patriotism is for me a stage on my journey to the land of eternal freedom and peace. Thus it will be seen that for me there are no politics devoid of religion. They subserve religion. Politics bereft of religion are a death-trap because they kill the soul." If man as a political being has not been much of a success, it is because he has kept religion and politics apart, thus misunderstanding both. For Gandhi there is no religion apart from human activity. Though in the present circumstances of India Gandhi happens to be a political revolutionary who

refuses to accept tyranny or acquiesce in slavery, he is far from the uncompromising type of revolutionary whose abstractions force men into unnatural and inhuman shapes. In the acid test of experience he remains, not a politician or a reformer, not a philosopher or a moralist, but someone composed of them all, an essentially religious person endowed with the highest and most human qualities and made more lovable by the consciousness of his own limitations and by an unfailing sense of humour.

In my travels in different parts of the world I have noted that Gandhi's reputation is more universal than that of the greatest statesmen and leaders of nations, and his personality more beloved and esteemed than any or all of them. His name is familiar to such a degree that there is scarcely a peasant or a factory worker who does not consider him to be a friend of humankind. They seem to think that he is likely to restore the golden age. But we cannot summon it, as we would summon, let us say, a passing cab. For we are subject to a thing more powerful than any nation, more humiliating than any conquest, and that is ignorance. Though all our faculties are designed for life, we have allowed them to be perverted in the cause of death. Though the right to happiness is clearly implicit in the creation of humankind, we have allowed that right to be neglected and suffered our energy to be used in the pursuit of power and wealth by which the happiness of the many is sacrificed to the doubtful satisfaction of a few. The world is in slavery to the same error to which you and I are subject. We must strive, not for wealth and power but for the establishment of love and humanity. Freedom from error is the only true liberty.

Gandhi is the prophet of a liberated life wielding power over millions of human beings by virtue of his exceptioned holiness and heroism. There will always be some who will find in such rare examples of sanctity the note of strength and stark reality which is missing in a life of general good will, conventional morality or vague aesthetic affectation which is all that many modern teachers have to offer. To be true, to be simple, to be pure and gentle of heart, to remain cheerful and contented in sorrow and danger, to love life and not to fear death, to serve the spirit and not to be haunted by the spirits of the dead, nothing better has ever been taught or lived since the world first began.

"The only generalization you can make about the future is that all generalizations are false, including this one."

Sri John Daniel, Vice-Chancellor
British Open University

THE POET'S VERDICT

-- by Rabindranath Tagore

Occasionally there appear in the area of politics, makers of history, whose mental height is above the common level of humanity. They wield an instrument of power, which is almost physical in its compelling force and often relentless, exploiting the weakness in human nature--its greed, fear, or vanity. When Mahatma Gandhi came and opened up the path of freedom for India, he had no obvious medium of power in his hand, no overwhelming authority of coercion. The influence which emanated from his personality was ineffable, like music, like beauty. Its claim upon others was great because of its revelation of a spontaneous self-giving. This is the reason why our people have hardly ever laid emphasis upon his natural cleverness in manipulating recalcitrant facts. They have rather dwelt upon the truth which shines through his character in lucid simplicity. This is why, though his realm of activity lies in practical politics, peoples' minds have been struck by the analogy of his character with that of the great masters, whose spiritual inspiration comprehends and yet transcends all varied manifestations of humanity, and makes the face of worldliness turn to the light that comes from the eternal source of wisdom.

--from Mahatma Gandhi (Ed) S. Radhakrishnan

BAPU - THE PERFECT ARTIST

-- by Jawaharlal Nehru

During his long life, full of hard work and activity and novel adventures out of the common rut, there is hardly any jarring note anywhere. All his manifold activities became progressively a symphony and every word he spoke and every gesture that he made fitted into this, and so unconsciously he became the perfect artist, for he had learned the art of living, though the way of life he had adopted was very different from the world's way. It became apparent that the pursuit of truth and goodness leads among other things to this artistry in life.

As he grew older his body seemed to be just a vehicle for the mighty spirit within him. Almost one forgot the body as one listened to him or looked at him, and so where he sat became a temple and where he trod was hallowed ground.

Even in his death there was a magnificence and complete artistry. It was from every point of view a fitting climax to the man and to the life he had lived. Indeed it heightened the lesson of his life. He died in the fullness of his powers and as he would no doubt have liked to die, at the moment of prayer. He died a martyr to the cause of unity to which he had al-

ways been devoted and for which he had worked unceasingly, more specially during the past year or more. He died suddenly as all men should wish to die. There was no fading away of the body or a long illness or the forgetfulness of the mind that comes with age. Why then should we grieve for him? Our memories of him will be of the master, whose step was light to the end, whose smile was infectious and whose eyes were full of laughter. We shall associate no failing powers with him, of body or mind. He lived and he died at the top of his strength and powers, leaving a picture in our minds and in the mind of the age that we live in that can never fade away. (from Jawaharlal Nehru, (Ed) S. Gopal)

MAHATMA GANDHI

-- by Kingsley Martin

He died, I know, with a sense of failure. Too few of his followers understood ahimsa, and too few of them were sufficiently trained in its application. He has had many converts to non-violence, but with the departure of the British it has been made manifest that they had understood the passive resistance of the weak and not the non-violence of the strong. That the British had left India without violence was, he admitted, a remarkable achievement. He had made, he told Edgar Snow in the last weeks of his life, "a kind of contribution" to the world by showing that non-violence was a political means and not only a matter of personal ethics. He was aware that the forces of passion and violence were growing in the new India. Ahimsa, he said, could never be defeated since it was a state of mind which was in itself a victory and which could have only good spiritual results in others even if it did not win external victory. But the immediate challenge was the communal struggle. When he had recovered from his Delhi fast, he wished to go to Pakistan and appeal to his friends there. He was well aware that he might not live to do this; the bomb that was thrown during his fast was sufficient warning of the fanaticism of the extremer sort of Hindu. He remarked only the day before his murder that it would always be easy to kill him at one of his prayer-meetings. So it proved. But his death started a legend and Gandhi today stands among the celestial hierarchy in the minds of Indians. In his remarkable broadcast, spoken with deep emotion on the night of the assassination, Pandit Nehru used the occasion to rally all the forces of tolerance and righteousness. For the moment at any rate the Mahatma's death confirmed the lessons of his fasts and reinforced the hopes of communal peace. Whatever happens in India and Pakistan, Gandhi's "contribu-

tion" will not be lost. There is a danger of course that his legend may be perverted: when the saint dies there are always those who glorify his memory in order that the world may more readily forget what he taught. But they never wholly succeed. Even in the case of Christianity, where the wrangles of the Church and the pronouncements of Popes have done so much to pervert the lesson of the Cross, the contents of Christ's teaching have continuously broken through ecclesiastical obscurantism, inspiring and refreshing his disciples. Gandhi's life and death will similarly remain a witness to the faith that men may still overcome misery, cruelty and violence by Truth and Love.

-- From Mahatma Gandhi [Ed] S. Radhakrishnan.

GANDHI'S MARTYRDOM

-- by S. Radhakrishnan

Gandhi has paid the penalty of all who are ahead of their time, misunderstanding, hatred, reaction, violent death. "The light shineth in darkness and the darkness comprehendeth it not." The struggle between light and darkness, between love and hate, between reason and unreason which is at the heart of the cosmic is shown up by this most moving tragedy of our age. We made Socrates drink death; we nailed Jesus to the Cross; we lighted faggots that burnt the medieval martyrs. We have stoned and killed our prophets. Gandhi has not escaped the fate of being misunderstood and hated. He has met his death facing the forces of darkness, of ultimate unreason, and through it, has increased the powers of light, love and reason. Who knows if Christianity would have developed had Jesus not been crucified? Years ago Romain Rolland declared that he regarded Gandhi as a "Christ who only lacked the Cross." We have now given him the Cross also. Gandhi's death was a classical ending to his life. He died with the name of God on his lips and love in his heart. Even as he received the bullet wounds he greeted his murderer and wished him well. He lived up to what he preached.

Possessed and inspired by the highest ideals of which human nature is capable, preaching and practising fearlessly the truth revealed to him, leading almost alone what seemed to be a forlorn hope against the impregnable strongholds of greed and folly, yet facing tremendous odds with a calm resolution which yielded nothing to ridicule or danger. Gandhi presented to his unbelieving world all that is noblest in the spirit of man. He illumined human dignity by faith in the eternal significance of man's effort. He belongs to the type that redeems the human race.

If Gandhi was able to rid himself of all rancour and hatred, to develop that flame of love which burnt up all impurities, if he feared no evil even though he walked in the valley of the shadow of death, if he represented to us the eternal voice of hope, if it is because he believed in the heritage of India, the power of the inward life of spirit. When problems material and spiritual crowded upon him, when conflicting emotions shook him, when troubles oppressed him, he retired at will into the retreats of the soul, into the secret corridors of the self to gain strength and refreshment. His life has revived and refreshed our sense of the meaning and value of religion. Such men who are filled with spiritual poise and yet take upon themselves the burden of suffering humanity are born into the world at long intervals.

We have killed his body, but the spirit in him which is a light from above will penetrate far into space and time and inspire countless generations for nobler living.

yad-yad vibhutimat sattvam
srimad urjitam eva va
tat-tad eva'vagaccha tvam
mama tejo amsasambhavam

Whatever being there is endowed with glory and grace and vigour, know that to have sprung from a fragment of My splendour.

--Bhagavadgita

"Gandhiji" on

His Dream:

"When I was young (and) never even read the newspapers, could read English with difficulty and my Gujarati was not satisfactory. I had the dream that if the Hindus, Sikhs, Parsis, Christians and Muslims could live in amity not only in Rajkot but in the whole of India, they would all have a very happy life.

If that dream could be realized even now when I am an old man on the verge of death, my heart would dance. Children would then frolic in joy". (Fifteen days before his assassination)

Man and Machine:

"How can I be against all machinery when I know that even this body is a most delicate piece of machinery. The spinning wheel is a machine; a little tooth pick is a machine. What I object to is the craze for machinery, not machinery as such....the supreme consideration is man."

The Plight of the rural poor:

"Little do town-dwellers know how the semi-starved masses of India are slowly sinking of lifelessness.

Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and brokerage are sucked from the masses."

NATION IN FOR MORE TURBULENCE

-- by Commodore C. Uday Bhaskar,
(Deputy Director, Institute for Defence Studies
and Analyses, NEW DELHI)

The military regime of Pakistan, which had mortgaged itself to terrorist elements with "jehadic fervour" it had unleashed against India during the Kargil conflict, appears to have lost control over them, with the civil society of that country watching helplessly.

"This is the internal dynamics prevailing in Pakistan" said Commodore C. Uday Bhaskar, deputy Director of the Institute for Defence Studies and Analyses, while speaking on the theme, "A year after Kargil" under the auspices of the Centre for Policy Studies here on Friday.

As far as India was concerned, he expressed the apprehension that the country was in for much more turbulence than during the conflict because of the proxy war, in which the Indian forces were facing the onslaught of the "irregulars" egged on by the regular armed forces of Pakistan. June 2000 was the bloodiest since the ten year conflict began. The ratio between Indian soldier and the terrorist which used to be 3:1 has now reached 3:3.

One gain for India from the conflict, according to Commodore Uday Bhaskar, was at the global level Pakistan could not muster any support. "China, which has on its periphery militant ethnic groups, particularly in the Sinkiang region, is a more uneasy state than India, and so it was not showing any interest. The Organisation of Islamic Countries' response to the conflict was muted because each of them had its own quota of jehadic terrorism. The U.S. attitude became clear when President Clinton, who spent five days in India, was in Pakistan for only five hours. In fact, Mr. Clinton directly addressed the people of that country and wanted them to uphold the three R's: respect for Line of Control in Kashmir; restraint on jehadic terrorism; and return to democracy".

Making his own assessment of the "mood of the civil society of Pakistan, which had been kept in darkness about the Kargil outcome by the military regime all along", the Defence analyst said that with the credibility of the military Government at a low ebb, "a churning is currently going on among the Pakistani people, who are fed up with periodic wars, on the

role of religion in such conflicts"

The feeling that Islam as a religion was being distorted by selective interpretation of the religious tenets was increasingly perceptible among the people of Pakistan, he felt. General Musharaff has mortgaged the future of the Pakistani state to the religious groups and Islamic terror has gone beyond the control of the state.

In shining contrast, he said, the Indian response to the Kargil conflict was one of restraint, with a firm resolve to resist aggression and terrorism.

Touching on the recent abortive peace initiatives, he said that unfortunately, "the first silverlining of Hizbul's ceasefire offer" was short-lived.

"The people in Kashmir valley were aghast over the August 1, massacre of 110 persons, including a large number of Amarnath Yatris. For the first time, Kashmiris openly condemned the unleashing of violence on such a scale. Muslims in several cities in the country enthusiastically participated in the bandhs organised against the killing of pilgrims".

Commodore Uday Bhaskar said that India should be ready to face the challenges on two IT fronts: "One is information technology and the other is international terrorism". There was a risk of all the gains from the information technology sector being cancelled by international terrorism, he cautioned the union Government. The probability of an Indo-Pak conflict cannot be ruled out, he added.

(From a lecture delivered at the Centre for Policy Studies on August 18, 2000, Courtesy 'The Hindu' 19-8-2000)

THE ANATOMY OF AUTONOMY

-- Shri K.V.V. Subrahmanyam (IPS Retd.,)
Retd. Home Secretary, Govt. of A.P.

Dr. Mahathir Mohammad, Prime Minister of Malaysia, delivering the keynote address to the 27th Session of Islamic conference of foreign ministers has raised very relevant issue of contemporary importance. He no doubt spoke on the issue of Muslim minorities and minorities in non-Islamic states. But his observation 'The spectre was real regarding a defacto loss of national sovereignty in the context of an emerging borderless world,' especially deserves debate in the Indian context.

The recent resolution of the J & K assembly for conferment of autonomy to that state and its sequel will be watched with more than passing interest by quite a few other states. Without mincing words, Gurcharan Singh Tohra, President, S.G.P.C. has not only supported the J & K stand but also wanted au-

onomy for Punjab. The situation in N E F A and the escalating violence of the U.L.F.A. have similar if not more sinister overtones. Down south, Karunanidhi's ambivalence regarding the ethnic crisis in Sri Lanka is not surprising to those familiar with the origins of the D.M.K. Perhaps being in power keeps him somewhat hamstrung. It is not an unfair guess that had he been out of power, he would have been more categorical. Surviving on the courtesy of the perennial white mailing (A Churchillian expression to denote dignified blackmailing) for a variety of administration or fiscal clearances, the B.J.P. is scarcely in a position to come out with clarity on the issue. Chandra Babu Naidu, clearly engrossed in leading his state into a pinnacle of High Tech excellence has been eloquent on the need for fiscal federalism. On the one hand policy planners, academicians and parliamentarians have been harping on the need for empowerment and devolution, to the panchayats a laudable objective. In reality, no one wants to part with power. Thus there is considerable amount of dichotomy in the approach of political parties.

The B.J.P.'s Govt's helping hand to the ethnic crisis in Sri Lanka could not be extended fully, because of the implication of its stand and its bearing on the Indian situation. One cannot commend autonomy to Eelam, gratuitously and refuse to apply the same panacea for similar demands at home.

What is happening in India is of course happening all over the world. We always talk of the Westminster model. Apart from I.R.A. which is now part of history, the coming into being of the Scottish Parliament and aspirations of the Welsh people for a separate identity are symptomatic of the universal feeling of the need to breathe more freely from the constraints of the nation-state concept. The Indonesian conflict with E. Timor and nearer home the pent up aspirations of Sind and Baluchistan are of the same nature. This it should be clear that highly centralised govts have not exactly fulfilled the aspirations of the peoples. But as Dr. Mahathir Mohammad has rightly pointed out creation of Banana Republics is not the solution.

With the passing of leaders of stature and toughness of fibre, the national fervour is nominal. Even our NRIs., much vaunted for their exemplary excellence in science and technology, it is sad to perceive, live in their linguistic, regional islands. In fam-

ily albums containing their socialising abroad, we rarely see their commingling with natives of the countries of their adoption. Therefore, today's hype about autonomy is only the thin end of the wedge. The dividing line between autonomy and, shall we say, looking the other way is indeed thin. It is a crucial time for authentic leaders of the people to daringly come forward. Call the bluff. Expose the alibis for non-performance of the mere vote catchers, think of enduring solutions to the deep seated maladies of political administrative and judicial failures of especially the last two decades, despite bountiful monsoons, significant agricultural production and big strides in high tech not to speak of huge tranches of multi-national lendings for good or evil. The grant of state-hood to Uttaranchal, the agitation for Jharkhand, the periodical calls for Vidarbha, Mahakoshal, Telangana are all indicative of the deep seated grievances of neglect, inadequate distribution of resources for development and ignoring muffled protests and stifled voices.

The concept 'India is a union of states' enshrined in the constitution will face a severe jolt, if the claims for autonomy are countenanced. Again, the argument 'greater autonomy' to states will strengthen the country is unsustainable, in the light of the degree of fiscal autonomy and indiscipline that is being indulged in by states, in view of a politically nebulous N.D.A coalition. The answer for the many ills confronting the nation can only be by grittier administration, especially in the fields of generation of taxes and duties, more impetus to indigenous industry to augment production and productivity and avoidance of fiscal profligacy, free rail travel to freedom fighters more spurious than genuine, concessions for rail and air travel to senior citizens, who need not roam around the country in the evening of their lives, and the present raging issue relating to free telephones to telecom employees and umpteen other concessions will not exactly improve the state of the economy. All these and other cognate issues cry for urgent attention and considered decision making in power centres.

SRI VIGHNESWARA-THE DEITY WITH NO RIVAL

--Shri C. Sivasankaram

Indian mythology abounds in a good number of Gods and demigods of diverse nature and uncommon appearances. The mind which is nurtured on indigenous and ultra sophisticated edibles feels it irksome to digest and satisfy itself with the erudite explanations given by the indologist on the person per-

"Growing old is a bad habit which a busy man has no time to form."

-Andre Maurois

fectly versed in the subject. The ancient India with her legend and epic was able to conquer the world of faith by her sweet voice sweetened by characters that sacrificed all and renounced kingdom for upholding the torch of Dharma. Man as he grew up perhaps forgot to keep in memory of his glorious past, the hallowed atmosphere he was nurtured in, the time-worn parents who in their thoughtless anxiety bred and reared their children at the cost of their own comfort and good things of life, and the legacy that held sway over the sort of life he was used to, Puranic custom, epical dictum quite unwittingly continued to maintain their imprint, their foot-prints on the events that eventually flowed whether we are conscious or unconscious of it. India's fortunes have been chequered and uneven. They have been undergoing changes, some were drastic and incongruous, in the wake of rise of every new generation, in the wake of every fresh onslaught of thought borrowed from western world. It has been India's pathetic misfortune that many a reformer sprang from her own soil ridiculed the legend, the legendary figures, the mythology with its symbolical significance. The characters pictured by them were pace-setters of a path, the trendsetters of a righteous way of life, quellers of evil, protectors of virtue, preservers of Truth in letter and spirit and upholders of the noblest and cardinal part of that which passed to be the legend and mythology.

In spite of the frantic and feverish attempts at destruction of faith of the people in their Gods, in their beliefs by the reformist schools the spirit of India remained firm as a rock and the people solidly stood behind the teacher of the primeval spiritual glory. The sunshine spread all over lighting the hearts of faith to glow luminously. The people who matter more than a select coterie by their adherence to the ancient Truth contributed much for the survival and sustained progress of Indian ethos and dynamic upsurge of the revivalist movements of saints, seers, and swamys and paramahamsas. This conduced to registration of unity in the varied and differences-ridden society of India. The common people unaffected by ruinous alien currents of materialistic and mundane ideas and assisted by stout confidence of a zealot in their religion gave stubborn silent fight to the reformer (unacknowledged agents of foreign way of life). Thus the Indian tradition and Adhyatma Tattva

stayed for the posterity. We, the poor children of that superb legacy, priceless heritage are often found groping in the dark as to the way line missing we ought to follow, as to the path we should adhere to and as to the philosophy we should adopt. We are just like the donkey that carries on its back some load without knowing either it is gold or a bundle of soiled clothing. We maintain a pathetic inanity which threatens to root out the tree of Vedanta fostered as it was by selfless swamis and sages. It is a pity that we have thrown ourselves as weightless straw to be drifted hither and thither in the whirlwind of modernity - a baby of bohemian youth.

We are heirs of a heritage styled by N.A.Palkhiwala, the noted jurist and Ex-Ambassador of India to U.S.A. as priceless. We are bartering away that priceless heritage for pieces of charcoal guised in the garb of modernity. We are more and more becoming literal, uninspiring, insipid and irrational. It is a sad commentary on the fertility of our brain to understand the term secular as godless we forget that the God of Secularism is ethics and spotless morals. Secular means that in the bosom of God all religions harmoniously coexist. Ethics are the practical part of universal Dharma. In that world, Ethics replace God. God remains passive witness unbothered about the passing of things on Earth. We may make bold to call God part Secular and Part Spiritual.

(To be continued)

SANKAR FOUNDATION

VISAKHAPATNAM

PERFORMANCE HIGHLIGHTS/MAJOR EVENTS OF
SANKAR FOUNDATION, VISAKHAPATNAM.
(for the period 1-8-2000 to 15-9-2000)

--Shri G.P. Raju,

Sr. Manager (Resources)

NRI's GESTURE :

Dr. Prayaga M. Krishna, Norway has announced a donation of Rs. 50,000/- on the occasion of 70th Birthday of our Managing Trustee, Shri A. Sankar Rao. The aforesaid amount will be the 1st donation earmarked for our proposed Hospital Complex Building Fund Account.

INDIVIDUAL DONATIONS :

Shri K. Ratan Kumar, Advocate on behalf of Lodge Waltair no. 56, Visakhapatnam has donated an amount of Rs. 25,000/- to the Sankar Foundation in appreciation of the services rendered by the Sankar Foundation's Hospitals.

DONATION OF MEDICINES:

2 Pharmaceutical Companies donated the Free medicines for our Hospital for woman & child for distribu-

"The best type of service (seva) is feeding the hungry. Do not be anxious to waste money on dinners. Why feed the already overfed?"

-- Sri Satya Sai Baba

tion among the poor patients.

I. M/s Siris, Vijayawada donated substantial number of Capsules and Vitamin Tonics ;

II. M/s Ashok Pharmaceuticals, Visakhapatnam donated 600 Capsules of doxycyclin 100 mg.

WELCOME:

Sankar Foundation welcomes into its organisation Dr. Ch. Srinivasa Rao, M.S., (Ophthal.).

VISITS TO OUR HOSPITALS:

Lion K.S. Acharya, Executive Director, Navajeevan Charitable Eye Hospital, Tirupathi.

Mrs. & Mr G.R. Murthy, Asst. Manager-Human Resources, Smithkline Beecham, Consumer Health Care, Rajahmundry.

CONTINUOUS MEDICAL EDUCATION (CME PROGRAMME:

Dr. N.V. Ramana Murthy, M.D. Dch. former Prof. of Paediatrics, Andhra Medical College, Consultant Paediatrician of our Woman & Child Hospital addressed the house-Surgeons of Andhra Medical College attached to the rural health centre, Simhachalam on the topic "Congenital Heart diseases".

COMMUNITY OUTREACH PROGRAMMES:

1. A Combined Free Cataract Screening & Gynaec Camp was organised on 7th august'2000 at Munagapaka, in association with Nehru Yuvajana Sangham, Thimmarajupeta. 280 patients attended the Cataract Screening Camp and 27 patients were selected for Cataract Surgery.

The total number of outpatients attended the Gynaec Camp is 135 out of which 26 patients have been referred to our Base Hospital for further treat

ment and surgeries.

2. A Free cataract Screening Camp was organised on 28th August' 2000 at Gavarapalem, Anakapalli in coordination with Agnus Youth Association. 197 patients attended out of which 20 patients were selected for Cataract Surgeries. Dr. Ravi Pulleswar Rao, M.S., (Ophthal.) led the medical team.

3. Another combined Free Cataract Screening & Gynaec camp was conducted at Mahaveer Complex, Purna Market, Visakhapatnam on 4.9.2000 in association with Rajasthani Mahila Samithi.

Mrs Indrani Jagga Rao was the Chief Guest on the occasion. Mrs Asha Jain, President, Rajasthani Mahila Samithi, Mrs Meena Gothi, Secretary of Rajasthani Mahila Samithi were present. 101 patients attended the Cataract Screening Camp out of which 7 patients were selected for Cataract Surgery.

49 Women have attended the Gynaec Screening Camp out of which 6 were referred to our Base Hospital for further investigations, treatment & Surgeries.

Dr. A.S. Mahalaxmi, M.B.B.S., D.G.O., and Dr. (Mrs.) Suparna Ghantasala, MBBS. D.O., led the respective medical teams.

CORPORATE EQUIPMENT DONATION

We are very happy to announce that the Chairman, Visakhapatnam Port Trust and the Commissioner, Visakhapatnam Municipal Corporation have kindly sanctioned a donation of Rs. 10,00 lakhs towards the cost of "Fundus Camera", another value addition to our State-of-the-art Eye care hospital. The "Fundus Camera" is a useful Eye care equipment for detection of cases relating to Diabetic Retinopathy.

"Living and learning are two sides of the same coin."

-John Seely Brown

CENTRE FOR POLICY STUDIES

(Soudamini, 10-50-19, Siripuram, Visakhapatnam - 530 003)

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