

HOW TO MAKE YOURSELF GLOW WHEREVER YOU GO?

When Pandit Jawaharlal Nehru asked Khrushchev, the Prime Minister of Russia, during one of his visits to India, what instructions were given to students in his country, he replied, “We give them three instructions, the first is “to study”, the second is “to study”, and the third is “to study.”

When a young man approached Swami Vivekananda and asked him. “I want to do something for my country, what should I do?” Swamiji enquired of him, “What are you doing at present?”, to which he replied that he was a student. Vivekananda quipped at once, “Go and carry on your studies diligently and earnestly and that is your duty to the country”.

From the above it will stand out clear that “tG study” is the first and the foremost duty of a student so that he may become a wise and useful citizen of his country. The future of any country depends upon its young population, because it is they who can steer a nation to a bright future and win for her a place in the glorious comity of nations.

It should be remembered at the same time that “education” is not “instruction” Education should assure an all-round development of human personality. Good education can check the erosion of moral values, stem the current of Indiscipline, violence and other baser emotions in a man.

What is Personality? Everybody realises that It is something which Is of tremendous importance to one’s progress. Whenever one meets someone for the first time, one unconsciously makes an analysis of his personal characteristics, and one receives certain impressions, which, as a rule, make one either like him or dislike him. This, in short, is personality, and is frequently the deciding factor between success and failure.

There are certain persons who feel that nothing can be done about personality, because one is born either with a pleasant personality or with an unpleasant one. This notion is absolutely erroneous. It is also wrong to think that the definite personality, with which you are born, will stick to you regard less of your efforts. You are changing everyday. The cells in your body are dying all the time and are being replaced by new ones. In this way your personality is undergoing constant change. It can, therefore, be chiselled and changed so as to make you attractive and a desirable person wherever you go.

One of the great financiers was asked, how he picked up his employees to head his big enterprise. He replied. “A winning personality is the first thing I look for in a man.”

“Judge not that Ye be judged,” said Jesus Christ centuries earlier. A Hindi poet has put it differently.

He said, “When I went out to look for-evil, I did not find it, but when I looked within myself, I found it there in abundance.” Make a ruthless analysis of yourself, and cut out all depressing negative emotions and characteristics. Be sincere, be genuine.

Be yourself Since the beginning of creation no one was created like you. You are a unique individual. Your finger-prints are different, your hair is different, your teeth are different, and even the arrangement of hair on your skin is different. So do not copy, do not imitate, but develop your inborn personality, be original.

Expression: In order to make an impression on others you have to resort to expression. Your personality may express itself through physical appearance, through conversation or through writing. The way you dress, talk or write is “You”. You must learn to dress and behave according to your personality. It is better to be under-dressed than over dressed.

Conversation: It is the form of your speech. It reflects your mind and personality. Speak softly, gently and clearly. Find out what the other person is interested in and then talk about his interest. Get yourself interested in other people, and you will find that the other people will get interested in you.

To be a good conversationalist you have to be a good listener. Encourage others to talk about themselves and they will look for you to talk. If you wish to be a pleasing personality, do not monopolise the conversation. It is bad manners and nobody will like your company. Do not contradict. It is conversation stopper. Samuel Johnson said, “That is the happiest conversation when there is no competition, but a calm and quiet interchange of sentiments. . .”

Learn also never to interrupt. To interpolate views of your own often leaves the speaker hanging uncomfortably in mid sentence. About a good conversation it is said, “Each of us listened and each of us talked. No one interrupted, no one contradicted, no one monologued. The affair had the charm and pleasing restfulness of music.”

Speaking: Dale Carnegie wrote. “Greatness gravitates to the man who can stand up and speak.” It is absolutely true. As an instance, take the case of a Conference in which there are 500 participants. There are a few who will stand up and speak, and only these persons will be known to all. Those who have only listened may be wiser but not known. So take part in debates and elocutionary contests from the school age. You will thus shed stage fear and will be able to stand up and speak whenever an opportunity presents itself.

Self-discipline: Self-discipline is very essential for success. Self-discipline, very

simply. is gaining control over yourself including the mind. Without self discipline, a person may be likened to a dry leaf that is blown hither and thither by stray winds. Such a man can never come within sight of success.

Self-discipline begins with the mastery of one's thoughts. It teaches you to think first and speak or act afterwards. Most people do just the opposite. Think before you speak and look before you leap, is a sound advice. Self-discipline means absolute control over one's emotions, speech, actions and attitudes. It means a balance between the emotions of the heart and the reasoning faculties of the mind.

Co-operation: You should be able to co-operate and win co-operation. You can accomplish mighty little all by yourself. Alone you cannot kill a rat, but with co-operation you can move mountains. The producers of Amul Products at Anand, Gujarat, are a flaming example of co-operative effort.

Initiative: It is doing the right thing without being told to do it. Successful men are men of action, and there can be no action without the exercise of one's initiative. There are two kinds of actions:

1. Those in which we indulge by force of circumstances, and
2. Those which we do, through our own free will. It is the latter which leads to success.

It is through the exercise of personal initiative that a humble worker may become the boss of his company. Personal initiative should be backed by planning, foresight and vision. Haphazard work leads you nowhere.

Imagination: All our achievements are first fashioned in the workshop of imagination. There are two types of imagination. One is known as basic imagination and the other as creative imagination. Basic imagination is simply the act of combining known ideas, concepts, plans, facts and principles, in new arrangements. Creative imagination, on the other hand, relates directly to the subconscious mind. This is the seat of all creative endeavour, and it is here that, through some super power, all new ideas are perceived. Many people have used the power of creative imagination to advantage. Thomas Edison, Henry Ford, Marconi, Alexander Graham Bell are some of the examples of persons who achieved miracles through creative imagination. Most of the revolutionary discoveries and inventions are the results of the use of creative imagination.

Enthusiasm: Only those who acquire the habit of fanning the fire of enthusiasm into white heat, ever attain success of any consequence. Enthusiasm is emotion in action, or better still, it is voluntary emotion. Enthusiasm stimulates the subconscious mind and puts it to work in connection with the motive which inspires enthusiasm.

Enthusiasm is the quality which makes friends, establishes confidence and breaks down the opposition of others. With controlled and well-directed enthusiasm, you can acquire whatever you want.

Fear: “Our doubts are our traitors,” said Shakespeare. Negative thoughts of poverty, sickness and defeat, obscure your light. Our doubts and negative thoughts hold us back from achievements. Do not be afraid if you are laughed at. They laughed at Marconi and had he cared for their laughter, the world would never have known the advantage of the radio. They laughed at Henry Ford also, but he successfully created the “Horseless Carriage.” People have a baneful habit of laughing at people who dare to be different from common people. Do not be afraid of such opinions. Remember the powerful and inspiring words, “I can and I will.”

Generally people are afraid of something or the other, but it is a consoling fact that 90% of our fears are about those things that never happen. Unnecessarily we are trying to cross the bridges before we reach them. Be confident that when the time comes which we so dread, the strength and wisdom to meet it shall be given to us.

The brilliant psychologist, Dr. Gilbert Oakley, says, “I fear nothing. Least of all do I fear being afraid. I know there is no such thing as fear.” Fear is a figment of your own faulty imagination. It is all in the mind. . If you advance boldly towards the object of your fear, you will find that it will melt away like morning fog. Therefore, plunge boldly into that which you fear, because the only way to conquer fear is by meeting it face to face.

Do not be afraid of being afraid. Napoleon was not afraid. He said that the word “impossible” is found in the dictionary of fools. There is virtually nothing impossible in this world, only your doubts make it look so.

Therefore, take your personality into your hands train it, culture it, chisel it, and convert yourself into a sunshine man shedding light and happiness wherever you go.

DO YOU WANT TO MAKE YOUR LIFE SERENE, JOYOUS & BLISSFUL-WHAT, WHY & HOW OF MEDITATION?

Meditation is neither prayer, nor worship, nor supplication, but it is something entirely different from the rituals and ceremonies commonly practised and indulged in. In the name of meditation.

Meditation is an ancient practice with those who have striven to realise their inner possibilities, and to solve the riddle of the universe. Meditation is primarily a mental process directed towards a spiritual end. It may be thought of at first, as systematic and sustained thinking.

If purposeful and sustained thought is necessary for achievement in material aims, how infinitely more necessary it is in the w high adventure of the Spirit.”

Meditation is not, as often supposed, an unnatural or difficult art. It is the glorious expansion, and sublimation of the natural powers of the heart and the mind, and can be practised, in some measure by every living soul.

In India, we have an advantage of the possession of a finely adjusted bodily mechanism, the product of a heredity from ancestors, who for thousands of years have abstained from flesh and alcohol and have practised strenuous meditation. Such ancestry and conditions are not found in the West, and hence, the risk of nervous breakdown when the more strenuous methods of the East are attempted.

Let us first understand the word “body’:. It is derived from the Anglo-Saxon “Boding” which means the abode or dwelling place of the Soul. Elsewhere it is described as the “horse on which we ride.” It is also the house or the temple we live in. It will be clear from all these descriptions that we are not the body, but it is a wonderful thing we are using temporarily, but it is not ourselves.

Spirit and Soul are often confused, yet in Greek they are quite different words. Spirit means life breath. God breathed into man the breath of hfe and he became a living soul. This soul is the undying immortal principle in each one of us. Our bodies pass away continually, but at the close of each cycle of incarnation, its experiences are sublimated and embodied in the immortal man. Tennyson described it as “the little bit of God in every one of us,” who is incapable of evil and is always pure. The greatest sinner and the most ignorant savage has this Divin possibility within.

The Goal of Meditation

The goal of meditation is self-realisation, the discovery of Divinity Within, and becoming that which we are, and to ascend towards the peak of our own being. The soul of man is immortal and its future is the future of a thing whose growth and

splendour has no limit.

The Procedure of Meditation

The first requirement of meditation is mind control. Lord Krishna explained to Arjuna in the sixth chapter of the Gita, how the state of Supreme Yoga can be attained by mind control. Arjuna questioned the Lord in understandable despair, “O Krishna, this Yoga which you declare to be characterised by perfect evenness of the mind, I do not see how it will endure because of the restlessness of the mind. The mind is not only restless, but it is also turbulent, powerful and obstinate. To control the mind seems to me as difficult as to control the wind.”

Lord Krishna gave a reply which is significant and true for all times to come. He said, “O Arjuna, the mind is surely restless and hard to control, but by practice and dispassion (vairagya), it can be controlled.” In these two words, “Abhyasa” and vairagya”, the Lord gave out the secret of controlling the mind.

So “Practice” and “Dispassion” are the two tools for “Chitta Vritta Nirodh”, the stoppage of the movement of the mind, as described by Patanjali.

Swami Vivekananda compared the restlessness of the mind to a maddened monkey. Monkeys are restless by nature. As if that were not enough, somebody gave wine to a monkey. so that he was thoroughly intoxicated. Then a scorpion stung him. To complete the misery, a demon entered into him. Under these circumstances, what language can describe the restlessness of the monkey? The human mind is like that monkey. He is drunk with the wine of desires, stung by jealousy, and possessed by the demon of pride.

To start meditation, the first requirement is development of a strong “will” to control the mind. The canker which eats away the vitality of our will, is. the pursuit of pleasure or Hedonism-unless pleasure motive is overcome, no matter, what else you do, you cannot control the mind.

A controlled mind leads to peace of mind, and peace of mind leads to happiness which is the aim of meditation, the elevation of the soul to God.

Preparation

Preparation has to begin overnight. Let us shut out all evil from our bedroom doors, and also all depressing thoughts. Fall asleep with the highest and the noblest thoughts. Perhaps a few beautiful words from some little book will provide a lovely gateway to sleep. Get up before sunrise and after the morning routine, sit down in a comfortable posture in a corner of the room specially reserved for meditation, day after day, and this is very important. That corner of the room, habitually used for meditation, soon becomes saturated with meditative thoughts conducive to

reflection.

The ancient posture of the East is to sit cross legged on the ground. This is an extremely comfortable position as the spine is free and straight, and the body is well balanced on the two pelvic bones. Meditation causes the pranic currents to circulate vigorously, hence it is a physically healthy practice. We do not meditate with our physical nerves and we must learn to leave them thoroughly quiescent.

Meditation should never be practised after a heavy meal as the pranic currents are going through the process of digestion and will disturb it. Meditation early in the morning sets the tone for the whole day. Meditation should also not be prolonged. Ten minutes to half an hour is quite sufficient. Regularity is most important. Ten minutes each day will be more beneficent than one hour every week.

Meditate after bathing if possible, since the meditative process tends to absorb the outthrown toxins of the body. Eyes are closed to shut out exterior distractions. If during meditation outside noises strike on the consciousness, neglect them, take no notice of them. There will come a time when you will not hear these noises.

The object of meditation is union with the Divine. It is to make an effort to come close to the soul, and eventually to merge in it. We should not rush through this aim. This aim can be slowly achieved, first by purifying and perfecting our character. Pick out any weakness of character and concentrate and visualise on the opposite virtue: Peace against anger, love against hate, charity against greed, and so on. You will sure enough be able to banish your weakness by dwelling on the opposite virtue in time to come.

Let us follow what Swami Vivekananda advised, "Each soul is potentially Divine, and it is our duty to unfold that divinity by all means internal and external.

Practise meditation sincerely and regularly and it is bound to make your life serene, joyous and blissful.

Do You Understand the Secret of Happiness-Understand the Law of Karma as the Law of Cause and Effect

About the supreme importance of Karma a tale is told in the Mahabharata. It runs thus:-

An old woman lived in a small hut on the outskirts of a forest. She had a son about 10 years old. One day when he went to the forest to collect dry firewood for cooking, he was bitten by a poisonous snake and he ran towards his hut, but died soon after. A hunter saw all this. He chased the snake, caught it by its tail and brought it to the old woman to seek her permission to kill it. But the old woman replied, "My son is already dead, and he cannot be revived by killing the snake, so set it free." The

hunter argued. "If left alive. this snake will bite others also, so it is better to kill it." Thereupon the snake entreated the woman saying, "Mother, I am not at fault as I was impelled by 'Death' to bite him." Soon death made its appearance and told the woman in humble words, I am not at fault. Time' impelled me to do this dirty job." At this "Time' made its appearance and spoke thus, "There is no fault of mine, I was impelled by his 'Karma' to do this ghastly thing." The old woman heard all this with patience and abandon and finally requested the hunter to release the snake who glided away in the grass around.

The overriding importance of Karma was emphasised by Tulsidas in Ramcharmanas when he says. "Life and death. happiness and sorrow, profit and loss, meeting and separation. are all dependent upon Karma." The same idea was enunciated by Lakshmana when he told Nishadraj on the banks of the Ganga, "Nobody is responsible for the happiness and suffering of others. every body reaps the fruit of his own actions."

Jesus Christ reiterated the same principle when he declared. ..As a man soweth, so shall he reap too. · Karma includes physical action, speech as well as thought. The idea expressed by Rahim in one of his couplets that the tongue speaks derogatory and hurting words and slips inside, leaving the head to bear the brunt of beating, is In fact correct, because the tongue gives vent to only those thoughts which had arisen in the brain which i s the physical counterpart of the mind.

Nothing can happen to you that you have not deserved. You are reaping the results of you r Past Karma, and you have no way to alter it, but the perpetration of the present Karma is in your hands which will create you r destiny for future. The arrow that has left your bow cannot be returned, but it is in your control to shoot the remaining arrows as you like. The same idea has been beautifully described by the famous poet Edwin Arnold in "Light of Asia" as under:

Ye who suffer know Ye suffer from yourselves,

None else compels. ...

Look the clay dries into iron, Potter moulds the clay, Destiny is master today.

But man was master yesterday.

In fact, Karma is nothing but the law of "Cause and Effect." They are in fact not two but one, for the effect in reality is a part of the cause, and he who sets one in motion, sets the other also. In nature there is no such law as reward and punishment, but only cause and effect.

It is the law of mechanics that action and reaction are equal and opposite. In actual practice the reaction may not be instantaneous. It may be spread over a long period of time, but it returns inevitably and exactly. If a man sends out a good thought or

does some good action, he will receive good in return, while the man who sends out an evil thought or does some evil action, receives evil in return with equal potency.

The law of Karma explains many and varied problems of existence. The genius and the precocious children are examples of the operation of this law from previous lives. We are what we have made ourselves and our circumstances are as we have deserved. The conditions of the present life are absolutely the results of our own actions in the past, and our actions in this life are building up conditions for future.

However bad your lot may be. Be thankful that it is not worse. Bear the fruit of your karma cheerfully because if you bear everything and anything cheerfully, you will escape all pain as your cheerfulness acts as an anaesthetic. Nobody who understands and believes in the Law of Karma can fail to be cheerful.

It is commonly believed that troubles come not in ones or twos but in chains. When troubles come to you in quick succession. They show that the Lords of karma have taken notice of you, and perhaps in one life you will be purged of your past evil karma, which might have otherwise taken several lives. This indicates that you are being purified from the accumulated dross quickly as a favour from above.

You must have noticed that suffering and other troubles come to good people. Who have apparently done nothing to deserve them in this life. They seem to be burning away the bad karma of previous lives, and thus purifying themselves for a happier and gainful life in future.

Man looks above and feels sorry that he is lower down, but sometimes he should look down and he will see how happier and better he is in comparison with so many, who are much less fortunate than him. If you are an income-tax payer in India., you are financially better than many persons whose income is below the taxable level, because today there are only about 35 lakh people who pay Income tax in a population of 1000 million. Therefore, be thankful to God for your blessings. If you weigh your blessings and sufferings in a balance, it is the law of nature that your blessings will always be found to be heavier than the sufferings. Under the same circumstances one man can be happy and another one unhappy. One man regrets that the rose has thorns, but the other rejoices that thorns have roses on them. One man says that the pitcher is half empty, but the other says that the pitcher is half filled-up.-

Therefore, co-operate with the inexorable law of Karma and be happy under all circumstances.

Do You Understand the Way to a Man's Heart-Fire of Hunger?

It is said that the whole world walks upon its stomach. Satan, in the guise of a snake in the Garden of Eden after having tempted Eve, was cursed by God to walk

on its stomach.

It is also proverbial that the “way to a man’s heart lies through the stomach, therefore, feed the brute.” Following the same policy in the practical world, it is a common practice to feed a man sumptuously to turn him docile, and get him do a work, which otherwise, he was averse to do.

In his famous book, “The Importance of Living,” Lin Yut San, the Chinese philosopher, styled stomach as “a bottomless pit, which is never filled up. Fill it now and it is again empty in no time. Kabir said that the stomach is akin to a bitch which disturbs meditation, so throw a morsel in it and then meditate again, with renewed concentration.

The age-old practice of sanyasis to beg for food may have been good and practical in the good old days, when the householder looked for an opportunity to offer food to a saint as a piece of noble work, but in the present age, according to me, it would be advisable

For a monk to make sure provision of regular food, otherwise it will not be possible for him to sit for meditation with empty stomach. He will be abused and spurned, and will waste much time and effort in begging for food instead of using this time more fruitfully for concentration and communion with God.

A friend of my uncle renounced everything and became a Sadhu after retirement from service. On being questioned about his experiences, he regretted that he had given away every paisa and is now in inconvenience for feeding himself and also lacked medical treatment when 111. He was of the opinion that money is required even for a recluse to meditate peacefully.

A Buddhist monk of Germany, whom I met many years earlier in Gwalior, had a cheque book with him against express Buddhistic instructions not to keep any money. When questioned regarding this lapse, he solemnly remarked, “I religiously follow all the tenets of Buddhism except this, because my practical experience has taught me that money is necessary even for peaceful contemplation.”

“If you tell me what you eat, I will tell you what you are.” Here also the supreme importance of the stomach has been highlighted.

Wherever you witness any kind of activity in this mundane world, it will be found that nearly all activities, by and large, are directed towards the filling of the stomach as the primary object. Even the sense organs who decided to starve the stomach as a lazy bugger, who gulps all the food and does no work, were

forced to realise that it was necessary to feed him to get energy for work. When the stomach is full, man turns his attention to acquire other comforts and luxuries.

Gandhiji said, “God has no meaning for a hungry man unless he comes in the

form of bread.” The well known Panchatantra says that a hungry man is capable of committing the most heinous crime in order to fill his stomach. Cases have come to light in which the hungry mother killed and devoured her own son.

A disciple of Buddha was not making progress towards a Godly life. Eventually Buddha discovered that this man was not getting sufficient nourishment and so could not concentrate. When he was adequately fed, he started making satisfactory progress. The new scientific research that protein starvation dulls the mind, seems to have value.

A legend occurs in the great epic Mahabharata and which I would have never believed if I had not read it myself in an authoritative edition, that runs thus:

“Once upon a time there was a great famine. Everything dried. even the roots of trees which the sages ate to satisfy their hunger. Rishi Vishwamitra was extremely hungry, but found nothing in the forest to eat. Overcome by fatigue and weakness he inched his way to a nearby village. There the Rishi saw that a dog’s leg was lying under the cot of a Harijan. He hid himself behind the cottage and decided to eat the leg when the Harijan would go to sleep. By chance the Harijan did not go to sleep but watched every movement of the Rishi, feigning to be sleeping. When the Rishi stealthily sneaked into his cottage to eat the leg, the Harijan got up, and in great astonishment asked the Rishi what hateful act was he going to perpetrate? An argument followed in which Vishwamitra gave vent to the authoritative opinion of the Shastras that when a man is hungry, he is allowed to eat anything in order to save his life, without incurring any sin.”

What a ghastly episode! But it highlights the importance of saving and preserving life which is a blessing given by God to man, so that he may be enabled to work for the evolution of the soul within. About this what S. Radhakrishnan said is most remarkable. He remarked, “The greatest tragedy of the world is that man dies without attaining Godhood.” In another legend, Lord Krishna was explaining to Draupadi the fire of hunger which she could not appreciate. At this the Lord made Draupadi extremely hungry by his Maya. There appeared a tree nearby with very tempting fruits. This fruit was just a little bit out of her reach. In order to reach it, Draupadi pulled the dead body of one of her sons, and stood on it to pluck the fruit. The fruit was still unreachable. In order to get at the fruit she piled one upon another all the dead bodies of her five sons and stood upon them to have the fruit. At this stage Krishna vanished the Maya and Draupadi was aghast at what she was doing? This is hunger!

BEWARE OF ASTROLOGERS-DO NOT PRY INTO THE FUTURE

“To be forgetful of the past and ignorant of the future is a very merciful provision in nature,” wrote Brown in his famous book ‘Hydrotaphia’, centuries ago. He thus sounded a note of warning against prying into the future.

Lord Krishna told Yudhishtara, “Nobody knows how, when and where a person will die.” But our astrologers seem to know it.

A certain man went to an astrologer to consult him regarding the horoscope of a boy for the marriage of his daughter. On reaching the house, he heard tumultuous mourning emanating from the house of the astrologer. On enquiry he came to know that the daughter of the astrologer who was married only one year back, had become a widow. The man returned without consultation.

My own mother consulted some soothsayer regarding the age of my father. She was told that her husband will die at the age of 76. My mother was only one year younger to my father and she took it to her heart that she would die before her husband. She actually died at the age of 75 after a brief illness, while

My father died at the ripe age of 88. It is my belief that she died earlier because of her strong determination to die in the lifetime of her husband.

The origin of the whole trouble is that these astrologers are, somehow, able to tell the past very correctly, and this imparts a conviction about the correctness of the future also, but which often proves wrong. Man’s mind is so weak that if he is told about some probable inauspicious forebodings in future, he begins to suffer immediately. He is then at the mercy of the astrologer and begs him with folded hands to ward it off. The client is now in his clutches and exploitation starts. He will prescribe his fees and other expenses to do away with the impending danger.

The first impulse of a man in trouble is to see some soothsayer. The disappointed job-seeker, a frustrated lover, an incurable invalid, or a childless couple are after one astrologer or the other. This wrong impulse is the undoing of many persons both in terms of mental torture and the purse. The big joke is that the astrologer can undo the evil which he has predicted by prescribing remedies profitable to him, thus defying even the Creator.

Further, there is a Muhurt or auspicious day for everything on earth. The naming of the child, putting him on solid food, beginning his schooling, having his first haircut, his religious initiation, his marriage, etc., are all to be decided in consultation with the diviner of the divine will.

It may be pardonable for an illiterate villager to consult a Pandit about the time

of sowing his fields, to get a good harvest or buying a pair of bullocks, but the sophisticated city dweller, the man of letters, the intellectual, the scientist, the politician, the film star, all seek the pandit's advice. This is beyond understanding.

The horoscope is considered to be a blueprint of a person's destiny for this life. The blind faith in the future interpretations, as given by astrologers, thwart their free will and causes much unnecessary suffering, as they start crossing their bridges before reaching them. I know a respectable lady who lives nearby. She was told by pandits ten years back that she would die in 5 years, but she is very much alive after a lapse of ten years.

Man has free will and what he has done, he can undo also. He has spiritual resources which are not subject to planetary pressure. The planets only indicate destiny, they cannot cause it. Let me quote here from that marvellous book by Edwin Arnold. "Light of Asia" where he says:

'Ye who suffer know ye suffer from yourselves. None else compels. .

Look the clay dries into Iron.

Potter moulds the clay,

Destiny is master today.

But man was master yesterday."

A superstitious awe of astrology makes one an automaton, slavishly dependent on mechanical guidance. The wise man defeats his planets because he cannot be regimented by stars.

Marriages according to Muhurt, fall in a particular period of time and is the cause of much inconvenience as neither place nor other requirements are available due to sudden rush for everything in a very short period. In the major part of the world marriages are solemnised according to convenience of both the sides, and are as successful as the ones performed in so called auspicious time and after tallying the horoscopes of the girl and the boy.

I have never been after any astrologer or a palmist nor my horoscope exists, and I am happier for it. The uncertainty of future adds a zest and spice to life and living. It is said that even the Gods do not know human destiny. What about man then? It is my confirmed experience that those who run after astrologers have a weak will and a weak mind, and instead of finding solace and comfort lend themselves into misery and loss of mental peace.

In order to fleece you the astrologers have an uncanny ability to start the fire and then suggest ways to put it out, exploiting you dry in the process. Some years back, a number of astrologers sent to the editor of the "illustrated Weekly," their

forecasts regarding the election of the President of the United States of America in November 1976. Half of them asserted that the stars were in favour of Jimmy Carter, and the other half assured that Gerald Ford would win. Every forecast was accompanied by horoscopes and astrological charts. The editor, Khushwant Singh, was so disgusted that he wrote in the editorial, "It is now time that we passed some kind of legislation banning astrology, horoscopy, palmistry, etc., as a means of livelihood, as it is unadulterated charlatanism feeding upon the stupidity of the mentally sick."

To conclude, I cannot resist to quote Shri Aurobindo, who said, It will take the strength of a God to continue to live after knowing your future."

Therefore, for God's sake do not pry into the future.

DO YOU UNDERSTAND THE VALUE OF INSTINCT OF REVENGE?

An incident narrated in the book. “Man-eaters of Kumaon,” written by the famous Shikari, Jim Corbett, brings out in bold relief the functioning of the inborn but perhaps dormant instinct of revenge.

On the outskirts of a village in the hills of Kumaon, two sisters went out to pick and collect dry twigs of trees for making fire to cook. All of a sudden a tiger appeared from nowhere, and carried away one of the sisters to kill and devour. The surviving sister was horror-stricken and dumb-struck.

This incident was narrated to Jim Corbett who visited the village and saw the dumb sister, who was absolutely mute. Corbett went after the tiger and succeeded in shooting it down after a lapse of about three months. The girl had remained dumb all this time notwithstanding all the treatment available in the Village and around. After the tiger was killed it occurred to Jim to carry the dead man-eater to the Village where the sister was killed. He arranged to carry the carcass of the dead animal on a long pole with legs tied to facilitate carriage. On reaching the Village a big crowd gathered to see the dead animal.

Jim Corbett sent special word to call the dumb sister also to come and see the beast who had killed her sister, a few months back. The girl came running and as soon as she saw the dead tiger, she regained her speech. In this way her emotion of revenge was assuaged.

There is a legend in the famous epic Mahabharata dating back to nearly 5,000 years where the instinct of revenge came in full play. Dronacharya and the prince of Panchal were disciples of the same guru in childhood and were great friends. Dronacharya was a poor Brahmin and it occurred to him, when the prince of Panchal became a powerful king, to visit his old friend of the childhood days. When Dronacharya sent word to his class mate, the king, the latter did not remember his friend, and even when Dronacharya appeared before him, he flatly refused recognition. Dronacharya was naturally inflamed and retraced his steps in great agony.

As is well known, Dronacharya was the guru of both the Pandavas and the Kauravas in the art of archery and the wielding of other weapons. When the training was completed, the Pandavas requested him what Dakshina (a kind of fee) should be offered to him. All these long years Dronacharya had been burning with rage at the insult meted out to him by Panchal Naresh, so now when the long-awaited time of the Dakshina came, he asked the Pandavas to invade the dominion of Panchal, arrest him. Bind him down and throw him at his feet. The Pandavas

kept the word, defeated Panch al Naresh, ravaged his kingdom, and brought him in full surrender to the feet of their guru. Thus, Dronachary as insult was avenged and his flaming heart assuaged.

Revenge is inborn. When a child is hurt by a fall on the ground, he is pacified only when he has beaten the earth With his feet. If he is hurt by a chair or a table or a wall, he avenges himself by beating the article responsible for his injury. It is a common experience in every family that when brothers and sisters are quarrelling, and the aggrieved one is crying and sobbing in an endless manner, the mother appears, scolds the guilty one, the weeping stops as if by magic, and a broad smile runs across the lips of the weeping child. Why because he or she thinks that he has been avenged.

But in another aspect, revenge has its own use. The idea that revenge shall be taken in helpful inasmuch as it acts as a deterrent to unsocial behaviour, and thuinhibits the perpetration of crime to a certain extent.

During the freedom struggle in India, under the able guidance of Mahatma Gandhi, through non violent civil resistance movement, a terrorist under ground movement was also going on. In my opinion that movement had also its subtle contribution in accelerating the decision of the rulers to quit with grace, as they realised that the time had come when they could hold on no longer. The sacrifices of heroes like Bhagat Singh. Chandra Shekhar Azad and others, who gladly laid down their lives for the freedom of their motherland, were not in vain.

To end, the instinct of revenge should not be fanned, but softened in order to create a more peaceful and harmoniou s society and the world.

DO YOU UNDERSTAND THE EVE- WITH/WITHOUT WHOM YOU CANNOT LIVE?

In Hindu Mythology, there is a tale. God created man first in the beginning of creation, and he was alone and lonely. So he entreated God to give him a companion to pass his time. As all the solid elements were exhausted in the creation of man, God took the roundness of the moon, the curves of the creepers, the clinging of the tendrils, the trembling of grass, the slenderness of the reed, the velvet of the flowers, the lightness of the leaf, the quick glance of the fawn, the brightness of the sun's rays, the tears of the mist, the inconsistency of wind, the timidity of the hare, the vanity of the peacock, the softness of the dawn, the hardness of diamonds; the sweetness of honey, the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay, and the cooing of the dove. All these he combined to create woman and gave her to man. And man's days were filled with happiness, for now he had someone with him to share the pleasures of the world.

In course of time, man approached God and said, "Lord, the creature you have given me makes my life miserable. She chatters all the time and teases me beyond endurance, never leaving me alone. She requires constant attention and cries about nothing. So I have come to give her back to you. I cannot live with her."

So God took her back. But some days later, man was again at God's door and implored, "O Lord, my life is lonely since the woman is gone. I remember how she danced with me, laughed and filled my heart with pleasure. I remember how she clung to me, and how sweet and comforting was her presence when the sun set down and darkness surrounded me."

So God returned the woman and told the man. "Go your way, and do the best you can. You cannot live with her, you cannot live without her either. "

DO YOU UNDERSTAND WOMEN WITHOUT WHOM WHOLE CREATION WILL COME TO AN END?

Once a controversy started between a man and a lion as to who was stronger of the two. On this the man, in his cleverness, brought and produced before the lion a picture in which a man was riding upon a lion, as proof of his superior strength. The lion was no less Wise and at once made this observation, "It is true that a man is riding on a lion, because the picture has been painted by a man, but if a lion had made it, the lion would have been riding on man." The same is the case With women who have been painted by man as the weaker sex.

It appears to me that the poor woman has been degraded and denigrated in our holy scriptures, because they are all written by men and not by women, otherwise it is quite possible that the picture would have been reversed.

The whole creation Will come to an end Without women, and even the Rishis, who have written the scriptures, would have been non-existent Without their mothers, who are no other than women.

Man blames woman in order to cover and disguise his own weakness for the opposite sex for no fault of theirs. It is like the famous proverb, "Give the dog a bad name and hang him."

Even if we look into the oldest profession of courtesans on earth, it is man who is responsible for its origin, continuance and prosperity. And shop or business will certainly close down, sooner or later, in the absence of customers. It is like seeing a mole in another man's eye, while being oblivious of the log in one's own. Rahim, the famous poet of Akbar's durbar, has written a very significant piece of poetry in which he says, "Everybody looks at the fault of others, but neglects his own like a lamp which sheds its light far and wide, but there Is darkness underneath it..."

During my studies of the Gospel of Ramkrishnadeo. I found that even he was averse to the presence of the women-folk. A very frequent warning found in the Gospel is the warning against the magic and enchantment of Women and Gold. Whenever a woman devotee went to Dakshineswar to have darshan of Shri Ramkrishna, after a few minutes he would advise the devotee to go and have darshan of the image Kali. If she tarried for a while. Thakur would move himself away from her.

I have seen th at in Bengal. Shakti is respected and worshipped above all the gods and goddesses. In the prayer to Durgaji in the early morning every year on Mahalaya day, broadcast from All India Radio. Calcutta, the invocation runs, "O Kali. "O" Durga, You are the Supreme Ad! Shakti who provides power and strength to Brahma, Vishnu and Mahesh, to create, sustain and destroy." Then why this

apparent detestation of the women-folk?

Man and woman are essential and equal Components of God's creation. Woman is the power the Shakti, and without her man cannot reach the fullness of his life. Of course, they are equal but different, and are complementary to each other. The propaganda about women's lib is also misconceived by which women are trying to interfere in the domain reserved for man. Man is man and woman is woman and they should respect each other and try to harmonise their endeavours to foster a happier and better world for both to live and enjoy.

A story was broadcast by All India Radio some time back and will be found interesting. Yam-raj was single and lonely and he was persuaded to marry. A suitable girl was found and the marriage solemnised With great pomp and glory. The alliance lasted for some years, but in the end Yama was fed up and was tired of his Wife. He ran away With his son leaving the wife alone. This son was trained to become a Vaidya (doctor). The trick was that if Yama appeared at the bed of the patient, he will die, and if not, he Will be cured. This worked very well as all the patients whose treatment this son of Yama took in his hand, were surely cured. He got a very good name and a roaring practice in the bargain.

It so happened that a dear daughter of a powerful king in the neighbourhood was seriously ill. All doctors gave up hope of recovery. The king made a proclamation, "Anybody who Will cure my daughter will get her in wed lock, and also half the kingdom." The son of Yama decided to treat this daughter being enamoured of her beauty and wealth, and so offered his services. But unfortunately when he went to treat her. Yama appeared at the head of the bed. The Vaidya was nonplussed, but a brain wave flashed across his mind. He hurriedly and fearfully shouted. "Father, mother is coming." At this sudden shocking information, Yama was unnerved and terrified, and he immediately took to his heels. And thus the daughter of the king was cured and the son reaped the windfall.

Man has always dominated woman mainly because he is the provider, and the economics of the family is in his hands. The woman feels helpless without him. It is with this point of view that I am never tired of laying great stress on the education of girls, so that if the necessity arises, she will be able to earn her and her children's livelihood, and live with honour and dignity, In an independent manner.

And for women there is nothing to be disappointed with. Look at our Prime Minister, late Smt. Indira Gandhi, or at the late Golda Meyer of Israel or at the first lady Prime Minister of England, Mrs. Margaret Thatcher. The first lady chairman of the University Grants Commission. Dr. Madhuri Shah jocularly remarked, When men are unable to do a job, they give it to the ladies." When a man was asked in England recently why in India ladies walk behind their husband's. he quipped.

“Because they keep on pushing us forward.”

Gandhiji said, ‘To call a woman a weaker sex is a libel. It is man’s injustice to woman. If by strength is meant brute force, then indeed woman is less brute than man. But if by strength is meant power, the woman is immeasurably man’s superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater power of endurance, has she not greater courage?’

If non-violence is the law of our being, then the future is With women.

DO YOU UNDERSTAND THE REWARD AND CHALLENGE OF MARRIAGE?

It has come to my notice that modern educated girls are becoming more and more allergic to marriage. This may be partly due to the proliferation of cases of illtreatment and desertion of poor wives by husbands. It is being observed that soon after the solemnization of marriage, either arranged or otherwise, disagreement or tussle ensues and the marriage flounders on rock. Consequently the wife encounters a life of great mental torture and frustration.

The spirit of sanctity and divinity of marriage relationship is fast eroding in the modern era. G.B. Shaw went to the extent of remarking, "Marriage is nothing but legalised prostitution." P.B. Shelley, the celebrated English poet, who had an unhappy married life, went to the extent of saying. "A system could not well have been devised more studiously hostile to human happiness than marriage."

Many years back when I was the Chief Sugar Technologist at the Harinagar Sugar Mills in North Bihar. a New Dutch Chief Engineer was appointed. He joined alone, no wife and no children. After a few months when I got quite familiar with him, I queried him about the absence of his wife. He became rather serious and after a short silence spoke thus: "When young. I was madly in love with a girl in Holland. When I took the proposal to my mother she cautioned me against the girl, because her mother had a reputation of disloyalty to her husband, and the trait could be hereditary. But. I was crazy beyond redemption and married her. After some time I found her non-co-operative and quarrelsome, always nagging and also of doubtful loyalty. So much so that I was afraid to come home after the factory or the club As could be expected under these circumstances, the marriage broke down and divorce was the natural consequence. ...

The Chief Engineer stopped at this with a very embarrassed and disconsolate expression on his otherwise sober face. Still I was foolish enough to ask him why he did not marry again. He immediately and solemnly replied, "I had no more courage." He also requested me to tell others also never again to ask him about his wife or marriage.

It is said that marriages are made in Heaven, but they are worked out in the arena of daily life in this material world. Individual uniqueness is the law of nature and so understandably there could be no two persons identical in totality and in every respect. As such marriage is a process of continual adjustment and compromise at every stage, and demands a certain amount of sacrifice and self-control on the part of the spouses or else the marriage is bound to be wrecked.

When the Initial burst of passion has abated, and the colourful sparks of initial

pyrotechny have subsided. It requires calm contemplation and an earnest endeavour to carry on harmoniously and lovingly throughout the rest of life, in adversity or in prosperity. In happiness or In sorrow, in sickness or in health, till “death doeth us part.” Success in marriage is much more than finding the right person, but it is more being the light person.

An episode is narrated in the great epic Mahabharata where Satyabhama, wife of Lord Krishna, enquired of Draupadi, the wife of Pandavas, how she managed to be the wife of five Pandavas and still kept them happy and in her control? Draupadi replied in simple and straightforward language, “Unstinted devotion and service to my husbands is the Mantra by which I keep them enchanted.”

Of course, there is no short-cut to success in this most complex of human ventures. The belief that their romantic adventures about each other guarantee to carry them along through the years, is a misconception. There must be companionship, mutual understanding, respect, a sense of equality, and sharing the goals, dreams and ideals. There is no need to tread on each other's duties and work, as man and woman are equal though different. Both make a complete whole and are complementary to each other.

Adults who have been overprotected by their parents in their childhood, do not make good husbands. A mother who had suffered a great deal of hardship in her own childhood, resolved to keep away all conflict and pain from her son, who was kept in a state of dependence on his mother. so much so that he did not mature psychologically. She had accompanied him to school even when he was 12 years old, fearing that he might meet with some imaginary accident. She made a great fuss about his meals, and contributed to his untidy habits by picking up his dress, etc.. all the time herself.

The attitude a child develops towards his parents, forms the emotional pattern which he carries over in his adult life. The marriage of this boy was going to pieces, because he expected his wife to play the role of mother to him. Since this aroused unreal and impossible expectations from his wife, he was frustrated and unhappy with her. It took a long and tiresome psychiatric work to help him come out of the shell which he had formed around himself and thus the marriage was saved.

In another case, a girl, whose father was a strict disciplinarian, developed a kind of hatred and hostility towards all men. and this was carried in her unconscious mind even after her marriage. It was seen that her childish anger with her father was now threatening to spoil her adult life.

Marriage is the commitment of one man to one woman. with each caring more about the other's happiness than his or her own. It is lack of such a commitment. the I'm-in-it-for-me attitude which is hazardous.

Nobody ever grows too old not to need physical closeness-a loving pat, a comforting hand. The need of companionship lasts till the end of life. It is due to this need that cases have been reported of marriage even at the age of 80 years or more. In old age people get alienated from their own community yet they have each other. We need someone who knew us when we were young and will know us when we are old-someone who knows who we were, what we need and what we dream?

Of all the social institutions, marriage is in the greatest state of flux and is also the most complex. It is the greatest challenge, but at the same time most rewarding. Husbands and wives must realize that their matrimony is a truly co-operative partnership, and in doing so they, will overcome many hazards of life and live in peace and tranquillity.

ARE YOU SURE YOU UNDERSTAND MOTHER'S LOVE?

An experiment was carried out in a hospital in America, where 20 infants each were kept in adjacent separate wards in the maternity section. One set of the newborn infants was kept in charge of their mothers, and the other in charge of trained nurses. The conditions of feeding timings and other cares were strictly identical in both the wards. But at the end of two months, it was discovered that the infants looked after by their mothers were better in every way. They had less disease and gained more weight and mortality was absent. In short, they grew better in every way in comparison with the infants looked after by nurses.

What was the reason for this difference? Nothing but the unseen mother's love and affection for which there is no physical means/ of measuring. It is said that because God himself cannot look after every, infant. He has created the Mother.

One incident which has made an indelible impression on my mind is the incident of a mother pig, who had given litters in a small sugarcane field by the side of my residence at the Godavari Sugar Mills in Maharashtra. On the other side of the field was the residence of the Farm Manager, Shri Patel. His children went to the sugarcane field to get some cane sticks. The mother pig came out of the field and attacked the children, perhaps, thinking that they had come to harm her young ones. The children ran away frightened and complained to their father regarding the attack. Some persons armed with sticks were sent to protect the children and drive away the pig. These men saw that the mother pig was now sheltering the litter, physically covering them with her huge body. First they tried bricks and stones to chase away the pig, but failed, as she did not bud ge at all. Hearing all this noise I also ambled across to see what was the matter. Being baffled the men brought out spears and struck one deep into the body of the pig but to no effect.

I was very mu ch moved at the sight of oozing blood with the pig unmoved. I could bear it no longer and asked the men to leave her alone. After a short while she moved away with her litter. When this is the intensity of the emotion of Love in animals of God's creation, how about human beings, the quintessence of His creation.

Automation Is a technological process which does all the work while you just sit there. When you were young this was called "Mother". Havelock Ellis wrote. "Nature accords the male a secondary role in the home, the breeding place of the race. H e may compensate himself. if he will, by seeking adventure and renown in the world outside, but the mother is the child's supreme parent." Rabindranath Tagore sang in the Gitanjali, "I was not aware of the moment when first of all I crossed the threshold of my life. When in the morning I looked upon the light, I felt in a moment that I was no stranger in the world, and the inscrutable without name

and form, has taken me in its arms in the form of my own Mother.”

An old woman had only one son. Unfortunately he went in a wrong way and wasted all his wealth after a prostitute. When all his possessions were plundered after the harlot, as usual, she spurned him. On his repeated requests not to forsake him, the harlot demanded. “If you bring me the heart of your mother I Will live with you.”

The crazy son went to his mother and demanded her heart to offer to the woman he loved. When the poor mother could not desist the son from his strange demand she had to agree. The son killed her mother, took her heart in his hands, and ran towards the residence of the prostitute in haste. He stumbled and fell down. At this the loving heart of the mother enquired, “Are you hurt my dear child.” This had its effect like lightening. The boy got the shock of his life, knowledge dawned upon him. The curtain was lifted, and he did not go to the prostitute but proceeded to the forest for practising austerity.

In another case, we have gone to the rhino sanctuary at Kaziranga in Assam a few years back. We were seated on four elephants, and we moved slowly in the forest area to see the wildlife. On the last elephant was seated a Shikari with a gun. After an hour or so, the elephants all trumpeted and the Shikwi prepared his gun as if in danger. We were all signalled to keep absolutely mum. After a while all clear signal was given. On enquiry we were informed that a rhino mother was nearby with her young one, and she will attack at the slightest hint if she suspects that her young one was In danger. Lucky enough that she moved away without danger.

The last case to be recorded In the most remarkable and the strangest. An experiment was carried out by the scientists in England. A rabbit mother was kept in London and her litter consisting of three young ones, were taken away in a submarine 5.000 miles away in the sea and kept at a depth of 3.000 fit. To study the reaction of the mother rabbit, the young ones were killed one by one after intervals. It was observed th at evely time a young one was killed, the mother, cut off by such distance and depth, became restless at the exact moment when the killing took place.

Who can equal mother’s love and affection. O, Glorious Mother.

Do You Understand Children Fully?

Jesus Christ was delivering a discourse in which he said, “It may be possible for a camel to pass through the eye of a needle, but it is impossible for a rich man to enter the Kingdom of Heaven.” A man from the audience enquired. “Of whose is the Kingdom of Heaven?:Jesus thereupon picked up a child, planted him on a table and remarked, “Of such is the Kingdom of Heaven.”

Wordsworth gave vent to the same idea when he sang, "Heaven lies about us in infancy, shades of prison house begin to close upon the growing child." Again in his poem "We are Seven", Wordsworth starts with the stanza:

"A simple child who lightly draws his breath,
And feels its life in every limb,
What should he know of death?"

All the above musings highlight the innocence and simplicity of children and no doubt they are so, and I do not in any way wish to detract them from their proverbial merits, but at the same time I cannot help mentioning my actual experience, not in a sense of denigration. but with a view to throw some light on

another side of their character. Watch carefully, and you will discover that they are not so innocent as they are reputed to be.

My grandson aged two years was with us for nearly 4 years when his parents were in England for higher medical training. One day he was rather rough with his grandmother who said, "If you behave in this way, I will die." The grand son became very anxious and rather ill at ease. On asking the reason of such abnormal behaviour he replied with emotion and on the verge of tears, "If you die who will feed me, and who will put me to bed at night?" Naturally he was not concerned what happened to the grandmother, whether she lives or dies, but he was concerned only with his welfare and comfort he would miss in the case of her death.

There is another incident in which a father took his son to a zoo. When Watching the tigers, the father casually remarked, "The tiger is so furious, he can devour me." The child got very panicky and blurt ed out, "Papa, if the tiger eats you up, who will take me home?" He e again the child was more interested in his welfare than the safety of his father.

Children are aware of all the tricks of the trade to get whatever they want. A child wants, what he wants and when he wants it, sometimes rather in a violent way. He will first ask in a low voice and politely, then raise his voice to attract attention, and if still not heard, shout and cry. If scolded by his mother, he will contrive a captivating smile to disarm the mother.

In a quarrel where an elder brother teases his younger sister and just nudges her a little, she cries and whimpers at the top of her voice to draw the attention of her doting mother, and only when the latter scolds the brother, does she stop crying. Not only this. she Will blossom forth as if by lighting, mimic a broad smile, and look askance at the brother to indicate his defeat_ and her triumph. This. is a subtle expression of the instinct of revenge also.

From nowhere they will learn to tell lies and also pilfer things they happen

to like. Jawaharlal Nehru observed that his father Motilal Nehru had two fountain pens. Jawaharlal could not resist the temptation, and after arguing in his mind that one pen should be sufficient for his father, took possession of the other pen. When a search was launched and he was asked about it, he emphatically denied any knowledge of the missing pen. Unfortunately for him the pen was found in his school bag. His father had a quick temperament, and he gave Jawahar such a beating that he had to be in bed for a few days and had to undergo medical treatment. This is an episode from the life of one of the greatest sons of India told in his autobiography. What about you and me?

Sometimes the behaviour of children is so vicious that if a grown-up person does it, he will be dubbed as a rascal and a charlatan. It will be observed that the children of parents who have been vegetarians for generations, are cruel. They will tease and hurt pups and kittens they come across, and laugh when they emit cries of pain. Children are also seen to pelt stones in a pond to kill frogs and enjoy it. They will trample under their feet any crawling insects and elate in their death. It is with harsh and hard training that they are made to understand this sort of cruelty to little creatures of God and the sin that is incurred with such behaviour.

In the same manner all children are lazy, almost without exception. Most of the time it is a job to wake up a child in the morning. He gets up, sits down, and then when you leave, he nicely covers himself and is fast asleep once again. I have observed another phenomenon these days that children refuse to get up early on holidays. Not only this, but his or her mother will ask for some help in the home, he would not do it and if insisted upon, will do it unwillingly or desultorily.

But, when it is his turn to get anything done, he will bother you and make you restless, and he will not tarry, even for a while, till his desire is fulfilled.

They have all a great sense of possession. In many cases it has been observed that with the arrival of a new child, the former child treats the newcomer with contempt and competition because now there is somebody else to share the love and attention of the parents. I have seen some cases in which the younger brother had to be protected from his elder sister, who would beat the younger brother mercilessly when found alone.

Yet in another sense, even a child of two-three months will clutch a toy in his hands, and if asked to give it away, will hold it faster with all his might. If taken away by force, he will shout and cry at the top of his voice as if he is being deprived of the whole world. In the light of this sense of possession even, in such small children, how hard it is to advise the grown-ups to give up the sense of possession.

Another characteristic trait of children's character is the shifting of blame. If something amiss is perpetrated by one child, something broken or spoiled, when

asked who has done it, he will at once deny and shift the fault to some other child in the family even if he was not nearby. I will never forget the case in which a young girl of two years committed nuisance in my presence, but when asked by me, she at once shifted the error to her elder brother who happened to be standing nearby.

Children are children, and we should not expect them to behave like adults. Although innocence and simplicity are their dominant characteristics still they are an amalgam of good and evil running in their behaviour in a subtle undercurrent.