

Precise practice:

Paragraph#1

To tread the path of philosophy is to seek after truth and follow a way of life. Before a man sets out on the quest after truth, he must fulfil certain conditions) First, there must be discrimination between the real and the unreal.) The statement means, not that a man must possess complete knowledge of absolute reality, which is attained only after long practice of meditation, but that he must unfailingly subject the nature of things to a by discriminating between what is transitory what is abiding or between what is true and what is and what is false. (The second condition is detachment from the selfish enjoyments of life. The aspirant must learn that the highest good is realised not through worldly pleasure, but through a continuous search for infinite, the enduring joy. This ideal of renunciation must be realised by a gradual purification of the seeker's heart and mind. A third condition is that the student must acquire tranquility of mind, self control, patience, poise, burning faith in things of the spirit and self surrender. These are called the six treasures of life. The thirst for release is the fourth condition. Deliverance from spiritual darkness, entrance upon the path of illumination comes only through annihilation of the false ego. When the ego dies, all troubles cease says Sri Ramakrishna. Such a condition of being does not imply the loss of ones individuality but rather the attainment of a great individuality for we can lose nothing that is real. Kalidasa, the great poet and dramatist, has beautifully expressed this truth. He says that the ideal of renunciation consists in owning the whole world while disowning ones own self.

Paragraph#2

In the Veda we have ancient thought expressed in the first book ancient language. Without insisting on even chronologically the Veda is the Aryan nations, we have in it of intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of the world. We see him crawling on like a creature of the earth with all the desires and weaknesses of animal of nature Food, wealth and power , large family and a long life are themes of his daily prayers. But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his ears to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun and him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls his life, his breath, his brilliance Lord and Protector. He gives names to all the powers of nature and after he has called the fire-Agni, the sun light-Indra, the storms-Marut, the dawn-Usha, they all seem to grow naturally into beings like himself, nay, greater than him- self. He invokes them, he praises them, he worships them. But still with all these gods around him, beneath him, and above him, the early poet seems ill at ease with.

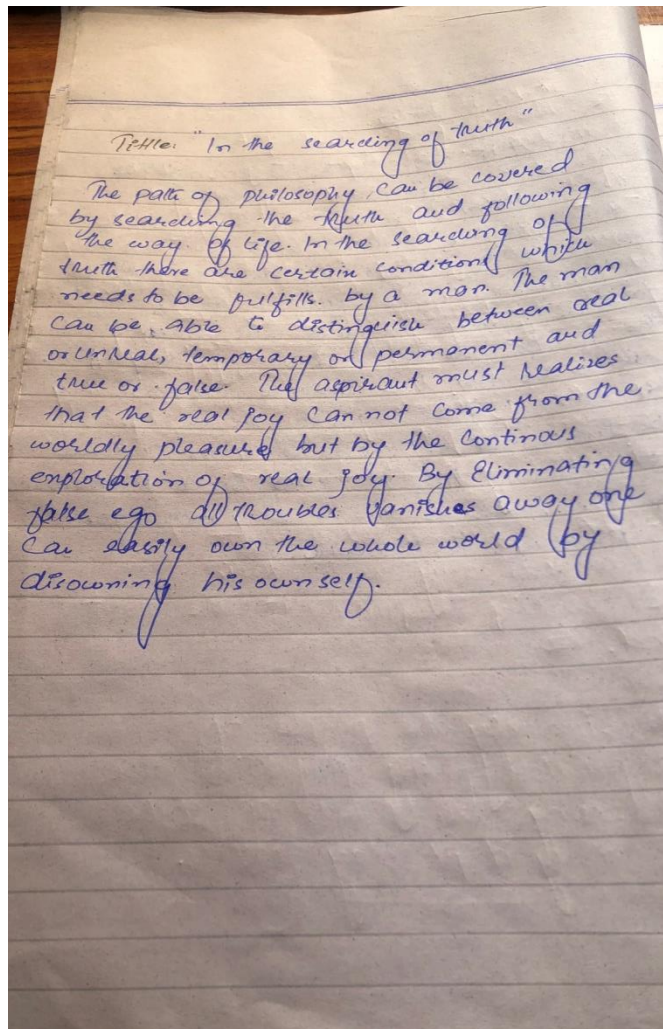
Paragraph#3

In India, no one section of the community seems to miss an opportunity to go on strike. Almost everyday we read in the newspapers of some one or the other going on strike, quite often for the flimsiest reason one can imagine

Strike is a legitimate weapon of the worker to get better pay, shorter hours of work and better working conditions when all the other methods have failed. But to resort to strike because some action has been taken on an erring colleague or because some headstrong subordinate was not

treated with respect, is meaningless/ Unfortunately in India the tendency to go on strike seems to be fairly wide-spread not only among workers but also among others. The taxi-drivers go on strike if the police asks them to fix meters. Students go on strike because they feel the question is too stiff for them to answer. Slum-dwellers go on strike because they have been asked to move into new tenements built for them Strikers are the last to realise that they are the ultimate losers in most cases. Their gains are only apparent. Increased wages may not benefit them unless they are related to increased productivity. When an employer is forced to increase his workers' wages, without a corresponding increase in production, as is most often the case, This cost of production goes up and this in turn increases the price of his product. So, though the worker may get more, he will have to spend more to get his minimum requirements and this is what is happening today.

Precise#1



concerns.

Title: "Veda and Aryans"

The book of Veda which is based on the Aryan nation in that life of the people at that time has been mentioned. At that time there was no any other world which evidences the existence of human beings. The man was confine to himself in order to solve the query regarding the world. They were like Simba in nature like animals having the desires for food, wealth, power and larger family. But gradually as man open his eyes and observe around the surrounding, ~~and~~ ^{he} realizes all the power around him and starts to praise and worship them. He realizes that these are things which are growing as same as beings. Instead of finding other.

these all the poet still feels uncomfortable and ~~was~~ ^{is} not happy within himself.

Precise#2

Title: Strikes In India.

In India it is more often to go on strikes whether it is significant regarding to the particular matter or not. Strike is the legitimate weapon of the workers only when their basic requirements are not fulfilled. But unfortunately, the people of India regardless of any profession are misusing the power of strikes in their day to day affairs. These strikes are not the reliable solution. They must realize if the wages of the workers can be increased but the production outcome is not raised then it would be a problematic issue for themselves also to pay more for their product to purchase.