


PASSING KNOWLEDGE TO POSTERITY

It is the duty of the seniors to pass on the treasure of experience and knowledge with them, gained through years to ages, to the posterity so that they can progress steadily on the path of growth and prosperity, and on the other hand the youngsters should respect their seniors and make the best use of the knowledge passed on to them, for leading a successful life. Recently, renowned Film Editor A Sreekar Prasad shared key insights on nuances of film editing at a Masterclass 'To Cut or Not to Cut' held at Goa on sidelines of IFFI 53. Talking about the importance of knowing your target audience, Prasad exhorted that filmmakers need to know the audiences well and especially young filmmakers. Knowing the target audience well helps in ensuring the film's success. In most of the films, the high one gets is at the end when it becomes a success and is liked by the audiences. Talking about exaggerations in films, Prasad said that the level of exaggeration varies according to the film and the cast. He said 'In Star films, we exaggerate moments to please the fans, the level can vary but it is there'. 'It boils down to enjoying the film, you cannot compartmentalize, it is important not to overdo exaggeration and bring in reality', he added. Talking about his experience of editing, Shri Prasad said that every experience leads to another experience. It teaches you what to do and what not to do. It should be a learning experience every time. It is very easy to give up but it is more challenging to work towards the goal and achieve it. Speaking about the coverage technique with various angles and multiple cameras and its impact on editing, Prasad said that younger filmmakers cannot imagine the cut till they sit at the cutting table. Many directors do not have experience of an editing room. Earlier, it was mandatory for filmmakers to have that experience so as to make their directing better. Now, we get to the editing room later, but now there is scope to edit more especially with the help of softwares, but it is strenuous to get the right thing out. Explaining the importance of pauses, Prasad said 'Pauses are a pan India concept but typically in southern films, the lag is not between shots but the whole story. It is important for editors to know the timing. Each situation requires its own timing. Cutting at the right time is necessary and makes a huge impact and smoothness of the cut of a particular scene depends on the situation and has to be decided as the situation demands. Sometimes, replies are not supposed to be given so we stretch the moment with a pause to make it more effective and impactful. The actor might not have taken that long a pause but to make the sequence work, we increase it. Back to back dialogues can become strenuous on the mind, the audiences need to feel the moment so they need time for it to sink in. Like a joke audiences has to be given time to understand and feel the emotion'. Prasad further added 'All these things play a huge part in editing being smooth. Silent sequence is impactful and shares feeling attached and with background music, the emotion is there too. Showing two versions of the same sequence of a film, Prasad explained how directors allow long pauses to make the scene more effective and impactful. Answering a question from the audience on what to keep in mind while shooting songs, Prasad said, "Songs have always been part of film history and it is used to give visual high. Earlier lyrics were used as a part of storytelling but we have now come to a point where songs have become a story telling scene. The number of songs in a film have come down gradually now as the idea is to see how the story can flow." Answering another question on how he gets to know that he has done a good job as an editor, Prasad said, "I don't get to know someone needs to come and tell me. I keep an open mind when I work with various people and the director is the one who should feel that the work is good." Answering a question on the process for climax, Prasad exhorted, "Climax is culmination of the story and plays a great part. If climax is not good then whole film is incomplete. Unfortunately in Indian cinema, we have two climaxes, one at the interval and another one at the end. An interval high is required and sometimes it is so high that the first half is considered better than the second half. Climax is the last scene so that's what audiences take back with them."



OFF 'D' CUFF

Serious About Sports?

Once met a young boy who was looking sad as he stood with his parents. I asked them why their son was so upset. They said he lost a competition. I called the boy and asked him, "Who won the competition?" He replied with a description. I further asked him, "Is he your friend?" He said, "Yes." I said, "So you are upset over your friend's victory?" Suddenly something shifted in him. He exclaimed, "No!" I said, "Suppose you had won the game and your friends were upset about you winning, would you have liked that position?" He said, "No!" I asked, "Then what would you like your friends to do?" He said, "They celebrate the party with me. They should be happy along with me." I then asked him, "When you wish your friend should be happy about your success, why are you upset when he is winning?" You could see the shift in his state of mind. Just kindling these principles in the minds and hearts of sportsmen will make a huge difference in the arena of sports.

One has to be equanimous in victory and loss. When we let victory get to our head, it can bring arrogance and when we allow loss to get to our heart, we can get

Sri Sri Ravi Shankar

■ I D SONI



In Bavarian tongue there is a little proverb, 'Our helper is sitting on the school-bench'. The present scenario in the country reveals that so many issues taken up are full of with controversies and quarrels of the day. The need of the hour is to have awakened and luminated heart to face the new challenges which are growing day by day. We have, therefore, to turn to students, young men and women as future helpers of the country. As our young men are fond of music, drama, song, the young Athenian, like the young Indians had fine aesthetic perceptions. In Athens appeared a great one, one of the greatest in history, 'Socrates'. He was a Rishi, a Yogi in the real sense. He realised that a new Athens, a new Greece must be built. He turned to the young as his helpers. He loved them. He taught them the great truth of life. He emphasised the value of 'Vidya', knowledge. "Virtue is knowledge", he said. Yes, sins are often due to ignorance. Therefore, while condemning wrong actions, do not hate the wrongdoer. Hate no man. The very criminals need our sympathy and love and not 'punishment'. Virtue is knowledge. Therefore, it is imperative on our part to spread the message of knowledge far and wide. Our country may be having men of wealth and position. But more than these is 'Vidya', knowledge. More Schools, more Colleges, more Universities, more Vidya, is our need.

(a) What is knowledge: Knowledge is the awareness, of a fact or a situation. It is a rich and unique possession that cannot be stolen or plundered by thieves. Knowledge does not decrease when it is given. In fact, knowledge is power. Our knowledge is the amassed thought and experience of countless human beings. The growth and survival of mankind depends upon knowledge. From the Stone Age till date, man has struggled to know the unknown. He explored land, water and space by virtue of his knowledge. Man has made progress in all the fields starting from science, technology to arts; etc. At the dawn of civilization, man was at the mercy of nature. He lived the life of a 'Nomad'. He invented tools and weapons for hunting. Verbal communication also developed. He discovered fire and the wheel. These were the initial steps taken by utilising his knowledge he gained. The successful discoveries and inventions encouraged man to contemplate on new ideas. His ability to rationalize, analyse and store the events in his memory enabled him to achieve success. Knowledge gave him the strength, confidence, sense of innovation and courage to make life worth living. He began to use the forces of nature for his own benefit. Thus, life became comfortable. He utilised his knowledge to improve his own life.

Knowledge gives us the feeling of strength and power. We can defeat ignorance, insensibility, nuisance, and forcefulness by using our mental powers. We gain the highest position in society by having and using right knowledge. Ignorance is a curse and even a little knowledge is a dangerous thing. Knowledge makes us efficient, honest and sincere. Knowledge develops in us human faculties. It leads to the excellence of the mind. It enables us to make sound judgement. True education which makes us characterized, self-reliant and self-less and right type of knowledge are durable for democracy. Restraint, tolerance, understanding and capacity to manage affairs come with knowledge. There is no end to the gaining of knowledge. It is only the foolish man who thinks he knows everything.

(b) Power of knowledge: "Knowledge is power", said Bacon. Yes, but power must be disciplined; else 'power' is 'greed' or gratification of sense-desires. Knowledge is the goal of life. The real life of man consists of knowledge. Instinct, reason and inspiration are three instruments of knowledge. The gift of knowledge is the highest gift in the world. No action can give us freedom, only true knowledge can

make us free.

Knowledge is irresistible: the mind cannot take it or reject it. When it comes the mind has to accept it; so it is not a work of the mind; only, its expression comes in the mind. Knowledge itself is the highest reward of knowledge. Knowledge alone can make us perfect. We gain knowledge of our own strength, ability, efficiency, caliber, flair; potential and talent by analysing and reasoning. All the knowledge that we have in this world, where did it come from? It was within us. What knowledge is outside? None. Knowledge was not in matter; it was in us all the time. Nobody ever created knowledge; we bring it from within.

(c) Misuse of knowledge: Man has been able to eradicate a number of diseases like polio, pox, plague etc. from the face of the earth. The human body can be operated upon for removal of cancer or for an open heart surgery. The discovery of a number of antibiotics and drugs has reduced the suffering of mankind. Agriculture has also been developed. The use of high yielding variety of seeds, fertilizers and improved methods of irrigation have increased crop yield. The invention of the devices of communication has transformed the world into a global village. Computer has changed human life altogether. All these have been the fruits of man's quest for knowledge. Sadly, with the passage of time, man started misusing knowledge. He started using knowledge to destroy the very forces that provided him sustenance. He interfered with nature and disturbed the ecological balance. He has polluted air, land and water. He has, thus, created unfavourable conditions for himself and others. Man has developed destructive weapons that can destroy completely the whole mankind. Man is also posing a threat to the existence of flora and fauna.

But which Vidya? Which knowledge? There is a knowledge which is like the will 'o' the wisp, a light that leads astray. There is Vidya which is used as a weapon of power against the poor. There is Vidya whose end is personal aggrandisement. A noble conception of knowledge inspired educational institutions in ancient India. Current system of providing knowledge has failed because it has developed only the brain-power. The brain has been developed, science is marching on, technological progress has been made. But the problems that are before family, society, country and civilization, will not be solved by the developed brain alone, illuminated hearts are needed, awakened hearts are needed. Science has, no doubt, given us so many good things, it is true, but science has not awakened the heart of man.

I recall an amusing little incident in the life of great Russian leader, Maxim Gorky. One day he addressed a huge rally of peasants. He spoke to them on the benefit of science. He said to them, "Look what science has done for you, science has taught you how to fly in the air like a bird, and science has taught you how to dive into the depths of the ocean like a fish". Then it is that a simple peasant, an illiterate, an uneducated peasant gets up and says to the great leader, "Sir, what you say is only too true. Science has taught man how to fly like a bird in the air, and science has taught man how to dive into the depths of the ocean like a fish, but science has not taught man how to live on earth as a man in amity, in peace, in love, in compassion, with his fellow men". This is the tragedy of science i.e. knowledge of science. Knowledge of science has given us many good things, but science has also given us that fatal knowledge of Einstein E = MC² which is capable of wiping out populations. The problem of science knowledge lies in its misuse, because man's heart has not been awakened. This knowledge has become more of a curse than a blessing. The other day an educationist of America, said, "Man's knowledge has far surpassed his wisdom. Man today is afraid of what he knows". This is the result of knowledge that we are providing in schools, colleges and universities as it aims at the development of the brain alone. But we need the knowledge that illuminates our hearts,

that awakens our hearts and only then we can call Virtue is knowledge".

(d) How can we make our knowledge virtuous:- Education Institutes, as I think, should verily be places of pilgrimage for ardent teachers who provide knowledge, whose beings ache with the holy passion to educate the heart, the head, and the hand of the young, the 'Builders of Tomorrow'. A Nation is what its schools make it. A school is what its teachers make it. By the determined, devoted and united efforts of the teachers, every school will surely become transmuted into a Vidya Mandir. A Beautiful Brindavan which resounds with the laughter of young boys and girls in the becoming, not a dark prison house which Shivers with the depressing shrieks of unhappy imps. Knowledge, therefore, must be acquired and shared as collective efforts. Lack of knowledge leads to poverty and absence of economic prosperity. It should be utilized for upliftment of the poor masses. It should be used for the peace, prosperity, well-being and growth. Virtuous is knowledge when we have a new thinking, a new knowledge, a new idea of a new civilisation in our heart and mind. There should be proper process to build a new civilisation on something which is greater; nobler by far than mere secular socialism. Knowledge that urges that everyone is divine, that man must serve his fellow men be holding in them pictures of God, images of the Eternal. Knowledge, for the salvation of our individual self and for the well-being of all on earth is truly virtuous.

We must have knowledge to avoid the occasions which are likely to cause temptations. All sins, all error, all impurity begins in the thought. Therefore, we must have knowledge to take care of our thoughts. Thoughts are forces; thoughts are powers that are not to be trifled with. Knowledge which helps us to entertain pure thoughts, we build for ourselves a noble future, a beautiful life. Book knowledge enriches our mind, book knowledge develops our brain, but something more is needed. And that is the spirit of compassion, the spirit of kindness, the spirit of love to make our acquired knowledge - a virtue. Knowledge without compassion is blind, even as compassion without knowledge is lame. The two must go together in order to have the feeling that virtue is knowledge. This will help us to grow in knowledge from more to more, but at the same time grow in the spirit of compassion, in the spirit of sympathy, in the spirit of love. Virtue is knowledge when it helps us to develop a well-integrated personality - a well-balanced, personality. A well-balanced personality is the most vital step to happiness in life. All we need to do is to forget our lower-self. When we forget this outer self, transcend the phenomenal material world, we draw closer to the real, inner-self, which brings peace and harmony. The first step to attaining peace of mind and a balanced personality is, to attain the realisation that all that happens, happens according to will of God. If the mind is at peace, the body is bound to be hale and hearty. It all sounds so simple and logical; when we cultivate the spirit of acceptance, we acquire inner peace; our minds are balanced, our bodies healthy and our hearts are happy. We have become egoistical and claim that knowledge that we have earned or gained is power which is only partially true. Our religious scriptures have preached since time immemorial that true knowledge is the knowledge of the self. It is self-knowledge which gives us moral and spiritual powers to withstand the vicissitudes of life, without getting disturbed. Knowledge gained via senses is only superficial and tends to create waves of dissatisfaction, greed and lust. Any of us who has realised this, can claim with pride that true knowledge - a virtuous knowledge comes from self-realisation and it in turn generates power to take life stoically with all its joys and sorrows, ups and downs, pleasures and pains. There is, therefore, a need of a noble conception of knowledge which used to inspire educational institutions in ancient India. The educational ideal of Aryavarta was a syn-

thesis of some good qualities to have a knowledge which may go a long way to be called "Virtue is knowledge".

(i) Knowledge is 'sangh'. Knowledge is much more than study of books. There are many learned fools. What is essential is 'sangha', i.e. Fellowship. Fellowship with a good teacher. They named him "Guru" in the ancient days. The meaning of the word "Guru" is, one who purifies. The Guru surrounded his pupils with an atmosphere of purity, the atmosphere of sympathy and love. Today, our students move in an atmosphere of fear. Fear devitalising. We must oppose to the entire cult of fear. We should not be harsh to the students. We must give them freedom to grow.

(ii) Knowledge is Sadhana, i.e. self-discipline. Brahmacharya was the basis of our ancient education system. Brahmacharya is self-discipline. It is discipline of the senses, the mind, and the emotions. It is, in essence, the practice of a simple life. It means we should be simple in dress and diet. In simplicity is the secret of health, beauty, strength. Its secret is voluntary obedience, not compulsion which is bound to arouse rebelliousness and which may result in humiliation and disunion. True discipline is not interference with the pupil but an endeavour to influence him. True discipline is what, in the medieval books of Japan, was called Boshido, the "knightly way".

(iii) Knowledge is Seva or service. And I believe in the value of Seva with hands. Manual work has a spiritual value. It teaches humility. In ancient Ashramas, students used to swept the floor, fetched water from the river and wood from the forest. Every one of us should do at least on act of service every day. And little acts of daily service will grow at last into deeds of sacrifice for which India's history awaits. Our emphases should be on seva-service, compassion, love, sympathy. We must believe that knowledge is best built through altruistic living, through living for others. When we start living for others we grow automatically, spontaneously in qualities of knowledge. We must think of others especially poor, the orphans, the destitutes and needy ones.

(iv) Knowledge is reverence for the Indian ideals. We must not forget the rich heritage that belong to us as children of the rishis, sages, saints of India. It is only in a synathesis of modern scientific knowledge and the ancient wisdom of our saints and seers that our true knowledge is lying.

(v) Knowledge is reverence of humanity. Yes, we must revere our saints, the great ones of our own race, our own religion, our own country, but we must also have reverence for the great ones, the seers and sages, the heroes and the Holy men of other faiths, other religions, other countries. We must grow in reverence of humanity.

(vi) Knowledge is character building. We must say; meet failure with success! Work on in strength of body and mind and heart and the will-to-achieve! "Say not the struggle not availed; say not the labour and the wounds are vain!" We must understand that knowledge without character is deadly sin. Our emphasis should be on unilateral good character. Good and evil deeds are not equal. Repel evil with what is good, and then we will see that one who was once our enemy has become our dearest friend. Our behaviour in society should not be retaliatory but good under all circumstances. Our character is reflected in our behaviour and actions.

(vii) Knowledge is spiritual unfolding, the most important place in true knowledge is to have emphasis on spiritual unfolding as it is very necessary to make our knowledge virtuous one. We must cultivate our spiritual qualities, we must open our spiritual nature. It is basically gentleness, it is compassion. Cultivate the soul. Man is essentially spirit. In the end, I would say that avid reading habit develops curiosity to learning. True learning gives us creativity, creativity leads us to proper thinking, better thinking. Positive thinking provides quality based knowledge - a virtuous knowledge and this knowledge makes us great.

Constitution reminds us that we must respect & follow it

■ VINOD CHANDRASHEKHAR DIXIT

November 26 is observed as Constitution Day that is also known as Samvidhan Divas or National Law Day. On November 26, 1949, the Constituent Assembly of India formally adopted the Constitution of India. It came into force on January 26, 1950. Constitution Day aims to bring awareness about the importance of the Constitution and Dr B R Ambedkar. The ideals behind the Preamble to India's Constitution were laid down by Jawaharlal Nehru's Objectives Resolution, adopted by the Constituent Assembly on January 22, 1947. Representatives from several fields were voted into the constitutional assembly. There were four notable members viz Dr B R Ambedkar, Jawaharlal Nehru, B.N. Rau, and Sardar Vallabhai Patel. Prime Minister Narendra Modi had marked November 26 as the Constitution Day of India in 2015. A fascinating fact about the Indian constitution is that it was enacted at the time of independence, when India faced enormous challenges, including safeguarding the lives and welfare of millions of people who had been displaced by the partition. In the face of violence and uncertainty, the Constituent Assembly drafted a Constitution that reflects the nation's exceptional diversity, spanning languages, races, castes, and classes. From 1947 to 1950, India continued to use the leg-

islation implemented when it was a dominion of Britain. In the meantime, the Constituent Assembly drafted the Constitution of India, which would replace the Government of India Act, 1935, as the country's fundamental governing document. The Constitution of India is the longest Constitution in the world, which describes the framework for political principles, procedures and powers of the government. Dr Rajendra Prasad was elected President of the Constituent Assembly. A Drafting Committee was appointed to draft the Constitution and Dr B R Ambedkar was appointed as the Chairman. The making of the Constitution took a total of 166 days, which was spread over a period of 2 years, 11 months and 18 days. It had 395 articles in 22 parts and 8 schedules at the time of commencement. Now it has 448 articles in 25 parts and 12 schedules. The Indian Constitution provides an elaborate list of Fundamental Rights to the citizens of India. The Constitution also provides a list of 11 duties of the citizens, known as the Fundamental Duties. The Constitution serves as guidelines for every citizen. It helped India to attain the status of a Republic in the world. Once Atal Bihari Vajpayee said, "Governments would come and go, political parties would be formed and dissolved, but the country should survive, and democracy should remain there forever." In a demo-

cratic constitution, it sets some limits on what a government can impose on its citizens. These limits are fundamental in the sense that government may never trespass them. The term 'Equality' means no section of society has any special privileges and all the people have given equal opportunities for everything without any discrimination. Everyone is equal before the law. A citizen of India is given freedom of Speech and Expression, freedom of Assembly, freedom of Association, freedom of Movement, freedom of Residence, and Freedom of Profession and Occupation through Article 19. Unlike several countries of the world, we are free to practice, profess, and propagate any religion under Article 25. Dr Ambedkar, the Chief Architect of our constitution, has said that Article 32 is the soul of our constitution. All the talk of rights is useless if there is no recourse against their transgression. Under this article, a citizen is free to go to the Supreme Court for violation of his rights. Indian Constitution was written after a thorough analysis of the existing constitution of the world. The framers of the constitution have incorporated the good things from all the places. Let us remember that democracy is not merely a form of Government but it is essentially an attitude of respect and reverence towards fellow-men.