

PREFACE

Great Persons and Inspiring Stories is the companion to the Ethics Course GE2202. Students will have the opportunity to know the history of Assumption University, its uniqueness, identity, the relevancy of the statues and names of various buildings. This will form the first part of the book.

In addition, they will read the lives of outstanding persons of great religions. First in the list is His Majesty King Phumiphol, representing a devout Buddhist. We shall have a quick glance of His Majesty's life and works. Mother Teresa of Calcutta will represent a selfless Catholic nun who gave her entire life to serve the poor. The two Nobel Peace Prize Winners of 2014, Malala Yusafzai (a Muslim) and Kailash Satyarthi (a Hindu), are put up as models of virtuous characters. They deserve to be widely known and their dedication to education for the poor should inspire all of us to do more for the outcasts. Mahatma Gandhi, the Father of the Indian nation, concludes the second part of "Heroes We Admire and Try to Imitate"

Endless Creativity like the stories of "Hope for the Flowers" and "Jonathan Livingston Seagull" make up the third part of the book. Since the fable "Hope for the Flowers" and the novella "Jonathan Livingston Seagull" are rather long, I have tried to make a summary of both and propose moral lessons for further reflection.

The last part, **Short Enriching Stories**, is divided into Section I: **ASEAN Folklore**, and Section II: **Food for Thought**. ASEAN folklore is newly introduced to help us appreciate the richness of our neighbours. Each country has valuable local wisdom that can educate us.

It is my great wish that all those who read and ponder on them will reap immense benefits for their own lives and thereby render valuable service to family, country, and the world at large.



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PART I: THE ORIGIN

CHAPTER 1: THE MONTFORT BROTHERS OF SAINT GABRIEL

Saint Louis-Marie Grignion de Montfort, a missionary in Brittany and Vendee; was born at Montfort, on 31 January, 1673 and died at Saint Laurent sur Sèvre, on 28 April, 1716.

From his childhood, he was indefatigably devoted to prayer before the Blessed Sacrament, and, when from his twelfth year he was sent as a day pupil to the Jesuit college at Rennes, he never failed to visit the church before and after class. He joined a society of young men who during holidays ministered to the poor and to the incurables in the hospitals, and read for them edifying books during their meals. At the age of nineteen, he went on foot to Paris to follow the course in theology, gave away on the journey all his money to the poor, exchanged clothing with them, and made a vow to subsist thenceforth only on alms. He was ordained priest at the age of twenty-seven, and for some time fulfilled the duties of chaplain in a hospital. In 1705, when he was thirty-two, he found his true vocation, and thereafter devoted himself to preaching to the people. During seventeen years he preached the Gospel in countless towns and villages. As an orator he was highly gifted, his language being simple but replete with fire and divine love. His whole life was conspicuous for virtues difficult for modern degeneracy to comprehend: constant prayer, love of the poor, poverty carried to an unheard-of degree, joy in humiliations and persecutions.



The following two instances will illustrate his success. He once gave a mission for the soldiers of the garrison at La Rochelle, and moved by his words, the men wept, and cried aloud for the forgiveness of their sins. In the procession which terminated this mission, an officer walked at the head, barefooted and carrying a banner, and the soldiers, also barefooted, followed, carrying in one hand a crucifix, in the other a rosary, and singing hymns.

Grignion's extraordinary influence was especially apparent in the matter of the calvary at Pontchateau. When he announced his determination of building a monumental calvary on a neighbouring hill, the idea was enthusiastically received by the inhabitants. For fifteen months between two and four hundred peasants worked daily without recompense, and the task had just been completed, when the king



commanded that the whole should be demolished, and the land restored to its former condition. The Jansenists had convinced the Governor of Brittany that a fortress capable of affording aid to persons in revolt was being erected, and for several months five hundred peasants, watched by a company of soldiers, were compelled to carry out the work of destruction. Father de Montfort was not disturbed on receiving this humiliating news, exclaiming only: "Blessed be God!"

This was by no means the only trial to which Grignion was subjected. It often happened that the Jansenists, irritated by his success, secure by their intrigues his banishment from the district, in which he was giving a mission. At La Rochelle some wretches put poison into his cup of broth, and, despite the antidote which he swallowed, his health was always impaired. On another occasion, some malefactors hid in a narrow

street with the intention of assassinating him, but he had a presentiment of danger and escaped by going by another street. A year before his death, Father de Montfort founded two congregations — the Sisters of Wisdom, who were to devote themselves to hospital work and the instruction of poor girls, and the Company of Mary (popularly known today as Montfort Missionaries), devoting themselves to priestly ministry, preaching, and the education of children and youth which was entrusted to a few Brothers during the last year of his life. He had long cherished these projects but circumstances had hindered their execution, and, humanly speaking, the work appeared to have failed at his death, since these congregations numbered respectively only four sisters and two priests with a few brothers. But the blessed founder, who had on several occasions shown himself possessed of the gift of prophecy, knew that the tree would grow.

Long time after Montfort's death, the seventh Superior General of the Company of Mary, Fr. Gabriel Deshayes (1821-1841), unanimously recognized as the co-founder, and came to the rescue of the two congregations. Under his guidance and inspiration, the teaching Brothers separated themselves from the Fathers and became a third congregation, viz., The Brothers of the Christian Instruction of St. Gabriel, popularly known today as Montfort Brothers of St. Gabriel, formerly known as the Community of the Holy Spirit, dedicating themselves to Christian education and working among the underprivileged.

Grignion de Montfort was beatified by Leo XIII in 1888 and was finally canonized by Pope Pius XII on July 20, 1947. A "founder's statue" created by Giacomo Parisini is located in an upper niche of the south nave of Saint Peter's Basilica. [<http://www.newadvent.org/cathen/09384a.htm>]



The Montfort Brothers of Saint Gabriel vow a life of chastity, i.e., living a celibate life dedicating their entire energy and potentialities to serve others; a life of poverty, i.e., living a simple life, having no personal possession; a life of obedience, i.e., obeying faithfully the Pope, the Superior General, the Provincial Superior, and the immediate Local Superior. Living in a community, the Brothers share the fruit of their labour, their the joys and sorrows, making efforts to form a new home based on the Gospel values.

At present they work in thirty-two countries. The twelve hundred male members worldwide render their service in educational institutes, both formal and non-formal, in the Youth Centers giving new hope and new life to the wayward or the slow-learner youths, and in homes for street children. They work among the hill tribes and the indigenous people. In addition, they also work with the handicapped persons, having their own training institutes. They also specialize in the education of the deaf-mute and the blind.

The Vision and Mission of the Montfort Brothers of Saint Gabriel

The vision of the Montfort Brothers of Saint Gabriel is 'the consecration of people to the truth' which means to induce people to the truth. In terms of education truth means true knowledge, whereas in terms



of life truth means religious truth. Though each religion uses different terms to express truth, we admit that truth in each religion is sacred. This vision is made clear in one of the university vision saying that the university is 'engaged in the pursuit of Truth and Knowledge'.

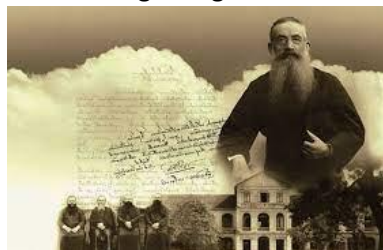
Since the Brothers are Catholics, their education system is enlivened by Christian inspiration. However, it does not mean that they are out to

proselyte. They are for full development of the persons, making them realize their own dignity as human beings regardless of belief, culture, races or nationality. The greatest commandment being love of God and love of neighbour as oneself, the Brothers take care of the less fortunate of society through scholarships to different groups of children and youth, donations to charitable organizations, and other social services where need is most urgent.

CHAPTER 2: THE HISTORY OF ASSUMPTION UNIVERSITY

The Arrival of the Montfort Brothers of Saint Gabriel in Thailand

About the year 1877, Fr. Emile Colombet, a French Missionary and the parish priest of Assumption Church, organized classes teaching French, English, and Thai to the orphans who lived around his parish. This humble beginning soon became a full-fledged school by name Assumption College. Fr. Colombet then



contacted the Superior General of the Brothers of St. Gabriel, Rev. Bro. Martial in France to send a few Brothers to help administer the school. Five Brothers arrived in Thailand on October the 20th, 1901. They were Brothers Abel, Gabriel-Ferretti, Hilaire, Martin de Tours, and Auguste. Bro. Martin de Tours assumed the directorship of the school, replacing Fr. Colombet, the founder.

The Inheritors

The sweat and toil of the five pioneers was very productive. From then till now their efforts have borne splendid fruits. The Thai society as a whole has acknowledged the academic excellence given by the Brothers and their invaluable contribution to the country. Numerous Brothers had worked untiringly for the betterment of the education in Thailand. Bro. Martin de Tours was the first District Superior. As the number of the Brothers and the communities increased, the district was raised to the Provincial level with Bro. Hubert as its first provincial. The first son of the soil who held the provincialship was Bro. Amnuay Pinratana.

The Saint Gabriel Foundation's Schools

The education-apostolate of the Brothers took firm root in the Land of Smiles. From the humble beginning of a small school, the BSG (Brothers of Saint Gabriel) education met with astonishing success as years went by. Under their direction and leadership, many schools were opened to answer to the needs of the country. These institutes produced men of integrity for society at large. Chronologically they are:



- 1) Assumption School, Bangrak, 1901;
- 2) Saint Gabriel College, Samsen, 1920;
- 3) Montfort College, Chiang Mai, 1932;
- 4) Assumption Commercial College (ACC), Sathorn Tai, 1938;
- 5) Assumption College, Sriracha, Chon Buri, 1944);
- 6) Saint Louis College, Chachoengsao, 1948;
- 7) Saint Louis Mary Juniorate, Sriracha (house of formation), 1948;
- 8) Assumption College, Lampang, 1958;
- 9) Assumption College, Thonburi, 1963;
- 10) Assumption College, Rayong, 1963;

- 11) Assumption Ubonrajathani, 1965;
- 12) Assumption Nakornrajasima School, 1967;
- 13) Assumption School of Business, 1969 (ASB), in the same compound of ACC.
- 14) Assumption College, Samrong, 1979 (now called Assumption Samutprakarn);
- 15) Saint Gabriel Scholasticate, Sampran (house of formation), 1981;
- 16) Montfort Novitiate, Sansai, Chiang Mai (house of formation), 1985;
- 17) Assumption Vocational School, Pakthuy, Nakorn Panom, 1998.

The Birth of Assumption University

The well-established reputation of ACC as a top ranking vocational school and the constant demand from the job market for qualified applicants had inspired Bro. Bernard to offer a new option to his graduates. Soon after he became the Principal of ACC, he asked directives from a Jesuit priest at Xavier Hall, Victory Monument, Bangkok, who suggested him to contact Fr. Richard Coz, a fellow Jesuit priest, professor of economics at the University of Santa Clara.

On October 1, 1968, Bro. Bernard applied for permission from the Ministry of Education to start the ASB (Assumption Scholl of Business) program. The permission was granted on December 30, but the degrees delivered by the institution would not obtain official recognition because then private groups were not allowed legally to run tertiary institutions. Bro. Bernard would be the first Principal and Santa Clara would help by sending lecturers to teach at ASB. The first ASB group consisted of 53 students. Sad to say, Bro. Bernard's charter for ASB was rejected by the National Education Council on December 21, 1970.

Bro. Somphong Jiranonda, a graduate from AIM (Asian Institute of Management) and dean of ASB in June 1971, submitted the thoroughly revised charter to the NEC by the end of 1971. ASB got a new name ABAC (Assumption Business and Administration College) and was officially approved on June 12, 1972. On June



23, Bro. Somphong Jiranonda became its first president. The third year ASB students accepted to reenter en masse with a view to obtaining a valid degree. One of the stipulations of the Private Higher Education Act was that tertiary institutions had to be independent. Therefore, when the 1973 academic year opened in June, the new college settled at Hua Mak. Students occupied the only building on campus, called Saints Bernard and Phillip Building, housing all the necessary offices for the administration

of the college. This 1973 class included a female student, making ABAC a co-educational institute from that time on.

Acharn Wanphen Nophaket, president between 1974-1976, tried her utmost to have ABAC's degrees equivalent to State Universities'. On March 30, 1975, the NEC, the Office of University Affairs and the Civil Service Commission, officially approved ABAC degrees.

Dr. Choop Kanchanprakorn, a former rector of Nida, was invited by Bro. Martin P. Komolmas, then the Provincial of the Brothers of Saint Gabriel, to be the president, after the resignation of Acharn Wanphen. His contribution was the formalization of Rules and Regulations in a systematic approach.

In May 1979, Bro. Martin, a graduate from Stanford University, took over the presidency. Multistoried buildings were constructed. New faculties were added and graduate courses were open in 1984. In 1990 ABAC became Assumption University (AU). The enduring fame of AU attracted so many students that a new Suvarnabhumi campus had to be built. In March 2000, it welcomed the first group of students for their summer classes. This awe-inspiring and jaw-dropping campus unceasingly evoked words of praise from the visitors. The splendor of the external setting was matched by its academic standard. AU initiated internet, built laboratories, libraries and signed MOUs with many foreign countries bringing in top quality lecturers from abroad.

In 2002, Bro. Bancha Saenghiran took over the helm of the university. As a former Vice President for Student and Academic Affairs, he was fully aware of AU mission and vision. Under his leadership, AU would develop, be a beacon for others to emulate, committed to assume the challenges of the 21st century and beyond.

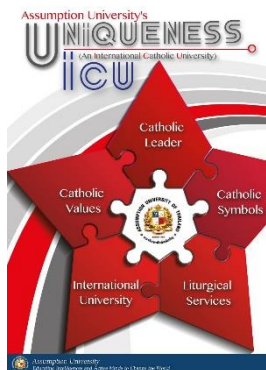
[by Bro. Simeon Anupatt Petchara-Yuttachai, taken from Nok, Vol. 38, No. 1/ 2016, based on Nok Magazine of November-December 1979, Nos. 285-286, pp. 18-30, approved by Bro. Martin P. Komolmas, then President.]

CH 3: AU'S UNIQUENESS AND IDENTITY

I. ASSUMPTION UNIVERSITY'S UNIQUENESS

1. Catholic University

1.1 Catholic values. We abide by the good news (Gospel) of Jesus Christ as handed down to all humankind through his successors through the teaching and the tradition of the Catholic Church. The Pope together with the bishops is acknowledged as the supreme head of the Catholics. Moreover, we offer two courses in Ethics: the credit course and Professional Ethics Seminar organized by CPEL (St. Martin's Center for Professional Ethics and Service Learning). Both courses are permeated by Catholic values. All juniors are required to participate in service learning programs. Involvement from all Schools in facilitating service learning programs is strongly encouraged.



1.2 Catholic symbols.

The Hua Mak campus gate has these lines from the Gospel inscribed on it: You are the light of the world. You are the salt of the earth. In A Building on the third floor there is the chapel of the Annunciation where the Holy Mass is celebrated daily and other sacraments administers. The statue of the Mother of Jesus (Mary) is installed on a pillar/ post in the parking area of P Building. Another statue, Mary, the Seat of Wisdom, is on the right hand side of the small arch of the "Gate of Joy". Suvarnabhumi campus boasts of King David, Queen Sheba, King Solomon Buildings, John XXIII Conference Hall, John Paul II museum and the Sports Center. Of exceptional splendor and beauty is the Chapel of Saint Louis-Marie Grignion de Montfort where couples love to have their marriage blessed. The statue of Our Lady, Seat of Wisdom, is majestically installed in front of the Cathedral of Learning (CL Building). In Dome I, there is the statue of Saint Paul, while in Dome VII that of Saint Peter. The classrooms are evenly spread out on the three wings of Saint Raphael (SR), Saint Michael (SM), and Saint Gabriel (SG). Standing tall on the pillar near the chapel is the statue of Christopher Columbus who discovered America. By the lakeside there is an octagonal monument the fronts of which are written four cardinal virtues: prudence, justice, temperance, and fortitude.

1.3 Catholic leader.

The President Emeritus, Reverend Brother Martin Komolmas, and the current President Magnificus, Reverend Brother Bancha Saenghiran, are both members of the Montfort Brothers of Saint Gabriel. They are Catholics and committed religious.

1.4 Liturgical services.

Annually the university holds four solemn liturgical celebrations, viz., the feast of the founder of the Brothers of Saint Gabriel, Saint Louis-Marie Grignion de Montfort (28 April), the Assumption, the patronal feast of the university (15 August or around this date), Christmas (25 December), and Easter, taking place around March or April. Besides, there are daily celebrations of the Holy Mass in both campuses at 5 p.m. On Sundays at Hua Mak campus there are two Holy Masses, one in Thai at 8.30 a.m. and the other in English at 10.30 a.m. Occasionally are there baptisms and marriages celebrated at both campuses.

2. International University

2.1 International programs. AU provides internationally recognized curricula that use English as the medium of instruction, accessible to students worldwide, and are accepted by overseas universities and/or organizations.

2.2 International scholars. The lecturers hail from some forty countries of the five continents.

2.3 International students. The student body composes of over eighty nationalities.

2.4 International recognition. Assumption University has signed Memorandum of Understanding (MOU) with renowned universities worldwide.

2.5 Learning environment. The integration of architectural design, facilities, and atmosphere conducive to learning among students of diverse nationalities and cultures.

II. ASSUMPTION UNIVERSITY'S IDENTITY

1. Ethics

1.1 Integrity. To be integral in their thoughts, words and deeds, students are highly recommended to practice the four cardinal virtues, viz., prudence, justice, fortitude, and temperance.

1.2 Social consciousness. It is the awareness that we are responsible for the common good of our society, our country, and our world. This can be realized through caring for human beings and creation, sharing wealth and potentialities with the less fortunate, and sacrificing oneself for the sake of the community.



1.3 Discipline

- Self-discipline. It is to be punctual for/in classes and other activities. Follow the Ten Principles of Good Health .5

- Social discipline. It is conforming to society's rules and regulations. On campus they learn to dress properly, to refrain from littering, to smoke only in the assigned areas and to queue up for any service.

2. English Proficiency

Speaking, writing, listening, and reading

3. Entrepreneurial Spirit

3.1 Leadership. Students are encouraged to be responsible leaders, entrepreneurs or owners of enterprise through their innovative and creative mind. They are leaders with moral values and are ready to take sensible risk.

3.2 Management knowledge. Students achieve success through the creative use of interdisciplinary approaches and cybertechnology.

3.3 Labor omnia vincit. Students realize that through persevering hard work they can conquer everything.

PART II: HEROES WE ADMIRE AND TRY TO IMITATE

CH 4: HIS MAJESTY KING BHUMIBOL ADULYADEJ

The World's Longest Reigning Monarch

Family Background

His Majesty King Bhumibol Adulyadej was born at Mount Auburn Hospital in Cambridge, Massachusetts in the United States of America, at 8.45 a.m. on Monday 5th December 1927. He was the younger son of HRH Prince Mahidol Adulyadej and Mom Sangwal. King Bhumibol has one elder sister and one elder brother: the late Her Royal Highness Princess Galyani Vadhana and His Majesty King Ananda Mahidol.

Being the direct grandson of His Late Majesty King Chulalongkorn or Rama V, who was renowned for the great reforms which he made to all institutions of Thailand to bring them up to date and in line with the rest of the West-orientated world, King Bhumibol's ascension to the throne was indeed prophetic and his name – Bhumibol – translates to 'Strength of the Land'.

His Royal Highness Prince Mahidol's life was dedicated to development of many modern ideas, particularly in the field of modern science and public health. As such, he was known as the "Father of the Modern Thai Medical Profession". Unfortunately, His Royal Highness Prince Mahidol passed away in 1929. After the death of his father, His Majesty King Bhumibol studied in Switzerland where he continued in secondary education and studied science in Lausanne University. However, the death of his brother, King Ananda



Mahidol in Bangkok on 9th June, 1946, changed his life. According to the Law of Succession bestowed on him, he was the next heir to the throne. In order to better equip himself with the proper knowledge of the government and politics, His Majesty King Bhumibol changed his major to the subject of Political Science and Law.

King Bhumibol was engaged to Mom Rajawong Sirikit Kitiyakara in 1949. They married a year later in April 1950. In the same year on Coronation Day, Mom Rajawong Sirikit Kitiyakara was made Queen (Somdej Phra Boromarajini). They have four children, namely Her Royal Highness Princess

Ubol Ratana, His Royal Highness Crown Prince Maha Vajiralongkorn, Her Royal Highness Princess Maha Chakri Sirindhorn and the youngest, Her Royal Highness Princess Chulabhorn. Together with the Royal Family, His Majesty King Bhumibol initiated royal activities for his country. "We will reign with righteousness for the benefits and happiness of the Siamese people" was the promise he made to his people. And for the past 62 years on the reign, the King has done exactly that.

Thailand's Noble Monarch

After completing his introductory trips overseas in the 1960s, His Majesty the King has never left the country and has concentrated his time and efforts instead on the well-being of the Thai people. The King has travelled to all areas of Thailand, including the remotest parts with the most rugged terrain, talking to people to understand their ways of life and problems and find ways to help them. Despite traditional rituals and court etiquettes, the Thai King is close to his people than many leaders.

So far, King Bhumibol has initiated more than four thousand development projects, ranging from irrigation, farming, drought and flood alleviation, crop substitution, public health, distance learning to employment promotion. These have helped improve the lives of Thais in all parts of the country – particularly farmers. The King has also concerned himself with the plight of the urban people, having initiated projects to address such problems as flooding and traffic congestion in Bangkok.

The Philosophy of Sufficiency Economy

His Majesty has always stressed the importance of basics, because only when the fundamentals are strong can development be sustainable. His Majesty therefore seeks to help the poor by encouraging them to start from the first step of having enough to eat and to live on before embarking on more ambitious goals. Hence, His Majesty developed a philosophy of “sufficiency economy” as a way of life for the Thai people.

The word “sufficiency” means moderation and mindfulness in all conduct, and incorporates the need for sufficiency protection from internal and external shocks. It can be applied to the entire population – whether at individual, family or community levels. At the national level, the philosophy is consistent with a balanced development strategy.

A practical example of the application of the philosophy is “integrated farming practices according to New Theory”, which promoted step-by-step development. It starts with building a solid foundation at family level so that people can be self-reliant without taking advantage of others. Then people can come together to undertake group, community, or even community enterprise. The aim is to strengthen the community by reducing the risk from external factors, and builds connections. The end result would then be the expansion of the scope of cooperation at the national level.

This task is not smooth sailing. A balanced approach combining patience, perseverance, diligence, wisdom and prudence is indispensable to cope with critical challenges ahead.

An ardent all-rounder in his pursuits of the arts and sports

King Bhumibol is an accomplished jazz musician and composer. As schoolboy in Switzerland, King Bhumibol read books about music and received private lessons in reading and writing classical music. When he was ten, he began studying the clarinet which he had bought with his own money performing chores. From the clarinet, he graduated to the saxophone and later the piano. King Bhumibol considers his favourite musical instruments to be mostly woodwind and brass instruments.

At the age of 32, he was awarded honorary membership of the Vienna Institute of Music and Arts. He used to play jazz music on air on the Aw Saw Radio Station earlier in his reign. His songs can often be heard at social gatherings and are performed in concerts.

King Bhumibol's first work in 1946, entitled 'Saeng Tien' or Candlelight Blues, sparked his love for composing music and to date, has written a total of 78 songs over a period of five decades. His Majesty's early compositions were mostly of the 'blues' style using the chromatic musical scale. He developed complex chords and rhythms which made possible varied arrangements for orchestral presentation. This, in turn, has made several of his songs great favourites even to the present.

Besides his musical talents, King Bhumibol is also a painter, photographer, best-selling author and translator. His Majesty's national best-seller "Phra Mahachanok" is based on a traditional Jataka story of Buddhist scripture and "The story of Thong Daeng" is the story of his stray dog - Khun Thong Daeng. He

suggested making this book into a bilingual comic illustrated by a nationally famous comic illustrator Chai Rajawat, and it along with its associated merchandise, sold out quickly. His translated works are "Tito" (The biography of Josip Broz Tito, former Yugoslavian President, by Phyllis Auty) and "Nai In Phu Pid Tong Laang Phra" (A Man called Intrepid by William Stevenson.)

His Majesty used to sail and design sailboats. He won a gold medal for sailing in the Fourth Southeast Asian Peninsular (SEAP) Games in 1967, together with HRH Princess Ubol Ratana whom he tied for points. This accomplishment is all the more remarkable given His Majesty's lack of binocular depth perception. He has also sailed the Gulf of Thailand from Hua Hin to Toey Harbour in Sattahip, covering 60 nautical miles (110 km) in a 14-hour journey on the "Vega 1," an OK Class dinghy he built.

International Recognition

His Majesty King Bhumibol is also admired for his efforts throughout his reign internationally.

King Bhumibol is the world's first and only monarch to hold a patent, holding one in 1993 for a waste water aerator named "Chai Pattana" and several patents on rainmaking since 1955: the "sandwich" rainmaking patent in 1999 and lately the "supersandwich" patent in 2004.

His Majesty received many awards and other forms of recognition from various organizations and agencies under the United Nations, for his contributions to the improvement of the environment and nature conservation. In May 2006, His Majesty was presented with the first United Nations' first Human Development Lifetime Achievement Award, for his efforts to human development to improve the lives of his people across the country. The award was presented by Mr. Kofi Annan, Secretary-General of the United Nations and His Majesty the King was the first recipient of this newly-created Award.

Following the 17th World Congress of Soil Science in Bangkok in 2002, the International Union of Soil Sciences, with over 60,000 members worldwide, had recognized the importance of the work of H.M. King Bhumibol Adulyadej in the field of soil resources development, in particular agriculture development. Since then 5 December was chosen as the World Soil Day in recognition of the tremendous efforts and dedication of H.M. King Bhumibol Adulyadej in this regard.

The role of the monarch is deeply ingrained in Thai life and the people of Thailand know that their King loves them. Their feelings are a reflection of their deep-felt appreciation for the King's devotion and hard work. To the Thais, as well as non-Thais who have had the privilege of meeting him, King Bhumibol's vision and compassion are boundless, as is the love and respect his subjects have for His Majesty. For this reason, His Majesty the King Bhumibol Adulyadej is held in the highest affection and reverence.

[<http://www.thaiembassy.sg/about-thailand/his-majesty-king-bhumibol-adulyadej>;
<http://www.mfa.go.th/main/en/media-center/28/41571-UN-declares-5-December-'the-World-Soil-Day'-to-hon.html>]

CHAPTER 5: MOTHER TERESA OF CALCUTTA

Mother Teresa was the founder of the Order of the Missionaries of Charity, a Roman Catholic congregation of women dedicated to helping the poor.

Synopsis

Baptized on August 27, 1910, in Skopje, Macedonia, Mother Teresa taught in India for 17 years before she experienced her 1946 "call within a call" to devote herself to caring for the sick and poor. Her order established a hospice; centers for the blind, aged, and disabled; and a leper colony. She was summoned to Rome in 1968, and in 1979 received the Nobel Peace Prize for her humanitarian work.

Early Life

Catholic nun and missionary Mother Teresa was born circa August 26, 1910 (her date of birth is disputed), in Skopje, the current capital of the Republic of Macedonia, and was baptized as Agnes Gonxha Bojaxhiu. Mother Teresa's parents, Nikola and Dranfile Bojaxhiu, were of Albanian descent; her father was an entrepreneur who worked as a construction contractor and a trader of medicines and other goods. The



Bojaxhius were a devoutly Catholic family, and Nikola Bojaxhiu was deeply involved in the local church as well as in city politics as a vocal proponent of Albanian independence.

In 1919, when Mother Teresa was only 8 years old, her father suddenly fell ill and died. While the cause of his death remains unknown, many have speculated that political enemies poisoned him. In the aftermath of her father's death, Mother Teresa became extraordinarily close to her mother, a pious and compassionate woman who instilled in her daughter a deep commitment to charity.

Although by no means wealthy, Drana Bojaxhiu extended an open invitation to the city's destitute to dine with her family. "My child, never eat a single mouthful unless you are sharing it with others," she counseled her daughter. When Mother Teresa asked who the people eating with them were, her mother uniformly responded, "Some of them are our relations, but all of them are our people."

Religious Calling

Mother Teresa attended a convent-run primary school and then a state-run secondary school. As a girl, Mother Teresa sang in the local Sacred Heart choir and was often asked to sing solos. The congregation made an annual pilgrimage to the chapel of the Madonna of Letnice atop Black Mountain in Skopje, and it was on one such trip at the age of 12 that Mother Teresa first felt a calling to a religious life. Six years later, in 1928, an 18-year-old Agnes Bojaxhiu decided to become a nun and set off for Ireland to join the Loreto Sisters of Dublin. It was there that she took the name Sister Mary Teresa after Saint Thérèse of Lisieux.

A year later, Mother Teresa traveled on to Darjeeling, India for the novitiate period; in May 1931, Mother Teresa made her First Profession of Vows. Afterward she was sent to Calcutta, where she was assigned to teach at Saint Mary's High School for Girls, a school run by the Loreto Sisters and dedicated to teaching girls from the city's poorest Bengali families. Mother Teresa learned to speak both Bengali and Hindi fluently as she taught geography and history and dedicated herself to alleviating the girls' poverty through education.

On May 24, 1937, she took her Final Profession of Vows to a life of poverty, chastity and obedience. As was the custom for Loreto nuns, she took on the title of "mother" upon making her final vows and thus became known as Mother Teresa. Mother Teresa continued to teach at Saint Mary's, and in 1944 she became the school's principal. Through her kindness, generosity and unfailing commitment to her students' education, she sought to lead them to a life of devotion to Christ. "Give me the strength to be ever the light of their lives, so that I may lead them at last to you," she wrote in prayer.

A New Calling

However, on September 10, 1946, Mother Teresa experienced a second calling that would forever transform her life. She was riding a train from Calcutta to the Himalayan foothills for a retreat when Christ spoke to her and told her to abandon teaching to work in the slums of Calcutta aiding the city's poorest and sickest people. "I want Indian Nuns, Missionaries of Charity, who would be my fire of love amongst the poor, the sick, the dying and the little children," she heard Christ say to her on the train that day. "You are I know the most incapable person—weak and sinful but just because you are that—I want to use You for My glory. Wilt thou refuse?"

Since Mother Teresa had taken a vow of obedience, she could not leave her convent without official permission. After nearly a year and a half of lobbying, in January 1948 she finally received approval from the local Archbishop Ferdinand Périer to pursue this new calling. That August, wearing the blue and white sari that she would always wear in public for the rest of her life, she left the Loreto convent and wandered out into the city. After six months of basic medical training, she voyaged for the first time into Calcutta's slums with no more specific goal than to aid "the unwanted, the unloved, the uncared for."

The Missionaries of Charity

Mother Teresa quickly translated this somewhat vague calling into concrete actions to help the city's poor. She began an open-air school and established a home for the dying destitute in a dilapidated building she convinced the city government to donate to her cause. In October 1950, she won canonical recognition for a new congregation, the Missionaries of Charity, which she founded with only 12 members—most of them former teachers or pupils from St. Mary's School.

As the ranks of her congregation swelled and donations poured in from around India and across the globe, the scope of Mother Teresa's charitable activities expanded exponentially. Over the course of the 1950s and 1960s, she established a leper colony, an orphanage, a nursing home, a family clinic and a string of mobile health clinics.

In 1971, Mother Teresa traveled to New York City to open her first American-based house of charity, and in the summer of 1982, she secretly went to Beirut, Lebanon, where she crossed between Christian East Beirut and Muslim West Beirut to aid children of both faiths. In 1985, Mother Teresa returned to New York and spoke at the 40th anniversary of the United Nations General Assembly. While there, she also opened Gift of Love, a home to care for those infected with HIV/AIDS.

International Charity and Recognition

In February 1965, Pope Paul VI bestowed the Decree of Praise upon the Missionaries of Charity, which prompted Mother Teresa to begin expanding internationally. By the time of her death in 1997, the

Missionaries of Charity numbered over 4,000—in addition to thousands more lay volunteers—with 610 foundations in 123 countries on all seven continents.

The Decree of Praise was just the beginning, as Mother Teresa received various honors for her tireless and effective charity. She was awarded the Jewel of India, the highest honor bestowed on Indian civilians, as well as the now-defunct Soviet Union's Gold Medal of the Soviet Peace Committee. And in 1979, Mother Teresa won her highest honor when she was awarded the Nobel Peace Prize in recognition of her work "in bringing help to suffering humanity."

Controversy

Despite this widespread praise, Mother Teresa's life and work have not gone without criticism. In particular, she has drawn criticism for her vocal endorsement of some of the Catholic Church's more controversial doctrines, such as opposition to contraception and abortion. "I feel the greatest destroyer of peace today is abortion," Mother Teresa said in her 1979 Nobel lecture.

In 1995, she publicly advocated a "no" vote in the Irish referendum to end the country's constitutional ban on divorce and remarriage. The most scathing criticism of Mother Teresa can be found in Christopher Hitchens' book *The Missionary Position: Mother Teresa in Theory and Practice*, in which Hitchens argued that Mother Teresa glorified poverty for her own ends and provided a justification for the preservation of institutions and beliefs that sustained widespread poverty.

Death and Legacy

After several years of deteriorating health in which she suffered from heart, lung and kidney problems, Mother Teresa died on September 5, 1997 at the age of 87. Since her death, Mother Teresa has remained in the public spotlight. In particular, the publication of her private correspondence in 2003 caused a wholesale re-evaluation of her life by revealing the crisis of faith she suffered for most of the last 50 years of her life.

In one despairing letter to a confidant, she wrote, "Where is my Faith—even deep down right in there is nothing, but emptiness & darkness—My God—how painful is this unknown pain—I have no Faith—I dare not utter the words & thoughts that crowd in my heart -- & make me suffer untold agony." While such revelations are shocking considering her public image of perfect faith, they have also made Mother Teresa a more relatable and human figure to all those who experience doubt in their beliefs.

For her unwavering commitment to aiding those most in need, Mother Teresa stands out as one of the greatest humanitarians of the 20th century. She combined profound empathy and a fervent commitment to her cause with incredible organizational and managerial skills that allowed her to develop a vast and effective international organization of missionaries to help impoverished citizens all across the globe.

However, despite the enormous scale of her charitable activities and the millions of lives she touched, to her dying day she held only the most humble conception of her own achievements. Summing up her life in characteristically self-effacing fashion, Mother Teresa said, "By blood, I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus." [<http://www.biography.com/people/mother-teresa-9504160#related-video-gallery>]

CHAPTER 6: MS MALALA YOUSAFZAI

Yousafzai was born on 12 July 1997 in the Swat District of Pakistan's northwestern Khyber Pakhtunkhwa province, into a Sunni Muslim family of Pashtun ethnicity. She was given her first name Malala (meaning "grief-stricken") after Malalai of Maiwand, a famous Pashtun poetess and warrior woman from southern Afghanistan. Her last name, Yousafzai, is that of a large Pashtun tribal confederation that is predominant in Pakistan's Swat Valley, where she grew up. At her house in Mingora, she lived with her two younger brothers, her parents, Ziauddin and Tor Pekai, and two pet chickens. Swat has always remained a popular tourist spot and attracted thousands of tourists due to its natural and scenic beauty. Queen Elizabeth II once during her visit to the area called it "the Switzerland of the east".

Fluent in Pashto, English, and Urdu, Yousafzai was educated in large part by her father, Ziauddin Yousafzai, who is a poet, school owner, and an educational activist himself, running a chain of schools known as the



Khushal Public School. She once stated to an interviewer that she would like to become a doctor, though later her father encouraged her to become a politician instead. Ziauddin referred to his daughter as something entirely special, permitting her to stay up at night and talk about politics after her two brothers had been sent to bed.

Yousafzai started speaking about education rights as early as September 2008, when her father took her to Peshawar to speak at the local press club. "How dare the Taliban take away my basic right to education?" Yousafzai asked her audience in a speech covered by newspapers and television channels throughout the region.

In late 2008, when Aamer Ahmed Khan of the BBC Urdu website and his colleagues had discussed a novel way of covering the Taliban's growing influence in Swat: Why not find a schoolgirl to blog anonymously about her life there? Their correspondent in Peshawar, Abdul Hai Kakar, had been in touch with a local school teacher, Ziauddin Yousafzai, but couldn't find any students willing to do it. It was too dangerous, their families said. Finally, Yousafzai suggested his own daughter, 11-year-old Malala. At the time, Taliban militants led by Maulana Fazlullah were taking over the Swat Valley, banning television, music, girls' education, and women from going shopping. Bodies of beheaded policemen were being hung in town squares. At first, a girl named Aisha from her father's school agreed to write a diary, but then the girl's parents stopped her from doing it because they feared Taliban reprisals. The only alternative was Yousafzai, four years younger than the original volunteer, and in seventh grade at the time. Editors at the BBC unanimously agreed.

Only 11 out of 27 pupils attended the class because the number decreased because of the Taliban's edict. My three friends have shifted to Peshawar, Lahore and Rawalpindi with their families after this edict.

"We had been covering the violence and politics in Swat in detail but we didn't know much about how ordinary people lived under the Taliban," Mirza Waheed, the former editor of BBC Urdu, said. Because they were concerned about Yousafzai's safety, BBC editors insisted that she use a pseudonym. Her blog was published under the byline "Gul Makai" ("cornflower" in Urdu), a name taken from a character in a Pashtun folktale.

On 3 January 2009, Yousafzai's first entry was posted to the BBC Urdu blog. She would hand-write notes and then pass them on to a reporter who would scan and e-mail them. The blog records Yousafzai's

thoughts during the First Battle of Swat, as military operations take place, fewer girls show up to school, and finally, her school shuts down.

In Mingora, the Taliban had set an edict that no girls could attend school after 15 January 2009. The group had already blown up more than a hundred girls' schools. The night before the ban took effect was filled with the noise of artillery fire, waking Yousafzai several times. The following day, Yousafzai also read for the first time excerpts from her blog that had been published in a local newspaper.

Banned from school

After the ban, the Taliban continued to destroy schools in the area. Five days later in her blog, Yousafzai wrote that she was still studying for her exams: "Our annual exams are due after the vacations but this will only be possible if the Taliban allow girls to go to school. We were told to prepare certain chapters for the exam but I do not feel like studying."

It seems that it is only when dozens of schools have been destroyed and hundreds others closed down that the army thinks about protecting them. Had they conducted their operations here properly, this situation would not have arisen.

Malala Yousafzai 24 January 2009 BBC blog entry

In February 2009, girls' schools were still closed. In solidarity, private schools for boys had decided not to open until 9 February, and notices appeared saying so. On 7 February, Yousafzai and a brother returned to their hometown of Mingora, where the streets were deserted, and there was an "eerie silence". "We went to the supermarket to buy a gift for our mother but it was closed, whereas earlier it used to remain open till late. Many other shops were also closed", she wrote in her blog. Their home had been robbed and their television was stolen.

After boys' schools reopened, the Taliban lifted restrictions on girls' primary education, where there was co-education. Girls-only schools were still closed. Yousafzai wrote that only 70 pupils attended, out of 700 pupils who were enrolled.

On 15 February, gunshots could be heard in the streets of Mingora, but Yousafzai's father reassured her, saying "don't be scared – this is firing for peace". Her father had read in the newspaper that the government and the militants were going to sign a peace deal the next day. Later that night, when the Taliban announced the peace deal on their FM Radio studio, another round of stronger firing started outside. Yousafzai spoke out against the Taliban on the national current affairs show Capital Talk on 18 February. Three days later, local Taliban leader Maulana Fazlulla announced on his FM radio station that he was lifting the ban on women's education, and girls would be allowed to attend school until exams were held on 17 March, but they had to wear burqas.

Girls' schools reopen

On 25 February, Yousafzai wrote on her blog that she and her classmates "played a lot in class and enjoyed ourselves like we used to before". Attendance at Yousafzai's class was up to 19 of 27 pupils by 1 March, but the Taliban were still active in the area. Shelling continued, and relief goods meant for displaced people were looted. Only two days later, Yousafzai wrote that there was a skirmish between the military and Taliban, and the sounds of mortar shells could be heard: "People are again scared that the peace may

not last for long. Some people are saying that the peace agreement is not permanent, it is just a break in fighting".

On 9 March, Yousafzai wrote about a science paper that she performed well on, and added that the Taliban were no longer searching vehicles as they once did. Her blog ended on 12 March 2009.

After the BBC diary ended, Yousafzai and her father were approached by New York Times reporter Adam B. Ellick about filming a documentary. In May, the Pakistani Army moved into the region to regain control during the Second Battle of Swat. Mingora was evacuated and Yousafzai's family was displaced and separated. Her father went to Peshawar to protest and lobby for support, while she was sent into the countryside to live with relatives. "I'm really bored because I have no books to read," Yousafzai is filmed saying in the documentary.

That month, after criticizing militants at a press conference, Yousafzai's father received a death threat over the radio by a Taliban commander. Yousafzai was deeply inspired in her activism by her father. That summer, for the first time, she committed to becoming a politician and not a doctor, as she had once aspired to be.

By early July, refugee camps were filled to capacity. The prime minister made a long-awaited announcement saying that it was safe to return to the Swat Valley. The Pakistani military had pushed the Taliban out of the cities and into the countryside. Yousafzai's family reunited, and on 24 July 2009 they headed home. They made one stop first – to meet with a group of other grassroots activists that had been invited to see United States President Barack Obama's special representative to Afghanistan and Pakistan, Richard Holbrooke. Yousafzai pleaded with Holbrooke to intervene in the situation, saying, "Respected ambassador, if you can help us in our education, so please help us." When her family finally did return home, they found it had not been damaged, and her school had sustained only light damage.

Early political career and activism

Following the documentary, Yousafzai was interviewed on the national Pashto-language station AVT Khyber, the Urdu-language Daily Aaj, and Canada's Toronto Star. She made a second appearance on Capital Talk on 19 August 2009. Her BBC blogging identity was being revealed in articles by December 2009. She also began appearing on television to publicly advocate for female education.

In October 2011, Archbishop Desmond Tutu, a South African activist, nominated Yousafzai for the International Children's Peace Prize of the Dutch international children's advocacy group KidsRights Foundation. She was the first Pakistani girl to be nominated for the award. The announcement said, "Malala dared to stand up for herself and other girls and used national and international media to let the world know girls should also have the right to go to school". The award was won by Michaela Mycroft of South Africa.

Her public profile rose even further when she was awarded Pakistan's first National Youth Peace Prize two months later in December. On 19 December 2011, Prime Minister Yousaf Raza Gillani awarded her the National Peace Award for Youth. At the proceedings in her honor, Yousafzai stated that she was not a member of any political party, but hoped to found a national party of her own to promote education. The prime minister directed the authorities to set up an IT campus in the Swat Degree College for Women at Yousafzai's request, and a secondary school was renamed in her honor. By 2012, Yousafzai was planning to organize the Malala Education Foundation, which would help poor girls go to school. In July of that year

she participated in the national Marxist Summer School, and delivered a message to the 32nd congress of the Pakistani IMT which thanked them "for giving me a chance to speak last year at their Summer Marxist School in Swat and also for introducing me to Marxism and Socialism."

Assassination attempt

As Yousafzai became more recognized, the dangers facing her became more acute. Death threats against her were published in newspapers and slipped under her door. On Facebook, where she was an active user, she began to receive threats and fake profiles were created under her name. When none of this worked, a Taliban spokesman says they were "forced" to act. In a meeting held in the summer of 2012, Taliban leaders unanimously agreed to kill her.

On 9 October 2012, a Taliban gunman shot Yousafzai as she rode home on a bus after taking an exam in Pakistan's Swat Valley. The masked gunman shouted "Which one of you is Malala? Speak up, otherwise I will shoot you all", and, on her being identified, shot at her. She was hit with one bullet, which went through her head, neck, and ended in her shoulder. Two other girls were also wounded in the shooting: Kainat Riaz and Shazia Ramzan, both of whom were stable enough to speak to reporters and provide details of the attack.

Medical treatment

After the shooting, Yousafzai was airlifted to a military hospital in Peshawar, where doctors were forced to begin operating after swelling developed in the left portion of her brain, which had been damaged by the bullet when it passed through her head. After a three-hour operation, doctors successfully removed the bullet, which had lodged in her shoulder near her spinal cord. The day following the attack, doctors performed a decompressive craniectomy, in which part of the skull is removed to allow room for the brain to swell.

On 11 October 2012, a panel of Pakistani and British doctors decided to move Yousafzai to the Armed Forces Institute of Cardiology in Rawalpindi. Mumtaz Khan, a doctor, said that she had a 70% chance of survival. Interior Minister Rehman Malik said that Yousafzai would be shifted to Germany, where she could receive the best medical treatment, as soon as she was stable enough to travel. A team of doctors would travel with her, and the government would bear the expenditures of her treatment. Doctors reduced Yousafzai's sedation on 13 October, and she moved all four limbs.

Offers to treat Yousafzai came from around the world. On 15 October, Yousafzai traveled to the United Kingdom for further treatment, approved by both her doctors and family. Her plane landed in Dubai to refuel and then continued to Birmingham, where she was treated at the Queen Elizabeth Hospital Birmingham, one of the specialties of this hospital being the treatment of military personnel injured in conflict. According to the UK Government "The Pakistani government is paying all transport, migration, medical, accommodation and subsistence costs for Malala and her party".

Yousafzai had come out of her coma by 17 October 2012, was responding well to treatment, and was said to have a good chance of fully recovering without any brain damage. Later updates on 20 and 21 October stated that she was stable, but was still battling an infection. By 8 November, she was photographed sitting up in bed.

On 3 January 2013, Yousafzai was discharged from the Queen Elizabeth Hospital in Birmingham to continue her rehabilitation at her family's temporary home in the West Midlands. She had a five-hour operation on 2 February to reconstruct her skull and restore her hearing, and was reported in stable condition.

Since March 2013, she had been a pupil at the all-girls' Edgbaston High School in Birmingham.

Reaction

Barack Obama, Michelle Obama, and their daughter Malia met with Malala Yousafzai in the Oval Office, 11 October 2013

The assassination attempt received worldwide media coverage and produced an outpouring of sympathy and anger. Protests against the shooting were held in several Pakistani cities the day after the attack, and over 2 million people signed the Right to Education campaign's petition, which led to ratification of the first Right to Education Bill in Pakistan. Pakistani officials offered a 10 million rupee (US\$105,000) reward for information leading to the arrest of the attackers. Responding to concerns about his safety, Yousafzai's father said, "We wouldn't leave our country if my daughter survives or not. We have an ideology that advocates peace. The Taliban cannot stop all independent voices through the force of bullets."

Pakistan's president Asif Ali Zardari described the shooting as an attack on "civilized people". UN Secretary-General Ban Ki-moon called it a "heinous and cowardly act". U.S. President Barack Obama found the attack "reprehensible, disgusting and tragic", while Secretary of State Hillary Clinton said Yousafzai had been "very brave in standing up for the rights of girls" and that the attackers had been "threatened by that kind of empowerment". British Foreign Secretary William Hague called the shooting "barbaric" and that it had "shocked Pakistan and the world".

American singer Madonna dedicated her song "Human Nature" to Yousafzai at a concert in Los Angeles the day of the attack, as well had a temporary Malala tattoo on her back. American actress Angelina Jolie wrote an article about explaining the event to her children and answering questions like "Why did those men think they needed to kill Malala?" Jolie later donated \$200,000 to The Malala Fund for girls education. Former First Lady of the United States Laura Bush wrote an op-ed piece in The Washington Post in which she compared Yousafzai to Holocaust diarist Anne Frank. Indian director Amjad Khan announced that he would be making a biographical film based on Malala Yousafzai.

Ehsanullah Ehsan, chief spokesman for the Pakistani Taliban, claimed responsibility for the attack, saying that Yousafzai "is the symbol of the infidels and obscenity," adding that if she survived, the group would target her again. In the days following the attack, the Taliban reiterated its justification, saying Yousafzai had been brainwashed by her father: "We warned him several times to stop his daughter from using dirty language against us, but he didn't listen and forced us to take this extreme step". The Taliban also justified its attack as part of religious scripture, stating that the Quran says that "people propagating against Islam and Islamic forces would be killed", going on to say that "Sharia says that even a child can be killed if he is propagating against Islam".

On 12 October 2012, a group of 50 Islamic clerics in Pakistan issued a fatwā – a ruling of Islamic law – against the Taliban gunmen who tried to kill Yousafzai. Islamic scholars from the Sunni Ittehad Council publicly denounced attempts by the Pakistani Taliban to mount religious justifications for the shooting of Yousafzai and two of her classmates.

Although the attack was roundly condemned in Pakistan, "some fringe Pakistani political parties and extremist outfits" have aired conspiracy theories, such as the shooting being staged by the American Central Intelligence Agency in order to provide an excuse for continuing drone attacks. The Tehrik-i-Taliban Pakistan and some other pro-Taliban elements branded Yousafzai as an "American spy".

United Nations petition

On 15 October 2012, UN Special Envoy for Global Education Gordon Brown, a former British Prime Minister, visited Yousafzai while she was in the hospital, and launched a petition in her name and "in support of what Malala fought for". Using the slogan "I am Malala", the petition's main demand was that there be no child left out of school by 2015, with the hope that "girls like Malala everywhere will soon be going to school". Brown said he would hand the petition to President Zardari in Islamabad in November.

The petition contains three demands:

We call on Pakistan to agree to a plan to deliver education for every child.

We call on all countries to outlaw discrimination against girls.

We call on international organizations to ensure the world's 61 million out-of-school children are in education by the end of 2015.

Continuing activism

Yousafzai spoke before the United Nations in July 2013, and met Queen Elizabeth II in Buckingham Palace. In September she spoke at Harvard University, and in October she met with U.S. President Barack Obama and his family; during that meeting, she confronted him on his use of drone strikes in Pakistan. In December she addressed the Oxford Union. In July 2014 Yousafzai spoke at the Girl Summit in London, advocating for rights for girls. In October 2014, after receiving the World Children's Prize for the rights of the child in Mariefred, Sweden, she announced donating \$50,000 through the UNRWA, to rebuild 65 schools in Gaza.

Representation

Former British Prime Minister Gordon Brown arranged for Yousafzai's appearance before the United Nations in July 2013. Brown also requested that McKinsey consultant Shiza Shahid, a friend of the Yousafzai family, chair Malala's charity fund, which had gained the support of Angelina Jolie. Google's vice president Megan Smith also sits on the fund's board.

In November 2012 the consulting firm Edelman began work for Yousafzai on a pro bono basis, which according to the firm "involves providing a press office function for Malala." The office employs five people, and is headed by speechwriter Jamie Lundie. McKinsey also continues to provide assistance to Yousafzai.

Malala Day

On 12 July 2013, Yousafzai's 16th birthday, she spoke at the UN to call for worldwide access to education. The UN dubbed the event "Malala Day". It was her first public speech since the attack, leading the first ever Youth Takeover of the UN, with an audience of over 500 young education advocates from around the world.

The terrorists thought they would change my aims and stop my ambitions, but nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born ... I am not against anyone, neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I'm here to speak up for the right of education for every child. I want education for the sons and daughters of the Taliban and all terrorists and extremists.

Malala Yousafzai has received so far some 44 awards and honours.

[http://en.wikipedia.org/wiki/Malala_Yousafzai]

CHAPTER 7: MR. KAILASH SATYARTHI

Kailash Satyarthi is a renowned Indian child rights activist. He is the founder of the Bachpan Bachao Andolan (BBA), an organization dedicated towards the eradication of child labor and rehabilitation of the rescued former child workers. Child labor is a rampant problem in India where millions of young children are engaged in various forms of work instead of attending schools. Satyarthi has been working as a children's rights activist from the past many years and has liberated over 80,000 child laborers since 1980.

Even as a child he was moved by the plight of other children who were made to work by their parents, and wanted to do something for them. He studied to become an electrical engineer but this profession gave him no satisfaction. While in his mid twenties, he ditched a lucrative engineering career to work for the welfare of child laborers, many of whom were forced to work by their parents while others were held



as bonded laborers by business houses. He formed the Bachpan Bachao Andolan (BBA), literally meaning, 'Save Childhood Movement', in order to create awareness about this widespread evil and to rescue children from the clutches of bonded labor.

Childhood and Early Life

Kailash Satyarthi was born on 11 January 1953 in Vidisha, a small town in Madhya Pradesh, a state in India. Even as a child he was a very compassionate individual. He noticed that some children did not go to school like he did and instead worked under harsh conditions to earn money. Disturbed by the inequalities he witnessed, he decided to do something about it. He asked his classmates to donate textbooks and money to the underprivileged so that the poor kids too got a chance to study.

He studied electrical engineering in a Bhopal college and went on to earn a post-graduate diploma in high-voltage engineering. After his graduation he began working as an engineer. A lucrative career lay ahead of him but the young man's heart was not in an engineering job. He wanted to help people, especially the poor children who worked as bonded laborers and thus he quit his job.

He started a journal called 'The Struggle Shall Continue' in 1980 in order to create awareness about the problem of child labor. When he learned of a factory in which children were forcibly kept and made to work, he decided it was time to take action.

He joined hands with a group of like-minded people and conducted raids on factories from where he rescued several children and their parents who were held as bonded laborers. This was a dangerous idea and he often got beaten up.

Appalled by the wide-spread nature of the problem he formed the Bachpan Bachao Andolan (BBA), a movement dedicated towards eradication of human trafficking and bonded child labor. Bachpan Bachao Andolan was the first organization of its kind in India which worked to enlighten the society about the rampant evil of child labor and highlighted the importance of rescuing these children and providing them the chance to live a normal and healthy life.

The success of the BBA led to the creation of the South Asian Coalition on Child Servitude (SACCS) in 1989. SACCS has till date liberated several thousands of child laborers working in different industries. Kailash Satyarthi realized that the work did not end with the rescue; these children needed to be rehabilitated so

that they could live a normal life. Thus the Bal Ashram was formed in Rajasthan where the newly-rescued children are taught basic skills.

In 1998, he led the Global march against child labor. The march was a grassroots movement to motivate individuals and organizations to do their bit in the fight against child labor. Several international organizations supported this march.

He has served as a member of the UNESCO's Education for All and has addressed the U.N.'s General Assembly, International Labor Conference, and U.N. Human Rights Commission.

Personal Life and Legacy

Satyarthi is married and is the father of two grown children, a daughter and a son. His extended family also includes many of the former child laborers that his organizations have rescued.

His works have been covered by several television and radio documentaries and he has been featured in many prominent magazines like 'Reader's Digest', 'The Time', 'Washington Post', and 'New York Times'.

Awards

2014: Nobel Peace Prize (shared with Malala Yousafzai)

2009: Defenders of Democracy Award (US)

2008: Alfonso Comin International Award (Spain)

2007: Medal of the Italian Senate

2006: Freedom Award (US)

2002: Wallenberg Medal (Awarded by the University of Michigan)

1999: Friedrich Ebert Stiftung Award (Germany)

1995: Robert F. Kennedy Human Rights Award

1985: The Trumpeter Award (US)

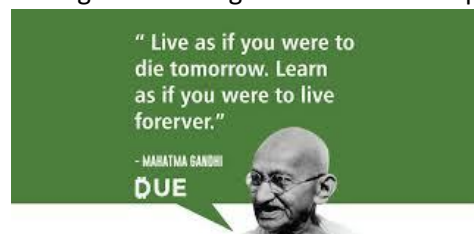
1984: The Aachener International Peace Award (Germany)

[<http://www.thefamouspeople.com/profiles/kailash-satyarthi-5385.php>]

CHAPTER 8: MAHATMA GANDHI

Mohandas Karamchand Gandhi, more commonly known as 'Mahatma' (meaning 'Great Soul') was born in Porbandar, Gujarat, in North West India, on 2nd October 1869, into a Hindu Modh family. His father was the Chief Minister of Porbandar, and his mother's religious devotion meant that his upbringing was infused with the Jain pacifist teachings of mutual tolerance, non-injury to living beings and vegetarianism.

Born into a privileged caste, Gandhi was fortunate to receive a comprehensive education, but proved a mediocre student. In May 1883, aged 13, Gandhi was married to Kasturba Makhanji, a 13-year old girl, through the arrangement of their respective parents, as is customary in India. Following his entry into



Samaldas College, at the University of Bombay (Mumbai), she bore him the first of four sons, in 1888. Gandhi was unhappy at college, following his parent's wishes to take the bar, and when he was offered the opportunity of furthering his studies overseas, at University College London, aged 18, he accepted with alacrity, starting there in September 1888.

Determined to adhere to Hindu principles, which included vegetarianism as well as alcohol and sexual abstinence, he found London restrictive initially, but once he had found kindred spirits he flourished, and pursued the philosophical study of religions, including Hinduism, Christianity, Buddhism and others, having professed no particular interest in religion up until then. Following admission to the English Bar, and his return to India, he found work difficult to come by and, in 1893, accepted a year's contract to work for an Indian firm in Natal, South Africa.

Although not yet enshrined in law, the system of 'apartheid' was very much in evidence in South Africa at the turn of the 20th century. Despite arriving on a year's contract, Gandhi spent the next 21 years living in South Africa, and railed against the injustice of racial segregation. On one occasion he was thrown from a first class train carriage, despite being in possession of a valid ticket. Witnessing the racial bias experienced by his countrymen served as a catalyst for his later activism, and he attempted to fight segregation at all levels. He founded a political movement, known as the Natal Indian Congress, and developed his theoretical belief in non-violent civil protest into a tangible political stance, when he opposed the introduction of registration for all Indians, within South Africa, via non-cooperation with the relevant civic authorities.

On his return to India in 1916, Gandhi developed his practice of non-violent civic disobedience still further, raising awareness of oppressive practices in Bihar, in 1918, which saw the local populace oppressed by their largely British masters. He also encouraged oppressed villagers to improve their own circumstances, leading peaceful strikes and protests. His fame spread, and he became widely referred to as 'Mahatma' or 'Great Soul'.

As his fame spread, so his political influence increased: by 1921 he was leading the Indian National Congress, and reorganising the party's constitution around the principle of 'Swaraj', or complete political independence from the British. He also instigated a boycott of British goods and institutions, and his encouragement of mass civil disobedience led to his arrest, on 10th March 1922, and trial on sedition charges, for which he served 2 years, of a 6-year prison sentence.

The Indian National Congress began to splinter during his incarceration, and he remained largely out of the public eye following his release from prison in February 1924, returning four years later, in 1928, to

campaign for the granting of 'dominion status' to India by the British. When the British introduced a tax on salt in 1930, he famously led a 250-mile march to the sea to collect his own salt. Recognising his political influence nationally, the British authorities were forced to negotiate various settlements with Gandhi over the following years, which resulted in the alleviation of poverty, granted status to the 'untouchables', enshrined rights for women, and led inexorably to Gandhi's goal of 'Swaraj': political independence from Britain.

Gandhi suffered six known assassination attempts during the course of his life. The first attempt came on 25th June 1934, when he was in Pune delivering a speech, together with his wife, Kasturba. Travelling in a motorcade of two cars, they were in the second car, which was delayed by the appearance of a train at a railway level crossing, causing the two vehicles to separate. When the first vehicle arrived at the speech venue, a bomb was thrown at the car, which exploded and injured several people. No investigations were carried out at the time, and no arrests were made, although many attribute the attack to Nathuram Godse, a Hindu fundamentalist implacably opposed to Gandhi's non-violent acceptance and tolerance of all religions, which he felt compromised the supremacy of the Hindu religion. Godse was the person responsible for the eventual assassination of Gandhi in January 1948, 14 years later.

During the first years of the Second World War, Gandhi's mission to achieve independence from Britain reached its zenith: he saw no reason why Indians should fight for British sovereignty, in other parts of the world, when they were subjugated at home, which led to the worst instances of civil uprising under his direction, through his 'Quit India' movement. As a result, he was arrested on 9th August 1942, and held for two years at the Aga Khan Palace in Pune. In February 1944, 3 months before his release, his wife Kasturbai died in the same prison.

May 1944, the time of his release from prison, saw the second attempt made on his life, this time certainly led by Nathuram Godse, although the attempt was fairly half-hearted. When word reached Godse that Gandhi was staying in a hill station near Pune, recovering from his prison ordeal, he organised a group of like-minded individuals who descended on the area, and mounted a vocal anti-Gandhi protest. When invited to speak to Gandhi, Godse declined, but he attended a prayer meeting later that day, where he rushed towards Gandhi, brandishing a dagger and shouting anti-Gandhi slogans. He was overpowered swiftly by fellow worshippers, and came nowhere near achieving his goal. Godse was not prosecuted at the time.

Four months later, in September 1944, Godse led a group of Hindu activist demonstrators who accosted Gandhi at a train station, on his return from political talks. Godse was again found to be in possession of a dagger that, although not drawn, was assumed to be the means by which he would again seek to assassinate Gandhi. It was officially regarded as the third assassination attempt, by the commission set up to investigate Gandhi's death in 1948.

The British plan to partition what had been British-ruled India, into Muslim Pakistan and Hindu India, was vehemently opposed by Gandhi, who foresaw the problems that would result from the split. Nevertheless, the Congress Party ignored his concerns, and accepted the partition proposals put forward by the British.

The fourth attempt on Gandhi's life took the form of a planned train derailment. On 29th June 1946, a train called the 'Gandhi Special', carrying him and his entourage, was derailed near Bombay, by means of boulders, which had been piled up on the tracks. Since the train was the only one scheduled at that time,

it seems likely that the intended target of derailment was Gandhi himself. He was not injured in the accident. At a prayer meeting after the event Gandhi is quoted as saying:

“I have not hurt anybody nor do I consider anybody to be my enemy, I can’t understand why there are so many attempts on my life. Yesterday’s attempt on my life has failed. I will not die just yet; I aim to live till the age of 125.”

Sadly, he had only eighteen months to live.

Placed under increasing pressure, by his political contemporaries, to accept Partition as the only way to avoid civil war in India, Gandhi reluctantly concurred with its political necessity, and India celebrated its Independence Day on 15th August 1947. Keenly recognising the need for political unity, Gandhi spent the next few months working tirelessly for Hindu-Muslim peace, fearing the build-up of animosity between the two fledgling states, showing remarkable prescience, given the turbulence of their relationship over the following half-century.

Unfortunately, his efforts to unite the opposing forces proved his undoing. He championed the paying of restitution to Pakistan for lost territories, as outlined in the Partition agreement, which parties in India, fearing that Pakistan would use the payment as a means to build a war arsenal, had opposed. He began a fast in support of the payment, which Hindu radicals, Nathuram Godse among them, viewed as traitorous. When the political effect of his fast secured the payment to Pakistan, it secured with it the fifth attempt on his life.

On 20th January a gang of seven Hindu radicals, which included Nathuram Godse, gained access to Birla House, in Delhi, a venue at which Gandhi was due to give an address. One of the men, Madanla Pahwa, managed to gain access to the speaker’s podium, and planted a bomb, encased in a cotton ball, on the wall behind the podium. The plan was to explode the bomb during the speech, causing pandemonium, which would give two other gang members, Digambar Bagde and Shankar Kishtaiyya, an opportunity to shoot Gandhi, and escape in the ensuing chaos. The bomb exploded prematurely, before the conference was underway, and Madanla Pahwa was captured, while the others, including Godse, managed to escape.

Pahwa admitted the plot under interrogation, but Delhi police were unable to confirm the participation and whereabouts of Godse, although they did try to ascertain his whereabouts through the Bombay police.

After the failed attempt at Birla House, Nathuram Godse and another of the seven, Narayan Apte, returned to Pune, via Bombay, where they purchased a Beretta automatic pistol, before returning once more to Delhi.

On 30th January 1948, whilst Gandhi was on his way to a prayer meeting at Birla House in Delhi, Nathuram Godse managed to get close enough to him in the crowd to be able to shoot him three times in the chest, at point-blank range. Gandhi’s dying words were claimed to be “Hé Rām”, which translates as “Oh God”, although some witnesses claim he spoke no words at all.

When news of Gandhi’s death reached the various strongholds of Hindu radicalism, in Pune and other areas throughout India, there was reputedly celebration in the streets. Sweets were distributed publicly, as at a festival. The rest of the world was horrified by the death of a man nominated five times for the Nobel Peace Prize.

Godse, who had made no attempt to flee following the assassination, and his co-conspirator, Narayan Apte, were both imprisoned until their trial on 8th November 1949. They were convicted of Gandhi's killing, and both were executed, a week later, at Ambala Jail, on 15th November 1949. The supposed architect of the plot, a Hindu extremist named Vinayak Damodar Savarkar, was acquitted due to lack of evidence.

Gandhi was cremated as per Hindu custom, and his ashes are interred at the Aga Khan's palace in Pune, the site of his incarceration in 1942, and the place his wife had also died.

Although Gandhi was nominated for the Nobel Peace Prize five times, he never received it. In the year of his death, 1948, the Prize was not awarded, the stated reason being that "there was no suitable living candidate" that year.

Gandhi's life and teachings have inspired many liberationists of the 20th Century, including Dr. Martin Luther King in the United States, Nelson Mandela and Steve Biko in South Africa, and Aung San Suu Kyi in Myanmar.

Gandhi's memorial bears the epigraph "Hé Rām." His birthday, 2nd October, is celebrated as a National Holiday in India every year.

[<http://www.history.co.uk/biographies/mahatma-gandhi>]

PART III: ENDLESS CREATIVITY

CHAPTER 9: HOPE FOR THE FLOWERS

The novel/ book, by Mrs. Trina Paulus, first published in 1972, has been translated into Spanish, Dutch, German, Brazilian Portuguese, Russian, Korean, Chinese, Japanese, Korean, Thai (2012), Hebrew, Arabic, Persian, French, Turkish, and Swahili.

The two focal characters are caterpillars named Yellow and Stripe. They begin their search for meaning by attempting to climb to the top of a caterpillar pillar only to discover that there is something more to life than eating leaves and crawling around.

PART I: INITIAL SEARCH AND TEMPORAY HAPPINESS

Stripe realized that his life is not just eating leaves and crawling and that there is something more than doing those things. Therefore, he decided to find out what is really missing. He left the place where he was born and tried to explore something new. From the bottom of a pillar, he saw many caterpillars crawling and aiming to reach the top. He started to climb just like the others. While climbing he met a

"How does one become a butterfly? You must want to fly so much that you are willing to give up being a caterpillar."



female caterpillar named Yellow. She was the only caterpillar who talked to him. She also wanted to get up to the top of the pillar. But she felt bad about what must be done to achieve this goal. She had to literally step on and climb over all the other caterpillars who were also trying to do the same thing. Therefore, Yellow decided to come down to live a simple ordinary life. After a heart-to heart talk, Yellow and Stripe fell in love with each other. Yellow convinced Stripe to come down with her to experience life from the bottom. The two exchanged different perceptions and opinions about life and the reason why they were there. They decided to begin a new life together, eating leaves and

crawling about as did all the caterpillars after hatching.

PART II: FINAL SEARCH AND ULTIMATE HAPPINESS

However, Stripe's curiosity and unrest overcame him and he decided to get to the top of the pillar again. Stripe said good-bye to Yellow. He was determined and worked hard to reach the top, and eventually he succeeded at it. Yet he realized it was a bitter disillusionment, as he took in a vast vista of other caterpillar pillars. Was this all there was at the top? He had a view of other caterpillars struggling to reach the top of their respective caterpillar pillars.

As to Yellow, she went back to where she and Stripe usually spent time together. Suddenly she noticed something unusual on a branch. She went near it and met a caterpillar who was going to change her life forever. The caterpillar was becoming a cocoon. A short sincere exchange of views on life gave Yellow the idea that she did not need to climb in order to know what was up there. Instead, she was already given the ability to fly. All she needed to do was to give herself up completely. On one hand, Yellow was quite hesitant. She was still hoping for Stripe to come back and she wanted to be there when he came. On the other hand, she thought that this was the only way to convince Stripe that there is more to life than just wanting to know what was up there in the pillar. So she started spinning a cocoon. After some time, Yellow turned into a beautiful butterfly. Immediately, she went in search of Stripe.

Stripe longed for the companionship of Yellow after his futile climbing attempt. All of a sudden, something caught his attention. A beautiful yellow butterfly was flying over him, looked unto him as if it knew him and inviting him to go down. When Stripe reached the place where they were before, he felt totally exhausted and slept off. Yellow gently woke him up and brought him to the branch where the other crawlers became cocoons. She suggested to him that there was something more to life than reaching the top of the pillar. Instead of crawling, he could reach the top by flying. Therefore, Yellow helped Stripe to find the branch of a tree to hang on. Then Stripe spun into a cocoon. Yellow waited for him. After some time that cocoon turned into a beautiful butterfly too, and they flew off together.

Food for thought

- i) As the perfection or the realization of a caterpillar is in becoming a butterfly, so is the perfection of all human beings in becoming fully mature persons;
- ii) The initial efforts of Yellow and Stripe meet with failure. Yet they have not given up. We all should make relentless efforts to overcome obstacles and difficulties to achieve the ultimate goals;
- iii) The magnanimous love between Yellow and Stripe, expressed in mutual concern, giving advice, selfless care, mutual support and encouragement, helps them attain their goal of becoming butterflies. All human beings should implement the Golden Rule: "In everything, do to others as you would have them do to you";
- iv) The advice from the other caterpillar is worth pondering on: "It's what you are meant to become. It flies with beautiful wings and joins the earth to heaven. It drinks only nectar from the flowers and carries the seeds of love from one flower to another. Without butterflies, the world would have fewer flowers." Caterpillars become butterflies so that they can pollinate the flowers. Flowers bring forth fruits, which in turn produce new plants or trees. Flowers have hope because of the caterpillars. Can we loudly and convincingly say that our world has hope because of persons of integrity who give their talents, time, and energy for their needy brothers and sisters and for the conservation of our common home?

CHAPTER 10: JONATHAN LIVINGSTON SEAGULL

Jonathan Livingston Seagull, written by Richard Bach, is a fable in novella form about a seagull who is trying to learn about life and flight, and a homily about self-perfection. Bach wrote it as a series of short stories that were published in *Flying* magazine in the late 1960s. It was first published in book form in 1970, and by the end of 1972 over a million copies were in print. *Reader's Digest* published a condensed version, and the book reached the top of the New York Times Best Seller list, where it remained for 37 weeks. In 1972 and 1973, the book topped the Publishers Weekly list of bestselling novels in the United States.

In August 2012, the author met with a nearly fatal plane crash. Strongly inspired and refreshed, Bach started the fourth part in 2014.

Part One

This part finds young Jonathan Livingston frustrated with the meaningless materialism, conformity, and limitation of the seagull life. Seized with a passion for flight of all kinds, his soul soars as he experiments with exhilarating challenges of daring aerial feats. Eventually, his lack of conformity to the limited seagull life leads him into conflict with his flock, and they turn their backs on him, casting him out of their society and exiling him. Not deterred by this, Jonathan continues his efforts to reach higher and higher flight goals, finding he is often successful but eventually he can fly no higher. He then meets with two radiant, loving seagulls who explain to him that he has learned much, and that they are there now to teach him more.

Part Two

Jonathan, having faithfully put into practice the advice of the wise two gulls, thinks there is no limit to flying on the other side of the planet, i.e., heaven. Yet it is time to return to the Flock. His two instructors, Chiang and Sullivan, flying with him, make an amazing perfect landing without flapping wings. They were welcome by the Flock.

Jonathan observes that gulls of the Earth gulls Flock look for food, while Heaven gulls look for perfection in flight and show it to others.

There are few gulls in heaven, because it takes long time for gulls to realize there is much more to life than eating, or fighting, or power.

Sullivan praises Jonathan for having learned so much in so short a time. Chiang, the Elder gull of exceptional flight skill, tells Jonathan that heaven is neither a place nor a time. It is in perfection. One touches heaven when one touches perfect speed. Chiang then shows Jonathan how to fly everywhere any time. His feats win immense admiration from Jonathan. The trick of flying anywhere any time is to know that one's true nature lives everywhere at once across space and time.

Jonathan faithfully follows the instruction of Chiang and finds himself in an unknown land, an unfamiliar planet. He is full of excitement. On his return to the group, he gets standing ovation. Chiang's memorable words to Jonathan, "You will be ready to begin to fly up and know the meaning of kindness and of love." Before vanishing into the sky, Chiang says to Jonathan, "Keep working on love."

Jonathan, full of love for his Flock, decides to go back to teach them the truth he has acquired. However, Sullivan advises him not to do so, because they would neither listen nor change. Nevertheless, impelling love could not stop Jonathan from fulfilling his great desire.

Fletcher Lynd Seagull, badly treated unjustly by the Flock, is all the more determined to perfect his flying skill. Jonathan comes to his help on the condition that he should forgive the Flock and would go back to help them when he has perfected the art of flying.

Part Three

Jonathan teaches Fletcher the innovative art of flying. Though it is a very arduous phase, yet the latter perseveres to the end. After 3 months, six outcasts join the group, learning low, high, aerobics flying. But, not one of them, not even Fletcher, has come to believe that the flight of ideas could possibly be as real as the flight of wind and feather.

A month later, Jonathan decides to return to the Flock. Other student gulls are hesitating for it is the Law of the Flock that an Outcast never returns, and the Law has not been broken once in ten thousand years. Yet, finally, all seven gulls decide to follow Jonathan. Flying home to the Flock at 135 miles per hour in the



Jonathan Livingstone Seagull

1. *Visionary*
2. *Resilient*
3. *Risk Taker*
4. *Seeker of Wisdom*
5. *Self Aware*
6. *Socially responsible*
7. *Mentor*
8. *Authentic Leader*

double diamond formation, the 8000 gulls of the Flock watch the eight outcasts with jaw -dropping admiration. It is the upward flight into a full loop to a dead slow stand-up.

At such a spectacle, all are awaiting Word of the Elder. He gives his verdict. "Ignore them. The gull who speaks to an Outcast is himself Outcast."

Jonathan continues to teach the student gulls low speed, high speed, level, and aerobics flying. His night classes attract other gulls of the Flock, who want to hide their identities. After one

month, more gulls join Jonathan. He speaks of the Law of the Great Gull. "It is the right for a gull to fly; freedom is the very nature of his being; whatever stands against that freedom must be set aside. Be it ritual or superstition or limitation in any form."

Jonathan's last words are, "Keep working on love." Through his teachings, Jonathan understands that the spirit could not be really free without the ability to forgive, which is a 'passing condition'. The way to progress in love is to become a teacher.

A week later Fletcher crashes into a cliff of hard rock while trying to avoid hitting a young gull on his maiden flight. It is a plot from the Flock to kill him. He, however, survives. The whole Flock is awestruck by the outstanding performance of Fletcher, calling him Devil.

Fletcher recalls Jonathan's words of returning to the Flock to teach the gulls the art of flying. It is love at its best.

After having asked Fletcher to be the instructor of the Flock, Jonathan bids goodbye to Fletcher and vanishes into the sky.

Part Four

After Jonathan's departure, one group of gulls follow the Great Teacher Jonathan, while the others go back to their routine life

Jonathan, including Fletcher, is not looked upon as a visionary, but a religious icon, achieving divine status, giving rise to Jonathan cult. Fletcher is unwillingly caught up in this banal movement.

After some years, gulls ignore or forget the core message of Jonathan: freedom, innovation, audacity, and instead resort to divine cult of Jonathan through reciting poems and histories. Fletcher and the original students of Jonathan, though puzzled and bewildered, cannot stop this cult. The burial sites of the original students of Jonathan become shrines or sanctuaries of worship. Gulls worship their heroes through recitation of incomprehensible words while placing pebbles.

Thus a new empty tradition is being born going against the message of freedom, individualism and innovation.

Fletcher, the last original student of Jonathan, in his flying session passed away in the thin air, taking with him his body. Gulls spun a myth about this. The Great Jonathan Livingston Seagull adorned with a crown of pebbles descends from the sky to take the Gull Fletcher flanked by Seven First Students amid the chorus of gull voices.

Gulls keep piling pebbles on the Rock of Oneness to honour Fletcher and Jonathan, considering them as their gods. No more flying, except listening to stories of their heroes. Strange trends and customs begin to take shape. Rich gulls carrying long branches in their beaks are considered great fliers though they might have never flied at all.

Two hundred years later, all flying stops. Gulls listen to sermons/ teaching of Jonathan, which is now unintelligible and beyond comprehension and aspirations. Jonathan's cult is in full bloom.

'Thinking gulls' search for what is true and practice the original message of Jonathan. They have done the right thing.

Anthony gull, having witnessed empty, hollow Tuesday ritual to attain personal holiness or sheer conformity to group custom, begins to doubt the existence of his hero, Jonathan. He has a strong desire to see a gull flying at a high speed of 200 miles per hour as is said of Jonathan.

Several gulls follow Anthony. By now, Anthony sees life is meaningless and he wants to die. Flying up to the height of 2000 feet, he dives straight to the water below. Halfway his dive, noticing the presence of another flying gull with great skill, Anthony asks for an exchange of words, a chat. The intruder introduces himself as 'Jon' and offers to teach Anthony the art of flying. Jonathan Livingston Seagull now calls himself 'Jon' in order to avoid Jonathan's empty, meaningless cult.

[https://en.wikipedia.org/wiki/Jonathan_Livingston_Seagull]

The Moral Lessons

1. Each one of us has to live out our fullest potentiality. Realize our dreams through continual, persevering practice;
2. Created in God's image, believers in the Supreme Being know their potentiality is limitless. Non-believers can equally entertain the same kind of hope;

3. Self-confidence empowered with the Supernatural Energy can make us all realize our dreams;
4. Love your root, your country, and your people and return your love through concrete deeds, such as imparting knowledge to fellow human beings;
5. Forgive those who have been unkind to you or even attempt to destroy you;
6. No man is an island. We need one another for our full development.

PART IV: SHORT ENRICHING STORIES

SECTION I: ASEAN FOLKLORE

CHAPTER 11: WHY SHRIMPS ARE CROOKED

(Retold from Murti Bunanta, *INDONESIAN FOLKTALES*. Libraries Unlimited.)

Since there had been a forest fire, the fish decided it would be a good time to make a farm. The trees and brush had already been burnt away by the fire. The land was ready to plant.

All of the fish met in the forest. They would share the work according to the mandepplan. Each fish would help the others.

The first day the fish came to Manjuhan's farm.

"I am honored that you have come to my farm," said Manjuhan. "While you plant the seeds, I will prepare the lunch. Come back at noon and you will have delicious food."



"Can you really cook, Manjuhan?" Asked Gabus fish.

"Just wait. The food will be delicious!" said Manjuhan.

The fish all went to the fields. Some dug holes in the ground with a long, sharp stick, while others put in the seeds. Step, dig...plant. Step, dig...plant.

While the fish were working hard in the field, Manjuhan got the meal ready.

Manjuhan had brought a big cooking pot. Manjuhan prepared wood for the fire.

...put rice into the pot....put vegetables into the pot...

Manjuhan looked at the pot. "This might not be so tasty." Then Manjuhan had an idea. Manjuhan jumped into the pot and swam around.

Manjuhan deposited many fish eggs in the pot!

Then Manjuhan jumped out again...lit the fire...and soon the food began to boil.

The fish in the fields could smell that good food. They hurried back to eat. It was delicious!

"Manjuhan, you can really cook! How did you do it?"

"Secret recipe."

But Kakapar came to Manjuhan privately.

"The fish are coming to my farm tomorrow. Please tell me how you made such delicious food."

Manjuhan showed Kakapar how she had jumped into the cold water, laid the eggs, and then cooked the food.

Next day the fish arrived at Kakapar's farm.

"Welcome to my farm. You honor me with your visit. Come back at noon and I will have delicious food for you all."

"Can you really cook, Kakapar?"

"Just wait. It will be delicious."

Then Kakapar filled his pot with cold water....put in the rice...put in the vegetables...

Jumped in and swam about laying eggs...and jumped out again. Then Kakapar built up the fire.

When the animals came in at lunchtime it was delicious.

"Kakapar! How did you cook this?"

"Secret recipe," said Kakapar and smiled at Manjuhan.

Next day was Balida's turn. So Balida went to Kakapar.

"You must tell me how you made this delicious food. They are coming to my house tomorrow." So Kakapar shared the secret.

And so it went. Every fish asked advice of the one who had already cooked. And every fish cooked a delicious dish.

At last it was Shrimp's turn. Shrimp never paid attention to what was going on. And Shrimp never ever asked for advice. He thought he knew everything.

"Do you know how to cook, Shrimp?" asked the fish.

"Oh course I do. Come back at lunchtime."

"Would you like some advice?"

"I don't need advice! It will be delicious just like the others," insisted Shrimp.

So the fish went off to plant in Shrimp's field.

Shrimp got out his big pot. Shrimp put in the rice. ...put in the vegetables... ...started the fire...

When everything was boiling...Shrimp jumped in!

Oh NO!

Shrimp never did call the fish for lunch.

They smelled the delicious food and came.

"Where is Shrimp?"

The food was cooked. The fire was out.

“Let’s eat! It smells delicious! Shrimp can cook after all! I wonder where he is?”

The fish started to eat.

Everything was fine until Gabus fish took his helping.

“I think I found Shrimp.”

There curled among the vegetables was little shrimp all crooked and bright red.

Poor Shrimp.

So when you see shrimp in your food...all curled up and red among the vegetables...you will remember how important it is to always ASK FOR ADVICE when you need it!

CHAPTER 12: NOT OUR PROBLEM (A BURMESE FOLKTALE.)

A king sat with his advisor eating honey on puffed rice.

A drop of honey fell onto the windowsill.

"Oh, your majesty!" said his Advisor, "A drop of honey has fallen onto the windowsill!"



"Never mind," Said the King. "It is not our problem."

Slowly the drop of honey dripped down from the windowsill... and fell with a plop on the ground below the palace.

A gecko saw the honey and began to eat it.

"Your majesty, a gecko is eating the drop of honey." "Never mind," said the King. "It is not our problem."

A cat pounced on the gecko and began to eat the gecko.

"Your Majesty a cat is eating the gecko which was eating the honey."

"It is not our problem."

But just then a dog ran out and attacked the cat. The two began to fight.

"Your Majesty a dog and cat are fighting under the palace."

"Never mind. It is not our problem."

The owner of the cat saw the dog attacking her cat. So she ran out with a broom and began to beat the dog. But when the owner of the dog saw the woman beating his dog, he ran out and began to beat her.

Your Majesty, the owner of the cat and the owner of the dog are fighting under the palace. Perhaps I should send someone to stop the fight.

"Never mind," sighed the king. "It is not our problem."

Soon the friends of the woman began to beat the man! And friend of the man began to beat the woman's friends.

"Your Majesty, a fight is going on under the palace. We should do something to stop this."

"Never mind," insisted the king. "It is not our problem."

Just then the soldiers were passing through town. When they saw the fight, they rushed to break it up. But when they heard the situation, some sided with the man and some sided with the women. The soldiers began to fight among themselves. And a civil war broke out! In the fighting. The palace was burned to the ground.

The King and his Advisor stood in the ashes.

"You know..." said the King. "Maybe

CHAPTER 13: GO TO SLEEP GECKO (A BALINESE STORY)

One night the Village Boss was awakened by a loud noise. "GECK-KO! GECK-KO! GECK-KO!" The Village Boss got out of bed and leaned out the window.

"Gecko what are you doing here? It is the middle of the night. Go home and go to bed."

"I can't sleep," said Gecko. "The fireflies are flitting all around my house blinking their lights 'on... off...on... off...'"

You've got to make them stop. You're the village boss. Do something about it."

"I'll talk to the fireflies in the morning. Now go home and go to bed."

So Gecko turned and dragged himself grumpily home. "Geck-ko...geck-ko...geck-ko..."



Next morning the Village Boss called the fireflies.

"Fireflies, is it true you have been flashing your lights 'on...off...on...off...' keeping Gecko awake?"

"Oh yes, we have to blink our lights on and off all night. Buffalo leaves his droppings all over the road. Without our lights, people might step in it."

"Why that's very thoughtful of you! Just keep on doing what you've been doing. You can go home now." So the Fireflies went home.

That night at midnight the Village Head was awakened again.

"GECK-KO! GECK-KO! GECK-KO!"

"Gecko go home and go to bed!"

"But I can't sleep. The fireflies are still blinking their lights 'on...off... on...off...'You said you'd make them stop."

"Gecko, the fireflies need to blink their lights. Buffalo drops poop in the road. Without their lights people might step in it."

"Then talk to BUFFALO! You're the village boss. Do something about it!"

Gecko went home so grumpily. "Geck-ko....geck-ko....geck-ko...."

In the morning the Village Head called Buffalo.

"Buffalo, is it true that you have been leaving droppings all over the roads?"

"Oh YES. I drop poop all over the roads everyday. Rain comes every afternoon and washes holes into the road. I just fill them up the best way I know how. If I didn't do that somebody might stumble in the holes and get hurt"

"Why that is very thoughtful, Buffalo. Just keep on doing what you have been doing. You can go home now." So Buffalo went home.

That night at midnight the Village Head was awakened again.

"GECK-KO! GECK-KO! GECK-KO!"

"Gecko will you please go home and go to bed."

"I can't sleep. The fireflies are flashing their lights. 'On...off...on...off...'"

"I talked to Buffalo. He is filling up the holes that Rain washes out. You'll just have to put up with the fireflies."

"Then talk to Rain. You're the village boss. Do something about it!"

Gecko went home grumbling. "Geck-ko...geck-ko...geck-ko..."

In the morning the Village Boss called Rain.

"Rain, is it true that you are washing holes in the road every day?" "Oh YES. I have to rain very hard every afternoon. If I didn't rain the puddles would dry up. And if the puddles dried up the mosquitoes would die. And if the mosquitoes died there would be nothing for Gecko to eat. So I have to rain hard every day."

"I see. Rain you may go home."

That night at midnight: "GECK-KO! GECK-KO! GECK-KO!"

"Gecko go home and go to bed."

"But I still can't sleep. The fireflies are blinking their lights 'on...off...on...off...'"

"Gecko listen carefully: If Rain doesn't rain every afternoon, there will be no puddles. If there are no puddles there will be no mosquitoes. If there are no mosquitoes YOU, Gecko, will have nothing to eat.

Now what do you think of that?"

Gecko thought.

If Rain stopped raining Buffalo could stop filling the holes and the fireflies could stop flashing their lights, but then GECKO wouldn't have MOSQUITOES to eat!

"Gecko," said the Chief. "The world is all connected." Some things that you just have to put up with.

Now go home and go to sleep."

So Gecko went home. "Geck-ko...geck-ko...geck-ko..."

Gecko closed his eyes. Gecko went to sleep.

Outside the fireflies blinked...'on...off...on...off...'"

Some things you just have to put up with. After all, the world is all connected.

[https://www.ibby.org/fileadmin/user_upload/04-Margaret_MacDonald-Sharing_SE_Asian_Folktales_for_Character_Education.pdf]

CHAPTER 14: PHIKUL THONG (FOLKTALE FROM THAILAND)

Once upon a time, there was a beautiful woman named Phikul. She was said to have not only physical beauty but good behaviour as well. Her mother died while she was very young. So she was looked after by her step-mother who also had a daughter named Mali. It was very unfortunate that both the mother and her daughter were wicked women. They forced Phikul to work hard every day.

One day after the job of pounding rice was finished, Phikul went to fetch water from a stream which was not far from home. On the way back, an old woman suddenly appeared in front of Phikul and asked water



from her to drink. Phikul was very pleased to be able to help the old woman. She gave her water and told her to take more water to wash her face and body so as to refresh herself. Phikul told her not to worry if the water was not enough, she would go and bring it more.

The old woman smiled and said, "You're beautiful and kind at heart. Even though I am poor and look shabby, you still treat me nicely."

After praising Phikul with kind words, the old woman then gave a wish to her and by this virtue, the golden flowers of bullet wood (Tanjong tree or Mimusops), known in Thai as Phikul, would come out from her mouth whenever she felt sympathy for anyone or anything. Immediately after granting this wish to Phikul, the old woman disappeared in front of her eyes. Phikul knew at once that the woman was surely an angel in disguise who had come down to earth to grant her a wish.

Phikul returned home late. She was scolded by her step-mother who thought that she had gone astray just to avoid daily work. Phikul thus told the whole story to her and feeling sympathy, many golden flowers of the bullet wood came out from her mouth.

The greedy step-mother quickly changed her mood from anger to greed and rushed to grasp them all while cajoling Phikul to speak more to satisfy her greed.

From that day onwards, the step-mother collected as many golden flowers as possible to sell in the market and got a lot of money. All of them now lived a happy life. Phikul did not need to work so hard as before but she was forced to speak the whole day so that more golden flowers would come out from her mouth.

Exhausted by her step-mother's greedy demands, Phikul got a soar throat and became voiceless. She could not speak for a while. The situation upset her step-mother so much so that she started beating Phikul, trying to force her to speak but Phikul could not utter even a single word.

To satisfy her greed, the step-mother decided to send her own daughter, Mali, to do the same thing as Phikul did. Mali was sent to the same place as told by Phikul, but instead of meeting an old woman, she met a beautiful woman wearing an impressive dress standing under the shade of a big tree. The woman then asked for water from Mali to drink. Out of jealousy, Mali got angry and thought that the woman was not an angel so she refused to give any and used rude words to curse the angel in disguise.

The angel thus placed a curse on Mali. Whenever she got angry and spoke, worms would come out from her mouth. Upon returning home, Mali told the whole story to her mother. From the anger of telling the story, the whole house was full of worms. The mother thought that Phikul was jealous of her daughter so she had distorted the story and that was why Mali did not meet an old woman. She beat Phikul and drove her out from home.

Overwhelmed by this grief, Phikul wandered in the forest alone. Fortunately, she walked in the direction of a young Prince who was enjoying a horse ride in the forest along with his soldiers. Upon seeing the young girl crying, the Prince asked her to tell the whole story. At the end of her narration, the whole area was full of golden flowers.

The Prince was very pleased and asked for her hand. After marrying her, the couple ascended the throne and ruled the city happily ever after.

[<https://mythologystories.wordpress.com/2013/12/22/thailand-1/>]

CH 15: The Golden Starfruit Tree (Ăn Khế Trả Vàng-Vietnamese Folktales)

Long, long time ago, there was a rich man living in a village. When he died, he left his two sons a huge fortune.

The two brothers were entirely different. The elder was greedy and stingy but the younger was very kind and honest. After the father's death, the elder claimed the fortune and left the younger only a hut and a starfruit tree.



The younger always took good care of the tree; he watered it every day with the hope that it would give him a lot of fruits; and so, he could earn some money by selling them. Meanwhile the elder brother was so happy with his inheritance that he had nothing to worry.

One day, when the fruits of the tree were ripe and could be sold, there was a huge bird came and ravaged them all. The wife lamented: "Poor us, the only thing that we can rely on is what the starfruit tree brings us, but now look, this bird ate them all. We have nothing left."

Miracle! The raven upon hearing those lamentations, perched down, and replied in a human voice: "Starfruits I eat with gold I pay, be ready with a three-foot bag and follow me to get it."

Afraid the women ran into the hut to look for her husband. They discussed and decided to sew a bag according to the indicated size, waiting for the return of the bird.

A few days later, the bird came back, it ate all the starfruits then got down from the tree to invite the husband to take a seat on its back with the bag. Then they disappeared together into the horizon.

Frightened, the younger brother closed his eyes. The bird took him very far before landing on a deserted island, full of precious stones.

He was free to take whatever he could. He filled the bag, and the raven took him back to his home.



From that day on the younger couple could live in a luxurious life. They often helped the poor and the needy.

On the commemoration of his father's death, the younger invited the elder brother and his wife to come over. Upon seeing carpets rolled out on the road and the gate adorned with gold, they were shocked to see the younger couple's wealth and tried to ask for the reason. The younger brother honestly and frankly told his elder brother the story of the giant raven that ate his starfruits and paid back by taking him to look for gold.



The elder brother wanted to exchange their fortune for the only hut and the starfruit tree. The younger couple agreed.

One day the raven came back, ate the starfruits, and gave the same recommendation: a three-foot bag to go looking for gold. The greedy elder brother brought with him two big six-foot bags and went on to the spot, filled them with gold overflowed.

On the way back, because the two overweighed bags, the raven could not hold any longer. It swayed and sent the elder into the sea where he drowned completely.

Learned Lessons

1. This story advises us to be kind and to live honestly, not to be greedy and mean since greed brings us unpredicted consequences.
2. “Karma” is reflected in people’s behaviors and actions.
3. Good people be rewarded, and bad people be punished, soon or later.

[Ref.: <https://www.vietnammonpaysnatal.fr/the-golden-star-fruit-tree-an-khe-tra-vang/>]

CH 16: BIDASARI

One of the most popular tales of Nusantara, Bidasari is still read and performed in Malaysia, Philippines, Singapore, Indonesia and other SEA countries.

The story opens with a king who ruled a peaceful land, Kembayat. One day, a garuda attacked. The king and queen were lucky to escape by night into the very forest surrounding their city. They took the path by the great river. The queen was in the family way, and was due to give birth at any moment.

Tired and anguished, they had to stop often. Finally the sultan spotted a rock under a shady tree by the river. Here the queen gave birth to a beautiful princess who cried out lustily in the silent jungle.

Quite unexpectedly, a beautiful goldfish appeared in the river. It was so tame that the sultan picked it up out of the water. Immediately, the baby stopped crying. Surprised, the sultan dropped the fish into the



river, and the princess cried out again, reaching for her mother's milk. It occurred to the sultan that the fish was a charm for his daughter so he gently scooped up the goldfish and placed it in a golden bowl he had with him.

The queen gently bathed the princess and dressed her in finery. The royal couple knew that they couldn't take their firstborn with them for they didn't know what lay ahead of them.

With a heavy heart, the queen nursed the baby before placing her on a float with the golden bowl next to her. The sultan pushed the float downstream as the queen looked on, tears streaming down her tired face.

The river rippled along, rocking the baby gently. The birds in the sky followed it, chirping a sweet lullaby until the float reached the borders of the kingdom and arrived at a fork in the river.

A merchant and his young son is traveling near a river when he stumbles upon a drifting boat that contains a baby girl, and a live goldfish in a bowl. The merchant realises the baby is unusual because her life is bonded to the fish: if the fish leaves the water, the baby stops breathing. The merchant adopts the baby and names her Bidasari. Years later Bidasari grows up into a beautiful young woman (Sarimah), while the merchant and his family prosper, believing their good fortune is due to Bidasari's entering their lives.

In this kingdom, the King has remarried a beautiful woman, the Permaisuri (Queen). The Permaisuri secretly practises witchcraft, and has a magic mirror that can reveal to her anything she asks. One day when she asks the mirror who the most beautiful in the land is, the image of Bidasari appears. The Permaisuri has her servants find Bidasari and, under the guise of kindness, asks the merchant to send Bidasari to the palace to be her companion. Once Bidasari arrives at the palace, she is sent to the kitchens as a servant, where she is starved and given the dirtiest tasks.

After the Permaisuri is satisfied that Bidasari's beauty has been ruined, she asks the mirror who the most beautiful in the land is. When the mirror shows Bidasari, the Permaisuri tries to burn Bidasari's face with firewood, but is shocked when the fire magically goes out and Bidasari's face is unharmed. Bidasari begs for mercy and explains that her life is bonded to a fish that is kept in a bowl in her father's garden. That night the Permaisuri has a servant steal the fish, and as soon as it leaves the water, Bidasari stops breathing and collapses. The Permaisuri hangs the fish around her neck as a trophy, and is satisfied when

the mirror now reveals her to be the most beautiful in the land. The next day the merchant realises the fish is missing, and is told that Bidasari died mysteriously at the palace. Her body is returned to him and he builds a tomb for her in the woods.

Soon after, the merchant's son travels to another kingdom to expand the family business. He meets their King and Queen, who lost their eldest child, a princess, when their kingdom was attacked. The King and Queen explain their daughter's unusual nature: her life is bonded to a fish. Bidasari's brother tells them that Bidasari must be their daughter, but she has sadly just died. The King and Queen decide to travel to Bidasari's kingdom to see her body for themselves.

Meanwhile, the Permaisuri's stepson the Prince has been having dreams about Bidasari, though he has never met her. The Permaisuri observes his strange behaviour and plants a painting of Bidasari in his room. The Prince uses the painting to find the merchant, who tells him of Bidasari's death and the disappearance of the fish. The Prince decides to visit Bidasari's tomb and is shocked when she spontaneously awakens — the Permaisuri is having a bath at that exact same time and the fish has broken free of the locket to start swimming. Bidasari tells the Prince what happened to her but collapses before she can leave with him; the Permaisuri has finished bathing and caught the fish again. The Prince returns to the palace and demands the Permaisuri give him the fish. The Permaisuri denies everything, and the King declares that his son has gone insane. A fight ensues, during which the Permaisuri is injured and dies.

Before the Prince can be arrested, the merchant, Bidasari's biological parents, and the Prince's manservants arrive with Bidasari on a stretcher. The merchant and other King explain that Bidasari is a princess, and that the story about the fish being bonded to Bidasari's life is true. The Prince revives the fish in the water, which causes Bidasari to awaken. The King apologises to his son, and the Prince and Bidasari are married.

[<https://en.wikipedia.org/wiki/Bidasari>; <https://myhometown.com.my/johor-bahru/malaysian-enchancement-found-in-local-myths-and-legends-jb/>]

CH 17: THE MAGIC MILLSTONE (TRANSLATED FROM KHMER BY CHHIM CHAN BORA)

Once upon the time, there were two brothers. The elder brother was rich and the younger brother was very poor. The younger brother earned his living as a woodcutter.

The forest spirit took very pity on that woodcutter because he saw him come to sleep in the shrine every day. On the other hand, the woodcutter was honest, gentle and respectful. He always swept clean the area around the shrine every day.

When the woodcutter was sleeping the forest spirit made him dream of the forest spirit, saying: “You must climb the high mountain near my shrine. When you arrive at the top, you’ll see a piece of rock. Then, you must say to that rock: “The door! Open, the door! Open” You must enter that door when the door



opens. Don’t be afraid when you see a lot of evil spirits with horrible appearances approaching you. Remember! When you go up the mountain you have to bring along a bundle of food and cakes to give out to those evil spirits to eat. Once they eat their fill they will bring you gold and diamonds, but you must not take them. Instead, you must ask them for a magic millstone because the magic millstone will be able to produce whatever you want. When the magic millstone sufficiently produces what you want

from it and you want it to stop, you must tell the millstone: “It’s enough! It’s enough!” because it will not stop if you use other words besides these.”

“There is another thing that you must remember,” The forest spirit said adding, “When you have taken that magic millstone, you have to say to the rock: “The door! Close, the door! Close” so as not to enrage those evil spirits.

The woodcutter woke up and looked here and there for a moment before realizing that he had had a dream. He thought: “Perhaps, Lok Ta (= He referred to the forest spirit) told me the truth exactly like in the dream.” Then, he carried firewood to his home and told his wife to sell the firewood and buy food and cakes with the money as he had to get up early tomorrow morning to go up the mountain. His wife was a good woman. She did not ask him any questions as she thought it was so secret that her husband did not tell her anything.

In the early morning, she bundled up food and cakes and gave the bundle to her husband. The woodcutter received the bundle from his wife and said: “Don’t go anywhere, today. I’ll probably come back in the afternoon, my dear.”

The woodcutter exactly followed the forest spirit’s instructions given to him in his dream. When he got to the top of the mountain, he saw a big rock and said to the rock: “The door! Open, the door! Open.” The big rock then opened. While he was walking into the cave, the woodcutter saw a lot of evil spirits with horrible appearances running toward him. The woodcutter kept fishing food and cakes out of his bundle and gave them to those evil spirits until he ran out of the food and cakes. After having eaten their fill, the evil spirits were very happy and they brought gold and diamonds for the woodcutter, but the woodcutter refused to take them. Then, the evil spirits said: “You do not take gold and diamonds, so what do you want?”

The woodcutter said: "I want the magic millstone. Could you give it to me?" Those evil spirits went to bring the magic millstone for him. The woodcutter got the magic millstone and walked out of the cave, but he did not forget to say to the rock: "The door! Close, the door! Close." The rock door then closed as before.

In the afternoon, the woodcutter carried the magic millstone home. His wife came out to take it from him to keep in the home. She said: "Where have you brought this millstone? I first thought it would be a valuable thing. We have already had one and why did you buy one more?"

The woodcutter told his wife not to tell other people about the millstone because it was not an ordinary millstone and that it was the magic millstone which the forest spirit had given him.

The wife said: "Have you eaten anything? There has been nothing left for us to eat today. I ate only vegetables because the money earned from selling firewood yesterday was used to buy food and cakes for you."

The husband said: "Don't be worried, my dear. From today on, we will not be starving anymore. Now, our millstone will produce what we want." Hearing that, the wife told her husband to tell the millstone to produce food as they had not had lunch yet.

The husband said to the millstone as instructed in his dream: "Oh! The magic millstone! We need cooked rice." The millstone started turning round and round, producing magic hot cooked rice. Seeing that, the wife went to get plates for putting the rice. When they had got enough cooked rice, the husband told the magic millstone to produce food to eat with rice. Then, the millstone turned round and round, producing magic food. Having had enough food to eat, the husband said to the millstone: "It's enough! It's enough!" Then, the magic millstone stopped.

From then on, the husband and the wife had a good house to live in and all kinds of household utensils like other people, but not beyond their ability because they were not too greedy.

As for the rich man who was the woodcutter's elder brother, after he had seen his younger brother get better-off, he sent people to spy for him to know where his younger brother had got the wealth from. When he knew that his younger brother had the magic millstone, he became greedier and greedier and wanted to get richer and richer. In the silence of the night, he secretly came to his younger brother's house to steal the magic millstone. He was then afraid that his younger brother might have known about it, so he had put the magic millstone in a sailing ship and sailed to the middle of the sea where the ship was later anchored. He thought : "I'll order this magic millstone to produce what the people need to use more than anything else everyday to sell for money so that I will become the only millionaire in the world." He then thought that there was only salt because at that time, there was not much salt in the world. The sea water was all fresh and people took salt from under the ground. Struck by that thought, the rich man ordered the magic millstone to produce salt. The magic millstone kept producing salt till the salt filled the ship. The rich man did not know the words to stop the magic millstone. The magic millstone kept producing more and more salt until it sank the ship, killing all the people on board.

The magic millstone sank to the bottom of the sea and kept producing salt till the present time. That's why the sea water becomes salty and it is different from the waters in other rivers and lakes.

Moral lesson

Greed, avarice or covetousness, one of the seven deadly sins, can lead to cruelty and arrogance. A person dominated by greed will often ignore the harm their actions can cause others.

[<https://mcnnews.wordpress.com/2007/09/29/the-magic-millstone/>]

SECTION II: FOOD FOR THOUGHT

CHAPTER 18: THE PARABLE OF THE PRODIGAL SON

Then Jesus said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living.

When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have



bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'"

So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe-- the best one-- and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'" (Luke 15:11-32 NRS)

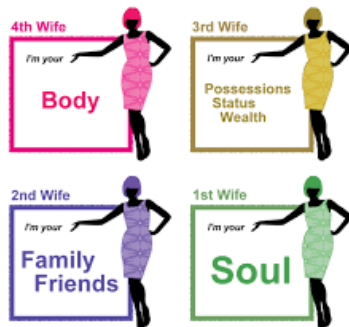
(Jesus used parables to teach his hearers. The background of the Ancient Near East is valuable for better understanding of this parable. Most likely the Father/ Dad loves the younger son in a special way. The elder brother normally welcomes guests and runs errands on behalf of the family. There seems to be strong tension between the two brothers. Dad cannot intervene or his intervention is fruitless. This may be the reason why the younger one decides to leave. Asking for a due share of heritage why parents are still alive is a great insult and disrespect. For a Jew to feed the pigs is the most despicable situation imaginable. The best robe probably is Dad's own robe; there is no time to go to the tailor. Slaves go barefoot; guests remove their shoes before entering the house. Only the family members put on shoes. In the olden days they used ring as signature for important documents or transactions. Normally the elder son gets two-thirds of the property, while the younger one-third. Giving the best robe, the ring, and shoes, all signify full restoration

to the family. The younger brother has again the right to one-third of the family wealth. We can understand the anger of the elder brother. Jesus tells us that all of us can go wrong. All of us therefore need mutual forgiveness and magnanimity.)

CHAPTER 19: THE FOUR WIVES

Once upon a time there was a rich King who had four wives. He loved the fourth wife the most and adorned her with rich robes and treated her to the finest of delicacies. He gave her nothing but the best.

He also loved the third wife very much and was always showing her off to neighboring kingdoms. However, he feared that one day she would leave him for another.



He also loved his second wife. She was his confidant and was always kind, considerate and patient with him. Whenever the King faced a problem, he could confide in her, and she would help him get through the difficult times.

The King's first wife was a very loyal partner and had made great contributions in maintaining his wealth and kingdom. However, he did not love the first wife. Although she loved him deeply, he hardly took notice of her!

One day, the King fell ill and he knew his time was short. He thought of his luxurious life and wondered, "I now have four wives with me, but when I die, I'll be all alone." Thus, he asked the fourth wife, "I loved you the most, endowed you with the finest clothing and showered great care over you. Now that I'm dying, will you follow me and keep me company?" "No way!" replied the fourth wife, and she walked away without another word. Her answer cut like a sharp knife right into his heart.

The sad King then asked the third wife, "I loved you all my life. Now that I'm dying, will you follow me and keep me company?" "No!" replied the 3rd wife. "Life is too good! When you die, I'm going to remarry!" His heart sank and turned cold.

He then asked the second wife, "I have always turned to you for help and you've always been there for me. When I die, will you follow me and keep me company?" "I'm sorry, I can't help you out this time!" replied the second wife. "At the very most, I can only walk with you to your grave." Her answer struck him like a bolt of lightning, and the King was devastated.

Then a voice called out: "I'll go with you. I'll follow you no matter where you go." The King looked up, and there was his first wife. She was very skinny as she suffered from malnutrition and neglect. Greatly grieved, the King said, "I should have taken much better care of you when I had the chance!"

In truth, we all have the four wives in our lives:

Our fourth wife is our body. No matter how much time and effort we lavish in making it look good, it will leave us when we die.

Our third wife is our possessions, status and wealth. When we die, it will all go to others.

Our second wife is our family and friends. No matter how much they have been there for us, the furthest they can stay by us is up to the grave.

And our first wife is our Soul. Often neglected in pursuit of wealth, power and pleasures of the world. However, our Soul is the only thing that will follow us wherever we go. Cultivate, strengthen and cherish

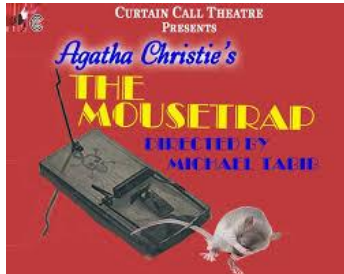
it now, for it is the only part of us that will follow us to the throne of God and continue with us throughout Eternity.

Thought for the day: Remember, when the world pushes you to your knees, you're in the perfect position to pray.

CHAPTER 20: THE MOUSETRAP

The mouse looked through the crack and saw the farmer and his wife opening a package. What food could this be? But he was devastated to see that the package contained a mousetrap. He retreated to the farmyard and shouted, "There's a mousetrap in the house! There's a mousetrap in the house!"

The chicken clucked and said, "I can see you're concerned about this, Mouse, but it's of no concern to me."



The mouse ran to the pig and shouted, "There's a mousetrap in the house!" The pig said, "Too bad. But it's not of any concern to me."

The mouse ran to the cow, and he said, "There's a mousetrap in the house!" The cow said, "I can see your concern, but it's no skin off my nose."

The little mouse went back very sadly to face the mousetrap alone. That night there was the sound of the trap catching its prey. The farmer's wife rushed to the trap. In the dark she did not see that the trap had captured the tail of a poisonous snake. The snake bit the farmer's wife. The farmer's wife developed a bad fever.

As you know, when someone gets a fever, what do you feed her? Chicken soup! The farmer got his ax and went to the farmyard to get the main ingredient.

The wife's illness continued. Many people came to visit her. The farmer needed to feed them all. He went to the farmyard once again and slaughtered the pig.

Unfortunately, the farmer's wife passed away from her illness. There was a large funeral, and of course the folks at the funeral needed to be fed. Once again the farmer went to the farmyard, and this time he got the cow.

The moral of this story is that when one of us is threatened, all of us are at risk. Each of our problems is of concern to another. Each of us is a vital thread in the tapestry of another's life.