

CHAPTER – 36

ASTUTE OF LAW AND JUSTICE

Law is required such that people follow truth in their lifestyle and also follow the truth of the administrative upbringing of the country. Law is designed such that maximum benefits can be credited to the citizens of the country. Law is designed such that people do not face impasse in their life and the functioning of life style is smoothly sailing. Law should be for people to follow organized behavior in their lifestyle. Law can break barriers of mass impasse such that high class thinking originates in living perspectives. Law should be grounded into the human face such that all maneuvers of the work culture are fruitful for the citizens of the country. Law extends its power in all spheres of life and in the administration of the country such that oversubscribed behaviors in the society are curtailed with strong hands. Law is the root of justice to be imparted to its citizens. Lawful activities can bind the society towards fruitful livings otherwise all clauses of the society become overdosed with rash understanding.

Law lays the limits of human behaviors such that people do not oversubscribe their own norms to the society. Law is designed for benefits to the people such that maximum efficiency can be associated with the human endeavor. The purpose of law is to design the course of livings in such aptitudes that whole purpose of endeavors is realized in full potentiality. The progressive approach of the administration is set on the terms of law to realize the course of ventures in true spirit and to the correct limits with full justice to all manners of people. Law is to direct the course of livings on fruitful discourses and not into fake terms of livings. The organized precepts in lawful discourses ensure that all works are true manifestations of the potentiality of the people. Law is never a lenient approach to life but is designed in intricacies to guide the course of living to true potentiality with optimum discourses such that there is reason in every initiative which is to be practically realized. Lawful discourses are realized in optimum aptitudes such that we make reason for every initiative. Law imparts justice to all class of people in all spheres of life thus in the working of administration such that abnormal behaviors do not rule the spirit of the people. Law is a written discourse which is to be understood in detail by every person of the society for achieving the aims of livings in true spirit and to the set standards.

As argued the purpose of law is to guide the course of human endeavors to success by in clause rules which exploit the true potentiality of the human mankind. The true business modalities are those which can direct the course of living to livelihood and at the same time directs the purposes

in livings into the potentiality of the business processes by exploiting the nature of human mankind. Thus modern processes of livings are always a daunting task for all business people if not directed into potentiality of the human self. The process of business is directed into the purpose is the sole criteria of law and sets the destiny of the masses on lawful courses. Thus imports are checked for living attires by imposing customs and other tariffs while domestic production is encouraged for adoption by the people of the country. The business purposes are directed for lawful courses by imposition of taxes such that we make a case for fruitful living in the society. Lawful courses ensure that business purposes are directed into the potentiality of human self such that we direct the course of living of the entire populations on safe discourses and into true self. The lawful achievements make sure that there is purpose in livings such that there is complete safety to public works and we guide the course of living into true self with potentiality in human mankind.

The lawful courses in business streams should be tested against their viability to serve the needs of the society in true modes of the welfare state policy. The organized perception in life is the entire discourse in livings and should be the purpose of business streams such that we guide the course of living on safe terms. We cannot make our living dependent on foreign nations but will have to serve the needs of the nation within the resources at hand. We cannot argue our needs as adopting technical outfits of the western countries just because they are appealing to the self but we need to argue the case of western outfits on terms which can be reasonably argued as true service to the mankind on lines of welfare state policy. The needs are virtuous to the self is to be ensured against the possible outcome of all forefronts of developmental prescriptions. The livings with western outfits will perpetuate the process of livings towards adopting the courses of living on western terms which cannot be part of the masses of the country thus can be futile for the welfare state policy. The welfare state policy norms are directed on mass participation which should be ensured by involving an increasing number of participation thus we need to guide the course of livings on terms which can be directed on eternal terms for all range of people.

The eternal discourses on welfare state norms are we aptly serve the needs of the people in increasing measure with increased number of people. The mass participation is the essential element of the welfare state policy and this should be always an increasing number such that we serve the needs of all of the populations as of today and in future. The western outfits if raged for adoption in the Indian society then this would require that we will be serving the whole of populations in technical outfits which would be a daunting task. The purpose of development should be directed into the aims which will benefit the masses and not into irrational fronts which are guided for personal discourses. The nature of development is well suited to the needs of the populations is to be ensured by making a viable case for employment. At the same time make a case for improved incomes to the populations

such that they owe their money to the nation and lay ground for true welfare state norms in the nation. The welfare state norms should be perfected against the need to serve the high profile educational class of the country which makes for most of the efforts towards the directions in development. Law is the best weapon to encounter the irrational fronts of development and should be aptly directed for success into the administration of the country.

The welfare state policy norms dictate that we are serving the needs of the people to their requirements and at the same time making the living of the people virtuous for all of the populations. In view of this direction the adoption of western outfits should be weighed against the capacity to adopt the technical mode of development which can in clause benefits to all of the populations. The measure of success would be that we are aptly adaptable to western dominations such that we will make our case on the same terms as of the western nations. The service to the world would be on set standards of western countries and the dominations in the country would dictate terms of adopting western course of living. When you are aptly adaptable to western discourses in terms of serving the world to their set standards then we can make a case for western terms of living. Thus the discourse to all nations would be that they should adopt western terms of living to the levels which can be prescribed as aptly adaptable on world standards. The measure of success would be that the processes of western terms of adoptions are truly accountable to welfare state norms of the nation. To be identifiable with success the monetary folds of the businesses should reflect the potential to adopt the western outfits to the true self of welfare state norms. Thus we see the whole purpose of law is to direct the course of development on terms which can be described as virtuous folds for all of the populations. The business outfits which cannot be in clause as on welfare state norms would be negated on the lawful courses.

The purpose of law is to do justice to all of the populations such that we make a case for fruitful living with no irrationality on living discourses. The law should direct the course of living to safe passages such that there is complete accountability as well as complete safety to public works. The business realm thus cannot divulge its course of direction from fruitful discourses to western terms of living without being accountable to lawful discourses in life. Make a case for living discourses on terms of western culture only when you have sufficed the cause up to the potentiality as on terms of western culture. The whole exercise of western dominations is to propagate their culture of technical dominations which manifests gains of various forms to these countries. We as a poorly developed nation need to account for western terms of dominations as fruitful before adopting their discourse. Law reigns supreme into the minds of people only when the law has sufficed the cause of livings to fruitful standards. Law becomes an icon when drudgery is the course of working attires and it is at this stage developmental role becomes paramount in guiding the destiny of the masses.

The discourses in livings although set by law to fruitful courses yet law at times can become cumbersome such that all works become lethargic and of menial nature. It is the progressive mode of work culture which can manifest gains to the mankind. The progressive nature of work culture is hindered by the ever increasing stockpile of populations such that stagnation in working aptitudes is widely prevalent. The process of development should invigorate the spirit for achievements such that we do justice to all manners of people and at the same time widely recognize lawful courses of life to wide extent. The need for development should be aptly adaptable to lawful courses. The directional norms of development should guide the course of law into such dimensions that a perpetual effect of all bound growth is in clause with the entire process of development. The course of law can then be traced for benefits to all of the populations such that we make a viable case of growth with inclusive parameters which will reflect gains to all of the trades. The inclusive growth parameters are essential requirements for all round growth to take place such that we need a measure of success into the processes of development on set lines of welfare state policy. It is the law which will make the course of living fully adaptable to fruitful discourses by intervening into the processes of development and by demarcating benefits which can be truly manifested to the set standards in life.

As argued earlier the lawful discourses are those which are aptly adaptable to the potentiality of the populations such that there is full accountability to processes of development. The paramount importance to developmental procedures thus should be located into the fact that we cannot change the course of modes of development with rapid pace but need to suit the requirements of the public in full essentiality. The processes of development thus should be realized in full potentiality only when the essentiality of the requirements is truly realizable. The course of development thus should be a smooth transition such that we make a case for growth on terms which are two prong such that we are harnessing the potential of the society and at the same time developing the potential of future incumbents which will profoundly apt for present discourses. The smooth transition will also help to make realize the potential of the society to aptly adapt to fruitful discourses which will be aptly amenable to needs as of present and in future. The lawful discourses on the terms of development should be thus realized to set standards in the country and making a case of viability for adopting alternate courses for development. The true modes of development are those which are true to the self and to the potential of the populations to withstand the course of living. Thus law is realized on these terms of philosophy guiding the amenable course of living on developmental front. The bounding clause in all nations is law cannot make a case for booty to living discourses but has to deal with the terms of life to fruitful discourses. Lawful discourses are true manifestations to guide the destiny of the masses.

The administrative upbringing of the nation is a testimony to the nature of populations and to the potential of the people. Thus law directs its course on terms which can in clause best justice for all of the populations by limiting the oversubscribed norms of the society. The purpose of law is to direct the course of administrative upbringing to levels which will suit the requirements of most of the populations. Law has the power to intervene into all those itineraries of administration which can harm the fabric of life in the nation or are in clause as fictitious grounds of realization to public folds. Law has the power to limit the course of development when the norms of development are exhibiting oversubscribed norms. Law should be followed as an icon when the course of living is overdosed with rash understanding and irrational fronts in life. Law should be followed with full dignity when the prospects of life are achievable in smooth discourses. Law for developmental fronts is thus to be located into those reasons which are to be exploited for the growth of the nation.

The rationality of lawful courses is to be identified in imparting justice to a person on grounds which are oversubscribed to his personal folds. The rationale is to be understood as the person who is aptly bound to law in all intricacies is the first person to be considered for justice on the judicial front. The rationale is to be understood as if the behaviors of the person are truly bounded to the lawful attires and at the same time exhibits decency of terms in dealings on lines of moral aptitudes then he cannot be in clause negatively in the judicial norms for justice. The process of justice is to be understood as the person has not crossed the boundaries of behaviors which can be in clause as injustice to rest of the people. The process is to be understood as the folds of justice are applicable to his personal self only when the grounds of decency of terms in public dealings on lines of justifiable courses is fully entrenched to his personal attributes. The judicial front has to consider the modalities of the case on the basis of amount of damage done to the person despite all efforts to prevent the calamities on administrative front. The process of judicial courses is to identify the extent of brutality which is manifested in the crime and then decide the course of law on procedures which are fully enduring to his personal self. The maneuverable representation of the law is classed differently for different people and is largely a representation of the magnitudes which affects the cycle of work culture.

The rationale of law by far is located in identifying the true self while finding difficulties in the conduct of work culture and law as such molds the behaviors of the people to make way for safe conduct of the work culture. The process of law is to identify the potentiality of discourses which make way for safe conduct of behaviors in an organized aptitude. The in clause rule to identify the true modes of justice to the people is to be located into dealings which make way for safe passage of work culture to the benefits to the whole populations. The process of justice is to be located on individual terms such that we do not make way for gross terms of justice. The process of justice is

never to be identified into gross terms but is always on individual basis. The work culture should manifest such attitudes which locate virtues on mass scale such that we make way for safe easy passage for judicial courses. The rash rationale of the social way of working is always in clause ground for mass injustice propagating in the society. The passage to safe and easy justice is to be identified only by making the process of justice widely prevalent in the society such that new incumbents are easily located for justice on judicial grounds. The process of justice should never be located into the political system as the political terminology is always a gross terminology and judicial norms are always prescribed on individual basis. The political system is always a cause of biased interests and always deals the terms of life in own interests. The political system is the root of all injustice to individual terms thus should be kept under check by correct laws and intricacies to safe guard the interest of the individuals.

The political system terminology is always in gross terms and is always adamant on advantages for political mileages which benefit their own interests. The judicial courses are always on individual basis such that we need to identify the potential of injustice done to personal self. The modes of social culture are sometimes oversubscribed to such extent that political chicanery becomes the norms in workings and mass injustice is a way of life. The processes of such origins are a failure on the part of political system. The political system responsibilities lay under the clout of developing talent of the society for growth of the nation and prevent the modes of work culture which manifest as gross terms of political chicanery to the individuals. The process of political system is meant for providing gross justice to the people of the country and is not meant for individual justice. The process of growth is to be worked out by the political system and thus it is imperative to prevent the society to be ruled by unjustified norms. The purpose of growth cannot be an individual terminology and process of justice cannot be a gross terminology thus for growth the political system should develop the work culture for the society and for justice the political system should strengthen the arms of administration.

There is advocacy of rights in the citizen charter which is drafted as fundamental rights of a citizen. The fundamental rights guarantee ideal statehood to the citizens of the country. The advocacy is to be worked out as there cannot be any mode of political chicanery manifesting his bound of life in any manner. The advocacy is to be worked out as there has to be gross representations to the terms in livings which will manifest true modes of work culture such that idealism leads its way by being virtuous in granting ideal statehood to the citizens of the country. The process of law has entrenched interests in the well being of the people but the process has to be ruled by the collective conscience of the people such that we can guarantee individual justice to the needy people. The exaggerated view of injustice if prevails then it becomes the domain of political system which will chalk out justice on

gross terms. The process of justice has to be ruled in correct aptitude and dimensions such that we make way for safe passage of justice for all of the populations. The people should seek justice in full freedom and liberty such that we develop a work culture which is always in clause for benefits to personal self henceforth societal folds of ruling the people becomes a justifiable order for all of the people. The gross terms of injustice to public in mass numbers are always a prescription by the political front.

The nature of law is always located into true self and into true modes of working such that we grant a true mindset to the work culture which will in clause benefits to the person in working domain. The process of law is for specific purpose to bring out strength in work culture by strengthening the inner will of the people. The true modes of work culture are possible only when true conscience rules the forefronts of the people. The manifestations of lawful courses are thus to be aptly in to the true conscience of the society and leading the forefronts of developmental clause by being virtuous to most of the populations. The virtuous prescriptions to the society are lawful courses which manifest on true modes of welfare state policy manifesting the desires of most of the populations. The grounds of welfare state policy in criminal laws is to be located into the virtues which the person can prescribe for the society and enhance the performance of the society. The possibilities of criminality arise out of incompetency and thus welfare state norms should aptly exhibit the competence to develop talent for the inmates. The purpose of law should be entrenched into the conduct as safe passage to work culture and thus criminal laws should always reflect the potential to demoralize misconduct to the society. The criminal laws should be of such aptitudes that we curtail the antisocial elements to exhibit their potential criminal folds. The criminal and other laws are but organized prescriptions to the society which lay grounds for people to follow organized behaviors in the society.

The dominance is an in clause attribute of the society. It is this attribute of the society which manifests in mass violations to individuals and thus we need to account the rules of oversubscriptions in the domain of law. The dominance perpetuates its effect by crossing boundaries of lawful courses thus law has to be competent enough in intricacies to allow people to seek justice in true modes of work culture. The intricacies of law will be aptly surmounting the evils of the society if the rule of law is widely prevalent in the working aptitudes of the society. The purpose of lawful courses is achievable only when the conscience of true modes is widely prevalent in the society and people are aptly bound in recognizing their own rights and other's rights at the same time. Law has to be exercised in full freedom and liberty such that lawfully courses of justice do not become an element of overdosed prescriptions. Law has the power to curtail the evils of the society the need is to make realize the potentiality of human self to explore utmost avenues of freedom otherwise law will never realize the potential as true culture of justice. Law is thus for people and leaders of the people should

exercise their potential into the powers of law to rule the society such that we lay grounds of a sound society.