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TRIPLE STREAM

ETHICS AND VALUES IN BUSINESS

Prof. I.V. Chalapati Rao
Chief Editor

Business includes Industry. The Hon'ble Supreme Court of India considered education too as an industry. Many people think that ethics and business are antithetical and mutually exclusive. The prejudice will be further confirmed when we see recent reports about cheating and fraud committed by prominent companies and corporations whose architects and managing directors are put in the jail for various crimes like fudging the accounts and siphoning off the funds. In some cases we see media reports about manipulation with nexus at the highest level in government. Here is a challenge today to corporate leaders, bureaucrats and ministers. Massive scams are the result of greed and avarice.

But business ethics is the necessary practice for the good of the society. Because of the unethical practices in the present day business we should not have a poor opinion of business. Because of a few rotten apples we should not condemn the whole basket and the tree itself. A reputation takes years to build and can be lost overnight. Today there is a strong opinion in favour of ethical corporate leadership. Generally the behavior of a CEO or a top executive or head of the department influences the whole character of the organization's response and determines the corporate personality. There is urgent need for a practical guide for managers and leaders to implement ethics management in their work

place. The observance of such a code of ethics will bring about a change of culture in the business or administration. It is desirable to introduce ethics in the business curriculum itself, and training programmes should cover honesty, fairness, responsibility, courtesy, openness, integrity, etc.

The existing laws are ineffective. One can be unethical and corrupt and yet operate within the limits of the law. Moreover, while little fish are caught in the law's net, the big sharks will tear through it.

The meaning of ethics is 'dharma' or justice and fairness. It consists in the practice of certain do's and don'ts. It prohibits malpractices for quick profits or excessive profits. Certain principles should be observed to maintain socially acceptable standards by a company or organization. It sends a strong positive message to the public. The voluntarily adopted code of conduct expects the organization not to maximize profit but minimize inconvenience to the customer or user and to maintain a respectable image as a social institution using part of its profits to conduct welfare activities. It is widely known today that the two world's richest people Bill Gates and Warren Buffet have declared to earmark 50% of their income for humanitarian work and poverty alleviation activities. They are setting an example and appealing to others, especially to our Indian billionaires

who flaunt their affluence by leading a life of conspicuous luxury.

Following principles should be observed:

- The organization should protect not only the interests of its shareholders but also the interests of all the stakeholders including the employees.
- Its activities should be transparent. There should be information sharing.
- It should ensure that the shareholders get good dividends and participate in decision making.
- The employees should get fair wages, proper working conditions and training facilities. They come not only to work but to grow.
- There should be mechanism for grievance redressal.
- Consumers and the public should get efficient and prompt service, goods of good quality at reasonable prices and reliable services.
- There should be a research wing constantly exploring possibilities of further improvement of quality. It is possible to be commercially successful and socially responsible.

Business has responsibility to the community by maintaining ecological balance and not causing pollution. In actual experience we find that such ideal industries/ companies/ organizations do not exist. This being so, the world's land, water and other natural resources are getting abused. Even Governments have vested interest. As a result the world is faced with a crisis caused by the green house effects of the industrial pollutants.

Deforestation, tax evasion and stacking of black money in Swiss Banks are common crimes which are regularly discussed in the media but government remains unconcerned for obvious reasons.

Substandard products, adulterations, under measurements, hoarding, black marketing, kick backs, tarnishing the image of the competitors, choking out small businesses, hostile takeovers/ mergers, employee termination in the name of right sizing, cutting corners and such questionable practices are often reported in papers. Enron, World Com and Satyam are well known examples.

The following are the six pillars of character developed by Josephson Institute of Ethics:

- Credibility (trustworthiness, honesty, integrity, promise-keeping)
- Esteem (dignity, courtesy, autonomy)
- Responsibility (accountability, pursuit of excellence)
- Caring (compassion, consideration, sharing, etiquette, poverty alleviation)
- Fairness (justice, equity)
- Civic Virtue (concern for the community, protection of environment, law abiding, public relations).

'Johnson and Johnson', Hewlett and Packard (HP) and General Electric (GE) are respectable international companies. Johnson's Credo was published in 1943. It is a new industrial philosophy. Tatas, Godrej and Hindustan Lever are believed to be reliable Indian brand names.

In India consumer societies and courts are formed with legal powers to give protection to the consumers against the cheating and exploitation by companies through electronic and print media. They engage popular film stars and cricket players as brand ambassadors. There is paid news phenomenon. People should be alert and vigilant to resist the lure of such commercial advertisements.

Government itself is a mega organization. These ethical principles apply to its management as well. Unfortunately it is already involved in mega scams like Bofors Deal of the Defence Department, Common Wealth Games, 2 G Spectrum, Adarsh Housing Society etc. Perhaps the proposed Jan Lokpal Bill will reduce corruption in government, politics and Corporate Houses. Let's hope for the best.

The Agony of the APSRTC Bus

*Thummuri Sharath Babu**

Alas! Alas! What sins on earth have I committed?
 Why, you inhuman brutes act so demented?
 For actions or inactions, for factions or feuds
 With wrath and fury, you pounce on me in crowds
 For all protests from the parties left and right
 In vain, you burn me down to ashes on sight
 Inflicting upon me as though quietness is my flaw
 You set me ablaze like the merciless dowry devils-in-law
 Yet, composed as the mother Earth, I keep mum
 Like a mute spectator watching your wild hum
 What the hell you think you are! You the wicked lot!
 For in the same coin if I pay you back or retaliate
 Like that of the most savage Tsunami in hot
 You vandalizers! Can you imagine your dreadful fate?

* *Research Scholar, Kakatiya University, Warangal.*

As the essence of Matter is Gravity, so, the essence of Spirit is Freedom. Freedom is the sole truth of Spirit - G.W.F Hegel

Charles Darwin tried to be a doctor, gave it up, tried to be a Minister of Church, left it. Finally he realized that he was deeply interested in natural history - took that up as a career and became a great success.

THE TEACHER'S STATUS

*S Rajyalakshmi**

Dr. S. Radha Krishnan was the president of India from 1962 to 1967, when Ministers of his Government went to greet him on 5th September 1962, i.e., his 74th birthday, he had expressed his deep desire to dedicate his birthday to the teacher, the builder of the nation. Hence the celebration of his birthday as the Teachers' day.

Dr. Radhakrishnan was primarily a teacher, and incidentally a statesman. As Prof. Gokak had said, he was a teacher of world standing. It is not only true in the modern sense of scholarship and academic wisdom, but also as a sage and philosopher in the tradition of ancient Indian Kulapathis. By choosing his birthday, as the Teachers' Day, our people had rightly placed before our teacher community, the noblest possible living example.

Whether he was in Madras University or the Calcutta University or in the Andhra University, he commanded universal respect and veneration as a model professor. Subsequently, the Oxford University had honoured India by inviting him as the Spalding Professor of Eastern Religions by which time his renown as a modern interpreter of the great philosophic truths of the ancient books of India, was worldwide. In the nineteen hundred and sixties, when we observe the reality of situation of the Indian teacher, one is apt to imagine the teacher as a neglected person, pathetic and forlorn. Commenting on the social position of teachers, all the world over, the Editors of the Evan's year Book, 1953

**Retd. Headmistress, Writer, Scholar, Hyderabad*

observe " . . . The teacher is both a beloved leader and a neglected public servant. He may enjoy a prestige that approaches veneration and yet starve unnoticed by the parents of the very children entrusted to his care. This position obtains markedly, in all the under developed countries especially in South East Asia".

Against this discouraging background, the status of the teacher through the ages may be viewed from the perspectives of social, economical and professional. When we speak of the social status of the teacher in our country, our people often refer to the eminent position commanded by the ancient guru and make unduly heavy demands upon the modern teacher. The teacher himself / herself has a confused aspiration for the venerable position of the Guru and also the coveted status of the modern university professor, whose business is a disinterested pursuit of all branches of knowledge, mostly secular. Unless we disentangle the teaching profession from the sentimental sense of false prestige, we will not be able to appreciate his true position in the modern society.

Owing to the limited nature of the spread of education in ancient times and the absence of the modern technological developments, the ancient teacher was essentially a spiritual leader rather than a professional expert, catering to a specific social utility. But in our present day context neither our secular democracy permits the spiritual approach in our scholastic curriculum

nor does the average teacher lay any claims to spiritual leadership.

Thus divested of his / her spiritual pretensions, the modern teacher has to take his stand primarily on his professional quality - Any modern profession has to establish its own status through its inherent virtues linked to social utilities and values.

If we observe the rapid rise in social prestige of medicine or engineering or software, we could easily appreciate this point. It is only during the 20th century that the medical profession has outgrown its background of quackery and black magic, and established a world status for itself. Its self imposed discipline of professional ethics, its noble spirit of service and sacrifice, its devotion to research and its vigilance to protect its own rights, may be considered the four pillars of the modern medical profession, or any modern profession in fact.

In contrast to this picture, in spite of the whole prestige the teacher enjoys he is not able to make much headway in our country, because he has neglected to build up his professional status by following the four point--programme which every modern profession lays down.

Realising the need for their own professional status, the teachers in advanced countries like Great Britain, the U.S.A and Russia have seriously set themselves to self improvement through professional organizations. In the 20th century, the National Union of Teachers of England and Wales was asking for a longer professional training than their nation was immediately prepared for. Almost all teachers in England belonged to an

association, and these associations, wielded tremendous power in shaping the educational policy, and influencing the educational legislation and administration, greatly.

In our country, the weakest point of our teaching profession is its lack of adequate professional training. In spite of the specific recommendations of the report of the Education Commission, 1964 to 1966 under the chairmanship of Prof. D. S. Kothari (popularly known as the Kothari commission) in this regard, much has not been done with the result there is little difference between the trained teacher and the untrained layman.

Today I understand, in India we have 254 State Universities, 130 deemed universities, 58 private universities, 39 Central Universities the total of which comes to 481. I understand the knowledge commission recommended 150 new universities also.

Out of these in our country, only the Chandigarh University in the Punjab, had a 4 year degree course in education. I understand that the Osmania University also had approved this in principle before 1962 itself, but it is not known whether it had put it into practice. It may be observed that in the old Telangana Multipurpose School curriculum, Education was one of the electives. But it could not be popular because the subject was not continued in the degree course. Therefore if the university had put into practice what it had approved, it would have strengthened the professional quality of the teacher and consequently his or her status.

There had been a golden period of the teachers in our state of Andhra Pradesh also, when the following three branches of

administration, the Department of education, the University and the Teachers' union joined hands with a sacred aim for the teachers' professional advancement in 1950 onwards. Dr. Ramlal the then Director of Public Instruction was a committed educationist with academic interest. Later, Dr M. V. Raja Gopal, Director of School and Higher Education strived here for the academic betterment of teachers in schools and colleges. Smt. Zohra Begum, the then principal of the College of Education, Osmania University was extending her co-operation by leading the then Extension Services Department which was committed to the professional advancement of the teachers in the state.

More important was the co-operation and commitment on the part of the teacher community of the state of Andhra Pradesh, under the leadership of late Sri V.P. Raghavachari, who was the then president of A.P. State Teachers' Union. He was also associated with teachers' organizations at National level for over 35 years and was not only associated with the educational development at the national level, but also travelled abroad to study the education systems under UNESCO travel grant in 1969. He was an elected member of the Rajya Sabha, from the teachers' constituency for 18 years. He was also the Editor of 3 educational magazines.

While speaking of the economic status of the teacher, most of us unconsciously speak with a dual mind: we vehemently propose that the teacher should have a high economic status and at the same time we cut it down in practice because of our "desperate" economic position. This only means that as a nation, we have not yet realized what heavy

price the future generation has to pay for our present day cheap approach to the problem. This is because the average intelligence cannot see the subtle ways in which inefficient education may harm us, as it could see the coarse examples of collapsing bridges, and deaths of patients. We are prepared to sink tons of cement and steel costing millions of foreign exchange, across rivers, but we think wholesome bread and butter are too much for the teacher. Also, we think even bare minimum facilities like a proper shelter from sun and rain for the educational institutions, a library facility to help the teacher to help for professional efficiency are unnecessary. Does this mean that we are losing faith in the human being and reposing the same faith in things?

When we speak of the economic status of the teacher, it is often presumed that it is only to improve his personal material status, but this is not the only reason why the teacher's financial resources should be improved. There is another important reason which is professional. Modern teaching is so complex and so diverse that every efficient teacher will necessarily have constantly to study, refer, experiment and exchange notes with his colleagues the entire world over. All this would mean money. We may say that public libraries are there to serve this purpose, but which library, even in this important city of Hyderabad of our country, is equipped for the teaching profession?

To my mind children should be taken care of first, in such a manner that they take care of themselves in due course. The right manner for achieving this is to strengthen the economic and professional status of the teacher especially at the grass roots level.

We are aware that man does not live by bread alone - social status is ultimately a human value, and human values ultimately have their roots in human contacts. Unless the teacher and the parent create opportunities for themselves to meet in affectionate confidence and natural respect, they cannot guide their common trust, the child. In this respect the Directress of the Sisuvihar, Late Smt. Bhaganagar Lakshmi should be profusely complimented, for having instituted "The Mothers' Circle" a forum for the parents of the children. But unfortunately, She is no more. May her soul rest in peace.

Today in our country, if the teacher is professionally weak, the parent is blissfully ignorant of even the most elementary principles of pedagogy. By physical pressure we may be compelled to know some common medicines like Aspro and Anacin, but there is no such pressure, even among the university professors who may not have heard the name of Dr. Montessori. This ignorance even among the intelligent educated public, is perhaps partly due to their private contempt for the ill paid teacher. But isn't it the height of their folly to neglect the education of their own children, out of prejudice against the poor teacher?

There is also another danger, resulting from this popular ignorance of the fundamentals of education. The public are not in a position to check the many absurdities that are perpetuated in our primary schools. For e.g., the modern education offers the three 'Rs', as a pleasant exciting experience for the infant, winning him forever to a willing academic life. This is what is happening in the British infant school, which is considered the key stone to their entire educational system. But the Infant Departments in our primary

schools are veritable hells for our children. No wonder, our children get to hate our educational institutions, and grow to become strikers and agitators, when they enter the institutions of higher education. This is because our primary school teacher is utterly ignorant of the principles and skills to handle the education of infants. Our government is neglecting primary education which is the foundation of the fabric of education. Prioritizing higher education is like erecting the flagpole first and postponing the construction of the foundation!

One may ask what is meant by social status of the teacher? I would like to answer this question by citing the example of the Philippine teacher whose testimony was accepted with respect even by the court of law. "In one of the provinces, the losing candidate for Governor, contested the election and his witnesses were 8 teachers who later testified in the court of law, unafraid of consequences, that irregularities had been committed by the non teacher inspectors and poll clerks, who had been appointed by the candidate who had been declared elected. It was the testimony of the teachers, that led to the recounting of the votes and subsequent righting of the wrong that was committed. For 50 years the schools had been teaching the rights and duties of citizenship and the way to hold free elections. It is fitting and proper that the teachers be entrusted with the difficult task of ensuring the honesty of the ballot. It is to their credit that they have done their job without fear or favour". When can we say this about our own teachers?

Teacher recruitment is one of the challenging tasks of the government.

MIND OVER MATTER

It is not what you have but it is how you think has a Profound Effect on Your Life

A business executive was deep in debt and could see no way out. Creditors were closing in on him. Suppliers were demanding payment. He sat on the park bench, head in hands, wondering if anything could save his company from bankruptcy.

Suddenly an old man appeared before him. "I can see that something is troubling you," he said. After listening to the executive's woes, the old man said, "I believe I can help you." He asked the man his name, wrote out a cheque, and pushed it into his hand saying, "Take this money. Meet me here exactly one year from today, and you can pay me back at that time." Then he turned and disappeared as quickly as he had come.

The business executive saw in his hand a check for \$500,000, signed by John D. Rockefeller, then one of the richest men in the world! "I can erase my money worries in an instant!" he realized. But instead, the executive decided to put the un-cashed check in his safe. Just knowing it was there might give him the strength to work out a way to

save his business, he thought. With renewed optimism, he negotiated better deals and extended terms of payment. He closed several big sales.

Within a few months, he was out of debt and making money once again. Exactly one year later, he returned to the park with the un-cashed cheque. At the agreed-upon time, the old man appeared. But just as the executive was about to hand back the check and share his success story, a nurse came running up and grabbed the old man.

"I'm so glad I caught him!" she cried. "I hope he hasn't been bothering you. He's always escaping from the rest home and telling people he's John D. Rockefeller." And she led the old man away by the arm. The astonished executive just stood there, stunned.

All year long he'd been wheeling and dealing, buying and selling, convinced he had half a million dollars behind him. Suddenly, he realized that it wasn't the money, real or imagined, that had turned his life around. It was his newfound self-confidence that gave him the power to achieve anything he went after.

Internet

A boy approached Pablo Picasso, with a request to draw a sketch on his napkin. Picasso looked at the boy and told him "it would cost enormously".

The boy told him "Never mind. Go ahead".

Picasso obliged the boy and drew a sketch in 30 seconds and said "One billion Francs!". "One billion, for a 30 second effort?", the boy exclaimed.

"Yes . . . my dear .. it took me 50 years to learn to draw in 30 seconds.

THE VIRTUE OF ALONENESS

We can hear the sound of silence only if we are alone with ourselves. But then silence is so unwelcome! It goes against the grain of the received wisdom and contradicts our every day experience! It encompasses the entire range of our personal and professional life. All aspects of the modern existence seem to conspire against silence and aloneness.

But is aloneness loneliness? Most people seem to think so. How else do you explain the phenomenon of the modern travel? Traditionally, according to the Christian Calendar, the week days are meant for work and the Sunday for rest. However, in the typical American conception that has embraced the entire world, the "week-end" as a cultural icon or collective ideal has institutionalized the notion of holiday as exhaustion and not as rejuvenation or replenishment. It is not a time of reflection or contemplation! Far from it! The refrain "What are you doing for the week-end?" familiar to American culture seems to galvanize the entire population of the world and not just the so-called youthful sections. The more frenetic and wasteful the week-end, the better is its market value! The adage "It's already Monday, where has the week-end gone!" has therefore significance and a moral that may be lost on most people who lead a surface life.

When we read the great essayists of travel such as R.L. Stevenson we are brought home to this cardinal truth. Travel in the best sense is a pursuit of solitude. It is by remaining alone and within that we can truly see the world and ourselves in a manner we normally do not do. It gives us a depth and perspective of

life adding to a heightened sense of awareness, giving us at times the Wordsworthian "spots of time" revelatory experience.

However, the travel of the modern world, the "week-end" of the global American kind, does nothing of this kind. Or the utterly trivial could at times masquerade as the serious. Children must carry books for home work, parents their left over or pending assignments and older women, needlework. And all with the inevitable transistor, the "Two-in-one", the CD Player or the latest audio-visual gadgetry.

Where is the time in all this to observe the sparkle of a dew drop on the grass or the rustle of a leaf as it descends through the foliage, the opening of a rose petal or the bloom of a lily? All this is supposed to be poetic and romantic and therefore not worth the attention. As the poet W.H. Davies rightly said: "What is this life full of care, we have no time to stand and stare"!

Can we minimise the baggage - physical and metaphorical, when we travel? We need to be alone and not be fearful of our aloneness. For this aloneness is fecund and puissant. It is not like darkness that brings in a sense of foreboding and gloom but darkness visible that is so potent.

Viewed from this angle, the world at the crack of every dawn would come to us with a sense of beatitude and blessing. Aloneness would then lead to reflection and give us a sense of bearing. It would tell us about the distance covered and help us

concentrate on the destination. When we return to the everyday world, we will return with a satisfaction about the tasks accomplished and about the goals ahead.

Imagine our everyday life if only we were to have the right focus. We get up by not reaching out to the newspaper, the radio or the television. We do not listen to the strains of "Hari Om Sharan" or "India Today's Morning Ragas" in order to kick start the day. Instead, we get up, part the curtains and gaze into the distant dark-grey punctuated by the flicker of a-light in the eastern horizon.

We get up with a silent prayer and a sense of gratitude: One more day upon earth and, alas, a day less in our life span! What would this day be like? Would it be full of clamour and confusion, or would it be a day of beatitude, a day of awareness? Would it be a day of cacophony or a day of controlled speech? By focusing on our surface ego, we forsake the joy of self-discovery and of human fellowship.

The questions are always there. Do we analyse the events of the previous day in a self-righteous manner and continue the blame game - "You are wrong, I am right!" Or do we call yesterday a closed chapter, and today a fresh beginning. On the nature of that decision would depend the quality of the day we shall spend.

We can hear the magical sound of silence only if we live within and have an inner life. We then become not a helpless leaf tossed in the winds of life but a being with an agency. For this we need to reverse our priorities. We must rethink the meaning of speech and of silence, of work day and holiday.

How do we resolve this contradiction between the inner and the outer? Some maintain that these cannot be resolved. The romantic poet Keats in his classic poem on the 'Grecian Urn' or the 'Nightingale' suggests that only a tenuous and fragile balance is possible in life and that true permanence can be achieved only in art and not in life. Similarly, W.B. Yeats in his "Sailing to Byzantium" explores the world of contraries represented by youth and old age. Like Keats and Shelley, Yeats too stands for the romantic agony. The differences can be resolved only through the immortal art which is fixed and stylized, symbolized by the ornate frescoes of a Byzantine, the modern day Constantinople.

The world-shunning mystic and the anchorite have an easier option. But to accept the world with all its evil and imperfections and work towards a betterment of ourselves is far more difficult. There is however a joy in attempting the harder option. For, it lends significance to our life. Better to be Socrates dissatisfied than a pig satisfied!

Courtesy: Sri Aurobindo's Action Sept. 2008

An Aim magnified your personality. A rectangular piece of iron and a magnet may look similar in outward appearance. But in a magnet there is organization from within. The molecules of the magnet are aligned in the north-south direction. It is this organization from within which gives the magnet its power. Aim in life transforms you from within.

DIALOGICS OF ART AND RELIGION: A READING OF BLACK ELK SPEAKS

*Sunanda Paravasthu**

Neihardt proposed the idea of writing Black Elk's autobiography. He wrote a letter to Black Elk, in which he expressed his desire to tell the story of his life as well as the story of his people.

Neihardt proposed to write the history of the Sioux at Wounded Knee through Black Elk's life story. Black Elk, on his part had a purpose in imparting his sacred knowledge to Neihardt. "Neihardt perceived Black Elk's religion in terms of art; Black Elk perceived Neihardt in terms of religion." (De Mallie 37, 1984) But religion and art are not that easily separable in the Lakota cosmos. Neihardt through his Euro-American sense of the artistic forms of narration, conveys not only Black Elk's sense of the sacred mission he has been assigned, but also Black Elk's sense of the artistic Lakota narration, and his understanding of the intricate workings of the Sioux literary tradition.

Black Elk believed that the book would make the sacred tree flower for the Lakotas and Whites. Black Elk prayed for the success of the book and for peace between the Lakotas and Whites. He and his son hoped that they may live in harmony and prayed to their ancestors. Black Elk repeated the same wish in his final ritual on Harney Peak. He offered the pipe to his grandfathers on behalf of Lakotas and Whites to make the sacred

tree flower. He prayed on Harney Peak as "Hear me O, Great Spirit. That my people will get back into the sacred hoop and that the tree may bloom and that my people will live the ways you have set for them and if they live they may see the happy days and the happy promised land that you have promised" (Folder 26 quoted in Holler 39). Black Elk believed that by narrating his vision to Neihardt, the traditional religion and culture of the Lakotas would be respected and the sacred tree would flower in the new context in which both Lakotas and Whites would live together.

Black Elk performs his vision, realizing it through the audience, "The power was in the meaning" but then again he says, "the power of it was in the understanding of its meaning" (BES 216, 1961). Black Elk teaches his vision as though a song, so that "some little root of the sacred tree still lives... Nourish it then, that it may leaf and bloom and fill with singing birds." (BES 280, 1961).

The Native autobiographies collapse the binaries of savage and civilized and challenge the idea that the Native White cultural encounter either makes the Native American wholly American or wholly Indian. As hybrid constructions, these works offer a multicultural vision beyond the rhetoric of melting pot or mosaic. Within a literary form that was traditionally monocultural, native autobiographers expressed a relational, inter-subjective individuality. They wove together

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native and white traditions into transcultural documents. They used dialogic strategies against colonial dialectics and crafted a hybrid borderland of resistance and freedom where possible worlds and multiple voices exist. Colonial theorists often focus on binary dynamics of resistance or absorption ignoring dialogic exchanges that negotiated the contact zone and modeled the building of hybrid identities and hybrid bridges across the gulf. Captivity narratives trap Whites within Indian culture, and Conversion narratives contain Indians within White culture. But between these bounded spaces there is a frontier space or a borderland of hybridity. Hybridity is an emergent cultural phenomenon stemming from cultural contact and mixing. It is a site where fixed identities based on essentialisms are called into question. It is a site for transformation and change.

Black Elk Speaks reflects Black Elk as a great American Indian figure within the context of complex, cultural, religious and historical Post-colonialism. It reveals the cutting edge of historical, religious and sociological aspects of the Indian life. Black Elk was primarily a paradigmatic American Indian religious leader who lived the Lakota way of life. Most of the book narrates Black Elk's Great Vision. Black Elk's story is that of a mystic, strange and dramatic at times. The personality of the Black Elk dominates the book. At the age of four he started to receive visions and he received his great vision when he was nine. Black Elk was guided by his visions to encourage and help his people, and was given powers to protect his people from danger. He was empowered to restore his people with the help of his vision. His great vision ended with the sight of the entire world

as one. Black Elk's religious identity became controversial, as he fused traditional Lakota with Christian Philosophy. He decided to serve his people in the white man's mode realizing that he could not enact his vision in the traditional manner, after the Wounded Knee massacre.

He converted to Catholicism and became a Catechist. The reservation Indians were restricted in practicing their religion and denied to meet in large groups. However Black Elk, being a Catechist had the freedom of helping his people with money, prayers and group gatherings. He took the gospel of Jesus from his oppressors and used the power of the gospel to fight oppression. However he continued using the pipe and the healing practices adapting them to catholic instruction. He continued to act as a traditional Lakota *wichasa waken*, holy man. Black Elk used the pipe throughout his life. Ben Black Elk says about his father, "My father was Christian....But he still believed the Indian religion." Of himself he says, "I used to lead two lives: one Indian and one as a Christian,"

Black Elk's intention in collaborating with Neihardt is to revive the traditional wisdom and values of the Lakotas, to "make the tree flower" even in the hostile context of the white world." (Clyde, Holler 37)

Thus one can exchange 'I' to 'other' and vice versa. In the process they acquire recognition and new understanding. Such exchanges generate meaning through words and actions.

Black Elk was the representative of his tribe instructing Lakota sacred knowledge

to Neihardt. He hoped that his whole tribe would be benefited by Neihardt's book. Sacred knowledge could not be given to anybody other than heirs. So Black Elk adopted Neihardt as his spiritual son, and named him as Flaming Rainbow.

There are important cross-cultural aspects in the collaboration between Black Elk and Neihardt. Due to their different cultural backgrounds, each man conceived the project differently. Black Elk viewed Neihardt's visit as a ritual process and interpreted the visit within the Lakota ritual context. The ritual speech is relational. Black Elk's speeches reflect traditional ritual activities. Smoking pipe before serious discussion starts is a traditional ritual to establish right relationship. Neihardt, on his part, proposed to write a book and Black Elk agreed to give his sacred knowledge to Neihardt. But Black Elk did not know the basic nature and function of literature. His intention was to save his great vision; so he created a sacred environment for its narration. Neihardt's intention was to get some intimate information about the Messiah Movement.

Catholicism became essential to Black Elk to spread his tradition and culture. He recreated his religion, which he often describes

as the cultural mixing evident in the religious and musical traditions. Dialogism deals with the nature of the colonized subject and the way in which they must simultaneously embrace two different cultural identities. They utilized the tools provided by Christianity to resist the colonial, economic and political projects. The Lakota Catholicism exemplifies postcolonial thesis in empowering the colonized to resist colonial pressures, to discover a self image in which they could act to liberate themselves from oppression. This hybridized nature of colonial culture acted as strength rather than a weakness.

Black Elk believed that the powers of the Lakota Universe exist and they have the ability to help mankind, to protect people from disease and enemies and bring joy to them. The native language translations and other religious tracts opened the door to an indigenous discovery of Christianity. Black Elk thought the possibility of a 'third way' by the mingling of native and Christian traditions. It represented another path to the 'other world' to make the 'tree blossom,' by bringing Indians and non-Indians together in a common circle of joy and harmony. The vision had a universalistic message that Neihardt interpreted and generalized as a means to understand humanity and nature.

Women have as much ability as men

Women in statesmanship. managing territories, governing countries, even making war have proved themselves equal to men-if not superior. In India I have no doubt of that. Whenever they have had the opportunity, they have proved that they have as much ability as men, with this advantage-that they seldom degenerate. They keep to the moral standard, which is innate in their nature. And thus as governors and rulers of their state, they prove - at least in India - far superior to men.

The Complete Works of Swami Vivekananda, Vol. 9, p.201

EXCUSE ME, PLEASE LISTEN!

*Sandhya Kumar**

Where have courteous smiles, waves and nods gone?

The little nice things of life are not appealing to people anymore. To say "please," or "thank you," seems to be an obvious waste of time in the race for the biggest slice of the material pie. In the good old days, common courtesy was a natural instinct. It came from good upbringing. These were unwritten rules that were picked up from model parents and teachers right from the tender years.

To be pushed or shoved around in a crowded mall is the most normal thing today and if you can get into that elevator by pushing and shoving you could wear an accomplished smile! When did you last hear an "excuse me," instead of being pushed past people in the early morning rush hour? Or even to get your eye eked out by the sudden opening of an umbrella in a crowded shopping area is little wonder. Worse is the level of manners on the road. The more discourteous on the roads of Chennai, the more is the sense of accomplishment these days. Wonder where the days of a courteous smile or a wave or a nod have gone. These little acts of courtesy are increasingly being replaced by glares, snares and exchange of foul words, least to mention blows.

When adults have forgotten to see love in small things by being courteous, the

big question is how are our children going to be courteous? How are golden rules such as "Do unto others as you would have them do unto you," going to be taught to them? The elderly feel that many teenagers lack decency and respect. A Korean colleague once politely attributed the natural instinct for most Koreans to be polite to the emphasis on being courteous laid by parents during their childhood. If one encountered an occasional rude person on the street, "We generally don't get angry. We sympathise with the person as we know the person hasn't had a good childhood!"

Many marriages end in a divorce as couples think it is not so important to show love in small things. They rather have the attitude of taking things for granted. Clearing your cup of coffee, or putting away your shoes in the closet, or turning off the lights in the room, or simply putting the cap back on the toothpaste are little acts of courtesy. Sadly, rudeness conveniently finds its way into many households making life a living hell.

A good friend upset with the increasingly rude behaviour of people remarked, "The more I experience rudeness on the streets, the happier I am that my parents have left me a legacy of good values, and not material values." But does this make sense in today's world?

Courtesy, The Hindu April 5

Any one who wants to speak well must first murder the language - T.S. Eliot

'MY STORY' OF KAMALA DAS

A. Vanaja¹ & Dr . MA. Waheed²

Kamala Das is known as Madhavikkuty, K. Das and Surayya Das to the lovers of English and Malayalam literatures both in India and abroad. She is a poetess, short story writer and novelist. There are a couple of Indian English writers who are fully bilingual writing both in their mother tongue and also in English. This is particularly true of the poet Arun Kolatkar, born in Kolhapur of Maharashtra State who won the Commonwealth Poetry Prize in 1977, who writes poems in Marathi as well as in English. Unlike Kolatkar, Kamal Das does not use two languages for the same purpose. She writes poetry in English and fiction in her mother tongue Malayalam. It is true that she also published novels in English, *Alphabet of Lust* and *A Doll for the Child*. Prostitute but her work to appear in both languages is her autobiography, *My Story*. The Malayalam version of this autobiography appeared as a serial in a magazine nearly for two years before the English version *My Story* (1976). This is said to be an outspoken and controversial autobiography of Kamala Das.

My Story (1976) became controversial as Kamala Das presented not only the concept of progressive mood but also wrote in an aggressive mood. The feministic attitude she adopted is unconventional and against true spirit of the Indian traditional life. She does not conform to the established norms of society. She has revolted against the

traditional man - woman relationship. Her attitude towards sex is different from puritanical attitude of her contemporaries. She challenges taboos. She employs a highly self-conscious idiom and wants release from male-dominated society. In this context, it is proper to have a view of feminism and how it has emerged as a strong postmodern trend making 'woman' as a 'new woman' and sometimes aggressive woman also. So, this feministic movement was encouraged more by the writer Elaine Showalter (1941) an American Proponent of the feminist movement as she is the best known for *A Literature of Their Own* (1977).

The writings of Elaine Showalter demolished the traditional image of women and called upon the women to use the language to silence the Man. She also stressed the writers of her period to write punching on the male ego to accede equal status, equal opportunities and equal misdoings also on par with the Man. It is in this context, we have to study Kamala Das's sensational, controversial and disappointing auto biography *My Story* published at 42 and her outspoken declarations, statements, grumblings, feelings and expressions and unusual ways of lifestyle in terms of her either confessional or erotic life. *My Story* has been categorized as controversial autobiography. Kamala Das had an urge of total freedom, irrespective of mixing in any variety of society, self assertion, autonomy and also she did not like subordination in her personal life. She has only the common feministic qualities but also

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unfortunately she was married when she was very young. It was an arranged marriage by her parents when hardly she could understand how the spouse should be. Later, she realized that it was not for love but for sex that marriage has been made a legalized institution. So, she was prepared to defy the traditional expectation of a woman.

Basically, Kamala Das is a woman of radical attitude. She felt that like men, women also had the right to satisfy their needs. She also felt that if the legal orbit of marriage failed to satisfy her needs for love, she could see no reason why women should not look for it outside the legal orbit. Outside of orbit for Kamala Das, it was Carlo, an Italian, extremely handsome and young. She mentioned every possible and impossible information related to sex in her book. Thus, she is branded as a controversial and adulterous writer. Her love affair was openly intended to focus rejection of society's double standards of morality. As the tradition maintains, men married or unmarried have a right to flirt around, while women are expected to stay chaste.

Kamala Das is a creative writer. Incidentally, her mother Nalapat Balamani Amma was a well known poet in Malayalam. She started writing poetry at an early age. From the childhood, she was bold and could not tolerate any injustice or discrimination. She and her brother used to attend an English medium school in Calcutta. Her brother was dark. Although, he was a genius in the class, he used to be tortured by the teachers. So she scratched the face of the teacher in a mad rage. She "like Margaret Cavendish is addicted to write with pen rather than to work with the needle".

Kamala Das's marriage is fixed. She cannot escape from destiny but refuses all traditional and conventional formalities on her wedding day. She refuses to wear a good saree. Instead she dressed in a white saree. Her fiancé, in a sexual hate, gave a rude shock. She writes :

Before I left for Calcutta, he (fiancé). Pushed me into a dark corner behind a door and kissed me sloppily near my mouth. He crushed my breasts with his thick fingers (85)

Whenever he found me alone in a room, he began to plead to bare my breasts and if I did not, he turned brutal and crude. His hands bruised my body and left blue and red marks on the skin (87)

She refers her wedding night as "that unhappy night" because she says "without warning he fell on me, surprising me by the extreme brutality of the attack" (92). She calls this sexual attack a "rape". Actually she wanted conversation, companionship and warmth but she realized that her husband is a sexual companion and not an emotional companion.

In fact, Kamala Das was struggling to create a new order, a brave new world, where women would be treated as human beings. She rather wishes to bring about a sexual revolution as Millett put it "a sexual revolution is undoubtedly essential to any radical social change". Her rejection of the traditional sex roles and male fantasies are found in expression like: 'I kept myself busy with dreary house work while my spirit protested and cried, get out of this trap, escape (103)'

She tries to view the social set up with a woman's eye and wishes to challenge it but situations are not in her favour. When her marriage to Mr. Das stifles for her all possibilities of anatomy, she decides to put an end to her life but she has no mastery in this art. She does not succeed in it but the fact that the suicide is attempted shows her desire for "flight from womanhood" if it costs her life. To be frank, for Kamala Das "to die in the struggle against oppression was better than to live without freedom". She wants pure, unconditional love, in search of which she had emotionally disowned her lustful husband (though she was the mother of three sons) who made her feel that "if love was to what I had looked for in marriage, I would have to look for it outside its legal orbit" (99). But, now the reader should understand that she was not teaching sex outside marriage. In fact, she tells us :

I could not opt for life of prostitution, for I knew that I was frigid and that love for

my husband had sealed me physically and emotionally like a pregnancy that made it impossible for others to impregnate afterwards (109)'

In fact, in Kamala Das's autobiographical novel *My Story* she has been looking for Lord Krishna. It seemed that she tried "to climb out" of her husband's embraces on the wedding night and begged him to think of God. She told him, 'let us pray to Krishna (92)'.

However, the presentation of such unusual details made her *My Story* controversial. Amrita Pritam who is also equally popular writer in Punjabi language published her autobiography in two volumes entitled (1) *The Revenue Stamp* (2) *Shadows of Words*. She was also controversial and had love affairs but she never disclosed sexual issues in them. She maintained dignity but Kamala Das made it controversial by writing issues related to conjugal life.

THE ETERNAL SPECTRUM

*Dr. Manas Bakshi**

The eternal being breathes
Ephemeral elements in individual life
One or two strokes
Of the divine force on a blank canvas
One or two hours of monologue
For a solitary imprint
On the momentary existence of flesh and
blood.

Morbid feelings seek egress
The language as painful as the caged beast's
Compromising only with physical urge
In utter deprivation of the savage green

The syllable of a greater world borne out
By the moments of self - renunciation
Flashing and fading out as rain in sunshine

* *Poet & Writer, Kolkata*

OF JAMS AND JELLIES

*S Ramnath**

Jams and Jellies are delicacies which the rich and the westernized eat with their bread, toast and as deserts sometimes, sometimes the poor also eats. But what I am going to write about is the most common Jam that is "The Traffic Jam" which all of us, especially in the urban areas, experience every day.

Traffic jams occur on account of various factors. In India the most common being the growth in the vehicle population, political and other morchas, flouting of traffic rules, lack of civic sense, encroachment of roads etc. Traffic Jams are common all over the world from Bombay to Beijing, from Calcutta to California, from Amritsar to Australia.

The biggest traffic jam as reported in the news papers recently was in China which lasted for over a month. The more flyovers and arterial roads are opened the bigger the jams seem to be getting. The only persons who seem to be benefited from these measures are the contractors who carry out these works and those who allot the works to them. Traffic jams are like bottomless pits which never seem to get filled up. There seems to be no permanent solution or light at the end of the tunnel.

So what cannot be cured has to be endured. But the best way would be if it cannot be avoided, enjoy it or put the time to

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best use by finding ways and means to utilize the time fruitfully, the time lost in traffic snarls. With this object in view I thought I could make a few suggestions especially to working techies and all those who motor down to their place of work who are the victims of these jams. The other day when I was caught in a traffic jam, these thoughts came to my mind which I felt I should share with my friends. These suggestions are for a round trip, i.e. starting from home to your place of work and back.

ONWARD:

1. Gents can keep a battery-operated shaver and shave in the car. Ladies can do all the make up in the car.
2. If one can afford it, discard your car and buy an SUV or a mini bus and take your bath and perform other early morning chores. Otherwise you in India at least can make use of the sidewalks.
3. You can read the newspapers and short stories
4. You can have your breakfast of bread and rotis or idlies sans liquids like sambar or salan.
5. You can finish your pending files and check your mail.
6. If you have had a late night, you can also have 40 winks.
7. You can make the road side purchases like vegetables, fruits etc.
8. Ambulance can be converted into a mobile hospital with facilities for delivery and birth certificates of such children will indicate the place of birth the number of the ambulance instead of the Hospital.

9. You can have a hair cut or massage before the traffic starts moving.
10. Salesmen can sell their products. Balance sheet will disclose traffic jam sales separately.
11. If you want to be late for work, you can always depend upon the reliable excuse of caught in a traffic Jam'.
12. If you are spiritually inclined you can finish your pooja and meditation.
6. If you forget your wife's birthday or miss your wedding anniversary and are held up in the office, you can always say 'held up in traffic'.
7. No police challans for breaking speed limits or wrong side.
8. If you want to eat out, just get down at the way side hotel or eatery.
9. Ingenious people whose cars run on LPG or CNG can even install a stove and finish their cooking.

RETURN JOURNEY:

1. You can cut vegetables on your way back or roll rotis to be baked at home or knit sweaters.
2. Teach your children through 'idea' connection and help them in doing their home work.
3. Have a wash and change your clothes with shutters rolled up and drive straight to a party.
4. Those on a date with their girl friend can order pizza with Pepsi or star bucks coffee and enjoy in the car.
5. Watch day match or your favorite serial on your car TV.

Honk! Honk !

Suddenly I could hear horn of the cars behind me which woke me up from my reverie and as I started my engine the police man started shouting

"chalo chalo Aaj Traffic Jam ki keemat, Petrol Se be kam Hai".

With a deep sigh I started inching forward and thinking if I can do all the above things sitting in a car why have a house?

Written with due concern for all my friends caught in a traffic Jam.

TALE OF TWO CITIES

London and Paris

It was the best of Times, it was the worst of Times. It was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to the Heaven, we were all going direct the other way-in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or evil in the superlative degree of comparison only.

Charles Dickens

WIDOWS AS VICTIMS IN MAHASWETHADEVI'S STATUE, DHOULI AND CHINTA

Dr. M. Umar¹ & Dr. A.S.Kanna²

Women in our society are always looked down upon and are considered as inferior human beings. Since ages, they have been crushed by the male dominated society and are denied a status.

Mahaswetha Devi focuses on different phases of suffering the women undergo in the society. She does not write as a feminist, but as a human being who opens up the realities of human trauma. In an interview she says: "I am a woman, and I am writing. But, I am not writing of women alone. What I am writing about in most of my books, is about class exploitation, the underclass is exploited, men, women together. Of course, women get worst part of it, but not always. Definitely, I am interested in women's positions, women's thought. But I am more interested in active work.

Mahaswetha Devi, like Mulk Raj Anand, is more affected by class exploitation than gender exploitation. But, she agrees with Mulk Raj Anand that women are at a greater disadvantage among the exploited lower sections. She explicates the problems of women and the misery they undergo in a male dominated society and presents them in her works. The major problem she deals are - the position of a woman in a patriarchal society, the position of widows, the agony of mothers when they are separated from their own kith and kin, and the sexual exploitation of women labourers by their masters and the harassment

of women by the police in the name of interrogation. Mahaswetha Devi's works Mother of 1084, Bayen, Breast Stories, Douloti The Bountiful, Statue and Outcast depict the predicament of women under such imperious masculinity.

Mahaswetha Devi's Statue, Dhoulai and Chinta replicate the position of widows in our society. The problems, the harassment, beguility and humiliation the widows face are projected in these works. The widows are treated as inauspicious and a misfortune of the society and are even made outcasts. They are denied a normal life. They are tempted and beguiled by men and are victimized to the brim.

In Statue, Dulali is a widow. She is married at the age of four and becomes a widow at the age of six. She grows up in her father's house. From the age of twelve itself, she is considered a misfortune and her presence inauspicious. Once, when she goes to the wedding of her friend Kusi, Kusi's aunt turns her out, saying:

'Out, Out!' . . .

Duli! You're not to see a wedding, dear; you're not to join in the wife--rites.(26)

Dulali is hurt by her words. She goes to her mother and with angry tears, she asks:

"Why did you have my wedding, then? I wouldn't be a widow if you'd done it later. I couldn't see Kusi's wedding." (27)

1. Moinabad, Hyderabad
2. Sreeramnagar, Vizianagaram

Dulali, as a child, suffers abandonment from ceremonies. She is forbidden to enjoy and be happy like other children. Her ordeal in later life becomes more intensified. She falls in love with Dindayal, a brahmin priest's son. Dindayal wills to go for a widow remarriage with her and expresses his will to his father, Thakur. Thakur becomes furious, calls Mahananda, Dulali's father and warns him. With all failure and frustration, Dindayal leaves home, works against the British and is hanged for looting the British train. Thakur thinks that all misfortune and ill fate has occurred due to Dulali casting her eyes on her son. So, he blames Mahananda and Dulali for the evil and throws their Manosha image in his shrine into the uncleaned house of Mahananda. Mahananda, taken by a belief that goddess Manosha would curse their family, trembles in fear. He strongly feels that all this havoc and wreck arose due to ill fated and inauspicious Dulali's stay in their house. He feels: Dulali is poison in the Thakur house, for Dinu's death.

With these feelings, he throws her out of the house and family. He raises a room for her. He arranges rice, lentils, oil, salt and other things for her upkeep. Since then, she is made an outsider at home. She suffers isolation. After her father's death, her life becomes more complicated. Her brother does not even glance at her. She suffers hunger. She goes to the forest, takes some tubers, roots and some fruits and survives. Only after Nabin, her nephew, recognises her, she finds some solace. Like that, through out her life, in widowhood she grieves.

Both Dhoulis and Chintas speak of the

beguility of men who deceive the protagonist-widows in the name of love and marriage. Both the protagonists Dhoulis and Chintas are from a poor background. The poverty and widowhood drive them into a typical condition of tyranny. Dhoulis in Dhoulis like Dulali, becomes a widow at a young age. Having come back to her mother and working in Misra family, falls into the clutches of Misrilal, who is attracted towards her body. In all her helpless state and also trusting that he would marry her, she becomes a prey for his libidinous activities. She carries his child. Misras come to know about this news which defames them. They sack Dhoulis and her mother, who depend on their mercy for their livelihood, by denying them food. Both mother and daughter bear the pangs of hunger. Yet, she carries a hope that Misrilal would come and marry her. Meanwhile, she begets Misrilal's child. Later, Misrilal gets married to some other rich girl and settles down at Dhanbad. Dhoulis is taken aback for his deception and suffers humiliation. She, her mother and her child suffer in starvation. One day, she submits to prostitution unable to bear hunger. Dhoulis's act of prostitution raises a fury in Misras, as that gets them bad fame. So, they drive her out of the village summoning a meeting and announcing that prostitution defiles the village and she must shift herself to a city or town to practice her prostitution. Thus, she is thrown out of the village, getting separated from her mother and child.

Similarly, in Chinta, Chinta suffers widowhood. Chinta is a widow with a son. When her husband dies, her in-laws try to occupy her property. They go on pestering her, saying :

"You're a young widow. Give us custody of your land."(29)

When she does not agree, they turn against her. She is unsecured by this. Men begin to prowl around her house, knocking the door at nights.

During this time comes a handsome man from Calcutta, namely Utsab. He shows some pity on her and says that he loves her. He makes many promises. At first she does not encourage him. To soften her heart, he approaches her by showering his love on her son, Gopal. By this, she capitulates herself to his sexual urge.

Utsab promises marriage, earrings, chain and bangles. They leave Gopal behind, with the relatives and go to Calcutta. They beget two daughters. After this, he deceives her. Chinta says:

"He ruined me and then left me. Didn't marry me, didn't give me any ornaments. He would beat me up, take all my money, and after giving me these two daughters, he absconded."(31)

Utsab ditches her. With the two malnourished daughters, she struggles for her life. All the three lead an emaciated life. Chinta takes up a part time maid job, goes from house to house, does all the hard work and maintains their livelihood. Everyone exploits her and none offers at least a helping hand. Seeing her plight,

people tease her more. Whenever, she leaves late at night after day's work, a paanwala, tries to clasp her, tears her sari and laughs at her vulnerable position. She bears all this torture silently, in all her helpless state, just to survive.

During this time, two men come from her village with her son and shout at her: "You commit a sin and you don't want to pay the penalty!"(32) She is helpless. For the sin, she has committed, she has to spend two hundred rupees as penance, has to feast all the people of her village and has to forsake her two daughters. Then, she and her son would be accepted by her community or else they would be abandoned by their villagers. So, she prepares for their acceptance. She sells off her daughters for eighteen rupees. With her eyes full of tears, leaves them.

Mahaswetha Devi opens up the hidden problems of women, which have been afflicting them continuously and causing a great damage to their lives and womanhood. She succeeds in bringing all their suffering to focus. She condemns the atrocities of men over women, who are deprived of freedom and a status. She deals with the quandaries of both the women in a rich urban society and a poor rural society. Her vision over these problems of women reveals the accuracy of their plight in the society.

Courage and perseverance have a magical talisman, before which difficulties disappear and obstacles vanish into air. - Mahatma Gandhi

CERULEAN CHIAROSCURO

*Atreya Sarma Uppaluri**

The panoramic cerulean tapestry
What an amazing celestial mystery!

Woven with prominences rocky
Icebergs and glaciers so glassy
Islands very idyllic,
Peninsulas exotic,
Archipelagos galactic
And billowing oceans lactic
Pomeranians fluffy
Teddy bears bushy chubby
Phantoms, dragons and ghouls monstrous
Owls, bats and vultures ominous
Hyenas and wolves dangerous
Whales, dolphins and sharks humongous
Banyan, walnut, oak, sequoia - wondrous
Elephant, rhino, kangaroo, beaver - so
strange
Ostrich, crocodile, anaconda - what a
range!

Image of every object and creature
Down on the earth and deep in the deep

** Poet, & Editor, Hyderabad*

Is saved on the blue domed canvas sweep
Some in pastel, some others in sculpture
Some in slow motion
Some in still version.

Some coming up close face to face
To shake hands in a tempting fling
Or to merge in a tight embrace
Or mate into a new being.

Some sizing up
Some sizing down
The fleecy denizens
Drifting by in dozens.

A colour movie show silent
On a mega screen ambient
In an open theatre to your glee
On a ticket that is totally free.

Or is it a good aide memoire graphic
To a keen student willing and telic
Of the earth sciences or arts fine
Or of fashion designing line?

THE GOOD AND THE BAD

*Dr. C. Jacob**

The cuckoo and the crow
Do look alike,
When open they their mouths,
One sings , the other caws

** Dist. & Sessions Judge (Retd.), Narsapur*

The good and the bad
Too look alike,
When open they their mouths,
One smells sweet, the other foul.

PASSAGE TO AMERICA

*Dr.R.M. V.Raghavendra Rao**

From India in one's initial visit to America one rides the wave of fantasy. Its planned cities, its immaculate roads, its gigantic flyovers, its vast highways and their exits, picnic spots and restaurants are all spell-binding. Its malls sprawling over some acres inside and more parking area with more vistas of all kinds of cars and shopping push carts for the customers are just amazing. One wonders whether it is not the zenith of civilization. Its "Ikea", set up by a Swede long ago, is a heaven of all kinds of furniture and furnishings and fixtures. The customer has to be an expert in assembling any huge or small furniture brought home disassembled in his own Toyota or Ford or Nissan truck or van. Such is the collective and individual enterprise here. The term "civilization" is expected to be inclusive of "culture", according to C.E.M. Joad, or any humanitarian thinker. If the culture of a race/races exists in its day-to-day interactions with people, even with strangers, it is very visibly manifest in the elementary courtesies of the native Americans, seen in their morning smiles. My own experience speaks volumes about this experience.

As I walk down the "Morningside View Drive" colony the place of my son-in-law in Houston, I have a score of "good mornings" and a score of "have a nice day" from residents of the colony unfamiliar to me - a glaring contrast to my morning walks in India. (not a familiar neighbour ever bats his eyelid). Again in shopping centres (malls) the

same is the experience. The passer-by to the entrance of the mall from the parking lot is always given the right of passage by the passing cars, that too with a smile. At several crossroads I found the sign boards "smiles are free". Yes, why not smile in response to a smile, when it cheers up and enlivens the receiver of the smile! The same is my experience in Dallas, my son's place. Civic sense seems to be proverbial in America. It is evident in the queues scrupulously followed by everyone here, from malls to cinema halls.

What then is the culture of people of several cultures and faiths in the "melting pot" that is America with its 50 states? Name any race in the world; a cross section of it is here, of course in a spirit of coexistence.

In places of worship, that churches are aplenty is no wonder. But in each city, small or big, even temples are there catering to the spiritual needs of devotees of different faiths, with their festivities attended by the native Americans themselves. I saw the Governor of Houston attending the festivities and partaking the prasadam at Meenakshi Temple, Houston.

At first glance, America may impress as a fun lover's country, whereas in reality, it is a workaholic's country. After a five day week, 8am to 6pm, the weekends are mostly meant for the home. Attending to children's needs are on top priority. There may be get-togethers on birthdays, wedding anniversaries, naming ceremonies and festivals, but always

**Associate Professor in English (Retd), Hyderabad, (A.P.)*

with an eye on one's own lap-top. On evenings the city does not swing in pleasures, for the Mondays keep knocking, with the need to retire early daily. On working days the city literally sleeps early. My misconceptions about life and living in America vanished in visit after visit to it.

No doubt, coming to America for education or dollars, the youth have to sweat it out, with a steely determination to face the odds and uncertainties from time to time, particularly in the present-day America.

There are many kinds of retirees going to America at the call of their children, right from those who feel saturated within a month, with a vow never to repeat the visit, to those who are fond of acquiring global knowledge finding their god's plenty in public libraries and those in the temples. Women, however, have no problem of occupation for they are preoccupied with their grand children. Those who are fond of books and men and creative work never lack appreciation for other cultures and faiths resulting in a spirit of accommodation of the annual alien rituals of a Halloween or a Thanksgiving day or the solemnity of a martyr's day of Martin Luther king jr.

The return of anybody to India after a stay of the permitted 6 months or a little longer fills his heart with the "Joy de vivre" ("Joy in its widest commonality spread"), which is abundant in its hustle-bustle of the ever crowded streets of the Indian cities which never sleep, in its restaurants and apartment complexes, even in places of worship an aspect conspicuously absent in America. In contrast, where the routinesome life is concerned, America is a sleeping country, maybe here cars are the substitutes to the

breathing human beings of India. At the same time, he is filled with sad thoughts about the state of life in India. Several unresolved questions plague his mind:

"Why is India still a boiling pot? Whatever has happened to its unity in diversity?"

"Why is there a simmering discontent in its employees?"

"Why does corruption exist so ubiquitously?"

"Why is there not social security and medical security to all its citizens?"

"Why does its perspective planning fail, despite best intentions?"

"Why is there not a sense of its history?"

"Why is there not a spirit of genuine national pride?"

"Why are a sense of order, and a general civic sense absent in India?"

Yet at each time, at the end of each visit to America I return with the wish to find a better India, the India of the dreams of all the Indians.

I have gone about site-seeing of America not without the pride of having seen my own country enough. I have seen Washington D.C. only after bathing in the Assi ghat of Varanasi, and seen the Niagara falls only after the Jog falls in the south and bathing in the Ganges in the north.

However, nativity of the elders like me all of whose children are abroad is where their children belong to. While my own nativity has its own strong roots, like Ulysses, I have to keep telling myself:

"Come I may, go I must,
Go I may, come I must,
The distant horizons always call me".

POEMS UNWANTED

*M G Narasimha Murthy**

Te sell my poems, I did not try.
Even if I did, who would buy?
Busy 'netizens' choose websites
To keep pace with advancing science,
Using laptops, their new gold mines.
In today's world, business shines.
Minting money at any cost
Is greater than any fine art.
Fix matches, play any cunning game,
Buy flats and encroached lands, without
shame.

** Retd. Principal of Hindupur College, a Poet*

Make sure of several crores,
Unafraid of our sluggish courts.
Why read poetry, all illusion and trash?
Clever people prefer real, hard cash.
Shrewd booksellers, aware of current
trends,
Presume that poets are not worthy friends.
So I thought that some lazy guy,
In a gloomy, undisturbed library,
Might pass his time unwisely,
Reading my unwanted poetry
And send all my gems to libraries
Where poets remain hidden for centuries.

IN THE EXAMINATION HALL

*G.Soma Seshu**

I dream here seated in my chair
Rather sleepy or feigning sleep
I turn my gaze away from here
Yes I dream here of my broken past
About ideals rabbits on the moon
In full day-light of the noon;
Before me sat a row of energetic youth
The future citizens of India
The leading beacon lights
Writing no copying the slips
Nicely upon their answer scripts;
Some cough and whistle to show
Their proud, defying spirits
To the poor unnerved creatures
To their respectable teachers;
Not only me, but all of us, the same lot;
I dreamt of my past student days
When looking back in hall was a crime;
We bowed before our teachers
With meek reverential awe

**Principal (Retd.) Hindupur, Poet*

Their words, for us, a rigid law;
What golden dreams I had! All fads!
I thought of guiding the lads
But now lads guide me in their paths
The blossoms of the future mankind
Adepts in academic corruption we find;
Their leaders, guiding stars in politics
Proclaim their unquestionable rights
And grease the palms of power or seize
By force with threatening knives and chains;
They make their teachers yield by hook or
crook
To help them in their writing orgies;
I dreamt and dreamt in vain meanwhile a stir
A student growls "Please, paper, Sir,"
I have to move through the long avenue in
the hall
As they mock at my drowsy pace with
callous looks
They buzz like hornets full of whispers
Negotiations and murmurs 'midst the sound
of rustling papers.

PLACE OF MUSLIMS IN PRE-INDEPENDENT BENGALI LITERATURE AND MANIK BANDOPADHYAY [1908-1956]

*Dr. Manas Bakshi**

The flourish of Bengali literature during the pre-independence period has predominantly cast a pervasive after effect. And this is not without reason. Bengali literature, especially in the pre-independence period, was enriched by stalwarts like Bankim Chandra Chatterji, Rabindranath Tagore, Sarat Chandra Chatterji in the main. Their literary works have highlighted various aspects of life and society in the then prevailing socio-economic atmosphere. Along with the same, some other issues like love, betrayal, family feuds, social taboos and superstitions have also been sometimes jabbed at to dwell on the transitory strifes and strides revolving around mundane existence of human beings. The reason is, these all are related to either the inner substance or hollowness of a system.

It goes without saying that prior to partition of Bengal, the Bengali society had a formidable representation of both the Hindus and the Muslims. Surprisingly, though the socio-economic placement of the Bengali Muslims was focused in several write-ups, it is often alleged the Muslim mindset was hardly explored to the extent it should have been. Even their relevance to a broader spectrum of social life has not been delineated so appropriately by any other literary luminary than Manik Bandopadhyaya as in his "Padma Nadir Majhi" (Boatman of the river Padma).

It will be crystal clear if we take a few instances. To begin with, in his

**Poet and Writer, Kolkata (West Bengal)*

"Anandamath", Bankim Chandra has focused on some complex issues encompassing mainly the Hindu mindset, the resurgence and resistance of a section of people fuelled by their grievances against the Muslim rule at the beginning of the colonial era. Nothing more; but, blissfully, in another novel, "Durgesnandini", Bankim Chandra has been bold enough to depict a rosy picture of communal harmony in a fascinating way: the love affair between a Hindu Rajput (Jagat-Singha) and a Muslim girl (Aesha) is really praiseworthy specially in view of the period it is linked up with.

In Tagore's short story like "Khudita Pashan" or "Kabuliwala", the muslim characters have become distinct in their own ways. For instance, Meher Ali in "Khudita Pashan" is a typical character used in a symbolic way to substantiate the story line. Similarly, in "Kabuliwala", Rahamat's feeling for little Minu has in the backdrop the glimpse of his daughter at far away Kabul. The human face of a Kabuliwala (Rahamat) is prominent here.

But in another short story "Musolmanir Galpo", Tagore has dealt with the interaction of both the Hindus and the Muslims - taking umbrage at a conservative Hindu family of those days. Basically, it is the story of conversion, from Hinduism to Islam, of a Hindu girl (from Kamala to Maherjan) who was trapped by dacoits while going to her father in law's house just after marriage. Only because she was saved and sheltered

by a Muslim, Habir Khan, she was denied entry to her Hindu family again. She got wedded to Karim, Habir Khan's son, to start afresh a conjugal life. Afterwards, she played the role of a saviour when her cousin sister faced a similar irony. Though a reality then, quite obsolete nowadays, the theme offers a flashing idea about touchy Hindu sentiments of colonial days, which often determined the fate of a woman.

Sarat Chandra Chatterji's short story "Mahesh" is an unparalleled sketch of two poverty stricken marginal persons' struggle for existence intensifying with a pet bull, named Mahesh, at the pivotal point of the story. Unforgettable, as the characterization of Gafur (father), Amina (daughter) and the mute animal Mahesh, is Gafur's affection for Mahesh and its death. Their stepping into an urban industrial belt from a feudo-rural base has a significant bearing on modern society.

In his remarkable novel "Kamallata", Sarat Chandra has dwelt on the village life in Bengal of a period when dogmatic views on religion or social system were dominant. Sarat Chandra's thrust was on invocation of a secular approach to such a rural set-up as could rise above a hackneyed system. Interestingly, in "Kamallata", the non-communal image of Gahar (Muslim), his friendship with Srikanta and Kamallata (both Hindu) have reason to be heralded as an ideal and sacred work with a truly humanist outlook.

Be it Bankim Chandra, Sarat Chandra or Rabindranath Tagore, none excels Manik Bandopadhyaya if "Padma Nadir Majhi" is taken into consideration. In this novel, Manik Bandopadhyaya has depicted a true picture of a community, comprising both the Hindus and

the Muslims, depending only on fishing for livelihood in the pre-partition rural Bengal. There are several characters in the novel but predominant among them are Kuber, Kapila and Hossain Mia. Kuber's adulterated love affair with his sister in law Kapila came whole as his wife Mala was sick and at the same time, Kapila's mesmerizing physical appeal was ineluctable.

Hossain Mia's character as a non-communal personality together with his dream of a fecund "Moyna Dwip" (island) blooming into reality, with Kuber and Kapila journeying finally towards that destination at night, is just unique. In no other Bengali novel of that period, the lifestyle, woes and worries, pleasure and emotion of both Hindu and Muslim people living in the same social ambient are delineated so vividly and adroitly as in "Padma Nadir Majhi". In this novel, religion which was more important than the scourge of poverty was always cast formidable whang. That's why the reason for a squabble between Kuber and Sidhu or Kuber and Aminuddi hardly varied. And they themselves mitigated the trivial disputes.

Frankly speaking, human values and sentiments of both the sections have been nicely highlighted in this novel. An incisive portrayal of the riparian life of a community regardless of religion and flawless characterization of Kuber, Kapila and of course, Hossain Mia against a metaphoric presentation of Moyna island visualizing the commune of some struggling human beings are what signify Padma Nadir Majhi. It might have remained an utopia but its impact is far reaching so long as the dream of a living island for a couple like Kuber and Kapila beacons us.

ENVIRONMENT

*S Krishnamachari**

Environment is ornament of nature.
 Environment is true friend of every creature.
 Environment smiles with welcoming feature.
 Environment ensures our happy future.

to give shelter for animals to move without
 fear,
 and bringing rains to help agriculture here,
 All living beings, environment endear.

Environment is our life and soul.
 Environment aids us to achieve our goal.
 Environment makes living full and whole.
 For its survival, you need no cajole.

Let us keep environment clean,
 To provide everyone a lovely scene;
 Let us not spoil our green,
 Don't pollute it; let us not be so mean.

With gentle moving atmosphere,
 in all spheres perfectly clear,
 with smiling greenery, to us so dear,
 with humming birds singing far and near,
 with forests spreading in every sphere,

Let us not punish it with filth and dirt.
 Let us not destroy it with smoke and dust.
 Its pure form and blissful silence let us not
 hurt.
 For our existence, its preservation is must

**Late Sri S Krishnamachari (13-6-1925 to 16-9-2004) Hyderabad*

GRATITUDE

*N Sarma Rachakonda**

"Gratitude," a critic once said
 Is only the anticipation of more returns."
 Cynical statements at best
 May contain some half-truths
 But this time, however
 The cynic seems to be
 Completely off the mark.
 Only a mind uninformed by the heart
 Can make an egregious error
 Of this sort.

And flows towards the giver
 Near and dear, known or unknown
 Or even dead and gone.

It is the instinctive need
 To return love for love,
 Lacking which, the human race
 Would have been extinct
 Long, long ago;

Gratitude
 Is a spontaneous response of goodwill
 From souls attuned to thrill
 To benefactions received;
 A feeling that overwhelms
 and overwells the heart

A gift from above,
 An oceanic sense.
 A lofty thought
 Awakening of the human mind
 From loneliness and hardship
 To a haven of friendship,
 A heaven of interrelationship
 All this and more
 But not cunning or craft!

** Poet, Visakhapatnam*

ECLIPSE IN TWO NOBLE PROFESSIONS

*C.V.G Krishnamurthy**

There seems to be an eclipse in two noble professions - the Teaching and the Medical. The teaching profession at present is subjected to Solar eclipse and the medical profession, the Lunar eclipse.

In our scriptures "Guru is identified with Brahma, Vishnu and Maheswara - the holy trinity". Teaching profession is selected by some as one of the employment channels but not with a specific interest and commitment to it. Nowadays, we cannot expect the ideal "gurukula vasam" for learning. Professional honesty among the teachers is missing, barring a few ideal teachers.

The teacher has to draw out the innate talents of the pupils by using patient techniques. Learning process in children starts from infancy - the mother being the first teacher, the father the next and the guru the third best teacher for moulding them with sound principles of character. "Maathru devo bhava, Pithru devo bhava and Acharya devo bhava" are the tenets of the Upanishads.

The Acharya is a guru who not only preaches but practises good conduct in life as he should be a role model for the student. The primary and the middle school stages are very important for the formation of good principles of behaviour in the pupils. The role of parents also at these levels is important as behaviour patterns are settled in the pupils at the earlier stages only. The parents should teach their

children how to behave in society and how to obey and respect the teachers.

At present, not much importance is given to the primary, middle school and high school stages by the governments in power. In the State and Union budgets only scanty amounts are allotted for Education at the primary and secondary school levels.

The students are now exposed to television and the modern cinema which often project vulgarity and obscenity. Incidentally, they may show the brighter points of life also. But, the young minds are prone to be attracted to the darker aspects of life. This has to be checked under the strict surveillance of the government.

The corporate school or college culture is another aspect of eclipse in the education field. The managements are interested about the maximum percentage of passes in their institutions. Just as the vote-catching devices are rampant with some political parties, the corporate teaching institutions stoop to false advertising methods in boosting the number of passes under them.

The ex-president of India, Dr. Abdul Kalam expressed anxiety about the lack of role models in parents and teachers for the present generation. The curriculum for the school stage should contain lessons from the ancient Indian epics- For example, the Maha Bharatha presents good conduct rules as spoken by Vidura, the great sacrifice by

**Retired Lecturer, Secunderabad*

Bhishma and the way of Dharma as practised by Udhistira, how greed and selfishness are punished as revealed in the role of Duryodhana. Whatever characters are there in the Maha Bharatha, we find in the present day world. The Maha Bharatha is a big canvas showing variety of characters in the human beings.

As from the news paper reports, it is really heart-rending to note that some teachers misbehave with minor girls even. Some other teachers accord severe corporal punishments for the pupils for their slight lapses in understanding and other small mistakes. Such teachers should be immediately discharged from their profession. Strict parameters should be there for the selection of teachers as they are pillars for moulding the future responsible, well - behaved citizens.

Another profession eclipsed is the medical profession. As for the Dhanvantari Ayurvedic system, while taking medicine, the following sloka is uttered. "Sareere Jarghere Bhootho, Vyadhigrastha kalibare, Aushadham Jahnavi Thoyam, Vaidyo Narayano Harihi". It means, "For this body prone to decay and crippling diseases, the medicine is elixir of Ganga, the doctor is identified with the hand of Divinity"

How many modem doctors can be

identified with this dictum? Professional integrity is lacking with many doctors though they are exceptionally brilliant in knowledge - with due apologies to a few ideal doctors. Pulse -reading from the wrist of the patient and heart beat reading through the stethoscope have become obsolete for the modem doctors. They do not find time to listen patiently to the ailments of patients. Thanks to the latest clinical methods C.T. Scan and M.R.I Scans the doctor need not spend his time in prescribing the correct medicine as he has to be relieved from a long queue of patients!

When the doctor takes his medical degree he utters the Hippocratic Oath consisting of eight precepts. "I Swear by Apollo Physician, by Asclepius, by health, and by all the gods and goddesses making them witness that Now if I keep this oath and break it not may I enjoy honour in my life and art among all men for all time; but if I transgress and forswear myself may the opposite befall me".

For the solar and lunar eclipse, the 'sparsha kaala', the 'madhya kaala' and the 'moksha kaala' are calculated to the correct minute. When the Solar and Lunar eclipse for teaching and medical professions get the 'moksha kaala' is doubtful. Let the Almighty help for the release ('moksha kaal') of the eclipse for these two Noble Professions.

Thomas Cecil Hunt (1901-80) was regularly consulted by Churchill during second world war. Once Churchill, Prime Minister, asked him to meet him at 4.30 p.m. on a particular day. He refused to go as he had an earlier appointment with a patient. Churchill later on chose Lord Moran as his personal physician. Again HUNT was asked to state whether Anthony Eden's health was robust enough for him to remain as Prime Minister. His answer was a regretful but firm 'No'. (Ethics)

TALE OF TWO RAVAGES

*Dr Kumarendra Mallick**

'How barbarous you are' said Cleopatra to Mark Antony, 'to destroy the library in Alexandria.'

On March 11, 2011 the world was shaken and horrified by the Tsunami in Japan triggered by an earthquake with a magnitude of 8.9 on Richter's scale, the strongest tremor ever to hit the quake-prone Japan. A ship with 100 occupants was swept away, the airport was defunct, besides severe damages to men and their properties.

Unprecedented, reminding us of the ravages of 2004 Tsunami following Sumatra earthquake in Indonesia, Malaysia, Singapore and Indonesia. We had the sad experience in Nagipattanam in Tamilnadu and Kerala coasts.

This was a blow from the blue brought in by nature.

At the same time on Mar 11, 2011 there were ravages in India, too, though of a different kind. A large number of demonstrators descended on the Tank Bund Road in Hyderabad to express their grievances by pulling down the statues of poets, scholars, saints and other icons who belonged to India, though they had their births in Andhra Pradesh. Saint-poet Annamayya and king-poet Krishnadevaraya like many other statues belonged to time. Pandit Nehru in his famous Discovery of India has paid glowing tributes to Krishnadevaraya. And which child in India doesn't take pride to read Tenali Rama!!

* *Poet, Hyderabad*

People in India at large, especially those who belong to this part of the country, were crestfallen by these ravages.

Women in distress surrounded the place where Annamaya once stood and rendered his devotional poems. Just two years back in 2008 summer, 1,00,000 people had gathered in the Parade Grounds of Hyderabad and the following year still more people came together in Vijayawada to sing the soul-stirring songs. The feats have gone into the Guinness Book of World Records. What a performance that was by the people of Andhra Pradesh to shake the whole country, no the whole world!

Prominent personalities in the twin cities and several thousand people across the state have condemned this barbarous act. Will good sense ever dawn in the minds of the educated demonstrators to realise that every heritage site in the country belongs to us, and we are the custodians of our nation and its honour.

We are deeply pained by such unmindful act, and hope the citizens do feel for the places of their birth, take pride in the achievements of their forefathers and love their country.

We pray Nature not to bring in such ravages again on the earth, and pray the people, especially the youth, not to fall prey to the instigations of the short-sighted selfish leaders.

GREAT VIBES

*Mrs. Bhavana .S. Chari**

In the age of tumult and turmoil
 With feuds, disputes, fights and struggle;
 People, constantly, with conflicting aims;
 Need good vibes among themselves for gains.

Patience, tolerance, have, alas! vanished;
 From the earth's phase which is bloodied;
 Friends, who are no longer friends, but enemies;
 Separated by lack of bonhomie and internal rivalry.

The age of sycophants, flatterers and liars;
 Caught in the whirlpool of bribe, deceit and fraud;
 With bifurcation of ideas, divided opinions;
 With differences in nature, to patch up for their faults.

The mother earth, today, is in dire straits;
 Of compatibility and co-existence within communities;
 Needing good vibes among general populace;
 To sow seeds of harmony and mutual companionship.

Vibes between father and son; leaders and followers;
 Rulers and his subjects; teachers and disciples;
 The worker and his implements; The farmer and his produce;
 The craftsmen and his tools, the priest and his congregation.

The employee and his emoluments;
 the prize and the winner;
 The mayor and his township ;
 the client and the lawyer;
 The archer and his target; the author and his books;
 All vying, and yet gathering among themselves to create great vibes.

That is necessarily the need of the hour;
 To unite and welcome the coming 'morrow!

**Poet, Satna*

TEACHING PROFESSION AN INSIDER'S VIEW

Dr. P. Rama Devi¹ & Prof. M Surender Kumar²

Teachers are the pillars of any education system. The efficiency of the system depends on them. The role of teachers in building a nation is very important as Humayun Kabir said "without good teachers even the best system is bound to fail. With good teachers even the defects of a system can be largely overcome."

These days the task of teachers is far more difficult than it was a few decades ago. The tremendous explosion of knowledge, development of teaching technology and the availability of different channels of education like television and video and audio lessons have not only provided opportunities but also increased the challenges and responsibilities of the teacher.

There are certain basic qualities which are common to most of the successful or effective teachers. These qualities must be cultivated by all teachers.

1. Love for teaching:- Teachers should have abundant love for teaching. Only those teachers who have liking for their profession become good professionals in their fields. Teachers should develop commitment and interest in the profession. At the same time, a teacher should develop love for students. The teacher who takes keen personal interest in the welfare of the students shines as a good teacher. Students and teachers are not separate. Teachers should always learn to encourage and motivate the students.

* Reader in L.B. College, Warangal

* Professor of English, KITS, Warangal

2. Continuous Learner: A teacher ceases to be a teacher, the moment he stops learning. In the era of knowledge explosion, a teacher should be a continuous learner to keep himself abreast of the latest trends in teaching

3. Planning, Preparation and Practice: Good teachers organize their work. Planning, preparation and practice make teaching effective. The performance of a teacher in the classroom depends on the efforts put in, before the teacher's entry into the classroom.

4. Art of Explaining: A teacher should be well versed in the art of explaining. He must adopt a suitable method to make the students learn in an effortless way. The traditional lecture method can be supplemented by certain other methods like group discussions, seminars, tutorials, role plays etc. Teachers who explain well, lucidly, without being vague are rated as good teachers.

5. Humour: Humour is another important attribute of a good teacher. Humour may not be a part of teaching, but without a few doses of humour, teaching may become dull. Every teacher must cultivate the habit of introducing a little humor in the process of teaching which enlivens the class.

6. Enthusiasm: Enthusiastic teachers who can inspire the students are rated as good teachers. Teaching is not just passing on information but a process of inspiring the learners to know more and more and to learn more and more.

7. Involvement in Extracurricular Activities: The teachers who involve in extracurricular activities are liked more by students than those who merely confine themselves to class room teaching. The present situation also forces a teacher to exhibit his talent in extra-curricular activities.

A good teacher is warm, understanding, organized, stimulated and imaginative. He should be helpful explaining things clearly using examples and illustrations. He is humane and friendly, tries to understand pupils. All these qualities may be considered as the basic and the most important of the qualities required to be effective teachers.

8. Communication Skills:

Communication skills play a vital role in the field of teaching. The success or failure of a teacher largely depends on the communication skills. Most of the work of teacher consists of communicating with students. Therefore, utmost importance should be attached to the task of acquiring effective communication skills.

The teachers should know what to teach, how to teach, when to teach and whom to teach. What to teach implies that the teacher should have thorough knowledge of the subject or the topic which he has to teach. What to teach implies that the teacher should have a clear idea and plan of what is to be taught in the class. The teacher should know how to teach. If one knows how to communicate, then one has mastered the art of communicating. A teacher knows how to teach with practice and experience. A teacher should adopt a procedure for getting the feed back from the students. 'When to say' involves

the awareness of the context and situation while teaching. The teacher should be aware of his students and their levels of understanding and background of the students to make his teaching effective' He has to adopt different styles of teaching to different groups.

Clarity is important in a communicative situation. Clarity of expression is a great asset to any teacher. Similarly, self-confidence is essential for effective teaching. Mastery over the language is necessary for successful communication. Language is a powerful instrument of communication. As communication and language are inextricably and intimately interlinked, the importance of language should not be forgotten by the teacher, to make the students understand easily the subject.

Communication becomes effective when personal rapport and trust is created between the teacher and the students. "Empathy with students is one of the most powerful tools for communication" (Practical points for university Teachers: Bill Cox)

Another important feature of a teacher's communication skills is the body language or non-verbal communication. A teacher should thoroughly be aware of his body language. Facial expressions, personal appearance, postures, gestures, voice modulation are some important forms of non-verbal communication which make the communicative process lively. Sometimes body language is more effective than verbal language and the importance of body language should not be under estimated by teachers. Of all the non-verbal forms of communication, the college teacher should be thorough with voice modulation. However effective, body

language plays only a secondary role in teaching. Effective teaching clubbed with proper language creates a greater impact in the minds of the students.

The college teachers should also be exposed to the skills of using audio-visual equipment. Lack of the required skills to use this equipment will be a handicap in the present circumstances. To make teaching more interesting and less teacher centered, the use of different teaching aids has to be promoted. The use of modern audio-video equipment

makes the teaching process diversified and lively.

Thus communication skills are of utmost importance to college teachers. Some teachers have a greater depth of their subject but are not effective as teachers because they have not mastered the skills of communication. Teachers will be able to become successful teachers if they improve their communication skills. Mastery over the subject and mastery of the communication skills are both required for effective and successful teaching.

SACRIFICE

*Pronab Kumar Majumder**

While the ending part is
Dedicated to gifting and giving
The beginning of life is engaged
In learning earning and receiving
God gifted earth and Eden
Man created home hearth garden
But who and what cracked Bigbang
Who taught first song of life and who sang
One is great who gifts and gives
One is meek who only seeks and receives
It takes more talent to sacrifice

The wicked seek success through vice
Wealth did not produce Mahatma Mandela
Historical Sacrifice made great India
Emperor Ashok was great when virtuous
Wealth of wisdom made India glorious
What do we find now in our dear land
Have we forgotten laws of philanthropic
vision
Corrupts and goons now powerful band
O God, give back peace, take this turbulent
mansion

* Editor: Bridge-In-Making, Kolkata

I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.

-Mohandas K. Gandhi

Democracy is a device that ensures we shall be governed no better than we deserve.

-George Bernard Shaw

WHY DO OUR STUDENTS LAG BEHIND IN USING ENGLISH?

*Burra Sridhar Kumar**

If we take up the learners of English at school level in India, we clearly understand that nine out of ten learners are quite backward in their basic learning skills. One wonders why our students are not able to pick up at least basic expressions in a language expected from them. It is observed that even the teachers are not coming up with expected levels of proficiency.

It is common knowledge that for acquiring language one requires adequate exposure to that particular language. English is a language which needs to be dealt deftly by the teachers making room for a positive atmosphere. The intricacies in the language of English, the incompetence of the teacher and the scared learner- from the academic side, the ineffective policies, the indifference of the authorities, and the lack of administrative skills of the heads of the institutions seem to contribute to the poor learning scenario of English in India.

If we take up the schools, especially, based in rural areas, there is a crying need for good environment for English. Both the teachers and the learners suffer from lack of environment. But how do our learners get an exposure? It is a million dollar question. Answering this question might be bouncing back at the lacunae of our policies. As long as the entire system is not brought into the right track, we cannot think of achieving the targets set for the quality education. That the teaching

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of English is miserably linked to the regulation of the entire system is a truth beyond doubt.

Expecting our students to use effective English is not a herculean task. It all depends on how it is planned at the institutional level. Three years of time from standard VIII to standard X at secondary level is sufficient for effective teaching of the rudiments in English so as to prepare the learners to speak with required proficiency. But it depends on the following prerequisites.

Good Administration: Just like the safe sailing of a boat depends mostly on the dexterity of the boatman, the successful learning, to a great extent, depends on the efficiency of the administrator of that particular institution. It is the level-headed head of the institution that indirectly helps in improving the study skills in the students. It all depends on the co-ordination of the Principal with the language teachers. Study hours with restricted freedom to the learner can create wonders.

Study Hour: The teacher of English should not restrict himself to the instructional hours only. He should make time for study hour. If the time table does not allow for the study hour, he can ask the head for a special hour for improving spelling practice, reading and hand writing skills. As long as the teacher does not ensure the reading abilities of the students, there is no point in teaching grammar and composition. Reading can be well improved during study hour. In other words the teacher is trying to improve the cognitive

skills. Language is a complex cognitive skill. It is the responsibility of a teacher to see that the study hour is fully utilized for developing cognitive skills which help learning rudiments of the language.

Reading-An Important Task: Reading is oxygen for learning a second language. How can a student who does not hold a book in hands at least for an hour a day understand anything about what he is learning and why? When the teacher trains the students in reading aloud, gradually it should pave the way for silent reading too. But even for silent reading the teacher has to train the students. For the effective understanding of the text, attentive reading is very essential. Unfortunately, most teachers do not consider reading as the essential component.

Even if the students do not have minimum levels of reading abilities, they are being taught rudiments of grammar in English. How futile it is to take up rules of grammar when the students cannot read a sentence? The excessive attention for grammar rules is killing the instinct for learning. Instead, the teacher should concentrate on the pre-reading activities (Adrian Doff).

If reading is considered a goal, the head of the institution and the teacher of English have their own role to play. Good reading habits put man on the path of "self-education" (K.L. Sharma). If the student maintains perfect pace in reading, all the other basic things can be learnt on their own way. The activity in reading at least for an hour can make the learners understand even the complex structures, grammatical concepts, idioms and phrases etc. But for that, the

deficiencies in reading of the learners should be first identified. Once the teacher makes sure that the learner has attained required proficiency in reading, it can be assumed that half the work is done. The remaining work of teaching spelling, pronunciation, grammatical structures, composition and other such things can be made to understand only through the achievement in reading.

Reading Room: A reading room is what is much talked about, but no one cares for practical use of newspapers, journals for the improvement of reading skills. Habituating the students to read newspapers is a good part of encouraging for second language learning. According to the Schema theory proposed by educationists, news reading is an essential aspect of language learning. A committed teacher should be able to make use of certain clippings from these newspapers for teaching.

The Five C's of a Teacher : The most important person is naturally the master who teaches English. With the help of the five C's of an English teacher, which can be adopted if he is not blessed with, there can be an amazing change in the learning scenario of the students.

First of all, the teacher of English should have been an extensive reader of English. Then, he should have imbibed all the skills required for the effective teaching. The five important traits of the teacher of English are that he should be confident, communicative, committed, concerned and creative. If the teacher works hard, his confidence in teaching grows. By way of teaching various structures, he can develop

his own communicative skills. Making the most of the communicative abilities, he should work with commitment. Where there is no commitment, there is no concern for the learner or for the society at large. Commitment itself teaches us how to be creative. A committed teacher cannot remain without being creative.

Planning: The teacher's commitment mingled with a proper planning can bring about a lot of change in the learning abilities of the students. Planning saves our energy and time. Planning also helps the teacher to think in the most creative way. Making use of material other than the text can be tried out for motivating the learners. Modern science gives scope for use of audio, video discs, newspapers and journals which bring real joy to the classroom. Creative teaching always makes his classroom lively.

Motivation: Apart from the above mentioned activities a teacher should concentrate on motivating the students from time to time. Nothing works like motivation in a language classroom. Quite often we find learners withdrawing themselves from studying because of the complex nature of language. The teacher should go on inspiring the students elaborating the significance of learning English often citing the examples of the practical usage of English in our day today life.

Others' Support: A teacher of English quite often requires the co-operation of the other language teachers particularly the teacher of the mother tongue. A good English teacher always tries to test the basic knowledge of the student's reading and writing abilities in his mother tongue. The teacher of English who is conversant with other language teachers about

the performance of a learner, he can correctly judge where exactly the student is weak and the reasons for it. With a little bit of encouragement, his performance can be brought up. The general assumption is that a learner who has no basic skills in his mother tongue can't be expected to master the other tongue.

This kind of overall supervision on the learners can surely make them perform better not only in the examinations but also in the effective use of English language. When the teacher is conscious of what he is teaching and why he is teaching, then it is what makes him committed. It would never be too ambitious on our part to expect our learner at high school level to use English fluently provided there is commitment in the teacher, there is co-ordination from the staff and cooperation from the head of the institution. At the same time, a listless English teacher, the indifferent staff, and a non-cooperative head master can detestably spoil the environment. They will kill the instinct in the learner who is already very much scared of English. Creating positive environment for learning both the mother tongue and the global language is the responsibility of everyone who wishes to be called a good teacher.

This article is based on the practical experiment done in the classroom at secondary level in a rural based school where the students were brought up from zero level to marks-scoring with distinction in all the subjects. The encouragement given in one subject continuously leads to the improvement in all the subjects. It is also observed that there would be a holistic change in the personality of the students.

DEATH MAY FLOWER IN THE JOURNEY OF LIFE

*V Muralidhar**

The Nobel Laureate TS Eliot says thus:

"All our knowledge brings us near to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no near to God."

Life is a tremendously beautiful pilgrimage, in which we come across different types of situations, circumstances, incidents and events. Amongst them, death is one of the inevitable events of which we profoundly feel the ephemeral nature of life in the inner recesses of the heart, for we don't wish to broach and share this topic with others, for fear of avoiding early or premature death.

We comprehend that the inexorable laws of Nature speak that a diseased body is the natural expression of a diseased mind, as death will never deceive and disappoint us, though our very life may be. Indubitably, death may call upon everyone and anyone in response to the invitation of the moribund without giving any chance or prior intimation in order to be ever ready to face the inevitable minute or hour. It is in true sense that death may purport to say or mean in a very simple way that cessation of functioning of all the parts in the body, which has five elements viz., earth, heaven, air, fire and water. This body will have to join or emerge in the macrocosm.

The great mystery of death is a great consummation and also a consummating experience, for no mortal has personal experience. Man's sole and whole objective is to conquer and achieve magnificently the

** Writer, Madanapally*

mysterious phenomenon with all his scientific knowledge, intelligence, experience and also burning desire, but this stupendous secret has not been revealed or brought to lime light, as his comprehension of this aspect is absolutely nothing. Death, by and large, does its impartial duty with all care and caution and doesn't allow anyone to make an appeal for extension of span of life, nor has it any extra constitutional power to increase or reduce the life of an individual or entire humanity. The very idea or thought of death will remind us that total annihilation is the result of fear of psychological and emotional influence. Indeed, it is all the more easy to study the traces of expression on the countenances of such people, who may give vent to all their poignant feelings of excruciation, as the phantasmagoric series of scenes are projected on the screen of the minds of such people, whose lives may be on the brink of death for their treachery, falsity, mendacity and scurrilous activities and finally for their characteristic impetuosity, for they are not prepared to divulge all their secrets to others except accept the death. Whatever secrets may have come to their knowledge are safely and carefully treasured and faithfully locked up in to the sanctuary of their bosom even at the time of their death, for the concerned people will have to face all their problems, uttering and cursing with painful names of all sorts to the departed soul(s), as this is the way of the world.

In infancy, a child crawls with four legs in the morning, after attaining adolescence with two legs in the afternoon and with the march

of time, with three legs in the evening. We are thoroughly and downrightly aware that the aforesaid three stages can never be brought back or recaptured, for they are gone forever and in other words, death occurs in different stages and it is for us to think over this particular aspect seriously.

If our kith and kin, near and dear, friends and even an enemy dies, naturally, we bemoan deeply to express our profound effusions of feelings, grief and intense anguish for their loss, who are completely involved in us, and therefore, we are strongly, emotionally and psychologically upset in order to give vent to all our crucifixion of feelings. Really, we have to take death as the crescendo of life, for it has growth, and death may flower in the journey of life and, hence, all mortals may reach their final goal or destination - death. "Any man's death diminishes me, because I am involved in mankind and, therefore, never send to know for whom the bell tolls it tolls for thee." Says John Donne.

Milton, the time honoured poet in his epic, a magnum opus, "Paradise Lost" Book II has clear enunciation that the impending fight between Sin and Death at the gates of Hell, Sin intervenes and reveals the mystery. Even though they are represented as immortals, they have no power to destroy each other. Sin is represented as the daughter of Satan and also his paramour and Death as their son. His real conception is that sin comes from the devil and death from sin is plausible in itself, since man is represented as having been deathless until he sins.

Thomas Gray in his "Elegy Written in a country Churchyard" has luminously expressed that there is no discrimination

between the rustic and an emperor, as there is no exception or exemption from death. Even a man, who possesses glory, pomp, power, beauty and wealth, must die like an ordinary mortal, a conspicuous truth and reality.

"The boast of heraldry, the pomp, and power
And all that beauty and wealth ever gave,
Awaits alike the inevitable hour!
The paths of glory lead but to the grave."

The galvanic effect and moment of a strong spasmodic agony would be creating an impression in the minds of the people that life is an empty dream instead "Tell me not in mournful numbers, That life is but an empty dream". This strong revulsion of strong feelings may be changing from person to person, from place to place, and from time to time, in conformity with the state of mind and how we perceive and understand the whole situation, for we are always giving vent to our poignant emotions and excruciations in order to be free from mental turbulence.

In accordance with the Buddhistic philosophy "Death in life and life in death" will give us an opportunity to know better in the following stanza.

"Death is the law of all being
And life only an accident!
Of one should breathe even for a moment
It is so much rung from death."

Be it understood or remembered that the green leaves get turned into yellow colour before they wither away and shriveled, indicating that we mortals too become yellow, in consequence of the disappearance of the blood from the countenances prior to our death. Lord Buddha always considered that death is God to him, who chose yellow raiment for his monks in order to signify and indicate

death. He further says that "nirvana" literally means "putting out a lamp"; "nirvana" also means "putting out the flame". The world is on fire "burning with the fire of hatred, with the fire of infatuation, with birth, old age, and death, sorrow, lamentation, and misery. "

We Indians are really and veritably proud to have privilege and honour to say wholeheartedly that we have umpteen illustrations from our epics, mythology and sacred scriptures in relation to death of which Sri Aurobindo's "Savithri" occupies the highest place in the spiritual firmament. Markandeya is another example, and Nachiketha of Kathopanishad is also an illustration, as they have become immortals like Keats's Nightingale.

Savithri deals with the concept of conquering the death of her dear husband, Satyavant with Lord Yama with ail her devotion, sincerity, chastity, and modesty and at length, she won the heart of Lord Yama Himself and with the intervention of his superiors. And in consequence of her tenacity of the mind, and unalloyed faith she got an opportunity to get back the life of her husband along with other boons bestowed upon her.

Markandeya had been granted extension of life for his true devotion from Lord Shiva, for he became immortal i.e., Chiranjeevi. Nachiketha too thought of knowing the wonderful secret of death from Lord Yama Himself.

Is it possible for an ordinary mortal to conquer death like the aforementioned legendary personalities? Is there any chance to utilize like the above in this electronic age? Has science reached beyond death? Is there anything in which we always show more

interest and curiosity to discuss life after death? Do we have any concrete, tangible evidences in respect of the above doubts or are they only myths? Do we succeed with all our arduous task?

We remember with gratitude the unique personalities like Gandhiji, the father of the nation, Patel, Subhas Chandra Bose, Bhagat Singh, Swamy Vivekananda and his revered and beloved Guru Ramakrishna Paramahansa, Aurobindo, Dr. Annie Besant, Dr. Radhakrishnan, Jiddu Krishna Murthy, Lalbahadur Sastry, Ramana Maharshi and Mother Theresa. It is in truth that they have immortalized themselves with their solemn and sacred thoughts, services without any sort of taint and expecting nothing. Let us reflect upon H. W. Longfellow's lines in order to contribute our mite for the mankind at this critical juncture of crisis. The hall-mark of culture is humility and as a consequence the above persons dispensed with all appurtenances of luxury and chose simple and meaningful life

"The lives of the great men do remind us
That we can make our lives sublime
And, departing leave behind us
Foot prints on the sands of time."

We feel and think "in the midst of death, we are in life", and also "in the midst of life, we are in death:", for in a thoughtful moment, we consider with all our credulity to express that there is no death in as much as it is absolutely nothing but transition, which makes us to erase our hazy comprehension from our minds and from the shroud of fog and accept the truth, if we have already formed a wrong notion.

Death is not the greatest loss in life.
The greatest loss is what dies inside us.

A WISDOM LETTER FROM A FATHER TO HIS SON

Dear Basant, (Sri Basant Kumar Birla)

I advise you to read this letter when you become an adult and are older. I am writing from my experience. To be born as a human being in this world is a rare opportunity; this is true. One who abuses one's body, having obtained the human form, is only an animal. You have received a lot of wealth and good resources. If these are used to serve others then of course such resources will become useful. If not, they will become a devil's weapon. Pay heed to these principles:

- i) Never use wealth for luxury and cheap pleasure. Ravana had indulged in luxury and promiscuity, Wealth is never eternal, therefore, so long as it lasts, use it for serving others. Use the least possible amount for yourself, the rest you should spend to alleviate the sorrows of suffering ones.
- ii) Wealth is power. Intoxicated by such power one may act unjustly towards another - you must be careful about this.
- iii) Do leave this advice for your children: If they lead a life of comfort and luxury then

they would be committing sin and destroying our business activities. You must not bequeath wealth to such spoilt brats. Before it can reach them, distribute it to the poor. You have to realize that you are the trustee of such wealth, and we brothers have generated this wealth in the hope that you will put it to good uses.

- iv) Remember always that you hold wealth on behalf of the common citizens. You cannot use it for your selfish ends.
- v) Never forget God. He gives right understanding.
- vi) keep your senses under control, otherwise they will drown you
- vii) Physical exercise must be done regularly
- viii) Control your consumption of food. Those who eat to please the palate die early and cannot work enough.

(Sd) Ghanshyam Das Birla
-Courtesy Kisan World

If all wealthy business magnates follow this sage counsel, there will be less poverty in this country.

Editor

THE PANGS OF TRUTH

*Dr. C. Jacob**

You came and filled my heart with joy,
I jumped and danced with joy like a boy,
My chambers were dense with bright light,
your keen looks brought me great delight.

Your cheerful looks with radiant eyes
Enchanted me like fabled fairies;
Your heart spoke louder than your lips,

**District Judge (Retd.) Narsapur, a Poet*

Your tongue, your eyes, your lovely hips.
I basket full of scented joys
You brought for me to rejoice,
A bundle of sweet tidings too,
Tied with ropes of smiles white as dew.

The sacred, secret truths none knows,
The wages of truth are but blows;
So saints and sages were oft wronged,
Oft crucified, if not oft hanged.

SOCIAL REALISM IN VIJAY TENDULKAR'S PLAYS : A STUDY

*D. Vani**

The name of Vijaya Tendulkar is a by-word in Indian drama in general and in Marathi Theater in particular. He was a versatile genius. He was an eminent Indian playwright, movie and television writer, literary essayist, political journalist, eloquent speaker and social commentator in Marathi and English. Many of his plays owed their inspiration to real life incidents and social upheavals throwing more light on harsh realities of life.

Vijay Tendulkar began his career as a writer contributing articles for news papers. He wrote his first play "who will love us?" at the age of 14. In his early 20s he wrote another play "The House Holder" which did not receive much recognition from the audience. As a result he swore that he would never write again. However in 1956 he broke his vow and wrote the next play "Shrimant" which established him as a good writer. "Shrimant" moved the conservative audience of the times with a story radical in nature where in an unmarried young woman decides to keep her unborn child while her rich father tries to buy her a husband in an attempt to protect his social prestige. Tendulkar's early struggle for survival and living for some time in huts in Mumbai provided him first hand experience about the life of urban lower middle class. Thus he gave a new authenticity to their depiction in Marathi theatre.

Tendulkar's writings rapidly changed

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the story line of the modern Marathi Theater during 1950s and 1960s with experimental presentation by theatre groups like "Rangayan". In these theatre groups the actors like Sri Ram Lagoo, Mohan Agashe and Subhas Deshpande gave new authenticity and power to Tendulkar's stories while introducing new sensibilities in Marathi Theater.

Tendulkar wrote the play " The Vultures" in 1961 but it was not produced until 1970. The story of the play was set in a morally collapsed family structure in which he explored the theme of violence. In his subsequent dramatic creations, Tendulkar explored violence in its various forms; "domestic, sexual, communal and political. Thus "The vultures" proved to be turning point in Tendulkar's writings. Tendulkar wrote the play, "Silence! The Court is in Session" which was considered to be one of his finest dramatic works. Satyadev Dubey made it a movie in 1971 for which Tendulkar wrote its screen play.

Social realism has become a strong force in dramatic creations. While contemporary playwrights were cautiously exploring the limits of social realism, Tendulkar, embraced political radicalism, and courageously exposed political hegemony of the powerful and the hypocrisies of the Indian social mindset. Tendulkar's powerful expression of human anger has resulted in his receiving simultaneously both wide acclaim and high censure from the orthodox Brahmins and political heavy weights.

Throughout his artistic career Tendulkar continued to receive both bouquets and brickbats for his plays depicting social realism. His plays such as "The Vultures" in 1970, 'Sakhram Binder' and 'Ghashiram' Kotwal' in 1972 offended the self proclaimed moralists and Brahmins who considered him a playwright with subversive ideas. False notions of morality received a beating in his writings which exposed middle class hypocrisy in a clinical and naturalistic manner, which was something that no other playwright had ever attempted before Tendulkar did.

Tendulkar was among the handful of playwrights along with Girish Karnad, Habib Tanvir, and Badal Sircar who gave a new dimension to the content and form of Indian drama. He wrote about contemporary issues and themes in a unique way.

In all his plays Tendulkar dealt with themes that unfold the exploitation of power and potent violence in human relationships. Tendulkar presents his themes through all his plays from his own observation and experiences.

In Tendulkar's plays women play a principal role. His female characters are mainly drawn from the lower and middle classes: housewives, teachers, mistresses, daughters, film extras, slaves, servants etc. These women represent not only just variety of social strata but also a broad range of emotions in his plays.

Tendulkar's characters are often composite reflection of contradictory personalities. He sought to minimize his personal influence on these characters and their personality development. He says, "they are

in the play with their own minds, ways and destiny."

Arundhati Benarjee in her work "Introduction, Five plays by Vijay Tendulkar" observes, "none of his creations are ever simplistic like his genius they too have the same prismatic quality of giving for the new meanings as one turns them around in the light of one's understanding." His plays as a result, continue to be enigmatic raising more questions than easy or comfortable answers.

Tendulkar's plays reflect his deep concern for human life and society of which he is an integral part. In this context, Balwant Bhaneja in his article "Vijay Tendulkar" (1928-2008) expresses his view. "The inner core of Tendulkar's works' is rooted in his deep concern and respect for human life for the life in the social reality in post colonial India. Seeing its exploitation and waste, his response was an unrelenting literary output and non-stop social activism. Until his death, he was involved in causes, fiercely seeking justice for the victimized-mainly the poor and those disfranchised by communal riots and structural violence. He did not believe that an evening at the theatre would change the society, but he was always hopeful that a good play could raise public awareness."

Tendulkar took his role as a playwright as a wonderful opportunity to highlight the issues, social, political and communal engaging his opponents in continuous public debate. There is rarely a play by Tendulkar which has not raised a controversy. This has resulted in numerous calls for banning his plays. It is surprising that most of these calls have not come from the authorities but from particular sections of society.

In his major plays Tendulkar undertakes to study power and violence with a clear vision. The playwright institutionally defines these two predominant themes in his plays, such as the power of media in 'Kamala', the power of performance in 'Silence! The Court is in Session.' the power of family in 'The Vultures' the power of state in 'Ghashiram-Kotwal', the power of society and morality in 'Kanyadan' and the power of sex in 'Sakhram-The Book Binder.' Tendulkar presents the theme of power even through women. The body of the woman and the institutional body of power come into collision in Tendulkar's plays sparking off and calling forth varying intensities of violence.

Tendulkar waited for days trying to conceive a set of characters as real life people unless he could see them moving, doing things by themselves, unless he heard them emoting, talking to one another. He never began writing his play only with an idea or a theme in mind. He had to have his characters first with him, though not all of them, the ones he needed to begin writing the play, living persons leading him into the thick of their lives where they would give him the theme. At least symbolically speaking Tendulkar did not lead his characters, instead they led him. They showed him the way and he followed them on their trail.

As a social being, Tendulkar is against all exploitation and he passionately feels that all exploitation must end.

As a writer, Tendulkar feels fascinated by the violent exploited-exploiter relationship and obsessively delves deep into it instead of taking a position against it. That takes him to a point where he feels that his relationship is

eternal, a fact of life however cruel, and will never end. Not that he relishes this thought while it grips him, but he cannot shake it off.

His play "Silence! The court is in Session" is a good example to quote here. 'Silence! The court is in Session' performed in 1967 is the first Tendulkar's play to become part of the New Indian Drama phenomenon of the sixties. It is the first significant modern Indian play in any language to center on woman as protagonist and victim. It locates its heroine, Beware who challenges the execution of power in absentia. It is part of Tendulkar's dramatic strategy that Benare's immediate persecutors in the play are as powerless as she. All their exertions to cut Benare down to size are more their striving after power than a real exercise of power.

On perception of reality, Tendulkar says that the co-existence of the observer and the happening makes the reality. Reality becomes reality only when it is seen. There is nothing like absolute reality. Our perception of what is happening makes the picture of reality. We should not get frustrated. We must write what we see.

The success of Tendulkar as an artist lies in his ability to portray the social realism as it exists and as he sees it.

Tendulkar's thematic presentation of issues like violence, power, exploitation in his plays with elusive solution till today needs to be understood by all the readers in as much as they are common to all people and all segments of society so that a day will come for all of us to moot out some remedial measures for them.

SILENT SERMON
(Based on a story by TT Rangarajan's 'Unposted Letters')

*Dr. Kumarendra Mallick**

Gripped by an unknown fear
of John's absence in Sunday service
over several months - three to four,
the elderly kind pastor
visited John's humble home
in city outskirts...

Knock, knock, knock...
'Who is it? Wait a minute...'
When John opened the door,
stood in his front the smiling pastor.

'Do get in, father. Outside it is cold.'
John took him in to the fire place
and made him sit in comfort,
no words exchanged between the two
though.

Both watched the fire,
the red-hot embers radiating warmth
when the pastor caught hold of the tong,
picked up the brightest ember
and put it aside in a corner.

**Poet, Hyderabad*

In no time the glare in the ember dimmed,
soon it lost its heat and its shine with it.
After a few silent moments
the pastor picked it up
and placed it back in the fire.
And lo! the dead wood started burning
again...

Without whispering even a word
the elderly saint got up,
took leave of the young man.
While shaking a warm hand,
John reverently said,
'Father, the coming Sunday
the Mass I shall attend.'

Nobility is a fire
that remains ablaze
in the holy company of the sage,
life is a tide,
in the bosom of the sea
the sky it can reach
but never on a sandy beach...

Naidu, G.D's three guiding principles:

- *To learn for 25 years though not in school*
- *To earn for 25 years*
- *To spend what I have earned and learned for the welfare of others*

I would add only one firm desire. If I were born in a middle class with a present facile pen, I would like to accumulate some wealth of my own, to publish my own books and other books of importance which will not attract a common publisher who publishes only for profit or as a trade

Jawaharlal Nehru

A FEW STALWARTS OF SPEECH

*T. Siva Rama Krishna**

Speech is silver but it wins golden laurels. Speech has that spirit and power of influence and great moments in oratory. Stalwarts of speech have been famous for their ready wit, repartee and wisdom, obiter dicta, erudition and eloquence. Really, great people have more natural sense of wit and humour than the ordinary people.

The following are some of the striking and interesting instances of stalwarts of speech. This miscellany is by no means exhaustive.

Once Fanny Burney asked Dr. Johnson for the meaning of "Periphrasis". Dr. Johnson declaimed at once; "A periphrasis is a circumlocutory cycle of oratorical sonorosity, circumscribing an atom of reality, lost in verbal profundity." The beauty of it was, this definition itself was an example of periphrasis. Only a Dr. Johnson could have given a definition like that on the spur of the moment.

Somebody said to Dr. Johnson: "We shall make you a musician atlast " Johnson replied; "I shall be glad to have a new sense".

When once a famous actress visited Dr. Johnson at his Club, unfortunately, there happened to be no chair vacant to offer her. Dr. Johnson converted this awkward situation into a compliment to the actress, "Madam, you who so often occasion the want of seats to other people will the more easily excuse

**Retired Lecturer in English, Writer and Boswell of R.M. Challa, Kakinada*

the want of one for yourself". She was highly pleased with this great compliment from no less a person than Dr. Johnson.

When some person bored Johnson for a considerable time about a sort of fumigation system -- Johnson retorted thus -- "well, Sir, go to Dominicetti, and get thyself fumigated to thy head, because it is the pecan part."

At a public meeting where a subscription list to a certain fund was opened Dr. Reddy burst out amidst loud cheers that "In England when they subscribe they also pay".

When the late Rajah of Panagal put his hand in his pocket to produce a certain letter which Dr. Reddy denied to have written, he observed with a mischievous twinkle in his eye that "in England when lovers quarrel, they return one another's letters". The council was dissolved in laughter. A serious situation was averted.

Advising Prof. Radhakrishnan who was on the eve of his departure to the continent, to put on his turban when travelling abroad, he said, "At any rate avoid the hat. You will understand the spirit of my remark when I tell you what I once put to an American audience -- all the courtesies I have received here, I owe not to the Christian nature of your country; but to the Turkish nature of my head-dress."

Dr. Reddy made a distinction between "constitutionalism" and "constitution"--"Ism" represents the spirit and the "tion" the letter.

Once in Madras Dr. Reddy threw the audience into a delirium of applause by remarking that "here (at Tanjore) were non-brahmins accusing each other that detachments were due to disappointments and that attachments were due to appointments."

In the same speech he made fun of the justice party by saying that "it had been trying to introduce the stone age into Madras Politics."

Dr. Reddy used to call his smoking lanka cigars as committing "Lanka dahanam".

When a suggestion was made to Dr. Reddy at a public meeting to shake off his single blessedness on the ostensible ground that longevity and married life went well together, he retorted -

"If married men cling to life more tenaciously, it is simply because they are not even allowed to die in peace and try to postpone it as far as possible, while bachelors lead a more careless life and take the ultimate resolution of death in a most sporting spirit."

Dr. C.R. Reddy wrote to K. Iswara Dutt "I shall be visiting your holy place in November. Wonder where shall I put up? I want European comforts. The soul is Swadeshi but the stomach Videshi! which is the best hotel?"

Dr. Pattabhi could stab in a sentence. At a time when people attributed to Mr. C.R.

Das motives of love to capture the leadership of the country during Gandhiji's incarceration, he was reported to have said on the Madras beach that "the one (Gandhiji) is a self-effacing saint and the other (Das), a self-advertising "charlatan"

Gandhiji made the classic observation that -- "I am the Banya Sutakara and Pattabhi is the Brahmin commentator".

When once Pattabhi, Maulana Azad and K. Rama Rao (an outstanding journalist), were engaged in talking with Motilal Nehru, in Anand Bhawan in 1928 and after a while, Motilal, turning to Azad, started talking in Persian. Dr. Pattabhi who had a considerable element of irreverent mischief in him, turned to Rama Rao, and started talking in beautiful Telugu, as if to tell them that he could also speak in a language they could not understand. Motilal was enraged at this and shouted -- what was that barbarous tongue you were talking in. When Pattabhi was about to retort, people there pacified them. As a real Doctor Pattabhi used to say that the disease may be psychological, physiological or pathological. At a meeting, Dr. Pattabhi said turning to the Englishman by his side, "you Britishers look down upon us with superior levity and we Indians look up to you with inferior gravity". There was a storm of Triumphant laughter and prolonged applause.

When everybody was in raptures over the 'Satyagraha' -- Sir C.Y. Chintamani told Mahatma Gandhi (in May, 1919), "you alone will retain the Satya; all your disciples derive the Agraaha." About C.Y. Chintamani's phenomenal memory--B.C. Pal called him a moving encyclopedia; The Bombay Chronicle wrote that his memory had a rectangular finish

for every new idea in his head; Mahomed Ali described his memory as the card index system of Indian Politics; his admirers referred to it as a small secretariat in itself -- with all its voluminousness and none of its mustiness.

Anandacharyulu (an advocate) once appeared before Muthuswami Iyer (Judge) and in the course of his argument ventured a quotation; "Kullukabhata once said", he began, when Muthuswami Iyer brusquely interrupted him and remarked: "I am not interested in what Kullukabhata said or Ananda Bhatt loved to quote. You may proceed with the main argument". Anandacharyulu immediately retorted, "Nor do I bother what Muthuka Bhatt thinks about it."

When Kotamraju Rama Rao (Nehru called him an outstanding journalist) was made the first Founder Editor of National Herald, Nehru asked him to see Rafi Ahmed Kidwai. When Rama Rao called on Kidwai, he had a good look at Rama Rao's short, unimpressive figure and asked him whether he (Ramarao) could really take charge of a paper, Really? Rama Rao saw the sting of the remark and retorted in gentle raillery: "Yes, that is about the only thing I have learnt to do."

At a function, while introducing Sarojini Naidu -- Sir AP. Patro (Knighted Politician of Benighted Ganjam) said that she had grown grey in the service of the country. "Have I"? interrupted Sarojini Naidu, stroking her hair and looking at Patro incredibly. And when Sarojini Naidu got up to speak, she started by saying -- "It is after all in the fitness of things that a bald headed man with a big mustache (Sir AP. Patro) should preside over a grey haired woman" -- pointing out her hand at the shining pate of Patro. Everybody roared

with laughter.

It is one of Dr. Sachchidananda Sinha's witty dicta that he is a fool who lends a book and a greater fool is he who returns it while he himself refuses to be fooled in either way.

Anatole France said: "Never lend books for no one ever returns them. The only books I have in my library are the books that other people have lent me."

Dr. Sachchidananda Sinha used to say to Iswara Dutt -- "you are such a nuisance, Iswara Dutt, that you are a vegetarian" -- "Any way, I shall provide you some green grass and tamarind water".

K. Iswara Dutt says that Sir AP. Patro was like Gratiano in "The Merchant of Venice". "He speaks an infinite deal of nothing. His reasons are as two grains of wheat hid in two bushels of Chaff. You shall seek all day ere you find them, and when you have them, they are not worth the search."

Of Demosthenes's oratory Dr. R.C. Jebb says -- "narrative, argument, emotional appeal are skillfully intermingled, facts are connected with principles; thought is penetrated by feeling; and the whole is fused together by the fire of a powerful and ardent mind."

Philarchus tells us that, in one of the cities of Arcadia, Pytheas and Demosthenes spoke with great acrimony; the one in pleading for the Macedonians, and the other for the Greeks. Pytheas is reported to have said, "As some sickness is always supposed to be in the house into which ass's milk is brought; so the city which an Athenian embassy ever enters

must necessarily be in a sick and decaying condition." Demosthenes turned the comparison against him by saying, "As ass's milk never enters but curing the sick; so that Athenians never appear, but for remedying some disorder.

Demosthenes is extremely modest. But Cicero, in his orations, speaks in such high terms of himself, that it is plain he had a most intemperate vanity. Thus he cries out - "Let arms revere the robe, the warrior's laurel yield to the palm of eloquence." "fierce in the field and dreadful to the foe." It is necessary for a statesman to have the advantage of eloquence; but it is mean and illiberal to rest on such a qualification or to hunt after praise in that quarter. In this respect Demosthenes behaved with more dignity, with a superior elevation of soul. He said his ability to explain himself was mere acquisition.

What is said of Demosthenes is equally true of Burke's orations. Burke's style is in the tradition of Hooker and Milton. Gibbon and Johnson - Morley says -- "In all its varieties it is noble, earnest deep -- flowing because his sentiment was lofty and fervid and went with sincerity and ardent, disciplined, travail of judgement. His driest pieces have the mark of greatness, grasp and comprehension. Burke had the style of his subjects; the weightiness, laboriousness and the grandeur proper to his great theme of justice and freedom." Burke's is the ornate and stately style. He has an impassioned eloquence.

Some general features of Burke's oratory:

Burke's is the prose of an orator. His style is natural grand and familiar, while speaking of the preamble to the act of repealing

the five duties, he cries -- "A precious mockery!" -- "This is raising a revenue in America! This is preserving dignity in England!"

"The parties are the gamblers, but government keeps the table".

"The ocean remains, you cannot pump this dry".

Often the short sentence is in the form of maxims.

1. Tyranny is a poor provider
2. Public calamity is mighty leveler
3. The tyranny of a free people could of all tyrannies the least to be endured.

Repeating the same word or phrase in a different relation.

- a) The proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; nor people to depend on the judicial determination of perplexing questions or the precise marking the shadowy boundaries of a complex government. It is simple peace; sought in its natural course, and its ordinary haunts. -- It is peace sought in the spirit of peace; and laid in principles purely pacific. "
- b) "Interested timidity disgraces as much in the cabinet, as personal timidity does in the field. But timidity with regard to the well-being of your country is a heroic virtue:

When Burke stood for parliament from Bristol, they set up a rival candidate for him. But, before the poll, the rival candidate died. A friend of his broke the news to Burke.

Burke exclaimed -- "what shadows we are and what shadows do we pursue."

Winston Churchill says of Parnell-- "Here was a man stern, grave, reserved, no orator, no ideologue, no spinner of words and phrases but a being who seemed to exercise unconsciously an indefinable sense of power in repose -- of command awaiting the hour". For retort or repartee, Churchill was invincible. Long years ago a lady felt she dealt with him properly When she told him': "There are two things, Mr. Churchill, I don't like about you - - "your moustache and your politics." In a trice came the reply: "Madam, you are not

likely to conflict with either."

Malcolm Muggeridge -- the satirist, makes a comparison between C.P. Scott and Winston Churchill. "Churchill is a poor man's Chatham, Scott a rich man's good Samaritan; the one decked out in funny hats and uniform, the other in sartorial righteousness One a man of fraudulent rhetoric, the other of equally fraudulent principle."

And hence these are some of the illustrations of stalwarts of speech, ancient and modern, for their wit, wisdom and great gifts of oratory.

THE LAND OF THE DEAD

Premananda Panda*

The land that lies
Behind the thorny bushes
The seven big banyan trees there
With their suspended roots
Look like seven saints in meditation
Paying for the salvation of
The passing souls
Witness the flames of the burning pyres
Reflecting the pale faces, weeping eyes of
Some ghost-like figures
In summer, rain and winter.
They hear skulls crackle
And bones rattle
With the wailing of the forlorn relatives.
Hidden jackals howl behind the bushes

Some stray dogs move about sniffing the
ashy ground.
Cinders glow beneath
The half-burnt logs;
A stink of burnt flesh
Hangs in the clammy air
Owls hoot in chorus
When a couple of squirrels
Scamper up on the mossy trunk
And watch some shadowy figures
Move in the sickening darkness.
The land of the dead
That the passersby watch with
Awe and reverence.
Is the land that treasures
All glory, grief and grievances.

*Poet, former Editor of *Replica*, *Cuttack*
(*Odissa*)

MORNING WALK

*Boddapati Chandrasekhar**

People on morning walk are quite a common sight. Of late this habit has been growing more and more. The old, the young and Children alike seem to have fallen in love it. Morning walkers lend colour and sight. Of course, sound too to the tranquil morning. Having heard the lecture of many in every gathering - be it a birthday party, a marriage function, a get-together I have resolved to be a walker.

Most of the morning walkers are talkers. Should I say orators? They can speak on 'the merits of walking' very eloquently. The way in which they wax upon the topic is really marvelous. Each excels the other in putting forth the arguments. How persuasive and convincing are they! They penetrate into every cell of listener's body. Even Milton's Satan has to learn their skills. Apart from the stadiums, many colleges let the people go on walking on their premises.

Having chosen the college, I have been there. My purpose in fact is to verify the truth in the statements of the walkers. To my surprise, the college ground is laden with people of different ages, attires and attitudes. What a kaleidoscopic picture! The old with mufflers around their necks and caps on their heads, the women in their best even at that Brahmi Muhurtham, the youth in smart looking track suits and shoes, and the colourfully attired children add charm to the morning. Indeed it is a wonderful sight to watch. The pot bellied and the obese are going

* *Writer, Vijayawada*

for it. Let me not forget to include those who have undergone bypass surgery.

There are octogenarians and women. Old and young couples confront us. The Parents concerned about the obesity of their children prod them on. Some listen to the songs over their mobiles. Of course, with lots of sound. The walkers exhibit diversified postures. Some stoop and fix their eyesight on the ground. Some others keep their body erect projecting their chests as if they were wood. One takes long strides and some short. A section of walkers move their hands very vigorously so long as they are on walk. These different postures remind one of Charles Darwin's Evolution process.

"Am I walking or observing?" Perhaps both! 'A forced roar of laughter' has startled and made me look at a circled group of people. They try their best to laugh as loudly as possible.. 'Laughter is a wonderful boon bestowed on man. It activates every cell of the body. It does good to the heart. So, keep laughing'. Thus flows the speech of their leader. Their forceful laughter has made me laugh naturally. Now-a-days, everything is becoming artificial. Our very life too!.

Walking past this group, I have observed some men who have something in their hands standing at a curve of the ground. What is it? I have grown a bit curious. As I went near them, I realized that what they are holding are leaflets. They cornered and encompassed me to hand them. The eyes of a tennis player move with a lightning speed.

So do the eyes of these people! I have struggled hard not to be poached. I have failed! "Do undergo this course. This transforms you and your life entirely. You will be a different you. My Guru is God on earth". My attention from poachers onto this cluster of walkers has been sudden as its speaker is addressing vociferously. Why don't people realize that beliefs can't be forced upon people. Shouldn't they emerge from our heart or experience? The entire college ground is vibrant with the full-throated. All the walkers walk. They talk too. They say- walking is a good exercise. It cures all our diseases. The excellent boon it gives us is peace. Their assertiveness and conviction astonish me.

Out of curiosity, I asked one walker, "What has drawn you into this habit?" "Well" shrugging his shoulders "it affords me and my colleagues an opportunity to talk about our office politics. The boss is a must to talk about" he said delightedly. An elderly gentleman for the same question has said, "A wonderful occasion to talk about politics, life and its ups and downs and the changing values". "Latest fashions, gossip about film stars, love and settling abroad. What else can it be? Says a young girl.

There is a group of walkers who isolate themselves and like to be labeled - American fathers. "We talk about the amazing salaries of our children, their lavish life style and their hectic schedule" boasts a father. "Coping with office and household work, looking after children's education and

preparing them for the examinations is our concern. Walking is a wonderful place to speak about them" has been the response of an employed woman. May be these are the feelings of many a mother.

Most of the walkers consider 'morning walk' a fitting platform to voice their infinite feelings. Surprisingly none of them finishes his walk silently. They speak vehemently and emphatically as well. They don't remember the simple fact that mouth shouldn't be opened up while one is doing exercise because air goes inside causing them exhaustion.

For those who can brave a morning walk, it certainly grants some benefits. Let's see what they are. Walking makes one dynamic and active. It activates the body, the mind and the spirit. It promotes confidence. It sometimes suggests wonderful thoughts. One's aesthetic sense gets strengthened. It is a wonderful solace to the agonized heart. The peaceful atmosphere awakens the dormant thoughts.

To walk or not to walk is my dilemma now. I fancy whether Shakespeare's Hamlet has ever been confronted with my dilemma. I want to enjoy the benefits of morning walk but what about walker-talkers? How can I escape from them? After a good amount of reflection, I have decided that I should finish my morning walk much before a crowd is formed. Next I should not make friends with any one as it robs the joy of walking.

The heart is great indeed, through it comes all the great inspiration of life; and I would a hundred times rather have a little heart and no brain, than be withhead and no heart.

-Vivekananda

THE STANFORD STORY

This is a true story of the Founders of Stanford University

And now for the rest of the story . . .

A lady in a faded gingham dress and her husband, dressed in a homespun threadbare suit, stepped off the train in Boston, and walked timidly without an appointment into the president's outer office at Harvard.

The secretary could see that the people were not from Boston, and probably didn't even deserve to be in Cambridge. She frowned. "We want to see the president", the man said softly.

"He'll be busy all day," the secretary snapped "We'll wait", the lady replied.

For hours, the secretary ignored them, hoping that the couple would finally become discouraged and go away. They didn't. And the secretary grew frustrated and finally decided to disturb the president, even though it was a chore she always regretted to do.

"Maybe if they just see you for a few minutes, they'll leave," she told him. And he signed in exasperation and nodded.

Someone of his importance obviously didn't have the time to spend with them, but he detested gingham dresses and Homespun suits cluttering up his outer office.

The president, stern-faced with dignity, strutted toward the couple. The lady told him, "We had a son that attended Harvard for one year. He loved Harvard. He was happy here. But about a year ago, he was accidentally killed. And my husband and I would like to erect a memorial to him,

somewhere on campus".

The president wasn't touched. He was shocked. "Madam," he said gruffly, "we can't put up a statue for every person who attended Harvard and died. If we did, this place would look like a cemetery".

"Oh, no", the lady explained quickly, "We don't want to erect a statue. We thought we would like to give a building to Harvard. The president rolled his eyes. He glanced at the gingham dress and homespun suit, then exclaimed, "A building! Do you have any earthly idea how much a building costs?"

We have over seven and a half million dollars in the physical plant at Harvard".

For a moment the lady was silent. The president was pleased. He could get rid of them now.

And the lady turned to her husband and said quietly, "is that all it costs to start a University? Why don't we just start our own?". Her husband nodded. The president's face wilted in confusion and bewilderment.

And Mr. and Mrs. Leland Stanford walked away, traveling to Palo Alto, California where they established the University that bears their name, a memorial to a son that Harvard no longer cared about.

*You can't judge a book by the cover . . .
Don't look at people with your eyes . . .
Look at them with your heart . . .*

(Source: Shoeschool.comd Universtiy)

READERS' MAIL

Triveni Jan-Mar'11 is superb. Two articles - one by Prof. D. P. Dingole on Amrita Pritam's 'Pinjar' and the other by V Lakshmi Prasanna on Nayantara Sehgal's 'Storm in Chandigarh', 'the Day in Shadow' and other works - dealing with women from different directions are quite impressive. Siluveru Sudharshan's write-up on Anger is equally catchy. But, as always, your thought - provoking editorial is a time-suited lesson to all of us to be 'Different from the crowd'. Kudos to you, Sir, personally, I feel enriched.

**Dr Manas Bakshi, Kolkata
(West Bengal)**

The poem on 'Tragedy of Terrors' by Sri M.G.Narasimhamurthy in the recent edition of TRIVENI is really mind boggling. It makes every reader to mull over the aftermath and the tragedy or terrorism. Is there any respite to the wounded or the bereaved family members of innocent victims? Is there any end to terrorism, vandalism and brutality? These are all million dollar questions without any answers. Comedy of errors seems to be more tenable, when compared to the tragedy of terrors.

In this context, I recall a quotation by Mr. Chris Hedges, a famous journalist and author, who said: "The vanquished know war. They see through the empty jingoism of those who use the abstract words of glory, honor and patriotism to mask the cries of the wounded, the senseless killing, war, profiteering and chest pounding grief".

**Mocherla Sri Hari Krishna,
Hyderabad-500076.**

I was impressed by your editorial article "Multicultural Pluralistic Society . . ." greatly. My feelings are same as yours. The youngsters today have little care for Indian culture and social amity. Everywhere Western culture is felt. But I remember the words of Pt. Nehru who had said that Ancient Indian Culture is deep rooted like a banyan tree. Western culture can shake it a little but cannot uproot it.

**Premanda Panda
Ex.Editor of Replica, (Cuttack) Odisha**

Aurobindo Chakrabarty in his article Moksha -Existence of Evil rightly concluded that the I is open to realization and once the process of realization is complete, the Atman become Brahman. I think him as well as your good-selves for publishing it in Triveni Jan-March 2011 issue.

Siluveru Sudharshan, Hyderabad

I have read Sri Poornachandra Rao's poem-'Step Forward' published in Triveni (April-June 2011). It is a nice poem and I enjoyed reading it. Seems to be simple but it has a deeper meaning underneath.

Mohan Patnaik, Berhampur, Odissa

It is with all adoration and admiration for your versatile and journalistic abilities, intermingled with proverbial verbosity and brilliant rhetoric that the write-ups have a terrific impression and lasting effect on the readers, both young and old.

Bhavana & Chari, Satna (M.P)

Your editorials and articles have left an abiding influence on me. Your epigrammatic way of writing is really appealing. It gets the readers absorbed.

R Chandra Sekhar, Vijayawada

BOOK REVIEW

Man's Fate and God's Choice (An agenda for Human Transformation), Bhimeswara Challa, 507 pages, Rs.500/-, Kalpaz Publications, C-30 Sathyavathi Nagar, Delhi-110052

As the title itself shows the book is an Agenda for Human transformation. The author is a double retiree. He retired from the Indian Administrative Service from 1983 and from the United Nations in 1996. In spite of his scientific background he is deeply interested in culture, philosophy and spirituality.

As a thinker and an erudite scholar he made a profound study of the world situation and the moral decadence of man and feels that there is urgent need to reverse the trend and restore the ethical principles of universal application. After making the diagnostic study of the malady he gives his prescription in all humility. He calls his presentation 'a journey of ideas and options on human transformation and also a voyage of self-discovery to reach the deepest depths of my heart'.

Mr Bhimeswara explains at the outset why there is need for careful attention and immediate action. Man has become a menace to his fellowmen on account of his preoccupation with pleasure, profit and power and his demoniac qualities of jealousy, malice, hatred and insensitivity to human suffering. Super technology makes him aspire for dominance and immortality with eternal youth. Computers, Bio-chemistry, Nano technology and Quantum Mechanics, each of which is powerful enough to create havoc, made him

headstrong and a predator to the other species. Hundreds of other species are terminated every day on his account. He has become the deadliest weapon of mass destruction. In short all the characteristics of the on-going KALIYUGA mentioned in the scriptures are present today.

Further, the greatest danger to the survival of humanity is man's mindless exploitation of Nature and violence to Mother earth. We consume and contaminate the natural world. With his stupid ideas of good life and economic development man is waging a meaningless war against Nature, damaging the very biosphere without which life on the planet is impossible. Our scriptures assign a high place to trees, forests, birds and other denizens of Nature.

According to the author the pre-requisites for a meaningful change in the human beings are inner transformation and rise to a higher level of consciousness. There should be a change from mind-centeredness to heart-centeredness. Mind has become the greatest enemy of man. As Swami Vivekananda said: "What is there in the intellect? It goes a few steps and stops. The heart is everything. It can open the impossible gates". Compassion should replace our passion. "We should shed the baggage of the post-industrial past". Abhyasa (Practice) and Vairagya (Renunciation), are the keys to happiness. Renunciation is not 'un-worldliness' or 'other worldliness' but 'better worldliness' - to see all in ourselves and ourselves in all. To lighten our load we should know what to let go and

what to hold on to. We should shift human consciousness beyond our personal ego, as suggested by the author. As our ancient Rishis said in the Upanishads, the resources for self-realization and upliftment of the species are within ourselves - man's will supported by God's grace.

Sri Bhimeswara Challa used the book and its central theme as a machine to think with and a peg to hang his thoughts about hard philosophical and spiritual issues like Fate, Free Will, Bondage, Swadharma, Karma, Maaya, Soonyadwada, the phenomenon of God, Non-attachment, Consciousness, Liberation etc. He even says 'the book is a mystery to me!

The author quotes profusely from the scriptures, epics and classics of different countries. It is amazing how he could read so many books and use apt quotations to reinforce his ideas. He gives interesting analogy from Nature. Indeed, man should learn from the ants, the bees, the rodents and above all from the 'creepy caterpillar' which metamorphoses itself into the 'beautiful butterfly'. Verily this book is an attempt to explore spiritual transformation otherwise known as God-realisation.

It deserves to be on the shelves of the University, College and public libraries.

I. V. Chalapati Rao

Mirror Image & Other Poems, Charanjeet Kaur, Writers Workshop, www.writersworkshopindia.com. ISBN 978-81-8157-823-5 (Hardback), ISBN 978-81-8157-824-2 (Flexiback), pp 83, Price: Rs.150 (HB), Rs.100/- (FB)

This book speaks "in divergent voices" and "the same voice binds them together," according to the poet who begins her book with a poem on the multi-functionality of words, including their ability to serve as time capsules [Words]. A PhD & HOD (English), Charanjeet Kaur teaches at Ulhasnagar.

This cute 'redbird' from the Writers Workshop sings 40 poems divided into 6 sections - Words, The Untouched, Rain Songs, Purdah, Reclaiming, Then Life Again. Charanjeet captures the various societal situations and succeeds in giving the things a subtle, subliminal

and surreal touch, by being "faithful accurate painfully honest" [Mirror Images].

'Silence' seems to have cast a spell on the poet for she has used it (synonyms, derivatives included) at least some 25 times in this small volume. While we know that silence is an effective and sonorous pause in music, the poet feels that sometimes it "threatens to rip open / the wounds we thought had healed" [Silence]. It strikes us that silence has the capacity to refresh and rejuvenate, opens up many new vistas, and along with space is a necessary medium for communication.

The poet doesn't hide her anguish over discriminations of colour, caste or means. Even as allowing the conservative meaning of the doctrine of karma, the poet doesn't hesitate to bludgeon our egotistic tendency to justify injustices in the name of 'Karma' [The

Untouched; Karma]. Our society teems with miserable millions steeped in and inured to pain right from their birth [Pain]. Life is too excruciatingly full of pain that Death becomes "romantic" and "liberating" [Rain, 58].

Yet when the juggernaut of life has but to roll on, better cultivate a streak of infectious sanguineness [Then Life, Again]. A similar spirit of robust optimism pervades an earlier poem too, where the poet surreally and blithely basks in the future sunshine in a bid to melt away the present frost [Romance].

Sensitive to eco-harmony, she bemoans the ruthless and myopic tree-felling (The Night the

Tree was Felled). Similarly, the hapless plight of woman has been tellingly captured in a poem of just 19 words (She).

There are a couple of haiku sections as well where they touch a tender chord with us. "When you lie in my lap/ You dream, you smile, you snuggle... / Showers from above."

Lesser souls look to God for boons whereas the realised souls have a disinterested approach and pray in selfless, sublime humility [Prayer at Shirdi-II] !

Atreya Sarma Uppaluri, Secunderabad

GENEROSITY

Mahatma Gandhi went from city to city, village to village collecting funds for the Charkha Sangh. During one of his tours he addressed a meeting in Orissa. After his speech a poor old woman got up. She was bent with age, her hair was grey and her clothes were in tatters. The volunteers tried to stop her, but she fought her way to the place where Gandhiji was sitting. "I must see him," she insisted and going up to Gandhiji touched his feet. Then from the folds of her sari she brought out a copper coin and placed it at his feet. Gandhiji picked up the copper coin and put it away carefully. The Charkha Sangh funds were

under the charge of Jamnalal Bajaj. He asked Gandhiji for the coin but Gandhiji refused. "I keep cheques worth thousands of rupees for the Charkha Sangh," Jamnalal Bajaj said laughingly "yet you won't trust me with a copper coin." "This copper coin is worth much more than those thousands," Gandhiji said. "If a man has several lakhs and he gives away a thousand or two, it doesn't mean much. But this coin was perhaps all that the poor woman possessed. She gave me all she had. That was very generous of her. What a great sacrifice she made. That is why I value this copper coin more than a crore of rupees."

New Members

The following is the list of Members who have joined the TRIVENI family during May 2011 - July 2011. The TRIVENI FOUNDATION welcomes them.

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- Editor

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