

TRIVENI FOUNDATION
(Publishers of TRIVENI QUARTERLY)
12-13-157, Street No. 2, Tarnaka, Hyderabad - 500 017

*Wishes all its Readers,
Members and other well - wishers
a Happy &
Prosperous New Year 2013*

TRIVENI

INDIA'S LITERARY & CULTURAL QUARTERLY

VOLUME: 82

JAN - MAR. 2013

NUMBER: 1

Founder Editor:

Kolavennu Ramakotiswara Rao

Former Editor:

Dr. Bhavaraju Narasimha Rao

Chief Editor:

Prof. I.V. Chalapati Rao

Associate Editors:

D. Ranga Rao

Dr. I. Satyasree

Advisory Board:

Prof. Gangadhar Gadgil (Mumbai)

Dr. Prema Nandakumar (Trichy)

V. Sivaramakrishnan (Mumbai)

Manoj Das (Pondichery)

M.V.R. Sastry (Secunderabad)

N. Sitarambai (Hyderabad)

Printer:

Prof. Y. Sreedhar Murthy

Chief Executive:

S. Vijaya Kumar

Publishers:

The Triveni Foundation (Regd.)

12-13-157, Street No. 2,

Tarnaka,

Hyderabad - 500 017.

Ph: +91-40-27014762

**THE TRIVENI SYMBOL**

Padma (the Lotus) represents the purity of love, *Jyoti* (the Flame) the light of Wisdom and *Vajra* (Thunderbolt of Indra) the splendour of power.

TRIVENI is devoted to Art, Literature, History and Culture. Its main function is to interpret through English the creative writing in different languages of India to the people of all States and to the world outside.

Original articles pertaining to literature, art, history, culture and of general interest (other than political) are considered for publication in **TRIVENI**. Articles should be brief and typed in double space, on one side only. **The soft copies of the articles can be emailed to trivenijournal@yahoo.com.**

Individual Membership:	India&Nepal	Others
Annual Membership	Rs. 200/-	(US \$ 20)
Life Membership	Rs. 2,000/-	(US \$ 200)
Donors	Rs. 5,000/-	(US \$ 500)
Patrons	Rs.10,000/-	(US \$1000)

Institutional Membership:		
Annual Membership	Rs. 500/-	(US \$ 50)
Life Membership	Rs. 5,000/-	(US \$ 500)
Donors	Rs. 10,000/-	(US \$1000)
Patrons	Rs. 25,000/-	(US \$2000)

Annual subscriptions will be effective for one year from the date of receipt (i.e. 4 issues). Remittances are to be made in favour of **TRIVENI FOUNDATION** by Money Order, Bank Draft or Local Cheque (A/c. payee) on any Scheduled bank in Hyderabad. No out-station cheques can be accepted.

ADVISORY COUNCIL

Smt. V.S. Rama Devi (Former Governor, Himachal Pradesh and Karnataka), Hyderabad
Sri. M. Ramakrishnayya, IAS (Retd) (Former Chief Secretary, Orissa Government)
Sri. M.L. Swamy (*Engineer in Chief, Retd, A.P.:* Presently in USA)
Sri R. Prabhakara Rao, IPS (Retd) (Former Director General of Police, Andhra Pradesh)
Dr. V. Kondal Rao (Chairman, Jayanthi Trust, Hyderabad).

BOARD OF TRUSTEES

Prof. I.V. Chalapati Rao (Chairman & Chief Editor)
Prof. Y. Sreedhar Murthy (Managing Trustee)
Sri. B.N. Murthy (Secretary & Treasurer)
Dr.A.P. Ranga Rao (Member)
Prof. P.S. Sarma (Member)
Dr.J. Bapu Reddy, IAS (Retd.) (Member)
Prof. G. Surender Reddy (Member)
Sri A. Venkat Rao, IPS (Retd.) (Member)
Sri. V. Vijaya Kumar (Member)

Attention Subscribers!!

If you did not receive your copy of **TRIVENI**, email us at trivenijournal@yahoo.com or write to Triveni Foundation, 12-13-157, Street No.2, Tarnaka, Hyderabad - 500 017, Phone: 27014762.

Triveni on the Internet

All the back volumes of TRIVENI from the year 1928 to 2008 have been digitized and are placed on Internet for free reading. They can be accessed by clicking the Triveni link provided on the web site: www.yabaluri.org

Advertisement Tariff

	Per Insertion	4 Insertions
4 th Title cover page	Rs.20,000	Rs.60,000
2 nd and 3 rd Title cover each	Rs.10,000	Rs.30,000
Inside Full page	Rs. 5,000	Rs.15,000

Payments may Please be made to **TRIVENI FOUNDATION**
 12-13-157, Street No. 2, Tarnaka, Hyderabad - 500 017, Ph: 27014762.

CONTENTS

	Page No.
Vanity Fair	5
Threshold	8
New Year Greetings	9
When Silence Felt	9
Where Ignorance Is A Virtue	10
Pleasures Of Multiple Reading	12
Getting Old	13
Fundamentals Of Modern . . .	14
Art Of Life In The Gita	15
My Creative Journey	16
Chowkidar	18
Vishwanatha's Ramayana . . .	19
Sandy	24
Savitri (A Short Story)	25
J. Krishnamurthi, True Votary . .	27
Human Life	29
Live And Work	30
Humanisation Of Mankind . . .	31
Science And Religion . . .	33
Foot Prints	34
Andhra Art-Sculpture . . .	35
Identity Through Female . . .	37
Tears	39
A Pair O'ducks	40
Viswanadha As I Know Him	42
A Blank Wall	48
Building A Brave New Future	49
Money Mania	51
Indian Farmer	52
The Root Cause Of The . . .	53
Dasaratha's Dilemma	56
The Noble Policeman	59
Book Review	60
Readers' Mail	63

TRIPLE STREAM

VANITY FAIR

I. V. Chalapati Rao*

Even in the days of *Treta Yuga* people liked to look beautiful by wearing attractive dress. In Valmiki's *Ramayana* King Dasaradha asks his son Rama to sit by his side. Looking at him "he felt extremely happy like a person who experiences immense joy while looking at his own well dressed figure reflected in the mirror" (Ayodhya Kanda).

It is natural for a person to like his reflection in the looking glass. While in England for studying Gandhiji tried to dress himself like an English gentleman following the fashion of the day. He used to spend several minutes sitting before the mirror and adjusting his hair, necktie. Woodrow Wilson, the well known American savant, was fond of the following limerick:

*As a beauty I am not a great star
Others are handsome far
But my face, I don't mind it
Because I am behind it.*

In Sheridan's Play *'The Rivals'* Bob Acres, a character, dresses himself attractively, looks at his image in the mirror and expresses satisfaction with the remark *'Dress does make a difference'*. It is natural for every human being to dress himself well and get pleased with the reflection he finds in the mirror. It is psychology. Even a person who is not so personable in the eyes of others, derives immense pleasure when he or she

sees the image in the looking glass. The looking glass decides the complexion of the day. Even an ugly duckling thinks that it is a stately swan. It is *'Narcissus complex'*. Narcissus is a character in Greek mythology. He fell in love with his own image reflected in a pool. Perhaps the only person who did not like to look at his face reflected in the mirror was Caliban, as mentioned by Oscar Wilde in *'The Picture of Dorian Gray'*. Caliban was an uncivilized character in Shakespeare's *Tempest*.

But dress does make a difference even in the opinion of an outsider. That is why in Shakespeare's play *Hamlet*, Polonius gives advice to his son Laertes who was going to France for studies, on the kind of dress he should wear. His remark *'the apparel proclaims the man'* is meaningful and appropriate. We are generally judged by our appearance and the clothes we wear and to some extent we are tailor-made gentlemen although we need not look ultra-fashionable in the work-a-day world. People want to enhance their outward appearance by dress, and fashion gurus prescribe whimsical prints of kaleidoscopic colours, gypsy robes, futuristic geometrics, swirling graphics, palazzo prints and other things of artistic exoticism. Fashion goods do not last long. Their novelty wears out when new fads arrive. You have to come up with something new all the time. Every *"Extravagance in dress*

proceeds from a vain desire of becoming more beautiful than nature made us and this is so harmless a vanity that I not only pardon but appreciate" - Oliver Goldsmith 'Citizen of the World'. In another context Goldsmith turns his satire on a vain old man: "Thus beautified and bepowdered, the man of taste fancies he impresses in beauty, dresses up his hard-featured face in smiles and attempts to look hideously tender"

Glamour and glitz are for the celluloid world of film stars who wear gaudy clothes of loud colours and fanciful accessories. For example we see the hero of 55 years trying to look like a young man wearing a green shirt, red trousers, a blue vest and dark glasses. His dress almost looks like a many-coloured quilt. He wears dark glasses even at night. He covers his baldness with a wig. If an ordinary person wears this kind of dress and accessories in his office or business place, he looks clownish and people make fun of him. Even the actor's speech is enhanced by dubbing. Everything about him is artificial. Yet the gullible fans are seduced by these superficial allurements.

In Bernard Shaw's play 'Pygmalion' which was later filmatised as 'My Fair Lady' Prof. Higgins picks up a slum girl, teaches her cultured language and pronunciation, makes her wear expensive, fashionable dress and succeeds in passing her off as a high-born countess. She becomes the optical target, cynosure of the young men around. Nobody knows that she is a guttersnipe metamorphosed and catapulted into an aristocratic lady! Makeup makes all the magic.

We know the incident concerning

Iswarchand Vidyasagar, a great scholar. He was invited as the chief guest for an important meeting of an elitist gathering. When he went in ordinary clothes, he was not received. When he went home and changed his dress, he was received with honours. When they wanted to garland him, he said "*This garland is for my clothes but not for myself!*"

It is common experience, when a person goes to a meeting today in ordinary clothes, they don't pay attention to him. When he goes in a suit or dignified dress, people lead him to the front row. This is psychology. This is the way of the world.

I find some domestic helpers and vegetable vendors looking naturally beautiful wearing ordinary cotton dress. If they dress fashionably and wear rouge and lipstick, they look far more attractive than film stars and models. It is make-up with the latest beauty aids that makes all the difference. Some of the labour and even beggars will look as dignified as anybody, if only they can afford to wear proper dress and makeup. What makes the difference is the type and quality of attire. Some cinema houses name the highest class as 'Dress Circle' instead of 'Reserved class'.

When I was a Lecturer in Govt. college in 1955 we used to have the services of a personal peon called 'Punkah Puller'. Perhaps the post was created when there were no electric fans but Punkahs (fans) pulled by hand. My Punkah Puller Appa Rao was a handsome young man wearing neat and well ironed trouser and shirt. When he accompanied me to some relatives' houses or friends' houses, they used to think that he was

my brother and offer him a chair beside me. Of course he used to decline politely and stand outside. If dress is not considered, none will notice social distinctions.

Beauty Parlours are flourishing today because of the vanity and craze for fashions. Fashion is the mass adoption of the latest style. No bride makes her appearance for her wedding before she visits the beauty clinic to undergo the elaborate rituals. Metropolitan cities have become destination for standalone stores of leading names in fashion. New collections will be in demand. The designer stores offer 'prêt' wear, and made to order lehngas may cost a few lakh rupees! Fashion Technology has become a popular course in colleges and universities. Many malls have teeth-whitening kiosks that offer bleaching sessions so that fashion mongers can flash an attractive smile! They are prepared to face the risks of gum irritation, thinning of enamel and loss of gum sensitivity. There are lotions and potions for skin glow. Bouffant hair style of 60's has now become the latest fashion among film stars. It will be followed by their fans. Old fashions resurface! Feeling that sartorial standards are slipping on account of the prevailing fashions, Wimbledon has declared as unacceptable certain items of dress, jackets, bare mid riffs and strapless tops. "No rifferaff please, we are Wimbledon" they declared. Obviously, the Wimbledon management consists of culture cops.

In the recent times the craze for enhancement of personal appearance has crossed all limits. Not satisfied with outward decoration, people are changing even the shape of their limbs through cosmetic surgery in spite of the risk involved. Obsession with

beauty has become a common habit. Some people wear designer clothes to hide their bulges and other defects in their bodies. Even the anatomy is getting tampered with. Instead of doing exercises they go in for invasive surgery practices for weight loss. Shape of the limbs like the nose, lips, ears etc. is changed with surgery which has become expensive and dangerous. They make Herculean efforts to stay in shape.

Men and women are prepared to do anything and spend any amount of money for the sake of better appearance and social status by enhancing their looks. They undergo surgery for skin grafting, for reducing fat and even for breast augmentation. These cosmetic procedures often require repeated surgery for correction as the body naturally rejects artificial enlargement or thinning. Some people are getting hair grafted on their bald heads which are like billiard balls. The required aesthetic procedures are risky and may even prove to be fatal.

It is common knowledge that we all have two faces, one face to sleep in and another to show in company. The first is for the family at home, the other put on to please the society.

It is funny to see some septuagenarian, octogenarian and even nonagenarian gentlemen trying to look young by dyeing their hair, fixing dentures and wearing fancy jeans and trousers with floral designs. It makes them appear as if they are out of touch with themselves. How good it will be if we do not hide our natural age and appear in our true colours without self consciousness. Whom are we deceiving?

When Dr. Abdul Kalam was elected as President of India, a political leader was said to have asked him to wear a closed coat and change his hair style. Obviously he thought that he was not looking fashionable. Kalam replied that he would wear a closed coat but *his hair style was not negotiable*. He was a great man of independent views, loved and respected for his genius and character. He was neither a Tammany hall type of leader nor run-of-the-mill President.

Gandhiji was not well-groomed or classified by management experts as 'natural leader' with cinematic charisma. He attended the King's breakfast on invitation in Buckingham Palace with his usual dhoti up to the knees and an upper cloth. When Sarojini Naidu wanted to iron the upper cloth, he declined. When a press person asked why he did not wear full dress, he replied 'The King had enough clothes on or both of us'.

When Vivekananda walked in the streets of Chicago in his odd-looking saffron robe and turban with a tail, some students pulled his robe and asked him where were his trousers. He replied "*In your country it is the tailor that makes the gentlemen but in our country it is character that makes the gentlemen*". Of course, these are extraordinary men.

Once I interviewed Harindranath Chattopadhyay the versatile writer, on Door Darsan. When I made a comment about his old age, he humorously replied "What makes you think that I am that old? *I dye my hair white to look respectable!*" What a beautiful reply showing his wit and humour! Old age is a pathological state. To cling pathetically to one's youth is a sort of mental disorder. The moment of truth will come sooner or later.

THRESHOLD

Rabindranath Tagore *

I was not aware of the moment
when I first crossed the threshold of this life.

What was the power that made me
open out into this vast mystery
like a bud in the forest at midnight!

When in the morning I looked upon the light
I felt in a moment that
I was no stranger in this world,
that the inscrutable without name and form
had taken me in its arms

in the form of my own mother.
Even so, in death the same unknown will
appear as ever known to me.
And because I love this life,
I know I shall love death as well.

The child cries out
when from the right breast
the mother takes it away
in the very next moment
to find in the left one its consolation.

NEW YEAR GREETINGS

Prof. Hazara Singh *

With faith and fervour ring in the new
Ring out the old giving its proper due
The old was new when we hailed it last
The new 'll get old for time runs fast.

New and old are mere man's view of time
In fact they are cosmic rhythm and rhyme.
Time is ever young and bears no wrinkles
With a pinky tinge each morning twinkles.

Time seems hanging when man feels sad
But passes swiftly when he beams glad.
Time reflects only man's state of mind
And glistens golden when he acts kind.

Let us find out what keeps many sad
What makes a few so excited and mad?
None would look then before and after

* Retd. Professor, Freedom Fighter, Poet and
Scholar, Ludhiana (Punjab)

An era of peace may, thus, dawn faster
Pride, hate and fear keep a man blind
Conceit isolates and makes him unkind
With his stiff neck and a closed mind
Peace or goodwill he does seldom find.

Pride puffing up from colour or race
Overlooks real worth, values mere face,
Is an act unjust, wicked as well base
How do people bear such deep disgrace?

May God give us men of benevolent vision
Just in dealings, gifted with sound reason.
Who are not tempted by fame, power or pelf
Think ever of mankind, not of gain or self.

Seldom led by passion, master of their mind
Strive for a purpose with no motive behind.
With such pious wishes, let us hereby greet
The new year to perform a marvellous feat.

WHEN SILENCE FELT

Mohan Patnaik *

Silence is not there
When a sun-burnt earth
goes to sleep
Silence is not there
When winter wraps the forest
in blanket white
Silence is neither in the ocean deep
Nor it is there in the starry sky
But in Love and little remembrance

* Poet, Barhmapur, Odisha

When a heart lost in loneliness
Turns to an old album lies uncared
For Long and long in heaps of dust
Silence returns in a moving spell
When faces gone are revisited again
Silence is felt again in its entirety
When the soul steals from the body
And plunges into the ocean deep
Of Sat-Chit Anand and experiences
The oneness with Parmatma
For final salvation.

WHERE IGNORANCE IS A VIRTUE

Dr. R. Murali Sivaramakrishnan*

C.P. Andrews, the English clergyman and public activist who was a close friend of both Mahatma Gandhi and Rabindranath Tagore, described to Romain Rolland a discussion, at which he was present, between the two great men on the significance of idols: "*Gandhi defended them, believing the masses incapable of raising themselves immediately to abstract ideas. Tagore could not bear to see the people eternally treated as a child. Gandhi quoted the great things achieved in Europe by the flag as an idol; Tagore found it easy to object, but Gandhi held his ground, contrasting European flags bearing eagles, etc., with his own, on which he has put a spinning wheel.*" Amartya Sen

The difference in the attitude of these two giants of India's history on what might at the outset appear as such a trivial issue is certainly quite significant. As a poet myself, I cannot disagree with the committed optimism of Gurudev in his essential faith in the people. At the same time, I cannot disagree with the insightful vision of the Mahatma either. Our people are never mature enough to understand these great ideas! *The masses are always incapable of raising themselves immediately to abstract ideas!* How very true indeed! Gandhi's spinning wheel and his famed symbolic action of walking toward the sea coast to pick up a handful of salt as a sign of protest against the imperialist powers are now blown in the wind on the face of the crass

stupidity of us Indians of the present day. Crime, corruption, murder and fraudulence coupled with acts of hitherto unprecedented terror are essential parts of our very existence.

On the one hand there are those who claim to uphold truth and nonviolence, and clamour for a corruption-free society, government, and administration - holding forth public demonstration, rallies, protest marches, hunger-strikes and what not to raise the humanitarian awareness among the people and the powers that be in the establishment - through self-proclaimed Gandhian means - and on the other hand there are the public servants, the elected representatives of the people in the largest democracy in the world who indulge in crass inhuman deeds of power politics, swindling inordinate amounts of public money, and proudly basking in the blinding lights of the media - be it the press or the TV - having waded their way through cheap political intrigue and bloodshed. Caught between the two, the common man and woman are thrown literally into the dire streets of misery.

Now, over and above these are the heinous and scandalous acts of atrocity, like the one that happened last night in Coimbatore, Tamil Nadu - the decapitation of a statue of the Mahatma. Little wonder that the man himself was shot at close range by a deranged mind. Perhaps they believed that the violent acts perpetrated by the Congress government at the Centre in Delhi against Baba Ramdev who had gone on a hunger

* Reputed Scholar

strike was something to do with the Mahatma of yore (he is not going to walk anymore among us, that is for sure, neither is he going to turn his charka!). As a Tibetan saying goes: *It's a tall order to ask for meat without bones, and tea without leaves-* One can certainly understand the compelling need to clear the country of the terrible canker of corruption that is so very blatantly rampant in our country today. It is the need of the hour and all respectable citizens need to conscientiously join forces with those few who have brought it right into the media's eye.

However, violence to end all violence is a far cry! And marauding acts under the cover of darkness are certainly unbecoming of a people beginning to awaken to their own deplorable situation. The Mahatma and the Gurudev are both right-*one cannot continue to treat all people as children, and masses are forever incapable of raising themselves immediately to noble ideas!* For the higher levels of human idealism are forever abstract, not easily grasped by the immature and the imbecile! How could one talk of maturity in this ridiculous condition? Where there is little human sensitivity we are forever condemned

to rage, rave, murder and tear at each other like wild animals! Perhaps, the comparison is quite misplaced: animals are far wiser. At least they do not erect statues, nor do they wave flags or worship at temples, churches or mosques!

And yet one thing is for sure: the Mahatma himself would have simply shrugged his shoulders at all this uproar, for he would tell himself that the people are always a little on the immature side. Gurudev would not have disagreed at this juncture.

At the heart of Kurfurstendamm, in the German capital of Berlin there stands a bashed in church, bombed and shelled by the Allied forces during the Second World War. The German people have retained the very same battered building even to this day perhaps as a souvenir of their wounded pride. And ceremonies are still held there. Likewise, let the Mahatma's statue in Coimbatore also stand headless- as a reminder of our blighted childishness! We need only to put a charka by the demolished statue.

**Courtesy: Sri Aurobindo's Action -
July 2012**

Nature! We are surrounded and embraced by her - powerless to leave her and powerless to enter her more deeply. Unmasked and without warning she sweeps us away in the round of her dance and dances on until we fall exhausted in her arms. She brings forth ever-new forms: what is there, never was; what was, never will return. All is new and forever old. We live within nature, and are strangers to her. She speaks perpetually with us, and does not betray her secret. We work on her constantly, and yet have no power over her.

George Christopher Tobler

PLEASURES OF MULTIPLE READING

T. Siva Rama Krishna *

Multiple reading of some precious books gives us better understanding, enlightenment and beneficial pleasure in a proper perspective. Our ancients made it a ritual of multiple reading of our sacred books, scriptures, epics, *Itihasas and Puranas* and thereby gained immense knowledge and wisdom and enlightenment. The following are some of the experiences of impressions of precious multiple reading of great men of letters, poets and philosophers, historians, artists, statesmen et al -- for our edification and liberal education.

Lord Rosebery knew all Jane Austen's novels by heart, and read all Scott's novels once every year. In his Autobiography Anthony Trollope wondered "how many dozen times he had read *the Prairie* by Fennimore Cooper". Benjamin Robert Haydon once spent seventeen hours a day for a week or more reading *Clarissa* time and again. Henry Jackson wrote that he could not remember how many times he had read *the Tales of Gaborian*, and how he read *the Meno* of Plato thrice, Euthyphro five times and *the Leaches* more times than he could remember, all in fifteen years.

Coleridge said that he read Bunyan's *Pilgrim's Progress* many times, "Once as a Theologian, once with devotional feelings, once as a poet, and "each time with a new different pleasure." John Stuart Mill claimed to have read Pope's *Homer* through twenty

or thirty times. The great Dr. Arnold of Rugby read *Humphrey Clinker* right through fifty times. Benjamin Jowett says that all sensible folk must read the *Pickwick Papers* at least twice a year all through their lives. Franklin Roosevelt read Dickens' *A Christmas Carol* aloud to his family every Christmas for many years. Lord Macaulay never grew tired of reading *Gil Blas*, while Birkbeck Hill wished it would never come to an end; he lost count of the number of times he had read it, "always with delight".

Robert Louis Stevenson read the *Egoist* many times. He read William Penn's *Fruits of Solitude*, "at all times and places", Boswell "daily by way of a Bible", while as for Sagas, he could never read enough of them. "He wished there were nine thousand of them." Some admirers of Samuel Richardson said that they read *Clarissa* many times. Rev Alexander Scott said that he had read *the French Revolution* over four times. Henry Crabb Robinson advised that it should be read slowly in small doses. Edward Fitzgerald only bound up his few favourite books in his library, reading them many times in succession. He was quite inseparable from *Don Quixote* and the works of George Crabbe. Dr. John Brown read *Don Quixote* many times and enjoyed it immensely. Dickens also read *Don Quixote* repeatedly. Thus *Don Quixote* had been a favourite to all for centuries. Oscar Wilde declared that he never traveled any where without Patter's *Studies in the History of the Renaissance*, calling it his "Golden Book". Samuel Rogers read right

*Lecturer in English (Retd.), Writer, Kakinada, A.P.

through Marivaux's *Ve de Marianne* six times in all, and Sir William Jones performed the even more arduous feat of reading all the works of Cicero every year.

Birkenbeck Hill kept a copy of Tennyson's *Maud*, by him at all times, day and night. Prince Regent had a complete set of all Jane Austen's Novels in each of his residences. Anne Gilch read the Walt Whitman's *Leaves of Grass* again and again with deepening delight and wonder. William Cory said that he never wearied of Jane Eyre, W.C. Hazlitt never grew tired of "Conning over St. John's Montaigne", the Essayist, Howell's *Venetian Life* or *Italian Journeys* or Thoreau's *Walden*. Mark Patterson read through Gilbert White's *Natural History of Selborne* so many times that he knew it completely by heart and was so familiar with *Gibbon's Autobiography* that he "could repeat whole paragraphs at random. Debben read Hume's

Reign of Elizabeth four times at least". While Taine said he had read Stendhal's *Chartreuze de Parme* fifty times. Frederic Harrison read most of Scott at least once every year.

But mere repetition may not always be useful, as Laurence Sterne pointed out when he recorded that Avicenna and Licetus read Aristotle's *Metaphysics* "forty times a piece and never understood a single word". Frederick Harrison on the other hand, held that one could obtain new delight from the fiftieth reading of Homer, "just as one can listen to Beethoven or watch the sunrise or the sunset day by day".

And that is the spirit of multiple reading of some precious books.

Every reader finds his book and every book finds its reader. Great writers are lovers of reading. They know its pleasures - Editor

GETTING OLD

Eldon H. Mattson (Age 78) St. Charles, 10

What it's all about, you'll never guess.
How to stay young, and still grow old
This is a story that's never been told
Inspire others to live a good healthy life
In this mixed up world of toil and strife
Stay alert when walking or you may get hit
Avoid vicious dogs or you'll get hooked
Keep out of trouble you'll get booked
Don't drink and drink better still
just don't drink
Your head will stay clear
when you need to think
Smoking's not smart- it's really so sad
To clog up your lungs that you need so bad

Select good foods to eat every day;
Remember the slogan "an apple a day"
Don't shy away from work -
it is the best exercise
Get up early each day to see the sun rise
Be kind and good to your wife and be true
She will be your best friend and
sweet heart too
In seventy years I may not know the scare
But I am happy and healthy and
hoping for more

**Courtesy: Healthy Ageing
Inspirational letters from Americans**

FUNDAMENTALS OF MODERN HUMANISM

Amsterdam Declaration 2002

Humanism is the outcome of a long tradition of free thought that has inspired many of the world's great thinkers and creative artists and gave rise to science itself.

are matters of right. The principles of democracy and human rights can be applied to many human relationships and are not restricted to methods of government.

The fundamentals of modern Humanism are as follows:

1. Humanism is ethical: It affirms the worth, dignity and autonomy of the individual and the right of every human being to the greatest possible freedom compatible with the rights of others. Humanists have a duty of care to all of humanity including future generations. Humanists believe that morality is an intrinsic part of human nature based on understanding and a concern for others needing no external sanction.
2. Humanism is rational: It seeks to use science creatively, not destructively. Humanists believe that the solutions to the world's problems lie in human thought and action rather than divine intervention. Humanism advocates the application of the methods of science and free inquiry to the problems of human welfare. But Humanists also believe that the application of science and technology must be tempered by human values. Science gives us the means but human values must propose the ends.
3. Humanism supports democracy and human rights: Humanism aims at the fullest possible development of every human being. It holds that democracy and human development
4. Humanism insists that personal liberty must be combined with social responsibility: Humanism ventures to build a world on the idea of the free person responsible to society and recognises our dependence on and responsibility for the natural world. Humanism is undogmatic, imposing no creed upon its adherents. It is thus committed to education free from indoctrination.
5. Humanism is a response to the widespread demand for an alternative to dogmatic religion: The world's major religions claim to be based on revelations fixed for all time and many seek to impose their world-views on all of humanity. Humanism recognises that reliable knowledge of the world and ourselves arises through a continuing process of observation, evaluation and revision.
6. Humanism values artistic creativity and imagination and recognises the transforming power of art: Humanism affirms the importance of literature, music and the visual and performing arts for personal development and fulfillment.
7. Humanism is a life stance: aiming at the maximum possible fulfillment through the

cultivation of ethical and creative living and offers an ethical and rational means of addressing the challenges of our times. Humanism can be a way of life for everyone everywhere.

Our primary task is to make human beings aware in the simplest terms of what Humanism can mean to them and what it commits them to.

**Courtesy: Rationalist Voice
Sept-Oct. 2002**

ART OF LIFE IN THE GITA

H. V. Divatla

A good deal of what the ancients - Western as well as Eastern - conceived about the composition of the elements of nature is now obsolete. Chemical, physical and biological sciences have shed new light on the structure and properties of substances as well as organisms, but the deeper we go into the recesses of nature, the greater becomes the conviction that there is one fundamental element sustaining the whole world. The Indian sages did not and could not express their ideas in the precise scientific terminology of the modern age. Their ideas are clothed in a poetic and figurative language but behind that outer garb, they have expressed some eternal truths of life which modern science has expressed in scientific terminology. Any student of natural science who reads the Gita with an open mind, in the light of what we have discussed before, can discover for himself underlying thoughts common to the Gita and modern scientific researches. It is for international institutions of the type of UNESCO to pursue this subject further and see how far ancient Indian thought can contribute to a common humanistic philosophy of life.

The subjects of yogic exercises, survival after death and re-incarnation are being studied with more interest than before. More and more persons who have made a deep study of these subjects are converted to the principles underlying the writings of ancient Indian Philosophers, though they may be unable to wholly accept everything contained in them. Yeats, Brown, Paul Brunton, Shaw Desmond and a number of other occidental writers have published their experiences, after not merely studying but practicing the introspective methods of yoga sutras. The scientific mind naturally fights shy of mysticism because it is accustomed to the concrete elements of nature and so carefully avoids the abstractions of thought.

Mere speculative and imaginary ideas without being based on the known and verified laws of nature may land one on mysticism pure and simple and satisfy one's own mind having a preponderant emotional element. But that is not the only form of mysticism.

Courtesy : Akashicc, September 2012

MY CREATIVE JOURNEY

Prof. Hazara Singh*

Events in life, bitter or pleasant; reaction to situations, inspiring or frustrating; aptitude to brave the adversities in life with grit and, above all, the inclination to share one's aspirations for bettering the lot of fellow beings are among the factors that sharpen the creative urges in a person, gifted with a feeling heart and a penetrating approach. A challenging incident in my childhood made me pledge with myself that I would participate in the freedom struggle against imperialism. I plunged into the Quit India Movement in 1942 despite the caution by my teachers that it would ruin my promising academic career. I led the Save I.N.A. Campaign launched by the Students Congress in 1945 and was sent behind the bars. I, thus, got an opportunity to witness the cells where the revolutionaries were persecuted and the scaffold on which they were executed. That provided unique material quite different from the one gathered by perusing the books and examining the files in archives, for my written pursuits.

After Independence, I started my career as a college teacher. I kept reminding myself that I was to share the lofty ideals of the crusade against colonialism with the post-independence generation. The year 1969 which marked the first birth centenary of Mahatma Gandhi and the five-hundredth birth anniversary of Guru Nanak Dev, was the beginning of my creative journey. I wrote two

bulletins in English, namely '*Guru Nanak Dev*' and '*Sikhism and its Impact on Indian Society*' for the S.G.P.C. Amritsar. An essay '*Gandhi and Gandhism*' and a one-act play '*Free at Last*' with Abraham Lincoln, Mahatma Gandhi and Martin Luther King as characters followed. They were well received. There was no looking back thereafter. I started writing in verse as well in 1971. The creative writing implies mostly the poetic output; hence I will refer to my verses only hereinafter notwithstanding that my works in prose dominate in the number of publications.

'*Wail of a Bangla Girl*' was my first poem. Sonnets on martyrs, eulogies on pathfinders for humanity and the verses, projecting man as architect of his fate and impressing that salvation of world lies in cooperation kept gushing out as fronts of knowledge gleaned from the ups and downs of life. Rewarding reviews thereof cheered me to keep carrying on.

Destination, published to hail the Diamond Jubilee of Independence in 2007, contains all the poems written by me since 1971. This was dedicated to the participants and martyrs of freedom struggle. Due to paucity of space, I quote hereafter from my poems dealing with the pathetic and menacing events only.

The lines from my first poem '*Wail of a Bangla Girl*'

* Retd. Professor, Freedom Fighter, Poet and Scholar, Ludhiana (Punjab)

*'Why was I raped, the daughter of same religion?
Why was I ravished, a chaste promising citizen?
Torn of kith and kin, shorn of womanly treasure
The child I do carry is not my fault or pleasure'*

convey the distress of every girl; victim of rape, abduction, flesh trade or any oppressive custom.

The poem 'A Girl Child' decrying the growing evil of female foeticide in the male-ridden societies laments

*'Earlier widows were burnt as customary rite
Now brides are burnt impelled by dowry greed*

.....
*Earlier gender got known on being delivered
Now scanning tests show it even in the womb
Leading to my destruction long before birth'.*

The poem 'Earth to Man' forewarns of the imminent catastrophe

*'Man! though you adore me as mother earth
Yet you devastate me quite thoughtlessly*

.....
*If the caution I hold, is persistently ignored
The destruction to follow is bound to swallow*

*All that is fleeced with insatiable greed
.....
Hence live and let all other creatures thrive
Lest the avarice pushes you back to stone age'.*

The poem 'Darkest Day' describing the 9/11 outrage stresses that for saving the world from sporadic terror

*'Masses be saved from obsolete views of clerics
Women be liberated from their degrading edicts
Centres of terrorism be located and liquidated
Its breeding source; the bigotry and narcotics
Be disbanded lest it erupts as a pandemic'.*

A mass campaign against corruption has been launched. My latest poem with this title reads as follows;

*I am a social cancer condemned as corruption
Just mere needling incites my abrupt eruption
No high-up ever aims to exterminate my roots
As his pomp and power are often my offshoots.*

*I am not an ugly monster but an alluring nymph
Even saffron saints stumble at my amorous guiles
Bureaucrats fritter as the packs of crisp notes glitter*

Pot-belly politicians prowl or crave to clasp me.

Speculation is my hobby, black money is my trophy

Underworld is my empire, run by the goons I hire

Reformers may protest, but their faults I detect

Put them to rigorous test till they tend to deflect.

While a leader fasts, his followers are sumptuously fed

Out of state funds, which the penance pledges to defend

Such crusades in fact abet a lot in tightening my grip

How thankful I am to them for trivial political tricks!

To conclude, old students keep me asking often, how I feel on entering the nineties. I calmly reply:

*I love my old age that lends me grace
No longer enslaved by sensual desires
Lashed not by anger or stung by hearsay
Heard with respect what I choose to say*

*If offered again the wildly robust youth
I shall barter it not for my ageing face
My mind is serene, the head thinks clear
Oh! Old age, how earnestly I hold you dear'.*

CHOWKIDAR

I K Sharma *

The only person alive in the street
while we hide in chambers sweet,
guards our sleep,
scares the thieves.

If a door creaks,
or a shoe squeaks,
he snoops around,
analyses whispers of a nook,
sends a stout challenge
to the guy intent on crime.

When city-lights deceive,
and night spills darkness, chill,
and wind rises,
and their fearful symmetry
settles upon our brow,

wrestles he with this hour through the gloom:
his loud feet advance on the pavement,
his whistle tweets,
that revives our voice,
laughter, and dream.

The mobile tower of hope and help,
anonymous,
holds in hand his stable twin,
a lathi, the stick
that wraps cold fire within,
curbs his comfort
to give us unbroken sleep.

Away from the sound of bangles
and children's cry,
for him, no coffee-break
nor a sleek good-morning
in any street!

* Poet and Professor, Jaipur (Rajasthan)

VISHWANATHA'S RAMAYANA KALPAVRUKSAM AND KUVEMPU'S RAMAYANA DARSHANAM: A COMPARATIVE STUDY

Prof. T.V. Subba Rao*

The relationship between Telugu and Kannada literatures has been very close since 10th century A.D. The reasons for this are :

Linguistic areas are situated in the same natural surroundings, Dravidian Plateau. Languages belong to the same Dravidian family. They have same script, '*Vengi Chalukya Lipi*' till 16th century A.D. Even the modern script is same except for four or five letters (u-r-k-c-h). Grammar and prosody are same for both the languages. Andhra and Karnataka were ruled by the same royal dynasties viz., *Satavahanas*, *Chalukyas* and Vijayanagar kings. Basaveshwara's *Veerashaivism* influenced Telugu and Kannada people and their literatures are alike. The influence of Basaveshwara continued in Kannada literature from 11th century to the modern period. In Telugu literature it was limited to 12th century only. Afterwards Vedic literature started by the first poet Nannaya continued. Kannada literature started with Jain literature as early as 10th century A.D. Neither Buddhist nor Jain literature is found in Telugu.

1. The influence of Buddhist literature and Jain literature:-

Ramayana is a story of a great individual Sri Rama. Valmiki was a contemporary to Sri Rama. So his *Ramayana*

is the most authentic *Ramayana* in the world. But Buddhists and Jains changed the story of *Ramayana* to suit their ahimsa theories. Kannadigas accepted these changes and translated the works into their language. Whereas Telugu people followed the footsteps of Valmiki only.!

2. Classical *Ramayanas* in Telugu and Kannada:-

We find three types of *Ramayana* in Kannada - Jain *Ramayanas*, Vedic *Ramayanas* or Brahmin *Ramayanas* and Veerasaiva *Ramayanas*. But in Telugu there is only one type i.e. Vedic *Ramayanas*. Among Jain *Ramayanas* in Kannada, '*Ramachandra Charita Purana*' authored by Nagachandra or Abhinava Pampa (1100 AD) is popular. It is also called '*Pampa Ramayana*'. In Vedic *Ramayanas*, '*Torave Ramayana*' by Narahari or Kumara Valmiki (16th Century AD) is dominant. Out of Veerasaiva *Ramayanas*, '*Battaleswara Ramayana*' by Battaleswara (15th Century AD) is mentionable. But this is not available. *Ranganatha Ramayana* by Gona Buddha Reddy (13th Century AD), *Bhaskara Ramayana* by Bhaskara and others (14th Century AD) and *Molla Ramayana* by Atukuri Molla (16th Century AD) are the famous traditional Vedic *Ramayanas* in Telugu.

* Reputed scholar Bangalore, Editor of *Chaitanya* in Telugu

3. Modern *Ramayanas* in Telugu and Kannada (Viswanatha and Kuvempu):-

Several poets in Telugu wrote Ramayanas in 19th and 20th Centuries. Out of these, Viswanatha Satyanarayana's (1895-1976) *Ramayana Kalpavruksham* is considered standard. It is almost equal to '*Kavitraya Bharatam*'. Kavitraya consists of Nannaya (11th Century A.D.), Tikkana (13th Century A.D.) and Yerrana (14th Century A.D.). These poets rendered Vyasa Mahabharata completely into Telugu. K.V. Puttappa (1904-1994) wrote *Ramayana Darshanam* in Kannada in 20th century. It is a popular modern Ramayana in Kannada. He is popularly known as "Ku.Vem.Pu." (Kuppalli Venkatappa Puttappa). Viswanatha did not translate Valmiki Ramayana, instead he interpreted it in Telugu cultural milieu. Even though he made some changes in the theme, they are not against the views of Valmiki. He put in his entire poetic prowess into his magnum opus. It quenches the thirst of the critical readers and provides them with immense literary bliss. So he called it '*Ramayana Kalpa Vruksham*'. We also find Sankara's Advaita philosophy in this Ramayana.

Kuvempu's *Ramayana* is a modern philosophical work. He mixed four streams and let them flow into one great river of 'Rasa'; the philosophy of Valmiki, the poetic technique of Jain poets, the literatures of east and west and his own genius. The appropriate fit of all these four aspects into modern times made Kuvempu's Ramayana a modern philosophical Ramayana. He named it '*Ramayana Darshanam*'. Kuvempu himself declared that there were three basic roots or foundations for his *Ramayana Darshanam*: Samanvayam - harmony of different ideas, Sarvodayam - progress to all and Sampurna Drishti -

comprehensive outlook. We find the philosophies of Ramakrishna Paramahansa and Aurobindo also in *Ramayana Darshanam*.

4. Comparison:

- a) Both Viswanatha and Kuvempu were born in the transitional period of 19th and 20th centuries. As a result of which we find the influence of English and National movement on both the poets. They assumed leadership for cultural renaissance in their respective literatures.
- b) Both of them had highest respect for the poet Valmiki and the hero Sri Rama.
- c) Both Ramayanas show the influence of Sanskrit poetical works and dramas like *Adhyatma Ramayana*, *Ananda Ramayana*, *Raghu Vamsam*, *Maha Vira Charitra* and *Anargha Raghavam*.
- d) Both the poets made innovations in the story out of the purview of Valmiki Ramayana. Here we find folk literature's influence on them. Both maintained indigenous atmosphere in characterization and in creating incidents.
- e) Both the Ramayanas have philosophical importance. Santha Rasa is main in their works.
- f) The style in both the Ramayanas is highly Sanskritised.
- g) Both the poets were reluctant to dilute the standards of their works for the sake of popularity. They expected the readers to rise to their standards.
- h) Viswanatha and Kuvempu possessed a lot of Ahankara (self-confidence) and they thought that they were the greatest poets. They disliked comparisons.
- i) Both of them have ardent followers and

blind disciples who hail them as 'the only poets in the whole world'. (These blind disciples are called "Chekka. Bhajana Gallu" in Telugu. Both of them have also bitter foes who keep finding mistakes in

each book written by them. Very few devotees have Viswanatha and Kuvempu kavyas by heart. Those who praise them have not read their works completely.

Viswanatha

Kovempu

5.1 Personality:

Every inch of his body reflected an Andhrith who was also a true traditional Indian.

He was an Indian Kannadiga and universal human being. He was reformist.

5.2 Attitude:

Imagined Sri Rama as the incarnation of Lord Vishnu and worshipped. God became Rama to punish bad people and protect good people.

Proved Sri Rama as the bloomed form of godliness and revered him. Everyone is good. Even a sinner will attain salvation in this great multitude called creation.

5.3 Vedas:

Had highest regard for Vedas. Described '*Varnashrama-vyavastha*' (the system of four castes), Vedic sacrifices, the worship of Agni, '*Shodasa-samskaras*' (sixteen purifactory ceremonies), '*Vratas*', '*Sraddhas*' (ceremonies), '*Madi*' (impurity), etc.

No regard for Vedas. Followed non-Vedic Jain Ramayanas also. Greatest enemy of caste system. Depicted Vedic sacrifices in a modern form. Did not accept animal sacrifice.

5.4 Valmiki:

Believed that the duty of the poets is to manifest the inner ideas of Valmiki according to their abilities.

Believed that Valmiki should be interpreted in a new way according to the modern times and gave new shape to Ramayana.

5.5 Narration:

Described '*Rakshasas*' as cruel people with fearful bodies and '*Vanaras*' as monkeys with tails in the ancient traditional way of Valmiki.

'*Rakshsas*' and '*Vanaras*' are non- Aryan ordinary human beings. '*Rakshasa*' is the name of the clan. Those who have monkey as an emblem on their flags are called '*Vanaras*'.

5.6 Characterization:

The character, culture, village, agricultural atmosphere appear to be Telugu natured. Described Ravana as both a '*Kamuka*' and

Fond of hills, dales, forests. Described Rama as a human being culminating into a celestial being. Described Ravana as a '*Kamuka*' who

'*Sadhaka*'. The depiction of all characters follows one principle: '*Brahma Satyam-Jaganmithya*' (God is truth and world is false).

5.7 Rasa and Descriptions:

Though '*Santha Rasa*' is the main '*Rasa*', described the other Rasas also according to the context. Minute observations and innovations are more in descriptions- (e.g., Sri Krishnadevaraya). Pandita Kavi (scholarly poet) and his scholarship dominates his poetry.

5.8 Alankaras:

Uses '*Sabdalanankaras*' without any fascination for them. '*Utpeksha*' is used more among '*Arthalankaras*' with fine imagination. Uses '*Upama*' mostly Vedic and mythological and other beautiful similes. Philosophical similes and literary similes are less. No Homeric similes at all.

5.9 Metres:

Utilized several popular and rare metres. Almost all metres were used in description. He exceeded even Tikkana (13th century AD) in this aspect.

5.10 Language and Style:

Used colloquial forms (modern words), proverbs, idioms and usages in classical language. Style was full of very tough Sanskrit words and compounds.

5.11 Philosophy:

Traditional Advaita philosophy in which '*Sri Vidya*' is incorporated. Wrote Ramayana only with the intention of introducing Advaita and '*Sri Vidya*'. A very conscious artiste.

turned into a '*Sadhaka*'. The '*Kama*' of Ravana is a '*Divya Kama*' (celestial lust). The depiction of all characters follows the principle '*Isavasyamidam sarvam*' (God lives in this whole world).

'*Santha Rasa*' exceeds all Rasas and absorbs all the Rasas into it. Descriptions are full of ecstasy and imagination-(romanticism)-'*Kavi Pandita*' (poet scholar) and his poetry dominates his scholarship.

Excessively fond of *Sabdalanankaras*. Uses '*Rupaka*' more among '*Arihalankars*'. Uses '*Upama*', mostly philosophical, and literary similes. Vedic and mythological similes are less. Used several Homeric similes also.

Started writing in "*Sarala Ragada*"; (5+5+5+5=20 '*Matras*'). But it changed into "*Maha Chandassu*" (the great metre) without his knowledge. It contains two or three '*Matras*' more or less in each line.

Used Classical forms both Hale Kannada and Nadu Kannada in Hosa Kannada (ancient and mediaeval in modern). Though more Sanskrit compounds were used, the style is not so tough for Telugu readers. For Kannadigas, it is a very tough style.

Aurobindo philosophy which is the modern form of Advaita Philosophy (*Unmini-sthiti*). Did not introduce this intentionally.

5.12 Length, Time, Structure

One and half times longer than Valmiki Ramayana and thrice that of Kuvempu Ramayana (12,000 poems and 60,000 lines).

Took nearly 30 years to write it (1932-1962). This is three times more than the time consumed by Kuvempu. Well planned structure. All the six '*Kandas*' are of equal length. Each '*Kanda*' is divided into five *Kandas*. Thus there are 30 of them. The writing is evenly paced.

Half of the Valmiki Ramayana. Left several '*Upakhyanas*' which are not directly connected with the story of Rama. Eg. The penance of Viswamitra, the emergence of Ganga, the story Rushyasruna etc. (22,000 lines).

Took only ten years to complete '*Ramayana Darshanam*' (1936-1945). Not so well planned. Divided into four '*Samputas*' (volumes) and in each volume there are about 10 titles. Though the length of each volume is almost the same. The writing is not evenly paced.

6. The Poetic Qualities

6.1 Rasa

Limited to the work and to the life of the poet. He used the words - '*Ruchi bratukulu*' (taste and life), '*Anubhuti*' (feeling) and '*Jeevuni vedana*' (the suffering of the inner soul).

Applied to the whole life. He used the words - '*Rasa jeevanam*' (spiritual life) and '*Rasam*' (the spirit).

6.2 *Tatsama Saili* (Sanskritised style) and *Akshara Ramyata* (rhythmic beauty).

Though Sanskritised style is abundant there is no rhythmic beauty in Viswanatha. It is like Tikkana's poetry, appealing to the mind more than the heart.

Kuvempu maintained both Sanskritised style and rhythmic beauty. He was influenced by Pampa. E.g., Description of '*Ashoka Vatika*'

6.3 Description

Minute observation and wonderful imagination. E.g., Stone's Transformation to Ahalya.

Romantic emotion. E.g., the stone transforming into Ahalya.

6.4 '*Ramaneeyartha*' and '*Kalpanabhivyakti*' or '*Bhavana Shakti*' (the beautiful meaning and the expression of imagination).

E.g., 1. The birth of Sri Rama.
2. The description of Sita in Ashoka Vana.

E.g., The description of Sun rise in Sila Tapaswini, Vol-2.

6.3 Homeric Similes:

Not Used

He used Homeric similes. Eg.

1. Comparing 'Jatayu' with slashed wings to a fallen tree.
2. Comparing the mind of 'Kaikeyi' to a person dreaming about a treasure
3. Comparing the condition of Dasaratha to the sinking of a 'Putti' (a round shaped boat used by villagers).
4. Comparing Rama's killing of Vali, to that of a hunter killing an animal

Conclusion:

On the whole, Viswanatha made Valmiki enter into Telugu culture. He exhibited Teluguness in his '*Ramayana Kalpavruksham*'. He caught hold of Telugu idiom and usage. Though he made some changes in the story, they are not against the central idea of Valmiki. He was immensely influenced by Advaita philosophy and Sri Vidya. Whereas, Kuvempu changed Valmiki into a modern poet with

progressive ideas. He attained vision of reasoning with Jain Ramayanas. He was influenced by Aurobindo philosophy and Ramkrishna Paramahansa. Finally Viswanatha was a modern poet among the ancient poets in Telugu. Whereas, Kuvempu, on the other hand, was an ancient poet among modern poets in Kannada.

SANDY**Ramakrishna Rao Gandikota ***

The frenzied Elements in battle array
rebellng against man's outrage on nature
in all sound and fury retaliated,
as though to censure man's inhumanity to man
and his ambition to enslave the Element.

Nature is not natural when outraged
and then when the supreme
unconquerable Elements revolt,
vying with one another in might -
gales of wind sweep off mountains,
waters of the deep wipe out civilizations,
torrents of rain submerge oceans of humanity,
lightning strikes the death blow,

the sky and the seas spit fire together,
devastating anything and every thing.

Not all the human force can appease
nor all human knowledge can ease
the frenzied Elements' wrath;
bow down before the Supreme Elements
Oh! thou insignificant man!
arrogant of thine intelligence
thou shalt not trample upon nature;
else thou shalt face the wrath of
the frenzied Elements in battle array.

N.B. On the havoc wreak by the Hurricane -
Sandy in US in October, 2012.

* Retd. Principal, Writer and poet, Kakinada

SAVITRI (A Short Story)

D. Surya Rao*

Savitri was the third and youngest daughter of a retired revenue officer whose official career was said to have been not above reproof. She was a woman of normal features. Being the youngest she was free from domestic daily chores. Her education did not go beyond sixth class. She was mostly reserved, adamant perhaps and perverse too. However, her voice was musical and she was a great singer. If a person was not in front of her and if he was listening to her singing, he would think he was listening to the famous Telugu film singer, P. Suseela. Savitri's voice still lingers in my ears even after so many decades. Whenever I hear Suseela's recorded songs I remember Savitri. Savitri's beauty lies in her voice, golden voice. However admirable it may be, we cannot approve her behaviour towards those who are seriously ill. . She used to say, "I hate to do dirty things."

She came of age and her father tried for a suitable match for her. He found a handsome young man serving in the telecom office in the same town and thought he should approach them for the alliance. Formalities were over and the bride's father received a negative response. Seeing his depressed face, the boy's brother told him they would reconsider. Meanwhile the horoscopes were consulted and were found unfavourable. However because of lack of proper

information among the boy's family, the marriage proposal was accepted.

In due course the marriage was performed in a very modest way. No pomp and glory, the two sides being reduced to a low middle - class level. However much the idealists decry the importance of money, the indisputable fact is that, money plays an important role in our daily lives. The wedding sarees were of cheap material and invitees were few.

Well, these were trivial matters and wouldn't matter much. The girl came to her husband's house and soon conflict started whether to stay together with the boy's parents or to have her own family away from her in-laws. Tensions and conflicts may arise in families. But, so soon? She was sorely disappointed.

Days passed and she gave birth to two children, the first having died in infancy. Yet, her discontent continued. She became selfish and defiant. She didn't allow anyone else to use the small table fan, the only one available in the house. The others in the family bore with her antics to avoid unhappiness. At times she would cook food only for herself and her daughter. If she cooked for all, she wouldn't serve them.

She must have had her own reasons for her way of life. We needn't go into psychoanalytic details. They might not alter

* Retd. English Professor and a novelist, Vijayawada. He worked in Calcutta and Nagapur.

our assessment of her character to any large extent. In her mind she might have nursed the idea that she was not treated with due love and care in her childhood. She must also have expected full freedom to live with her husband and children after marriage. Whatever it be, the result was dissatisfaction and unhappiness.

Fortunately, her husband was transferred to a far - off place. She must have been satisfied with the course of events. But soon he tried hard for transfer again to his home town so that he could live with his parents. Alas! What a shock it was to her! Usually it was not a sin for a newly married woman to aspire for an independent family of her own. In poor Savitri's case, her husband was not henpecked. He preferred the joint family system. At this stage it must be mentioned that neither her husband nor her in-laws treated her badly. On the contrary her father-in-law and mother-in-law treated her as their own daughter. After some days the boy's parents died. Now there were Savitri, her husband and child.

Things happen as they should and not as they are wished for. 'Marriages are made

in Heaven', they say. Our decisions are not our own. They only appear so. God's will prevails, not ours.

Circumstances conspired to bring about a change in Savitri's mind. One day her husband brought a lady colleague of his to his house. Introductions over, Savitri gave her tea and she left. Strangely enough Savitri developed in her mind a suspicion about her husband's character. She went to a family nearby to get their advice. Nobody knew what transpired between them. She hurried back home madly, disheveled and disarrayed; shut herself in a room, and set herself ablaze. As soon as she was enveloped by flames, she ran out shouting 'I want to live', 'I want to live'. A next - door neighbour admitted her in the government hospital and two days later she breathed her last.

The poor woman died because of her unreasonable suspicion like the miserable woman in Tagore's "*Babus of Nayanjore*" who jumped into a well and died just to prove that she was not a ghost and that she was quite alive. In these two cases, unreasonable suspicion led to the end of their lives.

The standard bearers of India's cultural heritage were not monarchs or military generals or cheap entertainers but sages and saints like Vyasa, Valmiki, Ramakrishna, Ramana Maharshi, Sri Aurobido, Vivekananda et.al. They were either visionaries or missionaries. They were not transactional leaders but transformational leaders. They changed the thought and life of their contemporaries and posterity.

Errata: On Page 49 of October-December 2012 Issue of Triveni, in the title of the article, "Felicity of Expression" is printed by mistake as "Facility of Expression". The error is regretted.

Editor

J. KRISHNAMURTHI, TRUE VOTARY OF HUMAN FREEDOM

V. Rangacharlu*

Jiddu Krishnamurthi like many thinkers and philosophers of the east and west discussed and extensively deliberated on human freedom. JK's views and observations are unique and are quite different from the traditional philosophers who stuck to certain established philosophical traditions. Krishnamurthi discussed human nature, behavior, human capabilities, and the way they are being used and abused. His observations and discourses on human nature and exploration of psychological phenomena are unique. His discoveries rank him as a *Social Scientist & Psychologist*. While delivering the first Zakir Hussain memorial lecture Radhika Herzberzer says, Krishnamurthi was an iconoclastic thinker who fashioned a discourse of his own, the chief purpose of this was to challenge both the intellectual and emotional presuppositions of his audience. She further observed, for him, theory and practice were interdependent meant to support each other. He distanced himself entirely from the nationalistic spirit and their traditional vocabulary. He embraced modernity--its spirit, its emphasis on everyday life, and its focus on the individual as opposed to group.

Many thinkers and writers like Eric Fromm discussed freedom and enunciated propositions that are convincing. Krishnamurthi uniquely points a different factor- he says that to be conscious of freedom

negates the condition. As he points out: If anyone says, "I am free", then 'one is not free'. This paradox leads us to study or look deep at Krishnamurthi's views on human being, mind and consciousness. Apart from this paradox there is yet another paradox: 'Although freedom is negated by our becoming conscious of it, it is by being conscious and aware of modes of bondage that makes us possible to experience true freedom.' From the point of view of JK "freedom is not something to be achieved., but can be experienced by becoming aware of the modes of bondage that delimits our lives." Before we understand what is freedom it is necessary to know about bondage in detail and its different modes. His insights into types of bondage are varied.

"To be free" according to JK, 'is not merely to do what one likes or to isolate from outward circumstances but to comprehend the whole problem of dependence'. Freedom implies total denial of all inherent and inward psychological authority. We are generally inclined to think that authority is something that is imposed from out side and it works without the presence of inward psychological authority, which determines our actions and thoughts.

Psychological studies have clearly disclosed that thought reform and 'conditioning' can create in an individual an inward determining authority that determines

* Retd. Professor, Madanapalle

human behavior. Krishnamurthi's views on conditioning are different from those of psychologists. According to Krishnamurthi '*conditioning begins at infancy*'. The language we speak, which we have acquired from our socio-cultural background which simply serves to frame this psychological authority which keeps us in bondage. If one wants to see clearly one must be free from fears, traditions, beliefs, notions, and authority. Evolution of language by humans is hailed as unique achievement. But JK views such things as roots of bondage. We are fed with words and we are satisfied with words. JK says this is living in bondage. It lies simply in seeing without allowing what is seen and experienced which is always interpreted by 'words'. In reality freedom exists only in the moments of such seeing and experiencing. Apart from words, expectations, memories of past are all involved in one way or other. They are forms of human bondage. Fear arises from insecurity, pain and suffering. Sufferings and pain are carried forward by thoughts of tomorrow. Thus pleasure is linked with pain and desire, therefore, 'to be free' in real sense one has to abandon fear and not to be lured by desire and pleasure.

Being aware is free:

Krishnamurthi holds that awareness is the key to freedom. By comprehending all modes of dependence which binds us, we need to exercise subtle human intelligence. '*Can we find out whether we are free from authority?*' JK warns that, it needs depth inquiry into oneself. *JK holds that the quality that personifies the truly liberated mind is that of 'choice-less awareness'*. Awareness arises in the exercise of intelligence, choice or choosing is the function of thought. When one

chooses and takes a resolve not to desire something again, it leads to conflict. To be free from such conflicts one needs to possess "intelligent choice-less awareness of one's modes of dependence". Any kind of thinking that leads to internal conflict is an obstacle to freedom. In JK's opinion ambition is also a barrier to freedom. People who are ambitious in material worldly activities or otherwise can never be without problems and problems cease only when the self is forgotten, i.e when '*It is nonexistent*'. Revolting against the whole tradition of attempting to become something is the only true revolution which leads to freedom.

Implications of Krishnamurthi's views to Psychology and Education:

The right kind of education always addressed concerns of individual's development which is closely associated with freedom. Present day's education is conditioned by loaded curriculum and examination orientation. High expectations of parents and teachers is robbing the freedom of children to evolve as knowledgeable citizens. Real freedom comes from Self-knowledge. When the mind goes beyond hindrances and obstacles created by itself it becomes free to think. It is the prime function of education to liberate the individual from all types of psychological barriers and in turn not to impose another new set of new thoughts and new patterns of conduct. Such impositions shall never lead to awakening of intelligence, but only conditions the individual.

Krishnamurthi, a dispassionate seeker of truth like Goutam Buddha :

Krishnamurthi a dispassionate seeker of truth, sought to embed his vision of a good

human being in the practice of education. In JK's view: "*education should provoke and encourage men and women to confront society and help in discovering true values which can come from dispassionate investigation and self-knowledge*". Self knowledge alone leads to self expression and self - assertion. In our country today many things are happening because of conflicts. In this type of situation education must awaken / capacity to awaken self-awareness and not merely indulge in gratifying self-expression. What is the use of learning if in the process of learning, living itself is destroyed? We are almost witnessing violent and terrifying incidents leading to human deaths, this signals warning that something is wrong with our education. The whole world is worshipping success. You hear stories of how the poor boy studied at night and eventually became judge, or how he began by selling newspapers and ended up a multimillionaire. Krishnamurthi is

a strong believer on the influence and impact of education as humaniser of irrational human being into a sane being. Education should help in fostering values and nurture creativity and broaden human faculties and must bring freedom of thought and lead to discovering self- unity. Krishnamurti said 'ignorant man is not to be considered unlearned, but one who does not know himself'. He further adds that learned man is a stupid because he relies more on bookish knowledge. *Real and true understanding comes only through self-knowledge*. But through right education we could perhaps bring about a different understanding by helping the individual to free the mind from all conditioning, i.e., by encouraging the young to be aware of the many influences which condition the mind. Surely, right kind of education is awareness of one-self, which in other words is the freedom of the self itself.

HUMAN LIFE

Dr. E. Pullaiah *

How amicable amiable and doting
Human life is
With riddles and conundrums myriad,
A mystery eternal and unfathomable,
Ever locking its doors with "No entry please",
Even to the saints and sages,
Beyond the grasp of rational perception.
"Life is a bed of roses to a few",
Rising from rags like lotus
From muddy water,
And a grim, nightmarish, meaningless
Experience to a large mass,
A curse perennial,
Despite sweat of brows

From dawn to dusk caught,
In the grip of miseries incessant,
Like lame duck with gnawing frustration.
Life is like a flute,
With holes many and emptiness,
If worked on meticulously
Play magical and mellifluous notes.
Oh! My beloved brothers and sisters,
'Life is not ever what one wants it to be',
But to, make the best of it,
Freeing from the material bonds
The only way of being happy.
"Better make a living by what you get,
Make life by what you offer",
Making every moment worth-living,
being ever grateful to providence.

* Retd. Reader in English, Hanmakonda

LIVE AND WORK (a Short Story)

Father was a hardworking man who delivered bread as a living to support his wife and three children. He spent all his evenings after work attending classes, hoping to improve himself so that he could one day find a better paying job. Except for Sundays, Father hardly ate a meal together with his family. He worked and studied very hard because he wanted to provide his family with the best money could buy.

Whenever the family complained that he was not spending enough time with them, he reasoned that he was doing all this for them. But he often yearned to spend more time with his family.

The day came when the examination results were announced. To his joy, Father passed, and with distinctions too! Soon after, he was offered a good job as a senior supervisor which paid handsomely.

Like a dream come true, Father could now afford to provide his family with life's little luxuries like nice clothing, fine food and vacations abroad.

However, the family still did not get to see father for most of the week. He continued to work very hard, hoping to be promoted to the position of manager. In fact, to make himself a worthy candidate for the promotion, he enrolled for another course in the open university.

Again, whenever the family complained that he was not spending enough time with them, he reasoned that he was doing all this for them. But he often yearned to spend more time with his family.

Father's hard work paid off and he was promoted. Jubilantly, he decided to hire a maid to relieve his wife from her domestic tasks. He also felt that their three-room flat was no longer big enough, it would be nice for his family to be able to enjoy the facilities and comfort of a condominium. Having experienced the rewards of his hard work many times before, Father resolved to further his studies and work at being promoted again. The family still did not get to see much of him. In fact, sometimes Father has to work on Sundays entertaining clients. Again, whenever the family complained that he was not spending enough time with them, he reasoned that he was doing all this for them. But he often yearned to spend more time with his family.

As expected, Father's hard work paid off again and he bought a beautiful condominium overlooking the coast of Singapore. On the first Sunday evening at their new home, Father declared to his family that he decided not to take any more courses or pursue any more promotions. From then on he was going to devote more time to his family.

Father did not wake up the next day.

Courtesy: The Internet

HUMANISATION OF MANKIND THROUGH TRANSFORMATION OF HUMAN NATURE

Dr. G.S. Rao *

This article aims at taking a comprehensive and integrated view of the major problems confronting humanity and explore the need and means to improve the nature and quality of human beings to provide a more humanistic approach to solve the multitude of global problems.

State of Humanity: Present relations are far from satisfactory. There is no peace and harmony. There is moral and ethical degeneration and lack of fellow-feeling, brotherhood and love. This is one of the principal causes of mass killings that took place in the past century. Two world wars, holocaust on Jews by Nazis, religious and ethnic riots in Bosnia, genocide and apartheid in Africa, complete destruction of Hiroshima and Nagasaki by nuclear weapons and many more outrages.

Major issues and conflicts:

Issues: Climatic effects of global warming; Food scarcity and insecurity; Poverty; unemployment; Violence-Terrorism; Health-Disease, Malnutrition, Biodegradation etc. Evils eating into the portals of human welfare - crime, corruption, exploitation, abuse (sexual, children), the menace of drugs and alcoholism.

Conflicts: Fight for political space; fight for natural resources; Trade wars; economic exploitation (by Corporate Houses and multinationals etc.); Inter-religious conflicts; Ethnic and racial conflicts etc.

Science & Technology (S & T): S & T have brought enormous benefits to humanity and improved the quality of Life in Physical and materialistic terms - increasing the life span, providing comforts of life and lessening physical labour, faster communications and transport etc. At the same time, enormous power has come into the hands of man, which can be misused to destroy human race. The recent discoveries such as 'Internet' and Mobile Phones, along with their enormous benefits, have had negative influence on human relations and emotional aspects.

Role of Religion: The major religions of the world like Hinduism, Buddhism, Christianity, Islam etc. have played a significant role in the early history of mankind in bringing about civilizational changes among the tribal and primitive societies of those times. Religions continue to have significant influence among their respective followers even now and it is to be welcome impact in inducting a rational view of life resulting in waning of religious beliefs and influence. Also, religious philosophies have not kept pace with changes brought about by S & T in social, economic and other fields and

* A retired Scientist, Secunderabad

religions to a large extent remained stagnant. Some reform did take place. However, more needs to be done for reforming outdated religious concepts, eliminating false beliefs, fanaticism and dogmatism.

Human Resource Development (HRD):

It is usually thought of in terms of technical and skill development. Human character and moral conduct (including fellow feeling, love, compassion and tolerance) have a bearing on the role man plays in society and in reducing societal conflicts and promoting peace and harmony in the world. Thus, HRD should also be considered as a means of improving the quality of human being in terms of character. It needs to be basically recognised that human being is the focal point for all events in this world and his moral upgradation is crucial to human progress.

Instrumentalities for change: This aspect is central to achieve the objectives of transformation. Philosophers, peers and intellectuals have a role to play in bringing about changes in society and human relations. The great ancient Greek civilisation was the contribution of philosophers - Socrates, Plato and Aristotle. In recent times, outstanding statesmen and leaders like Cromwell, Abraham Lincoln, Rabindranath Tagore, Bertrand Russell, Mahatma Gandhi and other luminaries showed enlightened paths to human progress. UNESCO has been celebrating since 2002 'World Philosophers' Day' to promote an international culture of philosophical debate that respected human dignity and diversity. Such celebrations are

however, symbolic. Organised continuous efforts are necessary to effect real reforms. There are 'Think Tanks' in various countries which can be brought into the Moral Rearmament Programme (MRA). People have to be educated in right type of values by various means.

Education can play a key role. Moral and ethical instruction should be introduced/strengthened. Studies should not be purely academic but should comprise applied aspects.

Global initiative has to be taken up on the lines of 'Pugwash Conference'. A 'core' group comprising visionaries, thinkers and philosophers may be formed to prepare a manifesto providing guidelines for reformation of human beings and communities, reinforcing moral values for promotion of peace and harmony.

Conclusion:

The human being is behind all the glorious achievements; at the same time man is also responsible for all the monstrous atrocities committed in the world. So, social changes can best be brought about by focusing on 'Man' to reform him and make him more humane. This may look formidable and utopian but there is no alternative if human race is to survive. Philosophers and intellectuals have to play a major role in the transformation of human beings. Governments and NGO's should also support the philosophical approaches to bring about humane transformation of mankind.

SCIENCE AND RELIGION SHOULD GO TOGETHER

V. Muralidhar*

The topic "Science And Religion" is discussed right from the intellectual community to the uneducated, as we wish to know them for our progress in our lives.

*"Science without religion is lame,
Religion without science is blind"*
Albert Einstein.

Science is systematized knowledge with observation, experiment and reasoning which in fact is gained thorough knowledge of pure science built upon self-evident facts and truth. The very aim of science is to promote scientific outlook, scientific awareness, and scientific way of thinking and also to dispel the dogmatic superstitions, which have been predominantly deep rooted in the minds of the educated and the unlettered even in this electronic age.

It is a sobering thought that Nature is the best talker, for the simple reason that she has no faculty of speech allowing man to make good use of her source for the benefit of mankind. There is no science that can upset the source of all sciences! The greatest mathematician that lives does not institute mathematics - he only copies in the existing Divine law, says Italian novelist Marie Corelli in '*The Secret Power*'. It is explicitly stated in "*Science And Religion*" by Dr.S.Radhakrishnan that there had been a report from Stockholm pertaining to a brain

operation without using any surgical instruments. The beams of protons were used in locating the precise spot to be operated through the tissue of the patient eight inches in depth. Consequently, the exact area was found to be focused and the proton beams began to pierce thorough the patient's brain and the patient got cured of his suffering.

It is all the more interesting to attribute that science is really a boon to mankind in this way. The insatiable thirst for knowledge with incisiveness of the mind leads to pursue in all our endeavours in claiming scientific knowledge which would be allowing us to achieve perpetual progress in the field.

Religion is nothing but discipline of which moral fibre, ethical, cultural and spiritual values have to be inculcated with a view to culminating in the healthy growth of human psyche and in order to develop and respect the spirit of science for our refinement. Dr.S. Radhakrishnan is of the opinion that the spirit of science leads to the refinement of religion. Intellectual authority should be treated with respect and not merely inherited authority. Prince Siddartha had renounced his kingdom, wife, son, parents, wealth in order to pursue his quest for enlightenment and, at length, he could succeed in his pursuit and became the Buddha. The meaning of 'Buddha' is the awakened one.

King Ashoka, who accepted Buddhism, was full of heartfelt contrition and

* Writer and Thinker, Madanapalle

paroxysm of ineffable agony, grief and mental affliction in witnessing the scene of carnage-Kalinga war. As a result of it there was a thorough transformation of his mellow mind and attitude to life, and ultimately he gave up the idea of waging the war and embraced Buddhism. "We arise from life to thought and return from thought to life in a progressive enrichment", says the philosopher Dr. Radhakrishnan.

We Indians have assigned the most exalted admiration and significance to our religion and its philosophy and our religious literature is a repository of our ancient culture, civilization and helps us to understand its people and to reach the ultimate, which is the aim of all humans. As a matter of fact, invocation is the demand made by the head whereas prayer may be a meek submission by the heart, which is the seat of "*Divinity*" dwelling in all of us. Let us focus our keen attention and observation with an explicit and implicit confidence and faith in order to chant *Gayathri Mantra* to show our reverence and

unflinching faith and gratitude to Divine Grace, which really doles out success in all our persistent efforts and equanimity of the mind.

The quintessence of religion is that we have to remember in gratitude the Supreme for having been born in this great mother land. The sacred, solemn and sublime thoughts of the unique personalities will guide us in our lives. Dr. Annie Besant's lines are significant to understand the concept of religion:

*There is no religion higher than truth
O Hidden life vibrant in every atom,
O Hidden life shining in every creature
O Hidden love embracing all in oneness,
May each who feels himself as one with
Thee,
Know he is also one with every other.*

Science and Religion go together of which the evolution may take place gradually in the minds of the populace and let us work together for moral, ethical and spiritual progress of the humans.

FOOT PRINTS

Dr. J. Bhagyalakshmi *

Never turning back
Leaving behind your footprints
As I was walking the path you traveled
You just vanished from the scene
As if melted into the horizon
There is radiant sunset
Mesmerising minds and feasting eyes
But without a trace of you

* Poet, Delhi

I have these footprints before me
As sacred as the earth itself
I can also trace back the path you traversed
Before that too vanishes
mingling with darkness
I should do something
Perhaps reconstruct it all
And light a lamp in the depth of my heart
So that I may not lose track of you.

ANDHRA ART-SCULPTURE IN ANDHRA PRADESH

I.V.Chalapati Rao *

We find sculptures in Andhra Pradesh during the reign of Satavahanas, Kakatiyas, Ikshwakas and Pallavas. The period of the Satavahana rule saw the efflorescence of art, particularly sculpture in Andhra Pradesh. Although Satavahana Kings believed in the Vedic religion, they not only tolerated but encouraged Buddhism. A number of Stupas and Chaityas were erected with carvings displaying the excellence of the sculptural art. Emperor Asoka made a complimentary reference to "Powerful Andhras" in his 13th rock edict for implementing his dharma. Bhattiprolu and Amaravati contain valuable sculptures and architecture. Nagarjuna Konda near Guntur has splendid specimens of sculpture.

The sculptures and monuments are spread from Salihundam in Srikakulam district down through Kallingapatnam to Ramatirdham, Adura, Kodavali, Guntupalli, Arugolanu, Bhattiprolu, Amaravati, Garikipadu, Nagarjuna Konda, Jaggayyapeta, Ghantasala, Gudivada, Tallapaka, Rajahmundry, Hampi, Kalahasti, Warangal and Lepakshi. Ptolemy, the well-known geographer, makes a reference to Ghantasala.

Dhanyakatakam (original name of Amaravati) became the focus, nerve centre and an international light house of Buddhist culture under the influence of Nagarjuna and Yajna Sri. The art of Amaravati became famous and developed into a school known

for excellence in the establishment of a number of Chaityas and Stupas in the valley of the rivers Krishna, Godavary and Vamsadhara. The sculptures consisted of episodes from life, motifs, human and animal figures, decorative friezes, ornaments, bangles, necklaces etc.

Art in this region is associated with religious fervour and spiritual quest. *Amaravati Stupam* was built in Asoka's time. Buddhist sculptures are conspicuous. Some of them at Guntupalli and Jaggayyapeta have figures of large size with a touch of delicacy, ornaments and head style. Sculptured particulars bear close resemblance to Ajanta frescos.

Amaravati Maha Chaitya shows great skill and refinement with sculptural *Jataka Kadhas* of Buddha. We find in the figures Yogic peace and life-like activity. We also find beauty of external nature.

Andhra sculptors built *Sanchi Stupam*, gateways around it, the caves of Nasik, the early caves of Ajanta and those in Ellora and Aurangabad, during the Andhra Satavahana rule. There is an edict in tenth cave of Ajanta which says that the Andhra Satavahana sculptors carved it. Griffith who wrote about the Ajanta Caves said "The artists who painted them are giants in execution".

Kakatiya sculpture is found in Hanam Konda and Warangal. The Thousand Pillars Temple and Ramappa Temple with its carvings show dignity and elegance of art. The figures

* Chief Editor, Triveni

show dance - drama movements, bulls, elephants, swans, musical instruments etc. Kakatiya sculpture is found even in Halebedu in Mysore. I would like to present a separate article on the wonderful Ramappa Temple.

Hampi and Vijayanagaram are places where art and sculpture reached the high summits of excellence in the regime of Sri Krishnadeva Rayalu. Unsheathed swords, the scene of enemy kings bowing before Krishnadeva Rayalu and placing their crowns at his feet, scattered remains of Victory Gates, the Thousand Pillars Mandap, the pillar of Tulabharam, Swimming Pool, the elephant stables, the palace and the Ganesh Temple are sculptural and architectural wonders which remind us of the vanished splendour of the Vijayanagar Empire.

Thus it was in Andhra Pradesh that the Buddhist sculpture saw its finest flowering. The Age of Amaravati and Nagarjuna Konda is the Golden Age of the Indian art and sculpture. As long as a single broken piece of their splendid friezes remains, the world knows that Andhra Pradesh led the rest of the country in art and sculpture. Special mention must be made of Amaravati, Bhattiprolu, Nagarjuna Konda and Hampi Vijayanagar. We are not sure of the contribution of Andhra sculptors to Konark Temple. We do not find tangible evidence.

The magnificent Stupa of Amaravati had a height of 100 feet and its base had a diameter of about 162 ft. Bhattiprolu had a Stupa of 148 ft. and Ghantasala 122 ft., and the main Stupa at Nagarjuna Konda 106 ft. The original Chaitya of Amaravati dates from 200 B.C. according to Anand Coomara Swami. The casting slabs of the great railing

and the Buddha figures date from the later part of the 2nd century A. D. The railing is wonderful. The railing alone, according to Percy Brown provides a superficial area of 17000 square feet, covered with delicate reliefs. Many of the sculptural marbles were destroyed by vandalism. A large number of themes are preserved in London, Paris, Calcutta and Madras Museums. The Buddha image at Amaravati is praised by Douglas Barrett. The sculptures of the four worshipping women and the Taming of the dangerous elephant by Buddha are now in the Madras Museum.

The marbles of Amaravati and those of Nagarjuna Konda are rich in quality and variety. Below Nagarjuna Konda lay Vijayapuri, the capital of the Ikshvaka kings. One of the attractions is the moving scene of sorrow caused by the news of the *Mahabhinishkramana* of Buddha when he left the palace.

14 beautiful sculptures recovered from Jaggayyapeta are now in Madras Museum. A slab representing Chakravarthi is excellent. The frieze from Ghantasala depicting Kantaka, the horse associated with Buddha is now in Madras Museum. A few marbles of Ghantasala are in Paris Museum. *Maha Chaitanya* of Ghantasala is one of the most important in Andhra Pradesh.

Golconda, Bidar, Ahmadnagar, Hyderabad and Warangal have artistic and majestic minars built by Bahmani Sultans, the Nizam and the Karnataka Nawabs. Charminar, Mecca Masjid (a mosque with a 313 year-history) and Golconda Fort and a few palaces in Hyderabad are tourist attractions.

IDENTITY THROUGH FEMALE-BONDING IN MRINAL PANDE'S 'DAUGHTER'S DAUGHTER'

Rebecca Rani *

The post-Independence Indian women writers made a significant contribution to Indian English writing distinguishing themselves with the depiction of social realities, advocacy of the emancipation of women and portrayal of feminine sensibilities. Some of them delve deep into the psyche of their characters to reveal various dimensions of their personalities. Others depict the socio-cultural realities that hamper the growth of women. These women writers rejuvenated the realistic novel by using it to explore and share their experiences by putting forward their own point of view about life through their female characters with all their pain, agony, helplessness, exploitation and suffering. For the women writers, writing is a form of self-expression. This does not mean that they fictionalize only women's problems or the female psyche; they also hold a mirror to women's reaction to men and society. They examine new themes, the complexities of the man-women relationship by penetrating into the female world. The writers do not negate their womanhood by imitating or rejecting the male. Instead they endeavor to resolve the issue by reclaiming and redefining the positive aspects of womanhood. This article examines the aspect of women's identity through female-bonding in *Daughter's Daughter*, an autobiography by Mrinal Pande.

Pande was born in Tikamgarh in Madhya Pradesh in 1946. She was the daughter of Goura Pant Shivani better known as Shivani, a popular Hindi magazine story writer of 20th century and her father was a teacher. She worked as the chief editor of the Hindi daily, Hindustan and has the distinction of being the first and the only woman editor of a multi edition Hindi daily in India. She was appointed Chairperson of Prasar Bharati.

Pande's *Daughter's Daughter* is the story of a growing girl. She recorded the interplay of belief and myth, fantasy and reality of her childhood. The first negative signal that the protagonists get as girls is the obvious gender bias which hampers their self worth. Tinu and Dinu in *Daughter's Daughter* are subjected to second class treatment as compared to their male counterparts. Tinu and Dinu are being chiseled according to the traditional feminine. They are offended to find that their cousin Anu is given great care by granting all wishes because he is a boy. Contrarily, the girls are taught to be endlessly giving and sacrificing. Both the sisters are taught to compromise, make sacrifices, share and maintain harmony in relationships but not to complain. In teaching a girl to be a girl, parents often impose norms, whether they are acceptable to the child or not. Since a girl cannot articulate and protest against discrimination, the conflict leads to psychological problems in later life. The discrimination between a son's son and

* Ph.D Scholar, Dept. of English, Kakatiya University, Warangal.

daughter's daughter weigh heavily on the psyche of the children who get negative signals and fail to feel cared for. This process of conditioning the behavior of girls is known as gendering in feminist criticism.

Female-bonding is a result of alienation from family and the men in the family, which helps in the formation of female identity. The bonding challenges the male-centered interpretation of female psychological development by offering new paradigms to contextualize female friendship. The concept of female friendship, particularly mother-daughter bonding, came into prominence with the Black American female literary tradition. Usually, the Black men went away from their families to seek employment in the North. The Afro-American mother had to depend upon her children for emotional support, especially daughters, as mothers found it easier to relate themselves with the female child.

Women often have an 'inner room' to themselves, which used to be their exclusive domain. This has been authentically portrayed in Pande's *Daughter's Daughter*. The child's aunts, mother, grandmother and other women of the household spent their spare time in the 'embroidery room,' where a lot of 'feminine gossip' was exchanged. Hence the mother-daughter and woman-woman bonding becomes a growth. It fosters empathy as an important nutrient. In *Daughter's Daughter*, Tinu's mother often turns to her mother in times of emotional need. Keen on the prospects of her daughters' marriage, the mothers relate themselves with the elderly women of the household to groom them accordingly in the domestic and feminine sphere. Often, the mothers command their daughters to derive

and learn lessons from their experience. They know that the relationships are central to their lives and in order to maintain the web of relationships, they have to conform to the social set-up.

Pande's *Daughter's Daughter* explores the mother-daughter bonding as seen through the eyes of child-narrators. Tinu and Dinu instinctively understand their mother's tension. They often hear her crying secretly after some wrangle with their father and surmise that there is a rift between their parents. Tinu shows great understanding of her mother's troubles. Her mother's suffering, fears, moans and sobs sweep a wave of panic in Tinu and Dinu. During their journey to her maternal uncle's home in Gorakhpur, sensing the insufficiency of money, Tinu and Dinu do not ask for food though they are almost famished. The mothers thus desire to see their daughters happily settled. It is with this intension that they all chisel them to face life.

Women find their space in the 'inner courtyard,' where the feminine atmosphere is supreme. Away from the male domain and secure from the male gaze, women try to forge strong ties and get a feeling of belonging. This inner domain is usually called the '*Zenana*.' The typical atmosphere of this world amused some of the European ladies during the colonial period, and they took special permission to visit it. In *Daughter's Daughter*, Tinu graphically describes the 'embroidery room', where all the aunts and other female members of the family assembled during afternoons with gossip, laughter and jokes.

In order to avoid widowhood in her next life, the best talisman is to fix the gaze of

God, "I read the holy Ramayana so that I am not a widow in my next birth." Tinu's uncle is a widower and is in love with a widow whom he has given a name, Manasi. Everyone wants him to get married, but Manasi cannot marry for she is a childless Brahmin widow, not permitted to think of remarriage. She leads a life of negation, conforming to the social code. A girl who announces her decision to remain single is unwelcome and makes people raise their eyebrows, for it poses a threat to the patriarchal social order and upsets the belief that daughters belong elsewhere. Men who do not marry are acceptable, but women are not. The social structure neither accepts nor rejects them. In *Daughter's Daughter*, one of Tinu's aunts has taken a vow not to get married.

Single women are thought to be a bad influence because they pose a threat to social

norms. Therefore Tinu's mother advises her sister to maintain distance from the unmarried headmistress. Women therefore relate to other women. In *Daughter's Daughter* the mother is upset on learning that her sister-in-law is ailing with tuberculosis. On their visit to see their maami who is suffering from TB, Tinu asks her mother if she would also get TB and die. The mother's reply to Tinu's innocent query, whether her mother would also get TB, summarizes her pent-up bitter feelings; her primary need to feel loved and cared for being, matched against a highly reticent and undemonstrative husband. The innuendo is directed at her husband still being in love with his first wife, who impedes a healthy emotional response to his second wife. Therefore the mother-daughter and woman-woman bonding becomes a medium of growth-fostering with empathy as an important nutrient.

TEARS

G. Narasimha Murthy *

Had there been to the tears
Nimble nature luminous
The heart that springs must
Have many stars that scintillate
How many rainbows turn up
As streams to swing and leap

Had there been serrated shiny
To those mighty tears
How many splinters spill and sever
Heart that shall blast
Having many mines and shells

Had there been grace of amnesty
To the flood tears of torrent
It'll churn and rain how much nectar

The mystified and bewitched tears
Deserve vicarious reverence for ever
Tears piquantly pass on
Beyond fascinating oblivion
Oceans of pain, pleasure
Rebound and let in.

Only tears console dearly everyone
Supreme symbol of universal reciprocation
They kiss and hug in isolation
Blessed tears are nobler than human.

* Poet, Hyderabad

A PAIR O'DUCKS

Mani S.Irani

I had a little old tin trunk which always accompanied me to Meherabad. It was dear to me, and I was possessive about it. At home I would tell Mother, "don't touch this. It is mine."

She would point to it and say, "that thing? I wouldn't touch it with a broom." That was fine with me.

I would keep my most precious things in it. It became a safe for presents I bought with my pocket money for Baba and the women. Immediately after Mother and I return to Poona, I would start looking for the right presents to take back to Meherabad. This daily occupation was a link which kept alive my hope and joy of returning to Him.

Once I remember buying pretty little presents for Mehera. Naja, and the two Khorsheds. That was not difficult. The great question was, what shall I buy for Baba? It should be something so very special. This kept me occupied all day, every day. Nothing that caught my eye was right enough for Baba.

One morning from my pocket money I bought one paisa's worth of peanuts and munched away on my way to school. Suddenly I saw a peddler with a hand cart filled with things made of glazed crockery. I stood there admiring the articles, wondering if there was something here I could buy for Baba. There were dolls, there were animals, and there were birds. The dolls varied in price

with the size and were named accordingly. The peddler's song told us that the littlest doll was daughter. The next size was daughter-in-law and bigger still was mother or aunt. The biggest was mother-in-law.

But I wasn't interested in dolls. I suddenly spotted a beautiful pair of ducks with yellow wings that glowed. They had soft golden beaks and holes in their heads. I didn't know at the time that one was for salt and the other was for pepper. All I knew was that they were beautiful. There was something about them that set them apart from all the rest of the things in that handcart. Oh yes, these ducks were for Baba. I knew!

So I asked the man, "How much?" When he told me the price, I found I was short by one paisa - that one paisa, of peanuts which I'd had. Oh, did I regret my greedy time with those peanuts!

"Please," I said, 'can you make it one paisa less?"

He said, "No, this is the price. You take it. If you don't have the money don't take it. Go!"

"But I must have it," I said. "Please, Please, can't you make it one paisa less? Only one paisa less?" But then in those days one paisa wasn't so little you see.

He said, "No, no, no. One paisa only

is my profit. Go. Don't trouble me." And he started off.

I was desperate and kept after the hand cart as he wheeled it away. My little hands were trying to hold it back while I continued to plead. My pleas did not seem to move him at all. Then I had a brainwave. Wait', I cried, "Please wait. My house is not so far away. Will you come with me to my house? Then I'll get you the one paisa and make up the price."

When I said that, the man looked at me as if he saw me for the first time. Something in my eyes must have reached him because suddenly he said brusquely, "All right, all right. Have it for one paisa less." I have never doubted that the peddler had a share in the gift I gave to Baba.

I took that pair of ducks and carried them home as if they were alive. I put them away, and every morning before going to school, I opened my little tin trunk to see if they were still there. And when I came home from school, the first thing I would do is look inside to see if they were all right. I would do

this until the day came when Mother and I were once again on the train to Meherabad.

On my joyous journey back to Him, the wheels of the train sang "Ba_ba, Ba_ba, Ba-ba.Ba-ba."

When I got to Meherabad I gave everybody their little presents, and then I went to Baba with the ducks. And you would have thought, from the radiant glow on Baba's face when He got that pair of ducks with holes in their heads, that this was the one thing He had been waiting for. He made me feel that although the whole universe belonged to Him, He had been waiting all these years for just that one pair of ducks. He told Mehera and Naja that every day when they prepare His food tray those two little ducks had to be by His plate, filled with salt and pepper.

Oh, how thankful I felt that I hadn't missed those ducks in the hand cart that fateful morning on my way to school! JAI BABA!

**Courtesy :The Avatar
20th December 2011**

I still love books. Nothing a computer can do can compare to a book. You can't really put a book on the Internet. Three companies have offered to put books by me on the Net, and I said, 'If you can make something that has a nice jacket, nice paper with that nice smell, then we'll talk.' All the computer can give you is a manuscript. People don't want to read manuscripts. They want to read books. Books smell good. They look good. You can press it to your bosom. You can carry it in your pocket.

-- Ray Bradbury

VISWANADHA AS I KNOW HIM

Justice P. Kodanda Ramayya*

I was a student of S.R.R. & C.V.R. College, Vijayawada during 1945-46 studying Intermediate. At that time, Sri Viswanatha Satyanarayana Garu was our Telugu Lecturer. Since then, for over three decades till he left his mortal coil in 1977, I was very intimate with him. I shall refer Sri Viswanatha Satyanarayana Garu as 'the poet' and the Sahitya Peetham founded in his name as 'the Institute'. In fact, I must say, my intimacy with the poet was further blossomed due to my brother Dr. M.N. Gurunath, who is a dental surgeon at Vijayawada to whom I introduced the poet and they continued as bosom friends. He used to take care of his person and wanted to reduce his tension by playing cards, chess and even taking him invariably to a new cinema. Though there was a difference of 30 years in age, he used to address the poet in singular as 'Neevu'. He used to warn him not to be so emotional in his speeches saying that he cannot reform these people. On the other hand, the poet used to say, "Don't bother doctor! In every public speech I used to grow stronger; that is my mission." Unfortunately, my brother passed away three years back though he was only a two years older than myself.

I attended almost all the lectures of the poet both at Vijayawada and also at *Andhra Saraswatha Parishad*, Hyderabad. I had the great privilege of discussing with him

and get clarification on all points on which he delivered the lectures and his works. Almost at the end of his life, I asked him that there is a vast difference between his lectures and his work on *Ramayana* as he was giving the philosophy behind the epic *Ramayana*, but he did not state so in the epic. For that he said, "It is true such philosophy cannot be given in the work, though I have indicated here and there." Hence, I requested him to write such book. He agreed for the same. He wrote it and sent to me when I was an advocate at Hyderabad. After reading it, I requested him that it is necessary that he should write commentary for it, for which he protested saying, it is unusual that a person should write commentary for his own work. I quoted himself saying once, that there were such instances and hence it was an absolute necessity and he should do so. With all affection and love, he said, "Kodanda, anyhow I have to do this and die." I apologized to him saying, why should he use such expression of death. In fact, it so happened that my brother reported with choking voice that "Out of affection to you he wrote the commentary also on the book and he passed away." The book named '*Naa Ramudu*' was the last work and it was posthumously published with an Introduction by Dr. Diwakarla.

My friend Sri Kondal Rao wanted me to write about him 'in English'. Hence, I intend to give in this short narrative of his personality that impressed me most.

* Former Judge, A.P. An erudite scholar

A man means his mind. We know a particular person by his mind, his intelligence, *Prajna* followed by his *Pratibha*. A man possessing *Prajna* becomes a scholar or a scientist. A man possessing *Pratibha* becomes a poet. The former is the maturity of the intellect and the later is blossoming of the heart. This poet has got both the qualities. *Prajna* and *Pratibha* are highlighted by his *Sraddha* and *Deeksha* - faith and fervour and finally they reflect his philosophy in life. Thus, we shall notice the four aspects of our poet i.e., *Prajna*, *Pratibha*, his faith and fervour and his philosophy.

A facet of his *Prajna* that is uppermost in my mind is his ability to judge men and matters. He precisely described his colleagues and poets and their calibre. He used to call poet Jashuva as a '*Madhura Bhashi*', Dr. Diwakarla as a '*Sadhu*', Sri Devulapally Ramanuja Rao as a '*Lion*', Sri Srisri as a '*Yuga Purusha*'.

Once a meeting took place at *Andhra Saraswatha Parishad*. Sri Jashuva was speaking on the dais. In the middle, our Poet had come. Everything was stopped and the speaker also waited for his being seated comfortably before continuing his speech. Our poet having witnessed the applause and ovation of the meeting praising Jashua, he said "Oh! A great poet, what is there in my poetry." - in a satirical way and clearly as a matter of joke. Sri Jashuva replied saying, "Sri Kavi Samrat is right hundred percent. His father was *stotriya* - full of vedic learning and wisdom. Hence, he can easily imbibe everything and there is no greatness if he writes great poetry. My father belongs to a low ebb. Hence, if I write poetry with a great struggle,

it is certainly great indeed. So, I say our Kavi Samrat is right in saying so." Thereupon, our poet stood up and said, "Jashuva, what a sweet utterance" and also said "I was defeated." The Telugu expression used is "*Nannu Chittu Chesavayya*". That was the way of accepting any criticism against him.

Once Sri Ramanuja Rao asked our Poet to give a discourse in writing as they wanted to publish it. It was prepared and before it was actually delivered by him, he handed over it to Dr. Diwakarla to look into it. He was asked to introduce all speakers in that meeting. While introducing our Poet, Dr. Diwakarla mentioned some of the basic principles contained in the Article prepared by the Poet. Thereupon, when our Poet stood up to speak, he grew wild with Dr. Diwakarla saying, "He cheated me for the reason, that what I had to speak was already spoken by him" and delivered his speech in his own way on the same subject without referring to the Article contained in the writing. At the end of the meeting, I protested with the poet saying, Dr. Diwakarla treats him not only as a Guru, but also with paternal affection. Simply because he mentioned some of the points contained in the written script, he should not abuse him in such a wild manner. He confessed his mistake and said, take me to Diwakarla. We both of us went to his house. Our Poet immediately on seeing him said, "Avadhani (Diwakarla), you know my temperament. I am sorry for my harshness." Thereupon, Dr. Avadhani pointed out, "This-Vakil does not know what happened Sir. What you wrote in the Article is not up to the mark. But, when you spoke something brushing aside the Article, the true life of the subject has come out. So, good thing had resulted by your anger

towards me, though it is a mistake which I should not have done." Thereupon, our Poet said, "You are a Sadhu indeed".

I asked the poet to introduce Sri Devulapalli Ramanuja Rao Garu to see that I got invitations for all meetings held at Andhra Saraswatha Parishad. But I did not get response immediately and I asked him, "Why can't you tell him second time," as he told me that he already informed him. Thereupon, he said, "I cannot tell second time to him, such a liberty cannot be taken with him. He is a lion. He gives respect and commands more respect."

About last event of Sri Srisri, when I was a student of S.R.R. & C.V.R. College, Vijayawada, we invited him. The Principal of the College wanted our Poet to preside over the meeting on that day. We were all thinking that there would be a full debate on the question of modern poetry known as Bhava Kavitham for which Srisri was the author and there may be any amount of tussle. On the other hand, we were all surprised as the poet praised Sri Srisri calling him '*Yuga Purusha*'. He said, "People who want to copy you are thinking that you have only dispensed with Chandas giving them a boon, but they forget the fire within you. The fire within you made you to write such kind of poetry, but not simply dispensing the chandas. You are a path maker of this method of poetry and you will be known as '*Yuga Purusha*'."

Continuing the same line of thinking, we have got an excellent poem in *Ramayana Kalpavriksham* in *Avatarika* about the ancient poets. He described 9 of the stalwarts of Telugu literature giving precisely their caliber

and their outstanding features. A liberal translation of the stanza reads as follows:

"Nannayya is the second Valmiki; Tikkanna is architect of Telugu orchard; Erranna is like a Lord of Creation of all paths of poetic styles; Potana is the cassette of Bliss; Srinatha is a torrential flow of river Rasa; Krishnaraya is the author of incomparable Prabhandha; Peddanna is the filtered candy juice; Ramakrishna is the Irvatham; Nachana Somana is a type by himself."

I asked the Poet what he meant by 'Okadu Nachana Somana'. He answered saying that he is a type by himself, incomparable. According to him, the 9 stalwarts cannot be substituted as they are like *Nava Brahmas*. About our poet, we may (these 9 stalwarts may agree) call him even after leaving his mortal coil, as '*Kavi Samrat*' for his depth, dedication and contribution to Telugu literature.

There is yet another instance of his ability to judge even divine characters. He said in *Avatarika* in the same Book, Lord Brahma Deva knows the Lord of Reality only 1/4th and Goddess Parvati knows only half of Cosmic Reality. This is based upon the philosophic axiom that there are degrees of understanding of the ultimate reality as *Brahma Vidh*, *Brahma Vidvara*, *Brahma Vidh Varista*. This remark on God of Creation and Goddess Parvati related to well known stories. God of Creation wanted to test Lord Sri Krishna by hiding the cow boys and calves for a period of one year. The Lord took the form of all cow boys and also the calves for a period of one year. Then Lord Brahma Deva prostrated and confessed his mistake and

sought apology. Similarly, Goddess Parvati Devi wanted to test Sri Rama when he was wandering and weeping over the departure of Sita Devi when Ravana abducted her. She took the form of Sita Devi and on seeing her, Sri Rama said, "Mother! Where is Maha Deva? Why you alone have come." Thereupon, Goddess Parvati shivered and later, Maha Deva, having come to know about this, took a vow stating that she took the form of Sita Devi and I cannot touch her body. Divine will as it were Goddess Parvati went to *Daksha Yagnam* and left the body by self immolation.

Now, we will see the second aspect of faith and fervour. His faith is actually, considering his profession as a Poet, his deep indebtedness to the Poet Valmiki. Every poet normally makes salutation to the Poet Valmiki, the *Adi Kavi* before he begins any work. On the other hand, our Poet's utterances clearly show how deeply he feels the indebtedness towards Sage Valmiki and the debt we owe to him. He said, "Would this humanity be able to discharge for any number of generations the debt of literary wealth owed to Valmiki." In view of this faith, he took the vow that he should write Ramayana to discharge the debt.

Having enjoyed the *Kavya Rasa* and realized the importance, he took it as his mission to instill faith in Telugu people to read Kavya and secure the benefit of *Kavya Rasa*, which is of perennial value for humanity. Those were the days of national revolution against the British. He composed *Bhasha Vachakamulu* as Telugu text books from First Form to VI Form embodying the culture of this country given by Telugu poets. In his public speeches, unlike the other poets who would

like to give pleasure by reading his compositions, he used to quote Maha Kavi Kalidas, Bharavi, Bhava Bhooti, Krishna Karamrutham and Maha Bharatam - Tikkanna and Nannayya and explain in great detail the *Charutva*, *Madhurya*, *Soukumarya* and *Sarasatva* style of the poets being - the charming, sweet, delicate and full of *Kavya Rasa* respectively in those works. He often quoted Bhartru Hari who said, for a poet the empire is not necessary, meaning thereby the poet enjoys the joy of an emperor due to *Kavya Rasa*. Whenever he was reminded of the experience of Tikkanna with Hariharanatha, who wanted him to translate into Telugu Maha Bharata and dedicate it to him, he used to explain in detail the sloka "*Kimastimalam Kim Kaustubhamva.. ..*" where it was confirmed by Lord that he loved Tikkanna for his reveling always in Kavya Rasa in addition to his righteous conduct. To make our Telugus awake from the slumber, he used to worship Goddess Saraswathi and could assert that Goddess Saraswathi took the form of male in him. It is well known scriptural saying that *Narudro Rudra Marchayeth* - unless you assume the form of Rudra you cannot worship him. In that context, while paying tribute to his Guru Chellapilla Venkata Sastrigaru, the poet said, that "He was fortunate in having a sishya like myself, which privilege was not there for Nannayya and Tikkanna". This statement apparently appears to be arrogant and even his Guru asked him "whether you praised yourself or praised me." The answer was "It is left to your good self to decide." On a second thought, Sri Sastrigaru said, "I am proud of him. His style is different. He was an uncommon kind of a poet and could not be brushed aside." One can never describe him

arrogant if he knows his internal surrender to Lord. A man who surrenders to Lord absolutely like '*Dasanudasa*' can never be described arrogant and the apparent harshness is emphasis only, for arresting the attention of the public. In fact, in his missionary zeal once he said, "This country will perish. It has begun to doubt the utterances of sages." and there were several occasions when he broke down in speeches considering the pathetic condition of our country men ignoring our heritage given by sages. Seeing the apathy of the country, he composed a book known as *Sahitya Surabhi* containing the works of great poets giving meaning to each sloka and the poem and their in-depth meanings and the background of those writings. In the introduction he said, "the *Vyamoham* - the inordinate affection for English should go. We should banish English from this country in order to impress the greatness of our Telugu literature. Since it was not possible, I have to resort to this method placing before the Telugu readers the composition of great poets giving three hundred stanzas with their literary contents and background of their composition. I conclude by quoting his utterance in one meeting "If I fail in my challenge that one cannot become a scholar in Telugu after getting by heart with meanings these three hundred poems, I will cut my ear." This was the depth of his faith and the height of his fervour.

Regarding the last topic of his philosophy, I refer to his work '*Naa Ramudu*' giving some of the extracts of the book. This book constitutes the commentary on *Kalpa Vriksham* gives the life story of the poet, philosophy behind the epic and also constitutes a separate work as *Kavya*. I shall give only few extracts from the Book in three

parts i) relating to incarnation of Sri Rama; ii) poet's life history, iii) his spiritual experiences.

In the first part, I shall refer the first topic Ananda Mayudu. He says, Lord is source of joy that is known as *Rasah Vai Sah*. He said, he had secured it twice, in his life by the grace of Sri Rama, but he cannot recollect when and how. His seeing Lord in the form of Rama is not same thing as the bliss he enjoyed. He said, Brahma the Lord, the bliss and Sri Rama, all the three are one. He also mentioned what is known as *Kavya Rasa* sometimes by getting the joy of reading a *Kavya* in a way is, the first step towards the Ultimate Bliss known as Brahmananda. It is beyond all the three states of deep sleep, dream and wakefulness.

The second topic relates to *Ananda Murthy*. He said Devas also come on earth combining their experiences, ideas and qualities. The third topic relates to *Avatara Murthy*. He said, God takes the form by Will, but men take the form by their will coupled with their past action. The fourth topic, at the end, Atma Rama, he said, the Lord is within the core of the heart in every one. Very few can realize him. One should try to realize the same. The second part relates to his life history. He said, in his village there are two temples Santana Venugopala Swamy and also Kasi Viswanatha Swamy. His father was responsible for installing the Kasi Viswanatha Swamy Temple. His father was Puranic scholar and always used to give discourses of *Bharatam* and *Bhagavatam*. But he exhorted him to prepare a work on *Ramayana*. The poet said, he took only one month to prepare *Veyyi Padagalu* but for preparing *Ramayana*, he took 30 years. He recorded in this book how he got the prompting by Sri Rama more

than once that he should again start writing Ramayana. He also quoted two instances where the Lord Sri Rama helped him to complete two poems and in *Yuddha Kanda* and also at the last chapter *Upa Samharana Kanda*.

Now we shall refer to his experiences. He disclosed his spiritual achievements for our benefit. Lord Sri Rama along with Sita Devi and Hanuman revealed himself to him a number of times. Similarly, Maha Deva in the form of *Linga* and with the garland also revealed to him a number of times. He said, "Lord Sri Rama is in my core of heart and prompting me to complete the work of Ramayana."

He was quite aware of the fact that there are shortcomings, limitations about his personality comparing with Ravana such as, anger, jealousy, ignorance, thinking his poetry itself is a great achievement and hence, his surrender at every stage to the Lord is also revealed at the end of the chapter in *Ramayana*. He finally bowed to Lord Sri Rama that He was responsible to get this work done giving him sovereignty on language, sharpness and unbroken thought while composing the work. He also said, his utterances in poetry are not mere imagination, but all experiences came from dreams and wakeful state. He also mentioned that he adores both Siva and Rama and dedicated the work of *Ramayana* to Maha Deva. He also mentioned that he described Vishnu, Siva and also Sakthi in his work.

In the later period of his life, the poet was not prepared to give any discussion on any topic, except reading his *Ramayana*. He

loved the epic deeply. He said "I do not envy Devas for their having enjoyed *Amrutham* - nectar as I enjoy the nectar of *Kavya Rasa* of the pious story of *Ramayana* composed by Maharshi Valmiki." He further declared, "if you weigh in a scale, all Vedas, Upanishads and Agama *Shastras*, the word 'Rama' the name of my Lord, proves of equal weight for the same". He named his work as *Ramayana Kalpa Vriksham*. He said he composed *Ramayana* as *Shanthi Rasa* whereas Valmiki composed as *Karuna Rasa*.

While bowing to ancient poets like Bhasa, Kalidasa, Bhava Bhooti, he described them as commentators of the work of *Ramayana*. The statement reflects that he was himself also a commentator on *Ramayana*. The nature of commentary on *Ramayana* is witnessed at every stage of his work as he understood the depth of each event spiritually. It is said about Valmiki that he knows *Ramayana* not intellectually but spiritually. Sri Aurobindo said,

"His (Valmiki's) knowledge is one, not with his thought, but with his being, he has not arrived at it, but has it in himself by virtue of his power to become one with all that is around him - he knows thus spiritually and not rationally". This equally applies to our Poet."

Thus, his *Prajna, Pratibha*, faith and fervour and philosophy and his achievements and the positions occupied by him and his missionary zeal for the movement of renaissance would impel us to say that he was a *Bhrasta Yogi* - fallen yogi in his previous life. Bhagavan Veda Vyasa said, a fallen Yogi will be born in a prosperous family or in the

family of a pious *Yogi* and he becomes endowed with wisdom acquired in the previous body and he strives more than before for perfection. (B.G. 6-43)

Hence, the Telugus should not forget his message to instill the faith in every one to secure *Kavya Rasa* by reading and disseminating the literary knowledge given by sages and poets of this country through their works.

A BLANK WALL

Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back. The men talked for hours on end. They spoke of their wives and families, their homes, their jobs, their involvement in the military service, where they had been on vacation.

Every afternoon when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window. The man in the other bed began to live for those one hour periods where his world would be broadened and enlivened by all the activity and colour of the world outside.

The window overlooked a park with a lovely lake. Ducks and swans played on the water while children sailed their model boats. Young lovers walked arm in arm amidst flowers of every color and a fine view of the city skyline could be seen in the distance.

As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene. One warm afternoon the man by the window described

a parade passing by. Although the other man couldn't hear the band - he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.

Days and weeks passed. One morning, the day nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and called the hospital attendants to take the body away.

As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone.

Slowly, painfully, he propped himself up on one elbow to take his first look at the real world outside. He strained to slowly turn to look out the window beside the bed. It faced a blank wall. The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window.

The nurse responded that the man was blind and could not even see the wall. She said, "Perhaps he just wanted to encourage you."

Courtesy: the Internet

BUILDING A BRAVE NEW FUTURE

A Thathathri Raman *

It is a tremendously exciting world we are living in. It is both tantalizing and equally intriguing.

Exciting because the mankind has achieved almost the impossible, scaled great heights, conquered the earth, scaled the mountains, traversed the oceans, sailed through the space, planted his flag on the arid surface of the moon, pushed ahead to explore the Mars and beyond.....

It is intriguing because we seem to have achieved this at a tremendous cost to ourselves, our lives, our world and above all our future generations.

If we don't do something about it, it is quite possible that the future generation would be chronicling as the history of mankind as prevalent during the years of 18th to 21st, not as three centuries of glorious scientific and industrial progress but the three hundred years when earth was plundered of its wealth systematically, years of mindless wastage and years when the Earth as we know it nearly came to ultimate destruction, ironically all in the name of progress!

Is this what we want to be known as, future? Is this the way our lives have to be chronicled in future generations?

The answer lies with our future generation, the youth and fortunately for us the youth in their sheer number and power

are going to be within the confines of India, the Bharat, a tremendous opportunity which we need to leverage. Youth given the right direction would be able to set right all the wrongs the world has committed.

The Indian Youth's Advantage

It is now a common knowledge that almost 60 per cent of world's youth below 25 years, are going to be in India 2050! Nearly 550 million such young people would be around, while the numbers projected for people in the productive age of between 20 to 60 is around 800 million in India. It is this tremendous people and youth power that needs to be educated, motivated and trained by providing skills, values and charged with a power to do the impossible. We will have power to set things right before it is too late for the world.

The consequences of mindless plunder of earth's resources in the name of progress, are already for you to see. Our weather is changing, Mumbai is one recent shocking reminder of things on the ground, our ice cap is melting in the Arctic peaks of far north, the earth having developed gaping hole in the Ozone layer. The flora and fauna whether on earth or in deep oceans have been pushed to near extinction, requiring the remaining species to be protected behind fences and aquariums. Why did we come to inherit this sort of earth? Why is our future generation, the representatives of whom are

sitting facing us with hope and tremendous faith in their future, have to endure a fate which was not their making?

The answer lies in the way we understand about our input, process and output, the three terms upon which the entire principle of management rests.

Understanding input, process & output

The input, process and output had been understood by our illustrious predecessors well which is why they did not alter the nature's own cycle and instead they aligned their lives with that of the nature. The Vedic to the Georgian calendar followed nature's cycle very closely with the inputs coming in the manner of monsoon translated to river water, soaking up the earth and sustaining the crops. The process was hard work of people, their simple organization and their commitment to each other and the output was a highly contented self contained living.

The industrial age changed all that. Shifting of population away from life-giving riverine cultures to great cities changed everything. The inputs became varied and confusing and somewhere along the line people lost track as the input poured forth from all sources without any accountability leading to a process which was equally chaotic resulting in an output impossible to measure. The progress we have achieved has stockpiled us with goods which are at best conspicuous for consumption and which the masters of the previous generations would have shunned.

The mass production and mass consumption mentality of the modern industrial generation has led us to a false belief that everything is wonderful and the mankind is making tremendous progress, whereas what was happening is the reverse.

Building a brave future

Is there a way to stop all this and get some sense out of this mess? Yes, there should be as we are positive people and as humans we have lived through and survived far worse catastrophe. And we will this time too, provided we understand the enormity of our task and are able to sensitize our future generation about the state of affairs on the ground.

Knowledge is not about gathering multitude of information, it is about making sense out of whatever shreds of information we may have. Wisdom develops from listening to elders, learning from their experience, making people think, asking the right questions, stimulating thought, all of which are the traits of a good student.

Let us become good students, curious to learn, unafraid to ask questions and ever willing to absorb information and knowledge. After all we have to leave behind a legacy of learning that adds to wisdom of ages and not one that would destroy the millennium of learning. We owe this to ourselves.

**Courtesy: HRD News Letter
September 2005**

MONEY MANIA

Dr. E. Srinivas Rao*

Deification of the 'Mammon' has become the order of the day today. Money is a five letter word but consists of five fold or multifarious temptations. In fact it is a cynosure today. What concerns us most is money without which life doesn't tick today. Money makes man insane. Money is the pivot round which the whole world revolves. Money is the root cause of all evils. The only thing that has the most gravitational pull nowadays and lures everyone to its centre is money in this materialistic society.

Some cry for money, some live for money, some hanker after money and some die for money. It is like an additional sense sans which the other five senses remain non-functional. It exposes us to endless humiliation. It will clip our wings of imagination and clogs the doors of thoughts. They only fly on the wings of monetary imagination. Some visit pilgrim centres to seek the tranquil benediction of Gods when they are going to undertake a project and take a pledge that they will visit again if their desires are fulfilled. They throng the steps of sacred places with immense joy that their acquisition of wealth could materialize only with His blessings. It may be out of their gratitude towards Him.

The incarnations that a man unfolds for money are multifarious. They are determined either to sink or sail with it. They

keep mulling over it day and night. In fact people are made to be loved and things are made to be used. But the confusion in the world is that people are being used and things are being loved. Love towards things pulls them towards money. On one hand it is true. As Bill Gates claims "If we are born poor it is not our fault. but if we die poor it is our fault."

Everyone needs money, of course to meet his needs and has to endeavor his best to fulfill them. The wealthiest persons like Ambanis, Laxmi Mittal, Lord Swaraj Paul, Bill Gates and many more could rise to the heights of glory since they had the spark of aim for progress in life which resulted in their financial growth. They have not resorted to any unfair means. But many in the society are stooping down to the lowest levels to amass wealth by brushing aside moral values. The gulf between the haves and have-nots is getting widened day by day. The desire to amass wealth by some means is driving man to insanity. People are smitten by 'Money Bug' and it has become the most sought after one now. Every area of public governance is infected by the cancerous virus of corruption. The rich are getting richer and the poor are getting poorer. If it goes beyond imaginable limits it is likely to affect everything and everyone.

According to economists the value of money lies in its right use. When it is used for the purpose for which it is intended its purpose is complete. Otherwise it loses its significance

* Lecturer in English, Kakatiya Govt. Degree College

and becomes in vain. The disproportionate distribution of money affects the common man and the needy. The cases of disproportionate assets pull the strings of our hearts. The destitute are destined to lead a hand to mouth existence, where as the affluent conceal their unfairly acquired wealth in the Swiss Banks.

Is it not a serious matter for all of us to muse over? Is it not time to swerve from path of worthless pursuits and submerge the domination of self for a better tomorrow? Let us sow the seeds of reform today for reaping a bright future.

INDIAN FARMER

I K Sharma*

Fellow citizen,
your hung head
beneath the load of debt, and turban
tortures me
strapped and yoked
like the castrated bullock
to the cart of life.
Nature has no affection for you.

To needle your wretched hide
the mercury goes down to hell
to sharpen the teeth of its tools,

and to burn the residue
bright and high,
the s(h)ame face add firewood
to the roaring furnace,
and no ghost of a public barker, broker,
or their pom-poms
who massage the muscles of their pigmy souls,
ever come crawling from the capital
to trace you
to solace you,
and you, as usual,
retrace last year's furrows

in the land
to sow seeds for the salvation of
ungrateful beings.

For a shower of rains in time
your pious eyes look to heaven,
pray at temples
pay small coins at fortune-teller's dwelling.
Instead, misfortune rains,
and I see tears on your chin,
spittle on clothes - a dustbin.

The prince of misfortune weeps
alone by the plough,
weighs: to liquidate life
to liquidate debt?

The only patch of light
in this desert of gloom:
when he sees a calf
wet with birth-slime.
Else --
I do not know, dear,
how to mirror the dry text
of your daily strife
from dawn
to the middle of night.

* Poet, Professor of English, Manasarovar, Jaipur
(Rajasthan)

THE ROOT CAUSE OF THE PRESENT DAY CRIMES

Ramakrishna Chitrapu *

'Mother killed by son. Father-in-law rapes daughter-in-law. Sons kill father. That is not the end of the list. Father assaults daughter... unimaginable...Son kills old mother.. Sixty year old woman gang raped... Gang assault on a two year old and murder. Police remain clueless. Further searches in the house and the garden open up the ghastly history on the issue. Atleast twenty skeletons found. They are girls aged between five, six years. A senior citizen living alone in a flat was gang raped and assassinated brutally. 20 year old girl abducted from a busy road in Hyderabad in broad day light and gang raped in a deserted and dilapidated building. The condition of the girl is serious and shifted to a nearby hospital where she is still in an unconscious state. Police combing the area to trace and nab the suspects'. This is the state of affairs in India that is Bharat!

'Husband loses money and wife in the cards game. (The gambling scene in Mahabharatam reenacted). Wife approaches the police for protection' reminds us of the Mahabharata, Yudhistara and Dhritarastra. Women's welfare organizations go to the Home Minister complaining that police lethargy is the main reason for the atrocities on the fair sex. 'The bodies of a 15 year girl and 18 year old boy found on a railway track near Warangal. It is believed that they committed suicide because their parents did not give permission for their marriage'. Broken-

hearted they committed suicide. Murder and rape have become staple food for our news media which are on the prowl for sensationalism.

They are not natural deaths. Self destruction, or murdered by a mentally ill person. These are crimes of an un-imaginable mental abnormality. Can you imagine a sane mother killing her child whom she carried for months and made sacrifices at every stage?

On the other side, we find the progress of medical science, technology and science which are helping to enhance the life span. Polio has been eradicated from the earth but strangely we find a news item that stray cases of polio surface.. Cholera breaks out. Cancer cure is within the reach.. Spread of AIDS is contained. Researchers say artificial heart is ready for trial. But how many artificial hearts are available? Still people die of heart attacks. Diabetics is no more a problem, so claim the researchers. Inhalers are on the way. One tablet a week is ready for trials. Diabetics can now lead a normal life with out fear of the side effects of Diabetes. Still people die of diabetes or related diseases. Gene which causes Parkinson's disease identified. Autism is no cause for worry. They can live a normal life. Alzmeir's can be detected much before and steps could be taken to prevent the disease. Kidney transplant is now as simple as a Cataract surgery. Kidney rejection is no more a problem. There is a wide gap between the claims and the facts.

* Writer, novelist and reviewer, Hyderabad

I think we can classify the diseases broadly as relating to body and mind.

The diseases relating to body which are spreading through virus, bacteria, or other reasons whatever the medical jargon could be, these diseases, are spreading as a result of the carelessness of the human being. They could be controlled with a little care and living habits.

We contaminate and pollute the environment and eat contaminated food and drink contaminated water, whatever the reason. The diseases spread like wild fire because of our absolute carelessness, and new unheard of diseases crop up. We and the medical profession and researchers are busy in research and finding remedies and cures for the same. Research at the highest levels is going on to find out the reason and cures for all these body ailments. Pharmaceutical companies are having roaring business with spurious or unnecessary drugs with the cooperation of the doctors.

Now I look at it from a different angle. I do not claim to be an expert in any field of medicine or in the field of neurology or psychology. This is just a stray thought and purely my imagination. May be thousands of years ago life was not so complicated... go back to the history of mankind. ...I do not think there were instances of individual murders or gang rapes or suicides.

I feel that we should spend more on the research on the diseases which are directly linked to the brain. This is the field in which not much is being done. Again this could be because we are still not able to know the

complexity of the functioning of brain. Why crimes of this type are on the increase? Why is it we are unable to stop these atrocities on the fair sex or the clueless murders and the like?

Is there any virus which has made in roads into the human brain when the child is still in the mother's womb? Could it be from the male or female? Twelve year old girl and a fifteen year old boy, dejected love birds, commit suicide. The doctors are clueless. Yes the capacity of the human brain to analyse is unlimited. Despite this why we are not able to contain the crimes and misery on this mother earth, our only habitat?

Tsunami in Japan triggered by a volcanic eruption kills hundreds of thousands all around the world. The tidal waves reached the western USA California. Tidal waves of moderate intensity were felt in Hawaii islands. Where Is Japan and where are the Hawaii islands? Think over. I do not think that such calamities took place in the living memory of ours. Why are they on the increase these days? Does it not look a bit unusual?

The deaths and calamities could be of different types. Some are natural calamities, some are due to diseases, epidemics which are spreading like wild fire. Most of them are due to the absolutely un-hygienic conditions in which majority of our population lives. There is no way of controlling the natural calamities. Accidents could be controlled to a certain extent, where ever there was an element of human error was involved.

What is making the human beings commit these brutal murders and unethical

acts? The answer is simple for the doctors and researchers "just psychological disorder, mental aberration" but my question to them is why is it happening so frequently and with so many people? Do they have an answer?

When we heard of AIDS for the first time during early 90's people were scared to death and thanks to the efforts of the researchers and the advertisements for Condoms etc. no one seems to be really worried about it any longer. Has the disease come down by itself or we are living with it without knowing we are HIV carriers? Has the threat from the deadly diseases really come down? Or was it not there at all at any time? We do not know the truth behind this. We should know the cause of Aids. If we root out the cause, there will be no need for cure.

Dr. Chopra says God is a creation of Man to suit his convenience. Just because the person wrote a number of books and cut a lot of discs on these subjects we take it for granted whatever Dr. Chopra said is correct. How does he account for the world wide disturbances and calamities resulting in deaths? How can we explain the strange cases of people coming back to life from the brink of death? How do we account for all these calamities... we call it nature. Anything we cannot explain we attribute to the nature. Well now we introduce a factor called nature... Prakriti. The same I call God. What all I am

trying to say is there is a factor which is beyond human comprehension. That factor I call God. If we believe in the existence of a Supreme Power overseeing our wrong action and capable of punishing the wrong action and capable of punishing the wrong -doer, we think before committing a crime.

Now let us come back to the mental aberrations taking place and taking the lives of people. Why are we not able to curb these mental aberrations?

In my opinion in the present educational system students are not exposed to our cultural heritage and moral values. When we were young, we used to have moral instruction classes in which our teachers used to motivate us in the right direction by telling us stories and lessons of moral behavior. Such things will appeal to children when they are in lower classes. We can bend a plant but not a tree. In the name of so-called secularism students are not taught such lessons which produced great leaders like Mahatma Gandhi and Jawaharlal Nehru. That is why man and woman are developing criminal tendencies. They do not believe in the values of life-truth, honesty, non violence, justice, compassion, dignity etc. Moreover, there is the wrong example of leaders: '*Yadha Raja, Tadha Praja*' (The king sets the tone for the people). This is my explanation for today's horror stories.

Generally speaking, the most miserable people I know are those who are obsessed with themselves; the happiest people I know are those who lose themselves in the service of others...By and large, I have come to see that if we complain about life, it is because we are thinking only of ourselves.

-- Gordon B. Hinckley

DASARATHA'S DILEMMA

Radha Murthy *

Dasaratha means the one who had conquered the *Dasa* (Ten) "*indriyas*". One who is in control of his senses alone is blessed by the Lord. That is why king Dasaratha was chosen by Lord Narayana as his father in his incarnation as Sri Rama.

King Dasaratha ruled Kosala Kingdom for which Ayodhya was the capital city. He had eight ministers who were very learned and who used to advise and guide him in all administrative and political matters. There were two purohiths, Vashista and Vamadeva who were very knowledgeable and who used to advise him in all matters. He had abundance of wealth and had three beautiful wives belonging to great illustrious families. But he had no children which was a constant worry for him. After brooding over this for a long time, and as he was also advancing in age, he decided to perform *Ashwamedha* and *Putra Kameshti Yagams*.

Rishyasringa was the *Rithwik* who came down to perform both the *Yagnams*. Pleased with the way the *Yagnams* were performed with utmost precision, taking every minute detail into account, the way the poor and brahmins were fed, given cows, money, clothes and many other things, Gods blessed Dasaratha. The yagna purusha came out of the sacrificial fire holding a golden bowl with "*Payasam*" and advised Dasaratha to distribute it among his three wives.

Dasaratha distributed the *payasam* to his wives in a strange manner. He gave half to Kousalya, from the second half, he gave half to Sumitra and from the remaining half, he gave half to Kaikeyi, and the rest again he gave to Sumitra. To be precise, the whole *Payasam* was divided into eight parts, out of which Kousalya got four parts, Sumitra got three parts, and Kaikeyi got one part. Whatever was the method adopted, it is very clear that Dasaratha had not distributed *payasam* among his queens equally. But his queens had no complaints, and all the three wives accepted the division happily.

A year after the *Yagnam*, four sons, Rama to Kousalya, Bharatha to Kaikeyi, Lakshmana and Shatrughna to Sumitra were born and Dasaratha's cup of happiness was full now. He enjoyed every moment of his sons' childhood, participated in bringing them up. He was fond of his eldest son, Rama, so much that he could not bear the thought of separation from him. All the four sons were now adolescents and Dasaratha started looking for good alliances for them. At this juncture, sage Vishwamitra, came to Dasaratha with a request to send Rama and Lakshman with him to protect the *Yagnam* which he was going to perform from a few deadly *Rakshasas*. Dasaratha who was too scared to send Rama with the rishi, first offered himself to help Vishwamitra, but later when he heard from the sage how powerful and evil the *Rakshasas* are backed out and requested, the Sage to spare him and Rama as they are no match to the *Rakshasas*. The true strength

* Writer and Translator, Secunderabad

of character of any individual comes out in the face of adversity. Dasaratha was a noble man alright, but because of his advancing age and having children at a late age, and his attachment to Rama might have made him go back on his word to the Sage, which was not taken well by Sage Vishwamitra. But for the timely intervention of Vashista maharshi, Sage Vishwamitra would have cursed Dasaratha and his clan.

After being advised by Vashista maharshi, Rama and Lakshmana were sent with Vishwamitra who taught them many skills in warfare and enlightened them on many issues. With his blessings, all the four brothers got married to four sisters, Rama to Sita, Lakshmana to Urmila, Bharatha to Mandavi, and Satrughna to Sruthakirti. As the marriage party was proceeding to Ayodhya, Parasurama appeared on the scene causing concern to everybody with his intimidating presence. Here also, Dasaratha was totally devastated and very humbly requested Parasurama to spare his sons. But the haughty Parasurama did not even bother to talk to Dasaratha. But Rama handled Parasurama's challenge by stringing his mighty bow and snapping all his strength. Parasurama was subdued and left for Mahendra hills to do penance.

Dasaratha at long last was very happy and twelve years went by uneventfully after Rama's marriage. He started thinking of anointing Rama as the Crown Prince. As kaikeyi was very fond of Rama, Dasaratha had no doubt in his mind that Kaikeyi would feel happy at the news. By this time it was wee hours in the morning.

This decision of Dasaratha definitely seems to have been taken in haste for reasons

better known to him. In this connection he neither consulted any of his queens nor informed king Janaka, nor king Kaikaya who have a right to have this kind of important information. Even Bharatha and Shatrughna were away at Kaikaya desa spending some time there at the behest of Bharata's uncle. One of the reasons for Dasaratha taking this decision could be, that at the time of his marriage to Kaikeyi Dasaratha had promised to her father who had laid a condition that the son born to Kaikeyi should only be made the future king of Ayodhya. Since Dasaratha loved pretty Kaikeyi and wanted to marry her he had agreed to the condition laid by her father. Neither Kaikeyi nor her hunchbacked maid Manthara who had accompanied Kaikeyi to Ayodhya knew about this condition, but Dasaratha remembered it and was worried that it might come out for discussion some time or the other. He should have thought of the pros and cons of this condition before agreeing to it because in Raghukula, it had always been a tradition to make the first born son the king. Either Dasaratha was so sure that Kaikeyi only would have a son who would be made the king or he had pushed aside the tradition from his mind because of his infatuation for Kaikeyi. That promise now has put him in a tight corner. Logically he should be making Bharatha the king, but he wanted Rama to be the king.

While the preparations were going on, the hunchback Manthara came to know about Rama's coronation. Being evil and jealous she thoroughly brainwashed Kaikeyi since she had a hold on her and instigated her to demand from Dasaratha the two boons which he had granted her way back. Now Kaikeyi instigated by Manthara demanded her

two boons to be granted, one to banish Rama on exile for fourteen years, the other to make Bharatha the crown prince of Ayodhya. Dasaratha who was not aware of the plot being hatched was in for a shock when Kaikeyi started pressurizing him to send Rama on exile. Any amount of pleading, requesting, cajoling and even reproaching did not change Kaikeyi's mind. Dasaratha had to give in to her as he was bound by his word of honour. Kaikeyi finally had her way despite everybody criticizing her. Dasaratha was on the verge of collapsing out of grief and guilt. Rama had to leave for the forest on exile.

Dasaratha though an emperor of a great kingdom, an esteemed warrior respected by both humans as well as Devas, a man of great virtues, a gentle loving sensitive person had to suffer untold mental agony as he was torn between *Satya* [the eternal truth] and *Dharma* [righteousness]. If he made Rama the king he would be breaking his promise to king Kaikaya as well as to Kaikeyi. If he sent Rama on exile he would be unrighteous, violating *Dharma* in many ways. One, Rama did not commit any crime for which he should be sent on exile. Two, it would be against the tradition of *Raghukula*, the *Sun Dynasty* where in the first born was always to be made the king. Third, Rama was not only the first born but also the choice of the public as well as the elite, learned and also that of the inner circle of the royal household. By not making him the king, Dasaratha would be straying away from *Dharma*. If he made him the king he would be straying away from *Satya* [truth]. As a kshatriya belonging to the illustrious Sun Dynasty he could not think of going back on his word.

It must have been a trying time for Dasaratha to take the decision of making Rama the crown prince. He was such a generous hearted person that he was prepared to be maligned for ever in order to make Rama who is 'Sakala gunabhirama' as the crown prince.

Dasaratha instead of meeting Kaikeyi after taking the decision, could have met her before the decision. But unfortunately Dasaratha was carried away by his emotions. But the damage had been done and Kaikeyi demanded her pound of flesh. The mighty emperor, the valiant, emotional and the sensitive king in spite of pleading, even touching the feet of Kaikeyi could not change her mind and he had to banish to the forests Rama with whom Sita and Lakshmana too left. The very thought of separation from Rama broke Dasaratha's loving heart and he died a sad and miserable death soon after Rama left for the forest.

Before dying Dasaratha felt remorse for neglecting Kousalya to please Kaikeyi and disclosed how he was cursed by one Shraavan Kumar for causing the death of his parents by accident.

Adi kavi, Valmiki had described how Kaikeyi demanded her two boons to be fulfilled, how a shocked Dasaratha pleaded and begged in vain, how Rama accepted his father's verdict without questioning, how every one reacts and reproaches Kaikeyi for her inhuman demands, how Sita innocently stood wrapping around the coarse cloth in preparation for the ascetic life how the two queens and Dasaratha ran through the corridors of the palace to have a last look of

Rama unfolding a poignant dramatic scene reading which readers cannot help crying. Such is the calibre of sage Valmiki which made all the other poets who came after him only to transform the original *Ramayana* with slight

changes. One cannot help feeling sad for Dasaratha every time one reads the Ramayana or watches the Ramayana being enacted. That is why Valmiki is known as Adikavi and Ramayana, the great epic.

THE NOBLE POLICEMAN

Dr. K. Aruna Vyas *

He makes his entry just when
the society is in turmoil
And works thus round the clock
with his back - breaking toil
He jumps and runs and is
always on tenterhooks
And works he zealously
to bring to book the crooks
Dawn breaks for him
with discordant notes of disturbance
Routine murders and robberies
march on with nonchalance
No one comes to him
with a happy and a smiling face
His day drags on wearily
recording many criminal cases
Sips of hot tea gulps he down and
rushes fast
To help the needy and desperate
and to make them smile at last
Come rain or winter
he strenuously works on forever
Hours of grinding duty threaten or
restrain him never
Sea of vehicles and teeming crowds
continue to bustle
Regulates he them with his hands and
his trusty whistle
More brickbats than bouquets
await him with a baleful stance

For none acknowledges his service
without so much as a grateful glance
When people go amok
he is put in a really terrible plight
Law and order he must guard
to set the situation right
With the coming of VIPs
commanded he is to hustle
And to control the unruly mob
flex he must his muscle
Should a terrorist or a gangster strike or
make trouble
Summoned he is so to the scene
to dissolve it at the double
Sometimes the terrorist does succeed and
make a triumphant gain
Making the expertise and valour
of the policeman go in vain

The terrorist's bullet stops
the policeman's selfless life
Devastating thus his children
as well as his widowed wife
The bullet may have ripped his heart,
but certainly not his courage
The pride of his sacrifice will sure
shine on his visage
The nation duly acknowledges
the policeman's matchless dedication
And thus bows before him
on the day of commemoration

* Poet, Scholar, Hyderabad

BOOK REVIEW

The Human Touch And Other Poems by Dr Rachakonda Narasimha Sarma
Price of the book: Rs. 100/- (US \$4)
For Copies : Rachakonda Narasimha Sarma, Rachakonda Residency, 15-12-15, Krishna nagar, Maharani peta, Visakhapatnam, Ph: 0891-6671471, 7799453800, Visalandhra Book House, Hyderabad & other branches

"Poetry is the record of the best and happiest moments of the happiest and best minds"

-Shelley

The above statement is true to the hilt in every sense regarding Dr. Rachakonda Narasimha Sarma's poetry.

As early as in 1946 he made inroads into the global arena of poetry. His erudition of English literature exalted him to excel in exquisite poetical charms that keep the readers captive and enthralled. He delineates every detail and laces the contours with wonderful casements of charming phrases displaying his virtuosity. He is neither a novice nor a non entity to poetry world but a connoisseur who mastered the idiosyncrasies of English phrases. Nowhere do we find a phrase or a vituperative rancour. There is compatibility in every line and phrase.

Stunning multi-hued images tumble out of "The Early Dandelion and other poems" as though in a kaleidoscope dazzling us with bursts of ideas and thoughts. Some poems like "A Reality Check", "Limits of Empathy"

are so alluring, lucid and artistic that they are neither ephemeral nor do they evanesce from the mind of a passionate reader. "The Still Small Voice", "Theist and Atheist" are posers to the reader and the poet uses them to ask larger metaphysical questions about the world around him which create in us an avalanche of questions.

He has a penchant for love poems and we find some twenty poems depicting love and affection towards the queen of his citadel, Annapurna, in an extraordinary passion and engrossing style..

He is adept at creative writing as well as translations with an evocative command of the respective languages. His translations convey the connotations, implications and wit of the original text and effortlessly integrate honesty with craft. "Life is for living and other poems" are the best examples of his expertise in translations. He has verbal felicity in abundance. His thoughts are embedded into the matrix of his poems with a creative guile. This we can find in "The Heart Has Two Windows", "Gratitude" and other poems.

It is not just eulogizing the poet but it is the duty of a critic to embody his views to bring out the best in him. "Not all good and wise men are poets; not all poets are good and wise men; but a good and wise man who is a poet is a particularly valuable kind of poet." Pottle.

Dr. Devarakonda Sahadeva Rao,
Visakhapatnam

Hridaya Manjusha, Author: Sri Siluveru Sudarsan, Publisher: Muktha, Price: Rs.601

Hridaya Manjusha is a collection of articles by the author, published earlier in some of the well established publications like 'Saptagiri' and 'Padma Peetham'. The book is a real basket of thoughts about spiritual, wisdom, Bhaktitvatvam, Bahgavattatvam.

Justifying the title the author has selected all the articles dealing with the heart, the mind and spirituality in one basket deserving our appreciation.

The author in a very simple language explained how to live a purposeful life, despite the complexities of life, the difficulties of controlling the mind and the related subjects. In another article 'Living in the thought of God' he talks of the difference between a common person and a saint. For a saint or prophet or yogi, God dwells in his heart always. A good man is considered as God. A saint, does his duties but at the same time lives in the thought of God always.

The author has wonderfully explained how to develop the Bhaktitatatva. One has to give up craving for things one does not possess and should be contented with what one has. Absolute surrender to God is the only way to be near to God.

In another article the author talks of the importance of concentration in controlling the mind, behaviour towards the others, the sense of humility and giving up Ego (the "I").

When we read the book we feel that the flow of the subject is very easy to understand but we do forget how difficult it is to put in practice what we learnt. Yes a lot of effort is to be put in. The earlier we start our efforts in the right direction the better. The book should find a place even in the school libraries.

Chitrapu Ramakrishna, Rajahmundry

THE VICTOR, a novel by R. Sudhakara Rao Published by Prestige Books International, New Delhi, pages 145, Price Rs. 240/

The novel written by Sudhakara Rao deals with the life and work of Mahesh, an unemployed post graduate. He is a man of ideals and decides to serve the society by taking up welfare activities in his village, Rampur. He collects a band of like-minded young men and establishes first a Club and later a community Store through which he and his friends serve the village in times of danger as well as in peace.

Human nature is the same any where under the Sun and jealousy at a person's popularity evokes enmity and destructive ideas in lesser minds like Kulapathi Reddy, the village elder. Mahesh who is branded a killer and is jailed, suffers silently. Finally he is proved innocent and the real culprits are arrested. The novel ends happily, Mahesh marrying Dr. Vahini, who loves him for what he is.

The novel makes passing references to the religious beliefs and practices and to historic places of importance that characterize

the life and heritage of the people of the Telangana region of Andhra Pradesh. The action centres around the few characters that make the novel, Mahesh the protagonist, Dr. Vahini who runs her nursing home, Lakshmi the mother of Mahesh and Kulapathi Reddy the antagonist. Rampur, the village created by the novelist, comes alive with the lofty and the lowly, the noble and the murky attitudes of the inhabitants.

In its limited confines the novel, written in a lucid style, provides a plausible reading experience. The title is appropriate to the theme of the novel. The cover page of the novel depicts the true spirit of a village.

D. Ranga Rao,
Associate Editor, Triveni

Life of Dr Kopparthy Krishnayya by Dr. Jacob, Price: Rs.75. For copies: Dr. C. Jacob, Barrevari Street, Narsapur-534275

Dr Jacob is a retired District Judge and Dr Krishnayya was a professional doctor. This biography is a story of two good friends. This book is a fitting tribute to a doctor who made an impact on the author and the people of Narsapur and its neighbourhood. What is to be specially considered is the way in which he dealt with the cases and cured their diseases which were considered difficult in those days. With a searching eye he could pronounce his diagnosis before the patient opened his mouth. Medical profession has not developed to the present level of specializations in those days with diagnostic laboratories in every street corner.

His bill was moderate. He was not avaricious. The exorbitant inflation in the cost of the medicines during the last fifty years is something un-imaginable. The author did mention about humane qualities in Dr Krishnayya like caring more for the patient than the money he could have earned. His generous donations to Ramakrishna Mission and Jeevakarunya Sangham speak about his kind heartedness.

The interest Dr Krishriayya showed in agriculture or rearing of cattle and such activities makes one wonder how a doctor could take interest in them without neglecting his practice. The author just mentioned about village politics, balijas etc but he concentrated mostly on the qualities of Dr Krishnayya as a doctor.

The author was very close to him. There is nothing unusual about the children of Dr. Krishnayya and the family members feeling uneasy as to whom Dr Krishnayya would bequeath his property. The matter was set at rest when the will was read out after his death. Perhaps they had their doubts about Dr. Jacob. It is a surprise when Dr. Jacob asked for a short term loan of Rs.1000/-, he refused saying it may lead to losing a good friend and money too. Obviously he never allowed money matters to enter the area of friendship.

The author just pointed out that Dr Krishnayya was no exception to the village gossip. Just because Dr Krishnayya was a bit close with his nurse Mrs Kamalakshi, people were suspecting their relationship. Dr Krishnayya never paid any attention to the rumour. He even helped her financially when she retired and continued to pay her a pension

like amount every month. Dr Krishnayya believed in the maxim, "let not your left hand know what good work your right hand is doing". He cuts amounts from nurse Kamalakshi's salary and saves it for her old age requirements and he keeps it a secret from her. This is indeed a noble quality.

Dr Jacob. adored Dr Krishnayya. Dr Krishnayya found in Dr Jacob a person who understood him. Dr. Jacob's love for Dr Krishnayya was so much that he could not attend the last rites of Dr. Krishnayya as he was unable even to think of Dr Krishnayya on the funeral pyre. However he did attend the last rites of Mrs Janaki, wife of Dr Krishnayya. The author wrote a little about

the religious philosophy of Dr Krishnayya and his interactions with him.

Dr Krishnayya made a mark for himself in the town, Narsapur. The Narsapur municipality named the street where he lived after him as a memory of Dr Krishnayya for his noble qualities and charitable work.

The book is chapterised for the convenience of the readers. The author deserves compliments for bringing to the memory of the residents of Narsapur and others a noble soul who served the people. Dr. Jacob has good command of English language.

Chitrapu Ramakrishna, Rajahmundry

READERS' MAIL

In these days of political 'yatras' for the sake of votes, it is heartening to know that, in commemoration of Swami Vivekananda's 150th birth anniversary, 'Vivekananda Rath Yatra' is launched to remind our countrymen of his universal teachings. As an eminent educationist, you have rightly stressed in your editorial the importance of his views on education. The advent of the TV and the internet and the incredible progress of science and technology have resulted in an unprecedented explosion of knowledge without corresponding expansion of wisdom and the consequent moral and spiritual bankruptcy. Your writing is not only a sincere tribute to Vivekananda but also a rousing call to the enlightened sections of our society to play an active and constructive role and strive

for "human development through education, science and culture."

M.G. Narasimha Murthy, Hyderabad

I am going through the latest issue of Triveni. You could put the essence of Swami Vivekananda's teaching in a nutshell very touchingly. May your enlightening articles in Triveni help the present and future generations to find the right path of life.

Dr. C. Jacob, Narsapur

Your article on Nature Endangered - Threat to Bio-diversity is timely. Trees are cut indiscriminately, tiges, elephants and Rhinos are killed by poachers for money.

M.A. Rahim, Vijayawada

New Members

The following is the list of Members who have joined the TRIVENI family during October - December 2012. The TRIVENI FOUNDATION welcomes them.

Donors:	Rs.	Life Members:
Dr. Dharmapuri Vidyasagar	10000/-	Sri S. Prasada Rao
Prof. K Venkata Rao	5000/-	Sri K V Bhima Rao
Sri Keerthi Narasimhachari	5000/-	Sri M Ramakrishna Rao
Smt. A Satyavathi	2000/-	Sri B Narasimha Reddy
Dr G. Satyanarayana Rao	2000/-	Sri Jai P Gupta
Justice P. Kodanda Ramaiah	2000/-	Uma Arts & Nathiba Commerce Mahila College, Gandhinagar

ANNUAL MEMBERS: 26

AN APPEAL

Journals like **TRIVENI** devoted to literature and culture, naturally cater to a limited number of intellectuals and are not to be considered as successful business propositions in any country. They need the active support of the cultured few. We earnestly solicit the patronage of philanthropic persons to enlist themselves as Patrons and Donors and extend their co-operation to the cause of Indian literature and culture. Donations to **TRIVENI** are exempt from Income Tax, Under Section 80G (2) &(5) of the I.T. Act, 1961. vide Proc No. DIT (E)/HYD/ 80G/52(04)/Ren/08-09, dated: 21-08-2008 of Director of Income Tax (Exemptions): Hyderabad. Donors are requested to draw Demand Drafts/Cheques in favour of Triveni Foundation payable on any bank in Hyderabad.

Our dear subscribers may note. In view of the escalation of the paper cost and printing charges it has become increasingly difficult to meet the expenditure of the journal. We are constrained to increase the annual subscription to Rs.200/- and life subscription to Rs.2000/- We shall be grateful if our old members also cooperate with us by sending the balance amount. Donations are welcome.

TRIVENI FOUNDATION

Attention Subscribers!!

If you did not receive your copy of **TRIVENI**, email us at trivenijournal@yahoo.com or write to Triveni Foundation, 12-13-157, Street No.2, Tarnaka, Hyderabad - 500 017, Phone: 040-27014762.

The Editor is not necessarily in agreement with the views of the contributors. They should accept responsibility for their articles - **Editor**