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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.**

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- Editor

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OBITUARY

Prof. K Satchidananda Murthy

We regret to note the sad news of the demise of Prof. K Satchidananda Murthy, a member of TRIVENI's Advisory Committee. An eminent Educationist and Philosopher, he was the former Vice-Chancellor of S.V. University, Tirupati, Vice-Chairman of the U.G.C. and a writer of many books on Philosophy.

-Chief Editor

Dr R. R. Menon IAS (Retd.)

The death of Dr Menon, our regular contributor, at Bangalore is regretted. His poems were greatly appreciated by our readers. We are publishing in this issue one of his poems and our Book review of his monumental 'COLLECTED POEMS' containing one thousand one hundred and one poems. May his soul rest in eternal peace.

-Chief Editor

E - TRIVENI

It is proposed to make **TRIVENI** an **E-Journal** for the benefit of International and enlarged readership. The existing hard copy of Triveni will continue to be made available to readers. Those desirous of receiving the E-copy may send mail to trivenijournal@yahoo.com

-Triveni Foundation

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TRIPLE STREAM:

**MULTICULTURAL PLURALISTIC SOCIETY-
HARMONY THROUGH PUBLIC RELATIONS
COMMUNICATION**

*I. V. Chalapati Rao **

Editor

Vibrant societies today are neither governed nor administered, not even externally controlled or ruled but managed. Public Relations are the life-line of management, and communication in its manifold forms is the working tool of Public Relations. Meaningful communication is the means of all behaviour-oriented interventions, especially for achieving harmony in a pluralistic society and multicultural environment. Public Relations Professionals and practitioners of public relations should know that open-ended communication is a vital tool in a democracy which plays a constructive role in this age of technology.

India is a pluralistic society in the sense it has accepted the existence of varied sets of social, ethical and religious values within itself. India is also a multi-cultural country in the sense it carries many cultures on its head in spite of its own pristine culture - Sanatana Dharma - being five thousand years old, long before Greece was known and Rome was thought of. In a true spirit of hospitality India has become a home of the people of different religions, racial origins, sects, creeds, ways of living and languages. From early times the internal isolation or insularity was broken and a pan Indian Community of customs, and modes of

thinking had evolved. It has become a true global village - a mini multi-cultural world.

The composite culture of India is a refutation of the western theories of 'clash of civilisations', conflict of religions and sectarian feuds. We have seen how the various countries in the world like U.K., Germany and France have been struggling to establish peace between the warring religious groups professing different cultures. Massive Public Relations Campaign at government level with the support of people-oriented movement is required to establish harmony between the communities. What the multi-cultural world/society needs is 'harmony' but not 'unity'. Unity is totalitarian whereas harmony is democratic. Unity implies the imposition of the opinion or the life pattern of one group on others or its tacit acceptance by others. Harmony however stands for co-existence of different groups with all their differences, without any group losing its own identity and independence. That is why Vivekananda visualized a world in which there will be fellowship of faiths but not religious unity in the popular sense. Harmony begins with tolerance, leads to acceptance and finally results in integration. This requires cross-cultural communication. Governments to be long-lasting should practise this. It is a challenge to the heads of institutions, leaders

of parties and rulers of countries.

In this age of globalisation, liberalization and deregulation, new public relation practices are being evolved in view of the transformation in the perspective on life and human relations. Yet the basics and essentials of public relations do not change. Among flowers there are two types - perennials and seasonals. The former appear in all seasons, where as the latter belong to certain seasons only. The old time-tested methods and techniques of Public Relations are still relevant. Professionalism is the all-important factor and everything else is ancillary. There will always be a need for dissemination of information, interaction with stake holders, transparency, verification, split-second efficiency and stream-lined perfection. The management and the marketing departments are expected to be self-correcting and imaginative agencies always responding to the concerns of the stake holders like a sensitive seismograph recording the slightest tremors of public opinion. It is P. R's foremost duty to work for internal trust, to create confidence among the consumers and generate public good-will about the organization administration.

All this requires P.R. through purposeful, result-oriented communication. Of late Governments themselves are using advertisement and brand ambassadors. It is used for aggressive marketing both in the news media and the electronic media, as visuals will have a powerful impact on the mind. Mass media and especially the Television are sending the wrong signals to the youth by projecting fashion models in flimsy and skimpy clothes and by giving excessive focus on film stars as

though they alone are role models and nation builders. Satellite television has brought American sexual mores and seductive movie clips into homes. Newspapers have the Paid News Syndrome. We find proliferation of vulgarity, unabashed luxury and commodification of women. India has been hijacked from its time-honoured culture into what is known as Five-star hotel culture which consists in a carnival of spending. Films, Food, Fun and Frolic seem to be the be-all and end-all of life. The youth get the message that smoking is glamour, drinking is fun, drugs are the in-things, colleges are the places of eve teasing and gang wars, and teachers are jokers. We wonder whether India is the same soil from which once sprouted forth great men like Buddha, Vivekananda and Mahatma Gandhi. I wonder whether this is acceptable to any culture.

Governments as well as companies need P.R. communication. The growing pains of development are felt at national level as well as organizational level. Private capital and investments of foreign countries are the two ways of addressing the challenges of growth and competition. In this context P.R. has become crucial to the success of any enterprise. P.R. practice is a social science practice in accord with corporate vision and strategic thinking to achieve harmony. P.R. professionals are in need of communication skills, inter personal and organizational. Communication has become a buzz word today. Communication is ineffective unless it is reinforced by psychology, the art of understanding the intricacies and inner workings of the human mind. Even in those days Andrew Carnegic, the multi-millionaire of U.S.A., paid Charles Squab, the P.R.

professional, a million dollars a year because he knew how to deal with people and project the image of the organization inside and outside. He wrote an epitaph for himself. "Here lies one who knows how to get around him men who were cleverer than himself". Rockefeller also used to praise and encourage the P.R. advisors.

A new trend in P.R. makes it a top management function and it is given an active voice in management to boost higher productivity and foster friendly relationship with organizations. As active interactive participants they hold the key to the on-going communication process dealing with disparate elements. The problem is communication with a new approach to deal with people whose cultural orientation is different. Moreover, the nation state is changing into market state. We have to promote national integration and international understanding.

Technology is changing the face of P.R. Dissemination of information today is a global phenomenon. we have newer modes of social net-working sites and blogs to suit this cyber generation. Skillful utilization of I.T. has brought far-reaching innovations in communication including video conferencing, web-cast seminars and satellite communication to reach the masses. Massive P.R. is required to influence the public opinion and world opinion. As competition for attention grows, psychology, creativity and strategic thinking are required. In fact communication should be called communicology -

communication plus psychology. Even in interpersonal communication one should know the nuances and strategies of thinking. It is good to know that India is known for its world leadership in the application of computer technology. Outsourcing has become the common practice nowadays. Many countries in the world, especially the U.S. firms have shifted their manufacturing functions to India and China. This makes it necessary to utilize cross-communication skills. Many in-house P.R. departments of a number of corporations are outsourcing some of their functions like media releases and sponsoring events. In this context management of dissemination of information needs cross-cultural communication.

Some of us might have read Mark H.M.C Cormak's interesting book 'WHAT THEY DON'T TEACH YOU AT HARVARD BUSINESS SCHOOL' in which he puts forth the plea that 'street smartness' is more effective in business than the rules and principles which are taught by the academics. Although it may sound fanciful, the important part of public relations is private relations. Tackling the men who matter and the public as individuals is often found to be an effective technique. Successful leaders have a private word with every one in addition to dealing with all of them as a group. However, there are no hard and fast rules. The golden rule is there are no golden rules. As Deng Ziyao Ping, the former premier of China, said "It doesn't matter whether the cat is black or white but it does matter whether it can catch the rat."

WITH MALICE TOWARDS NONE

*Prof. B.M.Hegde**

Whenever I think of mankind on this planet for the last fifteen million years, I get a feeling that if only modern medicine were available to the prehistoric man, with all its hi-tech, the history of mankind would have been different. At the same time, I wonder how this species, called man, lasted this long without the help of modern medicine, which at best, was available for only a couple of thousand years, even if we were to argue that it started with Hippocrates, in the first century B.C. What I have not been able to figure out, however, is the direction in which man would have gone if he had access to all these modern hi-tech stuff from the dawn of history of man's existence here.

Diseases have been there with mankind right from the beginning, and possibly none of them are new; in contrast to what is made out in the media of this epidemic or that from time to time. Egyptian mummies have had tuberculosis, proved by the present method of DNA testing for tubercle bacilli in the lungs. Studies of the left over parts of the human remains, buried under the arctic snow for thousands of years, have now revealed the presence of the present day fashionable diseases, like atherosclerosis (vessel wall thickening) and even cancer. Hence, there is proof enough to say that no new disease is born in this century.

Three basic truths emerge from the

* Professor and Well known writer on medical sciences

above narrative, viz: 1) mankind has existed for well over fifteen million years on this planet; 2) diseases have been there for as long as we can go back to study, without much change in the pattern of both incidence and clinical pattern, and 3) modern medicine has been there, relatively, for a very short time span only. Life on this planet depends on many things, in addition to the human genome, and the interdependence of the species is a very important aspect of life. In the last hundred odd years, there has been a hue and cry about the micro-organisms causing havoc and disease. We have been up in arms against them with an array of powerful antibiotics; again many of the latter are micro-organism based, for their origin. The chemical industry has been mainly at the root of our thinking that the antiseptics and antibiotics keep us alive and healthy. There has been a spurt in the growth of the soap, antiseptics, and detergents' industry, which has a lot to do with the present thinking in medicine.

In his excellent book entitled 'Flanagan's Version', Dennis Flanagan, the co-founder and editor of the 'Scientific American', for forty years, has an exhaustive chapter on how the industry has been able to brainwash the scientific community about the vital role played by these agents in keeping mankind happy and healthy on this planet. Only two examples will be enough for the purpose of this article. The latest innovation in washing powders is the biological one, working with the help of bacteria, bacillus subtilis. It is thought to be one of the causes of an incurable lung disease, fibrosing alveolitis, in some of

the users. A study by Thomas McKeivan, published in his book, 'Role of Medicine', shows clearly that even a simple disease like pneumococcal pneumonia, in patients above the age of 65 years, has resulted in EXCESS mortality after the advent of penicillin.

The greatest worry for doctors these days is the emergence of resistance to many, if not all the five hundred odd antibiotics available in this world, of organisms, especially in the intensive care units of our major hospitals. The other worry is that none of the major multinational companies is interested in newer antibiotic research, in view of the very heavy initial cost of research, coupled with the formidable market competition by the existing antibiotics. The future looks quite gloomy in our ongoing fight against the micro-organisms.

We have been concentrating on the risk factor hypotheses of single diseases, without realising that these are all inter-connected, and the risk factor hypotheses in the context of single diseases will have very little value. While there has been a fall in the incidence of communicable diseases, there has been a relative increase in the incidence of degenerative diseases- purely as a consequence of the former. The population grows older and falls a prey to the diseases of that age period. To cite an example, a study in Framingham, years ago, brought out this fact very clearly. It found that very heavy alcoholics do not get heart attacks (this fact, in isolation, was made use of by the alcohol industry to increase their sales by almost three-fold in the USA that year), because they die early due to liver disease, and therefore, do not live up to the age to get heart attacks. The

story is true for other diseases also. It is the inter-connectedness of diseases that is more significant than the so called, risk factor hypothesis.

Despite every conceivable effort on our part, the story of cancer is still as gloomy as it was made out in the early part of this century, although for those who survive the initial illness, life expectancy has gone up. The sum total of the picture is that we have so far not been able to win our war against cancer.

The threat of some of the degenerative diseases annihilating mankind, as was predicted by the establishment, does not seem to materialise. Professor Stehabens of New Zealand, after very exhaustive study, has shown that there has been no real increase in the incidence of vascular diseases in the last hundred years.

Benjamin Grumpetz was an actuary in Britain during the eighteenth century. He had left behind a graph of human death curve, which was recovered recently in Nottingham. When extrapolated to the present graph, there was a very close resemblance between the two, except that the early childhood death rates had changed to middle age and past middle age periods.

Instead of our concentrating on the sick population and highlighting diseases, which, at any given time, are very rare compared to the billions of people who are well, the establishment should focus on wellness and try to find out the risk factors (asset factors) for wellness and try to propagate to the gullible public the methods and ways of keeping fit and well. Today, even

the health education, largely depends on illness and its prevention, rather than wellness and its preservation. I strongly feel that the latter should be our priority. We have generated more anxiety in society by our present approach. Anxiety is the kingpin around which all else in medicine revolve, and so our aim must be to allay anxiety. There is no better way than to project wellness and its secrets to the public.

I wonder if all that we are told about human illnesses is true, there was no possibility of mankind existing on this planet now at all. In the last fifty years, we were told that we are being engulfed by all types of killer diseases. What would have happened to us in the last fifteen million years, without this modern medical establishment being there to protect and preserve the species? Like the dinosaurs, we would have also been extinct. The fact that man is still alive and healthy goes to show that there is a built-in repair mechanism in every human machine, and when the self-correcting mechanism fails, for reasons not known to us at the moment, do diseases take a toll of human life. I wish we knew how

and why!

Let us face it. We all make mistakes. To believe that we are incapable of making mistakes, because of our scientific temper, is living in fools paradise. In an elegant editorial in *The Lancet*, the editor quotes "physicians and nurses need to accept the notion that error is an inevitable accompaniment of the human condition, even amongst conscientious professionals with high standards. Errors must be accepted as evidence of system flaws not character flaws". (1995;345:871-72)

To diminish the chances of making mistakes, we must attempt to know as much as we can about men and matters, relating to their well being and not only about diseases. We seem to be believing only in the Bayes (Thomas Bayes, an English clergyman of the 18th century) theorem in medicine; forgetting that the outside horse also has a chance of winning the race, even when we have taken all the characteristics of the best horse having the highest chance of winning the race. Let us try to know more about men and matters in medical science.

'I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I would have our youth, men and women to learn as much of English and other world languages as they like and then expect them to give the benefit of their learning to India and then work like a Bose, a Ray or a Tagore. But I would not have a single Indian to forget, neglect or be ashamed of his mother tongue or to feel that he or she cannot think or express the best thoughts in his own or her vernacular.

Mine is not a religion of the Prison house.'

- M K Gandhi

SCIENCE & RELIGION: CONVERGENCE OR CONFLICT?

*Rev. Abhi P. Janamanchi **

Resolving the conflict between science and religion has been an important preoccupation in my life. Science was one of my favourite subjects in school. I loved doing experiments believing that repeatable experimentation was the path that led to enlightenment. I majored in physics in college and did graduate work in quantum mechanics and solid state physics. I had a spiritual epiphany when I encountered the theories of Einstein, Schrodinger, Heisenberg, and Feynman. I experienced a state of consciousness that felt completely new to me, one that expanded my perception of reality.

Those experiences began a religious journey for me that leads to this moment today. I call this journey 'religious' because before this experience, when I read the Gita or other religious texts, I felt they lacked a scientific basis. I had no interest in gurus and swamis who deluded themselves with magical thinking lost in their imagination. Science outlined exactly what was real and the rest could be discarded.

After my religious experience, when I picked up these texts anew, suddenly I began to find meaning in them. Gradually, I began to see that hidden in the archaic language and ideas was a message that had some kind of synergy, resonance, familiarity, emotional connection, and attraction that they didn't seem

to have before. The rational, systematic and experiential approach of the Upanishads opened up an even greater experiential understanding of what these religious teachers were talking about.

I continue today with the same appreciation and passion for the expansion of understanding through systematic and repeatable methods that are the crown of the scientific method.

Can science and religion converge and cooperate with one another to create a more peaceful and sustainable world or will they remain forever parallel and in conflict? In the end, the answer depends on how we choose to define science and religion.

In the dictionary, science is defined as "the observation, identification, description, experimental investigation, and theoretical explanation of natural phenomena". In other words, Science is not about belief; it is about how things work. Science is about the exploration of natural causes to explain natural phenomena. Science is empirical, which means that questions of truth are established through experimenting and testing. There are no absolutes in science; all issues are open to retesting and reconsideration.

Religion is defined as "an organized system of beliefs and rituals centering on a supernatural being or beings". My definition of religion is somewhat different. I prefer to

* Senior Minister, Unitarian Universalists of Clear Water, Florida, USA.

define religion by going back to its Latin root: *religare*, to bind or connect together. Religion is the link by which humanity is effectively attached to what is greater than itself; it is our attempt to bind together all the elements of our lives into a whole. By "humanity" I mean humankind as a whole, past, present and future, with all its achievements, aspirations and potentialities both individual and collective. By the word "greater" I mean the 'eternal mystery' that sustains all that is. It is this attachment that drives us to work for justice and peace. If no such attachment is possible, the word "religion" is superfluous. If it is possible, we ignore that possibility at our peril.

Science focuses primarily on how the world works; religion focuses more on why questions, on meaning, value, purpose, and morality. The goal of science is to understand better the workings of the world; the goal of religion is to live a more ethical and moral life and to find meaning in life. To cite an old cliché: "Science studies how the heavens go, while religion studies how to go to heaven".

Religion often leads toward some sort of personal transformation and reorientation. Words like salvation, fulfillment, liberation and enlightenment are various names for this personal transformation and reorientation. Science is more objective, religion more subjective, though we increasingly understand that even science can never be completely objective. The questions we ask in science and the way we think about them always color the results of scientific investigation.

The inability of religion to make statements that are objectively true is not to be regarded as a failure of religion. It simply

reveals an inherent aspect of the realm that religion explores. Religion is personal, experiential, and interior. That doesn't make all religious claims suspect or trivial. Religion is important. And religious statements can be true. But religious truths are always and can only be personal truths. Even if a religious truth is shared by millions, for instance the truth claimed by millions that Jesus is God, the truth arises one by one in the private heart of each of the millions.

At the same time, the inability of science to address questions of value, meaning, and purpose and so on, should not be seen as a failure of science. It's not a problem with the scientific method. It simply reveals the inherent limitation of a tool that is brilliantly effective for one purpose but totally inadequate for another. A hammer is great when you need to pound a nail, but is useless when you're trying to pick mangoes with it.

The Rev. Dr. Martin Luther King, Jr., the great civil rights leader in the US, summarized the role of science and religion beautifully: "Science investigates; religion interprets. Science gives man knowledge which is power; religion gives man wisdom which is control. Science deals mainly with facts; religion deals mainly with values. The two are not rivals. They are complementary. Science keeps religion from falling into the valley of crippling irrationalism and paralyzing obscurantism. Religion prevents science from falling into the marsh of obsolete materialism and moral nihilism". (Martin Luther King, Jr., *A Tough Mind and a Tender Heart*, strength to Love, 1963, 1981; P.15)

Is there a conflict between religion

and science, and what is its nature if it exists? One can say that certainly there ought not to be a conflict, for each claims both to present truth and to be seeking it, so that the more nearly each justifies its claim the more nearly should they come together; but they don't seem to. I wonder how far this is due to the fact that both religion and science have got themselves into a false position, though in very different ways, and how far it is due to fundamental divergences.

When are science and religion in conflict? Science and religion are in conflict when one holds a static view of science and the other a dogmatic view of religion. Where this happens, the root cause is a kind of arrogant and misleading imperialism. This happens when religious people believe that their faith invalidates science and when scientists believe their work invalidates religion. These two imperialisms, though opposite, actually have much in common. In the scholar Ian Barbour's words: Both believe that there are serious conflicts between contemporary science and classical religious beliefs. Both seek knowledge with a sure foundation - that of logic and sense data, in the case, that the infallible scripture, in the other. They both claim that science and theology make rival literal statements about the same domain, the history of nature, so that one must choose between them.

In other words, science conflicts with literalism and religion conflicts with scientific materialism. Scientific materialism asserts that matter is the fundamental reality in the universe and that science is the only reliable path to knowledge. This approach to science also tends toward reductionism, which attempts to

explain the complex in terms of the simple, rather than adopting a more open-minded approach that recognizes that the universe continues to unfold in seemingly unpredictable and mysterious ways. Scriptural literalism holds that scripture is the fundamental basis and repository of all knowledge about creation, the universe, and human nature.

Albert Einstein felt that the age old conflict between science and religion was mainly based on the religious notion of a personal God. He believed that if we finally said farewell to the old man with the beard in the clouds, we eliminate any reason for hostility between science and religion. He declared that, "Science without religion is lame while religion without science is blind".

I agree with Einstein's notion that science and religion need each other. They are neither totally incompatible nor are they one and the same. Instead, they can be seen as different patches of the same quilt - unique yet interdependent.

In his book, *Rocks of Ages*, British biologist Stephen Gould says, "Imagine a beautiful quilt. Science is one distinct patch on the quilt; religion is another; and there are others as well. All the patches -- each separate and each with a distinctiveness and coherence of its own -- together create a beautiful quilt. The whole quilt represents wisdom. Each patch is greater because it is part of this greater unity called wisdom".

And the Rig Veda declares: "Ekam Sat, Vipraa Bahudha Vadanti". "Truth is one, sages call it by different names".

Both metaphors suggest that no single way of knowing can possibly hold all the answers or all the truth about life. Life is just too complex for one way of knowing to capture its truth completely. Each patch represents only partial truth, only one angle on the complexity of life.

An important part of wisdom is realizing the limitations of each individual viewpoint. When we deny this truth, then we make the mistake of lifting up one particular viewpoint as the whole truth -- one particular patch as the whole quilt. This is idolatry: worshiping a part as the whole. Scientific imperialists, who believe only science reveals truth, make an idolatry of science; religious imperialists, who believe only religion reveals truth, make an idolatry of religion. Therefore, science and religion are part of the search for truth. Though distinct, religion and science are related to each other just as two patches of a quilt are related to one another.

His Holiness the Dalai Lama, in his book "The Universe in a Single Atom: The Convergence of Science and Spirituality" says: "I believe that spirituality and science are different but complementary investigative approaches with the same greater goal, of seeking the truth. In this, there is much each may learn from the other, and together they may contribute to expanding the horizon of human knowledge and wisdom".

How might science and religion interact constructively and be in right relationship with one another for the betterment of humanity? Ian Barbour, recommends two modes of interaction: dialogue and integration.

Dialogue, be it among religions or between science and religion, is the process by which commitments are tested. Dialoguing with religion nudges scientists to think about not just the science of their work but the ethics of it as well and even the implications it might have for life's meaning and purpose. And dialoguing with science nudges religious people to look at the implications of science for their faiths and to think more rationally about their faith. I believe that the mutual challenge dialogue affords both science and religion produces a creative tension that deepens both. It allows both to recognize that each may have something of value to offer the other.

But even though dialogue is a more constructive relationship than conflict, it still falls short of the degree of conceptual unity claimed by people like Albert Einstein and the Dalai Lama, namely, integration.

Integration represents the attempt to find the underlying unity that is assumed to exist between religion and science. While there are three distinct versions to this approach, the one I wish to highlight is process theology. Process theology attempts a more systematic synthesis, with both science and religion contributing to a common conceptual framework. Process thought embraces concepts like emergence and the continuing unfolding of creation. Nature is seen as a dynamic web of interconnected events, characterized by novelty as well as order. God is seen interacting reciprocally with the world, continually unfolding along with the rest of creation.

Ian Barbour finds a lot of promise in

this approach but offers the caution that: "There are dangers if either scientific or religious ideas are distorted to fit a preconceived synthesis that claims to encompass all reality. We must always keep in mind the rich diversity of our experience. We distort it if we cut it up into separate realms or watertight compartments, but we also distort if we force it into a neat Intellectual system. A coherent vision of reality must allow for the distinctiveness of differing types of experience".

I believe this integration is possible because at the core of everything is Spirit. There is nothing but Spirit taking the form of matter, body and mind. The duality of matter and energy is transcended in Spirit. We are already what we seek. Our challenge is to wake up to this truth.

Carl Sagan reminds us of this in "The Demon, Haunted World:" Science is not only compatible with spirituality; it is a profound source of spirituality. When we recognize our place in an immensity of light-years and in the

passage of ages, when we grasp the intricacy, beauty and subtlety of life, then that soaring feeling, that semility combined, is surely spiritual. So are our emotions in the presence of great art or music or literature or of acts of exemplary selfless courage such as those of Mohandas Gandhi or Martin Luther King Jr. The notion that science and spirituality are somehow mutually exclusive does a disservice to both".

And so, where do we go with all this? May the desire for direct experience of that transcending mystery and wonder affirmed in all cultures which moves us to a renewal of the spirit and openness to the forces that create and uphold life grow in our hearts.

May we at the same time need the guidance of reason and the results of science that warn us against the idolatries of the mind and spirit. May we bring both our religious and scientific sensibilities to bear in our quest for understanding and purpose.

Courtesy- DHARMA SADHANI

When I approached God at that time I hardly had a living faith in him; the agnostic was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel his presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion... so when I turned to the yoga and resolved to practice it and find out if my idea was right, I did it in this spirit and with this prayer to him, "If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for Mukti, I do not ask for anything, which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life."

- Sri Aurobindo

THE CASE OF SHANTI DEVI

*Dr.K.S.Rawat**

Shanti Devi is one of the best cases of children's past life memories. It is remarkable because it was investigated by a committee of prominent men appointed by Mahatma Gandhi, who took Shanti Devi to the village of her past life recollections.

This article is reprinted with permission from the March/April, 1997 issue of Venture. Inward magazine, the magazine of the A.R.E. (the Edgar Cayce research organization). It was written by Dr.K.S.Rawat, who is a Stevenson-style researcher based in India. Dr.Rawat welcomes comments, and is a frequent contributor to the forum here.

People hear of many cases of reincarnation these days, but in the early 30s, information about a girl born in a little-known locality of Delhi, who claimed to remember a past life, was considered great news indeed. The girl at first was known only to the local people, but gradually news of her spread all over the country and finally all over the world. It was natural that the world should wonder about the authenticity of her story.

Shanti Devi, born in 1926, was the subject of speculation all of her life. In 1985, questions were even raised about her existence in a special issue on reincarnation in a prominent weekly English journal of India. This dismayed me that someone would raise such doubts without conducting a proper study. In February 1986, I went to Delhi to

meet Ian Stevenson, the leading expert in reincarnation research from the University of Virginia. Dr. Stevenson had already investigated her case, so I showed him the article. A few days later, I met Shanti Devi and spent about an hour and prayed with her. Later, I interviewed many people connected with the case at Delhi, Mathura and Jaipur and, including Shanti Devi's relatives in this life and from her past life as Lugdi Bai. I also examined the books and articles published on Shanti Devi from time to time, besides several reports prepared on her by eminent scholars. This is her story, perhaps the most famous reincarnation record.

On January 18, 1902, Chaturbhuj, a resident of Mathura, was blessed with a daughter, who was named Lugdi. When Lugdi reached the age of 10, she was married to Kedarnath Chaube, a shopkeeper of the same locality. It was the second marriage for Kedarnath, as his earlier wife had died. Kedarnath Chaube owned a cloth shop in Mathura and also a branch shop at Haridwar. Lugdi was very religious and had been to several pilgrimage places at a very young age. While on one pilgrimage, she was injured in her leg for which she had to be treated, both at Mathura and later at Agra.

When Lugdi became pregnant for the first time, her child was stillborn following a Cesarean section. For her second pregnancy, the worried husband took her to the government hospital at Agra, where a son was

born, again through a Cesarean on September 25, 1925. Nine days later, however, on October 4, Lugdi's condition deteriorated and she died.

One year ten months and seven days after Lugdi's death, on December 11, 1926, Babu Rang Bahadur Mathur of Chirawala Mohulla, a small locality of Delhi, was blessed with a daughter, whom they named Shanti Devi. She was just like any other girl except that until the age of four she did not speak much. But when she started talking, she was a different girl--she talked about her "husband" and her "children."

She said that her husband was in Mathura where he owned a cloth shop and they had a son. She called herself Chaubine (Chaube's wife). The parents considered it a child's fantasy and took no notice. They got worried, however, when she talked repeatedly about it and, over time, narrated a number of incidents connected with her life in Mathura with her husband. On occasions at meals, she would say, "In my house in Mathura, I ate different kinds of sweets." Sometimes when her mother was dressing her, she would tell what type of dresses she used to wear. She mentioned three distinctive features about her husband; he was fair, had a big wart on his left cheek, and wore reading glasses. She also mentioned that her husband's shop was located in front of Dwarkadhish temple.

By this time Shanti Devi was six years old, and her parents were perplexed and worried by such statements. The girl even gave a detailed account of her death following childbirth. They consulted their family physician, who was amazed how a little girl

narrated so many details of the complicated surgical procedures. The mystery, thus, continued to deepen. The parents started thinking that these memories might have been of a past life.

As the girl grew older, she persisted in asking her parents to be taken to Mathura. She, however, never mentioned her husband's name up to the age of eight or nine. It is customary in India that wives do not utter the name of their husbands. Even when specifically asked, she would blush and say that she would recognize him, if taken there, but would not say his name. One day, a distant relation, Babu Bishanchand, a teacher in Ramjas High School Daryaganj in Delhi, told Shanti Devi that if she told him her husband's name, he would take her to Mathura. Lured by this offer, she whispered into his ear the name Pandit Kedarnath Chaube. Bishanchand then told her that he would arrange for the trip to Mathura after due inquiries. He wrote a letter to Pandit Kedarnath Chaube, detailing all the statements made by Shanti Devi, and asked him to visit Delhi.

Kedarnath replied confirming most of her statements and suggested that one of his relatives, Pandit Kanjimal, who lived in Delhi, be allowed to meet this girl.

A meeting with Kanjimal was arranged, during which Shanti Devi recognized him as her husband's cousin. She gave some details about her house in Mathura and informed him of the location where she had buried some money. When asked whether she could go by herself from the railway station to her house in Mathura, she replied in the affirmative, if they would take her there.

Kanjimal was so impressed that he went to Mathura to persuade Kedarnath to visit Delhi. Kedarnath came to Delhi on November 12, 1935, with Lugdi's son Navneet Lal and his present wife. They went to Rang Bahadur's house the next day. To mislead Shanti Devi, Kanjimal introduced Kedarnath as the latter's elder brother. Shanti Devi blushed and stood on one side. Someone asked why she was blushing in front of her husband's elder brother. Shanti said in a low firm voice, "No, he is not my husband's brother. He is my husband himself." Then she addressed her mother, "Didn't I tell you that he is fair and he has a wart on the left side cheek near his ear?"

She then asked her mother to prepare meals for the guests. When the mother asked what should she prepare, she said that he was fond of stuffed potato parathas and pumpkin squash. Kedarnath was dumbfounded as these were his favorite dishes. Then Kedarnath asked whether she could tell them anything unusual to establish full faith in her. Shanti replied, "Yes, there is a well in the courtyard of our house, where I used to take my bath".

Shanti was emotionally overwhelmed on seeing Navneet, the son in her previous life. Tears welled in her eyes when she hugged him. She asked her mother to bring all her toys and give them to Navneet. But she was too excited to wait for her mother to act and ran to bring them. Kedarnath asked her how she had recognized Navneet as her son, when she had seen him only once as an infant before she died. Shanti explained that her son was a part of her soul and the soul is able to easily recognize this fact.

After dinner, Shanti asked Kedarnath,

"Why did you marry her?" referring to his present wife. "Had we not decided that you will not remarry?" Kedarnath had no reply.

During his stay at Delhi, Kedarnath found Shanti Devi's behavior similar to that of Lugdi In many ways. Before retiring for the night, he asked to be allowed to talk with her alone and later said that he was fully convinced that Shanti Devi was his wife Lugdi Bai because there were many things she had mentioned which, no one except Lugdi could have known.

Shanti Devi became upset before Kedarnath's return to Mathura on November 15. She begged to be allowed to go to Mathura with him but her parents refused.

Her story spread all over the country through the media and many intellectuals got interested in it. When Mahatma Gandhi heard about it, he called Shanti Devi, talked to her, and then requested her to stay in his ashram. (When I interviewed Shanti Devi in 1986, she still remembered the incident.)

Gandhi appointed a committee of 15 prominent people, including parliamentarians, national leaders, and members from the media, to study the case. The committee persuaded her parents to allow her to accompany them to Mathura. They left by rail with Shanti Devi on November 24, 1935. The committee's report describes some of what happened:

"As the train approached Mathura, she became flushed with joy and remarked that by the time they reach Mathura the doors of the temple of Dwarkadhish would be closed. Her exact language was, 'Mandir ke Pat band

ho jayenge,' so typically used in Mathura.'

"The first incident which attracted our attention on reaching Mathura happened on the platform itself. The girl was in L. Deshbandhu's arms. He had hardly gone 15 paces when an older man, wearing a typical Mathura dress, whom she had never met before, came in front of her, mixed in the small crowd, and paused for a while. She was asked whether she could recognize him. She reacted so quickly in his presence that she at once came down from Mr. Gupta's lap and touched the stranger's feet with deep veneration and stood aside. On inquiring, she whispered in L. Deshbandhu's ear that the person was her 'Jeth' (older brother of her husband). All this was so spontaneous and natural that it left everybody stunned with surprise. The man was Babu Ram Chaubey, who was really the elder brother of Kedarnath Chaubey."

The committee members took her in a tonga, instructing the driver to follow her directions. On the way, she described the changes that had taken place since her time, which were all correct. She recognized some of the important landmarks which she had mentioned earlier without having been there.

As they neared the house, she got down from the tonga and noticed the elderly person in the crowd. She immediately bowed to him and told others that he was her father-in-law, and truly it was so. When she reached the front of her house, she went in without any hesitation and was able to locate her bedroom. She also recognized many items of hers. She was tested by being asked where the "jajroo" (lavatory) was, and she told where

it was. She was asked what was meant by "kalora." She correctly said that it means paratha (a type of fried pancake). Both words are prevalent only in the Chaubes of Mathura and no outsider would normally know of them.

Shanti then asked to be taken to her other house where she had lived with Kedarnath for several years. She guided the driver there without any difficulty. One of the committee members, Pandit Neki Ram Sharma, asked her about the well of which she had talked in Delhi. She ran in one direction; but, not finding a well there, she was confused. Even then she said with some conviction that there was a well there. Kedarnath removed a stone at that spot and, sure enough, they found a well. As for the buried money, Shanti Devi took the party to the second floor and showed them a spot where they found a flower pot but no money. The girl, however, insisted that the money was there. Kedarnath later confessed that he had taken out the money after Lugdi's death.

When she was taken to her parents' home, where at first she identified her aunt as her mother, but soon corrected the mistake, she went to sit in her lap. She also recognized her father. The mother and daughter wept openly at their meeting. It was a scene which moved everybody there.

Shanti Devi was then taken to Dwarkadhish temple and to other places she had talked of earlier and almost all her statements were verified to be correct.

The publication of the committee's report attracted worldwide attention. Many learned personalities, including saints,

parapsychologists and philosophers came to study the case, some in support and some as critics trying to prove it hoax.

I met Shanti Devi, first in February 1986 and then in December 1987, and interviewed her in detail about her past-life memories and her recollections at Mathura. I also interviewed her younger brother, Viresh Narain Mathur, who had accompanied her to Mathura on her first visit. Then I went to Mathura and asked her various relatives to describe when Shanti Devi first visited them at the age of nine. I also interrogated a close friend of Kedarnath who gave me some explicit information about the way Kedarnath became convinced that Shanti was actually his wife in her past life.

Lugdi's brother told me that Shanti Devi, after, seeing some women there, remembered her old friends and inquired about them. Similarly, Lugdi's sister informed me that Shanti Devi told a number of womenfolk about Lugdi having lent them some money, which they accepted as true. Shanti's emotional reactions on meeting relatives from her previous life were very significant. The manner in which she burst into tears on meeting the parents of her past life moved everyone present there. The committee mentioned in their report that it was a blessing that the past lives are forgotten. They felt that by bringing Shanti Devi to Mathura they had taken a big responsibility, and we had to forcibly separate her from the parents she had in the previous life.

During my investigations, a friend of Kedarnath, 72-year-old Pandit Ramnath Chaube, told me of a very significant event,

which I confirmed from other sources. When Kedarnath was in Delhi to meet Shanti Devi, he stayed at Pandit Ramnath Chaube's place for one night. Everyone had gone to retire, and only Kedarnath, his wife, his son Navneet, and Shanti were in the room; Navneet was fast asleep. Kedarnath asked Shanti that when she was suffering from arthritis and could not get up, how did she become pregnant. She described the whole process of intercourse with him, which left Kedarnath in no doubt that Shanti was his wife Lugdi in her previous life.

When I mentioned this incident to Shanti Devi during my interview with her, she said, "Yes, that is what fully convinced him."

Shanti Devi's case is also significant for the fact that it is one of the most thoroughly investigated cases studied by hundreds of researchers, critics, scholars, saints, and eminent public figures from all parts of India and abroad from the mid-1930s on.

One critic, Sture Lonnerstrand, when he heard of this case, came all the way from Sweden to expose the "fake," as he thought it to be, but after investigation wrote, "This is the only fully explained and proven case of reincarnation there has been." I don't agree completely with Lonnerstrand--there are many more cases just as amazing as this one.

I close my story of Shanti Devi with the remarks of Dr. Ian Stevenson, a leading authority on reincarnation, who said: "I also interviewed Shanti Devi, her father, and other pertinent witnesses, including Kedarnath, the husband claimed in her previous life. My research indicates that she made at least 24

statements of her memories that matched the verified facts."

If not proof, it is certainly strongly suggestive of reincarnation.

-Courtesy: INTERNET

Readers who are curious to know more about the subject should read the essay 'Is There Reincarnation, in the book 'Art of Living' written by the Editor.

THE UNSUNG VICTIMS

*RMV Raghavendra Rao**

The summer storms or winter winds are unpredictable,
They are, indeed, unstoppable.
The pines and even oaks keep dancing,
With the sky very menacingly romancing,
Each time breaking and kissing the dust,
Or flying and passing off into Nature's crest.
A lot of humans in warm dwellings rejoicing
the weather,

* Retd Principal, Poet, Houston, U.S.A.

The younger blood roaming in jackets of leather.
Does anyone think of the exposed animals!
Whether it is the squirrels or mammals.
Do they have homes to protect them from shivers?
As they are immobilized by frozen rivers.

Isn't it the lot of innumerable human beings?
Are they swallowing any fruit of their own reappings?

DEMOCRACY TODAY

*Dr. K. Rajamouli**

Crowns all, democracy even today
All rights without prejudices anyway
Enfranchise, the best instance to quote
All are welcome with a currency note to vote
The voter is reminded of his active role
And of his status as the king of poll

* Poet, Warangal.

The most welcome guest to drink to the brink
Till it dries the mark of indelible ink
His face blooms the flowers of better future
In the sweet garden of hypocritical nature
His innocence sings the song of exploitation
While rocking in the swing of intoxication
The moment next, this one-day-king
Without any crown appears suffering.

HUMAN RIGHTS IN RAMAYANA

*Justice Y.Bhaskar Rao**

Human rights are generally defined as the rights which every human being is entitled to enjoy and protect. The Protection of Human Rights Act defined Human Rights as the rights relating to life, liberty, equality and the dignity of individual guaranteed by the constitution or embodied in international covenant. All the societies and cultures have, since time immemorial, developed some conception of rights and principles that should be recognized as universal in nature and respected.

The struggle for human rights and struggle against political, economic, social and cultural oppression, injustice and inequalities have been an integral part of human history. The conception of human rights of which everyone is entitled to experience and enjoy to lead a dignified life by virtue of being a member of the human species, has evolved through civilization to civilization in the course of history. The contemporary conception of human rights and its universal nature and universal recognition is based on the rich heritage of the past history.

Human rights are inherent in every human being. The term 'human rights' refers to those rights that have been recognized by the global community in the Universal Declaration of Human Rights, adopted by

the United Nations (UN) Member States in 1948, and in subsequent international legal instruments binding on states. The Universal Declaration is a landmark document. It recognises that a world in which all human beings enjoy freedom of speech, freedom of belief, freedom from want and freedom from fear is the highest aspiration of all humankind. The consensus on human rights reflects a global moral conscience and has its roots in philosophies, religions and cultures throughout the world. It therefore represents a worldwide agreement on the standards and steps necessary to achieve a more equitable world in which everyone might live and develop in accordance with their rights and dignity.

Human rights now emerged as a key concept for establishing a just and equitable social, economic and political order; for reorganizing our social, economic and political structures in a manner that will promote an individual's right to lead a life with dignity and promote respect for the rights of others; and in a globalized network, promote the greatest happiness of the greatest number. The focus of Human Rights is on the life and dignity of human beings. In a way, human rights can be said to be synonymous with a life of dignity and freedom. The rights will be enjoyed when the duty is performed for realization of rights and abstained from violating the enjoyment of rights. Though human rights appear to be of recent origin, the concept of human rights is implicit in Indian values.

* Former Chief Justice of Karnataka High Court & Former Member of National Human Rights Commission of India

Indian values which are similar to present human rights are the earliest in human civilization of the planet. The Rigveda which is regarded as the oldest document on the planet, declares that all human beings are equal. According to Atharvanaveda, all human beings have equal rights over food and water (natural resources). The Vedas, including Upanishads (Shruti), were ancient sources of Dharma, a compendious term for all human rights and duties, the observance of which was regarded as essential for securing peace and tranquility for individual and society. Smritis and Puranas were collections of the rules of Dharma including Civil Rights and criminal liabilities. The Ramayana and the Mahabharatha are also treasure troves of dharma.

In the Ramayana, there is a reference in the form of human values, similar to present human rights, and discussions on them are found in Ayodhya Kaanda, Aranya Kaanda and Sundara Kaanda. Dasharatha, the king of Ayodhya orders his eldest son Rama to go to forest and live in exile for a period of fourteen years to make Bharath, son of his third wife Kaikeyi, the king. Rama along with his wife and brother Laxmana leaves Ayodhya and goes to forest. After Rama leaves to forest, Dasharatha who was in grief by separation from his son, dies. Bharatha was made king of Ayodhya. He decides to invite his brother Rama to occupy the throne. So, he along with his ministers and mothers goes to the forest to invite him to the state and rule the kingdom. After reaching the forest, Bharatha bows and requests Rama to come back to rule the kingdom. In the course of discussion, Rama asks Bharatha about state administration and welfare of the people. He specially enquires

in this sloka, whether people with good conduct, who have not committed any offence, were punished without giving any opportunity and without being questioned by expert jurists.

Sloka: Kachhidaryo Vishudhatmaa
Ksharitshchaapakarmanaa
Aprushtah Shastrakushlairnalo-
bhaadvadhyate shuchih

Meaning: Rama expresses his concern that, when a person of good character, good conduct and pure heart is charged with an offence, whether he is being punished or killed without being questioned by the expert jurists and without giving him an opportunity?

Sloka :Grihtashchaiva Prushtashach kale,
Drushta Sakaarnah
Kachchinn Muchyate choro
dhanrlobhaarnnrarshabha

Meaning: When a person is caught committing a theft and on questioning he admits the crime, whether he is let free by taking money (bribe)?

Sloka: Vyasaney kachidadvyasya
durgatasya raghav,
Aartha viraagaah pashyanti
tavaamaatyaa bahushrutaah

Meaning: Whether your erudite ministers are treating the rich and the poor equally without discrimination? When the dispute is brought before them, are they impartially deciding the case?

The same spirit is visible in Art. 14 of our Constitution, Art.7 of UDHR, Article 14 of International Covenant on Civil and Political Rights. Article 14 of Constitution of India are as under: Article 14 Equality before law: The

State shall not deny to any person equality before law or equal protection of the laws within the territory of India.

Art. 7 of UDHR: (Universal Declaration of Human Rights): All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 14 of International Covenant on Civil and Political Rights is as under:

1. All persons shall be equal before the courts and tribunals. In the determination of criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law.

2. Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.

Sri Rama further cautions Bharatha in these words:

Sloka: Yaani Mithyaabhi Shasthyaanaam
Pathyanthya Shrooni Raaghavah
Taniputra pashoon ghanthi
Preethvarth maanushasathah
(Aranya Kanda 100 Sarga)

Meaning: A king who indiscriminately makes laws and foists false cases and punishes innocent people will suffer and his sons and daughters and his wealth will perish. (see what happened to Saddam Hussain who ruthlessly killed thousands of people in his hey days). When we look at our present laws, Article 11

(2) of UDHR envisages that no one will be guilty of any act which is not an offence on the date of commission of the act nor heavier penalty be imposed than that is applicable.

Article 20 and 21 of the Constitution read together protects people by its mandate not to prosecute or take any action for any act which is not an offence under law. So no authority can take any criminal action against any person for an act which is not an offence under any enactment. These instances show adherence to the human values. i.e. Dharma (rule of law) was the essential component of administration of the state in ancient India.

After living for more than ten years at Chitrakoot (then forest area now it is in Uttar Pradesh) they prepared to proceed further to Dandakaranya. When Rama and Lakshmana took the bow, arrow and other weapons, Sita, wife of Rama, questions them as to why they are taking weapons, and the possession of weapons may incite them to attack others, particularly when they are going to lead saintly life in dandakaranya.

Sita then told Rama the habits that will lead to do undoable things, as under:

Sloka: Trinyava Vyasnaanyathra
kamjaani Bhavantyutah
Mithhya Vakyam
Paramakam Tasmaat
Gurutaraavubhou
Pardarabhigamanam
vina vairamcha roudratha

Meaning: There are three bad habits which one should not practice, (i) speaking untruth (ii) greater than that is wishing for other's wife, (iii) Expressing anger against others without enmity. Sita told Rama that he is following eka patni vratha, i.e., bound to have only one wife and he never violated that. He is also known

to be truthful. So, why has he decided to attack and kill the Demons in dandakaranya with whom he has no enmity, and who were leading their life according to dharma? She further elucidates the greatness of Dharma, i.e., rule of law in the following words:

Sloka: Dharmaadarth Prabhavati,
Dharmata prabhavet sukaham
Dharmaina Labhyate sarvam,
Dharmasaramidham jagat

Meaning: Dharma procures wealth, happiness, joy and by following Dharma, one achieves all. That is the importance of dharma in the world. So, everyone has to follow dharma. Sita requests Rama to follow dharma while residing in the forest. This shows protection of Human Rights of demons with whom Sita has no connection. Rama replied as follows:

Sloka: Kale kalecha nirathaa
niyamairvi vidhyarvane
Bhakshyantherakshasai
bheemeirnaramaamsopjeevibhihi

Meaning: The demons are eating the saints, living in the forest by performing rituals, according to religious norms as required in each season.

Sloka: They bhakshyamanaa
munayo dandakaaranya vaasinaha
Asmaanabhyavapadheythi maamaa
hurdhvijasathamaah
Mayaathu vachanamshruthvaa
teshaamevam mukhaachyutham
Kruthvaa charana shushrushaam
vakyametha dudaahrutham

Meaning: Rama replied stating that he will not kill anybody without any reason nor cause any harm. The saints have approached him

complaining that demons, who are raw meat eaters, have harassed the saints in the forests. demons - are disturbing the Yagnas and harassing the saints.

Sloka: Mya chai tadvachah shrutvhaa
kaartsyena paripaalanam
Rishinaam dandkarnaye
sumshrutam janakatmaje

They further complained that there is a disturbance for their penance and it has become difficult to perform tapasya (penance), since demons are eating them away, and while they are under penance, they are unable to curse the demons. Therefore, the saints requested Rama to protect them. Then he promised to protect the saints from the demons. He further told Sita as follows:

Sloka: Mumsnehaachcha
Souhaardadidamuktham
twayaanaganaghe
Parithushto asmyaham seethe
na hayanishtow anushishyate

Rama said that he had promised to protect the lives of the saints and undertook the task of fighting the demons to protect the human rights of the saints. Rama nevertheless appreciates the suggestion of Sita, stating that it is proper as she is more than his life.

From the above, it is evident that Sita, as a wife, felt that by carrying bow and arrow Rama will kill the demons in the forest and in that process, the human rights of the demons will be violated. Rama explained to Sita that the harmless saints are performing homas (havans), prayers etc. and they are not able to protect themselves as they cannot attack anybody while performing homas and prayers. Therefore, as per his pledge, it is his duty to

protect the human rights of saints from the attacks of demons. Thus, it is interesting to note that there was a meaningful discussion on protection of human rights and a balanced decision was taken to protect human rights of the weak, i.e. saints, who are not able to protect themselves during performance of penance.

This is also one of the outstanding examples where the wife reminds the husband about the dharma, rule of law, and the importance of following dharma for protection of human rights even in difficult days in the forest. This is also a shining example of the respect and importance given to the suggestion of a woman. In the administration of the State in ancient period, at every stage, human values were strictly followed even during wars. We will find a great example in the Ramayana when Hanuman was taken as a prisoner to Ravana's court for damaging the garden named Ashokvana and killing soldiers, King Ravana in a fit of anger imposed death sentence on him. Then Ravana's brother Vibhishan requests Ravana as follows,

Sloka: Kshamasya, roshamtyaj,
Raakshasendra Prasida
Madvaakyamidam
Shrunushva, Vadam na kurvanti
praavarajna, Dutasya Santo
asudhaadipendra.

He requested him to shed anger and pardon Hanuman. He said that the ambassadors are never given capital punishment and further stated,

Sloka: Rajadharma viruddanha
lokavrittaishcha garhitam,
Tava chaasadrusham veera
kaperasya pramaapnam

It is against constitutional law and justice to kill him and is beyond public appreciation.

Sloka: Tasmatpraseeda satrugna
rakshasendrq duraasada,
Yukta ayuktam vinischitya dutho
dando vidheeyataam.

Therefore, kindly hear and examine what is appropriate and inappropriate before punishment is imposed on the ambassador and then take a decision.

Sloka: Prasida lankeswara raakshasendra,
Dharmaarthayuktam vachanam
shrunusva,
Dutaa Na vadhyaan samayeshu
raajan, Sarveshu sarvatra vadanti
santah

Please pardon me and hear the advice given by great jurist saints, that always, and at all times and at all places, an ambassador should not be killed according to rule of law(Dharma).

Sloka:
Asamashayam satrurayam pravrudhaha,
Krutam hyanenaa priya maprameyam,
Naduta vadhyaan pravadathisanto,
Dutasya drustaa bahavohi dandaaha.

It is a fact that Hanuman has exceeded his limits and caused a lot of damage. But the learned people who were exponents in dharma shastras will not accept killing of an ambassador as there are many other kinds of sentences to be imposed.

After listening to Vibhishana, Ravana said as follows,

Sloka: Smyaguktham hi bhavathaa dhutha
vadhyaanigarhithaa,

Avashyanm thu vadhaadhanyaha
kriyathaamasya nigrahaha.

Ravana accepted that imposing capital punishment on the ambassador is unlawful and commuted the death sentence into lesser sentence of disfiguration of his tail by burning it (Anga vaikalya). This shows the tradition of upholding rule of law at all times at any cost. The king and ministers of ancient India knew the diplomatic immunity of ambassadors and giving of fair hearing before awarding sentence. He took into consideration the good conduct with impartiality. The king exercised righteousness while discharging judicial function and also knew the doctrine of proportionality of sentence, recently developed in criminal jurisprudence.

The Geneva Convention of 1949 envisages that when a soldier is caught in the war, he should be punished for the crime he committed with the same sentence which will be given if the native country's army person commits the said crime. The relevant provision is as under:

Article 88: Officers, non-commissioned officers, and men who are prisoners of war under going a disciplinary or judicial punishment, shall not be subjected to more severe treatment than that applied in respect of the same punishment to members of the armed forces of the detaining power of equivalent rank. But to what extent is this followed in the modern world? In the recent Iraq war, treatment meted out to war prisoners was harsh and inhuman as per the report in the newspapers and the electronic media, the principles of Geneva Convention were given

a go by. It shows utter violation of the human rights which is codified in the form of a convention and binding on member nations.

Further, diplomatic immunity now provided in the modern international law vide Section 31 of the Vienna Convention on Diplomatic Relations, 1961, was also well known and well practiced in ancient India. One example is that of Hanuman. The said Article 31 is as under:

Article 31: 1. A diplomatic agent shall enjoy immunity from the criminal jurisdiction of the receiving State. He shall also enjoy immunity from its civil and administrative jurisdiction, except in the case of: (a) A real action relating to private immovable property situated in the territory of the receiving State, unless he holds it on behalf of the sending State for the purposes of the mission;

The, mandate to follow fair procedure in criminal trials was in vogue and practiced in ancient Indian criminal justice system. This shows that principles of natural Justice and fair play have been adhered to as the great human values even in respect of the enemy. Article 21 of the Constitution of India which deals with protection of life and personal liberty and fair procedure; Article 10 of the Universal Declaration of Human Rights which talks of the right of everyone to a fair trial and public hearing by an independent and impartial tribunal in the determination of any criminal charge against him as also Article 6 of the International Covenant on Civil and Political Rights - can all be traced in one sense to the human rights practices as human values in the ancient Indian culture.

CREATIVITY AND EXCELLENCE

Dr.N.D.Mathur*

PROLOGUE:

One of the most famous quotes of Einstein is, "Imagination is more important than knowledge". Einstein was putting value on creativity here. Since Einstein accomplished some of the greatest thoughts of our time, it could be argued that he was one of the most creative persons of his time. According to Einstein, "Creativity is seeing what others see and thinking what no one else has thought."

A question arises that whether creativity is common sense or it is invention or discovery or innovation or search for new path or use of new ideas having likely applications in future or it is creating chaos or solving problem by creating alternatives. "Creativity is going out to find out the things that society has yet not found out". In fact creativity is an inspiration or it is a way of life.

Who welcomes creativity? Teachers want specific answers of their questions. Parents want specific behaviour of their children. Boss wants specific kind of subordination. Employer wishes that employee should obey him. Bureaucrats believe that they are always right and this has to be followed by their officers. Masters want specific behaviour from their servants. So, where is the opportunity for creativity? If it exists, at all, is it welcome?

*Professor, Department of Economic Administration, University of Rajasthan.

In spite of this, creativity is necessary. Creativity begins with competition. Competition is prevailing in every walk of life which induces one to become creative in his work, life and behaviour. Creativity lies in interpretation of an event and not in the event itself. Creativity lies not in the work but in how the work is presented. We need to be creative because change is coming as a vehement force and pace of change is fast. Rate of obsolescence is so fast that products' life cycle has reduced. We are living in hyper competitive and turbulent business environment in which our survival is at stake. Hence, creativity is survival.

LANDSCAPE OF CREATIVITY

Dr. Edward De Bono is regarded as the leading world authority in the field of creativity. He is the inventor of the phrase 'Lateral Thinking'. He uses lateral thinking and creative thinking interchangeably. Creativity is divergent thinking i.e. crossing the boundaries, finding no known solutions, getting out of box solutions, creating alternatives, trial and error etc. Lateral thinking is creating one's own path or following the less travelled or untraveled path. In linear thinking, only patterns are followed whereas, in lateral thinking patterns are challenged. Linear thinking is 'doing things rightly' while lateral thinking is 'doing right things'.

STAGES OF CREATIVITY

Creativity has four important stages.

First stage is preparation in which a person perceives or conceives a problem. Bothering about a problem or worrying at a problem is preparation stage. In this stage person feels intellectually restless and uncomfortable. Second stage is incubation. Normally solution of the problem is not arrived at instantaneously. One has to take a break or relax or to go away with the problem and that is incubation stage. Third stage is illumination in which one feels that something has clicked in his mind to get the solution as if light has been switched on. Some applicable idea or good idea comes to the mind regarding solution of the problem. Remember, good ideas are quite slippery. These normally arrive at a bad time when we are not prepared. Hence, these should be noted down very quickly. Fourth stage is verification in which linear thinking is required to check the good idea.

Logical evaluation, justification and validation of the sudden idea is done in this stage. Archimedes got the idea of solution of the problem incubating in his mind when he was in bath tub. Suddenly he shouted Eureka... Eureka during illumination.

HOW TO BECOME CREATIVE

Addition, subtraction, alteration, rearrangement, adaptation, magnification, opposition, minification, other uses of things, new ways of utilisation and alternative ways of producing are the methods or checklist of creativity. People have added number of facilities on computer and mobile phones and have shown creativity. One can show creativity by subtraction i.e. by reducing the weight or size. It is sculpture technique of

creativity. Alteration or creating substitute like post office-courier services or ATM-Banks is another way of creativity. Changing sequences or patterns or packaging is also creativity by rearrangement. Successful mergers and acquisitions come in this category. Adaptation creativity is making things in such a way that it suits the requirement. Gas kit in the car, gas turbine in helicopter replacing piston engines are cases of adaptation creativity. Applying a big idea from small one is magnification creativity. Looking at the idea of nectar collection by bees and applying it for milk collection by dairy plants is an example of magnification. Sometimes opposites also work. Outsourcing is an example of opposite creativity, Jobs are moving to employees rather than employee moving to job. Radio, transistor, tape, walkman, palm-tops are cases of minification creativity. Identifying multiple uses of a product is another kind of creativity. Finding new ways of utilisation of a product or getting alternative ways of producing is another way to become creative.

TYPES OF CREATIVITY

If one can give a good idea, it is idea creativity. Contributing a good material is material creativity. There can be spontaneous creativity or event creativity. IITs and IIMs or Reliance, Wipro, Infosys are cases of organisational creativity. Collaboration or merger is a case of relationship creativity. There can be inner creativity. Sometimes, inner creativity may whisper secrets of success. Yoga, meditation etc. are cases of inner creativity. Primary creativity lies in the child because of his curiosity and innocence.

TECHNIQUES OF CREATIVITY

Brainstorming, imagination, idea production and evaluation, day dreaming, drawing, meditation, trial and error, divergent thinking, communication effectiveness, reviewing and scanning of literature, hobby nurturing, proactive operation, attribute listing etc. are important techniques of creativity.

CREATIVE ABILITY

1. Fluency ability i.e. large number of words or vocabulary or concepts in response to a given stimulus.
2. Flexible ability i.e. getting multiple alternatives to a problem or variety of ideas and solution or looking at a problem at trouble shooters angle.
3. Original ability i.e. what others have not thought of. Edison, Newton, Einstein, C.V. Raman had original ability.
4. Sensibility ability i.e. spotting the uncommon or unusual like people in CID, Police or as detectives.
5. Guessing ability i.e. grasping causes and visualizing consequences of a specific situation.
6. Elaborative ability i.e. associative thinking or analytical or evaluative thinking or extending a brilliant idea.

TRAITS OF CREATIVE PEOPLE

Creative people are vibrant, moody, emotional, have independent judgement, want intimate relationship, more individualistic, having child like fantasy, complex, fascinating, having hidden strengths, risk taking, confront assumptions, adaptable to change, diverse elements, able to cope with paradoxes, prepared to make mistakes, search new possibilities, exhibit curiosity and challenge

status quo. One will always find aesthetics in their judgement. Mahatma Gandhi, Darwin, Henry Ford, Freud, Einstein, Newton, J.M. Keynes, Bill Gates, Kiran Bedi, Alva Edison, Dr. A.P.J. Abdul Kalam, Aruna Roy are clear cases of creative personalities.

STUMBLING BLOCKS TO CREATIVITY

Resources myopia, following the rules too closely too often, fear of failure, focusing on just the right answer, being critical, risk shyness, difficulty in respecting another opinion, lack of openness, turf battles, intolerance, lack of flexibility, giving up too soon, worrying too much about what people will think, lack of imagination, touchiness or ego, rigidity are the main stumbling blocks to creativity.

EXCELLENCE IN TEACHING THROUGH CREATIVITY

If creativity is exercised in teaching then retention of knowledge in the students will be greater. Use of charts, maps, audio visual aids, LCD projector, OHP, survey work, film based lectures, supplying reading material, creative oratory, innovative presentation, group exercises, role play, participative teaching method, lab work etc. maybe exercised in the class room to enhance quality teaching. New creative ideas like self financing schemes, public private participation (PPP), distance education, accreditation, private universities, universities in the air, industry-institution interface have been helping education arena in the country.

Recommendations of the Knowledge Commission refer about three elements: expansion, excellence and inclusion in education. Expansion means create many more

universities, change system of regulation, increase public spending. Excellence means reform existing universities by revising and restructuring curriculum, continuous evaluation, making universities as research hub, attracting talented faculty, improved governance, strengthen their infrastructure etc. Inclusion means ensuring access to all, national scholarship fund to backward, adopting blind admission policy. It seems that there is crisis in higher education. This has to be managed quietly through creativity. All stakeholders need to put their creative effort in reforming higher education.

EPILOGUE

It is said that "Necessity is the mother

of invention". Necessity represents complex problems of various organizations, while invention represents creative solutions. Invention and innovation are the outcome of creativity of individuals and small groups. Behind them lies a sustained process of search for new possibilities, new alternatives, new methods, new approaches, new processes, new products etc.

Without creativity, excellence in corporate management cannot be inculcated. It is a core productive achievement. Creativity provides the cutting edge of corporate excellence. Creativity is the force that continues upward spiral of superior performance and greater success.

LIGHT A CANDLE

*Mr. Shyam Sunder**

A young doctor was embarking on a ship for a distant country. His friends pleaded till the last minute: "You are totally helpless against the misery in that country of epidemics, famine and flood." The young man answered from the gangway, "when it is dark about me, I just light my candle."

A young man was walking along a beach when the tide was throwing up some starfish on the sand. This young man would pick the starfish up one by one and throw them back in the sea so that they continued to live and not die. A passer-by noticed what was going on and advised him: "There are thousands of starfish on the beach. If you

throw a few back, what difference does it make?" The young man picked up another starfish and, throwing it into the sea, answered, "It makes a difference to this one!"

Then there is the story of Zaira. It is late in the night and it is snowing. She takes a candle with her and moves out with the intention of defrosting the snow. "what can you do with one candle?" she was admonished. "Not with one candle," she said. "Seeing me you will follow; seeing you another will follow; and so on."

Such are the true leaders though unrecognized.

Courtesy: 'Aurobino's Action'

VOTE

*G. Mary Krupabai**

VOTE!
 A citizen's right
 A powerful weapon
 A golden brick to construct
 A democratic building.
 If
 The citizen,
 Casts the vote with a NOTE,
 Valuable vote becomes VETO
 Powerful weapon becomes powerless
 Democratic building gets demolished.

So,
 Vote is not for sale
 Wine vote is dangerous goal
 Vote with knowledge
 Vote with wisdom.
 Then,
 Selfish politician becomes a SLAVE!
 Real ruler becomes a SERVANT!

* Lecturer, S.P.M.H. Degree Kalasala,
 Machilipatnam

TRAGEDY OF TERRORS

*M.G.Narasimha Murthy**

After the dreadful terror attacks,
 Every anguished, helpless citizen asks -
 What are our rulers doing?
 Recurring blasts and scenes heart-rending
 Have not touched their stony hearts.
 "Usual business" they carry on, quite
 callous.
 Readily repeat the same remarks-
 These dastardly crimes, we condemn;
 We honour the martyrs, our heroic men;
 Offer ex-gratia payments from public funds;

Government jobs to victims and
 condolence;
 Some more stringent laws and new
 commissions;
 Nothing better needs to be said or done;
 Tears and tragedies are soon forgotten
 And they resume strategies for election.
 Our beloved leaders! Why blame them?
 Just remember who elected them.
 Another election and the hypocrites return.
 No preventive action and no protection:
 Suffering goes on: do we ever learn?

* Retired Principal, Hyderabad.

MAGIC REALISM IN CHITRA DIVAKARUNI'S 'THE MISTRESS OF SPICES'

*A. Padmaja**

"My most important problem was destroying the lines of demarcation that separates what seems real from what seems fantastic" -Gabriel Garcia Marquez

"Divakaruni has written an unusual, clever and an exquisite first novel that stirs magical realism into the new conventions of culinary fiction and the still simmering cauldron of Indian immigrant life in America". - Observed Shashi Tharoor in Los Angeles Time Book Review.

The purpose of writing this article is to study how the writer has portrayed the life of the immigrant Indians in America employing the technique of magic realism. The term magic realism was initially applied almost exclusively for Latin American fiction. However, in recent years it has appeared in connection with other literature, predominantly post colonial ones. The Venezuelan author, Arturo Uslar Pietri, is usually credited with being the first to apply the term magic realism to Latin American fiction who felt that magic realist texts consider "man as a mystery in the midst of realistic data". (Hegerfeldt 16). According to Lindstrom, magic realism is "a narrative technique that blurs the distinction between fantasy and reality" characterized by an equal acceptance of the ordinary and the extraordinary. Magic realism is a fusion of implicit criticism of

society and an examination of the character of human existence written in lyrical and at times fantastic form. Chanady defines it as "a matter of fact presentation of the fantastic which naturalizes the supernatural to a point where we hardly see it as such", thereby fostering unquestioning acceptance. Her definition goes on to add an important emphasis that the narrative is written as fiction, not as truth. She explains "what is antimonious on the semantic level is resolved on the level of fiction." Another important observation made by her is that "magic realism is concerned with the problem of expressing the myths and superstitions of American Indians" while maintaining a modern western consciousness. (Hegerfeldt 88)

In the Indian context, surprisingly, the use of magic realism was rather not existent despite India being a nation of mythology. It was popularized only after the publication of Rushdie's "The Midnight Children". Salman Rushdie is one of the most important writers of post colonialism. In his first text, "The Midnight Children", Rushdie employs magic realism in real life historic settings. According to Jasun Colhoun, Marquez has undoubted influence on Rushdie's first seminal text in conceiving opinions of post modern and post colonial theory. (Colhoun). Linear narrative technique is abandoned to merge fact with fiction. The immigrant writers employ the technique of magic realism to address the problems of acculturation and hybridity that

* Assist. Professor, S.R.K.Inst. of Technology, Vijayawada.

arise out of the peripheral living, between the interstices of the home land and adopted home. The *Mistress of Spices* written as magic realism has received rave reviews from major newspapers such as the Los Angeles Times and San Francisco Chronicle and influential trade publications including Library Journal and Publisher's Weekly exuding a poetic, realistic and mystic voice written in the genre of magic realism. As author Pat Conroy exclaims, it is a "splendid novel, beautifully conceived and crafted." The concept for *The Mistress of Spices* grew out of Chitra's brush with near-death experience when she went into a meditative state that allowed her to experience a profound understanding and appreciation for life.

Divakaruni makes a fine blend of prose and poetry breaking the walls of the real and the mythical to suit the theme. She achieves a perfect balance in creating the real and unreal world and the reader "willingly suspends disbelief." It is the story of 'the architect of the immigrant dream' (Divakaruni 28) and "Mistress of Spices", who can read the thoughts of the visitors of the shop and in her own way tries to dispense wisdom by giving them appropriate spice. She is Tilottama named after til, 'sun-burnished sesame seed, spice of nourishment'. (Divakaruni 5). She is "giver of life and love and hope." (Divakaruni 84). Tilo is born as Nayan Tara in remote and exotic India. It is here that she invites trouble for herself for the first time by dreaming about pirates. Her recklessness leads to her kidnap by the deadly pirates who make her the queen of pirates, Bhagyavati. Her next stop is a remote island inhabited by women where she encounters an ancient woman, the Old One/First mother, who imparts instruction about

the power of spices. Like all the other mistresses, she is also sent to a far-off land. Tilo finds herself telekinetically awaking from sleep in America, in Oakland, California, "on a bed of ash, an age later" (Divakaruni 58) with a new avatar of an old woman, who sells spices. It is here that Tilottama as 'the architect of the immigrant dream' and *Mistress of Spices*, reads the thoughts of the visitors of the shop and in her own way tries to dispense wisdom by giving them appropriate spice. However, when a lonely American ventures into the store, a troubled Tilo fails to recommend the correct spice as the American aroused in her the forbidden desire. If she follows him, her magical powers would be destroyed. The Mother warns her that if she gives herself to man, she would lose her powers just as Tilottama, the celestial dancer in the court of Lord Indra, was forbidden to give her love to man but to submit herself to dance. She has to choose whether to serve her people or to follow the path leading to her own happiness. Tilo has to decide which part of her heritage she will keep and which part she will choose to abandon. Of course, she submits herself to her desire - "It's my desire I want to fulfill, for once," (Divakaruni 82)) for living for herself and chooses to live a normal life giving up the supernatural powers towards the end.

Interestingly, all the titles of the chapters are named after the common kitchen spices of India with a rich commentary on the nature of each spice thereby, creating a highly improbable and inharmonious world of the western and the indigenous, the urban and the rural, the present and the past. Chitra Divakaruni creates a mesmerizing effect on the readers making them crisscross from the

exotic world of Nayan Tara, where she is revered and worshipped to the world of Tilottama traversing in between to Bhagyavati's world of pirates and snakes of seas, the fantastic creatures that periodically intone their warnings and prophecies in the novel. At last we see her taking the form of Maya, which means "illusion, spell, and enchantment" (Divakaruni 317). Raven chooses her name because she desires a name that would span "my land and yours, India and America". The parallel of Tilottama can be seen in multiple identities of Jasmine of Bharati Mukerjee whose odyssey encompasses Jyoti from Hasnapur to Jasmine, Jazzy, and Jase and finally to Jane of California as the novel ends. The comparison ends with the fact that Jasmine's change-over of the personality is real whereas, Tilottama is deathless taking many forms.

According to Emory University's "Introduction to Postcolonial Studies", one of the characteristics of magical realism is hybridity. Magical realists incorporate many techniques that have been linked to post-colonialism, with hybridity being a primary feature with plots featuring issues of borders, mixing, and change. We find that the first novel of Chitra Divakaruni's abounds in hybridity, especially cultural and literary. Tilottama's store of spices acts as the window through which we experience the existence of the immigrant and expatriate Indians.

The omniscient Tilo knows all the people who visit her. Ahuja's wife longs for a baby.

She desires to break away from the sucking silence of home and would like to stitch

for the Indian ladies. But she is enslaved by her husband's male domineering ego. Tilo hands over to her turmeric wrapped in a newspaper as a balm against the bruises suffered by her. She tries to save the life of Haroun, belonging to the family of boatmen on Dal Lake in Kashmir rowing tourists from America - Europe, who at present drives a Rolls for Mrs. Kapadia in Oakland. She envisages for him 'riches, happiness and may be even love with a beautiful woman' (Divakaruni 28). She wants to give him "kalo jire", the protector against the evil eye, to overcome the perilous fate awaiting him. The writer touches the raw wounds when she refers to the racial attacks suffered by the immigrants in their new homeland. In Jaggi, we see the portrayal of the confused desis. Jaggi, the turbaned descendant of Sikh, symbolizes the trauma the Indian children undergo growing up in a foreign land. The mother becomes a helpless spectator as the child rebels against the parents unable to fight against the racialism. The identity crisis is felt at such a tender age. For him, Tilo chooses cardamom, the destroyer of enemies. Tilo can see the hard and bitter life of Indians who are forced to smile even when people say, "Bastard foreigner taking over the country and stealing our jobs" (Divakaruni 62), the young girl who is asked to preserve Indian values craving for "that American skin that American hair those blue blue American eyes so that no one will stare at me except to say WOW," (Divakaruni 63). She knows of those rich Indians also "who have forgotten to be Indian and eat caviar only". The problems arising out of generational gap are reflected in the relation between Gita and her family. Having grown up in America, Gita cannot imagine herself as the docile housewife with a bunch of house keys tied to

the end of her saree. She disagrees with her grandfather who wants her to be married into a typical Brahminical family in India. Then there is the story of Hameeda who starts a new life in America. Tilo can also see Mohan broken in body and in mind by America for whom the American dream ends when he unwittingly falls a prey to the racist attack. At the same time, the marginalization of women is shown in characterization of Lalitha. The mention of rehabilitation home reflects Chitra's concern for the battered women. Divakaruni is also president of MAITRI, the first help line for abused women of South Asian descent in California. Thus in her characters, we see the painful process of assimilation and acculturation of the hyphenated immigrants.

The writer, in portraying the character of Raven, bitter Native American named after the bird, gives us an insight into the deep and rich cultural world of Native Americans. Raven is on the path of self discovery that was very much denied by his mother who severed all the ties with her family. He finds both psychological and spiritual healing in his love for Tilo and urges her to run away with him and live a pastoral life which he describes as "an earthly paradise," away from the problems of urban America. But Tilo gently reminds him that paradise is in the thoughts rather than in some exotic location.

In the work, we also notice the literary hybridity so characteristic of post colonial writings in the sense that the writer blends Indian mythology and ethos in a typical western import of the novel. To quote Amardeep Singh, "Literary hybridity is often invoked with contemporary postcolonial literature that uses experimental modes of

narration, such as 'magic realism'. The language used by the writer is sheer poetry and she pushed back the limits of the language in order to express the Indian ethos. In the tradition of diasporic writers, Divakaruni also uses the language in a more poetic way redefining the boundaries of language, destroying old forms and fashioning new ones. Chitra admits that she had to give Tilo the lyricism she demanded. Language of imagery of her childhood folk tales appropriated for the new situations and juxtaposed with slang from Oakland's inner-city streets.

Yet another very recent definition (2008), defines magical realism in literature as "a kind of modern fiction in which fabulous and fantastical events are included in a narrative that otherwise maintains the 'reliable' tone of objective realistic report." As per the above stated definition, Divakaruni, though uses Tilo as the narrator of the story, vests in her amazing supernatural powers that allows her to give an omniscient and objective narration. She can sense the afflictions, pains, joys, hope, frustration, desires in the people who visit and revisit her shop. One of the characteristic attitudes of narrators toward the subject matter is that they, as the tellers of astonishing tales, frequently appeared to accept events contrary to the usual operating laws of the universe as natural, even unremarkable. Fantastic attributes like levitation, flight, telepathy, and telekinesis in Tilo are among some of the means of creating the effect of magic realism. Chitra in one of her essays writes that "Tilo became the quintessential dissolver of boundaries, moving between different ages and worlds and the communities that people them, passing through a trial by water, then a trial by fire, and finally

the trial of earth-burial to emerge transformed, each time with a new name and a new identity." Thus, mesmerizing magic realism effect is spun by the writer who draws upon fable, folk tale, and myth situated in strong contemporary society.

To sum up, in the words of the writer, "I extended my subject matter from dealing exclusively with the Indian-American

community to include three other ethnic groups living in the inner city - Latinos, African Americans and Native Americans - and finally, I tried to bring together the language of poetry and prose so the idiom of the book has a lyrical quality appropriate to the genre of magic realism. The concept of boundaries falling away leads the reader to the main theme of the novel that "happiness comes from being involved in our human world."

DON'T BAN OUR DAILY BREAD

*G. Somaseshu**

"Better ban this wretched profession", he growled
 While driving his auto; with an amused smile did
 I sit behind watching his raging passion;
 "Like an idle beast I have to wait and wait
 To earn my meager livelihood, bargaining
 Just to fill my belly and those who rely on me;
 These soaring prices starved us all;
 With fresh hopes, Sir, I leave my hut
 Expecting at least a full meal for a day
 At night I return cursing my fate again:
 Who understands our unfathomable pain?
 Can crooked political stunts and gimmicks feed
 Our hungry stomachs? I ask.
 These daily strikes like bolts from the blue
 Deprive us of our daily bread;
 Who thinks of starving mouths and scalding tears?
 They butter their cakes and bread with our

blood
 And cry hoarse about their sacrifice great;
 None dares to question these self-styled leaders
 Who make us victims just to gain their selfish ends?
 How many days and lives went down the drain!
 Better leave this wretched work in future;
 let not
 Our children be like us to live like slaves
 Slogging all day in torrid heat to earn
 A few rupees, not enough to have one meal a day."
 Listening to his words born out of intense agony
 My heart throbbed in deep sympathetic vein
 Better ban these inhuman strikes that kill
 So many lives, hopes and precious hours;
 A friendly pat I gave commending his words
 That dared to speak plain naked truths
 Unlike our scheming pioneers of political sphere.

* Retd Principal, Hindupur.

HE BROUGHT HOPE TO MILLIONS OF CHILDLESS COUPLES

Courtesy: The Hindu

Reacting to the Nobel award for British scientist Robert Edwards, Professor Basil Tarlatzis, past-president of the International Federation of Fertility Societies said "It was a well-deserved honour."

Mr. Tarlatzis said "The in-vitro fertilization (IVF) had opened new avenues of hope for millions of couples throughout the world."

But, perhaps, no one was more delighted than Louise Brown, who owed her birth to the IVF treatment devised by Professor Edwards and his late colleague Patrick Steptoe.

"It's fantastic news. Me and mum are so glad that one of the pioneers of IVF has been given the recognition he deserves. We hold Bob in great affection and are delighted to send our personal congratulations to him and his family at this time," said Ms. Brown, now 32.

Her birth on July 25, 1978 prompted headlines around the world. Since then some four million babies have been born using IVF.

For Professor Edwards and his colleagues it was a "Eureka" moment they discovered that they had succeeded in creating a fertilized human embryo in 1968 but it took another 10 years before the procedure was sufficiently refined to enable the birth of a baby.

"I'll never forget the day I looked down the microscope and saw something funny in the cultures. I looked down the microscope and what I saw was a human blastocyst gazing up at me. I thought: 'We've done it,'" Professor Edwards recalled in a speech two years ago.

Born in Manchester in 1925, Professor Edwards started his research on human fertilization at the National Institute for Medical Research in London in 1958, and later moved to Cambridge where, with Steptoe, he founded the Bournhall Clinic, the world's first IVF centre.

Steptoe died in 1988. Despite his significant contribution, he cannot be jointly awarded with Professor Edwards because rules do not permit for the prize to be awarded posthumously.

'The unknown soldiers go to the battle field. The writer imagines how a son had to leave his widowed mother, a student to give up his studies, a shop worker to leave his shop and workman to lay down his tools at the altar of patriotism. There will be separation from wives, children and other kith and kin. The young warriors lay down their lives for the county'

MAUNAM YOGA SAUNDARYAM

*Prema Nandakumar**

Yoga is a word which everyone seems to be acquainted with these days. Is there a grammar of yoga? Rather, is there an aesthetics of yoga? If there is one, the prime adornment of yoga would be maunam, Silence. For the sadhak silence is like the brahmacharin's girdle, a guardian-cum-inspirer. Meditation has such an important part in the self-advancement of the sadhak who has chosen Sri Aurobindo's yoga.

The word is not new to the Aurobindonian family. Meditation near the Samadhi, meditation in the Playground, meditation at meetings, a minute's meditation to invoke the Mother's presence before beginning any work are all familiar scenes. When an Aurobindonian group meets, not unoften the meditation time has Mother's music to help those who are gathered in a particular area.

The Mother and Sri Aurobindo have repeatedly stressed the importance of silence. "In silence lies the source of the highest inspiration", says the Mother. Sri Aurobindo who had scoured our ancient texts wrote in 1946:

"Silence is all, say the sages,
Silence watches the work of the ages;
In the book of Silence the cosmic Scribe has
written his cosmic pages;

Silence is all, say the sages. "

Even in everyday life, caught as we are in our humdrum activities, silence is of great help. This is the reason why we have Sanskrit adages: Mauninah kalaham naasthi: those who are silent are not drawn into fights. Also the hold-all of a wisdom-capsule: Maunam sarvaartha saadhakam, silence gifts all the Purusharthas. There must be infinite strength in Silence to get us all we want in Dharma, Artha, Kama and Moksha! And yet what is silence? It is nothing but keeping the tongue at rest. Nothing?

I am reminded of a beautiful Upanishadic story which teaches us what "nothing" is and how it contains everything. The Chhandogya Upanishad is the repository of many important messages including the legend of Satyakama Jabala... One of them occurs in the twelfth khanda of the sixth Book in which Uddalaka Aruni was instructing his son Svetaketu on the nature of true knowledge. He asked the boy to bring him a fig.

"Here it is, sir.

"Divide it."

"It is divided, sir".

"What do you see there?"

"These rather fine seeds. Sir."

"Of these, please divide one."

"It is divided, sir."

"What do you see there?"

"Nothing at all, sir."

* Well known writer and scholar Srirangam
(Tamil Nadu)

Then he said to him: "Verily, my dear, that finest essence which you do not perceive - verily, my dear, from that finest essence this great Nyagrodha (sacred fig) tree thus arises".

"Believe me, my dear", said he, "that which is the finest essence -this whole world has that as its soul. That is Reality. That is Atman (Soul). That art thou, Svetaketu."

Now we are closer to understanding what Sri Aurobindo says: "In the book of Silence, the cosmic Scribe has written his cosmic pages." This is so both because Uddalaka gives a very simple image that we are familiar with as the unseen microchip that contains trillions of words which are again not to be 'seen' in that unit of the integrated circuit which yet produces the entire Savitri on my computer screen. From where did these words appear? Yes, passages that make me grow still and fold into myself?

So like Brahman! What then is silence? How does it affect us? Christina Georgina Rossetti says: "Silence is more musical than any song." A sentiment we find in John Keats: "Heard melodies are sweet, but those unheard are sweeter", he says in 'Ode to a Grecian Urn' and prefers to watch the figures etched on the urn in complete silence. Sri Aurobindo's epic teaches us how Savitri was educated by Silence and grew up with it:

"A land of mountains and wide sun-beat plains' And giant rivers pacing to vast seas, A field of creation and spiritual hush, Silence swallowing life's acts into the deeps, Of thought's transcendent climb and heavenward leap, A brooding world of reverie and trance, Filled with the mightiest works of God and man, Where Nature seemed a dream of the Divine And beauty and grace and grandeur had their home, Harboured the childhood of the incarnate Flame."

As we progress with the epic tale, we will see that Savitri does indeed speak very little. Her growing up is indicated to us by Sri Aurobindo:

"The genius of titanic silences Steeping her soul in its wide loneliness Had shown to her her self's bare reality And mated her with her environment."

During the meeting with Satyavan, it is he who gives a long speech of self-introduction. She does not say a word during the long dialogue between Queen Malavi and Sage Narada. In all these places we see her as Maheswari. But when she has to confront Death, Mahakali appears in Savitri. It is a torrent not of words but power. Let us then mediate upon the mantric line, "a heart of silence in the hands of joy" and thus procure the richest ornament for our yoga sadhana.

- Courtesy:Sri Aurobindo's Action-Oct. 2010

*Earth has not anything to show more fair
This city now like garnet doth wear
The beauty of the morning silent and bare*

- Wordsworth

TIRED WITH ALL THESE

*Dr. Emmadi Pullaiah**

A sort of anathema and nausea
Ever brainstorm me, paving way
For bankruptcy of thoughts
With no climate of confidence
In finding answer to the basic question;

Why does man dig his own grave
With his own hands, burying
His pursuit of pleasures,
Bidding farewell to pertinent thoughts?

A glance at the world
Mirrors a filthy portrait
At sixes and sevens:

The hydra-headed terrorism, chaos

Anarchy, reigning everywhere,
The large mass ever straining
Every nerve to make ends meet
Feeling life a walk on the razor's edge,
With no harvest of hope of bright future,
The rich ever sucking the blood of the poor,
The butchers relishing in the slaughter
houses
With no care and concern for co-creatures,
The divorcee ignoring the sanctity of
marriage -knot,
The business-cheats with money mania,
not sparing even the bread of tiny tots.
Oh! My providence,
How shall I dwell in my shell with peace
At the sight of these?

* Rtd., Reader in English, Warangal.

THE QUEST OF TRUTH

*Rudranarayana Mishra**

'Truth' is 'The One', 'The Only One',
It changes not, nor dies, nor is born
But changeable and perishable in nature
Are all the objects of this vast creation.

'Illusions' are also true and must exist
In fact, they are bound to be there
The existence of 'Truth' to establish
When disillusioned, to know the 'Truth' we
care.

'Darkness' must exist if 'Light' does
So do 'Day and Night', 'Pleasure and Pain',
'Summer and Winter', 'Dry and Wet', 'Hot
and Cold'
'Friend and Foe', 'Fame and Infamy', 'Loss
and Gain'
But they have their beginning and their end
They are all transitory by nature
So waste not your time but be on the quest
'The One Eternal Truth' to discover.

* Retd. C.I. of Schools, Dhemkanal (Odisha)

VIBHISHANA - THE RIGHTEOUS RAKSHASA

*Radha Murthy **

"Vibhishanasthee Dharmatma
Nityam Dharma Uyavasthitham
Swadhya Niyathaharam
Udara Vijithendriyam."

Sage Valmiki introduces Vibhishana, the youngest brother of Ravana, in the last half of Sundarakanda of Ramayana, as one who led a life of righteousness, having control over his Indriyas (desires), doing every single activity of his life like eating, in a controlled manner.

The fact that Vibhishana is righteous or Dharmatma, a balanced, virtuous, generous and understanding person is accepted by his siblings, Soorphanaka, Kumbhakarna and even the mighty Ravana on various occasions. But like Sugreeva, he is a person of controversy to some. Vibhishana left his brother Ravana at a crucial moment, sought Rama and joined hands with the enemy. That is one of the points of controversy. Before looking into these controversies, we better look into the birth, lineage, and how his character has developed into an exact opposite of his brother Ravana.

Vibhishana is the third son (and the fourth child of Maharshi Visrvasu and the beautiful Rakshasa princess, Kaikasi. Persuaded by her father Sumali, the king of Rakshasas, Kaikasi approaches Sage Visrvasu with a request to marry her. Sumali was defeated and banished to "Rasatala"

(netherland) by Lord Vishnu for his arrogance and insolence, in a fierce, Deva-Danava war. Sumali's aim is to bring back the glory of Rakshasas and on one of his wanderings, he sees Kubera, the handsome son of Visrvasu by another wife; visiting his father in the Pushpaka Vimana in full resplendence and decides that his daughter should marry Visrvasu and have sons like Kubera, who can redeem the Rakshasa clan. But when Kaikasi approached Sage Visrvasu, it was evening time. He warns her, since she approached him in the evening time and she is a Rakshasa princess, sons she would definitely have but they would be fierce, repulsive and obnoxious looking evil children who would always gather evil people around them. Horrified at this prospect, Kaikasi pleads with the Maharshi to have some mercy on her as she did not approach him to have evil children. After some deliberation, Visrvasu tells her that his words will come true, but assures her that her youngest son would be a Dharmatma, befitting his father's reputation. With this assurance, Maharshi Visrvasu marries Kaikasi. In course of time, she is blessed with three sons and a daughter. As predicted, the elder sons, Ravana and Kumbhakarna, daughter, Soorphanaka, were really fierce looking whose births were denoted by all bad omens. But the fourth child, Vibhishana, was handsome and his birth was welcomed by Dewas, by celestial singing and dancing, and showering of flowers. He was born a Dharmatma. Like his elder brothers, also he too did penance for thousands of years and obtained several boons from Lord Brahma.

* E-11, Sainikpuri, Secunderbad.

One of the boons Vibhishana asked from Brahma was that he should never waver from the path of Dharma, not even under the most adverse conditions. Brahma was so pleased with this request that He blessed Vibhishana to be a Chiranjeeva (Immortal being).

Such a righteous person is accused by some as being a traitor, because he had joined not only the enemy forces, but also disclosed all the secrets of his brother Ravana, his sons and commanders. He even told Rama the ways and means to kill the most ferocious chieftain of Ravana as well as his mighty son, Indrajit. To say that Vibhishana is a traitor is not fair. A traitor is a person, who joins the enemy camp with a selfish motive and does harm to the motherland. Here Rama has not come to win Lanka and occupy it; neither Vibhishana had made friends with Rama to become the king of Lanka which could be his selfish motive. In fact, he wanted to save Lanka from destruction, save himself from becoming a party to Ravana's evil, wicked and unrighteous deeds. Ravana used to forcibly bring many beautiful, married and unmarried women from all parts of the world, against their wishes, torture pious people. Vibhishana always advised Ravana not to do such sinful deeds. Ravana never heeded Vibhishana's good and timely advice.

At the instigation of his sister Soorphanaka, Ravana kidnaps Rama's wife Sita. Naturally, this set Rama to search for her. This search led him to the Vanara King Sugreeva, with whose help he plans to rescue Sita. Hanuman, one of Sugreeva's ministers, was entrusted with the duty of searching for Sita. He succeeds in his mission by finding out Sita in Lanka, reaches Lanka, meets Sita

and conveys her the welfare of Rama. Like a good messenger, Hanuman observes every minute details of Ravana's kingdom. To create terror in the mind of the enemy and also to meet Ravana, he destroys the beautiful Asoka Vatika, where, in one corner, Sita was kept captive, kills many Rakshasas, and Ravana's commanders and sons. Finally, when Indrajit, the eldest son of Ravana, comes to capture him, Hanuman surrenders, goes and meets Ravana, delivers the message given by Sugreeva. He tries to put some good sense into Ravana, advises him to restore Sita to Rama or else be prepared to face Rama's wrath. Enraged by Hanuman's advice Ravana orders his men to kill Hanuman.

Then Vibhishana who was also in the court, mediates for the first time. He speaks to Ravana in a very soothing and tactful manner, praising him at one time, trying to make Ravana see the impropriety of killing a messenger at another time. Ultimately, convinced by Vibhishana's reasoning, Ravana orders his men to set fire to Hanuman's tail. This incident shows Vibhishana's maturity, his knowledge of Neethisastra and his political acumen.

Hanuman goes back and reports Rama about Sita's plight and Ravana's arrogance. Rama decides to wage a war against Ravana to rescue Sita. With Sugreeva's help, he proceeds towards Lanka with a huge Vanara Army.

The news of Rama's arrival on to the other side of Lanka reaches Ravana and he is a worried person. He calls for a high level meeting of ministers and other important dignitaries of his court to discuss the situation.

Everyone of them boasts about his prowess and encourages Ravana to go ahead and fight against Rama. No one except Vibhishana, advised Ravana to give away Sita to Rama. While all of them were boasting, getting angry and excited, Vibhishana cooled them all down, told in a very logical and convincing manner, how futile all their plans were. He warned them not to excite and misguide Ravana. He said, "It is the duty of ministers, friends and relatives to give correct advice even if the advice is unpalatable. It is wrong to flatter the king to please him and give wrong advice. It is like the doctor giving the patient whatever medicine he likes, instead of giving the correct medicine which is good for him. It is like a guru, for fear of losing his student, does not correct his mistakes. In the same way, ministers should correctly advise the king, when he is going in the wrong direction".

"What is the use of getting angry like this, Dear brother Ravana? Anger is neither your friend nor relative; it will only bring unhappiness, misery and destruction. When all the three tactics, SAM, DAN, BHEDH fail, then only we should use the fourth and final method DAND i.e. attack. When Rama is not wrong in trying to rescue his wife, what is your problem? In fact, my worthy friends, our King Ravana kidnapped Rama's wife during his absence. Did Rama do any harm to us before that? No. You may say that Rama killed Khara, Dooshana and his fourteen thousand followers. He did that on provocation. Is self preservation not the right of every living being? He killed them to protect himself and the Rishis. Rama is powerful, invincible and he is determined to win and take Sita away. Do not underestimate the enemy. Till now, no one could enter Lanka, but

Rama's messenger not only crossed the ocean but also entered Lanka, destroyed Asoka Vatika, killed umpteen number of Rakshasas, burnt almost the whole of Lanka. Don't forget that. Why don't you think and analyse. Truth is on Rama's side. He is righteous. Sita maybe a beautiful woman, but she is death and destruction personified for Lanka and Rakshasa clan. If she is the cause for all this, send her away to Rama, that way all of us will have peace of mind and can live happily with our families. Keeping in mind the welfare of all of you, I am advising you this way. Once Rama enters Lanka, it will be nothing but heaps of ashes". Ravana did not heed to Vibhishana's advice but adjourned the meeting for the next morning.

Again, all others except Vibhishana, encourage Ravana to go ahead with war preparations. This time when Vibhishana advises not to do so, Ravana's son Indrajit speaks in a very arrogant manner, boasting about his achievements, criticising Vibhishana hinting that he is a coward. Stung by this haughty behaviour, Vibhishana reprimands Indrajit. At this juncture, Ravana gets furious with Vibhishana, scolds him and insults him in front of all his subjects. Hurt and humiliated, Vibhishana leaves Ravana then and there, goes and seeks refuge in Rama.

Before taking him into his fold, Rama deliberates a lot, takes the opinion of every important vanara minister. Vibhishana was accepted and coronated by Rama as the future king of Lanka. He helps Rama in every way, fights with Rakshasas, and helps Rama to kill many ferocious Rakshasa warriors including the mighty Indrajit. He advises Rama on many occasions in the battle field, tells him many

secrets which were hither to unknown to others.

Here again there is a controversy. Many people feel that Vibhishana should not have left Ravana and join the enemy camp at a very critical time. They feel though Ravana was wicked, still Vibhishana should have remained with him as a sign of his loyalty and should have remained non-committal. These people do not understand the deep-rooted loyalty of Vibhishana towards his clan and Lanka. He loved Lanka dearly to let it be destroyed. How could a discerning person like Vibhishana, who knew who is wrong and who is right, remain non-committal. He knew that Ravana is not only wrong but also arrogant, stubborn, high-handed and an Adharmi, whereas Rama is kind, considerate, noble and is the personification of Dharma. "Rama Vighrahan Dharmoha". Vibhishana did not want to be a party to Ravana's evil and unrighteous ways. Having joined the enemy's camp, where is the question of his remaining non-committal? He went all out and gave his full support to Rama. Rama accepted Vibhishana for his noble qualities, treated him like a friend, even as a brother.

Another accusation is that Vibhishana

is ambitious and desired to be the king of Lanka. Vibhishana loved Lanka, but not its throne. If he wanted to be the king of Lanka, he would have encouraged Ravana in all his wrong doings. He need not dissuade Ravana from doing evil things. A time would have come when people of Lanka would have preferred Vibhishana to be their king because of his virtues. Who would like to have an evil king who would ultimately bring about the destruction of Lanka? Apart from this, there was no guarantee of Vibhishana becoming the king of Lanka by joining Rama's side. Once Rama wins, he could easily take over as king of Lanka. Rama being Rama, anointed Vibhishana as the future king of Lanka, much before the war to dispel any such doubts.

Here Maharshi Valmiki comments that two things, one coveting other man's wife i.e. desiring Sita, and hurting a sadhu's feelings (Sadhu is a good man) i.e. hurting Vibhishana brought about Ravana's destruction.

Vibhishana loved Dharma, lived Dharma and knowing that Rama was Dharmatma surrendered to him. Only a great poet like Valmiki could create a character with such a fine combination of Rakshasa lineage and righteous conduct like Vibhishana.

STEP FORWARD

*P.Purnachandra Rao**

And behold beyond the vast sea:
And lo! The earth and sky
Remain in unison ever for ever.

Yet the "meeting point is a moving point",
Receding as you proceed towards it,
Flashing signals unfolding the secret:
That progress is a process, not an end in
itself.

* B-3, Punnam Salivahana Towers, Malakpet
Colony, Hyderabad.

NORTHROP FRYE - A CRITICAL APPRECIATION

Dr. P. Eliah¹, K.Goutham²

Herman Northrop Frye (1912-91) occupies a crucial position in modern literary criticism. His most important and seminal text, *Anatomy of Criticism: Four Essays*, has, ever since its publication in 1957, impressed numerous critics and scholars.

His effort to organize an integrated system of criticism brings into sharp focus numerous interrelationships which is a remarkable achievement. He called for turning criticism into a scientific discipline and banishment of value-judgements. Opinions differ widely on whether or not Frye's theory is a step forward from New Criticism.

The publication of the *Anatomy* marked at once the high point and the beginning of the end of the domination of New Criticism. On another front, the *Anatomy* was also a definitive statement on myth criticism, which had become increasingly popular from the turn of the century. Frye was a celebrated personality in the Anglo-American academic world in the 1960s and early 1970s, and his work especially the *Anatomy*, continued to be referred to and quoted. Frye was the principal force behind the establishment of the discipline of critical theory in American universities. A close study of the *Anatomy* and *The Critical Path*, reveals the nature of his contribution to modern critical theory.

In the Second Essay of the *Anatomy*, Frye

makes a distinction between literary and descriptive writings. But he discovers in the Fourth Essay that such a distinction is not theoretically tenable because language is essentially metaphorical. The literary universe thus includes the entire verbal universe.

The Second Essay, "Ethical Criticism: Theory of Symbols", is an impressive treatise on the manifold nature of literary symbolism. In a series of five phases or levels, namely literal, descriptive, formal, archetypal and anagogic, Frye describes the different contexts in which literature can be placed and understood. These five contexts also imply five valid types of criticism and thus indicate the limits of knowledge and pleasure literature can provide. "Ethical Criticism" is a corrective counterpart to 'Historical Criticism' proposed in the First Essay.

Value-Judgements reveal more than anything the prejudices and class consciousness of the critic. However, Frye realizes that the presence of an incommunicable experience at its centre prevents criticism from becoming a true science. An element of art is inescapable. Corresponding to the five-levels of symbolism, criticism has a beginning in the text studied and an end in the structure of literature as a total form. This total form is expressive of the infinite nature of human desire and is revealed by the archetypes of literature. The final aim of criticism is to transcend, at some point, the distinction between itself and creativity.

1. Professor in English, GRIET, Bachupally

2. Research Scholar in English, Dr. B.R.Ambedkar University

By means of the complex taxonomies built up in the first, third and fourth essays of the *Anatomy*, Frye proposes a new theory of literary genres based on archetypes and mythic principles. The First Essay provides a metahistorical theory of generic transformation in terms of the fictional hero's power of action. The Third Essay on Archetypal Criticism forms the core of Frye's theory.

The four types of mythos or archetypal narratives (comedy, romance, tragedy, and irony and satire) described at length by Frye, constitute important contribution to the field of narratology.

The Fourth Essay of the *Anatomy* deals with specific literary genres by classifying them in terms of the presentational strategies employed by the author. Frye describes in detail the rhythms and forms of the four genres—drama, epos, fiction and lyric.

Despite its many shortcomings, the

Anatomy exemplifies the complex problems attendant upon a theory of genres and its critical applications.

A survey of *The Critical Path* (1971) reveals him as a highly ethical minded critic who assigns high responsibilities to literature and criticism in sustaining a democratic and pluralistic society.

Frye's immediate influence in the 1960s was threefold: in revitalizing the flow of romantic sensibility and vision; in democratizing criticism and demystifying the muse; and in popularizing the idea of criticism and theory as an intellectual and systematic discipline.

Frye provides a very attractive and panoramic perspective for studying literature. However, the path to this critical perspective is not easy as it is laid through the maze of his curious yet impressive system.

WOOD

*Prof. I.K.Sharma**

In the bed of wood we happily sleep,
in the cradle of wood we openly weep;

at school we write on the desk of wood,
and range our books on racks of wood;

we fly kites on a frame of wood,
and score runs with the bat of wood;

on the table of wood we serve our food,

in a chair sitting we lock it for good;

when the moon shines in a loving face,
we rush to touch a thing of wood;

when every son or a doll deceives,
we trust only the staff of wood;

in life we glide on the skates of wood,
in death we slide into the bed of wood;

yet we hear not the cry of the one,
who fondly gives us the matchless wood.

* Poet, Jaipur, Rajasthan.

REFORMS IN EDUCATION

*C.V.G. Krishna Murthy**

The field of education has witnessed a number of reforms after India became free from the British rule. The recent reform by the H.R.D minister Kapil Sibal replacing the existing institutions such as the U.G.C, the A.I.C.T.E and the M.C.I is one such example. The proposal to have a single system for the whole country maybe a bold step but the views of the states have to be taken into consideration since education is in the concurrent list as per the Constitution. It appears to be the Minister's unilateral decision.

The idea behind the present state setup of the state level boards is to cater to the needs of children from different socio economic and cultural backgrounds. The abolition of the state level boards in lieu of the central level boards is nothing but establishing the operation of a 'Remote Control'.

Another proposal is to make the class X examination optional. This would in no way reduce the pressure on students. They may have to appear for another type of qualifying or selection examination at a later date. If the class X examination is not compulsory, the students would develop slackness and lethargy on their part and there will be a sort of calculated indifference on the part of the teachers. Poor attendance of the students in classes would be the result of this. Even average and below average students would skip the classes. Any 'Remedy' to overhaul

the existing system should not be worse than the 'Disease'.

The students should be trained to face the examination boldly right from a young age. In this context, the remark of U.S President Barack Obama is noteworthy. He expressed that the Indian and Chinese students spend more time in school compared to the average American student and so are more intelligent.

The argument in favour of the removal of the class X public examination is to remove the stress on the students. But, the students should be trained to face the stress of examination at some time or other to evaluate the knowledge on some scientific scale.

Abolition of the 'Rank System' linked with the marks obtained in the examination is another novel change envisaged. The idea behind this change is to avoid unhealthy competition among the corporate schools and unnecessary tension to the parents. This argument is nothing but a fallacy.

The 'Right to Education Bill' is a welcome move but why to include only children in the age group of 6 to 14 years for free and compulsory education? The upper limit of age under this scheme should be up to 18 years. The definition of a child as per the United Nations convention is a person below 18 years.

* Retd. Professor, Jagtial.

Revolutionary decisions like abolition

of class X examination should not be pushed forward in haste. Poor education standards would be a result of any sort of dilution of the examination system. The views of the

teachers, parents and eminent educationists should be given due consideration in launching any reforms.

THE ASCETICS' VISION

*Bhavana S. Chari**

On top of the snow-clad mountains;
Amidst the pristine sylvan surroundings;
Renouncing the life of worldly pleasures;
The mendicants seek solace, while
performing austerities!

Fighting the alarming vicissitudes of
weather;
Still, in search of salvation from human
bondage;
Braving every storm that came their way!

Setting up hermitages and among peace
with nature;
Teaching the royal princes and disciples in
the art of warfare;
Or, like wandering minstrels from one
kingdom to another;
With a bright "halo" surrounding their heads!

The sants and the saints blessed with divine
qualities:
by the celestial Gods in heaven whose
abode is in the skies;
Like sant Tukaram, sage Tulsidas, sage
Valmiki and Gurunanak Dev;
Who preached good conduct and the
gospel of truth and moral values!

Sometimes, more often, from years of yore;
The ascetics drowned in deep penance;
Meditating to please the Gods to grant them
boons;
As mounds of ant hills built over their
countenance!
Without any care for food or water, heat or
cold;

The sages and seers by their power of
wisdom;
Seeing beyond vision their indomitable
strength;
Purging the sinned souls of their misdeeds;
like the sacred heifer helps to reach
"Nirvana" by holding its tail!

* Writer, Satna (Bihar)

Addressing the convocation of the Stanford University in 2005, Steeve Jobs, CEO of the Apple, disclosed certain interesting facts about his past life. He dropped out of the Beed College after the first six months. He droppd in and dropped out and dropped out. he did this even when he studied in Stanford College. He slept on the floor of his friend's rooms and walked seven miles to get a full meal in Hare Krishna Temple. He started Apple in his parents' garage. After 10 years Apple grew. He returned to it after he was fired out.

KRASHEN'S MODEL FOR CORPORATE COMMUNICATION

*Dr. M. Shobha Rani**

Communication skills have begun to play a vital role in the corporate world. In the light of the growing needs of English to the management students, there is a need to change the focus of English from content and grammar to communicative approach. Krashen's model of ESL can be effectively adapted to the teaching of communication skills to management students.

Stephen Krashen, an expert in the field of linguistics, is specialized in the theory of English as a Second language (ESL). His research involves the study of language learning in the bi-lingual context. He wielded perceivable influence on the ESL, especially since the 1980s. His theory of ESL consists of a) the Acquisition-Learning theory; b) the Monitor model; c) the Natural Order theory; d) the Input theory; and e) the Affective Filter theory. These theories have implications for the teaching of English in India. There is a need to relate these theories of Krashen to the problems of teaching English in India. Major problems of the teaching of English are social backwardness, absence of language atmosphere, over emphasis on the teaching of grammar, lack of trained teachers, among others. Solutions to some of these problems can be found in Krashen's theories of ESL. The present article is an attempt in this direction.

Krashen distinguishes between

* Academic Consultant, Dept. of English, University College, Satavahana University, Karimnagar.

'learning' and 'acquisition.' Though this is a familiar theory, Krashen perspectivises learning and acquisition in a different view. Learning refers to the second language and acquisition is about the first language. But Krashen applies both learning and acquisition in the context of ESL. According to him, there are two independent systems, namely 'the acquired system' and 'the learned system'. The 'acquired system' is the product of a subconscious process very similar to the process learners undergo when they acquire their first language. It requires meaningful interaction in the target language. This amounts to equating the learning of L2 to that of L1. This requires natural communication. The speakers concentrate on communicative act rather than the linguistic utterances. Whereas, the 'learned system' is the product of formal instruction. Formal and conscious learning comprises a concerted process. This results in conscious knowledge 'about' the language. The best example of learning about the second language in India is the over emphasis on grammar and rules. It is in this context that Krashen considers acquisition more important than learning. He writes, 'learning' is less important than 'acquisition'.

The learning of the system of the language comes under 'learning.' Krashen believes that the study of the structure or grammar of the language can be useful to some extent. However, Krashen cautions that teaching complex facts about English does not amount to language teaching. He terms it, 'language appreciation' or linguistics. The

learners of English in India do not need language appreciation or linguistics. At the most, the teaching of grammar might result in language acquisition and proficiency where the target language is used as a medium of instruction. The teaching of grammar can take place in case the students participate in the learning. Both teachers and students should be convinced that the study of formal grammar is essential for second language acquisition. Further, the teacher should be skillful enough to present explanations in English so that the students would understand. This situation does not arise in India. Therefore, Krashen's theory of acquisition would mean minimizing the teaching of grammar in the context of India. Acquisition should precede learning for achieving better proficiency. David Crystal's views in this regard also testify to this.

Krashen's second most signal contribution to the theory of the ESL, relevant to the Indian context, is what is known as the 'Monitor Model'. This is also about the relationship between acquisition and learning. The monitor model defines the influence of learning on acquisition. According to him, the monitoring is the result of the learned grammar. The knowledge of grammar and rules monitor the utterances of the learner. According to Krashen, the 'acquisition system' helps the learner in initiating the utterances. The 'monitor model' performs the role of correcting. The 'monitor', in other words, acts in planning, editing and correcting the utterances or speech acts. Krashen's thesis is somewhat antithetical to what is practiced in India. As far as the Indian English classroom is concerned, both the teachers and the learners believe in learning the language consciously. But Krashen limits the role of conscious

learning in the ESL context. What Krashen proposes is that the role of the monitor should be minimised in the learning of English. The monitor model or conscious learning with the help of grammar should be used only to correct common errors. Krashen further suggests that the use of the monitor differs from learner to learner depending upon their proficiency levels. He classifies the users of monitor model into two categories: 'over-users' and 'under-users.' Some learners who depend upon grammar, and are conscious of errors are considered 'over-users' of the monitor. The others, who concentrate on fluency and communication, are not always bothered about grammar and errors. They are termed under-users. Usually extroverts are 'under-users,' while introverts and perfectionists are 'over-users.'

Further, lack of self-confidence on the part of the learners results in the over-use of the 'monitor'. As far as the Indian learners are concerned, most of the learners hailing from the background of rurally brought up, mother-tongue educated, socially marginalised, lack in self-confidence. As a result, the Indian learners of English turn out to be the 'over-users' of the monitor model. This maybe accounted for their underperformance when it comes to language proficiency. In fact, it maybe said that the over preoccupation with the monitoring of their own proficiency is one of the strongest reasons for their failure to acquire required amount of language proficiency.

The 'Natural Order' theory suggests that the acquisition of grammatical structures follows a 'natural order.' The order is predictable. Some grammatical structures of English might be acquired early while others

could take more time. Krashen suggests that this order is independent of the considerations like age, background, social status and exposure. The order of learning has implications for what is known as 'selection, 'gradation' and 'presentation' in the theory of curriculum design and syllabus structure. However Krashen suggests that the selection, gradation and presentation need not necessarily be in the natural order of learning. Contrarily, Krashen rejects grammatical sequencing since the goal is language acquisition. This aspect needs to be kept in mind with regard to the designing of the English curriculum.

The 'Input theory' of Krashen is about how the learner acquires a second language and explains how the second language acquisition takes place. The Input theory of learning is about the 'acquisition', but not 'learning'. According to this, the learner improves and progresses along the 'natural order' when he/she receives second language 'input', that is one step beyond his/her stage of competence. In common parlance, it is known as 'from known to the un-known.' In other words, it is something like +1 method of learning. Since not all of the learners can be at the same level of learning at the same time, Krashen suggests that natural communicative input is the key to designing a syllabus. In this way, each learner will receive some 'i + 1' input that is appropriate for his/her current stage of linguistic competence.

Finally, Krashen proposes the 'Affective Filter' theory. This is about a number of 'affective variables' that play a facilitative role in the ESL. These variables include: motivation, self-confidence and anxiety. Krashen claims that learners with high motivation, self-confidence, a good self-image,

and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem, and debilitating anxiety can combine to 'raise' the affective filter and form a 'mental block' that prevents comprehensible input from being used for acquisition. In other words, when the filter is 'up' it impedes language acquisition. This is the major problem that the Indian English learners confront. Because of poverty, social hierarchy, lack of social democracy, low self-esteem, the 'affective filters' are up in the case of Indian learners. As a result, the motivation level, self-confidence levels are low and anxiety is more among the Indians. As a result, instead of playing facilitative role, the affective filters are playing a negative role in India.

In conclusion, it maybe said that Krashen believes that acquisition plays a very important role. By suggestion, the teaching of grammar to the management learners should be kept to the minimum. Regarding the monitor model, which is an extension of the role of grammar in the acquisition, the more the learners are not self-conscious, the better. The monitor model is likely to have a debilitating effect on the learners. The role of the monitor model, therefore, needs to be reduced when it comes to the teaching of English to the management learners. The Natural Order theory also need not have to determine the guiding principle in the curriculum and syllabus design. The Input theory and the Affective Filter theory of Krashen, which are both pedagogical and psychological in nature, need to be taken care of, especially by means of motivation and encouragement, besides participatory and humanitarian approaches. Thus, the English curriculum of the management courses needs to be enriched by the theory of Krashen.

UNAWARE THAT PAURNAMI WAS OVER ONLY YESTERDAY (NINNANE PAURNAMI VELLINDANI MARACHI)

*Turaga Janaki Rani**

Unaware that paurnami
was over only yesterday,
venomous amavasya
ventured forth and bit me today!

I didn't even behold
the Full Moon last night
nor did I espy this morning
the blackness on the western sky

When you were leaving yesterday
as if you meant to come back soon,
vigorous and strong,
verily a living beacon of hope-
vitality on the move-
I stood and watched you
with my eyes as well as my heart
Little did I realise then
that the serpent of darkness
would devour me in this manner.

Yes, you really kept your word,
when you said you would come back!
When you arrived that night
noiseless, and without even
the sound of your footsteps.
or the familiar whistle,
silently and with no signals with your eyes
even like a helpless babe in arms--
what happened to me that night?

A cry, a piercing shriek
as from a wounded bird
that fell into the mid-ocean
--moments which felt like aeons-
when the ice in my entrails broke down
and burnt me atom by atom!

Turning aside my gaze
from the terrifying abysmal darkness,
searching for you with sightless eyes
that would not close
and blindly groping,-- groping in the void.

Is that all that happened to me that day
when the demon of darkness
sank its poisonous fangs into me?

Into me?
But where was I at that time?
Crushed in the iron axle of fear,
my mind in utter chaos.
unconscious of the passage of day and night
unaware of the whereabouts of my offspring
inert and inanimate a lump of nerves
squeezed of blood drop by drop
into a sapless rind.
which still felt heavy.
But where was I then?
Where was my congealed self?
That was all that happened that day
when the unthrifty moon rose as usual
as if he witnessed nothing,
and drowned the world
in a flood of light--
leaving but darkness to me..

* The poem is about the poet's husband who died
in a road accident

* Translated into English by Narasimha Sarma
Rachakonda

THE MILLENNIAL VISION

- D. Ramakrishna*

It was New York City in the evening time, around half past five. There was commotion during that rush hour caused by the stream of automobiles on the road and the multitude of pedestrians on the pavements returning home from work. The weather was pleasant, indicating the approaching winter.

Srikanth Varma was walking on the 42nd street, 5th Avenue, away from the New York Public Library after a whole afternoon's intensive study. The bustle of the street outside was a contrast to the quietude of the library. Once on the street, Srikanth felt he was drifting in the sea of traffic.

As Srikanth crossed the road at the traffic signals, and was going toward the City University of New York, he saw his friend Michael Smith on the other side, beckoning him.

"Hi! Srikanth! How are you?" Michael smiled. "Quite a famished scholar after the day's work? It's time for food for the stomach, man. Come, let's go to the nearby Fast Food Shop."

They ate doughnuts and potato chips and drank coffee, and started walking on the pavement downtown Madison Avenue.

The sky overhead was scarcely visible between endless skyscrapers. While

walking on the pavement, one should be wary of collisions with countless fast-moving pedestrians and cyclists.

For Srikanth it was a different evening stroll from his long walks on the Marine Drive in Bombay or the Marina Beach in Madras seven years ago, before he came to America for graduate study.

Michael's pat brought Srikanth back from Marine Drive and Marina beach to Madison Avenue with its surging humanity and automobiles.

"You seem quite lost, Srikanth," said Michael. "Maybe, I'm nostalgic," said Srikanth, "I was reminiscing my days in the Indian cities."

"Why didn't you attend the meeting of the Indian Association this morning at the Hamilton Hall?" inquired Michael. "Quite a few American guests too turned up."

"What happened?" asked Srikanth. "I am sorry, I forgot about the Gandhi Birthday celebrations."

"Have you forgotten the Father of your Nation?" said Michael. "I read about Gandhi in history books. I saw Richard Attenborough's magnificent movie. Gandhi statue sculpted by Antonio Mendez has been unveiled today in Suffolk in New York State."

"I'm sorry, I was lost in books on

* Retd. Professor of English, Kakatiya University, Warangal

Postmodernism in the Public Library," Srikanth regretted.

"The Gandhi celebrations in India are so ritualistic and well publicised in the media!" wondered Michael.

"True, there's much hype these days. Which Gandhi do you mean?" asked Srikanth. "There are far too many Gandhis in India today! One sees a multitude of Gandhi caps on the Indian horizon," said Srikanth. "The one Gandhi seems to have been fragmented into the many. These are postmodern times in India!"

As they walked, they had to stop for the traffic signals at the crossroads. It was an endless stream of automobiles in front of them. The sky above was more visible now, between rows of skyscrapers divided by crossroads. Srikanth was in his own world, walking beside his friend.

"Viswanath, have you heard of what happened last evening?" said father's friend Parasuram, entering the house hurriedly.

"What happened Parasuram, why are you so excited? Sit down and relax," father said and asked me to get tea.

Sipping tea, Parasuram said, "The big boss was murdered by his own mafia gang. There were differences among themselves over the sharing of the booty. Millions of taxpayers' money was pocketed by them over the years."

"Oh, the nemesis!" father exclaimed. "Ramanayya was a notorious local politician.

He could get any opponent eliminated. He was a molester of women too."

"He was always wearing the Gandhi cap, frequently referring to his meeting with the Mahatma when he came to our town Vijayapur during the Independence movement. Like the Mahatma, he was always giving lectures on non-violence and dharma," said Parasuram.

"He was the modern Gandhi of the town, and he fell by the assassin's bullets!" said father. "The pity is, if one such modern Gandhi bites the dust, many others are springing up. That's India today. When will the real India emerge?" said father, visibly anguished.

Michael's gentle push forward brought Srikanth back to the bustle of the New York street.

"Ah, the azure sky that opened up before us took me off to my far-off native shores," said Srikanth. "The local Gandhi of my home town Vijayapur came to my mind when we were talking about the many modern Gandhis of India."

"O.K., let's run across the pedestrian crossing marks before the traffic signal changes. The cars are about to move," said Michael. They rushed to the other side of the street to avoid being knocked down by some speeding automobile or other. They walked for some time till the next crossroads. It was around 6-30 p.m. and they turned back. Moving faster, without much conversation, they were back at the CUNY within half an

hour. There they stood again, watching the pedestrians.

"Coming from different backgrounds, we've been teaching here at CUNY as Assistant Professors of English for three years," said Michael. "I've been making a special study of the cultural heritage of South India, but you are engrossed with Postmodernism in America!"

"Yes, I'm trying to see the extent of the impact of American Postmodernism on the contemporary India," said Srikanth.

"But I'm looking at the underlying unities of the Indian culture despite the multiculturalism," said Michael. "You know I was already in India on a grant from the American Institute for Indian Studies."

"That's great, go ahead," said Srikanth.

"But you seem to look at the fragmentation of the Indian mind. You have talked so much about the modern Gandhis," said Michael.

"My dear Michael, you maybe looking back at the ancient Indian culture in those glorious times. But I'm more realistic, looking at the contemporary Indian situation with futuristic implications. The Postmodern theory deals with the sense of living in the contemporary world whose foundations have been shaken," retorted Srikanth.

"Are you then pessimistic about the future of India?" asked Michael.

"No, I'm only sorry for the state of affairs since Indian Independence, the double standard on the part of not only public men but also the intelligentsia," said Srikanth.

"Don't you think these things are prevalent everywhere in the world?" asked Michael.

"You cannot just transplant the Western or European modes in India. I'm wondering about the role the new generation of Indian youth will play in the new Millennium. There's among them much hypocrisy about ideological convictions. They only talk about the current intellectual fashions abroad and deconstruct themselves. Lost souls! They ignore the real situation of India today with its teeming millions, poverty and squalor," said Srikanth.

"You are like Mr. Hamlet of the University of Wittenburg lamenting the state of Denmark," said Michael. "I had met a few young educated men from India who were more practical-minded than you. One of them was a pseudo-activist in his university in India. He would often confuse practical politics of the Indian brand with serious intellectual disciplines, endlessly quoting some European theories without his own original insights."

"To such fragmented intellectuals on the Indian university campuses, Gandhi is an anachronism. With the Mahatma, it was giving away his own, but with these opportunists, it's taking in others," said Srikanth.

"Such parading of pseudo-scholarship is indeed the best way to hide one's intellectual hollowness and moral

bankruptcy!" said Michael.

"But I do visualize for India a new Millennium when the spirit of the Mahatma prevails and there will be true education related to the Indian environment as Gandhi envisioned," said Srikanth.

"You are indeed a great optimist," said Michael. "Let's visit India in the Millennium bash, taking advantage of the special concessions offered by the airways and railways! Bye, Good Night!"

And they retired to their respective apartments in the alley in the vicinity of Madison Avenue.

FAKING IT

*Late Dr. R.R.Menon**

Senses sing lullabies heartily to promote belief. Even fakes will do to provoke the sense. Eyes, ears, tongue, the remote sensing organs. Oh! when you don't have it in you, man! be blunt and flaunt with pretensions and fake it. The allure false shines as the real one. Be sure. This is what a young triumvirate of authors say, tongue in cheek, at any rate; thank God, an advice only for the second-rate. Real work, we know, is hard; the clever among us pretend one time or another to possess qualities not blessed with. That was bluff in passing; a viva perhaps. But that as a way of life, no! It's certainly crass,

no virtue will bear always that cross, preferring some failures to success.

Fake as life's regular route may do for a while, but sure follows its Waterloo. Is it not far superior to be true to oneself, and be learned if only in a few things than to dabble in everything as a 'fake' to hear a win's ring? Know well, man! what you are doing. The prescription makes of anything a fling, killing all thirst to drink deep at the spring.

The authors however warn: Some expertise is strictly forbidden to Fake's enterprise.

He was our frequent contributor. We regret to inform our readers of his demise. May his soul rest in peace.

* Dr. R R Menon is no more

-Editor

'Gurusya mounam Sishyasya ksheena samsaya' (The teacher is silent. The student's doubts are cleared)

- Scripture

RULE OF THE SOUL

India is facing the Himalayan problem of corrupt Parliaments, which form the Central Government, which has now become famous for its scams. Perhaps there is too much centralisation of power in their hands. Power, as we know, corrupts and absolute power corrupts absolutely. One of the ideas suggested is that power should be decentralised and there should be a hierarchy of governing bodies starting with local bodies at the lowest level. The lowest level would be municipal bodies, but they have not proved better. Then the idea came of town panchayats. There also the something was seen. Then came the village panchayats. There was much hope from village panchayats. But this too turned out to be wishful thinking. The same corruption was witnessed there. Then there came the idea of more representation to the women in the governing bodies from top to bottom. But human nature is human nature. Surprisingly, among the women in the governing bodies, the expected element of love and pity for the sufferers or for people under their power gets lost in the love for authority.

Now the question is what to do. Capitalism, Socialism, Communism, Anarchy, all have come on the stage and shown the monstrous head of corruption and misrule. In India, Jayaprakash Narayan started the movement for what was called the Total Revolution. But that too failed.

Now is the time when urgent thinking and urgent action are needed. But the question that arises is what will that be. After serious

thinking of the matter and after serious introspection, we have to admit that we, the people of India, we ourselves are responsible for the corruption of our rulers. We have the right to choose them ourselves, and the right to displace them, but for that we should have certain purity and quality of character ourselves. Instead of doing that, we are playing the blame game. We are choosing our rulers from among ourselves, but then, how can the rulers have a different character than what we ourselves have?

On the slightest pretext we want to aggrandize ourselves and when everyone tries to do that, it is all chaos of corruption. There was a time when corruption was called speed money because the officer would not issue the order in time unless his palms were greased. And by calling it speed money, we the citizens were indulging in corruption ourselves. There are always two parties in corruption - the corrupt ruler and the corrupt citizen.

It is this situation that has got hold of us today, and we do not have the courage to come out of it. Such situations have risen in the past history of mankind and have resulted in bloody revolutions. We have the most recent examples of the French Revolution, the Russian Revolution and also the Chinese Revolution. All had some temporary success in removing the tyrants but it became only the story of replacement of one tyrant by another. Let us avoid that. We are not indulging in rhetoric or exaggerating things. That is the true picture which emerges before our eyes.

Our first step in this direction will be self-control or control of our selfish elements. The Divine and the earth have given us everything to live comfortably and have a peaceful life. For that we must acquire a sense of sharing with all our fellow beings. And that sense of sharing and brotherhood cannot come, as history shows, by mental theories and by mental control. That requires man to rise above his selfishness from within himself. And that we would say can come only by bringing the soul into power in our governing bodies. This can come only by Yoga, by the paths of the Spirit, which are many and not confined to

one system or the other. That is the mission of India and it is from India that the solution will come. India knows the solution but does not yet have the courage to practise it.

India has been producing spiritual leaders of which the latest are Sri Aurobindo and the Mother and it is the special duty of Indians to rise to the occasion and give a living example to humanity of the Rule of the Soul.

**Courtesy: Sri Aurobindo's Action
- March 2011**

A POEM OF UNTOID MOMENTS

*Dr. Manas Bakshi**

Words not always enough to delineate
The bubble surfacing on
A purple heart's edge

The face of someone
Behind the screen
Behind the metaphysical rim
Not always seen
Not even known

Flavour seems all that
A flower spreads
Even at times outshines itself,
Words seem all that one needs
To express his incomprehensible self

Bubble springs up, evaporates
Into thoughtless hours
Into the labyrinth of a passing phase -
Remains water to reflect
A mood, dark or jubilant,
If possible with the glimmer
Of a woman's forehead
Resting on a man's chest

That's always a poem
Of untold moments
In untold words
Of metaphoric exuberance "

*Poet and Editor, Calcutta

Great things are fashioned in silence

-Thomas Carlyle

READERS' MAIL

Your editorial, "The Vanishing Art of Letter Writing" is worth-reading and inspiring. It enlightens all those who have bidden adieu to letter writing. It will open the eyes of student community. This article will make the technological brains realise and repent that they are losing many meritorious and virtuous things with electronic revolution. It will give a thought to the present generation which is in the illusion that technological advancement is everything to life.

- Dr. Emmadi Pullaiah, Warangal

I sent you a D.D. for Rs. 2,000/- for my life membership of Triveni. And I have already received two issues of the journal. Thank you very much. The journal has been restored to past pristine glory and tradition by your great efforts.

And now I am happy to enclose herewith my D.D. for Rs. 5,000/- as a donation to Triveni (from a humble Patron-donor).

- Sri T. Siva Rama Krishna, Kakinada

The article "Know Your Heart" contributed to TRIVENI by Dr. Devi Shetty is simply priceless. For collecting such an invaluable article and publishing it in Triveni for general reading of the public and for their benefit, I pay tributes to the journal.

- Dr. C. Jacob

I think I have been the reader and subscriber for the past one or two decades. Your intellectual contribution for the cause of Triveni is beyond my imagination and expression. You are a living inspiration and an excellent model for the teaching fraternity.

- Dr. M. A. Waheed, Hyderabad

Triveni is a treasure trove of Indian English literature because you are at the helm of affairs'.

**-Pranab Kumar Majumdar
Editor, Bridge-in-Making, Kolkata**

Triveni has been truly National in character, soul, heart and mind. Successive Editors of literary giants like Bhavaraju and Prof. I V Chalapathi Rao revived and restored Triveni to its pristine glory, tradition, character and culture. Prof. I V Chalapathi Rao's editorials and articles have been scintillating, and edifying. And his contributions have been brilliant, informative and edifying.

- T. Siva Rama Krishna, Kakinada

Your writings continue to shine with brilliance undiminished, refreshing and invigorating as ever. As an eminent educationist, you have rightly stressed the "need to train and bring the individual up from the dumb driven mass .. " Your words remind me of Jiddu Krishnamurti. Sometime during 1957-58, when I had a few opportunities to talk with Krishnaji in Rishi Valley, the question of infrastructure and other facilities came up. He smiled benignly and said "our ancient thinkers sat under trees, . . encouraged pupils to think freely and fearlessly, .. real education! Infrastructure, yes. . . in due course." People at the helm of affairs today should consider your suggestions, take steps to select good teachers, encourage merit and help all economically backward students, but excessive importance is given to less important matters, making education more expensive and commercial, frittering away precious resources.

-M. G. Narasimha Murthy, Hyderabad

Book Reviews

Abhinaya Bharathacharya "Doctor Chatla Sreeramulu" by Dr. Kandimalla Sambasiva Rao. Published by Chatla Sreeramulu Theatre Trust, 1-147/2, Snehapuri Colony, Borabanda Road, Hyderabad - 500 016, Cell- 98858 19100. Pages 212, Price Rs.200

This review of Kandimalla's treatise on Chatla Sreeramulu, nay a chronicle of the modern Telugu theatre as it evolved, is born out of a desire to make the readers privy to the state of the theatre art in Andhra Pradesh. Historically, Telugu theatre is unique for its depiction of mythological subjects embellished by the poetic pattern of its dialogue. To the everlasting glory of this art form, there were several stalwarts who perfected it over the years.

However, with the advent of social drama with an accent on human dilemmas, there needed a Bhagirath of Telugu Theatre to lead the nascent modern stage to the state of excellence. And fortunately, it did find a savant in Chatla Sreeramulu, a formidable actor, a peerless director and an inspiring teacher. Beginning with his path breaking "Maro Mohenjodaro" he had reshaped the Telugu theatrical stage and that made him famous "Andhra Prabha", editorially commended his directorial skill.

The Telugu social play is a heritage of the phenomenon called Chatla Sreeramulu. And it is a testimony to Chatla's preeminence that Kandimalla, the scholar-critic of the Telugu theatrical arts, had penned this semi-autobiographical book. The narrator dwelled

upon the theatrical projects that Chatla delved into over sixty years as an actor and as a director. And that enables the reader to grasp the unique persona of the actor-director that made him admired by his peers and venerated by his pupils. It goes to the credit of Kandimalla that instead of deifying Chatla the artist, he had pictured Chatla the man who had strived to shape the theatrical stage. Kandimalla also wrote about the actors and actresses who had adorned the stage besides those-playwrights and the technicians who had embellished it.

On the flip side though, it can be said that the narrative could have been structured better with the subject matter arranged in a chronological order, with photographs, dealing with Chatla's life and times as an actor, student-director, director, teacher and celebrity.

- B.S.Murthy

A Review on 'THERALU' written by Dr Addepalli

Dr. Addepalli Rama Mohan Rao is a star in the firmament of Telugu poetry. He is a poet of social consciousness and commitment. 'Theralu' is a long poem, written by him and it has been translated into English by Rama Theertha as 'Curtains'. The main theme of the poem is that the small screen and the silver screen are degrading our cultural values by enticing the youth and children with useless programmes and are seducing them.

The poem is a thought provoking criticism on

T.V. programmes and films. The book has altogether twelve cantos. The thoughts expressed in each canto are poignant. In the first canto, describing the time we are living at present, the poet says: "It is a frenzied time and is like a stallion of storm whose reins have been slipped and which cannot stop at a point." In another canto he sorrowfully says how the screens destroy the sensitive sexual feelings. "Sex that is dragged onto the road loses its emotional value and retains only market value". In another instance, he expresses his feministic concern by saying "The woman is respectable for us but the screens have made her a marketable product." Thus, the poet laments that the screens are degenerating the society.

Mr. Rama Theertha's English translation is fine. But the ideas expressed in Telugu cantos could not be translated into English exactly. The clarity is missing. His selection of words is up to the current trend. But it would have been better had he taken care of the wording and syntax. For example: halcyon days for olden days (P.8); melody for music (P.10); bloodies (20); illumines (P.30); the one wise (P.30); power of rule a nation (P.34); melt time (P.40).

Had he selected the title, 'Screens' instead of "Curtains", it would have been more appropriate. On the whole, the translator's effort is commendable.

**- T.Srinivasa Rao, Markapur,
Prakasam-Dist.**

A Review of Dr.R. Ravindranath Menon "COLLECTED POEMS"

This is the first time for me to have seen such a voluminous collection of poems written in chaste English containing more than a thousand poems and running to more than 1200 pages. The author of the collection had been a very busy and successful IAS officer holding some of the highest administrative positions in the country. The very fact that he was able to find so much time to write so many poems and in such a beautiful way shows his tremendous passion for poetry. Poetry must have been his life breath, and he must have sought and attained fulfilment in serving the cause of Muse with an austere commitment continuously for more than six decades.

I have said "chaste english" but that is not an apt phrase to be used with reference to poetry writing. That is to be rightfully applied to prose. Poetry lies in the use of beautifully evocative language appropriate to the writer's emotional experience. It may evoke a feeling with all its intensity; it may evoke a scene with all its graphic solidity; it may brighten 'half-forgotten dusks of our experience, as I have said elsewhere, with sudden illumination; it may extend the horizons of our consciousness; it may leave a lasting impression with its mellifluous resonance and music of thought - thought here does not mean the one of intellectual or philosophical character but that which means an outlook on life that emerges out of 'contemplative experience' as professor Middleton Murray puts it, based on very well integrated clusters of emotions or sensuous perceptions. Dr.Menon's poetry does all these things and further it will convincingly enlighten us on our social obligations, uplift our mood

into a sort of ethereal ecstasy, weave patterns of images which haunt us with their aesthetic appeal, take us back to the hoary past of our gurukula culture, dharmic outlook and spiritual fervour. His imagery is mostly drawn from mother nature and mythological anecdotes, even from our modern technology and scientific studies.

The following passages may be cited as sample of his poetic quality which also reflect the kind of culture which has shaped his sensibility and sensitivity. The whole of the collection shows his buoyant optimism though he doesn't lose sight of the present day inadequacies.

"I long to be a creeper
a creeper is never proud,
it appreciates the stronger
support, and he is ever grateful
as man feels his way to God."
- My Longing (p.210)

"Poetry is that secret cave
where people delicate 'nd sensitive
retreat as bees to their hive ."
- Looking For A Poet (p.211)

"Some memories seem to leave seeds
that sprout ,or grow roots to last
a life-time .Love's first kiss proceeds
to plant itself in the heart;"
- Memories and Memoirs (p.229)

"Yield gracefully on minor things
fight forcefully where it stings"
- Drona Geeta (part 3, page 327)

"Love is but God ,what to thee I could give a
prayer perhaps ,in an effort to retrieve lesser
things passing through desires ' sieve"
- To My Love (p.671)

"The mighty one was cursed to die
of a snake-bite as he wont try
the same silly frolic that a forbear did
with a sad end. To be candid never
learning from history seems to lever
human action ever from days of yore"
- Parikshith Story (p 783)

How much happier would I have been
to write this review when the grand old man,
whose poems have been published in some
of the most prestigious national and
international poetry magazines, was alive. It
is sad to know that he passed away only a
few weeks ago.

I offer this review as my humble
homage and also of 'Triveni' to the great man
who had departed having left behind him his
poetry which, of course, remains forever.

C.Subbarao, Nagaram.

*The editor will never forget the
exquisite courtesy and the splendid
hospitality of Dr. R.R. Menon when he paid
a visit to him during his brief stay in
Bangalore. Death is a void, nothing can
heal. Memory is a treasure, nothing can
steal.*

New Members

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

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1. M L Swamy	25000
2. P S Sarma	25000
3. T Sivaramakrishna	7000

Life Members

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5. P Purushothama Rao
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