

Shrimathi  
Devkunvar Nanalal Bhatt  
Vaishnav College  
For Women  
Madras-600 044



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Shrimathi Devkunvar Nanalal Bhatt  
Vaishnav College For Women  
Madras-600044



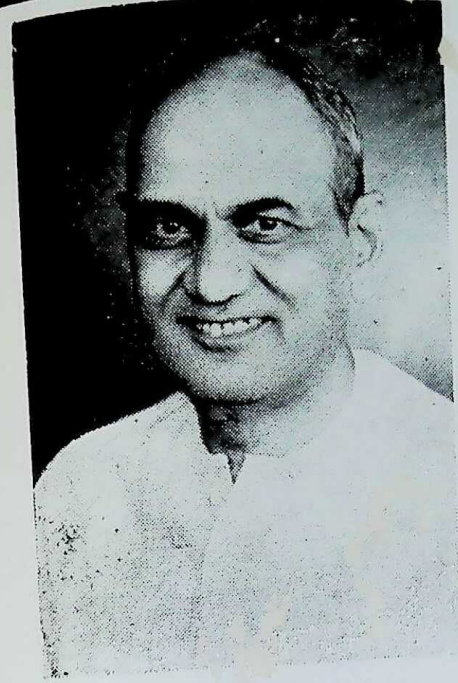
Vol. XIII  
1981



## THE COLLEGE CREST

The College Crest is enshrined within a lotus in full bloom to represent the cult of devotion preached by Maha Prabhu Shri Vallabhacharya. At the centre of the Crest is sacrificial fire, which symbolises the Lord Himself, ("Yagno Vai Vishnu") The Lord is reached by the three steps of the altar signifying **KSHARA**, **AKSHARA** and **POORNA PURUSHOTHAMA**. The volume at the foot of the altar stands for the Book of Knowledge (*the Vedas*) and the three flowers on it show the factors that conduce to the accumulation and propagation of Knowledge, Intelligence, Action and Material Resources. The aim of all knowledge is the realisation of the Supreme Truth and this is embodied in the College Motto taken from Srimad Bhagavatam.

**"Satyam Param Dheemahi"**



Our Reverend founder Chairman  
Shri Nanalal Bhatt

क्रोम्पेटनगरस्य कलाशालस्थापकस्य  
नानालालभाई महाशयस्य प्रशसा श्लोघनम् ।  
पाञ्चभूतिकदेहोगपि नरो लोके न जीवति ।  
तदाप्ययं प्रभुः साधुः यशः कायेन जीवति ॥

सर्वभूतहितवर्तनं, अहकारपरित्यजनम्, परनिन्दया स्वोत्कर्षख्यापनाभावः, पैशुन्यपरिहरणं  
आलस्य विवर्जनं, नदपत्तु बहुभाषिकरणं, सन्सगे सदामतिगमनं इत्येतानि मानवानां श्रेयः  
प्रदानानि कर्माणि सन्त्येवास्मिन् महशये महानि ।

एषः प्रवाहः करुणरसस्य आधारः क्षरांभसां परशुः तणालनागहस्य कुलभक्त  
आचाराणां, आयतन मङ्गलानां स वा सत्यस्य, अर्च आर्जवस्य, विवादयः, वर्जपि गुणाः इम  
आश्रित्य आत्मनः सार्थो कुर्वन्ति

विद्या सर्वोत्तम धनपि स्वयमेव विनिश्चित्य क्रोम्पेटनगर्या महोन्नत कलाशाला  
स्थापितवान् ॥ तस्यां पठित्वा गलापितानां बालिकानां सर्वसामपि जितिव्यत्यासविना प्रवेशः  
अनुभव्यते ।

अस्यां विद्यामन्दिरायो त्रिनिर्गताः बालिका सर्वा अपि अस्य महानुभावस्य जयस्तभा इव  
विराजन्ते ।

स्थपितं कलाशाला इमां प्रभविवन्तु ।  
आचरन्तारकं जायात् वर्धतामभिव्यताम् ॥



**Srimathi Devkunvar**

न हि अत्यागकृत्कश्चित् दुर्गतिं तात गच्छति ।  
 इत्युक्तं कृष्णदेवेन गीतायामर्जुनं प्रति ॥  
 तत्सत्त्वं दर्शितं लोके प्रमाणं पोषकी च तः ।  
 देवकुन्दानामिधा सेयं यज्ञः प्राप महोत्तले ॥  
 नानालालभट्टमाक्षित्यं धनिकं धर्मिणा वरम् ।  
 मुशीला सुगुणोपेता सदा धर्मं पथे स्थिता ॥  
 तन्नाम्नेव लसत्येषा कलाशला मुजोभता ।  
 नूनमस्यां महत्तस्या वात्सल्यं संप्रदर्शितम् ॥  
 यावज्जीवं कलाशला वर्धने पोषणं रता ।  
 श्रीमती सा तथाभूता कृतकृत्या दिव गता ॥  
 तां सस्मृत्यं वयं सर्ता कर्म कर्तुमिह स्थिताः ।  
 ज्योतिर्मयी च स्वर्गस्था नयत्वस्मान् सुभे पथि ॥

“தோன்றிற் புகழொடு தோன்றுக ”



Shri B. P. Mahajan,  
[ Member of our College Managing Committee ]



Shri Babulal M. Metha  
[ Former Secretary ]

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Our Respectful Homage to the departed souls

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# कलाशाला प्रार्थना



- (१) सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ॥  
सत्यस्य सत्यं ऋतसत्यनेत्र सत्यात्मकं त्वा शरणं प्रपन्ना ।

—श्रीभागवतम् (२०-२-२६)

- (२) वाणी गुणानुकथने श्रवणौ कथाया हतौ च कमैसु मनस्तव पदायोर्नः ।  
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दशनेऽस्तु भवत्तनूनाम् ॥

—श्रीभागवतम् (१०-१०-३५)

- (३) नमो भगवते तां कृष्णायाद्भुतकर्मणे ॥  
रूपनामविभेदेन जगत्क्रीडति यो यतः ॥

—तत्त्वार्थदीपनिबन्ध शास्त्र शास्त्रार्थ प्रकरण-१



## Editorial Committee

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Mrs. Mythili  
Department of English

Miss. Muthulakshmi  
Department of English

## Vaishnav College for Women Madras - 600 044

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(Sd.) D. THANGAM SESHAN  
Signature of Publisher

## EDITORIAL

Recollections of the events of the past year kindle in us a sense of mingled emotions. The year has been one of outstanding achievements as also irreparable losses. Our students have proved their capacities in all fields of activity. It was a happy day for all of us when one of our students received the much coveted gold medal for the first rank in the University for the faculty of Mathematics. In Sports and other extracurricular activities our students have won not a few laurels.

But never is pleasure unalloyed. No one could have dreamt that the morning joy and mirth when we boarded the bus for a pleasure trip to Sathanur would end in a night of sorrow. We were back at our College to hear of the sudden demise of our Revered Founder Chairman Shri Nanalal Bhatt. We had but to reconcile to the fact that we have not conquered nature but we submit ourselves to the laws of nature.

The philanthropist in our Revered Founder Chairman could not rest until he founded a Women's College like ours and his generous contribution to the Cancer Institute bears testimony to his deep sense of involvement and selfless sacrifice. His service towards promoting the welfare of humanity in the form of fulfilling the two basic needs of life—health and education—can never be sufficiently expressed in words. This institution will certainly echo his message of simplicity, self discipline, sense of duty, unshakeable faith in the—Supreme Almighty and in the Hindu Culture and tradition. Our Revered Founder Chairman's aim of purposeful living is being implanted in the minds of our students, who, we are confident, would reflect the same in their lives.

"Fortune seldom knocks at our door but misfortunes never come alone". This we found to be only too true when Respected Shri Mahajan—Member of our College Managing

Committee — passed away. He was a tower of strength to our Founder Chairman ever since this College was founded. Before we could recover from this mighty loss, we were plunged into deep sorrow at the death of venerable Shri Babu Bhai, Former Secretary. We miss them, but their blessings would continue to be a source of inspiration and guidance to the generations of students in the years to come.

It is an undisputed fact that success is only the reward of a life of self discipline. This being so, how can we ever ignore the significance of discipline in the youth? In support of this, perhaps, no better proof can be provided than by our institution.

An institution like ours can be adopted as an exemplary microcosm. Just as we admit the need for disciplined effort within the institution, we realise the need for the same, perhaps on a much larger scale in the case of our nation. If we pause to take note of the gigantic strides made by our nation in such important areas as Science and Technology, we detect a core of controlled and well planned action. Even in the infancy of our nation's Space Research Programme we attracted the attention of the mightier powers when we sent "Rohini" into space.

Yet with regret we have to admit that all is not fine with us. We tend to lose control over ourselves quite often. Or why else are there the tragic and shocking reports that one comes across in the headlines? Today it seems as if some of the precious principles that should govern human behaviour have been sadly neglected. Result—gruesome accidents, startling suicides and atrocious rapes. The future of the nation when seen along these lines looms dark. But it is never too late to mend. The scope for a better future certainly lies in the hands of the youth. The need for unselfish orderly behaviour has never been greater than now.

Our brightest hopes lie in our students, the future citizens of our nation who would be the torch bearers, leading our country towards peace and prosperity.

S. N. BHATT  
Chairman

Madras-17



स्वे स्वे कर्मण्यभिरतः संमिद्ध लभते तरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥  
यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

*Bhagavad Gita XVIII Chapter*

Man reacheth perfection by each being  
Intent on his own duty. Listen thou how  
Perfection is won by him who is intent on  
His own duty.

He from Whom is emanation of beings,  
By Whom all this is pervaded,  
Worshipping Him by his own duty a  
Man winneth perfection.

Doing one's duty should be the primary  
Concern of everyone. The one who strives  
To perform his or her duty in all sincerity  
And with dedication will surely be rewarded  
with "perfection".

Perfection in all our endeavours is the key to success. With utmost  
faith in the Almighty we pledge to serve the cause of Humanity.

(Sd.) S. N. BHATT

# COLLEGE ANNUAL REPORT FOR THE YEAR 1980 - 81

I am extremely happy to be afforded the opportunity to extend a warm welcome to our Hon'able Justice Mohan—the distinguished Chief Guest of this day's function. I am indeed, grateful, to you Sir, for your generous gesture in readily and willingly accepting our invitation to preside over our Thirteenth College Day Celebration despite your heavy judicial responsibilities. I take this opportunity on behalf of the Management to express my deep sense of appreciation and respectful regards to you Sir.

I most heartily Welcome you all, parents and other well wishers, and I gratefully acknowledge your esteemed presence on this happy occasion.

I deem it my bounden duty and moral responsibility to place on records, on behalf of my colleagues and students, my deep sense of gratitude to our Revered Founder Chairman Sri Nanalal Bhatt—who combines in himself a rare simplicity with dignity which is unostentatious. He practices economy as a distributive virtue—not for saving but for giving—the manner of his giving is worth more than the gift. This institution is undoubtedly the outcome

of his belief, that no present or gift is superior to a good liberal education, since the ultimate end of life and education, according to Valluvar is attainment of the feet of God and the State of birthlessness

கற்று ஈண்டு மெய்ப்பொருள் கண்டார்  
தலைப்படுவர்  
மற்று ஈண்டு வாரா நெறி.

On this memorable occasion, we very much feel the absence of our Beloved Shrimathi Devkunvar, whose recent demise is an irreparable loss to our College in whose name it stands to shine. It takes centuries of life to make a little history and it takes centuries of history to produce a little tradition. We are much indebted to her and we remain loyal to her by following her path in cherishing the Indian tradition and Hindu Culture while discharging our duties as teachers.

It is always good to have a person who has the capacity of hitching his wagon to a star' at the helm of affairs, although this may be only in the capacity of an adviser and of a great exemplar and this role is being played by our Respected Chairman Sri N. S. Bhatt and the members of the

Managing Committee as a body, who with their maturity of intellect, and varied experience constantly guide us in maintaining the lofty ideals and higher values of life cherished by our Revered Founder Chairman Sri Nanalal Bhatt. As the Principal of this College, I personally feel all the more indebted to our benign management, for their encouragement and perceptive guidance offered to me whenever I have been under certain trying circumstances.

Education is an indispensable tool and is a life long process in which both the teacher and the taught have an important role to play. The perseverance of the teachers and the unstinted co-operation of the students are mainly responsible for the high academic standard that prevails in our institution.

With the introduction of the Semester pattern of Education and consequent to the shedding of the P. U. C. a few new courses in Science were introduced last year which necessitated the appointment of additional staff in various departments. In accordance with the recent Government orders, the cumbersome process and the procedural delay involved in the appointment of fresh recruits, posed a very serious administrative problem this academic year, causing dislocation in the departments concerned and much inconvenience to the students. The post remained vacant for nearly one Semester period. It would be no exaggeration to state that, but for the untiring and persistent efforts of our team of dedicated staff who struggled hard to finish the portions and the nature of adaptability on the part of the students we would not have managed to prepare the students for the University Examinations held in the recent past.

The situation is no better in the case of the Non-Teaching Staff. Many posts are yet to be filled up, pending orders from the Government; Like the Teaching, the Non-Teaching staff also discharge their duties in a very effective manner. The duty consciousness of the staff both Teaching and Non-Teaching and the accommodative spirit of the students even on such extraordinary occasions are much appreciated and highly commended by the Management.

Quite a number of philanthropists, besides our Management and some of our staff have extended scholarships and instituted endowments to the institution to promote the cause of education, "The Earn while you Learn Scheme" helps a few deserving and needy students to pursue their studies.

The library is the store-house of the knowledge and wisdom which has accumulated since time immemorial, for in a general sense, whatever is worth knowing is probably recorded in one of the volumes in the library. To provide the students and staff with up-to-date reference facilities, every year fresh additions to the various branches of learning are being made. On date we have a total of a little over 12,000 books involving an expenditure of roughly one and a half lakhs. A special feature is the functioning of the Book Bank Scheme which helps many poor and deserving students in the pursuit of their studies.

The Parent-Teacher Association renders a good deal of help to the College. On several occasions, the timely meeting of the parents and teachers could save the interests of the students and maintain a harmonious relationship between the institution and the public.

Educational Institutions are buildings that are built for tomorrow inside. The walls with four walls with the students were standing at a bright morrow, the students were active and alert in exercising their duties in a very disciplined manner to elect the Union Office bearers. Selvi Kalpana—B.Sc. Chemistry, Selvi Shobana—II B.Sc. Chemistry and Selvi Kamakshi—I B.A. Chemistry were elected as Student President and Joint Secretary respectively. The office-bearers of the various associations co-operated with their staff in inviting eminent speakers from various fields, to enable the students to develop their knowledge, to know the past, to study the present and take guidelines for their future. The lead to these association activities was given by Tmt. Ambujammal a dedicated Social Worker - when she lit the sacred lamp on the occasion of the College Union inauguration followed by the inaugural address given by Thiru S. Sripal, Commissioner of Police, officially, but a lover of literature. A number of individual as well as team prizes were won by our students in various inter-collegiate contests - Special mention has to be made of Selvi Premilla III B.Sc. Chemistry who won many laurels for the College. A powerful speaker that she is, she has time and again, held her audience spell bound by her eloquent oratory.

The roots of education are bitter, but the fruit is sweet. 238 Graduates received their Diplomas at the Convocation held in our College on the 29th of this month. A few students obtained ranks in various faculties of learning and Selvi Praba Dorairaj tops the list of rank-holders, for she stood first in Mathematics in the University of Madras, Selvi N. Hema and Selvi R. Hamalatha have secured the IV rank and Selvi Ameeta Alu the 7th rank in Economics. The fresh graduates enjoyed the privilege of receiving their diplomas from Dr. S.

Gnanadesikan - Director of Medical Education, Government of Tamil Nadu.

In keeping with the major objective of the National Adult Education Programme to take non-formal education to the doorstep of the rural adult at a time most convenient to him and in a manner that will sustain his interest, our National Social Service and Adult Education Programmes include activities, besides their daily routine in educating the illiterate masses in centres chosen by our institution, and hospital visits, periodical shows of films and instructional documentaries, group discussions on vital matters cultural programmes to tap local interests, talks by specialists and experts on subjects relating to occupation, health and hygiene.

"Take Time to play - it is the Secret of Youth"—In conformity with this saying, constant support and maximum opportunities are given to the students to attract them to the games field. It is indeed encouraging to note the steady progress made by our students in athletics.

Our students are members of various teams of the Madras University—Selvi Lina Gopi III B.A. History in Cricket, Selvi Alphonsa Vasanthi, Selvi Pushpa and Selvi Jayanthi III B.A. History, III B.A. Literature and II B.Com. respectively, in Hockey Selvi Sarada I B.A. Economics in Basket Ball, Selvi Jabeen and Selvi Radha I B.Com. and I Chemistry respectively in Volley Ball and Selvi Aruna II B.A. Literature in Badminton.

Selvi Lina Gopi III B.A. History and Selvi Mahalakshmi II B.Com. represent Tamil Nadu in Hockey; Selvi Aruna II B.A. Literature and Selvi Jayashree III B.A. Literature represented the State in Junior National Badminton Tournaments.

I conclude this report by expressing my thanks to you all for having made this function a grand success. I am particularly thankful to the distinguished Chief Guest—Justice Mohan for having spared his precious time to preside over this day's function; to the Management for their perceptive guidance and encouragement, to the staff both teaching and non-teaching for their unfailing support at every stage, to the students for their disciplined behaviour, to all the parents and well wishers who have honoured us with their presence. I thank you one and all.



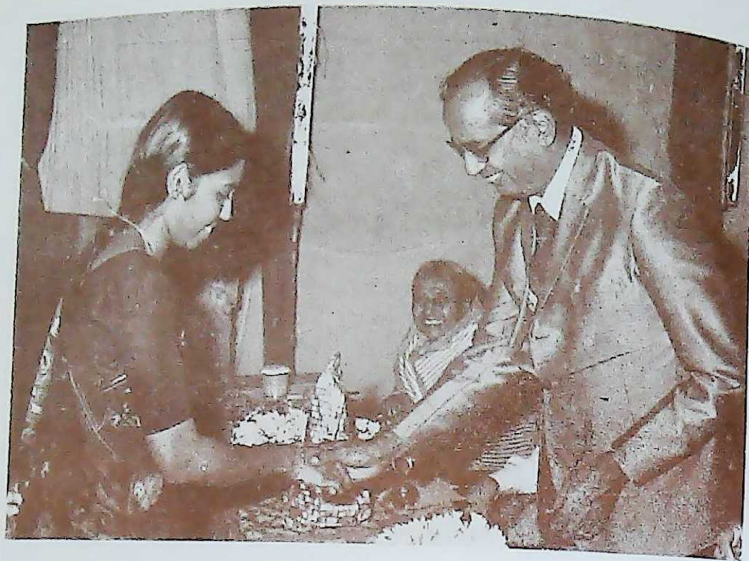
College Student Union President—Selvi Kalpana



College Union Secretary  
Selvi Shobana, II Chemistry



College Union Joint Secretary  
Selvi Kamaladevi, I.B.A. II



She did it!—Selvi Praba Dorairaj, University Gold Medalist



Ameeta Alu—the Gold medalist for Economics

## PRIZE WINNERS FOR THE YEAR 1980—81

General Proficiency Prizes – Degree – Major only  
UNIVERSITY EXAMINATIONS

- |   |                         |            |
|---|-------------------------|------------|
| 1. Shrimathi Devkunvar Nanalal Bhatt Memorial Medal for Proficiency in Mathematics  | D. Prabha               | B.Sc.      |
| 2. Sri Kapoorchand Sutaria Memorial Medal for Proficiency in History                | M. Vallikannu           | B.A.       |
| 3. Sri Subbarayalu Reddiar Medal for Proficiency in Economics                       | Ameeta Alu              | B.A.       |
| 4. Krishna Tharoor Memorial Medal for Proficiency in English Literature             | V. Uma                  | B.A.       |
| 5. Viswanathan Memorial Medal for Proficiency in Commerce                           | T. Hemalatha            | B.Com.     |
| 6. Smt. Kola Saraswathi Ammal Prize for the Best outgoing Student                   | C. Helen Rachel Pramila | III Chem.  |
| 7. Sri S.N. Bhatt Special Prize for Promising Player at the State Level             | Leena Gopi              | III Hist.  |
| <b>Proficiency Prizes – Degree College Examination</b>                              |                         |            |
| 8. Sri S. Sampathkumar Prize for Proficiency in Part III Mathematics                | S. Rajalakshmi          | III Maths. |
| 9. Dr. (Mrs.) Nirmala Alavandar Prize for Proficiency in Part III Chemistry         | L. Latha                | III Chem.  |
| 10. Sri Kanaka Lakshmi Rangaswami Prize for Proficiency in Part III History         | G. Shanthi              | III Hist.  |
| 11. Sharma Brothers Prize for Proficiency in Part III Economics                     | T. Premakumari          | III Eco.   |
| 12. Dr. K. Veera Raghavan Memorial Prize Proficiency in Part III English Literature | K. G. Sambavi           | III Litt.  |
| 13. Meenakshi Ammal Memorial Prize for Proficiency in Part III Commerce             | N. Banumathi            | III B.Com. |

**Proficiency Prizes – Ancillary Subjects  
University Examination**

- |  |                 |            |
|--|-----------------|------------|
| 14. B.Sc. Mathematics – Anct. II Statistics                          | D. Prabha       |            |
| 15. V. S. Menon Memorial Prize for B.Sc. (Maths) Anc. Physics        | S. Rajalakshmi  | B.Sc.      |
| 16. Dr. V. C. Menon Memorial Prize for B.Sc. (Maths) Anc. Statistics | B. Lakshmi      | III Maths. |
| 17. B.Sc. Mathematics – Anc. I Physics                               | V. Uma          | III Maths. |
| 18. B.Sc. Chemistry – Anc. I Botany                                  | K. Uma          | II Maths.  |
| 19. B.Sc. Chemistry – Anc. I Zoology                                 | C. Kamala       | III Chem.  |
| 20. B.Sc. Chemistry – Anc. II Physics                                | K. Uma          | III Chem.  |
| 21. B.Sc. Chemistry – Anc. I Botany                                  | T. Vaidehi      | III Chem.  |
| 22. B.Sc. Chemistry – Anc. I Zoology                                 | S. Shobana      | II Chem.   |
| 26. B.Sc. Physics – Anc. I Chemistry                                 | S. Lalitha      | II Chem.   |
| 24. B.Sc. Botany – Anc. I Chemistry                                  | T. V. Sundari   | II Phy.    |
| 25. B.A. History Anc. I  | G. Shanthi      | II Bot.    |
| 26. B.A. History Anc. II   | V. Padmavathi   | III Hist.  |
|  | G. Punithavathy | III Hist.  |
|  | E. T. Padmaja   | III Hist.  |
| 27. B.A. History Anc. I  | A. Lalitha      | II Hist.   |
| 28. B.A. Economics – Anc. I Commerce                                 | T. Premakumari  | III Eco.   |
| 29. B.A. Economics – Anc. II Statistics                              | T. Premakumari  | III Eco.   |
| 30. B.A. Economics – Anc. I Commerce                                 | B. Uma Shankari | II Eco.    |
| 31. B.A. Literature Anc. I   | S. Jayanthi     | III Litt.  |
| 32. B.A. Literature Anc. II  | K. G. Sambavi   | III Litt.  |
| 33. B.A. Literature Anc. I   | V. Lalitha      | II Litt.   |
| 34. B.A. Literature Anc. II  | A. N. Lakshmi   | B.A.       |

**Prizes for Proficiency in Part I and Part II  
University Examination**

- |   |                |            |
|---|----------------|------------|
| 35. Part I Tamil  | S. Padmini     | III Eco.   |
| 36. Part I Sri Sankarlal Jain Prize for Hindi                           | S. Rajalakshmi | III Maths. |
| 37. Part I Sanskrit   | S. Selvi       | III Maths. |
| 38. Part II English (B.A.)/(B.Sc.)                                      | M. Mythili     | III Maths. |
| 39. Part II English (B.Com.)  | N. Bhanumathy  | III B.Com. |
| 40. Sankari Memorial Medal Special Prizes for Sanskrit (College Exams.) | S. Selvi       | III Maths. |

**Prizes for the Players Selected for  
University Team**

- |                   |                   |           |
|-------------------|-------------------|-----------|
| 1. Cricket        | Leena Gopi        | III Hist. |
| 2. Cricket        | Alphonsa Vasanthi | III Hist. |
| 3. Hockey         | Pushpa P.         | III Litt. |
| 4. Hockey         | Gayathiri V.      | II B.Com. |
| 5. Hockey         | Mahalakshmi S.    | II B.Com. |
| 6. Ball Badminton | Aruna N.          | II Litt.  |
| 7. Basket Bali    | Sarada P.         | I Eco.    |
| 8. Volley Ball    | Jabben J. R.      | I B.Com.  |
| 9. Volley Ball    | S. V. Radha       | I Chem.   |

ii. The following Students have been awarded certificate of merits in recognition of service rendered by them—

- |                            |            |
|----------------------------|------------|
| 1. S. Vanitha              | III Maths. |
| 2. C. N. Manjula           | III Maths. |
| 3. S. Bhooma               | III Maths. |
| 4. R. Kalpana              | III Chem.  |
| 5. Shanthi Balachandran    | III Chem.  |
| 6. Sumitra S.              | III Chem.  |
| 7. C. Helen Rachel Pramila | III Chem.  |
| 8. P. Kamakshi             | III Hist.  |
| 9. K. T. Padmaja           | III Hist.  |
| 10. S. Subbulakshmi        | III Hist.  |
| 11. Alphonsa Vasanthi      | III Hist.  |
| 12. Anuradha Ramanathan    | III Eco.   |
| 13. T. Kalyani             | III Eco.   |
| 14. V. G. Padmavathy       | III Eco.   |
| 15. C. Asha                | III Eco.   |
| 16. M. S. Mahalakshmi      | III Eco.   |
| 17. G. Saradha             | III Litt.  |
| 18. P. M. Jamuna           | III Litt.  |
| 19. S. Jayanthi            | III Litt.  |
| 20. P. Usha                | III Litt.  |
| 21. Mangayar Karasi        | III Litt.  |

22. Pushpa  
 23. Jayanthi V.  
 24. R. Geetha  
 25. Jayanthi Sreenivasan  
 26. Rathika B.  
 27. Radha Srinivasan

**Prizes for Extra Curricular Activities**

42. Geetha Recitation	I Prize II Prize	K. Geetha Banu S Anandhavalli	III B.Com. III B.Com.
43. Dance Competition		S. Suganthi S. Rajammal	II B.Com. I Chem.
44. Music Competition	I Prize II Prize	S. Jayalakshmi J. Shobana	II Eco. II Eco.
45. Essay writing in English	I Prize II Prize	G. Mythreyi K. S. Jayashree	I Chem. I Litt.
46. Creative Writing in English Short Story	I Prize II Prize	S. Jayanthi K. G. Sambavi	III Litt. III Litt.
47. Debate in English	I Prize II Prize	V. Lalitha Prathima Naidu	II Litt. II Eco.
48. Creative Writing in English Poetry	I Prize II Prize	N. Yogarani S. Jayanthi	I Litt. III Litt.
49. Poetry Reading in English	I Prize II Prize	Prathima Naidu P. M. Jamuna Nirmala Daisy	II Eco. III Litt. I Chem.
50. General Quiz Competition	I Prize II Prize	G. Meena K. G. Sambavi	III Maths. III Litt.
51. Literary Quiz	I Prize II Prize	S. Jayanthi G. Meena	III Litt. III Maths.
52. Best Drama	I Prize II Prize		B.Com. B.A. Litt.
53. Competition in Bharathi Songs	I Prize II Prize	G. Saradha K. Geetha Banu	III Eco. III B.Com.
54. General Oratorical Contest	I Prize II Prize	C. Pramila R. Sheela Rani	III Chem. I Chem.

55. Kavithai Potti in Tamil	I Prize II Prize	K. Jayalakshmi C. Pramila	II Eco. III Chem.
56. Dramatic Competition in Tamil	Individual Prizes {	K. Lalitha Selvi Vijayanthi	II Maths. II B.Com.
57. Oratorical Contest in Hindi		P. Saradha Lalitha V.	II Eco. II Litt.
58. Essay Writing in Hindi	I Prize II Prize	V. Usha S. Sreekala	II Maths. II Eco.
59. Essay Competition	I Prize II Prize	V. Radhika V. Lalitha	I B.Com. II Litt.
60. Debate	I Prize II Prize	Jayanthi Srinivasan V. Lalitha	III B.Com. III Litt.
61. Best Speaker in English		V. Lalitha	II Litt.
62. Best Speaker in Tamil		C. Pramila	III Chem.
63. Best Athlete		V. Gayathri	II B.Com.
64. Special prize awarded to the Best out going Student by the first set of Staff members		C. Pramila	III Chem.

## ANNUAL REPORT - SPORTS MEET - 1980 - 81

Respected Chief Guest, Revered Chairman and members of the Managing Committee, learned Principal dear colleagues and students.

It is my privilege this evening to present a report of the various activities in the field of Physical Education for the year, at this **THIRTEENTH ANNUAL SPORTS MEET**. The year saw marked improvements in the General Games activities.

More players won honours for the College this year. There has been an improvement in the number of players representing this College in the Madras University and State Teams. Three of our College Hockey Players Selvi Alphonsa III B.A. History, Selvi Pushpa of III B.A. [English Literature, Selvi Gayathri of II B.Com. Selvi Radha of I Chemistry have been selected to represent the Madras University in Volley Ball. Our Cricket player Selvi Lina Gopi of III B.A. History has been selected to the University Basket Ball Team. Selvi Aruna of II B.A. Literature has been selected to represent the Madras University Ball Badminton.

Four of our players have been selected to represent the state of Tamil Nadu at the National Level Tournaments. Selvi Mahalakshmi of II B.Com. and Lina Gopi of III History have been selected to the Tamil Nadu State Hockey Team. Our Ball Badminton players Selvi Aruna of II B.A. English Literature and Selvi Jayashree of III Literature have been selected to represent Tamil Nadu at the Junior National Ball Badminton Tournaments conducted at Bangalore.

At the Women's Inter Collegiate Athletic Associations Tournaments, our teams fared well this year. In Volley Ball, our team defeated Y.M.C.A. College and S.I.E.T. College. But we received a set back this year, when our Ball Badminton team lost the match conceding the winners shield, which we hold for the last three years. of Ethiraj College.

Tournaments in Basket Ball, Hockey and Cricket Scheduled for second semester, are yet to come off. The W. I. A. A. Athletic meet also is to take place in February. I wish our players and athletes good luck.

The members of the teaching faculty also evinced keen interest in games activities. They set an example to be followed by their students, when their teams emerged winners of the Inter Collegiate Ball Badminton Tournament and runners up of the Table Tennis Tournament organised W. I. A. A. for the City College Staff in 1980.

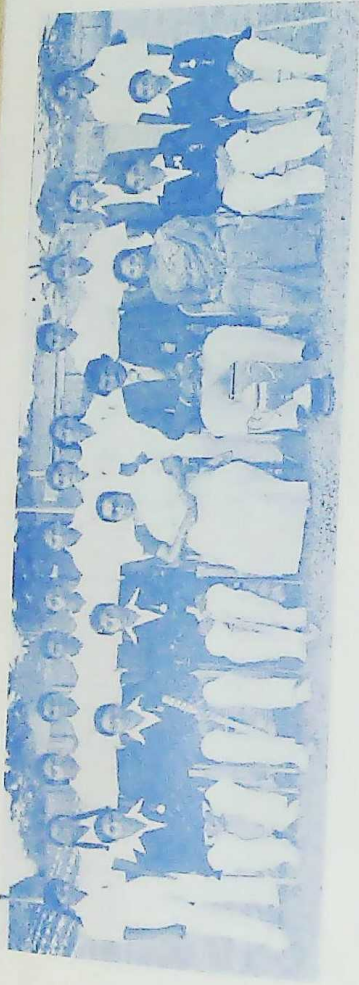
## UNION INAUGURATION



Selvi Kalpana welcoming the Commissioner of Police—Thiru S. Sripal



Thiru Sripal's thought Provoking speech



Our Players pausing for a pose



She clean bowled her spectators - Selvi Leena Gopi our ace bowler



"Well done Gayathri" - Thiru Bhaskaran presenting the best Athlete cup

# SPORTS DAY

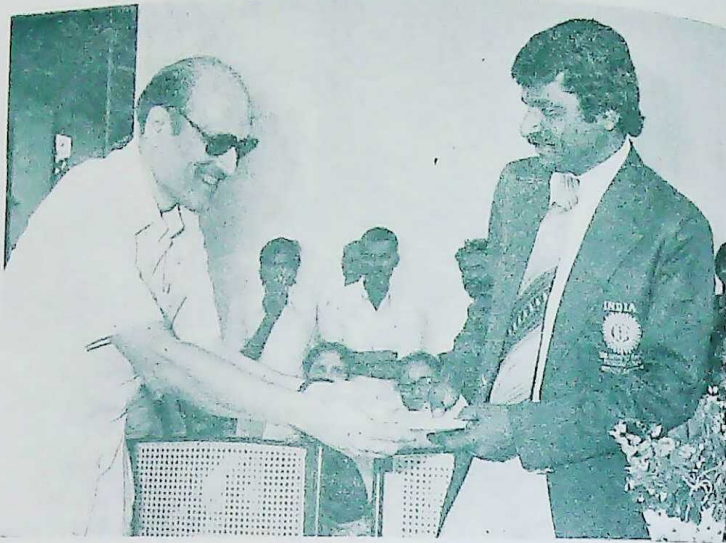


"It was spectacular" The March Past on Sports Day



Thiru Bhaskaran delivering his Presidential Address on Sports Day

## SPORTS DAY



Shri Chandrakanth Bhatt presenting the prize for the guest item to Thiru Bhaskaran



They race to glory in gunny sacks

## The English Association - Looking back 1980 - 81

It all began with a quest for knowledge. I mean, a Quiz, soon after followed by an interesting speech on Effective Journalism by Mr. Mithran Devanesan, a well known personality in the fields of Dramatics and Journalism, who played a dual role—of a Quiz master, of a speaker—that day.

The monthly Quiz programmes and Debates continued revealing the keen enthusiasm of the participant (both active and passive).

Here we are proud to say that the College won a team prize in Debate held at Loyola College, the individual prize (1 prize) going to V. Lalitha of II Literature. In the Dramatic competition held on the same day in the same place, T. K. Geetha I Literature secured the Best Actor (Actress)'s prize.

This enthusiasm took a serious academic turn during November/December.

After Examinations and Holidays the activities were resumed with revived vigour.

The New Year was ushered in by paying homage to the 100 year old Nightingale of India - Presentation of the Queen's Rivals on the stage.

It was then a long visit of eager activities. Opportunities were given the ability of each participant was evaluated in the following fields—in the writing of S.S., in the composition of poetry, in the writing of essay. The best were awarded prizes. [Inter Class Dramatic Competition] was conducted in February—this time the attention was diverted towards serious and different plays like Chandolika, a street can Named, Desire. Birth Day Party keeping pace with the modern interest. Then we had a competition—a cross word puzzle in Numbers. The response was overwhelming.

These activities are just an indication of what we would like to achieve. We've begun—with confidence from within, help and co-operation from without □ Blessing from Above, We'll surely reach our goal.

## Science Association - Report

The inaugural meeting of the Science Association was held on 18th September 1980. Dr. M. Dharmarajan, Professor of Genetics, had consented to address the gathering. Welcome address was given by the Secretary of the Mathematics Association. Dr. M. Dharmarajan was moved to eloquence by the subject of the speech "Genetic Engineering". The students and the members of the staff were enthralled by the speech which was interesting as well as informative. The meeting came to an end with the vote of thanks proposed by the secretary of Physics Association. □

## Botany Association

The inaugural meeting of the Botany Association was held on 18-9-80. Prof. M. Dharmarajan presided over the function and addressed the gathering.

Two of our students were sent to Rajeswari Vedachalam College, Chingleput to participate in an essay competition on "Tree planting and its importance".

On 14-2-'81, the I year B.Sc. Botany Students were taken on a study-tour to Tirupporur for fresh water collection.

On 21-2-'81 the II B.Sc. Botany Students went on a study-tour to Covalam and Mahabalipuram for marine collection.



## History Association

The History Association was inaugurated on 17th September 1980 by Prof. N. K. Narayan of Pachaiyappas' College for men, Madras. He gave an eloquent speech on Indian democracy.

Under the auspicious of the History Association the U. N. O. Day, Human Rights Day were celebrated on 29th January 1981. Mrs. A. K. Janaki of Department of History, Vaishnav College for Women, Chrompet, Madras addressed the meeting and explained the circumstances that led to the establishment of the U. N. O. She also spoke about the Human Rights.

A Seminar was conducted on 30th, January 1981 to celebrate the U. N. Day. Selvi Lalitha of II B.A. Literature and Selvi Kamakshi of I B.A. Literature spoke on the topics that "The U. N. O. is a mere debating club" and "The U. N. O. is not a mere debating club", respectively.



Inauguration of the English Association



Holding his audience spell bound Dr. Dharmarajan at the Science Meeting



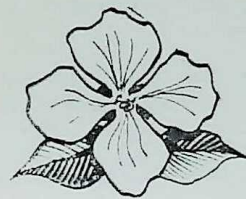
A Historian with us—Prof. Narayanan



Shri Raman addresses the students for the inaugural of College Planning forum

## Economics Association

Economics Association for the year 1980—81 began this year's activities in the afternoon of 16th September 1980. The meeting started with Selvi M. S. Mahalakshmi, Secretary of the Association welcoming the Chief Guest Sri S. Viswanathan, Editor, "Industrial Economist". The topic of the day was "Is ours a poor country?". The speaker gave a clear exposition of our country's resources—both capital and human—with statistical data. The Speech was highly enlightening and thought provoking. Quoting the exports of the country, he concluded with optimism that "We have a rich and growing heritage". With his ideas he was able to instill fervent hopes in our mind, of having a future developed India, Selvi Prathima Naidu proposed the vote of thanks. The meeting concluded with "National Anthem". □



## Sanskrit Association

The College Union and its allied associations were inaugurated by Mr. S. Sripal, Commissioner of Police on 16th of August 1980.

First and foremost we celebrated the Gokulashtami day in a homely manner with a simple Puja to the Krishna Statue. Our students recited a few stanzas from the "Gita" which added veneration to the function.

The Sanskrit Day was held later on the 27th of February 1981. Professor M. L. Narayanan a scholar in Sanskrit was kind enough to preside over the function. The function started with the College Prayer. The welcome address was given by the Sanskrit Association Secretary. Our Chief guest enlightened us with his inspiring speech bringing out the importance of culture in Sanskrit language. He justified this aspect by quoting some of the important verses from great epics. The function came to a close with the vote of thanks given by S. Shobana, Secretary of the College Union. □

Apart from this, the year 1980—'81 was a record of many achievements in Sanskrit recitations and competitions, for our College.

## Our Experience on a Saturday (Economics)

Going on a picnic is easily said than done and our recent trip to Sathanur proved to be quite an experience. While organising the trip, we ran into trouble at the first stage. There were suggestions from all sides regarding the time duration and means of transport. It seemed that idea of picnic would evaporate like many earlier ones.

To top it all, just two days prior to take-off, some dropped out. But somehow with the help of our elders especially our Principal and other lecturers, we did visit the place.

It was a merry group of 50 which finally boarded the bus on a bright summer morning. After a pleasant journey we reached Gingee for breakfast. Soon the sun warmed our path and we started our march towards the top of the Fort, climbing with great difficulty over the steep steps.

Somewhere under the rocks, water was found, which tasted better than all other drinks. It certainly had a refreshing effect on us for soon after thirst was quenched. We were able to walk fast.

At Thiruvannamalai, we stopped briefly to have our lunch. We then visited the holy place of Sri Ramana Ashram. We were stunned when we entered the main Hall because of its beautiful photography depicting the life of Sri Ramana Maharishi. After filling our minds with the philosophical thought we prepared ourselves to reach the picnic spot "Sathanur Dam"

We reached there at about 4-30 P. M. For some time, we roamed about the place in groups feeling excited to see the different kinds of flowers—a superb workmanship of God.

Our time table dictated rest and relaxation for the next half an hour which was pleasantly spent in the hotel watching the Dam with lights on.

A short respite, and it was early night when we went inside the bus. Once the heads were counted, we travelled towards Madras halting at Thiruvannamalai. The highlight of the trip was the timely Dharsan we had in the Temple, which proved to be more effective than the tablets to cure our tiredness.

The final lap of our journey was filled with music and merriment which faded as time was on, since it was midnight when we reached the College.

Truly an enjoyable trip and one that will be long remembered by all of us.  
Date of journey 14—2—1981.



Shri Viswanathan—Editor "Industrial Economist" inaugurating the Economics Association



A talk by Dr. Amarchand Inaugural of the Commerce Association



Dr. Rajammal Devadas sharing her thoughts with the staff



The Lions Meet—Organised by the College Planning Forum

## An Excursion ( Mathematics )

Bus or Train  
 Car or Plane  
 We will have  
 Our trip today.....

And we, the students of III Mathematics and off we went to Poondi. It was the term of the last year in College for us. We fixed the date of the trip as 24th of March 1981.

It was a colourful sight in the college on the morning of that eventful day. We had worn our prettiest sarees. Everyone of us was in high spirits. The previous day was spent in making arrangements and dreaming about the next day's trip.

The bus started at about 7-30 a. m. from the college. We visited the famous Temple in Tiruvallur which is on the way to Poondi.

Finally the bus reached Poondi. We were surprised to find that the place was full of monkeys. We fed them with pieces of bread.

After lunch we went to a park, seeing the swings, see—saw etc., had nostalgic remembrances of our childhood.

We made a tour of the Institute of Hydraulics and Hydrology. This was the best part of our journey. We learned that it is a world famous Institute and that there are only two such Institutes in India, one at Poondi, the other at Pune.

We saw models of Coovam River Project and various other dam constructions like the Mettur Dam, Pampa Dam etc. We were informed that this Institute had helped many project in distress. When we were shown the last of the models there, we were glad we went to Poondi. There is so much to learn there. It was not just a pleasure trip. We learnt many new things in Hydrology.

Now the time came for us to leave the place. The return trip was in marked contrast to the forward trip. Girls were rather subdued. Perhaps the thought of our parting in a few days came to our minds. The forward trip was spent in singing songs and playing tricks on each other.

We were back again in Madras and with it to our routine life. □

# SHRIMATHI DEVKUNVAR NANALAL BHATT VAISHNAV COLLEGE FOR WOMEN

CHROMEPET, MADRAS - 600 044



## Annual Report of the N. S. S. 1980 - 81

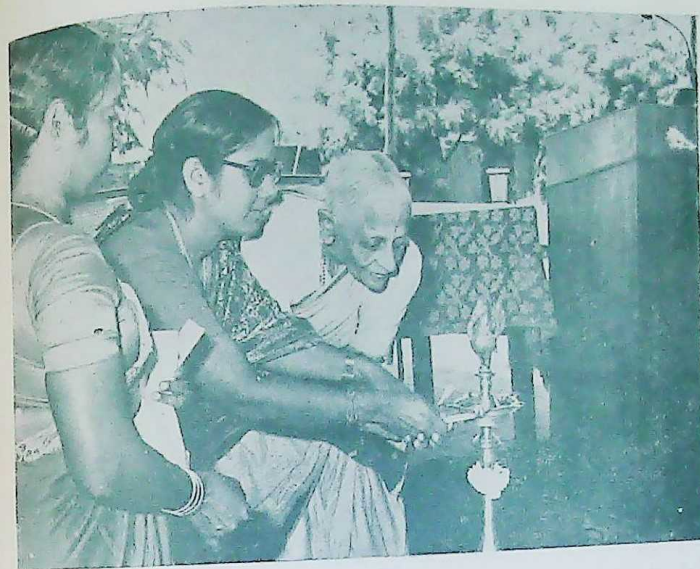
"Service to mankind is service to God". Our students who believe in the maxim proved it by coming in large numbers to be enrolled in the National Service Scheme Programme.

With one unit already in full swing we enrolled students for the 2nd unit for 1980—81 and the office bearers were duly choosen.

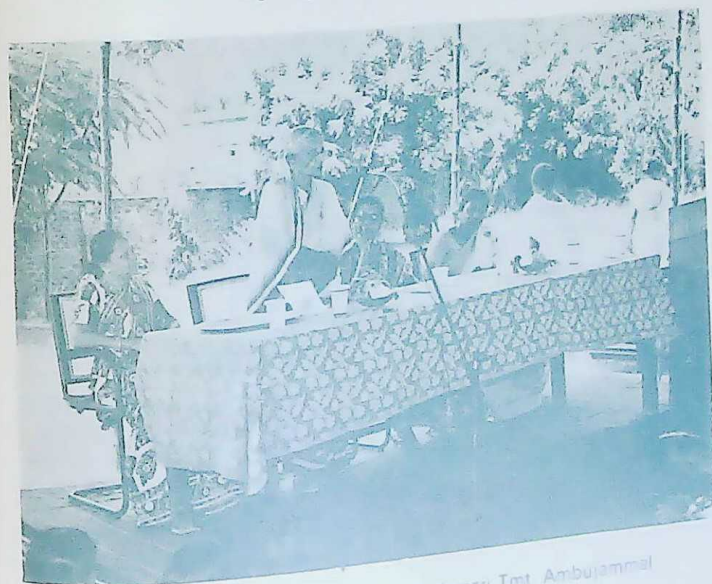
- |                                  |     |   |
|----------------------------------|-----|---|
| 1. UNIT I ... Programme Officer  | ... | <b>Tmt. Indra,</b><br>Asst. Prof. of Tamil.       |
| Asst. Programme Officer          | ... | <b>Miss. Minni,</b><br>Asst. Prof. of Zoology.    |
| Student Secretary                | ... | <b>Miss. J. Shobana,</b> II B.A. Eco.             |
| Asst. Secretary                  | ... | <b>Miss. Jayalakshmi,</b> II B.A. Eco.            |
| 2. UNIT II ... Programme Officer | ... | <b>Miss. A. Sudha,</b><br>Asst. Prof. of English. |
| Asst. Programme Officer          | ... | <b>Miss. Renuka Devi</b><br>Dept. of Physics.     |
| Student Secretary                | ... | <b>Miss. T. K. Geetha,</b><br>I B.A. Literature.  |
| Asst. Secretary                  | ... | <b>Miss. Uma,</b><br>I B.Sc. Physics.             |

The formal inauguration took place on 16th September 1980 but even prior to this our N. S. S. Volunteers were busy with these activities.

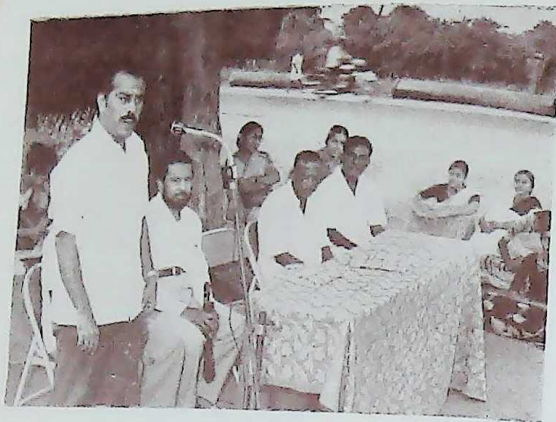
On August 8th 1980 about 50 N. S. S. Volunteers and 3 members of the staff participated in the March organised by the Lions Club of Pallavapuram as part of their campaign for the eradication of Leprosy.



Lighting the lamp of Service

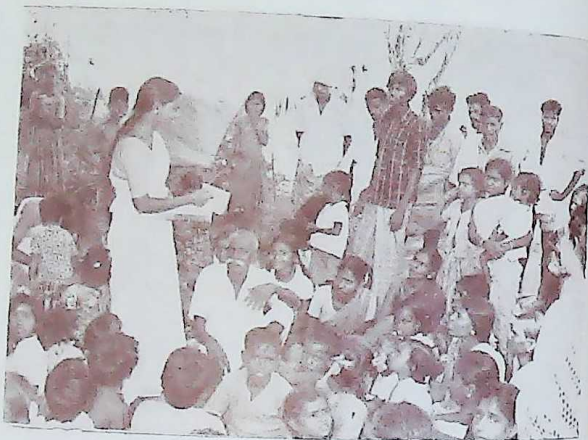


The N. S. S. inaugural address by Padmasri Tmt. Ambujammal

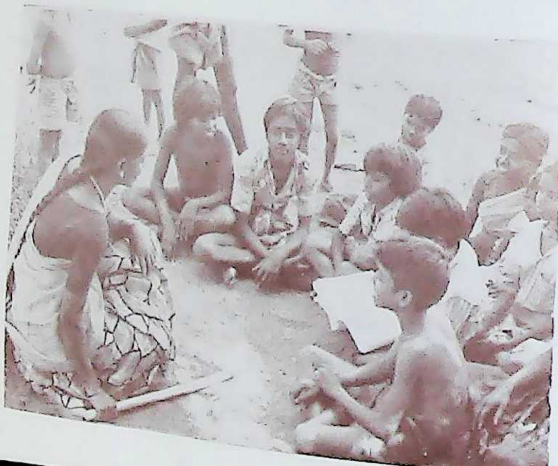


Inauguration of special camp on 3-1-81 by Thiru Sivaswamy Special Officer of Pallavapuram Municipality

There is no age for learning young or old — any time is learning time —  
Adult Literacy Classes in Progress



The stick doesn't frighten away our young students



Independence Day was celebrated by our N. S. S. students at our College and students were distributed.

September 16th 1980 was a red letter day for us because it is the auspicious day when our N. S. S. activities were formally inaugurated by no less a person than the social worker Tmt. Ambujammal, founder of Srinivasa Gandhi Nilayam and an eminent social worker. "Age cannot wither or custom stale her infinite variety" this could aptly be applied to Tmt. Ambujammal who though in her 80's is young at heart and gave an inspiring speech punctuated by anecdotes from her life. Having thus started on an auspicious note we started our regular activities for the year.

The N. A. E. P. Programme is an integral part of our N. S. S. work and knowing the surest way to success is educating others, our students have taken up this challenging task with each one teaching one, sometimes more too. Our education programme is not confined to the adults only. We believe in catching them young— quite often children are also there in our adult literacy centres. We have 5 adult literacy centres at Puduvali Nagar, Sastri Colony, C. L. C. and Chamber's Colony with a new one started at Kothandam Nagar during the special camp held in January 1981.

There may have been one Lady with a Lamp in the past but we can boast many in our College. Hospital visiting is also another sphere of our activity. We send our students in batches to various hospitals where they help in regulating crowds and also dispense medicines, of course under the supervision of the Doctors. The hospitals are.

1. P. T. C. Hospital — Chromepet.
2. G. H. — Chromepet.
3. Tambaram Sanatorium where our students help in the follow up of the patients who have recovered, provide the necessary feed back to the Sanatorium.
4. Health Centre — Mambalam.
5. Government Hospital — Saidapet where our students are engaged in a 3 — pt. health programme.

Our students have also served as the eyes for the students of the Louis Institute for the Blind in Adyar. They are the "Seeing eye for them and the gratitude of the students knows no bounds.

It is our proud privilege to be associated with the Bala Mandir — Teynampet which the social worker Miss. Manju Bhashini who has been nationally honoured for her selfless service is involved. Some of our students go there regularly and help the students in their studies. All work and no play, makes Jack / Jill adult boy / girl and our girls also play with these children and help them in their P. T. and drill. Nearer home, we have been regularly sending students to an orphanage at Tambaram where

the children are helped in their studies. The children's happy glowing faces are more than expressive of their gratitude and it is ample reward for us.

Keeping our surroundings clean has been the aim of our volunteers. Charity begins at home, so they say, and we believe in this. So we keep our campus and rooms spic and span. Even outside our College gates in and around Chromepet, we try our best to keep the environment clean by removing unwanted vegetation and weeds, chlorinating wells and trying to eradicate mosquitoes.

So much for our regular activities but now for other details.

Gandhi Jayanthi this year was celebrated on a grand scale by distributing sets of uniforms to children and also by distributing the thatch leaves to the harijans for their huts.

November 14th was celebrated as Children's Day by distributing sweets in the orphanages we have adopted. We also distributed books, slates and rubbers to the inmates of these homes.

January 1981 was a month of hectic activity in our N. S. S. calendar. It was the time when we had our special Camping Programme at Zamin Pallavaram Village between 3rd and 12th January '81. These 10 days at camp were to the students a time for work and pen. The camp with 100 participants was a roaring success. It served the 2 fold purpose of introducing the students to the experience of communal living and inculcating a spirit of camaraderie and selfless service. They also had an opportunity to get a close look at the lives of people in slums and thus became aware of their problems and worries. These camps thus serve as eye-openers to the living conditions of the less privileged.

During this special camp besides the regular activities like digging drains, laying of roads and conducting socio-economic surveys we also introduced, some new features this year; these were the health campaign when 2 Doctors from the Lions Club of Pallavapuram conducted a Medical Check up at Kothandam Nagar and a small savings drive. Kitchen gardens were also planted and sports meet held. Competitions for women and children were conducted and a healthy baby contest and cleanliness contest also held to inculcate good health and hygiene in these villages.

An Annual feature of our N. S. S. is the Pongal Tourist Festival at Mammallapuram where our students put up a cultural programme. This year also they presented a cultural programme.

An educational tour of Gingee, Thiruvannamalai and Sathanur was organised.

A one day camp was held at Mangadu where our students co-operated with the students of D. G. Vaishnav College for Men and helped in a Small Savings Campaign and an X-ray Programme conducted there.

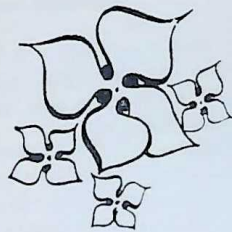
In February the two student secretaries of the two units attended a leadership training programme and came back with renewed enthusiasm and bursting with new ideas.

March 10th 1981 was literally a Red Letter Day. It was the day when we conducted a Blood Donation Camp at our College sponsored by the Leo Club of Pallavapuram. The colourful posters for the campaign which decorated our corridors evoked a tremendous response and I am happy to say that nearly a hundred of our students and members of the staff willingly shed their blood — not in vain.

The Valedictory function of the N. S. S. was celebrated on 2—4—81. Lion Dr. Vasudeva Rao, District Governor Dt. 324A was the Chief Guest of the evening. He gave a thought provoking speech. Mr. Ratna Natarajan, N. S. S. Co-ordinator, University of Madras presided over the function. A number of suggestions were given by him for the improvement of N. S. S. activities he commended the work done at the College. A number of charts and photographs of the N. S. S. activities were displayed.

As the year draws to a close our mind inevitably turns to the events of the past year. We have learnt from our mistakes and shall avoid them in the future. Perhaps our achievements cannot be materially counted but it has never the less been evident in the happy faces and smiles of the children to whom we have lent a helping hand and eye, and the gratitude expressed by the patients in the various hospitals. It is this sight which heartens us and gives us a sense of fulfilment and courage us to do more for others in keeping with our motto "Not we but You".

We hope that we can do still more in the years to come.



# N. S. S. Special Camp Held At Zamin Pallavaram Village

## Activities of the 10 Days Camp

Zamin Pallavaram predominantly a Harijan Village, a hamlet of Pallavapuram Municipality, has been one among the adopted villages by our College. The two N. S. S. units have been involved in the development of this village. This village was adopted only recently during the special camping programme held during the month of January '81 between 3-1-81 and 12-1-81.

It was during the month of December '80 that as many as 100 volunteers were ready and willing to participate in the camping programme. Four N. S. S. officers had also willingly participated in the camping programme.

Every day from 9 a. m. to 11-30 a. m. all our girls were engaged in manual work like road laying, digging drains, THE OLD ROADS WHICH WERE of no use for any transport had also been repaired. This work was very heavy work for us and we felt the burden on the first day. But due to the kind heart of our officers we were asked to work in turns.

Under the Child Health Scheme even a Health Baby contest was held and this was one afternoon between 3-00 p.m. and 4-00 p.m. Every Child had come in its beautiful new dress and was ready for the contest. It was really great fun watching them come one by one but unfortunately all the children could not win a prize only one could be the winner we wish them best of luck next time.

The major programme which was new and interesting was a health campaign

which was held on the fourth day. Two doctors were invited for this programme and the students helped them in dispensing of medicines whatever the doctors had prescribed.

During the afternoons our girls conducted adult education classes and they had benefited also. Our girls are really interested and you see each one of them had two students. They were able to coach better and produced results because of competition. They assisted them and thought them how to read and write correctly and pronounce the words clearly.

After tough and tiresome work its really nice we enjoyed and had great fun entertaining ourselves with song and dance.

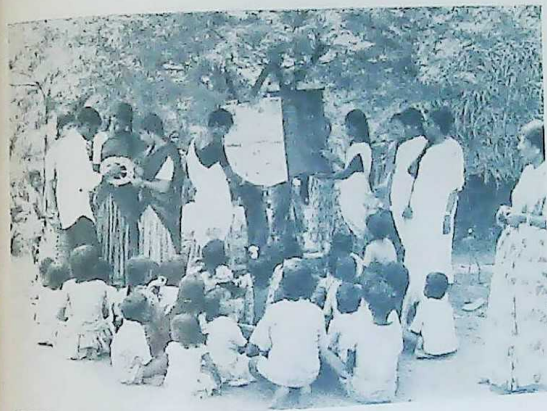
On the valedictory which Mr. Sivasamy, Special Officer of Pallavapuram Municipality, participated, entertainment was given both of practical value and also enjoyment. The volunteers and the people were very much interested watching the variety programme.

Even a T. V. set was hired to add to our enjoyment and fun. Many films of educational value were screened.

To conclude I would like to say that due to better co-operation from the villagers and the students kind co-operation this had been a successful camping programme in our N. S. S. Calendar. We hope that the same spirit continues and prevails even in our next camping programme if not here anywhere outside Madras.

J. SHOBANA  
II B.A. Eco.

How to be healthy—learn from our girls



Catching them young—  
Teaching 3 R's



No job is below our dignity—  
new brooms sweep clean

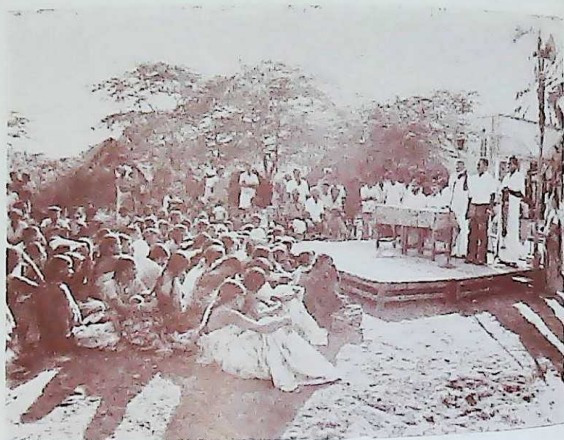


Our girls at work



It was not only at work that our girls excelled but also in dance. Entertaining the residents Kothandam Nagar—on our toes

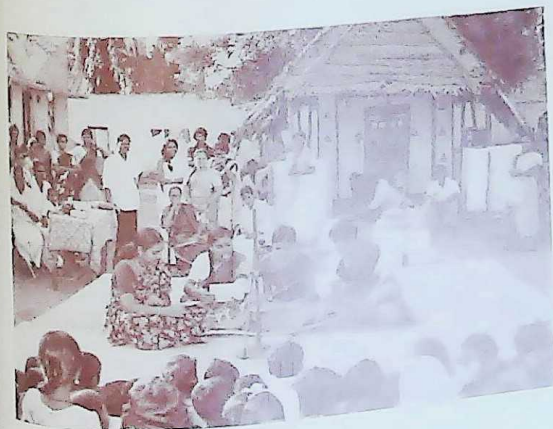
Thiru Sivaswamy  
Special Officer delivering the  
Valedictory address



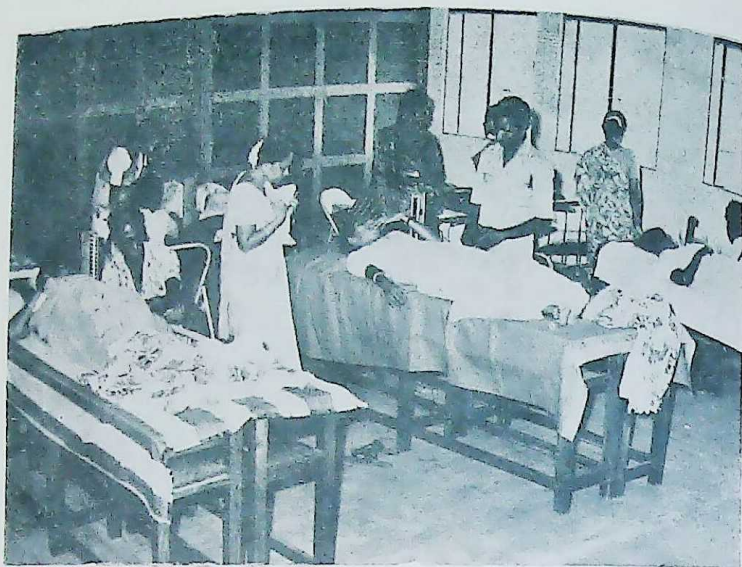
The Valedictory of our  
Special Camp—our attender  
Muthu speaking



Encouraging the  
young to learn books and  
pencils being distributed to  
youngsters by  
Thiru Md. Yaseen



Villupattu—with the  
temple in the background



We shed our blood—not in vain



Blood donation Camp—March 10th 81—A Red Letter Day

## We Shed Our blood – but not in vain Blood Donation Camp: 10-3-'81

Miss A. SUDHA

Donation Camp was held in our College on 10-3-'81. In collaboration with the Leo Club of Pallavapuram the Camp was conducted. Colourful Posters decorated our corridors and Pamphlets were distributed highlighting the need for donating blood. The effectiveness of the visual and verbal campaigning can be well gauged by the enthusiastic response, which came from both the Students and the members of Staff.

On 10-3-'81 the Blood Donation Camp was formally inaugurated by the District Governor of the Lions Dr. Vasudeva Rao.

A team of doctors led by Dr. Sivarajan, Dean of Madras Medical College, were in charge of the operations.

**BLOOD :** was happily shed by our Students and Members of Staff who were vying with each other to be first in giving blood.

**SWEAT :** of course the doctors and their assistants were sweating it out as they were kept busy and were on their feet right from 10 in the morning till 3 in the afternoon.

**TEARS :** Tears were evident—Pleasure don't think that our students cried when donating blood. The tears were shed by those students who were sent away because of various reasons—underweight or underage etc. Their disappointment in not being able to give blood made them weep. Any way they have gone with the determination to be fit to give blood at the next Camp.

Nearly a hundred volunteers gave blood. More than the number it is the spirit of the students, who came in large numbers to donate their blood which is very heartening. The spirit to serve which is evident is more than enough. □

## AT THE LOUIS INSTITUTE FOR THE BLIND-ADYAR

D. SHANTHI  
I B.Sc. Chem

I am very glad to write about the pleasant times, with all my friends in the Louis Institute for the blind. It is pathetic that their vision is in complete darkness but their hearts shine brightly like lamps in the dark. We have sympathy for them and we never think of them as blind.

I deem it as a privilege to help them, as they have a thirst for learning but are unfortunate that they cannot quench their thirst for learning without help and guidance and it is we who should take pride in helping such people, as our duty. We go once a week to their school and teach the students various things like reading, writing, playing, musical instruments like fiddle and tabla.

They also in return entertain us and sometimes we entertain them by reading story books because during week ends

they may not be interested in reading the text books all the time as they are doing on the other days.

God had taken from them the power of sight but I feel they are endowed all the other good qualities which will compensate this lack of vision. These people lacking vision show great courage and confidence and help our fellow being than others, because they don't take things for granted. I have often felt that these people are gifted with some extraordinary inner power and talent.

At first we all were reluctant to go there. But now we feel it is our good fortune to serve them. Hence I conclude saying that I feel very much at home and happy by spending my leisure hours in this kind of useful work which I hope will serve to improve their conditions. □

# What Social Service Can Do To 'U'

They think fast on their feet, have a photographic memory, possess the art of concise and accurate reporting, are master organisers and efficient and speedy operators.

You may wonder who 'they' are and right now you will be wanting to be in the shoes of one of 'them' well it is not a big problem and here is how you do it  
**BECOME A SOCIAL WORKER.**

It is really remarkable to observe the changes taking place in you when you are placed in a position of responsibility as a social worker. Your entire personality gets modified by environmental manipulation with the individual effort called "will power".

You develop finer feelings. When you go to a village meet the people, see their living conditions, talk to them and study them. You become aware of an entirely new side of life which was not known to you so far. Of course, through hearsay you might be aware that people do not have food to eat, clothes to wear and so on. But that does not make an impact similar to the one had by actually mixing with the people. The difference is exactly like the difference between hearing about a burn and experiencing a burn. So when you mingle with the poor people you develop sympathy and from that emerge the other finer feelings. You become desperate and you want to do something for them. You become restless, loving, caring, co-operative and lastly you feel nice. People who have helped other people who were really des-

J. SHOBANA  
II B.A. Economic

perate will know this feeling. Elma Helgason wrote :

"There is no joy quite like the joy giving. Of self, and time and love to those in need. Of courage, comfort and cheer for daily living. In life's harsh battles, in their world of greed".

You also become socially acceptable. People respond to you as you respond to other people. Appearance, speech, gesticulation, mannerisms, knowledge as revealed in conversation etc., markedly effect the impression one makes others. As you will meet a lot of people, you will slowly realize what in you pleases others and what doesn't. If this is known to you, you can avoid the unpleasant and practice the pleasant more than you already do.

You also increase your circle of friendship. Your social skills will improve, you will find yourself more at home in the company of other people.

You realise the dignity of labour. I have attended quite a few camps in which the participants had to sweep, dig drain constructing roads which is a tough manual work. It may sound repulsive to you and let me tell you that initially my reactions were also the same. But when you do it sincerely with the right approach you get the real feel of it and I assure you that it is a fine feeling.

You also develop positive personality traits you become self-propelled and fully prepared to meet the challenging situations. You set your goals high, aim to achieve this and you usually succeed. A social service provides opportunities for idealism, sense of adventure creativity and sportiveness. You become more intelligent emotionally stable.

You develop leadership qualities. Social service in the present context is a social interaction which involves the relationship of people. You develop group dynamics. You are able to influence others. You learn the art of making people do what you want them to do. As you constantly deal with people you master the 'drive theory' you become aware of what makes people tick and what drains them to the things they do. When you want others to do it, You will learn their tactics as you will be dealing with people.

But you should bear one thing in mind. That is for anything to be successful innate intelligence, stimulation and appreciation of work is very essential. Let us consider a case of two individuals. One of them is more intelligent than the other. The former's intelligence will enable him to extract more of everything than the latter from all types of situations. In the former you will find the real effect of his participation in social service while in the latter you might find very little of nil effect.

Of course a social worker works for the benefit of others but in the same process he himself becomes a beneficiary. It is rightly said about a social worker.

"You are the instrument  
You are the beneficiary"

But mind you, you become the beneficiary only when you take the pains to become one.



## நாடு காணும் நங்கையர் சேவை

V. S. RAJESWARI  
II B.Sc., (Physics)

மங்கையராகப் பிறப்பதற்கே நல்ல  
மாதவம் செய்திட வேண்டுமென!  
பங்கயக் கைகள் பார்த்தலவோ இந்தப்  
பாரில் அறங்கள் வளரும் அம்மா!

என்று பாடிப்போந்தார் கவிமணி! அவரது உரை இன்று செயலாவது அங்கையிற் கனிபோலத் தெளிவாகின்றது. சென்றவிடமெல்லாம் சிறப்புதரும் கல்வியை வழங்கும் நிலையங்கள் அச்செயல்பாட்டுக்குக் காரண மையமாக விளங்கக் காணலாம். 'மக்கள் தொண்டே மகேசன் தொண்டு' எனக் கொண்டு தேசிய சேவையைக் கல்வியோடு கடமையையும் புகட்டும் சேவைப்பணி மாண்பினை ஆக்கும் பண்பு ஊட்டுவதைக் குறிப்பிடுவதாம். அப்பணிக்கான ஊக்கத்தையும் உற்சாகத்தையும் ஏற்படுத்திட தக்க வழிமுறைகளை அறிந்து, மாணவ மணிகளைத் தம் பெயர் விளக்கப் பணியில் ஈடுபடுத்தும் பள்ளிகள், கல்லூரிகள் முதலாமவற்றின் தொண்டு குறிப்பிடத் தக்கது.

பிறருடைத் துன்பம் தனதென எண்ணும்  
பெருங் குணத்தவனே வைஷ்ணவனும்  
உறுதுயர் தீர்த்ததில் கர்வங் கொள்ளான்  
உண்மை வைஷ்ணவன் அவனாகும்

என்ற கவிதையடிகளைச் செயல்படுத்தி, உண்மை வைணவராய் நமை மாற்றும் நோக்கே இத் "தேசிய சேவைத் திட்டத்தின்" உயர் அடிப்படையாகும்.

'மண்டிணி ரூலத்து வாழ்வோர்க் கெல்லாம்  
உண்டி கொடுத்தோர் உயிர் கொடுத்தோரே'

என்ற சாத்தனும்,

'அன்ன சத்திரம் ஆயிரம் கட்டல்

.....  
அன்ன யானும் புண்ணியம் கோடி  
ஆங்கோர் ஏழைக் கெழுத்தறி வித்தலால்'

என்ற பாரதியும், தத்தம் கூற்றுக்கள் மெய்ப்பிக்கப் படல் கண்டு ஆனந்தமுறுவர் என்பதுறுதி.

நமது முன்னோரை இவ்வண்ணம் ஆனந்தமுட்டும் விதத்தில் நாங்கள்—  
கல்லூரி மாணவியர்— ஆற்றும் சேவையைக் காண்போமா?'

சுயவிருப்போடு இவ்வியக்கத்திற் பங்கேற்ற மாணவியர் ஆண்டு முழுதும், தம்முட் பலகிளைகளாய்ப் பிரிந்து ஒவ்வோர் விதத்திலும் பணியாற்ற முன்நீர்தோம். நெறியுறச் செம்மைப் பணியாற்றிய பின்னர், அதன் முடிவு போல, அல்லது, அவற்றின் சிகரமாக, முகாமிட்டு ஓரிடத்தில் சேவை செய்வது பற்றித் தீர்மானித்தோம்.

தக்க இடனும் காலமுமறிந்து எம் நிலையத்திற் கண்மையிலுள்ள புதுவை நகர், கோதண்டம் காலனி, C. L. C. காலனி, சேம்பர்ஸ் பகுதி முதலாம் பகுதி பீல் வாழும் மாந்தர்க்குச் சேவை செய்திட தீர்மானித்தோம். அதற்கான பணிகளும் எங்கள் கல்லூரியிலேயே இடப்பெற்றது. ஆரம்ப விழாவன்று கமிஷனர், முதலானோர் மூலம் எங்கள் பணிகளைப் பற்றிப் பேசி அவற்றைத் துவக்கினோம். சாலைில் எழுந்து, கடன்களை முடித்ததும், இவ்வலைகளில் முழுகச் சித்தமாவோம். ஆசிரியைகள் வழிகாட்ட, பின் தொடர்ந்து சாலைப் பணியில் ஈடுபடுவோம். மெல்லியலாளர் எனும்போதும், 'கையில் தொழில் காணீர்!' என்று உலகம் காணச் சேவை செய்தோம்! ஆம்! ஆங்கே பிரதான சாலைக் கருகே அமைந்த பகுதியில் செப்பனிடப் படாத தெருப் பகுதிகள் எங்கள் சேவைக்கென காட்டப்பட்டன. அவ்விடத்தில் கூடையும், கடப்பாரையும், வாணலியும் சூத்தி, செல்வர், அல்லாதவர் என்ற வேற்றுமையின்றிச் செப்பமாக்கும் பணி செய்தோம். ஈண்டு குறிப்பிடத் தக்க கருத்து என்னவெனில், எம்மை வழி நடத்திய தலைவியர்— ஆசிரியைகள்— தாமும் மிகுந்த ஊக்கம் கொண்டு, இழிவெனக் கருதாது, இப்பணிகளில் ஈடுபட்டனர். 'மன்னன் எவ்வழி மக்கள் அவ்வழி' எனப்படல் போல, எங்கள் ஊக்கப் பணிக்கு இஃது மருந்தாயமைந்த தெனில் மிகையன்று.

'உலகம் காணப் பணி செய்தோம்' என்பது ஈண்டு நோக்கற்குரியது. பிரதான வீதியில் நடந்தும், ஊர்திகளில் பறந்தும் சென்ற பலரும் கண்களை மலர்த்தி எங்களைக் கண்டனர். 'இவரால் இத்தனை பணியா' என்று பார்த்தவர் பலர். "ஹே! எத்தனைப் பெண்கள்" என்று சிறுமைப் பார்வை காட்டியவர் பலர். "இவர்களால் என்ன முடியப் போகிறது!" என்ற அதிருப்தியாளர்கள் பார்வையும் உண்டு என்றாலும், நாங்கள்,

"மெய்வருத்தம் பாரார் பசினோக்கார் கண்துஞ்சார்  
எவ்வெவர் தீமையும் மேற்கொள்ளார் செவ்வி  
அருமையும் பாரார்"

எனுமொழிக் கேற்ப, கருமமே கண்ணாக, விரைந்து பணியாற்றினோம் களைப்பு நோயை உடனிருந்தாரின் நகைச்சுவை உணர்வு போக்கியது உற்சாகத்துடன், சுகமான ராகத்தில் சுவையான தமிழ்ப் பாட்டுக்கள் கேட்டுக் கொண்டோம்.

அவைபற்றி எங்களுக்கு உரிய விமர்சனங்கள் செய்து, இன்பமாய் பணியாற்றிய அனுபவம் மறக்க வியலாததாம்.

காலேப் பணி சாலையிலாற்றிய பின், 'கைப்பணி யில்லாத போது சிறிது வயிற்றுக்கும் ஈயப்படும்' எனும் முறை பின்பற்றியவர்களாகி, உண்டு களைப்பாறுவோம். இவ்விடத்தில், " 'சிறிது' வயிற்றுக்கும் ஈயப்படும்" எனக் குறித்தால் பாவம் செய்தவர்களாவோம். மிகையாகவே, தேவைப்படி உணவு உண்ண வாய்ப்பிருந்தது. பின்னர், "உண்ட மயக்கம் கொண்ட தொண்டர்களாவோம்!" அதன் பின்னர் எங்கள் மாலைப் பணி துவங்கும். மாலைப் பணி பொன்னு நேரங்களைப் பொன்னாக்கியவை இந்த நாட்கள். மாலையின் கேற்ப, விளையாட்டு கற்பித்தல், எழுத்தறிவித்தல், சுத்தம் சுகாதாரம் புகுத்தல் முதலியவையே — வாழ்க்கைக்கு தேவையான நாகரிக முறைகளைப் பற்றிய படிப்பினை அளிப்பதே எமது மாலைப் பணியாகும்.

பல்வேறு காரணங்களால் பின்தள்ளப்பட்ட மாந்தரைக் காணுந்தோறும், அவர்கள் உலகைப் பற்றிய அறிவு வளர்ந்த போழ்தில், "எல்லோரும் ஓரினம்" என்ற உரையை வெற்று மொழியாக்கக் கூடாதென்ற வெறி தோன்றியது எம்முள், எனில் அஃது முழு உண்மையே! பாமரராய் இருந்தவர்களுக்குப் பாரில் நடப்பவற்றைப் புரிய வைக்கவும், அவர்கட்கு எழுத்தறிவிக்கவும் முயன்ற நாங்கள் எங்கள் நோக்கத்தையும் கருத்தையும் அவர்கள் புரிந்துக் கொண்ட வேளையில் மகிழ்ந்தோம்.

ரஜினியையும், ரத்தியையும் மட்டும் பற்றியதே உலகம் என்று கருதாமல் ரசனையும், தரமான நாகரிக வாழ்வும் அவர்கள் அறியுமாறு செய்ய முயன்றோம். கமலும் கவிதாவும் அறியும் அவர்கள் கல்வியும் கருத்தாழமும் உடையவர்களாக விளங்க வேண்டும் என்று வலியுறுத்தினோம். அதை அவர்கள் ஏற்றுக் கொண்ட விதமும், எதிர்க்காது ஏற்கவும் செய்யாது, கிணற்றிலிட்ட கல்போன்றிருந்தமை இன்றோர்ன்ன பல, எங்கள் உலகியல் அனுபவத்துக்கு வகுப்பு வைத்தாற் போலிருந்தது.

எங்கள் சாதாரண வேலைகளைக் காட்டிலும் இவை எங்களுக்கு மிகையாகவும், புதுமையாகவும் இருந்ததால் களைப்பு மிகையானது உண்மை எனினும், இப்புது அனுபவங்கள் அவற்றை நீக்க முயன்றன. ஆயினும், அவ்விதக் களைப்பு சிறிதும் உணராமல், முழுதும் களிப்பூட்ட எங்கள் ஆசிரியைகள் பல விதமான பொழுது போக்குகளுக்கு ஏற்பாடு செய்தனர். மாலைக் கொரு திரைப்படமும், பொழுதுக் கொரு விளையாட்டுமாய், பணியோடு இவைபோன்ற பொழுது போக்குகளும் எங்கள் களைப்பை அறவே போக்கிவிட்டன. ஆதலின் மறுநாட் காலே விடியலில் எழுந்து, மீண்டும் பணியாற்ற இம்முயற்சிகள் புத்துணர்வளித்தன எனலாம்.

இப்பணிகளை அவர்கள் உற்சாகத்துடன் ஏற்றுக் கொள்வான் வேண்டி அவர்களுக்கு அதற்கான போட்டிகளை வைத்துப் பரிசுகள் வழங்கி உற்சாக முட்டினோம். நீரான் அமையும் புறத்தூய்மையோடு, வாய்மையாற் காணப்படும் அகத்தூய்மை பற்றியும் அவர்களுக்கு உணர்த்த முற்பட்டோம். அலுப்பு தோன்றாவண்ணம் அவர்கட்கு சிறந்த பொழுதுபோக்கு நிகழ்ச்சிகளையும் நடத்திக் காட்டினோம். அன்பின் வழியது உயிர்நிலை அல்லவா? அதன்படி, முதலாள் கண்ட எம்மை, மறுநாள் காணுங்கால் அன்போடு வரவேற்று உபசரித்த அவர்களைப் புரிந்து கொண்டபோது, 'அன்பை உணர்ந்த இவர்களுக்குப் பிறவற்றைப் புரிய வைப்பது மிக எளிது' என்ற எண்ணம் உண்டாகி ஊக்கம் உண்டாகியது. ஊக்கமுடையானில் தேடி ஆக்கம் செல்லல் போல், நாங்கள் காண விழைந்த பலன் கிட்டியது எனலாம்.

இவ்வாறு அளித்துப் பெற்ற அனுபவம் தரும் இம்முகாம் நாட்களில் மட்டுமன்றி, இவ்வியக்கத்திற் பங்கேற்க வியலாத பிறரும் கூட தமது அரிய சேவையைத் தயங்காது வழங்கினர் எமது கல்லூரியில்.

'அன்புடையார் என்பும் உரியர் பிறர்க்கு' எனும் பொய்யாமொழிக் கூற்றை மெய்ப்பிக்கவே போல, இரத்ததானம் அளிக்க மிக்க விருப்போடு எம் மகளிர் முன்வந்தது குறிப்பிடத் தக்கது. இத்துறையிலும் ஆசிரியர் பெருமக்கள் சிறந்த முன்னோடி யாயினர். உண்டியும் கல்வியும் கொடுத்தோர் மட்டுமல்லாது, தம்முயிர் நிலையான செந்நீர் அளித்தவர்களும் உயிர் கொடுத்த திறம் காணலாம், அப்பாங்கில், எமது பாவையர் பணிப் போற்றற்குரியது.

'மனித இரத்தத்திற்கு ஈடு இல்லை' எனவும், 'மாறு இல்லை' எனவும் அறிந்த அறிவுடையராகி, பெருஞ் செல்வத்தைத் தானமளித்து, மண்ணுயிர் வாழ்க்கைகொடுத்த அவர்கள் செல்லும் வாயெல்லாம், ஒல்லும் வகையெல்லாம் அறம் செய்யும் செம்மை மாதர்தாம் என்பதில் ஐயமில்லை அல்லவா? தமக்கென முயலாது, பிறர்க்கென முயலுநராய் வாழும் தன்மை இவர்களால் நிலைபெறுகிற தெனில் அஃது மிகையாது.

இவையேயன்றி, பொருளாலும் உதவுதல் எம்மாலிலும் எனப் பணி செய்ப்போந்து, நிதி திரட்டும் பணியிலீடுபட்டோம். சமீபத்தில் கூடிய 'ஹெலன் கெல்லர் நிறுவனத்தார்க்கென குருடர், செவிடர் முதலாம் குழந்தைகட்கும் பிறர்க்குமான நிதிக்கு மாணவியர் பேருதவி புரிந்தனர்.

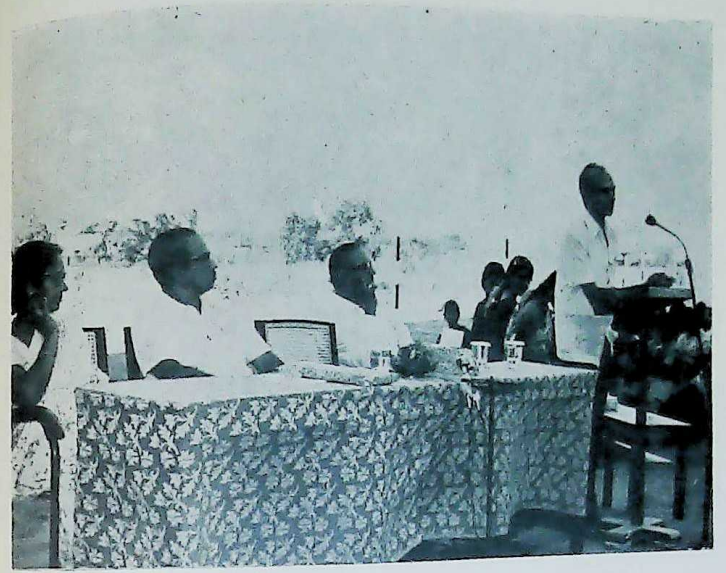
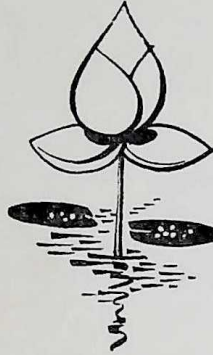
'இன்று ஏடுதாக்குபவன் நாளை நாடுதாங்கும் மன்னவனாகலாம் என்பது, கேட்டுப் புரிந்த வார்த்தைகள். அது எப்படி மெய்யாய் முடியும்? ஏடுதாக்கிப் பயிலும் காலத்திலேயே, உலக அறிவும் பெறுவராயின் தலைவனாய்க் காட்டும் அரியாசனம் இல்லை யெனினும் தலைவனாக இயலும் என்பதுறுதி! ஈண்டு உலகறிவு என்பது பிறர்க்குதவும் பான்மையினையும், பிறர்துன்பம் களைதலையும், சான்றாண்மை நெறி செல்வதையும் வளர்க்கும் அனுபவப் பூர்வமான அறிவாம்.

ஏட்டுச் சுரைக்காய் காட்டும் வடிவ நலத்தை, இவ்வறிவே செயலிற் காட்ட வல்லது. ஆதலின் கல்வியோடிணைந்த இத்தகு சேவையே உயர்வானதாம்.

இவ்வண்ணம்

“ மாண்பினை ஆக்கி, மண்ணினைத் தூக்கி  
தெய்வம் போற்றித் தெள்ளறி வாற்றி  
இருப்பவன் ”

என்ற வரையறை பெற்றுள்ள மாணவர்குலம் இவ்வாறு “help us to help you” எனும் வாசகத்தை வினையாக்கி வினாவாக்கித் தம் செயல்மூலம் காட்டுவராதலின், இவ்வரையின் விளக்கப் பணியில் ஈடுபடும் மாணவர் சேவை நாடுகாணும் புதுச் செல்வம் என்பதில் யாதோர் கருத்துமாறுபாடும் இல்லை யல்லவா?

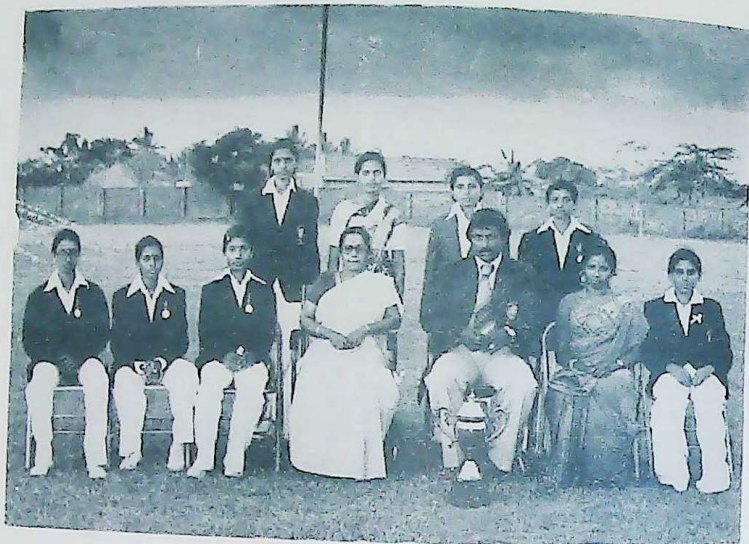


Mr. Ratna Natarajan, N. S. S. Co-ordinator, University of Madras addressing the gathering



Our Chief Guest Lion Dr. Vasudeva Rao giving the Valedictory address

**"OUR UNIVERSITY BLUES"**



Sitting (L to R) : Selvi Gayathri (Hockey) Selvi Leena Gopi (Cricket)  
Selvi Pushpa (Hockey) Principal Mrs. Thangam Seshan,  
Thiru Bhaskaran, Thirumathi Radhamma, (Physical  
Instructress) Selvi Alphonsa Vasanthi (Hockey)

Standing (L to R) : Selvi Jayashree, Selvi Aruna (Ball Badminton)  
Selvi Maha Jabeen (Volley Ball) Selvi Mahalakshmi  
(Hockey)

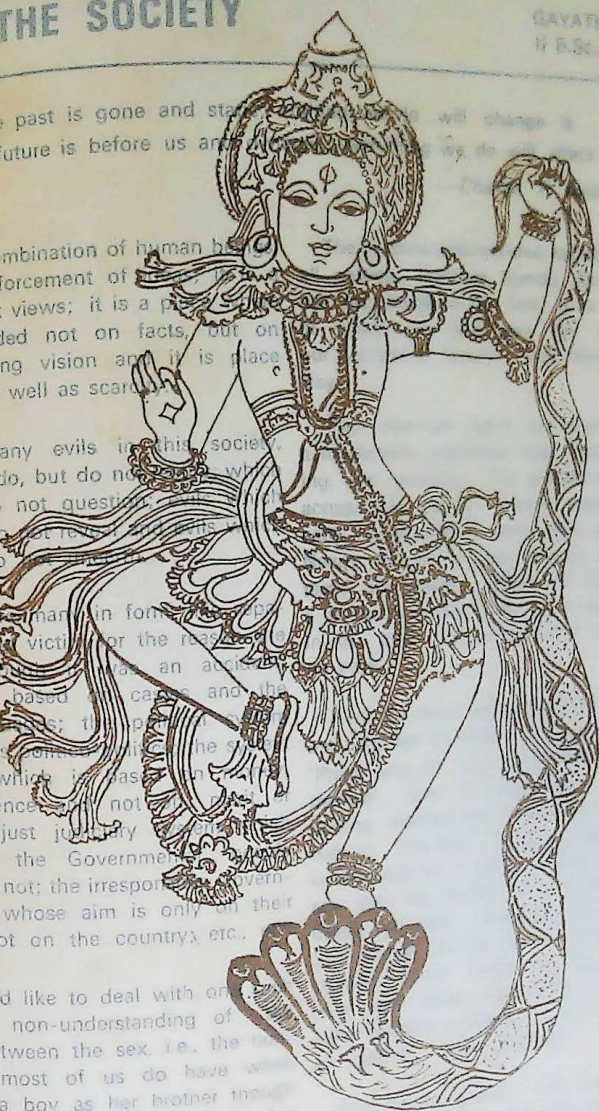
"The past is gone and the future is before us and will change as we change it."

Society is a combination of human beings. It is a source of enforcement of different views; it is a place where decisions are not on facts, but on emotions or passing vision and it is place of abundance as well as scarcity.

There are many evils in this society which we do, but do not know, but do not hate but do not know.

These evils are many in form of rape, the differences based on language; the education which is not based on the unjust judiciary which protects only the Government whether just or not; the irresponsible mental Heads whose aim is only on their private and not on the country, etc.

Here I would like to deal with one of them, viz, the non-understanding of the relationship between the sex, i.e. the belief which most of us do have when a girl claims a boy as her brother though he is not of her family the branding of an affair between any two people and the improper treatment which leads their life to a miserable end.



காணியக் கித்தளம் உலகாட நடமாடி  
கனித்த புலி கூத்தாட வேயிக்குழவா லிசைபாடு  
மால்வனின் கழலாடு பதம்நாடி உயிரேட  
மலிந்தபெரு தயரேட வாழும் உலகு

V. S. இராஜேஸ்வரி,  
இரண்டாமாண்டு, இயற்பியல்

"The past is gone and static; nothing we do will change it.  
The future is before us and dynamic; everything we do will affect it".

—Charles F. Ketting.

Society is a combination of human beings, a source of forcement of ideas; it is a place of different views; it is a place where things are decided not on facts, but on desires or passing vision and it is place of abundance as well as scarcity.

There are many evils in this society. Evils which we do, but do not rectify; which we see, but do not question; evils which we know, but do not reveal and evils which we hate but do not unearth.

These evils are many in form, like separation of a raped victim for the reason she was raped, though it was an accident; the differences based on castes and the class over languages; the political system which in itself is politico-politics; the system of education which is based on money, caste or influence and not on merit or worth; the unjust judiciary system which protects only the Governmental people whether just or not; the irresponsible Governmental Heads whose aim is only on their sceptre and not on the country; etc., etc.

Here I would like to deal with one such evil, viz., the non-understanding of the relationship between the sex, i.e., the non-belief which most of us do have when a girl claims a boy as her brother though he is not of her family; the branding of a love-affair between any two alter-sex seen and the improper treatment given to them which leads their life to a misery.

The persons with this idea, society, includes all parents, teachers, friends, etc. "It is not the condition we face; it is the spirit in which we face then that determines our success or failure", says Marie Beynon Ray.

Two alter-sex teens are coming along a moderately populated road, laughing, talking, and swaying. The passers-by glanced across them, some heavily, some sarcastically, some casually and some mind-lessly. Nearly all are of the opinion that these teens are lovers. Many felt that it was a crime to exhibit their love (or affection) in the road. Some even cut filthy jokes on them.

Here-the teens come along-the ones who are ridiculed by almost everyone. The boy, 'Priya, how do you like the idea of getting married', She in a fluttering voice, 'What getting married and forgetting you, no, I hate it'. The boy, 'Look my dear, marriage is essential for a girl, is there anything to say that the brother of the bride should desert her after marriage, no I won't'. She stands abrupt, stares at her brother straight, brings colour to her face, then in a small sweet voice says, 'Madhu you soon become a father, I want to become an Athhai'. Both laughed.

Back to the public. The main drawback with the society is that they decide once-for-all that any relationship with an alter-sex could not be anything except a physical

oriented love-affair. Their relationship can be only that! It is time that we-society elements-change our attitude and look deeper into the issue. There are many individuals who are discarded by the compliment society due to their taste and relationships left non-understood. When a man comes to marry a woman, he begins to cast a suspicious look on all his-woman's male-mates (past & present). What will happen if the woman does the same on the man? Having born of a male and a female, the child in its youthful days is restricted to move with its alter-sex. Is there anything to say that a girl 's brother should be only from her mother? Why can 't it be from yet another woman?

Let us consider the Christian theory of evolution of human beings. Adam and Eve were the first human to come on earth. On their course they gave birth to some children, who on their course to some more. Pushing our scale of origin backwards, we come to a place where we are all of the same family tree. Such being the case, why do we object a person from moving with another (particularly of the other sex). Why do we laugh at them when they claim that they are 'brother and sister' though from different women? Why?

The other day while I was returning home from college I overheard a talk between two persons. One said that his boss had discarded his wife because of the reason she was seen talking to a personable young man in a Company meeting. The other was airing some irritating words on the said boss (too hot ones). Why this attitude of suspicion? Psychological studies connect this to immaturity. These people, says studies, are cases of arrested childhood or adolescent emotional development. They are people

who have not matured into full emotional stature.

This kind of immaturity is often linked to insecurity and often dogs the voluntary victim with a life long complex. This is not to say that one should not try to improve one's lot in life but having done all one can do to improve oneself, one's job, one's status, etc., one should accept one's lot in life. For example there are many teen age girls and countless grown-up women who make a real fuss over the colour of their skin and are ready to sell their souls for a change of it.

We should be able to accept other people for what they are. According to Joshua Loth Liebman in his book 'Peace of Mind', "When we insist that others conform to our ideas of what is proper, good, acceptable, we show that we ourselves are not certain of the rightness of our inner pattern. He who is sure of himself, is willing to let others be themselves. We display true love when we cease to demand that our loved one should become a revised edition of ourself".

The mature person is one who has mastered the art of human relationships and finds in them a true and lasting source of fulfillment. He is aware of the uniqueness of other persons, their joys and sufferings. Being able to love also means getting along with other people, seeing their point of view, respecting it and not insisting on a change of it, every time. It also means, helping the needy, offering kindness and compassion to those who need it and generally giving off one's time, thought and affection.

Thus the immature attitude of our society leads the matured-the forward thinkers, to go behind, unheeded.

being a female, I can pretty-well say most of the causes for not understanding (mostly everyones) relationships is due to incompetent and irrelevant attitude of woman-folk. We do not care to think into anything, just flutter our tongues knowing its effects. So bad are we. How are we going to change? Will we? Add to this, the present-day magazines draw out a picture that all males of the society are evil ones and it is the females

who face hardships in their hands. How much true is this? What about we creating troubles? There are elements of each group, males or females, fitting into any part, either good or bad!

"Education is the ability to listen to almost anything without losing your temper or self-confidence."

— Robert Frost.

..... There is  
One great society alone on earth;  
The Noble living and the Noble Dead.

—Wordsworth, *The Prelude II*

## Authorized Pseudos

## and Unacknowledged Intellectuals

K. G. SHAMBAVI,  
III B.A. Literature

He "Philosophized" life as 'Cricket' and the prejudiced umpire! (orchestration of platitudes?) Well, they ISled him an 'intellectual' - What with his symbolic beard and that cryptic look dissecting the vaccum! One fine day, he committed seppukku, of course, leaving a clue- "This disgusting world is too much for my ideals!"

There was another man-an "entity in the statistical sense". He did have semblance of that intellectual-Stubble chin, far-away look. Unfortunately, he could not afford classes. He had no audience. His 'Cricket' was always a losing game; he also knew

how it would be action replay of that same old (d) distress. He did not throw life to the winds; nor was he obsessed with its surprising twists; but just looked forward to some bright horizon in his tomorrows-that too, only to sustain him. (Some one called it self-delusion and nobody would flaunt his ignorance by calling it fortitude) But come, he was no escapist.

One 'lectured' on the 'philosophy' of life-and it was too much for the poor discover! But there the other lived it the unacknowledged intellectual!

## THREE DAYS TO SEE

Suppose you set your mind to work on the problem of how you would use your own eyes if you had only three more days to see. If with the oncoming darkness of the third night you knew that the sun would never rise for you again, how would you spend those precious intervening days? What would you want to let your gaze rest upon?

I, naturally, should want most to see the things which have become dear to me through my years of light. You too, would want to let your eyes rest long on the memory of the things that have become dear to you so that you could take the memory of them with you into the light that loomed before you.

—HELLEN KELLER

Well, this is what Hellen Keller said in one of her essays. And when I came across this passage, I had a sudden inspiration and the result was this poem. Here, I've expressed some of my dear things which have never failed to give me pleasure and will never fail even if I'm to live in darkness.

### THREE DAYS TO SEE

Just listen, I've only three days to see,  
And then ..... this world would be  
as black as a stormy night sea.

Oh! To think that its something real  
and no fancy of mine,

Just imagine, of the dreadful day!  
To rise on the third morn from today  
And find myself in utter darkness!

How can I ever see the rise and set of  
the crimson sun,

K. V. NANDINI  
First. B.A. Lit.

## Characterization in "The Mayor of Casterbridge" By Thomas Hardy

S. JAYANTHY  
III Literature

(Paper read in the Seminar conducted at Stella Maris College.)

With its golden rays travelling thro' dense  
dark trees.  
Oh, how can I ever set my eyes  
On the tender flowers filled with dew,  
Or ever see the noisy birds, as they hop  
about on the dewy grass.

Or ..... Will I ever see the hoary clouds  
Gliding along the hyacinth heaven?  
Or, will I ever share the splendid and  
grandeur of the blue mountains.  
With my loving friends and Folks?

Will I ever reach the snowy region of  
the north  
And witness the everlasting pleasures of  
nature?

Will I ever see the rise of the white moon  
Against the starry sky?  
And the silvery waters, thro' the moonlit  
night?

Ah! will I ever see the rain again  
Lashing against the window pane .....?  
Oh! I feel the pursuit of that dark monster  
Trying to push me into the dark world.  
Oh! My heart aches with agony

My eyes swell with tears,  
And My blood freezes with fears!  
God, how would ever be so merciless!

No, you can't be so blind as that,  
Then ..... Why these frightful mares?  
Am I caught in a fearful dream?  
Or am I imagining things?

But ..... Alas! I see the green world  
fading before my eyes .....

Yes, its true, its real.  
I've Just three days more to see this world

The technique of characterization which Hardy employs in "The Mayor of Casterbridge" makes the novel stand in contrast to the other novels. He does not explain his character in this novel in terms of environment or heredity. But when we meet Henchard, the author introduces him only as "the man".

The archetypal qualities of Henchard's experience must also be emphasized. We are reminded of the Oedipus myth, the myth of Job, and also of the myth of Cain, the first murderer according to the old Testament.

Above all these considerations it is necessary to study the character of Henchard in the light of the passage from Carlyle's essay on Goethe's Helena which Hardy quotes in "The Mayor."

Thus Faust is a man who has quitted the ways of vulgar men, without the light to guide him on a better way ..... he is still but a slave; the slave of impulses, which are stronger, not truer or better.

Whenever action follows remorse, it does not lead to any constructive action. Again and again Henchard makes mistakes in his life. Hardy says of Henchard that "misery taught him nothing more than defiant endurance of it". Hardy's statement of Henchard's problem may be remembered here; And thus Henchard himself again on the precise standing which he had occupied a quarter of a century before ..... But

the ingenious machinery contrived by the Gods ..... which arranges that wisdom to do shall come pari passu with the departure of zest for doing stood in the way of all that.

"The characters live in the minds of the audience" said J.L. Styan. It is only after reading the whole novel that the characters begin to interact in our minds. Hardy's power of characterization becomes clear to the reader only when the interaction is understood. The interaction between the chief protagonist, Henchard and Farfrae clearly throws light on their characters. This is a Hardian technique.

As Weatherbury and Theodore Holmes have pointed out Hardy was a primitivist, who regarded the basic impulses like instinct and the intuitive capacity of Man very important. This idea finds its illustration in the character of both Henchard and Farfrae. Henchard is essentially good but we are not to have a glimpse of it until Lucetta's death.

Although Farfrae represents a new-fangled view in agriculture, Farfrae still does not reject the value of the past. For instance the ballads.

Hardy's humanism: He sentimentalises his love for man. He is almost indulgent in his love for man and this makes him sentimentalise Man's sufferings and attribute to Man's Maker evil intentions.

The idea of stoicism is evident in Henchard who fights tooth and nail against the malignant force not allowing it to bow him down. He is like a hunted animal, but he never yields.

Hardy is preoccupied with form. The central vision decides the character. Through his characters Hardy communicates his vision of life, sometimes supplementing it by authorial commentary.

Hardy is essentially a tragic-writer and not a pessimist as many suppose him to be. We know that Hardy himself did not approve of it. We may emphasize the fact that Hardy was primarily a poet and a novelist, and as Michael Millgate has convincingly argued, it is improper to label great writers or to classify them.

Hardy's characters are not pre-destined like Richard III. They are not static, and their ideas undergo modification. Hardy's dissatisfaction of life, the mystery of life is communicated through these characters. The earlier novelists like Arnold Bennet emphasized on material progress. But Hardy deals with the inner drama of Man. Henchard's public success is not given much importance when compared to his private fall. Henchard suffers a sea-change when he begins to think. There is an evolution of character.

Hardy's portrayal of Elizabeth-Jane reveals to the reader some important truths about the author's conception of man and the author's tragic vision.

She is capable of detachment which enables her to comment on the inadequacies of the other characters. Elizabeth-Jane's capacity for objectivity and her philosophical attitude to life reveal Hardy's own strength as a philosophical writer.

## SOME FINDINGS:

Towards the end of the novel Henchard emerges as a self-alienated individual in whom we see a meeting of legendary figures like Oedipus, Job, Cain and Samson and an unforgettable character like Lear which promotes the reader's identification with the character.

A great revelation awaits any careful reader of „The Mayor“ and at the end of the novel. Henchard's plight, his self-condemnation and his tragic end reveal to us how the laws of cause, effect and retribution have been allowed to operate in Henchard's life without the intervention of wisdom which Henchard gains only after the consequences of his act of violation are complete.

The tragedy of Henchard that moves us rests mainly on the hold of consequence over character. This is also an aspect of reality which is offered to the reader as a revelation.

The characterization of Henchard, Farfrae and Lucetta individually reveals Hardy's social preoccupations. For instance, the title means an office and not a man.

Works of art should not be reduced to formulas. As for instance, it is easy for critics to say that „The Mayor“ is about crime and punishment, and that it is merely a pre-Freudian exploration of the psychology of punishment. But this is a study of remorse without any progress. Many of Hardy's characters are artistic successes. A character gives us a profound knowledge of reality, of good and evil and of human nature. Henchard performs this function. He gives us aesthetic experience or art experience, the richness of which cannot be questioned.

As a man he reveals Hardy's knowledge of human nature and the problems that man has to face in a certain kind of society.

## FRIENDS

„Friends“ this single word cannot convey my feelings about my friends. For me they have become part of my life and I cannot imagine a life without them. They are my most precious possessions. I sincerely hope that whatever I have to say, they will take it in good humour.

If you intend to learn Bharath Natyam and Carnatic Music, you very well contact, the „Queen of fine arts“ of our gang. She is Bhargavi, our beloved class representative. „Tube light“ in our gang-that's what her name should have been, is Mala. She absorbs things, rather slowly. As to her super brains, well, I leave it to you to decide with this incident when she went to „The Silent Movie“ and started yelling that there was no sound!

The „silent lady“ in our gang is, yes, you have guessed it right! It is Shanthi. But she is not all that silent when movies are the talk of our gang.

T. R. HEMAMALINI  
I B Sc., Maths

„Big mouth“ - that's what her name should have been. But in another way her name suits her right. It's Grace and she lures others by talking amusing things. She has pleasing character. Tell her to talk for 24 hours and she will do it without any difficulty. Though she is lean, she has big mouth.

VIP of our gang is Gowri Santhanam. She is a damn nice dame not just because she brings tasty „idlis“ and „Sambar“ to college. She is not bothered about anything. She is easy going.

„The Kid“ of our gang is S. Akila. „The Kid“ is a misnomer for her because she scarcely looks like a Kid.

I apologise sincerely if I have struck a wrong note but it's all in good humour. I hope they also take it in that way. These are my most coveted friends in my life. Without friends like these life is not worth living.

## TO A BROTHER

R. HEMAVATHI, II B.Sc., (Physics)

□

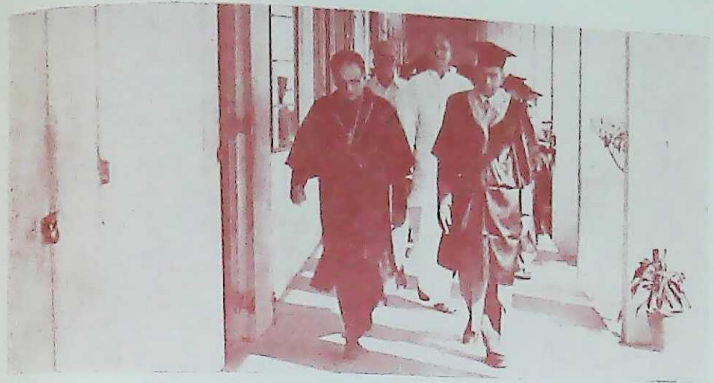
I miss you a lot dear  
More than can I express here  
Alas desperately do I cry  
The feeling caught as a pry  
If you torture me like this  
One day sure me will you miss  
For in the midst of sorrow and fear  
May I be lost ..... lost ..... for ever.

## FATE'S GAME

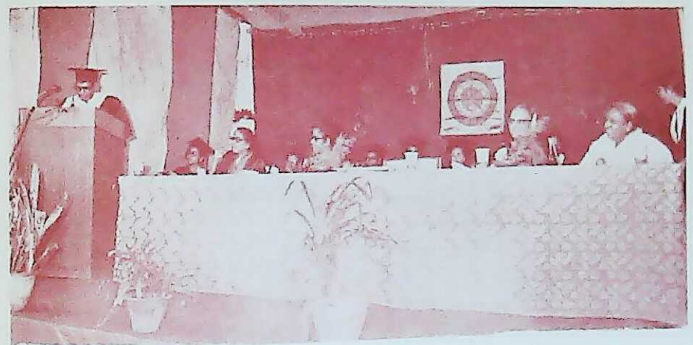
N. YOGARANI,  
I B.A. Litt.

It was one fine morning in May  
Everything was fine and gay,  
But I knew not the sunshine in my heart,  
For the the two of us did part,  
I cried uncontrollably on his shoulders wide,  
Which was my comfort all the while.  
Helplessly he looked on,  
Wiping my tears streaming down,  
He promised to marry me,  
And said that he would be true to me,  
Then he wrote a letter,  
Which made aching heart quite better;  
Around my finger he would place the wedding band  
But Wait..... Was fate taking a hand?  
I ran all the way to meet him,  
I saw his friend, but not! Him!  
I asked him, "Where is Ferdinand?"  
And he said that, "I'm sorry! He died in an accident!"  
I felt the world slip away,  
As how my beloved had gone away,  
My hopes, my dreams; my happiness,  
Were shattered and filled with sadness!  
He was the only one I ever had!  
And to think he is no more  
Filled me with utter despair!  
I can't think of a world without him,  
For every thing around me seems so dim;  
He filled up my life like dew in the morning,  
And now he left me all alone mourning,  
I think of the happy days -  
Which were merry and gay,  
But now I am all alone here,  
With none to whisper secrets in my ear,  
I am now like a ship without sail,  
He went out of my life like a flashing hail,  
I go to places we used to go.  
And my tears always begin to pour,  
It turn away with a heavy heart,  
But I know that I have to do my part,  
Living in a world of bitter sweet memories,  
Till time would soothe my grieving heart  
But how can I ever blame,  
When it is Fate's game?

## CONVOCATION



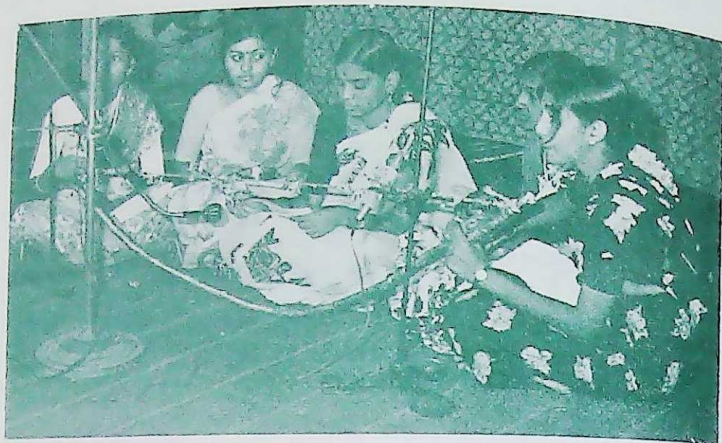
Dr. Gnanadesigan—Our Chief Guest for the Convocation



A Solemn occasion—Dr. Gnanadesigan delivering the Convocational Address



"The hopes of the future"—Our young graduates at the Convocation



பட்டதாரிகளை மகிழ்வித்த வில்லுப் பாட்டு



“The Rajasthani Village Belle” —  
N. Hemamalini



“Kutrala Kuravanji” Selvi Suganthi  
entertaining the audience

## USEFUL ALGAE

T. V. SUNDARI  
II B. Sc. Botany

All human beings living in the world know something or other of the uses of the plants. But most of the people do not know that the Algae belonging to the Plant Kingdom are useful to man in many ways. Because it grows in the moist, dirty places many people are repulsed by it. One thing man must know is that even if it grows in the moist, dirty places it is very useful to mankind. There are many varieties of Algae, some are used in the Industry, others in Medicine, Agriculture etc.

In the case of Algae used in the Industry, algae called red algae (Pinkish in colour) are used in the production of Agar-Agar which is used in Medicine, Cosmetics, Leather and Textile industry. Laminaria, a Brown Alga (deep shade of brown) is the source of Alginic acid which is used in the Rubber industry, Latex production etc.

These Algae play a role not only in industry but also in the field of Agriculture. When we hear about Agriculture we immediately think of plants. These algae belonging to the Plant Kingdom are used in growing those higher plants. That is they are (especially 'Blue-green algae') used as fertilizer and in reclamation of barren land. Chlorella helps to aerate water by removing the Carbon-di-oxide.

The main thing is that most of the Algae are used as food. Most of the people don't agree with, this statement, because many people don't even touch the algae. But it is true that in Countries like Brazil, Japan, Scotland, England, China etc., they nowadays eat algae like Laminaria, Alaria, Ulva, Sargassum, etc., as their food. We shouldn't think that they have no other plant grown in their country. They eat these because these Algae are rich in Vitamins B and C, Protein etc., Our country on the other

hand is the poor country, so the day is not far off when we also will eat these algae as our essential food. If these Algae when presented in packets with attractive colours who knows that it is grown in the moist place even if it is in the ditchy places?

Fucus, Sargassum etc., are used as fodder for Cattle, Poultry and Pigs in U.S.A, Norway, France, etc. The milk yielding capacity of the cattle is enhanced when it eats the algae like Pelvetia.

A peculiar thing is that the Unicellular algae like Chlorella are used in Space-travel. Algae take up Carbon-di-oxide and the human waste and gives out Oxygen which is taken by the Space-traveller and also they take these algae as food.

Today the Medicinal value of the Algae is very great. Most of our Algae are a source of Antibiotics. Agar-agar from Algae is used in the manufacture of Pills and Ointments. Some products of algal origin act as a Blood Coagulant. Many algae are used in the treatment of lung, kidney, and bladder ailments.

Some Green Algae (Green in colour) convert dangerous and expensive waste into valuable Fertilizer. But there are some Blue-green Algae producing Toxic-protein products which are poisonous to fish, cattle, sheep, etc. But the damage caused by them is only very little.

Algae are used in almost all fields of human activity. Our country as such is a poor country especially in the matter of food. In that case why can't we use them in the above mentioned capacity? Some Algae are grown in artificial culture also. If we use these Algae in our food there is no question of shortage of food. □

# A MARRIAGE PROPOSAL

My Dear Trigonometry,

With due calculation, I am asking your opinion regarding the marriage of my son, Mr. Zero to your daughter Miss. Infinity. They already consulted Mr. Calculus. He says that their stars promise a happy and prosperous married life. You are aware that they love each other so much so that infinity in close association with the Zero, is prepared to become finite, Miss. Infinity is very eager to marry my son, Mr. Zero. The required proof is here.

Any number + infinity = zero.

Any number  $\div$  zero = infinity

It is true that there is weakness in both of them. Whatever it may be, I believe that both of them are born for each other.

## GIFT OF FRIENDSHIP

Friendship is a priceless gift,

It cannot be bought or sold,

Since it is the everbinding knot of selfless  
love between two mortals

Its value is far greater than a mountain made of gold,  
For Gold is cold and lifeless.

It cannot reach out a helping hand at times of distress:

So when you ask God for a Gift,

Be satisfied if He sends not gold, diamonds nor riches.

But the gift of Guniune friendship.

My son is very popular among students for a majority of them vote for him in examinations (i.e. zero).

As regards your daughter she is so deep in love with my son that any threat such as adding or subtracting does not change her. So I think they will make a good home. Would you after consulting Mr. Formula and Pandit Log, fix a date for their marriage ceremony? You can also seek advice from Prof. Dynamics and Mr. Statistics. Our relatives and Phi, Alpha, Beta, Delta, Eata, etc. would be with the marriage Party. Please pay my regards to your sister Miss. Geometry and reply soon.

Yours faithfully,  
Algebra.

S. AKILA  
I. B. Sc. (Maths)

# Modern Concept Of Ahimsa

Miss. S. N. SARASWATHI RAO  
II B. A. (Economics)

(Conducted by Bhagvan Mahavir Prachar Sangh, Madras.)

"Hatred never kills. Love never dies. Such is the vast difference between the two. What is obtained by love is retained for all time. What is obtained by hatred proves a burden in reality, for it increases hatred".

"Do not return madness with madness, but return madness with sanity and the whole situation will be yours".

The man who spoke these words is no more with us. In fact, a quarter century has rolled by since that "Apostle of Ahimsa" fell to an assassin's bullet on January 30, 1948.

In the post-Gandhian era, the perennial parade of flag flaunting, slogan-shouting and stone-heaving marchers has almost become a daily phenomenon in all parts of our motherland—the birthplace of soul-force and quiet battle.

Paul Brunton, the celebrated British Journalist, who found solace at the feet of the Sage Arunchala, once said, "Industrialisation efficiency, more machinery, yes, they surely have their place, but beware that you do not industrialise man's soul almost out of existence that the noisy wheels of your machines do not whirr him completely away from the divinity within".

Yet, today, this is precisely what is happening. The already polluted atmosphere is being further polluted by the unending ferocious waves of violence and hatred. In Gandhi's words, "Non-violence is the first article of my faith. It is also the last article of my creed".

NOTION OF THE WORD AHIMSА: The word ahimsa is a combination of the sanskrit word. 'Himsa' with a negative prefix 'a'. Usually translated as non-violence. Etymologically, 'himsa' comes from 'hims' which means to injure, harm, slay, disturb, break, etc. Ahimsa then means renunciation of the will to kill or to harm. On account of its seemingly negative form, it can be considered negative and positively. In fact, at least in some forms of Hinduism, it was interpreted only negatively. It is true that among certain forms of Hinduism the negative aspect has become prominent; among the Jains, it has been centralised in the refusal to take the life of even the smallest insect.

Gandhi calls Jesus the prince of those who practise non-violence as all religions teach non violence—Ibid in 1920.

According to Gandhi, 'Ahimsa is the highest ideal. It is meant for the brave, never for the cowardly'. "It is the eradication of the desire to injure or to kill." "Ahimsa means infinite love, which again means infinite capacity for suffering".

Ahimsa is said to be a necessary one the modern world, agrees too. It is the only means to attain truth. Gandhi's words, 'It is quite proper to resist and attack a system, but to resist and attack its author is tantamount to resisting and attacking oneself'. Truth was his religion and Ahimsa is the only way of its realisation.

We are children of an ancient nation. We have witnessed the burial of civilisations, those of Rome, Greece and Egypt. We have the mountains that kiss the sky, we have the mighty rivers. We have the match-

less beauties of Nature, and we have handled down to us a heritage of deeds of valour. This country is the treasure-house of Tapasya. In this country alone the people belonging to different religions live together in amity. In this country alone do all the Gods receive their due measure of worship.

And, the highest religion has been defined by a negative word, Ahimsa. What is that modern civilisation? It is the in the words of Gandhi, "worship of the material, its worship of the brute in us—it is unadulterated materialism, and modern civilisation, is nothing if it does not think at every step of the triumph of material civilisation." Plain living and high thinking as by a Western philosopher-Gandhi followed it and would also wish to have our leaders to be morally supreme in the world.

Civil disobedience, or large-scale deliberate flouting of the law in obedience to the higher law of conscience, was Gandhi's unique political weapon.

**UNIVERSALITY OF NON-VIOLENCE:** The practice of the non-violence is necessary to lead a religious life and thus to realise oneself on this earth, it should be possible for each and every one because the ultimate aim of life is self-realisation. Gandhi has once said, the religion of the non-violence is not meant merely for the Rishis and saints, but meant for common people as well. —Young India, 1920.

Furthermore, his concept was, I hold that the non-violence is not merely the personal virtue. It is also a social virtue to be cultivated like the other virtues'. —In the Harijan.

Moreover, the universality signifies that unlike violence, non-violence can be practised by all, irrespective of health, time, age or sex. But, the needed is the strength of the will. So, the blind, the bed-ridden

can practice it. And also woman, who by nature can practice ahimsa, in its highest degree. Because a 'woman is naturally more self-suffering. Therefore, non-violence comes more easily to her'.

Violent and volatile demonstrations against unemployment and high prices are not unnatural. The hour before dawn is the darkest. The 1973 's Gandhi Jayanthi celebrations witnessed a lily-occurrence in the midst of nation-wide 'dragon occurrences'. Nearly about 50,000 volunteers, including a good number of women threw themselves into the non-violent agitation then. As many as 40,000 cheerfully courted arrest.

This was the path laid down for us by 'the little man of poor physique quiet and low voice, mild and deep eyes', who led us, an impoverished and unarmed people, from bondage to freedom. Perhaps, the greatest tribute paid in recent times to this "punyapurusha" who made meri out of dust, to this 'jananayaka' born democrat who ruled the hearts of millions of Indians without police, political or economic power, is the non-violent agitation.

According to Gandhi, the leading principle of our life, 'we have to live and move and have our being in ahimsa even as Hitler does in Himsa... '.

'Dharma is one and one only. Ahimsa means moksha, and moksha is the realisation of truth. The novelty of his doctrine lies in the fact that he has shown the world that this great virtue can be applied for the solution of the day to day problems of the man.

Thus the 'Apostle of Ahimsa' proved to be the outstanding individual of the twentieth century. Long live the doctrine of AHIMSA.

—□—

## COLLEGE DAY

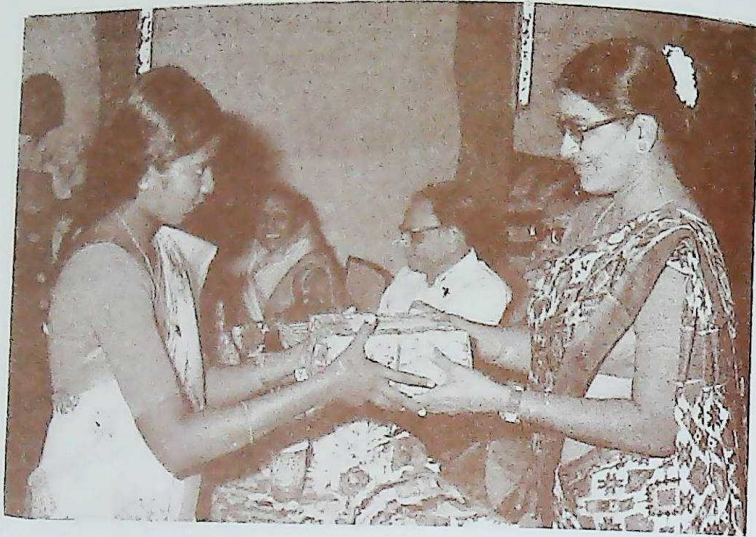


A Hearty welcome to Justice S. Mohan



Our Chairman garlanding the Chief Guest Justice S. Mohan

## COLLEGE DAY



A Proud moment — Selvi C. Premila receiving the award for the best outgoing student



Selvi Hemalatha receiving the Gold Medal for Commerce

## IF WE COULD UNDERSTAND LOVE

What is love?  
Do we understand?  
Kissing thy Sweet heart!  
Of course, its the layman's idea  
Tell me then, what really is Love?  
Love is the beginning,  
Love is it's end,  
It bridges the gap  
Which lies between  
Certainty and uncertainty.  
You love when you  
Share your bread with the hungry one,  
Share your robe with the shivering one,  
Share your shelter with the roofless one.  
You love when you  
Spread your knowledge among the eager ones,  
Spread your joys among the gloomy ones,  
Spread your resources among the needy ones,  
In the beginning it demands from you,  
Patience, caring and understanding.  
In the middle it brings to you,  
Soothing, confidence and enthusiasm,  
In the end it provides to all,  
Joy, success and wisdom,  
Alas! If only we could understand Love!

□

By  
**B. SRILATHA MENON**  
II B.A. (LITT)

# The Mod Guy - A Chemical Study

J. J. ALICE,  
II B.A. Litt.

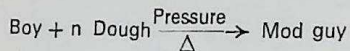
## OCCURENCE

Found in the planet "EARTH" in big cities. Usually near girls' colleges, discos, cinemas, restaurants etc. Found in their homes in "dens".

## PREPARATION

The method commonly used in the lab is as follows: An ordinary boy is provided with a lot of dough, modernification takes place and the resultant product is a mod guy.

## REACTION



This transformation takes place under the conditions of high temperature and pressure found in the sophisticated elite society. Two types of catalysts are used - fashions and gals.

## PURIFICATION

It is carried out in two stages.

1. The product is purified to an extent of 79% by being fitted on with clothes of the latest designs.
2. It is purified further by a "beauty treatment" in a saloon.

## STRENGTH

It is measured in terms of "grooviness", calculated by the number of gals around it.

## PROPERTIES

1. It is colourful and odoriferous.
2. It has a craze for listening to pop music and loud noise.
3. It has a great tendency to attain super-sonic speeds while zooming on mobiles.
4. It has a liking for pop shows, discos, cinemas, restaurants etc.
5. It craves for anything "Psychedelic" - colours, strips etc.
6. It likes to have its den plastered with blow-ups.
7. It has a tendency to stay up to date and follows the latest fashion trends.
8. It is very sensitive and has to be perpetually covered with a cloud of smoke lest it decompose.
9. It repels when brought near books other than novels and comics.
10. It shows a violent flare-up when arguing with people of the older generation.

## USES

1. To make parents bankrupt and cause them a lot of worry.
2. To advertise the latest trends in anything.

## TESTS

An old man on seeing it should ask "Is it a girl?" then undoubtedly it is the **MOD GUY**

# WIT PAGE TONGUE TWISTERS

J. J. ALICE,  
II B.A. (Litt.)

How much wood would a woodchuck chuck if a woodchuck could chuck wood? The woodchuck would chuck, he would, as much as he could, and chuck as much wood as a woodchuck would if a woodchuck could chuck wood.

The swan swam the sea. We shouted, "Swim, swan swim." The swan swirled and swam back again, "What a swim, swan, you swam".

Bill had a Bill board. Bill also had a board bill. The board bill bored Bill, so that Bill sold the bill board to pay his board bill. So after Bill sold his bill board to pay his board, bill the board bill no longer bored Bill.

## RIDDLES

1. What word contains all five vowels in alphabetical order?
2. What belongs to you but your friends use more often than you?
3. What is that everyone in the world is doing right now?
4. What is the difference between a home, a sigh and a donkey?
5. What goes up the hill and down the hill but stays still?
6. What four letters would frighten a thief?
7. Why is a traffic police man the strangest man in the whole world?

8. What can you hold in your left hand but not in your right hand?
9. Which is the smallest room in the world?
10. Why is there always plenty of food in the desert?
11. What starts with T, ends with T, and is full of T?

## ANSWERS

1. Facetious
2. My name
3. Growing older
4. A home is so dear  
A sigh is oh dear and  
A donkey is your dear
5. The road
6. OICU
7. Because he can stop a ten ton truck with only one raised palm
8. Your right hand
9. Mushroom
10. Because of the sandwiches (sand which is) there.
11. A teapot.



## A LETTER

P. M. JAMUNA  
III Year B.A. (Lit.)

Dearest Decoder:

I am your lover encoder, who unable to express in phonology of my love decided to resort to graphology. Every morpheme in this graphic declaration of mine is filled with love, an example of capacity of code. Please take heed and don't treat this as minus noise. For a long time I have repeatedly sent you signals which you have not responded to according to the biological stimulus. Again with the proper stress intonation, pitch and accent I ask you to accept my love. Please don't treat this as redundant, for my heart will become a mere jumble of morphemes. Another reason as to why I did not use phonetics is that my encoder may not work properly in your presence. Moreover, I fear the implement which you use while writing graphemes on my cheek. The next time I see you I hope my vocal cords and decoder work better to transmit my message for your reception in phonetics.

Yours loving encoder,  
LINGUIST.

## ABOUT MARRIAGE

If you are honestly devoted to one Woman  
then bow your head and submit your neck  
to the yoke.

—*Juvenal*

Like blood, like goods,  
and like age,

Make the happiest marriage.

—*John Clarke*

To have and to hold from this day forward,  
for better, for worse for richer, for poorer,  
in sickness, and in health, to love and to  
cherish, till death us do part

—*Book of Common Prayer*

She is mine to have and to hold!  
She has chosen between love and gold!  
All the joys of life can give  
She be hees, while I live,  
For she's mine to have and to hold.

—*Will A. Heelan*

### CHASTITY

So dear to heav'n is saintly chastity.  
That when a soul is found sincerely so,  
A thousand liveried angels lackey her,  
Driving far off each thing of Sin and guilt  
And in clear dream and solemn vision.  
Tell her of things that no gross can hear,  
Till oft canvase with heavenly habitants.  
Being to cast a beam outh' and shape.

—*By Milton*

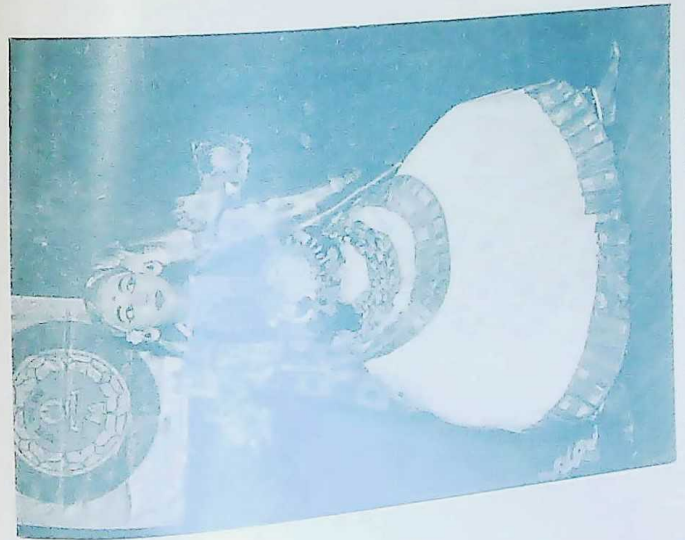
R. V. RADHA,  
II B.Sc. Chem.



“O King my heart is unsatisfied” says Gulnar



“Heard melodies are sweet”



A sample from Kathakali — Selvi Rajamma



Winners — Inter Collegiate Ball Badminton Tournament



We have been for long wavering between English and our mother tongues as regards educating the future generations. It is here we resolved the conflicts that have certainly done much to distort the patterns of education. They have caused linguistic problems in science and vice-versa. The domination of English in school and in universities has been toned down. Educationalists insist that science should be the prime factor and not English or any other language for that matter, but one can talk only in terms of a language.

The future of English in India is not doomed as some suggest. It will and must remain for various purposes. Linguistic barriers serve no purpose except in politics. It is frightening to imagine what would happen if each state in India used its own medium of instruction. Language is only a mode of communication. Ancient or not the Indian languages have been neglected for too long to keep pace with the fast developing scientific world. By the time we finish counting words in the 18 constitutional languages, science will be in another era.

Our flair for our culture and languages are fanatical, that they blind us from seeing any practical purpose. If we are to turn out scientists to help India in her progressive stand, we need learn from better developed countries. The majority of the better developed countries have proficiency in English. We do not think it would be so easy to learn with an interpreter. One cannot expect to get an interpreter for each state's language. It is all very well to say that the Russians have been a great success in science. But the problems faced by India are multifaceted

whereas those of the Russians were of a single language. Which language would you choose to educate young India? Even if some language is accepted upon (miraculously) by all, we would be causing a political upheaval of no avail to all class.

While speaking of the future of English in India one however has to suggest that we should adapt English to our Indian needs. For example the constitution and legislature of India is based upon that of Britain. Instead of insisting that they be translated into all Indian languages (ranging from unwritten dialects!), we would be better off if someone would insist upon a change in the forms to suit Indian way of living. It is much easier since all vocabulary is available in English and personalities of esteem are awaiting opportunity to introduce suitable reforms.

It strikes that if we chose any other language for education, we would have to popularise the new words and in doing that we will have to eradicate illiteracy of the illiterate and the literate. The illiterate will learn an unknown language and the literate an unriched one. Both being equally tough.

Some are of the idea that it might do good to introduce education in a mother tongue from the kinder garden. It will require a great many years to introduce such a reform (if you may call it one) and then we will have confused parents and bewildered children.

English is a language that united diverse India. It solves all problems regarding territorial languages. It is a God given gift because it came at a time when people had neglected languages and were indulging in war tactics.

The spoken and written form are in harmony. I do not ask for patriotism regarding your mother tongue, but prudence regarding practical purposes. □

# DO YOU KNOW

D. RAMAMANI  
II B.A.

1. Which is the largest continent?
2. Which is the smallest continent?
3. Do you know which is the largest State?
4. Let us see if you can guess the smallest State?
5. Which is the largest Ocean?
6. Which is the smallest Ocean?
7. Which is the largest Planet?
8. Which is the smallest Planet?
9. Do you know which is the tallest domestic dog?
10. Guess the smallest domestic dog?
11. Which is the fastest dog?
12. Which is the longest snake?
13. Can you guess the longest poisonous snake?
14. Do you know which is the fastest snake?
15. Which is the largest animal?
16. What about the largest land animal? Can you guess?
17. Let us see if you can answer this, which is the tallest land animal?
18. Which is the slowest animal?
19. Which is the fastest animal?
20. Which is the largest bird?
21. Which is the smallest bird?
22. Which is the swiftest bird?
23. Which is the longest wing spread?
24. What is the life span of whale?
25. What is the life span of elephant?

## ANSWERS

- |                       |                   |                         |               |
|-----------------------|-------------------|-------------------------|---------------|
| (1) Asia              | (2) Australia     | (3) U.S.S.R.            | (4) Vatican   |
| (5) Pacific ocean     | (6) Arctic ocean  | (7) Jupiter             | (8) Mercury   |
| (9) Irish wolf        | (10) Chihuahua    | (11) Persian            | (12) Anaconda |
| (13) King Cobra       | (14) Black Mamba  | (15) Blue whale         |               |
| (16) African Elephant | (17) Giraffe      | (18) Snail              | (19) Cheetah  |
| (20) Ostrich          | (21) Humming Bird | (22) Spine tailed swift |               |
| (23) Albatross        | (24) 37 years     | (25) 47 years.          |               |

# A DAY WITH THE SKY

S. JAYANTHI, III Litt.

□

(Prize winning Poem in Poetry writing contest)

□

Have you ever watched the life above your heads  
Where something more than geography is going on?  
The sky has its own moods—  
Enter the sun with colour effects;  
A golden spread, then painted blue.  
There it is.  
    the sky in bluish penance  
    But soon,  
    cauli-flowered clouds speed along  
Romantically chasing each other —  
Thoroughly immatured;  
No, the old sky does not mind.  
Sketching out themselves artistically,  
they,  
Flake in and flake out fluffy-frilled.  
But wait, what is that?  
Exit, the sun as imaginative as possible.  
A lovely mix up of flaming reds and oranges.  
Home coming birds frame the sky every minute.  
As the sky relaxes black.  
Stars, kids of the sky-family pop out,  
While some fun-loving cloud-pieces.  
Coax the sexy moon to join  
    their mysterious game  
Then,  
The sky sleeps optimistically.

# A New Journalistic Report on an imaginary accident

## UNEXPECTED VISIT

In the colourful shamiana erected in the squeezey campus of S.D.N.B.V. College, there were more than 250 heads listening to the shut-open process of a 'big-shot' in sky-blue shirt and cigarette-ash pants.

The back wall of the dias was a thick green carpet which mymed the sea-breeze ooz...ooz...Zzz as and when the huge tree, near the dias, fanned the audience.

"What's the clock yaar?

It's matinee-time dee..."

"Good-After-noon friends"

"ish...shu...shshu...Don't talk girls...!"

"Though I was initially interested in Science my present career is diverted to Arts. Well Friends, I've chosen "The New Journalism" as today's topic-" the chief guest continued.

"Wow...How sweet!...M'mm..."

"I'd like to read to you all friends,- a fantastic piece of journalism, written by my friend Brian LauL."

He read out "The Perfect Day" from "ASIDE". "It was a perfect day...with blue skies and winds blowing...The Waves brought the tailor with it.....gushing... The tailor has made his last cut"

Cut...cut...cut...cut

K...r.e.e.ch Karak Damall.....

Alas! Our neighbour (tree) has fallen with a steel Hawk embracing it and it was .....yes...it was burning with passion (fire).

A...m...m...a Ve.el. The girls chirped and twittered and took a 100m race.

Ding...Ding...Ding.

The men in Kokky uniform turned clouds. The jammed black mass smoked. "Regent Kink- The brigade men squeezed their way through and analysed two colossal mass alike there-the juiced Pilot and the crushed Two-seater plane.

Mmm ..... Aa ... Ooom ...

A womanish voice lipping in pain was heard. But where is she? Ah...there far from the madding crowds, was she lying there on the dias with nil audience. Two uniformed. men hastily hurried with their first-Aid Boxes and halted, applying break, with surprise-obvious of aiding her first.

Ay! It's SHE..... It's SHE .....

"But who is She Man?" came a running voice. He too halted with a jirk, while the former hastened with his Aid. seeing even the latter's stockness, a swarm buzzled to the spot and glimpsed HER lying with a steady breath. Next Morn's paper read the Head-lines-

" PM's VISIT TO WOMEN'S VAISHNAV !!!"

P. SUJATHA  
III B.A. (Lit.)



Atheletic Team



Basket Ball Team



Cricket Team





Ball Badminton Team



Table Tennis Team



Volley Ball Team

## "Sons of the Soil" is no solution for the unemployment problem

Miss. Lalitha V. Rajan,  
II B.A. Litt.

The unemployment problem, although worldwide, affects our country more acutely as it belongs to the classification of "developing countries", and, as it also has a very large population. Lack of a just rate of industrial as well as agro-based growth, coupled with the vast man power resource availability, has brought about conditions in which we find a large number of unemployed persons, both skilled as well as unskilled, educated as well as uneducated. False prestiges, and, want of a feeling of dignity of labour, have only helped to increase this number.

A few states had started with, and to a certain extent, are still following through the policy of "Sons of the Soil". This has come to mean that only those belonging, to a particular territorial area, can get employed within those territorial limits. This policy, though immediately appealing to the local population, and, at the outset, though giving the idea of more employment for local people, is really serving no good cause, either employmentwise or otherwise. If all the states were to reserve their job opportunities to only the inhabitants of their own states, imagine what would happen to the states with a higher population and a lower development rate, or states with vast development potentials, but lack of population!

Outside of the economic fiasco that will be created by such an action, this policy is "ultravires" our constitution, where discrimination of any sort between one Indian and another is outrightly condemned. The thread of unity that runs through the

diversity of our Motherland, would be frayed and weakened by such discriminatory acts based on immediate political self-motivations, and, we all know very well that a chain can only be as strong as the weakest link in it. The policy of the "Sons of the Soil" is thus found to undermine the very unity and integrity of the nation, and, all Indians, irrespective of their local attachments, must patriotically be aroused as one, to voice with full conviction their call for ending such acrimonius outrageous acts.

The authors of the constitutions have rightly foreseen the eruption of such unpatriotic deeds-based only on the immediate satisfaction of the local population and aimed at 'he temporary organization of the local government-and so have set forth in the preamble and in the fundamental rights, the freedom for any man, as an Indian, to live in any part of the country and to pursue any vocation of his portion, provided it is not illegal. Our constitution lays emphasis on individual liberty, coupled with the power of the government to regulate economic life. The power of the government shall be so directed by its policies, as to subserve the common good, the common good here being that of the whole country and not that of a limited locate.

The blindness and the narrowmindedness exhibited by the "Sons of the Soil" policy is thus made obvious. As for the increased employment opportunities, for even the local population, this policy is self destructive. The various resources in India are distributed so widely, that no particular state can develop any industry, or employment opportunities.

without the co-operation of the other states. The antagonism that springs forth from this insular "Sons of the Soil" system will put a stop to such co-operation, and, any spurt in the number of employed persons, will actually be a temporary phase, with its high or low lbb following immediately after.

Thus we see that the so called controversy over the "Sons of the Soil" ideal is really

no controversy at all. It is against our constitution, against better fiscal systems, and, in fact, against the very unity of our motherland! Having considered these facts, we cannot but arrive at the one and inevitable conclusion, that the "Sons of the Soil" policy does not contribute in any way to the progress of our country, but only retards our efforts in this direction.

—□—

Here are given examples of long words :

**AQUEOSALINOCALCINOSSETACEOALUMINIOSOCUPREOVITRIOLIC :**

(s<sup>2</sup>) - this word was produced by a Dr. Strother to denote the composition of the Spa waters at Bristol.

□

**HONORIFILABILITHDINITATIBUS (27)**

in - 'Love's Labour Lost' - was the best that William Shakespeare could do.

The Common Phobias.

- |                  |   |                   |
|------------------|---|-------------------|
| 1. Anthrophobia  | : | Fear of people    |
| 2. Aquaphobia    | : | Fear of water     |
| 3. Astraphobia   | : | Fear of lightning |
| 4. Acrophobia    | : | Fear of heights   |
| 5. Achlophobia   | : | Fear of Crowds    |
| 6. Bactenophobia | : | Fear of germs     |
| 7. Brontophobia  | : | Fear of thunder   |
| 8. Canophobia    | : | Fear of dogs      |
| 9. Demonophobia  | : | Fear of demons    |
| 10. Equinophobia | : | Fear of horses    |
| 11. Humatophobia | : | Fear of blood     |
| 12. Numerophobia | : | Fear of numbers   |
| 13. Nyctophobia  | : | Fear of darkness  |

# AS YOU LIKE IT AS A PASTORAL COMEDY

R. SHANTHI,  
III B.A. Litt.

Synopsis :

As You Like It.

Introduction :

As a Pastoral Comedy

Body :

How far it is Pastoral Comedy.

Conclusion :

## The Comedy of "As You Like It"

The Comedy "As you Like it" is perhaps the most popular play of Shakespeare. It has in it some of the most abiding scenes and characters, and the spirit of the play is one of pure sunshine and mirth. The pastoral background of this comedy ensures its interest and popularity because it is a theme which can never grow old.

By a pastoral comedy we mean a drama in which the characters belong to the rustic class, particularly Shepherds and Shepheri dasses. The situations of such a play are romantically simple and pure and innocent and the story usually delineates the peaceful and enviable life of these figures who love and enjoy life in an ideal fashion. They have no cares and burdens, they always get what they wish, and they end in a happy atmosphere of joy and Felicity. Such, in the main, are the elements of a pastoral story whether in fiction or drama.

Pastoralism is a trend in English litt. It started in Greece, came to Italy and then stuck roots in English litt in the time of Elizabeth. It means an idealisation of rustic life, an investment of shepherds with the best human virtues, a glorification of a life in the midst of natural surroundings. Shakespeare has introduced pastoralism in

many of his plays. "As you like it" is one of them.

The Forest of Arden gives the theme of the pastoral background except for Act I and two scenes in Act II, the whole play is set in the forest. The beginning of the act provides a vivid contrast, for one moves from the threatening, stifling, and cruel atmosphere of the court (Sci) to the forest with its scene of humour, love and comradely fellowship. All the characters are already in it or gravitate towards it. Corin, Silvius and Phebe are natives there. Duke Senior and his followers live there in banishment. Rosalind, Celia and Touchstone come there. Soon, Orlando and Adam come there. All the love-stories are played out in the forest, which gives a care-free gay atmosphere-end. The forest background is congenial to simplicity, contentment, and happiness. The two songs of Amiens, ie "under the green wood tree..." and "Blow blow thou winter wind.....", emphasise its virtues.

The characters are pastoral or become temporarily so. Corin, Silvius, William and Phebe are rustics living in the forest. One finds Corin, the real shepherd, who bears little resemblance to the exaggerations of the love sick Silvius for Phebe. The Duke and his lords live there in banishment like natives. Even the principal figure of the comedy, the heroine herself, takes to the life and manners of the shepherds in the major portion of the play. Rosalind, as we observe, along with Celia, buys the estate of a shepherd in the Forest of Arden and lives the life of simplicity and unsophi-

sticate innocence. Besides, it is as a disguised shepherd youth that Rosalind appears in her best wit and intelligence. Her mock wooing of Orlando, her complications as a girl in the dress of a boy and, finally, her resources of wit in reducing all these complications to an easy and happy ending, all these prove that once Shakespeare has created the pastoral convention to ist fullest in this play. Touchstone, once a court-clown courts Audrey the rustic wench. Duke Frederick decides to spend his life in the Forest, after his meeting with a hermit.

Pastoral life is simple. The Duke and his followers fleet the time carelessly as in the golden world. The Duke finds tongues in trees, books in running brooks, sermons in stones and good in every thing. Amiens sings that there are no enemies there, except winter and rough weather.

Corin is a true labourer, who earns what he eats, gets what he wears, owes no man hate, envies no man's happiness, is content with his harm and takes pride in his flock. Silvius is simple and constant in his love for Phebe. William is so innocent that Touchstone is able to scare him away with a heap of words. Audrey is so ignorant that she cannot understand "Feature". On the whole, in spite of its limitations, pastoral life is pictured as an ideal condition in the play.

Shakespeare, however does not wholly agree with the pastoral poets, who are all praise for rustic life. He finds that sophistication and cunning are found even in rustics. He pictures phebe as a regular town Flirt, disdainful and deceitful. Shakes-

peare also seems to mock at the manner in which pastoral poet praise rustics in high flown and poetic style. The whole of the talk between Silvius and Phebe in (Act III, SC 3) is pitched in this key, just as a parody of the pastoral convention. It is quite unnatural to find rustics talking in imagery. Shakespeare deliberately makes Phebe a rustic wench, to quote a line from Marlowe.

We may, however, note one thing while discussing the merits of *As you Like It* as a pastoral comedy. The pastoral creations of the ancient writers usually verge on the improbable and almost fantastic side. Their characters are drawn on a scale which is scarcely human and always exaggerated. This results in the impression of artificiality in an endeavour to escape from it. But in the consummate art of Shakespeare even the idealization which is inevitable in the application of the pastoral convention is touched with probability and realism with the result that his characters become human, endearing to us. Their motives may be romantic but their passions and sentiments are human and worldly-wise. In other words it may be said that in Shakespeare's hands the pastoral convention is humanized.

Thus *'As You Like It'* is a pastoral comedy in which Shakespeare praises many of the virtues of a life led in the midst of nature; while he also mocks at some of the foolish pastoral conventions. The play of *"As you Like It"* eminently deserves the title of a pastoral comedy in that its figures are idyllic and its situations pleasingly simple and Arcadian.



## HOTEL CANDIDA

S. JAYANTHI,  
III Litt.

### PRIZE WINNING SHORT STORY

They watched the crepuscular rays playing on the French windows. He smiled across the table at her. This was their first outing alone since he proposed to her. They sat facing each other feeling, they could have a darling's eye-view better only that way. They stared and over-stared into each other's eyes till he stretched himself vertically to a six feet. He sighed more and loved her more as he stalked across to her. Hands-locked, eyes-locked, the lips.....

"It's going to be the day of the wolf" thought and grinned wolf. Yes, he had spent several man-hours waiting to break and broke the Aide-de-Camp cordon impersonating one of them. His assignment was simply to gun down the African leader dead. Inside the suite, fortunately for him, the other unsuspecting aides were looking the other way. Right at the back of the leader, a wary Wolf tucked his hand into his trouser-pocket felt the silencer .22 Safe, brought it out of its confinement, aimed at the African leader's head and .....

Soni Toroicelli's eyes had a diamond's total internal reflection experience when Giovanni Zefferelli, a big-time director told her, "Look, You're the heroine of my next film." The young starlet laughed and wept, wept and laughed and also attempted both at the same time. She could already imagine herself being hunted after by a battery of directors; and all the pressmen coming a-begging for just an interview with her. "O Signor", She began, stopped when the Signor whispered, "Sign, the contract, little donna" still disbelieving her windfall contract Soni tried to brave out the situation, held the pen matter-of-factly and.....

"Wolo! What a pretty birdie!" wowed Harry at her. "Damn the bald-headed goat-face! How the hell did she take him for a husband? Swine and he went into a string of obscene words. Harry snarled and wished that the goat-face was in between his teeth. He was watching the opposite suite as usual for the past two days he had been "bird-watching". The door of the suite swung open, and the goat-face came out saying that he would be out for two hours. The birdie smiled at the husband and Harry felt chemical changes inside his body. One hour later, Harry was pussy-cating to the sexy suite opposite his and rapping the door. The birdie opened it slightly, but Harry thrust himself in, his Chemistry galvanizing him into action. Before the birdie could realize what was happening, Harry pulled her close to him, air-tight. He pushed her on to the king-size bed nearby, bolted the door, chuckled at the pale face, strode towards her as she let out ultrasonic screams.....

tried to follow suit when

\* \* \*

pulled the trigger when

\* \* \*

signed her name half-way when

\* \* \*

He kissed her screams and nearly put down her resistance when

\* \* \*

Hotel Candida, a cute sea-greeny three-storeyed structure shook convulsively and was in rubble in a few minutes

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# ELIZABETH JANE REPRESENTS HARDY'S PERCEPTION OF IDEAL WOMAN HOOD

V. JAYASHRI,  
III B.A. Litt.

Any character in a novel should move through the pages like a living being; and like a living being should remain in our memory after the book is laid aside and its details perhaps forgotten—says Hudson. Elizabeth Jane's Character is a perfect example for this statement of the women-characters in this novel, she is the most carefully studied and also the most attractive. She is devoted, sympathetic and helpful but more of her noble qualities make her proud. In short, it can be said that Hardy has portrayed Elizabeth Jane as the perfect model of an ideal woman.

When first we welcome interest in her, she is an ignorant and unformed girl, kept back by the narrow circumstances of her upbringing from charm or comeliness, but with indications that in more favourable circumstances. She would expand into something different and more pleasing. She always has this desire in her—that she should learn more and become a woman of wider knowledge and higher repute.

When she reaches "Three Mariners" along with Susan, she realises that the place is too good for them and that they would not be able to bear the expenses. But she also realises that they have to stay in a respectable place. So this, 'single-hearted' girl, who has the willingness to sacrifice her personal comfort and dignity for the happiness of others, decides to work in the inn, and there by meet the expenses. This trait in her character, of sacrificing her own comforts comes out

again and again later on; in her devotion to her dying mother; in her efforts to be true to Henchard. When she believes that he is her father; in her generous deference to the superior attractiveness of Lucetta.

She is attracted towards Farfrae, in their very first meeting. When she hears him singing in the inn, she feels that she has never heard any one singing like that. She herself is very sad and so she identifies herself with him. It is indeed extraordinary that they both have similar views on life and its surroundings—that they were a tragical rather than a comical thing; that though one could be gay on occasions, moments of gaiety were interludes, and no part of actual drama. Farfrae is attracted towards her, even though she is dressed in plain clothes—but, may be, this simple dress suited very well, this girl who is characterised by earnestness and soberness of mien.

Fortune grows a little, if only a very little, kinder to her, and Elizabeth responds nobly. The freedom she enjoys in Henchard's home is beyond her expectations and the improved conditions show a marked difference in her physical appearance. Now, she has blossomed into a beautiful young woman. But this sudden change in fortune does not make her foolish. Her grey thoughtful eyes revealed an arch gaiety sometimes, but like all people who have known rough times, light-heartedness seems to her too irrational and inconsequent to be indulged in except as a reckless dram now and then; for she has been too early habituated to

cautious reasoning to drop the habit suddenly. Any other girl would have made a fool of herself in the matter of dresses, but not Elizabeth Jane. The reasonableness of almost everything that she does is nowhere more conspicuous than in the question of clothes. To be in Henchard's home, with all the comforts she could ask for, is a moment of triumph to her, but her triumph is tempered by circumspection. "I won't be too gay on any account", she would say to herself. "It would be tempting Providence to hurl mother and me down, and afflict us again as He used to do".

She is young, but she has undergone many bitter experiences, which make her more experienced. For example, when Susan comes and asks her if she likes to change her surname she does not act impulsively. She says: "I'll think of it another".

Though she is mature and experienced, at times she does reveal her childish nature. To acknowledge Henchard's kindness when he presents a book of delicately-tinted gloves, she buys other things like the bonnet and sunshade which go along with it. She is admired by the people of Casterbridge for the first time. But she is disappointed because she thinks that Farfrae does not admire her. After an unprecedented success one day, she comes home and whispers to herself: "Can it be? Here am I setting up as the town beauty?" When she thinks it over, her usual fear of exaggerating appearances engenders a deep sadness. She thinks, that if people know how ignorant she is of what was taught in boarding schools and other such things, they would despise her. So, she decides to sell all these things and buy books on grammar and history of all philosophies to make herself more intelligent.

There is another instance when she acts childishly, but here also she realises her mistake, and checks herself. One day, she finds a piece of paper lying down on the garden. It is a business draft written by Farfrae and he had written in that 'Dear Sir'. She takes another paper and writes her own name and places it over word 'Sir', making the phrase, 'Dear Elizabeth Jane'. When she sees the effect, she feels very shy, but she soon realises her stupidity and laughs at herself; not joyfully but only distressfully.

She soon realises that Farfrae does not love her, as she loves him, but to analyse his attraction for her, she dresses herself up as she had dressed on the dancing day herself "Just enough to make him silly and not enough to keep him so." Thus whenever her heart reaches out to him, she checks herself by saying, "No, no Elizabeth Jane such dreams are not for you".

She craves for affection but she is either showered too much affection or treated with complete indifference. She, who is ignorant of things which had happened and are happening does not understand the behaviour of people around her. She somehow wants to impress Henchard after he treats her with contempt because of her bad handwriting and use of dialectal words. She reads many books and masters facts with painful labouriousness, but she never flinches from her self-imposed task. Sometimes she does feel dejected when she sees the voluminous books and thus she lives on: a dumb, deep feeling, grey-eyed creature. Her efforts after self-improvement are very touching, there comes a day when the evidence of them touches with unwonted tenderness even so stony a character as Henchard. "And in these

efforts to improve herself there is no element of unlovely selfishness."

When neglected completely, Susan Henchard's daughter bears this treatment stoically as she bore other worse things. But at one time this subtle-souled girl does wonder as to why she was born in this world at all and at another time she thinks to herself: "O, I wish, I was dead with dear mother."

Though she knows that Farfrae is in love with Lucetta, she does not feel jealous of Lucetta's beauty. If she is jealous, she would have hated Lucetta, but she does not do this-she allows herself the pleasure of feeling fascinated. She thinks "What was she beside Lucetta?- as one of the 'meaner beauties of the night', when the moon had risen in the skies! Thus she learns the lesson of renunciation, and is as familiar with the wreck of each day's wishes as with the diurnal setting of the sun. It continually happens to her that, what she desires she is not given, and she is given what she does not desire. Thus she wonders what Heaven might send her in place of Farfrae.

When she comes to know the real relationship which existed between Henchard and Lucetta, she does not agree with Lucetta's idea of getting married to Farfrae. Any suspicion of impropriety is to Elizabeth Jane like a red rag to a bull. Her craving for correction of procedure is, indeed, almost vicious-she firmly tells Lucetta- "You ought to marry Mr. Henchard or no body-certainly not another man." But later when Lucetta is accused by the towns-people, she tries to console her and comfort her.

Before knowing the truth of her own identity, she looks after Henchard with

great care and her devotion touches him to such an extent, that in the end, she masters him and makes his heart ache for her. But when she comes to know the truth that Henchard has cheated her, she feels that she would not forget him, not remember him. But later she realises that she had misunderstood him and so goes in search of him. Thus, she is understanding and kind and she cannot bear to see any suffering.

She gets married to Farfrae in the end and settles down happily in life but she knows very well that everthing is transient in this world and that happiness is but the occasional episode in a general drama of pain.

Elizabeth's virtues are well brought out when we compare her to the other two women characters in the story. Susan's life is rather a dull one, and her life is all misery. Lucetta, is rather too impulsive and fickle minded. She cares only for position in the society and she ditches Henchard. Susan atleast had an excuse for not telling Henchard the whole truth because she had her daughter's welfare in her mind, but Lucetta's behaviour cannot be excused. Thus when compared to these two, Elizabeth Jane towers head and shoulder above them.

Hardy's greatness as a novelist, really comes out clearly in his characterisation of Elizabeth Jane. Although, we sometimes feel that she is rather too primvirtuous and noble, she does seem real to us and we really sympathise with her in her sufferings and also share her happiness. Thus there can be no doubt that Elizabeth Jane represents Hardy's perception of Ideal womanhood.

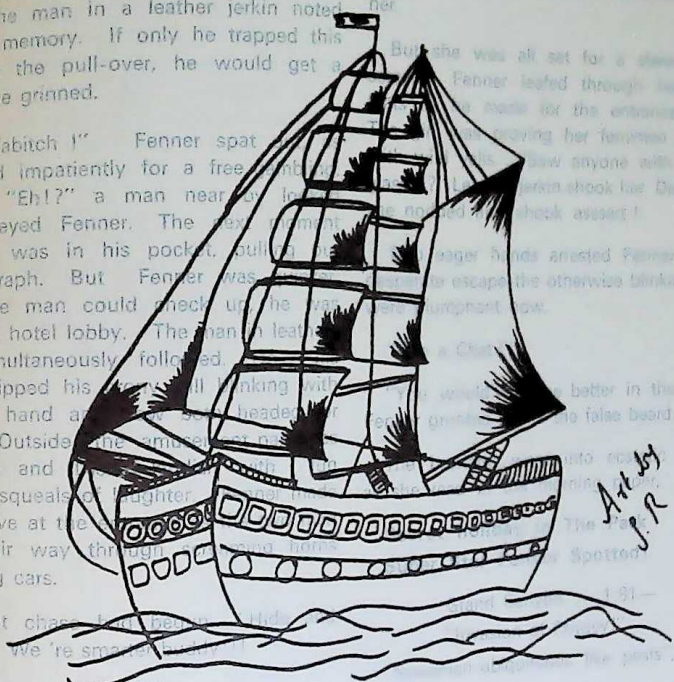
# THE GREAT ESCAPE

(PRIZE WINNING SHORT STORY)

Fenner could sense that he was being followed. Through the corner of his eyes he could see two vigilant eyes above a newspaper focussed on him, "Green pull-over, rimless glasses, crew-cut and brown hair." The man in a leather jerkin noted Fenner in memory. If only he trapped this Charlie in the pull-over, he would get a kick-up, he grinned.

"Sonofabitch!" Fenner spat and waited impatiently for a free machine. "Eh!?" a man nearby eyed Fenner. The man's hand was in his pocket, pulling out a photograph. But Fenner was sure the man could check up on him in the hotel lobby. The man left Fenner simultaneously followed. Fenner tipped his head and a photo in hand a man's head. Fenner. Outside the man's head and wild squeals of laughter. Fenner's swift dive at the man's side their way through the racing cars.

The hot chase... Fenner... "Catch me if you can!" The blinking mate pulled out... Fenner... "Save it... We'll make it square... After a... Fenner's shoulder...



Art by J.P.R.

# THE GREAT ESCAPE

K. G. SHAMBAVI,  
III Lit.

(PRIZE WINNING SHORT STORY)

Fenner could sense that he was being shadowed. Through the corner of his eyes he could see two vigilant eyes above a newspaper focussed on him, "Green pull-over, rimless glasses, crew-cut and brown beard." The man in a leather jerkin noted down in memory. If only he trapped this Charlie in the pull-over, he would get a kick-up, he grinned.

"Sonofabitch!" Fenner spat out, as he waited impatiently for a free gambling machine, "Eh!?" a man near by looked up and eyed Fenner. The next moment his hand was in his pocket, pulling out a photograph. But Fenner was quicker. Before the man could check up, he was out in the hotel lobby. The man in leather-jerkin simultaneously followed. On his way he tipped his crony still blinking with photo in hand and now both headed for Fenner. Outside, the amusement park was tantalizing and Disney-landish with fun and wild squeals of laughter. Fenner made a swift dive at the entrance as the two men made their way through screaming horns and racing cars.

The hot chase had begun. "Hide and seek, eh? We're smarter buddy!!!"

"Catch me if you can!"

The blinking mate pulled out a tiny apparatus, squinted through the lens and reached for the button. "Save it, man. This time we'll make it square." Leather-jerkin thought better of it. After a quick glance over his shoulder, Fenner, sweating, ducked

behind a slot-machine and knocked down a brunette leisurely painting her lips in the attempt.

"Savage! Sonof..." Fenner's hands muted her.

But she was all set for a stereophonic scream. Fenner leafed through his past feats as he made for the entrance again. The girl was proving her feminine timidity with wild yells. "Saw anyone with rimless glasses?" Leather-jerkin shook her. Dismayed, she nodded and shook assert!

Two eager hands arrested Fenner in his desperate escape-the otherwise blinking eyes were triumphant now.

"Like a Chat?"

"You would've done better in the KGB" Fenner grunted above the false beard.

The brunette went into ecstatic lunacy as she read in the morning paper,

**Secret holiday in The Park  
Super Star Fenner Spotted!**

Grand Canyon, ... 1:81—

"Invasion of Privacy!"

"Newsmen-ubiquitous like pests",

Hollywood heart-throb Fenner accuses the Press .....

—□—

# "Sons of the Soil" is no solution to the employment problem

The "Sons of the Soil" policy assumed significance after the dawn of independence and especially after avenues of Indianisation of employment opportunities became very marked. The ushering in of the division of the country into linguistic states added a new dimension to this craving among the people of this country. While, to start with, this theory assumed the character of a certain type of sub-nationalism, later on it developed into regional parochialism and chauvinism.

Close analysis of this theory shows that the rationale behind the demand for its implementation grew out of the non-existence and non-availability of adequate employment opportunities for any particular region or part of the country. Thanks to the structure of the erstwhile British administration, India became one whole unit for the purpose of affording employment opportunities thereby allowing and providing for a healthy competition among the deserving aspirants from all parts of the country without any reference to a particular part or region from which he hailed. This was a highly healthy arrangement.

However after the country became free and linguistic divisions came into effect in the '50s, there has been a compartmentalisation in the thinking of the very leaders of the country with more of aspirants and less of employment opportunities. The question arose naturally of sectarian aggrandisement. This sentiment found its first echo in the formation of Shiv Sena in Maharashtra where the problem of unemployed middle-class youngsters was of great signi-

ficance. The Shiv Sena movement focussed this issue and was successful in the city of Bombay, where nearly 80% of the available jobs went to non-Maharashtrians. This movement was able to sharpen sectarian sentiments of the local Maharashtrians of the middle class who were languishing for want of job opportunities. This movement caught up like wild fire bringing in its wake the serious threat to national unity.

This movement of Shiv Sena type in Maharashtra had its repercussions elsewhere, especially in areas where the local population had traditionally found it fruitless to compete with the compeers from other parts of the country and in such an atmosphere of despair the "Sons of the Soil" theory came in handy and proved to be a short cut to achieve fairly large measure of success in the matter of securing employment opportunities. It was immediately discernible that this phenomenon had greater relevance in so far as jobs of a clerical and menial nature were concerned. However this had created problems of imbalance in the country.

In passing, it must be said that the "Sons of the Soil" theory has the only merit of taking care of the needs of the local people in the face of stiff competition of more fortunately placed seekers of jobs from other parts of the country and from other pockets of the traditionally advanced sections of people. Thus, a proper implementation of the theory, would necessarily call for a higher decentralisation and localisation in the industrialisation and public activities. This way almost leads to an unfortunate

V. RADHIKA,  
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result of fragmentation of capital and managerial direction.

However, looking at the matter as any Indian should, one cannot escape the conclusion that although the theory has a superficial attraction so far as local population is concerned, yet the great damage that it causes to national integration and outlook is immeasurable. Fortunately this particular obnoxious theory has been effectively curbed because of the present strong national government at the centre. Yet the simmerings are discernible, parochialistic sentiments are still being fanned perhaps to suit the aims of local politicians. If the theory is allowed to grow, all that ensues will be thousands of localised quarters in the country, perhaps detrimental and antagonistic to each other and functioning at cross purposes. One shudders at such developments.

Apart from the inherent danger that may accrue to the concept of nationhood by the adoption of this theory, the country's administration and the management of industries in the various parts of the country will come to be handled by mediocre and politicalised individuals with no worth while claim while the neatly deserved will have to languish without being provided with employment opportunities and this by itself will create another problem of idling capacities which go into the vitals of the country's unity.

It is therefore very clear that a very balanced view of the matter is called for and a deliberate national policy is evolved and defined in a clear manner providing for legitimate local claims in a limited way without jeopardising the more fundamental aspects of utilising all the best talents available in the whole country on the basis of a scrupulous selection governed by unalloyed merit. This is the only way which would lead to a brighter tomorrow of the country.

Unemployment is largely due to over population and under-development of the country. Therefore to tackle the vexatious problem of unemployment, population control and faster industrialisation are the goals to be achieved. Since these targets are time-consuming as an intermediary measure we can resort to encouraging small cottage industries, talented people being sent abroad for jobs and slower adoption of automation in industries.

The policy of "Sons of the Soil" can only take care of the urgent needs of the local population to a very limited extent but never can solve the monstrous unemployment problem since this theory does not create jobs.

To conclude, we must believe honestly that any short-sighted, narrow and parochial policy, like the one under discussion, has to be fought against, tooth and nail. Instead we should concentrate all our attention on constructive approach and activities.



# LOVE

R. HEMAVATHI, II B. Sc. (Physics)

□

When you least expect it comes,  
At last,  
When you realize its blossoms,  
And make up mind to enjoy its wonders  
You find that gone are its splendours,  
Like the spring of the year  
That fades fast into the autumn near.



## NATURE'S UNIQUE OSTRACISM

The village of Sagalia in Sirohi district of Rajasthan suffers from a unique ostracism imposed by nature. The inhabitants of the village of more than 80 square kilometres have no means of establishing social relationship with anybody outside the village because most of the villagers suffer from a crippling disease called Flourrosis. None from outside visits the village nor gives away his daughter in marriage to the village nor have any social relations with its poor inhabitants. It is all due to nature's cruelty in providing the village - otherwise fertile with ground water containing, plenty of floursides. The floursides in the water have rendered almost the entire villages children, women and the old either crippled with bent backs and other deformities of limbs or being with mottled teeth.

—The Hindu

## PROMISE – PROMISE – PROMISE ...

Children must learn to keep their promise. They must be true to their word. Remember, when you promise people something, they rely on you. When you break your promise they consider you unreliable.

If you cannot keep an appointment, for instance, inform the party concerned in time. Do not let him wait for you. He may trust you once, but not again and always. And it is you who are to blame for this dishonour, distrust. Even if it is hard for you to say "no", don't say "yes". People will appreciate it when you sincerely disagree with them. They will like you for what you mean your frankness. Therefore it is better to say "no" and mean "no" than to say what you don't mean and thereby prove to be dishonest.

R. V. RADHA,  
III B.Sc., Chem.

# ENGLISH LANGUAGE

R. KALYANI,  
B.A. Litt. (1 year)

A language is a means by which each individual can express his feelings. A language can be split into two parts as spoken language and written language. There may be little difference between these two types of languages. A language is essential for the human beings to communicate with others. Unless there is a language - at least some sort of dumb language, nothing can be done in the world. Besides it helps us to exchange our experiences with one another. Thus a language plays an important role in the life of human beings.

ENGLISH is the only language which is understood by a major part of the population. In other words, it has earned popularity all over the world. During the time of Renaissance European people began to circumnavigate the world and discovered many new lands and new routes which inspired them to conquer new countries. Thus England colonised several countries and their language was established firmly. The proverb "The Sun never sets in the British Kingdom" shows their colonisation and influence of their language in other countries.

Since English is spoken, by many people it acquired the name "INTERNATIONAL LANGUAGE". Even if we go to every nook and corner of the world, we are able to find that people can speak English. With the help of this only language we can visit other countries to see the wonders and return to our country with success and great satisfaction. At the same time if we know several other languages we can only

manage in the place where those languages are spoken. Each and every scientific discovery information etc is recorded in English. Besides we can get even the other literatures in English. In this manner we are able to know about other people's culture, custom etc.

Keeping English as our official language is essential regarding our country. Because it is not easy for a person to learn all the Indian languages. Supposing the documents are printed in some other language only a few percentage of population can understand that. So it is better to keep ENGLISH as our official language. In addition to this no language is as popular as English in all the states of India. Our country earns a large amount of foreign exchange by the visit of tourists. So in order to raise our national income Government should take care to attract them by making understandt

ENGLISH language has some important characteristics. Really we must appreciate it for being such a great language with only twenty-six letters. At the same time we should not mistake that though it has only twenty-six letters it doesn't mean it is not rich in its vocabulary. On the other hand some languages have thousands of letters. Compared to other Asian languages we can convey the complete notion within a few words. There is no distinction in the verb according to the genders. Noun never changes in spellings according to its position and the position of noun is cleared by proposition.

Now a days we can find the degree of influence of English is declining. This may

be due to the love towards their own mother tongue. This inspiration can be appreciated but at the same time we must understand that we can not develop our language by ignoring other languages. Besides it doesn't harm if we know some more languages. And the scarcity of English scholars also prevents the people to have better English knowledge, Till this day we have been following English language. Even the Indian Scientists have recorded their discoveries in English. So if we like to forget English it is as if we are forgetting a person who helped us to improve our knowledge.

By providing better facilities to develop the influence of English we must preserve it in our country.



## MEMORIS

K. SUMATHI, B.Com. 1st Year



I was lonely, Forlorn and frustrated  
I was standing at threshold of life  
With nothing to care and nobody to bother about.

My purse was full but,  
My heart was empty ;  
Yes, I was living within,  
Emptiness in heart and  
Loneliness in mind

There one day, of course a good day  
I was visited by the Angel of fraternity  
And she gave me all of you.  
Where as, I had only self for you,

Who made my life lovable  
My tears scrachable  
My troubles shedable scratchable  
You gave me all you had

Now, though it hurts to go away,  
The hour of departure has come.  
At this time I can tell till you one thing,  
"Memories don't leave like people do".

## THE BROKEN HEART

S. MEERA, I B.Sc. Physics



Oh! listen to the sorrowful heart,  
Please! Pay attention to its sorrowful speech,  
Try to hear its pleasing rhythms.  
It wants good companion soon, it seems ;  
It desires to die very shortly—  
No one has shown affection towards it ;  
Even though it hasn't any defects.  
Brimming with its Red Blood ;—  
A good news after some period,  
That it has found a person, who  
May be its partner,—proper guide ;  
Now it is more blooded than before,  
Alas! it had done sins in its previous life.  
Because, the partner doesn't want its company,  
Cries. "You are more and more beautiful ;  
My dignity may be spoiled, needn't be your companion".  
The heart cries aloud "Oh! God! Then no one  
Can be my partner:—Then.....You are the only person  
To bear me, to console me, to cheer me,  
Please! Take me soon! I am very eager to know your place,  
Take me! Please!! Please!!!



## EQUANIMITY

S. LALITHA,

II B.Sc. Chemistry

Each day is a life-time in Miniature  
To awaken each morning is to be born again  
What we cannot do for a life time, we can do for a day time  
Anyone can live like sweetly, patiently, lovingly, purely till the sun goes down,  
Anyone can quart the to temper for a day and the word she speaks,  
Anyone can strive to be happy for a day and spread happiness,  
Anyone can radiate happiness for a day  
Anyone can rise above rear and meet the situation with courage coverage,  
Anyone can be kind, thoughtful and considerate for a day,  
Anyone can endeavour to learn something, new each day and  
make mark some growth,  
The supreme act of living is to live each day well.

## “TONGUE TWISTERS”

R. USHA, II B.Com.

1. A big black bug bit a big black bear, made a big black bear bleed blood.
2. A midst the mists and coldest coldest frosts, with barest wrists and stoutest shoutest beasts, he thrusts his fists against the posts and still insists he sees the ghosts.
3. Betty Botter bought some butter, but the butter was bitter, so she bought some better burter to make the bitter butter better.
4. Famy Finch fried five floundering fish for Francis Fowler's father.
5. Moses supposes his toes are roses, but Moses supposes erroneously. For Moses, he knows his toes aren't roses, as Moses supposes his toes to be.
6. She stood on the balcony inexplicably mimicking him, hiccuping and amicably welcoming him in.
7. The seething sea ceaseth and thus the seething sea sufficeth us.
8. The sixth sheikh's sixth sheep's sick.
9. Peter Piper picked a peck of pickled pepper corns, A peck of pickled pepper corns Peter Piper pickled: If Peter Piper pickled a peck of pickled pepper corns, Then, what's the use of a peck of pickled pepper corns Peter piper picked.
10. I saw a saw which saw a tree which saw I never saw.
11. A pickpocket picked the pocket of the man. A sub-inspector saw the pickpocket picking the pocket of the man and picked the pocket of the pickpocket and put the money in the pocket of the man whose pocket was picked by the pick-pocket.
12. She sells sea-shells on the sea-shore.

## “A Tale from Shakespeare”

Who were the bride and bridegroom  
When did they propose  
What did she reply  
From whom was the ring obtained  
Who were the chief guests  
Who were the bridegroom's friends  
Who prepared the wedding breakfast  
Where did they live after marriage  
What was the Honeymoon like  
How would you describe their quarrel  
What was their married life like  
What did she give him  
What was the bridegroom's chief occupation  
What did their friend think

— ROMEO AND JULIET  
— TWELTH NIGHT  
— AS YOU LIKE IT  
— MERCHANT OF VENICE  
— ANTHONY AND CLEOPATRA  
— TWO GENTLEMEN OF VEROLA  
— THE MERRY WIVES OF WINDSOR  
— HAMLET  
— A MID-SUMMERNIGHT'S DREAM  
— MICH ADO ABOUT NOTHING  
— THE TEMPEST  
— MEASURE FOR MEASURE  
— TAMING OF THE SHREW  
— LOVES LABOUR LOST

## THE FALLEN ARCH FIEND

M. K. MANGAIYARKARASI,  
III B.A. Literature.

John Milton's 'Paradise Lost' is a wonderful work of imagination. Charles Lamb glorifies this sublime epic—"Nor moon is rounder!" "Why, it is the perfectness and completeness of it which makes us imagine that a line could not be added to it or diminished from it".

Satan is one of the dynamic characters portrayed in the epic. There is much conflict in identifying Satan as the hero of this poetical work. It is Dryden who first gave the title of hero to Satan. To say Satan is the hero because he is a more effective poetical figure than either Adam or Christ does not carry much weight. People who are of this opinion confess that Milton "who consciously set out to show God creating man in His own image and to 'justify the ways of God to men' has himself unconsciously, created the Devil in his own image and justified the ways of Satan to God". But even the opponent of Satanists like Tillyard admit Satan's heroic energy.

Satan had to fight against the Almighty and his defeat was predetermined. Still our interest is kept intact because Milton in picturing the real conflict between good and evil, provides God with an antagonist not wholly contemptible at the same time giving the devil its due.

Satan was introduced in the first book after the fall. He with the other rebellious Angels were pursued to the horrid deeps of Hell. They lie on the burning lake—stupefied. Satan first recovers. Milton describes his form as—

"Form had yet not lost  
All his original brightness, not appeared

Less than arch Angel ruin't and the  
excess of glory obscured".

We must assume that what is said of his appearance is true also of his character. He refuses to admit defeat in words of great eloquence and power—

"What though the field be lost  
All is not lost.....  
.....the unconquerable will  
And study of revenge, immortal hate  
And courage never to submit or yield  
And what is else is not to be  
overcome".

His first speech shows him defying God, though in pain asserting his invincible resolution. He finds consolation even in Hell for "Mind is its own place".

Satan is an intellectual giant. Even his blasphemy is intellectual. His magnetic rhetoric and persuasion binds the listener. He persuades Sin to open the impentable gates of Hell unaccessible to none but Sin. It is almost bribing when he assures work for Sin and food for Death. The scheme works well with chaos, he addresses chaos—

"I travel this profound, Direct my  
course,  
Directed, no mean recompense it  
brings",

In turn Satan will help to regain the original space lost in creating the Earth—

".....Once more  
Erect the stand there of ancient Night  
Yours be the advantage all, mine the  
revenge".



dignity, but atleast, security? Or would this be asking too much of that heartiest, unrelenting, domineering incarnation of age called man?"

I pause to read over my work. Oh! no, if I wrote such an article, not only anti-reformers, but all men, in general, would crowd around my residence, ready to stone me to death. With an exasperated sigh, I crush the paper into a ball, and fling it into the waste paper basket saying indignantly to myself "Well, writing articles and stories, is meant only for intellectuals, not for dowdies like me". And this, I feel, is one of the most sincere and near-to-truth self-confession that I have made in all the seventeen years of my life.

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## THE SPRING

S. RAJALAKSHMI, I B.A. Literature

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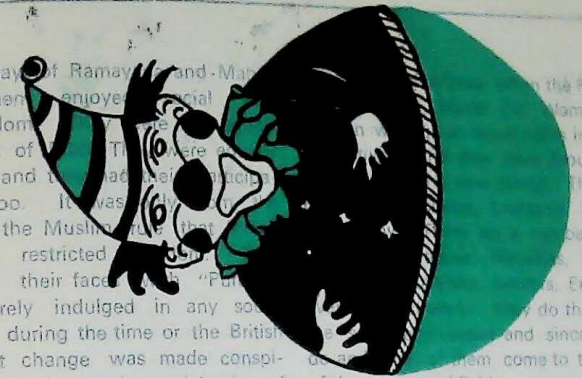
There comes the spring,  
Here in the time ringing :  
It glooms esteemly never  
It blooms for ever,  
If it hath' come for some reason  
For it's benevolant season  
Bringing us into a new situation  
Of some known quotation  
There the green leaf that glows  
Here it falls as the wind blows  
The brown barks of the tree  
Tempt the grown larks to dress  
Flowers are among the hedges  
Even in the water under the bridges  
The red blossoms that boast  
The bred seeds that roast  
Brings the beautiful sun to enjoy  
Spring makes for us fun to be in joy.  
Hence a long welcome to the season  
Thence a long farewell for that reason.

## CHANGING ROLE OF WOMEN

Even in the days of Ramayana and Mahabharatha Women enjoyed social and economic freedom. They were active as men and took part in the beginning of the Muslim rule. Women had restricted freedom and they rarely indulged in any social activity. Even during the time of the British rule, no great change was made conspicuous in the freedom and emancipation of women.

It was only during the early years of the 19th Century, Women were able to come out of their social imprisonment. The credit goes to the leaders like Raja Ram Mohan Roy who due to their self-less and untiring work brought out Women from their "Purdhas". They were then given English Education. Mahatma Gandhi was one among such leaders who realised the equality of women in the society. Women were able to engage themselves in Education. This was the start of the Renaissance.

A few Indian women participated in the 1926-1930 movement. Nehru, Dr. Sushila are a few among themselves for the freedom. They courted imprisonment and were in many ways. But their participation in social movements reveal their boldness and their self-blame.



T. Premakumari, III B. A. Economics

# CHANGING ROLE OF WOMEN

K. S. JAYASHREE,  
I Litt.

Even in the days of Ramayana and Mahabharatha Women enjoyed social and economic freedom. They were the equals and co-workers of Man. They were equally active as men and they had their participation in war too. It was only from the beginning of the Muslim rule that Indian Women had restricted freedom. They had to hide their faces with "Purdas", and they rarely indulged in any social activity. Even during the time of the British rules, no great change was made conspicuous in the freedom and emancipation of women.

It was only during the early years of the 19th Century, Women were able to come out of their social imprisonment. The credit goes to the leaders like Raja Ram Mohan Roy who due to their self-less and untiring work brought out Women from their "Purdhas", They were then given English Education. Mahatma Gandhi was one among such leaders who realised the equality of women in the society. Women were then able to engage themselves in Education and this was the starting point for the great Renaissance.

A few Indian Women had their active participation in the freedom movement of 1926—1930—52 and 1945. Mrs. Motilal Nehru. Dr. Sushila Nair, Mrs. Sarojini Naidu are a few among them who dedicated themselves for the freedom of India. They courted imprisonment and were tortured in many ways. But these Women actively participated in such movements which reveal their boldness well as their enthusiasm.

It was at their time, when the Renaissance for the new World [of Women began, Women were given equal rights in all matters and activities and they were brought out to see and live in a new World. They now do research in Science, Literature, History and Philosophy. There are a number of women Teachers, Poetesses, Novelists, Researchers. Legislators, Lawyers, Doctors, Engineers and even administrators. They do their jobs with the same enthusiasm and sincerity as men do and some of them come to the top rank of the concerned field.

Women Police force has already been started in our country and even the Civil executive services are thrown open to them. It is really a marvellous thing that one of our Women, Srimathi Indira Ganthi has inherited the honourable and coveted post of a Prime Minister. She herself in an example for the wonderful perseverance of women. The women of the present century do not hesitate to take up any job or post if they fall into their hands; They do not stop with their receiving the post, but they also try to execute their jobs in the best manner.

The condition of Women in India has undergone a series of changes and women of the present century enjoy greater freedom than those who lived in the previous centuries. Early Marriages of Women is slightly set aside in the Indian society. Though this custom persists to a certain extent in some of the rural areas. But it has become a past in the Educated classes where women play a glorious role in many activities. Education has become

indispensable for women. They have also been given the right to exercise a divorce of an unhappy marriage.

Women of the present century come out with flying colours even in sports and other kinds of activities. No game is licensed to be played only for men. Each and every game is played by the women and they excel in them. A series of social changes has made the Indian women realise that they are no longer slaves or the dependents of man.

Old and conservative people are alarmed at these changes. They have a wrong

notion that these changes will wreck the modern society. They still stick to the old notion "Men are for field; and women are for hearth". Even if they continue to say this, nothing can make women to be confined within the four walls of the house. They can no longer, wait to sit at home. It is true that women's first job is to bring up a family, but with the help of the latest inventions she can satisfy her family as well as occupy herself in other activities. Thus the Renaissance has started and is going on. Nothing can't stop its way.

—□—

## BRAIN DRAIN

R. SHANTHI, II B.Sc., Chemistry.

1. Why the letter T is like an Island ?
2. What kind of Jam cannot be eaten ?
3. Can you tell 100 words quickly without using ABC & D ?
4. Why the letter A is compared to a flower?
5. What belongs to you that your friends use more than you do?
6. A man had 17 sheep, All but I died. How many had he left behind?
7. Why is the Teacher like an Engine Driver?
8. Why is an Educated Man like A Thermometer?
9. Which is the longest word in English?
10. What is centre of Gravity?
11. Why is the letter A like 12 o' Clock?
12. Write 1 using All the Ten Digits?
13. Which moves faster Heat or Cold?
14. Which part of LONDON is in FRANCE?

### ANSWERS :

1. Because it is in the Middle of water'      2. Traffice jam.
3. Zero to Ninety nine.      4. Because B follows it.      5. Your name.
6. I.      7. One trains the Mind and other Minds the train.
8. Both are Graduated and Marked in Degrees.      9. SMILES.
- Because there is a mile between the first and the last letters.
10. The letter V.      11. Because it is exactly in the Middle of a DAY.
12.  $\frac{148}{296} + \frac{35}{75} = 1.$
13. Heat, for you can catch cold.      14. The last part of LONDON

## Random thoughts on Cricket

ANITA JACOB,  
I B.Com.

Cricket—the very word makes people crazy with excitement. I am no hypocrite and thus have no inhibitions to say that I am a member of that crazy group, may be, not crazy, but a group of admirers of the great game. Do not be disturbed by the subject I have chosen. I certainly am no Neville Cardus to picture the game in all its glory and splendour. Yet I propose to put down a few of my feelings when I watch the players, the supermen of the present day, in action.

Though cricket is termed a lazy man's game with all the others except a few in action, some undefinable feeling of admiration and ecstasy have been housed by me for it. The stadium itself appeals like a shrine to an ascetic. The struggle in the stands among the half a lakh crowd does not unsettle me for I am glued to my seat with eager anticipation. The voices of the people raised to applaud a player entering the field, and if it is a Gavaskar or a Kapil Dev, it is all the more) would have sent one rushing to the mad house, but the very thought of watching cricket makes me immune to those noises with my gaze and thoughts fixed ahead of me.

Then begins the drama with the players wishing their willow at every ball and sometimes when it is a square drive or a square cut by a Gavaskar or Vishwanath or a pull over long-on by a Kapil Dev, I become oblivious of the surroundings and stand up, almost jumping with joy. Even if it is a Pakistani or on Austraiian player (do not assess me as unpatriotic) the very sound of the willow thwacking the ball sends tremors of excitement throughout my body. When the bowler begins to bowl, intent I am

watching his every more for fear of missing something dramatic.

Even after the game is over the magical atmosphere never ceases. There is yet another session of arguments among friends, in defence of their heroes, which last for quite some time, retaining with it the lively atmosphere of cricket. The magazines and newspapers are windows to the panoramic view of the players in action in some distant place.

The only form of the so-called entertainment which appeals to me is watching cricket, and I do so whenever I get chance. Hope this does not give an idea that I play cricket, because I do not and the very idea of the hard leather ball hitting me fills me with terror. Probably, it is because of this fear that I admire and exalt those playing cricket, since, to me they appear as supermen.

—□—

## CHEMISTRY

R. S. CHANDRIKA, II B.Sc., Chem.

—□—

Chemrstry is,

Canonical  
Honourable  
Experimental  
Mature  
Integral  
Serviceable  
Transparent  
Refined  
Youthful

## Some sayings of Bhagavan Baba

R. SHANTHI, II B.Sc., Chemistry

1. Life is a journey from I to we,  
Life is a challenge, meet it.  
Life is a game, play it.  
Life is a dream, realize it.  
Life is a love, share it.
2. Don't reduce God to the level of picture  
Elevate the picture to the level of God.
4. Four Fs

Follow the Master  
Face the devil,  
Fight to the end,  
Finish the Game.

4. Start the day with Love  
Fill the day with Love  
Spend the day with Love  
End the day with Love  
This is the way to God.
5. There is only caste, the caste of humanity,  
There is only one religion, the religion of love,  
There is only one language, the language of the heart,  
There is only one law, the law of duty,  
There is only one God. He is Omni present.
6. Duty with love is desirable.  
Duty without love is deplorable.  
Love without duty is Divine.
7. Education without character,  
Science without humanity,  
Politics without principle,  
Commerce without morality,  
Are dangerous and useless.

is the 4th part of FRANCE.

Now a days when most of the particals are mixed, Why can't we also mix like this?

Aன், Bஸ்கட், Cங்கம், Eறைவன், Iஸ், Jயம், Kண்டை மீன்,  
Lலை, Mபிரான், Nனை, Oட்டகம், Pள்ளை, Rபாட்டம்,  
Sஸன்ஸ், Tன், Vனையாடல், Yன்.

## கல்லூரித் தமிழ்ப் பேரவை

கலைமகள் கவினும், நிலமகள் நேருற விளங்கும் எம் கல்லூரி எனும் அறிவாலயத்தின் தூண்களென பல்வேறு சங்கச் செயலர்களும், கல்லூரிப் பேரவையின் உறுப்பினர்களும் ஆகஸ்டு மாதம் நடைபெற்ற தேர்தலில் தேர்ந்தெடுக்கப்பட்டனர். கல்லூரிப் பேரவையின் துவக்க விழா 16-7-'80 அன்று காவல் துறை ஆணையாளர் திரு. ஸ்ரீபால் அவர்கள் தலைமையில் இனிது நடைபெற்றது.

தங்கம் குழைத்தெடுத்துப் பூசி, வங்கநல் முத்தெடுத்துச் சூட்டி, செங்கதிரால் ஒளி பூட்டி, திங்களால் மெருகேற்றியதைப் போல என்றும் இளமையுடனும், இனிமையுடனும் திகழும் மென்மகளாம் தமிழ்மகளின் புகழ் கூற யாம் அமைத்த தமிழ்ப் பேரவை கல்லூரிக்குப் பெருமை தேடித் தருவதில் முதலிடம் பெறுகிறது. இப் பேரவையின் சார்பில், தெள்ளமுதாம் தீந்தமிழின் சுவை பெருக்கிய தமிழ் மைந்தன் பாரதிக்கு விழா எடுத்தோம். முதல் நாள் சிறப்பு நிகழ்ச்சியாகப் பட்டிமண்டபம் பாங்குடன் நடந்தேறியது. பாரதியின் பாடல்களில் விஞ்சி நிற்பது தேசபக்தியா? தெய்வ பக்தியா? என்ற தலைப்பு பட்டிமண்டபப் பொருளாக விளங்க, தேச பக்தியே என்ற தலைப்பில் திரு. திருஞானசம்பந்தம் அவர்கள் அணித்தலைவராக நின்று ஆணித்தரமான கருத்துக்களை அள்ளி வீச அவரைத் தொடர்ந்து எம் கல்லூரி மாணவி செ. பிரமிளாவும்கு. பொருளாதாரப் பேராசிரியை திருமதி. பிரேமா சம்பத் அவர்களும் மணியான கருத்துக்களை நயம்பட நவீன அணிக்கு வலிமை தேடினர். தெய்வ பக்தியே என்று திரு. இராசகோபாலன் அவர்கள் அணித்தலைமை ஏற்றுப் பரவசத்துடன் வாதிட, அவரைத் தொடர்ந்து செல்வி. சுதா சேஷய்யனும், திரு. இராமசுப்பிரமணியனும் பாரதியின் பக்தித் திறம்

விஞ்சி நிற்பதைப் பல ஆதாரங்களுடன் பாங்காய் விளக்கினர். இரு அணியினரின் கனல் தெறித்த வாத்தங்களைச் செம்மையாய் செவிமடுத்து பாரதிக்கு தெய்வ பக்தியை ஊட்டியதே தேச பக்திதான் என்றும், நாட்டினைத் துயரின் நன்கமைத்திருவது நோக்கமாகக் கொண்டே தெய்வத்தின் பதம் வணங்கினான் என்றும், பாரதியின் பாடல் வரிகளை ஆதாரம் காட்டி பாரதியின் பாடல்களில் தெய்வ பக்தியினும் விஞ்ச நிற்பது தேச பக்தியே என்று தீர்ப்பளித்தார் நடுவர் திரு. வேணுகோபால் அவர்கள்.

18-9-80 அன்று கவியரங்கம் அரங்கேறியது. வான்மேகமெனத் திரண்ட கவிஞர்கள் தேன் சொரியும் கவிதைகளைப் பொழிந்தனர். 'பாரதி' எனும் தலைப்பு கவியரங்கக் கருப்பொருளாய் அமைய திரு. மு. மேத்தா அவர்கள் தலைமையில் 'பாரதி கண்ட தமிழ்த்தாய்' என்ற தலைப்பில் திரு. வெள்ளைச்சாமி அவர்களும், 'பாரதி கண்ட சூயில்' என்ற தலைப்பில் திருமதி. ருக்மணி அவர்களும், 'பாரதி கண்ட கண்ணன்' என்ற தலைப்பில் திரு. ஏர்வாடி இராசகிருஷ்ணன் அவர்களும், 'பாரதி கண்ட பராசக்தி' என்ற தலைப்பில் செல்வி. ஜெயலட்சுமியும், 'பாரதி கண்ட பாஞ்சாலி' என்ற தலைப்பில் திரு. தெ. தண்டபாணி அவர்களும் கவி பாடினர்.

தமிழ்ப் பேரவையின் சார்பில் வழக்கம் போல் பாரதியார் பாட்டுப் போட்டி, கவிதைப் போட்டி, பேச்சுப் போட்டி மற்றும் நாடகப் போட்டிகள் நடைபெற்றன.

கல்லூரிகளுக்கிடையிலான போட்டிகள் பலவற்றிலும் பங்கு கொண்டு எம் கல்லூரி மாணவிகள் பல பரிசுகளை வென்றுள்ளனர். பரிசுகள் விபரம் பின்வருமாறு:

நாள்	போட்டி விவரம்
1. 3— 8—'80	கம்பன் கழகம்-பேச்சுப் போட்டி. (கம்பராமாயணம்)
2. 27— 8—'80	கம்பன் கழகம்-கட்டுரைப் போட்டி. (சிலப்பதிகாரம்)
3. 24— 8—'80	இராமலிங்கர் பணி மன்றம் அருட்பா பாட்டுப் போட்டி.
4. 5— 9—'80	தமிழக அரசினர் நடத்திய பாரதியார் கவிதைப் போட்டி.
5. 5— 9—'80	தமிழக அரசினர் நடத்திய பாரதியார் கட்டுரைப் போட்டி.
6. 7— 9—'80	பாரதியார் சங்கம் - பேச்சுப் போட்டி.
7. 7— 9—'80	பாரதியார் சங்கம் - பாட்டுப் போட்டி.
8. 30— 9—'80	அண்ணாமலைச் செட்டியார் நூற்றுண்டு விழா திருக்குறள் கட்டுரைப் போட்டி.
9. 11—11—'80	அரிமா சங்கம் கட்டுரைப் போட்டி.
10. 17— 4—'81	பகவான் மஹாவீர் பிரச்சார சங்கம், 2-வது தமிழக அகிம்சா மாநாடு பேச்சுப் போட்டி.
11. 25— 2—'81	மகலிர் பாலிடெக்னிக் கல்லூரி பேச்சுப் போட்டி.

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செல்வி பிரமிளா, I
I செல்வி ஜெயலக்ஷ்மி

## சென்னை வானூலி நிலையத்தினர் நடத்திய வினாடி வினா நிகழ்ச்சிகள்

1. 26— 7—'80	செல்வி கல்பனா, செல்வி மீனா,	III Chem. I III Maths. II
2. 27— 9—'80	செல்வி பிரமிளா, செல்வி கல்பனா, செல்வி மீனா,	III Chem. } III Chem. } II III Maths. }
3. 26—10—'80	செல்வி மீனா, செல்வி மைத்திலி, செல்வி கல்பனா,	III Maths. } III Maths. } I III Chem. }
4. 24— 1—'81	செல்வி மீனா செல்வி கல்பனா செல்வி பிரமிளா	III Maths. } III Chem. } II III Chem. }
5. 18— 2—'81	செல்வி மீனா செல்வி பிரமிளா செல்வி உமா	III Maths. } III Chem. } II III Chem. }

தெள்ளமுதாம் நீத்தமிழின் புகழ் பரப்பும் தமிழ்ச்சங்கத்தின் பணி  
மேன்மேலும் பெருக இறைவனின் இறைஞ்சுகோம்.

## “கவிதையில் தமிழாய்க், கலந்திட்டார் புகழுடம்பில்”

திருமதி. தி. ருக்மணி, பொருளியல்துறை

உணர்ச்சிக்  
உள்ளன்பு  
அன்புக்கும்  
அம்மையார்  
கண்ணீர்க்  
கண் துயிலச்  
வையகத்தில்  
வானுறையும்  
சென்றிட்டார்  
செம்மைமிகு  
அவ்வுலக  
இவ்வுலக  
“உள்ளவ  
உண்மையதைச்  
என்பது  
மன்பதை  
அருமணிதர்  
அறிவாளர்  
கல்லியெனும்  
காரிகைக்  
நற்பணிகள்  
நல்லிதயம்  
என்றிமைகள்  
எழுத்துக்கள்  
நினைவலைகள்  
நெஞ்சங்கள்  
காலனைநான்  
காற்றினிலே  
“நலியாதீர்  
நிலைத்திட்டார்  
கொடையில்  
குறிப்பாக  
அறத்தில்,  
ஆன்மீகப்  
ஆழ்கடல்  
ஆசிரியை  
கல்லூரி  
கவிதையில்

குமுறல்கள்  
மிகுந்தால்  
அருளுக்கும்  
தேவ்குள்வர்  
கோடுகள்  
சென்றவர்  
வாழ்வாங்கு  
தெய்வமாய்  
வானுலகு  
கற்பரசி  
வாழ்வை  
வாழ்வை  
தெல்லாம்  
செயலில்  
ஆண்டுகள்  
சிறக்க  
உயர்த்தித்தார்,  
பெருஞ்சுடராய்  
கண்தந்து  
குலத்துக்காய்க்  
பலவுமே  
கொண்டவரை  
கனத்திட  
கோர்வையின்றி  
முன்பின்னாய்  
புண்ணாக  
வெகுண்டு  
ஒலித்தது  
வருந்தாதீர்  
புதுவடிவில்  
திறத்தில்,  
நட்பில்,  
அன்பில்,  
பற்றில்,  
ஓய்ந்திடினும்,  
மாணவியர்  
வளர்ச்சியில்,  
தமிழாய்க்

ஊமையர்க்கோ  
ஊற்றாகும்  
அடையாளச்  
அவர்களை  
காய்ந்திடும்  
கற்பனையில்  
வாழ்ந்திட்ட  
வைத்திங்கே  
சேர்ந்திட்டார்  
சீர்துணைவி  
அடைந்திடக்  
இயல்பாக  
உயர்வுள்ளல்”  
உருவாக்கிக்  
ஏற்றமுடன்  
மகளிர்  
ஆற்றல்மிகு  
அறியாமை  
கலைமகளை  
கல்லூரி  
நங்கையர்க்குச்  
நாமிழந்து  
இதயங்கள்  
எங்கெங்கோ  
நீர்த்திவலை  
நெறிகின்ற  
கடிகின்ற  
கலைமகளின்  
நானூலால்  
நற்கல்விக்  
குற்றமில்  
கோதில்நினை  
அஞ்சாமைத்  
ஆழ்கடவுள்  
ஆதவன்  
மாவியர்  
கற்பவர்  
கலந்திட்டார்

சொந்தம்?  
கண்ணீரே  
சின்னமாம்  
இழந்ததம்  
முன்னரே  
வாழ்கின்றார்  
பின்னர்  
போற்றிடச்  
இறைவனடி  
தன்னொடு  
கருதியவர்  
நீத்தாரோ  
என்கின்ற  
காட்டி  
வாழ்ந்து  
திறமுயர  
சிலர்,  
இருள்நீக்கக்  
மகிழ்வுட்டிக்  
அமைத்த  
செய்திட்ட  
விட்டோமே  
ஏங்கிட  
சிதறிட  
தெறித்திட  
புருவமுடன்  
போதிலே  
தீங்குரலே  
பட்டிங்கே  
கூடமாய்,  
வணிகத்தில்  
வாற்றலில்,  
திறத்தில்  
பக்தியில்  
தேய்ந்திடினும்  
மறவாமல்  
சிறப்பினில்  
புகழுடம்பில்”

## கல்லூரி அனுபவம்

ஆர். இராதா  
முதல் ஆண்டு, பி. எம்.

கல்லூரி எனும் பூந்தோட்டத்தில் அடியேடுத்து வைக்கும்போதோ, நெஞ்சத்தில் ஆயிரமாயிரம் எண்ணங்கள்; எதிர் பார்ப்புகளின் உதயம். முதல் நாள் பார்ப்புகளுக்குக் கிளம்பும்போதே, கை பரபரத்தது. உடல் சில்லிட்டது. ஆனால், இந்த ஓர் ஆண்டுக் காலத்தில் அவற்றில் சில எண்ணங்களுக்கே, ஆசைகளுக்கே அமரத்துவம் பெரும் பேறு கிட்டியிருக்கின்றது. “College” என்ற வார்த்தையைக் கேட்டதும் மகுடி நாதம் கேட்டபாம்பு போல மனம் மயங்கியது. அதிலும், பள்ளியில் படிக்கும் நாட்களில் அலட்சியம் செய்த சிலர், “கல்லூரி” என்றதும் ஒருவித மரியாதையோடு நோக்கியபோது மனம் மகிழ்ச்சி, ஆர்வம் இங்கு ஏனோ இல்லையே?

பள்ளியில் ஆசிரியர் வரவில்லையென்றால், ‘Library’ க்குப் போய்ப் பழக்கப்

பட்டுவிட்ட நெஞ்சம் இங்கு “Substitute” வந்தால், ஏனோ புத்தகத்தைத் தொட மறுக்கிறது. பள்ளியின் பெயரைச் சொன்னாலே அறிந்து கொண்டவர்கள் இங்கு “காலேஜ்” பெயரைச் சொன்னால், “எங்கேயிருக்கிறது” என்று கேட்கும்போது மனம் ஊமையாய் அழுகிறது. கட்டுப்பாடு தேவைதான் என்றும் அதிகக் கட்டுப்பாட்டை ஏனோ மனம் ஏற்க மறுக்கிறது.

என்னைப் பொறுத்த வரையில், இங்குக் கல்லூரியில் கல்வியளிப்பதில் ஒரு குறையுமில்லாவிட்டாலும், ஏனோ ஒரு கவலையுமில்லாமல், மகிழ்ச்சியுடன் திரிந்த பள்ளி நாட்களே நினைவில் நிற்கின்றன. அந்த நாள் நினைவுகள் நெஞ்சிலே பசுமையாய் இருக்கின்றன. ஆனால், இந்த நாள் நினைவுகள் ஏனோ நிற்க மறுக்கின்றன.



“மன்னுவுலகத்து மன்னுதல் குறித்தோர்  
தம்புகழ் நிற்றித் தாம்மாய்ந் தனரே”



# இலக்கிய இன்பம்—'மயக்கம்'

ம. கி. மங்கையர்க்கரசி, இறுதியாண்டு, இளங்கலை, இலக்கியம்.

"காத்தது முன்னிப் பழங்கதை தான் எனில்  
கற்பனை தோற்றதுவோ?"

பாரதிதாசன் கேட்கிறார். அன்றும் இன்றும் கவிஞர்கள் ஆக்கக் கற்பனை என்றும் அழகுக் கற்பனை என்றும் எண்ணப் பறவையைச் சிறுக் புக்க வைத்து அள்ளிக் கொணர்ந்த கவிதைகள் ஆயிரமாயிரம். உவமைகளும் உருவகங்களும் கவிதையின் தரத்தை உயர்த்த மட்டும் பயன்படவில்லை. கற்போர் உள்ளத்தைக் கொள்ளை கொள்ளவும் உதவின. இந்நாளிலும் பழைய கோப்பையிற் புதிய தேனையும், புதுக் கோப்பையில் பழைய மதுவையும் ஊற்றிக் கொடுத்துக் கொண்டே இருக்கிறார்கள். அவ்வாசுப் பருகிச் சுவையறிவதில் தவறில்லை. அதிகமாகக் குடித்து மயங்கிவிட வேண்டாம்.

"வானவில்லின் நிறமெடுத்து, மேகம் எனும் வெள்ளினரையில் மின்னலெனும் தூரிகையால்" கவிஞர்கள் வரைந்த கற்பனைக் கோலங்களிற் சிவவற்றை இங்குக் காண்போம்.

சீவக சிந்தாமலியில் ஒரு காட்சி. மாவடு அனைய கண்களையுடைய மகலிர் மரகத அணிகளை அணிந்திருக்கின்றனர். நீராடல் பொழிவிற்பு குந்தபோது அணிகளைக் சுழற்றி ஒரு சேரவைக்கின்றனர். ஆதவனின் கதிர்கள் அதிற் பட்டு எங்கும் சிதறுகின்றன. மிகுதியான ஒளி ஓடிக்கும் தன்மை உடையதேபோலக் கற்றையாக வீசுகிறது. அழகிய மடமான் ஒன்று பசிய அறுகம்புல் என்றதனைக் கண்டு மயங்கி நெருங்கிக் சுறிப்பதற்குக் கழுத்தை வளைக்கிறதாம். மானின் மயக்கம் கண்டு நாகணவாய்ப்புநனைக்கிறதாம். நாமும் தானே?

"வடிக்கள் மகலிர் வைத்த மரகத நன் மணிகள்

ஓடிக்கச் சுடர்விட்டுமிழ உழையம் பிணை யொன்றனுகிக்

கொடிப்புல் என்று சுறிப்பாணிற் குலவி - வளைப்பத்

தொடிக்கட் பூவை நோக்கி நகுமாறெளிதோ காண்மின்!"

திருத்தக்கதேவரே மற்றொரு நாள் கண்ட காட்சியையும் பாடலிற் கூறுவார். பொய்கையின்று அன்னப் பறவை கரைக்கு வருகின்றது. காரணம் நிலத்திலும் தானுறங்கச் செந்தாமரை மலர்கள் இருக்கின்றன என்று கண்டதால், தரையில் பூத்த மலரைக் கவிஞர் விளக்குகிறார். நீர்ப்பரப்பு போல மகளிரின் நீலத்துகில்கள் விரிந்து கிடக்க அதில் மாணிக்க மணிகள் செந்நிற ஓளியைச் செறிந்து விசுக்கின்றன. உண்மையறியாமல் அருகிற் சென்று அகவுமாம் இள அன்னம். சுடர்களைப் பற்ற முடியாமையால் வருத்தம் வேறு. பாடல் இதோ—

"நீலத்துகிலிற் கிடந்த நிழலார் தழல் அம் மணிகள்

கோலச் சுடர் விட்டுமிழக் குமரியன்னங் குறுகிச்

சால நெருங்கிப் பூத்த தடந்தாமரைப் பூவென்ன

வாவிச் சுடர்கள் கெளவி அழுங்கும் வண்ணங்காண்மின்"

இளங்கோவடிகளும் இத்தகைய மயக்கங்களைக் கண்டு மீண்டவர்தான். புகாரின் பெருமையைப் பாடலில் கூறும்போது எனிய அன்னமும் ஆம்பல் மலரும் கண்ணுக்கு விருந்தாயின.

"விரிகதிர் வெண்மதியும் மின்சுணமும்

ஆம் என்றே, விளங்கும் வெள்ளைப் புரிவளையும் முத்தும் கண்டு—ஆம்பல்

பொதி அவிழ்க்கும் புகாரே எம் ஊர்."

அலைகடலில் சங்கிலையும் முத்தையும் கண்டு நிலவென்று மயங்கி ஆம்பல் மலர்கின்றது. ஆனால் முன்னே மலர்களை மதியென்றும் மீன் கூட்டம் என்றும் நினைத்து அன்னப்பறவை பூங்கொம்பில் எய்கிறது—

"நிறைமதியும் மீனும் என, அன்னம் நீள் புன்னை அரும்பிப் பூத்த பொறைமலி பூங்கொம்பு ஏய ....."

இன்னிசை பாடியாரையும் மயங்க வைக்கும் எனக்கு மட்டும் மயக்கம் இராது? என்று கேட்கிறது ஓர் வண்டு. யாரிடமா? புகழேந்திப் பூவலரிடம்தான். ஏற்கெனவே கனிக்கும் கரு வண்டிக்கும் வித்தியாசம் தெரியாமல் நங்கையொருத்தி வண்டினைக் கையிலெடுத்தாள். வண்டோ அவள் முகத்தை மதியென்று எண்ணிக் கொண்டு கமலமலர்க்கைகள் இனிக் குவிந்து மீறும் என்றஞ்சி விரைந்து சிறகினை உயர்த்தியது.

"நாவலங்குளியென் நெண்ணி நங்கைதன் கையிற் கொண்டாள் மேவிய வண்டோ கையைக் கமலமென்றுள்ள மங்கை

ஆவலோ தடனைக் காண அவள் முகம் மதியென் மறுகிப்

பூவினிக் குவியமென்றே பொள்ளெனப் பறந்ததம்மா."

இனி முத்தொள்ளாயிரத்தினின்று சேரநாட்டிக் காட்சிகள் சில. வள நாட்டில் ஒரே ஒரு கச்சம்தான். நீர்நிறை வயல்களிடையே வாம்பல் மொட்டுக்கள் திடீரென்று விரிந்து பூக்கின்றன. பசிய வயல் எல்லாம் சிவந்து சீப்பிடித்த தோற்றத்தை அளிக்கின்றன. பறவைகள் அஞ்சித் தம் குஞ்சுகளைச் சிறகால் முடிப்பது காக்க முற்படுகின்றன. புள்ளினங்களின் அறியாமை புலவர் கருத்துக்கு விருந்தாகியது—

"அள்ளற் பழனத்து

அரக்காம்பல் வாயவிரி

வெள்ளந் தீப் பட்டது

எனவெரி இப்புள்ளினம் தம் கைச்சிறகால் பார்ப்பொடுக்கும்

கல்லை உடைத்ததோ நச்சிலைவேல் கைக்கோதை நாடு."

பறவைக்குத்தான் அறியாமை என்றும் பெரிய களிற்றுக்கும் அதே நிலைதான். ஆனால் கமர்க்களத்தில் யானைகளுக்குக் கண்டபட்ட

படுவதும் உண்டென்பதை நினைவிற்கொள்ள வேண்டும்.

"விறுகால் மன்னர்  
விரிதாம வெண்குடையைப்  
பாற எறிந்த  
பரிசயத்தால் - தேருது  
செய்களை மாக்கோதை  
சினவெங் களியானை  
திங்கள் மேல் நீட்டும் தன் கை."

பகையரசர் வெண்கொற்றக் குடையைத் தும்பிக்கையால் பறித்துத் தரையில் சாடி அடித்துத் தவிடுபொடியாக்கும் பழக்கம் யானைக்கு, கள்ளுண்டதுடன் சினமும் களியும் சேர்ந்து மயங்கவைக்கின்றன. களிறும் வானத் துத்திக்களை, பகையரசன் குடையென்று பறிக் கத் தன் தும்பியை நீட்டிப் பார்க்கும்.

மடமானேன்றும் இளம்பிடி என்றும் அன்னம் என்றும் மகளிரை வருணிப்பதுண்டு. மயக்கம் அவர்க்கும் பொதுவானதொன்று.

"கவலிக் களியின் மயக்கத்தே  
கலை போயகல, கலை மதியின்  
நிலவைத் துகில் என்று எடுத்துதுப்பிர்"

என்று பரணியில் செய்கொண்டார் பாடுகிறார். சந்திர ஓளியைச் சேலை என்று கருதி வீரித்து உடம்பைச் சுற்றி வளைய வளையச் சுற்றும் மயக்கம் கொண்ட பெண்கள் அவர்கள்.

பாரதிதாசனின் நகைச்சுவை மயக்கத்திற்குச் சீகரம் வைக்கும்—

"கிளையின் பாம்பு நொங்க விழுதென்று குரங்கு தொட்டு  
'விளக்கினைத் தொட்ட பிள்ளை வெடுக்கெனக் குதித்ததைப்போல்'  
கிளைதோறும் குதித்துத் தாவிக் கீழுள்ள விழுதை யெல்லாம் ஒளிப்பாம்பாய் எண்ணி எண்ணி உச்சி போய்த் தன்வால் பார்க்கும்"

குறவஞ்சி பாடிய திரிகூடாசர்பக் கவிராயர் அரிய மானிடப் பிறவியிலும் புதியமையானதொரு மயக்கத்தைக் காட்டுகிறார். "பக்திச்சுவை நனி

சொட்டச் சொட்ட" பண்டு எழுதி வைத்த  
பக்தி இலக்கியங்களை யெல்லாம் கற்றுத்  
தேர்ந்துவிட்டார் ஓர் அடியவர். கானும்  
காட்சி யெல்லாம் இறைவனின் அருட்கோலங்க  
ளாகத் தெரிகின்றன. அவ் வடிவீனை வார்த்தை  
களிலும் வடித்துக் காட்டுகிறார்.

"கிளைகளாய்க் கிளைத்த பல கொப்பெலாம்  
சதுர்வேதம், கிளைகள் ஈன்ற

களையெல்லாம் சிவலிங்கம், கனியெல்லாம்  
சிவலிங்கம், கனிகள் ஈன்ற

களையெல்லாம் சிவலிங்கம், வித்தெலாம்  
சிவலிங்க சொருபமாக

வளையுமொரு குறும்பலவில் முளைத்தெழுந்த  
சிவக்கொழுந்தை வேண்டுவோமே."

மற்றவர்களின் மயக்கத்தைக் கவியில் வடித்த  
கவிஞருக்கு மயக்கமில்லையோ என்று எண்ணத்  
தோன்றும். ஏன் இல்லை. சுற்பனையில் அத்தனை  
மயக்கங்களையும் படைத்ததே அவர்கள் தானே!  
இயற்கை நிகழ்ச்சிகளிற் தன் குறிப்பினை ஏற்றி  
மகிழ்வார்.

'மனோமணியத்தில் கதிரவன் சிவந்திருக்கக்  
கூறிக்கும் காரணங்கள்—



"மஞ்சகன் துக்கம் இஞ்சி யுரிஞ்சி  
உதயனானும் உடல் சிவந்தனனே  
நாட்டிய பதாகையிற் தீட்டிய மீனம்  
உலாமதிக் குறுமாக அவாவொடு  
நக்கும்."

பாரதிதாசன் இயற்கை எழிலில் மயங்கிய  
மயக்கம் "அழகின் சிரிப்பாக" எழுந்தது—

"அருவிகள் வயிரத் தொங்கல்! அடர்கொடி  
பச்சைப்பட்டி!  
குருவிகள் தங்கக் கட்டி! குளிர்மலர்  
மணியின் குப்பை  
எருதின்மேற் பாயும் வேங்கை நிலவுமேல்  
எழுந்த மின்னல்!  
சருகெலாம் ஒளிசேர் தங்கத் தகடுகள்  
பாரடா நீ!"

இத்தனை மயக்கங்களும் இங்கு இடம் பெறக்  
காரணம் தெரியுமா? 'குவிக்கும் கவிதைக்  
குயில்'—

"அணிசெய் காவியம் ஆயிரம் கற்கினும்  
ஆழ்ந்திருக்கும் கவியுளம் காண்கிலார்"

என்று பாடிச் சென்றதே அதை எண்ணித்தான்.  
ஆழ்ந்திருக்கும் கவியுளம் காணப்புகுந்தால் அந்  
தொறும் அறியாமை காட்டி மயக்குகிறதே! என்  
செய்வது?

## பாரதி பாநலம்

செ. ஹெலன் ரேச்சல் பிரியா,  
முன்னுமாண்டு, இராசாயனம்

தமிழக அரசினரால் செங்கற்பட்டு இராஜேஸ்வரி வேதாசலம்  
கலைக்கல்லூரியில் நடத்தப் பெற்ற பாரதியார் கவிதைப் போட்டியில்  
முதல் பரிசு பெற்ற கவிதை

பாவென்னும்  
புவிக்கவிஞர்  
புகழ்மாலே  
சுகவாழ்வில்  
பாட்டென்னும்  
சமுதாய  
அமுதாக்கி  
புதுக்கவிஞர்!  
காலவெள்ளப்  
களைகளாய்ப்  
தேகத்தின்  
தேசத்தை  
வேசமிட்டு  
பாசமிலா  
பாரதி! நின்  
பார் உடனே  
பாரதத்தின்  
பாரதத்தில்  
பாதைகளில்  
பாமரர்கள்  
பசிப்பாட்டு  
நசித்தவன்  
நியன்றோ!  
எட்டாத  
புரட்சியினால்  
காத்துவந்த  
காரனும் நீ!  
வாதங்கள்!  
பொய்மைகள்!  
முரசங்கள்-அவை  
உரைகற்கள்!  
உண்மைகள்!  
சிதறல்கள்-அவை  
வீரர்க்கு!  
சோம்பர்க்கு! இவை  
பாரதி நீ!  
தேவையென்று

பரிவோடு  
கதைமுடிந்த  
கால்தாசம்  
நிதம் தம்மை  
புரையோடிப்  
நிறைமாதர்  
அவர் வாழ்வு  
துளிர்விட்டுச்  
கைகூப்பிக்  
தெருத்தெருவாய்  
கைநிறையும்  
கணக்காகக்  
நித்தமும்  
தோற்றுவிட்ட  
நீயும் தான்  
கைநீட்டி  
கனல் தெறிக்க  
ஆனனும்  
அளவில்லா  
எண்ணிக்கை  
முப்பதுகோடி  
இந்தியரின்  
இணைத்ததனால்  
தமிழ்பேசத்  
ஆங்கிலமும்  
திமிரோடு  
துக்கிவிட்ட  
நிக்கிஅவர்  
தமிழ்மொழி  
தாயகம்  
தனிப்பெரும்  
பாரதி! நின்  
விளைந்தனவே  
வாழ்க நீ!  
வாழ்த்து முனை

பம்பாய் தாதர் இரயில்வே நிலையம். எங்கும் கூட்டம் நிரம்பி வழிகின்றது. பம்பாய்-தாதர் எக்ஸ்பிரஸ் வண்டி புறப்பட இன்னும் சிறிது நேரமே உள்ளது. அப்பொழுது அக்கூட்டத்தில் நான் நுழைந்து விரைவாக எனக்கென முன்பே யே ரிசர்வ் செய்யப்பட்ட இடத்தில் என் கைப்பையினை வைத்துவிட்டு, வெளியில் நின்று கொண்டிருந்தேன். அப்பொழுது ஓர் அழகான பெண்ணும், ஒரு வயதான மாதாவும் வண்டிக்குள் ஏறினர். அப் பெண்ணைப் பார்த்தவுடன், நானும் உடனே வண்டிக்குள் ஏறினேன். என்ன ஆச்சரியம்! எனது இருக்கைக்குப் பக்கத்தில்வே அவர்களுக்கும் அமர்ந்திருந்தனர். எனக்கு அருகிலேயே அப்பெண் அமர்ந்திருந்தாள். என்ன அழகு! நான் அப் பெண்ணையே பார்த்துக் கொண்டிருந்தேன். அவள் முகம் பளிச்சென்றிருந்தது. அளவுக்கு அதிகமான அலங்காரங்கள் இல்லாமல், கழுத்தில் ஒரு மெல்லிய சங்கிலியும், காதில் சிறிய தோடும், அணிந்து மிகவும் எளிமையாக இருந்தாள். சிவந்த நெற்றியில் சிறிய பொட்டு வைத்திருந்தாள். எங்கள் எதிரில் அமர்ந்திருந்தவர்கள், வயதானவர்களாக இருந்தது எனக்கு மிகவும் சௌகரியமாகப் போயிற்று. எப்படியும் அவளைப் பற்றித் தெரிந்து கொள்ள வேண்டும் என்ற ஆவலை சிறிது நேரம் அடக்கிக் கொண்டு போசாமல் இருந்தேன். வண்டி சிறிது தூரம் சென்ற பிறகு மெதுவாக பேச்சுக் கொடுத்தேன். அவர்கள் பம்பாயில் எங்கிருக்கிறார்கள் என்று விசாரித்தபோது முலண்டில் இருப்பதாகச் சொன்னார்கள். அவர்கள் என்னைப்பற்றிக் கேட்பதற்காகக் காத்திருந்து, கேட்டவுடன் நான் ஒரு இஞ்சினியர் என்றும், பெற்றோர் சென்னையில் இருப்பதால், ஒவ்வொரு வருடமும் கோடைவிடுமுறைக்குச் சென்னை செல்வது வழக்கம் என்றும் கூறினேன். மற்றும் என் பிரதாபங்களை நன்றாகவே அளந்

தேன். அவர்களுக்கு என்னிடம் ஓர் மதிப்பு ஏற்பட்டுள்ளது என்று தெரிந்ததும், அப்பெண்ணிடமும் பேச ஆரம்பித்தேன். அவள் மிகவும் அளவோடு, அழகாகப் பேசினாள். அவள் பெயர் சாந்தி என்றும் முலண்டில் ஒரு பள்ளியில் ஆசிரியையாக இருப்பதாகவும் கூறினாள்.

வண்டி சென்று கொண்டே இருந்தது. இரவு நெருங்கியது. வண்டியின் அசைவு தாலாட்டுப் போல் இருக்கவே அனைவரும் மெல்ல உறங்கத் தொடங்கினர். என் மனம் சிறகடித்துப் பறந்தது. இம்முறை என் தாயிடம் எப்படியும் இவளைப்பற்றிச் சொல்லி, இவளை மணப்பதற்குச் சம்மதம் பெற வேண்டும் என்று நினைத்துக்கொண்டேன். என் மனம் இனிய கற்பனைகளில் ஆழ்ந்திருந்தது. சிறிது நேரம் சென்ற பிறகு, நான் படிப்பதற்கு ஏதாவது புத்தகம் கிடைக்குமா என்று பார்த்த பொழுது, சாந்தி ஓர் ஆங்கில நாவலைப் படித்துக் கொண்டிருந்தாள். அவளது தாயார் தூக்கத்தில் ஆழ்ந்திருந்தார். சாந்திக்கும் உறக்கம் வருவது போல்தோன்றவே, அவளிடமிருந்த புத்தகத்தைக் கேட்டு வாங்கிப் படிக்க ஆரம்பித்தேன். சில பக்கங்கள் சென்றதும், நிவ்விருந்து ஒரு புகைப்படம் சட்டென்று கிழே விழுந்தது. அதை எடுத்துப் பார்ப்பது அநாகரீகமாகத் தோன்றினாலும், ஆவல் மிகுதியால் அப்புகைப்படத்தை எடுத்துப் பார்த்த எனக்கு, தலை சுற்றுவது போலிருந்தது. அப்படத்தில் சாந்தி மணக்கோலத்தில் சிரித்துக் கொண்டிருந்தாள். அவள் கணவன் சிரித்த முகத்துடன் தான். அவள் கணவன் இருந்தான். நான் பார்ப்பதற்கு அழகாக இருந்தான். நான் துடுக்கிட்டு, அவளைத் திரும்பிப் பார்த்தேன். அவளைப் பார்த்தால் திருமணம் ஆனவள் போல் தெரியவில்லையே? என்று நினைத்தபோது அவள் தாய் விழித்துக் கொண்டு என்னையே பார்த்துக் கொண்டிருப்பதைக் கண்டு திடுக்கிட்டேன். அவர்

கண்களில் நீர் நிறைந்திருந்தது. நான் புகைப்படத்தை வைத்துக் கொண்டு பிரமித்துப் போய் அமர்ந்திருப்பதைப் பார்த்த, அவரே என்னிடம் பேச ஆரம்பித்தார். சாந்திக்கு சென்ற வருடம்தான் திருமணம் நடந்ததாகவும், அவளது கணவன் பெயர் 'பாஸ்கர்' என்றும், அவனும் ஒரு இஞ்சினியர் என்றும் சொன்னார். தொடர்ந்து நான் கேட்டபொழுது, மூன்று மாதங்களுக்கு முன், ஒரு விபத்தில் சாந்தியின் கணவன் இறந்து விட்டதாகச் சொன்னபோது நான் அதிர்ச்சியடைந்தேன். பிறகு சாந்தி, அவளது மனநிம்ம திக்காக, வேலைக்குச் செல்வதாகவும் கூறினார். இந்த இளம் வயதில், அவளுக்கு ஏற்பட்ட நிலையினைக்கண்டு, அவள் தந்தையும் இறந்து விட்டதை அறிந்து என் மனம் துடித்தது. மறுபடியும் அப்புகைப்படத்தை உற்றுப் பார்த்தபொழுது எனக்கு மற்றொரு பேரதிர்ச்சி காத்திருந்தது!

அப்பொழுது என் நினைவுகள் பின்னோக்கிச் சென்றன. பாஸ்கர் என்னுடைய சிறந்த நண்பன். சென்னையில் இருவரும் இஞ்சினியரின் கல்லூரியில் படித்த பொழுது ஒரே அறையில் தங்கிப் படித்தவர்கள். பாஸ்கர் திறந்த மனம் உடையவன். திடமனதுடையவன். நான் அப்பொழுதிலிருந்தே கோழைதான், பெற்றோருக்குப் பணிந்து நடப்பவன். ஒரு நாள், ஒரு தினசரி பத்திரிகையில், இளம் வாலிபன் ஒருவன் விபத்தொன்றில் இறந்துவிட்டதாகவும், அவனுக்குத் திருமணமாகிச் சிலநாட்கள் ஆகியிருப்பதாகவும் சொல்லப்பட்டிருந்தது. அதைப் பார்த்த நான், இத்தகைய இளம் விதவைகளுக்கு வாழ்வளிக்க வேண்டும் என்றெல்லாம் அப்பொழுதிருந்த துடிப்பில், வேகத்

தில் கூறினேன். ஆனால் பாஸ்கர் அதைக் கேட்டுச் சிரித்ததைக் கண்டு எனக்குக் கோபம் வந்தது. அப்பொழுது அவள் என்னைப் பார்த்து, "எல்லோரும் இப்பொழுது இப்படித்தான் பேசுவார்கள். ஆனால் உண்மையாக செயல்படுத்தத் துணிவில்லாதவர்கள்; கோழைகள். உன்னைப்பற்றி எனக்கு நன்றாகத்தெரியும் "ஒரு பேச்சுக்குக் கேட்கிறேன். இந்த இளைஞனின் நிலையில் நான் இருந்தால், நீ என் மனைவியை மணந்து கொள்வாயா?" என்று கேட்டான். என்னால் பேச முடியவில்லை.

இன்றும் அவன் என்னைப் பார்த்துச் சிரிப்பது போன்றிருந்தது. என்னால் ஒன்றும் பேச முடியவில்லை. ஆனால் என் பெற்றோரை எதிர்த்து, இவளை மணந்து கொள்ளும் எதிரியம் என்னிடமில்லை. எனவே அவர்களை மறுபடியும் ஏதேனும் கேட்கும் முன்பே, நான் தாங்குவதுபோல் நடத்தினேன். மறுபடியும் அவர்களுடன் ஏதும் பேசாமல் சென்னை சென்று சேர்ந்தவுடன் என் பெட்டியை எடுத்துக்கொண்டு ஓடினேன். என் மனதில், சாந்தியை மறுமணம் செய்து கொள்ளுமாறு கேட்பார்களோ என்ற அச்சமும் நிறைந்திருந்தது. நான் ஒருவழியாக தனியே சென்றபிறகு, என் மனமே என்னைப் பழிப்பது போலிருந்தது. ஆனால் என்னை நாளே சமாதானப்படுத்திக் கொண்டேன். "உலகில் எல்லோரும் இவ்வாறு வெளி வேஷம் போடுபவர்களாகவே இருப்பார்கள். எல்லோரும் தாங்கள் பேசுவன வற்றையும், நினைப்பவற்றையெல்லாம் செயலில் காட்டுவது எளிதன்று" என்று நினைத்துக் கொண்டேன். இப்பொழுது நீங்கள் என்னைப்பற்றி என்ன நினைக்கிறீர்கள்?

"மனதினுதி வேண்டி... வக்கீன் வேயின்மை வேண்டி..."

## அந்த நாள்

அன்றொருநாள் அமைதியை நாடி அலைந்த கால்கள் அடைந்தன ஓரிடத்தில் தஞ்சம். அயர்சியில் உடல் கெஞ்ச அதற்கும் அளித்தேன் சிறு ஓய்வு. காலைக்கதிரவன் தன் கதிர் மூலம் தூதனுப்பி எனே எழுப்பினான். மெல்ல விழித்து என்னைச் சுற்றிலும் நோக்கினேன். என் கண் களில் முதலில் பட்டதோ.

" வெள் அலைக் கைகளைக் கொட்டி முழங்கும் கடல் "

அந்தக் கடற்கரைப் பரப்பினிலே ஓர் இதத்தை மனம் உணர்ந்தது. தேடிய இடத்தினே அடைந்து விட்டோம் எனச் சிறு மகிழ்வு தலை தூக்கிற்று. தனியே ஒரு சித்திரத்தை நோக்கு வதைவிட பலவகை ஓவியங்களும் இணைந்து நிலவும் சித்திரப்படலம் ஒன்றைப் பார்ப்பது மிக்க இன்பத்தைத் தரும். அதுபோலப் பலவகை யான இயற்கைப் பொருட்கள் செறிந்து பரந்த காட்சியே மிகுந்த மகிழ்வை உண்டாக்கும். அத்தகைய ஒரு காட்சியே அப்போது என்முன் நிலவியது. அதனைக் கண்ணாகக் கண்டபடி கால்கள் முன்னேறின. மலைச்சாரல் மூங்கில்களை வண்டுகள் துளைக்க, அடுத்தது காட்டும் பளிங்கென அருவி நீர் வழிந்தோட, அதனைக் கண்டதுமே ஆனந்தம் என்னுள் பொங்கி வழிந்தது. அருகினிலே குல் கொண்ட பசும் பாம்பைப் போலக் கருக் கொண்ட கதிர்மணிகள்! பூட்டை விட்டு நெல்லின் பசுங்கதிர் தலை நிமிர்ந்து நின்ற காட்சி செருக்குடைய கீழ்மக்களைக் கண்முன் நிறுத்தியது. அடுத்து நின்ற முற்றிய நெல்லோ தலை சாய்ந்து தெளிந்த அறிவுடையாரைப் போலப் பணிந்து நின்றது.

அடுத்து வந்தது ஓர் இனிய கானகம். கானகம் என்றதுமே அதன் எழிலைப் பருக மனம் துடித்

தது. நுழைவாயிலிலேயே இனிய நாதம் வர வேற்றது, ஆம்! வண்டுகள் வளர்ந்த மூங்கில் களில் செய்த துளைகளில் தென்றல் புகுந்து விளையாடிக் கீதம் எழுப்ப, மாள் கூட்டங்கள் எழுப்பிய ஒலியுடன் மலர்களில் வண்டுகள் தேனுண்ண முரல்கின்ற ஒலியும் சேர, என்னை வரவேற்கப் பலவகை இசைக் கருவிகள் இணைந்து ஒலித்தது போலத் தோன்றியது.

" இன்பல் இழிபு இசை கேட்டுக் கவி சிறந்து மந்தி நல்அவை மருள்வன நோக்கி "

இவற்றின் இசைக் கச்சேரியை இன் முகத்துடன் மந்திகள் கேட்டு வியப்புடன் நோக்க, மயில்கள் தோகை விரித்து ஆடத்துவங்கின.

அடர்ந்த மரங்கள் கனிகளைச் சிந்தின. தண்ணிழலில் என்னைத் துயிலச் செய்தன. அவற்றின் இனிய வீருந்தோம்பலில் மனம் மயங்கிய வேளையில் மாலை நேரம் வந்தது. கதிரவனும் மறைந்தான். அவனது ஒளியில் மலர்ச்சிப் பெற்றுப் பொலிவுடன் விளங்கிய மரங்கள், அன்னையின் தாலாட்டிற்கென ஏங்கி நிற்கும் மழலையைப்போல நிலவின் தன் னொளித் தாலாட்டிற் துயில்வதற்கென மயங்கி இலைகள் கூம்பி நின்றன. இரை தேடச்சென்ற பறவைகள் இரையுடன் திரும்பி ஆவலுடனும், பிரிந்த ஏக்கத்துடனும் தன் கூட்டினே அடைய ஓடின. கள்ளமற்ற காதலையும், பாசத்தையும் கண்ட உணர்வில் மனம் களிக்க விடுபட மன மின்றிக் கால்கள் தளர்ந்து நடந்தேன். அந்த நாளை நினைத்தால் இன்றும் என் நெஞ்சம் இவர்களின்றது.



## விபத்து

எம். கல்பனா  
பி.காம். முன்னம் ஆண்டு

அதிகாலை ஆவிபறக்கும் அன்றைய செய்தித்தாள்

பக்கங்கள் பத்திகள் பிரிக்கப்பட்ட பாதிக்குமேல்

ஆகாய அந்தரத்தில் என்ஜின் ஏற்பட்ட

ஆகஸ்டு ஆந்திராவில் ஆரூயிரம்பேர் அகிலம்காண

திருப்பதி தீப்பிடித்து பத்துப்பேர் பேருந்து

சினிமா சிறுதுண்டு

வேளையில் காப்பியுடன் நிலையறிய பிரித்தேன் நாள்

பத்தாகப் ஆரூக செய்திகளில் " விபத்து "

விமானம் வெடிக்க கோளாரால் " விபத்து "

மாதத்தில் புயல்விச பலியோடு " விபத்து "

மலையில் உருண்டு சாவோடு " விபத்து "

கொட்டகையில் பீடியால்

சிலமணி பலநஷ்டம்

பல்லவனும் பயங்கரமாய் இடையில் சிறுவனுக்கு

குடிசை ஸ்டல் கூரை உண்டான

மின்சார படிக்கட்டுப் பாலகனுக்கு பிரிதாப

மாணவர் மறியல் தடியடி அங்கேயோர்

இயற்கையில் தேவைதான் இத்தகைய வேண்டவே

நேரத்தில் " விபத்து "

லாரியும் மோதியதால் அகப்பட்ட " விபத்து "

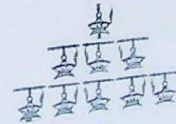
வீட்டில் வெடித்ததால் தீப்பற்றி " விபத்து "

வண்டியில் பயணத்தால் ஏற்பட்ட " விபத்து "

போராட்டத்தில் கும்பலிடை பிரியோகம் " விபத்து "

மக்கட்குறைப்பு என்றாலும் கொடுரம் வேண்டாம்!

" நன்மை விதைத்திடில் என்றும் நன்மையே விளையும் தின்மை விதைத்திடில் அதுபோல் தின்மையே விளையும் "



## வரதட்சிணை

எம். கல்பனா

பி.காம். முன்றும் ஆண்டு

மாப்பிள்ளைப்	பையன்
மாஸ்டர் டிகிரி	வாங்கியவன்
மறக்காமல்	கேட்டான்
மணமுடிக்க	தட்சிணை
கல்லூரிப்	போட்டியில்
முதல்பரிசு	பெற்றவன்
கட்டுரைத்	தலைப்போ
“ வரதட்சிணை	எதிர்ப்பு ”



## நான் யார்?

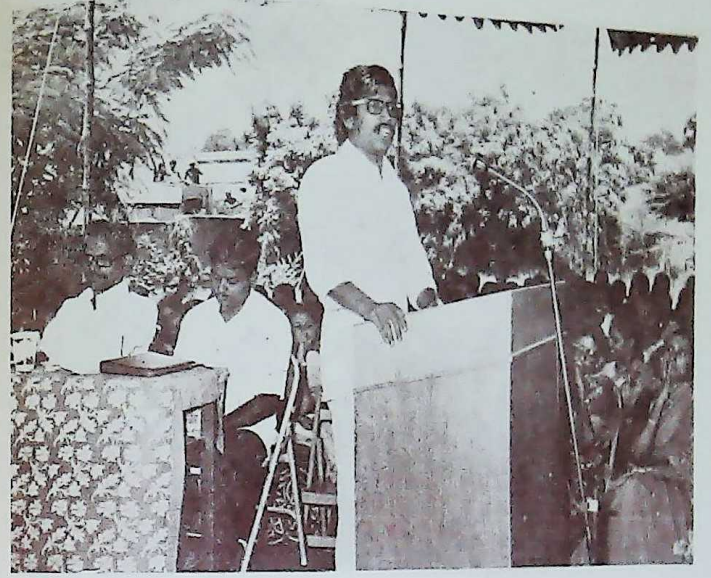
இரா. சு. சந்திரிகா  
இரண்டாம் ஆண்டு இரசாயனம்

குழந்தை	எனும்	சிற்பியால்	வடிக்கப்பட்டவன்,
கற்பனை	எனும்	அன்னையால்	வளர்க்கப்பட்டவன்,
காலம்	எனும்	நண்பனால்	போற்றப்படுபவன்,
		[பெரும்பாலும்]	
வறுமை	எனும்	மனைவியால்	வருத்தப்படுபவன்,
புரட்சி	எனும்	பிள்ளையால்	பெருமையடைபவன்.

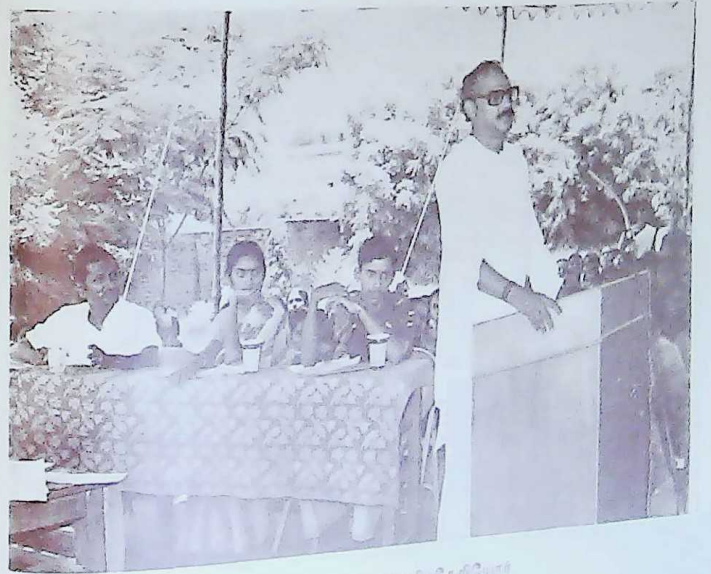
— நான் யார்?

நான் தான் கவிஞன்

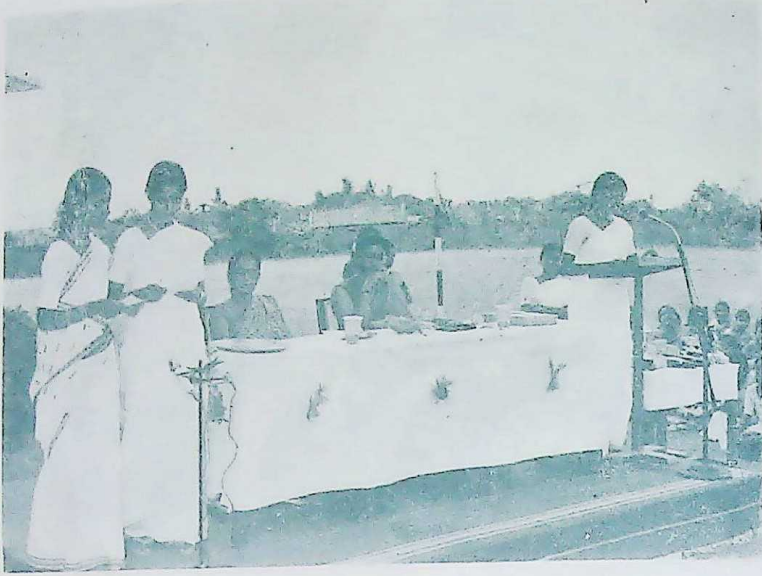
“ அறிவுடையோர் மெலிந்திருப்பதும்  
சான்றோர் தாழ்ந்திருப்பதும் இயற்கை”.



புதுக்கவிதை படைக்கும் கவிஞர்கள்



புதுக்கவிதை படைக்கும் கவிஞர்கள்



The outgoing Student President administering the oath to newly elected Office Bearers



Mrs. Kuruville addressing the students on the Union Valedictory day

## ஊனக் குரல்

சு. சு. தி. 1  
இரண்டாமாண்டு இரசாயனம்

சு...சு...வென்றபடி இரயில் பிளாட் பாரத்தில் வந்து நிற்கவும் நான் படியை விட்டு இறங்கி ஸ்டேஷன் உள்ளே நுழையவும் சரியாக இருந்தது. பெண்கள் பெட்டியைப் பார்த்து ஏற்போனேன். அப்பாடி! என்ன கூட்டம்! என்ன கூட்டம்! கடைசி வரையில் முயன்று பார்க்கிறேன். மஹும்! இந்த இரயிலை விட்டால் எங்களுக்கு இன்னும் அரைமணி கழித்துத் தான் வண்டி! இப்பொழுதே இருட்டும் நேரம். கணவரும், குழந்தைகளும் தவித்துக் கொண்டிருப்பார்கள். உறவினர் வீட்டுக் கல்யாணத்திற்கு செங்கல்பட்டு வரையிலும் போகவேண்டியிருந்தது. காலையில் அவர்கூட "மரகதம்! நீ தனியாகப் போக வேண்டாம்! நான் வேண்டுமானால் அரை நாள் விடு போடுகிறேன்" என்றார். நான் தான் "ஒன்றும் வேண்டாம்! நீங்கள் ஏற்கனவே குழந்தைகள் பள்ளிக்கூட அட்மிஷனுக்காக அலைந்து ஏகமாய் விடு போட்டு விட்டீர்கள். செங்கல்பட்டுதானே! எனக்குப் போகத் தெரியாதா, என்ன?" என்று ஜம்பமாய்ச் சொல்லிவிட்டுக் கிளம்பினேன். அதனால் இந்த இரயிலை விட முடியாது. "சரி தேவலை" என்று அதிகக் கூட்டமில்லாத ஒரு ஜெனரல் கம்பார்ட்மென்ட்டாகப் பார்த்து ஏறிக் கொண்டேன். நல்ல வேளையாக எனக்கு உட்காரவும் இடம் கிடைத்தது. "அப்பாடி" என்று பெருமூச்சு விட்டுக் கொண்டு சுற்றிலும் பார்த்தேன். என்னைச் சுற்றிலும் ஒரே ஆண்கள் கூட்டம். என் எதிரே மட்டும் ஒரே ஒரு பெண் உட்கார்ந்திருந்தாள். அவளுக்கு என் மூத்த பெண் வயதிருக்கலாம்! நல்ல அழகாய் இருந்தாள். வடநாட்டுப் பெண் போல உடைதரித்திருந்தாள். குறு குறு வென்று அலையும் விழிகள். இந்தக் காலத்தில் என் பெண்ணைப்போல, சற்றுப் பயந்த சுபாவமாய் இருந்தாலே இந்த இளைஞர்கள் கம்மா இருப்பதில்லை. கிண்டலும் கேலியும் தான்! இந்தப் பெண்ணோ பரபரவென்று இமைகள் படபடக்க, சுற்றிலும் கூச்சமில்லாமல் பார்த்துக் கொண்டிருந்தாள். நான் நினைத்தபடியே ஆயிற்று! முதலில் ஒருவன் ஏதோ சொல்லவும் இவள் துளி கூட அலட்டிக் கொள்ளாமல் பளிங்கெனச் சிரித்தாள். "சரியான வெகுளி" என்று நினைத்துக் கொண்டேன். இரயில் ஒரு ஸ்டேஷனில் நின்றபோது ஒருவன் இவளிடம் குனிந்து என்னமோ கேட்க இவளும் சிரித்தபடியே சரி என்றாள். அவன் இறங்கிப்போய் ஏதோ தின்பண்டங்கள் வாங்கிக் கொண்டு வந்து கொடுக்க, இவள் தயக்கமோ, கலக்கமோ இன்றி வாங்கித் தின்றாள். "சே" என்ற படி முகத்தைத் திருப்பிக் கொண்டேன். அவளோ கலகலவென்று எல்லோரிடமும் பேச ஆரம்பித்து விட்டாள். எனக்கு அருவருப்புச் சகிக்க முடியாமல் நான் இறங்க ஒரு ஸ்டேஷன் இருக்கும்போதே முன்னால் வந்து நின்று கொண்டேன். கடைசியில் நான் இறங்க வேண்டிய ஸ்டேஷனும் வந்து விட்டது. அட! என்ன இது? அந்தப் பெண்ணும் இங்கே தான் இறங்க வேண்டுமா! எல்லோரிடமும் போய்வருகிறேன்! என்று சொல்லும் அவள் தரல் மூலம் நினைத்தேன்.



வகையில் போராட வேண்டும் தம் குழந்தைக் காசு.

நான் முடிவு செய்து விட்டேன். ஒரு குழந்தையைக் கையில் பிடித்துக் கொண்டு, மற்றதைத் தூக்கிக்கொண்டு படுத்திருக்கும் என் கணவரைப் பார்க்கிறேன். என்னையறியாமல் என் கண்ணி விருந்து இரு சொட்டுக் கண்ணீர் அவரின் மார்பில் பட்டுத் தெறிக்கிறது. உடனே என் மனத்தைக் கல்லாக்கிக் கொண்டு புறப்பட்டு விட்டேன். தொளில் தாங்கும் குழந்தை தூக்கத்தில் சிரிக்கிறது. அதுவே ஒரு நல்ல சகுனம். எனக்கும் என் குழந்தைகளுக்கும் விடியாமலா போய் விடும். என் உள்ளத்தில் நம்பிக்கையும் தைரியமும் இருக்கிறது. அது ஒன்றே போதும் எனக்கு. எங்கே சென்றாலும் எங்களுக்கென இந்த உலகத்தில் ஓர் இடம் இல்லாமலா போய் விடும்.

காலையில் போதை தெளிந்தவுடன் அவர் என்னைத் தேடுவார்; மெல்ல ஊராருக்குச் செய்தி பரவும். "புருஷன் குடிகாரன், பென்டாட்டி ஒரு காலி என்று இந்த சமூகம் ஒட்டு மொத்தமாக மதிப்பிட்டு விடும். ஆனால் எனக்கு எதைப் பற்றியும் கவலையில்லை. என் குழந்தைகளின் எதிர்காலம் - அது ஒன்றுதான் என்னுடைய ஒரே இலட்சியம்; ஒரே குறிக்கோள் எல்லாம். எங்களின் இருண்ட வாழ்விலும் விடியற்காலையென்ற ஒளி ஒன்று நிச்சயம் வரும். அது என்றாலும் அதுவரை காத்திருப்போம். நீங்கள் யாராலும் எங்களுக்கு உதவுவீர்களா? போகப் போகும் புது உலகிற்கு நான் கொண்டிருக்கும் கோலமும், குட்டிக் கொண்டிருக்கும் பெயரும் விதவை என்பதே.

" துன்பம் நெருங்கி வந்த போதும்—நாம்  
சோர்ந்துவிட லாகாது பாப்பா  
அன்புமிகுந்த தெய்வ முண்டு—துன்பம்  
அத்தனையும் போக்கிவிடு பாப்பா "

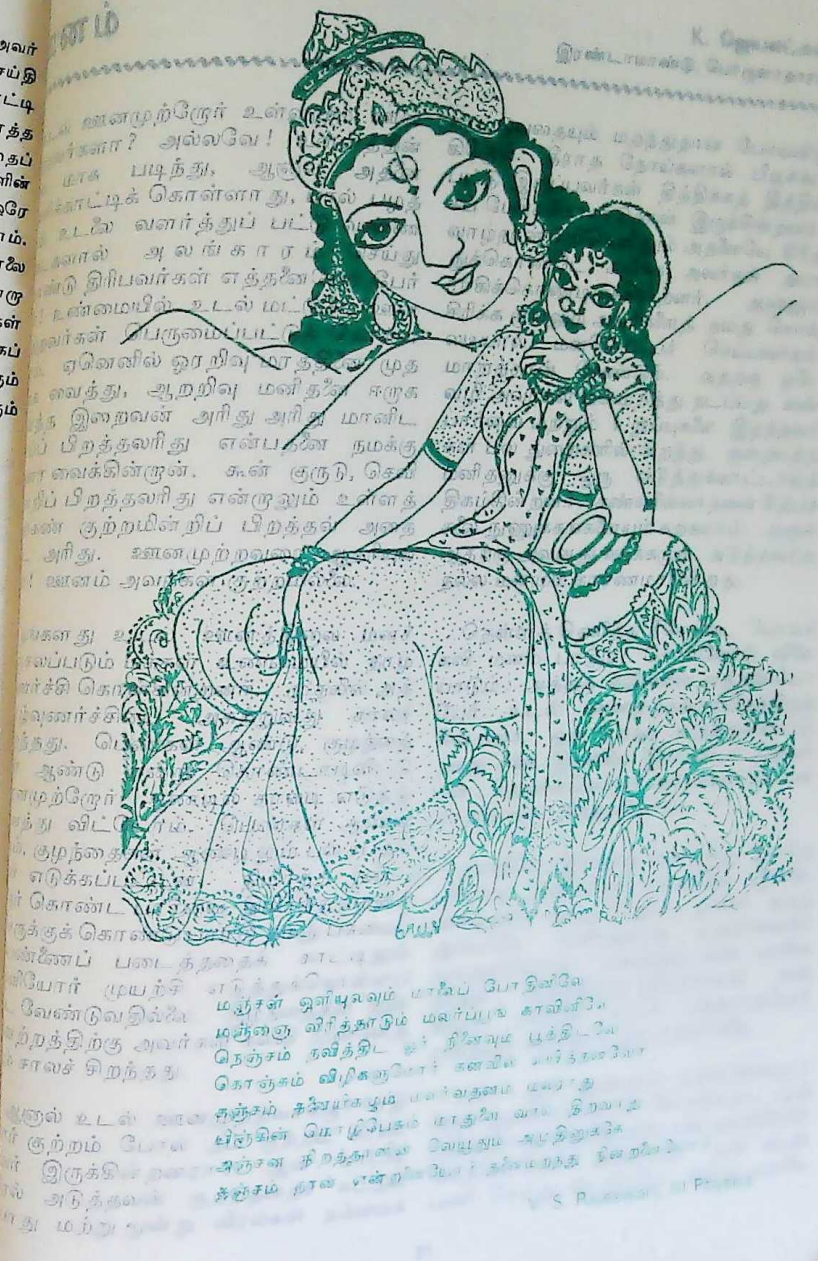
## திருக்குறள்

ஈ. ஆர். மாளவிகை  
கணிதம், இரண்டாம் ஆண்டு

வள்ளுவன் குறளில் உண்மையுண்டு — அதை  
உணர்ந்தால் நமக்கென்றும் நலமுண்டு  
இரண்டொரு வரியில் உலகத்தை — தான்  
அடக்கியே வைத்தான் குறளிலே.

அப்பால் இப்பால் எப்பாலும் — நீ  
முப்பால் அறிந்தால் மேன்மையுண்டு  
தப்பால் விளையும் தீமைகளை — அந்த  
முப்பால் அகற்றும் காலத்திலே.

கடமை என்பது கண்ணாக — அதில்  
கண்ணியம் என்பதே மணியாக  
கட்டுப்பாடே நல்லமையாக — நாளும்  
காத்திட வேண்டும் நலமாக.



உடல் ஊனமுற்றோர் உள்ளமும் ஊனமுற்றவர்களா? அல்லவே! உள்ளத்தின் கண் மாசு படிந்து, ஆனால் அதனை வெளிக்காட்டிக் கொள்ளாது, பால் பழத்தால் உடலை வளர்த்துப் பட்டு வண்ண உடைகளால் அலங்காரம் செய்து கொண்டு திரிபவர்கள் எத்தனையோ பேர்கள்! உண்மையில் உடல் மட்டுமே ஊனமுற்றவர்கள் பெருமைப்பட்டுக் கொள்ளலாம். ஏனெனில் ஓரறிவு மரத்தினை முதலாக வைத்து, ஆறறிவு மனிதனை ஈராக வைத்த இறைவன் அரிது அரிது மானிடராய்ப் பிறத்தலரிது என்பதனை நமக்கு உணர வைக்கின்றான். கூன் குருடு, செவி டின்றிப் பிறத்தலரிது என்றாலும் உள்ளத்தின்கண் குற்றமின்றிப் பிறத்தல் அதை விட அரிது. ஊனமுற்றவரை ஆதரியுங்கள்! ஊனம் அவர்கள் குற்றமில்லை.

தங்களது உடல் ஊனத்தினால் மனச் சஞ்சலப்படும் மக்கள் உண்மையில் தாழ்வுணர்ச்சி கொள்கின்றனர். முதலில் அத்தாழ்வுணர்ச்சியை அகற்றுவது சாலச் சிறந்தது. பெண்கள் ஆண்டு, குழந்தைகள் ஆண்டு என்று கொண்டாடிவிட்டு ஊனமுற்றோர் ஆண்டில் காலடி எடுத்து வைத்து விட்டோம். பெண்கள் ஆண்டிலும், குழந்தைகள் ஆண்டிலும் பல சபதங்கள் எடுக்கப்பட்டன. நிமிர்ந்த நடை, நேர் கொண்ட பார்வை, நிமிர்ந்த ஞானச் செருக்குக் கொண்டு பாரதி தமது பசுமைப் பெண்ணைப் படைத்ததைக் காட்டிலும் இனியோர் முயற்சி எடுத்துக்கொள்ளப்பட வேண்டுவதில்லை. குழந்தைகள் முன்னேற்றத்திற்கு அவர்கள் கல்வி முன்னேற்றம் சாலச் சிறந்தது.

ஆனால் உடல் ஊனமுற்றவர்க்கு? ஏதிவார் குற்றம் போல் தம் குற்றம் காண்பவர் இருக்கின்றனரா? ஆள் காட்டி விரல் அடுத்தவன் குற்றத்தைச் சுட்டும் போது மற்று மூன்று விரல்கள் நம்மைக்

காட்டுவதையும் மறந்துதான் போய்விடுகிறோம். தீராத நோய்களால் பீடிக்கப்பட்டு இருப்பவர்கள் தித்திக்கத் தித்திக்கப் பேசிக்கொண்டுதான் இருக்கின்றனர். வாழ்நாள் சிறிதெனினும் அதனையே சிரித்துக்கொண்டே கழிக்க அவர்கள் தயாராகிக்கொண்டிருக்கின்றனர். ஆனாலும் சிரிக்க முயலும் அவர்களைத் தமது சொல்லடியால் மனமொடியச் செய்பவர்கள் மாறத்தான் வேண்டும். அதற்கு ஒரே வழி அவர்கள் மனமறிந்து நடப்பது. கண்பார்வை மற்றும் உறுப்புக்களை இழந்தவர்கள் பல துறைகளில் சிறந்து, குறையற்ற மனிதனுக்கு ஒரு எடுத்துக்காட்டாய்த் திகழ்கின்றனர். கண்ணில்லாதவன் சிற்பக்கலை நுணுக்கங்களையும் கற்கலாம். ஆனால் அதற்கு அவனை ஊக்கமும் அடுத்தவரது நல்ல மனமும் காரணமாகின்றது.

தெள்ளத் தெளிந்த நிரோடை போலக் கவி மனம் பாடும்; சொல்லோடு விளையாடும்; அத்தகு கவினில் எத்தனையோ பேர் உடல் ஊனமுற்றவராயிருந்திருக்கின்றனர். ஒரு சிறந்த எடுத்துக்காட்டு நமது சங்க இலக்கிய இரட்டைப் புலவர்கள்; ஹெலன் கெல்லர் அம்மையாரும் பல சாதனைகள் புரிந்தவர்தான்.

குறையே இல்லாத மனிதனே தவறே புரியாத மனிதனே உலகத்தில் இல்லை. வள்ளுவர் தமது தெய்வ நூலில் அறத்துப்பாலை மனிதனுக்கு உணரவைக்க முயலும்போது 'மனத்துக் கண் மாசில னைதல்' அறத்திற்கு இலக்கணம் என்கிறார். எனவே உடல் ஊனமுற்றோர் எதையும் பெரிதாக இழந்தவரில்லை.

1981 - ஆம் ஆண்டினை உலக ஊனமுற்ற ஆண்டாக நாம் கொண்டாட முற்படும்போது அதற்கு அரிய பல முயற்சிகளை மேற்கொள்ளல் அவசியம். 'என் கடன் பணி செய்து கிடப்பதே' என்ற உயரிய

குறிக்கோளை மனத்தில் கொண்டு ஒவ்வொருவரும் செயல்பட முடியாவிட்டாலும், ஏதோ நம்மாலியன்ற அளவேனும் உதவி புரிய முன் வரலாம். அன்றாட வாழ்வில் நாம் சந்திக்கும் எத்தனையோ பேர் உடல் குறையோடு, இரந்து வாழும் வாழ்க்கையைக் கொண்டவர்களா யிருக்கின்றனர். அவர்களுக்கு நம்மாலியன்ற உதவியைச் செய்வது நலம். பண உதவி செய்ய இயலாவிடிலும், தெருவைக் கடக்க முயல்வோருக்கு உதவி செய்தல், அவர்களால் செய்ய இயலாத காரியங்களில் உடனிருந்து உதவி செய்தல் போன்ற உதவிகளை புரியக்கூடும் உடல் ஊனமுற்றவரின் கல்வியறிவற்றவர்களாக இருக்கலாம். அத்தகையோர் தங்கள் நோய்க்கான மருந்தையும் அறிந்திருக்க மாட்டார்கள். அவர்கள் நோய்க்கான மருந்து, அவற்றை கையாளும் முறை போன்றவற்றை அவர்களறியச் செய்வதே சிறந்த பணிதான். 'நோய் நாடி நோய்

முதல் நாடி அது தணிக்கும் வாய் நாடி வாய்ப்பு செயல்' வள்ளுவன் வகுத்த மருத்துவம் எனில், நோயை உடல் குறையாகக் கொண்டவர்கள் உற்றுர் உறவினராலேயே வெறுக்கப்படுதல் வருந்தத் தக்கது. நம் வீட்டிலேயே எத்தனையோ பெரியவர்கள் உடல் குறை உள்ளவர்களாக இருக்கலாம். பெற்றவரையே தன்னுடன் தங்கி வாழ தாங்கா உலகில் அவர்கள் உடல் ஊனமுற்றவராகவு மிருந்துவிட்டால் ஐயகோ! படித்தவர்களான நாமே அத்தகு இழி நிலையில் செயல்பட நேர்ந்தால் படிக்காதவர்கள் நிலை என்ன?

எனவே மாணவ சமுதாயமே! நாளை நீங்கள் இந்நாட்டை ஆளப் பிறந்தவர்கள். துடித் தெழுந்து துடிதுடித்துப் பரிதவிக்கும் உடல் ஊனமுற்றவர்களுக்கு உதவி புரிவீராக!

“உங்களுக்குத் தொழிலிங்கே அன்பு செய்தல் கண்டிர்”

என்றோ?

லட்சுமி வரதராஜன்,  
இளங்கலை இரண்டாமாண்டு,  
(பொருளாதாரம்)

“புரியாத ஒன்றைத் தீட்டி  
புதிதாகப் பெயரிட்டால்  
அதுவன்றோ 'புதுக்கலை?' (MODERN ART)

தேன் தமிழ் மொழியின்  
தெளிவில்லாச் சொற்களை  
இணைத்தாலோ புதுக்கவிதை  
தொடர்பில்லா நிகழ்ச்சிகளைத்  
தொகுத்தாலது 'புதினம்' (NOVEL)

அந்தோ!

புரிந்திட்ட ஒன்றைப் பற்றிப்  
புதுமைகளைப் படைப்பதென்றோ!

கனவுகள் முடிவதில்லை ; நிழல்கள் மறைவதில்லை

[ பாரதி விழாவினை யொட்டி 19 - 5 - 80 அன்று மகளிர் கிறித்துவக் கல்லூரியில் நடைபெற்ற அனைத்துக் கல்லூரிக் கவிதைப் போட்டியில் இரண்டாம் பரிசு பெற்ற கவிதை ]

கனவுகள் சில ஊமைகளின் மன நினைவுகள்  
பலன் தர இயலாக் கற்பக விருட்சங்கள்  
கனவின் தன்மைகளைக் கவிதையில் வடித்திட முயல்கிறேன்

பட்டு மெத்தை பகட்டான வாழ்க்கை  
ஆயிரம் வசதிகள் எத்தனையோ வளங்கள்  
உழைப்பின் பயனறியாப் பரம்பரைச் சொத்துக்கள்  
மயிலிறகால் தடவி அனிச்ச மலரினும் மென்மையாய்  
வளர்ந்திட ஓர் வாரிசு மட்டும் வேண்டும்  
அரசு ஆண்டவனும் ஏமாற்றியும்  
விஞ்ஞானமும் அஞ்ஞானமும் கைவிட்டு  
ஏ. சி. ரும்காரர் காணும் 'ஏ' கிளாஸ் கனவுகள்  
“ என்றாவது ஒரு நாள் ” என்ற நம்பிக்கை தந்தன  
வேதனை போக்கிடும் மருந்துகளாயின.

வானமே கூரையாய், வையகமே இல்லமாய்  
பாதையோரத்தில் இரவு பகல் வேற்றுமையற்று  
இருட்டடைப்பே வாழ்வாகிப் போன பரதேசியின்  
பட்டினிச் செல்வங்களின் —  
காரில் பறக்கும் கனவுகள் ஒரு புறம்  
நடக்கவே முடியாத வாழ்க்கை மறுபுறம்  
எனினும் கனவுகள் முடிவதில்லை ; நிழல்கள் மறைவதில்லை

தெருவோரத்தில் வீசியெறியப்பட்ட சில நியாயங்கள்  
ராஜ பீடங்களில் வீற்றிருக்கும் அநீதிகளைக்  
களைந்திடக் காணும் கனவுகள்  
சிலர்தம் நெஞ்சில் உறங்கும் உண்மைகள்  
காட்சிகளாகி சமதர்மம் கொணரக்  
காணும் கனவுகள்.

அரும்பிடத் துடிக்கும் சாயங்காலத்து மொட்டுகள்  
சில அப்பாவினின் ஒட்டுரிமையால் கொழிக்கும்  
அரசியல் வா திகளின் அந்தஸ்து கனவுகள்  
சுபாரிசு என்ற டிக்கெட் இல்லாததால்

வேலை என்ற சீட் கிடைக்காமல் — போன  
சில பட்டதாரிகளின் மனங்கள் — மெளனத்தில்  
இசைக்கும் துன்பக் கீதங்கள் — எனினும்

கனவுகள் முடிவதில்லை ; நிழல்கள் மறைவதில்லை ;  
கண்கள் கண்டு, உதடுகள் சிரித்ததால்  
காதல் மலர்ந்த காதலர் கண்கள்  
கவி பாடும் கனவுகளாயிரம்  
காதல் ஒரு நாள் முறிந்து போனாலும்,  
கனவுகள் மட்டும் முடிவதேயில்லை — ஆமாம்

கனவுகள் முடிவதில்லை ; நிழல்கள் மறைவதில்லை.  
காமமதைக் காதலெனப் பேசி,  
உயர் காதலின் புனிதம் போக்கி,  
சில அபலைப் பெண்ணின் மனதையும் மானத்தையும்  
பறித்திட்டார் — எனினும் இன்னமும்  
சில பேதைகளின் கனவுகள் கலையவில்லை.

மூவெட்டு வயதினைக் கடந்தும் — கல்யாணத்தைக்  
கனவில் மட்டும் காணும் உரிமை பெற்ற — சில  
பெண்களின் மனங்கள் கனவுத் தொழிற்சாலைகள்  
கல்யாணமெனும் ஆயிரம் காலப் பயிர்  
அற்பமாய் முடிந்து போய் — விதவையாகி  
வெறுமையாய் நிற்குமிவளின் — கண்களில்

கண்டிடும் கனவுகள் —

மனதை உருக வைக்கும் ஒருதலை ராகங்கள்

கனவுகள் —

வடமிழந்த தேர்கள்

சக்கரமல்லாத சைக்கிள்கள்

சுருதி சேரா ராகங்கள்

புள்ளி பிச்சிய கோலங்கள்

சூரலோடு இணையா வீணையின் கீதம்

முடிவில்லாத தொடர் நாடகம்

கலைந்துவிட்ட ஒவியங்கள்

மழலையின் புரியாத பாஷைகள்  
செதுக்க முடியாத சிற்பங்கள்  
செப்பி முடியாத கவிதைகள்  
பாதியில் நின்ற காவியங்கள் — மனத்  
தோட்டத்தில் பூத்த மெளனப் பூக்கள்  
கையில் அகப்படாத தண்ணிலவு  
நினைவுகளின் மறுப் பதிப்புகள்  
என்றும் முடியாத தொடர்கதைகள்  
வாழ்க்கை மேடையில் நடிக்கும்,  
சக நடிகர்கள்  
மன ராஜ்ஜியத்தில் ஆடப்பட்ட  
அரங்கேறாத நாட்டியங்கள்  
நிஜங்களில்லாத நினைவுகள்  
நடைமுறைக்கு வராத சட்டங்கள்  
சந்தம் அமையாத பாட்டுகள்  
மெளன கீதங்கள் — எனினும்  
கனவுத் தொழிற்சாலையில்  
வேலைக்கமர்வோர் எண்ணிக்கை குறைவதில்லை

கனவுகள் முடிவதில்லை ; நிழல்கள் மறைவதில்லை.

எஸ். ஆர். சுமதி,  
முதலாண்டு (ஆங்கில இலக்கியம்)



.. இதயமெல்லாம் அன்பு நதியில் நீணப்போம்  
இது எனதென்னுமோர் கொடுமையைத் தவிர்ப்போம்..

## ஏழை உள்ளம்

கு. மெஹரூனிசா,  
இரண்டாமாண்டு இரசாயனம்

ஓர் ஏழைப் பெண் ஒரு வண்டியில் அமர்ந்திருந்தாள். வண்டி செங்கல்பட்டி விருந்து கிளம்பியது. அது வேறெங்கும் நிற்காமல் சிதம்பரம் செல்லும் வண்டி. வண்டி கிளம்பியபின்பு தான் அந்த ஏழைப் பெண் அதில் தொற்றிக் கொண்டாள். போக்குவரத்திற்குரிய சீட்டைக் கேட்பவர் அந்தப் பெட்டியில் இல்லாதது அவள் அதிர்ஷ்டமே.

தொற்றிக்கொண்ட அவள் கையில் இரண்டு வயதுக் குழந்தை ஒன்றும், இரண்டு மாதக் குழந்தை ஒன்றும் இருந்தது. நீரைச் சொரிந்து வற்றிய கண்களும், பல நாள் எண்ணெய் தேய்க்காமல் இருந்த தலையும். காற்றில் கண்சிமிட்டும் பல ஓட்டைகளைக் கொண்ட புடவையையும் கொண்ட அப்பெண் ஏழ்மையின் மறு உருவாய்க் காட்சியளித்தாள். அவள் முகம் ஆழ்ந்த துக்கத்தைப் பிரதிபலித்தது.

அவள் சென்று ஒரு ஸ்டீலியில் அமர்ந்தாள். வண்டி சென்றது. சென்று கொண்டே இருந்தது. இரண்டு மாதக் குழந்தை தன் தாயின் கவலையை அறியாமல் தன் பசியை போக்கிக் கொள்ள தாய்ப்பாலை அருந்திக் கொண்டிருந்தது. இரண்டு வயதுக் குழந்தை சுற்றுமுற்றும் பார்த்துக் கொண்டிருந்தது. என்னருகில் சில பணக்காரப் பிரமுகர்கள் அமர்ந்திருந்தனர். என் எதிரில் ஒரு பணக்காரக் குடும்பம், அதாவது ஒரு தாய் தந்தை தம் இரண்டு வயதுக் குழந்தையுடன் அமர்ந்திருந்தனர். அவர்கள் தம் அழகிய கூடையில் பலவித அழகிய பிஸ்கட் பாக்கெட்டுகளையும், விளையாடும் பொருட்களையும் வைத்திருந்தனர்.

அப்பணக்காரர் சிறுவன் மிகவும் அழகாக இருந்தான். வாரிய தலையும், துறுதுறுக்கும் கண்களும் கொண்ட அவன் உயர் ரக ஆடையில் இருந்தான். கையில்

பொம்மைகள் வைத்திருந்த இச்சிறுவனை அந்த ஏழைச் சிறுவன் ஏக்கத்துடன் பார்த்துக் கொண்டிருந்தான். பிறகு தாயைக் கண்டு, நீரைச் சொரியும் அவள் கண்களைக் கண்டு, "அம்மா! ஏம்மா அழறே" என்று அடிக்கொருதரம் தன் மழலையில் தாயை நச்சரித்தான். தாயின் கண்ணீரில் தன் ஏக்கத்தையும் மறந்தான்.

நண்பகல் 12 மணி ஆயிற்று. உடன் அமர்ந்திருந்தவர்கள் தத்தம் உணவுப் பொட்டலங்களைப் பிரித்து உண்ண ஆரம்பித்தனர். இதைப் பார்த்த ஏழைச் சிறுவனுக்கும் பசியெடுத்தது போலும். உணவுப் பொட்டலங்களை ஏக்கத்துடன் பார்த்தவன் தன் தாயின் முகத்தை நோக்கினான். தாயோ தன் கவலையில் ஆழ்ந்திருந்தாள். மணி ஒன்றாயிற்று. இரண்டு மாதக் குழந்தையோ இரயிலின் சத்தத்தைத் தாலாட்டாகவும் ஆடும் இரயிலைத் தொட்டிலாகவும் கருதி உறங்கிவிட்டது. ஆனால் பாவம் அந்த இரண்டு வயதுக் குழந்தைக்குப் பசி தாளவில்லை போலும். மெதுவாக அழ ஆரம்பித்தான். தாயின் முகத்தை நோக்கினான். அவளும் அழுவதைக் கண்ட அவன் வாய் மூடினான். மேலும் அரை மணி ஆயிற்று. அச்சிறுவன் மெதுவாகத் தாயின் முகத்தைத் தன் பக்கம் திருப்பி, "அம்மா! எனக்குப் பசிக்குதும்மா" என்றான். தாயோ தன் கவலையினால் குழந்தையின் பசியையும் அலட்சியப்படுத்தினான். ஆனால் சிறுவனோ பசியைப் பொறுக்க முடியாமல் அம்மாவைத் துன்புறுத்தினான். சிறுவனின் பசியை உணர்ந்தவளாக அத்தாய் அவளை தன் மடியில் தூங்கச் செய்ய முயன்றாள். அக்குழந்தையோ பசி தாளாமல் தூங்க மறுத்து அடிக்கொருதரம் "பசிக்குதும்மா" என்றது.

தாயின் அழகை பொங்கியது. மகனின் பசியைத் தீர்க்க எண்ணிய அவன்

கழிவரையிலிருந்து நீரைக் கொணர்ந்து மகனைக் குடிக்கச் செய்து தானும் குடித்தான் என் எதிரில் இருந்த பணக்காரர் சிறுவனோ பல பிஸ்கெட்களை வைத்துத் தின்றுகொண்டிருந்தான். ஏழைச் சிறுவனோ பசியால் தடித்தான். இதை யெல்லாம் அப்பணக்காரப் பெற்றோர் கண்டும் காணாமல் இருந்தார்கள்.

ஏழைத் தாய் சற்றுக் கண்ணயர்ந்ததும் அவள் மகன் பணக்காரர் சிறுவனிடம் வந்து மெதுவாக, "டேய் எனக்கு கொஞ்சம் பிஸ்கெட் தாடா" என்று கேள்சினான். பணக்காரர் சிறுவன் தன் தாயிடம், "அம்மா இந்தப் பையன் என் பிஸ்கெட்டைப் பிடுங்குறான்" என்றான். கோபமடைந்த பணக்காரத் தாய், "போடா இங்கிருந்து, எவ்வளவு திமிர் உனக்கு, குழந்தையிடமிருந்து பிடுங்குகிறாய்" என்று விரட்டியடித்தாள். அச்சத்தத்தைக் கேட்டு விழித்த ஏழைத் தாய் தன் மகனை அதட்டினாள். அவ்வேதனையைப் பொறுக்க முடியாமல் அச்சிறுவன் அழுதான். விக்கலும் தேம்பலும் அவனை ஆட்கொண்டன.

வண்டி சிதம்பரத்தை அடைந்தது. கழிவரையில் இருக்கும் நீரினை அருந்த

கையில் அலுமினிய டப்பாவுடன் ஒரு பிச்சைக்காரன் நுழைந்தான். சிறுவன் அழுவதைக் கண்ட அவன் அந்த ஏழைத் தாயிடம், "ஏம்மா குழந்தை அழுவுறான்" என்று வினவினான். மிகுந்த சோகத்துடன் அத்தாய், "பசியினால் அழுவுறனுங்க" என்றான். உடனே அந்தப் பிச்சைக்காரன் தான் பிச்சையெடுத்து வைத்திருந்த சோற்றினை அச்சிறுவனிடம் உண்ணக் கொடுத்தான். சிறுவனும் மகிழ்ச்சியுடன் அதனை உண்டான்.

நன்றி கலந்த, கண்ணீர் சொரியும் கண்களுடன் நோக்கிய அத்தாயின் கண்களைக் காணாமல் அப்பிச்சைக்காரன் தன் வயிற்றினைத் தண்ணீரால் நிரப்பிக் கொண்டிருந்தான்.

இந்நிகழ்ச்சியை ஓடும் இரயிலின் ஒரு ஸ்டீலியில் அமர்ந்து பார்த்துக் கொண்டிருந்த நாள், ஏன் அந்த ஏழைப் பெண்ணுக்கு உதவவில்லை என்று நீங்கள் எண்ணியிருக்கலாம். ஆனால் சமுதாயத்தால் பழிக்கப்படும் கை கால் இழந்த ஒரு முடம் நாள்—என்ன செய்ய இயலும்?



“துன்பநிலைவுகளும் சோர்வும் பயமு மெல்லாம் அன்பில் அழியட்டி”

## நாங்களும் டி. வி. பார்த்தோம்

செல்வி லதா,  
பொருளாதாரம், இறுதியாண்டு

ஒரு வாரமா இந்தத் தெருவே அமர்ச்சு களப்பட்டுண்டிருக்கு. வற்ற சனிக்கிழமை டி. வி. யில் 'சங்கராபரணம்' காட்டுகிறோம். அந்தச் செய்தி இன்னிக்கு ஊர்ஜித மாயிடுத்து. இன்னிக்குக் காத்தால எதிராத்து ஜானு மாடியிலிருந்து கத்தினா. "மாமி! டைரோரா காலிங்ல போட்டுட்டான். இந்த வாரம் சங்கராபரணம் காட்டறோளாம்" என்றான். இதைக் கேட்டதும் எனக்கு ஒரு பக்கம் ஆசையாகவும் ஒரு பக்கம் திகிலாகவும் இருந்தது. சங்கராபரணம்னு சும்மாவா? அவார்ட் வாங்கின ஃபிலிம் ஆச்சே? ஆனா இந்த டி. வி. பார்க்க வர கும்பலைச் சமாளிக்க கறதுக்குள்ள போறும் போறும்னு ஆயிடறது. இந்த வாரம் என்ன கலாட்டா ஆகுமோ? தெரியலையே!

சனிக்கிழமை வந்தது. இன்னிக்குத் தான் அந்தப் படம் காட்டப்போறான். நாங்க வரவேற்பறையில்தான் டி. வி. வச்சிருக்கோம். பேர் தான் வரவேற்பறை. வெறும் 8' x 8' தான். இந்தத் தெருவிலே இரண்டு, முனு வீட்டில டி. வி. இருந்தாலும், எங்காத்துக்கு வரக் கும்பலுக்குக் குறைச்சலையிலலை. இந்த சின்ன இடத்துல எல்லாரும் நெருக்கியடிச்சுண்டு உட்கார்ந்துடுவா. போரூக்குறைக்கு டி. வி. க்கு எதிர்ப்பக்கத்தில ஒரு ஜன்னல் இருக்கு. அதைத் திறக்காட்டா தெருப்பசங்க எல்லாம் கத்தித் தீர்த்துடுவாங்க. போன வாரம் தெரியாத்தனமா ஜன்னல் கதவைச் சாத்திட்டோம். அவ்வளவுதான்! "டி. வி. வைச்சிருக்கிற அயிரே, கதவைத் திற அயிரே" என்று ஸ்லோகன்கள் பறந்தன. உடனே நான்

பயந்துண்டு போய் கதவைத் திறந்துட்டேன்.

மணி 6-30 இருக்கும். மெள்ள ஜன்னல் வழியா எட்டிப் பார்த்தேன். அதுக்குள்ள இந்தத் தெருப்பசங்களோட தலைவன் வந்து, "என்ன மாமி! சன்னலை மூடலாம்னு பாக்கிறயா?" ன்னு கேட்டான். "இல்லடாப்பா! நீங்கள்ளாம் வந்துட்டீங்களானு பார்த்தேன்" என்று சமாளித்தேன். "நீ கவலைப்படாத மாமி! நான் இவங்களை யெல்லாம் கவனிச்சுக்கறேன். டேய் பசங்களா! எல்லாம் சத்தம் போடாம பாக்கணும்" என்றான். உடனே அவங்களும் குஷியா "சரி" ன்னு தலையாட்டினாங்க.

அதுக்குள்ள எதிராத்து மாமி, அவாப் பசங்க, பக்கத்தாத்து மாமி, மற்றும் எல்லாரும் வந்துட்டா. நாலாவது வீட்டில இருக்கிற வாண்டு என் கிட்ட வந்து "மாமி! எங்கம்மா என்னையும், எங்க அத்தையையும் இங்க அனுப்பினா" ன்னு சொன்னா. நானும் அவளோட அத்தையைப் பார்த்து மேலேடச் சிரித்து "உள்ளேபோய் உக்காருங்க" ன்னு சொன்னேன்.

எல்லாம் எங்காத்துக்காரரால் வந்த வினை. முதல்லயே நான் அவர்கிட்ட, "டி. வி. யெல்லாம் வாங்காதீங்க, பசங்களோட படிப்பு கெட்டுப்போயிடும். இந்தத் தெருப்பசங்க பன்ற அட்டகாசத்தையும் நம்மால சமாளிக்க முடியாது" ன்னு சொன்னேன், அவர்கேக்கலை. இப்ப அவஸ்தைப்படறதெல்லாம் நான் தானே!

சரியா மணி 7 ஆச்சு நான் சமையல் காரியங்களை யெல்லாம் முடிச்சுட்டு, கதவை இழுத்து முடிட்டு வந்தேன். 'சங்கராபரணம்' னு பேர் காட்டிண்டு இருந்தான். என்னுடைய வழக்கமான இடத்துல நான் உட்கார்ந்தேன். அவ்வளவுதான்! கரண்ட் கட் ஆயிடுத்து. எல்லாரும் 'கசமுச' ன்னு பேச ஆரம்பிச்சா. ஒரே கோவமா 'நறநற' ன்னு பல்லைக் கடிச்சுண்டு உட்கார்ந்திருந்தார் எங்க ஆத்துக்காரர். நான் மெள்ள தட்டுத் தடுமாறிண்டு எழுந்து போய் விளக்கு எத்திட்டு வந்தேன். "நல்ல படம்னு இப்படித்தான் 'கரண்ட் கட்' ஆயிடறது" ன்னு பக்கத்தாத்து மாமி.

கரண்ட் போய் 25 நிமிஷத்துக்கு மேலே ஆயிருக்கும். இதுக்குள்ள ஒருத்தர் "எம். இ. எஸ். க்கு வேணும்னு போன் பண்ணிப் பாக்கலாமே" ன்னுர். குழந்தைங்களளாம் அழ ஆரம்பிச்சுடுத்துகள். தெருப்பசங்க பொறுமை இழந்து, சன்னல் கதவைத் தாளமிட்டனர். தலைவனோ, "இதென்ன மாமி! பேஜாராப் போச்சு" ன்னுன். நல்ல வேளையா கரண்ட் வந்தது. சங்கர சாஸ்திரிகள் 'ராகம், தாளம், பல்லவி' பாடிக்கொண்டிருந்தார். என்ன மாயமோ தெரியலை. பசங்களளாம் அமைதியா, ஒழுங்கா பார்த்தார்கள். 8 மணிக்கு எல்லாரும் எழுந்து போய் விட்டுச் சரியாக 8-15 க்கு வந்து சேர்ந்தார்கள். அதுக்குள்ள எப்படித்தான் சாப்பிட்டுவிட்டு வந்தார்களோ!

கதையில் இப்பதான் நல்ல கட்டம். சரியான சமயம் பார்த்து ஜானுவோட தங்கை பெரிசா அழ ஆரம்பிச்சா. அவ அம்மா பாட்டுக்கு கண்டுக்காம படம் பாத்துண்டிருந்தா. எனக்கே அந்தக் குழந்தை அழறதைப் பார்த்துப் பாவமா

போச்சு, "என்டி உன் தங்கை அழறா?" நான் தான் கேட்டேன். "அவளுக்குப் பசிக்கிறது போலிருக்கு" ன்னுள் ஜானு. அவ அம்மா தன் கையில இருந்த "சாக்லெட்" ன்ன்றை அக்குழந்தையிடம் கொடுத்தா. அதைப் பார்த்துண்டிருந்த மத்தக் குழந்தையெல்லாம் "சாக்லெட் வேணும்" னு அழ ஆரம்பிச்சுது. நான் உள்ள போய் 'சாக்லெட்' எடுத்துண்டு வந்து விநியோகம் பண்ணினேன். அதைச் சாப்பிட்டுவிட்டுக் குழந்தைகளெல்லாம் தூங்கின. அவை காலி நீட்டிக் கொண்டதால், இன்னும் இட நெருக்கடி ஏற்பட்டது. நான் ஒருங்கிண்டு உட்கார்ந்தேன். இத்தனை நேரம் படத்தை நான் சரியாவே பார்க்கலை. நிமிர்ந்து பார்த்தால் 'தொரகுண' படல் ஆரம்பிச்சுடுத்து. ஒரு வழியா படம் முடிந்து, எல்லாரும் அவா அவா ஆத்துக்குக் கிளம்பினாங்க.

எங்காத்துக்காரரும் சரியாவே படம் பார்க்கலை. அவருக்கு ரொம்பக் கோவம் வந்துடுத்து. (கும்பகோணத்தைச் சேர்ந்தவராயிற்றே!). அவர், என்னைப் பார்த்து, "இதோ பார் கோகிலா! இவங்க பன்ற கலாட்டாவை இனி ஒரு நிமிடம் கூட என்னுல பொறுத்துக்க முடியாது. இடம் கொடுத்தா மடத்தைப் பிரிங்கற பேர்வழிகள் இவர்கள். காத்தால எழுந்தவுடன் முதல் காரியமா அந்த டி. வி. யை விக்கப் போறேன்; இல்லாட்டா விடு மாத்தப் போறேன்" ன்னுர்.

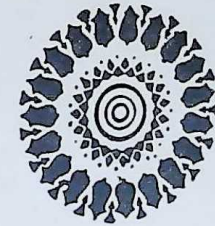
'கடவுள் வரம் கொடுத்தாலும் பூசாரி வரம் கொடுக்கவில்லை' என்ற பழமொழி தான் என்னுடைய நினைவுக்கு வந்தது. எங்களுக்கு டி. வி வாங்கி வச்சுக்கப்பணம் இருந்தாலும், இவங்க செய்யற அட்டகாசத்தால் வீரக் வேண்டியிருக்கு.

## பலியாடு (வசன கவிதை)

வானத்துச் சந்திரனைத் தொட்டுவிட  
முயலும் அவள் யார்?  
விழிகள் மோதும்  
விண்மீனைப் பிடிக்கும் பாலை அவள்!  
விண்மீனைப் பிடிப்பதா?  
என வியக்காதீர், அவள்  
கடவுள் அளித்த கற்பனைக் கலத்தில்  
விண்ணை எட்டியவள்!  
கற்பனைக் கலத்தில் ஒத்திகை பார்த்து  
வாழ்க்கை எனும் ராக்கெட்டில் ஏறத் துடிக்கும்  
இளம் பெண்.  
கற்பனை ஒத்திகை நடைமுறைக்கு  
ஒத்து வரவில்லையே! பாவம்!  
“முயன்றுதான் பார்ப்போமே”, என்னுமவள்  
பாரதியின் புதுமைப் பெண்ணே?  
அவள்  
படிதாண்டிப் படித்து வந்த பட்டதாரி? இப்போது  
சமுதாயச் சந்தையிலே  
திருமணத்திற்கு வரவுடன்  
வாழ்க்கைப் பட இருப்பவள்  
'நான் மட்டும் பிரதமரானால்  
பணம் பெற்று மணம் செய்து கொள்ளும்  
மணம் இல்லாக் கோழைகளைச்  
சுட்டுத் தள்ளுவேன்'  
தோழி, உனக்குத் தைரியம் இல்லையே  
உன்னைப் போன்றவர்  
ஒத்துப் போவதால்தானே  
'கோழை' யெனக் காளைகள் வாழ்கின்றன(ர்)  
'திரு'க் கொடுத்துச் செய்தால்தான்  
அது திருமணமோ? பரவாயில்லை  
நான் வெறு(ம்) மணமே செய்து கொள்கிறேன்  
ஆம். இது கற்பனைக் கலத்தில்  
கன்னியவளின் முழக்கம்!  
நாளை அவளுக்கு வெறும் மணம்  
இல்லை. இல்லை. திருமணம்!

பெண்ணவளின் பெருமை  
பெற்றவருக்குப் புரியவில்லை  
மங்கை அவளின் மணம்  
மற்றவரும் அறியவில்லை  
பாவம்!  
அவளது பெற்றோர்கள்  
பணம் கொடுத்துப் பாவையளிக்கும்  
அப்பாவிக்கள்!  
அப்பாவிக்கள் இப்பாவத்தை  
ஏன் ஏற்றனரோ?  
மங்கையவளின் மனக்கோட்டை  
பாலைவன மழையாயிற்று!  
அன்பு பாராட்டி, துள்ளித்திரியச்  
சுதந்திரம் அளித்து,  
அடுத்தவன் கையில் அடைக்கலம்  
பெறும் பலியாடு என்ன செய்ய முடியும்?  
காசு கொடுத்து, கழுத்தையும் நீட்டும்  
இந்தக் காரிகை இவள் யார்?  
இவளும் ஒரு பலியாடுதான்.

ப. புஷ்பா,  
இளங்கலை, இறுதிநிலை, இலக்கியம்.



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## ममता

सी. एन. मन्जुला (III बी. एस. सी. गणित)

जिन्दगी के चयन में कई गुल खिलकर शोभा बढ़ाते हैं और कई फूल खिलने के पहले ही मुरझा जाते हैं। मेरी जिन्दगी में भी एक ऐसा फूल खिला था जिसका रस जवानी की बहार ने खिलने से पहले ही चूस कर मसल दिया।

आज भी जब मैं प्रतिदिन की भाँति शिकार के लिए पासवाले गाँव की ओर रास्ते का कन्नस्थान पार करके जा रहा था कि मुझे किसी के रोने की आवाज सुनाई दी। मैं चौंक पड़ा। मैंने घोड़ा खड़ा करके देखा कि एक 7-8 वर्ष का बालक एक कन्न के पास बैठा था। उस बच्चे को वहाँ बैठा देखकर मेरे हृदय में वात्सल्य प्रेम की भावना जागृत हुई और मैं उधर बढ़ा। 'बेटा' कहकर मैंने पुकारा। मेरी आवाज सुनकर वह धबरा उठा। और सहमी तजरों से मेरी ओर देखने लगा। मैंने प्यार से उसे अपने पास बुलाया और पूछने पर उसने बताया कि वह उसकी माँ की कन्न थी। "अब तुम किसके पास रहते हो?" मेरी जिज्ञासा बढ़ी। रोते हुए उसने कहा "मेरा कोई नहीं।" मैंने फिर पूछा "तुम्हारा पिता कहाँ है?" "पिता को मैंने देखा ही नहीं है। उन्होंने ज़रू से ही मेरा माँ को छोड़ दिया था।" इस बच्चे

का अब कोई नहीं है। बाप का पता नहीं... परन्तु बच्चा कितना मुन्दर है। यह जाना पहचाना चेहरा... क्यों न मैं इस बच्चे को अपना लूँ मेरे मन में यह भावना हुई। मैं भी किसी को बेटा कह सकूँगा। मेरी मीरा भी तो बुझ होगी। काश कि बेचारी का अपना बेटा होता...। मैंने अपना फ़सला कर दिया और बच्चे से कहा, 'बेटा! मेरे साथ चलो! मैं तुम्हें अपने बेटे की तरह रखूँगा। मेरा कोई अपना बच्चा नहीं है। चलोगे न बेटा?' और शायद मेरी प्रार्थना की आर्द्रता से वह सिहर उठा। वह मुझे पहचानने का प्रयत्न कर रहा था। अतः विस्मित नेत्रों से कुछ खोज रहा था और कुछ ही देर बाद वह साथ चलने को तैयार हो गया।

वापस घर आते ही मीराने पूछा, "तबीयत तो ठीक है!" मैंने जब उसे बताया कि मैं उसके लिए एक उपहार लाया हूँ तो उसके चेहरे पर प्रसन्नता की लहर दौड़ पड़ी। मैंने मुड़कर देखा कि बच्चा दरवाजे पर खड़ा हम दोनों की ओर देख रहा था। बच्चे को देखते ही मीरा के चेहरे पर दुःख की लहर दौड़ पड़ी। और फिर पूछने लगी, "यह कौन है?" "हमारा बेटा।" "हमारा बेटा...!" उसने ऐसे दोहराया कि जैसे कोई

स्वप्न में खोया हो और फिर उसने बच्चे को आगे बढ़कर गोद में उठा लिया। 'वास्तव में यह हमारा बेटा है!' जैसे उसे विश्वास ही नहीं हो रहा था। मैंने उसे सारा वृत्तान्त बताया। अब वह उस बच्चे के कपड़े बनाने में कमरा सजाने में और उसका दपान रखने में अपने को खो गई। बेटा अशोक उसके सूखे बगीचे में बहार बन आया।

धीरे धीरे दिन बीतने लगे। वर्ष भी बीत चले। अशोक बड़ा होता गया। एक होनहार और निपुण बालक बन गया। मीरा को जब 'माँ' और मुझे 'पिता' कहकर पुकारता तो ऐसा प्रतीत होता कि मुझे कोई खोई हुई वस्तु मिल गयी।

कई वर्ष बीत गए। अब अशोक 18 वर्ष का किशोर हो गया। हम दोनों साथ किसी काम पर गाँव गये। यह वही गाँव था जहाँ। मुझसे अशोक मिला था। अशोक ने मुझसे अपनी माँ की कन्न पर जाकर फूल चढ़ आने की आज्ञा माँगी। हम दोनों कन्नस्तान पहुँचे। अशोक तो अन्दर चला गया। मैं बाहर उसका इन्तजार करने लगा। इतने में वहाँ से एक पागल एक दास्ताँ सुनाता चला जा रहा था। उसकी दास्ताँ ने मेरे हृदय में तूफान मचा दिया। उसमें मेरी बीती जिन्दगी की झलक थी। मैं वहाँ से भागना चाहता था। दबी आग की भडकाने से क्या? 'अशोक! अशोक!' मैंने पुकारा। लेकिन उसने सुना ही नहीं। मैं तेजी से उसकी ओर चला। पास पहुँचने पर देखा कि उसके हाथ में एक छोटा सा फोटो था।

वह उसे देख कह रहा था कि "माँ! आज तुम होती तो देखती कि मैं कितना खुश हूँ। मुझे ठाकुर साहब बेटे की तरह पाल रहे हैं। माँ मीरा ने तुम 'माँ' का स्थान ले लिया। एका एक मेरी नजर उस तस्वीर पर पड़ी और मैं आश्चर्यचकित हो चोख पड़ा। जब यह अशोक मुझे मिला था, उसकी पूर्व कहानी एक ही वार मैंने पूछी; कभी यह फोटो नहीं देखा था। उस मिलन के बाद भूलकर भी मैंने उसे उसकी माँ की याद नहीं दिलायी थी। डर था मुझे कि बालक पुन न रो पड़े। फिर वह तो भूली हुई कथा हो गयी जन यह मेरा बेटा बन गया। लेकिन अब अब इस फोटो को देखते ही म...म...प्रा —मम—कहते ही वेहोश गिर पड़ा।

जब मैं होश में आया तो अपने को हस्पताल में पाया और अशोक को अपने पास बैठा पाया तो सारी घटना याद आ गई। फिर मैंने अर्धचेतना की अवस्था में पुकारा...ने...य... गुह... फे... ना... फकर...दो... बेटा...मुझे...! डाक्टर ने फिर मुझे नींद का इन्जेक्शन लगाया और मैं सो गया।

थोड़ी देर बाद होश में आते ही सबसे पहले मैंने अशोक से मिलना चाहा। अशोक के आने ही मैंने उससे कहा— "अशोक बेटा मुझे तुम से बहुत कुछ कहना है"। "पिता जी, रोसी भी क्या बात है। आप ठीक हो जायें फिर कह लेना।" नहीं, नहीं... बेटा। यह बहुत जरूरी है।" मेरे हृ के आगे वह झुक गया। "भमता क्या तुम्हारी माँ थी।" मैंने अंत में पूछा "आप माँ को जानते थे"

उसने विस्मय निगाहों को मेरी ओर देखा। मैंने अपनी गलती के बारे में कैसे बताया। अंत में साहस करके मैंने कहा "अशोक तुम भरे ही बेटे हो" क्षण भर के लिए वह चुप हो गया और उसकी आँखों में स्नेह का स्थान धृणा ने से लिया। "बेटामुझे माफ कर दो" मैं गिड़गिड़ाया। मैंने बहुत बड़ी भूल की थी। अब उसकी सजा जो चाहे दे दो लेकिन मुझसे मूँह मूँह खोलो। 'लेकिन अशोक बाहर जा चुका था। तभी नर्स डाक्टर के साथ आयी और डाक्टर ने मुझे इन्जेक्शन दे दिया।

आँरव खुलने ही मैंने देखा कि मेरे पलंग के पास अशोक अपनी माँ मीरा सहित खड़ा था। वह एकदम बोल पड़ा। पिता जी,

चिन्ता न करें। मैं आपको छोड़कर कहीं नहीं जाँगा। माँ तो चली गई आपके सिवा मेरा है कि कौन"

मैंने विस्मय भरी दृष्टि से पहले उसकी ओर और, फिर मीरा की ओर देखा। मीरा मीरा भुझे माफ कर दो मैंने तुम्हें धोखा। दिया" "कैसी बातें कर रहे हैं आप तो। हमदोनों मिलकर अशोक को इमना तयार देंगे कि वह कभी भी हमें छोड़कर जाने का नाम न लेगा। मीरा तुम कितनी महान हो। अशोक बेटा तुमने पुनः मेरी उजड़ी जिन्दगी में बहार ला दी है। यह कहकर मैंने ने सुख की साँस ली।

## महाकवि बिहारी और उनकी सतसई

एस. राजलक्ष्मी (III बी. एस. सी. गणित)

बिहारी रीतिकाल के सर्वाधिक लोक प्रिय कवि हैं। आचार्य शुल्य के अनुसार "पूर्ण पांडित्य और व्यापक विदग्धना को लेकर मर्मस्पर्शी, ललित काव्य के प्रणेता बिहारी हिन्दी के सर्वश्रेष्ठ कवियों में माने जाने हैं।

जब जयपुरादीश राजा जयसिंह ने अपनी नवीन अल्प-वयस्का रानी के योहपाश में पड़ा था, तब निम्नलिखित कविता द्वारा बिहारी ने उसका मोह को दूर कर दिया।

नहिं पराग, नहिं मधुर मधु नहिं विकास  
यहिं काल  
अली कली ही मौ बन्हयो, आगे कौन हवाल"

इस दोहे पर मुग्ध होकर राजा जयसिंह ने बिहारी से और भी ऐसे दोहे बनाने का आग्रह किया था। इस प्रकार "बिहारी सतसई" का जन्म हुआ।

बिहारी की ख्याती इस सतसई पर ही ही आधारित है। इनका और कोई ग्रन्थ नहीं मिलता। शुम्पजी के अनुसार बिहारी का हर एक दोहा एक लड्डु के समान है। उसे जिस कोने से खचे पर भी एक ही मीठो स्वाद मिलेगा। इस ग्रन्थ के जिस जिनना टीकाएँ लिखी गई, उनको हिन्दी में और कोई

भी ग्रन्थ के लिए नहीं लिखी गई। यही इस ग्रन्थ की लोक प्रियता का सबसे बड़ा प्रमाण है।

"बिहारी सतसई" लक्षण रहित रीति ग्रन्थ है। सब अलंकार, रस, रीति के लिए इसेयं मुन्दर उदाहरण मिलने हैं। छोटे से दोहे में बहुत मर्मस्पर्शी बातें को कहने में समर्थ थे बिहारी।

रीति काल के कवि होने के नाले रीतिकाल की सभी विशेषताओं का प्रभाव इन पर पड़ा। उल्लासमय जीवन बिताना ही उस समय के लोगों का लक्ष्य था। अतः कवि का कहना है।

"तेलित्ताद कविस रस, सरस राग,  
रति रंग।

अन बूड़े बूड़े, बूड़े जे तरे सब अंग

इस दोहे में स्वाभाविक रूप में अलंकार (बिरीधाभास) आ गया है। यह इनकी ओर एक विशेषता है। इनके दोहे में जो अलंकार आ गये हैं वे केशवदास के अलंकारों की तरह भार नहीं बने हैं।

श्रृंगार में दोनों पक्षों को लेकर उन्होंने कविता रचना की है!

"चिरजीवी जोरी जुटे, क्यों न सनेह गंभीर  
और  
को घटि कृपमानुजा, वे हलधर के वीर"

इन दुखिया आखियान की, सुख  
सिरज्योई नोहि ॥

देखन बने न देखतै, बिन देखें अकुर्लाहि ॥"  
आदि दाहे इनके दोनों तरह के श्रृंगार वर्णन का उदाहरण है।

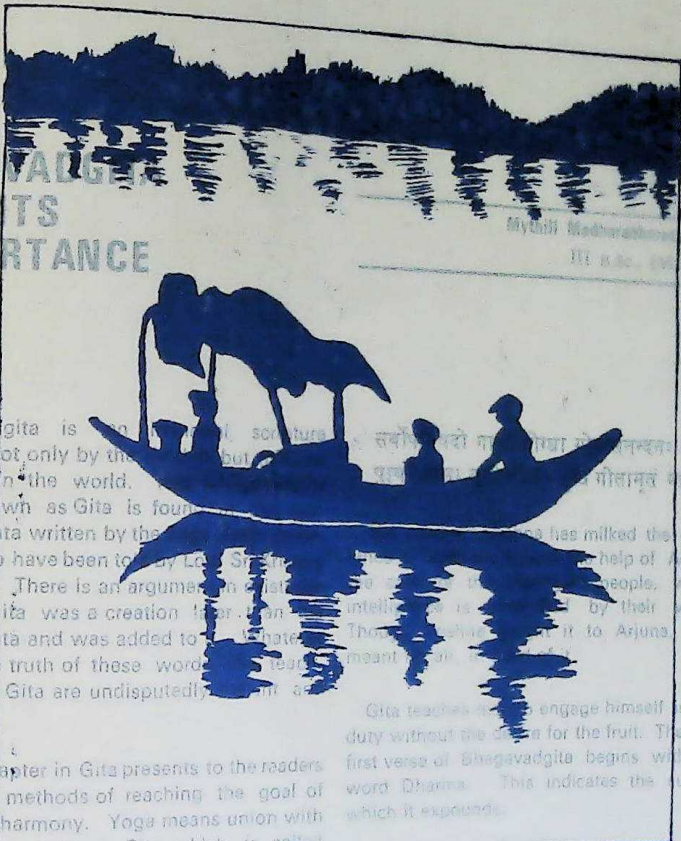
वैद्यक, सांख्य-शास्त्र, वेदान्त विज्ञान, रंग शास्त्र आदि विभिन्न ज्ञान का अत्यन्त कलात्मक प्रयोग हुआ।

मेरी भाव-बाधा हरो, राधा नागरो सोच  
जा तन की झाई परे, स्थाय दुति होय"

इस दोहे में वे अपने रंग शास्त्र के पांडित्य को दिखाते हैं।

इस प्रकार अपने एक ही ग्रन्थ से सब को बिहारी प्रतिभाशाली कवि हो के साथ प्रभावित कर सकते थे बिहारी। मानवीय साथ विभिन्न विषयों के सामान्य जाता भी थे। प्रकृति और भाव मुकुमारता के चित्रण में इनके विभिन्न दोहों में ज्योनिप, राजनीति, बिहारी अद्वितीय हैं।





## BHAGAVAD GITA AND ITS IMPORTANCE

Bhagavadgita is a spiritual solution followed not only by the devotees but by others in the world. It is better known as Gita is found in Mahabharata written by the sage Krishna. It is said to have been told to Arjuna by Lord Krishna. There is an argument that the Gita was a creation of the sage Krishna and was added to the Mahabharata and was added to the Mahabharata and was added to the Mahabharata. The teachings of the Gita are undisputedly timeless and dateless.

Gita teaches us to engage himself in his duty without the desire for the fruit. The very first verse of Bhagavadgita begins with the word Dharma. This indicates the subject which it expounds.

Every chapter in Gita presents to the readers means and methods of reaching the goal of peace and harmony. Yoga means union with God. Every chapter in Gita which is called yoga puts down ways of becoming one with God. Gita is a boat which takes man from the state of imprisonment to the state of liberty. Gita gives man release from the cycle of birth and death.

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தமிழ்

हिन्दी

English

1. தான் ஒன்று நினைக்கத் தெய்வம் ஒன்று நினைக்கும்.
2. காக்கைக்குத் தன் குஞ்சு போன்ற குஞ்சு.
3. ஆறும் இல்லாத ஊரில் அகவமேத யாகம் செய்தானும்.
4. முள்ளாலே முள்ளை எடுக்க வேண்டும்.
5. கடைத் தேங்காயை வழிப்பீளையாருக்கு உடைப்பது போல,
6. தலைலியும் திருகுலலியும் தனக்கு வந்தாஸ்தான் தெரியும்.
7. மூர்க்கனும் முதலையும் கொண்டது வீடா.
8. சிறு ஆளி பெருவெள்ளம்.
9. செவிடன் காதில் சங்கு ஊதினும்போல.
10. எருமை வாங்குமுன் வெயின் விலை பேசாதே ; பள்ளை பெறுமுன் பேர் வைக்காதே.
11. மூர்க்கரை மூர்க்கர் முகப்பர்.
12. கோல் எடுத்தால் குரங்கானும்.
13. ஆற்றிலே வந்தது மடுவிலே போயிற்று
14. அடி நாக்கில் ஈஞ்சு; நுளி நாக்கில் அமிர்தம்.
15. காலத்துக்கேற்ற கோலம்; விரலுக்கு தகுந்த லீக்கம்.
16. ஆட்த்தொய்யாதவள் கூடம் கோணல் என்ருள்.
17. அன்று தின்னும் பலாக்காயினும் இன்று தின்னும் களாக்காயே யேல்
18. தீயவழியில் சேர்த்தது தீயவழியில் செல்லும்
19. ஒற்றுமையே உயர்வு தரும்.
20. கடத்து போனது கரணம் போட்டாலும் வராது.

मेरा मन कुछ और है साई के मन में कुछ प्यारा

Man Proposes, God disposes.

अपना पून सब ही को प्यारा

Every potter Previses his pot.

अथन में कनवाँ राजा

A figure among ciphers.

काँटे से काँटा निकरसता है ।

One nail drives out another.

गाय मारकर जूता दान

Rob Peter pay Paul.

जिसका दुख वही जानता है ।

The wearer best knows where the shoe pinches.

कारकी कामरी पर चढ़े न दूसो रंग

Black will take no other hue.

बूढ़ बूढ़ करके बड़ा भरना है ।

Many a little makes a mickle.

भंस के आगे बीना बजाना

Crying in wilderness.

घर छोड़ा नकास मोरस

To Count ones chickens before they are hatched.

चोर चोर मौसेरे भाई

Like draws like

जिसकी रखाडी उसकी भंस

Might is right.

जसा आया वसा गया

Soon got, soon spent.

मुख में राम, बाल में दुरी ।

A honey tongue, a heart of gall.

नेरे पाँव पसारिये जेती लंबी सोर

Cut your coat according to your Cloth.

नाचं न आवें आगनवाँ डेढ

A bad workman quarrels with his tool.

नी नाद न नेरह उबार

A bird in hand is worth two in the bush.

पाप का धन सायञ्जित में जाता है

Ill got ill spent.

एकता में बल्य है ।

Unity is Strength.

बीती सी बीती ।

Let bygones be bygones.

एस. राजलक्ष्मी. श्री. माता. श्री.एस.सी. (गणित)

# BHAGVADGITA AND ITS IMPORTANCE

Bhagvadgita is an immortal scripture followed not only by the Hindus, but millions of others in the world. This Bhagavadgita better known as Gita is found in the epic Mahabharata written by the Sage Veda Vyasa. It is said to have been told by Lord Sri Krishna to Arjuna. There is an argument in existence that the Gita was a creation later than the Mahabharata and was added to it. Whatever may be the truth of these words, the teachings of the Gita are undisputedly ancient and dateless.

Every chapter in Gita presents to the readers means and methods of reaching the goal of peace and harmony. Yoga means union with God. Every chapter in Gita which is called yoga puts down ways of becoming one with God. Gita is a boat which takes man from the state of imprisonment to the state of liberty. Gita gives man release from the cycle of birth and death.

The Dhyana sloka of the Bhagavadgita reveals the meaning and the real purpose of Gita.

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सर्वोपनिषदो गावो दोग्धा गोपालतन्दनः ।  
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

The cowherd Krishna has milked the substance of Upanishads with the help of Arjuna the calf, for the intelligent people, whose intelligence is controlled by their virtue. Though Krishna taught it to Arjuna, it is meant for all, in need of it.

Gita teaches man to engage himself in his duty without the desire for the fruit. The very first verse of Bhagavadgita begins with the word Dharma. This indicates the subject which it expounds.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवाः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

The last verse is -

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भतिर्ध्रुवा नीतिर्मतिमम ॥

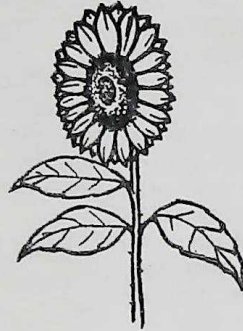
The word योगेश्वर in this verse sums up the Dharma that is taught, Gita wants man to remember and practise Dharma.

The Lord has extolled different forms of yogas in the different chapters of the Gita. He mentions Karma कर्म (duty.), ज्ञान (Wisdom), सन्यास (renunciation), ज्ञानविज्ञान (Discriminative knowledge) भक्ति (Devotion), etc. as the paths leading to God. But complete surrender to the Lord, freedom from the ties of the individual with this world and perseverance of good deeds and discipline - these are the main requirements in a spiritual aspirant, as put down by the Lord in the Gita.

The Lord says in the Gita that the devotee can imprison Him in his heart with his Prema

(love). Also by his Bhakthi (devotion) that overwhelms and overpowers his egoism. The devotee then need not ask the God his requirements. The Lord showers his full grace on him. He has said योगक्षेमं वहाम्यहम् (I carry the burden of his welfare).

The importance of Bhagavadgita can be understood from the fact that not only commentaries have been written in the past by eminent thinkers, but even today interest is evinced by great scholars throughout the world. Gita has shaped and influenced many people. Diverse groups of persons including great scientists have derived inspiration from this great scripture. In a way, everyone of the mortals typically represent, Arjuna, the depressed and Gita is the best antidote to such depressed human begins.



## उपमा कालिदासस्य

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A man of creative genius and of world-wide celebrity is Kalidasa alone " Even Science though repellent by its dryness becomes highly enjoyable when it is flavoured with the sweet juice of poetry ". Such poems have been written by Kalidasa in a lucid manner. Sanskrit language is naturally melodious and in the hands of Kalidasa it has become exceedingly mellifluous in Vaidarbhi style. Even Bana, the famous author of Harshacharita has remarked on his expressions. " Whose heart is not thrilled with delight at the mellifluous expressions uttered by Kalidasa, as at the sight of newly sprung blossoms glistening with honey dew? "

निर्गतासु न वा कस्य कालिदासस्य सूक्तिषु ।  
प्रीतिर्धुरसान्द्रासु मञ्जरीष्विव जायते ॥

Kalidasa is extremely careful in the use of words and phrases, so that they may not only express precisely all that he means to convey, but also have a rhythmic flow and a subtle melody of diction.

The excellence of a poem lies in its wealth of suggestion or richness of sentiment, yet it will not be proper or even desirable to look for suggestion or sentiment in every line or verse of it. Besides affording pleasure independently by originality of conception and novelty in presentation, the figures of speech, if employed do contribute towards the development of a sentiment Kalidasa, though has made use of many figures of speech, उपमा is the most outstanding among all and he is very famous for it.

In his similes Kalidasa has laid bare his wealth of observation and imagination, his

sense of propriety and proportion, his originality of conception and grasp of the essential points of comparison. Hence the saying goes and it is still unchallenged - that in simile Kalidasa exceeds. उपमा कालिदासस्य... The word उपमा in our opinion is not used here in a restricted sense, but comprehends all those figures which are based upon comparison, such as रूपक, उत्प्रेक्षा, अतिशयोक्ति, दृष्टान्त and अर्थान्य रन्यास.

The striking feature of Kalidasa's similes is their exquisite charm. His poetic eye perceives even in common place things a rare beauty which hidden from ordinary sight, remains unheeded by us. To whom are not familiar the river, rock, cloud, rain, lotus and peacock? But it is left to Kalidasa to combine these into a beautiful whole and connect it with Indumati's mute and bashful reception of Aja when he comes to tell her the news of his decisive victory over his ignoble foes. The poet says: " Thrilling with pride, yet flushed with bashfulness, she did not express her congratulations to him directly, but through the mouth of her female friends, just as the arid earth having received fresh showers of rain greets the rainy cloud through the gleeful notes of peacocks ".

दृष्टाऽपि सा ह्रीव्रजिता न साक्षाद्धारिभः  
सखीनां प्रियमभ्यनन्दत् ।

स्थली नवास्मःपृपताभिवृष्टा मयूरकेका-  
भिरिवा भ्रवृन्दम् ॥

In कुमारसंभवम्, while describing Parvati's matted locks of hair the poet says: "Just as her face was charming and sweet by means of her well dressed locks of hair, so also was it equally beautiful with the matted locks. A lotus does not shine only in the company of lows of bee but shines even when surrounded by moss.

यथा प्रसिद्धं मधुरं शिरोरुहैः जटाभिरप्येवः  
मभूत् तदाननम् ।

न पट्पदक्षेपिभिरिव पङ्कजं सशैवलाऽऽसङ्ग-  
मपि प्रकाशते ॥

When Lord Shiva, who came to the penance grove in the guise of a brahmin, revealed himself the poet says: "Seeing him Parvati was trembling and sweating. She had her foot up which she had lifted for the next step. The daughter of the king of mountains neither made a move nor remained still like the river curling in its course by the obstruction caused by a huge lock.

तं वीक्ष्य वेपथुमती सरसाङ्ग यष्टिः  
निक्षेपणाय पदमुद्धृतमुदहन्ती ।

मार्गाचलव्यतिकराऽऽकुलितेव सिन्धुः  
शैलाधिराजतनया न ययौ न तस्यौ ॥

Another noticeable feature of Kalidasa's similes is their aptness. When the young and slender - bodied Sakundala arrives at the

Court of Dushyanta under the escort of oldish and haggard disciples of Kanna, the king soliloquizes thus: "Who could this lady be, that stands out among the bearded ascetics like a tender sprout glistening in the midst of arid leaves?

मध्य तपोधनानां किसलयमिव पाण्डुपत्राणाम् ॥

The poets delineation of Raghu's succession to the throne is thus: Having observed the kingdom given by his father, Raghu shone more brightly like the fire on receiving the light deposited by the sun at the close of the day.

स राज्यं गुरुणा दत्तं प्रतिपद्याधिकं बभौ ।  
दिनन्ते निहितं तेजः सवित्त्वे हुताशनः ॥

In Meghaduta Kalidasa compares the heart of a women with a flower and says: "Just as a flower, hanging loosely, is held up by the fibers that build it to the stalk, so is the heart of a women, drooping in separation, sustained by the bond of hope that reunion will happen in future".

आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां  
सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि ॥

We have so far dealt with some examples of similes of Kalidasa which reveal his poetic genius. It is possible to obtain a number of similes from his works. Will there be another brightest star in the galaxy of Sanskrit poets. Other than Kalidasa?



## KNOWLEDGE WEALTH AND SEX

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[Source : BHAJA GOVINDAM — C. RAJAGOPALACHARI]

Sri Sankara crossed the ocean of Maya as easily as one steps over a small irrigation channel in the field. One of the hymns composed by him is the BHAJA GOVINDAM. All of us have heard the "Bhaja Govindam" song and we know it. Snatches of it are sung now and then. Sri Sankara gives a warning in the "first" three stanzas against the arrogance of knowledge, the lure of wealth and of sex.

The very first stanza —

Lift the heart up to Govinda, lift the heart up to Govinda,  
Lift the heart up to Govinda, O foolish mind!

When thou art at death's door,  
The rules of grammar which you are trying to master will be of no avail.

भज गोविन्दं भज गोविन्दं  
भज गोविन्दं मूढमते ।  
प्राप्ते सन्निहिते काले  
नहि नहि रक्षति दुक्ककरणे ॥

The Goddess of Learning herself speaks through Sankara, beloved of her. "Dukring" is an aphorism in the famous grammar of Paanini. "Would you recite the Paanini Sutras when you are confronted by Death?" asks Sankara in ridicule.

After the first warning against the desire for mere scholarship forgetful of God, and for the renown that it brings, Sri Sankara speaks

about the desire to amass wealth; next, Fool! give up this insatiable desire for wealth,  
Be wise and develop serene content;  
Be satisfied and happy with the fruits of your own labour.

मूढ जहीहि धनागमसूत्राणां  
कुरु यद्वुद्धि मनसि वितृष्णाम् ।  
यत्नभसे निजकर्मोपात्तं  
वित्तं तेन विनोदय चित्तम् ॥

The "Bhaja Govindam" was sung for everybody including the unlettered man in the Street.

The third stanza, he speaks about LUST. Enticed by woman's beauty, her bosom and the region of the navel, Do not allow yourself to be lost; They are only forms of mere flesh, Think of them as such every time You look at them.

नारीस्तनभरना भीदेशं  
दृष्ट्वा मा गा मोहावेशम् ।  
एतन्मांसवसादिविकारं  
मनसि विचिन्तय वारं वारम् ॥

He said if the impulsion of the senses is controlled, tranquillity will come into being without any further effort.

Hence, if we seek Govinda's grace, we shall succeed in keeping our senses in check.

## युद्धकाण्ड

त्वं यज्ञस्त्वं वषट्कारः त्वमोकारः परंतपः ।  
प्रभवं निधनं वा ते न विदुःको भवानिति ॥

दृश्यसे सर्वभूतेषु ब्राह्मणेषु च गोषु च ।  
दिक्षु सर्वासु गगने पर्वतेषु वनेषु च ॥

सहस्रचरणः श्रीमान् शतशीर्षः सहस्तदृक् ।  
त्वं धारयसि भूतानि वसुधां च सपर्वताम् ॥

अन्ते पृथिव्याः सलिले दृश्यसे त्वंमहोरगा ।  
त्रीन् लोकान्धारयन् राम देवगन्धर्वदानवान् ॥

निमेषस्ते भवेद्रात्रिः उन्मेषस्ते भवेद्दिवा ।  
संस्कारास्तेऽभवन्वेदाः न तदस्तिन्वया विना ॥

जगत्सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ।  
अग्निः क्रोमः प्रसादस्ते सोमः श्रीवत्सलक्षण ॥

त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमै स्त्रिभिः ।  
महेन्द्रश्चक्रतो राजा बलिं वदव महासुरम् ॥

सीतालक्ष्मीर्भवान्विष्णुः देवः कृष्णः प्रजापतिः ।  
वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ॥

You are the sacrifice and the offering  
You are the Pranava; the tormentor of the  
evil-doers.

None ever knew your origin or end or  
who you are; You are seen manifest in all  
beings in the Brahmanas and in the cows,  
in all the directions, in the sky, in the  
mountains and in the forests; You are the  
being of great lustre, thousand footed; You  
bear the beings and the earth with all her  
mountains; and at the bottom of the earth,  
in the waters, it is you that is seen as the  
great Serpent bearing the three worlds, as  
well as the gods, the demi-Gods and the  
demons.

The closing of your eyes is night; their  
opening will be day; the record of your  
acts in the Veda; there is naught beside  
you.

O God, Marked on the chest by Sri Vatsa,  
the whole universe is your body; earth is  
your firmness, fire your anger, and your  
grace is the moon.

By you the three worlds were covered of  
you by three steps, Bali, the great demon,  
was bound and Indra was made king.

Sita is Goddess Lakshmi, you are God  
Vishnu, who draws every think into Himself  
during the deluge and creates the beings  
again and who entered the mortal body in  
this world for killing Ravana.

A man of creative genius and of world-  
wide celebrity is Kalidasa alone. His expres-  
sion is so chaste and delicious as to be a  
substitute for nectar itself. His fame in the  
guise of poetry has reached the other shore  
of the ocean in the form of the solar race.

“निर्गतासु न वा कस्य कालिदासस्य सूक्तिषु ।  
प्रीतिर्मधुरसान्द्रासु मञ्जरीष्विव जायते ।”

Kalidasa is the brightest star in the  
galaxy of sanskrit poets

In high class poetry what chiefly appears  
to the man of taste is the suggested sense  
which bursts forth from it like fragrance  
from the petals of a flower. Kalidasa's  
poems are superb because the suggested  
sense predominates over the expressed  
sense. Kalidasa instead of stating his inten-  
ded meaning explicitly he has the knack of  
suggesting it charmingly through implication.  
For instance, the verse which tells us what  
effect the marriage negotiations had on  
Parvati's mind is an example of the above.

एवं वादिनि देवपौ पार्श्वे पितुरधोमुखी ।  
लीलाकमलपत्राणि गणयामास पार्वती ॥

[Kumarsambhava]

Kalidasa is superior to others in respect  
of terseness of expression.

Eroticism has been exquisitely delineated  
by Kalidasa in his works. Because of his  
exquisite skill and his delicate sense in hand-  
ling each sentiment effectively one is recom-  
mended to read him in the original or to dip  
at least into his works at leisure

An example from Meghaduta, an  
erotice lyric

नूनं तस्याः प्रबलरुदितोच्छुः ननेत्रं प्रियाया  
निःश्वासानामशिशिरतया भिन्नवर्णाधरोष्टम् ।  
हस्तन्यस्तं मुखमसकलत्पक्ति लम्बालकत्वा  
दिन्दोर्देन्यं त्वदुपसरणकिलष्टकान्तेविभक्ति ॥

Kalidasa is extremely careful in the use  
of words and phrases so that they may not  
only express precisely all that he means to  
convey, but also have a rhythmic flow  
and a subtle melody of diction.

In his similies, Kalidasa has laid bare his  
wealth of observation and imagination. A  
noticeable feature of Kalidasa's similies is  
there aptness. The standard of comparison  
which he chooses to drive home his point is

appropriate to the occasion —when the young and slender-bodied Sakuntala arrives at the court of Dushyanta under the escort of oldish and haggard disciples of Kanva, the king soliloquizes thus :

मधये तपोधनानां किसलयमिव पाण्डु-

पत्राणाम् ।'

The works of Kalidasa appeal most to the modern readers because of his superb description of Nature. For example nature is said to have manifested her delight in a

variety of ways at the birth of Raghu.

'The quarters all round wore a bright, cheerfull look; the breezes blew softly and pleasantly; the fires flamed up auspiciously in sacrifices' etc.

Moreover he has a keen sense of humour. He can also be called as the mirthful smile of the Muse of Poetry.

The Sanskrit language is naturally melodius and in the hands of Kalidasa it has become exceedingly mellifluous.



## THE UPHOLDER OF DHARMA

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“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानधर्मस्य तथाऽऽत्मानं सजाम्यहम् ॥”  
[Bhagavat Gita Chapter IV verse : 7]

“Arjuna whenever there is decline of Dharma (righteousness) and Adharma (unrighteousness) is in the ascendant then I body myself”. These are the golden words of Lord Krishna when he explains the various forms, and importance of Dharma in “The Gita”

Let us define this unique ‘Dharma’. What pleases God more than anything else is the sincerity of a person to carry out the duty assigned to him irrespective of its nature. Such an endeavour is broadly termed as ‘Dharma’ and everyone is expected to subject himself to this moral building. This is the explanation for the following verse found in “The Bhagavat Gita” given by the Almighty, when, Arjuna, realising the fact that he had to fight his master and other elders, refused to take his bow.

“स्वधर्ममपि चावेक्ष्य व विकम्पितुमर्हसि ।  
धर्म्याद्वियुद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥”  
[Bhagavat Gita : Chapter II verse : 31]

There are many instances in “The Mahabharatham” especially during the war, where the Pandavas always strived to be of complete obedience to the ‘Law of Dharma’. Let me give you an example : Although deprived of their kingdom through deceitful means the Pandavas in their twelve-year exile, never thought ill of their cousins, the Kauravas who were responsible for their plight, but hoped good sense would prevail and they would reform themselves. On the otherhand Duryodhana and his associates availed themselves of every opportunity to totally wipe

out Pandavas. This shows, how the Pandavas the followers of Dharma, even at the ‘time of distress, did not go in the path of Adharma.

Dharma is the basis of all activities in the world. God will extend His guidance and protection to all those who uphold the principles of Dharma and will enable them to successfully complete the task entrusted to them. That is the reason why He supported the cause of the Pandavas and as they never swerved from the path of virtue.

It can be seen how God, out of his inherent mercy, and awareness that the human beings will find it difficult to rise to his level, had shed His powers and incarnated as an ordinary man and demonstrated how to face problems by upholding Dharma.

“परित्राणाय साधूनां विनासाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥”  
[Bhagavat Gita : Chapter IV verse : 8]

“For the protection of the virtuous, for the destruction of evildoers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age”. So God does not tolerate any injury to be caused to those who obey the ‘Moral Law’ (Dharma) a reason why He was friendly towards the Pandavas as they symbolised virtue.

So from above we can derive that Dharma is the basis for all activities and God suffered in upholding the principles of Dharma. So let us have a deep study and faith in Mahabharatha, Ramayana and various other books where God’s compassionate qualities have been brilliantly portrayed. Let us pray to God to guide us in the path of Dharma and show us a better and prosperous future!

# BHAJA GOVINDAM

From :  
R. Shanthi  
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Ref: From "BHAJA GOVINDAM" of SANKARACHARYA BY SRI CHINMAYANANDA.

Bhaja Govindam is one of the seemingly smaller but infact extremely important work of Sankara. Bhagavad Pada Acharya Sankara was not only a great thinker and the noblest of Adstehaitic philosophers, but he was essentially an inspired champion of Hinduism and one of the most Vigourous missionaries in our country. Such a powerful leader was needed at that time, when Hinduism had been almost broken up within the enticing entanglements of the Buddhistic philosophy, and consequently the decadent Hindu society came to be broken up and disunited into numberless sects and denominations, each championing a different view point and mutually quarelling in endless argumentations. He showed himself a great organizer, a far sighted diplomat, a courageous hero and a tireless servant of the country. Selfless and unassuming, this mighty angel strode up and down the length and breadth of the country, serving his motherland and teaching his countrymen to live up to the dignity and glory of Bharat.

In Bhaja Govindam, the fundamentals of Vedanta are taught in simple, musical verses, so that even from early childhood, the children of the Rishies can grow up amidst the melody of Adwaita. The musical rhythm in these stanzas makes it easy even for children to remember and repeat these pregnant verses. For an intelligent young man, a sincere study of this poem, can remove all his delusions (Moha), and so the poem is also called as Moha-Mudgara

A popular story describes the circumstances in which this great poem broke out from the

inspiring heart of the Teacher. It is said that once in Benares, as Sankara along with fourteen of his disciples was going along, he overheard an old pundit repeating to himself grammar rules, and at this futile effort put forth for a mere intellectual accomplishment and thus wasting his time in life without realising the spiritual unfoldment in himself, Acharya is said to have burst forth into these stanzas, famous as Moha Mudgara, now popularly known as "Bhaja Govindam"

The term "Bhaja" means "worship". It is not merely a ritualistic routine and monotonous flower-throwing or a mechanical chanting of some selected mantras or hymns "Seeking our identity with the Lord" is true Bhajan, true Seva-"Service". True Bhajan is a total subjective surrender, in love and devotion, at the Alter of the Lord, as conceived by the devotee.

भज गोविन्दं भज योविन्दं  
गोविन्दं भज मूढमते ।  
संप्राप्ते सन्निहिते काले  
न हि न हि रक्षति दुःकृत्करणे ॥  
[Stanza-1]

"Seek Govind, seek Govind, seek Govind, Oh Fool, when the appointed time comes (death), grammar-rules surely will not save you".

This opening stanza is considered as a chorus and it is generally repeated at the end of the following verses. In this refrain-Verse the disciple is asked to pack up his heart with

thoughts of God rather than with his anxieties to acquire, hoard or possess secular accomplishments or even achievements. The import of this condemnation that all grammar, and such other secular sciences, cannot save the soul when death reaches to snatch the individual away from this limited ambit of temporary existence here in the world.

The first twelve verses of this poem as it now stands is called as Dwadasa-Manjarika-Stotram (a bouquet of 12 stanza-flowers) given out by the Acharya himself. The verses on the whole can be considered as Prakriya, "a book of categories" in the science of vedanta. Within the limited cantos of its composition, Bhaja Govindam gives a more eloquent picture of the art of realisation and a deeper diagnosis for the human unhappiness. It not only indicates to the students the goal and the path but also reveals unto him the wretchedness of his present way of life, the horrors of his present values of life and the dire consequences that await him if he continues to pursue, of ego and desire. Thus in Moha Mudgara there are a few criminally sweet slashes, with a kindly cruel whip of horrible impatience, coming with a hateful love for the welfare of the beloved disciples still sleeping in Samsara, sorrows when the house of life is ablaze with death.

मूढ जहीहि धनागमत्पणां  
कुरु सद्वुद्धिं मनसि वितृष्णाम् ।  
यत्नभसे निजकर्मपातं  
वित्तं तेन विनोदय चित्तम् ॥  
(भज गोवि...)

[Stanza-2]

"Oh! Fool, Give up the thirst to possess wealth. Create in your mind, devoid of passions, thoughts of the Reality. With whatever you get (as a reward of the past) entertain your mind".

Life is uncertain as a water drop trembling at the tip of lotus petal and even during its uncertain existence, it is consumed by disease and conceits, persecuted by a hundred different voiceless pangs.

नलिनीदलगतजलमतितरलं  
तद्वज्जीवितमतिशयचपलम् ।  
त्रिद्वि व्याध्यभिमानग्रस्तं  
लोकं शोकधृतं च समस्तम् ॥  
[Stanza-4]

To live in attachment is, certainly, an ill-rewarding programme of existence. To waste our life in the lusts and passions of our flesh is dissipating ourselves in all our faculties. Through Pratipaksha Bhavana, we must try to withdraw from them all and spend the energy so conserved, in seeking and serving Govind.

The "Company" that we keep is very important. The worldly seekers are carelessly choosing their friends, and are indiscriminate in choosing their associations. To be in the "company of the good" is to be with those who are devotees of the Lord and are themselves seekers of the Highest. In such an assembly there is a power-created, which in the congregation erects a powerful fortress, against the magic of the world outside.

सत्सङ्गत्वे निस्सङ्गत्व  
निस्सङ्गत्वे निर्माहृतवम् ।  
निर्माहृतत्वे निश्चलतत्वं  
निश्चलतत्वे जीवन्मुक्तिः ॥  
[Stanza-9]

"Through the company of the good, there arises non-attachment, through non-attachment there arises freedom from delusion; where there is freedom from delusion, there is the Imutable Reality, on experiencing Imutable Reality there comes the state of "liberated-in-life".

Glancing over the contents of these are evidently clear that Geeta is showing the "ladder of the downward Fall" while Sankara is showing the 'ladder of the upward climb'.

False vanities and hollow conceits ties man to the wheel of use in life-Samsar. The empirical process of change and the consequent jurks affect man only when he keeps the relationship of himself with the world of objects, feelings, and thoughts, through his body, mind and intellect. By this he creates a false attitude to things and beings around him, as "my people", "my things", "my jobs", "my ideas" etc. These false vanities throw man out of himself to suffer the storms of finitude and the floods of change. All these are really the unavoidable contents of the objective-world.

मा कुरु धनजनयौवनगर्वं  
हरति निमेषात्कालः सर्वं ।  
मायामयमिदमखिलं बृध्वा  
ब्रह्मपदं त्वं प्रविश विदित्वा ॥

[Stanza-11]

"Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these after knowing their illusory nature, realise the State of Brahman, and enter into it".

To worry about anything will not pay in life. To worry means to waste our mental energies, and when once the mind is stormed with sensuous thoughts regarding any problem, the impoverished mind has no more any vitality left over in it, with which it may face effectively its challenge. Worry exhausts; it saps out all the fluid-dynamism that the personality has, with which alone it can confidently face the battle of life. Man fails, not because the world is strong enough to break him down, but it is always so only

because man becomes weaker and thus relatively the world-of-happenings is rendered more powerful. Remember, "the weak must perish" is the law of nature "Constant association with the wise", becomes thus a protective armour on the inner equipments, which are the only armaments with which a seeker has to contend alone with the dire enemies of his own false-values and acquired-habits of sensuous living.

का ते कान्ता धनगतचित्ता  
वानुल किं तव नास्ति नियन्ता ।  
त्रिजगति सज्जनसंगतिरेका  
भवति भवार्णवतरणे नौका ॥

[Stanza-13]

"O, distracted one ! why worry about life, wealth, etc? Is there not for you the One Who ordains (rules, commands)? In the three worlds it is the "association-with-the-good-people" alone that can serve as a boat to cross the sea of change (birth and death)".

Without the knowledge of the Infinite Reality, liberation from our sense of finitude is impossible. Seekers for the true end of religion do go for pilgrimages, observe vows, and offer charities. All of them are wonderful exercises for developing healthy attitudes to life and in helping one on to the path of study and contemplation. But ordinarily, householders confuse these means as end in themselves.

कुस्ते गङ्गासागरगमनं  
व्रतपरिपालनमथवा दानम् ।  
ज्ञानविहीनः सर्वमतेन  
मुक्ति न भजति जन्मशतेन ॥

[Stanza-17]

"One may in pilgrimage go to where Ganges meets the ocean, called the Ganga-sagar, or observe vows, or distribute gifts

away in charity. If he is devoid of first hand-experience-of-Truth (Gnanam), according to all schools of thought, he gains no release, even in hundred lives".

To one, who has awakened to this Great Truth it is immaterial thereafter whether he is in crowd, or living all alone, in bhoga or in yoga. In whatever condition he may live, his is the real joy. Mind at rest is the Temple of Joy. So long as it is gurgling with its desires, passions and attachments, in its stormy surface, the signature of joy gets ruffled out. To one who has realised the Highest in himself, and has thereby recognised the non-existence of the multiple-world of names and forms, and who has also realised the Infinite Bliss in the sense of oneness, his indeed is the true joy. This joy is true because it is not dependant upon things and beings, nor upon the arrangement of things around the individual.

योगरतो वा योगरतौव  
सङ्गरतो वा सङ्गविहीनः ।  
यस्य ब्रह्मणि रमते चित्तं  
नन्दति नन्दति नन्दत्येव ॥

[Stanza-19]

"Let one revel in Yoga or let him revel in Bhoga. Let one seek enjoyment in company or let him revel in solitude away from the crowd. He whose mind revels in Brahman, he enjoys. ...Verily, he alone enjoys

Three divine exercises for spiritual unfoldment are being indicated here : (1) the study of the Geeta, (2) the Ganga-baptism, and (3) the worship of Murari. Sreemad Bhagavad Geeta, being the essence of all the upanishads, a study of its eighteen chapters is an intellectual discipline, by which we can come to understand what exactly is the secret Essence of Life, what exactly is the Goal of life, and what are the methods by which this Goal can be gained.

Ganga stands for the "spiritual knowledge" for the Hindu-the Eternal River of the knowledge of the Self, that has been kept up till today, flowing from teacher to the taught, in an unbroken perennial stream. To sip a drop of this "spiritual flow" (Ganga) is to enjoy the serenity and fullness of the Inner Kingdom.

भगवद्गीता किञ्चदधीता  
गङ्गाजलवकणिका पीता ।  
सकृदपि येन मुरारिसमर्चा  
न्हियते तस्य यमेन न चर्चा ॥

[Stanza-20]

"To one who has studied the Bhagavad Geeta even a little, who has sipped atleast a drop of Ganges-water, who has worshipped atleast once Lord Murari, to him, there is no discussion (quarrel) with Yama, the Lord of Death".

The conditions under which the seeker reaches the State of God-realisation is painted here vividly by the author. Bharati Vamsa. So long as we are not able to get rid of completely all our unnecessary mental agitations and the natural extravertedness, this subtle melody of the Infinite Bliss cannot be contacted or clearly received in our bosom. Therefore, the Acharya says, "leaving desire, anger, greed and delusion", the seeker must strive with an enthusiastic alertness, to feel the inspired experience of the Transcendental Reality. Such a true seeker when he realises this Eternal Harmony in life, he, "understands" the Truth-not as we generally understand things in the world outside.

He who has not gained this Self Knowledge (Atma Gnana), who has not experienced this Infinite Perfection, comes to live in a sorrowful misunderstanding that life is a stream of Vulgar sorrows, perspiring passions, exhausting desires and endless sentiments; and he, indeed, is a crown jewel among fools

(Moodha Siromani). In the non-apprehension of Reality, misapprehensions of Ego, and its desires, greed and anger, likes and dislikes, and such other misapprehensions arise and they create a self-made hell for man to live in and suffer continuously. Tortured by them, torn limb by limb by the beffeting waves of passions, in his own bosom, man cries as a sorrowful creature, eternally suffering in a self-condemned existence, in a hell, created by himself, for himself !!

कामं क्रोधं लोभं मोहं  
त्यक्त्वाऽऽत्मानं पश्यति सोऽहम् ।  
आत्मज्ञान विहीना मूढा—  
स्ते पच्यन्ते नरकनिगुडाः ।।

[Stanza-26]

“ Leaving desire, anger, greed and delusion, the seeker sees in the Self, “ He am I “. They are fools who have not self-knowledge and they (consequently), as captives in hell are tortured “.



Faith and devotion to a Guru are necessary in order to ease the student's path and level down the slopes en route his pilgrimage. Faith is a very powerful secret source of energy in human bosom. One of the greatest definitions of “ faith “ has been given to us by St. Augstine when he says; “ Faith is to believe what you do not see and the reward of this faith is to see what you believe “.

Acharya Sankara addresses here his students of all times, and across the mounting centuries to the end of infinity, he blesses all persuers of this path.

Because of the simplicity of the Vocabulary employed, the melody of the Verses, the cadence in the metre chosen general atmosphere of song and thrill in this conregation. Song, Bhaja Govindam has become very popular in our country, and till recently we could hear these stanzas in almost all the streets, throughout the length and breadth of Bharat.

# DUTY WITHOUT ATTACHMENT'

WAYS  
BHAGAVAD GITA

K. S. Jayanthi  
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The celestial song or the song Divine of Lord Sri Krishna has a tremendous enchantment — and scholars not only in India but all over the world are attracted by its grace, depth of meaning, divinity and crowning it all, its universal application to the whole of mankind irrespective of caste or creed or whether one resides, in the orient or the occident. Its excellence as a Kavya is unparalleled and the way Lord Krishna goes about imparting Arjuna with the essence of knowledge, the need-the way to do ones duty without attachment, the cult of surrender to the Lord with Bhakthi, the way of life, the importance of having faith in God-has very few equals in the field of literature.

Well, it was the battle field of Kurukshetra, where the armies of the Pandavas and Kauravas are stationed opposite each other with a prime determination. Logically, it could not have been a place where such divine instructions are imparted, as could be normally thought of. The participants are also not ordinary people. It could be quite paradoxical to think that Arjuna, who is an ardent devotee of Lord Krishna and has been helped by Him in many of his earlier difficulties, could be such a coward as to run away from the battle field; but this is exactly what he does — not lacking in valour, but by the thought of having to kill Bhishma, his grand father and Drona his teacher and his well wishers, though turned against him in the war. His energies sag and he throws away his 'Khandhibha'. Could this happen to a person, who has been associated with the Lord always in every movement of his life? A war

was considered inevitable and there they were. It is then that the Lord starts criticising Arjuna's unwanted sorrow and fear, by beginning with the sloka.

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भापसे ।

गतासूनगतासूश्च नानुयोचन्ति पण्डिताः ।।

Chapter-2 11th sloka

The Lord wonders, how a great warrior, endowed with many divine powers, as well, could lose his heart, on seeing his relatives in the opposite side. He must definitely know that once, a war was declared, knowing that many respected elders would fall on that side, he could not regret to slay there in battle; both from normal Yuddha Dharma and also from the point of view of vindicating themselves from the ignominy caused by the slay Kauravas and Sakuni. What made Arjuna to throw away his bow? The answer is his aganana — even though he had the Lord as his charioteer and was quite confident that He would steer Arjuna to victory.

In 18 chapters of divine message, the Lord gives Arjuna a gamut of the Creator, the created and the universe. Arjuna is considered a devout and intelligent disciple of Lord Sri Krishna and it is only this that makes the Lord to impart the Divine Gospel to him and dispel his fears. He begins with the advice that the soul being eternal, no death is caused to it and it would therefore be foolish to think that he was exterminating Bhishma, Drona etc

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तराप्रान्तिर्धीरस्तत्र न मुह्यति ॥

Chapter-2 13th sloka

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति  
नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्यन्यानि

संयाति नवानि देही ॥  
Chapter-2 22nd sloka

Just as the stages of creation pass from birth, childhood, youth and old age and then death and just as an old cloth is thrown off and a new one is worn, the eternal soul casts off its coils in one birth and enters another in its next birth according to the nature of its good or bad deeds in the past birth.

In Karma Yoga, the Lord goes about extensively, how one cannot shirk his duties and sit in penance, or idly expecting to achieve salvation.

श्रुतिविप्रतिपन्ना मे यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

Chapter-2 sloka 53

न कर्मणामनारस्वान्नेऽकर्म्यं पुरुषोऽश्नुते ।  
न च संन्यसनादेव सिद्धिं समाधिगच्छति ॥

Chapter-3 4th sloka

The Lord emphatically denies this privilege to such a person. He says that the execution of own's own duties is sacred. These verses have everlasting application to a good and noble soul for earning the grace of the Lord. How valuable would it be, if the present day people understand the philosophy of this advice and what a world would we be creating for ourselves and others to live a happy and contented life! In the battle of Kurukshethra, Arjuna listened to the Lord and followed his advice and won not only the battle but also the kingdom eventually. But are we in our own motherland-in a mood to respond to this advice and follow it for achieving the fullness of life which is the intention of the Lord.

Oh Lord, save us, as you have saved the Pandavas with your grace.

परित्राणाय साधूनां विनासाय च दुष्कृतां ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

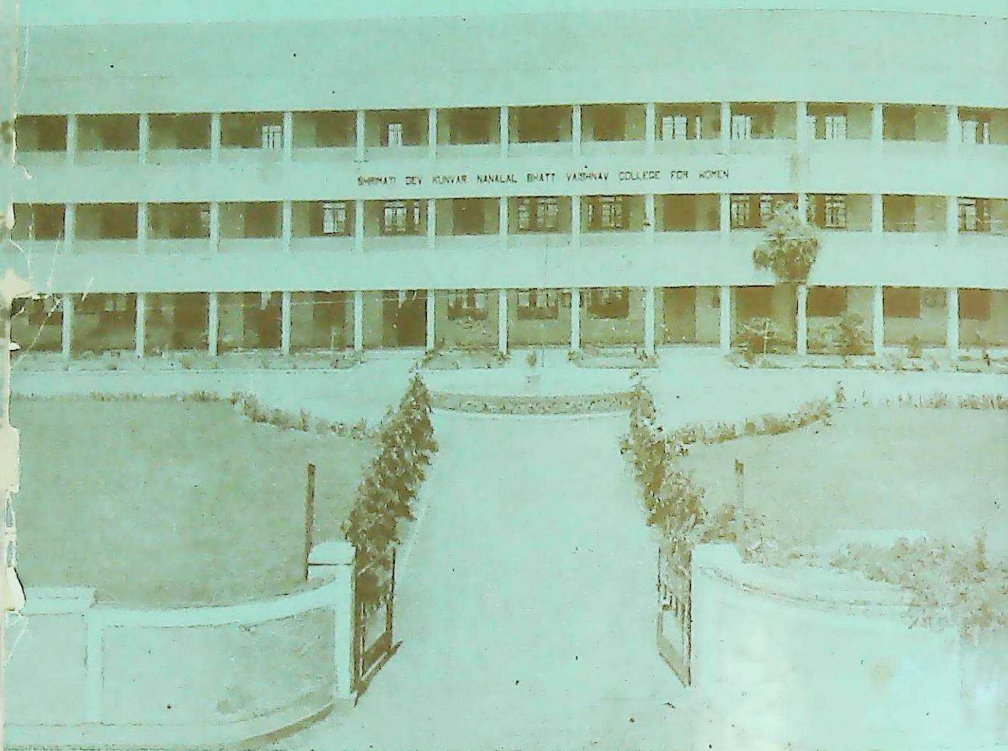
Chapter-4 sloka 8

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भूतिध्रुवा नीतिर्मतिर्मम ॥

Chapter-11 sloka-78

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SHRI MATA DEVI KUNWAR NANALAL BHATT VISHNAV COLLEGE FOR WOMEN