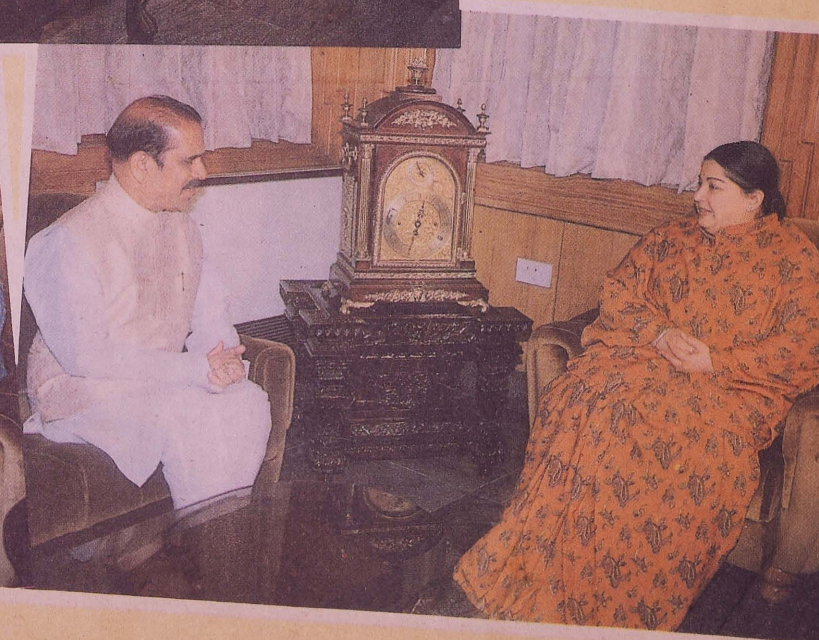


Tamil Arasu

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TAMIL ARASU

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CABLE TV OPERATORS SHOULD ACT AS SOCIAL WORKERS TO ENSURE ALL ROUND DEVELOPMENT

—Hon'ble Chief Minister Puratchi Thalaivi Dr. J. Jayalalitha on 18.4.95 at
the Cable T.V. Operators' Association Conference

Hon'ble Chief Minister Puratchi Thalaivi Dr. J. Jayalalitha participated in the conference of Tamil Nadu Cable T.V. Operators' Association organised as a gesture of 'thanksgiving' to the Hon'ble Chief Minister, on 18th April, 1995 held at Film City, Tharamani, Madras.

Speaking on the occasion the Chief Minister expressed her happiness in participating in the function. She described Cable TV and

Satellite Broadcasting as a remarkable scientific achievement and she considered the Cable TV Operators as social workers who had responsibility in ensuring development.

She said she knew that some sections of the public view satellite TV as commercial enterprise which only served to waste away the precious time of the people. If this view was to be dispelled, the satellite TV Channels should aim at

development of society and their programmes should stimulate the intellect as well as provide a feast to the eyes. She said Cable TV Operators should act as bridges between the channels and the people. They have the responsibility of providing feedback to the channels on the expectations of the public.

The Chief Minister promised support of her Government to the Cable TV Operators. She said a new

dawn awaited them. Though she did not generally participate in 'thanksgiving' meetings, she did attend this meeting because of their genuine interest and involvement.

She said she had a firm belief that people's welfare should be the sole motivation in public life, but the recent happenings in Tamil Nadu had shaken the very foundation of the philosophy. She charged that there was a planned attempt by some people to dislodge her elected government, against the wishes of the people and people were well aware of some persons with authority were misusing their office to besmirch her image for narrow political games.

The Chief Minister thanked Thiru N.T.Rama Rao, Hon'ble Chief Minister of Andhra Pradesh, Thiru Deva Gowda, Hon'ble Chief Minister of Karnataka, Thiru Lallu Prasad Yadav, Hon'ble Chief Minister of Bihar, Thiru Venkiah, BJP Leader, Thiru A.B. Vajpayee, Hon'ble Leader of the Opposition in Parliament, Thiru Biju Patnaik, the former Orissa Chief Minister, Thiru K. Veeramani, General Secretary of Dravida Kazhagam for supporting her and boldly expressing their thoughts and asserting that she had moral authority

on her side.

She also thanked the film industry people who had extended their support and reposed confidence in her.

"The Democracy that Mahatma Gandhi, Jawaharlal Nehru and Dr. B.R.Ambedkar wanted to flow in the states is being buried today. The Democracy itself is at stake by the people masquerading as democrats. The holy war against these evil people would be won with the support of the people," the Chief Minister said. She felt that the Cable TV Operators would lend their support in this holy war, by spreading the spirit of democracy among the viewers.

The Chief Minister announced that the Government accepted in principle, the demand of Cable TV Operators for different classification as A,B,C,D on the basis of numbers of connections, they had, for purposes of taxation. This demand would be discussed in detail and decisions taken soon, she added.

Noting that one of the speakers, Thiru Venkatesh, had compared the operators with various demands to a child looking for toffees from an indulgent mother, the Chief Minister said that she wanted to give not just



toffees but 'Five Star Chocolate Bars' to the operators. But as the Assembly sessions were going on, she could not do so as the law does not permit. She would first let know the members first, in the Assembly, what chocolates she would give to the operators, and then she would give it to them, the Chief Minister said. She said she would give them Five Star Bar.

She thanked the operators for their affection and wished them well.

Thiru Sedapatti R. Muthiah, the Speaker of the Legislative Assembly presided over the function.

Thiru M. Thennavan, Hon'ble Minister for Information and Publicity and Thiru V. Sathimoorthy, Hon'ble Minister for Commercial Taxes spoke on the occasion.

Thiru A. Ghulam Husain welcomed the gathering and Thiru Kayal Ilavarasu proposed a vote of thanks.



Kodambakkam High Road to be renamed M.G. Ramachandran Salai

85 ACRES OF LAND FOR FILM EMPLOYEES' HOUSING PROJECT ALLOTTED

—Hon'ble Chief Minister Puratchi Thalaivi
Dr. J. Jayalalitha on 20.4.95

The Hon'ble Chief Minister Puratchi Thalaivi Dr. J. Jayalalitha laid the foundation stone for film employees' housing project at a function held at University Centenary Hall on the 20th April, 1995.

At this function the Chief Minister announced that the government would donate 85 acres of land at Pallikaranai in the city outskirts for the above project. The beneficiaries of the housing project need not pay any

charges in connection with this project, she added. She the allotment of the land for also said that the Co-operation and Housing department





lients would arrange for the grant of loans and construction of houses.

Orders had already been issued allocating 2.5 grounds to the Film Employees' Federation of South India in Kodambakkam for the construction of a building, the Chief Minister said.

On a request by the president of the federation, Thiru. Mohan Gandhiraman, the Chief Minister announced that the Kodambakkam High Road and the Kodambakkam bridge would be named after the late Chief Minister Thiru M.G. Ramachandran.

The Chief Minister said that Cinema entertained all sections of society and provided a diversion from the humdrum of life. Every suc-

cess of every film was behind the screen, the efforts of the film industry workers which brought it to life, although the producers, directors, artistes, distributors and exhibitors all had a role to play in it, she added.

The Chief Minister recalled that when she was acting in films, the plight of workers often made her ponder on the problems in the film industry, but she was unable to think of a solution at that time, and after assuming office, she has sorted out all the problems of the industry as a debt of gratitude.

In response to a plea from the President of the South Indian Artistes Association, Thiru Radha Ravi, the Chief Minister kindly consented to take part in a "Star Nite" programme,

which would help raise funds and clear the Association debts. She, also distributed pension papers to 25 persons under a new scheme for aged indigent film industry employees.

Earlier, Thiru C.H. Chinaiya, treasurer of the federation welcomed the gathering. The Hon'ble Speaker of the Legislative Assembly Thiru Sedapatti R. Muthiah and the Hon'ble Ministers Thiru M. Thennavan, Thiru C.P. Pattabiraman and Thiru S. Raghu pathy outlined the measures taken by the Government for the growth of the film industry. Thiru S. Balraj, vice-president presented a report on the federation's activities. Thiru J. George Prasad, general secretary of the federation proposed a vote of thanks.

Sivaji Ganesan conferred

the award of

'Chevalier'

**Sivaji,
a Versatile Genius**

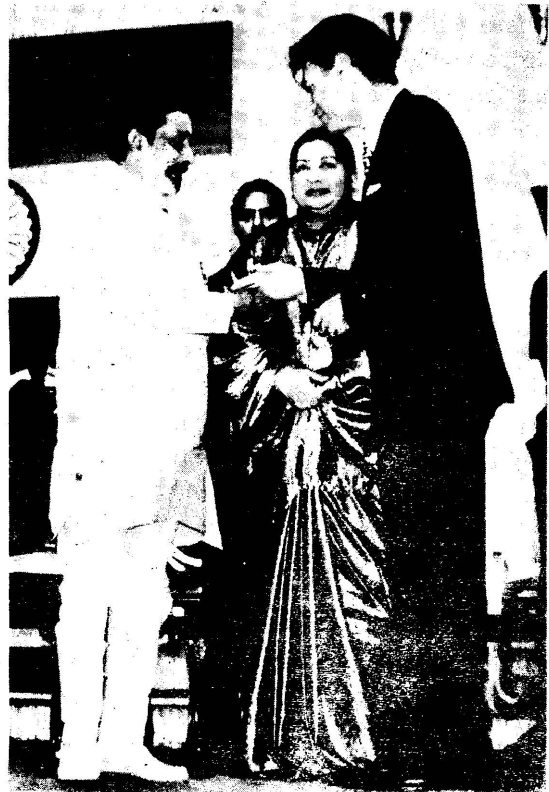
**—Hon'ble Chief Minister
Dr.J.Jayalalitha on 22.4.95**

Thiru Sivaji Ganesan belonged to the illustrious rank of Marlon Brando, Richard Burton and Lawrence Oliver, hailed the Hon'ble Chief Minister Puratchi Thalaivi Dr.J.Jayalalitha presiding over the grand function held to confer the coveted award of 'Chevalier' on him at Madras on 22.4.95.

Whereas in appreciation of Thiru Ganesan's rich artistic excellence the French government has bestowed the award of chevalier (the knight in the order of art and literature), the Chief Minister wondered why the Indian Government has not recognised his contribution and honoured him by giving the Dada Saheb Phalke Award. Thiru Ganesan was

the "Bhisma" of the film world who had the unique talent of merging himself with the character he por-

trayed, she said. A real "art treasure" Thiru Ganesan's films provided the feeling of getting educated in a univer-





sity for the budding artistes who wanted to learn acting, the Chief Minister added.

Showering generous accolades on Thiru Sivaji Ganesan on his conferment of the French knighthood, the Chief Minister said this rare honour has brought glory to Tamilians and TamilNadu, and also to India.

The Chief Minister described Chevalier Sivaji Ganesan as a multi faceted versatile genius and strict disciplinarian. He was capable of portraying any role with a realistic touch. He breathed life into historical personalities such as Chattrapati Sivaji, Kattabomman and a host of others.

Responding to the pleas made by speakers earlier, the Chief Minister announced that the Boag Road in T.Nagar where Thiru Ganesan lived would be renamed as Chavelier Sivaji

Ganesan Salai. A State film award in the name of Thiru Sivaji Ganesan would be instituted in the current year and presented to one who had rendered exceptional service to the film world.

Thiru Phillippe Petid, Ambassador of French in India, who presented the award to Thiru Sivaji Ganesan said, "the French were amazed at the diversity of his talents to embody a farmer as well as a polished hero which has made him a living legend the world over. Nobody can deserve the award better than you," the Ambassador said.

More than 30 film world lumineries felicitated Thiru Ganesan, the first Indian ever to receive the unique honour which makes him a Knight in the Order of Arts





and Literature. They included actors Kamal Hasan, Mammoty, Chiranjeevi, Dev Anand, Akkineni Nageswara Rao, Nagesh, V.K. Ramasamy, Madhu, Arjun, Karthik, Vijayakanth, Sarathkumar and Bhagyaraj. Actresses Saroja Devi, Manorama, Radhika and Sridevi also felicitated Thiru Ganesan. Film Directors Bharathiraja, Maniratnam and R.V.Udaya

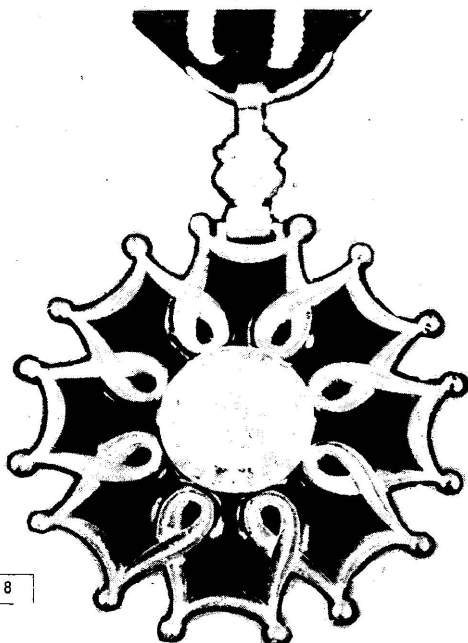
kumar, Music Directors Ilayaraja and Viswanathan-Ramamurthy, Film Producers D. Rama Naidu and Dasari Narayana Rao spoke on the occasion.

In his acceptance speech, Thiru Sivaji Ganesan said he dedicated the honour he has received to all those in the film world and in the political sphere - from Thanthai

Periyar to all film technicians. He expressed his gratitude to the French Government in presenting him the award and thanked all those who felicitated him.

A special souvenir was released on the occasion by the Chief Minister and the first copy was received by Thiru Krishnan, who directed Thiru Ganesan's first film "Parasakthi" four decades ago. Music Director Thiru Ilayaraja presented a 30 Kg Silver memento of mounted Chatrapati Shivaji to Thiru Ganesan. A special album prepared by the Film Fraternity was also presented to him.

Thiru K. Balachander, film director earlier welcomed the gathering. Thiru Rajnikant proposed a vote of thanks. Tmt. Suhasini compered the show held at the sprawling M.A. Chidambaram stadium at Chepauk.



Tamil Nadu Preparing to Host

SAF GAMES



South Asian Federation (SAF) Games was incepted in 1984 and it is being conducted once in two years among the players of seven SAARC Countries viz. Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Srilanka. It provides an opportunity for the outstanding sports persons of SAARC Countries to participate in various sporting disciplines chosen by the hosting Country.

The South Asian Federation Games is the largest bonanza for more than one billion SAARC people and it upholds the spirit of SAARC and consolidates South Asian Co-operation and fraternity.

The South Asian Federation Games, which is just a decade old, has come a long way and is one of the major

regional games in our part of the Continent.

The South Asian Federation Games is being hosted by SAARC Countries at various venues. So far, six SAF Games were conducted. Srilanka was privileged to host the Fifth South Asian Federation Games in Colombo in 1991 and the Sixth South Asian Federation Games was conducted in Bangladesh in 1993 for the second time. The second South Asian Federation Games was also held at Bangladesh in 1985.

In 1993, Bangladesh conducted competitions in eleven disciplines, which was the highest number of disciplines so far conducted in any of the South Asian Federation Games held.

The unique privilege of hosting the prestigious South Asian Federation Games was allotted to India, for the second time. In 1987, the III South Asian Federation Games was held at Calcutta.

It is a matter of pride and

prestige for India that Tamil Nadu is hosting the VII South Asian Federation Games at Madras and the Sports Development Authority of Tamil Nadu has been entrusted with the task of conducting the VII South Asian Federation Games under the auspice of the Indian Olympic Association.

It is assured that the best possible efforts will be put into making the VII South Asian Federation Games a memorable extravaganza under the presidentship of Dr. J. Jayalalitha, Hon'ble Chief Minister of Tamilnadu, whose love and enthusiasm for sports accounts mostly for the initiative taken in this respect.

It is proposed to conduct maximum number of sports disciplines in the VII South Asian Federation Games for which International standard infrastructure facilities are available & will be created. All member countries will send their best sportspersons to make it the biggest sporting event in South Asia.

This International event will be the first of its kind in this part of the Country and will enable thousands of young people of South India to witness International sports talents of various disciplines, in action.

It is proposed to provide International standard infrastructure facilities for all games.

The existing infrastructure facilities of International standard available at present are:

Jawaharlal Nehru Stadium for Athletics and Football.

Dr. J. Jayalalitha Basketball Complex for Basketball.

Student Activities Centre, I.I.T. Guindy, for Judo and Weightlifting.

Santhome Higher Secondary School, Indoor Stadium for Table Tennis.

Police Commissioner's Office Shooting Range for Shooting.

Nehru Park Sports Complex for Kabaddi.

These venues will be renovated and suitable face-lift will be given in and around the venues to cater to the needs of International participants and spectators.



Model of the SAF Games Village

The new infrastructure facilities proposed for the VII South Asian Federation Games at Madras are:

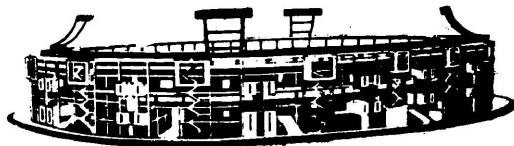
Multi-purpose Indoor Stadium with all modern facilities and amenities with a capacity to accommodate 10,000 spectators. The playing area will be 50 x 38 Mts.

Nungambakkam Recreation Centre will be used for Tennis with one centre court

and 6 practice courts of International standard with the capacity to accommodate 5000 spectators.

The site located at Velachery Road has been identified for the **Aquatic Complex** with one Main Pool, one Diving Pool and one Warm-up Pool. Other requisites including a seating capacity of 4000 spectators will also be provided.

Mayor Radhakrishnan Stadium has been identified for Hockey. It is proposed to lay the Astro Turf with floodlight facilities and other amenities and seating arrangements for 20,000 spectators.



It is also proposed to set up a **Games Village** to accommodate 2400 participants by constructing 500 flats in Koyambedu village. Accommodation will also be provided at various Star Hotels.

The VII South Asian Federation Games will be held in various locations in the city. Accommodation of the participants would require to fulfil the necessary conditions of comfort and accessibility. The Tamil Nadu Housing Board is in the process of constructing a SAF Village at Koyambedu on a 35 acre site. It is located on

the Inner Ring Road and is at a distance of 9 Kms from the main Railway Station and 15 Kms. from the Airport.

A sprawling residential centre with 304 three bedroom and 256 two bedroom apartments is now being constructed. Apartments have been designed with the facility of drawing rooms, kitchens, modern tile floored toilets, ornamental lights, lifts and so on. Extensive landscaping is planned and the entire layout will be complete with water supply,

sewerage, streetlights, road, etc. in time for the VII SAF Games.

Apart from this, a modern Reception Centre-cum-Administrative Block, Bank premises, Post & Telegraph office, Shops, Central kitchen & Dining facilities are those which have been planned to make the stay a memorable one for the sports persons of the VII SAF Games.

Tamil Nadu Housing Board will sell these apartments, to the public after the SAF Games.

Rs.120 Crore for 1995 SAF Games

The Tamil Nadu Government has set apart Rs.120 crore for the conduct of the 7th South Asian Federation Games here in December, Hon'ble Chief Minister, Puratchi Thalaivi Dr. J.Jayalalitha informed the State Assembly.

Replying to the discussion on the motion of thanks to the Governor for his address, she said this was the first time that the SAF Games, in which nine South Asian countries participated, was being

held in a state capital.

She said about 2,000 sportsmen and women and 1500 officials were expected for the Games and the Government was taking all steps for providing the infrastructural facilities.

A sports village was being readied at Koyambedu in the outskirts of the city to accommodate the athletes.

The Games would comprise 14 events.

Strides in Sports in Tamil Nadu

Amudha presented Sports bicycle

- ❖ Selvi Amudha who won a medal at the Triathlon Championship (an overall contest in swimming, cycling and running) held at Beijing in China in 1994 was presented with a sports bicycle worth Rs.60,000 by the Hon'ble Chief Minister Dr. J. Jayalalitha.

Natarajan to train in Sweden

- ❖ Thiru Natarajan, Indias fastest man, has been provided financial support by the Hon'ble Chief Minister Dr. J. Jayalalitha. The money is to be used for advanced training in Sweden.

Rs.2 lakh for Solaimathi

- ❖ Selvi Solaimathi, India's fastest woman has been provided a fixed deposit of Rs.2 lakh by the Government. The interest accruing from the Fixed Deposit can be used for training expenses by her.

Cash Awards for Tamil Nadu Athletes

- ❖ 15 athletes from Tamil Nadu who won medals at the 1995 National Athletic Meet held at Bangalore have been presented cash awards totalling Rs.65,000.

380 Rural Sports Centres coming up

- ❖ Rural Sports Centres are being established in 380 places in the State at a cost of Rs.38 lakh.

World Class Stadium in 7 months

- ❖ A sports stadium of International standards, Jawaharlal Nehru Stadium was completed in a period of 7 months at a cost of Rs.40 crore.

Reservation for Sportspersons

- ❖ 3 per cent at graduate level studies and 2 per cent at post graduate level have been reserved for sportspersons in Tamil Nadu.

Kutraleeswaran adopted

- ❖ The young swimmer, Kutraleeswaran has been adopted by the Government. He has been provided financial support for his endeavours.

Sports Hostels in all Districts

- ❖ Sports hostels are being set up in all the districts of the State to provide an impetus to sports and games in Tamil Nadu.



Hon'ble Speaker of the Tamil Nadu Legislative Assembly, Thiru Sedapatti R. Muthiah, Hon'ble Minister for Finance Dr. V.R. Nedunchezhiyan and other Hon'ble Ministers garlanded the statue of Pavendar Bharathidasan on 29.4.95, as a mark of respect to the memory of the Poet on his 105th Birthday.

Hon'ble Speaker of the Tamil Nadu Legislative Assembly, Thiru Sedapatti R. Muthiah, Hon'ble Minister for Finance Dr. V.R. Nedunchezhiyan and other Hon'ble Ministers garlanded the statue of Sir Pitti Theagarayar at the Ripon Building campus on 24.4.95, the occasion of his Birthday.

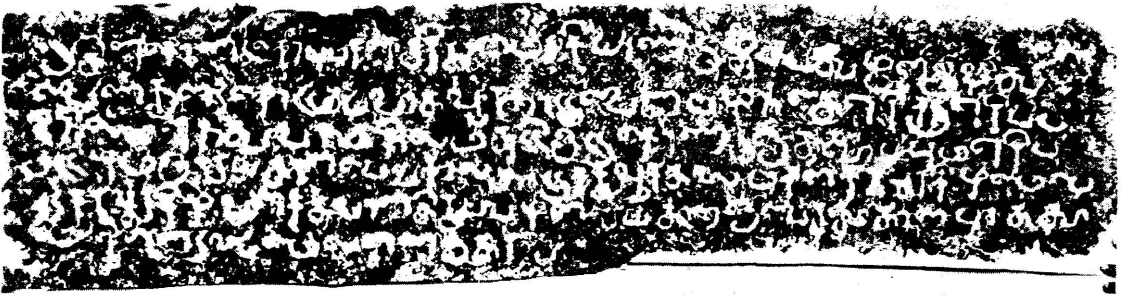


TWO RARE INSCRIPTIONS LOCATED

Tamil Nadu Government has located two rare inscriptions. Of them one is found on a rock in a lake of Venmanthai Village of Vandavasi Taluk in Tiruvannamalai- Sambuvarayar District. This was brought to the notice of Archaeology Department by Thiru M. Rajamanickam, a student of the Institute of Epigraphy of the Department of Archaeology. The inscription is engraved in the 33rd

to top the Vimana of the Natarajar temple at Chidambaram.

Another significant inscription has been brought to the notice by Thiru K.Sridharan, Trichy based Registering officer at the instance of Thiru Murugasan, Executive Officer of Rock Fort Temple. This inscription is found written on a rock on the northern side



reginal year of Madhuraikonda Kopparakasari' who is identified with Parantaka I of Chola Dynasty. This 33rd reginal year corresponds to 940 A.D. The epigraph records the endowment of land as 'Eripatti' for digging out a lake in a village known as Venpalanthai of Vadavuruadu a sub division of Venkundrakottam, made by an individual Kaauvaran Tiruppazhan who was the Chief of Karur of Venkalanadu. It is further said that he also established a sluicgate in this lake. The significant point in this inscription is the mention of Venpazhanthai as the old name for Venmenthai. According to history, of Chola Adithachola is said to have brought under his control the Cheranadu and Kongunadu. His son Parantaka had also ruled this part of Tamil Nadu and is said to have brought Gold from Kongu country

of the rock temple, Trichy. On the basis of the palaeography this inscription is assignable to 14th-15th Century A.D. It appears to mention an interesting event that took place in 14th-15th Century. One sage seems to have gone into a sub chamber in order to attain siddhi i.e. eternal bliss. While he entered the chamber it is understood that he had declared to his disciples that they should not open the chamber on any account and announced that he entered into the chamber not for obtaining land or gold but for attaining Siddhi. This inscription is engraved just below the carvings of "two feet". A portrait of a seated sage is also found in bas-relief on the right side of the inscription. Since no inscription of this kind has been found so far from Tamil Nadu, it becomes unique and most interesting.

THE SIGNIFICANCE OF MAY DAY

May Day (May 1) is celebrated as a spring festival in many countries. It marks the revival of life in early spring after winter. Some people believe that the celebrations on May Day began with the tree worship of the Druids. Others believe they go back to the spring festivals of ancient Egypt and India.

The English and other people whom the Romans conquered developed their May Day festivals from the Floralia. In their April Festival of Florlia, the Romans gathered spring flowers to honor the goddess of springtime, Flora.

In medieval times, May Day became the favorite holiday of many English villages. People gathered spring flowers to decorate their homes and churches. They sang spring carols and received gifts in return. They chose a King and Queen of May. Villagers danced around a Maypole, holding the ends of ribbons that streamed

from its top. They wove the ribbons back and forth around the Maypole until it was covered with bright colors.

Other European Countries had their own May Day customs. In some, the day became a time for courting. In Italy, boys serenaded their sweethearts. In Switzerland, a May pine tree was placed under a girl's window. German boys secretly planted May trees in front of the windows of their sweethearts. In Czechoslovakia, boys at night placed Maypoles before their sweethearts windows. But in France, May Day had religious importance. The French considered the month of May sacred to the Virgin Mary. They enshrined young girls as May queens in their churches. The May queens led processions in honor of the Virgin mary.

The Puritans frowned on May Day. For some reasons, the day has never been celebrated with the same enthusiasm in the United States as in Great Brit-

ain. But in many American towns and cities, children celebrate the return of spring with dancing and singing. Children often gather spring flowers, place them on the doorknobs of the homes of friends and neighbors on May Day morning. At May Day parties, children select May Queens, dance around the Maypole and sing May Day songs. These festivals often take place in parks or in schools.

In 1889, a congress of world Socialist parties held in Paris voted to support the United States labour movements, demands for an eight-hour day. It chose May 1, 1890, as a day of demonstrations in favour of the eight hour day. Afterwards, May 1 became a day for Socialist labour demonstrations in Europe. In many parts of the world today, members of Communist-dominated political parties and others celebrate May Day with demonstrations. Communist leaders celebrate it by making speeches and holding military parades.

AUTORICKSHAWS FOR WOMEN

Ten Women belonging to weaker sections were handed over the keys of new autorickshaws as part of a self-employment programme (31.3.95)

TAMIL NADU TO BECOME POLIO FREE

The Tamil Nadu state would be declared polio-free by the end of this year, the Hon'ble Minister for Social Welfare Tmt. Indira Kumari announced at Coimbatore (1.4.95).

NEWS FROM THE TAMIL NADU LEGISLATIVE ASSEMBLY



TAMIL NADU POLICE BEST IN THE COUNTRY

The Hon'ble Chief Minister said in the Assembly that the Tamil Nadu Police Force is the best in the country and that the state police had set an example to others in many fields (6.4.95).

EFFORTS ON TO BRING DOWN PRICES OF FOOD ITEMS IN HOTELS

The Hon'ble Minister for Food Thiru R.M.Veerappan said in the Assembly that the Tamil Nadu Government would make efforts to bring down the prices of Food items in hotels and it would also monitor the price structure in hotels and restaurants (6.4.95).

ASSISTANCE FUND FOR VICTIMS OF VIOLENCE

The Hon'ble Chief Minister an-

nounced in the assembly that an assistance fund would be set up to help the victims of violence.

30 PER CENT RESERVATION FOR WOMEN IN POLICE

The Hon'ble Chief Minister announced in the assembly that 30 per cent reservation for women would be implemented in the Police Department.

AN ANTI-DACOITY CELL ESTABLISHED

An "Anti Dacoity Cell" scheme has been introduced. The cell would function under a DIG of police. Rs.22 lakh recurring expenditure and Rs.11 lakh non-recurring expenditure would be made available to the cell. This was announced by the Hon'ble Chief Minister in the assembly.

TAMIL TO BE MADE COMPULSORY

Study of Tamil is to be made compulsory in the State, the Hon'ble Minister for Education Thiru K.Ponnusamy announced in the Assembly on 27th April, 1995.

FAIR PRICE SHOPS IN REMOTE AREAS

The Hon'ble Social Welfare Minister Tmt. R. Indira Kumari announced in the Assembly that the fair price shops were to be started in the remote areas under a proposal of Government and they would be entrusted to the women's Development Corporation in 6 districts.

RS.60 CRORES FOR WATER RESOURCES PROJECT

The Hon'ble Minister for Public Works, Thiru S. Kannappan announced in the Assembly that the Tamil Nadu Government had allocated Rs.60 crores for the first phase of the ambitious Water Resources Consolidation Project planned with World Bank assistance.

400 NEW BUSES

Because of the prompt repayment of loans, the World Bank had come forward to assist the government to purchase 400 new buses in 1995; by June, at least 200 of those buses would be on the roads, the Hon'ble Transport Minister Thiru K.A.Sengottaiyan announced in the Assembly on 17.4.95.

HOUSES FOR TRANSPORT WORKERS

The Hon'ble Transport Minister announced in the Assembly that the Hon'ble Chief Minister Dr.J.Jayalalitha had sanctioned Rs.2 Crores to construct houses for transport workers.

CONSERVATION OF ECOLOGICAL DIVERSITY

A project plan, with an outlay of Rs.463 crores, had been sent to the Centre for external financial assistance for the conservation of the ecological diversity of forests in the State, the Hon'ble Transport Minister Thiru K.A.Sengottaiyan announced in the Assembly on 17.4.95.

EXCLUSIVE BANK FOR HANDLOOM WEAVERS

The Hon'ble Social Welfare Minister Tmt.Indira Kumari announced in the Assembly that the Tamil Nadu Government would establish a bank to cater to the needs of handloom weavers, on 17.4.95.

NEW COMMERCIAL TAX BILL TO PROVIDE TAX RELIEF

The Hon'ble Minister for Commercial Taxes Thiru V.Sathiamoorthy introduced a bill in the Assembly to amend the Tamil Nadu General Sales Tax Act, 1959, and thereby extend tax concessions to certain items and give tax exemption for some other items, on 17.4.95.

RHEUMATIC HEART DISEASE

PREVENTION IS BETTER THAN CURE

“It touches the knee and bites the heart” - that’s what is said of rheumatic fever. This disease afflicts as many as six million people in India, mostly children in the age group of 5-15. If left undetected and untreated, it may lead to lifelong agony. The villain that causes this disease is a bacteria called streptococcus which enters the body through the mouth and initially causes sore throat, fever and inflammation of the joints. About 2 to 3 per cent of the individuals with streptococcal infection subsequently develop rheumatic fever.

The onset of the disease is often characterised by the sudden occurrence of fever and joint pain and inflammation, several days after the first sign of the disease, the sore throat. Ultimately, inflammation of the heart muscle and supporting structures may lead to a permanent scarring and contracture of the heart valves resulting in a decreased life expectancy. Other symptoms of Rheumatic Heart Disease (RHD) include nodules beneath the skin and skin rashes.

TO PREVENT RHD

The often forgotten truth is that it is easier to prevent this disease rather than treat it. The first step towards preventing RHD is to inculcate a sense of personal hygiene in children and to keep the environment clean. It is obvious that poor children who suffer from sub-nutrition fall an easy prey to RHD. In case a child complains of sore throat, it should be

taken seriously and medical attention given promptly. Since poor children suffer from several other ailments like worm infestation, dental diseases, tuberculosis, Vitamin A deficiency, defective vision etc., They need total care and not mere organ-oriented check up. This way, every school needs to be converted into a mini health centre. One doctor should visit every school weekly. Drugs have to be dispensed at the school premises for minor ailments. Teachers should also be trained as “Teacher-Doctors”.

TAMIL NADU SHOWS THE WAY

The Tamil Nadu Government has started the Chief Minister’s Special School Health Camp to screen more than one crore school children in the age group of 5 - 15. Under this scheme of comprehensive health check-up, students are screened for nutrition deficiencies, visual defects, tuberculosis, skin and heart diseases as well as dental deficiencies. Till the end of last year, over 69.88 lakh children were medically examined and about 58 per cent of them were found to be suffering from some ailment or other. Over 17,600 children were found to be suffering from Rheumatic Heart Disease.

REPLACEMENT OF HEART VALVES

In Rheumatic Heart Disease, heart valves get destroyed and the valve has to be either repaired or replaced. Although mechanical valves are available off the shelf and come in handy for the doctors,

their cost is prohibitive and beyond the reach of the poor. Mechanical valves can also lead to several complications. Once implanted, the patient has to be under lifelong medication to avoid blood clot and to keep the blood thin.

Dr. Donald Ross, internationally known pioneer in heart valve transplantation, advocates the use of tissue valves from cadavers to replace damaged human heart valves. He says that his 32 years of experience in the field has proved that patients survived better on biological valves than on mechanical valves. Tissue valves being more flexible, would not cause obstruction or clot and no medication would be necessary after surgery.

Dr. Ross is of the opinion that the Transplantation of Human Organs Act 1994 passed by Parliament will provide cardiac surgeons the access to tissue heart valves from human cadavers and enable them to offer patients requiring valve replacement a much cheaper and safer alternative to mechanical valves. Valves should be removed from the dead person within 24 to 48 hours and could be preserved under minus 4 degree celsius for more than 6 weeks. Human valves preserved under minus 170 C could be used even after 10 years. In fact, since the Human Organ Transplant Bill has been enacted in India, every heart surgeon could have a Homograft (Human Valve) Bank, Dr. Ross feels.

Courtesy: PIB



The French Ambassador to India, Mr. Philippe Petid called on the Hon'ble Chief Minister, Dr. J.Jayalalitha at her residence on 22.4.95.

Announcements
at the Tamil Nadu Legislative Assembly
by Hon'ble Minister for Information and Publicity

Thiru M. THENNAVAN

Exhibitions at Vellore and Cuddalore

- ❖ Exhibitions are being conducted in the major cities of Madurai, Salem, Coimbatore, Tirunelveli and Tiruchirappali every year. In addition, Exhibitions were conducted at Vellore and Thanjavur during the last financial year. In order to amplify the benefits of these Exhibitions, mini exhibitions were conducted at Karaikudi and Dharmapuri also, last year. During 1995-96 major Exhibitions are proposed to be conducted at Vellore and Cuddalore, additionally.

Freedom Fighters honoured

- ❖ During the Policy discussions at last year's Assembly Session, it was announced that District level functions would be organised in honour of the following freedom fighters:

1. Pulithever
2. 'Rebel' Muthuramalinga Sethupathi
3. 'Dheeran' Chinnamalai
4. Alaghu Muthukone

As announced, the functions were

organised in a befitting manner.

Pathini Kottam at Thiruchengode

- ❖ The Hon'ble Chief Minister had announced that Kannagi Kottam in honour of Pathini Deivam Kannagi would be set up at Thiruchengode.

**Jeevanandam Memorial at
Kanniyakumari**

- ❖ The Hon'ble Chief Minister's announcement that a mandapam would be built in memory of Comrade Jeevanandam is being followed up. The choice of site is on. Besides, efforts are on to acquire the house of Comrade Jeevanandam at Boothapandi in Kanniyakumari District and convert it as a Memorial.

**Thirumuruga Kirupananda Variar
Memorial at Kangayanallur**

- ❖ The Hon'ble Chief Minister's announcement that a Memorial in honour of Thirumuruga Kirupananda Variar would be set up at Kangayanallur is being followed up. Efforts are on to chose the venue of the Memorial.

Colour Negative Plant at Tamil Nadu Film Institute

- ❖ In order to cope up with advancement of science and technology in this field, the academic syllabus have been updated recently and efforts are being made to acquire modern equipments. A sum of Rs.11.00 lakhs have been sanctioned under Part-II Scheme for the year 1994-95 in this regard. The Colour Negative Plant will start functioning in this institution from the year 1995-96 onwards. This is a big boon to the students as they would receive practical knowledge in developing the colour negative film.

Tamil Nadu Films Division being modernised

- ❖ The Government have accorded sanction for Rs.56,27,000 towards the purchase of sophisticated Video equipments. These equipments will enhance the quality of productions especially by providing special effects, and will also help speeden up productions by the Films Division.

Jayalalitha Award

- ❖ Hon'ble Chief Minister has been contributing to the development of Art and Culture, Literature and Cinema. In recognition of the contribution made by the Hon'ble Chief Minister to the Film Industry, the Government have insti-

tuted a prestigious special award on the name of the Hon'ble Chief Minister, namely 'Jayalalitha Award' to be given away to outstanding veterans in the Film World for the year 1993. During 1992, three film personalities were honoured with Jayalalitha Award.

Sivaji Ganesan Award

- ❖ Hon'ble Chief Minister of Tamil Nadu has announced that an Award in the name of Sivaji Ganesan would be instituted. This Award will be presented to outstanding film personalities. The award will be presented from this year onwards.

Award for best costumer and tailor in Film Industry

- ❖ In pursuance of the announcement made by Hon'ble Chief Minister at the inauguration of J. Jayalalitha Film City, the Government have ordered the grant of awards from this year onwards for one outstanding Costumer and one outstanding Tailor in Film Industry.

Film employees housing scheme

- ❖ The State receives considerable revenue from Film Industry. The Film Industry also provides entertainment to millions of people and employment to thousands of persons. In recognition of these factors, Hon'ble Chief Minister

has granted various benefits and concessions to the Film World especially to film employees. Hon'ble Chief Minister announced the allotment of 85 acres of land costing about Rs.10 crores at Velachery-Pallikaranai area near Madras free of cost to the Film Employees Federation of South India on 20.4.1995 as requested by them for the construction of Housing Colony for Film Employees.

Pension scheme for employees working in the Film Industry

- ❖ In pursuance of the orders of Hon'ble Chief Minister the Government have introduced a scheme for providing pension of Rs.300 per month to film employees affiliated to the Film Employees Federation of South India, Madras who have completed the age of 60. This scheme is effective from 1.4.1995. 1,000 employees will be benefited immediately by this scheme. Rs.9 lakh has been sanctioned for this scheme for the first three months.

Accident Insurance scheme for film employees

- ❖ By the order of Hon'ble Chief Minister the Government have also introduced from 14.4.1995, an 'Accident Insurance Scheme' to provide benefits to film employees. Under this scheme each film employee will be insured for a sum of Rs.50,000 and given benefits in the event of death. Also the disablement is graded and the benefit in cash is given. Rs.5 lakh has been sanctioned towards the payment of the premium for this scheme for the current year.

Creation of welfare fund for film employees

- ❖ Hon'ble Chief Minister has ordered to constitute a welfare fund for the film employees. Accordingly the Government have constituted a welfare Fund to which each employees will pay Rs.25 per month or Rs.300 per annum, as subscription. The benefit of Pension Scheme and Insurance Scheme will be extended to the employees who have no arrears of subscription.

My Government is vitally interested in the development of sports and games in Tamil Nadu. I want our young men and women to rise to heights of glory in the sports and games arena, not only at the national level but also at the international level. I want to give our budding talents all the necessary facilities and opportunities, so that they can blossom as the finest flowers in the field of sports and games.

—Hon'ble Chief Minister Dr. J. Jayalalitha

Translation: Tamil Tirumurais

—Sekkizhaar Adi-p-podi
T.N. Ramachandran
Thanjavur.

Excerpts from the VIII World Tamil Conference Souvenir

Each language is endowed with a peculiar genius, native to that language. In this sense, no two languages are equal. Classical Greek or celestial Sanskrit cannot mirror the shades of Swahili. The language of the Kuravas (nomadic gypsies) must have idioms unknown to French or German. It is good to remember this basic truth. In a translation therefore, what can be achieved is only approximation. Any one who hyper-enthusiastically overdoes, will meet with his quince who will greet him thus:

"Bless thee, Bottom!
Bless thee! thou art translated!"

In a translation as Dr.K.R.Srinivasa Iyengar says: "Much of the witchery of music and phrasing (of the original) will doubtless go. "True. Yet the felt need for translation cannot be ignored. It cannot be supplanted by any number of commentaries or critical explications. Even a bad but literal translation, in my

view, may be superior to an intelligent paraphrasing or a learned commentary. For, the translator leans on the original wholly, solely and exclusively.

When all is said and done, what is possible is a translated whole which is not at all tantamount to a 'total translation'. The difficulty is one of inherence and will persist to the bitter end.

Nearness, semblance, approximation: these alone can be achieved even by a competent and earnest translator.

A good drilling in the language of the original as well as the language that receives the original is a must for any translator. He must have a well-strung bow and a quiver of many arrows. However he need not draw to his full strength, lest his arrow should over-shoot. A certain amount of sobriety should inform his judgement. To these must be added a healthy self-confidence. Even then, the

wished-for 'transfer' may not take place. But, the translation, I dare say, is bound to provide the reader with a sure foothold for comprehension.

No wonder, Goethe wrote to Carlyle to say: "Say what one will of its inadequacy, translation remains one of the most important worthwhile concerns in the totality of world affairs".

In my view the original is **Moolavar** and translation is the **Utsavar**. **Moolavar** as every one knows is the main deity enshrined in the adytum. It is there installed irremovably. The **Utsavar** is taken in and around the temple and even into the streets, in a procession. In form and content they vary much; but they stand as the identical symbol of Godhead. Valmiki's Ramayana, the **Moolavar**, can be adored only by pundits proficient in Sanskrit. R.T.H. Griffith's translation, the **Utsavar**, has gone round the five continents and is everywhere

hailed by loving devotees.

Before I deal with the translation of the **Tirukkovaiyaar**, I desire to say a word or two about the work's wondrous message. From 'eros' which is the hot and unendurable desire to 'storge' which is family affection, and from storge to 'philia' which is physical and more than physical love and from philia to 'agape' which is 'unconquerable benevolence, invincible goodwill," the Tirukkovaiyaar is the recordation of the odyssey of love. None can miss its message, as poetry after all, it is said, "can communicate before it is understood".

The Tirukkovaiyaar like the Periya Puranam is a treasure-house of eternal truths. When we attempt to translate works as these, it is better that we remember the dicta of F.T.Wood, a grammarian of great eminence. "In the Use of English" (London, 1965) at page 23, he says: "Eternal truths (or what are conceived to be eternal truths) are perhaps best expressed in a language a little removed from that of our own day; it lifts them above the commonplace and invests them with a timelessness in a way that a modern translation does not; or at least, so it would

seem to some of us". F.T.Wood's main objection to a modernised translation of an old classic is full of significance. He says: "Again, twentieth century idiom induces twentieth-century attitudes" So the translation has to be done in a language which should bring with it the fragrance of the past.

Now, a word about Indian works in general and Tamil works in particular, may not be out of place.

"The life and surroundings" says Sri Aurobindo, "in which Indian poetry moves, cannot be rendered in the terms of English poetry. Yet to give up the problems and content oneself with tumbling out of the warm, throbbing Indian world to shiver and starve in the inclement atmosphere of the English Language seems to be not an act of literary inhumanity and a poor spirited confession of failure but a piece of laziness likely to defeat its own object".

Truer words were perhaps never spoken. Translators are not to be daunted by difficulties. "Difficulties are after all given us in order that we may brace our sinews by surmounting them".

Commenting on Gaspare

Gorresio, the Italian translator of Valmiki Ramayana, Irma Piovana says that Gorresio is of the view that the difficulties of translation "must be faced in order to achieve an ideally perfect and complete translation". (Valmiki Ramayana: Prefaces to the Text, Indian Heritage Trust Madras, 1986, page xvii)

As a translator my vote is cast in favour of literalness. However in case of religious classics like the Tamil Tirumurais I do know that the letter, more often than not, kills. The rendering therefore need not be strictly literal. At the same time literalness is not to be sacrificed for the sake of convenience. The goal should be communicableness coupled with more than substantial fidelity to the spirit of the original. As a translator, I feel inspired by the great adage "Pleon hemisu pantos" (Half is more than all).

The word-order of the original may defy reproduction in a uninflected language. Yet the original can be followed closely as far as practicable. Even the coloratura descriptions of the original can be mirrored in the translation. The translation can be in vers libre, as much wrestling for accomo-

dation may have to be undertaken by the translators. A precise rendering will account for a greater readability.

Richard Scheirmann, the translator of Martin Buber's 'Konigtum Gottes' (Kingship of God), says "He himself (Martin Buber) asked that I translate as literally as possible. This I have done even when it makes the English rather clumsy".

At the risk of sounding quaint and even grotesque sometimes, I usually render almost all the ideas and expressions peculiar to the genius of the Tamil tongue. The reader has a right to know of the vagarious nature of the language of the original. A crisp and neatly-rounded off rendering that conceals the twists and knots, the curls of culcues as well as the coils and spirals of the original, may cause the structuring of an erroneous perception in the reader's mind. The reader, circumstanced as he is, looks up to the translator for true and proper guidance. He should not be betrayed. The translator may think that the omission of a description or a detail may not result in any loss of meaning. This view is not correct. A description or a detail in a classic, is never a superfluity. It

has close nexus with the theme, character or situation. An omission, in this context is therefore a butchery and treachery.

The elephant and the peacock play a rich role in our nature poetry. These have, according to Sri Aurobindo, "become almost impossible in English poetry, because the one is associated with lumbering heaviness and the other with absurd strutting. The tendency of the Hindu mind, on the other hand, is to seize on what is pleasing and beautiful in all things and turn to see a charm where the English mind sees a deformity, and extract poetry and grace out of the ugly. The classical instances are the immortal verses in which Valmiki by a storm of beautiful and costly images and epithets has immortalised the hump of Manthara and the still more immortal passage in which he has made the tail of a monkey, epic".

In Tamil as well as Sanskrit the reader will do well to remember that the eyes of a woman are as large as the sea; they roll like fish; they are so long that they touch the ears. Again, the woman's waist is thin to the point of invisibility; it does not even exist; her shoulders are bamboo-like, her

hair is plaited with honey-laden flowers buzzed by bees and beetles; her face is moon-like or it is mistaken for a lotus by a bee. The hero is a tusker, a bull, a lion, he is ever decorated with dangling garland sought by bees; he is armed with a sharp spear the hefty head of which is tipped with gory flesh. Tamil poetry abounds in stock comparisons. When the poet use them they somehow import a touch of their own. Thus in hoary Tamil Nadu, "what was actually a mode of life later became a custom and finally crystallised into a hallowed poetic convention which was followed in poetry even when the custom became obsolete".

Now let us take a few stanzas from the Tirukkovaiaar and see how best we may turn it to. The work opens thus:

திருவளர் தாமரைசீர்வளர்
காவிகள் ஈசந்தில்லைக்
குருவளர் பூங்குமிழ்
கோங்குபைங் காந்தள்கொண்
டோங்கு தெய்வ மருவளர்
மாலை ஓர் வல்லியின்
ஓல்கி அனநடை
வாய்ந்துருவளர் காமன்றன்
வென்றிக் கொடிபோ
றொளிர்கின்றதே!

My translation of this stanza is as follows:

Lotus of ever-increasing
pulchritude
Nelumboes of ever-
increasing glory
Colourful Kumizh bright
that blooms
In the eden of Lord's Tillai
Konku and goodly Kaantal:
With these is wrought her
frame, as a garland
Of ever-increasing
fragrance divine;
She is a lithe liana
endowed with
The Swan's own gait
Behold her, blazing
beauteously
Like Kaama's victorious
pennant!

In the Tamil verse the word 'valar' is used five times and 'Valar' is a vinai-th-thokai which is unknown to English Grammar. Neither is it easy for us to coin Vinai-th-thokais in English. The nearest equivalent of 'Valar' is ever-increasing. Taamarai is lotus and it presents no difficulty for the translator. Kaavi is blue lily; it is nelumbo. The word nelumbo enjoys a dictionary status. Nelumbo is also called nelumbium. For Kumizh, Konku and Kaantal we can get only their botanical equivalents. Kumizh is gruelina parviflora; konku is hopea wightiana, also called Bombay Malabarium; Kaantal is gloriosa superba. Now,

the lady love is described as one wrought of flowers. This hyperbole is peculiar to Tamil and Sanskrit. To convey something of this to the English reader, we will have to furnish foot-notes which can carry the following equations. Lotus=face; Nelumboes=Eyes; Kumizh=Nose; Konku=Breasts; Kaantal= Hands.

The Tamil heroine is a riot of flowers. She is not a mere "proserpin gathering flowers Herself a fairer flower" or Tennyson's "Rose in roses". Her very person is damasked with flowers. She flutters like the flag of Kaama. Kaama is the Indian God of Love. He cannot be substituted by Cupid, the dinky little blind mannikin.

Now let us take up the second stanza:

போதோ! விசும்போ! புனலோ!
பணிக எது பதியோ!
யாதோ அறிகுல தேதும் அரிதி
யமன்விடுத்த
தாதோ! அனங்கன் துணையோ!
இணையிலி தொல்லைத்
தில்லை
மாதோ! மடமயி லோ? என
நின்றவர் வாழ்பதியே!

With a slight alteration in the word-order I have rendered this stanza thus:

Is she a messenger of
Yama?

An accomplice of Kaama?
Or a damsel of hoary Tillai
peerless?

Again,
What may her abode be?
Flower? Sky? Water?
Or Nagaloka?
Who can ever guess?

The mayil of the original is translated as "a peafowl" following Dr. G. U. Pope. In venturing to substitute this for 'peacock', as in English, to call a woman a peacock suggests, not beauty but vanity. Again the comparison of a male with a female of the species is also not permitted in English.

Now, we find here the heroine described as a messenger of Yama. Yama is the God of Death. The next line speaks of Kaama with whom we have already familiarised the reader.

What now remains to be explicated is the second half of the stanza. The hero, in the first instance, is so jostled out of his sense on his beholding the heroine, that he is tempted to conclude that she is not one that belongs to this dim spot which men call earth. She must hail from the celestial region, he thinks.

"What may her abode be?

Flower?"

Flower, in the context means lotus. The reference ultimately takes us to Lakshmi, the Goddess of Wealth and Beauty, enthroned on the lotus.

If she is not Lakshmi, she must at least be an inhabitant of paradise. The hero asks: "Is Visumpu her dwelling place?" Visumpu is here simply rendered as sky. If not from visumpu she must be from the realm of Varuna, that is, the sea. Water is supposed to be the habitant of nymphs. The hero again asks: "Or is she from Panikalathu pathi?" Pani is snake; Panikalathu Pathi is Naga-loka, the nether world of untold wealth.

We will now turn to the Periya Puranam. There is much meaning in the belief that is to the effect that the Periya Puranam opens its treasure only to a devotee of Saiva Siddhanta. One must have a clear perception of the three eternal categories namely, pati the Lord, pasu the soul and paasam the fettering rope or shackle.

Now the question arises whether we should translate every time all the descriptions, repeated times without number, in the work. Many may consider these to be tedious and tiresome

repetitions. But, I for one, am tempted to think otherwise. My eye-opener is none other than John Milton whom I always hail as a Maha-Muni. In this De Doctrina Christiana, Maha-Muni Milton says: "Our safest way is to form in our minds such a conception of God, as shall correspond with his delineation and representation of Himself in the sacred writings. For granting that both in the literal and figurative descriptions of God, He is, exhibited not really as He is, but in such a manner as may be within the scope of our comprehension; yet we ought to entertain such a conception of Him, as He in condescending to accommodate Himself to our capacities, has shown that He desires we should conceive. For it is on this very account that He has lowered Himself to our level, lest in our flights above the reach of human understanding and beyond the word of scripture we should be tempted to indulge in vague cogitation and subtleties." So when you meet with a scriptural description of the Lord in a religious classic, bow before it, invoke its grace and translate it as it is.

I have translated the opening verse of the Puranam as follows:

"Omneity is He who is rare to be comprehended

And expressed in words by all the worlds;

In his crest rest the crescent and the flood;

Limitless is His effulgence;

He dances in the Ambalam

Blessed are they His flower-feet ankleted

Them we adore".

Though God is all, all is not God. Though the pati comprehends all, all the worlds, according to St. Sekkizhaar, can seldom comprehend Him and even if anyone does comprehend Him one cannot express Him in words. The Lord is truly ineffable.

He dances in Tillai Ambalam. Ambalam according to the famous commentator Nacchinaarkiniyar is the place where one witnesses a dance. Arangam is the place where one witnesses a drama.

Mystically speaking Ambalam is the human soul. "Hallowed be the feet of Him who parts not from my heart for even such little time, an eye takes to twinkle" are words of St. Maanickavaachakar.

The ether of ens is Chitrambalam; the ether of Ens Enitium is perambalam.

The phala-sruti of the Periya Puranam is contained in the very next stanza.

This is rendered by me as follows:
"Life abiding in the
tabernacle of flesh
Can sure attain its goal,

the end of embodiment,
If it adores the golden feet
of the Dancer
who enacts the dance
great and grant,
In Tillai dight with flowery
gardens melliferous".

Varadar is not merely
the one who grants boons;
He is truly Bharatar
the Lord Dancer (Nataraja)
hailed as the supreme God

by the Rig Veda.

It is heartening to note that scholars are more and more emboldened to embark on the holy task of translating the Tamil Tirumurais.

The translations may not be as great as the originals. Yet they will, without doubt, amply mirror the greatness of the originals.

ON THE WRAPPER

I Wrapper - (Anti clockwise from top)

- ✿ Hon'ble Chief Minister of Andhra Pradesh Thiru N.T. Ramarao called on the Hon'ble Chief Minister of Tamil Nadu Dr. J. Jayalalitha at the Secretariat on 30.4.95.
- ✿ Hon'ble Chief Minister of Karnataka, Thiru Deve Gowda called on the Hon'ble Chief Minister of Tamil Nadu Dr. J. Jayalalitha at the Secretariat on 10.5.95.
- ✿ Hon'ble Chief Minister of Maharashtra Thiru Manohar Joshi called on the Hon'ble Chief Minister of Tamil Nadu Dr. J. Jayalalitha at the Secretariat on 28.5.95.

II Wrapper (Top)

- ✿ Hon'ble Chief Minister Dr. J. Jayalalitha at the thanks giving conference organised by Tamil Nadu Cable TV operators Association on 18.4.95.

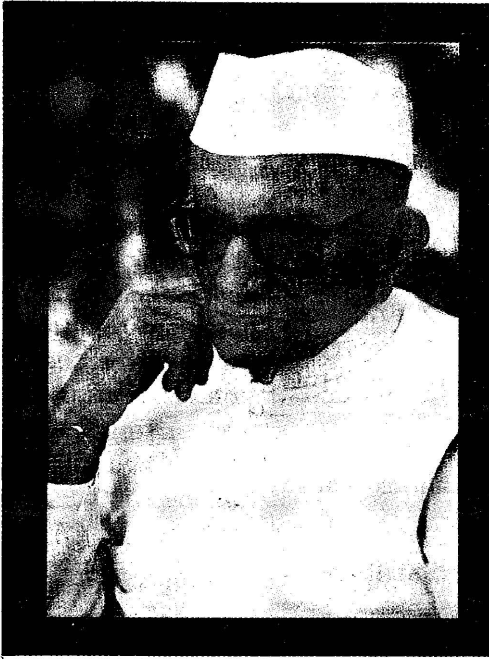
(Bottom)

- ✿ Hon'ble Chief Minister Dr. J. Jayalalitha laying the foundation to the Film Employees Housing Project at Madras on 20.4.95.

IV Wrapper

- ✿ Hon'ble Chief Minister Dr. J. Jayalalitha at the function held on 22.4.95 to present the "Chevalier Award" to Thiru Sivaji Ganesan. The French Ambassador Thiru Philippe Petid is also seen.

MORARJI DESAI-A TRUE GANDHIAN TILL HIS LAST BREADTH



MORARJI DESAI, A COLOSSUS IN INDIAN POLITICAL SCENE

- Hon'ble Chief Minister
Puratchi Thalavi Dr. J. Jayalalitha

Morarji Desai "strode the Indian Political scene like a colossus for many a decade", the Hon'ble Chief Minister Dr. J. Jayalalitha said in her condolence message.

"Shri Morarji Desai who remained a true Gandhian till he breathed his last, was not only a towering political personality of the post independent of India, but also a great leader who guided the destiny of our nation with a great deal of maturity and dedication during troubled times. In his death our country has lost a great patriot and a selfless leader", she said.

Thiru. Morarji Ranchhodji Desai, whose political career began in 1930 had remained till his last breath an ardent Gandhian, a staunch prohibitionist.

Through his hundred eventful years, Thiru Desai was an integral part of Congress in the struggle for independence and at the age of 81, headed the first non-Congress Government at the Centre.

The last destination of his political career - Prime Ministership during the Janata Party regime between 1977 and 1979 - came his way after he lost the bid to become the Premier twice. In 1964 after the death of Jawaharlal Nehru and later in 1969, when he as expelled from Congress. However, the premiership did not last long as Thiru. Desai had to resign from the post due to internal squabbling and later retired from active politics. In the prime of his youth Mr. Desai came under the influence of Mahatma Gandhi. He entered public life with a rare courage of conviction and possessed an abiding faith in the purity of means and ends.

Truth to him was an arti-

cle of faith and not an expediency. Mr. Desai had once defined his credo "I am a rightist in the sense I believe in doing right".

Born on February 29, 1896 at Bhadell near Bulsar in Gujarat, Mr. Desai was the eldest in the family of eight children. He belonged to the Anavil Brahmin community who traditionally were farmers and known to be outspoken and industrious.

Three days before his marriage to Gujraben when Mr. Desai was just 15 years old his father committed suicide, leaving him to assume responsibility of his young bride, grandmother, mother, three brothers and four sisters.

After passing matriculation, he came to Bombay for higher studies on a scholarship from the Maharaja of Bhavanagar. He joined the science faculty in Wilson College living in a free boarding house.

After graduating with a first class in 1917 Mr. Morarji Desai was recruited in the Bombay Provincial Civil Services the next year and was posted as Deputy Collector in Ahmedabad.

The national emancipation Mr. Desai cherished did not conform to working under an alien Government

and he resigned in May 1930.

He openly expressed later that every Indian who served the British Government was in fact doing harm to the cause of his country as to work for the British honestly was to popularise their administration and perpetuate it.

Mr. Desai joined the Congress in 1930 and was elected General Secretary of Local Unit. It was during this period that the civil disobedience movement was getting tremendous response from people.

Active participation in the freedom struggle saw him in and out of jail several times between 1930 and 1934. He was imprisoned in the 1940's for almost a year in Sabarmati and Yerwada prisons.

In 1946, Mr. Desai was elected to the Bombay Legislative Assembly and appointed Home and Revenue Minister—a post, he retained till General Elections, held in Independent India in 1952.

He became the Chief Minister of Bombay and continued in that capacity till the end of 1956 when he joined the Union Government as Minister for Commerce and Industry.

On March 22, 1958 Mr. Desai assumed Finance portfolio following the resignation of T.T. Krishnamachari. However, in July 1969, he was relieved of the portfolio by Indira Gandhi, which led to his resignation.

After the 1967 General Election he became the Deputy Premier. However, serious differences developed between him and Indira Gandhi over the bank nationalisation issue, which was one of the 10 Points adopted by the AICC session in June 1967 despite his opposition.

Indira Gandhi first agreed to Mr. Desai's concept of "Social Control" but later at the AICC session in June 1969 at Bangalore, held that she had nationalisation of banks on the top of her agenda.

The differences took a turn for the worse when he voted for Mr. Sanjeeva Reddi as the Congress candidate for Presidency.

Indira Gandhi divested him of the Finance portfolio contending that his views on economic matters were incompatible with radical policies. Answering the oft-repeated charge that he was obstinate, Desai said in his autobiography, "If I

don't accept your view point I am considered obstinate and rigid. Would you also not consider yourself rigid when you do not accept my views?"

After the split in the Congress Mr.Desai was instrumental in forming the Congress (O) under his leadership.

He wrote in his book the story of my life, "it is possible that if I had made some bargains with some members, I could have won the election".

"Some colleagues even told me that it did not pay to be quite straight in politics and that one must resort to manoeuvres and intrigues. But I do not believe in such methods. It was not my intention to be the Prime Minister".

In 1971, Mr.Desai was reelected to the Lok Sabha from Surat Constituency. Later in 1975, he undertook a fast to protest against the delay in holding Assembly Elections in Gujarat and forced Indira Gandhi to concede early elections to the State. Mr.Desai had undertaken his first fast in August 1956 to protest against violence in Ahmedabad during the agitation to form Maha-Gujarat.

Mr.Desai had also fasted for 10 days in 1969 to "clear his conscience" and to revive feelings of harmony after Ahmedabad City was rocked by communal riots.

He was among those Opposition Leaders who were arrested during the Emergency Rule, which he vehemently opposed. However, he was released on the dissolution of the Fifth Lok Sabha on January 18, 1977.

The Janata Party, which was a conglomerate of Congress (O), Jan Sangh, Bharatiya Lok Dal and Socialist Party - thanks to Jayaprakash Narayan's effort, swept to power in the General Elections that followed and eventually Mr. Morarji Desai donned the mantle of premiership.

However, the Janata Government lasted for just two years. After Congress returned to power in 1980 Mr.Desai retired from active politics.

His official position took him to various countries in connection with foreign aid, finance ministers meet and annual World Bank and IMF Meetings.

Mr. Desai also held the office of Chairman of the Administrative Reforms Commission from 1956 till 1967 when he became the Deputy Prime Minister.

During his chairmanship of the Administrative

Reforms Commission. Mr.Desai did full justice to the task of suggesting reforms with a view to restructuring the administrative system of the Government. His long and varied experience as a civil servant, Chief Minister and Union Minister stood him in good stead in this task.

As the Finance Minister to meet the needs of defence and development he raised large revenues and reduced wasteful expenditure to promote austerity in Government administration and kept deficit financing very low by enforcing financial discipline.

It was during his term as the Home Minister in the post-war Kher Government of Bombay that Mr.Desai first came to national focus.

He imposed total prohibition, banned kissing in films, closed restaurants by midnight, campaigned against use of cosmetics and made an unsuccessful attempt to clean up Bombay's brothels. This quest for morality in public life he pursued throughout his life.

During his premiership, Mr.Desai abolished all official titles. However later he accepted Nishan-E-Pakistan from General Zia-ul-Haq and Bharat Ratna.

News Courtesy: PTI and UNI

Bharathidasan (1891-1964)

This article on Pavendar Bharathidasan is published in commemoration of his
105th Birthday being celebrated this month.



Popularly known as Bharathidasan, K. Kanaka Subburathnam was born on 29 April 1891 at Pondicherry. His father was Kanakasabhai Mudaliyar, a merchant. Kanaka Subburathnam has his formal education in Pondicherry. He chose the career of a school teacher as this afforded him the much needed leisure to pursue writing. He had begun composing poetry even in his teens. The simple and powerful poetry of Subramania Bharati had a great impact upon his make-up as a poet. He absorbed the revolutionary zeal of Bharati and chose the pseudonym 'Bharathidasan' to underline his affinity with the great poet. He kept an open house and helped many Indian revolutionaries in Pondicherry during the years prior to Indian Independence. This meant many hungry days for his family. However, his home life was happy and he had the support of his wife Palaniammal. Bharathidasan also wrote film scripts for some Tamil motion pictures. Towards the evening of his life had had planned to film the career of Subramania Bharati and his own novel, Pandiyan Parisu. But he died of a heart attack in Madras on 21 April 1964. He was awarded the Sahitya Akademi Prize for 1969 posthumously.

Bharathidasan was a prolific writer. He wrote lyrics, dramas, novels and long poems. He spent much of his time in the company of the lowest strata of the society in Pondicherry. Bharathidasan, as one of the victims in the casteladder, became a violent critic. His writings are strewn with satirical asides against existing caste distinctions. This built-in hatred is no doubt one of the reasons why his writing lacks the power of a prophetic voice. Among his writings, the epic poem 'Sanjivi Parvathathin Saaral' is the most significant. It gives us Bharathidasan's conclusions on the existing political, literary and social scene in India. Inspired by Subramania Bharati's 'Kuyil Pattu' Bharathidasan unfolds here the story of Kuppan and Vanji, lovers who have come to a hill-tract for dalliance. They eat some herbs from Sanjivi Hill and gain an insight into the thought-currents of fellow human beings. They are able to overhear what others speak and think. There is a rugged beauty about his poetic style. The atheism of Bharathidasan is obvious throughout the poem and he refers to the Ramayana as the emaciating tale.

His emotional style gains the upper hand in Bilhaneeyam and Veeraththai. However, it is as a lyricist that he will be long remembered. Poems like Maanthoppil Manam and Engal Oor show a happy blend of nature imagery and the goodness of man. And he has intuitively caught the right spirit behind the publication of newspaper in Newsmagazine.

You are the dawning light
After the night is past
You are the opening gleam
Of the world's sleepy-eye'd
O Newsmagazine maid,
You were born in the heart
Of the great intellectuals
To unify the country and the world!

Courtesy: Prema Nandakumar



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PURE
silk

PURE
zari
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Royal purples...
daring reds...
bright yellows...
exquisite silks
in almost every
imaginable hue.
From Co-optex.
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