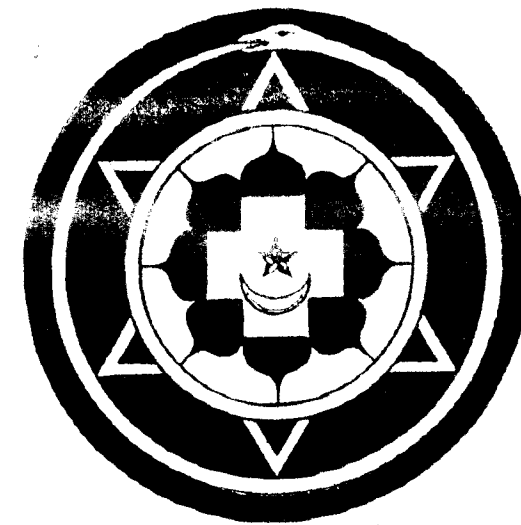


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March, 1940

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The
Theosophical College
Magazine



MADANAPALLE

MARCH

1940

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We pursue Beauty but not unthriftilly,
And Knowledge but not unhealthily.

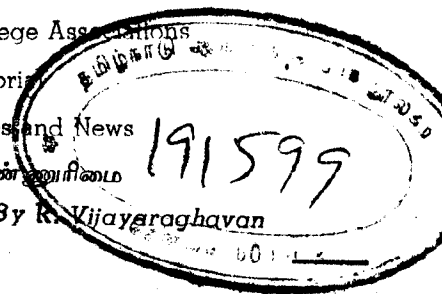
Thucydides.

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Krishna's Flute

Ranod Uki

The Theosophical College Magazine

MARCH

1940

Three Irish Poets

I

1867—1935

What stagger of its hand
Bewildered destiny
So darkly that AE,
Who walked with Irish Gods
On holy Irish sods,
Found death on Saxon land?
What fingers of the galaxy
So crossed the threads of fate that he
Who in high vision saw
Ships of old Irish kings
Slide to a feast or fair
Wingless through quiet air,
Propelled by inner law,
Should be the charge of wings
Steel-stiff, and monstrous roar,
When the shrill-keening sea,
Streaked by the gannet's threnody,
His Irish body out of England bore
To mix with friendly loam
In Mount Jerome?

II

1865—1939

And what disorder jars
Fixed stars or wandering stars,
That Yeats should lie alone
Above Mentone;
Where after masquerades of age
Huddle from memory's stage,
And the imagination is burned free
From imaged veniality,
No local shade is able to colloque
With his on Tir-na-nOg
Through the shrill scent of Sligo turf,
In ear-shot of Atlantic surf,

From now until the day
 His resurrected clay,
 Fallen from its noble stance,
 Will move on rails of steel
 Across the fields of France,
 Or oscillating keel
 North-east from Teneriffe,
 To burial in Drumcliffe ?

III

1873— ...

Where will he die, the third
 Of that small singing clan
 Who heard the sacrificial word
 That frees the soul of man,
 And out of golden stuff and silver thread
 Through Celtic vision wrought
 Vedantic thought ?
 Though at the zenith of his calendar
 Fate's irresistible star
 His feet to India led—
 The holy land those other eyes desired
 To see, but never saw ;
 And though a loftier than kindred-law
 His climbing footsteps fired ;
 Still have his dreamings glowed
 To Danaan whisperings,
 And all his songs have flowed
 From deep Druidic springs.
 Where will his body lie
 When his day comes to die ?

James H. Cousins

Notes.—After spending their lives in song for the spiritual and artistic regeneration of Ireland, AE died in England, but his body was brought by aeroplane and buried in Ireland ; and Yeats died in southern France, where his body is to lie buried for a year, after which it is to be disinterred and taken to Ireland for internment among the rural scenes that he loved.

Keening, mournfully singing, as at Irish funerals.

Collogue, to talk familiarly.

Tir-na-nOg, the land of the Young, the Celtic Paradise.

Danaan, the Gods of the ancient Celts.

Druid, the pre-Christian religion of Ireland, out of which arose the legends that inspired the imaginations of the poets of the Irish Literary Revival of half a century ago of which AE and Yeats were the leaders, and the writer of the above poem a collaborator with them.

C. S. T.

By P. N. VASUDEVA RAO, M. A.

A silent September afternoon in 1924. Mild soft breezes in the Olcott garden. The first bell for the Theosophical College afternoon session strikes in the distance. A dhoby's donkey brays in the *shandy* compound and runs across the playground towards the Board High School.

Then I enter, with Venkoba Rao, the first floor of the Olcott bungalow, the residence of the Principal.

The College was still a year old and was of the Second Grade only. Students were few and of them, fewer still would play games. So the Board High School boys were always welcome to play hockey on the College ground. And Venkoba Rao was Trilokekar's friend of the hockey ground.

Venkoba Rao, ("Venkoba" as C. S. T. used to call him), is now, I hear, a teacher in a Bangalore school, and I am inkslinger in far off Karachi.

Venkoba Rao wanted to meet C. S. T., apparently to talk things of the evening's game of hockey. I was asked to go with him just for company.

Trilokekar has apparently had his usual post-lunch rest and was getting ready for work. "Bayyanna", he calls gently once.

Bayyanna was C. S. T.'s trusted and favourite servant. Years later he became a laundry proprietor and a bus conductor.

"Look", said Venkoba, "and mark the expression 'Bayyanna'. Do you think any one else would address a servant so gently? He would be shouted at."

That is C. S. T. as I knew him for the first time fifteen years ago,—noble, courteous, kind and gentle.

He is back again at his post of duty as Principal of his beloved institution. The news has reached me here through the papers. That is more pleasing to me from this distance than Madanapalle going rapidly Congress-minded or the little town getting electric lights next year or so.

C. S. T. must now be 62 years old. But he is like his revered leader Dr. Besant, so many years young, not old. Service and cheer keep up in him the energy and enthusiasm of youth.

Writing from this distance, I can call back before me, as the typewriter moves on, the picture of C. S. T. grey haired and spectacled, in silk *kurtha* and clean white *dhotti*, conducting the morning prayers or teaching religion and physical culture ; or on the hockey field, in navyblue shorts and canvas shoes, as the "left-out", running fast and shouting loud.

The Importance of Chemistry

By D. S. HARISCHANDRA RAO, B. Sc., B. Ed.

With a past full of romance, with a present that materialises hope, and with a future that reveals confidence, Chemistry the hand-maid to Fortune stands today as one of the most exalted branches of human culture opening new vistas of knowledge at every stage of its progress.

Modern chemistry has shown facts as strange as, or even stranger than, any ever fabled in a fairy tale—with the advantage of being perfectly true to experiment. Though the chemists are a strange class of mortals, indulging in an esoteric jargon of their own and impelled by an almost insane impulse to seek their pleasures amidst smoke and effluvium, soot and flame, and poison and poverty, their marvellous contribution to human prosperity has made them almost immortal. Their desire is to follow knowledge "like a sinking star, beyond the utmost bound of human thought".

In early history of chemistry the Alchemist strove to discover the "PHILOSOPHER'S STONE" which, he thought would turn the baser metals into gold! Later the goal of the Iatro chemist was the "ELIXIR VITAE", the grand panacea of all the human ailments. Now the modern chemist has in part achieved the objects of each. He uses his scientific knowledge not only for the amusement and edification of mankind, but also to increase the wealth and health of many.

Many of the grandest problems of the astronomer, who deals with the rushing heavens and blazing suns, of the physiologist who studies living matter and the mysterious vital processes ceaselessly proceeding in every living organism, of the physicist, who deals with the mysteries of heat, electricity and such of the manifold forces as drive matter into motion, are simply chemical questions; and all these classes of men have, at some stage or other, to fall back upon the chemist for the elucidation of their deepest problems as Chemistry is a science that deals primarily with the ultimate constitution of matter.

Chemistry has no equal both as a science and as a profession in the modern world. Its value has been increased by the recent events. There is mystery, romance and FORTUNE awaiting the man in the laboratory. Millions have been made by the discovery of chemicals such as Dynamite, Bakelite etc. Opportunities in the chemical profession abound on every hand; and as modern business and competition progress, the chemist will play an important role. The work of a chemist can hardly be called work at all. It is the keenest and most enjoyable kind of pleasure, because time in a chemical laboratory is filled with thrilling and delightful experiments with the alluring prospect of a discovery that may spell fortune or sight an EL DORADO!!

There is no field in industrial effort to-day more fraught with opportunities than industrial chemistry. From small beginnings, chemical industry has grown to its present gigantic proportions not by a steady development, but hindered or stimulated by harmful or helpful economic or industrial conditions. The greatest advance has been made within the present century. This has been due to the fact that almost all industries are in basic principle chemical, and to the employment of chemists in the control and direction of the industry.

It can be asserted with confidence that chemistry has revolutionised not only the art of war, but also the arts of peace. Manufacturing companies preparing the deadliest of the explosives in war-time are turned in times of peace to produce a variety of useful products whose relation to the explosives can only be seen from a chemical view-point. Perhaps the greatest of the achievements of the modern chemist, is the discovery of the explosives which besides possessing such destructive properties have enabled man to blast his way through mountain and valley thus rendering possible those truly astounding modern engineering feats. The bio-chemical researches are of paramount importance in doing truly humanitarian service. Benzedrine is one of the most amazing drugs ever produced. It keeps one awake when fatigued and speeds up various activities without causing mental confusion or physical clumsiness. It does not create any addiction. From Prof. Haldane we hear that a good number of the London students got distinctions in their examinations on using this. In claiming the achievements of synthetical chemistry as triumphs of modern science, mention must be made of the synthetic dyes, artificial silk, artificial substitutes for ivory, leather, rubber and celluloid and such other film making materials as those that have taken their shape in the chemical laboratory. Most surprising advances have been made in the development of plastics or synthetic resins that will replace glassware in the near future. It is of interest to note that every artificial substitute prepared is but the materialisation of the potentialities already present in the natural products.

The only true foundations on which the independence of our country can rest are agriculture and industry. To the promotion of these nothing tends in a higher degree than Chemistry. It is to the magnificent ramification of knowledge of this science next to the VIRTUE of our country-men that we are to look for the firm establishment of our economic independence. Progress of the country also depends upon a wider co-operation. Producer and consumer, capitalist and labourer, and banker and business-man must all be willing to work with each other and with the chemist.

Progress in science depends upon research. While it may be true that 'necessity is the mother of invention', it is equally true that research is the father of it; and the issue obviously is PROGRESS. This is true because anything of value is discovered only after search and research.

The Indian Agriculturist

By R. DEVARAJA REDDY, (II CLASS)

"The first farmer was the first man, and all historic nobility rests on possession and use of land."

—Emerson

India is pre-eminently a farmer's land. Farming is the most ancient industry in our country. It engages over 75 per cent of the population. About 90 per cent of the 380 millions, live community life in villages, scattered all over the country. They are directly or indirectly dependent on agriculture. So a calamity for the agriculturist means a calamity for everyone, the trader, the pleader, the beggar, and much more so for the Government. Therefore the problem of the peasant is the problem of the nation. If the farmer's life can be improved the problem of the country as a whole will be decidedly solved.

"Every why hath a wherefore". What then is the problem of the farmer? The problem is the improvement of the farmer economically, socially and educationally.

The present poverty of the peasant is due to the strangle-hold of indebtedness caused by the loss of economic equilibrium, the top-heavy administrative machinery and, hence the land revenue system, the inevitable usury, the ignorant condition of the peasant, resulting in extravagance and improvidence, and the drain of potential capital. Before the advent of the British, every Indian village was a self-sufficient economic unit, with its cultivator, cobbler, carpenter, blacksmith, potter, irrigation supervisor, priest and with its judicial and executive PANCHAYAT. Each village had its pasture ground, pond and fuel supply. But during the last one hundred years, all these came to the brink of annihilation.

The introduction of cheap machine-made goods and articles of luxury destroyed the home industries, and undermined the prosperity of the larger villages, the centres of arts and crafts. With the decline of handicrafts, the peasant's indebtedness and the pressure on the soil increased. Besides, the fragmentation of holdings, due to the succession laws, contributed to the fall in the mass of production.

The strong hope for the agriculturist lies in the revival of the age-old cottage industries, like weaving, sheep-rearing and sericulture, and giving an impetus to industries like poultry-keeping, bee-keeping, dairy farming, and also paper-making and lac preparation from forests (experimented and found to be very hopeful, near Chandragiri.) which alone have not been extensively exploited. The Government should provide the agriculturist with marketing facilities and encourage him by levy of taxes on foreign articles, as the Madras Government has done in regard to foreign cloth.

The Land Revenue policy of the British Government was to increase the land revenue, which is based on the RENTAL SYSTEM at regular intervals thus forming a part of the cost of production. The implacable demands of land revenue collection, irrespective of the peasant's plight are a nightmare to him and he is compelled to borrow. Should we be surprised if the agriculturist is resourceless, in spite of the gifts of kindly nature? The rigid revenue collection deprives the cultivator of higher prices for his produce. Therefore, there is need for a radical change in the land revenue policy, which must be sympathetic in outlook, and elastic in practice.

The Madras Government granted recently a remission of 75 lakhs, and also contemplated a further reduction on a legislative basis. Above all, the radical reform proposed in PRAKASAM'S ZAMINDARI REPORT has now receded, due to the unexpected resignations of the Congress Ministries.

It was Wolff, who said, "It is USURY, the rankest, most extortionate and most merciless, which eats the marrow, out of the bones of the ryot, from which hope is shut out." The Indian peasant is dogged by debt from the cradle to the grave. No doubt, the Debt Relief Act, the establishment of the Debt Conciliation Boards, the Takkavi Loans and the Land-mortgage Banks have sought to mitigate the distress of the ryot. One wishes that the Government could set aside larger sums for the Takkavi loans and help more ryots; that the ryot sees less of Red-Tapism characteristic of the Land Mortgage Banks; and that the next to useless co-ops are replaced by a State-Guaranteed Central Agricultural Bank, on the model of the one in Egypt with branches all over the country.

The ryot sorely needs enlightenment. He has yet to be convinced that money spent on ceremonial occasions, intoxicants, litigation and ponderous jewellery can more profitably be devoted to the maintenance of better cattle, and improvements to the holding. It may be noted here, that litigation seems to be as irresistible a temptation as intoxicants, and even more injurious. The judiciary, for which India is indebted to the English statesman, is a veritable SPIDER'S WEB, elaborate labyrinthine and capable of exhausting the longest purse. It was Major Willet who remarked, "if a quarter of the money spent on its maintenance were devoted to social reform India would be a model to the whole world."

Besides legislation and propaganda, the ryot should be helped concretely in the spheres of farming, animal husbandry and marketing.

He should be taught, to make proper and full use of human, animal and vegetable waste, bones, and oil cakes. The richness of the crop depends upon the manure. Now due to the rigid forest regulations, the farmer's wife, unable to get fuel, cleverly converts cow-dung into fuel. The liberalisation of the forest law would enable her to conserve dung for manuring the soil, a more profitable business. (By the way, cow-dung makes even sandy soil retentive). Further developments of the system of the perennial irrigation, is a desideratum. The Hydroelectric schemes, which are yet in the process of investigation should be completed, so that, the

ryot may use electricity for his agricultural operations, and home industries at cheaper cost. The government depots exhibiting varieties of seed should cease to be ornamental, and become practically useful by opening branches in every revenue circle. Farmers should be enabled to collectively buy and use the heavier and costlier modern implements. Lastly, they should be persuaded to intensify cultivation of sugar and rice (which are imported from Java and Burma) and to grow vegetables and fruits, which have good market.

In the realm of animal husbandry, the farmer should be enabled to feed his stock well, by restoring to him, the ancient grazing facilities in the forests, and the pasture grounds, appropriated by the landed GENTRY at present. The necessity of taking rational precautions, against infectious diseases, among cattle, and of making full use of the Veterinary Department, should be made clear to the ryot. Above all, Lord Linlithgow's enthusiasm for stud bulls should be made to bear fruit, in every village. Even in ancient times, it should be remembered, the ryots collectively maintained the "DEVUDI" or "BASAVA" or the "Temple Bull," the equivalent of the modern stud bull, with a little superstitious veneration, the absence of which to-day gave scope for viceregal interest.

As far as the marketing is concerned, the present provincial Marketing Associations should open branches in every taluk, so that the risks and losses attendant upon the individual, marketing his produce, may be eliminated. The construction of marketing roads of Vipan's scheme should be speeded up extensively.

Finally, the drain of potential capital which normally, is best intended and utilised for increased mass of production, has, unfortunately, for the Indian agriculturist, been freely robbed to satisfy the hunger of foreign pensioners, share holders, merchants, mechanics and industrialists. It is high time, active and legislative prevention of this drain was effected.

Unlike the peasant of yore, who had self-respect and a dignified position in a delicately balanced society, the modern peasant has nothing but a stigma attached to him. This is due to ignorance and low standard of living. The contact with the western civilisation increased the wants; and the white man's administration decreased the Indian peasant's resources.

The ryot's standard of living can be raised by the consolidation of the scattered holdings, restrictions on alienation of land except to agriculturist, as is successfully experimented in villages of Hyderabad State, protection of a minimum extent of land, against legal attachments, licences to use arms for protection of property and crops, and stimulation of interest in farming by holding agricultural exhibitions and cattle-shows more often, in every taluk, and distributing certificates and medals for merit.

The ryot can be rescued from the colossal ignorance in which he is steeped by retired officials, and by students, in their vacations. The spirit of obedience to the community laws should be instilled into the mind of the ryot. By propaganda suited to the peasant, the importance of hygiene

clean food, clothes, habits and precautions against diseases, should be stressed. Especially, the peasant woman should be educated out of her addiction to costly customs and her partiality for giving her daughters in marriage in their teens.

It is now realised that the radio, the cinema, the newspaper, and the library are the most effective means of dissemination of knowledge. The radio can be used for conveying warning of floods, announcing of market rates, and programmes of official tour. Pictures should be exhibited in villages in seasons, when the peasants' labour and purse will not be adversely affected. Above all, they should have a rural bias. Similarly, the newspapers should be made available to the farmers at their common assembly, every day. The libraries should be in charge of the village teacher, so that he may guide the peasant to read simple religious, social, political and agricultural books. Need it be said that the *Panchayat* should be the vital centre, and pivot of the above activities?

Legislation, propaganda and reform activities cannot be of lasting use unless, a fundamental revolution is effected in the mentality of the rural folk. This is possible by nothing but education of the boys and girls of the peasants, whom we expect to be the future citizens. No expense will be too much, no labour too great, and no difficulty insurmountable, to establish free and compulsory primary education, based on the Wardha Scheme. Special consideration should be shown to schools, intended for educationally backward classes. Such schools should be opened without too strict an adherence to the principle of the fixed minimum strength. If agriculture, arts, and crafts are to be the basic principles, in drawing up of the educational scheme for boys, domestic science and music should be the deciding factors of the scheme, for girls.

The usual excuse of paucity of funds has really no meaning. The future of generations and of this ANCIENT INDIA should not be—ought not to be—sacrificed for the sake of maintaining an *Imperial White Army*—which is a veritable white elephant—which consumes more than fifty percent of the total revenues.

If a citizen of MARS were to be told that a country, of the size of India, with her rich natural wealth, great mountains, nature's bulwarks and frontiers, innumerable rivers snow fed and otherwise, the benefit of the tropical temperate and mediterranean climates, a culture which is one of the most ancient in the world, and a matchless people for piety and second to none in their intelligence—such a country consists of people ninety per cent. of whom are illiterate; more than 60% of whom are starving for want of two square meals, he the citizen of the Mars—would wonder at the peculiar genius for exploitation, and mismanagement on the part of a government which has controlled the destinies of hundreds of millions of people for over a century and a half, and also at the apathy of the people themselves, who were at once complacent victims, and witnesses to a process of slow, political, economic and social suicide.

Good Life

By K. Md. HUSSAIN (IV CLASS)

What is a good life? This is a question that has often occurred to many thoughtful minds and an attempt will be made to analyse it in the following article.

A good life is a dynamic life. It may also be defined, in the words of Bertrand Russell, as a life that is inspired by love and guided by knowledge. A picture of the ancient Greek ideal of life will help us to understand what is meant by a good life. The Greeks rank as the pioneers of western civilization. Ancient Greece has made a great contribution towards an ideal life and this is well demonstrated in the remarkable examples of Greek art and literature that have come down to us. The benefits of culture, it is said, were restricted to a limited number of people.

It has been discovered, that in intelligence, in taste, and in enthusiasm, the Athenians, as a body, have found no equals in the world. The range of the average Athenian's activities was, indeed remarkable. In his public life he was a politician, an administrator of the laws, very possibly a speaker and quite certainly a soldier or sailor. Even though he was not an artist, yet he was capable of appreciating the beauty of the work of others. Zest and enterprise kept him young and vigorous. He practised athletics all his life. He could sing, dance and play upon the lyre. He had a thirst for knowledge and discussed incessantly the deep problems of human existence. The pastimes and the recreations of the spirit manifested themselves in their contests and sacrifices and in the beauty of their public buildings. 'A thing of beauty is a joy for ever'. Hence these exquisite works of beauty and grandeur cheered the spirit and delighted the eye. They bear great testimony to the fact that they were lovers of beauty and wisdom. In the words of Pericles, "Great indeed are the symbols of our supremacy. For our pioneers have forced their way into every corner of sea or land in establishing among mankind eternal memorials of their settlement".

The intellectual and artistic heritage of the Athenians really constituted their pride and glory. The Greek spirit has been the stimulus and inspiration for all honest inquiry after truth. Since the Greek was willing to trust his reason and follow whither the 'argument might lead' he was able to see more clearly than most men have seen, what is really worth while in life. He knew at the same time what contributed for a full and happy life—healthy exercise of body, skill of hand, and energy of brain, the zest of a congenial occupation and the enjoyment of a leisure well used for the appreciation of the beautiful, the society of friends and a vigorous interchange of ideas.

When we consider the lives of great sages of the vedic and epic ages, the picture is undoubtedly astonishing. We can infer that art and religion

blended harmoniously to enrich human life in ancient India and ancient Greece. Art is the highest manifestation of thought, passion, feeling and intuition. It is the highest form of history and prophecy. It has a highly civilising influence because it enlightens and ennobles our emotions. It deals with the beautiful and ideal. A university student should make the full use of the ideals represented in art. He should accomplish the desire of becoming torch-bearer in the realm of art and thus maintain close contact with the artistic and spiritual heritage of the world.

Good life is invaluable not only in itself but also for the beneficent influence it sheds on others. A good life is centred round what is true, good and beautiful. It is immaterial whether one lives long or short. "One crowded hour of glorious life is worth an age without a name." A good life is also a glorious life. It is best exemplified in the lives of the great men and women of India of the past as well as of the present.

Happiness is no unimportant constituent of a good life. To be happy is to make others happy. A happy life must be to a great extent a quiet life, for it is only in an atmosphere of quiet and tranquillity that true joy can live. Whoever wishes to increase happiness must wish to increase admiration and diminish envy; beneficent and generous attitude towards other people not only gives happiness to others but is an immense source of happiness to its possessor. He likes his fellow men and his fellow men like him.

It is in the moments when the mind is most active that the most intensive joy is experienced. This indeed is one of the best touch stones of happiness. The happiness that is genuinely satisfying is accompanied by the fullest exercise of our faculties, and the fullest comprehension of the world in which we live. The secret of happiness is this: Let your interest be as wide as possible and let your reactions to the things and persons that interest you be as far as possible friendly rather than hostile. The love that purifies a man of all lust for power and self-aggrandisement can give a joy more exquisite, more tender, more capable of transmuting the base metal of our prosaic, care-ridden daily life into the pure gold of mystic ecstasy than any emotion that is possible to the man still fighting and struggling to maintain his ascendancy in this slippery world.

Another source of happiness lies in companionships. We have to choose friends of the good type using our discretion and prudence. Books are precious companions. According to Ruskin they bestow on us an intellectual kinship. Companionship and co-operation are essential elements in the happiness of the average man.

To conclude: Love of life, love of the beautiful and the true, love of our fellowmen without the least tinge of malice or envy, love and pursuit of the harmonious development of all the aspects of our personality, all these will make a life truly dynamic, beautiful and noble and will fructify in that character "that is the crown and glory of life."

Love of a Fool

By C. B.

For three years I loved a beautiful girl with whom never did I exchange a word. I did not fall in love with a woman old enough to be my mother. I loved the girl when I was eighteen and the girl was studying in IV Form in a High School in a city—M. She was then twelve years old.

I was a clerk in an office with a salary enough for a bachelor to lead a luxurious life. At the office where I was employed I was allowed one hour for lunch. At no other time should I move from my desk. Will you believe me when I say that I cut into that one hour and made a walk to that school just to secure the opportunity of feasting my eyes on that beautiful bird. And if there were messages to be delivered, I would go by a round-about way in order to pass by that school.

Somehow I got a photo of her. I was a clerk, not worthy I felt to touch her hand. At an age when most young men are giving their hearts to grown up girls of their own age, I was tormenting myself with love for a girl student of twelve. If I could write a good poem or paint a good picture, if I could do anything that would give me the right to meet her as an equal, I could have met her and expressed my sincere love to her. But I could not and so became very sad. I was thinking all the time of myself desiring to show off before her. There was nothing sexual or sensual about it. Yet how could I ask a girl of twelve to accept my love? The time came when I wrote a letter to her. I signed it but gave no address.

Sometimes she went to the school in the bus. When she chose the bus I was delighted. I dared not sit near her, or face her. I wondered whether I was even noticed? Probably not. Yet one would think that she would have noticed the young man who used to be near her in buses.

I was lucky in having eluded her eye. Had I met her and talked to her, Cupid would perhaps have pierced me with his arrows more cruelly. Many people would have talked of a young man of eighteen who hunted after a girl of twelve in the streets. They would have called me insane. Who would believe me if I said the truth—"I love that girl. A look at that girl gave me more joy than anything on the surface of this earth."

It is with great sorrow that I write of how my love ended. After two years, I lost trace of her. The memory of it passed slowly into stillness.

Is it all foolish? A person who lives for an ideal has done himself some good. I am not going to regret or apologise for three years' worship of this girl. That secret lamp of love gave me courage when I most needed it. It was an April idyll and for three years I was an April fool. Even though I cannot have the delight of seeing her now personally, at least by looking at her photograph I feel that the young person who loved her for three years was not a fool, whatever the world might think of him.

COLLEGE ASSOCIATIONS

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speakers took part in the debate, but the fate of the proposition was sealed even from the beginning. Mr. Sastry carried the whole house with him and in spite of the mover's plucky attempt at the last moment to turn the House to his view, the proposition "that linguistic provinces were not in the interests of India" was thrown out by an overwhelming majority. After the debate was over, Professor Subrahmanyam gave his own views at the special request of the House. In the course of his brilliant address, Professor Subrahmanyam pleaded that the principle of linguistic provinces, though the most logical thing, should not at the present juncture occupy too much of the attention of the people because the nation should now concentrate its energies on the attainment of *purna swaraj*.

G. Krishnamurti (IV Class)

Secretary.

THE ANDHRA SARASWATA SANGHA

It has always been the practice of the Andhra Saraswata Sangha in the previous years to invite one of the distinguished literary men in the *Andhra-desa* to give the inaugural address of the Sangha. But this year has witnessed an unavoidable deviation from this practice. The distinguished Andhra poet, Sri Balijepalli Lashmikantam, who had been invited for the purpose and had accepted the invitation, could not come owing to reasons of health and thus we were deprived of the good fortune of listening to him. We hope to fill in this gap next term.

The Sangha organised a very interesting debate this term on the subject "Comedy or Tragedy—which is more instructive?" A large number of speakers participated in the discussion presided over by Vidwan D. V. Krishnamurti, M. A., our Telugu Lecturer. Among the speakers were Sri. P. Narayana Iyengar, M. A., Kannada Lecturer, Sri B. Sitaramayya, B. A. (Hons) and Sri. P. Balakrishnamurti. The discussion naturally centred round two points. (i) whether there is really such a distinction between comedy and tragedy as to make them two entirely separate forms of art, and (ii) whether the emotion of joy or the emotion of sorrow makes a greater ethical appeal to people. In the end the House voted for Tragedy as being more effective for the purpose of moral instruction than Comedy. Mr. D. V. Krishnamurti in his concluding remarks gave us a survey of Indian classical drama, and its influence upon the dramatic literatures of modern India, and said that Indian drama achieved a better synthesis of sorrow and joy in it than the western drama.

A. Adivi Reddy (II Class)

Secretary.

THE COLLEGE TAMIL SANGAM

The Tamil Sangam began its activities this year with a very enjoyable social gathering in which a large number of Tamil-loving students and teachers took part. Sri R. Kalyanasundaram Pillay, B. A., (Hons), our Tamil Lecturer spoke a few words on the greatness of Tamil and Tamil Culture and the need for making the Sangam an active and important branch of the extra-curricular work of the College.

On the 11th of September, the Sangam celebrated the Bharati Day, in memory of the late Subrahmanya Bharati, one of the greatest poets and writers of Tamil Nadu. Professor K. T. Krishnaswami who presided over the meeting spoke at length on the poetry of Bharati and the ideals for which the poet stood both in his life and his writings. Professor Kalyanasundaram Pillai gave an interesting address on the literary greatness of Bharati. The meeting was all the more enjoyable by the songs of Bharati sung by some of the students.

K. Koothappan (II Class),
Secretary.

THE COLLEGE KANNADA SANGA

This year we have a large number of students taking Kannada under Part II of the University courses, and we hope to have a year filled with interesting and useful activities.

The first business meeting of the Sangha was held this year on July 21 with Pandit Sri Narayana Iyengar, M.A., our Kannada Lecturer in the chair. The following office-bearers were elected :—

President—Principal P. Narasimhachary, M.A., L.T.
Vice-President—Pandit P. Narayana Iyengar, M.A.
Secretary—Mr. H. C. Ramachandrayya (II Class).
Class Representatives—Miss A. N. Machamma (III Class).
Mr D. Bheemappa (I Class).

At the next meeting, the Sangha organised a delightful tea-party after which Miss Machamma (III Class) read an instructive paper in Kannada on the subject of rural reconstruction. The meeting was presided over by Mrs. Kamalabai Trilokekar, M.A.

The third meeting of the Sangha was held on August 15, when Mr. Ranga Rao Nippani, a local journalist, gave an interesting lecture on the need for linguistic provinces. Pandit Narayana Iyengar, M.A. presided.

H. C. Ramachandrayya (II Class),
Secretary.

THE COLLEGE PHILOSOPHY ASSOCIATION

The business meeting of the Association was held on July 18, 1938 under the chairmanship of Professor S. Rajagopalan, M.A., L.T., when Mr. M. Nagarajachar (IV Class) and M. N. Narasimha Reddy (III Class) were elected Secretary and Joint-Secretary respectively.

The inaugural meeting of the Association was held on July 25, 1938 under the presidency of Mrs. Lakshmi Gurumurti, B. A. when Mr. S. Venkataswami (III Class) read a paper on "What Philosophy is".

The Association met next on August 1, 1938, to discuss the problems raised by Mr. Venkatawami at the previous meeting. The main speaker was Mr. Srinivasachar (IV Class) and he was followed by Mr. Lakshmanachar and Mr. Nagarajachar (both IV Class). We had a very instructive discussion followed by valuable remarks by the President.

On August 14, 1938, Mr. P. Raghavayya (III Class) read a paper on "Some problems of philosophy and ethics". Professor Rajagopalan was in the chair. The speaker in the course of his paper distinguished the province of psychology and ethics, and explained the uses of a study of these subjects.

The next meeting was held on August 29, 1938 when Mr. K. Narasimha Rao (III Class) moved the proposition that God exists, and Mr. U. Subba Reddy (III Class) opposed it. Dr. D. Gurumurti, M. A., Ph. D. presided. The debate was most instructive, both the speakers quoting profusely from philosophical writers and scientists. Mr. Venkataswami (III Class) read at the meeting a paper in the course of which he made a powerful plea for rationality in all affairs of life and said that while reason built up the edifice of civilization, superstition destroyed it.

At the last meeting of the Association during the term held on September 5, under the presidency of Dr. Gurumurti, Professor Rajagopalan gave a very valuable lecture on the necessity for a faith in God. The lecture was followed by the President's equally valuable concluding remarks stressing upon an attitude of faith and reverence towards the higher things of life which are not to be measured by the crude rod of objective truth.

M. Nagarajachar (IV Class)
Secretary.

THE COLLEGE ECONOMICS ASSOCIATION

This year owing to the unusual increase of numbers in the Economics Department of the B. A. course, it was felt that there should be a separate Economics Association in order to discuss subjects dealing with Economics and Politics. So our Association was formed with the following office-bearers:

President—Principal P. Narasimhachary, M.A., L.T.

Vice-President—Professor S. Srinivasan, M.A., L.T., Dip. Econ.

Secretary—Mr. B. Ramachandran (IV Class)

Joint Secretary—Mr. B. Jayaraman (III Class)

The inaugural meeting of the Association was held in the beginning of September when Sri. T. N. Ramakrishna Reddy, B.A. B.L., M. L. A. and President of the Chittoor District Board, delivered an instructive address on "Rural indebtedness in India and the working of the Madras Debt Relief Act". Professor S. Srinivasan presided.

In the course of his lecture, Mr. Reddy observed that the causes of indebtedness in rural India were mainly two, ignorance and illiteracy. Indebtedness was deep-rooted in the country and its evils were aggravated by the wasteful social habits and customs of the people, such as the joint-family system leading to excessive sub-division and fragmentation of property, extravagant expenditure on marriages, etc. and to add to all this, there was the ruthless village money-lender charging usurious rates of interest. The speaker then explained the important sections and provisions of the Madras Agricultural Debt Relief Act and its applications particularly to the Zamin-dari areas in our province. He said that it was necessary to distinguish between pre-depression and post-depression debts in order to give greater relief to the ryot. He also explained the uses of the Land-Mortgage Banks in relieving indebtedness in the villages.

Professor Srinivasan in the course of his presidential remarks thanked the learned lecturer for his brilliant exposition of the subject. He also explained the necessity for revising the land revenue system of the province, and made an appeal to the members of Association to explain to the villagers the various provisions of the Debt Relief Act.

Owing to the late formation of Association, no more meetings could be organised during this term. We are, however, confident that our Association will have a useful future.

B Ramachandran (IV Class)

Secretary.

THE COLLEGE ATHLETIC ASSOCIATION

The aim of this Association is to organize games, sports, and other physical activities of the College and to provide our students with all possible facilities for the proper development of their bodies. Captains to be in charge of the various activities of the Association were elected on July 11 and soon our playing fields began to hum with activity. We are making vigorous attempts to absorb into some active game or other many of our "slackers" hitherto accustomed to evening walks and such other passive kinds of recreation.



The Dignity of Labour
By Rasiklal Parikh

The Theosophical College Magazine OCTOBER 1938

The Ins and Outs of Education

By Dr. J. H. Cousins.

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WHATEVER varieties there may be in the capabilities and characteristics of humanity, they are governed by two necessities, one, to *take in*, the other, to *give out*.

Physically this means, on the one hand, *nourishment*, and, on the other *exercise*. The usual definition of education as "drawing forth" has been balanced up by the equivalent definition, "nourishing". It has come to be recognised by certain educators that the quality of a nation as a nation will be no higher than the average quality of its individuals. And the quality of the individual depends on the *use* of ability, not necessarily in paid "employment" but most certainly in creative "occupation". In the system of human relationship that at present prevails over the largest part of the earth's surface, unemployment is a threatening malady. But mere lack of use is a much more sinister disease of the body corporate. Idle hands and Satan are proverbially known to be near friends.

Mentally, the in-taking and out-giving necessities mean *knowledge* and *expression*. Knowledge, the sum of previous individual effort based on a previous sum of individual effort (and so back to infinity), is, in education, acquired in general curricular study, with the teacher as the focal point, or transmitter, between the sum of past knowledge and the mind of the individual student. In this process individual expression must be temporarily held in abeyance, though effort towards understanding must be simultaneous with instruction, even as interpretation is simultaneous with the hearing of spoken sounds in the process of speech. But knowledge is valueless unless it is used for still deeper understanding than that of the curricular moment, and unless it is used in the expanding and heightening of individual expression in life.

The in-and-out necessities of human nature are not, as action and reaction were once supposed to be, "equal and opposite". There is a ratio between knowledge and expression which is strictly paralleled in the *income* and *expenditure* of economics. An excess of income may involve a dangerous state of unemployment, or rather of un-occupation, that may reduce mental, emotional and physical quality through lack of use. An excess of expenditure will result in insolvency and enforced un-occupation. True success in business, as in any other department of human activity, depends on a reasonable balance in favour of income, which means a rational control

of expenditure. When expression exceeds knowledge in the life of the student, a false exhibitionism will try to disguise mental emptiness. It is psychologically right that curricular study should have a larger place in the day's work than extra-curricular activities of an expressional kind.

The most typical and, in a general sense, the most serviceable fulfilment of the in-and-out necessity in education is in the Literary and Debating Society, provided the society keeps strictly to literature for the material of its expression and uses such material for properly conducted debating. This does not mean using only subjects arising out of current curricular study; though, indeed, in a well-supplied book-list there would be ample material for a year's use in debating. What it means is that for purposes of debate, subjects of the literary order, dealing with broad human interests, in a balanced and restrained manner, are more likely to develop the higher qualities of individual expression than subjects associated with transient and local excitements which tend to bring students under the domination of emotion rather than to help them to become masters of their emotions. A victim of emotion may become a useless hysteric, but a master of emotion may become a great power in the world. Such mastery of emotion, which is the basis of effective expression, arises less from the contents of literature than from its qualities. The contents call for the exercise of understanding and may deaden expression with slogans that take the place of thinking; the qualities call for appreciation which comes out of disciplined feeling. When an individual's expression is mainly of the contents of his studies, he is a pedant, and runs the risk of atrophying his individual intelligence and becoming too dull to understand why he is given the cold shoulder by others. But when the qualities that characterise good literature are carried over into expression, the individual becomes to some extent an artist in expression and an acceptable member of cultured society.

The qualities of good literature are the qualities of any true art, including the art of expression and the art of living. The most important of them are: vitality which makes expression a living thing, design which gives it identity, sequence which makes it intelligible, relevancy which is the sign of sanity, clarity which discloses adequate knowledge, accuracy which is the sign of earnestness, sufficiency which is the mark of judgement. These not only characterise the truly cultured individual and win for him the appreciation of his fellows and the opportunity of fine service to his day and generation, but encourage sincerity which is the essential of desired sympathetic reaction to one's expression, and considerateness for others, which is the essential of continued appreciation by others. The qualities of good literature are the qualities also of good debating. The bracketing of literature and debating in extra-curricular activities is not casual but fundamental.

The Individual and the Moral Order

By "S"

THE function of religion in the last analysis is the same as that of a good book according to Dr. Johnson. "A book should teach us" says Johnson, "either to enjoy life or to endure it". We make life endurable by linking it with something that never dies. Art itself is nothing but "man's inadequate gesture in the face of inexorable decay". The desire for permanence and security motivates all our actions and aspirations. It is a want, a perpetual hunger that is at the basis of human existence. "From death lead us to immortality" has ever been the cry of the human heart. The most painful moments of life, therefore, are those when we feel as though life is slipping away from us, our ideals crumble to pieces before our eyes and the future is dark and uncertain. "A grief without a pang", a dull pain gnaws at our hearts; we feel frustrated and desperate, cynical and pessimistic. It is at such moments that our need for a faith in an eternal Power is greatest. It is then that we want security more than anything else in life.

The belief in a moral order governing the universe is as old as human life itself. This moral order whose source is God Himself represents an unchanging, categorical law such as Wordsworth mentions in his famous sonnet on Duty—a law which "gives to everything its proper place, its motion, and its rest." It is sure and secure, something immutable in a universe of perplexing flux and change—something to which we can moor our lives and by which we can judge our actions and those of our fellowmen. God Himself is the all-seeing Judge, the Dispenser of this supreme moral order. The Greeks associated this with Jove dealing out justice to each according to his actions. The Hebrews similarly embodied this idea in an all-powerful Jehovah who punished the sinners more than He forgave them. It was Christianity that introduced the element of forgiveness into the individual's relation to God and to the moral order which He represents. The fear of Hell and punishment after death, the hope of eternal bliss as a reward for good deeds—all these give us an idea of the tortuous attempts made by the race to clarify man's place in the universe and his relation to the moral order which governs it.

But none of these speculations—each simple, natural, and perhaps adequate in its own way,—can give us complete satisfaction in the face of life's immense mystery. What is this moral order? To regard it as a blind, arbitrary power is to deny its essential morality; and hence it can make no appeal to man whose great need is some kind of security in life. Arbitrariness in life does not make for security. It is uncertainty and doubt that is at

the root of pessimism. At the same time to regard this moral order as a beneficent power is to ignore the chaotic ordering of reward and punishment which we see everywhere around us. It has often produced among men a shallow, Micawberian type of optimism. On the contrary, the perplexing inequalities among men, and the mystery and uncertainty of the process of cause and effect in life (as distinct from nature) make us doubt if there is any such thing as a power "making for righteousness". The student of tragedy in drama is acutely faced with this problem. Shakespeare in a way solves this mystery by allocating to his tragic heroes a considerable measure of weakness of character, so that by "putting the individual in the wrong, he seems to put the universe in the right". But even in Shakespeare the solution is not clear, at any rate the mystery remains, for in his tragedies, as in life, the most poignant suffering falls to the lot of characters that are wholly innocent; and when we witness the spectacle of Desdemona smothered to death by Othello or Cordelia suffering for her very virtues, as it were, we are not so sure that the universe is in the right. It would be all well if the world were governed strictly and narrowly by poetic justice or Nemesis, as the Greeks believed. In that case we have only to consult the cosmic penal code to apportion to each his guilt and punishment, and his merit and reward. But alas! life is too complex to be squeezed into a theory.

But unsatisfying as our theories are to cope with the actual mystery of life, the human mind cannot rest contented with a spiritual blind-alley. When our intellect fails, we turn to faith for solace and security, and draw from the unlimited resources of the spirit the sustenance that life constantly needs for its predestined fulfilment. The Confucian doctrine was that "faith bridges the gulf between doubt and truth". It is faith that helps us in our spiritual doubts and perplexities; and the eye of faith can see and grasp what the mind cannot. The Hindu idea of *Karma*, if it means anything, is nothing but the realisation of the truth that beyond the physical law of cause and effect, there is the ultimate spiritual law "that was, is, and ever will be" according to which all our actions are but different links in the eternal chain of cause and effect. The difference between the physical law and the spiritual law of cause and effect is thus fundamental. It is the difference in ultimate "focus" or to use the phraseology of science, the physical law is limited to a three-dimensional universe, while the law of *karma* operates in a multi-dimensional, eternal universe. "Every thing in its time" says the physical law of action and re-action; "every thing not only in its time, place and order, but also according to its ultimate justice and righteousness" says the *karmic* law that governs the universe. With our "bounded physical reciprocity" we cannot see the interminable links of the chain of life that lie before us in eternity, nor those that lie behind us in

the past. We launch an action, may be a mere thought or word, into this ocean of eternity and perhaps have to wait for ages before we reap the consequence. Illuminated by this faith, life loses, not any of its mystery, but much of its perplexity, and these truths, "the wages of sin is death"; "what the man sows, he shall also reap"; *avasyam anubhoktavyam karta karma subha subha* acquire a new meaning when set against the immense canvas of eternity. So that the moral order we have postulated is not something that is arbitrary, although it may appear to be so to us, but something which is essentially and universally righteous.

Fortified by a faith so vast, and so fundamentally secure, the problem of good and evil loses much of its tantalising uncertainty. It makes for what the Gita calls *samanabhava*. We realise the stupendous inter-texture of life, how there is nothing in the universe that is an isolated entity or has an existence apart from the cosmic scheme. Life then becomes, not a frustration, but a pathway to fulfilment—in which there is no room for either gloom pessimism or shallow optimism. "Do not weep" said a *sufi* poet, "for thy tear is but a drop in the ocean of pain; do not laugh, for thy laughter is but a tiny ripple in the immensity of joy." In the light of this *samanabhava*, "nothing is here for tears, nothing to wail or knock the breast", nor is there cause for that empty insolence which has always been the refuge of small minds. Life is a corridor leading from the eternal past into the eternal future; "like a many-coloured dome of glass" it "stains the white radiance of eternity." And so the individual is not some one whose ultimate habitation or destination is this brief corridor of earthly existence which we call mortal life. He is a part of the eternal life, sojourning on earth for a brief period to work out his *karmic* fulfilment. All the difficulty and perplexity in our lives arises from the fact that the individual is subject to two sets of laws, the physical and the spiritual. Those who cannot see "both before and after" think and act only in terms of the physical universe, and so get disturbed by the apparent failures and injustices of life. But he who recognises and understands "the other law" remains calm, and unperturbed at all times, because he knows that "there shall never be one lost good", and that

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

(Browning: *Abt Vogler*)

To-morrow's Music*

By Mrs. Margaret E. Cousins B. Mus.

SCIENCE has made us aware that we are living in an ocean of music; and through its etheric, short, ultra-short or long waves, we, in this new era of musical influence, are impressed, consciously or unconsciously, for good or for evil, by song and instrumental music from all parts of the globe, expressing the emotions of the different races.

To-day science, commerce and organised social amenities, all internationally "tuned in", are exploiting this new wonderful power of enabling millions of people over thousands of miles to "listen in" to the music they each enjoy, and are giving them the opportunity of hearing music foreign to their ears, music which is the product of systems of sound-production, rhythm, and tonality, entirely different from their own. In my opinion, this impact on us of every kind of music will produce a basis of unity and mutual appreciation between peoples which will be an invaluable factor in creating the world-friendship which has to be built up in order to prevent civilisation from being destroyed to-morrow by world-wars.

For this impact to be most successful we have to understand something of the theory underlying the music of a system strange to our ears; we have to be guided and advised as to how to appreciate it; we must have patience to listen sufficiently to it to become accustomed to its strangeness and first and foremost we have to be humble and not think that one kind of music is necessarily best, but be sympathetically disposed to the expression of emotion through music whatever be its racial origin. This applies equally to Indian and Western listeners-in.

(Sometimes I think to myself perhaps we have two ears to hear two different kinds of music. I hear and appreciate Indian music with one ear and Western music with the other and do not like the different kinds mixed up.)

The gramophone and the radio have brought folk-song, drama songs, dance music, sentimental and sacred songs, and great classical music not only right into our individual homes but to the masses in the parks and maidans and on the beaches. I once arranged a concert of gramophone records which enabled the audience to listen to songs and instrumental music from Java, Ashanti, Persia, China, Japan and other lands, and the concert was stimulating, instructive, interesting and enjoyable.

* A talk given by Mrs. Cousins from the All-India Radio Station, Madras.

TO-MORROW'S MUSIC

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But will not this inter-penetration of musical system with musical system, such as the Indian, the Japanese, the European, not tend to break down the barriers of racial differences in musical systems? That there will be inter-influence is inevitable. Something from each will impinge on, and inter-flow into, the other. Even without the radio, their own necessary evolution along scientific lines would create change in musical systems. Such change has come about in Indian music throughout the long centuries; so much so, indeed, that ancient books on music are almost unintelligible to modern Indian musicians. But so deeply is the love of melody ingrained in the Indian soul, so much does it value the opportunity in music of extemporaneous expression by improvisation that it is not probable that these characteristics will be destroyed. Rather should they be encouraged and fostered in order to keep this spring of music fresh-flowing and pure.

Once the radio service in India is able to align itself fully to the tempo of life and the conditions of musical creation in the Orient which are quite different from those of the Occident, broadcasting of music in India will become a "boon of the Gods" for the Indian people, and will help in educating people about the science of the various systems of music, and in fostering appreciation of music in an intelligent way, and also develop the ability of choral singing. It will teach people inspiring folk and national songs which the masses will learn how to join in together, and thus make song an auxiliary of Indian cultural activity to an extended degree. I think it is very necessary that programme-making of Indian music should be predominantly in the hands of wise Indian musicians and patriots, for, as Plato wisely said, "The introduction of a new kind of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important of political institutions." A deep psychological truth is embedded in this dictum.

This is an era characterised in India as elsewhere by the large numbers who collect as audiences for both public meetings and entertainments. Now and in the future I see very large cinema halls and stadiums. Music of a magnified type is essential. No longer will one vina, or a single man's or woman's voice, fill such a hall or bring pleasure to the listeners. The transitional attempt to meet the real need for louder music is the use of mechanical amplifiers. But they are at present largely vulgarising music and changing the voices out of recognition and beauty, and are even deteriorating the specific type of Indian Music.

I believe the problem will be solved by the rapid organisation of Indian orchestras wherein numbers of musicians, playing in unison and producing beautiful effects by skilful alternate groupings of instruments giving out

varieties of "tone colour" or "timbre" or qualities of sound, will give both novelty, freshness of inspiration, increase in the volume of sound, and pleasure and employment to the musical amongst us. This is, I believe, the inevitable line of development of Indian music.

All movements towards concerted music, either in voices or instruments, will demand stabilisation in the music to be performed, as they are controlled by one conductor. I foresee therefore that music in schools will be taught not only by the ear but by the eye, and that there will be the teaching of musical notation. I believe a universal code for the sound-language is being wrought out by the coming together of orient and occident in a system of symbols independent of written language-scripts, whether Roman or Tamil or Hindustani. While India keeps to melody only, the staff notation can easily be enlarged to cover the needs of Indian "gamakas" and rhythms, and thus this system of circles, dots, lines and figures will be a musical *lingua franca* not only throughout India but throughout the world.

I think Indian musicians will develop harmony on its own lines, just as Indian music, being a true self-conscious science, has developed its tonality and melodic musical material in an inclusive, logical, mathematical manner. And, whereas European music uses only two combinations of the seven out of the twelve divisions of an octave, thus basing its musical expression for three hundred years on two scales, only, Indian has seventy-two *melkirtas* (Scales) each richly characteristic and well explored. If Europe developed its two modes intensively through the exploration and exploitation of harmony, which is the scientific relationship of sounds, I expect that a new world of music will be opened up to western musicians when they become accustomed to an increase in their scales, and use all the '*melakirtas*' as their sound-structure material. They are tired of old forms. They are seeking freshness—and here it is at hand. It is the same with rhythmical material, in which India can give the Western instruction.

Similarly a hunger will grow in India for at least a first experimentation in putting sounds of different pitch together. My belief is that India to-morrow will find a joy in putting melodies together which have been born out of the one *raga* (scale), like members of a joint-family system moving together, rather than developing harmony as the West did from a ground-bass, and with a feudal atmosphere. In this way both systems will gain new vigour.

Except in the matter of harmony and in the organisation of numbers of performers, musical publication, and mass instruction, it has been my belief during the past twenty years that western music has more to gain from a study of oriental music than *vice versa*. I find myself corroborated in this by the

great pianist Rubinstein who, in referring to the now world-famous group of Russian musicians last century, said, "The originality of Russian music, as shown in its melodies and rhythms, should bring about a fertilisation of music in general—a fertilisation which will all be effected I believe, by oriental music". And in a recent book called "Music To-day" an eminent English composer, John Foulds, has written: "The Easterns possess priceless teachings (about colour and music) a thorough study of which would fertilise the whole of western musical thought."

While thus there will be give-and-take musically I do not see the to-morrow of a prophet who foresees 2500 A.D. without specific Indian or other racially systematised music. Affinities of musical expression are related to racial unique characteristics which cannot be stamped out, characteristics such as the religious attitude and atmosphere which make Carnatic music and the music of the Bharata Natya (Indian classical dance) sacred, not secular. And by these specialisations, and by the study also of the psychological and magical influences of musical sound, the richness of the content of the art consciousness of humanity will be increased.

Music to-morrow in the western world will become deeper in content, more spiritual, more widened in material, more therapeutic. Music in India will be studied more academically and practically in all schools and colleges. It will be regarded educationally as of equal honour with history, science or literature, and be used more widely than to-day for informed recreation, health, inspiration and self-expression.

Forests and Agriculture

By V. S. Krishnaswamy, I. F. S.,

Working Plans Officer, Madanapalle.

I must thank the editor for having given me an opportunity to write about forests and their importance to agriculture. At present we have in this Presidency 15003 sq. miles of reserved forest under the control of the Forest Department and 3288 sq. miles under the management of Forest Panchayats, under the control of the Revenue Department. These forests are dotted all over the Presidency and all varieties of tree growth are met with depending on soil, elevation, aspect and rainfall. Between the tall giants of Malabar averaging 175' in height, to our pigmies found in Madinikonda reserve, every gradation of height and growth is met with. The tree species run into thousands, out of which only a few are utility timbers, while the rest are mostly what we call "scrub" usually cut as fuel or converted into charcoal. The most important species occurring in our forests are the Teak and the Sandalwood. Teak of bigger sizes, occur naturally only in the Western Ghats, while sandal is mostly confined to the continuations of the Mysore plateau in our Presidency and the Javadis and the Yelagiris of North Arcot and Salem districts respectively. From the point of view of the public, bamboo is another item which is important. It is the poor man's timber and it occurs almost all over the Presidency in varying proportions.

I shall now give you an idea of the immensity and the variety of the transactions of our Forest Department. I shall take for consideration the year ending with the 31st of March 1937. In timber 69,440 tons were exploited. In fuel 1,92,388 tons were removed. The value of bamboo removed was Rs. 3'74 lakhs. We extracted nearly 900 tons of sandalwood and it was sold for Rs. 5,51,975. Grazing permits were issued for 1,471,704 cow units. For arriving at this figure we consider a sheep as half of a cow unit and a buffalo as two cow units and the grazing revenue thus derived was Rs. 5,97,526. Under grazing, the revenue foregone by the grant of free grazing licences was Rs. 44,999. The value of Minor Forest Produce, like useful fruits of various species, tanning barks, Beedi leaves, etc. was Rs. 5,68,020. The minor products are usually collected by contractors. Rs. 79,082 worth of forest products were removed by free grantees, under the supervision of the forest staff.

Collection of revenue and spending a portion of it is only part of the job of the Forest Department. Its major job is the protection of the valuable forests of this Presidency. The forest, like most growing things, is exposed throughout its life to many dangers both from nature and from man.

Damage from natural causes can at best be only mitigated. We have a highly trained research staff who advise us regarding the measures to be taken for mitigating the effects of injuries, due to natural causes. But man does the largest damage. He finds forests, and if allowed to, will leave deserts behind him. He does not wantonly destroy the forest. Destruction is more due to his carelessness, lack of foresight and defects in methods of working. A forest under scientific management can be made to yield much more than if it was under haphazard management, without in any way detracting from its indirect benefits. Good management, certainly entails a certain amount of abnegation on the part of the public. In enlightened countries where "forest sense" is well developed, the public are not found wanting in this spirit and with their co-operation, better systems of management of forests have been introduced with correspondingly greater benefits to the public.

The other day a prominent member of the public, who has passed through the portals of your college, put to me the following questions. "What is the use of your department? It gives only about 4 or 5 lakhs of net revenue to the Government and at the same time imposes lot of restrictions on the ryots. Why not do away with the department?" No doubt I was surprised to hear this from a responsible member but surprise soon gave way to despondency. After nearly 80 years of the Forest Department in this Presidency, that an enlightened member of the public should put this question to me is a sad commentary on the voicelessness of the Forest Department. I will not be surprised if the same questions are put to me by others also.

Why then should the forest department put all these restrictions against grazing, indiscriminate hacking of trees and burning of the forests? The answer is simple. It is for protecting the interest of the agriculturist, so that he may continue his important industry of agriculture, in perpetuity. It is only this aspect of forest management I propose to deal with in this article.

One of the fundamental doctrines of wise living is that we should not eat away the capital but only utilise the interest. This principle is the basis of any system of forest management. To provide the agriculturist with his requirements of thorns, fuel and small timber, bamboo and leaf manure, the department has set apart blocks of forests, which are divided into as many smaller portions or what we call coupes, as the number of years necessary to make the crop of trees cut, grow again to their original sizes. For example in Chittoor district we have formed fuel series near centres of demand and every one of these series contains forty coupes. One coupe is cut every year. At the end of the forty years, the coupe cut will again be ready for exploitation. This interval between successive cuttings of the crop

we call "rotation". So much so, the forest capital is not dissipated, and what we take is only the increment or the interest. When we cut a tree it sends out many shoots from near the ground level. This we call "coppice" shoots as opposed to seedlings which result from seeds dispersed from old trees. It is only on the regeneration from coppice shoots that we rely principally for restocking fuel forests. But this regeneration will depend upon the age of the original tree cut. If it is old, it may not put out any coppice shoot. Enumerations reveal, that on the average, about 10% of the trees cut in a fuel coupe of the Chittoor district, do not send out coppice shoots. This natural mortality we attempt to replace artificially, by sowing seeds of valuable species in the coupes and tending the resultant seedlings. Artificial methods of regenerating fuel coupes are many and to describe them is beyond the scope of this article.

It is necessary to protect the young crop for some period against grazing and fire, so that they may grow well in youth and be fit again for felling after forty years. So the young coupes have to be closed to grazing and this to a certain extent is unpopular as it amounts to a restriction. Though grazing is prohibited from closed coupes yet, removal of grass is permitted from them. Similarly for other products necessary for the agriculturists, the department has opened out coupes, in localities suited for growing them.

The above are not all things which a ryot wants. His water supply must be preserved and the fertile soil of his land should not be washed away or over-run with infertile mineral soil from the hills or elsewhere. For ensuring this, it is necessary that the tree cover should be preserved. When the forest is laid bare, the rain which falls in torrents, rushes off the denuded soil. They first carry off the vegetable cover. The mountain shows its rocky skeleton and landslides, gullies, and unstable slopes become so many running sores by which the substance of the mountain is carried down. The river becomes a torrent when it rains, carrying down earth, trees and rocks. Swollen beyond measure, it over-runs the plains in a sudden flood, which destroys villages, cattle and human beings. This sudden flood is characteristic of countries which have destroyed the vegetative cover in the water sheds of their rivers. The mountain can no longer supply the valley with water. Now is the time for drought and famine. Irrigation is impossible for the rivers are dry. In support of the statement that the destruction of forests on higher slopes is prejudicial to irrigation, mention may be made of the decay of irrigation in Mesopotamia, Irak, Plateau of Mexico etc. Instances of this nature can be multiplied in our Presidency in the case of lands fed by tanks, especially in the Rayalaseema.

Before proceeding to describe how exactly the forests help in mitigating the disastrous effects of floods, help in retaining sub-soil moisture and

prevent the washing away of the fertile top soil, I shall deal with the common habit of burning the forests. They burn the forests primarily to get grass early in the season, by destroying the old clumps of grass. Grass cutters also are benefited because they need not waste their time in separating the old clumps of grass from the new. But are the ryots really benefited? They are not. By burning, usually in the hot weather, they destroy the numerous tree seedlings, future trees, in addition to the grass. Most of bigger trees are also injured, a few are killed. When the older trees disappear either by the passage of time or by burning, there are no new trees to take their places, the seedlings having been destroyed already by fire and thus a retrogression occurs from a tree clad hill to a barren eyesore like the Basinikonda. The forest growth, having been destroyed, there is no longer the leaf canopy to absorb the force of the summer rains, and soil erosion follows. It has also been proved that the quality of grass becomes poorer by burning. Good fodder grasses have disappeared from the burnt areas, because their root systems are tender, and coarser *Botha* grass has taken their place and this is only fit for thatching huts and for paper making and not as cattle fodder except when it is young. This is too heavy a price to pay for the supposed benefits of burning grass in the forests.

The principal problem of an agricultural population has always been to achieve an even flow of water in streams throughout the year and at all times of the day, to store the excess of water which falls in the rainy season and dole it out during dry periods. This problem varies in different parts of our Presidency. In Malabar, it will be essentially a problem of regulating the flow of water, to prevent excessive flood conditions, rather than of providing against drought. In the semi-arid regions, it involves making more water available during the cultivation season and controlling sudden spates of relatively short duration. In both the regions it involves a restoration or a substitution for the checks which nature herself had provided under primitive conditions and where possible improving and extending them.

We could probably conceive of an extensive system of dams and *anicuts* for achieving this purpose. But the cost of such structures raises definite limitations. Besides, we must possess an advance knowledge of the conditions of rainfall in the locality, and a complete system of engineering control. Therefore we have necessarily to turn to other less costly aids for the conservation of water supply and stabilizing stream flows and put them to the best possible use.

One such aid is plant cover. It is not possible to exercise great control over the weather or materially to change the effect of topography or geological formation of the land, on which the rain falls. But it is however possible to control the vegetation on these lands. *Forest officers believe that*

by exercising control over vegetation wisely and skilfully, it is possible materially to regulate the flow of stream and help in providing maximum supplies of usable water to meet human needs. This belief is justified by numerous experiments conducted all over the world. Naturally therefore forest officers believe that forestry is an important factor to be considered in schemes for controlling floods; that forests or other natural vegetative cover should be restored in denuded lands and such other lands, not needed for agriculture. Maintenance of cover, on the water shed is the best insurance for the rational behaviour of the streams. This does not mean that forests will guarantee against floods, low water stages or irregular water supplies, for after all, the principal source of water to streams is rain and it occurs with great irregularity as to time, place, amount and oftentimes in excess of the capacity of the forest cover, to control the run off. All that forest officers can do is to make the best of a bad set of circumstances.

Colossal dams have been built across rivers and for the most part these are in the lower reaches after all the tiny streams have concentrated into the big rivers. In other words, dams have been built in places, where water attains more potentiality for causing damage. Any scheme of effective control should aim at the control of water at or near the place where it falls. If it is so conserved, the damage from wild water will be lessened.

I shall now examine the circumstances which cause a flood. The rain falls at a particular rate, which varies from time to time. If we take a single downpour, in the beginning, the rate of fall of water will be less and then it will rapidly increase to a peak and then gradually drop off. Water which falls, is absorbed by the soil at a definite rate. Let us call this the "rate of infiltration". If the rate of fall of rain is greater than the "rate of infiltration" of water into the soil, what happens is, that the excess of rain flows above ground and causes floods. When such a surface flow occurs, it soon gains momentum and the top soil occurring at lower elevations is washed away. This soil which is thus washed away, blocks the minute pores which naturally exist in the top layers of the soil. Any packing of the top layer of the soil tends to diminish its infiltration capacity. This can be observed in cultivated fields also. So it is obvious that any measure of flood control should consist in increasing the infiltration capacity of the soil and lessening of the run off. This is exactly what a plant cover does. Its foliage breaks the force of the rain drops as they fall and allow the water to reach the ground gradually. You would have noticed water dripping from the foliage of trees long after the rain itself has stopped. This proves that the rate of fall of water is considerably retarded by foliage and for ordinary precipitations the rate of fall of water rarely exceeds the infiltration rate of the soil. In the case of prolonged and heavy downpours however, there is bound to

be rainfall in excess of the rate of infiltration into the soil and this "rainfall excess" will have to flow over the land surface. Even this water will not do much of a damage in a tree covered tract, for the presence of leaf litter and plant stems greatly retard the overland flow of water, prevent soil erosion and the inwashing of fine soil particles to the interstices of the soil and so maintain a higher infiltration capacity. Thus a greater proportion of this "rainfall excess," will be in the locality itself and will get gradually absorbed by the soil when there is no such "rainfall excess." Since the soil surface in the forests is undisturbed by cultivation, the soil pores are more permanent and this is an important factor in relation to infiltration not so much with reference to admitting water as to permitting the ready escape of air, since air must escape from the soil as fast as water enters. Further as a rule, natural irregularities of the soil surface, particularly depressions which will hold water, until it enters the soil by infiltration are more frequent in a forest than in cultivated areas which are levelled up. Another factor is, that the air near the ground in the forest is more humid than in an open area and there will be less of loss of water by evaporation. From the above it will be seen that given the same quantity of rainfall, the rate and quantity of absorption of water by the soil in a treeless tract is less, while surface run off which is mainly responsible for disastrous floods in lower reaches, is correspondingly great. This makes out a case for restoring plant cover in water sheds. Engineering works are no doubt necessary to control these floods, but they need to be supplemented by the restoration of plant cover where it has been depleted. Experience has shown that such plant cover will eliminate smaller floods and materially reduce the crest of major floods. Probably then smaller dams built at less cost will function equally efficiently, if the watershed of the river is clad with vegetation.

The water which soaks into the ground is not lost. It is conserved, instead of being wasted as "run off". Some portion of it flows underground only to appear in wells, springs and channels at lower levels. The rest is held in the subsoil and this will help to reduce dangers from droughts. This is exactly how forests help agriculture.

Why the beneficial effects of forests in conserving water supply and preventing run off are not commonly recognised is not difficult to appreciate. It is chiefly because the results, although highly effective, are less tangible and more difficult to assess, than for instance the effect of a Kannambadi Dam (Mysore) or a Mettur Dam (Salem). But the forests do not do all these services for nothing. There will be some reduction in the stream flow due to the consumption of water by the plants. In addition there are also transpirational losses and the evaporation of the water intercepted by the foliage

before it reaches the ground. These losses may be set off as a charge against vegetation for the service it renders in regulating stream flow.

Certain kinds of vegetation consume or intercept more water than other kinds. This consumption of water by vegetation had led some people to believe that elimination of the plant cover would be a means of increasing stream flow. This cannot be recommended as a sound practice for the other disaster namely soil erosion will set in and this has been rightly described as the greatest of national calamities which could possibly occur to a country.

The aim of the Forest Department is to manage the forests to supply human needs, including agriculture and industry, with the required quantity of water at all times. This to my mind is the greatest benefit which forests can render to a country. The direct benefits are comparatively of less moment.

The above benefits cannot be achieved without the intelligent co-operation of the public. The spirit of destruction of plant growth is too much in evidence amongst us. Siva, the destroyer, has had too long a sway and it is time that Vishnu, the preserver stepped in. As in religion so it is in forestry. Planting of trees is considered by us as one of the "Sapthasanthanams" which every "Grihastha" is expected to practise. A "Tree planting week" has been recently organised and it is upto you, the future citizens of this great motherland of ours, to make it a success by planting as many trees as possible in this bleak country of ours. Even more than this, I should earnestly plead for the preservation of the existing tree growth if you are by now convinced that forests are of great benefit to the agricultural population.

The Cinema

By K. Mohamed Hussain (Junior B. A.)

THE Cinema has become an important factor in our lives today, and its influence on the culture and morals of the community is engaging the serious attention of all thinking people all over the world. There are, of course, puritans among us who are inclined to include the Cinema straight-away among the major evils of our time. But this attitude, whatever its justification, does not help us. It is as futile, and dangerous, as that of "giving the dog a bad name before we hang it." A more reasonable attitude to the Cinema would be to first of all accept it and reckon with it as one of the inevitable developments in our modern life, and then to assess its value properly and to make earnest attempts to utilize it for providing healthy amusement and useful instruction to the community.

Much of the prejudice against the Cinema arises from that deep-rooted habit among some men of regarding any kind of pleasure as a sin. Moral conviction has really very little to do with this. One is reminded in this connection of what Macaulay says somewhere about the English Puritans—that they discouraged bear-baiting not because it gave pain to the bear, but because it gave pleasure to the spectators. One discovers this narrow attitude, curiously enough, even among such liberal thinkers as Ruskin who condemned novel-reading in his *Sesame and Lilies*. A rigid attitude like this tends to ignore the value and necessity of relaxation in human life. Art, literature, and music, are as fundamental for the cultivation of the mind and soul of man as water, air, food, and exercise are for the proper building of the body. Both these are necessary for a full life.

Though the educational and moral value of the Cinema is very much in the forefront, it is chiefly as a means of healthy recreation that the Cinema has to be valued. The Cinema to a large extent solves the problem of leisure in the modern world. It is indeed a difficult problem. If we do not control leisure, leisure will control us. In our own time, we are creating more and more leisure in our lives, and it is important that we should use that leisure properly. Today leisure is almost a Frankenstein monster. Unhealthy excitement, vulgar pleasure, are the by-products of leisure, if it is not husbanded and used properly. On the other hand, we see that all great art, nay culture itself, is a product of leisure. For example, the great Greek culture of the fourth century before Christ was developed entirely out of the leisure of her citizens. On the other hand, the dangers of misusing leisure are clearly seen in Roman history. In the first and second centuries A. D. the Romans acquired considerable leisure. But they used it for vulgar amusements, gladiatorial shows, etc. in the blood-stained arena where men

and beasts were butchered "to make a Roman holiday". Greek leisure produced Socrates with his calm and poise and deep wisdom, because the Greeks knew the value of time in the scheme of eternity. Roman leisure produced Nero who "played when Rome was burning".

The Cinema is a means of healthy entertainment for all classes, especially for the poor. The leisure of the rich can be spent in travel, reading and other things which are not open to the poor. The glory, romance, and adventure of life are mostly inaccessible to the poor. The newspaper, it is said, has brought the world to our doors. The same thing can be said of the Cinema. The stay-at-home gets through the Cinema the chance of peeping into the glamour and beauty of the outside world into which he has no other means of entering. That itself is a great argument in favour of the Cinema. It adds spice to his life and introduces an element of excitement into his dreary existence. It may be that the excitement is second-hand and vicarious, but it is so in all artistic enjoyment. When we read a poem or a novel or watch a drama, we project our own selves into the personalities of the characters and derive considerable satisfaction from such experience. "Art" said Aristotle, "is an imitation of life". So also in the Cinema, we come close to the larger life around us of which we are a part more vividly than in a drama.

The Cinema has come in for a large measure of criticism, because of its demoralising effect upon the people, particularly the young. It is true that an inartistic motion-picture can do great injury to the minds and emotions of people. Pictures that depict the sordid sex-life of American and European cities, and deal with crime, murder, and other things are unfortunately very common and popular. Their effect on the people is bound to be pernicious and demoralising. Art must elevate and refine the emotions of men, and an inartistic and vulgar motion-picture is capable of doing infinite harm to the morals of the community. Again, the Cinema comes in handy for the propagandist, and much harm can be done by spreading through pictures wrong notions and ideas about the culture and civilisation of other nations. Recently we in India had to protest against the exhibition of pictures in the West which portrayed our culture and civilisation in a most contemptible light.

The vividness with which things can be represented on the screen makes the Cinema a powerful instrument of instruction and propaganda. It can therefore be used as an educational tool with remarkable results. Films illustrating the growth of plants, wild animals in their natural environment, the inhabitants of different countries and their mode of life, culture, etc. historical events and so on, can do a lot in imparting instruction and knowledge to both young and old. Pictures dealing with social evils, if properly

and artistically screened, can be made valuable aids to social reform. In fact the scope of the Cinema is infinite. Like literature it can be made to depict life in its infinite variety. The influence of a sweet story seen on the screen is very great. It refines our emotions, soothes us, and by that subtle process by which all good art expands our self, it takes us out of ourselves into the larger life around us.

In our country the popularity of the Cinema is increasing day by day. It has penetrated even into our villages. The responsibility of those who are in charge of the industry is, therefore, very great. Most of our films are crude imitations of the Western films. There is far too much of the element of vulgar love in them. They abound in absurd anachronisms, puerile improbabilities, unconvincing plots, incoherent and disjointed episodes, and the majority of the actors and actresses who take part in them know nothing of their vocation. Artistically our films, particularly in South India, are yet in their infancy. Sense is sacrificed to "spectacle". One has only to see any of our *puranic* pictures to realise this. They teem with absurdities that are painful to one who has any artistic sense about him. There is something coldly artificial about our fat heroes and screeching heroines masquerading pompously as gods and goddesses. The scene-settings pall on us with their gorgeous monotony. The songs are irrelevant, too many, stale, and unreal. The gestures are inartistic, crude, and inconsequential. One gets mortally tired of these stories. Our so-called social films are no better. They are full of exaggeration, and are tiresomely sentimental. The themes are stale and conventional, the humour vulgarly farcical, and there is a general absence of artistic restraint in these stories which make them unfit for exhibition. The actors and actresses are not trained for their parts, with the result that their acting is mostly unconvincing and monotonous.

Happily, there is a realisation on the part of our directors and others engaged in the industry today that the Cinema should be reformed so that good films and actors are not now so rare as they were a few years ago. The technique of the films has improved beyond recognition; there is more naturalness and restraint in acting, more logic and verisimilitude in the stories, and, therefore, more joy and amusement and instruction to be got from our films. The songs have become fewer but more varied and appropriate, and the scenes exhibited have more of the element of "reality" than before. Many of our actors and actresses have done so well that they compare favourably with the best "stars" in Europe and America.

The Cinema, therefore, is a very valuable institution in our modern life. Like all modern inventions, it is like a double-edged weapon, capable of infinite service to mankind, if used properly, and also infinite harm if misused or abused.

A note on the Architectural Beauties of Temples at Belur, Halebid and Somanathapur, Mysore Province

By "X"

ABOUT 1116 A. D. Vishnuvardhana, brother of a Hoysala King, Bhallala I built several temples in commemoration of his victory over the Cholas who were the enemies of his state and of his religious preceptor, the great saint and philosopher, Sri. Ramanujacharya. The largest and most beautiful of these temples is the temple of Vijaya-Narayana or Kesava at Belur. Nine years later, he built another temple at Halebid, 9 miles away, when his capital was shifted there. About 1269 A. D. a high officer under the Hoysala King, Narasimha III, by name Soma, built yet another fine temple at Somanathapura, which was also dedicated to Kesava. Somanathapura lies on the route to Talakad.

These temples are typical of the Hoysala style of architecture which branched off from the Chalukyan style after the middle of the 11th century.

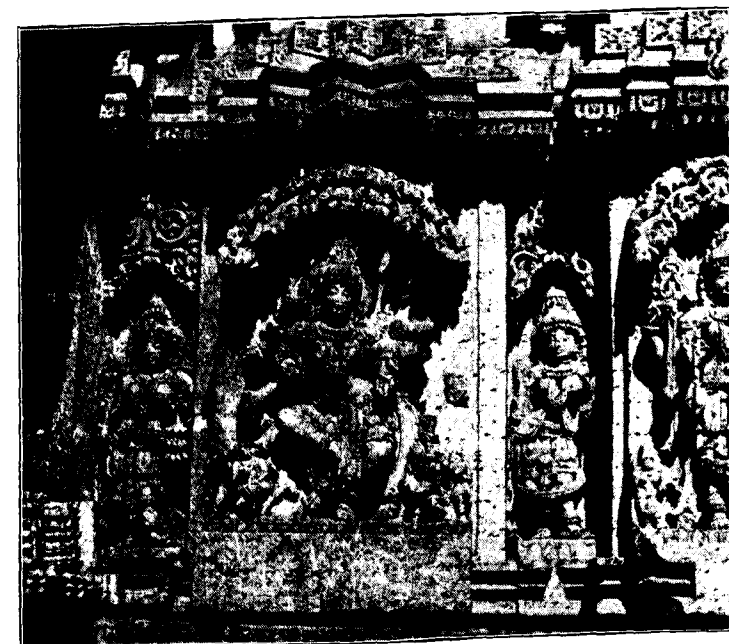
The chief interest in the plan of these temples consists in the fact that the sanctum has a beautifully designed star shape. The superstructure follows the numerous points of the star and provides numerous broken frontages with well-placed and deep cornices and friezes, both in the basement area and in the superstructure. The tastefully broken frontages provide numerous vertical lines which are met by horizontal lines formed by the deep cuttings that throw into vivid relief the long and varied cornices which are a feature of the style.

While the temple at Somanathapura is the smallest, yet it is the most complete and symmetrical of the ornate shrines in the Mysore State. The Temples at Belur and Halebid might be considered to be incomplete in as much as they have no Gopura over the sanctum, while the Somanathapur Temple is complete and from top to bottom is a mass of fine details captivating the mind by the endless concourse of figures and designs.

These temples do not strike one's imagination by their hugeness, but are so full of minutest details of architectural beauty, that they might be called veritable mines of art. The entrance to the main hall of the temple at Belur or the main doorway, as it is called, is a mass of delicate and intricate carving teeming with life and variety. It is guarded by Cupid and his consort, each flanked by his doorkeeper. On the lintel between two profusely tailed *makaras*, is a panel with a flying Garuda. Above this Garuda is a slab bearing one of the most elegant and delicate carvings of Ugra



Somanathapur Temple.



A Panel from Belur.

Narasimha, tearing the entrails of Hiranyakasipu. The floral and serpentine arches over the Ugra Narasimha and the profusely ornamented tails of the *makaras* give one an example of the excellence of the Hoysala filigree work. In the Navaranga Hall (main hall) one finds numerous pillars of extraordinary beauty and variety of design. Some are square, some octagonal, twelve sided, sixteen and thirty-two-sided, some round, lotus-shaped, star-shaped; but whatever their design, they are all most elegantly carved. It appears one of the pillars used to be turnable on its own axis. There is a magnificent central dome in the hall which is supported on four beautifully polished bell-shaped pillars. The magnificent dome bears frieze after frieze of sculptures among which may be found several scenes from the Mahabharata. In the centre of the dome there is an ornamented pendant at the lower end of which is a round panel with Ugra-Narasimha. Two of the bracket figures on the four pillars supporting the dome are perhaps the finest pieces of architecture found in this temple. One figure represents a beautiful maiden with a pet bird perched on her left elbow which has caught in his beak the jewelled necklace of the lady. She wears on her right arm a bracelet which can be rotated. Another is a lady who is dancing and on her head-jewel, a bar bears a ring which can be freely moved. Each of these four bracket damsels is decked with floral designs with elaborate convolutions of leaves, buds and creepers, which serve as a canopy over their heads. While describing these four bracket figures, it is necessary to say that there are about forty such bracket figures over prominent bell-shaped pillars round the main hall of the temple. These are about two feet high each and they are said to be the representations of *Mohini* in various postures of dancing, playing, hunting, at toilet, bathing, etc. The figures are finely proportioned and finished and exhibit the beauty and grace of a well-developed damsel's figure and the charm of her womanly spirit without suggesting sensuality or nakedness. Each figure is highly expressive and living. One who is versed in the art of Bharatanatya could take lessons from these figures in the various mudras, poses of hands, feet and dispositions of body. It is curious that most of these female figures bear the sacred thread and one learns a lot about the art of dressing and decorating, and the avocations that the ladies of those days or of earlier periods were accustomed to follow. We find ladies on a hunting expedition; a servant maid is removing a thorn that has entered the hunter's foot. The face is expressive of annoyance. A damsel is in the posture of flying a kite—imaginary of course—and the disposition of her body, hand and feet indicates that the kite is flying very high and that she is drawing the thread to prevent some wrong course that the kite is taking. One is tempted to comment on these damsels at length because of the rich food provided by the artists for the imagination of the spectator.

The basement friezes that follow the starshaped plan of this and the temples at Halebid and Somanathpur contain numerous lines and varieties of design. There are lines showing elephants on march, no two of these animals in a similar state; some running, some turning back to poke fun with their neighbour, some in an attitude of fight and each of these figures suggests an amount of vigour and liveliness. We have a long procession of cavalry on the march, a procession of Hamsas, another of drummers and dancers, another of gods and of kings and their following. As stated above, there is no suggestion of monotony, because the horizontal lines are broken up by any number of vertical facets for the reason that the basement friezes have to follow the many pointed star design of the plan of the temple. Over the basement friezes, we have deep cornices which are surmounted by rows of ornamental towers with roaring lions in the spaces and an artistic creeper close to the edge. Between bell-shaped pillars, we find pierced stone screens on which are carved scenes from the Mahabharata and Ramayana.

Over the top of these, again, we find beautifully filled cornices with frieze work. As indicated above, the temples at Belur and Halebid have not got their ornamented Gopuras, but the temple at Somanathapur has gopuras to each of its three shrines. In this respect, the latter temple is considered a finished and perfect product of the architect's skill.

These temples are places of pilgrimage for the students of Art. The Master-Builders have allowed their imaginations to run wild and one is struck with wonder as to how they designed and worked in that basaltic and hard rock so many tiny, yet fine figures of gods, men, women, animals, birds and even insects. One finds in the tangle of creepers, flowers, buds and fruit, a tiny fly, a lizard, a tiny pigeon or a monkey. One only needs an eye, and as one looks on, more details come into his vision.

After all, any amount of description in cold writing is but a poor compliment to the skill of the master-builders; one has to visit the temples to realise the glory and beauty of these fine specimens of Indian architecture.

My Talisman

By B. Ramachandran (Senior B. A.).

IN the career of an examination-going student, the 15th of December is a sensational day. At any rate it was so in my case. On that fateful day, I paid my examination fee and thus committed myself to a great adventure. I thought it was a real *crisis* in my life, and vaguely remembered what my English lecturer had said about the *crisis* in the life of a tragic hero—when he, after a painful conflict, "to be or not to be", chooses a particular course of action or conduct which inevitably leads to his failure and ruin. Of course I did not deem myself a tragic hero nor was my choice preluded by any serious conflict, for the simple reason that I have always treated examinations with utter contempt. Both observation and experience had taught me that success in an examination was entirely a matter of chance or luck—call it what you will.

To become "lucky", therefore, became my chief preoccupation during the period that followed the 15th of December. I consulted various astrologers both of local fame and others whose miraculous powers were boldly advertised in the daily papers. I was not, however, satisfied with the result. Most of their predictions were vague and ambiguous like the pronouncements of the Delphic Oracle. One of them had even the cheek to reply (after depriving me of a pretty good sum of money) that I "would get what I deserve". Besides, all these astrological predictions suffered from one grave defect. They pretended to tell me what would befall me, but none so much as indicated what I should do to succeed. That was not very helpful, I thought. I needed some specific "short cut to success", not a mere pompous prediction. After a few days of vacillation, it was my good luck to come across an advertisement in one of the papers which was the very thing that I needed. It was the advertisement of a Talisman, which was guaranteed to work wonders. A person had merely to wear it, so it was stated, and he would realise all his ambitions. Why, I said, it is enough to wear it and even the most impossible of my dreams would be achieved. What a fool I was not to have thought of it! I congratulated myself upon my extraordinary good luck, and believed that, after all, good old Shakespeare was not such an imbecile as I had thought him to be. How true it is, as he says, that "there is a tide in the affairs of men, which taken on the flood leads them on to fortune"! I was face to face with just that "flood-tide" in my affairs and boldly took the plunge.....

The Talisman soon arrived in a delicately ornamented box. I had to pay thirty rupees for it. But what did it matter so long as it brought good

luck to me? I opened the box with trembling hands, and as the mysterious little thing showed itself, folded in lovely tissue paper as though it was some precious jewel, my heart began to palpitate in eager expectation and with thrilling hopes of a brilliant future. I followed the printed instructions scrupulously, and after the prescribed "puja" I wore it round my neck. Milton somewhere says, "the mind is its own place". Nay, the mind is everything. From the day I wore the Talisman, I became altogether a different person from what I was. My step became lighter, my heart literally sang within me in an ecstasy of hope and joy. I held my head high. I thought I was above everything. I hardly attended any lectures in the College, and when other students were busy cramming "notes" and such other things, I was enjoying myself gloriously visiting picture-houses and restaurants and sauntering gaily in the streets and public parks in the evenings. My friends marvelled at my supreme indifference to my books. Poor fellows, I thought, to work like "devils" when success would be theirs if they only bought the Talisman!

It was in the month of March that the great event happened. If I remember right, it was the 7th of March. There was a brilliant moon that night in the sky which was beautifully clear, and the stars shone with a sparkle I had not seen before. I spread my bed that night on the terrace of my house to enjoy the beauty of the moon-lit night. After an hour or so, I fell into a deep slumber, and dreamt a most wonderful and vivid dream. I was walking up and down the corridors of the College on a still afternoon, and I was alone. Suddenly, a mysterious figure appeared before me, clad in black. I was almost petrified with terror. The figure slowly moved towards me, and my heart leaped into my mouth, as it were, and I did not know what to do. I was too terrified even to cry for help. Gradually the figure came towards me and stood right in front of me. I thought my last hour had come, and terrible visions of what I had read of Faustus and Mephistopheles floated chaotically in my mind. But soon the figure assumed a human form, and drawled out a few words which sounded like "Beware of the Ides of March". My terror had diminished a little and I began to study the figure a little closely. He held in his hands a bundle of papers and I was wondering what he meant to do with them, when he suddenly brandished his arms at me and thrust the bundle into my hands. Before I could recover from my surprise and terror, the figure had disappeared. I opened the bundle and lo! what was my wonder when I discovered them to be University Question Papers! My joy knew no bounds. I realised that my dream was the result of the Talisman. It dawned upon me then that the Talisman was a veritable Aladdin's Lamp and that the figure I had seen must have been the Spirit of the Talisman. Anyhow, I eagerly coned the papers, and

soon fixed the questions in my mind. When I had almost finished the task, some noise on the terrace disturbed me, and I opened my eyes.....

From that time I devoted myself to the preparation of the answers to the questions so miraculously revealed to me that night. My industry created quite a sensation among my class-mates. In my spare hours, after a tiresome spell of cramming and memorising, I would sit lazily in my room and dream delicious dreams of my future. I was the happiest man on earth, I thought. My future was made. I would certainly win a First Class, and then proceed to sit for the Indian Civil Service examination.....why not?.....the Talisman would help me even there. What a great benefactor of the human race the inventor of the Talisman was! Like the man in the Arabian tale, I dreamed and dreamed..... A gazetted appointment, "the sum of earthly felicity for India's educated"...a brilliant official career...titles and stars...travel, amusement, and to crown all, a charming wife and a happy home.....

The fateful day at last dawned. March 15th! A day that makes or mars the lives of thousands of young men in our country—how many ambitions are buried and hearts broken on that day! ...Among the unhappy, I was the only happy man. I pitied my friends for their helplessness, and even felt a peculiar pleasure in watching their semi-hysterical anxiety and worry in the examination hall. I entered the hall, with my head held high and a courage and confidence that even Napoleon would not have displayed on the battle-field. I proceeded to my desk and surveyed the crowd of candidates with a look of triumph. I thought I was like Providence watching with malicious enjoyment the helplessness of the poor struggling mortals. "What fools these mortals be!"—I remembered Puck's exclamation again and again. I was afraid I was becoming even proud and haughty, and over-confident and quite intoxicated with too much good luck, like one who solves correctly a "cross-word puzzle" and gets a cheque for a fabulously large sum of prize-money.....

The bell rang. There was a solemn hush in the hall. The hour of destiny had arrived. The superintendents distributed the papers. I clutched at my paper, almost frantically like a mad man, and muttering an appropriate prayer to the Spirit of the Talisman, I looked into the questions. It was the Shakespeare paper. I thought my eyes were deceiving me.. I stared into empty space and at the rafters of the roof..it was too true..not one of the questions I had prepared for was there..... I was too stunned to do anything. I sat like one over-powered by some charm... After vain attempts to scribble something for more than an hour, I rose up and left the examination hall, a sadder but a wiser man.....

Reader, when you next consult an astrologer or send for a Talisman, remember my experience!

"Round the World in less than a Quarter of an Hour!"

By V. V. Subba Rao, B. A., B. Ed.

'It is possible, nowadays to visit America, Australia, India, Japan, Italy, Austria, Germany, and France, and be back in London again in less than a quarter of an hour.'

'Not bodily, of course, but nevertheless, just as effectively as if you were transported on a magic carpet to the Opera House of Berlin, from there to the Moulin Rouge in Paris, and back again to Covent Garden. How?.....By "Wireless", of course.'

—Ralph Stranger.

No scientific invention or apparatus owes its perfection to one particular individual. It can only be the fruit of laborious and continual researches carried on by eminent scientists, with a view, first, to enrich the world's stock of knowledge: but soon it is made to cater to the needs and comforts of humanity at large. And radio or Broadcasting is no exception to it.

It was Sir Oliver Lodge who first showed that when a spark passed across an air gap, in one circuit, another spark jumped across another gap in a separate circuit, placed close to it, provided that the second were properly in tune with the first. It is explained thus,—the original spark caused a disturbance in the intervening medium or ether, and in virtue of this disturbance, electricity was generated, by induction, in the tuned circuit. The famous German scientist, Hertz, showed that when such a discharge takes place, electromagnetic waves were generated. These waves which are also known after their discoverer, as Hertzian Waves, are similar to light waves, in all respects, and in addition, induce electricity in an electrical conductor. It remained for the Italian Scientist, Signior Marconi, whose name is more popularly associated with Radio, to discover means for transmitting and receiving these ethereal vibrations. He could demonstrate to the world, that by connecting one side of the 'oscillating circuit' to the earth, and by using elevated aerials, the waves could be sent into space, and received more effectively.

In Broadcasting, we have, in short, to do four things: (i) To convert sound waves into electrical impulses, (ii) To convert the electrical impulses into electromagnetic waves, (iii) To convert the electromagnetic waves into electrical impulses again, and (iv) To convert the electrical impulses into sound waves. The first two are done at the Broadcasting Station, and the rest, by the receiving set.

The Broadcasting Station consists of two main parts: the Studio where the microphone is found, and the Transmitter with its aerials. The two need not necessarily, find place in the same building. Especially, in crowded cities, where place is an important consideration, the Transmitting part is removed into countryside, where enough space is available for installing the plant and putting up the aerials, etc.

The first step in Broadcasting is to generate what is called a 'Carrier Wave' in the aerial, so that the ether is periodically disturbed. To generate the Carrier Wave, the current is made to pass first through a 'Transformer', a device to convert the current into one of higher voltage, and then through the spark gap. Sparks, passing at a definite rate through the gap, produce what is called an 'oscillating current' in the oscillating circuit, one end of which is connected to the aerial, and the other, to the earth through a microphone.

When a person talks or sings, in front of a microphone, the variations in the mechanical vibrations of its diaphragm are converted into variations in the strength of the current in the circuit. These microphonic currents are 'amplified' or strengthened, and on passing through the Transmitter, influence the already flowing Carrier Current in the aerial. A modified final (modulated) current will now flow in the aerial and cause it to radiate the final modulated wave into space.

This modulated wave, on passing a receiving aerial, will induce in it currents of the same character as those that were flowing in the transmitting aerial a fraction of a second ago. Thus the receiving aerial will have currents bearing the speech or music characteristics as passed from the Studio. This, in turn, induces a similar current in the oscillating circuit of the receiving set. With the help of the 'condenser', the set is 'tuned' to receive the electromagnetic waves of the particular wavelength type, sent from the Broadcasting station.

The receiving set consists of two main parts, the 'valve', and the 'telephone' or the 'loudspeaker', through which we hear. The train of electrical oscillations generated in the aerial is of an 'alternating' character. It is to 'rectify' this alternating current or to convert it into a 'direct' one that a 'valve' is employed in the receiving set. Valves or 'rectifiers' are of different types. The simplest type is called a 'crystal' valve. This consists of a fine steel point touching a crystal of corborundum which has the property of transmitting currents in one direction alone. But this valve cannot be used successfully for long distance broadcast. For this purpose, is used Dr. Fleming's 'thermionic' valve, or a still 'more sensitive' 'triode' valve, whose workings are too complicated to be dealt with here.

Universal Religion

By S. Rajagopalan, M.A., L.T.

It was one day during the Simian period that a big batch of monkeys was crossing a mountain region. Rain was pouring in torrents and the animals were shivering with intense cold, when suddenly an unusually fearful peal of thunder smote their ears and made them completely prostrate with terror. For the first time, these monkeys had experienced the feeling of awe and terror and according to Andrew Lang this was the germ of the feeling of fear which modern man has for the mysterious and the supernatural. According to him, man's fear of God is directly traceable to the terror experienced by the creatures during the pre-human period. A very sublime and thrilling account of the origin of man's fear of God! H. G. Wells adopts the same historical perspective in his treatment of the same topic, though he does not go so far back as the Simian period. Tracing the social and family life of the primitive people, he asserts that the fear and esteem in which the family chieftain was held gradually transferred itself to God and that God thus has become an object of fear and reverence to the modern man.

What is the basis of this complex feeling of fear, reverence, and sometimes affection and devotion which man exhibits towards God? A study of anthropology, ethnology and comparative religion does not lead us far in the direction of an explanation. The history of religion presents us with an admirable account of its various phases and development of the many beliefs, and its institutions and organisations, but hardly anything else is attempted. The history of an institution need not necessarily be a true index of its value and this is notably so in the case of religious principles and practices. Thus, for example, it is easy to scoff at the Hindu institution of *śrāddha*—the annual celebration in memory of one's forefathers—as the relic of the primitive cult of ancestor-worship. But while historically it is quite likely to be so, it actually is more than a tradition, for the institution has now been tied up with such a mass of ideas, feelings, and sentiments, that it has acquired a very high value and significance. The cult of Krishna-worship may in the same manner be given a historical twist and be traced from the Rig-veda, but it would by no means explain its intrinsic value. The teleological explanation is thus very different from the scientific and it is for this reason that we feel dissatisfied with the accounts offered by writers like Lang and Wells.

Modern psychology has not been idle, and psychology of religion has been making systematic attempts to investigate the religious consciousness which it bases on the emotional and impulsive life of man. Fear is one of

the most fundamental instincts of human beings and when man is made to realise his impotence and insignificance in the face of the cosmic forces round him, he feels like a young child bewildered and terrified and begins eagerly to supplicate to a Being—one immeasurably superior to him—to save and preserve him against life's difficulties and terrors. The vast expanse of the ocean, the grandeur of a mountain chain, the torrential rain accompanied by typhoons and thunder-storms—these make man realise his utter insignificance and ephemerality and drive home in him the presence of an invincible and superior power to which he has only to bow his head in awe and reverence. The feeling of fear becomes conditioned to an extraordinary number of things, and thus everything that is out of the way or savouring of the mysterious or supernatural tends to make him shrink with fear and dread. Though the civilised individual of the twentieth century has rationally no need to fear anything, still it is an eloquent commentary on the deep hold which fear has over us when we see him afraid of microbes or darkness. Apart from fear, there is a very powerful urge within us to take refuge in an Almighty, just as a young child turns for protection to his parents. A sense of resignation and dependence, a feeling that there is a merciful and benevolent God presiding over our destinies, and that virtue is always rewarded and vice always punished—these make our life easier and more endurable. The human intellect always appreciates orderliness and rule and these become impossible unless there is a wise and just governor of the world—such are the easy stages through which man is led to postulate the existence of God.

The foregoing has given us some idea regarding the factors which constitute the religious consciousness, and it is necessary for us to evaluate the worth and importance of these. The apparently most dominant and outstanding characteristic of man is his rationality, and there is no phase or feature of his life which is not coloured by reason. In religion it is all the more so. But God and religion cannot be founded on pure reason and it is a standing challenge to man's intellect that there are innumerable facts which defy all attempts at rational explanation. We may, in this connection, emphasise the truism that while all science is knowledge, all knowledge is not science. All sciences are essentially material and most of them are positive and empirical. They are all based on the fundamental law of mechanical causation. We therefore see all these sciences adopting the concept of causality as their ultimate principle of explanation and utilising the experimental method in their investigation of data. The scientist is hence apt to suppose that only those facts which are demonstrable in the crucible of test-tube and retort are real, and that others which do not admit of such a procedure do not exist. The principles of religion are not amenable to

the scientific process and explainable by the cut-and-dry dogma of causation. We cannot prove God's existence and the reality of our various religious experiences by the scientific method, for they transcend the narrow confines of reason and have their roots implanted in the emotional and conative sources of our consciousness. This is why rational theology flounders helplessly in its attempts to justify the religious consciousness by an appeal to reason. In investigating religious principles, reason has a very limited scope beyond which it is incapable of penetrating and consequently feels mystified and baffled. In the course of the evolution of European thought, we have a brilliant galaxy of philosophers who rationally prove God's existence and give cogent reasons as to why we should believe in His miracles. But all their fascinating arguments are exploded by Immanuel Kant who very easily proves that the same reasons which lead to a belief in God's existence, can, by a slight shifting of the emphasis, disprove His existence! For the first time, he definitely laid down the proposition that religion cannot be based on pure reason. The great Sankara who has probably done more than any body else to place Hinduism on a firm basis, recognises the need for non-intellectual factors in realising the ends of religion. The realisation of *mukti* or release is more than a mere intellectual appreciation. It was for this reason that the sages of India founded their religion not on the feeble and fluctuating intellect of man, but on *sruti* or divine revelation. The Vedas and the Upanishads constitute the inexhaustible mine of the principles of Hinduism. This is neither decrying the importance of reason, nor the minimising of its value. Its scope is much restricted, and beyond a certain point, intuition and faith, discipline and training, come to lead the way.

The general attitude of our century towards reason is precisely the same. The exaggerated importance ascribed to the intellect by the rationalists in the previous centuries has now received a serious check and reason is no longer the unquestioned sovereign. It has been dethroned from its high pedestal and its limitations have more or less been accurately determined. Looking at man as a biological specimen, we see that primarily he is like other animals in sharing with them two pronounced traits—that of self-preservation and propagation. He has to adjust himself to his peculiar environment or adjust the latter to suit him. The intellectual faculty along with a host of others is a mere instrument designed by nature with a view to facilitate his living the life. The utility of intelligence to man stands exactly on a par with the utility of beak to a bird or horns to an animal. This receives added emphasis when we apply to the various genera and species of the animal world the evolutionary view-point. Reason is comparatively a recent by-product in the evolution scale. The cumulative effect of all these considerations is to demonstrate the impossibility of framing a religion on pure reason.

There is another side to this picture. The intellectual element is not the only one making up our religious consciousness. As was previously indicated, non-intellectual factors also play a dominant part and these tend to obscure the function of reason. Religion is intensely human and hence must be adaptable to our aspiration, temperament, and limitation. An analysis of our consciousness will make this clear. Though the human personality is essentially a complex affair defying a clear-cut description, we are not far from truth when we regard it as a composite of the cognitive, conative, and affective phases. In other words, reason, feeling, and willing, are the main characteristics of the self. That a satisfactory and universal religion must be based on these three primary factors now follows as a corollary from the previous statement. The intense urge and uplift that religion can exert on a person is due to the fact that it is capable of appealing equally strongly to his various faculties and tendencies. Mentioning only the essentials, we now come to see that religion also possesses these three factors—emotional, intellectual and active. It must not be regarded that these have nothing in common with one another or that each is capable of existing aloof and separate from others. Personality is a blend and a totality of the diverse individual traits and in exactly the same way religion ultimately is a synthesis of the above three primary aspects.

Basing itself on reason, religion becomes the *gnana-marga* which strives to intellectually distinguish between the *atman* and the *anatman* the fleeting and the abiding. Brahman or God alone is determined to be the ultimately Real. Fundamental questions like the relation between the individual and the world on the one hand and God on the other, the problem of evil, the conception of Moksha, to mention only a few, are discussed and answered here. But lest this should become mere verbal knowledge, we have a series of moral injunctions prescribed, without which none of the *margas* will lead us to the Absolute. These ethical requirements form a very essential plank in the spiritual development of the *adhikari*—the person trying to realise the Godhead. A sincere and earnest longing for release from the cycle of birth and death, faith in God and the preceptor, a strong aversion to the transient happiness of this world, a calm and well-balanced mind—these are some of the preliminaries. When religion is allied to emotion, we have the *Bhakti-marga* in which the devotee does not care about any metaphysical speculations, but resigns himself completely to the Absolute and makes worship of, and piety to, God his main occupation. This is regarded as the best of all the *margas* or "pathways" to salvation. The *bhakta* becomes completely God-conscious and God-intoxicated. Shining examples of these *bhaktas* are Jayadeva, Chaitanya, Ramakrishna, and others. The *Karma-marga* is an expression of the active phase of religion. With an unshakeable belief in God's existence, the *karma-yogin* does his prescribed duty, leaving the

results to the Deity. The *Yoga-marga* about which there is considerable misconception is an attempt to understand and realise the macrocosm existing in the microcosm, and make the mortal body the vehicle of God. Considerable self-discipline and practice are necessary to achieve liberation through the *yoga-marga*. It is open to a person to select any of these four paths to realise his ultimate goal. The starting point of each is different, but they all lead to the same end. That not only these four *margas* of Hinduism, but also that all the other religions lead to the same goal, has been the personal experience of Swami Ramakrishna of Bengal. All religions have essentially a practical aim as that sublime and ennobling prayer teaches us—

From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality!

On Entering the College

By V. S. Lakshminarayana Sastry (Junior B. A.)

WHEN a young man first enters the portals of the College, he feels he is in a rather strange world. He is a little puzzled at the novelty of his experience. He is even a little uncomfortable at his sudden change from a mere schoolboy into a "college undergraduate". But soon the unpleasantness wears off, and familiarity smoothens away the rough edges of his experience. He realises that he has now entered into a new phase of his life. Like Charles Lamb after his much-wished-for superannuation, he finds he has plenty of liberty. His sense of freedom is great. First of all it is a gratifying sense of liberation from the hated tyranny of "book, birch, and pedagogue". But it is nothing to the thrill of finding himself to a large extent master of his own time. It expands his soul, and gives him a new self-respect, and an invigorating feeling of individuality. He is now regarded as one who knows his duties and responsibilities. In short he is now a gentleman, while hitherto he was only a "schoolboy".

There is, however, a great danger of an unwary college undergraduate developing a sense of snobbery. Freedom may sometimes express itself in a needless bumptiousness and haughtiness of manner. It may even degenerate into a strange youthful egoism. He acquires a keen sensitiveness to advice and a haughty aversion to criticism. He holds his head high, literally rather than figuratively and talks and walks with a new pompousness. He develops certain conventional ways of speaking and learns to punctuate his talk plentifully with phrases like "I beg your pardon"; "I am extremely sorry"; "thank you", and so on. He regards himself as being freer now than before from certain hateful school-boy taboos. He visits hotels and restaurants openly, and moves with self confidence in the society alike of fools and philosophers. He does not glance timorously this side and that when he enters the Cinema Hall, and the possible presence or proximity of his teachers on such occasions is a matter of utter indifference to him. Gone are the days when he slunk away like a guilty being when seen near a theatre or a coffee-hotel by the ubiquitous schoolmaster. In manners he is more conventional than before. He is now a student of the "graces" more than of Political Economy or Gibbon. His toilet becomes more and more complicated every day. He has now a graceful "nod" (which does the service of his elaborate schoolboy greeting) to his teachers and elders. His sartorial fashions undergo a rich "sea-change". His voice acquires a new tone and a new assurance, and he now feels that he can speak authoritatively on any question from polygamy to politics and from Santa Apte to socialism, and all this he does without the slightest doubt as to the infallibility of his

views. He develops a keen consciousness of his rights, and often asserts them loudly and insolently in season and out of season. He is now an individualist and cultivates a sharp attitude of criticism towards every problem of life. Some one tells him that he should take nothing on trust, and straightaway he discovers flaws in every doctrine, from Platonic idealism to Gandhian satyagraha, and finds loopholes even in the law of gravitation and the Rule of Three. He is now thoroughly ashamed of his school-boy tendency to hero-worship and no mortal is now a hero to him, except perhaps his favourite cinema-star or a stray cricket or tennis champion. He therefore dismisses the world's heroes and great men with an impatient gesture of his hand and a profound mono-syllabic contempt. He learns a few catch-phrases of current politics and economics and is convinced that without his individual support the whole superstructure of human society would collapse like a house built upon sand. He fondly believes that ministries and governments should look to him for support or otherwise they have not the slightest justification to exist. His supreme self-confidence makes him think that he alone can save the world. He scoffs at such things as religion and faith and proudly declares himself as a sceptic and an atheist. Sentiment, he almost hates like poison, and poetry and art bore him "to extinction". The successful man is his hero, and the noxious popularity-hunter his idol. The sacrifices of his race mean nothing to him, while Hutton's centuries in the Test Match are to him more epoch-making than the Dandi March of Gandhi. His highest ambition is to drive a car and he devotes more attention to the perfection of his "tennis drive" than to the moulding of his character. Rant and bombast appeal to him more than goodness and humility and he is among the loudest that applaud the pompous mob-orator and the loud party-malcontent, propagating hatred.

A discouraging picture this, some of my readers will say. But let him also look at the "other side of the medal"—the unlimited opportunities that a College student has for improving himself and serving others and developing a perfect character. If he has a heart "that watches and receives" and a mind that is alert and keen, he will regard his college life as something different. The first flush of his enthusiasm or the initial spell of strangeness, over, as the case may be, the perspective becomes clearer, and the scales begin to fall off from his vision. He sees life not as a round of amusements, frivolities and youthful dissipations, but as a serious, and to a large extent, even painful and complex affair. His nebulous attitudes he finds to be dangerous, and the superficial distinctions in his shallow mind about many things disappear. His cock-sure dogmatism and overweening pride are nothing before the mystery and wonder of life. The necessity for an ideal and an aim in life becomes more and more urgent. He is amazed and awed into humility by the vast inter-texture of existence. His own petty

egoism is a gesture of futile insolence in the face of the Immensity which is the Universe. The arrogances and pretensions of youth do not help him. He begins to realise slowly but surely the importance of self-control, self-reverence, and self-knowledge, and behind the superficial glamour of beauty and success, he discovers the truth that "the paths of glory lead but to the grave". It is not dress or wealth that maketh a man, but the *man* that makes or mars himself. Like the poet, Burns, he realises that "rank is but the guinea-stamp and a man is a man for all that". The relative importance of things in the scheme of the universe begins to engage his attention, so that he knows now the difference between the Derby and the Battle of Waterloo, or between the achievements of Hitler and those of Asoka. The various subjects he studies in the College acquire a new value and significance in the light of this new understanding. History is not interesting to him because of the number of wives that Henry VIII married and murdered, but because it tells us of the struggles and achievements of the human race in its tortuous march towards its goal, and because history embodies the truth of that great karmic law of action and re-action. A study of science brings him into harmony with the universe around him, and gives him an insight into the finality of the laws of life. Poetry is not mere gibberish, but the very secret of the glory and mystery of life. It teaches him virtue "for she alone is free" and humility, because it is the first step to spiritual contentment. His own impotence and insignificance in the cosmic scheme grows upon him and thus corrects his sense of values. Literature gives him a new joy and reveals a new wonder. If he is a student of English literature, he will find immense wisdom in the plays of Shakespeare. Shelley shakes him from his torpor with his promethean vitality, and Swinburne sweeps him "as a torrent does a pebble" on the stream of strange new tunes of his music. Lamb teaches him the glory of small things and the beauty and sweetness of human affections. Byron takes him into a world swept over by storms of human passion and illumined by the ever-burning torch of liberty. Milton gives him a glimpse into heaven and hell, and by the power of his noble music uplifts him to the very feet of God. Gibbon opens out before him the stupendous panorama of an empire struggling in its death-throes, and as he watches the spectacle, he is impressed by the vast forces that govern our human destiny. Wordsworth takes him "into the life of things"....of human existence and the life of nature, and reveals strange new beauties that fill and pervade the universe from the glory of the rainbow to the beauty of the common daffodil.....

Such is the "brave new world" upon whose threshold our young man steps when he enters the College. It is indeed a crisis in his career, and happy is he if he chooses the right path and forsakes the wrong one.

A Few Scientific Prophecies

By B. Lakshmana Rao, M. Sc.

LIVING in the "scientific age" we have witnessed marvellous changes. The last century ushered in the Industrial Revolution brought about by the application of mechanical and chemical sciences to practical affairs. Similarly the application of biological science to the various aspects of life has brought about what may be called "the biological revolution" of our own century. Our knowledge of life and the universe around us has increased tremendously during the last fifty years. Our whole life has been revolutionised, thanks to science. Our habits and modes of thinking, our attitudes and aspirations have all undergone such changes that it is difficult to say where they will end. In fact it is possible to feel a little pessimistic about the trends of modern life. Such questions as whether this scientific advancement has made for human happiness or whether it has destroyed it are eagerly discussed in our day. A few dismiss the idea of any scientific progress, because of the growing conviction that science is more destructive than constructive and that the consciousness of the human race as a whole is growing and will soon reach its peak of ethical thought—ahimsa—and put an end to all further attempts at scientific achievement. Whatever it is, it is a matter of vital importance to humanity what use it will make of the changes that have taken place in human life as a result of scientific advancement.

In a situation like this the role of the prophet becomes extremely fascinating. Of course most prophecies have no meaning, for, after all, a prophecy is an intellectual bet on the future. But if we cannot say for certain that our imaginary ideas will be achieved, we can at least assert that they are not more impossible than a great many discoveries and inventions that are accomplished facts today. For example, the man of the 18th century would have found it difficult to imagine the idea of an aeroplane or a modern electric power-station, while television and X-Rays would have seemed altogether fantastic in Newton's time. If there is one thing certain about the future, it is that human destiny involves continuous change. This is, perhaps, our only justification for any prophecy. And so, if we may permit ourselves, as H. G. Wells puts it, "a brief astonished stare down the vistas of time", we would arrive at some startling possibilities. Some of these possibilities are given below.

1. *The discovery of a process by which the nourishment of animals including man will be enormously simplified so that we will not require in the future large quantities of food as are consumed at present.*

It has been shown that the growth and development of many kinds of plants can be greatly stimulated by the direct use of electricity. Nitrogen is already being separated from the air in large quantities and manufactured into an artificial fertilizer for use on the farm. Concentrated food in the form of tablets was served out to soldiers in the Great War during an emergency. Synthetic foods are now an accomplished fact. Stephen Leacock has already burlesqued in one of his humorous pieces the possibility of using "concentrated food tablets" that expand in the stomach. Would such an achievement, we may ask, be likely to prove a curse or a blessing?

2. *An enlargement of the field of telepathy or mind-reading to such an extent as to cover the whole human race, enabling us to do away with the typewriter, the printing press, the wire-less, telephone, etc.*

There are reputed instances of clairvoyants who were able to read the mind of a given person at a great distance and to report events that were happening a thousand miles away without the aid of any mechanical means of communication. The sub-conscious mind is known to possess strange powers of apprehension that are but little understood at present. The space-filling properties of electric field set up by the transmitter of the radio are suggestive of a possible mental field having similar properties. Our imagination staggers under the immense possibilities of such a development. How inconvenient, for example, it would be for all of us if we are able to peep into one another's thoughts! How many false friendships and loyalties would then be exposed! Would life on this earth be distinctly better off for such an achievement?

3. *Motherhood without birth.*

Tissue-culture is now an established branch of science. Laboratory experiments have proved that the lower animals can be freed from the duty of bearing their young ones. Babies in bottles or "test-tube babies" are not a remote possibility. If this is achieved, woman will be relieved from her primal curse. Yes, but she will be cut away from the biological realities of sex, and it will mean a radical change in our attitude towards love, sex, and reproduction. Love will no longer be that "beautiful urge" about which poets have sung. How far life can become endurable without this, and to what extent man's emotional and spiritual life will suffer by the elimination of this grandest of human emotions—are questions too difficult to answer.

4. *The development of a technique of communications with disembodied spirits—as there are surely such—to enable us to exchange views with those "on the other side" as easily and surely as we do now with one another by telegraph and the radio.*

There are those that believe that Sir Oliver Lodge, Conan Doyle, Camille Flammarion and a host of minor celebrities have already made a good beginning along this line and that we are right on the verge of great achievements. A scientific periodical of excellent repute, *The Scientific American* is making a thorough investigation into the phenomena of spiritualism and while frankly sceptical, has offered a large sum of money as a prize to any one who will present satisfactory proofs of the genuineness of so-called spirit-control. Who will claim the prize and what will be the outcome?

5. *The discovery of a method of communication between the people on the earth and inhabitants of some other celestial body.*

A sum of money is being held in trust by a business house in Paris as an award for the individual who shall be the first to receive such a communication. Not so long ago, two expert wire-less operators in America "listened in" all night over miles of wire set apart as an aerial for the express purpose of catching a message from Mars, if by chance any were being sent. Strange noises whose origin appeared to be outside the vicinity of the earth have been reported from time to time by wireless experts both in America and in Europe. Were they signals or magnetic waves from the sun? The telescope has revealed the physical characteristics of the universe. Is there no way of discovering its mental content as well?

6. *The cure of old age.*

Ever since the search for the Elixir of Life, men have been hunting, secretly or openly, for the fountain of perpetual youth. The causes of old age are fairly well known and much has been done along lines tending to the increase of vitality and the prolongation of youth. The average age of the civilised man has been increased by at least fifteen years within a comparatively short time, and there are those who claim that old age is a matter of the mind and not of the body. Can the age of man be made to be commensurate with that of the big, age-less trees of Burma? Would such an achievement be a blessing or a curse to civilisation? At a time when "age" is regarded as a tragedy and when even George Bernard Shaw could say that "every man above forty is a scoundrel" the prospect of all of us becoming Peter Pans is indeed very pleasant. But what a world it would be!—a world of perpetual youth where nothing grows and decays and is reborn, and the whole cycle of nature's marvellous process of birth and death dislocated at one stroke!

7. *Proof of the existence of a Supreme Being to the satisfaction of the hard-headed scientist and by methods that are familiar in other fields of human activity.*

The dispute between the fundamentalist and the evolutionist, between the materialist and the idealist, between the mystic and the man of science,

is nearing an acute stage again. The conceit of man over his "vast achievements", his "mastery of the forces of nature" his "discovery of the origin of things" and of the "order of events in the development of the universe" from the electron to the nebula,—all these have been offset to some extent by his discovery also of the immensity of the cosmic plan and the apparent urge toward an intelligent if not a spiritual end. The doings of the spiritualists, the miracles of healing reported in ever increasing numbers all over the world and the near collapse of civilisation itself because of our increasing disregard of the moral law have all set men thinking about the "ultimate-ness" of life and the universe. Even sceptics like Aldous Huxley (see his *Ends and Means*) have begun to postulate a "purpose" and a "meaning" for life. Professor Eddington and Sir James Jeans, great scientists as they are, declare boldly that objective science is not the ultimate Reality to seek which a new science of the Spirit is necessary according to them. How then shall we face these speculations? Is the riddle of the Universe going to be solved by man after all? Or must we continue to rely on faith as in by-gone ages? And finally, if and when the mystery of life is solved and laid bare before man, what will happen to life itself? The poet Browning says somewhere "a man's reach should exceed his grasp, otherwise what is a heaven for". We may modify the lines and ask, "A man's ignorance should exceed his knowledge otherwise what is life for?"—Perhaps such a state of utter omniscience will never come. In the meantime prophets will make prophecies, and imaginative idlers will continue to speculate on all sorts of impossible things!

The Bhagavadgita: A Student's Point of View

By J. Venkatanarayana Rao (Junior Intermediate)

AT a time when religion is not very much in fashion, it requires a lot of courage on the part of a young college student to presume to write on the Gita. Besides, young people are not supposed to be interested in religion or the serious things of life. This is, however, one of the most dangerous superstitions of our time, and is mainly responsible for encouraging the young to treat religion with contempt and indifference. Why religion and its consolations should be regarded as the peculiar monopoly and need of the middle-aged and the old, is a thing one cannot comprehend. It is true that the need for God becomes great when one is in doubt and difficulty, and it is also true that older people with their experience and wisdom can know and understand these higher things of life better than the young. But it is not true that the young do not need religion or that they are utterly incapable of grasping its fundamentals. On the contrary, if youth should fulfil their destiny as "trustees of posterity" and as creators of a better world-order, it is essential that a true and dynamic spirit of religion should be introduced in their lives. In our own country we find today a great cleavage between the daily life of the people and the noble ideals of conduct which are embodied in our ancient religion and philosophy. There is, therefore, a greater need today than at any other time for a true understanding of what religion stands for. This is my apology for what follows.

The teachings of the Bhagavadgita may be regarded as the very essence of Vedantic Hinduism. It is really Hinduism at its highest. Even as a piece of literature, it is very great. Many of its verses rise to the noblest height of poetical utterance, and no one who has recited them will ever forget, for example, the rich harmony and the superb picturesqueness of the passages where Arjuna describes with awe and amazement the resplendent form of Lord Krishna, his *visva-rupa*, in the famous XIII chapter of the Gita. But the significance of the Gita lies elsewhere—in its being the gospel of the three cardinal truths of Hinduism, Duty, Detachment, and Dharma. There is, again, another factor which has contributed to its immortality. It is that its teachings are conveyed simply and clearly. There is nothing in the Gita of that mystic "other-worldliness" which makes most religious books tedious and almost unreadable. Even a child can understand some of its truths. Lastly, the Gita is not a book meant either for the elect or the recluse. Its teachings are not only for the so-called religious people,—the professional religionists—but also for the ordinary man and woman and child in life, each with his

or her own peculiar problems and difficulties. So that the religion of the Gita is not a mystic, secret cult. It is the religion that we all need and have always needed—a religion which is not merely intellectual and emotional but also practical and dynamic.

First of all the Gita is unique in emphasising duty as the primary concern of mortal life. The difficulty of Arjuna on the battlefield arose from the fact that he was assailed by doubt and confusion. He did not know his duty clearly. He was like a rudderless boat tossed about on the stormy waves of the ocean. To him Sri Krishna imparts the great secret of duty—which is above self, above passion, above everything. Doubt weakens, hence Arjuna suffers from what the Gita calls "*hridaya dourbalya*" (Chapter II, 3) or weakness of will. Duty, on the other hand, makes for strength; it is the one constant and eternal thing in a world which changes and fluctuates every moment. One remembers the English poet, Wordsworth's famous sonnet on Duty in which he says that duty is the one thing that sustains and preserves the universe, "saves even the stars from wrong". When we, like Arjuna, "defer the task imposed, from day to day"—the trumpet call of the Gita will rouse us from our doubt and despair, and however unpleasant the duty is, we will carry it out cheerfully, come what may. What a revolution we may not bring about in our lives if only we practise this great teaching of the Gita! How often we falter and are daunted by considerations that are extraneous to our duty! In public life, false loyalties and selfish bickerings are the direct results of a lack of a sense of duty among our public men. The Gita with its emphasis on duty is like an oasis in the barren desert of doubt, fear, and confusion. It is a manly philosophy of life that the Gita embodies. It shows us not the path of sneaky cowardice and ignoble compromise, but the path of heroic duty and steadfastness born out of knowledge (*jnana*), and a cultivated will and strength of the spirit (*yoga*), and an unbounded faith in God (*bhakti*). Bound down by petty vested interests, material, emotional and even spiritual, we are often afraid to do what our conscience demands that we must. To such falterers, the Gita is like a ray of light in darkness.

Secondly, the Gita vividly exposes the root-cause of all evil and unhappiness in life. Attachment to anything is a weakness unworthy of a warrior, says Lord Krishna. To destroy our attachment to things, therefore, is the first step towards *moksha*, or salvation. This is really the most fundamental of the teachings of the Gita, for when Arjuna finally rouses himself to action, to do his duty on the battlefield, he turns to Lord Krishna, his divine Charlioteer, and says that now he is free from *moha* and pride, and that he has now acquired a mind that is *sthita* or firm and that he has liberated himself from all doubt, *sandeha* (Chapter XVIII). This spiritual "poise" or equanimity is called *samanabhava* in the Gita, and probably corresponds to

the idea of "symmetry" among the ancient Greeks and "desirelessness" in Buddhism. It is, however, more than all these. It is really a synthesis of all the noblest virtues of life—faith, piety, knowledge, detachment, right thought, right word and right action, *ahimsa* and all the other qualities so beautifully described in the beginning of the XIII Chapter of the Gita. This attitude of detachment is not mere shallow optimism as expressed in one of Browning's poems, "God's in His Heaven, and all's right with the world"; on the contrary, it is a deeper thing arising from a life of utter dedication, discipline and self-control. Verse after verse the Gita speaks of this *samanabhava*, particularly in Chapter XIII. To one who has cultivated this attitude to life, all things are the same, death and life; cold and heat; good and evil; knowledge and ignorance, and so on. He is the real *yogi*, above desire, impersonal and steadfast. He is the true seer and the true *bhakta*, regarding himself as the humble instrument of God, carrying out his *karma* or action according to his duty, regardless of result. This is otherwise called *nishkamakarma* in the Gita and is mentioned in one of the oft-quoted verses from the scripture, Chapter II, 47.

Thirdly, the Gita proclaims, throughout, the supremacy of Dharma in the universe. Whatever happens to man, the wheel of *dharma* goes on revolving eternally. God is the Creator, the Preserver, and the Destroyer, and there is nothing, therefore, in life which is not part of His divine plan and purpose. Birth, death, happiness, sorrow, are all His making. God lays down the Law and he who carries out the *dharma* is free and happy. The famous verse that says that He is born again and again to destroy unrighteousness and establish righteousness (Chapter IV, 7) gives us the secret of His great plan. No one who understands this message of hope can ever feel helpless amidst life's many miseries and disappointments. "There is a divinity that shapes our ends"—is the supreme faith that this great Hindu scripture inculcates. Emerson once said that we cannot make a single motion of our hand without disturbing the stars; such is also the wonderful unity of life as proclaimed in the Gita.

Lastly, the Gita is to be regarded as one of the most authentic expressions of the spiritual quest of the Aryan race before that quest lost itself "into the dreary desert sand of dead habit". We are face to face with a challenge in the Gita to all that is noblest and highest in human life, to all the faculties of our being. It touches life, in fact, at all points, and calls man not to a weak and passive acquiescence with things, but to a life that strives, seeks, and does not yield, to a full, rich and abundant life, in short. The Gita, therefore, is a book that every *Arya*, every Hindu, and every Indian, should study with reverence and understanding.

Daydreams

(i)

UNDERSTANDING

How dark and stifling
The ignorance of the world !
How refreshing and radiant
True understanding !

Yet the world loves
To grope in the light
For the darkness of ignorance,
And pines in the midst of life
For the embrace of death.

The understanding of the world
Is the darkness of ignorance ;
The life of the world
Is the luring spectre of death.

Ignorance is the root
Of the understanding of the world,
Death is the power
Of the life of the world.

Religions and scriptures
Water the roots of ignorance ;
Laws and institutes
Re-arm the hands of death.

Understanding is the cloud
Of pure and abundant water
Rising from the ocean
Of sin and sorrow and death.
Its waters bring
Healing to bruised hearts
And power to withered spirits.

Understanding is born
Of the Virgin Spirit,
Nourished in the loneliest solitudes,
Strengthened by the stormiest winds,
Tempered in the terriblest agonies.

THE THEOSOPHICAL COLLEGE MAGAZINE

The discipline of understanding
Is the discipline of Love.
The joy of understanding
Is the joy of Life.
The freedom of understanding
Is the freedom of Light.

(ii)

GOD FEARS

God fears
To show the truth
Lest it should blind
The world to truth.

God fears
To do the right
Lest it should pervert
The world from right.

God fears
To kindle beauty
Lest it should quench
The world of beauty.

Madanapalle, September 19, 1938.

K. T. Krishnaswami.

The Necessity for Socialism

By M. Rajah Reddy (Junior B. A.)

Say not the struggle nought availeth,
The labour and the wounds are vain.

—Arthur Clough.

SOCIALISM is one of the most misunderstood things at the present moment. A large number of people think that a socialist is a destroyer of social integrity and peace, and therefore a menace to our civilisation. Still others believe that socialists are just muddle-headed dreamers and idealists wasting their time and energy upon impossible things. Some even confuse socialism with the other "isms" and treat it either with patronising indifference or open contempt. Even many of those who take it seriously commit the mistake of regarding it as merely a "social reform" movement—more humanitarian than scientific, ameliorative rather than fundamental. The result is that very few people really know the essential doctrines of socialism. To crown all, like all other movements for the betterment and regeneration of man, socialism has also become the refuge of many an unbalanced fanatic and arm-chair theorist, with the result that the basic philosophy of socialism is shrouded, to most people, in doubt, mystery, and uncertainty.

First of all, socialism is not something new in human history. Most primitive communities must have been thoroughly socialistic, because the "wealth" of the community was *earned by all and enjoyed by all* in common. Here we discover the most vital principle of socialism—the principle of associated effort applied both to the production and the distribution of wealth. Thus we see how socialism differs from communism. Both want that wealth should be owned not by individuals, but by the community as a whole. But in communism, every man has a right to be fed and clothed by the State, irrespective of any contribution or "service" he may or may not give to it. In socialism, on the other hand, the principle is "no work, no food". We see therefore that socialism is not a mad, ruthless technique of levelling down everything and abolishing all initiative and individual effort, and the human personality itself. It is based, on the contrary, on the cardinal moral principle of life that "he only has a right to live who lives for others."

From the foregoing, it follows that socialism is a constructive technique for achieving economic justice, and that its attacks are directed not against private property as such, but against attempts to use private property by the "drones" and non-workers of the community for the exploitation of those who are the workers and producers of wealth in society. It is true that the brunt of the socialist attack today has fallen upon *private property*, but it is

inevitable, because the complexities of our modern economic life have helped wealth to be concentrated in the hands of a few rich who do not work at all, while masses of men who toil and labour, and produce the wealth of the state—in agriculture and other industries—are steeped in miserable poverty. The glaring injustice of this must strike any man who has a functioning mind. This appalling disproportion between *work* and *wealth*, between *effort* and *reward*, between *labour* and *liberty*, however we may put it, is the most terrible evil of our civilisation. Chiefly it is the result of a concentration of wealth in a few hands. This state of affairs is what socialists generally mean by the term "capitalism".

The question has been asked whether under socialism private property is allowed or not. As already stated, the socialist doctrine, while attacking the evils of private property or capitalism, such as monopoly of political and economic power, etc.—makes full allowance for private property as long as it does not adversely affect the well-being of the state and the community. It only imposes certain definite social and economic obligations upon those who own private property. "From each according to his capacity to all who work and serve" may rightly be regarded as the epitome of the socialistic doctrine. If a man earns his income, it is well and good; but if he has any income which he does not earn, then he has to give a definite proportion of that income to the "common stock", so that it may be available to augment the income of the others in the community. It is really like our paying income-tax to the State according to our income. The difference, however, is this. The income-tax and other taxes in a capitalistic state are collected by the State and not always spent for the common well-being of the people on the basis of economic justice; while in a socialistic State the whole income of the community is owned by the people.

The political and social implications of socialism are indeed tremendous and may easily stagger and shock the imagination of those who are accustomed to regard the present social order as sacrosanct. The elimination of the evil of economic exploitation will naturally make for a radical re-alignment of the various sections and economic groups into which society is artificially honey-combed today. In a socialist State, political power will naturally pass into the hands of the people or the workers of the community. Again, socialism reckons with *man* and not the *machine*. It seeks, therefore, not to achieve mechanical perfection or efficiency, but human happiness. Today human happiness is sacrificed to the machine, with the result that in spite of the enormous increase of the rate of production, millions in the world have hardly enough to subsist upon. Socialism wants to redress this terrible maladjustment between production and distribution by shifting the emphasis from the machine to man, from wealth to happiness. This does not mean

that socialism wants to restore the primitive simplicity of the past, and set back the hands of the clock of Progress. Just as private property is to be used for the well-being of all who work, so also industries are to be worked not to benefit a small syndicate of capitalists, but to benefit the whole State. In fact, what is called "nationalisation of industries" is the logical result of all socialistic endeavour. In these industries, the workers and peasants become the owners, because they are the producers of wealth, so that instead of monopolistic and individual control, socialism seeks to have public control of all wealth-producing pursuits and industries.

The socialist revolution, of course, cannot be brought about at once. The inherited thought and emotion patterns of humanity are against it. This is the chief argument brought forward against socialism. It is true that it is almost impossible to bring about a revolution in human mentality in a very short time. But a beginning must be made somehow, sometime, and somewhere. In a recent book called *The Necessity of Pacifism*, Mr. John Middleton Murry has clearly stated the difficulties in the way of a socialist revolution. He puts the whole matter in a nutshell when he says that the chief defect of modern socialism has been that "it has propagated the revolutionary mentality without actually preparing for a revolution", and he suggests a practical plan by which socialism can be brought into being through a non-violent, moral revolution. The most interesting part of his plan is to establish genuine socialist communities all over the country on the model of one such started by him in England. The *actual living of socialism* will be a more effective way of propagating it than by press or platform propaganda. Whatever it is, the necessity for a socialist State is becoming more and more imperative day by day, especially in a country like India where millions are ground down in sordid and hopeless poverty. As long as the economic power of the State is in the hands of the few, this poverty will continue and will become even worse; but the moment this power is taken over by the people and used for the "greatest good" not of the "greatest number" only, but of *all*, conditions will surely improve.

There are two other main objections put forward by some against socialism. One is that socialism in trying to eliminate capitalism will bring about class-war. Mr. Murry has answered this objection in a brilliant way in his book mentioned above. Socialism is not a negative process by which one class is set against another. It is a constructive, moral force which imposes a just and equitable "service" upon all classes of people, and "brings them together in a common ideal of service to the community". The term "class-war" is unhappy, because it implies the use of violence in establishing the socialist State. A certain amount of conflict is inevitable in bringing about any radical change in human relationships such as socialism.

implies. But all conflicts need not be wars. Again, the philosophy of socialism does not depend for its validity upon an appeal to class-interest. In fact, socialism makes no appeal to class-interest. The true socialist builds up the new order not by destroying the minority of capitalists, but by increasing the human efficiency of the majority and making them first the "owners" of the economic power of the community, and then of its political power. Socialism is not based upon any "vested interest" and makes no appeal to them; and history and human nature tell us that it is only when vested interests are challenged that conflict arises. The true socialist is not interested in creating any vested interests even for the people. He wants that all men should have only one common vested interest—the good and well-being of all.

The other objection to socialism is that it curtails freedom, especially the freedom of the individual who under socialism is wrongly regarded as a "cog" in a mighty social wheel. Nothing can be farther from truth than this. In a socialist society where the number of vested interests, economic political and cultural, is at the minimum, there is likely to be more freedom than at present, when everything is "regimented" to the interests of the small ruling class. Even in a modern democracy, the freedom of the individual is definitely limited. In a society where economic power is monopolised by a small group, liberty is bound to be very precarious even at the best of times. But under socialism where the motive of pleasing the ruling class, or fear of them, does not exist, we expect more real freedom both for the individual and the community.

From this very cursory statement of the principles and aims of socialism, one undeniable truth emerges—that socialism is a technique of human happiness and human perfection as far as both can be attained in this imperfect world by human agency. Socialism is based on the great truth that man is a social being and that he can rise to the fullest stature of humanity only when he is a member of a society not built upon greed, exploitation, and competition, but on co-operation, mutual service and goodwill. Progress in the direction of true socialism may be slow, but sooner or later, a new world shall be built upon the firm and enduring rock of socialist justice.

Buddhist Contacts

By P. N. Chary, M.A., L.T.

"As before so also now, I preach only SUFFERING and the
CESSATION OF SUFFERING"

It was on a fine morning in a remote village on the banks of the Irrawaddy that I had my first impressive contact with Buddhism. Monks, clad in saffron robes, with shining begging-bowls in their hands, went in an orderly procession, performing the duty imposed on them by their religion, begging their food in silence of the people of the village. And with what joy did the Burmese housewife fulfil her duty, that of charity, taught her by her religion! It was a glorious sight, monks in procession and women in the act of giving alms. And the monks repay the debt which they owe to society, not only by disseminating religious teaching, but by actually undertaking the secular education of the young as well. Thanks to the services of the monks, illiteracy is conspicuous by its absence in Burma.

From the far-off secluded village to Shwe Dagon Pagoda in Rangoon is indeed a long cry; but the *stupa*, thronged by pilgrims from the distant corners of the Buddhist world, with innumerable votive stupas scattered about, is once again a reminder of the hold that the religion of the Sakyamuni has on millions of people. The Pagoda presents the spectacle of a ceaseless multitude, either going up the wooden steps to the inner sanctuary, buying on the way flowers and candles sold by pretty Burmese girls, or returning after offering their homage to the Lord, with serene calm on their face.

In India, however, the home of its birth, Buddhism is only contacted in certain far-away places, deserted and in ruins, reminding one forcibly of the fate that has befallen the great religion. "Go ye, O monks, wandering and preaching!" went forth the message from Sarnath, the birth-place of Buddhist doctrine. And the monks, inspired by the teaching of the Lord, carried the religion to the distant corners of the world, until at last today, in the words of Sir Edwin Arnold, "More than a third of mankind owe their moral and religious ideas to this illustrious prince Forests of flowers are laid daily upon his stainless shrines, and countless millions of lips daily repeat the formula—I take refuge in Buddha."

Sarnath is in ruins. The dilapidated stupas, the ruins of ancient viharas, the museum itself housing the relics of the past, all these convey a sad tale. But it was at Sarnath that the Lord Buddha, having attained enlightenment, preached his first sermon, and thus set in motion the Wheel of the Law of

Righteousness. And this law, embodied in the Dhamma-Chakka-Pavattana-Sutta, besides conquering the hearts of millions in the past, beckons many an enquiring mind today to its study, promising light and solace.

Wherever contacted, in far off Burmese villages or in busy Rangoon, in the lonely grandeur of Sanchi, or in the midst of the ruins of Sarnath, Buddhism leads to reflection and offers inspiration. And may the contemplation of the religion lead us to the adoration of the Lord, verily the Light of Asia :

"Om Mani Padme Hum, The Sunrise comes!
The dewdrop slips into the Shining Sea."

Education and Studentship in Hindu India

By O. Krishnamurti (Junior B. A.)

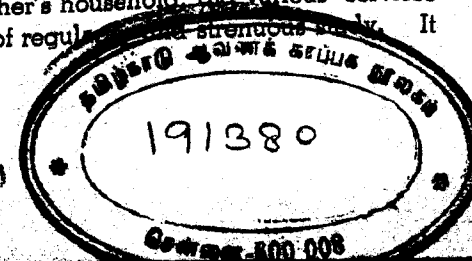
THERE is no doubt that the glory of our ancient civilisation was the direct result of the system of education that prevailed then. Education is really the basis upon which the civilisation of a nation is built. We have all heard of the great universities of ancient India—Nalanda, Takshashila, Vikramashila, Benares, and many others. But these universities and other types of *vidyapithas* were not the only agencies of educational training in ancient India. The Hindus made no distinction between education and life, and so the discipline of ancient Hindu life as exerted in the home, in the *ashrama* and in society, was in itself a wonderfully planned and comprehensively conceived system of training. It is interesting to study some of the aspects of this educational system.

At the outset, it is necessary to remember that the aim of all educational training in ancient India was to develop the spiritual personality of the student. This is really the most unique feature of the Hindu system of education. Education in short, was regarded as part of the religious discipline of the *brahmachari*, and knowledge was not valued only for itself, but as a means to the attainment of Realisation or *moksha*. In the *Manduka upanishad*, for example, it is said that even the knowledge of the Vedas and scriptures is nothing before self-realisation.

Until the age of five, the child lived with his parents. He learnt not by precept only, but by spontaneous imitation of the life of the home, the simpler virtues of life, such as obedience, adjustment, and patience. He learnt on the lap of his mother of the wonder of the newly-opening world around him, of the great deeds of his ancestors, and of his national gods, and his young mind was opened to receive the influences of nature and of the open air. This home education was regarded as a vital stage in the educational progress of the child. At the end of this period, the boy resorted to a teacher, after the ceremony of Initiation or *upanayana*. He was thereafter called the *brahmachari* and his active student-career began. The ceremony of initiation is a very significant one. It introduces the student to a life of purity and continence, *brahmacharya*, and he takes a solemn vow to dedicate his life to the acquisition of knowledge "both of the self, and the higher self".

After the *upanayana*, the student lived with his guru for more than twelve years. These *ashramas* or "forest-schools" were typical of those times. The student became a member of the teacher's household, did various services for him, begged alms, and lived a life of regular and strenuous study. It

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is not possible to visualise at this distance of time the peculiar atmosphere of these forest-schools. References to them are found every where in our *itihasas* and *puranas*. But of one thing we may be sure. The training given in those *ashramas* was not theoretical and merely academic. It is refreshing to remind ourselves today of the fine comprehensiveness of the training imparted to the brahmachari in those days. He was taught not only the various branches of knowledge, but also taught how to fit himself into the body politic when he became a *snataka* (graduate) or a *grihasta* (householder). This training in social service may surprise us who regard education only as a means of "getting into good society" which means as Ruskin says "high society". The brahmachari was taught the various duties pertaining to society, to carry out the *dharma* of his social group and to be a selfless citizen and a servant and friend of all beings, both animate and inanimate. An all-round development of the student seems to have been the chief aim of these ashramas. Cleanliness of the body was attained by the rigorous carrying out of the *nityakarmas*, purity of mind and continence by concentration (*dhyana*) and meditation (*yoga*) and probity and integrity of soul by the worship of the gods according to the *dharma* of society and the cultivation of a spotless character. This discipline laid great emphasis on the moral and spiritual well-being of the student, and no sacrifice was regarded as too great for the attainment of a perfect moral character. Story after story in our *puranas* and the *upanishads* emphasises the necessity for a Good Life in more than the Aristotelian sense of the term.

The personal touch between the *guru* and the student was of immense advantage to the latter. He learnt the rules of the game of life not through dry text-books in the vacuity of a big lecture hall (as now) through an utterly impersonal channel of communication, but in intimate daily personal contact with the teacher. Reverence and helpfulness—two of the greatest of social virtues—came naturally to the student, so also the simpler virtues of obedience and earnestness. The teacher to whom teaching was a sacred vocation regarded the student as if he were his own son and looked after his physical, mental and spiritual welfare. Life in the open air, in the forests, "far from madding crowd's ignoble strife" developed in the student a love for nature and in fact all life.

We get an idea of the curriculum of these "forest schools" of ancient India from *Sukranitisara*. The ancient Hindus appeared to have understood what is only beginning to be realised today, thanks to the application of psychology to education, that the student was a spiritual entity—a synthesis of many faculties, and that, therefore, a mechanical sameness of instruction and curriculum was fatal to the proper achievement of his spiritual integrity. In the *Sukranitisara*, the curriculum is divided into two main groups—one

group in which were included all the arts corresponding to our modern "humanities", and the other which included all the "crafts" useful in daily life. The former covered such subjects as the *vedas*, the *upavedas* (like *ayurveda*, *dhanurveda*, *gandharvaveda*, etc.), the *tantras*, the six *vedangas*, *itihasas* (history, epic, etc.), the *puranas*, *smritis*, the various schools of philosophy, the *sastras* (*artha*, *kama*, *silpa*, *alankara*, and *kavya sastras*) and so on. The second group was more utilitarian, and training in it was meant to be a preparation for life. The student learnt, according to his special aptitude and the *dharma* of his caste, various crafts such as house-building, spinning and weaving, medicine and surgery, astrology and astronomy, mathematics and botany, diplomacy and fighting. Rama and Lakshmana were taught archery by the sage Visvamitra. Most of these latter sciences were peculiarly suited to the *dharma* of the *Kshatriyas*. Kautilya's famous treatise, *Arthashastra*, gives us a vivid idea of the education imparted to the *Kshatriyas*. Similarly the *vaisya* boy learnt at home and under the *acharyas* such things as would enable him to carry out his *dharma* efficiently. He was taught geography, including the trade routes of the world, astrology and astronomy, coinage, knowledge of weights and measures, and so on.

The student in ancient India was expected to be eager, active, good, and obedient. In one of the *jataka* stories of the Buddhist period, the student is asked by his father to destroy all pride and self-will, and to learn to endure all difficulties and thus steel his body and mind against them. Luxury was strictly prohibited. The discipline of life was almost Spartan in its rigour and austerity. Regularity and earnestness (*sraddha*) was to be his "motto" in life. As Dr. Bhandarkar says, *sraddha* was "an attitude of open-mindedness, a disposition to receive what strikes one as reasonable." What a contrast to the perverse panditry which we mistakenly associate with everything old! A culture so liberal and virile as the Hindu culture was could never have been nourished upon narrowness. It was the spontaneous flowering of the spirit of liberalism.

This liberality of Hindu education is clearly seen in the fact that women were given the full benefits of educational training. Though the girl was not sent to the *ashrama*, her education received careful attention at the hands of her parents and her husband. House-keeping was an essential part of her training. She learnt the duties of motherhood not in text-books, but from the experience and wisdom of her elders. She was taught the *sastras* in order to train her own children to become *aryas*. Besides, she was taught to be sweet-mannered towards every one and to be a mother to all who needed her love and protection. She had an honoured place in the home, as the preserver of its peace and sanctity. She was often trained in the fine arts, in music dancing and *abhinaya*. One of the greatest

mathematical treatises of our country was written for the benefit of a woman. It is not true to say, as so many do glibly, that women had no individuality and freedom in Hindu India. The enslavement of woman, at any rate her inferiority in the body politic, dates much later when the pristine purity and liberality of Hindu culture was marred by the encroachment upon it of alien influences, attitudes, and practices.

Hindu culture and mode of life as a result of a sound system of education, won the admiration of many foreign travellers who visited our country in the past. One of the early travellers, Fa Hien, was struck with admiration at the simplicity and refinement of the Hindus. Later, Abul Fazl, recorded in his book, *Ain-i-Akbari*, that "the Hindus are religious, affable, cheerful, lovers of justice, given to retirement, able and honest in business, admirers of truth, grateful and of unbounded fidelity, and their soldiers know not what it is to fly from the field of battle."

Echoes From Besant Hall

(Besant Hall, named after, and dedicated to the educational ideals of, Dr. Annie Besant, has indeed become a centre of culture throughout the Ceded Districts. It has extended its hospitality to a succession of men and women of eminence in various departments of the public life of India and other parts of the world. We give below extracts from utterances recently made in Besant Hall, since the publication of the last number of the College Magazine. The addresses of Professor S. V. Venkateswara and the Hon. Dr. T. S. S. Rajan were given on the occasion of the anniversary celebration of the College Associations during the closing term of last year. Mrs. Margaret Cousins gave the inaugural address of the same Associations this year on July 23, 1938. Dr. Arnold A. Bake of Oxford delivered his lecture in Besant Hall on September 6, 1938. These extracts and summaries are just a few stray echoes from their fuller utterances, and are published for the benefit of larger audiences than those who listened to them).

—Editor.

(i)

PROFESSOR VENKATESWARA ON INDIAN CULTURE*

Professor Venkateswara said that one of the reproaches levelled against Indian culture was that it neglected the demands of the earthly life, that it had always preoccupied itself with something hazy, mystical, and misty; not with the present but with the distant future; and with the soul of man, and not his body.

"Nothing can be more absurd than this" said the Lecturer, "The hymns of the *veda*, to take only one example, surge with the joy of life. Are we a people that bartered away the tangible, material happiness of earthly existence for something fleeting, transcendent, and uncertain? A close study of our culture would refute this charge.

The testimony of the foreign travellers who visited India conclusively shows that it was a full, vigorous life that our ancestors lived. Nor did we neglect the field of scientific research into the laws of nature and of life Even in the realm of medicine the contribution of India was of price-less value. Susruta, the great surgeon, and Charaka, the great physician, knew many things about the structure of the human body and the science of pathology which would astound many a modern doctor. Fasting is one of India's greatest curative gifts to the world The science of dietetics was closely studied. The *Gita* classifies food into *satvika*, *rajasik*, and *tamasika*. The question of preserving the human body in health and vigour so that it may be used as an effective instrument of the soul engaged the serious

* Professor S. V. Venkateswara is an authority on Indian culture, author of the well-known *Indian Culture Through the Ages*, and Professor of History in the Madras Presidency College.

attention of our ancestors. To the ancient Indians we owe the great secret of modern medicine that health is not a mere negation of disease, but a positive state in which all the powers and faculties of life are fused into a fine harmony, bodily as well as mental. The system of *yoga* with its insistence on a three-fold discipline, *pranayama*, *dharana*, and *dhyana*, is a characteristic Indian technique not only of a good life, but also of a healthy life.....

I would earnestly ask you to remember that this great heritage of India was not the achievement of any particular period or of any particular group; nor is Indian culture an isolated, analytical thing. The Aryan and the non-Aryan, the Greek and the Roman, the Hun and the Mussalman, all have made to it their unique contributions, and whatever has come to us has been handed down to us as a great synthetical gift.....To take only one example, the great synthesis of the Hindu and the Mussalman cultures is clearly seen in the art, architecture, and literature of mediaeval India. The true spirit of our culture is best expressed by Kalidasa: *anything is not good because it is old, nor bad because it is new; the wise discriminate between what is good and bad, and not between what is old and new.....*

Keep ever burning the torch of this great cultural heritage, and cultivate the spirit of unity and understanding. Think in terms of India—not parochially of your own interests, caste or province—think of her great past and her greater future; and through her extend your vision beyond the seas and mountains to the larger world, and from thence to the unknown worlds that stretch one behind another in the wonderful scheme of the Creator. This *visvadrasti* or universality is the key-note of Indian culture, the perennial source of its vitality and survival through centuries.”

H. S. R.

(ii)

THE HONOURABLE DR. T. S. S. RAJAN ON "THE GANDHIAN WAY OF LIFE"

"I have listened with great interest to the reports of your various Associations, and I was particularly pleased with the decisions of your Debating Society. In my own school days I did not particularly distinguish myself in any branch of study; but I remember, I always managed to get the *Booby Prize*, a prize offered to the least successful. I wish your college offered a similar prize, for the world wants the successful as well as the unsuccessful; in fact the world is too much dominated by the successful and some one must recognise the value of the failures in life.

Prof. Venkateswara has given us an inspiring talk tonight. He has traversed fields which lie beyond my ken and when he was talking of the

glories of ancient Hindu medicine, I realised how little I knew even of my own subject. But I have always been a surgeon—with a knife in my hand and a body before me. This surgical habit has its dangers as well as its delights—one of its dangers is when I stray at times beyond the operation-theatre and begin to dissect the body-politic.

Prof. Venkateswara has told you that fasting is a peculiarly Indian technique. He is a professor of History, and I am glad that he has shown with his keen historical insight that a new chapter is being made in the history of our country today. The keynote of this chapter, I submit, is "fasting". Fasts are in the air today. The fasts of a few young men—criminals you might call them—have recently unmade two cabinets in our country.* So fasting can make and unmake ministries. The force behind fasting is being increasingly recognised in the world. It is not a physical force; but something greater and mightier, the force of the eternal human spirit triumphing over hate, discord, and the obstacles of the flesh. A fragile, weak, little man in our country has shown how this force, when released in a great cause, a just cause in the cause of human liberation and freedom, can work wonders beyond the power of the sword, and today we have the wonderful spectacle of Gandhiji dictating terms to the mighty British Government, not by the insolence of power and the strength of brute force, but by the great, irresistible power of love and *ahimsa*. History has got to be rewritten, therefore, in India.

A word of advice to the young. In the struggle of life, it is this spiritual strength alone that counts. Let me tell you as a doctor that the law of struggle is an inexorable law of life. This struggle goes on constantly in our bodies—old cells used up and decaying and new cells built up and replenishing the body. This law is as operative in organized life as it is in the life of the body. No great thing has been ever achieved in the history of the race without this process of constant destruction and renewal going on. Life is a miracle. We owe it to ourselves and to those who will follow us in this endless procession of life to make our earth a beautiful place to live in. You can make your country great, therefore, only by offering yourselves whole-heartedly and unreservedly to its service. Throw yourselves into the mighty stream of our new-awakened national life; let it flood you through and through. Let it be a flame burning out all that is useless and revivifying all that is best in you, and even if we die in the process, out of our ashes shall be born a new generation, a new age, and a new life for our country and for the world; a new life, full, rich, and abundant. To this glorious dedication, the learned professor has called you, and I add my feeble voice to his."

H. S. R.

* Dr. Rajan was referring to the ministerial crisis in U. P. and Bihar.

(iii)

MRS. MARGARET E. COUSINS ON THE PLACE OF EXTRA-CURRICULAR ACTIVITIES IN EDUCATION

At the outset, Mrs. Cousins said that curricular studies had their limitations. The rigidity of the University syllabus and the examination-machine did not give the student much scope for the full development of his personality. Each person's "individual uniqueness" demanded opportunities for its expression, and in a College, these opportunities were afforded through the organisation of various extra-curricular activities. They helped the student to adjust his own individual uniqueness to the demands of his class-work and thus fitted him to establish harmonious relations with the collective structure of which he was a part.

Mrs. Cousins then summarised the scope of the various College Associations and pointed out how they were the "safety-valve" for the student's originality and powers of initiative and leadership, and how each Association was designed to draw out and develop some aspect or other of the student's personality. The College Union with its various side-activities such as literary discussions, debating, and the organisation of the College Parliament, helped to develop the "expressional" side of the student, that urge which constantly strove for full expression in the life of every living being. The literary activity of the Union, by stimulating among the students the study of literary models, brought them into close touch with the "highest and best thoughts of the best men who have lived on earth". She earnestly hoped that the several Indian Languages Associations of the College would develop the students' interest in the cultural and literary atmosphere of their own race and language. The College Debating Society and Parliament, and the History Association would, no doubt, inculcate right ideals of political citizenship dependent upon the intelligent study of current problems. The History Association should particularly emphasise the value of cultivating a proper historical perspective in the appraisal and understanding of problems relating to organised human life. A truly historical sense would enable a student to understand the full significance of the laws of periodicity, correspondences, action and reaction according to which human history works out its scheduled designs. The speculations of the Philosophy Association, Mrs. Cousins said, would help the student to cultivate serenity and poise, a desire to probe into the very life of things, and an inner illumination or *tejas* without which all knowledge was futile. The Dramatic Associations and the Chitralaya were agencies to help the student to develop his aesthetic faculties, his love for Beauty, Harmony, and Order manifested in the various arts of the human race, music, painting, dance, drama, and so on, while the deliberations

of the Science Association would no doubt impress upon him the value of accurate observation and wise and logical judgment in all the affairs of life, and make him a lover of truth and a painstaking and earnest student of the mysteries of life and nature. The Athletic Association looked after his physical welfare by the organisation of games and sports, for a healthy body was the prime requisite of a useful and creative life. Then there was the College Seva Sangha which gave the student splendid opportunities for helping and serving the down-trodden of our surrounding villages. And finally the College Culture Association whose scope was as wide as human culture coordinated and integrated all these various activities and gave a fine unity to the whole structure of the extra-curricular life of the College.

Concluding, Mrs. Cousins said that at the present moment there was a tendency to standardise everything, including thought, and the result was that our mechanical civilisation suppressed the quality of "individual uniqueness". The chief problem of education, therefore, was how to combine individuality with collective living. This could not be achieved without making education full and complete, drawing out and developing *all* the faculties of the individual, so that instead of creating mutilated individuals, our education might give to the service of the world "whole" persons, men and women, intellectually alert, spiritually alive, emotionally balanced and perfectly healthy in body and mind.

H. S. R.

(iv)

DR. ARNOLD A. BAKE ON INDIAN MUSIC

"Music has a very old history in India and it is only natural that with the awakening of the nationalistic feeling, with the realisation of the value of things Indian in contrast with things Western, Indian music should begin to attract the attention of the people. Music of the West has made very little impression in India. The cultured Indians who would go out of their way to hear a good performance of western music are few indeed. Naturally their energy and love go out to the traditional system of their own country

References to music are found in the Vedas;music in connection with the vedic offerings goes back to the development of the vedic sacrificial rites and can be easily estimated as having had a conscious existence of at least 2500 years

It is, however, not the music of the vedic offerings that has become the centre of the modern revival of Indian music, but the classical art-music which also has a long history. Indian music is pre-eminently vocal in nature and instrumental music--*vadya*--is definitely subordinate to vocal music Music as an art developed within the theatre in connection with drama and danceand was used mainly as part of the religious ritual of offering and prayer.....

In India the division between art (*marga*) and folk (*desi*) music was made at a very early date. That which was conceived by Brahma and performed by Bharata in the presence of Siva, is called *marga* and bestows Liberation. That music which in the different countries of the world serves solely for the enjoyment of the people according to the custom of the land is called *desi*. During the last century in the whole world composers have turned to folk-music for inspiration.....India has itself done it in former ages. In *Samaveda* there are indications of folk-songs. It is only since art music in India has turned definitely away from the real life of the people and become more and more the chosen property of the few, who scorn every innovation and are satisfied with the infinitely skilful repetition of handed-down formulæ that degeneration has set in. But this process has been checked to some extent in recent times by the quickening of national life. A living interest has sprung up and we may hope that new life will be born out of the old forms by an intelligent adoption, not a slavish imitation of the new ideas. Folk music, for example, is making rapid progress in Bengal and has given inspiration to the greatest of modern poets and composers of India, Rabindranath Tagore

Music in India, like any form of art in the world, is a struggle between the conscious and the unconscious ; a surplus of either is a danger to real spiritual expression. The unconscious becomes more and more evident the farther we go down the scale of culture. Amongst the jungle tribes and aborigines, as for instance the Chenchus of Hyderabad and the Veddas of Ceylon, we find a largely inarticulate expression of musical feeling, something struggling to work upwards towards the conscious. At the other end, we find a surplus of consciousness as in art-music, where nothing is left to chance, where every note, every musical line, is according to fixed rules, where delight is secured by skilful blending of prescribed variations.....

We find at present an excess of consciousness at the top of the cultural scale, a tyranny of rules, and artisans instead of artists. The large mass of folk-music lies between these two poles ; at the one end consciousness struggling for expression, at the other end consciousness stifling expression. The task before the new generation is to restore the balance and this must be done by India herself. The West cannot help here, for the creation of a new art must come from within

The popular music of India today is largely influenced by the crude western band and is being subtly corrupted by the atrocious harmonium whose fixed key-board prevents the finer shadings of tone so important for the conveying of delicate emotional accents.....If Indian music is to improve, we should do away with these evils.....Again it is urgent that Indian singers and performers should consciously cultivate their voice, as

melody and richness of resonance are the first exigencies of any one who wants to start being a singer.....The present tendency towards an exaggeration of gesture in the presentation of musical effects mars the beauty and harmony of the performanceLastly, a slavish imitation of western tendencies must stop. Harmonised western music baffles and spoils the Indian ear, trained on melody alone. Indian orchestras, even if composed out of fifty different instruments, never would play anything like a western harmony. If Indian music wants to develop polyphony, it must do so along its own lines and not by adopting imported and imposed methods foreign to its very nature. Fortunately we see a new stirring of life today in the sphere of Indian music, and an eagerness to improve it and take it to higher reaches than those to which it attained in the past. And there can be no doubt that something new and beautiful will gradually emerge from the conflicting tendencies of today."

E. N. S.

Books Old and New

LIBERALITY AND CIVILIZATION: Hibbert Lectures for 1937, by Professor Gilbert Murray.

In his two lectures delivered recently under the Hibbert Foundation, Professor Gilbert Murray, whose voice and pen have consistently served the cause of international peace these many years, makes a powerful plea for what he calls the spirit of "Liberality" in modern life. Liberality, however, is not just political liberalism of the type studied in our text-books. It is to Professor Murray the very essence of civilization, so that a collapse of liberality is a collapse of human civilization. It is characteristic of Professor Murray's classical training (He is a recognised authority on the classics) that he should go, like the ancient Greek philosophers, to the moral foundations of human society in order to suggest a remedy for the present world-chaos. He quotes with approval Bright's famous phrase, "Justice the miracle-worker" and says that it is upon the bedrock of justice and fair-play, mutual tolerance and good-will that a new world-order should be attempted to be built. In short it is the spirit of liberality, handed down to us by the ancient Greeks and Romans, that the world needs. Liberality stands for all the great virtues of life, individual and collective, but essentially it means *freedom*—freedom based on a sense of "security" such as prevailed among the citizens of the ancient city-state walled securely against invasion and danger. Civilization, Professor Murray says, can thrive only on a "superfluity" or "reserve" of security. Where this sense of security is strong, civilization can stand "foursquare to all the winds that blow"; but where it is inadequate to meet any extraordinary demand, civilisation is definitely in danger. A progressive diminishing of security is a sure sign that the foundations of civilization are being undermined.

The first Lecture deals mainly with the many implications of liberality in individual, social, political, and international life. Freedom, he says, is not anarchy. It is a fundamental assumption of human worth and a recognition of man's God-given capacity to lead a good life and of his right of free thought and action. Where this freedom is totally denied or even limited by force there is bound to be discord and distrust in society. "To deny the right of free speech results in a denial of free thought; and to be denied the power of thinking is the direst slavery." Professor Murray is naturally alarmed at the growing tendency towards "conformity of thought" in modern Europe brought about either at the point of the bayonet or by the increasing mental inertia of the masses. This standardisation of thought is fatal to liberality, because it is the rich source of fanaticism, partisan passion, and intolerance. The author wants a spirit of scepticism to grow in the world, as a healthy scepticism (of course not carried to the point of total negation) is the only cure for human intolerance. As he says, "when we analyse dispassionately the numerous waves of fanaticism that have disfigured history, we would discover that fanatical fury is really due to some form of partisan passion." A good liberal, therefore, should be a sceptic. First of all, he should be firmly convinced that "hard as we ought to struggle to attain truth, we shall never have attained it in full"; secondly, "that however sure he may be about some particular speculative belief, he should remember that it

covers only a small part of the world and that people may be wrong about that part and triumphantly right and worthy of respect about a thousand others." So he says that in all human relationships, the insistence should be not on any speculative truth which differs widely from region to region, from people to people, and from person to person, but on the eternal moral law.

Professor Murray's diagnosis of the present trends in western civilization is very significant. He is indignant at the spirit of "lawless predatory ambition" fostered by the militarist powers, especially Italy and Germany. This loss of civilization, he believes, is caused by a failure of liberality. The Great War destroyed the liberal spirit in Europe, for "all war is the extreme denial of liberality." It has left behind it a legacy of illiberality, "an illiberal international policy towards the beaten nations; an illiberal trade policy checking and distorting the whole commerce and industry of the world; and often an illiberal home policy turning what ought to be a discussion of principles and measures for the good of the community into an economic struggle between classes." The true liberal's mission is to heal these wounds of illiberality by a courageous stand against all injustice, oppression and intolerance. The true liberal therefore is a ruthless idealist, with an unshakeable belief in the essential goodness of man. It is interesting in this connection to listen to Professor Murray's views on the Marxian concept that all human action or at any rate all collective action is based on the pursuit of *direct material interest*. Not only is it a low view to take of human nature, but it is also totally inadequate to the understanding of the human problem—though it is "of enormous convenience to a certain type of political agitator." On the contrary, human actions are governed by a variety of motives, some good and others bad, and all sorts of sentimental elements play their part in determining our actions. The true liberal should be a student of human nature and human psychology. He should be prepared to adjust his technique to the changing circumstances of the times. "We cannot always go straight for righteousness as the crow flies." Compromise thus is a great virtue; it does not, of course, mean acquiescence in, and tolerance of, injustice, oppression and falsehood, but is an attitude of open-mindedness based on a correct perspective of things. It is only then that we can properly explain such a phenomenon as so shrewd a man as the Duke of Wellington "saying with obvious sincerity when defending the system of rotten boroughs that it seemed to him to surpass the limits of human wisdom."

Professor Murray is not blind to the immense difficulties that lie in the way of true liberality in a world governed by such a perplexity of motives and interests. All that one can say is that "liberality is not a doctrine but a spirit or attitude of mind—constantly changing in its outer manifestation according to the circumstances that it has to meet, but always essentially the same in itself—an effort to get rid of prejudice so as to see the truth, to get rid of selfish passions so as to do the right." It is therefore not a popular attitude, for the genuine liberal wants to remedy injustice wherever he sees it, to correct the popular sentiments that are leading people astray, to befriend not the strong, but the weak, the suffering, and those who cannot help themselves. The great battle of liberality, the author says, should be waged against what he calls "the zoological view" of human society widely prevalent now among some of the nations of Europe. It was Nietzsche who said that "all life is based on cruelty." His modern disciple, Hitler, has said that "all humanitarianism is a mixture of

stupidity, cowardice, and superciliousness." The theory of evolution has been ruthlessly exploited by anti-liberal militarists who say that all life is a struggle, that the weak fighters go to the wall and that charity, generosity, chivalry and liberality are just pretty ornaments on the surface of life. This crude conception of human society is a dangerous fallacy. It is a negation of civilization which is an expansive, liberal thing based on the possibility and capacity of man to extend the limits and boundaries of his existence farther and further both as an individual and as a member of a group. "Society is a collection of hedgehogs" said a German philosopher; but Professor Murray says that civilised society is a "collection of men in which primitive instincts are either completely eliminated or subordinated to the desire and motive of a common good." Man is civilized to the extent that he has succeeded in extending the boundaries of his thought, feeling, and action along beneficial and creative lines. Professor Murray commends the inspiring ideal of the ancient Greeks who regarded the City not as "a discordant jumble of warring interests," but as a City of which all men were free citizens, "one great City of men and Gods." What a contrast this ancient ideal is, says the author, to the sordid diplomacy and ambition of many of the nations of the world! Today we prefer the myth that flatters us or the injustice that gives us an advantage over our rivals. Deplorable human weaknesses and ambitions are exalted into ideals and principles. Men combine sooner to overthrow a common enemy than to achieve a common good. There is an open and organised defiance of the decencies of life whether it expresses itself in the brutal persecution of the Jews in Germany or the open massacre of the civilian population in Spain and China. The world is being led rapidly and ruthlessly into the morass of "illiberal barbarism" by self-seeking leaders who have "trampled in the dust the rotting corpse of liberality".

The second Lecture is chiefly occupied with a discussion of the ways in which the spirit of liberality can be harnessed to the task of establishing international peace. Professor Murray is optimistic about the future, though he admits that the present is hopelessly dismal. He refers to the various remedies suggested in order to stop war, such as the idea of a world-state and of a voluntary world-federation, but dismisses many of these remedies as being either inadequate or impracticable. He himself seems to believe in a voluntary "Society of Nations" (we hope not like the present impotent League of Nations) "inside which Members will observe law, justice, and the ordinary habits of friendship with one another, not merely renouncing war themselves, but accepting the principle that an attack on any one member is an attack upon all". The "quarantine" principle is already embodied in Article XVI of the Covenant of the League of Nations. How far Professor Murray is justified in pinning his faith in the efficacy of the Covenant may be open to challenge. On paper and in theory, his remedy sounds startlingly simple; but like all remedies that have to deal with the deeply-rooted and deliberately cultivated national prejudices and ambitions, its ultimate effectiveness depends upon a radical reorientation of the whole nationalistic ideology of the present time. But Professor Murray comes back to the realities of the situation when he says that if violence can succeed, as it nearly always has, on behalf of injustice, it will certainly succeed if used to establish justice. Whether Professor Murray is right in holding this view is not quite certain, for any so-called "justice" brought about by violence can only breed bitterness and hatred, and the smouldering animosities may at any time lead to a fresh conflagration. No one, however, will quarrel with his views

either on the urgent necessity of international peace or on the utter illiberality of the present-day war-mentality of the nations of the world. He gives painful illustrations of this illiberality prevailing in Italy and Germany, where even a vocal disagreement with Hitler or Mussolini is apt to end in imprisonment or summary execution. "It is this permanent all-embracing denial of freedom, more than the accompanying acts of physical brutality, which constitutes the deepest and most enduring wrong inflicted by these dictatorships on the human spirit."

These Lectures are alive with courage and illuminated by an inspiring vision and understanding of the great spiritual needs of our age. Professor Gilbert Murray is undoubtedly one of the leading apostles of peace, when peace is so much needed in the world. The lectures breathe a spirit of quiet optimism, though Professor Murray does not underestimate the strength of the forces arrayed against Liberality. His book is a challenge and a call to every one to work for this great ideal. "Against this awful weight of blind tradition and bewildered selfishness let us throughout Europe who believe in liberality and are free in thought and speech see that our eyes are open and our consciences alert; let us see that, under repeated disappointments, our sane courage does not fail us, till we or our children can at last, throughout the world, bring to men of goodwill peace and brotherhood." What a grim irony of Fate that even as we read these inspiring words calling men to peace, the rumbling of cannon is already beginning to be heard in the west and the Angel of Death is already abroad in Europe!

H. S. R.

HUMOUR AND HUMANITY by Stephen Leacock (*Homa University Library*).

It is difficult merely to "skim" (as the Americans say) any of Stephen Leacock's books. They should be read through and through, word by word, and page by page. One of his recent books, *Humour and Humanity*, is happily named, because to the author human kindness is the essence of humour. It is one of the most entertaining books on humour—written not solemnly by a scientist or a psychologist ("how dull scientific people can be when they try!" the author reminds us) but by one who himself possesses in abundance that wonderful, all-conquering gift of humour, and therefore knows not only what he should write about but also how to write it. There is not a dull page in the whole book, and no attempt at analysing a thing which defies analysis, for as the author says, "You cannot weigh an argument in a balance, measure social forces with a slide rule, and resolve humour with a spectroscope."

The author has shown in this book how humour which he defines as "the kindly contemplation of the incongruities of life, and the artistic expression thereof" has grown from primitive beginnings to its higher forms with which we are familiar today—so that "humour is a leading factor in human progress and is destined still further to enhance its utility to mankind." But the purely "instructional" aspect of the book, important as it is, is not its only claim to our attention. The student of Literature will surely be interested in the author's brilliant discussion of such topics as the sources of humour, the various types of humour expressed in words, ideas, situation, and character, etc. But there is another side to the book which makes it a book of almost unrivalled entertainment. It is packed with innumerable illustrations, examples and stories, because, as the author says, "a story shows so quickly what is meant that it is worth a page of

theory." One can therefore dip into the book with unending pleasure. The following is a typical story to illustrate the humour of puns:

"There was an heroic poem, by Thomas Campbell, on the battle of Hohenlinden (A. D. 1800) which caught the attention of the English world of that day and which began

On Linden when the sun was low,
All bloodless lay the untrodden snow,
And dark as winter was the flow,
Of Isser rolling rapidly,

Now it happened that the witty Someone-or-other, attempting to pay an evening call on his friend Campbell, and finding the stairway narrow and dark, slipped and fell with a great deal of clatter down the stairway. Campbell hearing the noise, put his head out of his door at the top of the landing and called, 'what's that?' To which his falling friend called back, 'I Sir, rolling rapidly.'

Speaking of puns, however, Stephen Leacock gives a warning to the habitual punster: "Common observation shows that his activity is a menace to society. It runs easily to a sort of mental degeneration in which the unhappy victim tries to make puns all the time, hears only sounds and not ideas, his mind as vacant as a bell waiting for its clapper. Many people hate the idea of drinking, because of drunkards...and so do many hate puns, because of punsters."

And here are two delightful examples of that sort of verbal humour called an Irish bull:

"Indeed, miss," said the Irish usher of a Dublin theatre, "I'd like to give you a seat but the empty ones are all full."

An Irish doctor sent in his professional account to a lady with the heading, "For curing your husband till he died."

A charming example of the humour of ideas is given from a cartoon of two men in a suburban train, each a little hard of hearing, the cartoon having the following conversation under it:

"Is this Wemsley?"

"No, Thursday."

"Yes, I am; let's have a drink."

As examples of parody, we have the following, among many others. Readers will, no doubt, recognise the original in the first example. The parody here, is used as a corrective to over-sentiment. The second example is what is known as "the parody of history" whose object is to suggest the hidden truths of history:

(i)

The Boy stood on the burning deck
Eating peanuts by the peck,
The flames rolled on, he would not go,
Because he loved the peanuts so.

(ii)

The Great War was between Germany and America and was thus fought in Belgium, one of the chief causes being the murder of the Austrian Duke of Sarajevo by a murderer in Serbia.

As an example of the humour of situation, we have this delicious story "which" says Leacock, "not even a club bore could quite kill, though he would spin it out till it wore pretty thin".

"At a ball one night, a lady came to her husband and beckoned him aside and said, 'John, you've managed somehow to rip your trousers at the back of the leg. Come with me and we'll find a quiet room I've needle and thread and I can mend them in no time.' They found a quiet room and the husband removed his trousers and stood patiently in his shirt-tail while his wife was mending the trousers. Just then they heard people coming. 'Good heavens!' said the lady, 'get in behind that cup-board door and I'll stand in front and see that nobody can get by.'

The man dived through the door, and his wife held it. A moment later she heard his frantic voice on the other side, "Let me back. I'm in the ball room!"

It is difficult to resist the temptation of quoting. Here are a few examples from that fascinating chapter on "Comic Verse".

(i)

Swans sing before they die—'twere no bad thing
Should certain persons die before they sing!

(ii)

Here lies my wife: here let her die!
Now she's at rest and so am I.

(iii)

I come from good old Boston,
The home of the bean and the cod,
Where the Cabots speak only to Lowells
And the Lowells speak only to God.

His remarks on the various branches of "bad poetry" which becomes humour by its sheer absurdity are brilliantly caustic, and all prospective versifiers should read them carefully. He then passes on to "jokes" (a joke is defined by Leacock as "an item of humour reduced to a single point or particle") and the list he gives is a veritable feast of humour. Let me pick out a few stray bits out of the list:

(i)

An absent-minded Professor came home late one night and knocked at his door for admission. A servant put her head out of an upper window and called, "The Professor has not yet come home." "Very good," he answered, "I'll come back later."

(ii)

A Professor in a Scottish University paused in his lecture to say to a student, "Why do you not take any notes?" The young man answered, "I have my father's".

Mentioning "jokes" Mr. Leacock gives the following sound advice to prospective "joke-makers" and "story-tellers":

1. All jokes should be brief.
2. Don't tell the stories twice to the same people. In fact better keep quiet.
3. In starting to tell a story, never ask a listener if he has heard it before. That is his business, not yours.
4. Be natural when you tell a funny story; otherwise it will be disastrous.
5. Always be certain that you really remember the story that you are going to tell and have got it right, and don't stop in the middle to make corrections.

And his advice to Lecturers is very valuable. Humour should become the *method* of a lecture, not its *matter*. "What is needed nowadays is a lecture on Gold Standard punctuated with roars of laughter or on the Religions of the Orient relieved by the speaker's delightful sense of fun. Those who can't give such lectures had better keep off the platform."

And lastly, Mr. Stephen Leacock speaks about the humour of Sublimity, the highest type of humour in which are mingled the sadness, the pathos and tragedy of life, where laughter and tears flow into one great stream that is Life, as for example in the works of the great American humourists, Mark Twain, O. Henry, and Ring W. Ladner.

Just a word before I close this very inadequate review of a wonderful book. He who deliberately misses an opportunity of reading this book is a sworn enemy of humour, and he who cannot enjoy the book when he reads it, "it is much better that a millstone be hung round his neck and he be cast into the sea."

H. S. R.

Editorial

THE MAGAZINE

The College Magazine is now resumed after an interval of more than two terms. It is proposed by the Editorial Board to publish three issues of the Magazine during the current academical year.

Our thanks are due to all those who have contributed to this number. Dr. Cousins from Trivandrum readily responded to our request for a contribution by sending his interesting article on Education almost "by return of post". It is also to him that we owe the choice of Rasiklal Parekh's beautiful picture, *The Dignity of Labour*, as our frontispiece to this issue. We also thank our good friend, Mr. V. S. Krishnaswamy, I. F. S., for his instructive article on Forests and Agriculture. To Mr. S. Guru Rao, B. A., we owe not only the excellent photographs of Belur and Somanathapur, but also a valuable note on their architectural beauties. The magnificent picture of *Garuda* which adorns our cover page is also from his camera.

Many of our students' contributions could not find a place in the Magazine either because of their unmanageable length or intrinsic unsuitability. Most of these happened to be attempts at short-story writing. Commendable as this new departure is, we would remind them that the art of the short story is a difficult one, even more difficult than writing a "poem". The literary and psychological equipment required by a writer of short stories is considerable, and it is worthwhile trying to acquire it by extensive reading and constant, diligent practice. Again, writers of short stories should invent, as far as possible, their own themes. Many themes and "types" of character are worn out thread-bare by our amateur and even professional writers. Disappointed young lovers, looking pathetically romantic (in the short stories sent to us they happened mostly to be unemployed graduates!) and heart-broken, over-sentimental heroines (usually cursed with wealthy, but unimaginative parents); runaway marriages and moonlit idylls—these have had their day as themes for short stories like the puranic *kalyanams*, *parinayams*, and *swayamvarams* of many South Indian film stories. There may not be much of artistic originality left in the world. But some themes, like many of our jokes, do require a rest, if not utter banishment from the sphere of expression. And a final piece of advice to our aspiring story writers. Make your stories suggestive rather than merely descriptive. Leave something to the imagination of your readers. Readers of Hardy's *Tess* will remember the last great paragraph of the novel. The whole tragedy of the story is concentrated in *one* suggestive but powerful paragraph, not a single superfluous word or wasteful comment there. It is all very difficult, true; but any thing worthwhile in this world is so

THE SPIRIT OF THE TIMES

If the contents of a College Magazine are in any sense an indication of the thoughts and aspirations of our youth, it looks as though most of our students have begun seriously to study the problems of life. Except Mr. B. Ramachandran's account of his "Talisman" (and even here the story almost borders on tragedy) the other contributions by the students are on high and serious topics. No one, of course, will quarrel with this. At any rate it is a clear sign that there is a welcome seriousness of purpose among our students and that they are anxious to come to grips with the realities of life. But in their preoccupation with the "heights" and "depths" they should not forget the "surface", of life. Stephen Leacock in a book reviewed elsewhere in this issue rightly says, "the surface is the best thing to see. A lark sees more of the surface than the earthworm. For a broad view of anything we ought to need a superficial man." Not that superficiality is everything; but we cannot help wishing that some at least of our authors had seen a little more of the "surface" than they have done

There is no doubt that the student-world in India is deeply agitated by the impact of new ideas and a desire to achieve something great both for themselves and for their country. But at times this urge is apt to express itself in undesirable ways. Every day there is news of something startling taking place among the student-population of our country. Student strikes and demonstrations have become common. Last July, the capital of Travancore witnessed some demonstration or other by students and many heads were broken. Nearly 15000 students went on strike in Calcutta towards the end of August, and in Dacca, as we write, a large number of students are keeping out of the University, because some alleged grievances of theirs have not been rectified. In Lucknow, Agra, in the Panjab, and even in quiet and "law-abiding" Madras, a spirit of restlessness seems to be pulsating through the schools and the colleges. The situation is positively disturbing though not quite alarming as yet.

One can easily see that behind these stray and fitful demonstrations, there is a grim purpose, an utter indifference to consequences which can arise only from an acute discontent with the existing state of affairs. The causes are not merely political. The economic and psychological causes are equally important. The Indian student is slowly acquiring a kind of class-consciousness into which he has been practically driven by the increasing difficulties of the economic situation in the country. He has grown, and is growing, in an atmosphere of disillusionment which is constantly pushing into the background the purely educational tasks of the student and his appreciation of the value of education. The curse of unemployment

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is still upon him and is becoming harder and harder every day. No new "jobs" are opened, and for some reason or other, he is either unwilling or unable to fit himself into the village economy of which he was a part until he took to this education. He therefore has no feeling of security, no prospect of enjoying his young period of life as other generations had done before. This maladjustment makes him exasperatingly sensitive to what he regards as the tyrannies of discipline and the hypocrisies of orderliness, and cynicism and a spirit of defiance provide an unhealthy compensation for his growing inferiority-complex. Fundamentally, therefore, these student demonstrations have nothing to do with any so-called "immediate" causes of which naturally much is made in the Press.

For evils so fundamental as these, there is no cut-and-dried remedy. No reform that is purely educational can solve the problem. A radical re-orientation of the educational system is being widely discussed and planned in our country at the present moment. But even the most perfect system of education cannot make a nation happy and contented as long as there is something essentially wrong with its social and economic structure—just as we cannot increase the discipline and happiness of an army by merely perfecting its armaments. What precisely should be done in these directions lies beyond the scope of this Magazine. But that does not mean that the influence of education itself on the economic prosperity or happiness of a nation is insignificant or negligible. A properly integrated education can do a great deal to make young people "sociable and rhythmically companionable human beings" to use the words of Professor L. P. Jacks. In the meantime one cannot help feeling sad at the gradual disappearance of the qualities of poise, balance, self-control, and spontaneous self-discipline which have so long been associated with the Indian student, and one can only hope that the new spirit of independence and discontent now expressing itself, whether in listlessness in the class-room or in chaotic self-assertion and wanton defiance of authority outside—will be redirected and re-educated into channels beneficial to the country and the world at large.

Speaking about student demonstrations, it is relevant to remark that the moral responsibility of the elders towards some at least of these unhealthy attitudes of the young is not entirely negligible. The disruptive forces of party and communal politics are having a free play in our national life today. Provincial, communal and even linguistic jealousies are rampant in the country. The so-called provincial "cultures" are gradually acquiring an importance and an "esotericity" the latter of which is certainly injurious to the development of a healthy nationalism. The epic days of Indian nationalism seem to be over, and we are fallen on small things.

Loud expression of half-digested political and economic doctrines is becoming more and more common in our public life. Principles matter far less than personalities, and there is an alarming increase in our national stock of inconsiderate egoism. The elders do not speak with one voice to the young on any fundamental or vital principle of conduct or action. The popularity-hunter is abroad, fanning into flame the hidden and smouldering passions and prejudices of the community. The ability to organise an agitation is more in evidence than the capacity to create and construct, and even in an agitation we are often not sure whether it is directed against a wrong principle or an unwanted person. The call of the idealist is a cry in the wilderness when the body politic is filled with the harsh sounds of distrust and hatred. Institutions, even educational, in our country have become more eager for publicity than in the past, and there is a consequent lowering of tone and a vulgarisation of their aims and ideals. No wonder that in the free atmosphere of an educational institution some of these forces from the outside world have at times a tendency to make themselves acutely felt. The responsibility of the elders, therefore, whether they are leaders or teachers, becomes all the greater.

* * *

At a time like this, a College like ours has a definite role to play in the larger life of the country. We are in a sense unique because during these many years, despite our many falterings and failings, we can claim to have built up a fine tradition of mutual trust and affection between the teacher and the taught. What Dr. Cousins has so often described as *The Madanapalle Spirit* stands for "good-will and community of spirit" to use his own words in the inspiring message he sent to us on the re-opening of the College this year.* We commend this spirit to the "freshers" (they will no longer be so when they read this) who have come into our big family this year, and we ask our seniors to dedicate themselves afresh to it. At a time when "the temptation downward" comes so easily to people, let all of us yield to "the great temptation upward" consisting in courage to stand for ideals, an attitude of reverence and humility, emotional stability which strengthens character, and a full realisation by each one of us of our *dharma*, whether teachers or students.

* * *

DR JAMES H. COUSINS

The most notable event of the past year, so far as the College is concerned, was the resignation by Dr. James H. Cousins in March 1938 of his principalship of the College following his appointment as head of the Department of Fine Arts at the University of Travancore. Dr. Cousins, how-

* The message is published elsewhere in this issue.



Dr. James H. Cousins.

ever, remains President of the Madanapalle Education Trust and continues in that capacity and in other ways to take a keen interest in the welfare and progress of the College.

Dr. Cousins' principalship of the College for nearly four years from 1933 to 1937 is indeed a memorable period in the history of our institution which made rapid progress in all directions under his fostering care and that of Mrs. Cousins. It is to their selfless labours that the College owes its present position. He used his own personal influence generously on behalf of the College. The creation of the nucleus of the Endowment Fund, the completion of the Vihara and other buildings, the acquisition of land and purchase of buildings—these are only a few of the achievements of his Principalship. But important as these things are, his greatest contribution to the life and work of the College lies elsewhere. He enriched this place by the wealth of his own personal charm and sweetness, flaming idealism, passion for service, and ceaseless insistence on integrity and rectitude in all affairs of life, and by creating in our midst an atmosphere of culture, beauty and refinement.

Dr. ANNIE BESANT & MAHATMA GANDHI

By the time our Magazine is out, the whole of India would have celebrated the birth-days of India's two great leaders, Dr. Besant and Mahatma Gandhi. How much India owes to Dr. Besant it is difficult to estimate. She was one of the greatest creators of Modern India. Gandhiji, who is happily with us, is the beloved leader to whom millions in our country look up for strength and inspiration in the critical days through which our country is passing. Our homage to both these great Souls, one who served India in a western body but whose love for the Motherland was greater than that of many of her own children; and the other who, like the Buddha, embodies in his character and ideals, the highest aspirations of India.



Dr. Annie Besant.

College Notes and News

GENERAL

The College reopened this year for admissions on June 23, 1938 and for work on June 30, 1938, under the Principalship of Professor P. N. Chary, M.A., L.T. Principal Chary read at the Daily Dedication of the College on the reopening day the following message sent to the staff and students of the College by Dr. James H. Cousins from Trivandrum :

"Ann Arbor," Nanthancode,
TRIVANDRUM, June 25, 1938.

Dear Mr. Principal,

This is just to convey my greetings and best wishes to yourself and the other members of the staff as you begin your work for the new year under new conditions.

No circumstances, however perfect, can yield their utmost good if good spirit and mutual service of an ideal are lacking. Where goodwill and community of spirit are present, even imperfect circumstances can be successfully used.

I trust that all connected with the College will enjoy the uplift of educational idealism for which our College has always stood, and take full advantage of the inspiration that arises out of our heritage from our great Mother, Dr. Annie Besant. Her example of industrious consecration to full preparation and unselfish activity in the service of all humanity is our richest possession, and I trust that every member of the staff and every student will take full advantage of it.

My blessing goes to you all.

Yours sincerely,
James H. Cousins.

CHANGES IN THE STAFF

Professor P. N. Chary, M.A., L.T. was appointed Principal of the College in April 1938.

Mr. D. S. Harischandra Rao, B.A., Demonstrator in Science left the College in July to undergo training at the Teachers' College, Rajahmundry, and Mr. V. V. Subba Rao, B.A., B. Ed., of the High School has been appointed in his place.

Mr. M. K. Lakshmana Sarma, B.A., Tutor in Philosophy has left the College on the termination of his acting appointment.

Mr. A. Venkataramayya, B.A., B.T., Librarian, left us early in July to take up an appointment as Assistant Master at the Ganapati High School, Mangalore. Mr. B. Sitaramayya, B.A., (Honours), Tutor in English, has been appointed Librarian with Mr. U. Nagaraja Rao, Manager of the Hostel to assist him.

Professor E. N. Subrahmanyam, M. A. B. L. has been appointed Superintendent of the Hostel, and Mrs. Susila Narasimhachary, Superintendent of Rukmini Vihara. Mrs. Cousins is Visiting Superintendent of the Vihara.

STRENGTH OF THE COLLEGE; RESULTS, ETC.

The number on the rolls of the College this year is 175. A unique feature of this year is a large accession in the admissions into our Junior B. A. class whose present strength is 34. Our results at the University Examinations in March 1938 were very satisfactory. A list of our successful students is given in the Appendix to this issue. We congratulate those who have passed, particularly those who have done so with distinction and credit.

OUR VISITORS

Dr. Cousins came to Madanapalle from Trivandrum in April last in connection with the General Body meetings of the Madanapalle Education Trust and the Giri Rao Memorial Education Trust, and stayed for about ten days.

Mrs. Cousins visited us in July and was the principal speaker at the inauguration of the College Associations on July 23, 1938. She stayed here for a fortnight, guiding and helping the various activities of the College and the Vihara of which she is visiting Superintendent.

Dewan Bahadur T. Bhujanga Rao, B. A., B. L., retired District and Sessions Judge, Madras, and a member of the Madanapalle Education Trust, was with us for a day on July 30, 1938 on the occasion of the unveiling of his father's portrait which he has presented to the Physical Culture Studio of the College.

Mr. C. R. Parthasarathy Iyengar, B. A., B. L., M. L. A., of Chittoor and member of the M. E. T. visited the College in April and in September.

Mr. N. S. Varadachari, B. A., B. L., M. L. A., Parliamentary Secretary to the Minister for Agriculture, Government of Madras, paid us a brief visit early in July, and gave a stimulating talk to the College and School at the Daily Dedication on the subject of rural reconstruction.

Mr. P. Venkataramayya, B. A., B. L., retired District and Sessions Judge, and an ardent Theosophist, visited the College early in August.

Dr. Arnold A. Bake, Research Scholar of Oxford University, and Mrs. Bake visited the College on September 6, 1938, and participated in the various activities of the College. Dr. Bake gave a fine address on Indian Music (extracts from it are published elsewhere) with demonstrations at a crowded public meeting organised by the College Culture Association. Dr. Bake who is interested in folk-music took a series of films of the Sugali Dance and made records of some of their folk-songs with the help of Professor E. N. Subrahmanyam.

The College was honoured by a visit on October 8, 1938 by the Honourable K. Raman Menon, Minister for Courts and Prisons to the Government of Madras. The distinguished visitor participated in our daily Morning Dedication at which he was welcomed by Principal P. N. Chary on behalf of the College and by Mr. R. Ramachandra Rao, our Headmaster, on behalf of the School. Mr. Raman Menon in the course of a brief but stirring address to the students, made a passionate appeal to all to wear khadder. Professor E. N. Subrahmanyam proposed a vote of thanks to the visitor. Later, Mr. Raman Menon visited Sugaliapalle where the College Seva Sangha is doing good social work under the guidance of Professor Subrahmanyam.

OTHER COLLEGE NEWS

There was a most enjoyable social gathering of the whole College, and the school staff on July 23, 1938 in Besant Hall, when after tea and music, Principal P. N. Chary formally welcomed the "freshers" to the College. The toast of the Freshers was proposed by Mr. A. Venkataramana Naidu of the Senior B. A. Class and was enthusiastically responded to by Messrs Dorairajan (I Class) and B. Jayaraman (III Class). Professors D. V. Krishnamurti, E. N. Subrahmanyam, and S. Srinivasan also spoke giving sound advice both to the freshmen and the seniors regarding their duties and responsibilities in the new academical year opening before them.

On July 22, 1938, at the Daily Dedication, the School and the College offered felicitations to Dr. J. H. Cousins on his 66th birthday. Among those who spoke on the occasion were Principal P. N. Chary, Mr. C. S. Trilokekar (on behalf of the School), Professor E. N. Subrahmanyam, and Messrs. S. Guru Rao, R. Seshagiri Rao, and Professor B. Lakshmana Rao.

The Giri Rao Memorial Day was celebrated by the School on the *Vinayaka Chaturthi* under the presidency of Dr. D. Gurumurti.

NEWS FROM THE CAMPUS

Mr. Duncan Greenlees, M. A., (Oxon.), resigned his Headmastership of the Theosophical High School in June 1938 and has taken up independent educational work at Cuddalore (South Arcot) where he has started a Residential School which is reported to be doing good work.

Mr. R. Ramachandra Rao, B. A., L. T. has been made Headmaster of the School.

Mr. C. S. Trilokekar, M. A., former Principal of the College and one of the earliest founders of the School and the College has returned to Madanapalle after an absence of nearly six years, and has been appointed to the newly created position of Principal of the High School and Warden of the

School Hostel. Mrs. Kamalabai Trilokekar, M. A.—one of the past students of our College—is another addition to the teaching staff of the School.

Dr. D. Gurumurti, M. A., Ph. D. has been elected member of the Executive Committee of the Giri Rao Memorial Education Trust after the reconstitution of the Committee on the resignations of Dr. and Mrs. Cousins, Messrs Duncan Greenlees, S. Guru Rao, and R. Seshagiri Rao.

Professor E. N. Subrahmanyam, M. A., B. L. has been elected Joint Secretary of the South India Teachers' Union at its Provincial Conference held in May at Mangalore. He is already Secretary of the Chittoor District Teachers' Guild, Treasurer of the Madanapalle District Branch of the Indian Red Cross Society and an active member of the Advisory Committee of the Panchayat Adult Education School.

Mrs. Kamalabai Trilokekar, M. A. has been appointed Honorary Magistrate of Madanapalle by the Government of Madras.

Professor S. Rajagopalan, M. A., L. T. has been elected Secretary of the Madanapalle College and School Teachers' Association with Mr. M. S. Ramachandra Rao, B. A., B. Ed. of the School as Joint Secretary.

Dr. D. Gurumurti presided over Y. M. C. A. Prohibition Conference held recently at Madanapalle. Among those who are taking active part in doing propaganda for prohibition are Messrs E. N. Subrahmanyam and S. Guru Rao, B. A. Mr. Guru Rao is touring extensively in the surrounding villages on behalf of the local Congress Prohibition Committee.

The *Ashada Purnima* festival of Lord Buddha's Enlightenment was celebrated with great enthusiasm in the campus under the presidency of Mr. C. S. Trilokekar. Among those who spoke on the occasion were Principal P. N. Chary, Professors E. N. Subrahmanyam, Srinivasan, K. T. Krishnaswami Iyengar, and Messrs Guru Rao and R. R. Nippani.

Mrs. Cousins gave a Piano recital and a talk on Music on two successive days in July from the Madras Broadcasting Station of the All-India Radio.

The Jignasa Lodge is active this year under the Secretaryship of Professor E. N. Subrahmanyam. He has already organized a number of "symposia" on such vital topics as "Theosophy and world-brotherhood"; "Theosophy and Education"; and "Prohibition". These meetings at which stimulating talks are given and discussions held are largely attended and are very popular with our senior students.

Among the delegates to the Central Districts Theosophical Conference held at Chandragiri (Chittoor District) last month were Mr. Trilokekar and Mr. E. N. Subrahmanyam. The latter gave a number of addresses at the

Conference and at public meetings at Chandragiri, and at "extension conferences" at Tirupati and Chittoor.

The Birthday of Mr. J. Krishnamurti was celebrated last May at a crowded meeting held in the premises of the George Coronation Club, presided over by Mr. Trilokekar. Among those who spoke at the meeting were Dr. Gurumurti, Professors S. Srinivasan and H. Sunder Rao, and Mr. R. Seshagiri Rao.

THE MADANAPAL

Madanapal, the magazine of the Theosophical High School started by Mr. Duncan Greenlees in 1935 has now appeared in a new garb under the editorship of Mr. C. Subba Rao, B.A., B. Ed. The July number of the Magazine is full of useful information about the work of the School and shows promise of a bright future as an authentic record of the School's various curricular and extra-curricular activities. A separate Telugu section, we feel, is a desideratum in the magazine, especially as the mother-tongue plays today an important part in the education of our boys and girls. We wish the *Madanapal* a useful and bright future.

College Associations

THE CULTURE ASSOCIATION

There is not much for advertisement in the work of the General Culture Association for the term. While the world is under the menace of hatred and war and all talk of culture seems irrelevant, it is still possible for people in India to cling to the faith in Culture, especially under the inspiring guidance of one whose life is ever silently compelling India to an active and religious exercise of truth and *ahimsa* even under the most exasperating circumstances. Greater tribute to culture and stronger emphasis on the need for culture, there cannot be than Gandhiji's heroic life.

The scope of our culture work has been widened this year by the inclusion of the Literary and Debating Society and the College Telugu Association in the orbit of the General Culture period. So the three major extra-curricular literary activities share among themselves the weekly Friday last period.

The main theme for the General Culture course this year is India's Cultural Heritage, under the divisions, (a) Introduction to Culture (b) Ancient Indian Culture and (c) Modern Indian Culture—three main groups of subjects for the three academic terms. We had the special good fortune of having in our midst Dr. and Mrs. A. Bake, a research Fellowship scholar of the Oxford University, now on a long cultural tour round India, filming and recording folk dances and music, ancient and modern. His lecture on Indian music—the last for the term, under the auspices of the Culture Association, appears elsewhere in the Magazine. It gave us an idea of the vast and important work that is yet to be done in a comparatively new field, which is indeed very very old, if not the oldest in India, as in the world.

There were besides four regular lectures on three Friday culture periods -- An Approach to Culture by Professor K. T. Krishnaswami (2) Culture and Education by Principal Narasimhachary (3) and (4) Culture and National Life by Professors S. Srinivasan and E. N. Subrahmanyam. The first lecture was preceded by a rehearsal in the Prayers and Songs used in our Daily Morning Dedication in Besant Hall, with the help of Mr. C. S. Trilokekar, former Principal of the College, who also presided at the lecture. Mr. Krishnaswami equated culture with life and linked it with all the main activities and powers of man. Culture, he said, was the full flowering of life and was therefore an imperative necessity, not an optional, leisurely pastime of a few. In the second lecture Mr. Narasimhachary read Tagore's symbolic poem, *The Parrot*, and expounded it in the light—metaphorically of course

—of present day education in schools and colleges, showing that Indian Culture should be regarded as a dynamic and growing reality and not a static and spent-out force. The two talks on Nationalism and Culture by the two History lecturers, Mr. Srinivasan and Mr. Subrahmanyam were very helpful. The former traced the cultural value and the unifying influence of festivals and pilgrimages in Indian national life. The latter eloquently pleaded for looking upon the live problems of Untouchability, Temple entry, Prohibition and Hindu-Muslim Unity as practical applications of the ideal of Culture which India has ever held high. Such social, political, religious problems, he also pointed out, were not really new to India, but were old problems which, in some measure, though under the limited need and scope of their days, had been solved in the past in the great epochs of India's varied and eventful history.

The symbol of Culture is the all-inclusive and ever-expanding circle.

K. T. Krishnaswami, M. A.,
Secretary.

THE COLLEGE UNION

The work of our Union, along with that of the other Associations, was inaugurated this year by Mrs. Margaret E. Cousins who had come here for a short stay from Trivandrum. She gave a very valuable address to the students on the subject of extra-curricular activities (summary elsewhere in this issue).

The Union organised two interesting debates during the term. The subject of the first was "Should the State support higher education?" The debate occupied two successive Fridays. At the first meeting, Professor K. T. Krishnaswami presided, while the second meeting was conducted by Professor S. Rajagopalan. There were many speakers on both sides of the proposition, the principal mover being Mr. A. Venkataramana Naidu (IV Class) and the principal opposer, Mr. Mohammed Hussain (III Class). After a very interesting discussion in the course of which all the aspects of the question were considered, the proposition was put to vote, and the House by an overwhelming majority voted against the State support of higher education.

The second debate was even more exciting than the first. This time the subject was whether the formation of "linguistic" provinces was in the best interests of Indian nationalism. The debate was ably conducted by Professor E. N. Subrahmanyam. Mr. Dorairaj (I Class) made a very lucid speech against the formation of provinces on the basis of language. He was opposed by Mr. V. S. Lakshminarayana Sastri (III Class), who made a vehement speech in favour of linguistic Provinces. A large number of

My Visit to Srisailam

By B. RAMASWAMY (IV CLASS).

South India is rich in ruined temples. The peoples of the South in ancient days were noted for their piety and their architectural abilities. To-day the ruins of Hampi, the relic of the glorious Vizayanagar empire, the pride of the Deccan, which sheltered the nine gems of Sanskrit literature are mournful reminders of greatness and glory that are no more.

Srisailam formed part of the Kadamba empire in the 6th century. Probably the temple was built then. Later, it came under the suzerainty of Hoisalas of Dwarasamudra, next the Kakathias of Worrangal, and lastly it formed part of the vast Vizayanagar empire under the rule of Krishnadevaraya. After the battle of Talikota in 1565, Hampi was destroyed and also Srisailam which was a part of the Vizayanagar empire. All the riches were plundered. The doors of the sanctum were gold plated and there were innumerable golden ornaments which were the property of the God. But all these were taken away by the Muslim invaders. Later, the Rohillas and the Maharattas also plundered the riches of the temple. The people evacuated the place. Hence the Chenchos, a hill tribe began to rob the gold plates of the doors, the small gold images, and the jewels placed on the images and sell them in towns. At last, in 1841, the Government took over the temple under its control. Thus the untold wealth of the temple accumulated from the 6th century, which was given in the form of presents to God by various kings who visited that temple vanished and the temple itself was destroyed. But now the Government have repaired the temple and every year from January to March a number of "Utsavas" are celebrated.

Srisailam is situated in the midst of the forest of Nallamalai in the Kurnool District. The temple is on a very high hill. The way to the temple lies through a very thick forest and many high hills must be crossed for over a distance of twenty miles before the temple is reached. There is no proper road and hence conveyances are of no use. We have to walk to the temple. Every year on Sivaratri day a big 'Utsavam' is celebrated in the temple. People from all parts of India flock there in their thousands in spite of the difficulties of the way. Lord Shiva in the name of "Mallikarjuna" is the presiding deity.

Many centuries ago, a King by name Chandragupta was ruling over a city called "Mallikapuram". As he had no children he did penance and invoked the aid and sympathy of Lord Shiva, who gave him a boon. Immediately after this his wife became pregnant but unfortunately he had to go away from his capital for a period of about 16 years, on some urgent royal duty. Meanwhile a daughter named "Chandramati" was born to the King. She was extremely beautiful. After 16 years the King returned

and seeing Chandramati's beauty, not knowing that she was his own daughter, he fell in love with her. Later, in spite of his wife's telling him that she was his own daughter he wanted to drink deep her beauty even by force. Hence his wife ran to the Srisailem hill and invoked the aid of Lord Shiva, who immediately appeared and cursed Chandrakupta to become a Green Rock and lie in the river Krishna which flows by the foot of that hill. As he was cursed to become a green rock and lie in the river the water also is green at the particular place, which is known as Pathala Ganga. Lord Shiva, pleased with "Chandramati" for her piety and chastity, asked her to choose a boon. She asked Shiva to stay on that hill with the name of "Mallikarjuna" so as to enable her to worship him daily with "Mallika" flowers. Lord Shiva obliged her by complying with her request and she in turn is worshipped there under the name of "Amba". Thus, Lord Shiva, under the name of "Mallikarjuna" is installed in one temple and the image of "Chandramati", under the name of "Amba" is installed in another temple just behind.

Three days before the actual festival day, I reached a place called Chintala from where the temple is 20 miles and halted there for that day. That is the base camp for the pilgrims. As the Himalayan climbers have many camping stations, the Government, for the safety of the pilgrims from the wild beasts, has provided seven camping stations known as Mettas, where armed police is kept as watch. Srisailem is Mount Everest in miniature. From this station all the people must walk. In this station I came across the hill tribe called the Chenchos. They are a veritable example of the old Stone Age people of whom we read in history. They are very dark in colour, short and sturdy with a cluster of copper coloured hair thrown over their neck, uncombed. The men wear small pieces of cloth round their loins known as *Kaupinom* in the South. The women tie a piece of cloth round their waist in the form of a "lungi" and a small jacket known as *Ravikai*, above. They are very wild and savage people. But now slowly they are being brought under control and civilised.

Next day early enough I proceeded on my way to the temple. As the sun became unbearably hot I took rest in the afternoon at another camping station and continued my journey in the evening and reached another Metta at night fall. After rest, I resumed my journey in the morning. The scenery on the way was so inspiring that at times I used to gaze at it madly for hours. I felt sorry for my inability to sing the beauty of nature as Wordsworth has done and also felt sorry for not taking a camera with me. "Trances of thoughts and mountings of the mind came fast upon me" as I gazed at the green trees with all kinds of wild flowers sending forth their sweet, though wild, fragrance at the humming bees busy collecting honey from flowers and finally at the nimble and active deer jumping over rocks and brooks, looking at us as intruders and vanishing from our sight in a trice. There was a blessing in the gentle breeze that fanned my cheeks as

I slowly ascended the hills. I wished I could stay there for ever and dreamed away my life like Tennyson's "Lotus Eaters".

At night fall, with my heart full of joy I reached the temple and taking a shed for rent (which was rather exorbitant) took complete rest for the night as I was very tired after my long journey. Early in the morning on the festival day, I descended to the bed of the river Krishna which is two miles from the temple and had my bath in the place called "Pathala Ganga" where the water is unusually green. The river, cutting its way through the mountains majestically, flows in a zig zag way. After bath I returned to the temple, bought a ticket for Rs. 2 to have darshan of the Linga in the Sanctum. But lo! I was disappointed. I could not have my darshan because the crowd was so large that I could not pierce through it. So I went about looking at the other temples there.

The compound wall of the temple is 20 feet high and on it are carved out pictures from the epics, the Ramayana and the Mahabharata, in such a way that we can get a connected account of the story by going round the wall once. On the four sides there are four big gateways with fine and big Gopurams over them. In the centre of this vast compound the temple of Mallikarjuna stands and behind is the temple of "Amba". After seeing all these I returned to my shed and waited till evening for an opportunity to squeeze myself to the sanctum. At last, at night fall, I was able to enter the sanctum and have the darshan of the Lingam representing Lord Shiva.

Next morning I had a look round the other small places and under ground cells where, in ancient days Rishis did 'Tapas'. There are many underground passages leading from one cell to another for about a distance of a mile. All these filled me with amazement and wonder.

The next day I started on my return journey with a heavy heart. As long as I was on Srisailem I felt as if I were in some realm of fancy, revelling in its glories and awed by its grandeur. But soon—too soon—I had to come down to earth as all of us have to, from the most exalted of moods, with its grim realities, prosaic life and petty cares.

Our Heritage

By M. V. KRISHNA MURTHY, (IV CLASS)

The civilisation of a country is the true mirror of the mind of its people. It is the light whose lustre spreads over an infinite space.

In India, in spite of the political thralldom for the last few centuries, and her utter helplessness and cruel devastation in times of invasion from outside, her purposeful civilisation has persisted. It is unique and without parallel. For more than thousands of years her contribution had flown unceasingly to enrich many countries of the world. The high culture of our country has a rare history of its own.

No country in the world—not even Egypt and China—can lay claim to a greater civilisation and culture than India. She had long ago, attained eminence in the spheres of fine arts such as painting, literature, architecture and music, and also in mathematics, medicine and astronomy. Her achievements in the arts of Government, in industry and commerce in the distant past sound incredible to us, moderns.

It will not be, therefore, irrelevant on our part to turn back and visualize the golden age of past times. Not that it should make us more and more stagnant, rigid, and incapable of any creative work, but it should enrich the present with thought and action. The fountain of past history should provide us with unfailing inspiration.

The origin of the civilisation that India has been enjoying is traced to dim mists of antiquity. From time immemorial she has influenced many a country in the orient as well as the occident. Max Muller observes—and truly too—, "If I am to ask myself from what literature we here in Europe may draw the corrective which is most wanted in order to make our inner-life more perfect, more comprehensive, more universal, in fact more truly a human life, not for this life only, but a transfigured and eternal life—again I should point to India".

Let us draw then a few pages out of antiquity and delineate the cultural development in those periods.

The recent excavations at Harappa and Mohenjodaro have brought to light a civilisation prevailing in India fifty centuries ago. Mohenjodaro was a fine city and a home of cultured and civilised people. Along with Persia, Babylonia, Egypt and China it was an area where civilisation was initiated and developed. We hear of the use of cotton for textiles before thousands of years ago. Perhaps the figment of imagination to a modern man! People were also using arms and utensils of stone along with copper and iron. Another feature of the civilisation was their well-built baths. They were endowed with a sense of beauty and art. The kind of religion then in vogue was stamped with an individuality of its own.

Thus far with the finds in Sind and the Punjab. Then let us have a glimpse into the era of the Guptas. That golden period witnessed the

attainment of the highest watermark in the fields of art and architecture. Observe what a Danish artist has to say about the Ajanta Caves, "It represents the climax to which the genius of Indian art has attained, and everything in these pictures, from the composition as a whole to the smallest pearl or flower testifies to the depth of insight coupled with the greatest technical skill". The period offered to the world one of the greatest play-wrights, Kalidasa.

The standard of civilisation in Vijayanagar really beggars description. Abdur Razaack, a central Asian visitor to India, goes into irresistible ecstasies over it. He observes that the city was "as large as Rome and very beautiful to the sight." He further waxed eloquent over the glories of its culture and remarks, "The bazaars are very long and broad. Sweet scented flowers are always procurable fresh in that city and they are considered as even sustenance, seeing that without them they could not exist. The tradesmen of each separate craft or guild have their shops close to one another".

Not less glorious was the civilisation of the Moghuls. The emperor, Shah Jahan, was such a great lover of artistic beauty and costly splendour that he required a peacock throne to sit on. The Taj Mahal was his selfless dedication to his eternal love. With that "marvel of loveliness in marble and stone" and the "dream of beauty" the expressive architecture reached its climax. Again, the grace and elegance of the pearl-mosque has compelled the admiration of innumerable visitors to India.

A survey, of the condition of our modern civilisation will convince us of the fact that the modern man, having inherited the age-long culture, is confronted with another kind of civilisation. Some are bewildered as to their choice between the two. Some others fear that this western impact leads to the annihilation of our time-honoured civilisation. If our civilisation is such a feeble thing as not to survive contact with other civilisations, it is better that it dies a natural death "unwept, unhonoured and unsung". The surest way of killing our culture is to isolate it and keep it away from fresh air, thus allowing it to die of suffocation. Better we receive the best out of foreign culture and rectify the short-comings in our own. In this connection we may recollect Mahatmaji's remark, "I want that the cultures of all the lands should blow about my house; but I do not want to be blown off my feet by any."

Shunning the impact of an alien civilisation, we fail to discriminate between the essentials and non-essentials of our precious heritage. We seem to have lost all sense of values. Our Gods are imported from Germany or Japan. Our artistic thirst is satisfied with horrible prints from Holland. The literature is one of sentimental effusion. People indulge in communal strife and lose their reason in a sea of anger.

How I wish we regain the former glory—of course not through the multiplicity of wants—but by a pure worship of light, the light of Truth, Beauty and Love!

Broadcast by a Coffee Drinker

(By 'S.')

If I were asked to name the country that most commands my respect, I would unhesitatingly reply "Arabia". Although this is bound to give a terrible shock to my more sedate readers, let me assure them in all sincerity that I am not unpatriotic in my preference. It is just because there is a greater Goddess claiming my homage at the present moment. Happy Arabia! Thou, who art Nature's spicery, prodigally furnish the world, with all kinds of aromatics and other rarities. Yet I deem mankind obliged to you not so much for these things as for the excellent fruit of that humble coffee shrub. For there is nothing we here enjoy, next to life, valuable beyond health except a cup of that divine nectar COFFEE. It preserves us in good condition and fortifies our weak bodies against the continual assaults and batterings of class-rooms, boring lectures, and other minor worries of a modern under-graduate. It is an incomparable remedy for all aches and pains. It comforts the brain and dries up all humours both of the physical and psycho varieties.

The immortal Shakespeare says somewhere:

"O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil."

Had he been compelled to speak of coffee, he would have spoken in a different key, perhaps in some such words.—"O thou invisible spirit of coffee! If thou hast no name to be known by, let us call thee God"! Coffee! even the name of it makes my olfactory sense perceive its sweet aroma. Friends, what more joy exists in this transient world than the exquisite and superb feeling of elation which one experiences on taking the first sip of hot fragrant coffee early in the morning? That heavenly beverage smooths out the ruffled countenance, and the more ethereal part of it ascends to the brain and so invigorates all the different compartments of our anatomy as to invest the whole of the coming day with a roseate hue and glamour indescribable. Even the most intricate problem of calculus would metamorphose into airy nothing when tackled with the aid of a hot cup of coffee. Such is its power.

Even the immortal hunch back, sharp tongued, Pope has paid his homage to coffee. The author of the delectable "Dunciad" says in the "Rape of the Lock",

"Coffee (Which makes the politician wise

And see through all things with his half-shut eyes)"

I regard coffee as the symbol of comradeship and good fellowship, as by far the best lubricant for our complicated social machinery. The (profanely) so called cafes are so many temples where the spiritual aristocracy of the

Brahmin condescends to feel obliged to a Kisan brother for a cup of steaming coffee. The Muslims and the Hindus sit shoulder to shoulder and forget their differences in their devotion at the altar of mother coffee. It is a pity that even here there are boards sinister, reserving the soot covered *sanctum sanctorum* to the elect few and pointing out a segregated place at a safe distance for our Muslim brothers.

Speaking of hot drinks, Prof. Lecky in his history of Rationalism says "The effect of hot drinks on domestic life has probably been even greater than on the continent; checking the boisterous revels, that had once been universal, and raising woman to a new position in the domestic circle, they have contributed very largely to refine manners, to introduce a new order of tastes, and to soften and improve the character of men." Who can deny that these beneficial properties of hot drinks are to be found in their most intense and concentrated form in coffee?

Away then with squeamish doctors and their like who have besmirched the fair name of coffee. It requires more imagination than a prosaic doctor, dealing in mixtures and powders, can ever muster, to appreciate the subtle charm of a cup of steaming coffee, spreading throughout our system as imperceptibly as the aroma of a rose.

They are like dogs in the manger. They do not appreciate coffee drinking, neither can they look on peaceably while others are drinking it. They do grave injustice to their fellow men in preaching against coffee. I personally consider every Government—be it democratic, dictatorial, or monarchical,—as an incomplete one, if they do not have a separate section in their penal code, devising punishments, to be meted out to such kill joys, and philistines, enemies of enlightenment and social advancement.

It is said of Voltaire that he owed the admirable clarity and ecstatic harmony found in his works to nothing else but to his habit of coffee drinking. Well if such are its effects, who would in his senses refuse to be a Voltaire! As far as I am concerned even Milton's *Aeriopogatica* would not daunt me if a cup of coffee were to be my reward at the end of such a toil.

Finally let me entreat all those, whose eyes chance to fall on this, to make up their minds then and there to advocate genuine coffee drinking freely. I would advise them to form societies such as "Society for Propagation of Coffee Drinking (S. P. C. D.)" or more romantically still as "Fraternity of Coffee Lovers (F. C. L.)".

Friends! Remember that coffee is a sign of sophistication and it is the "Open sesame" of the modern "Modernism".

The University of Nalanda

By M. K. NATARAJAN, (II CLASS)

Of the saddest events that have darkened the pages of India's long history, the most deplorable are the acts of wide-spread vandalism and the destruction of ancient seats of learning and worship.

The University of Nalanda was just one of the victims of the invader's fury. This great seat of learning which flourished for eight centuries and won international reputation, is now a mere mass of ruins and a subject of curious search and study for students of history.

Unlike the many modern universities, the university of Nalanda was not ushered into existence over-night by an act of the legislature or by the charter of any regal authority. Starting from humble beginnings it took centuries to grow up into a full-fledged university. The Nalanda University, (like other Buddhist and other universities of that time), started its career as a centre of religious culture and retained this feature all through its life.

This noble educational institution rose to its magnificence with the munificence of many ruling dynasties. King Harsha of Kanauj made endowments for the maintenance of students and professors and made provisions for the daily feeding of forty monks. Harsha was also a redoubtable champion of the religious and philosophical doctrines preached at Nalanda. Matada, a minister of King Yasovarman Deva is said to have made various gifts to the monks at Nalanda and donated money towards the upkeep of Nalanda institutions. Yasovarman also seems to have built a Vihara at Nalanda. From an inscription we have it that Nalanda attracted the patronage of the distant King "Balaputra Deva" of Suvarna Dweepa (Sumatra) and Yavadvipa (Java).

These endowments brought to Nalanda a princely income. It had the revenues of 200 villages besides money in cash and other investments. The head of the Nalanda institution was accorded royal privileges such as are now enjoyed to some extent by the Sankaracharya of Sringeri Math and heads of other great religious houses.

Nalanda accommodated no less than 10,000 students, some from foreign countries like China and Mongolia. To foreign students Nalanda provided besides free lodging, free board, clothes, bedding, medicines and tuition out of the revenues of the villages.

The curriculum of the university was very exhaustive and embraced many of the subjects of the Pre-Nalanda period. Nalanda provided for university as well as secondary education. The university standard seems to have been maintained at a very high level, for we have it on the authority of Hsueun Tsang that "a student must have studied deeply both old and new books before getting admission at Nalanda". These generally

comprised the four *Vedas*, *Brahmanas* and *Upanishads*, the six *Vedangas*, *Itihasa Puranas*, the science of *Mantras*, the science of worship, the science of war and weapons. The *Shrouta Sutras*, *Dharma Sutras* and *Grihya Sutras* also formed part of the old curriculum.

As could be expected from a primarily religious institution, theology and philosophy remained the main subjects of study. These included the six systems of Indian Philosophy; the *Purva Mimamsa*; the *Uttara Mimamsa*; *Sankhya*; *Yoga*; *Vaisesika*; and *Nyaya*. But most important of all was the study of Buddhist scriptures, theologies and philosophies. Option to specialise was allowed in other subjects. The study of Buddhist literature was compulsory for all. Nalanda championed the cause of *Mahayana* form of Buddhism and specialised in its doctrines. Next to theology and philosophy "*Hetuvada*" or logic was of great importance.

Tibetan works refer to Nalanda as a centre of *Tantric* studies. Many Chinese works on *Tantra* are ascribed to the pandits at Nalanda. It would appear therefore that *Tantra* was a very popular subject with the students and professors of Nalanda.

Thus Nalanda was, as Prof. Mookerji observes, "a true university in the universality of its studies, in its ideal of freedom in learning, welcoming knowledge from all quarters, from all sects and systems, and lastly in its pedagogic method, the method of discussion for higher learning."

The teachers of Nalanda were eminent scholars who had devoted their life time to the study of the various branches of knowledge. The method of teaching was meant more "to rouse the disciples to mental activity rather than to instruct them in dogma." In the words of Watters, "They instruct the inert, and sharpen the dull, and the teachers doggedly persevere" in giving instruction to those who are addicted to idleness.

The graduates of the university generally sought royal patronage and government service. Distinguished scholars were given posts on the university staff.

The learning and culture of ancient India were thus centred in universities of Nalanda type and of the 5000 educational institutions that existed at that time, Nalanda was the most notable one. In the words of Prof. Mookerji "It was a typical Indian university of ancient India".

From the Stage to the Screen

By O. KRISHNA MOORTHY, (IV CLASS)

During the last quarter of a century, India in general and the south in particular has witnessed the gradual decline and fall of the stage, and this has been more and more rapid and pronounced since the advent of the talkie a decade ago. In the early years, it was the foreign picture that was most popular and received the patronage of the middle-classes. Indian films were then few and those that were produced were decidedly inferior in form, substance and technique to those from outside. But on the coming of the talkie to India, the whole affair was revolutionised and with the release of every Indian film, no matter however backward, a nail was struck on the coffin of the foreign picture. Now the talkie has gone into every nook and corner of India and the progress is so rapid that in some villages, if not a school, at least a film tent is present. The old dramatic sheds have all been turned into cinema houses, and villages which never had a stage before, have now a grand cinema hall rising majestically in their midst.

"In the world of to-day", says Pandit Nehru, "the cinema is a tremendous power and it has a great influence which may be even greater in the future." Films should assist the nation in its march towards progress, by the spread of correct ideas in the minds of the public. In a country like India, the film is an invaluable means of raising the standard of thought, of knowledge and of life as a whole. To-day, the film industry stands on the threshold of a great opportunity of playing a prominent role in the cultural, social and industrial advancement of the country. It is a great national asset of prime importance and despite imperfections, the Indian talkie has completely captured the hearts of the masses.

But all this great and daily increasing popularity of the cinema has had a disastrous effect on the Indian stage and its position is one of deterioration. The reason is not far to seek. Our artists of the dramatic profession are generally lacking in that most essential quality—"acting". They can sing well and for singing there is good scope in the talkie. To the lovers of true art the extinction of the stage and the drama is a catastrophe too painful to be borne, and whatever may be the attractions of the cinema or even of the television to come, nothing can replace the solid beauty, artistic excellence, cultural value and intellectual enjoyment of a dramatic performance on a properly equipped stage. There is as much difference between the stage and the screen as there is between the natural beauty of the "ever silent spaces of the East and gleaming halls of morn" amid the glory of the rising sun, and its artificial picture on a piece of canvas. While the one is divine and spiritual, the other is of the earth, earthy; and it is not too much to hope that in the renaissance of India, the motion picture will not undermine and drive this lingering art into the limbo of oblivion.

Music and the Extension of Consciousness

By MARGARET E. COUSINS, B. Mus.

Music has always appealed to me as being something more than just music as being a Mystery in which we participate. It is part of the medium of our existence. But it is also a power, the power of sound, which through every instrument in the orchestra of Life is exerting an influence upon us at every moment. We realise this now through the newly discovered power of radio-transmission, which tells us what our unaided senses cannot tell us; that we are perpetually enmeshed in a vast network of musical sounds.

To speak of the mystery, magic and illumination of music is to step down a vast theme from its own level to that of inadequate human speech. But such being inevitable, I shall speak from my own experience as a musician, rather than from books or second-hand knowledge, and thus at least add conviction to what I have to say.

By good fortune I was born into a musical family in Ireland, the only country that has a musical instrument, the harp, as its national symbol. It is easy to be musical in Ireland. We children could sing scales before we could speak properly. I cannot remember a time when song and instrument were not part of my daily life. Instead of playing with dolls I played with an old piano in the nursery. From my earliest days I knew the power of music; not merely as something to enjoy, but as a power to use for a purpose. When the worries of life made my father irritable, my mother would ask me to play something soothing for him, as David did for Saul. I could play the slow movement in most of Beethoven's sonatas at the age of thirteen and one of these or one of Mendelssohn's songs without words would put my father in a pleasant mood. "There is nought so stockish, hard, and full of rage, but music for the time doth change his nature." As a child I loved to put my ear to a telegraph post, a delight that sometimes kept me late for school, and brought unmusical consequences. The sound in a sea-shell released me into some other land.

Later, when I was sent to a boarding-school in a distant city, and felt homesick, I used to play myself on a pianoforte, back to acceptance of the inevitable, first playing in the mood of the moment, and then gradually moving to music of a brighter mood. Thus I learned the power of music as a modifier of psychological states.

My personal experience of this psychological power of music led me to understand why humanity had used music in group gatherings, in ancient ceremonials, in the exercises of the churches, in mass meetings, in the mantrams of India. It built and evoked the emotional atmosphere of unified receptivity, and heightened devotion.

Realising this, I have often wished for a more integral use of music in education. By it there could be induced a spirit of receptivity to new knowledge, and a sense of impersonality that would modify the natural personal separateness of young growing life. On the other hand, through emphasis of rhythm, action; both physical and mental can be induced.

The triangle of interacting musical forces is vibration, rhythm and timbre. Sound is both creator, preserver and destroyer. "In the beginning was the word And God said ..." and the universe of substance and form was produced. We humans can modify substance by the forms which music produces, but we have not yet achieved the power of creating substance. We have the power of healing through music. I know by continuous experience how an hour's piano-playing has each evening re-created me after a strenuous day's work. However tired out I may be when I begin (sometimes even propped up with cushions in an armchair) by the time I have played some nocturnes, studies and a sonata I am a new fresh person, all complexes get smoothed out, all personalities and frictions are forgotten, life flows again without any boulders in its way; I feel myself translated into a consciousness of greater spaciousness and happier entities. I have always attributed my good health to this creative and recreational power of music as of a nourishment, a tonic of my whole nature, and especially of the aesthetic and Buddhist vehicles. We can also destroy by vibration imposed on something of a different vibration. Even then our power only goes the length of shattering the forms into which substance has been elaborated.

In my college studies for the degree of Bachelor of music, I studied the science of Sound—the amazing mechanism of the ear; the power of sound to make geometrical patterns, and always the same pattern to the same sound. In the laboratory I saw sound creating form. These studies were to me an expansion of consciousness from ignorance into knowledge, a veritable initiation. I felt that we are built of atoms that arrange themselves in accordance with musical vibrations; and, vice versa, that forms are reversible into music.

When we say with Plato that "God geometrises," we are only saying that God is singing; and we, and everything in nature, are notes of that cosmic song. If we understood and used the power of music, we could release ourselves from the limitations of our physical bodies, and move from one degree or world of consciousness to another. Had we but ears to hear, we would realise that the beautiful lotus that is in bloom this morning (the flower of the Hindu Goddess Saraswati in a Swiss garden) is not only a thing of substance and form and texture and tint, but a melody, a harmony, a tone, a colour-sound.

In due time I went to India, and there my knowledge of music enormously increased. My western studies had left me with the assurance that I had learned generally all that was to be learned about music as a system. But one becomes humble when one goes to Asia, that is, if one is a musician with an open ear and mind and heart; keeping one ear, so to speak, for

western music, and the other for eastern music, and not trying to listen with both ears at once.

In India I found many more combinations of sound available for use than we have in the West. We westerners have developed two scales, major and minor, to their utmost. In India I found permutations and combinations of twelve sounds used seven at a time which had been used from time immemorial. One of the ancient scriptures of India, the Sama Veda, is devoted to music as a power producer; and when I heard portions of it chanted by a group of priests in South India, I experienced within myself a clear power of inner ascension into another world of vibration.

There came also into my hands a work by an Indian who loved music as music; who was devoted to the music of India, and respected the music of the West, and desired to bring both into sympathetic relationship. This was the late Mr. Chinnaswami Mudaliar, who spent his substance and time in producing a large volume on Indian music in theory and practice. The book was an open sesame to me through its transliteration of Indian music, particularly Thyagaraja's Krithis, into western notation, and it immensely extended my realisation of what music is and means.

In India a whole nation realises that music is not only sound but *being*; that a combination of sounds is an entity, and not merely an entity in the world of sound, but an embodiment of cosmic power; not only abstract power in the scientific sense, but conscious and responsive *being* in the psychological sense. When a piece of music is performed or a song sung in a particular mode, not merely is emotional expression satisfied, but beneficent contact is made with the higher form of being who is associated with the mode; a Deva or God when a masculine mode (*raga*) is used, a Devi or Goddess when a feminine mode (*ragini*) is used.

That is why Indian music is always religious. From dawn to bed time music accompanies the day's labours always in prayer or praise of one or other of the departmentalised embodiments of the Universal Life, the Gods or Goddesses of the Indian Pantheon. This is also why it feels particularly jarring if songs are sung in India by students or others in a frivolous and caricaturing way. It is entirely against the age-long culture of Bharata Varsha. This is a very deep and extensive subject which is only touched upon in this necessarily short article, but linking it with its practical applications for changing our moods, our health, our usefulness to others, our power of drawing reinforcing invisible beings to our help may show how some of us knew that. More than an ordinary event had taken place in Besant Hall of the Theosophical College, Madanapalle, on February 14, '40 when for the first time, in its history the college boys and girls, bravely took part in a music competition, and the function closed by audience and competitors, Principal and Judges and announcer all joining in singing with patriotic devotion "Bande Mataram" with a musical unity and accuracy rarely heard from such a large number, and bringing back to us all the blessing of Saraswati.

College Associations

E. N. S.

INAUGURAL FUNCTION

The activities of the various Associations were inaugurated by the Hon. Sri. T. Prakasam, Ex-Minister for Revenue, on Friday, July 28, 1939. Accompanied by Sri. T. N. Ramakrishna Reddi, M. L. A., President, Chittoor District Board, Mr. Javad Hussain, Collector, Chittoor and others, the Minister arrived punctually at 4 P. M. in Besant Hall. Mr. C. S. Trilokekar, Principal, offered a warm welcome to the Minister on behalf of the staff and students.

Delivering the inaugural address, Mr. Prakasam recalled his association with Dr. Annie Besant who it was, he said, started the national movement that gave a new life to the country. Her organising power was so great that all India was drawn to the political work. Then came the Gandhian movement, and the history of the last twenty years was a record of the magnificent achievement of that movement. History students would be failing in their duty, said Mr. Prakasam, if they did not study the history of the country during the last 20 years, a history which had no parallel in the world, the history of India's remarkable and unique non-violent struggle for freedom under the leadership of Mahatma Gandhi. That history was the best part of India's history, but it had yet to be written.

Referring to the activities of the Science Association, he remarked that the progress of science in recent years had not been for the development and improvement of human happiness but for inventing instruments of destruction. He hoped that India would win full freedom without resorting to any of these abuses practised by the other nations of the world. Dr. D. Gurumurthi proposed a vote of thanks.

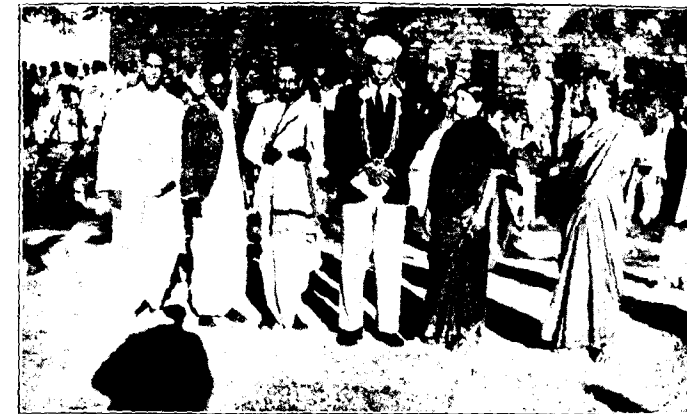
ASSOCIATIONS' ANNUAL DAY

An eloquent appeal to appreciate life and to learn the art of living was made by Sir C. V. Raman, F. R. S., presiding at the Annual Prize Distribution of the Theosophical College Sectional Associations, on February 25, 1940. Besant Hall, where the function was held, was tastefully decorated for the occasion and was crowded to capacity with students, members of the College and School staff and leading officials and non-officials of the town.

Sir and Lady Raman who came by car from Bangalore had a rousing welcome on their arrival at the College premises in the after-noon. They were entertained at a pleasant Tea-party by the Science Association of the College.

The first function in connection with the day's celebrations was the "Valedictory Address" to the Science Association which commenced punctually at 4 p. m. in Besant Hall.

Proceedings commenced with a song by Miss Valli Devi and Miss Meenakshi of the College. Mr. C. S. Trilokekar, Principal of the College



Group taken on the occasion of Sir C. V. Raman's visit



Beside the Kandy Lake

introduced Sir C. V. Raman to the gathering in a short speech after which Mr. P. G. Venkatramanappa, Secretary of the Association presented the Annual Report on the working of the Association for the year 1939--40.

Sir C. V. Raman, who on rising was greeted with great ovation, took for the theme of his valedictory address "GEMS" and his address which was illustrated by diagrams on the board, was listened to with rapt attention.

Sir C. V. Raman began by saying that science was inspired not by the intellect alone. It received its inspiration through different channels and one such important channel was a "sense of admiration or the love of the beautiful." He was going to speak that evening, he said, on "Gems" not in the figurative sense but gems in the physical sense, those beautiful stones which had been used for personal adornment from very ancient time. The wearing of these stones, he said, satisfied some instinct, some psychological desire. Excavations at Mohenjodaro and relics of ancient Egyptian civilisation revealed that people of even those days had set a value on gems and had worn them. The esteem for precious stones had played a great part from the start of things. The wearing of gems not only gave a sense of possession in personal adornment but even gave a sense of social prestige.

He next posed the question what it was that gave gem its value and enumerated its different qualities in answering the question. Beauty, durability, rarity, portability and fashionableness were some of the properties that made a gem valuable. He also added that what gave value to a substance was not merely its chemical property but also its physical structure.

The diamond, he said, was nothing but crystallised carbon but people set upon it a high value. Even if all ladies of south India, nay of all India and even of the world resolved to boycott the diamond, Sir C. V. Raman said amidst laughter, the diamond would be valued and would be required as being the hardest substance for such purposes as drilling.

Concluding Sir C. V. Raman described briefly the investigations he had been carrying on in his laboratory at Bangalore into the question why the diamond emitted blue-green light when ultra-violet rays were thrown upon it. The problem was of absorbing interest to him and he hoped to solve it some day or other.

Prof. B. Lakshman Rao, President of the Association, proposed a vote of thanks to Sir C. V. Raman for his interesting and illuminating address.

The gathering then proceeded to the College grounds to witness some of the items of the Annual Sports. Sir C. V. Raman was not only an interested spectator but even participated in "putting-the-shot".

Sports over, the closing function of the Associations and Prize distribution took place in Besant Hall. After a song by Mr. B. Lakshminarasimham, Music Master of the School, the College prayers were gone through.

Dr. D. Gurumurti proposing Sir C. V. Raman to the chair said that Sir Raman was a world figure who had dedicated his life to scientific research of the highest order.

Prof. P. N. Chary seconding the proposal said that Sir C. V. Raman should not only be hailed as a great Indian but one who asserted the honour and dignity of the creative mind which knew no national barriers and that Sir C. V. Raman was a noble citizen of what H. G. Wells would call "the Mental Cosmopolis."

Sir and Lady Raman were then garlanded.

ANNUAL REPORT

Mr. C. S. Trilokekar, Principal of the College, then, presented the following report on the working of the different sectional Associations of the College for 1939-40.

Mr. President, Ladies and Gentlemen,

On behalf of the Executive Committee I have great pleasure in presenting to you a brief report on the working of the various sectional associations of the College for the year 1939-40.

THE COLLEGE UNION

The activities of the Union began with the inaugural address in July 1939, by Hon. Sri T. Prakasam, the then Revenue Member for the Government of Madras. During the year under report, the Union met 9 times when subjects of topical interest were discussed with great enthusiasm. The proposition that 'the formation of the Forward Bloc was not in the best interests of the country' which was the subject of the inaugural debate, after being considered at two sittings, with great excitement, was thrown out.

Three continuous sessions were devoted to the discussion of a resolution demanding equal rights for Indian Women. The lady students of the College fought bravely though it was evident from the beginning that they were fighting a losing battle. When the resolution was put to the vote the men plumped for their sex, and the women's demand was voted down by a large majority. After a heated discussion the Union resolved that Parliamentary Democracy was suited to India. 'That the present War was not likely to establish democracy based on freedom' and 'that communal unity and constructive programme should precede *Purna Swaraj*' were two other subjects discussed by the Union. The Union also held an extempore oratorical contest and an essay competition in English.

THE LANGUAGE SANGHAMS

The largest language Sangham is the *Andhra Saraswatha Parishat* which comprises more than 80% of the students. The Parishat held ten meetings during the year and also a competition in Telugu poetical composition. Among those who addressed the meetings were Satavadhani V. Sivarama Sastri and Sri G. Srinivasiah. It held its closing function on Feb. 18, at which Sri K. Varada Chari, M. L. A. presided and Sri I. Krishna Rao delivered the valedictory address.

The *Tamil Sangham* began the year with an inaugural address by Sri M. S. Ramanujam, B. A. (Hons.) with Dr. D. Gurumurti in the chair. It held

two debates when the questions of "political freedom vs. social freedom" and "the possibilities of a world state" were discussed, Sri P. N. Chary, M. A., L. T. and Sri N. J. Devadas, M. A. presiding respectively. The Sangham also celebrated the Bharati Day.

The inaugural address of the *Kannada Sangha* was delivered by Vidwan Viswanatha Sastriar of Rishi Valley. The Sangham could hold only five meetings at one of which there was a discussion as to whether India should take part in the War. Sri H. Sunder Rao presided and Sri E. N. Subrahmanyam spoke by special invitation. The Sangham celebrated the Birthday of Trippani with Sri P. Narayana Iyengar in the chair and also held an Essay competition.

THE SCIENCE ASSOCIATION:

The Association held seven meetings in the course of the academic year. The inaugural address was given by Rev. R. M. Barton, M. A. (Oxon) of the Madanapalle Sanatorium, while for the valedictory address, the Association was fortunate enough to have Sir C. V. Raman, F. R. S., Nobel Laureate. Among others who addressed the Association were Sri M. S. Sabhesan, M. A. on "Biology and its applications", Sri S. K. Ramaswami Aiyar, M. A. L. T. on 'Mathematics in Ancient India'. Sri C. Ramanarayan Reddi, M. Sc., L. T. on 'Radio and its parts' and Dr. D. D. Kanga, M. A. on "Theosophy and Modern Science". An interesting feature of this year's activity was the symposium on 'Coal and Coal-tar Industry' in which many students participated.

THE PHILOSOPHY ASSOCIATION:

At the inaugural meeting of the Association in July with Srimati Lakshmi Gurumurti, B. A. in the chair, Dr. D. Gurumurti, Sri C. S. Trilokekar, M. A. and Sri S. Rajagopalan, M. A. spoke on the value of 'the study of Philosophy'. The Association held three meetings when interesting problems like 'The need for Religion', 'Principles of Learning' and 'Freedom in Moral Life' were discussed, quite a large number participating.

THE HISTORY AND ECONOMICS ASSOCIATION:

The Association contented itself by holding the Inaugural meeting at which Sri. Kallur Subba Rao, M. L. A., presided and Sri M. Bapineedu, M. L. A. gave an interesting address on 'Cottage Industries' and appealed to the gathering to BUY INDIAN. The Association however hopes to show a better record next year.

THE COLLEGE PLAYERS:

The College Players organised three functions during the year. The first one was a variety entertainment consisting of Telugu and English scenes got up under the guidance of Sriyuts K. T. Krishnaswami and D. S. Harischandra Rao, B. Sc., B. Ed, on October 1 in connection with Dr. Besant's Birthday celebrations. The second was a dance recital by Miss Valli Devi and Miss Meenaksht, both of the Senior Inter class in honour of the visit of

Miss Van Kerckhoff, a friend of the Cousins from *Anna Capri*, who in return held an exhibition of her batik wood cuts, and paintings. The last one was on December 1, in aid of the Poor Boys' Fund when the College Players presented *Sati Ahalya* in Telugu in Ramachandra Electric hall which was packed to suffocation. The proceeds amounting to Rs. 211-12-0 went to form the nucleus of the Poor Boys' Fund.

An interesting departure in this year's activities was a Music Competition in Solo, classical and general, in duet and in group singing on the suggestion of Mrs. Cousins. The occasion in addition to providing great merriment, gave an idea of the musical possibilities in the institution. The Association also held a competition in mono-action.

THE COLLEGE AND SCHOOL GITA SOCIETY:

Another important departure in our activities is the formation of the College and School Gita Society to encourage the study of that great Hindu scripture 'the Bhagavad Gita', by holding weekly classes. The classes were inaugurated on Sept. 7, 1939 at a public meeting in Besant Hall under the presidency of Sri S. Srinivasan, M.A., L.T. when Shrimathi Kamala Bai Trilokekar, R. Seshagiri Rao, P. Ramaswamy Ayyar, D. V. Krishnamurti and S. Rajagopalan spoke on the message of the Gita. Dr. D. Gurumurti, Sriyuts D. V. Krishnamurti, K. T. Krishnaswami, P. Narayana Iyengar, P. Balakrishnamurthy and R. Seshagiri Rao are among those who have conducted the weekly classes. The Society held an examination in Gita to give an impetus to its study among the students.

THE ATHLETIC ASSOCIATION:

The Association entered upon its regular work after the election of office bearers for the various games. The election turned out to be quite a sensation, the aspiring captains borrowing all the technique of political electioneering.

It is gratifying to note that our freshmen are evincing great enthusiasm in all the games. Our Hockey team has got all the elements that go to make up a decent team. The Foot-ball section is over crowded, both the fields being always full. In Cricket we have good bowlers and promising batsmen. The standard of Volley-Ball has gone down owing to many of our senior veterans having left us. Basket ball, Tenikoft and Badminton have become very popular, the last even among the staff who recently opened a court for themselves. The Tennis club is as vigorous as ever.

We had a number of matches in the first term with local teams in all of which our boys showed up well.

Inter-Collegiate Tournament:

Though we lost to Anantapur in Hockey, we defeated them in Foot-ball and Cricket and thus entered the Zone finals which were played on our ground, but we lost to the Govt. Arts College, Coimbatore in foot-ball and to the Agricultural College in Cricket.

In the Trilokekar Hockey Tournament which commenced on Mr. Trilokekar's Birthday January 7, 1940 the Trophy was annexed by the Cuddapah XI by defeating Chittoor Gymkhana.

The Krishnaji Nityananda Tennis Tournament concluded on February 14, 1940 with the final in Mixed Doubles which excited great interest. A new event this year was the Ladies Doubles made possible by the donation of two cups by Shrimati Kamala Bai Trilokekar and Sri. E. N. Subrahmanyam. Tournaments were conducted also in Tenikoit and Badminton. The competitors for the Annual Sports were so many that a preliminary heats was necessary before the Finals today.

A word is necessary about the ladies section. The section is 22 strong, the largest on record. They have separate courts for Tennis, Tenikoit and Net-ball. They played Rishi Valley on the latter's ground in Net-ball but were defeated. They also participated in the Badminton Tournament for the Cousins Cup presented by Mrs. Sundaramma Gura Rao. A friendly match in Net-ball was played on November 7, 1939 in honour of Mrs. Cousins' Birthday between Seniors and Juniors. The Seniors won.

CONCLUSION :

The aim of the various extra-curricular activities briefly sketched above is to train our young men and women in the ever widening obligations of citizenship by creating opportunities for them to express themselves in as many healthy and useful ways as possible.

Before I close let me express our great rejoicing at the inspiring presence in our midst this evening of the most distinguished scientist of our Motherland.

Lady Raman then distributed the prizes to the several winners in the competitions, games and sports.

Sir C. V. RAMAN'S ADDRESS

In bringing the extra-curricular activities of the College to a close, Sir C. V. Raman at the outset congratulated the various associations on their successful activities which were very broad-based, which had something for every-body, even for those musically minded. He also congratulated the students on their good fortune in being able to study, work and play in an institution which has been hallowed by the memory of the late Dr. Annie Besant. One aspect of the work of the institution which had come home to him forcibly was the unremitting and self-less devotion of the band of teachers who worked in the place. He appealed to the students to remember with gratitude their teachers and their institution as they were responsible for moulding the mental, moral and spiritual outlook of the students while they were at College.

He recalled the four years he spent in the Presidency College and said that period made the grooves on which he advanced later. He appealed to

the students to come to the support and rescue of their *Alma Mater* in their later lives to enable it to carry on the good work it was doing.

Continuing Sir C. V. Raman said that the real object of College education was not merely to enlarge the mind or to develop the body but "to inculcate in the youth a desire to appreciate the finer things of life which the world to-day is forgetting." In this connection he paid a tribute to the Irish and their culture and their desire to do even the little things of life beautifully and well.

Kindliness, tolerance and charity were qualities which, Sir C. V. Raman continuing said, were forgotten even in our own country, and the divisions among classes, communal and religious were violent even to the extent of suppressing common sense. He was gratified to find the catholic spirit of the institution, the spirit of comradeship that prevailed among them. He was also gratified to find the encouragement that Fine Arts had in the institution. The hall in which they met was an example of their mute appreciation for sculpture and also for other fine arts.

Sir C. V. Raman made an eloquent plea for the cultivation of the spirit of the love of the Beautiful. That to his mind was the truest part of education but unfortunately it received the least attention. To him it appeared it was better to learn singing than to learn mathematics. The greatest joys, he said, cost nothing. He had often stood silent for hours looking at the date-palm admiring its incredible beauty. Beauty, he said, was not merely in the externals but in the frame of the mind. "Change your mind, place yourself in tune with Nature, in tune with the grass, the trees and the birds and then you will realise how nature is redolent with beauty. Appreciate life and learn the art of living," said Sir C. V. Raman in his concluding peroration.

Prof. S. Srinivasan, in proposing a vote of thanks said that Sir C. V. Raman should invent a scientific apparatus which could register the great joy and gratitude that they felt at the inspiring presence of Sir and Lady Raman in their midst.

The function closed with the singing of "Vande-mataram."

Sir and Lady Raman left for Bangalore after dinner at Krishna Cottage with Mr. and Mrs. Trilokekar.

PRIZE WINNERS

ORATORICAL CONTEST: B. A.—(1) K. Md. Hussain; (2) P. V. Saraswathi and A. Narasinga Rao.

INTER—(1) T. Dora Raj; (2) C. B. Motaiya.

ESSAY COMPETITION (ENGLISH) B. A.—(1) K. Narasimha Rao; (2) O. Krishnamurthy and M. N. Narasimha Reddi.

INTER—(1) T. Dora Raj; (2) R. Devaraja Reddi.

ESSAY COMPETITION (KANNADA) (1) Iswarappa and Bhimappa; (2) Pandurangachar; (3) Mahadevana Gowd.

TELUGU POETICAL COMPOSITION: (1) C. Konda Reddi; (2) Venkatramana Reddi; (3) M. V. Krishnamurthi and J. Venkatramana Naidu.

MONO ACTING: (1) A. Narasinga Rao; (2) K. Narasimha Rao and Ramasubba Rao.

MUSIC COMPETITION: *Solo Classical* (1) T. V. Valli Devi; (2) V. B. R. Krishnaji; *Solo general*: (1) K. Narasimha Rao; (2) P. V. Saraswathi. *Duet* (1) Vallidevi and Syamala; (2) C. N. Seetha and C. N. Kamala. *Chorus* (1) K. Narasimha Rao, T. Sreenivasamurti, M. Sreenivasachar and Gopinath. (2) A. N. Machamma, Seetha, Kamala and Lalitha.

SPORTS: *100 yards* (1) T. Thanappa; (2) B. Rajagopal; (3) P. Sessa Reddi. *High Jump*: (1) P. Sessa Reddi; (2) G. Krishnamurthi Naidu. *Quarter Mile* (1) C. Raghava Rao; (2) S. Pampapathi; (3) P. Venkatasubbaiah. *Long Jump* (1) T. Thanappa; (2) P. Sessa Reddi; (3) G. Krishnamurthi Naidu. *Half Mile* (1) S. Pampapathy; (2) B. Ramaswamy; (3) C. R. Ramanathan. *One Mile* (1) S. Pampapathy; (2) M. Ramamurthi; (3) K. Eranna. *Shot-Put* (1) M. Raja Reddi 32'9; (2) V. Bhaskar Reddi; (3) A. Narasinga Rao. *Pole-Vault*: (1) M. Srinivasachar 8'3; (2) T. Narasimha Bhat; (3) M. Raja Reddi. *Relay Race*: (1) B. Ramaswami, T. Basava Raj, C. Raghava Rao and S. H. Muthukrishnan (2) M. Venkatramana Reddi's team. CHAMPION CUP—S. Pampapathy.

GAMES. KRISHNAJI NITYANANDA TENNIS TOURNAMENT:

Men's Singles: Winner, C. Raghava Rao; Runner up, M. N. Narasimha Reddi. *Men's Doubles*: Winners, C. Raghava Rao and M. N. Narasimha Reddi; Runners up S. V. Narayana Reddi and Y. Vasudeva Rao.

Mixed Doubles: Winners, Miss Nagaratnam and C. Raghava Rao; Runners up: Miss Meenakshi and M. N. Narasimha Reddi. *Ladies' Doubles*: Winners, Miss Nagaratnam and Miss Rajalakshmi; Runners up Miss Meenakshi and Miss C. N. Seetha.

COUSINS CUP. Rolling Cup presented by Messrs P. K. Varadachari and Sons and Mr. U. Nagaraja Rao, won by C. Raghava Rao.

TENIKOT DOUBLES. Winners: V. Bhaskar Reddi and P. Ramakrishna Reddi. Runners up: B. Raghavendra Rao and V. Markandeyalu.

BADMINTON. *Singles*. Winner C. Raghava Rao; Runner up, R. V. Nayakulu. *Doubles*: Winners C. Raghava Rao and B. Rajagopal; Runners up: S. K. Madhusudhan Rao and G. Krishnamurti Naidu.

Editorial

H. S. R.

Sitting at my desk to write the Editorial notes for this number of the College Magazine, I hardly know what to say.....

Perhaps I may begin with a few words about the Magazine. Our last number appeared in October 1938, and here we are in March 1940. In the usual course, we should have published the Magazine in October 1939. But the Editorial Board decided to publish only one number this year. They also wisely decided that prominence should be given to contributions in the mother-tongue of the students.

Only the other day, Sir C. V. Raman, who presided over the Associations Day, told us what college life stands for. The happiest days of one's life are those spent at College, he said, and he added that the character of a majority of educated people is moulded during their school or college days. Of course, there are many other factors that build a man's character and shape "personality". But it is true that the influences of our youth are the strongest, and play a very important part in our later life.

The importance of a sound training at College was also emphasised recently by Sri S. Satyamurti, Mayor of Madras, in his address to the students of a College in the south. Mr. Satyamurti went so far as to say that instead of abolishing many of our colleges, a favourite dream of some of our politicians, he would increase their number if he had the power. All this is particularly welcome at a time when the stress of unemployment among our educated young men has made many people look upon higher education with indifference and even open hostility. But as Sir C. V. Raman pointed out to us the qualities that liberal education develops in the individual are those without which life loses all its higher significance.

A College is essentially what its staff and undergraduates make it. Of course there is such a thing as "tradition"—an intangible, spiritual thing like the fragrance of a flower. Many people are satisfied merely with inheriting a great tradition from the past. But the essence of all good tradition is continuity. Our College, for example, has a noble tradition behind it; but eternal vigilance is necessary to see that nothing dims the lustre of what we have inherited. This responsibility is on all of us.

This brings me to the future of our College. Our College has shared all these years the difficulties of many other private aided institutions all over the Presidency. The value of the educational work that colleges like ours are doing—often against great odds and discouragement—has not been adequately recognised either by the Government or the general public. There is a tendency on the part of the authorities to regard aided institutions

as mere wasteful superfluities, while they continue to spend enormous sums on government colleges. The result is that many private colleges have to keep on struggling for their very existence.

It is gratifying to note in this connection that the usefulness of our College is being increasingly realised by the citizens of our District. It is as it should be. The District Board of Chittoor has sanctioned an annual grant of Rs. 1000 to the College on an appeal made by Principal Trilokekar. The Madanapalle Panchayat Board has also decided to give us an annual subsidy of Rs. 500. Vigorous efforts are being made to interest other public bodies of the district in the work and needs of the institution and to persuade them to help in that work by generous grants. The College is grateful to all those who have helped. It is also encouraging to note that the Madras University has given an extension of time to the Theosophical Educational Trust, the present Management of the College, in regard to the Endowment Fund which the University has been insisting upon for the past 5 years. We hope this question will be satisfactorily solved before long.

STAFF

Mr. C. S. Trilokekar, M. A. returned to the College early in May 1939 as Principal, and Professor P. N. Chary, M. A. L. T. who acted as Principal last year reverted to his former post as Professor of History.

Professor K. T. Krishnaswamy, M. A. Head of the English Department, who was compelled to go on leave for reasons of health is to come back this month. Happily Professor K. T. K. has recovered his old strength and vigour, thanks to the good rest he had.

Another of our workers Mr. M. V. N. Gupta fell ill suddenly in December last and is now compelled to be away from work. We are glad to report that Mr. Gupta is making rapid progress in his health, and we hope it will be possible for him to return to duty soon.

Mr. B. Sitaramayya, B. A. (Honours), Tutor in English, left us in July on his accepting the post of Lecturer in English at Madura College, Madura, and Mr. N. J. Devadas, M. A. was appointed in his place.

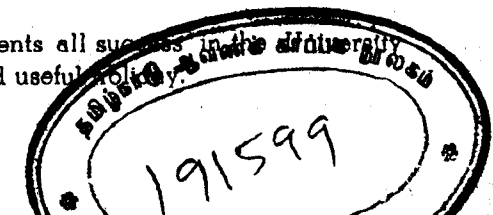
Mrs. Kamalabai Trilokekar, M. A. was appointed Additional Tutor in English in the arrangements rendered necessary by the illness of Mr. K. T. K. She is an old student of the College, and is thus no stranger to it.

Mr. D. S. Harischandra Rao, B. Sc., B. Ed., Science Assistant of the School is our Demonstrator in Science this year and Mr. T. Hanumantha Rao, an old worker who retired from service some years ago, has been appointed Office clerk temporarily.

Prof. E. N. Subrahmanyam, M. A., B. L., who, along with Prof. B. Lakshman Rao, M. Sc., represents the staff on the Academic Council of the University of Madras, has been elected unopposed to the Senate.

GOOD WISHES

The Magazine wishes the senior students all success in the university examinations and the juniors a happy and useful holiday.



Notes and News

From June 1939 to March 1940, so much has happened that it is hardly possible to set it all out here in any logical or even chronological order. Besides, everything has got to be said in the short compass of a page. Only bare mention of important events is, therefore, possible.

Our College re-opened on June 21, for admissions and thanks to our splendid results in the University Exams, our Junior Classes were all full in about a week. 210 on our Rolls is the highest on record.

The outstanding event of the year was of course the visit of Sir C. V. Raman in February to preside over the closing function of the College Associations. Early in the year, the Congress Leaders of Andhradesa who were in Madanapalle in connection with the meeting of the Andhra Provincial Congress Committee paid a visit to the College and School. A picturesque reception was accorded to them at the joint General Assembly in Besant Hall and many of them who spoke on the occasion paid warm tributes to the great services of the College founded by Dr. Besant in the cause of higher education. A similar reception was also accorded to the members of the Chittoor District Board when they visited the institution.

Besant Hall was also *en fete* when the Chittoor District Teachers' Guild held its Annual Conference and when Krishna Jayanti, Vinayaka Chaturthi and the Birthdays of Dr. Besant, Dr. Arundale and Mr. C. S. Trilokekar were celebrated. The happiness of these occasions was considerably enhanced by delightful dinners arranged in the Bhojanasala by the Hostel.

Lignasa Lodge, T. S. has been very active during the year. The Lodge arranged for two lecture programmes, one in the first term when a series of seven lectures was delivered on 'Theosophy' and the other in the second term when many speakers set out the fundamentals of a technique of living based upon Purdom's book 'A Plan of Life'. The lectures were well attended.

The notes will be incomplete without a word about the Hostel. Increased strength in the College meant an accession of strength to the Hostel and all available space in the cottages and in the Vihara was filled up. Two excursions, one to Vempalle and the other to Lachareddi grove, were arranged during the year. Most of the members of the Vihara had a pleasant south Indian tour under the guidance of the Principal and his wife. The hostel contains good sportsmen, budding poets and promising speakers.

We regret to record the death in December last of one of our promising students, M. Ramamurti of the Junior B. A. class. He came to us from Voorhees College, Vellore, and impressed every one with his quiet bearing and excellent character. We send our heartfelt sympathy to his bereaved parents and other relatives.

பெண்ணுரிமை

By R. VIJAYARAGHAVAN, (I Class.)

பெண்ணுக்கு ஞானத்தை வைத்தான்—புனி

பேணி வளர்த்துமீசன்

மண்ணுக்குள்ளே சில முடர்—நல்ல

மாதரநிவைக் கெடுத்தார்

கண்களிரண்டினிலொன்றைக்—குத்திக்

காட்சி கெடுத்திடலாமோ

பெண்களநிவை வளர்த்தால் வையம்

பேதமையற்றிடுங் காணீர்.

—பாரதியார்.

இப்பாந்த புலியில் உரிமை என்பது உயிர்களுக்கு அளிக்கப்பட்ட ஓர் இயற்கைக் கொடை. அஃறிணையுலகில், புல் பூண்டு, பறவைகள் முதலிய பகுத்தறிவற்ற படைப்புகள்கூட உயர்வு தாழ்வு எனும் பாகுபாடு செய்வதில்லை. ஆனால் இயற்கைக்கு முரணாக, பகுத்தறிவு என்னும் மேலான மணியைக் கொண்டுள்ள உயர்திணை உலகில் மட்டும் இப்பாகுபாடு பரவியிருக்கிறது. மற்றெல்லா நாடுகளையும்விட இப்பாந்த கண்டத்திலே இவ்வெற்றமை என்னும் பேய் தலைநிதி தாண்டவமாடுகிறது.

பெண், ஆண், என்னும் இருபிரிவுகள் சேர்ந்துதான் உலகமெனக் கூறப்படுவது. இவ்விரண்டுக்கும் ஒற்றுமையிலேயே உலகம் நல்வழியில் நடைபெறுகிறது. பெண்மை என்றால் யாது? “அடக்கம், பொறுமை, தியாகம், பரஸம், இரக்கம், அழகு, தொண்டு முதலியவையே பெண்மை எனப்படும்”. மண், நீர், காற்று, ஒளி முதலியன சேர்ந்து மரமாவதுபோல், சிறு சிறு நீர்த்துளிகள் சேர்ந்து பார்த நீர்நிலை ஏற்படுவதுபோல், சிறு சிறு பால்கள் சேர்ந்து மலையாவதுபோல், அச்சம், மடம், நாணம், பயிர்ப்பு முதலியன பெண்மையாகின்றன. வாழ்க்கையில் இன்பமும், துன்பமும் இருக்கின்றன. இன்பமோ துண்ணியது, கண்ணால் காணக்கூடாதது. காணக்கூடாத இன்பம் பெண்ணைக் காட்சியளிக்கிறது. பெண்மையெனும் இன்பத் தெய்வத்தை எந்தி நிற்கும் பெண்ணை இகழ்வது குற்றமாகும்.

ஓர் இல்லத்தை மேம்பாடு உடையதற்கு ஆக்குவோர் பெண்டுகே. அது பற்றியே திருவள்ளுவரும்,

“மனைமாட்சி இல்லாள்கண் இல்லாயின் வாழ்க்கை

என மாட்சித்தாயினும் இல்”

எனக்கூறியுள்ளார். அன்றியும், “இல்லாள் அகத்து இருப்ப இல்லாதது ஒன்றுமில்லை” என்றும், “பொற்றாலியோடெனையும் போம்” என்றும் ஆண்குறி கூறியுள்ளார். இல்லாழ்க்கை என்னும் படகைக்கொண்டு, வாழ்க்கை

என்னும் நெடிய ஆழியை, துன்பம் என்னும் அலைகளே எதிர்த்து, அன்பு என்னும் துன்பின் உதவியைக் கொண்டு, ஒற்றுமை என்னும் வழிகாட்டியால் கடக்க இருவரும் ஒத்த நலனும், ஒத்த செயலும், ஒத்த உரிமையும் உடையவராக இருக்கத் வேண்டும்.

பெண்பிறவி மனிதனின் மிருக இச்சையை தணிப்பதற்கும், அடுப்பூதல் முதலிய வேலைகட்கும் என்று கருதுதல் அறியாமை. பெண்மகள் குடும்பத் தொல்லைகளிப் பொறுத்து, மகிழ்ச்சியோடு பணி செய்தல்போல் ஆண்மகன் செய்ய மாட்டான். “ஆண்மகன் கரடும், முரடும், சுருளும், திரிவும், பிளவும் சிரம்பிய பட்டை போர்த்த வலிய மரம். பெண்மகள் அக்கரடு முரடு முதலிய கொடுமைகளை ஒடுக்க அம்மரத்தைச் சுற்றும் மனதுக்கினிய பசுமை வழங்கும் ரொல்லிய பூங்கொடி.”

பண்டைக்காலத்தில் பெண்கள் மிகவும் சிறப்பாகக் கருதப்பட்டார்கள். அதற்குச் சான்றாக கலைக்கு கலைகள் என்றும், திருவுக்கு திருமகள் என்றும் ஆன்றோர் கூறியிருக்கிறார்கள். மற்றும் தேவர்களின் பெயர்களில்கூட பார்வதிபாகன் என்றும், இலட்சுமிநாராயணன் என்றும், வள்ளி மணாளன் என்றும் பெண்களையே முதன்மையாகக் கொண்டு எழுதியிருக்கிறார்கள். “அன்னையும் பிதாவும் முன்னறி தெய்வம்,” “சுன்னாளுமாய் எந்தையுமாய்,” எனும் சான்றோர்களின் சொற்களில்கூட தாய்மையை உடைய பெண்ணையே முதல் தெய்வமாய் வர்ணித்துள்ளார்கள். தேசிக விநாயகர் எனும் புலவர் சமீபத்தில் எழுதிய “மலரும் மாலையும்” என்னும் புத்தகத்தில் “பெண் உரிமை” என்னும் தலைப்பின்கீழ்,

“அன்பினுக்காகவே வாழ்பவரார்—அன்பில்

ஆவியும் போக்கத் துணிபவரார்

இன்பவுரைகள் தருபவரார்—வீட்டை

இன்னகையாலொளி செய்பவரார்.”

என்று பெண்ணைப் புகழ்ந்து கூறியிருக்கிறார். பெண் வயிற்றில் பிறந்த நாம் பெண்ணை முதன்மையாகக் கொள்ளவேண்டும். தாய்மையை உடைய பெண்ணிற்குச் சம உரிமை வழங்க மறுப்பது அநாகரிகம், காட்டுமிராண்டித்தனம், அறியாமை.

இக்காலத்திலும் பெண்கட்கு கல்வி எதற்கு என்று கேட்கும் மக்களிருக்கிறார்கள். மற்றும் அவர்கள் பெண்களை கல்வி கற்கச் செய்வதால், பெண்கள் நெறி தவறிவிடுகிறார்கள் என்றும், யாவற்றிற்கும் காலமுன்னேற்றமே காரணமாகும் என்றும் கூறுகிறார்கள். ஆனால் அவர்கள் பண்டைத் தமிழ் நாட்டிலே அநேக பெண்மணிகள் கல்வியறிவு பெற்று பெருமை அடைந்தார்கள் என்பதைக் கவனித்துப் பார்ப்பதில்லை. ஓளவையார், காக்கை பாடினிபார், காவற்பெண்டு, பாரிமகளிர், பேய்மகள் இளவெயினி, சுழர்கீரன் எயிற்றிபார், காமக்கணிப்பசுலையார், நக்கண்ணையார், நல் வெள்ளி

யார், நப்பசலையார், வெள்ளி வீதியார், காமக்கண்ணியார் முதலிய இரத்தினங்களைப் பெற்ற பாக்கியத்தை இத்தமிழ் நாடு அடைந்திருக்கிறது. ஆனால் இடைக்காலத்திலேதான் பெண்கல்வி குன்றி விட்டது. மறுபடியும் அது புத்துயிர் பெற்றெழு ஆரம்பித்திருக்கிறது. பாரதியார் பண்டைக்கால பெண்மைத் திறனைப்பற்றி கூறும்பொழுது,

“புதுமைப் பெண்ணிவள் சொற்களும் செய்கையும்,
பொய்மை கொண்ட கலிக்குப் புதிதன்றி
சுதுமறைப்படி மாந்தரிருந்த நாள்
தன்னிலே பொதுவான வழக்கமாம்
மதுரத்தேமொழி மங்கையர் உண்மை தேர்
மாதவப் பெரியோருடன் ஒப்புற்றே
முதுமைக் காலத்தில் வேதங்கள் பேசிய
முறைமை மாறியிக் கேடு விளைந்ததாம்.”

எனக்கூறியுள்ளார்.

நம் பாரதநாட்டு மக்கள் ஒழுக்கத்தை உயிரினும் மேலாகக் கருதும் சிறியர்கள். ஆடவர்கள் தங்கள் ஒழுக்கத்தினின்று தவறினாலும், பெண்கள் தங்கள் கற்பு நெறியில் இம்மியளவுகூடப் பிசகலாகாதென்ற பேராசை பிடித்தவர்கள். அனால் கட்டாயத்தின்பேரிலும், நிர்ப்பந்தத்தின்பேரிலும் நல்வழியில் நடப்பதென்பது கடினமானதும், சிறப்பற்ற செயலுமாகும். பெண்கள் நல்லன தீயனவற்றைப் பாகுபாடு செய்தறிய கல்வியறிவு இன்றியமையாதது. அங்ஙனம் பெண்களை கல்வி பயிலவிடாமல் செய்து, அவர்கள் பித நல்வழியில் நடக்க வேண்டுமென்பது “குருடனை இராச விழி விழிக்கச் செய்தலை” ஒக்கும்.

மற்றும் பெண்களுக்குப் புகட்டப்படும் கல்வி அவர்களை வீர மாதர்களாக்குமாறு இருக்கவேண்டும். “என் மகன் புறமுதுகிட்டு இறந்துபட்டிருப்பானேல், நான் வாழேன்,” எனப் போர்க்களம் சென்ற வீரப் பெண்மணியைப்போலும், “என் கணவனை அகாரணமாகக் கொன்ற அரசனை அழிப்பேன்,” என வீரமுழக்கம் செய்து தன் மறக்கற்பால் சிறப்புற்று விளங்கும் கண்ணிகையைப் போலும், இந்தியா முழுவதும் கோடிக்கணக்கான பெண்கள் தோன்றவேண்டுமாயின் பெண்களுக்கு உரிமை அளிக்கப்படல் வேண்டும். பெண் அடிமை வாழ்வு நடத்தவேரின், அவனிடம் பிறக்கும் குழந்தையும் அடிமைபுணர்வுடனேயே பிறக்கும். ஆனால் பெண்கள் உரிமையடைந்த வீர மாதர்களாயிருந்தால், “விடுதலையாகி நிற்பாய் சிட்டுக் குருவியைப் போலே,” என்ற சுதந்திர உணர்ச்சியைத் தாங்கள் வளர்க்கும் குழந்தைகளுக்கு ஊட்டுவார்கள்.

பண்டைக்காலத்து நடந்த ஓர் வரலாறு சிலப்பதிகாரம். இது காதலின்பமும், கடவுளின்பமும் ஒரு வழித்தோன்ற நிற்பது. அஃது நன்ற மகவு மணிமேகலை. இவைகளுக்கு காரணர்த்தர்கள் யார்? இருபெண்

இரத்தினங்களாய் கண்ணகியும், மணிமேகலையுமேயன்றோ? உலகத்திலுள்ள அதிசயங்களில் ஒன்றாகிய யாவரும் வியக்கும் தாஜமஹால் எதற்காக கட்டப் பட்டது. ஷாஜஹான் தன் மனைவியைக் கொண்ட அன்புக்குறியேயன்றோ தற்கால உலகில் சிறந்த மணியாகத் திகழ்கிறது. மற்றும் வீரத்திற்கெந்த பத்மினி, சாரத் பீடி, மீராபாய் முதலிய பெண்மணிகள் நாட்டின் நிலங்க ளாய் திகழவில்லையா?

பெண்ணுலகத்திற்கு இழைக்கப்படும் இன்னல்கள் கணக்கிடமுடியா தது. அவற்றில் விதவைப் பெண்களின் கொடிய நிலை, தகுதியற்ற மணமுறை ஆகியவைகள் அநீதியான செயல்களாகும். இவைகளெல்லாம் நம் நாட்டி னின்றும் அடியோடு அழிய வேண்டும்.

பெண் ஓர் இயற்கை சோலைபோல் காணப்படுவள். “நீல வானமும், வெண்திங்களும், மாங்குயிலும், நீல மஞ்சையும், அழகிய மலரும், விரைக் கொடியும், அருவி கொழிக்கும் மணிகளும் பிறவும் ஒருங்கு திரண்டு பெண் ணெனப் பொரிதல் காணலாம்”. அத்தகைய பெருமை பொருந்திய பெண் ணாகிய சோலையில் இருந்துகொண்டு, சங்கீத இசையும், சுகல சுக போகங் களையும் அனுபவிக்கும் ஆண்மகன் அச்சோலையை செழிப்படையச் செய்யாவி டின் அது எங்ஙனம் தரும். அது நன்றியற்ற செய்கையைன்றோ குறிக்கி றது. மற்றும் அவன் அச்சோலையை செழிப்படையச் செய்யாவிடின் அது எங்ஙனம் இவனுக்கு இன்பத்தைத்தரும்.

ஆகலால், கடலில் அலை எழுவது போலவும், பறவை தனது அழகிய சிறகுகளை விரி விண்மிசைப் பறப்பது போலவும், பெண் தனது உள்ளத் தெழும் நல்லெறியில் நடக்க உரிமையுடையவளாதல் வேண்டும். பெண்ணுரி மையிலல்லா நாடு பக்கவாயு உடையாளை ஒத்தது. பெண் என்று பெருமை பெறுகிறதோ அன்றே நாடும் பெருமை பெறும்.

“உலக வாழ்க்கையின் துட்பங்கள் தேடவும்
ஒது பற்பல நூல்வகை கற்கவும்
இலகு சீருடை நாற்றிசை நாடுகள்
யாவும் சென்று புதுமை கொணர்ந்து இங்கே
திலகவாணுதலால் நாங்கள் பாரத
தேசமோங்க உழைத்திடல் வெண்டுமாம்
விலகி வீட்டில் ஓர் பொர்தில் வளர்வதை
வீரப் பெண்கள் விரைவில் ஒழிப்பராம்”.

—பாரதியார்.

ஸ்ரீ ராம

“தீ எ ஸ்ய ந வ டி த ம ஸு”

ஸ்ரீ ம தா ஂ த்ர

ஸா ர ஸ்ய த வ ரி ஷ த்ர ஸ்ரீ



ஸ ஂ ஷ ஂ த்ர ஸ்ரீ

வென் ட்ர ஸ்ரீ வ ஂ க ட க்ர ஸ்ரீ, ௨௦. ௨.

సంపాదకీయము.

శ్రీరామ.

ఈ శ్వరాసుగ్రహమున మా యీ తెనుగు పత్రికకు నాలుగు సంవత్సరములు జయప్రదముగఁ గడిచినవి. ఈ యభ్యుదయమునకు (ఆదిలో అనఁగా 1936-వ యేట) మాయందలి వాత్సల్యమున నిట కరుదెంచి ప్రారంభోత్సవమును జరిపి ఉపక్రమోపన్యాస మొనంగిన ఆంధ్రకవిత్వాగురువులు శరావధానులు నగు బ్రహ్మశ్రీ తిరుపతివేంకటేశ్వరకవుల ఆశీస్సులే ప్రబల కారణము. శ్రీతిరుపతివేంకటేశ్వరుని అనుగ్రహము ఒక వైపునను శ్రీతిరుపతి వేంకటేశ్వరకవుల ఆశీస్సు లొక వైపునను అండయై మా యీ యుద్యమ మును సర్వకాల మిట్లే జయప్రదముగ నిర్వర్తింపఁ జేయుఁగాక !

ఈ పత్రికను ఏఁడాదికి మూడు మాఱులు ప్రకటింపవలె నని యెంచి యీవఱకు అటులే జరిపితిమి. కాని యీ యేడు కొన్ని కారణముల వలన అట్లు చేయ వలనుపడక యిది యొకటియే వార్షికసంచికగాఁ బ్రకటించు చున్నాము. ఈవఱకువలె విద్యార్థులేకాక విద్యార్థినులును గద్య-పద్యరచనల యందుఁ బాల్గొనుట యీ యేటనైన సంస్కారము. ఉపాధ్యాయమిత్రులు కొందఱు యథాపూర్వము తమ రచనల నొసంగి పోత్సహించుచున్నారు. వారికిఁ గృతజ్ఞులము.

మా సారస్వతపరిషత్తునకు ఈ సంవత్సరము విద్వాన్ దర్శా వేంకట కృష్ణమూర్తిగారు, ఎం.ఏ., అధ్యక్షులుగను, శిరోమణి పం. పాలకృష్ణమూర్తి గారు, బి.ఓ.యల్., ఉపాధ్యక్షులుగను, యం. యన్. చెన్నారెడ్డి, (చతుర్థకక్ష్య విద్యార్థి) కార్యదర్శిగను, ఉండిరి.

ఈ వత్సరము నిజశ్రావణ కుర్త సచివి బుధవారమున (23-8-1939) శ్రీతిరుపతివేంకటేశ్వరకపుల ప్రియశిష్యులు శతావధానులు సగు బ్రహ్మశ్రీ వేలూరి శివరామశాస్త్రిగారు మా పరిషత్పూర్వరంధ్రోత్సవసందర్భమున పరిషదధిపతులు విద్వాన్ దర్బా వేంకటకృష్ణమూర్తి, ఎం.ఏ., గారి అధ్యక్షతను ఉపక్రమోపన్యాస మొనంగి పరిషత్తు ని ట్లూశీర్వదించిరి :—

మ. తెలుగుంబాసను సంస్కృతంబునను నెంతే పోగొడ దర్బాటలో జ్ఞప్తులుండె కృష్ణుడు దాను గూర్చిన రణాశాలాంధ్రసారస్వతోత్సవసందర్భమున సర్వపులచే దొడ్డొచ్చిచే జేర్చి సంధిల నేఁపేట నలంకరింపఁబడకున్నే ధృంగవోటింబరెన్.

కం. తెలుగుసరస్వతిని రా
యలసీమన్ మదనవల్లి నఖిలకళార్థుల్
వెల గల సింహాసనమును
వెలయింతురుగాక : దర్బ కృష్ణుని కలిమిన్.

ఈ సంవత్సరమున మా పరిషద్వాఙ్మహాస్యమునఁ గావింపఁబడిన పదాసమావేశముల వివరము :—

1. శతావధానులు బ్రహ్మశ్రీ వేలూరి శివరామశాస్త్రిగారి (రక. తెనుగు కవిత్వము గూర్చిన) యుపక్రమోపన్యాసము.
2. శ్రీయుత టంగుటూరి ప్రభాకరముపంతులుగారి (సారస్వత సంఘముల వలని ప్రయోజనములను గూర్చిన) యుపన్యాసము.
3. శ్రీనారాయణదాసుగారి విప్రవిదోదకశాస్త్రదర్శనము.
4. శ్రీయుత శ్రీరామశాస్త్రిగారి “రామదాసు” హరికథాకాలక్షేపము.
5. “సంఘసంస్కరణసిద్ధికి ఉత్కృష్టసాధనము నిర్బంధమా ? అను కాలక్షోభమా” అను విషయముపై విద్యార్థిని-విద్యార్థుల చర్చ.

6. పండిత శ్రీ గంజిగుంట శ్రీనివాసయ్యగారి (“మాతృభాష”ను గూర్చిన) యుపన్యాసము.

7. విద్వాన్ దర్బా వేంకటకృష్ణమూర్తి, ఎం.ఏ., గారి (రామరాజ భూషణుని కవితావిశేషములను గూర్చిన) యుపన్యాసము.

8. శ్రీశ్రీశేషులైన కళాప్రపూర్ణ శ్రీ గిడుగు రామమూర్తిపంతులుగారి మరణమునకు సానుభూతిసభ.

9. శిరోమణి పి. బాలకృష్ణమూర్తి, బి. ఓ. యల్., గారి (“ఆంధ్ర వాఙ్మయపరిణామము”ను గూర్చిన) యుపన్యాసము.

10. శ్రీయుత జె. కృష్ణరావుపంతులు, బి. ఏ., బి. యల్., గారి (“శ్రీనాథకవి”ని గూర్చిన) యుపన్యాసము.

పై సభాసమావేశముల కన్నింటికిని పరిషదధిపతులు విద్వాన్ దర్బా వేంకటకృష్ణమూర్తి, ఎం.ఏ., గారే అధ్యక్షత వహించిరి.

యథాపూర్వ మీ యేటను ఫిబ్రవరి నెలలో ఆంధ్రకవిత్వరచనమున పోటీపరీక్షలు జరిగినవి. అందు :—

సి. కొండారెడ్డి. (చతుర్థకక్ష్య విద్యార్థి)—మొదటి తరగతియందును.

సి.వి. రమణారెడ్డి. (ద్వితీయకక్ష్య విద్యార్థి)—రెండవ తరగతియందును.

ఎం.వి. కృష్ణమూర్తి, (చతుర్థకక్ష్య) —మూడవ తరగతియందును.

జె.వి. రమణనాయుడు (విద్యార్థులు) —

ఉత్తీర్ణులైన పరిషద్బహుమతులకుఁ బాత్రులైరి.

ఫిబ్రవరి నెలలో మా పరిషత్తు దశమవార్షికోత్సవము జయప్రదముగ జరుపఁబడినది. తత్సందర్భమున శ్రీయుత కె. వరదాచారి, బి. ఏ., బి. యల్., ఎం. ఎల్. ఏ., గారు అధ్యక్షత వహించిరి. శ్రీయుత జె. కృష్ణరావు, బి. ఏ., బి. ఎల్., గారు ఉపన్యాస మొనంగిరి.

అనంతరము పరిషదధిపతులు విద్యాన్ దర్శా వేంకటకృష్ణమూర్తి, ఎం.ఏ.,
గారిచే రచింపఁబడినవగు—విద్యార్థిని-విద్యార్థులకు హితోపదేశపూర్వక స్వప్తి
వాచనిక—పద్యము లిట్లు చదువఁబడెను :—

తే.గీ. ధరణిధారంబు యువరాజు దాల్చినపుడు
అత్తవారింటికిన్ బిల్ల సంపునపుడు
చదువు చాలించి బాలకుల్ చనెడునపుడు,
గఱపవలసిన వాకరాన్ని గలవు గాన
ఈశ్వరానుగ్రహంబున నింపునింప
రాగల పరీక్షలం గృతార్థతను జెంది
యున్నతికి రాగడంగు నో యన్నలారః
ఆంధ్రపరిషత్తుపజ్జెన నాదరమున
శ్రీకరమ్ముగ మిమ్ము నాశీర్వదించి
చేయు హితబోధ మొక్కింత చెవిని నిడుడి :

సీ. మఱువఁబోకుడు : విద్యఁ గఱపిన యొజ్జల
నే నాటికేని యదే పునాది
నేటిదాఁకను విద్య నేర్చిన మీ కళా
కాల కీర్తిప్రతిష్ఠల నిలుపుడు :
కూడిమాడినయట్టి తోడివిద్యార్థుల
నించుక జ్ఞప్తియం దుంచుకొనుడు :
చదివిన చదువు దా సార్థకంచొనట్లు
మెలఁగుడి : పెద్దలు మెచ్చునట్లు

చదువుకొన్నందు రింత విశ్వాస ముంచి
యున్నలోద్యోగముల మీర లున్నవేళఁ
జేతనైనంతవట్టుఁ జేయూత నొసఁగి
మీ కళాకాల నిర్బంగ మేకొనుండు :

ఆ.వె. చదివికొంటి మంచు, సంపద గల దంచు
విజ్ఞప్తిఁగుటెల్ల వెజ్జితనమె
సద్వివేచనములేని చదు వేల ? వేయేల ?
చదువునకు ఫలంబు సమరసంబు.

సీ. పరదేశ పరవేష పరభాషలందలి
వ్యామోహ మింతతో వదలుఁ : డింక
నిజదేశ నిజవేష నిజభాషలన్ నదా
పాటించి కౌలువుడి : నూటి చెడక
కన్నతల్లినిఁ దోలఁగానేర్చునే యెంత
చనవుమైఁ జూచినన్ సవతితల్లి ?
అమ్మయే పూటకూళ్లమ్మ ? పెద్దమ్మగా,
కాకటి కింత తా నన్న మిడిన
స్వగృహంబు లానాకో సత్త్రింబు లెపుడేని ?
బాంధవు లొదురే పాండు లెందు ?

నెంత కాలంబు పరదాస్య మిట్లు మీకుఁ ?
బుణ్యమా ? పురుషార్థమా ? బుడతలారః
అందమా ? చందమా యిది ? యన్నలారః
“మాతృదేవో భవ” యటన్న మాట వినరె ?
అదియ మీ కింక నాదర్శ మౌనుగాక :

ద్విపద. ఛాందసుల్ పూర్వులు జడమతు లంచు
నెందు లోకజ్ఞానహీనులే యంచుఁ
బూర్వపద్ధతు లెల్ల దూఱంబు లంచుఁ
బూర్వశాస్త్రా లెల్ల బూటకా లంచు

సుంత్ర సః దెలియకే గోషిల్లునట్లు
గొంతెత్తి సభలలోఁ గోవిదులట్లు
వెట్టి యుపన్యాసవిధులు మానుండిః
వెట్టి వేషంబులన్ వేయఁజోకుండిః

* * *

చదివికొంటిరిగాని సమరసం బేది ?
మది మచ్చరముఁ బెంచి, మర్యాద దించి
మీ రంచు మే మంచు మీలోన మీరె
పోరు సాగిన నింకఁ బొం దేరితోడ ?
ముఖ్యులతోనె యార్జునైన నిట్లు
సఖ్య మందఱతోడ సమకూరు నెట్లు ?
కన్నతల్లియె తాను గాలికిం బోవఁ
బిన్నతల్లికినొక్కొ పిండదానంబు ?
ఉట్టికే యెగురలేకున్న యిల్లాలు
యెట్టులు స్వర్గాన కెగురంగఁజాలు ?
విరసంబుగా నిట్లు వేర్పాటుఁ జెంది
పరుల దృష్టినిఁ జుల్కపా బొంద మేలె ?
ఇతనైనఁ బిల్లిపో రెల్లఁ జాలించి
యొకదేశ మొకభాష యొకకట్టుగాఁగఁ
బ్రకటానురాగవర్తనతో మనుండిః
సకలార్థసంసిద్ధి సమకూరుఁజుండిః

మూతిని మీసమున్ గలుగు పూరుషు లొదురయేని, విశ్వవి
భ్యాతయశంబుఁ గన్న యల యార్యుల రక్తము మీకు నాడులం
దీ తరుణానఁగూడఁ బ్రవహించునయేని, సమస్తసద్గుణో
పేతను దేశమాతను విభీతను దాస్యవిముక్తఁ జేసి మీ

మాత ఋణంబుఁ దీర్పుఁ దొకః మానము వోయినఁ బ్రాణ మేలః యి
స్సీః తను వేమి శాశ్వతమె ? యెప్పుడో రాలెడిదే కదాః యశం
బే తర మిందు నందునను ; నెందును దైవము మీకుఁ దోడగున్.

కం. నాస్తికబుద్ధులు మానుఁ, డు
పాస్తిం జేయకుఁడు మదినిఁ బరధర్మంబుల్.
అస్తికులై మనుఁడు, సదా
స్వస్తి యగుంగాకః మీకు సర్వేశు కృపన్.

శ్రీరామ.

న వీ న ప్రణయ గేయము.

ది. స. హరిశ్చంద్రరావు. ది. యన్. సి., ది. ఇడి.

రాగము : రీప్ పలాస్.

రాళము : రూపకము.

లోకులతో మన కేమీ ?
లోలాక్షీ! రాగదవే!

॥లోకులతో॥

అకులపా బొందనేల ?
అస దీటు తరుణ మొదవె
వ్యాకులతను అవలఁ దోచి
వాహ్యళికి వేగ రమ్ము

॥లోకులతో॥

చిమ్మచీకటులు వానె
కమ్మతెమ్మెరలు సాగె
ఇమ్మహి నానందమగు ర
సమ్మఁ గోరి మైమఱచి ప్రి
యమ్ము మీఱ హాయి దనర
రమ్ము! చెలీ! యీ పాపపు

॥లోకులతో॥

ఉ. ఎంతటివారికేని మన మింతటివార మనంగఁజెల్ల దొ
క్కింతయుఁ గాల మేరికిని నెల్లపు దొక్కవిధాన సాగునే ?
పంతములున్ బ్రగల్భములు పట్టుదలర్ పనినేయునే? వృధా
భ్రాంతియకాక భోగములు భాగ్యము లెంత? వివేక మెంత? చీ!
చింతలపుట్టినిల్లు గద! జీవిత మన్నను వేంకటేశ్వరా!

క. వేం. కృ.

నం ఘనం స్కార మిద్దీయా? చాలుఁ జాలు.

రా. లలిత. (ప్రథమ కక్ష్య).

గీతి.

“మూఁడు దినములుగా నిద్ర కూడు లేదు
కడుపు మండించు దారిద్ర్యకలనఁజేసి

పట్టెడన్నమ్ముఁ బెట్టుఁదో పొరులార!

ప్రాణదానమ్ము నేయుఁదో ప్రాణ్ణలార!

కరుణఁ జల్లార్పుఁడయ్య! మా కడుపుమంట

పుణ్యముం గట్టికొనరయ్య! పూజ్యలార!”

అనుచు నొక బాల యెలుఁగెత్తి యందఱు విన

వృద్ధ యగు తన తల్లితో వీధులందు

మొట్టవెట్టుచుఁ బొగులుచుఁ బోవునుండె.

అట్టిపట్టున నొక్క గృహింగణమున

నూటు బూటుల హ్యటుల నీటె కాని

కరుణ యనునది లేకమ్ము కానరాని

నల్ల దొర యొక్కఁ డంత నన్యాయవృత్తి

తాలఁ గరగింపఁజేయు నా బాల మొట్ట

నాదరింపమియేకాక యంతఁజోక

అన వినన్ రానే భంగి నోరారఁ దిట్టి

తన్ని వారల నవలికిఁ దఱిమివైచి

వడిగఁ గా రెక్క బుట్టున వెడలిపోయె.

“అమ్మ! యింత విశాలజగమ్మునందుఁ

గమికెడన్నరేటు నిదు చాత బానరాఁడ

ఏది ది క్కింక మవబోటి వీడలకును

ఎట్లు నైరింతు ఊదాధ నింక నేను”

అనుచుఁ గూలంగఁబడిన యయ్యనుఁగుఁగూఁతుఁ
 బట్టి కన్నీరు కాల్యలై పాటుఁ దల్లిఁ
 “కన్నవట్టికిఁ బిడికెడునన్న మిడుట
 కేని నోచంగనైతి నిం కేమనందు
 దైవమే తప్పఁజూచినఁ దక్కరులకు
 నెట్లు దయ వుట్టు మన వ్రాత యిట్లు లుండె
 ధైర్యముం జిక్కఁబట్టు మో తల్లికానఁ”
 అంచు వాపోవుచుండ సయ్యంతికమున
 జనులు గుంపులుగూడిరి సభ యటంచు
 అద్ది పొడగని యచ్చోటి కరుగునెడల
 అన్నము లభించు నని గంపెదాసతోడ
 నడువలేక నడువలేక నడిచి యెట్లా
 యిర్వురున్ జేరి రటకుఁ గా న్నీడ్చికొనుచు
 అట్టియెడ మున్ను దాము గన్నట్టి యల్ల
 నల్ల దొరయే సభాస్థలి బల్ల గ్రుద్ది
 భూనతోంతరమెల్ల మార్చోఁగునట్లు
 ఈయఁదొడఁగె నుపన్యాస మీ విధాన.
 “భోగభాగ్యాలతోఁ దులదూఁగినట్టి
 పుణ్యసదనంబు భారతభూమి నిపుడు
 కూడు గుడ్డయులేక యల్లాడుచున్న
 యనదలొ బీదజను లెందఱైనఁ గలరు
 అట్టి వారలఁ దోడ్పడుటకంటె మనకు
 ఉత్తమంబగు ధర్మ మీం కొందు గలదెఁ
 మొదటిదొ సంఘసంస్కార మిదియే మనకుఁ
 గాన మీ రింకనేనియుఁ బూనికమెయిఁ
 జేయఁదీఁ భాగమున్ భారతీయులారఁ”

అట్లు లా నల్ల దొర యుపన్యాస మొనఁగ
 సభ్యవర్గంబు హర్షింపసాగెఁ గాని
 అన్నమో రామచంద్రాః యటంచుఁ దమ్ముఁ
 జేరి మొఱవెట్టు వారి వీక్షింపరైరి.
 “ఒరుల కెన్నేని నీకులు గఱపవచ్చుఁ
 దానుగాఁ జేయుటన్నను గానిపనియె
 అన్న మడుగంగఁ దిట్టియుఁ దన్నినట్టి
 యయ్యయే యిష్ట టోధనేయంగఁ దొడఁగె
 నింతకన్న విచిత్ర మీం కెద్ది గలదుఁ
 చెప్పునం గొట్టవలవదే యిప్పగిదిని
 నీతివన్నాలఁ గఱపు దుర్నితపరుల
 సంఘసంస్కర్తల మటంచు సభల కెక్కి
 యటచు వారలు సంఘంబుఁ జెఱచువారె
 సంఘసంస్కార మిద్దియాఁ చాలుఁ జాలు”
 అంచు నా బాలికయును వృద్ధాంగనయును
 దరలి రటనుండి దైవంబుఁ దలఁచికొనుచు.

చం. సభలకు నెక్కి బీదలను సాదలనుం గరుణార్థదృష్టితో
 నభయ మొనంగి సాఁకవలె నంచును భృత్య గౌరవ రెత్తఁ
 సభముల టోండ్రవెట్టెదరు. స్వాంతము ‘మంగల పెంకా వీధి’
 అభిము కుటం బెఱుంగని నియంతలు నేయుటఁ చేసిరే వారు
 సభ మది పూలు పూయదెఁ యలభ్యమె కుండెదెకఁ మ్మయారెఁ
 సభముల యొండ్రయేయియనఁ జాల కుటం బగు వేంకటేశ్వరాఁ

అస్పృశ్యతకు నిట్టూర్పు.

యం. యన్. చెన్నారెడ్డి. (చతుర్థ కర్తవ్య).

మా^ల మాల యందు మాలల నెల్లరఁ
గరము నీచముగను గాంచుచుండు
మాల యనెడువాఁడు మహిలోన మనుజుఁడై
పుట్టలేదె యితరపురుషులట్లు ?

అ.వె. కలియుగంబునందుఁ గలవారు కొందఱు
కుక్కనై నఁ బిల్లికూననై న
ముద్దులాడుచుండు తద్దయున్ ముద్దుగా
మాల సంఠినంత మైలయంటఁ :

తే.గీ. మాలఁడే కులంబు మార్పుక కైవ్రవ
కులమునందొ మఱొక కులమునందొ
చేరినంతఁ బడయు గౌరవం బెంతేని
యింతకంటెఁ జిత్ర మెద్ది గలదు ?

కం. మాలల నీచత్వమునకు
మూలము మాలిన్య ముండు మూఁడు లయారేః
“మాల” పదంబు మలినము ?
మాలని జీవంబు ? దేహమా ? యోజుఁగరుగా :

అ.వె. అజుని సృష్టిలోని యందఱు మనుజుల
నొక్కరీతిఁ జూడకుంట యేల ?
మనవియెల్ల రక్తమాంసదేహంబులే
కాదె ? యంత యరయరాదె ? యకటఁ :

హరిజనయువతి మొఱి.

పి. వి. సరస్వతి. (తృతీయ కర్తవ్య).

శ్రోత్రయాత్రలకా సమ్మతింప రెవరు
హీనజాతినిఁ బుట్టినదానఁ గాన
దానముల్ నేసి తరియించుదాన ననినఁ
గట్టఁ గుడువంగనేన్ జేతఁ గాను గలదె ?

తే.గీ. గుడిని దరియుటకే నోచికొనఁగనైతిఁ
బూల సర్పింప నేరీతిఁ జాయదానః ?
మాలనొటను దరిసినమాత్రముననె
గుడియు నీవును గడు మైలవడుదు రంటఁ :

తే.గీ. మానవుల దుండగంబులేకాని యివ్వ
నీడు దృష్టికిఁ గులభేద మేది ? తండ్రీః
మాలజన్మంబు నెత్తినమాత్ర నేమి ?
మహిరథ క్తికిఁ దారతమ్యంబు గలదె ?

తే.గీ. గుడికిఁ బోతున్నయంతనే కొఱత యొనెః
అంటరానితనం బున్న నింటనుండి
యే త్రికుద్దిగ నిన్ను సర్పింతు నెవ్వడు
దీనవత్సలః మాం పాహిః దేవదేవః :

నా కళాశాలానుభవము.

వి. జయరాం. (చతుర్థ పక్షం).

ఉ ద్యోగంబున నున్న నా మదిని సత్యత్వాహముం గూర్చు నీ
విద్యాకేంద్రపుటాశయంబు లపురా : విద్యార్థినై తొంటి నా
యుద్యోగంబుఁ బరిత్యజించితిని మద్యోగం బదేమో కదా :
సద్యంబే ప్రథమంపుఁగక్ష్యను గణాశాలన్ బ్రవేశించితిన్.

కా. విద్యాగంధములేని మానవుఁడు పృథ్విన్ వ్యర్థుడే యంచు నే
విద్యాభ్యాసముఁ జేయుచో నెఱిగితిన్ విజ్ఞానలేఖంబునన్
హృదయందొ ప్రథమాబ్జముం దెవరితో నే జాడకుం టోక నా
విద్యారోకముదక్క నొం దెదియు నే వీక్షింపకే యుండితిన్.

తే.గీ. వత్సర మ్మిట్లు గడువఁగా, సుత్సహించి
సారమైన సారస్వతసంఘములను
బాలుగొనినాఁడ, నదియేమి పాపమొక్కొ
చదువుసాములు క్రమముగా నన్నగిల్లె.

తే.గీ. వచ్చెఁ బ్రళయకాలంపుటార్పణులతోడ
విశ్వవిద్యాలయపరీక్షవేళ యకట :
సందడింపం దొడంగె నా దెంద మంత
కాని కృషి చేసి గట్టెక్క గల్గినాఁడ.

కా. బీ. యే. క్లా సదియేమొ గొప్ప దనుచుం బెద్దల్ వదింపంగ నెం
తో యాసన్ వది నందుఁ జేరితిని గంతున్ వైచి నే. సంత నా
కా యా సంఘములందు వాదములలో నష్టవృత్తి పాల్గొలఁగాఁ
జేయంబూనితి సంఘసంస్కారమున్ జేతోముదం బొప్పఁగా.

తే.గీ. సంఘసంస్కారమునఁ గృషి సలుప నెంచి
కలియుగంబున సంఘమే బలము గానఁ
గులముభేదముల్ మన కెప్పు వల దటంచుఁ
దీప్రముగ నేను సభల వాదించుచుంటి.

తే.గీ. బాహ్యవృత్తులు క్రమముగాఁ బ్రబలసాగె
పట్టి యదియాసలేకాని పట్టిచూడ
గ్రుడ్డిగవైస నాకుఁ జేకూరదాయె
రెంటికిం జెడ్డ రేవడి రీతి నైతి.

తే.గీ. అంత నెట్టులొ పై కక్ష్య కరిగినంత
సభ్యుడ నయి దివ్యజ్ఞానసంఘమందు
విశ్వసౌభాగ్ర మొనఁగూర్చుఁ బ్రీతితోడ
జన్మదీక్షగఁ బూనితి సార్థకతకు.

తే.గీ. తొలుత చాక్లర్ కజి స్సను దొరయు, నతని
కవల చాక్లరు గురుమూర్తి, యతని వెనుక
శ్రీ పి.యన్. చారియున్, మఱి యాపిదపను
శ్రీ త్రిలోకకర్తగా రైరి ప్రిన్సిపాల్లు.

తే.గీ. అరుగుచున్నాఁడ నీ వత్సరాంతమందుఁ
బరమవాత్సల్యమున విద్యఁ గఱపి నన్నుఁ
గూర్చిఁ బోదిన పండితగురువరులకు
భక్తి నర్పింతు నివే నాదు వందనములు.

స్త్రీ స్వాతంత్ర్యము.

కే.పి. (ప్రతిభా కవి).

జీవిత మనునది నిండు ప్రవాహమువంటిది. పంజరములోని పక్షివంటిది గాదు. దేవుఁ డీ విశాలప్రపంచమున ప్రేమరుషభేదము లేకుండ స్వేచ్ఛ తోడి స్వర్ణమువంటి జీవితమును మనకుఁ బ్రసాదించియున్నాఁడు. స్వాతంత్ర్యమును నానందాద్రిలోఁ దేలియాడు జీవితమే కదా జీవితము!

ప్రాచీనపురుషులు తమతోఁబాటు సమానపురుషుల నిచ్చి స్త్రీలను గౌరవించిరి. అందువలననే కదా పూర్వపుస్త్రీలు అంత యున్నతిఁ బడయఁ జాలిరి! పురాణచరిత్రాదుల నొకపరి పరిశీలించి చూచినచో ఆంబ, రాధ, సత్యభామ, సూర్యహాను, రాణీసంయుక్త, లక్ష్మీబాయి, అహల్యాబాయి, మున్నగు నారీమణులు స్వాతంత్ర్యముకలిమినే కదా తమ శక్తిని లోకమునకుఁ జాటి ప్రకాశింపజేసిరి! మానవులు మాత్రమేకాక దేవతలువైతము తమ కాంతలకు స్వాతంత్ర్యగౌరవము లొసంగినట్లు తెలియుచున్నది. గంగ శంకరుని మూర్తము నధిష్ఠించినది. పార్వతి యన్ననో అర్చకరీరమునే లోఁగొన్నది. లక్ష్మీ విష్ణు హృదయమున సింహాసన మేర్పఱచుకొన్నది. సరస్వతి బ్రహ్మ జిహ్వాయందే తాండవించుచున్నది. కూడేవి యందమా అదిశేషుని శిర్షముపై నిలిచినది.

ఇట్లు రానురాను స్త్రీలు స్వాతంత్ర్యజలముచే అగ్రస్థానము నాక్రమింతు రేమో యను భీతిచే నేటి పురుషులు స్త్రీలను "అబలలు" అని నెపము వెట్టి దుర్బలలనుగాఁ జేసివైచిరి. ఇట్లు కదలనీయక తమ చేతి కీల్పొమ్మల వలె నాడించుచున్నారు. పురుషుని సంసారసుఖమునకుమాత్రమే స్త్రీ యొక సాధనముగాఁ జూడఁబడుచున్నది. స్త్రీలకు ఇట్లే ప్రపంచము. బాహ్యప్రపంచ విషయములు వారి కేమాత్రమును దెలియ నక్కఱ లేదు. వారికి వంట యిల్లే భుక్తి, పడకటిల్లే ముక్తి. అందుకొంచె మెక్కువగా మాటాడిన

“స్త్రీకి అధికప్రసంగము కూడదు. భర్తకు అడఁగి మడిఁగి నేవ చేయుటయే పరమధర్మము” అని శ్రీరంగసీతులు ఏకరువుపెట్టెదరు. మానవుఁడు సర్వప్రాణులను దనవలెనే చూడవలయు నని యొరులకుఁ జేయు నీతిబోధనలను స్త్రీలపట్లఁ దాముమాత్ర మేల పాటించరో తెలియరాదు.

పురుషశక్తిలేక స్త్రీశక్తియు, స్త్రీశక్తిలేక పురుషశక్తియుఁ బరిపూర్ణత్వము నొందఁజాలదనియు, ఈ శక్తిద్వయము ఏకమగుటవలననే మానవత్వమునకుఁ బూర్ణత్వము సిద్ధించుచున్న దనియుఁ, బెద్దలు వచింతురు. ఈ రెండు శక్తులు నేకమైనచో సాధింపరాని కార్య మెయ్యది? పురుషుల కెంత శక్తి గలదో స్త్రీలకును అంతయే కలదు. అంతయే కాదు. స్త్రీశక్తి దేనిని లక్ష్యపెట్టదు. కావుననే స్త్రీ తలఁపెట్టిన నెట్టి కార్యమునకును భంగము గలుగనేరదు. స్త్రీ శక్తిస్వరూపిణి. మాయాశక్తి స్త్రీశక్తి. ఇట్టి శక్తుల నాశ్రయించియేకదా తొల్లి త్రిమూర్తులును త్రిపురసుందరిచే మహిషాసురునిఁ జంపింపఁజాలిరి!

నేఁడు రష్యాలో స్త్రీపురుషులు సమస్తవిషయములందును సమానత్వము నొందియున్న విషయ మెల్లరకుఁ దెల్లమే కదా! ఏ దేశము స్త్రీలను గొంచె పఱచక గౌరవించునో ఆదేశమే యున్నతస్థితికి వచ్చు ననుటకు రష్యా, ఇంగ్లాండు, అమెరికా దేశములే ప్రబలతార్కాణము. ఇప్పుడు దేశములోఁ గొంతమందికిమాత్రమే స్వాతంత్ర్య మున్నది. అది చాలదు. ఏ మనిన, తాను గన్న విద్వ లందఱు సుఖముగా నున్నపుడే తల్లి సంతసింపఁగల్గునట్లు పురుషులతోఁబాటు స్త్రీలును సమస్వాతంత్ర్యము గల్గి సుఖపడఁగలిగినపుడే భారత మాతయు ఆనందింతును. అప్పుడే దేశమునకు నిజమైన స్వాతంత్ర్యము రాఁగలదు.

స్వార్థ త్యాగము (కల్పితకథ).

3. మంగళాంబ. (కృతీయ కష్టి).

స్రీ త పసిదాల. పయస్సు ఎనిమిదేండ్లు. తండ్రి సుద్భావధానులు సనాతన ధర్మతత్పరుడు. రావురము నెల్లూరు. చాల కర్మిష్టి. ఆ యూర మంచి పేరుప్రతిష్ఠలు గడించినాడు. చక్కని భూస్థితి గలవాడు. కాని కాల మెల్లప్పుడు నొక్క తీరున నుంచునా? డ్యేష్టవుత్పాదు రామనాథమునకు భూముల సమ్మి చదువు చెప్పించెను. రామనాథము మంచి తెలివితేటలు గలవాడు. ప్రతితరగతియందును బ్రథముగా నుత్తీర్ణుడౌచు గ్రామముగా బట్టభద్రుడయ్యెను. కాని యేమి లాభము? ఉద్యోగము దొరకుట సులభమా? పాపము సుద్భావధాను లేమి చేయగలడు? తన పిల్ల ర్జితమగు భూముల సన్నిటి సమ్మి రామనాథమును జదివించెను. రామనాథము, తండ్రి స్థితియు, దన స్థితియు, జూచి యెంతయు జింతించి యుద్యోగమునకై తనయావచ్చుక్తిని వినియోగించుచుండెను. కాని ఫలము సిద్ధింపదాయెను.

ఇట్లుండగా నొకనాడు సుద్భావధానుల మేనమామకొడుకు శేషయ్య తన కుమారునకు సీత నిచ్చి వివాహము చేయు మని కోరుటకై వచ్చెను. ఆ పిల్లవాడు ప్రవేశపరీక్షయందు ఉత్తీర్ణుడైనాడు. కొంచెము భూస్థితియు, గలవాడు. సరే మంచి సంబంధము దొరకెను. అదిగాక సీతకు ఎనిమిదేండ్లు వచ్చినవి. “అష్టవర్షా భవేత్ కన్యా” అని శాస్త్రాలు మోషిల్లుచున్నవి. కావున నెనిమిదవ యేడు దాటినచో, గన్యాదానఫలము దక్క దని కర్మిష్టి యగు సుద్భావధానులు చేత ధనము లేకున్నను అప్పు తీసి సీతకు, పెండ్లి జేసెను. సుద్భావధానులవలె సతని భార్య కామమ్మయు సనాతనధర్మపరురాలగుటచే ఆ పెండ్లి కెంతో సంతసించినది. సీత అంత రూపవతి కాకున్నను గుణవతి. పాపము దురదృష్టవశమున వివాహమైన సంవత్సరము దాటకమునుపే ఆమెకు వైధవ్యము సంపాద్యమాయెను.

రామనాథము చదువునకే సుద్భావధానులు భూములన్నియు సమ్మివేసెను. సీత పెండ్లికై యప్పుగూడ జేసెను. ఆ పొకటి మిగిలెనేకాని కూతురు యావజ్జీవము వైధవ్యదుఃఖానలమున బడి మృగ్గవలసివచ్చెను. అట్టి లేచాచ్యమున సీత తన కైహికసుఖము లేకపోయె నని గ్రహింపలేకపోయినను యుక్తవయస్కురాలగునప్పటికి లోకజ్ఞానము గలిగి, తన జీవితము వ్యర్థమాయె గదా యని లోలోపల బరిపరివిధముల జింతింపసాగెను. తనలోడి యువతులు సుఖ మనుభవించుచుండ, దానుమాత్ర మప్పుడే కాటికి గాళ్లు సాచుకొన్న ముసలమ్మయట్లు ఇంటిలోనే కుమిలి పోవలసివచ్చె గదా యని యామె దుఃఖింప జొచ్చెను. ప్రతిదినము పాతకాలలనుండి వచ్చు బాలికల జూచి యామె తానుగూడ వారివలెనే విద్య నభ్యసించవలె నని లోలో గోరుచుండెడిది. తలిదండ్రులు ఆమె దుస్థితికి జింతించినను సనాతనధర్మపరులగుటచే ఆమెకు ముందుగతి యేమా యని తలంపరైరి. శ్రీవిద్యను గర్హించువారు గావున నామెకు విద్య గలపరైరి. రామనాథముమాత్రము నవీనభావములు గలవాడగుటచే జెల్లెలి కెల్లెన విద్య నేర్పించితీవలయు నని పట్టుపట్టెను. కాని యాతడు ఆర్థికముగా దండ్రి యదీనమున నున్నవాడు. ఐనను అనేకభంగుల, దండ్రి యూహల మార్ప, బ్రయత్నించెను. అతనికి సీత యనిన, బ్రాణము. తనకు గొప్ప యుద్యోగము దొరకినపుడు ఆమెకు జీవనోపాయము గలిగించెద నని వివిధవిధాల నామె నూటించుచుండెను.

తలిదండ్రుల మూర్ఖపుబట్టుధలను జూచి సీత చాల వ్యసనపడుచుండెడిది. ఆమెకు, జదు వనిన మిక్కిలి మక్కువ. ఇంటిలోనే రామనాథము నొద్ద, జదువను, వ్రాయను నేర్చికొన్నది. ఆమె సూక్ష్మబుద్ధికి రామనాథము గూడ నద్భుతపడువాడు. పాతకాలయందు, బ్రవేశపెట్టినచో, నామె యభివృద్ధికి వచ్చు నని యాతడు డనుకొనుచుండెడివాడు.

ఒకనాడు ఏదో పనిమీద సుద్భావధానులు పొరుగుగారికి బ్రయాణమై

నాడు. సీత యెదురుగా వచ్చుట తటస్థమాయెను. అది చూచి శమలమ్మ
 "ఏమందోయి! ఇప్పుడే వెళ్లకండి. విభవముండ యెదురైనది. కొంచెము
 లగి పోండి" అని భర్తను లోనికి రప్పించినది. పిడుగు తలపైఁ బడినట్లు
 సీత కీ మాట యత్యంతవిషాదముఁ గూర్చుఁగాఁ దల వంచుకొని, తుదకు
 సంఘములోఁ దలచుచుకొనుటకై నను దనకుఁ దాపు లేకపోయెఁ గదా యని
 పరితపించుచుఁ జరచర యింటిలోనికి వెళ్లిపోయెను. అమె కా దిన మంతయు
 నేవేవియో తలంపులు దట్టుచుండెను. "కని పెంచిన తలిదండ్రులకే దారమై
 నవుడు ఇరుగుపొరుగువారు నిందించుటలో ఆశ్చర్య మేమి? చీ! ఈ పాడు
 జన్మ మెందులకు? నా కింక మరణమే శరణము. ఈ భారతదేశమున
 నాబోటి యభాగ్యదేవత లెంద టున్నారో కదా! బోసీ, నా స్థితి యంతగా
 నున్నది చాలక చెల్లెలు కమలకుఁ గూడఁ బెండ్లిఁ జేయ నంతర్పించిరిగదా
 తలిదండ్రులు! నే నేమి చెప్పినను వినిపించుకొనరు. నా ప్రాణము పోయి
 నను పరేకాని నా చెల్లెలి, నెట్లయినను బాల్యవివాహబంధమునుండి తప్పింప
 వలయును. ఇందుల కుపాయ మేమి?" అని యూరక చింతించుచుండ
 నామె కేదియో యూహ పొడగట్టి యాచొప్పునఁ జేయ నిశ్చయించుకొనెను.

రాత్రి పందెండు గంట లయినది. అందఱు గాథనిద్రలో నున్నారు.
 కాని పాపము సీత కెక్కడి నిద్ర? గాథాంధకారము జగ మెల్ల నావరించి
 యుండెను. అట్టి తరుణమున సీత తన తలిదండ్రులు చెల్లెలు చింతమ్మఁ
 దును బరుండియున్న గదిలోనికిఁ బోయి వారి నందఱిని గడసారిచూపు చూచి
 తమ్ముని ముద్దిడుకొని యిటు విడిచి దొడ్డిలోనికిఁ బోయెను.

తెల్లవాతినది. అందఱు లేచి తమ తమ వసుల నిర్వృత్తిండుకొను
 చుండిరి. అందఱికింపెను ముందు లేచుచుండెడు సీత యింకను లేవ
 లేదేమి యని కామమ్మ యామె పరుండు ప్రక్కయొద్దకుఁ బోయి సీత యని
 విచించినది. కాని ప్రత్యుత్తరము రాలేదు. అందఱు ఇల్లంతయు వెదకిరి.

సీత యెందును గనఁబడదాయెను. ఇరుగుపొరుగు అమ్మలక్కలు కొందఱు
 దావిదగ్గర అర్థరాత్ర మేదో శబ్దమైనట్లు తాము వింటి మనిరి. అంతఁ
 బరుగుపరుగునఁ బోయి చూడఁగా బావిలో సీత శవము తేలియుండెను.
 అది గాంచి యింటిలోని వారందఱు గోలుగోలున నేడ్వసాగిరి. వారి కెవ్వరి
 కిని సీత యాత్మహత్యకుఁ గారణము తెలిసినదిగాదు.

రామనాథము పొరుగుగూరినుండి యప్పుడే యింటికి వచ్చెను. ఒక
 సాహుకారునొద్ద నతని కుద్యోగము దొరకినది. తనకు జీవనోపాయము
 గలిగినది గనుకఁ దన యభాగ్యసోదరికి సీత కింక జదువు చెప్పింపవలయు
 నని యెంతో సంతోషముతో వచ్చిన యాతనికి ఇంటిలోని పరిస్థితినిఁ జూచు
 నరికి నేమియుఁ దోచక నిర్విణ్ణుడై పోయినాడు. ఆతని యాశాసౌధ మంతయు
 నొక్కపెట్టునఁ గూలిపోయినది. సీత యెందుకు బావిలోఁ బడినదో యాత
 నికి బోధపడినదిగాదు. అంత నతఁ డాత్రముతో సీత ప్రక్కదగ్గఱకుఁ
 పోయి చూడఁగా నతని కొక లేఖ గాన్పించెను. అద్దానిని విప్పి చదువ
 నం దిట్లున్నది:—

ప్రియసోదరా!

నమస్కారము. నే నీ లోకమున జీవించి యేమి ప్రయోజనము?
 నా ముద్దు చెల్లెలికై నా ప్రాణములు వదలుచున్నాను. ఎనిమిదేండ్ల
 ప్రాయమునందే దాని కిప్పుడు పెండ్లినేయఁ బ్రయత్నించు నాయనను
 ఎంతో వేడికొంటిని. నావలెనే దానినిగూడ నరకకూపమునఁ దోలెయ
 వద్దని యెంతెంతో బతిమాలితిని. నాయన వివరణయెను. అమ్మయు
 నా కోరిక చెల్లించదాయెను. నాదుష్టితినిఁ జూచియైనను దలిదండ్రులు
 తమ మూఢమతమును మాట్టుకొందురుగాక యని యిట్లు నా ప్రియ
 సోదరికై ప్రాణపరిత్యాగముఁ గావించుకొనుచున్నాను. నీవై నను వారి

మనస్సును ద్రిప్పి చెల్లెలైనను సుఖపడునట్లు చేయఁగలుగుదు పని నమ్ము
చున్నాను. సోదరా! నా మరణమునకై నీవు చింతింపకుము. పుట్టిన
ప్రాణి కెన్నఁటికేని గిట్టుట యున్నదేకదా!

పూజ్యులగు తలిదండ్రులారా!

నా స్థితిఁ జూచియైనను తెల్లెలివి దగురీతి వరయుఁడు. మీ కివే
నా రక్షసారి వందనములు.

ఇట్లు
అథాగ్యదేవత
సీ త .

ఈ లేఖఁ జదువునరీతి వారందఱిఁ బ్రపంచ మంధకారమయమైనట్లు
కాన్పించెను. మిన్ను మన్ను ఏకమైనట్లు తోచెను. శరీరము లాపాదమస్త
కము గంపింపఁ దొడఁగెను. పాపము ఏమి చేయఁగలరు? కావలసిన
పని యయినది. ఎట్టికేలకుఁ దమకుఁ దామే యుపశమిల్లి చేయునదిలేక
శవదహనసంస్కారాదు లొనర్చి. నాటంగోలె సుబ్బావదానులు తన మూర్ఖ
మతము మార్చుకొనుటయేకాక బాల్యవివాహ మనునది దేశమున లేకుండఁ
జేయుటకు బద్ధకంకణుఁ దామెను.

మ. కమనీయంబగు నీదు తేనియల భృంగంబుల్ దమిన్ ద్రావి యో
కమలంబా! సుమనోహరంబగునటుల్ గానంబులన్ సల్పుఁగా
క. మరుద్బాంధవుఁ దన్ననో మఱి యపేక్షలేకమేన్ లేక ప
ర్వ మహామోదముతోడ నీ పరిమళంబుల్ దిక్కు లెల్లన్ సదా.

పం. థా. శృ.

నేఁటి యువకధర్మము:

పి. యమ్. గురుకాంతయ్య (ప్రథమ కశ్యప):

జననియు జన్మభూమియును స్వర్గముకన్నను మిన్న సర్వథా
యని వచియింతు రార్యులు మహాత్ములు వారల పట్కరే కదా
యనయముఁ గొల్పఁజెల్లు మన మందఱమున్ శిరసావహించి. యా
జనని కృశించుచుండ నిటు సంతసమందుట మీకు భావ్యమే?

చం. చదువులు సంధ్య లెల్ల నిఁతఁ జాలును ధారతదేశముక్తికై
కదలుఁ దహింసతత్త్వ మను ఖడ్గముఁ గేల ధరించి కాంతులై
ముదుసలు లైరి నాయకులు పూర్వవయస్కులు మీరు బాధ్యు లీ
కదనమునన్ జయంబుఁ గొనఁ, గావున మేల్కొని తల్లిఁ గాపుఁడి!

సీ. గోఖలే తిలకులు గోవిందరాజుదే

యాదిగాఁగల్గిన యోత్తరాహ

లాలిసోదరయుగ్మమాదియౌ నిస్లాము

లాంఛ్రులౌ నాగేశ్వరాది మనులు

స్వాతంత్ర్యసమరము సర్పి నిర్మలయశ

శృంధికల్ పఱపిరి జగతి నెల్ల

గాంధీ జహ్వరిలాలు మను లల రాజేంద్ర

బాబు పట్టాభియుఁ బ్రబలమైన

భరతభూమికి దాస్యంపుబంధ ముడుపఁ

బూని కష్టంబులకు నోర్చి పూజనీయు

లై నరీతిని మీరు సనన్యభక్తి

దేశసేవకుఁ బూనుఁడి! తీవ్రమతిని.

సీ. వ్యాస విశ్వామిత్ర వాల్మీకి ముఖ్యుల
 జూనిపర్యులఁ గన్న మార్పఁజూమి
 ప్రహ్లాద నారద ప్రభృతి కాగవతోత్త
 పువ్రాతముం గన్న మార్పఁజూమి
 సగర భగీరథ కాలివాహన ముఖ్య
 భూతలేకులఁ గన్న మార్పఁజూమి
 నన్నయ్య తిక్క పోతన్నాది కవిపారి
 జాతంబులం గన్న మార్పఁజూమి
 మన యధాగ్యంబుకతన నేఁ దనవ యగుచుఁ
 దెల్లమోముల యురిఁ జిక్కి చల్లడిల్లి
 రమ్మ రమ్మని కేల్ సాచి మిమ్ముఁ దిరిచెఁ
 దల్లి చాన్యంబుఁ దీర్చంగఁ దరలుఁ దింక.

తే.గీ. బొరఁ చూర్ణమౌనట్లు ని స్మారువారి
 కేన్ మనోహరవాసన లిత్తు వీపు
 ఇట్లు నీ చంద మూనెడు దిట్ట రెవరు ?
 జగతి ధన్యుండ వైతి వో చందసంబు !

కం. ఓ మలయజమా ! చెపుమా !
 నీ మహిమముఁ బొగడ నెవరు నేర్పరు లారా !
 వేమలు విసమున్ గ్రక్కెడు
 పాముల సంప్రీతిఁ బెంతు పరిమళములచేన్.

తెప్పిటిలుమమ్మ ! మముఁ గన్న తెలుఁగుతల్లి !

ఎం. వి. శృష్టమూర్తి. (చతుర్థ రత్నం).

కాకతీయుల చుజాగర్వంబు రణకేళి
 వడిఁ దురుష్కుల సుక్కుమదఁచునాఁడు
 విద్యానగరరాజ్య విజయపతాకలు
 వీధివీధులలోన వెలయునాఁడు
 పగఱకు వెన్నిచ్చి పఱతెంచు విభు సతి
 పస పిచ్చి వెన్నెకుఁ బంపునాఁడు
 సింగంపుఁగొదమ నాఁ జెలరేగి బాలవం
 ద్రుఁడు వైరివర్గమ్ముఁ దునుమునాఁడు
 ఎంత యశ మెంత యానంద మెంత విభవ
 మనుభవించితో ! నేఁడు నీ కమరినట్టి
 దుర్దశం గాంచి యశ్రులం దొఱుగఁ దెవఁడు ?
 తెప్పిటిలుమమ్మ ! మముఁ గన్న తెలుఁగుతల్లి !

సీ. పసిఁడి మంటముఁ బట్టి ధారతి కందిచ్చె
 సుధదార నన్నయ సుకవివరుఁడు
 దావసాందర్యప్రభావితఁ జేసి
 తెన్నుకన్నెను బెంచెఁ దిక్కయజ్ఞ
 పాండితన్ దిండిమభట్టారకుని డక్కఁ
 జెందాదె శ్రీనాథపండితకవి
 భాషాసతీమణిం బనికత్తె నొనరించె
 బమ్మెర పోతన భక్తవరుఁడు

అంద్రకవితాపితామహు నందలమ్ము
 సాహితీసార్వభౌముని స్నేహ మండఁ
 జెడిన సంపద నొకపరి స్మృతికిఁ దెచ్చి
 తెప్పిటిలుమమ్మ ! మముఁ గన్న తెలుఁగుతల్లి !

తారావిలాపము.

ఆ. వేంకటరెడ్డి. ఇ. నాగన్న. (ప్రితీయ కవ్య).

రాజు! మనోజహప! రతిరాజశరంబులఁజిక్కి నావలెన్
గాజు దొఱంగి యే గుహలా కాలువలో ధయదంపుఁగోనలో
తేజము దక్కి పొంది మను తపిపదార్థముఁ గోలుపోవరే
కీ జవరాలి నివ్విధిని నేకతమున్ విడి పోఁ డాడియే?

ఉ. ఎచ్చటి కేఁగినాఁడపుర? యింద్రుని వీటికి నేఁగెనా గురుం
డిచ్చటి పిల్లలేనై సహియంపక కంటికి మంటి కేకమా
నచ్చునఁ గుంది గడ్డిపఱుతైనను ముట్టపు. పాప మెంతలో
ముచ్చట దీఁతఁ జంద్రుఁడు! ప్రహర్షమనోరథ మెట్లు దీఱరా?

ఉ. ఎన్నఁదొ చచ్చుపెండిలి నిసీ! పతి యంచును బిడ్డు కావనిన్
న న్నొక తాళిఁ గట్టి రిది న్యాయమే? కాత్తము లిట్లు నెప్పునే?
కన్నెటికంబు కారడవిఁ గాచిన వెన్నెల పోల్కి వ్యర్థమై
చన్నె? నెదాసు! కోర్కెకగు చక్కని నాకునిఁ గూడ దోసమే?

ఉ. ఎచ్చటి నాకు? దిం తెచ్చటి యిల్లు? కులంపువిచార మేడ? చీ
చచ్చువెడంగునీకు లివి, చల్లని నాడు ప్రియుఁడగు చంద్రుఁడే
ముచ్చట లాడకున్నఁ దెగి పూనికఁ జెంపకుఁ జెంపఁ జేర్చి వే-
యచ్చపుమోవితేనియల నానక నే నొక తార నాడునే?

ప్రణయప్రళయము.

సి. కొండారెడ్డి. (చతుర్థ కవ్య).

పెర మైనట్టి యొక్క కాంతారమందుఁ
దావులం జిమ్ము పుష్పలతావితాన
మతితరప్పేమ సగనమూహంబుతోడ
ననఁగి పెనఁగి నథోమణి యంశువులను
ధరణి సోకకయుండఁ బత్తాలతోడఁ
గప్పిపుచ్చుచునుండె నక్కజముగాఁగ.

తే.గీ. చుక్కలు తలపువ్వులుగా
నక్కజముగఁ బైఁడి మేడ లంబరవీధిన్
గ్రక్కిరియుచు నొక్క పురం
బిచ్చోనకుఁ జెంత నుండె నమరపురి యనన్.

బాల్యనది యింకఁ గుచశిలల్ బైటపడియె
నాభిగంధీరసరసి బల్ శోభ నూనె
యౌవనజలదాంతసమయ మావరింప
ననఁగ నుండె నొక్క పొలఁతి యప్పురమున.

చక్కెరవింటిదేవరనునై తము రూపమునందు మించి, పె
న్నిక్కలు ముచ్చటల్ గలిగి, బేరుప్రతిష్ఠలు గాంచి, స్త్రీలకున్
ముచ్చటల్ గూర్చునట్టి యసమానమనోజ్ఞకరీరకాంతితో
నక్కమలాన్య కవ్వలి గృహంబున నుండె నొకండు దీరుడె.

తే.గీ. వారి తెట్టులా యన్యోన్యభావ మమరి
పెద్ద లెఱిగినఁ జీవాట్లుపెట్టుదు రని
బూడవృత్తిని రేల నక్కోనకుఁ జని
తనియుచుండిరి రతికేళి ననుదినంబు.

తే.గీ. అంత నొక్క నిశానమయమనందు
 శాంతుకందెను మునుముంద శాంత యరిగి
 ప్రియుని గానక యందందు వెదకుచుండఁ
 జెంత పొననుండి పఱతెంచి సింగ మొరటి
 మీది బులుకంగ భీతి నా పైదలియును
 జీర వీడంగ నెచటికో పాటిపోయె.

కం. ఎప్పటివలె గాంతుండును
 నప్పట్టునఁ బడఁతి గవయ సురుదేరంగా
 నప్పడఁతి గానరామి
 ముప్పిరిగొన్నట్టి మోహమున నందండున్.

అ.వె. వెదకుచుండ నొక్క పొదరింటి చెంగట
 రక్తసిక్త మంజరంబు గాంచి
 యే మృగంబొ యకటః యింతినిఁ దన పొట్టఁ
 బెట్టికొనియె నంచు బిట్టు పొగిలి.

తే.గీ. తద్వియోగంబు నైవంగఁ దరముగాక
 నాకమందేని గలియుదు నాతి నంచుఁ
 జల్పుకొనె నాత్మహత్యను సరగ సరఁడుః
 అంతటం గొంతనేపటి కా వనితయుఁ
 జీర లేకుండ నిలు నేర సిగ్గువడుచు
 వీడిపోయిన చీరను వెదకికొంచు
 వచ్చుచున్ దారిఁ బ్రియుని శవంబుఁ జూచి
 అకటః నాకయి వేచి భగ్నాకుఁ డగుచుఁ
 బ్రాణములు కోలుపోయెఁగావలయుఁ బ్రియుఁడు
 నాకుఁడే పోవ జీవంబు నాకు నేటి?
 యంచుఁ డా నాత్మహత్య